Dictionary of Pāli Proper Names

G. P. Malalasekera

Revised by Ānandajoti Bhikkhu

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Revised by Ānandajoti Bhikkhu
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To
MY TEACHER AND FAR MORE THAN TEACHER
CAROLINE A.F. RHYS DAVIDS
IN REVERENT AFFECTION AND INTENSE GRATITUDE

"*Paṭipādesi me maggaṁ tava nāṇena, cakkhumā*."
You have shown me the path through your knowledge, O visionary.

GENERAL NOTE

One of my abiding memories of the days in the Nineties, when work under and with Rhys Davids became an essential part of my married life, was the foreground-presence of three interleaved volumes. These were Robert H. Childers's Pali Dictionary (a copy bequeathed by him to my husband) and the Pali Text Society's Journal for 1888, almost monopolized by an Index of Pali Names by the Swiss scholar Edward Müller-Hess. Daily those interleaved pages were becoming ever more filled, to say nothing of marginal additions, so keenly did Rhys Davids record as soon as it appeared the New—or shall I say, the Newly-risen from the Once-had-been.

Even then the question of loyal collaborators in the new Dictionary and that of raising funds to print it were exercising energy and patience. The Names Dictionary, as less yet otherwise important, he consigned to a list of desirable publications worthy to be included in the programme of the Indian Texts Series, a subvention which he had persuaded Lord Curzon, at a Calcutta interview, to make. In that list, to give prior place to the works of other men, he gave it a place so low down that its publication could not come within his lifetime. Others would garner and arrange what he had reaped.

I did not find the assigning of this an easy task. For a scholar in the best sense the work was not creative enough. For the analytical scholar its range was too scattered in space and time. And the scholar is a hopeful animal who will accept work he has neither time nor serious intention to take up without delay. Meanwhile I had to nurse impatience and wait.

Then a keen and gifted student, once my pupil, consented to fill the breach. With Dr. Malalasekera, to undertake is to will to begin work there and then. And now, working as men-of-will work, in the leisure intervals of an educational appointment, with yet another large task on his shoulders – the *Mahāvaṁsa-Ṭīkā*, published in 1935 – unbaffled by a temporary breakdown through over-work, he has come as editor of the Names Dictionary to see land ahead.

He has naturally not rested content with the materials collected by Rhys Davids. That collecting came to an end with the end of an earth life in 1922. Since that date the Pāli Text Society has published 28 volumes of first editions of texts, and some 14 annotated translations. And this is to say nothing of other contributions made elsewise, referring to names associated with Buddhist history. Nor is there yet an end to all that. For yet a few years the collecting of addenda will be necessary. None the less the hour for the book's appearance is come, and I am happy to have been yet here to say so.

C. A. F. RHYS DAVIDS.

PREFACE

Dr. STEDE, the illustrious editor of the Pali Text Society's *Pali-English Dictionary*, having said, in his Afterword to that great work: *"It will be worth the trouble to explore more thoroughly that range of civilisation which lies enshrined in the Pāli Canon,"* added in a footnote, *"In connection with this I may point out that one of the greatest needs of Pāli scholarship is a Dictionary of Names . . . the Name Dictionary will be an indispensable supplement to the Word Dictionary."* That was in 1925, when I was yet a student at the School of Oriental Studies, with the privilege of having Dr. Stede as one of my teachers.

Somewhere in 1930 when, in the course of a letter to Dr. Stede, I casually inquired what progress had been made with the Names Dictionary, which (after the death of Rhys Davids), I knew he was keen to edit, he wrote back to say that owing to circumstances beyond the control of those most concerned, nothing further had been done since 1925, and that he had abandoned the idea of doing the work himself because he was far from being well and was very busy with his teaching at the School. He also indicated that there was much difficulty in getting someone else suitable to undertake the task. Thereupon I wrote to Mrs. Rhys Davids, as President of the Pāli Text Society, offering my services in the compilation of the Names Dictionary, if I could be of any possible use. She replied very promptly and most encouragingly. The publication of the Names Dictionary, she said, was not in the hands of the PTS; the work was to be included in the *Indian Text Series*, issued under the aegis of the India Office in Whitehall. Now that her husband, by whom the Dictionary had been originally prepared, was no more, the choice of an Editor ultimately lay with the authorities of the India Office, though the PTS would naturally have a large say in the matter. She would certainly recommend to the Council of India that the compilation be given over in my charge.

There followed the usual inevitable delays, and it was not till July, 1931, that the India Office, in consultation with the Government of India, accepted Mrs. Rhys Davids' recommendation and asked me to undertake the work. Meanwhile Mrs. Rhys Davids had, with remarkable but characteristic generosity, sent me, of her own accord, her husband's copy of the PTS *Journal* for 1888, containing Edward Müller's *"Index of Pali Proper Names,"* interleaved with numerous additional references entered by Rhys Davids himself. I was, however, at the time deeply engrossed with my critical edition of the *Mahāvaṁsa Ṭīkā* (since published by the PTS) for the Ceylon Government, and was therefore not able to devote much attention to the Names Dictionary till 1933.

The original suggestion was that I should limit my *"sources to the Tripiṭaka, the fifth century Commentaries on the Pāli Canon, a few post-Piṭakan works, published by the PTS, separately or in Journals, and the*

Milindapañha." I was "*not to compile a Lexicon, but to follow in general the method adopted by Müller in JPTS, 1888, giving, only in the case of the more important names, short translations from a few specified references, the material to go into one not very bulky volume.*" Mrs. Rhys Davids was confident that the work could be finished in a year. I took advantage of a visit I paid to Europe in 1932 to discuss these matters with Mrs. Rhys Davids, Dr. Stede, Professor Turner, Dr. Barnett, Dr. Sylvan Lévi and other eminent Orientalists, and with the authorities of the India Office. As a result of these discussions the original scheme was considerably modified, and I was enabled to give myself greater freedom in the selection of sources and in following my own preferences in the treatment of the materials.

When I came to examine the materials at my disposal I found that I had undertaken a truly stupendous task. Müller's plan, in general, was to give a name and a description of it, followed by a series of references—e.g., "*Yasa*, son of Kākaṇḍaka; took a principal part at the Council of Vesālī, C. xii. 1, 1 *et seq*., 2. 1 *et seq*.; Smp. 293, 312; Dpy. v. 23; Mah. 15-19, 42." In his bibliography he indicated that he had indexed the *Vinaya Piṭaka*, the *Majjhima, Aṅguttara* and *Saṁyutta Nikāyas*, the *Mahāparinibbāna* and *Sāmaññaphala Suttas* of the *Dīgha Nikāya*, the *Sutta Nipāta*, the *Thera-* and *Therī-gāthā, Udāna, Buddhavaṁsa, Cariyāpiṭaka, Dhammapada* (text only), the *Jātaka, Puggalapāññatti*, the *Mahāvaṁsa* and *Dīpavaṁsa* and the *Milindapañha*, and, of the Commentaries, the first volume of the *Sumaṅgala-Vilāsinī*, the portion of the *Samantapāsādikā* quoted in Vol. III. of Oldenberg's *Vinaya*, and a few extracts from the *Paramatthadīpanī* on the *Udāna* and *Thera-* and *Therī-gāthā*. I soon discovered, however, that except in the case of the *Vinaya Piṭaka* and the *Dīpavaṁsa* there were numerous and serious omissions.

Rhys Davids, in his interleaved copy of Müller's *Index*, had inserted a very large number of fresh names and numerous additional references in the case of names already included by Müller. This lightened my task considerably, but not to the extent I should have desired. For it is a well-known fact that a scholar's collectanea, however carefully prepared, can be used, if at all, by another only after a great deal of trouble and with extreme caution. Everyone has his peculiar intentions and his peculiar methods in the handling and arrangement of scientific materials. I found, for instance, that I could not verify numerous references because of the absence of a "key" to some of Rhys Davids' abbreviations. Of the Indexes to the volumes published by the PTS, only those of the *Aṅguttara*, *Saṁyutta* and *Majjhima Nikāyas* and the *Sutta Nipāta* Commentary were found to be at all adequate, but even in these cases I soon discovered that if I relied solely on the passages referred to in the Indexes, without knowing what went before in the context and what followed, I should miss a great deal of valuable information and run grave risk of inaccuracy. As a result of these considerations, I decided that the only safe course to adopt would

be to go through the books myself and make my own indexes and notes. And this I did, except in the case of the *Vinaya Piṭaka*, where I found Müller's *Index* unimpeachable. As regards the Commentaries, the indexes both of the PTS volumes and those issued in the *Simon Hewavitarne Bequest Series* were quite unsatisfactory. It will be seen, therefore, that I hold myself entirely responsible for the accuracy (or otherwise) of the references contained in this Dictionary.

The work in its present form includes, besides other materials, information obtained from the whole of the *Tipiṭaka* and all the Commentaries thereon. It was my intention, at first, to index the *Ṭīkās* as well, but after reading through several of them I decided that the additional material to be gleaned from them would not be sufficient recompense for the trouble and inevitable delay involved. There was also the difficulty of obtaining satisfactorily uniform editions of the *Ṭīkās*, in spite of the great attention apparently devoted to these texts in Burma. Among non-Canonical works, I have included, besides the *Milindapañha*, the *Mahāvaṁsa*, *Dīpavaṁsa*, *Mahābodhivaṁsa*, *Sāsanavaṁsa*, *Gandhavaṁsa*, and the *Sāsanavaṁsadīpa*. I have also included the *Cūḷavaṁsa*, chiefly in order to complete the information contained in the *Mahāvaṁsa*, and the *Mahāvaṁsa Ṭīkā*, because it contains valuable data regarding names occurring in the *Mahāvaṁsa*. It was suggested, while the work had made considerable progress, that I should not forget the many short volumes in PTS *Journals* – e.g., the *Jinacarita*, *Dāṭhāvaṁsa*, etc. References to some of them are already given in the main body of the Dictionary, while others will be given in the Appendix, at the end of the second Volume.[1] I have attempted to give the names of all *Suttas* and *Jātakas* and of Pāli works of any literary importance written in India, Burma and Ceylon, prior to about 1700 A.D. With regard to these works, it was not my intention to do more than merely mention their names; for further details concerning them, reference should be made to Bode's *Pāli Literature of Burma* and my *Pāli Literature of Ceylon*, both published by the RAS in their Prize Publication Fund Series. In some cases doubts arose in my own mind as to the exact category of "names."[2] Where such doubt existed, I included the name in the Dictionary. It will be seen that I have also included a few articles on what, strictly speaking, are Common and not Proper Names – e.g., *Asura*, *Cakkavatti*, *Deva*, *Buddha* (in addition to *Gotama*), *Mahāpurisa*, *Māra*, etc. My only excuse is that detailed information on these topics is not available elsewhere without reference to numerous texts.

In order that this Dictionary might be completed within reasonable limits, both of time and space, I have deliberately avoided mention of Buddhist

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[1] Now included in the main text (AJ).

[2] *Re* Pāli proper names see Rhys Davids in *Dialogues*, i. 193 f.

Sanskrit Texts, except to give very occasional references to the *Mahāvastu*, *Divyāvadāna*, *Jātakamālā* and the *Avadānaśataka*, where I felt that such references would be useful. The great mass of information to be found in Buddhist Sanskrit Texts would supply more than ample material for at least one other volume of this nature. For the same reason I have refrained from any special effort to refer, for purposes of this Dictionary, to articles in various books and journals, published in Europe and India, dealing with matters discussed herein. I have satisfied myself with only such references as had already come under my notice in the course of my studies, one way or another.

Two books, that reached me after I had more or less finished the work of indexing, proved of great use; the first, *A Dictionary of Buddhist Proper Names, especially in India*, by Professor C. Akanuma of Nagoya, Japan; and the second, *The Geography of Early Buddhism*, by Dr. B. C. Law of Calcutta. Professor Akanuma's work is, unfortunately for me, in Japanese, and my ignorance of that language prevented my making full use of it, but many of the references are given in Roman script and helped me to check my own indexes. Dr. Law's book was of more immediate benefit to me. I wish to acknowledge my indebtedness to both these authors.

It now remains for me to express my gratitude to some of those that helped in various ways to bring this work to its close. First and foremost is my teacher, Mrs. Rhys Davids, but for whose active sympathy, forceful assistance and kindly guidance in all its stages this Dictionary could never have been undertaken, much less completed. Throughout its progress I have been impelled by the desire to offer it to her, with deep humility, as a token of my great *gurubhakti*. It is a matter of intense satisfaction to me that this ambition has been fulfilled.

To the Secretary of State for India in Council I am exceedingly grateful for the honour he has done me in allowing me the privilege of continuing the work originally entrusted to a scholar of the unique distinction of the late Professor Rhys Davids. I trust I have, in some small measure at least, succeeded in justifying the confidence he thought fit to place in me.

I should like also to add my gratitude to Mr. W. T. Ottewill, O.B.E., Superintendent of Records at the India Office, for his unfailing courtesy and kindness.

To my friends and erstwhile students at the Ceylon University College, Mr. K. C. Fernando, Mr. D. E. Hettiaracchi, Mr. M. A. Perera, Mr. J. V. Fonseka, Mr. N. D. Wijesekera and Dr. O. H. de A. Wijesekera, I am indebted for their willing assistance in looking up some of the references in Buddhaghosa's Commentaries. To the Rev. A. P. Buddhadatta, whom I have had occasion to consult more than once, I am grateful for the benefit of his erudition.

Finally, to Alice de Zoete Elliot – she dislikes appellations – I owe more

than I can hope to repay. When I told her about the Dictionary, she most cheerfully volunteered to revise the whole of my manuscript articles and to type them for the printer – in itself a stupendous task. This undertaking she has most scrupulously and assiduously fulfilled, in spite of great inconvenience, trouble and discomfort, making many sacrifices in order to help me. My friendship with her – which began when we were fellow-students at the School of Oriental Studies and soon ripened into deep affection – and with her versatile husband, Dr. Elliot, has been among the greatest joys and blessings of my life. It is not too much to say that the completion of this task within so short a time as four years would never have been possible but for her great assistance and heartening support.

For all deficiencies in this Dictionary – I am profoundly conscious of them – and for all errors of omission and commission I sincerely apologise. It has meant very strenuous work for nearly four years without a break of any sort, work undertaken in addition to the duties which devolved upon me as a full-time teacher in charge of a department of studies at the Ceylon University College. In these circumstances it was inevitable that the following pages should contain numerous imperfections. The fact that printing has been going on all the time the Dictionary was in progress has also been a great drawback to its uniformity in various features. If I had been allowed ten years within which to complete the work, I might, perhaps, have made a better job of it, but everybody intimately concerned with the undertaking was anxious that it should be finished with the least possible delay. I only hope that my efforts will in some slight degree help in the exploration of that wonderful culture and civilisation which lie enshrined in Pāli tradition.

The second and final volume of the Dictionary will be issued in the course of this year. *Subham astu.*

G. P. MALALASEKERA.

January 1937.

NOTE ON THE USE OF THE DICTIONARY

An effort has been made to avoid repetition as far as possible. Generally speaking, the information appearing under any particular word should not, therefore, be regarded as complete until reference has also been made to the words given in that article in Clarendon type. Reference should likewise be made to the Appendix given at the end of this Volume.[3]

The arrangement of words is purely alphabetical—i.e., according to the Pāli alphabet. Cerebral ḷ follows dental l. There is great discrepancy in the texts regarding the use of cerebrals, especially *ḷ* and *ṇ*. Thus, a word not appearing in its place under the cerebral letter may be found under the corresponding dental and vice versa.

There has been a certain amount of unavoidable confusion in the arrangement of words beginning with the Pāli equivalent for the prefix meaning "junior," as opposed to *Mahā*. Reference should be made under all three heads, *Cūḷa*, *Cūla* and *Culla*, before the search for a word is abandoned.[4]

There is also lack of uniformity in the texts regarding the use of the prefix *Mahā*. Sometimes it is an integral part of the word, sometimes merely an honorific. It is necessary, therefore, to look – e.g., under both *Saṅgharakkhita* and *Mahāsaṅgharakkhita* – before the list of possible *Saṅgharakkhitas* is exhausted.

Potential trouble also lurks with regard to the hyphen. Generally speaking, the names of *Jātakas* and *Suttas* are given without a hyphen – e.g., *Kapi Jātaka*, *Kavi Sutta* – and these words follow the usual order.[5] Thus *Kapi Sutta* is given before *Kapiṭṭha* and *Kavi Sutta* before *Kaviṭṭhavana*. When a word is hyphened, either because it is a true compound or merely for convenience, it is regarded as a single word. The presence or absence of a hyphen affects the order, and a certain amount of circumspection is, therefore, requested in looking for compound names, or those that appear to be so.

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[3] Now included in the main text (AJ).

[4] As explained below, I have used Cūḷa to order the words and have given Malalasekera's original following it (AJ).

[5] Again please note the changes listed below (AJ).

The regnal years given for the rulers of Ceylon are taken from chronological table in Geiger's Translation of the *Cūḷavaṁsa*, Vol. II., pp. ix-xv, and should be regarded as only provisional. A.C. = After Christ.

List of Abbreviations (and Works Cited)[6]

AN=Aṅguttara Nikāya, 5 vols. (PTS).

AN-a=Manorathapūraṇī, Aṅguttara Commentary, 2 vols. (SHB).

Abhidh-s=Abhidhammatthasaṅgaha (PTS Journal, 1884).

Anāg=Anāgatavaṁsa (PTS Journal, 1886).

Ap=Apadāna, 2 vols. (PTS).

Ap-a=Apadāna Commentary (SHB).

Avś=Avadāna Śataka, ed. Speyer (Bibl. Buddhica).

Barua, History of Pre-Buddhist Indian Philosophy (Calcutta).

Beal, Romantic Legend of the Buddha (Kegan Paul).

Beal-Xuan, Buddhist Records of the Western World (Kegan Paul).

Bode, The Pali Literature of Burma (RAS).

Brethren, Psalms of the Brethren, by Mrs. Rhys Davids (PTS).

Bv=Buddhavaṁsa (PTS).

Bv-a=Buddhavaṁsa Commentary (SHB).

CAGI=Cunningham's Ancient Geography of India, ed. Majumdar (Calcutta).

CNid=Culla-Niddesa (PTS).

Codrington, Short History of Sri Lanka.

Compendium, Compendium of Philosophy (PTS).

Cunningham, Ancient Geography of India.

Cv=Cūlavaṁsa, ed. Geiger, 2 vols. (PTS).

Cv.Trs.=Cūlavaṁsa, translated by Geiger, 2 vols. (PTS).

Cp=Cariyāpiṭaka (PTS).

Cp-a=Cariyāpiṭaka Commentary (SHB).

Dial=Dialogues of the Buddha, 3 vols. (Oxford).

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[6] I have adjusted these abbreviations to modern standards (AJ).

DN=Dīgha Nikāya, 3 vols. (PTS).
DN-a=Sumaṅgala Vilāsinī, 3 vols. (PTS).
Dāth=Dāṭhāvaṁsa (PTS Journal, 1884).
Dhp-a=Dhammapadaṭṭhakathā, 5 vols. (PTS).
Ds=Dhammasaṅgani (PTS).
Ds-a=Atthasālinī (PTS).
Dpv=Dīpavaṁsa, ed. Oldenberg (Williams and Norgate).
Divy=Divyāvadāna, ed. Cowell and Neill (Cambridge).
Ep. Zey=Epigraphia Zeylanica (Oxford).
ERE=Encyclopedia of Religion and Ethics.
Geog=Geography of Early Buddhism.
Giles: Travels of Fa Hsien (Cambridge).
GS=Gradual Sayings, 5 vols. (PTS).
Gv=Gandhavaṁsa (PTS Journal, 1886).
IHQ=Indian Historical Quarterly (Calcutta).
Ind.An.=Indian Antiquary.
Iti=Itivuttaka (PTS).
Iti-a=Itivuttaka Commentary (PTS).
Ja=Jātaka, ed. Fausboll, 5 vols.
JA=Journal Asiatique.
Jm= Jātakamālā.
JPTS=Journal of the Pali Text Society.
JRAS=Journal of the Royal Asiatic Society.
Khp-a=Khuddakapāṭha Commentary (PTS).
KS=Kindred Sayings, 5 vols. (PTS).
Kvu=Kathāvatthu (PTS).
Lal=Lalita Vistara, ed. S. Lefmann.
Law, Kṣatriya Clans in Buddhist India.
Law, Geography of Early Buddhism.
Law, Pāli Literature.
Law, Ancient Geography of India.
Law, Life and Work of Buddhaghosa.
MN=Majjhima Nikāya, 3 vols. (PTS).

MN-a=Papañcasūdanī, Majjhima Commentary, 2 vols. (Aluvihāra Series, Colombo).
Mbv=Mahābodhivaṁsa (PTS).
Mhv=Mahāvaṁsa, ed. Geiger (PTS).
Mhv.Trs.=Mahāvaṁsa Translation, by Geiger (PTS).
Mil=Milindapañha, ed. Trenckner (Williams and Norgate).
MNid=Mahā Niddesa, 2 vols. (PTS).
MNid-a=Mahā Niddesa Commentary (SHB).
Mhv-ṭ=Mahāvaṁsa Ṭīkā (PTS).
Mvu=Mahāvastu, ed. Senart, 3 vols.
Netti=Nettippakaraṇa (PTS).
Nid-a. see MNid-a.
PTSPED=Pali Text Society, Pali-English Dictionary.
PHAI=Political History of Ancient India, by Chaudhuri, 2nd. ed. (Calcutta).
PLC=The Pāli Literature of Ceylon, by Malalasekera (R.A.S.).
Ps=Paṭisambhidāmagga, 2 vols. (PTS).
Ps-a=Paṭisambhidāmagga Commentary (SHB).
PTS means published by the Pāli Text Society.
Pug=Puggalapaññatti (PTS).
Pv=Petavatthu (PTS).
Pv-a=Petavatthu Commentary (PTS).
Ras= Rasavāhinī.
RAS means Royal Asiatic Society.
Rockhill, Life of the Buddha (Kegan Paul).
SBE=Sacred Books of the East.
SN=Saṁyutta Nikaya, 5 vols. (PTS).
SN-a=Sāratthappakāsinī, Saṁyutta Commentary.
Saddhamma-s=Saddhammasaṅgaha (PTS Journal, 1890).
Sās=Sāsanavaṁsa (PTS).
SHB means published in the Simon Hewavitarne Bequest Series (Colombo).
Sisters=Psalms of the Sisters, by Mrs. Rhys Davids (PTS).
Sp=Samantapāsādikā, 4 vols. (PTS).
Snp=Sutta Nipāta (PTS).

Snp-a=Sutta Nipāta Commentary, 2 vols. (PTS).

Svd=Sāsanavaṁsadīpa, by Vimalasāra Thera (Colombo, 1929).

Thag=Theragāthā (PTS).

Thag-a=Theragāthā Commentary, 2 vols. (SHB).

Thīg=Therīgāthā (PTS).

Thīg-a=Therīgāthā Commentary (PTS).

Thomas=The Life of Buddha (Kegan Paul).

Ud=Udāna (PTS).

Ud-a=Udāna Commentary (PTS).

Vibh-a=Sammoha-Vinodanī, Vibhaṅga Commentary (PTS).

Vin=Vinaya Piṭaka, 5 vols., ed. Oldenberg (Williams and Norgate).

Vsm=Visuddhimagga, 2 vols. (PTS).

VT=Vinaya Texts, trs. by Rhys Davids and Oldenberg, 3 vols. (SBE).

Vv=Vimānavatthu (PTS).

Vv-a=Vimānavatthu Commentary (PTS).

ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

Note to the Revised Edition

This is not a verbatim transcript of DPPN, but has been modified in many ways. Because of that it should not be quoted without checking the printed text. Some of the changes will be explained here.

1. The entries have their annotation integrated, rather than at the end of the entry.
2. Sometimes the text was out of order, this has been corrected here.
3. Addendum, which were published seperately, have been included at the proper place.
4. I have made some additions to the original text, mainly translations and explanations, these are marked in purple text.
5. I have made some vocabulary changes, such as Dhamma for Doctrine & Law, suffering for Ill, *jhāna* for trance, etc., these are marked in darkred text.
6. Names ending in words like -vagga, -sutta, -kathā, etc. have been joined to the name, so, e,g, **Indriyasutta** (Not **Indriya Sutta**). However if the name is declined the ending is separated, e.g. **Indriyāni Sutta**.
7. I have sometimes added variants to the title that are recorded in the entry, or added common English forms, so, e.g. **Akitti** (*v.l.* **Akatti**); **Pacceka Buddha**, **Pacceka Buddhas**.
8. Titles have generally been expanded, rather than left to be inferred, e.g. "Uttiya or Uttika Sutta" becomes "**Uttiyasutta** or **Uttikasutta**".
9. Emboldened are only names found in the name section of the entry. Extra entries, like *v.l.* and other names mentioned in the entry have been moved to the name section.
10. Foreign words, abbreviations and phrases are italicised.
11. I have sometimes divided large collections so that instead of all entries under A, they are divided to be under A-An and Ap-Ah, etc.
12. Note that as there are a number of versions of this text, sometimes the numbering is out of sequence.

Standardisation for Easier Lookup

Note that names have sometimes been standardized for easier lookup: for instance when a Buddha is named it is always written as **Name Buddha**, e.g. **Dīpaṅkara Buddha**, rather than as "the Buddha Dīpaṅkara," for instance.

Mahā and **Cūḷa** have been separated from the name in all cases except when in sandhi. So **Mahā Vana**, **Mahā Moggallāna**, **Mahā Vaṁsa**, etc. but **Mahārāma**.

Cūḷa is treated the same: **Cūḷa Vagga**; **Cūḷa Niddesa**, **Cūḷa Anāthapiṇḍika**, etc. but **Cūḷābhaya**.

Cūḷa was written in many different ways in the original publication: **Culla**, **Cūla**, **Cūḷa**, here it is always the latter: **Cūḷa**, with the original spelling given in blue text, e.g. **Cūḷa Summa**, **Cūla Summa**.

If anyone sees any mistakes please do write to me at anandajoti@gmail.com and I will see to the corrections.

Ānandajoti Bhikkhu,
June, 2025

A-An.

Akataññujātaka (Ja 90). A merchant is befriended by a colleague in another country but refuses to return the service. The servants of the latter thereupon take revenge. The story is related to **Anāthapiṇḍika**, who experiences similar ingratitude at the hands of a fellow-merchant. Ja.i.377-9.

Akatuññatāsutta 01. One who is of bad conduct in deed, word and thought, and is ungrateful; is born in purgatory. AN.ii.226.

Akatuññatāsutta 02. One who is of bad conduct in deed, word and thought, and is ungrateful; is born in purgatory. AN.ii.229.

Akatti. See **Akitti**.

Akaniṭṭhā Devā. A class of **Devas**, living in the highest of the five **Suddhāvāsā** (Pure Mansions) (DN.iii.237). In the **Mahāpadānasutta** (DN.ii.52f) the Buddha mentions that he visited their abode and conversed with beings who were born there as a result of the holy lives they had lived under various Buddhas.

In the **Sakkapañhasutta** (DN.ii.286) **Sakka** speaks of them as the highest **Devas**, and expresses his satisfaction that he, too, will be born among them in his last life.

Buddhaghosa says they are so-called because of their supremacy in virtue and in happiness, and because there are no juniors among them (*sabbeh'eva saguṇehi ca bhavasampattiyā ca jeṭṭhā n'atth'ettha kaniṭṭhāti akaniṭṭhā*). DN a.ii.480. VbhA.521 (*āyunā ca paññāya ca Akaniṭṭhā jeṭṭhakā sabba-devehi paṇītatarā devā*, the Akaniṭṭha gods are the eldest in lifespan and wisdom, and are the most exalted among all the **Devas**). (=DN-a.iii.739).

In the **Visuddhimagga** (p. 634) their world is spoken of as a *Brahma loka* where *Anāgāmīs* are born and enter complete *Nibbāna* (p. 710) (also Iti-a.40; DN-a.iii.740). The duration of life among these **Devas** is 16,000 Kalpas (Kv.207). Sometimes *Anāgāmī* are born among the **Avihā Devas** and finish their existence, in a subsequent birth, among the *Akaniṭṭhās*. These are called "*Uddhaṁsotā*"

(Dhp-a.iii.289f.; see also SN.v.201).

The **Akaniṭṭhabhavana** is the upper limit of the *rūpāvacārabhūmi* (Paṭis.i.84); it is also spoken of as the highest point of the universe, **Avīci** being the lowest. Thus the quarrel among the **Kosambī** monks spread even up to the *Akaniṭṭhā devā* (Ja.iii.487), as did the shouts of the assembly at the severing of the branch of the Bodhi-tree (Mbv. 150-1; see also Mil. 284).

Akarabhaṇḍa. A village in Ceylon dedicated by King **Kittisirirājasīha** to the Tooth-relic. Cv.c.23.

Akalaṅka. A **Coḷa** officer who fought against the Sinhalese army of **Parakkamabāhu I**. during the latter's invasion of the **Paṇḍu** kingdom. Cv.lxxvii.17, 55, 80, 90.

Akālarāvijātaka (Ja 119). A cock belonging to a school of young Brahmins had its neck wrung because it crowed in and out of season. A monk, who is inconsiderately noisy, is the cause of the story being told (Ja.i.435-6).

In the **Dhammapada Commentary** (Dhp-a.iii.142f) the name of the story is given as **Akālarāvikukkuṭajātaka**, and is related of **Padhānikatissa Thera**, who is stated to have been the cock of the **Jātaka** story.

Akitti (*v.l.* **Akatti**). The Bodhisatta in one of his births. He was a Brahmin magnate of **Benares**, who, after giving away all his wealth in charity, retired to the forest with his sister, **Yasavatī**. When gifts were brought to him as homage to his holiness, he sought obscurity, and, leaving his sister, dwelt in **Kāradīpa**, then known as **Ahidīpa**, eating the leaves of a *Kāra*-tree sprinkled with water. By virtue of his asceticism **Sakka**'s throne was heated, and **Sakka** (**Anuruddha** in a previous birth), having tested him, and being satisfied that worldly attainments were not his aim, granted him various boons, including one that **Sakka** should not visit him any more and disturb his asceticism! (Ja.iv.236f).

His story is given in the **Cariyāpiṭaka** (p.1) to illustrate *dāna-paramitā*. In the **Nimijātaka** (Ja 541) he is mentioned in a list of eleven sages (Ja.vi.99, the others being the seven brothers **Yāmahanu**, **Somayāga**, **Manojava**, **Samudda**, **Māgha**, **Bharata** and **Kālikarakkhiya**; and **Aṅgīrasa**, **Kassapa** and

Kisavaccha. See also Khp a.127f), who, by their holy lives, passed the *Peta* world to be born in Brahma's heaven. In the *Jātakamālā* (no.7) his name occurs as **Agastya**, but he should not be confused with the Vedic sage of that name (see Vedic Index). Perhaps he belonged to the **Kassapagotta**, because, in the conversation related in the **Jātaka** story, **Sakka** addresses him as "**Kassapa**." (Ja.iv.240-1)

Akittijātaka (Ja 480). See **Akitti**. It was related at **Jetavana**, of a generous donor who lived at **Sāvatthī**. This man invited the Buddha, and during seven days gave many gifts to him and to the monks. On the last day he presented the company of *Arahants* with all necessaries. The Buddha praised the man's generosity and told him how wise men of old shared their possessions with others, even when they themselves had nothing to eat but *kāra*-leaves and water. Ja.iv.236ff.

Akittitittha. The ford by which **Akitti** crossed the river after he left **Benares**. Ja.iv.237.

Akittidvāra. The gate through which **Akitti** left the city. Ja.iv.237.

Akusaladhammasutta. On the unprofitable and profitable states. SN.v.18.

Akusalamūlasutta. On the three roots of demerit: greed, malice and delusion. AN.i.201; cf. MN.i.47, 489.

Akusalasutta. The man who is sinful in action of body, speech and mind is born in purgatory. AN.i.292.

Akodhaavihiṁsāsutta. On mildness and kindness, the verses being put into the mouth of **Sakka**. SN.i.240.

Akodhanasutta. See **Accayaakodhanasutta**.

Akkantasaññaka Thera. An *Arahant*. In a previous birth he gave his ragged garment to **Tissa Buddha**. Once he was born as a king named **Sunanda**. Ap.i.211f.

Akkamanīyavagga. The third section of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.5-6.

Akkamanīyasutta. The uncultivated mind is an intractable thing and conduces to great loss; the cultivated mind has the opposite qualities. AN.i.5f.

Akkosaka Bhāradvāja. A Brahmin of **Rājagaha** who – incensed that his eldest brother, a member of the **Bhāradvāja** clan and probably its head, had been converted by the Buddha (KS.i.201, n.4; see also **Dhānañjānī**) – visits the Buddha and insults him. Later he is himself converted and becomes an *Arahant* (SN.i.161f.; MN-a.i.808). The soubriquet of Akkosaka was given him by the Saṅgītikārā to distinguish him as the author of a lampoon of 500 verses against the Buddha (SN-a.i.177).

Asurindaka Bhāradvāja was his younger brother (SN a.i.178); he had two others, **Sundarī Bhāradvāja** and **Bilaṅgika Bhāradvāja**, who also became converts and, later, *Arahants*. Dhp-a.iv.163.

Akkosaka Bhāradvājavatthu. The story of **Akosaka Bhāradvāja**. Dhp-a.iv.161f.

Akkosakavagga. The twenty-second section of the *Pāñcakanipāta* of the **Aṅguttaranikāya**. AN.iii.252-6.

Akkosavagga. The fifth section of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.77-91.

Akkosasutta 01. Preached to **Akkosaka Bhāradvāja** to the effect that insults hurled at those who revile not come back to the reviler, just as gifts of hospitality not accepted by the guests are left behind with the host. SN.i.161f.

Akkosasutta 02. On the five evil results that attend a monk guilty of reviling others. AN.iii.252.

Akkhakkhāyika. A famine in the mountain-region of **Koṭṭa** in Ceylon, during the reign of **Duṭṭhagāmiṇi**. The king sold his earrings and procured a meal for five *khīṇāsava* Theras (Mhv.xxxii.29-30). The famine was so-called because nuts called *akkha* (*Terminalia Bellerica*) were eaten, which at other times were used as dice. In the Aṭṭhakathā, quoted by the **Mahā Vaṁsaṭīkā** (p.593), the famine is called **Pāsāṇachātaka**.

Akkhakhaṇḍa. A section of the **Vidhurajātaka** which deals with events leading up to the surrendering of **Vidhura** by the king, when the latter lost his wager with **Puṇṇaka**. Ja.vi.286.

Akkhaṇasutta. On the eight inopportune occasions for the living of the higher life. AN.iv.225f.

Akkhantisutta 01. The five evil results of the want of forbearance. AN.iii.254.

Akkhantisutta 02. The same as above with slight variations in detail. AN.iii.255.

Akkhamasutta. The qualities which an elephant used by the king should have, and similar qualities that should be possessed by a monk. AN.iii.157f.

Akkharakosa. See **Ekakkhara Kosa**.

Akkharamālā. A short treatise in Pāli stanzas on the Pāli and Sinhalese alphabets, by **Nāgasena**, a Ceylon scholar of the eighteenth century. PLC.285.

Akkharavisodhanī. A late Pāḷi work written in Burma. Sās.154.

Akkhipūjā. A festival held by **Asoka** in honour of the Buddha when **Mahākāla** created for him a figure of the Buddha. The festival lasted for seven days (Mhv.v.94).

The **Mahā Vaṁsaṭīkā** explains it by saying that the king fasted for seven days, standing gazing at the figure with unwinking eyes. But even at the time of the *Ṭīkā* there seems to have been uncertainty regarding the meaning of the word. See Mhv ṭ.209f.

Akhilā. Chief woman disciple of **Sikhī** (Bv.xxi.21); the Commentary calls her **Makhilā**. Bv a.204; also Ja.i.41.

Agatisutta. Three discourses on *agati* and *gati* – here defined as wrong action done under the influence of desire, hate or delusion – and its opposite, right action. AN.ii.18f.

Agada. **Cakkavatti**, sixteen times in succession; **Subāhu** Thera in a previous birth. Thag-a.i.124.

Agahyasutta. **Devas** and men delight in objects, sounds, etc., but, through the instability of these, they live in sorrow. SN.iv.126f.

Agāravasutta 01. On the five qualities that make a monk rebellious and unamenable to discipline. AN.iii.7f.

Agāravasutta 02. A monk who is rebellious will never lead the higher life nor attain in the end to peace of mind. AN.iii.14f.

Agāravasutta 03. The rebellious monk will never live according to the Dhamma, nor thereby ultimately win insight. AN.iii.15f.

Agāriya Vimāna. A palace in the **Tāvatiṁsa** world, occupied by a couple who, as humans in **Rājagaha**, had done many deeds of piety. Vv.vi.; Vv-a.286-7.

Aggaññasutta. Twenty-seventh *Sutta* of the **Dīghanikāya** (DN.iii.80f). It is a kind of Buddhist book of Genesis, dealing, among other things, with the evolution of the world, of man and of society. The pretensions of the Brahmins to be the legitimate heirs of *Brahma* are examined and rejected; righteousness is declared to be above lineage (for a summary of the *Sutta* see Dial. i.105f. Cf:

Madhurasutta).

It was preached to **Vāseṭṭha** and **Bhāradvāja** at the **Pubbārāma**.

The larger portion of this *Sutta* (from the beginning of the genesis part to the election of the first king) is found in the *Mahā Vastu* (i.338-48).

Aggadhanuggaha Paṇḍita. See **Cūḷa Dhanuggaha Paṇḍita**.

Aggadhammasutta. On the six qualities requisite for the attainment of *Arahant*-ship, which is the highest state (*aggadhamma*). AN.iii.433-4.

Aggapaṇḍita. A native of Burma and author of the **Lokuppattipakaraṇa**, written at Pagan in the thirteenth century (Gv.64, 67). The **Piṭakatthamain** calls the work **Lokuppattipakāsanī** (Bode, 16, n.3).

The **Sāsanavaṁsa** (74) speaks of three monks by the name of **Aggapaṇḍita**: **Mahā Aggapaṇḍita** (evidently our author), **Dutiya Aggapaṇḍita** (his *saddhivihārika*), and **Tatiya Aggapaṇḍita** (his nephew), all of **Arimaddanapura** and all famed for their learning.

Aggapīṭhakapāsāda. A building in the inner city of **Anurādhapura**.

It is said that when **Iḷanāga** entered the city in splendour, after the festival at the **Tissa**-tank, his chariot was drawn by his former enemies, the **Lambakaṇṇas**, who were yoked to the chariot, and that the line thus made extended from the tank to the **Aggapīṭhakapāsāda**. Mhv ṭ.646.

Aggapupphiya Thera. One of the *Arahants*. In a previous birth he had offered flowers, from the top of a tree, to **Sikhī Buddha**, hence the name. In later birth he was a **Cakkavatti** named **Amita**. Ap.i.229.

Aggappasādasutta. Mentioned in the **Visuddhimagga** in reference to the epithet "*anuttara*" as applicable to the Buddha. Vism. i.207; also Vin-a.i.120 and Khp a.19. The *Sutta* has not been traced. It has been suggested (Vm.i.207, n.2), that it is the same as the **Gāravasutta**.

The **Suttasaṅgaha** (No. 25) gives the name **Aggappasādasutta** to the first *Sutta* of the fifth *Vagga* of the **Itivuttaka**, *Tikanipāta* (Iti.89f). The whole *Sutta*

is found in **Aṅguttara** (ii.34f.), but the *uddāna* of the **Aṅguttara** calls it **Pasādasutta**.

See **Pasādasutta 2**.

Aggabodhi 01. Son of **Bhayasīva**, of the **Moriya** clan. He became the viceroy of **Mahā Nāga**. Cv.xli.70, 93.

Aggabodhi 02. **Aggabodhi I**. King of Ceylon (CE 568-601), **Mahā Nāga**'s nephew. For an account of his reign see Cv.xlii.1-39. He is sometimes identified with **Bhayasīva**'s son. See Geiger, Cv., trans.i.64, n.1.

Aggabodhi 03. **Aggabodhi II** King of Ceylon (CE 601-611). Nephew of **Aggabodhi I**. Also called **Khuddaggabodhi** or **Khuddarāja**. Cv.xlii.38f.

Aggabodhi 04. **Aggabodhi III**. King of Ceylon (CE 628 and 641), son of **Silāmeghavaṇṇa**; also called **Sirisaṅghabodhi**. He had to flee from the throne several times. Cv.xliv.83-144.

Aggabodhi 05. Cousin of **Dāṭhopatissa II**. (CE 650-58), under whom he was *Yuvarāja*, ruling **Dakkhiṇadesa**. Cv.xlv.23.

Aggabodhi 06. Son of **Mahā Tissa**, claiming descent from **Okkāka** and **Saṅghasivā**. He was independent ruler of **Rohaṇa**. Cv.xlv.38-48.

Aggabodhi 07. **Aggabodhi IV**. King of Ceylon; also called **Sirisaṅghabodhi**; he reigned between CE 626 and 641 and died of an incurable disease. Cv.xlvi.1-38.

Aggabodhi 08. **Aggabodhi V**. King of Ceylon (CE 711-17), probably the eldest son of **Māṇavamma**. Cv.xlviii.1 and lvii.25; see Geiger, Cv. trans. i.108 n.and 195, n.2.

Aggabodhi 09. **Aggabodhi VI**. King of Ceylon (CE 727-66), son of **Kassapa**, brother of **Mahinda I**., and, at one time, ruler of **Pācīnadesa** (Cv.xlviii.32). He

became king under the name **Silāmegha**. Cv.vv.42, 60, 61, 76, 90; see Geiger, Cv. trans. i.114, n.2.

Aggabodhi 10. **Aggabodhi VII**. King of Ceylon (CE 766-72), son of **Mahinda I**. He was first ruler of **Dakkhiṇadesa** and, later, joint king with **Aggabodhi VI**. He married **Saṅghā**, daughter of the latter, and became king on his death. Cv.xlviii.39, 60, 61, 68, 80.

Aggabodhi 11. Maternal cousin of **Saṅghā**, wife of **Aggabodhi VII**. When **Saṅghā**, estranged from her husband, joined the nuns at her father's suggestion, he ran away with her, but was later caught, and the family became reconciled. Cv.xlviii.50, 60-1.

Aggabodhi 12. **Aggabodhi VIII**. King of Ceylon (CE 801-12), probably brother of **Mahinda III**. Cv.xlix.43-64; see also Cv. trans. i.126 n.

Aggabodhi 13. **Aggabodhi IX** King of Ceylon (CE 828-31), son of **Dappula II**. Cv.xlix.83-92.

Aggabodhi 14. A minister of **Sena III**., and ruler of **Malaya**. He built the **Nāgasālapariveṇa**. Cv.liii.36.

Aggabodhipadhānaghara. A building erected by **Aggabodhi IV**. for the use of the Thera **Dāṭhāsiva**. Several villages were made over for its maintenance. Cv.xlvi.11ff.

Aggabodhipariveṇa. A building belonging to the **Jetavanārāma** of **Anurādhapura** and erected by **Potthasāta**, general of **Aggabodhi IV**. Cv.xlvi.23.

Aggaḷapura. A city where **Revata** went on his way from **Soreyya** to **Sahajāti**, prior to the Council of **Vesālī**. Vin.ii.300.

Aggavatī Parisāsutta. On the three kinds of companies: the distinguished, the discordant and the harmonious. AN.i.242-4.

Aggavaṁsa. Thera of Pagan. He wrote a Pāli grammar, the **Saddanīti**, in 1154 (Gv.63; SvD.v.1238; Sās.74). He was tutor to King **Narapatisithu** of Pagan (Bode, 16).

The **Gandhavaṁsa** calls him a native of **Jambudīpa** (p.67), but his name occurs among the famous residents in the retired monastery of the northern plateau above Pagan, the cradle of Pāli Burmese literature. Forchhammer *Report*, p.2; *Jardine Prize Essay*, p.34.

Aggasāvakavatthu. The chronicle of **Sāriputta** and **Moggallāna**. Dhp-a.i.83-114.

Aggānisutta. The four perfections: of virtue, concentration, wisdom and release. AN.ii.79; see GS.ii.88, n.2.

Aggāḷavacetiya. The chief shrine at **Āḷavī** (Snp-a.i.344; SN a.i.207) (hence probably the name), originally a pagan place of worship, but later converted into a Buddhist *vihāra*. The Buddha stopped here on many occasions during his wanderings, and this was the scene of several Vinaya rules, e.g. against monks digging the ground (Vin.iv.32) and cutting trees (Vin.iv.34), using unfiltered water for building purposes (Vin.iv.48), sleeping in the company of novices (Vin.iv.16), giving new buildings in hand (Vin.ii.172f).

The **Chabbaggiyā** are censured here for a *nissaggiya* offence (Vin.iii.224). The **Vaṅgīsasutta** was preached there to **Vaṅgīsa**, on the occasion of the death of his preceptor, **Nigrodhakappa** (Sn.59f). In the early years of **Vaṅgīsa**'s novitiate he stayed at the shrine with his preceptor, and disaffection arose within him twice, once because of women, the second time because of his tutor's solitary habits (SN.i.185-6), and later, again, through pride in his own powers of improvisation (*paṭibhāna*) (SN.i.187). Here, again, the Buddha utters the praises of **Hatthaka Āḷavaka**, who visits him with a large following, whose fealty has been won (according to **Hatthaka**) by observing the four characteristics of sympathy (*saṅgahavatthūni*) learnt from the Buddha (AN.iv.216-20).

Many lay-women and nuns flocked there by day to hear the Buddha preach, but none were there when he preached in the evenings (Ja.i.160). It was here that

the **Maṇikaṇṭhajātaka** was related (Ja.ii.282), also the **Brahmadattajātaka** (Ja.iii.78), and the **Aṭṭhisenajātaka** (Ja.iii.351), all in connection with the rules for building cells. See also **Āḷavī**.

Aggi Bhagavā. A deity (probably identical with the Vedic **Agni**), worship of whom brought, as reward, birth in the *Brahma*-world. On the day a son is born, a fire (*jātaggi*) is kindled; when the son comes of age and wishes to renounce household life, this fire is taken to the forest and homage is paid to **Aggi Bhagavā** (Ja.i.285).

In the **Naṅguṭṭhajātaka** (Ja 144, Ja.i.494-5) the Bodhisatta, having received an ox as a gift, wishes to offer the flesh to **Aggi Bhagavā**, but thinking that the deity will not relish a saltless meal, he goes away in search of salt. He returns to find that the ox has been eaten by hunters, only the tail, one leg and the skin being left. "If you, **Aggi Bhagavā**, have not the power to look after your own, how can you guard me?" So saying, he quenches the fire with water and becomes an anchorite. In the verses of this context **Aggi** is addressed as **Jātaveda**.

In the **Santhavajātaka** (Ja 162, Ja.ii.43-5), too, the Bodhisatta is a votary of the deity. Once, when he makes an offering of milk mixed with ghee the flames blaze forth and burn his hut, and thereupon he loses faith. In this story **Aggi Bhagavā** seems to be identified with **Mahā Brahma**. See also KS.i.209, n.4.

In the exegesis to the **Bhuridattajātaka** (Ja 543, Ja.vi.202), the deity is spoken of as **Aggideva**, and mention is made of an enquiry made of learned Brahmins by a king, **Mujalinda**, as to the way to heaven. In answer he is told that **Aggideva** is the *Brāhmaṇadevatā par excellence*, and that he should be offered fresh ghee. See also **Jātaveda**.

Aggika Bhāradvāja 02. A Brahmin of **Rājagaha**, evidently different from the above, also a fire-tender. He prepares a meal for sacrifice, and when the Buddha, out of compassion for him, appears before his house for alms, he says the meal is meant only for one who has the "threefold lore" (the three Vedas). The Buddha gives the Brahmin another interpretation of the "threefold lore"

(see **Aggikasutta**). The Brahmin, thereupon, becomes a convert, enters the Saṅgha, and, in due course, attains *Arahant*-ship. SN.i.166f.; SN a.i.179.

Aggika Bhāradvāja 03. The name assumed by the jackal in the **Aggikajātaka** (Ja 129).

Aggika Bhāradvājasutta. Another name for the **Vasalasutta**.

Aggika Bhārādvāja 01. A Brahmin of **Sāvatthī**, of the **Bhāradvāja** clan. The Buddha, while on his rounds, sees him tending the fire and preparing oblations, and stands for alms in front of his house. The Brahmin abuses him, calling him *muṇḍaka* and *vasala*. Thereupon the Buddha preaches to him the **Vasalasutta** (or, as it is sometimes called, the **Aggika Bhāradvājasutta**), and wins him over to the faith (Sn.21-5). The sobriquet **Aggika** was given to him because he was a tender of the sacred fire. Snp-a.i.174f.

Aggikajātaka (Ja 129). The story of a jackal, who, when his hair is singed by a forest fire, pretends to be a saint of the name of **Bhāradvāja** and eats the rats that trust him. Ja.i.461f.

Aggikasutta. Preached by the Buddha to **Aggika Bhāradvāja** (2). The Brahmin exalts the knowledge of the three Vedas. The Buddha tells him that a mere babbling of Vedic runes does not make a Brahmin of a man who is defiled within and is deceitful. He should have knowledge of former lives, of other worlds and of the higher lore (*abhiññā*) that gives cessation of birth.

Aggika Bhāradvāja offers the Buddha the prepared meal as a fee for his teaching, but the Buddha rejects it because "the Buddhas do not accept wages." The Brahmin should, if he so desire, extend his hospitality to him for his holiness, and not for his ability to chant verses. SN.i.166-7.

Aggikkhandhopamasutta. Preached by the Buddha while touring in **Kosala** with a large concourse of monks, the sight of a blazing fire being made the occasion for the discourse. It were better for a man to seek shelter in, embrace and lie down upon the raging flames than to live in the guise of a monk and

accept the alms of the faithful while being guilty of evil conduct (AN.iv.128f). It is said that while the *Sutta* was being preached sixty monks vomited hot blood, sixty left the Saṅgha in diffidence and sixty others became *Arahants* (AN.iv.135). The Commentary adds that the Buddha foresaw this result, and that later many of the monks, hearing of the discourse and fearing dire consequences for themselves, returned to the lay-life in such large numbers that the Saṅgha became rapidly depleted. It was to counteract this result that the **Cūḷaccharāsaṅghātasutta** was preached (AN a.i.38-40).

This *Sutta* is mentioned as an example of a sermon based on some immediate experience, in this case, a fire (MN-a.i.14; also AN-a.i.32, 267). It was preached by **Mahinda** in Ceylon, in the **Nandana** pleasance, on the day the **Mahā Meghavana** was gifted to the Saṅgha (Mhv.xv.176; Mbv.133); and also by **Yonaka Dhammarakkhita**, in **Aparantaka** (Mhv.xii.34; Mbv.114).

The vomiting of hot blood, mentioned here, is made the subject of a dilemma in the **Milinda Pañha** (p.164).

Aggidatta 01. Chaplain to the King of **Kosala**, first to **Mahā Kosala**, and then to his son **Pasenadi**. Later he renounced the world and, with a large band of followers, wandered about **Aṅga**, **Magadha** and **Kuruaṭṭha**, teaching a cult of nature-worship. The Buddha, seeing his *upanissaya* (potential), sent **Moggallāna** to convert him. **Moggallāna** went to **Aggidatta**'s hermitage, but being refused shelter there, vanquished, by a display of *iddhi*-power, a *Nāgarāja*, **Ahicchatta**, who lived in the neighbourhood, and occupied the **Nāga**'s abode. While **Aggidatta** and his followers stand awestruck at this event, the Buddha appears, and realising that the Buddha is even greater than **Moggallāna**, they pay homage to him. The Buddha preaches to them on the error of their ways. At the end of the discourse they become *Arahants* (Dhp-a.iii.241-7).

Aggidatta 02. A Brahmin of **Benares** and father of the Bodhisatta, when the latter was born as **Somadatta**. The old man lived by ploughing, and one of his oxen having died, he decided, on the advice of his son, to ask the king for an ox. **Somadatta**, with great patience, trained him in all the formalities to be gone

through in an appearance at court, but at the crucial moment when **Aggidatta** was making his petition to the king, he used the word "take" where he meant to use "give." **Somadatta**'s presence of mind saved the situation (Dhp a.iii.124-5). In the **Somadattajātaka** the name **Aggidatta** does not appear. In the present age he was **Lāḷudāyī Thera**. Ja.ii.164f.

Aggidatta 03. A Brahmin of **Khemavatī**, father of the **Kakusandha Buddha**. His wife was named **Visākhā**. DN.ii.7; Bv.xxiii.14; Ja.i.42.

Aggidatta 04. See **Gahvaratīriya**.

Aggideva 01. Fifth son of **Devagabbhā** and **Upasāgara** (Ja.iv.81f.; Pv-a.93 and 111), and one of the ten brothers who were famed as the **Andhaveṇhudāsaputtā**.

Aggideva 02. See **Aggi Bhagavā**.

Aggideva 03. A **Cakkavatti** who lived eleven *kalpas* ago; a previous birth of **Pāpanivāriya Thera**. Ap.i.213.

Agginibbāpaka (*v.l.* **Agginibbāpana**). , a **Cakkavatti** of eighty-six *kalpas* ago; a previous birth of **Māṇava Thera** (Thag a.i.162f), also called (in the **Apadāna** i.158-9) **Sammukhāthavika**.

Aggibrahmā. Nephew of **Asoka** and husband of **Saṅghamittā**. He entered the Saṅgha on the same day as **Tissakumāra**, **Asoka**'s brother. Mhv.v.169; Vin-a.i.51; Mbv.102.

Aggimāla (Aggimāli). A mythological sea, which stands like a blazing bonfire and is filled with gold (Ja.iv.139-40). It is one of the seas crossed by the merchants mentioned in the **Suppārakajātaka** (Ja 463).

Aggimittā. One of the nuns who accompanied **Saṅghamittā** to Ceylon. Dpv.xv.78; xviii.11.

Aggimukha. A species of snake; bodies bitten by them grow hot. Dhs-a.300; Vsm.368.

Aggivacchagottasutta (**Aggivacchasutta**). Preached at **Jetavana** to the wanderer **Vacchagotta** on the danger and futility of theorising about the world, life, etc. (MN.i.483ff).

The *Sutta* is evidently so-called because the simile of a fire is used. A blazing fire is visible, but, once extinguished, none can say whither it has disappeared.

Aggivaḍḍhamānaka (**Abhivaḍḍhamānaka**). A tank made by King **Vasabha** of Ceylon. Mhv.xxxv.95.

Aggivessa. One of the guards of King **Eḷeyya** (AN.ii.181). Is this a *gotta* name? (See **Aggivessana**.)

Aggivessana. Probably the name of a Brahmin clan, the Agniveśyāyanas, and the Kṣatriyas who were so styled, took the name from their Brahmin *Purohitas* (*Further Dialogues*, i.162 n).

The name is used by the Buddha in addressing **Saccaka Nigaṇṭhāputta** (MN.i.229f; 237f), and also **Dīghanakha** *Paribbājaka* (MN.i.497f).

In the **Dantabhūmisutta** (MN.iii.128f) the novice **Aciravata** is thus addressed by Prince **Jayasena**, who visits him, and also by **Gotama Buddha**.

Aggisama. The Thera **Pupphathūpiya** was born sixteen times in succession as **Cakkavatti** and ruled under this name. Ap.i.156.

Aggisāma. See **Abhisāma**.

Aggisikha. The name borne by the Thera **Gatasaññaka** when in previous births he was **Cakkavatti** three times in succession. Ap.i.127.

Aggisutta 01. A number of monks go to the *Paribbājakārāma* at **Sāvatthī**, and have a courteous discussion with the **Paribbājakas**, who claim that their teaching is the same as the Buddha's. The monks are unable to refute their claim and seek the Buddha's advice. He tells them that the *bojjhaṅgas* form the

distinctive feature of the Dhamma and that the **Paribbājakas**, if questioned about them, would not be able to answer. SN.v.112.

Aggisutta 02. On the seven kinds of fires. AN.iv.41.

Aggismiṁ Sutta. The five evil qualities of fire. AN.iii.256.

Aghamūlasutta. On the root of pain. SN.iii.32.

Aṅkura. Tenth son of **Devagabbhā** and **Upasāgara** (Ja.iv.81f), and one of the **Andhakaveṇhudāsaputtā**. **Aṅkura** gave his share of the kingdom, won by the *dāsaputtā*, to his sister **Añjanā**, and started in trade (Ja.iv.81f). The **Petavatthu** (Pv.23ff.; Pv-a.111ff) contains an account of **Aṅkura**'s later career. Once he took a caravan of a thousand carts from **Dvāravatī** to **Kamboja**, led by himself and a Brahmin colleague. On the way their water supply fails, but they are befriended by a **Yakkha** of great power, who, in his previous life, had been one of **Aṅkura**'s trusted and loyal servants. Annoyed by the suggestion of the Brahmin that instead of proceeding to **Kamboja** they should entice the **Yakkha** back with them to **Dvāravatī**, the **Yakkha** appears before them in person, and in answer to **Aṅkura**'s questions, tells him that he had been a tailor in **Bheruva**, where lived the generous **Asayha**. When suppliants came in search of **Asayha**'s house, the tailor showed them the way. Impressed by the story, **Aṅkura** returns forthwith to **Dvāravatī**, and spends the rest of his life, 60,000 years (10,000 says **Dhammapada Commentary** (*loc infra*); Vin-a.i.245), in acts of unparalleled munificence (there were as many as 3,000 cooks to supply food in his alms-halls and 60,000 youths to cut firewood.) He is reborn in **Tāvatiṁsa**.

In the assembly of the **Devas** who gather to listen to the Buddha's preaching of the **Abhidhamma**, **Aṅkura** occupies a place in the back row (12 leagues away says Dhp-a.iii.219; 10 leagues away says Pv.28, v.65) while **Indaka**, who had given but one spoonful of rice to **Anuruddha Thera**, sits quite close to the Buddha. The Buddha notices this and remarks that **Indaka** had been lucky in finding a worthy donee; the recipients of **Aṅkura**'s gifts had not been distinguished for their holiness. Gifts should, therefore, be given discriminately.

At the end of this discourse **Aṅkura** becomes a *Sotāpanna*. Dhp a.iii.222; ibid., iv.82. See also Lüders, ZDMG. 58, 700.

Aṅkurapetavatthu. See **Aṅkura**. According to MN a.i.225 and DN a.i.178, in this story the word *brahmacariya* is used to mean *veyyāvacca* (service).

Aṅkuravatthu. The story of **Aṅkura**. Dhp a.iv.80-2.

Aṅkolaka Thera. An *Arahant*. In a previous birth he had offered an *aṅkola*-flower to **Siddhattha Buddha**. Once, thirty-six kalpas ago, he was a **Cakkavatti** named **Devagaḷḷita**. Ap.i.199.

Aṅkolakapupphiya Thera. An *Arahant*. In a previous birth he had made an offering of an *aṅkola*-flower to **Paduma Buddha** (Ap.i.287).

In the Thag a.i.335-6 the **Apadāna** verses are attributed to the Thera **Anūpama**, with whom he is probably to be identified.

Aṅga 01. (see also **Aṅgā**). One of the stock list of the sixteen Powers or Great Countries (**Mahā Janapadā**), mentioned in the *Piṭakas*, e.g., AN.i.213; iv.252, 256, 260.

The countries mentioned are **Aṅga**, **Magadha**, **Kāsī**, **Kosala**, **Vaḷḷī**, **Mallā**, **Cetī**, **Vaṁsā**, **Kuru**, **Pañcāla**, **Macchā**, **Sūrasena**, **Assaka**, **Avanti**, **Gandhāra**, and **Kamboja**. Other similar lists occur elsewhere, e.g. DN.ii.200 (where ten countries are mentioned); see also Mvu.i.34 and Mvu.i.198; and Lalitavistara.24(22).

It was to the east of **Magadha**, from which it was separated by the River **Campā**, and had as its capital city **Campā**, near the modern Bhagalpur (Cunningham, pp. 546-7). Other cities mentioned are **Bhaddiya** (DN-a.i.279; Dhp-a.i.384) and **Assapura** (MN.i.271).

The country is generally referred to by the name of its people, the **Aṅgā**, though occasionally (e.g., Dhp a.i.384) the name **Aṅgaraṭṭha** is used. In the Buddha's time it was subject to **Magadha** (Thag a.i.548), whose king **Bimbisāra** was, we are told, held in esteem also by the people of **Aṅga** (MN a.i.394), and the people of the two countries evidently used to pay frequent visits to each

other (Ja.ii.211). We never hear of its having regained its former independence, but traditions of war between the two countries are mentioned (e.g., Ja.iv.454; Ja.v.316; Ja.vi.271).

In the Buddha's time the **Aṅgarājā** was just a wealthy nobleman, and he is mentioned merely as having granted a pension to a Brahmin (MN.ii.163). The people of **Aṅga** and **Magadha** are generally mentioned together, so we may gather that by the Buddha's time they had become one people. They provide **Uruvelā Kassapa** with offerings for his great sacrifice (Vin.i.27). It was their custom to offer an annual sacrifice to **Mahā Brahma** in the hope of gaining reward a hundred thousand fold. On one occasion **Sakka** appears in person and goes with them to the Buddha so that they may not waste their energies in futile sacrifices (SN-a.i.269-70).

Several discourses were preached in the **Aṅga** country, among them being the **Soṇadaṇḍasutta** and the two **Assapurasutta**s (**Mahā** – and **Cūḷa**). The **Mahā Govindasutta** seems to indicate that once, in the past, **Dhataraṭṭha** was king of **Aṅga**. But this, perhaps, refers to another country (Dial.ii.270 n.; see also The *Rāmāyaṇa* i.8, 9, 17, 25).

Soṇa Koḷivisa, before he entered the Saṅgha, was a squire (*paddhagu*) of **Aṅga**. Thag.v.632.

Aṅga 02. King. Chief lay supporter of **Sumana Buddha** (Bv a.130); the **Buddhavaṁsa** mentions **Varuṇa** and **Saraṇa** as **Sumana**'s *aggupaṭṭhākā* and **Udena** as *upaṭṭhāka*. Bv.v.28.

Aṅga 03. A king of **Benares** on whose feet hair grew. He inquired of the Brahmins the way to heaven, and was told to retire to the forest and tend the sacred fire. He went to **Himavā** with many cows and women and did as he was counselled. The milk and ghee left over from his sacrifices were thrown away, and from them arose many minor rivers, the **Ganges** itself, and even the sea. Later he became **Indra**'s companion. Ja.vi.203

Aṅga 04. King of the **Aṅga** country, between whom and King **Magadha** there was constant war, with varying fortunes. In the end, **Magadha**, with the help of the **Nāga** king **Campeyya**, seized **Aṅga** and slew him. Ja.iv.453.

Aṅga 05. One of the **Pacceka Buddhas** mentioned in the list in the **Apadāna Commentary** Ap a.i.107.

Aṅgaka. Nephew (sister's son) of **Soṇadaṇḍa**. DN.i.123.

Aṅgagāma. A tank built by **Parakkamabāhu I**. Cv.lxxix.37.

Aṅgaṇika Bhāradvāja. Son of a very rich Brahmin in **Ukkaṭṭhā**, near the **Himālaya**. Having learnt all the arts and sciences, he left the world and practised penance for the purpose of obtaining immortality. He met the Buddha in the course of his wanderings and, having entered the Saṅgha, in due course acquired sixfold *abhiññā*.

Later he lived in a forest near the village of **Kuṇḍiya** of the **Kurus**, and the verses ascribed to him in the **Theragāthā** (vv.219-21.; Thag a.i.339-41) were spoken at **Uggārāma**, near by, to some Brahmin acquaintances who had come from **Uttarāpatha**.

In a previous birth he had met **Sikhī Buddha** and paid homage to him.

Aṅgati. King of **Videha**; he ruled at **Mithilā**. His chief queen bore him a daughter **Rujā**, all his other 16,000 wives being barren.

His ministers were **Vijaya**, **Sunāma** and **Alāta**.

He questions an ascetic, **Guṇa**, as to the various moral duties, and following his advice, devotes himself solely to pleasure. **Rujā**, however, is virtuous and tries to deliver him from his heretical beliefs, but it is not till the Bodhisatta – who had been born as the **Mahā Brahma Nārada** – comes down to earth in the guise of an ascetic, and frightens the king with descriptions of the various hells, that **Aṅgati** is convinced of the error of his ways.

He was a former incarnation of **Uruvelā Kassapa**. Ja.vi.220-55.

Aṅganakola. A village in South Ceylon, the residence of **Ambapāsāṇavāsī Cittagutta**. Mhv ṭ.552.

Aṅganasālaka. A village given by **Aggabodhi II**. to the **Abhayavihāra** (**Abhayagirivihāra**). Cv.xlii.63.

Aṅgamu. A place in Ceylon identified with the modern Ambagamuva (Geiger Cv. trans. i.298, n.3). The *Senāpati Deva* once encamped there. Cv.lxx.130.

Aṅgarājā. The chieftain of **Aṅga** in the Buddha's time. See **Aṅga**.

Aṅgasutta 01. The five powers of woman: beauty, wealth, kin, sons and virtue. SN.iv.247.

Aṅgasutta 02. Systematic attention as potent factor for the seven limbs of wisdom (*bojjhaṅgas*). SN.v.101.

Aṅgasutta 03. Friendship with the virtuous as potent factor for the *bojjhaṅgas*. SN.v.102.

Aṅgasutta 04. The four limbs of *Sotāpatti*: consorting with the good, hearing the good Dhamma, mindful attention and practice according to the Dhamma. SN.v.404.

Aṅgā 06. Chieftains of **Aṅga**, so-called, according to the **Dīgha Commentary** (i.279), because of the beauty of their limbs. Their name was customarily (*rūḷhi-vasena*) used to denote their country.

Aṅgānisutta 01. The five qualities of exertion (*padhāna*) AN.iii.65.

Aṅgānisutta 02. On the five qualities which a monk should have and the five which he should discard to complete his duties in the religion and attain its highest eminence. AN.v.1617.

Aṅgārapabbata. A blazing mountain of white hot coal, one of the tortures of the *Mahā Niraya*. Kv.597.

Aṅgikasutta. On the development of the fivefold Ariyan *Samādhi*. AN.iii.25-9.

Aṅgīrasa 01. (**Aṅgīrasa**). A name applied to the Buddha several times in the **Piṭaka**s (e.g., Vin.i.25; DN.iii.196; SN.i.196; AN.iii.239; Thag.v.536; Ja.i.116). In the Commentaries three etymologies are given: **Buddhaghosa** says that "it means emitting rays of various hues from the body," and that the word is therefore applicable to all Buddhas alike (DN a.iii.963). **Dhammapāla** adds that it signifies being possessed of attainments such as virtue, and also that according to some, **Aṅgīrasa** was a personal name given by the Buddha's father in addition to **Siddhattha** (Thag a.i.503. It is worth noting that in AN a.i.381 **Siddhattha** is referred to as **Aṅgīrasa Kumāra**.)

It is, however, well-known that, according to Vedic tradition, the Gautamas belong to the **Aṅgīrasa** tribe (see Vedic Index: **Gotama**); the word, as applied to the Buddha, therefore, is probably a patronymic, in which case we have another example of a Kṣatriya tribe laying claim to a Brahmin *gotra*. See Thomas: *Life and Legend of the Buddha*, p.22-3.

Aṅgīrasa 02. Another name (**Aṅgīrasa** *gahapati*) for **Asayha**. Pv.p.25, vv.23 and 27 ff.; also Pv-a.124.

Aṅgīrasa 03. One of the ten ancient seers who conducted great sacrifices and were versed in Vedic lore. The others being **Aṭṭhaka**, **Vāmaka**, **Vāmadeva**, **Vessāmitta**, **Yamataggi**, **Bhāradvāja**, **Vāseṭṭha**, **Kassapa** and **Bhagu**. The list occurs in several places, e.g. Vin.i.245; AN.iii.224; MN.ii.169, 200.

The same ten are also mentioned as being composers and reciters of the Vedas. DN.i.238.

Aṅgīrasa 04. A celebrated physician (Mil.272). Rhys Davids suggests that the connection of the name **Aṅgīrasa** with the physician is due to the charms against disease to be found in the Atharva Veda. Mil. trans. ii.109, n.3.

Aṅgīrasa 05. A king, mentioned among the descendants of **Mahā Sammata**. Mhv.ii.4; and Dpv.iii.6.

Aṅgīrasa 06. An ascetic. The name occurs in a list of eleven ascetics who, because of their holy lives, passed the *Peta* world and were born in *Brahma*'s heaven (Ja.vi.99; Ja.v.267). For the others see **Akitti**.

Aṅgīrasa 07. An ascetic, **Aṅgīrasa Gotama**, who was killed by the thousand-armed **Ajjuna**. The ascetic disturbed the animals when **Ajjuna** was waiting to hunt, and the king, in anger, shot at him with a poisoned arrow (Ja.v.135, 144 and 145; DN a.i.266). This **Aṅgīrasa** is probably to be identified with one of the foregoing.

Aṅgīrasī. A term of affection (Radiant One) used by **Pañcasikha** in addressing **Suriyavaccasā** (DN.ii.265). The Commentary (DN a.iii.701) explains that she was so-called because her limbs shone (*aṅge rasmiyo assā ti Aṅgīrasī*.)

Aṅguttara Ṭīkā. By **Candagomi**, evidently an author of Ceylon. Svd.v.1201.

Aṅguttaraṭṭhakathā. Quoted in the exegesis to the **Jātaka**. Ja.i.131.

Aṅguttaranavaṭīkā. By **Sāriputta**, author also of **Sarātthadīpanī Vinayaṭīkā** (*q.v.*). Gv.71.

Aṅguttaranikāya. The fourth division of the **Suttapiṭaka**, consisting of eleven *nipātas* (sections) and 9,557 *Suttas* (AN.v.361; DN a.i.23; Gv.56). The *Suttas* are arranged in numbered lists, probably as aids to memory. Thus we find set out in order first the units, then the pairs, the triads etc., up to groups of eleven. This method of arrangement has evidently influenced the subject matter as well, for we seldom see any reasoned arguments. The lists are often curtly given and curtly explained (see also Hardy's remarks, AN.v. introd. p.vii).

At the first Council **Anuruddha** was asked to be the custodian of this **Nikāya** of 120 *bhāṇavāras* and to read it to his pupils (DN a.i.15; Mbv.94).

When the Buddha's religion fades away, the first portion of the **Suttapiṭaka** to disappear will be the **Aṅguttaranikāya** from the eleventh section to the first,

and in that order (MN-a.881).

It was also sometimes called **Ekuttara**. Mil. 392. It is worthy of note that the *Ekottarāgama Sūtra* of the Chinese is unlike the **Aṅguttaranikāya** (AN.i. introd. ix., n.4).

The **Aṅguttaranikāya** quotes the **Pārāyaṇa**, which is evidence of its late compilation (i.133 and 134; ii.45. For other quotations in and from the **Aṅguttaranikāya** see AN.v., introd. p.ix., nn. 3 and 4.) The Commentary to the **Aṅguttaranikāya** is called **Manorathapūraṇī**.

Aṅguttarāpa. A country north of the river **Mahī**, evidently a part of **Aṅga** on the other side of that river (*Aṅgā eva so janapado; Gaṅgāya (Mahā Mahīgaṅgāya) pana yā uttarena āpo, tāsaṁ avidūrattā Uttarāpati vuccati*) (Snp-a.ii.437).

It was here, in the village **Āpaṇa**, that **Gotama Buddha** was staying when the **Jaṭila Keniya** came to see him; here also was preached the **Selasutta** (Sn.102f). From **Bhaddiya** (in **Aṅga**), (Dhp a.i.384) the Buddha went to **Aṅguttarāpa** and thence to **Āpaṇa** (Vin.i.243-5; Dhp a.iii.363).

The country was probably rich because we find as many as 1,250 monks accompanying the Buddha on his tour (Sn.102f).

Other *Suttas* preached here are the **Poṭaliya** (MN.i.359), and the **Laṭukikopama** (MN.i.447).

Āpaṇa seems to have been the chief township, because it is always mentioned in connection with **Aṅguttarāpa**.

Aṅgulimāla (**Aṅgulimālaka**). A robber who was converted by the Buddha in the twentieth year of his ministry, and who, later, became an *Arahant*. His story appears both in the **Majjhima Commentary**, 743ff., and in the **Theragātha** Commentary, ii.57ff. The two accounts differ in certain details; I have summarised the two versions.

He was the son of the Brahmin **Bhaggava**, chaplain to the king of **Kosala**, his mother being **Mantāṇī**. He was born under the thieves' constellation, and on the night of his birth all the armour in the town shone, including that belonging to the king. Because this omen did no harm to anyone the babe was named

Ahiṁsaka. The **Theragātha** Commentary says he was first called **Hiṁsaka** and then **Ahiṁsaka**. See also *Brethren*, 323, n.3.

At **Takkasilā** he became a favourite at the teacher's house, but his jealous fellow-students poisoned his teacher's mind, and the latter, bent on his destruction, asked as his honorarium a thousand human right-hand fingers. Thereupon **Ahiṁsaka** waylaid travellers in the **Jālinī** forest in **Kosala** and killed them, taking a finger from each. The finger-bones thus obtained he made into a garland to hang round his neck, hence the name Aṅgulimāla.

As a result of his deeds whole villages were deserted, and the king ordered a detachment of men to seize the bandit, whose name nobody knew. But Aṅgulimāla's mother, guessing the truth, started off to warn him. By now he lacked but one finger to complete his thousand, and seeing his mother coming he determined to kill her. But the Buddha, seeing his *upanissaya* (potential), went himself to the wood, travelling thirty *yojanas*, (DN-a.i.240; Ja.iv.180) and intercepted Aṅgulimāla on his way to slay his mother. Aṅgulimāla was converted by the Buddha's power and received the "*ehi bhikkhu*" pabbajjā (Thag.868-70) while the populace were yelling at the king's palace for the robber's life. Later, the Buddha presented him before King **Pasenadi** when the latter came to **Jetavana**, and **Pasenadi**, filled with wonder, offered to provide the monk with all requisites. **Aṅgulimāla**, however, had taken on the *dhutaṅgas* and refused the king's offer.

When he entered **Sāvatthī** for alms, he was attacked by the mob, but on the admonition of the Buddha, endured their wrath as penance for his former misdeeds.

According to the **Dhammapada Commentary** (Dhp-a.iii.169) he appears to have died soon after he joined the Saṅgha.

There is a story of how he eased a woman's labour pains by an act of truth. The words he used in this *saccakiriyā* (*yato ahaṁ sabbaññutabuddhassa ariyassa ariyāya jātiyā jāto*) have come to be regarded as a *paritta* to ward off all dangers of childbirth and constitute the **Aṅgulimālaparitta**. The water that washed the stone on which he sat in the woman's house came to be regarded as a panacea (MN.ii.103-4; MN a.747f).

In the **Aṅgulimālasutta** he is addressed by **Pasenādi** as **Gagga**

Mantānīputta, his father being a **Gagga**. The story is evidently a popular one and occurs also in the *Avadānaśataka* (No. 27).

At the **Kosala** king's **Asadisadāna**, an untamed elephant, none other being available, was used to bear the parasol over **Aṅgulimāla**. The elephant remained perfectly still – such was **Aṅgulimāla**'s power (Dhp a.iii.185; also DN a.ii.654).

The conversion of **Aṅgulimāla** is often referred to as a most compassionate and wonderful act of the Buddha's, e.g. in the **Sutasomajātaka**, (Ja.v.456f.; see also Ja.iv.180; Snp-a.ii.440; Dhp-a.i.124) which was preached concerning him. The story of **Aṅgulimāla** is quoted as that of a man in whose case a beneficent *kamma* arose and destroyed former evil *kamma* (AN-a.i.369).

It was on his account that the rule not to ordain a captured robber was enacted (Vin.i.74).

For his identification with **Kalmāsapāda** see JPTS, 1909, pp. 240ff.

Aṅgulimālaparitta. See **Aṅgulimāla**; referred to also in the **Milindapañha** (p.151) in a list of **Parittas**.

Aṅgulimālapiṭaka. Given in a list of heretical works. SN a.ii.150; Vin-a.iv.742.

Aṅgulimālasutta. Contains the story of the bandit's conversion and the bliss of his deliverance. MN 86, MN.ii.97ff.

Acariṁ Sutta. **Gotama Buddha**, as he walked about, sought the satisfaction, the misery and the escape that come from the earth element. He found these and discovered that they exist also in the other three elements. SN.ii.171.

Acala. Assistant to the architect of the **Mahā Thūpa**. Mhv ṭ.535.

Acala Cetiya. The name given to the spot at the entrance to **Saṅkassa**, where **Gotama Buddha** first placed his right foot on his descent from **Tāvatiṁsa**. Dhp-a.iii.227.

Acala Thera. One of the eminent monks present at the foundation of the **Mahā Thūpa**. Mhv ṭ.526.

Acintitasutta. The four unthinkables: the Buddhas, their musings, world-speculation and the point of action. AN.ii.80.

Aciravata. A novice who had a conversation with Prince **Jayasena** on the life of the bhikkhu. **Aciravata** repeats this conversation to **Gotama Buddha** who thereupon preaches the **Dantabhūmisutta** (MN.iii.128ff).

The novice is throughout addressed as **Aggivessana**.

Aciravatī. A canal which ran westwards from the **Mahā Vālukagaṅgā** in Ceylon; from it flowed four other canals eastwards: the **Sataruddhā**, **Nibbindā**, **Dhavalā** and **Sīdā**. Cv.lxxix.51-3.

Aciravatī. A river, the modern Rāpti in Oudh; one of the **Pañca Mahā Nadī** (Vin.ii.237), the five great rivers flowing from the **Himālaya** eastwards (*pācīnaninnā*) (SN.v.39, etc.) into the sea. During the hot season it ran dry, leaving a bed of sand (AN.iv.101). It flowed through **Kosala**, and at **Sāvatthī** an *udumbara* grove grew on its banks; it could be seen from the terrace of **Pasenadi**'s palace (Vin.iv.111-12; Snp-a.i.19). To the south of it was **Manasākaṭa**, and on its southern bank was a mango grove where the Buddha sometimes resided (DN.i.235-6). The **Teviĵjasutta** was preached here, and the **Aciravatī** is used in a simile to prove the futility of sacrifices and prayers: it is of no use standing on one bank of the river and calling to the other bank to come over.

In the river were many bathing places, in some of which courtesans bathed naked; the Bhikkhunīs did likewise until a rule was passed prohibiting it (Vin.i.293; iv.278). The *Chabbaggiya* nuns, however, continued to do so even afterwards (Vin.iv.259f).

The river was crossed in rafts (Vin.iii.63); it sometimes became so full (DN.i.244-5; MN.iii.117; Ja.iv.167) that disastrous floods occurred, in one of which **Viḍūḍabha** and his army were swept into the sea (Dhp a.i.360).

In sheltered spots monks and Brahmins used to bathe (Vin.iv.161), and once **Sāriputta** himself bathed there (AN a.i.315). The **Sattarasavaggiya** monks frequented the river for water-sports (Vin.iv.111-12).

Once the Buddha was told that the **Chavaggiya** monks were in the habit of seizing the cows that crossed the river (Vin.i.191).

The elder **Sīvali** stopped on the banks of the **Aciravatī** while on his way to the **Himālaya** with five hundred monks (AN a.i.139). In the time of **Kassapa Buddha** the river flowed round **Sāvatthī** and, at the eastern fort, flowed into a wide and deep lake on which separate bathing places were made for the king, the people, the Buddha and the Saṅgha respectively (MN a.i.371).

The people on the banks were in the habit of casting nets for fish (Ud-a.366). Near the river was **Daṇḍakappa**, a **Kosalan** village, and while staying there **Ānanda** bathed in the river with many other monks (AN.iii.402).

Two occasions are mentioned on which monks hit geese flying over the river in the eye (Ja.i.418 and ii.366. See also Dhp-a.iv.5 and 8f). It was here that **Paṭācārā**'s child was drowned (Dhp a.ii.264).

Kapila was born here as a golden fish as a result of his evil deeds (Dhp a.iv.41; see also **Kapila S** ?). In the *Avadānaśataka* (Dhp a.i.63; also ii.60) the name is given as **Ajiravatī**, and according to I Tsing (p.156) means the river of the *Aji* (dragon).

Acela Kassapa 01. A naked ascetic. He visited **Gotama Buddha** at **Ujuññā** in the **Kaṇṇakatthala** deer-park and asked him if it were true that he disparaged all penance and reviled ascetics. Their conversation is recorded in the **Kassapasīhanādasutta** (DN.i.161ff). After the usual four months' probation, he joined the Saṅgha and in due course became an *Arahant* (DN.i.177; but according to DN-a.i.363 he was ordained forthwith).

In the **Majjhimanikāya** (MN.iii.124ff.; also AN a.i.171) we are told that he was an old friend of **Bakkula Thera**, and that after a conversation with him obtained his ordination (under him). See also **Acela Kassapa (3)**.

Acela Kassapa 02. An old family friend of **Cittagapahati**. Having been for thirty years a *paribbājaka*, he admits to **Citta** that he had thereby obtained no particular excellence of knowledge. **Citta** tells him of his own attainments and **Kassapa** expresses a desire to enter the Saṅgha. He is duly ordained, and shortly afterwards becomes an *Arahant*. SN.iv.300ff.

Acela Kassapa 03. The **Kassapa** mentioned in the **Acelasutta** (SN.ii.18f.; see also SN-a.ii.26f), probably to be identified with **Acela Kassapa (1)**, though the stories of their conversions are different.

Acelakavagga. Fifth of the **Pācittiya** of the **Vinayapiṭaka**. Vin.iii.195ff.; ibid., v.19-21.

Acelasutta 01. Contains a series of questions asked of the Buddha by a *paribbājaka* named **Acela Kassapa**, probably **Acela Kassapa (3)**. SN.ii.18f.

Acelasutta 02. Contains the story of the conversion of **Acela Kassapa (2)**.

Accayasutta (Akodhanasutta). Speaks of two kinds of fools – the one who does not see his offence as such, and the other who does not accept a right ruling. SN.i.239.

Accāyikasutta. The urgent duties of a farmer and of a monk. AN.i.239-40.

Accima. A king. One of the descendants of **Mahā Sammata** (Dpv.iii.8; Mvu.ii.5ff.; see also Mvu.i.348. Mhv ṭ. 126).

He had twenty-eight sons and grandsons, of immeasurably long life, who reigned in **Kusāvatī**, **Rājagaha** and **Mithilā**.

Accimukhī. A **Nāga** princess, daughter of **Dhataraṭṭha**, the **Nāga** king. She was half-sister to the Bodhisatta **Bhūridatta** and helped his brother **Sudassana** to rescue the Bodhisatta from the clutches of the snake-charmer **Ālambāna**.

She could shoot flames from her mouth and spit the deadliest poison.

The story is related in the **Bhūridattajātaka** (Ja 543, Ja.vi.157ff).

In the present age she was the *Bhikkhunī* **Uppalavaṇṇā** (Ja.vi.219) (*v.l.* **Accīmukhī**).

Accuta 01. A treasurer who, in **Kakusandha**'s time, built a *saṅghārāma* of golden bricks on the spot where, later, **Anāthapiṇḍika** built the **Jetavanārāma** (Ja.i.94; Ap-a.i.82). He was the chief lay disciple of **Kakusandha** and was a *Mahā Sāla seṭṭhi*. DN a.ii.424; see also Bv.xxiii.22.

Accuta 02. A **Pacceka Buddha**, mentioned in a list of **Pacceka Buddhas**. MN.iii.70; Ap-a.i.106-7.

Accuta 03. A hermit, black-toothed and with matted hair, who lived in the **Vaṅka** forest near **Vaṅkagiri**. He directed **Jūjaka** to **Vessantara**'s dwelling in the forest (Ja.vi.532). He was a previous incarnation of **Sāriputta** (Ja.vi.593).

Accutagāmabyāmaka. One of the **Pacceka Buddhas** in a nominal list. MN.iii.70. Ap-a.i.107.

Accutagāmī. One of **Vijaya**'s companions in colonising Ceylon. He founded a settlement at **Ujjenī 2** (Dpv.ix.32, 36). The **Mahā Vaṁsa** (Dpv.vii.45) mentions the founding of **Ujjenī 2**, but does not give **Accutagāmī**'s name.

Accutadevā. A class of **Devas** mentioned among those assembled on the occasion of the preaching of the **Mahā Samayasutta**. DN.ii.260.

Accutavaṇṇadanta. One of **Ekarāja**'s elephants. Ja.vi.135. But see **Jātaka** trans. vi.72.

Accentisutta. The hours pass away, be heedful therefore. SN.i.3.

Acchagallaka (or **Acchagiri**). A *vihāra* built by King **Sūratissa** to the east of **Anurādhapura** and near **Dahegallaka** (Mhv.xxi.60).

According to the **Mahā Vaṁsa Ṭīka** (Mhv ṭ.424), **Devānampiyatissa** had also built an Acchavihāra to the south of the city, and in order that one might be distinguished from the other, **Sūratissa**'s work was called **Purimāyacchagallaka**. It was there that **Vaṭṭāgamaṇi Abhaya** held a festival in honour of the Buddha with the help of the Thera **Mahā Tissa** of **Kuppikkala**. Mhv.xxxiii.678.

Acchagiri. See **Acchagallaka**.

Accharāsutta. Connected with a monk, who, through over-exertion, died as he leaned against the terrace-post. His life-work unfinished, he is born in

Tāvatiṁsa leaning against a door-post. Accosted by the nymphs with song and music, he thinks he is yet a monk till they bring a cheval-glass and reveal to him his figure. In disappointment he seeks the Master, who preaches to him. SN.i.33; SN-a.i.67f.

Acchariyabbhutasutta (or **Acchariyadhammasutta**, **Acchariyabbhutadhammasutta**). The wonders attendant on the nativity of a being destined to become **Gotama Buddha**, described from the time of his leaving the **Tusita** heaven.

Ānanda gives them in detail with the Buddha listening and giving his approval. MN.iii.118ff.

Acchariyasutta 01. **Gotama Buddha** teaches the marvellous and the path thereto. SN.iv.371.

Acchariyasutta 02. The four marvels that are manifested in connection with the birth of a **Tathāgata**. AN.ii.130-1; cf. DN.ii.13,15; MN.iii.118.

Acchimatī. One of the five daughters of **Vessavaṇa**. She was married to **Sakka**. **Latā** was her sister. Vv-a.131.

Ajakaraṇī. The river on whose banks was the **Loṇagiri** (or **Lenagiri**) *vihāra* where lived the Thera **Sabbaka** (**Sappaka**) (Thag.307ff). Here also, in a cave, dwelt the Thera **Bhūta** (Thag.518f.; Thag a.i.493f). This river was probably a branch of the **Aciravatī**. *Brethren*, 187, n.2.

Ajakalāpaka. A **Yakkha** who tried to frighten the Buddha, but who, later, became his disciple (Ud.4-5). When he returned from a certain **Yakkha**-assembly he found the Buddha seated on his couch, as had already been told to him in the assembly by **Sātāgira** and **Hemavata**. In anger he tried in various ways to cast out the Buddha, but failed in his efforts and ended by becoming his disciple (Ud-a.63ff. For a note on this passage see JPTS 1886, 94ff).

Two explanations are given of his name: *aje kalāpetvā bandhanena*

ajakoṭṭhāsena saddhiṁ baliṁ paṭicchati, no aññathā... keci pana ajake viya satte lāpetī ti, Ajakalāpako ti, having tethered them with ropes, he accepts offerings together with the goat-butchers, not otherwise ... but some say he prattles like a goat, thus he is called Ajakalāpaka. (Ud a.64).

Ajakalāpakacetiya. A shrine at **Pāvā** at which sacrifices were offered to **Ajakalāpaka** (Ud.4).

Ajagara. A *Peta* who lived in **Gijjhakūṭa**. He was seen there by **Moggallāna**, but not by **Moggallāna**'s companion **Lakkhaṇa** Thera. Later, in answer to a question by **Lakkhaṇa** Thera, the Buddha revealed the *Peta*'s past. He had been a bandit in **Kassapa Buddha**'s time, and having been unintentionally offended by the treasurer **Sumaṅgala**, who had built a **Gandhakuṭi** for **Kassapa Buddha**, he sought to take revenge on him and to make him angry by committing various heinous crimes against him. But the latter showed no wrath, and once, after having given alms to **Kassapa Buddha**, he gave over the merit, so gained, to the bandit. He thereupon repented, but his evil *kamma* was too great for him to be able to win any special attainment. Dhp-a.iii.60ff.

Ajacca. One of the disciples mentioned in the **Sīlavīmaṁsana Jātaka** as having tried to win their teacher's daughter and failed. Ja.iii.19.

Ajajjarasutta. See **Ajarasutta**.

Ajapāla. Son of the chaplain of King **Esukārī**. He renounced the world with his three elder brothers. He was **Anuruddha** in the present age (Ja.iv.476ff).

Ajapālanigrodha. A banyan tree which is famous in Buddhist literature. It was in **Uruvelā**, on the banks of the **Nerañjarā**, near the Bodhi-tree, and a week after the Awakening the Buddha went there and spent a week cross-legged at the foot of the tree. There he met the **Huhuṅkajātika** Brahmin (Vin.i.2-3). Two weeks later he went there again from the **Rājāyatana** (Vin.i.4). It was then that the **Brahma Sahampati** appeared to him and persuaded him to preach the

doctrine, in spite of the difficulty of the task (Vin.i.5-7; in the eighth week after the Awakening, says **Buddhaghosa**, SN-a.i.152). This was immediately after the meal offered by **Tapassu** and **Bhalluka**, so says the **Majjhima Commentary** (i.385; Ja.i.81). When the Buddha wishes to have someone as his teacher, **Sahampati** appears again and suggests to him that the Dhamma be considered his teacher (AN.ii.20f.; SN.i.138f).

By **Ajapālanigrodha** it was, too, that, immediately after the Awakening, **Māra** tried to persuade the Buddha to die at once (DN.ii.112). Several other conversations held here with **Māra** are recorded in the **Saṁyutta** (SN.i.103f).

Here, also, the Buddha spent some time before the Awakening (DN.ii.267), and it was here that **Sujāta** offered him a meal of milk-rice (Ja.i.16, 69).

Here, in the fifth week after the Awakening, **Māra**'s daughters tried to tempt the Buddha (Ja.i.78, 469).

Several etymologies are suggested for the name: (a) in its shadow goatherds (*ajapālā*) rest; (b) old Brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ramparts (this derivation being as follows: *na japantī ti = ajapā, mantānaṁ anajjhāyakā = ajapā, ālenti arīyan-ti nivāsam etthā ti = Ajapālo ti*); (c) it shelters the goats that seek its shade at midday (Ud a.51). The northern Buddhists say that the tree was planted by a shepherd boy, during the Bodhisatta's six years' penance, to shelter him (Beal, *Romantic Legend of Buddha*,192, 238; Mhv.iii.302).

The **Brahmasutta** (SN.v.167) and the **Maggasutta** (SN.v.185), both on the four *satipaṭṭhāna*, and another **Brahmasutta** (SN.v.232f) on the five *indriyāni*, were concerning thoughts that occurred to the Buddha on various occasions at the foot of this tree, when he sat there soon after the Awakening. On all these occasions **Brahma Sahampati** appeared to him and confirmed his thoughts. Several old Brahmins, advanced in years, visited the Buddha during this period and questioned him as to whether it were true that he did not pay respect to age. To them he preached the four *Therakaraṇā Dhamma*. AN.ii.22.

Ajarasāsutta. Preached to a *Deva* in praise of wisdom. SN.i.36.

Ajarasutta. The Buddha teaches the undecaying and the path thereto (*Ajajjara*).

Ajātasattu. Son of **Bimbisāra**, King of **Magadha**, and therefore half-brother to **Abhayarājakumāra**. He succeeded his father to the throne. His mother was a daughter of **Mahā Kosala** (Ja.iii.121), and he married **Vajirā**, **Pasenadi**'s daughter (Ja.iv.343), by whom be had a son **Udāyibhadda** (DN.i.50).

Ajātasattu grew up to be a noble and handsome youth. **Devadatta** was, at this time, looking for ways and means of taking revenge on the Buddha, and seeing in the prince a very desirable weapon, he exerted all his strength to win him to his side. **Ajātasattu** was greatly impressed by **Devadatta**'s powers of *iddhi* and became his devoted follower (Vin.ii.185; Ja.i.185-6). He built for him a monastery at **Gayāsīsa** and waited upon him morning and evening carrying food for him, sometimes as much as five hundred cartloads in five hundred cooking pans (SN.ii.242).

Devadatta incited him to seize the throne, killing his father if necessary. When **Bimbisāra** learnt of the prince's intentions he abdicated in his favour. But **Devadatta** was not satisfied till **Bimbisāra**, who was one of the Buddha's foremost supporters, was killed. (DN a.i.135-7). According to the **Saṅkiccajātaka** (Ja.v.262ff.) he had killed his father in previous births too.

Ajātasattu helped **Devadatta** in several of the latter's attempts to kill the Buddha (See **Devadatta**). In the **Sañjīvajātaka** (Ja. i.510 ff.) we are told that in past lives he had associated with the sinful and once lost his life as a result.

Later he was filled with remorse for these past misdeeds as he confesses himself (DN.i.85); but evidently, for very shame, he refrained from visiting the Buddha till he was won over by the persuasions of his physician **Jīvaka** Komārabhacca. And when in the end he did go to the Buddha, it was in great fear and trembling; so nervous was he that he imagined conspirators in the very silence surrounding the Buddha where he dwelt in the monastery, in **Jīvaka**'s Mango grove at **Rājagaha** (DN.i.49-50; Ja.v.262-9. An illustration of this visit is the subject of one of the bas-reliefs on the Barhut Tope; Cunningham, Pl. xvi., fig.36, and p.135).

It was on the occasion of this visit that the **Sāmaññaphalasutta** was

preached. The king admits that he had been to various teachers before, but had failed to find satisfaction in their teachings. It is noteworthy that the Buddha greets the king cordially on his arrival and makes no mention whatever of the king's impiety. Instead, when **Ajātasattu** expresses his repentance at the end of the discourse, the Buddha accepts his confession and lets him off almost too lightly. But after the king had departed the Buddha tells the monks how the king's misdeeds had wrought his undoing both in this world and the next, for if he had not been guilty of them, the Eye of Truth (*Sotāpattimagga*, says the Commentary) would have been opened for him on the occasion of this sermon (DN.i.85-6). It is said that from the day of his father's death he could not sleep on account of terrifying dreams, particularly after he had heard of **Devadatta**'s dire fate (Ja.i.508). He slept after his visit to the Buddha (DN a.i.238).

Henceforth the king became a loyal adherent of the Buddha's faith, though, as far as we know, he never waited again either upon the Buddha or upon any member of the Saṅgha for the discussion of ethical matters (but see DN a.i.238, where we are told: *tiṇṇaṁ ratanānaṁ mahāsakkāraṁ akāsi*, he paid great honour to the three jewels). He was so full of love and respect for the Buddha that when he heard of **Upaka** Maṇḍikāputta having spoken rather impolitely to the Buddha, he at once flew into a rage (AN.ii.182).

Sakka said of him that among the *puthujjanas* he was most possessed of piety (DN a.ii.610). When the Buddha died, in the eighth year of **Ajātasattu**'s reign (Mhv.ii.32), the latter's ministers decided not to tell him the news at once, in case he should die of a broken heart. On the pretext of warding off the evil effects of a dream, they placed him in a vat filled with the four kinds of sweet (*catumadhura*) and broke the sad news gently to him. He immediately fainted, and it was not till they put him in two other vats and repeated the tidings that he realised their implication (DN a.ii.605-6). He forthwith gave himself up to great lamentation and despair, "like a madman," calling to mind the Buddha's various virtues and visiting various places associated in his mind with the Buddha. Later he sent messengers to claim his share of the Buddha's relics, and when he obtained them he prolonged the rites held in their honour till the *Arahants* had to seek **Sakka**'s aid to make the king take the relics away to **Rājagaha**, where he erected over them a stone *Thūpa* (DN a.ii.610). Two months afterwards, when

the First Council was held, he gave the undertaking his royal patronage and assisted the monks who took part in it with all his power (Vin-a.i.10-11; DN-a.i.8-9).

Several incidents connected with **Ajātasattu**'s reign are mentioned in the books.

Bimbisāra had married a sister of **Pasenadi**, and when he was killed she died of grief.

The revenue of a **Kāsī** village had been given to her by her father, **Mahā Kosala**, as part of her dowry, but after **Bimbisāra**'s murder, **Pasenadi** refused to continue it. Thereupon **Ajātasattu** declared war on his uncle. Before this, uncle and nephew seem to have been on very friendly terms. Once **Ajātasattu** sent **Pasenadi** a wonderful piece of foreign fabric, sixteen cubits long and eight broad, mounted on a pole to serve as a canopy. This **Pasenadi** gave to **Ānanda** (MN.ii.116).

At first he was victorious in three battles, but, later, he was defeated by **Pasenadi**, who followed the military advice of an old monk, the Elder **Dhanuggahatissa**; **Ajātasattu** was taken captive with his army. On giving an undertaking not to resort to violence again, he was released, and to seal the friendship, **Pasenadi** gave him his daughter **Vajirā** as wife, and the revenue of the disputed village was gifted to her as bath-money (SN.i.82-5; Ja.ii.403-4; Avas. 54-7; Ja.iv.343f.; Dhp-a.iii.259.).

Ajātasattu evidently took his reverses very unsportingly (see the **Haritamātajātaka**, Ja.ii.237f.)

Later, when through the treachery of **Pasenadi**'s minister, **Dīgha Kārāyaṇa**, his son **Viḍūḍabha** usurped the throne, **Pasenadi**, finding himself deserted, went towards **Rājagaha** to seek **Ajātasattu**'s help, but on the way he died of exposure and **Ajātasattu** gave him burial (see **Pasenadi**).

About a year before the Buddha's death, **Ajātasattu** sent his chief minister and confidant, the Brahmin **Vassakāra**, to the Buddha to intimate to him his desire to make war on the **Vajjians** and to find out what prediction the Buddha would make regarding his chances of victory. The Buddha informed the Brahmin that the **Vajjians** practised the seven conditions of welfare which they had learnt from him, and that they were therefore invincible (DN.ii.72f). The

Saṁyuttanikāya mentions the Buddha as saying that the time would come when the **Vajjians** would relinquish their strenuous mode of living and that then would come **Ajātasattu**'s chance. (SN.ii.268). According to the Jainas, **Ajātasattu** fought with **Ceḍaga**, king of **Vesālī**, for the possession of an extraordinary elephant (Hoernle on **Ājīvaka** in ERE i.).

This chance came about three years later, for by the treachery of **Vassakāra**, he succeeded in sowing dissension among the leading families of **Vesālī**. Having thus weakened them, he swooped down upon the place with an overwhelming force and completely destroyed it (for details see **Licchavī**). Rumours are mentioned of King **Caṇḍappajjota** making preparations for a war on **Ajātasattu** to avenge the death of his friend **Bimbisāra**, but no mention is made of actual fighting (MN.iii.7; MN-a.ii.853; see also *Buddhist India*, p.13).

Of the end of **Ajātasattu**'s reign the books mention very little except that he was killed by his son **Udaya** or **Udāyībhadda** (Mhv.iv.l), who had been born on the day that **Bimbisāra** died as a result of his tortures (DN a.i.137).

We are told that **Ajātasattu** had feared that his son might kill him and had therefore secretly hoped that **Udaya** would become a monk (DN-a.i.153). **Ajātasattu**'s reign lasted thirty-two years (Mhv.ii.31; but see Geiger's Introd. to Mhv. trans. xi ff.; also Samaddar: *Glories of Magadha*, 17, n.3; also Vincent Smith: *Early History of India*, pp. 26 ff.).

It was he who built the fortress of **Pāṭaliputta**, which later became the capital of **Magadha**.

We do not know what **Ajātasattu**'s real name was. By the Jains he is called **Kuṇika** or **Koṇika** crooked, which again is probably a nickname (Dial. ii.79, n.1). The title **Vedehiputta** which always accompanies his name probably means "son of the **Videha** lady." At the time of **Buddhaghosa** there seems to have been much confusion about the meaning of this word. According to **Buddhaghosa** (DN a.i.139) *Vedehi* means "wise." There seems to have been another explanation which **Buddhaghosa** rejects – that **Ajātasattu** was the son of the **Videha** queen. **Videhī** was probably the maiden, family, or tribal (not personal) name of his mother. According to a Tibetan authority her personal name was **Vāsavī**, and she was called **Videhī** because she was from **Videha** (Rockhill, p. 63. In the Pāḷi books she is often referred to as **Kosaladevī**) (see also **Vedehikā**.)

Two explanations are given of the epithet **Ajātasattu**. According to **Buddhaghosa** he was so-called because the soothsayers predicted his enmity to his father even before his birth, and a story is told of how his mother, at the time of his conception, had a longing to drink blood from **Bimbisāra**'s right knee. The longing was satisfied, but when the queen heard the soothsayer's prediction, she tried, in many ways, to bring about a miscarriage (DN a.i.133ff.; Ja.iii.121-2). The park where she tried to bring about the miscarriage was called **Maddakucchi** Womb-crusher (SN-a.i.61).

In this she was prevented by the king. Later both parents grew to be very fond of him. There is a story of the prince, holding his father's finger, visiting **Jotika**'s marvellous palace and thinking that his father was a fool for not taking **Jotika**'s wealth. When he became king he acquired **Jotika**'s palace. (Dhp a.iv.211 and 222f). As a boy he used to visit the Buddha with his father (DN a.i.152).

To show **Bimbisāra**'s love for the babe, an incident is mentioned of how once, when the prince was yelling with pain because of a boil on his finger, the nurses took him to the king who was then holding court. To soothe the child, the king put the offending finger in his mouth, where the boil burst. Unable to spit the pus out the king swallowed it (DN-a.i.138). The other explanation is that also found in the Upaniṣads (Dial.ii.78f), and this is probably the correct one. It says that the word means "he against whom there has arisen no foe."

According to the **Dīgha Commentary**, (i.237-8) **Ajātasattu** was born in the **Lohakumbhīya Niraya** after his death. He will suffer there for 60,000 years, and later will reach *Nibbāna* as a **Pacceka Buddha** named **Viditavisesa** (**Vijitāvī**). **Ajātasattu**'s crime of parricide is often given as an example of an *upacchedaka-kamma* which has the power of destroying the effect of meritorious deeds (e.g., AN-a.i.369). He is also mentioned as the worst kind of parricide (e.g. AN-a.i.335).

Ajātasattu seems to have been held in hatred by the **Nigaṇṭhas**. The reason is probably that given in the **Dhammapada Commentary** (Dhp-a.iii.66f), where it is said that when **Moggallāna** had been killed by thieves, spies were sent out by the king to discover the murderers. When arrested, the murderers confessed that they had been incited by the **Nigaṇṭhas**. The king thereupon buried five

hundred **Nigaṇṭhas** waist-deep in pits dug in the palace court and had their heads ploughed off.

Ajita 01. A monk. He devoted his time to explaining the *Pātimokkha* rules to the monks. At the time of the Second Council he was a monk of ten years' standing and was appointed to assign seats to the Theras. Vin.ii.305

Ajita 02. A *paribbājaka* who visited the Buddha, and at whose instigation the Buddha preached to the Bhikkhus on the difference between *Dhamma* and *adhamma*. AN.v.229ff.

Ajita 03. A Brahmin, the Bodhisatta in the time of **Sobhita Buddha**. Ja.i.35.

Ajita 04. General of the **Licchavīs** and follower of the Buddha. Immediately after his death he was born in **Tāvatiṁsa**; he visited the Buddha to refute a statement made about him by the naked ascetic **Pāṭikaputta** to the effect that he had been born in the *Mahā Niraya* as a result of having followed the teaching of the Buddha. DN.iii.15-16; DN-a.iii.825.

Ajita 05. **Ajita Thera**. He belonged to a poor Brahmin family of **Sāvatthī**, and was so-called because at birth he was wrapped in an antelope skin. He saw the presentation of **Jetavana** and, impressed by the majesty of the Buddha, joined the Saṅgha and later became an *Arahant*. But because of past misdeeds he remained unhonoured and unknown, and on this account was despised by worldly novices (Thag.129-30; Thag-a.i.250f).

He is evidently to be identified with **Ghatamaṇḍadāyaka Thera** of the **Apadāna** (ii.436). In a previous birth he gave butter as medicine to the **Pacceka Buddha**, **Sucintita**.

Ajita 06. **Ajita Thera**. (Ap.i.335ff), probably to be identified with **Ajitamāṇava**, but the story of his past differs completely from that of **Ajitamāṇava** given in the Thag. Commentary. In the time of the **Buddha Padumuttara** he lit a lamp in front of the Enlightened One. As a result of this he enjoyed happiness in heaven for 60,000 *kappas*, and when he was born from

Tusita in this Buddha-age there was a great light on the day of his birth. He is stated to have been a disciple of **Bāvarī** (Ap.i.337, 28), but he heard of the Buddha while in **Himavā**. Later he became an *Arahant*.

Ajita 07. The lay name of **Metteya Buddha** in his last birth, when he will attain Awakening, **Anāgatavaṁsa**, pp. 43, 45, 56.

Ajita 08. (*v.l.* **Ajina**). A **Pacceka Buddha** who lived ninety-one *kappas* ago. **Dāsaka Thera**, in a previous birth, gave him mangoes to eat). Thag a.i.68.

Ajita 09. A Brahmin, a previous birth of **Citapūjaka** Thera; he offered flowers to **Sikhī Buddha**. Ap.i.243.

Ajita 10. **Ajitamāṇava**. (see separate entry)

Ajita Kesakambala (**Ajita Kesakambalī**). Head of one of the six heretical sects mentioned in the *Piṭakas* as being contemporaneous with the Buddha. He is described as a *Titthakara* (heretical teacher), leader of a large following, virtuous and held in esteem by the people (SN.i.68).

According to the **Sāmaññaphalasutta** (DN.i.55), where **Ajātasattu** describes a visit paid to **Ajita**, he taught the doctrine of "cutting off," i.e. annihilation at death. He was a nihilist who believed in neither good nor evil. In Tibetan sources he is stated to have taught that all beings must dwell in *Saṁsāra* for 84,000 *mahākalpas* before they come to an end; nothing can prevent that (Rockhill: 103-4). The answer **Ajita** gave to **Ajātasattu** is given elsewhere (e.g., SN.iii.207; MN.i.515) as being the view of a typical sophist. His name is often introduced into the stereotyped list of the six teachers even where the views they are alleged to have expressed do not coincide with those attributed to **Ajita** in the **Sāmaññaphalasutta**, e.g., SN.iv.398, where he is represented as talking about the rebirths of his adherents – he who denied rebirth. In AN.i.286 he seems to have been confused with **Makkhali Gosāla**. He was called Kesakambalī because he wore a blanket of human hair, which is described as being the most miserable garment. It was cold in cold weather, hot in the hot, evil-smelling and uncouth (DN a.i.144; MN a.i.422-3).

According to the **Mahā Bodhijātaka** (Ja 528) the Buddha had already refuted **Ajita**'s view in previous births (Ja.v.246). **Ajita** was evidently much older in years than the Buddha, for we find **Pasenadi**, in the early years of his friendship with the Buddha, telling him that he was a young novice compared with **Ajita**, SN.i.68.

In the **Milindapañha** the king says that he had visited a teacher named **Ajita Kesakambala**. This cannot possibly refer to our **Ajita**; the reference is probably to a teacher belonging to the same school of thought ("there is neither fruit nor result of good or evil karma," p.4. His views are given on p.25 without mention being made of his name. But see note 2 to the Mil. trans., p.8.).

References to ascetics wearing hair garments are found in several passages of the Pāḷi canon. DN.i.167; MN.i.77, 238; AN.i.240; for a discussion of **Ajita**'s views see Barua: *Pre-Buddhistic Indian Philosophy*, pp.287ff.

Ajitajana, **Abhitatta**. A king of the race of **Mahā Sammata**. His descendants reigned in **Kapilapura**. Mhv ṭ.127; Dpv.iii.17 calls him **Abhitatta**.

Ajitañjaya. King of **Ketumati**. He was a previous birth of **Todeyya** Thera *q.v.*

Ajitapuccha or **Ajitapañhā**. Second *Sutta* of the **Pārāyaṇavagga** of the **Suttanipāta**. See **Ajitamāṇava**.

Ajitamāṇava. One of the disciples of **Bāvarī** who visited the Buddha at the request of their teacher. He was the first to question the Buddha, and the questions asked by him form the **Ajitamāṇavapucchā** of the **Pārāyaṇavagga** of the **Suttanipāta** (Sn.197f). At the end of the conversation he became *Arahant* with a thousand followers and entered the Saṅgha (Snp-a.587, but see Thag a. (*infra*), where he is said to have become an *Arahant* later).

He was the son of a Brahmin of **Sāvatthī**, price assessor (*aggāsaniya*) to the King of **Kosala** (Thag-a.i.73f).

According to the **Aṅguttara Commentary** (i.184) he was the nephew of **Bāvarī**, and the latter particularly asked him to come back to him with news of the interview with the Buddha (Thag-a.loc cit).

In a previous birth he offered a *kapiṭṭha*-fruit to **Vipassī Buddha**. He is probably to be identified with the **Kapiṭṭhaphaladāyaka Thera** of the **Apadāna** (Ap.ii.449).

A verse attributed to **Ajitamāṇava** is found in the **Theragāthā** (v.20).

The **Ajitapucchā** are referred to in the **Saṁyutta**, (ii.47f) where they are expounded by the Buddha to **Sāriputta**.

Ajitaraṭṭha (**Addikaraṭṭha** or **Addilaraṭṭha**). The country in which the *seṭṭhi* **Ghosita** was born, in a previous life, as a poor man named **Kotūhalaka**. DN-a.i.317; Dhp-a.i.169f.

Ajitasutta. Preached by the Buddha to **Ajita** the *paribbājaka* on the difference between Dhamma and adhamma. AN.v.229ff.

Ajinadāyaka. A Thera who later became *Arahant*. He gave a piece of antelope skin to **Sikhī Buddha**. Five *kappas* ago he was a **Cakkavatti**, **Sudāyaka**. Ap.i.213-14.

Ajelakasutta. Many are those who do not abstain from accepting goats and sheep. SN.v.472.

Aḷḷuka. A monk of **Vesālī**. In settling a dispute regarding the estate of his lay-supporter, he was accused of partisanship by one of the parties concerned and was reported to **Ānanda**. The case went up before **Upāli**, who decided in favour of **Aḷḷuka** (Vin.iii.66-7), and was commended by the Buddha for this decision. Thag-a.i.370; AN-a.i.172.

Aḷḷuna 01. **Aḷḷuna Thera**. Son of a councillor of **Sāvatthī**. In his youth he first joined the Saṅgha of the **Nigaṇṭhas**; being dissatisfied, he was won over by the Buddha's Twin-miracle and, entering the Buddhist Saṅgha, reached *Arahant*-ship (Thag.v.88; Thag-a.i.186). He is evidently to be identified with **Sālapupphadāyaka Thera** of the **Apadāna** (i.169).

In **Vipassī Buddha**'s time he was born as a lion and gave the Buddha a

flowering branch of a *sāla*-tree. He was also once a *cakkavattī*, named **Verocana**.

Ajjuna 02. A **Pacceka Buddha**, who lived ninety-one *kappas* ago. **Panasaphaladāyaka Thera** (*q.v.*) gave him a ripe jackfruit. Ap.i.297.

Ajjuna 03. A **Pacceka Buddha** who lived ninety-four *kappas* ago. **Ajelaphaladāyaka** Thera gave him an *ajela*-fruit. Ap.ii.446.

Ajjuna 04. The seventh son of **Devagabbhā** and **Upasāgara**; one of the **Andhakaveṇhuputtā**. Ja.iv.81; Pv.93.

Ajjuna 05. King of the **Kekakā**, and a great archer. He annoyed the sage **Gotama** and was destroyed in spite of his bulk and his thousand arms (Ja.v.267). In the **Sarabhaṅgajātaka** he is mentioned as having sinned against **Aṅgīrasa** (Ja.v.135; also DN a.i.266). He is identified with **Arjuna**, called **Kārtavīraya** of the *Kathāsaritsāgara* (ii.639), and in the **Uttarakaṇḍa** of the *Rāmāyaṇa* (Sarga 32).

He used to offer sacrifices to the gods (Ja.vi.201).

Ajjuna 06. The eldest of the five sons of King **Paṇḍu**, all of whom were married to **Kaṇhā**. On discovering her liason with a hunchbacked slave and her treachery towards themselves, they gave her up and retired to **Himavā** (Ja.v.425f). **Ajjuna** was a previous birth of the bird-king **Kuṇāla** (Ja.v.427).

Ajjunapupphiya Thera. Probably identical with **Sambhūta Thera**.

Ajjuhatthapabbata. See **Ambahattha** *pabbata*.

Ajjhattikaṅgasutta. The name given in the **Suttasaṅgaha** (No. 77) to a *Sutta* of the **Itivuttaka** on the virtues of *yoniso-manasikāra*. Iti.9f.

Ajjhohāra. One of the six huge mythical fishes of the Great Ocean. It was five hundred *yojanas* in length and lived on the fungi that grow on rocks. Ja.v.462.

Añcanavana. See **Añjanavana**.

Añjana. The **Sākiyan**, son of **Devadaha**, and father of **Mahā Māyā** and **Mahā Pajāpatī**, wives of **Suddhodana**. His wife was **Sulakkhaṇā** (Ap.ii.538, v.115; see also Thag-a.152).

According to the **Mahā Vaṁsa** (ii.17ff), he was the son of **Devadahasakka** and had a sister **Kaccānā**; his queen was **Yasodharā**.

In addition to the daughters mentioned above he had two sons, **Daṇḍapāṇī** and the **Sākiyan Suppabuddha**. See also **Suppabuddha**.

Añjanadevī. Daughter of **Devagabbhā** and **Upasāgara**. When her ten younger brothers, the **Andhakaveṇhuputtā**, had conquered all **Jambudīpa** and were living at **Dvāravatī**, they divided the kingdom into ten, forgetting their sister. **Aṅkura**, however, gave her his share and went into business. Later when all the members of her family, except **Aṅkura**, perished, she escaped destruction. Ja.iv.80, 84, 88, 89; Pv-a.111-12.

Añjanapabbata. One of the six peaks of the Himālaya from which rose the five great rivers and round which were the seven lakes (Ja.v.415). **Pabbata**, one of the seven chief pupils of the Bodhisatta **Jotipāla**, had his hermitage there. Ja.v.133.

Añjanavana (**Añcanavana**). A garden at **Sāketa**. In it was a Deer-park where **Gotama Buddha** used to stay. On one such occasion **Kakudha** came to see him (SN.i.54), and also the *Paribbājaka* **Kuṇḍaliya** (SN.v.73) who lived near by. Here were preached the **Sāketasutta**, (SN.v.219) the **Sāketajātaka** (Ja 68, Ja.i.308; Dhp a.iii.317ff.; Snp-a.531) and the **Jarāsutta**.

When **Ānanda** was staying there a nun of the **Jaṭila** persuasion visited him and questioned him on the use of *samādhi* (AN.iv.427-8).

The Thera **Jambugāmiyaputta** (Thag a.i.86; Snp-a.531) dwelt there while yet a novice. Once the Buddha was staying at **Añjanavana** with a large company of monks and some of the monks slept on the sandbanks of the river **Sarabhū** near by. During the night floods rose and the Thera **Gavampati** controlled the water by his mystic powers (Ibid., i.104; Thag.v.38).

The elder **Bhūta** (Thag a.i.494) stayed in **Añjanavana** while visiting his relatives in **Sāketa**, and the Thera **Añjanavaniya** spent the rainy season there on a couch (Thag a.i.127). There **Sujātā** met the Buddha, and having listened to his discourse became an *Arahant* (Thīg.vv.145-50).

In ancient times the king of **Kosala** used to hunt in this garden, thus it was that the deer **Nandiya** met him (Ja.iii.270f).

The garden was so-called because it was thickly covered with *añjana*-creepers that bore collyrium-coloured flowers. Others say that *añjana* is the name of a spreading tree (Thag-a.i.128; SN-a.iii.195).

Añjanavaniya Thera. Son of a *rājā* in **Vesālī**, in the **Vajjī** territory. At that time **Vesālī** was faced by the threefold terror of drought, disease and demons. The Buddha quelled the panic by preaching the **Ratanasutta**. In the great concourse of listeners was the *rājā*'s son who thereupon left the world. He dwelt in the **Añjanavana**, and in the rainy season, having procured an old couch, he put it on four stones and covered it all round with grass, leaving an open space to serve as door; there he spent his time meditating till he became an *Arahant* (Thag.v.55; Thag-a.i.127f).

In a previous birth he was a garland-maker, named **Sudassana**, and gave flowers to **Padumuttara Buddha**. He was sixteen times born as a king, named **Devuttara**.

He is evidently identical with **Muṭṭhipupphiya** of the **Apadāna** (i.142).

Añjanavasabha. The state elephant of **Dhanañjaya**, king of the **Kurus**.

It was credited with the power of bringing rain; the Brahmins of **Dantapura** in **Kaliṅga**, therefore, begged for it during a severe drought.

But the elephant was of no avail, the rain did not come, and so it was returned to **Dhanañjaya**. Ja.ii.368f.; Dhp-a.iv.88f.

Añjalī. One of the nuns who accompanied **Saṅghamittā** to Ceylon. Dip.xviii.24.

Añjasa. A king of two *kappas* ago, father of **Sunanda**, a previous birth of **Upāli**. Ap.i.45, v.111; Thag a.i.367.

Aññaṇāsutta. Five of the same name recording conversations with the *Paribbājaka* **Vacchagotta** regarding the results of ignorance. SN.iii.257-9.

Aññatarabrahmasutta. A certain *Brahma* thought no recluse or Brahmin could come to his world. The Buddha, **Moggallāna**, **Mahā Kassapa**, **Mahā Kappina** and **Anuruddha** all appeared there and refuted his views. SN.i.144f.

Aññatarabhikkhusutta. Two of this name containing questions on the holy life and the destruction of the *āsavā*. SN.v.7-8.

Aññataravatthu. Several stories given in the **Dhammapada Commentary** are designated only by such titles as **Aññatara-itthivatthu**, **Aññatarakutumbikavatthu**, etc. For reference to such stories see **Dhammapada Commentary** Index (Vol. v.).

Aññatarasutta 01. On the chain of causation. SN.ii.75-6.

Aññatarasutta 02. Few are born among men because beings do not see the four Ariyan truths. SN.v.465.

Aññatitthiyabhāṇavāra. Ends the sixteenth chapter of the second *khandhaka* of the **Mahā Vagga**. Vin.i.115.

Aññatitthiyavagga. Several discourses on the views of other teachers. SN.v.27f.

Aññatitthiyasutta 01. The answers that should be given to followers of other faiths if they should question about lust, malice and delusion. AN.i.199-201.

Aññatitthiyasutta 02. Describes a visit of **Sāriputta** to some heretical teachers in **Rājagaha** and the discussions that ensued. **Ānanda** reports the incident to the Buddha, who approves and explains the questions further. SN.ii.32f.

Aññasutta. On the results of developing the four *satipaṭṭhāna*. SN.v.181.

Aññaṁjivaṁ aññaṁsarīraṁ Sutta. That the body is one thing and the soul another is the view held by some people. SN.iii.215.

Aññāta Koṇḍañña Thera (Aññā Koṇḍañña Thera). He was the son of a very wealthy Brahmin family of **Doṇavatthu** near **Kapilavatthu** and was born before the Buddha. He came to be called by his family name **Koṇḍañña**. He was learned in the three Vedas, excelling in the science of physiognomy.

When the Buddha was born he was among the eight Brahmins (the others being **Rāma**, **Dhaja**, **Lakkhaṇa**, **Mantī**, **Bhoja**, **Suyāma** and **Sudatta**. In the **Milinda** (236), where the eight names are given, **Koṇḍañña** appears as **Yaññā**) sent for to prognosticate, and though he was yet quite a novice he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta's renunciation. After this happened he left the world with four others, and the five later became known as the **Pañcavaggiyā** (Ja.i.65f.; AN-a.i.78-84; Thag-a.ii.1ff). When, after the Awakening, the Buddha visited them at **Isipatana** and preached the **Dhammacakkappavattanasutta**, **Koṇḍañña** and eighteen crores of *Brahmas* won the Fruit of the First Path. As he was the first among humans to realise the Dhamma the Buddha praised him saying "*aññāsi vata bho Koṇḍañño*, Koṇḍañña surely knows," twice; hence he came to be known as **Aññāta Koṇḍañña**. (Vin.i.12; Ud a.324, 371; Mvu.iii.333).

It is interesting to note that in the Burmese MSS. the name appears as **Aññāsi Koṇḍañña**. The Commentary explains **Aññāta Koṇḍañña** by "*paṭivedha Koṇḍañña*." In the Thag a. he is called **Aññā Koṇḍañña**. Mrs. Rhys Davids suggests that Aññā was his personal name (*Gotama the Man*, p.102).

Five days later when the **Anattalakkhaṇasutta** was preached he became *Arahant* (Vin.i.13-14). He was the first to be ordained with the formula "*ehi, bhikkhu*" and the first to receive higher ordination. Later, at **Jetavana**, amidst a large concourse of monks, the Buddha declared him to be the best of those who first comprehended the Dhamma (AN-a.i.84). He was also declared to be pre-eminent among disciples of long-standing (*rattaññūnaṁ*) (AN.i.23).

In the assembly of monks he sat behind the two chief disciples. Finding that his presence near the Buddha was becoming inconvenient to himself and others (for his reasons see AN a.i.84; SN a.i.216), he obtained the Buddha's permission

to go and live on the banks of the **Mandākinī** in the **Chaddanta** *vana*, where he stayed for twelve years, only returning at the end of that period to obtain the Buddha's leave for his *Parinibbāna*. The elephants in the forest took it in turns to bring him his food and to look after him. Having bidden farewell to the Buddha, he returned to **Chaddanta** *vana*, where he passed away (SN-a.i.218; AN a.i.84). We are told (SN a.i.219) that all **Himavā** wept at his death. The obsequies were elaborately performed by eight thousand elephants with the *Deva* **Nāgadatta** at their head. All the **Devas** from the lowest to the highest *Brahma* world took part in the ceremony, each *Deva* contributing a piece of sandalwood. Five hundred monks, led by **Anuruddha**, were present. The relics were taken to **Veḷuvana** and handed over to the Buddha, who with his own hand deposited them in a silver *cetiya* which appeared from the earth. **Buddhaghosa** states that the *cetiya* existed even in his time (SN-a.i.219).

Several verses attributed to **Koṇḍañña** are given in the **Theragāthā**, admonishing fellow celibates to lead the higher life, because everything is impermanent, bound to suffering and void of soul (Thag.674-88).

On one occasion he preached to **Sakka** at the latter's own request; **Sakka** expressed himself as greatly pleased because the sermon was worthy even of the Buddha."

Vaṅgīsa once extolled his virtues in the presence of the Buddha (Thag.v.673; Thag-a.ii.3).

In **Padumuttara**'s time **Koṇḍañña** had been a rich householder, and, seeing one of the monks given preference in seniority, he wished for a similar rank for himself in the future. Towards this end he did many acts of piety, one of them being to build a golden chamber over the Buddha's relics. In **Vipassī**'s time he was a householder, **Mahā Kāḷa**, and gave to the Buddha the first-fruits of his field in nine stages of their produce (Thag-a.ii.1; Dhp-a.i.80).

According to the **Apadāna** (i.48f.; The *Divy* 430 mentions another previous birth of **Koṇḍañña**), he offered the first meal to **Padumuttara** after his Awakening.

Puṇṇa Mantānīputta was his nephew and was ordained by him. Thag a.i.37.

Mantānī was **Aññāta Koṇḍañña**'s sister.

Aṭaṭa. One of the **Avīci** hells appearing in a list of names of purgatories (SN.i.150; Sn.126). **Buddhaghosa** (SN-a.i.170; Snp-a.476) says these are not names of separate hells, but only periods of time in **Avīci** apportioned to each entrant by the working of Kamma.

Aṭṭhaka 01. A celebrated sage, composer and reciter of sacred runes, mentioned together with nine others (**Vāmaka**, **Vāmadeva**, **Vessāmitta**, **Yamataggi**, **Aṅgīrasa**, **Bhāradvāja**, **Vāseṭṭha** and **Bhagu**. Vin.i.245; DN.i.104; DN a.i.273), as the ancient *ṛsis* of the Brahmins. They abstained from food at unseasonable times. They were the first teachers of the **Tevijja** Brahmins (DN.i.238) and great sacrifices were conducted by them (AN.iv.61).

Various teachings are attributed to them, e.g. that they recognised five kinds of Brahmins – *Brahmasama*, *Devasama*, *mariyāda*, *sambhinnamariyāda*, and *Brāhmaṇacaṇḍāla* (AN.iii.224ff). These sages did not claim to have discerned and realised the five qualities – truth, austerities, chastity, study and munificence – specified by the Brahmins for the attainment of merit and the achievement of what is right (MN.ii.199-200), though their followers behaved as if they did. Nor did they claim that they personally saw and knew that "here alone resides the truth and everything else is vain" (MN.ii.169). In the **Vimānavatthu** Commentary it is said that the Buddha had realised those things of which these sages thought and for which they wished (p.265) (*Brahmacintitan-ti brahmehi Aṭṭhakādīhi cintitaṁ, pañcacakkhunā diṭṭhaṁ*).

It is said that **Aṭṭhaka** and the other seers had the divine eye and had incorporated the teachings of **Kassapa Buddha** into their own scriptures. Thus (at that time) the three Vedas were in conformity with the Dhamma. But later the Brahmins went back on these teachings (DN-a.i.273).

Aṭṭhaka is generally identified with Aṣṭaka mentioned as the author of Ṛg-veda x.104, unless the name be taken as a corrupt reading under which some representation of **Atri** may lurk. VT.ii.130, n.2.

Aṭṭhaka 02. A King. Mentioned in a list of kings who in times past had been unable to get beyond the domain of sense in spite of making great gifts and holding great sacrifices. Ja.vi.99.

Aṭṭhaka 03. A King. Mentioned in a list of former kings who had followed righteousness and who, by waiting diligently on ascetics and recluses, had gone to **Sakka**'s heaven. Ja.vi.251.

Aṭṭhaka 04. A King. When **Daṇḍaka**, having sinned against **Kisavaccha**, was destroyed with his realm, three of the subordinate lords within his kingdom – **Kaliṅga**, **Aṭṭhaka** and **Bhīmaratha** – went to consult the Bodhisatta **Sarabhaṅga** on the fate of **Daṇḍaka** and his fellow-sinners. Their doubts were set at rest, and at the end of **Sarabhaṅga**'s discourse they became free of their sensuality (*kāmarāga*, Ja.v.135-49). **Sakka** himself was present at the interview and asked questions of **Sarabhaṅga**.

Aṭṭhaka 05. **Pacceka Buddha**. Mentioned in a nominal list. MN.iii.70; Ap.i.107.

Aṭṭhakathā Thera. Mentioned in the **Dīgha Commentary** (iii.728) as being capable of solving the doubts that arose in the mind of **Mahā Sīvali** Thera of the village hermitage.

Aṭṭhakathācariyā. Composers (?) of the Commentaries. They lived prior to **Buddhaghosa**, because he refers to them, e.g., AN-a.i.273.

Aṭṭhakanagara. A city, from which came the householder **Dasama** who, while on a visit to **Pāṭaliputta** on business, went to see **Ānanda** at **Beluvagāma** and questioned him (MN.i.349f.; AN.v.342-7). The conversation is recorded in the **Aṭṭhakanāgarasutta**.

Aṭṭhakanāgarasutta. Gives an account of questions asked by **Dasama** of **Aṭṭhakanagara** of **Ānanda** while the latter was in **Beluvagāma**. It deals with the eleven portals leading to *Nibbāna* by which one may save oneself. MN.i.349f.; AN.v.342-7. The *Sutta* is also called **Dasamasutta**.

Aṭṭhakavagga. The fourth division of the **Suttanipāta**. It consists of sixteen *Suttas*, all of which are explained in the **Mahā Niddesa**. It may also have been the name of divisions of other books, because we are told that once **Soṇa** Thera

intoned before the Buddha all the verses of the Books of the Eights (**Aṭṭhaka-***vaggikāni)* Vin.i.196-7. The **Dhammapada Commentary** (Dhp-a.iv.101-2) says he recited the 16 portions of the **Aṭṭhakavagga**.

Nandamātā *Upāsikā* was once reciting the **Aṭṭhakavagga** and the **Pārāyaṇavagga** on the roof of her house, and **Vessavaṇa**, while on the way with his followers to see the Buddha, listened to her recital (Snp-a.i.370; but see AN.iv.63, where only the **Pārāyaṇa** is mentioned). According to this tradition, the **Aṭṭhakavagga** was already being recited in the Buddha's own time.

In Sanskrit the title was known as Arthavarga and was so understood by the Chinese translators. No one has explained what the title means nor has interpreted the second *Sutta* (*Guhaṭṭhaka*) except as "The Eight Verses on the Cave," and similarly with the three following *Suttas*: Duṭṭhaṭṭhaka, Suddhaṭṭha and Paramaṭṭhaka, each of eight verses. The fact that it is commented on separately in the **Mahā Niddesa** and was translated into Chinese makes it appear probable that it was once a separate work. See Thomas: *Life and Legend of the Buddha*, 274.

Aṭṭhakasutta. Two of the same name. They deal with the methods of mastering the feelings, of bringing about their cessation and of the six ways of calming them. SN.iv.221f.

Aṭṭhaṅgika Maggasutta. The Ariyan eightfold path, called the path that goes to the uncompounded (*asaṅkhata*). SN.iv.367.

Aṭṭhangikasutta 01. Things that flow together and coalesce do so because they contain a common element (*dhātu*) which makes possible such confluence, e.g. right views accord with right views by virtue of their common quality. SN.ii.168.

Aṭṭhangikasutta 02. On the unworthy man, the still more unworthy man and the worthy man. AN.ii.220f.

Aṭṭhapuggalasutta. Two *Suttas* on the eight persons who are worthy of homage and of gifts. AN.iv.292, 293.

Aṭṭhama. **Pacceka Buddha**, one of the names given in a list of such. MN.iii.70; Ap-a.i.106.

Aṭṭhasatasutta – (**Aṭṭhasatapariyāya**). Method of describing the 108 feelings – thirty-six each of the past, present and future. SN.iv.231.

Aṭṭhasaddajātaka. Preached at **Jetavana**. **Pasenadi**, having heard one night a cry uttered by four inhabitants of hell, sought the advice of the Buddha (the story is given in full in the **Lohakumbhījātaka** (Ja 314); Ja.iii.43f). The Buddha tells him of a former king of **Benares** who, when seated on his bed at midnight, heard eight unusual sounds which frightened him till they were shown by the Bodhisatta to be quite natural. Ja.iii.428-34.

Aṭṭhasahassa. A district of **Rohaṇa** in Ceylon (Cv.lxi.24; lxxv.154) to the east of the modern **Valaveganga**. See Geiger, Cv. trans., i.227, n.4.

Aṭṭhānajātaka. On the untrustworthiness and treacherousness of women. A young merchant, **Mahā Dhana**, patronised a courtesan, giving her a thousand pieces daily. One day, having no time to fetch the money, he went empty-handed and was cast out. Thereupon, in disgust, he became an ascetic (Ja.iii.474ff).

The story is related to a monk who wished to leave the Saṅgha on account of a woman.

Aṭṭhānaparikappasutta. Mentioned in the **Atthasālinī** (p.336); it evidently refers to **Aṅguttara** i.222.

The *Sutta* states that it were easier for the four great elements to change their characteristics than for an Ariyan disciple possessed with unvarying faith in the Buddha, the Dhamma and the Saṅgha, to be born in purgatory among lower animals or in the *Peta*-world.

Aṭṭhānavagga. A group of the "impossibilities"; examples of such are the simultaneous existence of two Buddhas, or the following of a good result from an evil deed. AN.i.26-30.

Aṭṭhikasutta. A group of *Suttas* dealing with the benefits occurring from meditating on skeletons. SN.v.129ff.

Aṭṭhipuñjasutta. A name given in the **Suttasaṅgaha** (No. 21) for **Puggalasutta** (1).

Aṭṭhipesīsutta. Preached about a *Peta*, a mere skeleton, seen near **Gijjhakūṭa** by **Moggallāna** and **Lakkhaṇa**. He had been a cattle-butcher in **Rājagaha**. SN.ii.254.

Aṭṭhisena. The Bodhisatta. He came of a Brahmin family of **Benares**, studied at **Takkasilā** and later became a religious. He lived in the royal garden at the king's request, but would never ask the king for anything even when pressed to do so. Ja.iii.352f.

Aṭṭhisenajātaka (Ja 403). The story of **Aṭṭhisena**. Some monks in **Āḷavī** were begging everywhere for materials and aid to build houses for themselves. People were annoyed by their solicitations and avoided them. When **Mahā Kassapa** came to **Āḷavī** people ran away from him thinking he too was one of the monks. On enquiry he learnt the reason and told it to the Buddha, who was then at the **Aggāḷavacetiya**. The Buddha rebuked the monks, saying that formerly *samaṇas* and recluses, even though offered their choice by kings, never asked for alms, holding that begging from others was neither agreeable nor pleasant. The **Maṇikaṇṭhajātaka** (Ja.ii.282ff) was also preached on the same occasion.

Aṭṭhissara. The name under which **Devadatta**, having suffered for five parts of a *kappa* in purgatory, will become a **Pacceka Buddha**.

Aḍḍhakāsī Therī. In **Kassapa Buddha**'s time she had been a nun well established in the precepts. But she reviled an *Arahant* Therī by calling her a prostitute, and for this she was born in purgatory. In the present age she was the daughter of a rich and distinguished citizen of **Benares** but, because of her former evil speech, became a prostitute in **Rājagaha**. Having heard the Buddha

preach, she entered the Saṅgha of the *bhikkhunīs*. Wishing to obtain the higher ordination from the Buddha, she set out for **Sāvatthī**, but was waylaid and stopped by libertines. So she sent a man to ask the Buddha's advice and he permitted her to be ordained by a messenger (Thīg.vv.25-6; Thīg a.30ff.; Vin.ii.277; Ap. ii. 610-11). Her case established a precedent (Vin-a.i.242). Later she attained *Arahant*-ship.

It has been suggested (VT.iii.360, n.3; and VT.ii.195-6, n.3) that her name "half *Kāsī*" might mean that she charged five hundred pieces from her patrons. For, according to **Buddhaghosa**, *Kāsī* means one thousand, and anything worth one thousand is called *kāsiya*.

Another explanation is, however, given by **Dhammapāla** (Thīg a.32). The revenue which accrued to the king for one day from **Kāsī** was a thousand. **Aḍḍhakāsī**'s patrons had to give a like sum to spend a night with her. This is referred to in one of the verses attributed to her in the **Therīgāthā** (v.25). For this reason she was called **Kāsī**. But later, many men, not being able to afford a thousand, would pay half the amount and spend the day with her. As a result she became known as **Aḍḍhakāsī**.

Aḍḍhacandiya Thera. An *Arahant*. In a previous birth he gave **Tissa Buddha** a bouquet of flowers in the shape of a crescent moon. He was once a king named **Devapa**. Ap.i.231.

Aḍḍhacelaka Thera. In a previous birth he gave half a garment to **Tissa Buddha**. He was thirty-two times king, under the names of **Samanta** and Odana. He became an *Arahant*. Ap.i.134.

Aḍḍhabhūtasutta (*v.l.* **Andhabhūta**). Preached in the **Kalandakanivāpa** at **Veḷuvana**. Everything is afflicted: eye, objects, eye-consciousness, etc. SN.iv.20-1.

Aḍḍhamāsaka. A king. He was a poor man of **Benares**. He saved a halfpenny (*aḍḍhamāsaka*) and hid it in a brick wall. When the festival came round, wishing to take part in the fun with his wife, who had also saved a halfpenny, he travelled six leagues in the hot sun to fetch his savings from the

hiding-place. King **Udaya** saw him as he passed by the palace singing, and having discovered his mission, gave him half of his kingdom. The man chose the half in which his halfpenny lay concealed. He later became an ascetic. His story is given in the **Gaṅgamālajātaka** Ja 421 (Ja.iii.449 ff.; iv.174). He was **Ānanda** in the present age. Ja.iii.454.

Aḍḍhasutta. That Ariyan disciple is wealthy who possesses four things: unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and virtues held in esteem by the Ariyans. SN.v.402.

Aṇimaṇḍavya. See **Maṇḍavya**.

Aṇḍabhūtajātaka (Ja 62). On the innate wickedness of woman. A girl is bred from infancy among women only, never seeing any man but her husband, the king's chaplain. The latter had embarked on the enterprise of so bringing up the girl, in order to defeat the king at dice, becausethe king was in the habit of winning by a declaration of truth to the effect that all women were treacherous; the chaplain wanted to find an exception in order to falsify the declaration. For a time the experiment succeeds, but later, as a result of the king's scheming, the girl starts an intrigue with a flower-seller as lover and is discovered. The Jātaka is so-called because the woman in the story was guarded from the time she lay in her mother's womb as a foetus (*aṇḍabhūta*).

The story was related concerning a monk who 'was worried by his passions, Ja 62 J.i.28.

Aṇḍhabharīgāmakūṭakasutta. Story of a village cheat, born as a Peta. His secret organs (*aṇḍa*) were huge in size. He was among the Petas seen by Mahā **Moggallāna** on his way to Rājagaha from Gijjhakūṭa, in company with the Elder Lakkhaṇa. He had been a corrupt judge in Rājagaha and had taken bribes and given unjust judgements. SN.ii.258, SN-a.ii.162.

Atappādevā. A class of **Devas** whose company mortals long for (MN.i.289; iii.103). They belong to the **Suddhāvāsā** (DN.ii.52; DN.iii.237). According to

Buddhaghosa (DN-a.ii.480; Vibh-a.521) they are so-called because they torment no one (*na kañci sattaṁ tapenti*). They are *anāgāmis*. It-a.40.

Atarandāmahābhodikkhandha. A village in **Rohaṇa** where the forces of **Damiḷādhikāri** destroyed the rebels. Cv.lxxv.97.

Aticārisutta. That an adulteress is born in purgatory. SN.iv.242.

Atittisutta. There is no satiety in sleep, in drinking liquor and in sexual intercourse. AN.i.261.

Atideva. The Bodhisatta born as a Brahmin in the time of **Revata Buddha**. Having heard the Buddha preach he gave him his upper garment (Ja.i.35; Bv.vi.10; Mbv.10). He belonged to **Rammavatī**. Bv a.134.

Atinivāsasutta. The five evil results of long dwelling (*atinivāsa*). AN.iii.258.

Atipaṇḍita. The Bodhisatta was once born as the son of a merchant family in **Benares** and was named **Paṇḍita**. He entered into partnership with another man, named **Atipaṇḍita**, who tried to deceive him but in vain. Ja.i.405f.

Atimuttaka 01. A cemetery near **Benares**, where robbers used to deposit their stolen goods. Two ascetics, **Maṇḍavya** and **Dīpāyana**, lived there. Ja.iv.28f.

Atimuttaka 02. A novice, nephew of **Saṅkicca**. On his way to his parents to obtain, at **Saṅkicca**'s behest, permission for the higher ordination, he was attacked by thieves; he was set free on promising not to mention their whereabouts. Later, he saw his parents take the same road, but refrained from warning them on account of his promise. The thieves, marvelling at his integrity, wished to be ordained under him. He took them to **Saṅkicca** and later on to the Buddha. Dhp-a.ii.252-3; SN-a.i.44-5; but see Thag-a.ii.11f., where his encounter with the thieves is mentioned as having taken place after he became *Arahant*. The rest of the story also is different.

In **Atthadassi**'s time he was a rich householder and held great almsgivings

for the monks after the Buddha's death (Ap.i.88).

He is mentioned as one who shone in the assembly of relatives (SN-a.i.45). His name is often spelt **Adhimuttaka**.

Atimuttakasāmaṇeravatthu. See **Atimuttaka** (2).

Atimbara. Minister of **Dūṭṭhagāmaṇi**. SdS.77.

Atītānāgatapaccuppannasuttas. Three in number. Seeing that the *saṅkhāras* are (1) impermanent, (2) suffering, and (3) without the self, the Ariyan disciple cares not for what is past, is not in love with the present and seeks dispassion for the future. SN.iii.19-20.

Atītena Sutta. Seeing that the eye, ear, etc., of the past are impermanent, the Ariyan disciple should cease desiring them. SN.iv.151.

Atula 01. An *upāsaka* of **Sāvatthī**. He went with five hundred others to listen to **Revata**, who, however, being fond of solitude, would not preach to him. In anger he went to **Sāriputta** who, on hearing his grievances, discoursed at length on the **Abhidhamma**. Annoyed thereat he repaired to **Ānanda**, to whom he told the story. **Ānanda** preached them a very short sermon, and the *upāsakas* in despair sought the Buddha. The Buddha pointed out to them that they had been too hasty in their condemnation. At the end of the discourse **Atula** and his companions gained the First Fruit of the Path. Dhp-a.iii.325-9.

Atula 02. A *nāga* king. The Bodhisatta in the time of **Sumana Buddha**. He had music played before the Buddha and gave him a pair of robes. Ja.i.34; Bv.v.15f.; Mbv.10.

Atula 03. A *nāga* king. The Bodhisatta in **Vipassī Buddha**'s time. He offered the Buddha a golden seat embossed with jewels. Ja.i.41; Mbv.11; Bv.xx.10f.

Atula 04. A celebrated physician of old, mentioned in a list with six others. Mil.272.

Atula 05. Son of **Sikhī**, who later became **Sikhī Buddha**. His mother was **Sabbakāmā**. Bv.xxi.17; DN a.ii.422.

Atulamba. The mango tree produced by the juggler **Bhaṇḍukaṇṇa** to make Prince **Mahā Panāda** laugh. The mango is known as **Vessavaṇa**'s mango and it is impossible to approach it. Ja 489 Ja.iv.324; see also ii.397.

Atulya. A king. A previous birth of **Āsanatthavika Thera**. Twenty-seven *kappas* ago he was king seven times under this name. Ap.i.255.

Attakaraṇasutta. See **Aṭṭhakaraṇasutta**.

Attakārasutta. On individuality and non-individuality; preached in answer to a Brahmin's questions. AN.iii.337f.

Attadaṇḍasutta. The fifteenth *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta** (Sn.182f). It was preached by the Buddha when he went to settle the quarrel between the **Sākiyans** and the **Koḷiyans**. It was the last to be preached on that occasion. At the end of the discourse their quarrels ceased and five hundred **Sākiyan** and five hundred **Koḷiyan** youths entered the Saṅgha by way of *ehibhikkhu pabbajjā* (Snp-a.566-9; Ja.v.413-4).

The *Sutta* deals with various aspects of self-control and a description of one who might be called a *muni*.

Attadattha Thera. When the Buddha announced that he would pass away in four months, many *puthujjana*-monks, out of affection for him, stayed near him, not knowing what to do. But **Atthadattha**, determined to realise the aim of his *pabbajjā* in the Buddha's lifetime, dwelt apart, in earnest striving. His action was reported to the Buddha who, on learning what his purpose was, greatly praised him and held him up as an example to the others. At the end of the Buddha's sermon the Thera became an *Arahant*. Dhp a.iii.158-64.

Attadīpavagga. Of the **Saṁyuttanikāya** (SN.iii.42ff), contains ten *Suttas* on the nature of the body and the self.

Attadīpasutta. Monks should be refuges unto themselves, the Dhamma should be their refuge. They should seek for the very source of things in the impermanence of the five Khandhas. SN.iv.42f.

Attantāpasutta. On the self-tormentor who practices various austerities, and the tormentor of others – butcher, fisherman, etc. and those who, like some kings, torment both themselves and others. AN.ii.203ff.

Attapiyasutta. A name given in the **Suttasaṅgaha** (No. 46) for **Piyasutta** (2).

Attasutta 01. Self-possession is the forerunner of the Eightfold Path. SN.v.36.

Attasutta 02. The self-possessed monk develops the Eightfold Path. SN.v.37.

Attahitasutta. Three *Suttas* on the four kinds of people in the world: bent on their own profit; on another's profit; on the profit of both; on the profit of neither. AN.ii.97ff.

Attānuvādasutta. On the four kinds of fears: fear of self-reproach, of others' reproach, of punishment, and of woeful state. AN.ii.121f.

Attāḷhidhātusenavihāra. A monastery built by King **Dhātusena**. Cv.xxxviii.49.

Atthakaraṇasutta. (*v.l.* **Aṭṭakaraṇasutta**). **Pasenadi** tells the Buddha how, when he was sitting in the judgment-hall (*atthakaraṇa*), eminent nobles and Brahmins and burgesses deliberately told lies because of their worldly desires and he was disgusted.

The Buddha tells him that their action in doing so will be a source of suffering to them for a long time. SN.i.74f.

Atthakāmavagga. The fifth section of *Ekanipāta* of the **Jātaka Commentary**. Ja.i.234-61.

Atthakulasutta. The reasons why certain families, having attained great possessions, fail to last long. AN.ii.249f.

Atthadassī 01. **Atthadassī Buddha**. The fourteenth of the twenty-four Buddhas. He was born in **Sobhana** in the **Sucindhanu** pleasaunce, his parents being **Sāgara** and **Sudassanā** (Bv.xv.; Bv a.178ff). He was so-called because at his birth people recovered long-buried treasures. His wife was **Visākhā** and his son **Sena** (**Sela** according to the **Buddhavaṁsa** Commentary). He lived for 10,000 years as a householder in three palaces – **Amaragiri**, **Suragiri** and **Girivāhana**. He left home on a horse called **Sudassana**. His penance lasted eight months, and his meal of milk-rice was given by a *nāga* woman, **Sucindharā**. A *nāga*, **Dhammaruci**, gave him the grass which he spread at the foot of the *campaka* tree, where he reached Awakening. His first sermon was preached in the **Anomā**-park near **Anoma**. His chief disciples were **Santa**, the king's son, and **Upasanta**, son of the chaplain of **Sucandaka**. His chief women disciples were **Dhammā** and **Sudhammā**. **Abhaya** was his attendant, and his patrons were **Nakula** and **Nisabha** among the laymen, and **Makilā** and **Sunandā** among the lay-women. The Bodhisatta was a *jaṭila*, **Susīma** of **Campaka**, and he offered the Buddha a canopy of flowers brought from the *Deva*-world. **Atthadassī** died at the age of 100,000 years at **Anomārāma** in **Anupama** and his relics were scattered in various places. He appeared in the Maṇḍakappa, in the company of two others, **Piyadassī** and **Dhammadassī**. Ja.i.39.

Atthadassī 02. A Thera in Ceylon who, in company with two others, **Buddhamitta** and **Buddhadeva**, asked that the **Jātakaṭṭhakatha** be written (Ja.i.1; Gv.68). He was probably an incumbent of the **Mahā Vihara** in **Anurādhapura**. See *Pāli Literature* of Ceylon, 125.

Atthadassī 03. One of the mythological kings of **Kapilavatthu**. Dip.iii.41.

Atthadassī 04. A Thera in Ceylon, supposed by some to be the author of the **Bhesajjamañjūsā** and to have been the head of the **Pañcamūla Pariveṇa**. *Pāli Literature* of Ceylon, 215.

Atthavasavagga. The seventeenth chapter of the *Dukanipāta* of the **Aṅguttaranikāya** (AN.i.98-100). It deals with the aims behind the Buddha's injunctions to monks with regard to the practice of *samatha* and *vipassanā*, to be employed as remedies against lust, etc.

Atthavyākhyāna 01. By **Cūḷabuddha** Thera of Ceylon; a book on grammar or exegesis. Sās.34; Bode, 28.

Atthavyākhyāna 02. By **Cūḷa Vajira** (of Ceylon). Gv.60.

Atthavyākhyāna 03. By **Cūḷa Vimalabuddhi**; written, says the **Gandhavaṁsa**, independently, according to his own convictions. Gv.70.

Atthasandassaka Thera. An *Arahant*. In **Padumuttara**'s time he was a Brahmin named **Nārada**. Seeing the Buddha going along, attended by his monks, he uttered the Buddha's praises in three stanzas. 130 *kappas* ago he was born as a king named **Sukhitta**. He is probably identical with **Nāgita** Thera. Ap.i.168.

Atthasālinī. **Buddhaghosa**'s commentary on the **Dhammasaṅgaṇippakaraṇa** of the **Abhidhammapiṭaka**. It was originally written in India (Mhv.xxxvi.225; Sās.31), but was probably revised in Ceylon as it mentions (pp. 97-8) the **Samantapāsādikā**, also various *aṭṭhakathās* and the **Visuddhimagga**.

Atthassadvārajātaka (Ja 84). The Bodhisatta was once born as a very wealthy *seṭṭhi* in **Benares**. He had a son who, when only seven years old, showed great intelligence and anxiety for his own spiritual welfare. One day the boy asked his father which were the paths leading to welfare and on being told them he followed their teaching.

The story was told in reference to a similar child, the son of a wealthy *seṭṭhi* of **Sāvatthī**. The father, not being able to answer the boy's questions, took him to the Buddha at **Jetavana**. Ja.i.366-7.

Atthinukhopariyāya Sutta. Is there a method by following which a monk could affirm that he has won insight? "Yes," answers the Buddha; a monk beholding an object or hearing a sound, etc., recognises it with the eye of wisdom and of reason, whether it produces in him lust, etc., or not. This method leads to insight apart from belief, hearsay, etc. SN.i.138.

Atthirāgasutta. All existence is the result of attachment to the four kinds of food: *kabaliṅkāra* (solid food), *phassa* (contact), *mano sañcetanā* (will), and *viññāṇa* (consciousness). This is explained with various similes. SN.ii.101-4.

Atthosutta. See **Verocanaasurindasutta**. SN 11.8.

Athabbana (**Āthabbana**). A branch of knowledge, dabbling in which is forbidden to monks (Sn.vs.927). When spoken in conjunction with the three Vedas, it is mentioned as a fourth branch of Veda with *itihāsa* as the fifth (DN a.i.247). It is explained as *āthabbaṇika-manta-payoga* (the trade of the wonder-workers). Snp-a.ii.564.

Athalayunnāḍa. A district in S. India. Cv.lxxvi.261.

Athalayūrunaḍāḷvāra. A **Damiḷa** chieftain. Cv.lxxvi.140, 260; lxxvii.27.

Adantavagga. The fourth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas* on the untamed mind. AN.i.6f.

Adaḷiddasutta. The rich man is he who possesses the seven *bojjhaṅgā*. SN.v.100

Adassanāsutta (five). Diverse opinions arise in the world because of the failure to see the five *saṅkhārā*, their nature, etc. SN.iii.260.

Aditi. Mother of the sun, who is called **Ādicca**, which is explained as *Aditiyā putto*. DN a.iii.963.

Adinnapubbaka. A Brahmin of **Sāvatthī**, father of **Maṭṭakuṇḍalī**, so-called because he never gave anything to anyone.

When, later, **Maṭṭakuṇḍalī**, having been born in heaven, visits him and persuades him to take refuge with the Buddha, he invites the Buddha with his monks to a meal at his house.

At the conclusion of the meal **Maṭṭakuṇḍalī** appears again and **Adinnapubbaka**, after listening to the Buddha's preaching, attains the First Fruit of the Path. Dhp-a.i.25-30; Vv-a.322f.

Adinnasutta. Few are they that abstain from taking what is not given. SN.v.469.

Adīnasattu. See **Alīnasattu**.

Adukkhamasukhīsutta. A group of twenty-six *suttantas*, dealing with various heresies regarding the soul. SN.iii.220-2.

Addilaraṭṭha. A kingdom where once lived a poor man named **Kotūhalaka**, who, in the present age, became **Ghositaseṭṭhi**. Food being very scarce in the country, **Kotūhalaka** and his family left it. DN a.i.317; MN a.i.539.

Addhariyābrāhmaṇā. The word occurs in a list of Brahmin teachers in the **Tevijjasutta** (DN.i.237). They teach a state of union with *Brahma*. These are evidently Adhvaryu Brahmins.

Addhavagga 01. Third section of the *Pañcakanipāta* of the **Jātaka Commentary** Ja.iii.211-227.

Addhavagga 02. The seventh chapter of the **Devatāsaṁyutta** of the **Saṁyuttanikāya** (SN.i.39-41). The **Saṁyutta Commentary** (SN a.i.75. See also KS.i.54, n.4) calls it **Anvavagga**.

Addhuvasīla. A youth who stole ornaments to win the daughter of his teacher. He failed in his quest. The story is given in the **Sīlavīmaṁsanajātaka**. Ja.iii.18-20.

Adhanapāli. Given as an example of a name. Ja.i.403.

Adhamma. A **Kāmāvacara** god, **Devadatta**, in a previous birth. He appeared to men on fast days and admonished them to lead evil lives. Once he met **Dhamma** (the Bodhisatta), and the two had a discussion in mid-air, at the end of which Adhamma plunged headlong into hell (Ja.iv.100-3). His vehicle was called **Adhammayāna**.

Adhammavagga. The tenth chapter of the *Ekanipāta* of the **Aṅguttaranikāya** (AN.i.16-19). It consists of forty-two *Suttas*, dealing chiefly with the harm that arises from monks describing what is not Dhamma as Dhamma and *vice versa*.

Adhammavādi. A monk who lived soon after the death of **Kassapa Buddha**. Having been guilty of various offences, he was charged by his colleague **Dhammavādi**; he persuaded certain *vinayadhara* monks to give an *ex parte* judgment in his favour (Snp-a.i.195-7). The two monks who were chiefly responsible for this judgment were later known as **Hemavata** and **Sātāgira**.

Adhammasutta. Three *Suttas* describing *Dhamma* and *adhamma* and their different qualities (AN.v.222ff). In the last **Ānanda** explains in detail what the Buddha taught to the monks in brief.

Adhammikasutta. The evils resulting from the unrighteousness of kings and the benefits of their righteousness. AN.ii.74f.

Adharaṭṭeri. A district in S. India. Cv.lxxvii.69.

Adhikakkā. A ford, evidently a well-known bathing-ghat, where pilgrims used to bathe in order to obtain purification from their sins. It is mentioned in a list of rivers and ghats. MN.i.39.

Adhikaraṇavagga. The second chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas* on the value of self-examination in disputes and several other topics, such as the reasons for being born in heaven and in purgatory, abstention from immorality, the holiness of the letter of the Dhamma, etc. AN.i.52-8.

Adhikaraṇasamathavagga. One of the divisions of the **Suttavibhaṅga** on the procedure for settling disputes.

Adhigamasutta. On the qualities requisite for acquiring good states and for fostering them. AN.iii.431f.

Adhicittasutta. The qualities necessary for the monk developing higher consciousness. AN.ii.256f. It is quoted in the **Vibhaṅga** Commentary, 229 ff.

Adhichattiya Thera (*v.l.* **Chattādhichattiya**). An *Arahant*. In a previous birth he placed a parasol on the *Thūpa* containing the relics of **Atthadassī Buddha** (Ap.i.170). He is evidently identical with **Sāmidatta** (Thag a.i.189).

Adhimutta 01. A Brahmin of **Sāvatthī**. Dissatisfied with Brahmin learning, he looked for salvation elsewhere, and hearing the Buddha preach at the presentation of **Jetavana**, entered the Saṅgha, becoming an *Arahant* in due course (Thag-a.i.224). A verse addressed by him to some corpulent monks is found in the **Theragāthā** (v.114).

In **Padumuttara**'s time he was a learned Brahmin and became an ascetic. Later he met the Buddha, offered him a bark-robe and uttered his praises in song. He is probably identical with **Sabbakittika** of the **Apadāna** (i.323-4).

Adhimutta 02. See **Atimuttaka** (2).

Adhimuttisutta. Preached to **Ānanda** on the ten powers of a **Tathāgata**. AN.v.36f.

Adhokuraṅgāma. A village in the district of **Aḷisāra** in North Ceylon; a fortification there of **Gajabāhu** was captured by **Parakkamabāhu I**. Cv.lxx.171.

Adhogaṅgā. See **Gaṅgā**.

Adhopupphiya Thera. An *Arahant*. In a previous birth he was a hermit of great power in **Himavā** and offered flowers to **Abhibhū**, the chief disciple of **Sikhī Buddha**. Soon afterwards he was eaten up by a boa-constrictor. Ap.i.128-9.

Anaṅganajātaka. Mentioned in the **Aṅguttara Commentary** (i.74), among the Jātakas revealed by the Buddha at **Saṅkassa** in answer to the questions asked by **Sāriputta**.

No story of this name is found in the **Jātaka Commentary**, but the verse quoted in the **Aṅguttara Commentary** is found in the **Jhānasodhanajātaka** (Ja 134, Ja.i.473f), for which evidently this was another name.

Anaṅganavatthu. Mentioned in the **Samantapāsadikā** (i.158), but the reference is not clear, and probably refers to **Anaṅganasutta** (*infra*).

Anaṅganasutta. A record of a conversation between **Sāriputta** and **Moggallāna** on the nature of blemishes (*aṅganāni*) and on the benefits of recognising and removing them. MN.i.24ff.

Anaṇakasutta. The four kinds of bliss possible to a householder: a bliss of ownership, of wealth, of debtlessness and of blamelessness. AN.ii.69f.

Anataṁ Sutta. See **Antasutta**.

Anaticārīsutta. A woman who is no adulteress will be born in heaven. SN.iv.244.

Anattaniyasutta. For that which does not belong to the self, desire must be put away. SN.iii.78.

Anattalakkhaṇavatthu. The story of five hundred monks. The **Buddha**, knowing their past, advises them to reflect on the "selfishness" of the *khandhas* (Dhp-a.iii. 406-7).

These monks had devoted themselves to meditation on this topic for 20,000 years in the dispensation of **Kassapa Buddha**.

Anattalakkhaṇasutta. Preached five days after the **Dhammacakkappavattanasutta** to the **Pañcavaggiya** monks, all of whom became *Arahants* at the conclusion of the sermon (Vin.i.13-14; Ja.i.82; iv.180; Dpv.i.34; MN-a.i.390; AN-a.i.57, 84).

No self is to be found in any of the five *khandhas*, all of which are impermanent and subject to woe.

The *Sutta* does not deal with the question as to whether the self exists or not; it only shows that the *khandhas* are not the self.

In the **Saṁyuttanikāya** (SN.iii.66f) the discourse is called the **Pañcasutta**, the five referred to being the **Pañcavaggīyā** who listened to it.

Anattasutta 01. Preached to **Rādha** at **Sāvatthī** in answer to his question "What is not-self?" SN.iii.196.

Anattasuttā 02. and 03. The occasion is the same. That which is without a self must be put away. SN.iii.199 and 201.

Anattasutta 04. The idea of "not-self," when cultivated, conduces to great profit. SN.v.133.

Anattāsutta 01. All the *khandhas* are without the self. The Ariyan disciple feels revulsion towards them realising that, for him, there is no hereafter (SN.iii.21).

Anattāsutta 02. Same as above (SN.iii.77).

Anattāsutta 03. All objects of the senses (sights, sounds, etc.), both external (*bāhira*) and personal (*ajjhatta*), are void of a self. SN.iv.2, 4, 6.

Anattāsutta 04. Everything is void of self. SN.iv.28.

Anattena Sutta. Lust and desire for that which is without a self should be put away. SN.iii.178.

Anatthatāyasutta. Negligence (*pamāda*) conduces to great loss. AN.i.16.

Anatthapucchakabrāhmaṇavatthu. Story of a Brahmin who asked the Buddha whether he knew only of that which was good or did he know evil as well? The Buddha set his doubts at rest. Dhp-a.ii.227-9.

Ananutappiyasutta. Preached by **Sāriputta** on how a monk should deport himself so as to have no occasion for repentance. AN.iii.294f.

Ananusociyajātaka (Ja 328). The Bodhisatta was born as a rich Brahmin in **Benares**. After his education at **Takkasilā** his parents wished him to marry. After much persuasion he agreed to do so, if they could find a woman like a golden image which he would make. Emissaries were sent out and they found a girl of sixteen, Samillabhāsinī, in the **Kāsi** kingdom. She did not wish to marry either, but yielded to her parent's wishes. Though the two young people were married they lived in celibacy and when their parents died they gave away their immense wealth and became ascetics. Samillabhāsinī died of dysentery caused by unsatisfactory meals. The Bodhisatta coming back from his begging-rounds found her dead on a bench, but proceeded to eat his meal much to the surprise of the onlookers. On being questioned, "Why should I weep?" he said "that which has the quality of dissolution is dissolved."

The story was related in reference to a landowner who, when his wife died, gave himself up to despair. The Buddha, seeing his *upanissaya* (potential), went out to meet him and told him the story, whereupon he obtained the First Fruit of the Path. Ja.iii.92-7.

Ananussutasutta. The five-fold power of a **Tathāgata**. AN.iii.9f.

Ananta. The serpent king referred to under **Anantapokkharaṇī**, but not elsewhere mentioned in the old books. He is also called **Anantabhoga**. For details see Hopkins' *Epic Mythology* (pp. 23-4).

Anantakāya. An attendant of King **Milinda** who was sent by the king to escort **Nāgasena** from the monastery to **Sāgala**.

On his way he questioned the Elder about the soul and we are told that the latter talked to him from the **Abhidhamma** to such effect that Anantakāya

became a convert (Mil.30-1).

He is probably to be identified with Antiochus, attendant of Menander. *Milinda Questions*, **I**.xix., **I**.xlii.

Anantajālī. A king. A previous birth of **Bhājanadāyaka** fifty-three *kappas* ago (**Antarajāli**). Ap.i.218.

Anantajina. An epithet of the Buddha.

When **Upaka**, the **Ājīvaka**, saw the Buddha, and heard of his attainments, **Anantajina** was one of the names he used in uttering the Buddha's praises (Thag a.i.220).

Later, when having quarrelled with his wife **Cāpā**, he sought the Buddha at **Sāvatthī**, it was "**Anantajina**" he asked for. Ibid., 222; Snp-a.i.260; MN a.i.389.

Anantapokkharaṇī. A pond constructed by **Parakkamabāhu I**. in **Pulatthipura**. The steps surrounding the pond were laid like the coils of the serpent-king **Ananta**. Cv.lxxiii.120.

Anantarapeyyāla. One of the sections of the **Vidhurajātaka**. Ja.vi.304.

Anantarabhaṇḍakatittha. A ford in the **Mahā Vālukagaṅgā** in Ceylon. Cv.lxxii.16.

Anantavāsutta. On the world as being unlimited. SN.iii.215.

Anabhiratijātaka 01. (Ja 65). Women cannot be regarded as private property. They are common to all; they extend universal hospitality.

The Bodhisatta was once a famous teacher of **Benares**. A pupil of his, finding his wife unfaithful, was so affected by the discovery that he kept away from classes. When asked why, he told his teacher the whole story; the latter consoled him by telling him that all women were unfaithful.

The story was told to an *upāsaka* who came to visit the Buddha. Once, on discovering his wife's faithlessness, he had words with her and kept away from the *vihāra*. Ja.i.301-2; see also Dhp a.iii.348ff., where the details given are slightly different.

Anabhiratijātaka 02. (Ja 185). Told to a young Brahmin of **Sāvatthī** who knew the three Vedas by heart. When he married his mind became darkened. He visited the Buddha, who talked to him pleasantly and discovered in the course of conversation that his memory had grown weak. The same thing had happened to him in the past, said the Buddha. Serenity of mind is essential for good memory. Ja.ii.99-101.

Anabhiratibhikkhuvatthu. The story of a discontented monk. When the monk was away engaged in study, his father fell sick and died before his son could be summoned to see him. The father, on his death-bed, left with his other, younger son, a hundred pieces, to be given to the monk. At first the monk refused to accept the money, but later he felt a desire to take it and to return to the lay life. Indecision made him ill and he was taken before the Buddha.

The latter, by getting him to enumerate the things which he could buy with the money, made it clear to him that the amount of his inheritance would be very little, and that no amount of wealth could ever be sufficient to gratify one's needs, relating the **Mandhātājātaka** to illustrate the truth of his words. Dhp-a.iii.238-45.

Anabhiratisutta. The idea of distaste for all the world, if cultivated, is fruitful. SN.v.132.

Anabhisamayasutta. Preached to the wanderer **Vacchagotta**. Diverse opinions arise in the world through not seeing the nature of the body, etc. SN.iii.260.

Anamataggasaṁyutta. The fifteenth section of the **Saṁyuttanikāya**. It contains a collection of sayings on the incalculable beginning of *Saṁsāra* (SN.ii.178ff). After the Third Council, the Thera **Rakkhita**, who went to **Vanavāsa**, preached the **Anamataggasaṁyutta** there and converted 60,000 persons (Mhv.xii.32f).

On the fourth day of **Mahinda**'s visit to Ceylon he preached this **Saṁyutta** in the **Nandanavana** in **Anurādhapura** (Mhv.xv.186; Vin-a.i.81; Mbv.114).

The **Pātheyyaka** monks became *Arahants* after listening to the Buddha preaching the **Anamataggāni**. Dhp a.ii.32.

Anāgatavaṁsa. A poem on the story of **Metteyya**, the future Buddha, by an elder named **Kassapa** (Gv.61), an inhabitant of the **Coḷa** country (Svd.v.1204). The poem is probably based on an older work (PLC.,160f). A *ṭīkā* exists, written by an **Upatissa**, possibly the author of the **Mahā Bodhivaṁsa**.

The introductory verses of the poem state that the story was preached by the Buddha at **Sāriputta**'s request. For the text see JPTS,1886, pp.32ff.

Anāgatasutta. The five kinds of anticipatory fears that should make a forest-dwelling monk zealous and active. AN.iii.100f.

Anāgāmitheravatthu. Story of a monk who became *anāgāmi*; when asked by his pupils, however, he did not say anything regarding his attainment. After death he was born in the **Suddhāvāsā**. His pupils, grieving for him in their ignorance, were enlightened by the Buddha. Dhp-a.iii.288-9.

Anāgāmīsutta. The six qualities necessary for the third Fruit of the Path. AN.iii.421.

Anātha. A **Pacceka Buddha** of thirty-one *kappas* ago. **Uddālapupphiya Thera**, in a previous birth, offered him an *uddāla*-flower. Ap.i.288.

Anāthapiṇḍika 01. A banker (*seṭṭhi*) of **Sāvatthī** who became famous because of his unparalleled generosity to the Buddha. His first meeting with the Buddha was during the first year after the Awakening, in **Rājagaha** (the story is given in Vin.ii.154ff; SN a.i.240ff, etc.), whither Anāthapiṇḍika had come on business.

His wife was the sister of the *seṭṭhi* of **Rājagaha**, and when he arrived he found the *seṭṭhi* preparing a meal for the Buddha and his monks on so splendid a scale that he thought that a wedding was in progress or that the king had been invited. On learning the truth he became eager to visit the Buddha, and did so very early the next morning (Vin.ii.155-6). He was so excited by the thought of

the visit that he got up three times during the night. When, at last, he started for **Sītavana**, the road was quite dark, but a friendly **Yakkha**, **Sīvaka**, sped him on with words of encouragement. By force of his piety the darkness vanished.

The Buddha was staying in the **Sītavana**, and when Anāthapiṇḍika reached there spirits opened the door for him. He found the Buddha walking up and down, meditating in the cool air of the early dawn. The Buddha greeted him and talked to him on various aspects of his teaching. Anāthapiṇḍika was immediately converted and became a *Sotāpanna*. He invited the Buddha to a meal the next day, providing everything himself, although the *seṭṭhi*, the Mayor of **Rājagaha** and King **Bimbisāra** asked to be allowed to help. After the meal, which he served to the Buddha with his own hand, he invited the Buddha to spend the rainy season at **Sāvatthī**, and the Buddha accepted, saying "the **Tathāgata**s, O householder, take pleasure in solitude." "I understand, O Blessed One, I understand," was the reply.

When Anāthapiṇḍika had finished his business at **Rājagaha** he set out towards **Sāvatthī**, giving orders along the way to his friends and acquaintances to prepare dwellings, parks, rest-houses and gifts all along the road to **Sāvatthī** in preparation for the Buddha's visit. He had many friends and acquaintances and he was *ādeyyavaco* (his word was held to be of weight), *loc.cit.*, p.158. But see Ja.i.92, where it is said that Anāthapiṇḍika bore all the expenses of these preparations. *Vihāras* were built costing l,000 pieces each, a *yojana* apart from each other.

Understanding the request implied in the Buddha's words when he accepted the invitation, Anāthapiṇḍika looked out for a quiet spot near **Sāvatthī** where the Buddha and the monks might dwell, and his eye fell on the park of **Jetakumāra**. He bought the park at great expense and erected therein the famous **Jetavanārāma**. As a result of this and of his numerous other benefactions in the cause of the *Sāsana*, Anāthapiṇḍika came to be recognised as the chief of alms-givers (AN.i.25).

Anāthapiṇḍika's personal name was **Sudatta**, but he was always called Anāthapiṇḍika (feeder of the destitute) (AN a.i.208; MN a.i.50) because of his munificence; he was, however, very pleased when the Buddha addressed him by his own name (Vin.ii.156). He spent eighteen crores on the purchase of **Jetavana**

and a like sum on the construction of the *vihāra*; another eighteen crores were spent in the festival of dedication. He fed one hundred monks in his house daily in addition to meals provided for guests, people of the village, invalids, etc. Five hundred seats were always ready in his house for any guests who might come (AN-a.i.208-9. He fed 1,000 monks daily says Dhp-a.i.128; but see Ja.iii.119, where a monk, who had come from far away and had missed the meal hour, had to starve.).

Anāthapiṇḍika's father was the *seṭṭhi* **Sumana** (AN a. loc.cit.). The name of Anāthapiṇḍika's brother was **Subhūti**.

Anāthapiṇḍika married a lady called **Puññalakkhaṇā** (Ja.ii.410; Ja.iii.435, she was the sister of the *seṭṭhi* of **Rājagaha**. SN a.i.240); he had a son **Kāḷa** and three daughters, **Mahā Subhaddā**, **Cūḷa Subhaddā** and **Sumanā**. (Besides **Kāḷa**, Anāthapiṇḍika had another son, who joined the Saṅgha under **Subhūti Thera***;* AN a.ii.865). Mention is also made of a daughter-in law, **Sujātā** by name, daughter of **Dhanañjaya** and the youngest sister of **Visākhā**. She was very haughty and ill-treated the servants (Ja.ii.347).

The son, in spite of his father's efforts, showed no piety until he was finally bribed to go to the *vihāra* and listen to the Buddha's preaching (see **Kāḷa**). The daughters, on the other hand, were most dutiful and helped their father in ministering to the monks. The two elder ones attained to the First Fruit of the Path, married, and went to live with the families of their husbands. **Sumanā** obtained the Second Fruit of the Path, but remained unmarried. Overwhelmed with disappointment because of her failure in finding a husband, she refused to eat and died; she was reborn in **Tusita** (Dhp-a.i.128f).

The **Bhadraghaṭajātaka** (Ja 291, Ja.ii.431) tells us of a nephew of Anāthapiṇḍika who squandered his inheritance of forty crores. His uncle gave him first one thousand and then another five hundred with which to trade. This also he squandered. Anāthapiṇḍika then gave him two garments. On applying for further help the man was taken by the neck and pushed out of doors. A little later he was found dead by a side wall.

The books also mention a girl, **Puṇṇā**, who was a slave in Anāthapiṇḍika's household. On one occasion when the Buddha was starting on one of his periodical tours from **Jetavana**, the king, Anāthapiṇḍika, and other eminent

patrons failed to stop him; **Puṇṇā**, however, succeeded, and in recognition of this service Anāthapiṇḍika adopted her as his daughter (MN a.i.347-8). On *uposatha* days his whole household kept the fast; on all occasions they kept the *pañcasīla* inviolate (Ja.iii.257).

A story is told of one of his labourers who had forgotten the day and gone to work; but remembering later, he insisted on keeping the fast and died of starvation. He was reborn as a *Deva* (MN-a.i.540-1).

Anāthapiṇḍika had a business village in **Kāsi** and the superintendent of the village had orders to feed any monks who came there (Vin.iv.162f). One of his servants bore the inauspicious name of **Kāḷakaṇṇi** (curse); he and the banker had been playmates as children, and **Kāḷakaṇṇi**, having fallen on evil days, entered the banker's service. The latter's friends protested against his having a man with so unfortunate a name in his household, but he refused to listen to them. One day when Anāthapiṇḍika was away from home on business, burglars came to rob his house, but **Kāḷakaṇṇi** with great presence of mind drove them away (Ja.i.364f).

A similar story is related of another friend of his who was also in his service (Ja.i.441).

All his servants, however, were not so intelligent. A slave woman of his, seeing that a fly had settled on her mother, hit her with a pestle in order to drive it away, and killed her (Ja.i.248f).

A slave girl of his borrowed an ornament from his wife and went with her companions to the pleasure garden. There she became friendly with a man who evidently desired to rob her of her ornaments. On discovering his intentions, she pushed him into a well and killed him with a stone (Ja.iii.435).

The story of Anāthapiṇḍika's cowherd, **Nanda**, is given elsewhere.

All the banker's friends were not virtuous; one of them kept a tavern (Ja.i.251). As a result of Anāthapiṇḍika's selfless generosity he was gradually reduced to poverty. But he continued his gifts even when he had only bird-seed and sour gruel. The *Devatā* who dwelt over his gate appeared before him one night and warned him of his approaching penury; it is said that every time the Buddha or his monks came to the house she had to leave her abode over the gate and that this was inconvenient to her and caused her to be jealous.

Anāthapiṇḍika paid no attention to her warnings and asked her to leave the house. She left with her children, but could find no other lodging and sought counsel from various gods, including **Sakka**. **Sakka** advised her to recover for Anāthapiṇḍika the eighteen crores that debtors owed him, another eighteen that lay in the bottom of the sea, and yet eighteen more lying unclaimed. She did so and was readmitted (Dhp-a.iii.10ff; Ja.i.227ff).

Anāthapiṇḍika went regularly to see the Buddha twice a day, sometimes with many friends (Ja.i.95ff.; he went three times says Ja.i.226), and always taking with him alms for the young novices. But we are told that he never asked a question of the Buddha lest he should weary him. He did not wish the Buddha to feel obliged to preach to him in return for his munificence (Dhp-a.i.3). But the Buddha of his own accord preached to him on various occasions; several such sermons are mentioned in the **Aṅguttaranikāya**:

- on the importance of having a well-guarded mind like a well-protected gable in a house (AN.i.261f);
- on the benefits the recipient of food obtains (life, beauty, happiness, strength);
- on the four obligations that make up the pious householder's path of duty (*gihisāmikiccāni* – waiting on the Saṅgha with robes, food, lodgings, medical requirements. Referred to also in SN.v.387, where Anāthapiṇḍika expresses his satisfaction that he had never failed in these obligations);
- on the four conditions of success that are hard to win (wealth gotten by lawful means, good report, longevity, happy rebirth);
- on the four kinds of happiness which a householder should seek (ownership, wealth, debtlessness, blamelessness) (these various tetrads are given in AN.ii.64ff).
- on the five kinds of enjoyment which result from wealth rightfully obtained (enjoyment – experienced by oneself and by one's friends and relations, security in times of need, ability to pay taxes and to spend on one's religion, the giving of alms to bring about a happy rebirth, AN.iii.45-6);
- the five things which are very desirable but difficult to obtain (long life, beauty, happiness, glory, good condition of rebirths, AN.iii.47-8);

- the five sinful acts that justify a man's being called wicked (hurting of life, etc. AN.iii.204);
- the inadvisability of being satisfied with providing requisites for monks without asking oneself if one also experiences the joy that is born of ease of mind (evidently a gentle warning to Anāthapiṇḍika, AN.iii.206-7).

The Buddha preached the **Velāmasutta** to encourage Anāthapiṇḍika when he had been reduced to poverty and felt disappointed that he could no longer provide luxuries for the monks (AN.iv.392ff). On another occasion the Buddha tells Anāthapiṇḍika that the *Sotāpanna* is a happy man because he is free from various fears: fear of being born in hell, among beasts, in the realm of the *Petas* or in some other unhappy state; he is assured of reaching Awakening (AN.iv.405f, also SN.v.387f).

Elsewhere the Buddha tells Anāthapiṇḍika that it is not every rich man who knows how to indulge in the pleasures of sense legitimately and profitably (AN.v.177ff).

There is, however, at least one *Sutta* preached as a result of a question put by Anāthapiṇḍika himself regarding gifts and those who are worthy to receive them (AN.i.62-3); and we also find him consulting the Buddha regarding the marriage of his daughter, **Cūḷa Subhaddā** (Dhp a.iii.466).

Anāthapiṇḍika died before the **Buddha**. As he lay grievously ill he sent a special message to **Sāriputta** asking him to come (again, probably, because he did not want to trouble the **Buddha**). **Sāriputta** went with **Ānanda** and preached to him the **Anāthapiṇḍikovādasutta** (MN.iii.258f.; see also SN.v.380-7, which contain accounts of incidents connected with this visit). His pains left him as he concentrated his mind on the virtuous life he had led and the many acts of piety he had done. Later he fed the Elders with food from his own cooking-pot, but quite soon afterwards he died and was born in the **Tusita** heaven. That same night he visited the Buddha at **Jetavana** and uttered a song of praise of **Jetavana** and of **Sāriputta** who lived there, admonishing others to follow the Buddha's teaching. In heaven he will live as long as **Visākhā** and **Sakka** (DN-a.iii.740).

Various incidents connected with Anāthapiṇḍika are to be found in the

Jātakas. On one occasion his services were requisitioned to hold an inquiry on a *bhikkhunī* who had become pregnant (Ja.i.148).

Once when the Buddha went on tour from **Jetavana**, Anāthapiṇḍika was perturbed because there was no one left for him to worship; at the Buddha's suggestion, an offshoot from the Bodhi-tree at **Gayā** was planted at the entrance to **Jetavana** (Ja.iv.229).

Once a Brahmin, hearing of Anāthapiṇḍika's luck, came to him in order to find out where this luck lay so that he may obtain it. The Brahmin discovered that it lay in the comb of a white cock belonging to Anāthapiṇḍika; he asked for the cock and it is given to him, but the luck flies away elsewhere, settling first in a pillow, then in a jewel, a club, and, finally, in the hair of Anāthapiṇḍika's wife. The Brahmin's desire is thus frustrated (Ja.ii.410f).

On two occasions he was waylaid by rogues. Once they tried to make him drink drugged toddy. He was at first shocked by their impertinence, but, later, wishing to reform them, frightened them away (Ja.i.268).

On the other occasion, the robbers lay in wait for him as he returned from one of his villages; by hurrying back he escaped them (Ja.ii.413). Whenever Anāthapiṇḍika visited the Buddha, he was in the habit of relating to the Buddha various things which had come under his notice, and the Buddha would relate to him stories from the past containing similar incidents. Among the Jātakas so preached are: **Apaṇṇaka**, **Khadiraṅgāra**, **Rohiṇī**, **Vāruṇī**, **Puṇṇapāti**, **Kāḷakaṇṇi**, **Akataññū**, **Verī**, **Kusaṇāli**, **Siri**, **Bhadraghaṭa**, **Visayha**, **Hiri**, **Sirikālakaṇṇī** and **Sulasā**.

Anāthapiṇḍika was not only a shrewd business man but also a keen debater. The **Aṅguttaranikāya** (AN.v.185-9) records a visit he paid to the **Paribbājakas** when he could think of nothing better to do. A lively debate ensues regarding their views and the views of the Buddha as expounded by Anāthapiṇḍika. The latter silences his opponents. When the incident is reported to the Buddha, he speaks in high praise of Anāthapiṇḍika and expresses his admiration of the way in which he handled the discussion.

During the time of **Padumuttara Buddha** Anāthapiṇḍika had been a householder of **Haṁsavatī**. One day he heard the Buddha speak of a lay-disciple of his as being the chief of alms-givers. The householder resolved to be so

designated himself in some future life and did many good deeds to that end. His wish was fulfilled in this present life. Anāthapiṇḍika is sometimes referred to as Mahā Anāthapiṇḍika to distinguish him from Cūḷa Anāthapiṇḍika.

Anāthapiṇḍika 02. known as **Cūḷa Anāthapiṇḍika** An eminent lay disciple of the Buddha He was an *Anāgāmī*, and offered to perform a miracle himself before the Buddha showed the Twin Miracle (Dhp a.iii.210). Cūḷa Anāthapiṇḍika provided food for three months for the multitude, covering an area of twelve leagues, which had assembled at **Sāvatthī** to await the descent of the Buddha from **Tāvatiṁsa** after his preaching of the **Abhidhammapiṭaka** (Dhp a.iii.218; AN a.i.71). Five hundred monks fed daily at Cūḷa Anāthapiṇḍika's house in **Sāvatthī** (Dhp a.i.339). He was one of the seven lay disciples of the Buddha who had each five hundred followers (SN a.iii.223). Cūḷa Anāthapiṇḍika is generally mentioned (e.g., Ja.i.148; ii.287, iii.520) together with **Pasenadi**, **Visākhā**, and Anāthapiṇḍika as the Buddha's eminent lay-patrons. His personal name is not known. The sobriquet was probably given on account of his generosity, rivalling that of **Mahā Anāthapiṇḍika**.

Anāthapiṇḍikaputtakālavatthu. Story of the conversion of **Anāthapiṇḍika**'s son **Kāḷa**. Dhp a.iii.189-92.

Anāthapiṇḍikavagga. The second chapter of the **Devaputtasaṁyutta** of the **Saṁyuttanikāya** contains a series of verses spoken before the Buddha on various occasions by **Devas**, the last of them being **Anāthapiṇḍika** (reborn in the *Deva* world). SN.i.51ff.

Anāthapiṇḍikasutta 01. Similar to the **Anāthapiṇḍikovādasutta** (*infra*), but the greater part of this discourse is taken up with the words of consolation, courage and suggestion addressed by **Sāriputta** to the banker, and we are told that his pains were allayed. No mention is made of the advice not to cling to matters mundane, nor of the death of the banker almost immediately afterwards. Instead, it is stated that **Sāriputta** and **Ānanda** were given a meal from the banker's own cooking-pot and that they went away after thanking him.

Ānanda reports to the Buddha the news of their visit, and the Buddha praises **Sāriputta** for his wisdom. SN.v.380-5.

Anāthapiṇḍikasutta 02. The same as the above, but **Ānanda** is given as the admonisher and **Anāthapiṇḍika** is made to claim that he had not violated a single one of the obligations binding on a householder (*gihisāmīcakāni sikkhāpadāni*). SN.v.385-7.

Anāthapiṇḍikasutta 03. Records a visit paid by **Anāthapiṇḍika** to the Buddha, who tells him of the five kinds of guilty dread (*pañca-bhayāni verāni*) which are allayed in the Ariyan disciple, and of the four limbs of the Stream-winner (*Sotāpattiyangāni*). SN.v.387-9.

Anāthapiṇḍikaseṭṭhivatthu. Story of the goddess, guardian of **Anāthapiṇḍika**'s gate. Dhp-a.3.10

Anāthapiṇḍikassārāma. See **Jetavana**.

Anāthapiṇḍikovādasutta. Addressed by **Sāriputta** to **Anāthapiṇḍika** when he lay on his deathbed. It was an exhortation to him not to cling to mundane things. It is said that at the end of the sermon the banker wept aloud, never before having heard such a homily. Soon after, he died and was born as a *Deva*, in which form he came to **Jetavana** and paid homage to the Buddha (MN.iii.258-63).

In this *Sutta* **Sāriputta** says that such sermons were not vouchsafed to the white-robed laity but reserved for the duly-ordained (MN.iii.261), a statement sometimes quoted as evidence of an esoteric doctrine in Buddhism.

Anāthapiṇḍika makes a request that such *Suttas* should also be preached to laymen because there are young men whose eyes are but slightly dimmed.

Anālayasutta. The Buddha teaches the destruction of attachment and the path leading thereto. SN.iv.372.

Anāsava. A **Pacceka Buddha** found in a list of **Pacceka Buddhas**. He lived in **Isigili**. MN.iii.70; Ap.i.107.

Anāsavasutta. The Buddha teaches that which is free from *āsavas* and the way thereto. SN.iv.369.

Anikadatta. See **Anikaratta**.

Anikaratta. (*v.l.* **Anikadatta**). Ruler of **Vāranavatī**. He came to **Mantāvatī** as a suitor for the hand of **Sumedhā**, but did not succeed in his quest, as **Sumedhā** became a *bhikkhunī* after having converted Anikaratta and his retinue.

Thīg.v.462-515; Thīg a.272f; Ap.ii.512.

Aniccatāsutta 01. The disciple who realises the impermanence of all *khandhas* has no rebirth. SN.iii.44-5.

Aniccatāsutta 02. (or **Saññāsutta**). The idea of impermanence, if cultivated, destroys sensual lust, lust for rebirth, ignorance and conceit. SN.iii.155-7.

Aniccadhammasutta. Desire for that whose nature is impermanent should be destroyed. SN.iii.199.

Aniccavagga 01. The second chapter of the **Khandhasaṁyutta**. SN.iii.21-5.

Aniccavagga 02. The first chapter of the **Saḷāyatanasaṁyutta**. SN.iv.1-6.

Aniccavagga 03. The fifth chapter of the same. SN.iv.25-30.

Aniccasutta 01. (see also **Yadaniccasutta**). Preached at **Sāvatthī**; all *khandhas* are impermanent. SN.iii.21.

Aniccasutta 02. Preached at **Sāvatthī**, in reply to a monk's question. SN.iii.21.

Aniccasutta 03. At **Sāvatthī**, preached in reply to **Rādha**'s questions (SN.iii.195).

Aniccasutta 04. Same as (3); desire for what is impermanent should be repelled. SN.iii.199.

Aniccasutta 05. Same as (4). SN.iii.200.

Aniccasutta 06. All the external senses are impermanent. SN.iv.1-2.

Aniccasutta 07. The same. Personal senses, past, present and future, are impermanent. SN.iv.3-4.

Aniccasutta 08. On the impermanence of external sense-perceptions. SN.iv.5.

Aniccasutta 09. All is impermanent (SN.iv.28).

Aniccasutta 10. All feeling, pleasant, painful and neutral is impermanent. SN.iv.214.

Aniccasutta 11. The idea of impermanence, if cultivated, is beneficial (SN.v.132).

Aniccāsutta. On the seven kinds of persons who are worthy of homage and of gifts. AN.iv.1314.

Anitthigandhakumāra 01. The Bodhisatta, born as the son of a king of **Benares**. He hated the sight of women until he was seduced by a dancing-girl. He was banished from home together with the girl, and they lived in a forest-hut, where the girl tempted an ascetic and robbed him of his mystic power. The Bodhisatta, realising this, gave up the woman, and himself became an ascetic. The story is told in the **Cūḷa Palobhanajātaka** (Ja 263). Ja.ii.329-31.

Anitthigandhakumāra 02. Similar to the above, the story being called the **Mahā Palobhanajātaka**. Ja 507 Ja.iv.469-73.

Anitthigandhakumāra 03. Another **Anitthigandha**, of **Sāvatthī**. He refused to marry unless a woman could be found rivalling in beauty an image which he had made. Envoys were sent out and, in **Sāgala**, they discovered a sixteen-year-

old girl to answer to the desired qualifications. The marriage was arranged, but the girl, being very delicate, died on the way to the bridegroom's house. On learning the news of her death he was sorely grieved and gave himself up to despair. The Buddha, seeing his capabilities, visited his home and preached to him. At the end of the sermon he became a Stream-Enterer.

The story in which this account is given is called **Anitthigandhakumāravatthu**. Dhp a.iii.281-4. Compare with this the story of the **Kusajātaka** (Ja 531).

Anitthigandhakumāra 04. A **Pacceka Buddha**. He was the son of the King of **Benares**. In a previous birth he had been a monk for 20,000 years, during the dispensation of **Kassapa Buddha**. His story is very similar to that of No. 3 above, the wife chosen being the daughter of **Maddava**, King of **Sāgala**. When the princess died, on her way to be married, the prince gave himself up to contemplation and became a **Pacceka Buddha** (Snp-a.67ff.; Ap-a.i.126-7). A stanza attributed to him is included in the **Khaggavisāṇasutta**. Sn.p.6, v.36.

Anitthigandhakumāravatthu. See **Anitthigandhakumāra** (3).

Anidassanasutta. The invisible and the path leading thereto. SN.iv.370.

Animittasutta. Preached by **Moggallāna**; it records an occasion when he experienced unconditioned rapture of the heart (*animittacetosamādhi*). SN.iv.268.

Animisacetiya. The shrine built on the spot where the Buddha spent a week after the Awakening, gazing unwinking at the seat at the foot of the Bodhi-tree, the seat of his great victory.

It was to the north of the Bodhi-tree. Ja.i.77.

Aniyata. The third division of the **Pārājika** of the **Suttavibhaṅga**. A special class of undecided rules. Vin.iii.187-94.

Aniruddha. See **Anuruddha**.

Anivatta Brahmadatta. A king of **Benares**; so-called because he never left a thing half done. One day on his way to the park he saw a forest fire which made him wish to burn all his defilements. Later, he saw men catching fish; one large fish broke through the net and escaped. Wishing to escape himself, he left the world and later became a **Pacceka Buddha** (Snp-a.i.114-15; Ap-a.i.159-60).

A stanza attributed to him is included in the **Khaggavisāṇasutta**. Sn.vs.62.

Anissukīsutta. A woman who is faithful, modest, scrupulous, not wrathful and rich in wisdom, will be reborn in a happy condition. SN.iv.244.

Anīkaṅga 01. Son of **Vikkamabāhu II**. He was killed by **Vīradeva**. Cv.lxi.40.

Anīkaṅga 02. Known as the *Mahādipāda*. In 1209 he killed the reigning Prince, **Dhammāsoka**, and reigned in **Pulatthinagara** for seventeen days. He was slain by **Vikkantacamūnakka**. Cv.lxxx.43.

Anīgha. A **Pacceka Buddha**; occurs in a list of **Pacceka Buddhas**. MN.iii.70; Ap-a.i.107.

Anītikasutta and **Anītikadhammasutta**. On the state that is free from suffering and the path thereto. SN.iv.371.

Anukampakasutta. The five ways in which a resident monk shows his sympathy for his lay supporters. AN.iii.263f.

Anukevaṭṭa. A Brahmin, clever in stratagem. He was used by **Mahosadha** to defeat **Cūḷanī Brahmadatta** when the latter laid siege to **Videha**. **Anukevaṭṭa** pretended to be a traitor to his own people, and having won **Brahmadatta**'s confidence, persuaded him to raise the siege and go back. Ja.vi.406-9.

Anugāra. An eminent wandering ascetic. He is mentioned as living in the *Paribbājakārāma* in the **Moranivāpa** in **Veḷuvana** near **Rājagaha**. He was probably one of the company who was with **Sakuludāyi** when the Buddha came to visit the latter. MN.ii.1.

Anuggahasutta. Right belief is endowed with five advantages. AN.iii.20-l.

Anujīvisamiddha. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.33.

Anujjā (*v.l.* **Anojā**). Wife of **Vidhurapaṇḍita**. She had a thousand sons whom she summoned to bid farewell to **Vidhura** when he went away with **Puṇṇaka** (Ja.vi.290). She is depicted as a brave woman.

Anutīracārī. An otter who had a dispute with another otter, **Gambhīracārī**, about a fish. They appealed to a jackal, **Māyāvī**, and lost in the bargain, the jackal claiming the middle of the fish as the price of his arbitration, leaving only the head and the tail for the otters. Ja.iii.333f.; Dhp-a.iii.141-2.

Anuttarasaṅgāmavijaya. One of the names by which the **Bahudhātukasutta** is known. MN.iii.68.

Anuttariyavagga. The third chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. AN.iii.309-29.

Anuttāriyasutta 01. The six unsurpassables. AN.iii.284.

Anuttāriyasutta 02. A detailed explanation of the above. AN.iii.325f.

Anudhammasutta. The bhikkhu, who conforms to the Dhamma, should live in disgust for the body, feeling, etc. SN.iii.40-1.

Anupadavagga. The second section of the *Uparipaññāsa* of the **Majjhimanikāya**. MN.iii.25ff.

Anupadasutta. Preached at **Sāvatthī** in **Jetavana** in praise of **Sāriputta**'s learning and understanding. It is really a description of the perfect disciple who has risen to mastery and perfection in noble virtue, noble concentration, noble perception and noble deliverance. It contains psychological introspective analyses which are expanded on in the **Dhammasangaṇi**. MN.iii.25ff.

Anupanāhīsutta. The woman who is not wrathful will be born in a happy condition. SN.iv.244.

Anupama 01. City where **Vessabhū Buddha** was born (Bv a.205, 206). The **Buddhavaṁsa** (xxii.v.18), however, gives the name of the city as **Anomā**.

Anupama 02. Pleasaunce in **Anupama** where **Vessabhū** was born and where, after Awakening, he performed the twin-miracle. Bv-a.206.

Anupama 03. Son of **Phussa Buddha** (Bv a.193, 194). The **Buddhavaṁsa** (xix.16) gives his name as **Ānanda**.

Anupama 04. Son of **Siddhattha Buddha**. Bv.xvii.15.

Anupama 05. City where, in **Anomārāma**, **Atthadassī Buddha** died. Bv-a.181.

Anupama 06. A Brahmin village in the time of **Anomadassī Buddha**. Bv-a.142.

Anupama 07. An **Ājīvaka** who gave grass to **Sumana Buddha** for his seat (Bv-a.125).

Anupama 08. Son of **Sumana Buddha**. Bv.v.23.

Anupama 09. A banker, father of **Anupamā** (1). Bv a.122.

Anupama 10. A banker, father of **Anupamā** (2). Bv a.125.

Anupamā 01. Daughter of the banker **Anupama** (9), of the village of the same name. She gave a meal of milk-rice to **Anomadassī Buddha** just before his Awakening. Bv-a.142.

Anupamā 02. Daughter of the banker **Anupama** (10), of the village **Anoma**. She gave a meal of milk-rice to **Sumana Buddha** just prior to his Awakening. Bv-a.125.

Anupamā 03. See **Māgandiyā**.

Anupalakkhaṇāsutta. Diverse views are the result of want of discrimination. SN.iii.261.

Anupādāyasutta. The holy life is lived with final emancipation, free from grasping, as its aim. SN.v.29.

Anupiya (**Anupiyā**). A township in the **Malla** country to the east of **Kapilavatthu**. In the mango grove there (the **Anupiyaambavana**) the Buddha, having arrived from **Anomā** and having ordained himself, spent the first week after his renunciation, before going to **Rājagaha**, thirty leagues away (Ja.i.65-6). He went there again after his return from **Kapilavatthu**, whither he had gone to see his relations, and large numbers of **Sākiyan** princes joined the Saṅgha, including **Bhaddiya**, **Anuruddha**, **Ānanda**, **Bhagu**, **Kimbila**, **Devadatta** and their barber, **Upāli** (Vin.ii.180f.; AN a.i.108; Dhp a.i.133; iv.127).

It was during this stay that the Buddha preached the **Sukhavihārijātaka** (Ja.i.140). From **Anupiya** the Buddha went to **Kosambi** (Vin.ii.184). Near **Anupiya** was the pleasaunce where the *paribbājaka* of the Bhaggavagotta lived. The Buddha visited him once while staying at **Anupiya** and it was then that he preached the **Pāṭikasutta** (DN.iii.1ff).

Anupiya was the birthplace of **Dabba Mallaputta**. Thag-a.i.41; the **Apadāna**, however, says **Kusinārā** (ii.473).

Once when **Soṇa Potiriyaputta** was meditating the Buddha sent forth a ray of glory from the mango grove to encourage him (Thag-a.i.316).

The mango grove belonged to the **Malla**-*rājās*; they built a *vihāra* therein for the Buddha's residence (Ud a.161; DN a.iii.816).

The name is sometimes spelt *Anopiya* and *Anūpiyā* (Ja.i.140). See also **Anomā**.

Anupubba. *Seṭṭhi* of **Sāvatthī**. He was so-called because he engaged himself in a series of good works, each being of greater merit than the last, with the object of freeing himself from suffering. In the end he entered the Saṅgha, but finding the rules too numerous and irksome, he wished to return to the lay-life.

His colleagues took him to the **Buddha**, who asked him to observe one rule only – guarding his mind; he agreed and became a Stream-enterer. Dhp a.i.297-300.

Anubuddhasutta. Preached at **Bhaṇḍagāma**, on the importance of understanding. AN.ii.1f.

Anumānapañha. One of the most famous chapters of the **Milinda Pañha** (329-47). It deals with the problem of inferring the existence of the Buddha from facts known about him and connected with him.

It also includes a description of the City of Righteousness – **Dhammanagara** – the Buddhist Utopia, and gives an excellent idea of city life at the time the chapter was written.

Anumānasutta. Preached by **Mahā Moggallāna** in the **Bhesakalāvana** at **Suṁsumāragiri** in the **Bhagga** country. It deals with the admonishing of monks and with self-examination. It is of interest to note that there is no reference to the Buddha throughout the discourse (MN.i.95-100).

Buddhaghosa says that this discourse was known to the *Porāṇā* as the **Bhikkhupātimokkha**, and adds that this self-examination should take place three times each day (MN-a.i.294). The description of the evil-minded monk given in the *Sutta* is often quoted (e.g., Vin-a.iii. 612).

Anura. A general of the **Vaṅga** king's army, maternal cousin of **Sīhabāhu**, father of **Vijaya**. When **Sīhabāhu** left the lion's den with his mother and sister they came across **Anura** who was ruling the border country. Later **Anura** married **Sīhabāhu**'s mother. Mv.vi.16-20; Mhv ṭ.246.

Anurāja. Son of **Sunanda**, King of **Surabhi**, at the time of **Maṅgala Buddha**. He visited the Buddha in the company of his father, and, having listened to his preaching, became an *Arahant*. Bv-a.119-20.

Anurādha 01. An Elder. Once when he was staying in a forest hut in the **Mahā Vana** in **Vesālī**, near to where the Buddha was, certain wandering ascetics came to him and asked him whether or not a **Tathāgata** exists after

death; dissatisfied with his answer they called him a "fool" and went away. Thereupon **Anurādha** sought advice from the Buddha, who asked him "How, inasmuch as it cannot be said of a **Tathāgata** even in this very life that he really exists, can anything be said regarding him after death?" SN.iii.116-19; the same story is repeated, with slight expansions, in SN.iv.380-6.},

Anurādha 02. One of those that accompanied **Vijaya** to Ceylon. He later became one of his ministers and founded **Anurādhagāma**. Mhv.vii.43.

Anurādha 03. A Sākiya prince, brother of **Bhaddakaccānā**; a great uncle of **Paṇḍukābhaya**. He founded a settlement at **Anurādhagāma** and constructed a tank, to the south of which he erected a house for himself. Later he handed this over to **Paṇḍukābhaya**. Mhv.vii.43-4.

Anurādhagāma. The name given to the settlement founded by the two **Anurādha**s. It was near the **Kadambanadi** (Mhv.ix.9; x.76). The capital, **Anurādhapura**, was later founded near it.

Anurādhapura. The capital of Ceylon for nearly fifteen centuries. It was built on the site of settlements started by the two **Anurādha**s on the bank of the **Kadamba** river, and was founded under the constellation Anurādha, hence the name. Mhv ṭ.293; Mhv.x.76; this tradition seems to have been forgotten later, for in the Mbv. (116) there is a suggestion that the city was so-called because it was the dwelling of satisfied people (*anurodhijana*); or is this mere alliteration?

Paṇḍukābhaya (394-307 B.C.) was the founder of the city, to which he removed the capital from **Upatissagāma** (Mhv.x.75-7), and there it remained up to the time of **Aggabodhi IV**. (CE 626-41). After a short period it became once more the capital, and continued to be so until the royal residence was removed elsewhere (see Cv.xlvi.34, where the new capital, **Pulatthinagara**, is first mentioned as a royal residence). It was finally deserted in the eleventh century.

Paṇḍukābhaya beautified the city with the artificial lakes **Jayavāpi** and **Abhayavāpi**. It was round the last-named lake that the king laid out the city, including four suburbs, a cemetery, special villages for huntsmen and scavengers, temples to various pagan deities and residences for the engineer and

other officials. Abodes were also provided for devotees of various sects, such as the Jainas, the **Ājīvakas**, wandering monks and Brahmins. There were also hospitals and lying-in homes. Guardians of the city (*Nagaraguttikā*) were appointed, one for the day and another for the night. For a full description see Mhv.x.80-102.

Paṇḍukābhaya's son and successor, **Muṭasiva**, laid out the beautiful **Mahā Megha Park** with fruit and flowering trees (Mhv.xi.2); this was to the south of the city; between it and the southern wall of the city was another park called **Nandana** or **Jotivana** (Mhv.xv.2, 11).

In the reign of **Piyatissa**, who succeeded **Muṭasiva** (when Buddhism had been introduced into the land), the king, together with his nobles and people, erected many noble edifices in support of the new religion. Ten of the most noted were in **Anurādhapura** (for list see Mhv.xx.17ff), and the **Mahā Meghavana**, which was given over to the Buddhist Saṅgha, henceforth became the centre of Buddhism in the island. In this park was also planted, by **Piyatissa**, the branch of the Sacred Bodhi Tree which came from **Bodhgayā** (for details see Mhv.xviii. and Mhv.xix).

Soon afterwards the city was taken by the Tamils but was recaptured by **Duṭṭhagāmaṇī** (101-77 B.C.), the hero of the **Mahā Vaṁsa**. Many chapters of the chronicle are devoted to descriptions of the numerous buildings erected by him in **Anurādhapura** for the glorification of the national faith (Mhv.xxvi–xxxvi), chief among them being the **Maricavaṭṭivihāra**, the **Lohapāsāda** and the **Mahā Thūpa**.

A few years later the Tamils once more overcame the city and held it till **Vaṭṭagāmaṇī** (29-17 B.C.) drove them off. In his reign was built the mighty **Abhayagiri Thūpa** and the *vihāra* attached to it (Mhv.xxxiii.80-83).

The subsequent history of the city is a record of how succeeding kings repaired, added to, or beautified, these various monuments and the steps they took for their preservation. The only later monument of real importance is the **Jetavanārāma** built by King **Mahā Sena** (Mhv.xxxvii.33f) (CE 334-61).

About this time the fame of **Anurādhapura** as the chief centre of Buddhist culture attracted many visitors from abroad in search of learning. The most famous of these was the great commentator **Buddhaghosa** (Mhv.xxxvii.215ff.;

also Faxian). It was also during this period that **Dhātusena** (CE 460-78) reorganised the water supply of the city and built the *Kālavāpi* (Mhv.xxxviii.42).

From this time onward the country suffered from a series of dynastic intrigues and civil wars, each party appealing to the Tamils of South India for help and protection. As a result, the district round **Anurādhapura** was overrun by Tamil freebooters and became impossible to defend; the seat of government was therefore removed to **Pulatthipura** about the beginning of the ninth century, where it continued, except for a brief interval, to the eleventh century. Finally, about CE 1300, at a date not exactly known, the whole district was abandoned, having become a kind of no-man's land; it then rapidly relapsed into jungle. For quite a long time, however, and even after **Pulatthipura** became the state capital, **Anurādhapura** was regarded as a centre of religious activity, and its monuments were restored from time to time (Mhv.lxxvi.106-120; lxxviii.96f.; lxxviii.80f.

Various scraps of information regarding **Anurādhapura** and its inhabitants are found scattered in the commentaries, e.g., that it had two *indakhīlas* (Vin-a.iii.299); its main street ran from **Thūpārāma**, where the chief entrance to the city lay (Ud-a.238; DN-a.ii.573).

It was famous throughout **Jambudīpa** for its virtuous monks, and men came from there to visit them, e.g., the Brahmin who came from **Pāṭaliputta** to see **Mahā Nāga Thera** (AN a.i.384).

The city wall, which existed at the time the **Mahā Vaṁsa** was written, had been built by King **Vasabha** (Mhv.xxxv.97), and was, according to the *Ṭīkā* (p. 654), eighteen cubits in height.

Anurārāma. A monastery to the north of **Mahā Gāma** in South Ceylon, built by King **Vasabha**, who also bestowed on it one thousand *karīsa* of land in the village of **Heḷigāma** (Mhv.xxxv.83; Mhv ṭ.652).

In **Vohāratissa**'s time the Thera **Mahā Tissa** lived there (Mhv.xxxvi.30). King **Vasabha** also built an *uposatha* hall for the *vihāra* (Mhv.xxxvi.37).

See also **Mahā Devarattakurava**.

Anuruddha 01. A **Pacceka Buddha**, to whom **Nanda** Thera in a previous birth offered a canopy of lotus flowers. Ap.ii.350.

Anuruddha 02. **Anuruddha Thera**. First cousin of the Buddha and one of his most eminent disciples. He was the son of the **Sākyan Amitodana** and brother of **Mahā Nāma**. When members of other **Sākyan** families had joined the Saṅgha of their distinguished kinsman, **Mahā Nāma** was grieved that none had gone forth from his own. He therefore suggested to his brother that one of them should leave the household life. **Anuruddha** was at first reluctant to agree, for he had been reared most delicately and luxuriously, dwelling in a different house for each season, surrounded by dancers and mimes. But on hearing from **Mahā Nāma** of the endless round of household cares he agreed to go. He could not, however, get his mother's consent until he persuaded his cousin **Bhaddiya** to go with him. Together they went with **Ānanda**, **Bhagu**, **Kimbila**, **Devadatta** and their barber **Upāli**, to the Blessed One at the **Anupiya** Mango Grove and were ordained. Before the rainy season was over **Anuruddha** acquired the *dibbacakkhu* (Vin.ii.180-3; Mvu.iii.177f), and he was later ranked foremost among those who had obtained this attainment (AN.i.23).

He then received from **Sāriputta**, as topic of meditation, the eight thoughts of a great man. The list is given in AN.iv.228ff. Another conversation he had with **Sāriputta** before becoming an *Arahant* is reported in AN.i.281-2. He went into the **Pācīnavaṁsadāya** in the Ceṭi country to practise these. He mastered seven, but could not learn the eighth. The **Buddha**, being aware of this, visited him and taught it to him. Thereupon **Anuruddha** developed insight and realised *Arahant*-ship in the highest grade (AN.iv. *loc.cit.*; AN-a.108-9; Thag.901).

Anuruddha appears in the *Suttas* as an affectionate and loyal comrade-bhikkhu, full of affection to his kinsman, the **Buddha**, who returned his love. In the assembly he stood near the Buddha (Bv.v.60). When the **Buddha**, disgusted with the quarrels of the **Kosambī** monks, went away to seek more congenial surroundings, it was to **Pācīnavaṁsadāya** that he repaired, where were **Anuruddha**, **Nandiya** and **Kimbila**. The **Upakkilesasutta** (MN.iii.153f.), was preached on the sweets of concord and freedom from blemish. And again in the **Naḷakapānasutta** (MN.i.462ff.), though a large number of distinguished monks

are present, it is to **Anuruddha** that the Buddha directly addresses his questions, and it is **Anuruddha** who answers on behalf of them all. See also the **Cūḷa Gosiṅgasutta** and the **Mahā Gosiṅgasutta**.

Anuruddha was present when the Buddha died at **Kusinārā**, and knew the exact moment of his death; the verse he uttered on that occasion is thoughtful and shows philosophic calm, in contrast, for example, with that of **Ānanda**. DN.ii.156-7. On this see Oldenberg, *Nachrichten der Wissenschaften zu Goettingen*, 1902, pp.168f.; and Przyluski JA. mai-juin, 1918, pp.486ff.

Anuruddha was foremost in consoling the monks and admonishing them as to their future course of action. It was **Anuruddha** again that the **Mallas** of **Kusinārā** consulted regarding the Buddha's last obsequies (DN.ii.160f). Later, at the First Council, he played a prominent part and was entrusted with the custody of the **Aṅguttaranikāya** (DN a.i.15).

In one of the verses ascribed to **Anuruddha** in the **Theragāthā** (904; Thag-a.ii.72) it is said that for twenty-five years he did not sleep at all, and that for the last thirty years of his life he slept only during the last watch of the night. The same source (Thag.908; also SN.i.200) mentions an occasion where a goddess, **Jālinī**, who had been his wife in a previous birth, seeing him grown old and grey with meditation, seeks to tempt him with the joys of heaven, but he tells her he has no need of such things, having attained to freedom from rebirth (Thag-a.ii.73; this story is given in detail in SN-a.i.225-6).

His death took place in **Veḷuvagāma** in the **Vajjī** country, in the shade of a bamboo thicket. Thag.919. See also *Brethren*, 331, n.1. I cannot trace the reference to **Hatthigāma**. He was one hundred and fifteen years old at the time of his death (DN-a.ii.413).

In **Padumuttara Buddha**'s time he had been a rich householder. Hearing one of the monks declared best among possessors of the celestial eye, he wished for a similar honour for himself in the future. He did acts of great merit towards that end, including the holding of a great feast of light in front of the Buddha's tomb. In **Kassapa Buddha**'s age he was born in **Benares**; one day he placed bowls filled with clarified butter all round the Buddha's tomb and lighted them, himself walking round the tomb all night, bearing on his head a lighted bowl.

Later he was reborn in a poor family in **Benares** and was named **Annabhāra**

(lit. "food-bearer"). One day, while working for his master, the banker **Sumana**, he gave his meal to a **Pacceka Buddha**, **Upariṭṭha**. The banker, having heard from the deity of his parasol of **Annabhāra**'s pious deed, rewarded him and set him up in trade. The king, being pleased with him, gave him a site for a house, the ground of which, when dug, yielded much buried treasure. On account of this great accretion of wealth he was given the rank of **Dhanaseṭṭhi** (Thag-a.ii.65ff.; Thag.910; Dhp-a.iv.120ff).

According to the **Dhammapada Commentary** (Dhp-a.i.113), as a result of his gift to the **Pacceka Buddha**, **Anuruddha** never lacked anything he desired – such had been the wish he expressed. A charming story is related in this connection. Once when playing at ball with his friends he was beaten and had to pay with sweets. His mother sent him the sweets, but he lost over and over again until no more sweets were to be had. His mother sent word to that effect, but he did not know the meaning of the words "there isn't." When his mother, to make him understand, sent him an empty bowl, the guardian deity of the city filled it with celestial cakes, so that he should not be disappointed. Thereafter, whenever **Anuruddha** sent for cakes, his mother would send him an empty vessel, which became filled on the way. See also Dhp-a.iv.124ff.

The **Apadāna** (i.35) mentions another incident of his past. Once, in **Sumedha Buddha**'s time, **Anuruddha**, having seen the Buddha meditating alone at the foot of a tree, set up lights round him and kept them burning for seven days. As a result he reigned for thirty *kappas* as king of the gods, and was king of men twenty-eight times. He could see a distance of a league both by day and night.

On various occasions **Anuruddha** had discussions with the **Buddha**, and he was consulted by disciples, both monks and laymen, on points of doctrine and practice. In the **Anuruddhasutta** (MN.iii.144f) he goes with **Abhiya Kaccāna** and two others to a meal at the house of **Pañcakaṅga**, the king's carpenter. At the end of the meal the carpenter asks him the difference between that deliverance of the heart (*cetovimutti*) that is boundless (*appamāṇa*) and that which is vast (*mahaggata*). The discussion leads on to an account of the four states of rebirth among the brilliant gods (**Ābhā**), and in reply to the questions of **Abhiya Kaccāna**, **Anuruddha** proceeds to explain their nature. At the end of the discourse we find **Anuruddha** acknowledging that he himself had lived

among these gods.

In the **Saṁyuttanikāya** (SN.iv.240-5) he is mentioned as questioning the Buddha about women, how they come to be born in happy states and how in woeful purgatory. A similar inquiry is mentioned in the **Aṅguttaranikāya**. **Anuruddha** had been visited by some **Manāpakāyikā Devas**, who had played and sung to him and shown their power of changing their complexions at will. He comes to the Buddha and asks how women could be born among these **Devas** (AN.iv.262ff).

We find him (SN.v.174-6, also 299f) being asked by **Sāriputta** and **Moggallāna** about the *sekha* and *asekha* and about super-knowledge (*abhiññā*). In dealing with this passage the Commentary (SN-a.iii.183) states that **Anuruddha** used to rise early, and that after ablutions he sat in his cell, recalling up a thousand *kappas* of the past and the future. With his clairvoyant eye he knew the thousand-fold universe and all its workings.

The **Anuruddha Saṁyutta** (SN.v.294) gives an account of a series of questions asked by **Moggallāna** on the *satipaṭṭhānā*, their extent, etc. **Anuruddha** evidently laid great emphasis on the cultivation of the *satipaṭṭhānā*, for we find mention of them occurring over and over again in his discourses. He attributes all his powers to their development, and admonishes his hearers to practise them. SN.v.299-306. He himself considered the *dibbacakkhu* as the highest attainment. Thus in the **Mahā Gosiṅgasutta** (MN.i.213) he declares it to be more worthy than knowledge of the doctrine, meditation, forest-life, discourse on the **Abhidhamma** or self-mastery.

Once he lay grievously ill in the **Andhavana** in **Sāvatthī**, but the pain made no impression on his mind, because, he says, his mind was well grounded in the *satipaṭṭhānā* (SN.v.302, but see Dhp a.iv.129, where he suffered from wind in the stomach). Apart from his teaching of the *satipaṭṭhānā*, he does not seem to have found fame as a teacher. He was of a retiring disposition and never interfered in any of the monks' quarrels.

Mention is often made of **Anuruddha**'s *iddhi*-powers. Thus, he was one of those who went to the *Brahma*-world to curb the pride of the *Brahma* who had thought that no ascetic could reach his world (SN.i.145. The others being **Moggallāna**, **Mahā Kassapa** and **Mahā Kappina**). The mother of the **Yakkha**

Piyaṅkara, while wandering in search of food, heard him at night reciting some verses from the **Dhammapada** and stood spellbound listening (SN.i.209; SN-a.i.237-8).

His *iddhi*, however, does not seem to have enabled him to prevent his fellow-dweller **Abhiñjika** from talking too much (SN.ii.203-4), nor his other fellow-dweller **Bāhiya** from attempting to create dissension in the Saṅgha (AN.ii.239). Among the **Vajjians** he seems to have been held particularly in esteem, together with **Nandiya** and **Kimbila**. A **Yakkha** named **Dīgha** tells the Buddha how the **Vajjians** are envied by the inhabitants of the *Deva* and *Brahma* worlds on account of the presence of these distinguished monks in their country (in the **Cūḷa Gosiṅgasutta**, MN.i.210).

In numerous Jātakas **Anuruddha** is identified with personalities occurring in the *Atītavatthu*. In several cases he is mentioned as having been **Sakka**, the *deus ex machina* of the story in question. Thus in the **Maṇicora** (Ja.ii.125); **Guttila** (ii.257); **Ayakūṭa** (iii.147); **Mahā Sūka** (iii.494); **Cūḷa Sūka** (iii.496); **Kaṇha** (iv.14); **Akitti** (iv.242); **Sādhīna** (iv.360); **Siri** (iv.412); **Mahā Sutasoma** (v.511); **Sāma** (vi.95); **Nimi** (vi.129); **Mahā Sumagga** (vi.329); **Vessantara** (vi.593).

Elsewhere he is identified with different personalities:

- he was **Pabbata** in the **Indriya** (iii.469) and in the **Sarabhaṅga** (v.151);
- the king in the **Candakinnara** (iv.288);
- one of the seven brothers in the **Bhisa** (iv.314);
- the dove in the **Pañcūposatha** (iv.332);
- **Ajapāla** in the **Hatthipāla** (iv.491);
- **Sucirata** in the **Sambhava** (v.67);
- **Pañcasikha** in the **Suddhābojana** (v.412) and
- the charioteer in the **Kurudhamma** (ii.381).

Anuruddha's name occurs in several of the legends of the **Dhammapada Commentary** apart from those already mentioned. In the story of **Cūḷa Subhaddā** it is stated that after the Buddha had visited **Ugganagara** at **Cūḷa Subhaddā**'s request and enjoyed her hospitality, **Anuruddha** was asked to stay behind at **Ugganagara** for her benefit and that of the new converts

(Dhp a.iii.471). When the Buddha spent a rainy season in **Tāvatiṁsa** preaching the **Abhidhamma**, it was **Anuruddha** who kept the people on earth informed of his doings. Dhp-a.iii.218f.; Snp-a. (ii.570), states that the Buddha went to **Tāvatiṁsa** at **Anuruddha**'s request.

In the **Sumanasāmaṇeravatthu** (Dhp a.iv.120ff) we are told how **Anuruddha**, having himself attained salvation, sought for his friend and benefactor of a past birth, **Sumana** *seṭṭhi*. **Sumana** *seṭṭhi* had been born near the **Vindhyā** forest as **Cūḷa Sumana**, son of **Anuruddha**'s acquaintance **Mahā Muṇḍa**, and **Anuruddha** ordained him at the age of seven. The lad became *Arahant* in the tonsure-hall.

According to the **Petavatthu** (Pv., p.27, vv. 58-60), it was by virtue of a spoonful of food given by him to **Anuruddha** that **Indaka** entered **Tāvatiṁsa**, and the same gift enabled him to surpass in glory **Aṅkura**, who had spent all his wealth in practising generosity.

Anuruddha had a sister, **Rohiṇī**, who suffered from a skin disease and, therefore, remained indoors; she would not see the Elder when he visited her relations. But he insisted on seeing her and persuaded her to sell her ornaments and build a resting hall for the Buddha and his monks. She later became a Stream-enterer and was reborn as **Sakka**'s consort (Dhp a.iii.295f).

In Mahāyāna books **Anuruddha**'s name appears as **Aniruddha**. In the *Lalitavistara* he is mentioned as wearing the Bodhisatta's ornaments when the latter renounced the world. He is sometimes spoken of as a son of Dronodana. Thus, e.g., *Mahā Vastu* Mvu.i.75; Mvu.iii.117. See Beal-Xuan.ii.38 n.for meaning of **Anuruddha**. According to the *Dulva*, it was **Anuruddha** who, finding **Ānanda** still *asekha*, got him turned out of the First Council until he became an *Arahant* (Rockhill, p.151).

Anuruddha 03. (or **Anuruddhaka**). One of the parricide kings of **Magadha**. He killed his father **Udayabhaddaka** and was himself slain by his son **Muṇḍa**. Mhv.iv.2-3; Mbv., p.96; but see DN a.i.153, where **Anuruddha** is given as **Mahā Muṇḍa**'s son and **Nāgadāsa**'s father. In the *Divyāvadāna* (p.359) **Anuruddha**'s name does not appear at all in the list of **Bimbisāra**'s successors.

Anuruddha 04. Personal attendant of **Piyadassi Buddha**. It was in reply to his question that the Buddha revealed the future attainments of **Nigrodha** Thera (Thag-a.i.75; Ap.i.431) and of **Tissa Thera** (Thag-a.i.273).

Anuruddha 05. Personal attendant of **Koṇḍañña Buddha**. Bv.iii.30; Ja.i.30.

Anuruddha 06. Author of the **Abhidhammatthasaṅgaha**, **Paramatthavinicchaya**, **Nāmarūpapariccheda** and, perhaps, of the *Anuruddhaśataka* (Gv.61, 67; SdS. 64; Sās.69). He was an incumbent of the **Mūlasoma** *Vihāra* and probably lived in the eleventh or twelfth century. For details see PLC., *s.v.*

Anuruddha 07. Teacher of **Mahā Summa Thera**. He once offered to the Saṅgha a bowl filled with ghee. The incident is mentioned in a discussion as to whether a bowl that had been bought for a particular monk, could be used by the community of monks (Vin-a.iii.698-9). This bowl had been bought for the Elder, but it was used by the community and was, therefore, *kappiya*.

Anuruddha 08. King of **Ramañña**. He helped **Vijayabāhu I**. of Ceylon to re-establish the Saṅgha in Ceylon. Cv.lx.5-7; see, however, Geiger, Cv. trans. i.214, n.4.

He is also called **Anorata**.

Anuruddhasaṁyutta. The fifty-second section of the **Saṁyuttanikāya**. It forms the eighth section of the **Mahā Vagga**, and contains accounts of incidents connected with **Anuruddha**, his meditations in the **Jetavana** on the *satipaṭṭhānā* and the benefits of their development, his admonition to the monks on the banks of the **Sutana** River, his conversations with **Sāriputta** and **Moggallāna** in **Sāketa** and in the **Ambapālī Grove**, his sermon in the **Saḷalāgāra**, his illness while staying in **Andhavana**, and his accounts of how he came by his psychical powers, etc. SN.v.294ff.

Anuruddhasutta 01. Preached by **Anuruddha Thera** to **Pañcakaṅga**, the king's carpenter, at **Sāvatthī**, on the conclusion of a meal given by him to the

Elder and three others. It explains the two kinds of emancipation of mind, the "boundless" and the "vast," and the results of developing them, which produce birth among the Brilliant Gods.

Abhiya Kaccāna, who was evidently one of **Anuruddha**'s companions on this occasion, asks him the reason for the difference in degree of the brilliance of the gods; he is answered to his satisfaction. MN.iii.144-52.

Anuruddhasutta 02. Records the incident of **Jālinī**'s visit to **Anuruddha Thera**, and her unsuccessful efforts to tempt him with the joys of heaven. SN.i.200.

Anuruddhasutta 03. The Buddha explains to **Anuruddha**, in answer to his questions, why beings are born as women. AN.i.281.

Anuruddhasutta 04. Two *Suttas* on how **Sāriputta** admonished **Anuruddha** to give up boasting about his attainments and concentrate on *amatadhātu*, and how **Anuruddha** following the advice became an *Arahant*. AN.i.281-3.

Anuruddhasutta 05. On the eight thoughts of a great being (*mahāpurisa vitakka*). **Anuruddha** had acquired seven of them and the Buddha paid him a special visit to teach him the eighth, which brought him *Arahant*-ship. Later the Buddha repeated the sermon to the monks. AN.iv.228ff.

Anuruddhasutta 06. The Buddha explains to **Anuruddha** how women may be born among the **Manāpakāyikā** *Devā*. AN.iv.262ff.

Anula 01. A Thera, incumbent of the **Koṭipabbata** *Mahā Vihāra* in Ceylon. He evidently possessed the celestial eye and, seeing how **Sumana**, wife of **Lakuṇṭaka Atimbara**, had once been a pig, he expressed marvel that such things should happen. She heard his exclamation, and having learnt from him the story of that past life, she herself got the power of seeing her past lives. Dhp-a.iv.50-1.

Anula 02. See Mahā Anula.

Anulatissapabbata. A *vihāra* in **Gaṅgārājī** in East Ceylon, built by **Kaniṭṭhatissa**. Mhv.xxxvi.15.

Anulā 01. Daughter of **Muṭasiva**, King of Ceylon, and wife of **Mahā Nāga**, who was brother and sub-king to **Devānampiyatissa**. With five hundred other women she heard **Mahinda** preach the **Petavatthu**, the **Vimānavatthu** and the **Saccasaṁyutta**, and together with the others became a Stream-enterer (Mhv.xiv.56-7; Dpv.xi.8; xii.82). Later, hearing the sermon preached by **Mahinda** in the **Mahā Meghavana**, she, with others, became a *Sakadāgāmī*, and expressed to the king their wish to receive ordination. It was to enable these to be ordained that **Saṅghamittā** was sent for (Mhv.xv.18-19; Vin-a.i.90ff.; Dpv.xv.73ff). Until the arrival of **Saṅghamittā**, **Anulā** and her companions observed the ten precepts and lived in the **Upāsikāvihāra**. Mhv.xviii.9-12. The *Ṭīkā* (p.388) says they took on the *ekāsanikaṅga* vow eating at one sitting as well; see also Mbv. pp.121, 144, 167.

After her ordination **Anulā** became an *Arahant* (Mhv.xix.65; xvi.41) and was the first woman *Arahant* in Ceylon.

Anulā 02. Widow of **Khallāṭanāga**, King of Ceylon, and later wife of **Vaṭṭagāmaṇī** (Mhv.xxxiii.35, 36). When **Vaṭṭagāmaṇī** had to flee from his enemies, she was the only one of his wives whom he took with him, because she was with child (Mhv.xxxiii.45). Later, when they were hiding in **Malaya**, under the protection of **Tanasiva**, **Anulā** quarrelled with the wife of **Tanasiva** and, as a result, **Vaṭṭagāmaṇī** killed him. (Mhv.xxxiii.62ff).

Anulā 03. Wife of **Coranāga** and Queen of Ceylon for four months (in CE 12-16). She was a lewd woman and killed her husband that she might marry **Mahā Cūḷa**'s son, **Tissa**. She soon got tired of him and poisoned him. Then, in succession, she had as husbands **Siva**, a palace guard; **Vaṭuka**, a Tamil carpenter; **Tissa**, a woodcarrier; the **Damiḷa Niliya**, a palace priest – all of whom she removed by poisoning. The last one she killed because she wished to live indiscriminately with thirty-two palace guards.

In the end she was killed by **Kuṭakaṇṇatissa** (Mhv.xxxiv.16-34; Dpv.xix.50ff). </p>

Anulā 04. The chief woman-disciple of **Kassapa Buddha**. Bv.xxv.40; Ja.i.43.

Anulā 05. Daughter of **Cūḷa Seṭṭhi** of **Benares**. She lived with her husband in **Andhakavinda**, and after her father's death she fed Brahmins in his name, but this pious act was of no benefit to him (Pv-a.105ff).

Anulā 06. One of the chief women-supporters of **Maṅgala Buddha** (Bv.iv.25).

Anulepadāyaka Thera. An *Arahant*. In **Atthadassī**'s time he supplied plaster to a monk for carrying out some repairs to a building. Ap.i.251.

Anulomadāyaka Thera. An *Arahant*. He built a railing round **Anomadassī**'s Bodhi-tree and the Buddha expressed delight with it. As a result, in a later birth he became a king named **Sabbagghana** (*v.l.* **Sabbaghana**) (Ap.i.173). He is evidently to be identified with **Mettaji Thera**. Thag-a.i.194.

Anuvattanāsutta. Like a **Cakkavatti**'s eldest son, who, because of five qualities, administers the kingdom like his father, so does **Sāriputta** administer the Kingdom of Righteousness founded by the **Buddha**. AN.iii.148-9.

Anuvindakā. Name of a people, mentioned with hosts of others, as seeking and finding hospitality in the house of **Jatukaṇṇika**, when, in a previous birth, he was a banker in **Haṁsavatī**. Ap.ii.359.

Anusayasutta 01. Preached to **Rāhula** in reply to a question asked by him as to how insidious tendencies (*anusayā*) could be got rid of. SN.ii.252; see **Rāhulasutta** (2).

Anusayasutta 02. The holy life is lived for the uprooting of the *anusayā*. SN.v.28.

Anusayasutta 03. The five faculties (*indriyāni*), when cultivated, conduce to uprooting of *anusayā*. SN.v.236.

Anusayasutta 04. Concentration on breathing conduces to the destruction of the *anusayā*. SN.v.340.

Anusayā Sutta. On how the *anusayā* can be uprooted. SN.iv.32.

Anusaṁsāvaka Thera. An *Arahant*. In a past birth he gave a spoonful of rice to **Vipassī Buddha**. Ap.i.247.

Anusāsikajātaka (Ja 115). Preached at **Jetavana** regarding a gluttonous sister, who sought alms in quarters unvisited by other sisters. In order to keep these areas for herself she warned others of dangers lurking there. One day, while begging for alms, her leg was broken by a ram, and her secret discovered. The story of the past is of a greedy bird, which, after cunningly warning others against the dangers of the road in which she found food, is herself crushed to death by a carriage on that same road. The sister is identified with the bird. Ja.i.428-30.

Anusāsikā. The name of the greedy bird in the **Anusāsikajātaka**. Ja.i.429.

Anusissa 01. An ascetic. He was the chief student of the Bodhisatta **Sarabhaṅga**, who lived with him. He is identified with **Ānanda**. Ja.iii.463, 469.

Anusissa 02. Probably the same as **Anusissa** (1). An ascetic and student of the Bodhisatta **Jotipāla**, who, in the latter part of the story, is identified with **Sarabhaṅga**, without any explanation being given. When various kings, together with **Sakka**, visited **Sarabhaṅga** to consult him on their doubts, it was **Anusissa** who, at the request of his brother ascetics, introduced them to the Bodhisatta. Here, too, he is identified with **Ānanda**. Ja.v.133-40; 151.

Anusotasutta. On four classes of persons: those who go with the stream and those who go against it; those who stand fast and those who have crossed over. AN.ii.5f.

Anussatisutta 01. The six topics of recollectedness AN.iii.284. In the **Visuddhimagga** (p. 226) it is called **Gedhasutta**.

Anussatisutta 02. **Anussatisutta** – A detailed explanation of the above. AN.iii.312ff.

Anūna. The name used by the **Yakkha Puṇṇaka** to hide from **Dhanañjaya** his real name, lest he should be mistaken for a slave. The word has the same meaning as **Puṇṇaka**. Ja.vi.273-4.

Anūpama Thera. He belonged to a wealthy family of **Kosala** and obtained his name ("Peerless") because of his beauty. When he came of age, urged by the workings of his *upanissaya* (potential) (or, efficient cause), he left the world and dwelt in the forest, practising insight. For some time his mind wandered, but later he put forth great effort and became an *Arahant* (Thag.vv.213-14).

Thirty-seven *kappas* ago he had offered flowers to a **Pacceka Buddha** named **Paduma** (Thag-a.i.334-6). He is evidently to be identified with **Aṅkolapupphiya Thera** of the **Apadāna** i.287.

Anūpiya. See **Anupiya**.

Anekavaṇṇa. A *Devaputta* in **Tāvatiṁsa**, who, because of his good deeds, excelled even **Sakka** in majesty. When he appeared in the streets of **Tāvatiṁsa**, **Sakka** fled in shame (Dhp-a.i.426-7).

The **Vimānavatthu** (pp.74-5; Vv-a.318ff) gives his past story which he revealed to **Moggallāna**. He had been a monk under **Sumedha Buddha**, but later, feeling disheartened, left the Saṅgha. When the Buddha died he was seized with repentance for having lost his opportunity, and paid homage to the Buddha's shrine and observed the precepts.

Anekavaṇṇavimāna. The abode of **Anekavaṇṇa** *Devaputta*. Vv.74-5.

Anejakā. A class of **Devas** mentioned as having been present on the occasion of the preaching of the **Mahā Samayasutta**. DN.ii.160.

Anojā 01. Wife of **Mahā Kappina**, while he was king, before he entered the Saṅgha. She had been his wife in former births as well and had helped him in his good works. In this age she was of equal birth with **Mahā Kappina** and became his chief consort. She was so-called because her complexion was the colour of *anoja*-flowers.

When **Kappina** made his renunciation, she and her companions followed him in chariots, crossing rivers by an act of truth (*saccakiriyā*), saying "the Buddha could not have arisen only for the benefit of men, but for that of women as well."

When she saw the Buddha and heard him preach, she and her companions became Stream-enterers. She was ordained by **Uppalavaṇṇā** (AN a.i. pp.176ff.; SN a.ii., pp.178ff). In the **Visuddhimagga** it is said that **Mahā Kappina** was present when she heard the Buddha preach, but the Buddha contrived to make him invisible. When she asked whether the king was there, the Buddha's reply was "Would you rather seek the king or the self?" "The self." was the answer (p.393. The conversation on the "self." seems to have been borrowed from Vin.i.23.

Anojā 02. See **Anujjā**.

Anotatta 01. One of the tanks built by **Parakkamabāhu I**. of Ceylon. A canal called the **Bhagīrathī** flowed from it. Cv.lxxxix.49.

Anotatta 02. One of the seven great lakes of **Himavā**. The others being **Kaṇṇamuṇḍa**, **Rathakāra**, **Chaddanta**, **Kuṇāla**, **Mandākinī** and **Sīhappapāta**. It is surrounded by five mountain peaks, **Sudassanakūṭa**, **Citrakūṭa**, **Kāḷakūṭa**, **Gandhamādana** and **Kelāsa**. **Sudassanakūṭa** is concave, shaped like a crow's beak and overshadows the whole lake, which is hidden also by the other peaks.

The lake is 150 leagues long, 50 leagues wide and 50 leagues deep. All the rains that fall on the five peaks and all the rivers that rise in them flow into the lake. The light of the sun and of the moon never falls directly on the water but only in reflection. This means that the water is always cool, hence the name.

Many bathing places are found therein free from fish and tortoises, with crystal clear waters, where Buddhas, **Pacceka Buddhas** and *Arahants* bathe, and whither **Devas** and **Yakkhas** come for sport.

Four channels open out of the lake in the direction of the four quarters: **Sīhamukha**, **Hatthimukha**, **Assamukha** and **Usabhamukha**. Lions abound on the banks of the **Sīhamukha**; elephants, horses and cattle respectively on the others. Four rivers flow from these channels; the eastward river encircles the lake three times, waters the non-human regions of **Himavā** and enters the ocean. The rivers that flow north and westward flow in those directions through regions inhabited by non-humans and also enter the ocean. The southward river, like the eastward, flows three times round the lake and then straight south over a rocky channel for sixty leagues and then down a precipice, forming a cascade six miles in width. For sixty leagues the water dashes through the air on to a rock named **Tiyaggala**, whereon by the force of the impact of the waters the **Tiyaggala** *pokkharaṇī* has been formed, fifty leagues deep. From this lake the waters run through a rocky chasm for sixty leagues, then underground for sixty leagues to an oblique mountain, **Viḷḷha**, where the stream divides into five, like the fingers of the hand. The part of this river which encircles the original lake **Anotatta** is called **Āvaṭṭagaṅgā**; the sixty leagues of stream which run over the rocky channel, **Kaṇhagaṅgā**; the sixty leagues of waterfall in the air, **Ākāsagaṅgā**; the sixty leagues flowing out of the **Tiyaggala** *pokkharaṇī* and through the rocky gorge is called **Bahalagaṅgā**, and the river underground, **Ummaggagaṅgā**. The five streams into which the river is divided after leaving the oblique mountain **Viḷḷha** are called **Gaṅgā**, **Yamunā**, **Aciravatī**, **Sarabhū** and **Mahī** (Snp-a.ii.407; 437-9; MN a.ii.585f.; AN a.ii.759-60).

A wind called **Siñcanakavāta** (sprinkling wind) takes water from the **Anotatta** lake and sprinkles the **Gandhamādana** mountain with it (Snp-a.i.66). The lake is one of the last to dry up at the end of the world (AN.iv.101). To be bathed in the waters of the lake is to be thoroughly cleansed. Thus the Buddha's mother, on the day of her conception, dreamt that she had been taken to the lake and had bathed there. This was interpreted to mean that she would give birth to a holy son (MN a.ii.918).

During periods when the world does not possess a Buddha, the **Pacceka**

Buddhas, who dwell in **Gandhamādana**, come amongst men and wash their faces in the lake before starting on their aerial journey for **Isipatana** (MN-a.i.386) or elsewhere (e.g., Ja.iii.319, iv.368). The Buddha would often go to **Anotatta** for his ablutions and proceed from there to **Uttarakuru** for alms, returning to the lake to have his meal and spend the hot part of the day on its banks, e.g., before his visit to **Uruvelā Kassapa** (Vin.i.28); and again during the three months he spent in **Tāvatiṁsa** (Dhp a.iii.222; see also Ja.i.80).

Examples are given of other holy men doing the same, e.g., **Mātaṅgapaṇḍita**, Ja.iv.379; see also Dhp a.ii.211.

There are many bathing-places in the lake; those for the Buddhas, **Pacceka Buddhas**, monks, ascetics, the Four Regent gods and other inhabitants of the *Deva*-worlds, and for the goddesses, were all separate from each other. In the bathing-place of the goddesses there once arose a dispute between **Kāḷakaṇṇī** and **Sirī** as to which should bathe first (Ja.iii.257ff). Other instances are given of goddesses bathing in the lake and resting on the banks of the **Manosilātala** next to it (e.g., Ja.v.392).

It was considered the summit of *iddhi*-power to be able to obtain water from **Anotatta**. Thus, when the Buddha wished to make known the great powers of **Sumana** *Sāmaṇera*, he expressed a desire to have water fetched from the lake in which to wash his feet; no one was willing or able to fetch it except the novice **Sumana** (Dhp a.iv.134ff). And **Soṇa**, to show his *iddhi* to the 101 kings who escorted his brother **Nanda** to his hermitage, brought water from **Anotatta** for them and for their retinue (Ja.v.320-1). To provide water from the lake for the personal use of some eminent person is considered one of the best ways of showing him esteem. Thus, when a friendship was established between the king of the geese, **Javahaṁsa**, and the king of **Benares**, the former brought the famous water from **Anotatta** to the king for his ablutions (Ja.iv.213). **Paṇṇaka**, the **Nāga** king of **Anotatta**, promised to supply water to **Sumana** *Sāmaṇera* as amends for his earlier discourtesy (Dhp-a.iv.134, also Thag-a.457 where the story is given in detail); and **Nanda**, when he wished to ask his brother's forgiveness for disobedience, thought it a good way of showing his repentance to bring him water from the lake (Ja.v.314). This water had curative powers; **Anuruddha**'s abdominal affliction was cured by its use (Dhp a.iv.129). To be

able to use water from **Anotatta** daily was a great luxury and a sign of real prosperity. Gods brought to **Asoka** eight pingo-loads of lake water in sixteen pots for his use (Vin-a.i.42; Mhv.v.24; 84; xi.30). **Vessavaṇa** employed *yakkhinīs* to fetch water for him in turn, each turn lasting for four to five months. It was exhausting work and some of them died before their term of service was over (Dhp-a.i.40).

Regular assemblies of the **Devas** and **Yakkhas** were held on the banks of **Anotatta**, at which contests of skill took place (e.g., among the daughters of **Vessavaṇa**, demonstrating their ability to dance, Vv-a.131-2). Sometimes the Buddha would go there with a company of monks and preach or make proclamations (e.g., Ap.i.299). Monks would often dwell there in meditation and come when summoned (Divy.399).

A *mahākappa* is measured by reckoning the amount of time that would be required to empty the **Anotatta** lake, by dipping into it a blade of *kusa*-grass, and shaking out from it one drop of water once in every hundred years (Pv-a.254).

Just as the water of **Anotatta**, having ultimately entered the ocean through the **Ganges**, would never turn back, so the Bodhisatta, in his last birth, would never turn back from his purpose of becoming Buddha for the sake of becoming a **Cakkavatti** (Mil.286-7).

The *Divyāvadāna* speaks of a class of **Devas** who dwelt near **Anotatta**, whom it calls *Anavataptakāyikādevatā* (p.153). </p>

Anottappamūlakātīnisutta. Through an element (*dhātuso*) beings meet together, the indiscreet with the indiscreet, the untaught with the untaught, the unwise with the unwise and *vice versa*. SN.ii.163.

Anottāpīsutta. Records a conversation between **Mahā Kassapa** and **Sāriputta** in **Isipatana**. A man without ardour (*anātāpī*) and without care (*anottāpī*) is incapable of Awakening and *Nibbāna*. SN.ii.195f.

Anodhisuttā. Three *Suttas* on the development of unlimited reflection of *anicca*, *dukkha* and *anatta*. AN.iii.443f.

Anopama. Birthplace of **Vessabhū Buddha** and capital of his father, King **Suppatīta**. DN.ii.7; but Bv.xxii.18 gives it as **Anoma**. The Bv a. (p. 205) calls it **Anūpama**.

Anopamā 01. Daughter of the Treasurer **Majjha** of **Sāketa**. She was so-called ("Peerless") because of her beauty. When she grew up, all sorts of eminent men sought her hand with rich gifts, but she was unwilling to marry. She heard the Buddha preach and, meditating on his sermon, attained the Third Fruit of the Path. Later she entered the Saṅgha, and on the seventh day thereafter became an *Arahant*. Thīg.vv.151-6; Thīg a.138f.

Anopamā 02. See **Māgandiyā**.

Anoma 01. Birth-city of **Vessabhū** (see **Anopama**).

Anoma 02. A mountain near **Himavā**. Ap.ii.345.

Anoma 03. A pleasaunce in **Khema** where **Tissa Buddha** was born. Bv-a.188.

Anoma 04. An ascetic of great power, who lived in the time of **Piyadassī Buddha**. He gave a jewelled chain to the Buddha and offered him a meal of fruit. In the present age he became **Hemaka** Thera. Ap.ii.351-4.

Anoma 05. *v.l.* **Araṇemi**. A king of **Jambudīpa**, fifty *kappas* ago; a previous birth of **Bakkula Thera**. Ap.i.329.

Anoma 06. A township in the time of **Sumana Buddha**; the residence of **Anupamā**, who offered the Buddha a meal of milk-rice. Bv a.125.

Anoma 07. One of the two chief disciples of **Anomadassī Buddha**. Ja.i.36; Bv-a.145; Dhp-a.i.88ff. The Bv.viii.22 calls him **Asoka**. He preached to **Sarada** *tāpasa* on the occasion when the latter made up his mind to become an *Aggasāvaka* himself.

Anoma 08. The personal attendant of **Sobhita Buddha**. Ja.i.35; Bv-a.140; The Bv.vii. 21 calls him **Anuma**.

Anoma 09. An *ājīvaka* who gave grass to **Anomadassī** for his seat. Bv a.142.

Anoma 10. The city in whose park **Atthadassī** preached his first sermon. Bv.xv.18.

Anoma 11. The birth-city of **Piyadassī Buddha**, and capital of King **Sudinna**. Ja.i.39. According to the Bv.(xiv. 15) it was called Sudhaññā.

Anomadassī 01. **Anomadassī Buddha**. The seventh **Buddha**. He was born in the park **Sunanda** in **Candavatī**, his parents being **Yasavā** and **Yasodharā**. He lived in three palaces: **Siri**, **Upasiri** and **Vaḍḍha** (**Sirivaḍḍha**, according to Bv a.). His wife was **Sirimā** and his son **Upavāṇa**. He renounced household life at the age of 10,000 years, leaving home in a palanquin, and practised austerities for ten months. A maiden, **Anupamā**, gave him a meal of milk-rice before his Awakening, and the *ājīvaka*, **Anoma**, provided him with grass for his seat, his **Bodhi** being an *ajjuna* tree.

His first sermon was preached in the park **Sudassana** in **Subhavatī**. The Twin-Miracle was performed at **Osadhī** at the foot of an *asana* tree. **Nisabha** and **Asoka** (*v.l.* **Anoma**) were chief among his monks, and **Sundarī** and **Sumanā** among his nuns. Among laymen, **Nandivaḍḍha** and **Sirivaḍḍha** were his foremost supporters, and among laywomen, **Uppalā** and **Padumā**.

King **Dhammaka** was his royal patron; his constant attendant was **Varuṇa**. He lived to be 100,000 years old and died at **Dhammārāma**. He held three assemblies at which were present 800,000, 700,000 and 600,000 respectively.

The Bodhisatta was a powerful **Yakkha**-chief and entertained the Buddha and his following (Bv.x.; Bv-a.141-6).

It was a sermon preached by **Nisabha** and **Anoma**, the chief disciples of this **Buddha**, that made **Sarada** *tāpasa* (**Sāriputta** in his last birth) wish to become an *Aggasāvaka* himself. Later, **Sirivaḍḍha** (**Moggallāna**), at **Sarada**'s suggestion, entertained the Buddha and wished for the post of second disciple under **Gotama Buddha** (Dhp a.i.88-94).

Bakkula Thera was an ascetic in **Anomadassī**'s day. The Buddha once suffered from an abdominal affliction and it was this ascetic who cured him

(AN-a.i.169; Mil.216).

It is said that at **Anomadassī**'s birth seven kinds of jewels rained down from the sky and that this was the reason for his name. From the time of his conception the aura of his body spread round him to a distance of eighty hands. Bv-a.141.

Anomadassī 02. An ascetic who gave grass for his seat to **Sikhī Buddha**. Bv-a.201.

Anomadassī 03. A *Saṅgharāja* of Ceylon, at whose request the **Hatthavanagallavihāravaṁsa** was written (DN'Alwis' edition, p.7, n.6). He was the author of a Sinhalese work on astrology, the *Daivajña-kāma-dhenu*, and he is generally identified with the Elder for whom, according to the **Cūḷa Vaṁsa** (lxxxviii. vv.37-9; see also PLC., 219), **Patirājadeva**, minister to **Parakkamabāhu II**., built in **Hatthavanaggalla**, following the king's orders, a temple of three storeys and a lofty pinnacle.

Anomadassī 04. An Elder of Ceylon, at whose request a pupil of **Ānanda Vanaratana** wrote a commentary called *Sāraṭṭhasamuccaya* on four *Bhāṇavāras* of the *Tipiṭaka*. PLC., 227. The work has now been published in the Simon Hewavitarana Bequest Series (Colombo), vol. xxvii. For a discussion on this **Anomadassī** see the Introduction, p. x-xi.

Anomasatta. An epithet of the **Buddha**. Ud-a.304; Khp-a.170.

Anomā 01. A river thirty leagues to the east of **Kapilavatthu**, where **Gotama** went after leaving home. According to the *Lalitavistara*, the river was only six *yojanas* from the city, and Cunningham accepts this (p. 485 ff.). It was eight *usabhas* in breadth, but

Kanthaka cleared it in one leap. It was here that **Gotama** cut off his hair and beard and put on the orange garments of the ascetics, brought to him by the *Brahma* **Ghaṭikāra**.

On its banks was the mango grove of **Anupiya** (Ja.i.64f.; Snp-a.382). Three kingdoms lay between it and **Kapilavatthu**. (Bv-a.5. The countries of the

Sākiyans, **Koḷiyans** and **Mallas**; see Expositor i.43n., where **Kapilavatthu**, **Devadaha** and **Koḷiya** are mentioned as the three kingdoms).

From the river to **Rājagaha** was a distance of thirty leagues, which **Gotama** took seven days to walk (Ja.i.65; Snp-a.382). It took him a whole night to ride from **Kapilavatthu** to **Anomā** (Vv-a.314).

The name seems to have meant "Glorious," or "not Slight". See Ja.i.64, where **Gotama** asks **Channa** the name of the river and **Channa** replies, "It is **Anoma** (glorious)." "Good," says **Gotama**, "my renunciation shall also be *anomā*." The Burmese name is *Anauma* (Bigandet. p.41).

Cunningham identifies the river with the modern Aumi. He states his belief that the word means "inferior," to distinguish it from other and larger rivers in the neighbourhood, and that the original name in Pāḷi was *Omā* (p.486ff.; in the **Suttanipāta** (vv. 153, 177) and again in the **Saṁyutta** (i. 33) the Buddha is spoken of as *Anomanāma*. **Buddhaghosa** (SN a.i.67) explains this as meaning having no "defect," endowed with perfection (*sabbaguṇasamannāgatattā avekalla-nāmaṁ; paripūranāmaṁ*). According to him the confusion in names arose from a misunderstanding of **Channa**'s reply. It is difficult to accept this suggestion because evidently, according to the tradition quoted in the **Jātaka** commentary and elsewhere, the name of the river was taken as a good augury for the accomplishment of **Gotama**'s desires.

Thomas (loc cit., p. 61 and n.1), on the other hand, suggests that **Anomā** did not necessarily really exist. There was possibly an actual locality to the east of **Kapilavatthu** traditionally associated with **Gotama**'s flight. It was probably near **Anupiya** of the **Malla** country, and the names given to it, such as **Anomā**, **Anomiya**, **Anuvaniya**, **Anumaniya**, were corruptions of **Anupiya** in the popular dialects of the neighbourhood.

The *Mahā Vastu* does not mention a river; it only mentions a town, **Anomiya**, twelve leagues from **Kapilavatthu**. The names **Anuvaineya** and **Maneya** occur in the *Lalitavistara*.

Anomā 02. Mother of **Nārada Buddha**. Bv.x.18; Ja.i.37.

Anomārāma 01. A pleasaunce in **Anupama**. **Atthadassī Buddha** died there (Bv.xv.26).

Anomārāma 02. A pleasaunce in the city of **Kañcanavelu**. **Siddhattha Buddha** died there. Bv.xvii.24; Bv-a.188.

Anomiyasutta. Contains verses in praise of the Buddha who is called the Peerless (*Anomanāma*) (SN.i.33). The verses are found also in the **Suttanipāta** (Sn.p.177).

Anorata. The name by which **Anuruddha** (Anawrata), King of Burma (**Ramaññā**), is generally known. He was a religious reformer and was helped in his task by a Talaing monk, **Arahanta**. Bode, pp. 1113.

Antaka. See **Māra**.

Antajātaka (Ja 295). Preached at **Veḷuvana** regarding **Devadatta** and **Kokālika**, who were going about singing each other's praises in order to obtain followers.

The story of the past is of a jackal who was eating the carcase of a bull. A crow, seeing him, flattered him, hoping to get some of the flesh.

The jackal and the crow were **Devadatta** and **Kokālika** respectively (Ja.ii.440-1).

Antaragaṅga. A district in Ceylon. Ras.ii.10.

Antarapeyyāla. A section of the **Nidānasaṁyutta** containing twelve *Suttas* with abridged contents. SN.ii.130ff.

Antaramegiri. A monastery built by King **Dhātusena**. Cv.xxxviii.48.

Antaravaḍḍhamāna, (*v.l.* **Uttaravavaḍḍhamāna**). A mountain in Ceylon. A story connected with it is given in the **Saṁyutta Commentary** (SN a.ii.112-13; Dhs-a.103).

A farmer, who had taken the precepts from **Piṅgala Buddharakkhita** of

Ambariyavihāra, lost a bull while ploughing. In looking for it he came to this mountain, where he was seized by a large snake. He was strongly tempted to kill the snake, but honouring his vows, he refrained. The snake left him.

Antaraviṭṭhi, **Antaraviṭṭhika**. One of the villages given by **Vijayabāhu I**. to the **Lābhavāsī** monks. It was situated in **Rājaraṭṭha** not far from **Pulatthipura** (Cv.lx.68), probably between that town and **Koṭṭhasāra**. It is mentioned in an account of battles which apparently took place in the neighbourhood of **Pulatthipura**. Ibid., lxi.46; lxx.322; see also Cv. trans. i.221, n.4, and 229. n.2.

Antarasobbha. A locality in Ceylon. It was here that **Duṭṭhagāmaṇī** subdued the **Damiḷa** chief **Mahā Koṭṭha** (Mhv.xxv.11).

Later, King **Manāvamma** built the **Devavihāra** at **Antarasobbha** (Cv.lviii.4).

The **Majjhima Commentary** (ii.1024) mentions that **Malliyadeva** preached the **Mahā Saḷāyatanikasutta** here, and that on that occasion sixty monks became *Arahants*.

Antarāgaṅga. A monastery in Ceylon to which **Jeṭṭhatissa III**. gave the village of **Cūḷa Mātika**. Cv.xliv.100.

Antalikkhacara. A king who reigned thirty-two *kappas* ago; **Ākāsukkhipiya Thera** in a previous birth. Ap.i.230.

Antavagga. The first chapter of the **Uparipaññāsaka** of the **Khandhasaṁyutta** of the **Saṁyuttanikāya** (SN.iii.157ff).

Antavāsutta. The origin of the view that the world is limited. SN.iii.214.

Antasutta. The Buddha teaches the end, as well as the way thereto. See also **Antāsutta**. (SN.iv.373).

Antāsutta. The four separate divisions: *Sakkāya*, its arising, ceasing, and the way thereto. SN.iii.157-8.

Antureḷi. One of the villages given by King **Aggabodhi IV**. for the maintenance of the **Padhānaghara**, which he built for the Thera **Dāṭhāsiva**. Cv.xlvi.13.

Antevāsīsutta. A monk dwells at ease without a pupil or a teacher, the pupil or co-resident (*antevāsī*) being the name given to evil and unprofitable states of mind which arise in him and abide in him through the senses. Such states are also called "teacher" (*ācariya*) because they beset and master him. SN.iv.136-8.

Andabharīgāmakūṭakasutta. Story of a village cheat, born as a *Peta*.

His secret organs (*anda*) were huge in size.

He was among the *Petas* seen by **Mahā Moggallāna** on his way to **Rājagaha** from **Gijjhakūṭa**, in company with the Elder **Lakkhaṇa**.

He had been a corrupt judge in **Rājagaha** and had taken bribes and given unjust judgments. SN.ii.258, SN-a.ii.162.

Andabhūtajātaka (Ja 62). On the innate wickedness of women. A girl is bred from infancy among women only, never seeing any man but her husband, the king's chaplain. The latter had embarked on the enterprise of so bringing up the girl, in order to defeat the king at dice, because the king was in the habit of winning by a declaration of truth to the effect that all women were treacherous; the chaplain wanted to find an exception in order to falsify the declaration. For a time the experiment succeeds, but later, as a result of the king's scheming, the girl starts an intrigue with a flower-seller as her lover and is discovered (Ja.i.289ff). The **Jātaka** is so-called because the woman in the story was guarded from the time she lay in her mother's womb as a foetus (*andabhūta*).

The story was related concerning a monk who was worried by his passions.

Andu. A village near **Pulatthipura**. Cv.lix.5.

Andhakaṭṭhakathā. One of the Commentaries used by **Buddhaghosa** (Vin-a.iv.747). It was handed down at **Kāñcipura** (**Conjevaram**) in South India.

Andhakaraṭṭha. See **Andhakā** (1).

Andhakavinda. A village in the **Magadha** country, three *gāvuta* from **Rājagaha**. Between it and **Rājagaha** is the river **Sappinī**, which rises in the **Gijjhakūṭa** (Vin.i.109; Vin. Texts i.254, n.2). Once the Buddha went from **Benares** to Andha**kavinda** with 1,250 monks, and many people followed them carrying cartloads of provisions that they might feed them in turn. There were so many awaiting their turn that a certain Brahmin (referred to as **Andhakavinda Brāhmaṇa**) had to wait two months for his to come round. At the end of two months, finding that his own affairs were going to ruin and that there was no likelihood of his turn coming soon, the Brahmin went to the provision-room to see what deficiency he could possibly supply. Seeing there neither rice, milk, nor honey-lumps, he approached **Ānanda**, and having, through him, obtained the Buddha's permission, the Brahmin prepared a meal of milk-rice and honey-lumps for the Buddha and the monks. At the conclusion of the meal the Buddha spoke of the tenfold good qualities of milk-rice. Vin.i.220f.; it was this praise uttered by the Buddha that made **Visākhā** ask him, as a favour, that she should be allowed to supply milk-rice to the monks throughout her life (ibid., 293); see also Ud-a.112.

During the same visit of the Buddha, a newly converted minister of the district prepared meat dishes for the fraternity, but being disappointed that the monks, who had had a meal of solid milk-rice earlier, could not eat large quantities of his dishes, he was rather rude to them. Later he expressed remorse, and the Buddha assured him that heaven would be his inheritance (Vin.i.222f. This was the occasion for the rule that monks who have been invited to a meal in one place should not accept milk-rice somewhere else earlier in the same day.). It was on the way back from **Andhakavinda** to **Rājagaha** that the Buddha met **Belaṭṭha Kaccāna** (Vin.i.224f).

Once when the Buddha was staying at **Andhakavinda** the **Brahma Sahampati** came and lighted the place with his effulgent beauty till late at night; then he sought the Buddha and sang before him verses of exhortation meant for the monks, urging them to lead the holy life (SN.i.154). Here, too, the Buddha mentioned to **Ānanda** the necessity of admonishing and encouraging new members of the Saṅgha with regard to five things: good conduct, control of the faculties of sense, abstinence from too much talking, love of solitude and the

cultivation of right views (AN.iii.138-9; referred to in Vin-a.iv.789). Once in **Andhakavinda** the Buddha suffered from disease of the wind. **Ānanda** was asked to obtain gruel for the complaint. The wife of the village physician supplied the gruel with great devotion, and as a result was born in **Tāvatiṁsa**, where her abode was known as the **Kañjikādāyika Vimāna** (Vv-a.185-6). Another lay devotee built a **Gandhakuṭi** for the Buddha at **Andhakavinda**, and personally looked after the Buddha while he was there. This *upāsaka* was also, as a result, born in **Tāvatiṁsa** in a golden *vimāna* (Vv-a.302-3).

Cūḷa Seṭṭhi's daughter, **Anulā**, lived in **Andhakavinda** after her marriage and it was there that she gave alms on behalf of her dead father (Pv-a.105-9).

Andhakavinda Brāhmaṇa. See under **Andhakavinda**. His story is given as an illustration of how followers of the Buddha would often pursue him with manifold gifts, e.g., Ud-a.112.

Andhakavindavagga. The twelfth section of the *Pañcakanipāta* of the **Aṅguttaranikāya** (AN.iii.136-42).

Andhakavindasutta 01. Records the incident of **Sahampati** visiting the Buddha in **Andhakavinda** (*q.v.*). SN.i.154.

Andhakavindasutta 02. Preached at **Andhakavinda** to **Ānanda** on five things regarding which new entrants to the Saṅgha should be admonished (AN.iii.138f).

Andhakavindasutta 03. Evidently another name for the **Yāgudānānumodanāsutta** of the Vinaya. Vin.i.220f.

Andhakaveṇhu. Husband of **Nandagopā**, serving-woman of **Devagabbhā**. The ten sons of **Devagabbhā** by **Upasāgara** were brought up as the children of **Nandagopā** and **Andhakaveṇhu** and later became known as **Andhakaveṇhudāsaputtā**. Ja.iv.79-81.

Andhakaveṇhuputtā, or, **Andhakaveṇhudāsaputtā**. Ten brothers, sons of **Devagabbhā** and **Upasāgara**. As it had been foretold at **Devagabbhā**'s birth

that one of her sons would destroy the lineage of **Kaṁsa**, each time a son was born to her, fearing lest he be put to death, she sent him secretly to her serving-woman, **Nandagopā**; the latter had married **Andhakaveṇhu** and, by good fortune, daughters were born to her at the same time as sons to **Devagabbhā**; these daughters she sent to **Devagabbhā** in exchange for the latter's sons.

The ten sons were named **Vāsudeva**, **Baladeva**, **Candadeva**, **Suriyadeva**, **Aggideva**, **Varuṇadeva**, **Ajjuna**, **Pajjuna**, **Ghatapaṇḍita** and **Aṅkura**. Cowell sees in this story the kernel of a nature-myth (**Jātaka**, trans. iv. 51 n.); cf. with this the Kṛṣṇa legend in the Harivaṁsa; see also Wilson's Viṣṇu **Purāṇa** (Hall's Ed.), v. 147f.; and the article on Kṛṣṇa in Hopkins' *Epic Mythology*, pp.214f.

They had also a sister, **Añjanadevī**. When they grew up they became highway robbers, seizing even a present sent to their uncle, King **Kaṁsa**. Thus they became notorious as the **Andakaveṇhudāsaputtā**. The king, having learnt of their true descent, devised various plans for their destruction. Two famous wrestlers, **Cānura** and **Muṭṭhika**, were engaged to have a public wrestling match with them. The brothers accepted the challenge and looted several shops for clothes, perfumes, etc., to be used for the occasion. **Baladeva** killed both the wrestlers. In his death-throes **Muṭṭhika** uttered a prayer to be born as a **Yakkha**; his wish was fulfilled and he was born as such in the **Kāḷamattiya** forest. When the king's men attempted to seize the brothers, **Vāsudeva** threw a wheel which cut off the heads of both the king and his brother the viceroy, **Upakaṁsa**.

The populace, terrified, begged the brothers to be their guardians. Thereupon they assumed the sovereignty of **Asitañjana**. From there they set out to conquer the whole of **Jambudīpa**, starting with **Ayojjhā** (whose king, **Kāḷasena**, they took prisoner) and **Dvāravatī**, which they captured with the help of **Kaṇhadīpāyana**.

They made **Dvāravatī** their capital and divided their kingdom into ten shares, forgetting their sister, **Añjanadevī**. When they discovered their mistake, **Aṅkura** gave her his share and took to trade. **Aṅkura**'s later history is found in Pv-a.111ff. See **Aṅkura**.

In course of time the brothers had many sons and daughters, the average human age at that time being 20,000 years. Later their sons annoyed the sage

Kaṇhadīpāyana by dressing up a lad as a woman and asking him what child she would bring forth. "A knot of acacia wood," he answered, "with which will be destroyed the line of **Vasudeva**."

They laughed at the sage and kicked him. On the seventh day the lad voided from his belly a knot of acacia wood which they burnt, casting the ashes into the river. From those ashes, which stuck near the citygate, an **Eraka**-plant sprang up. One day, while disporting themselves in the water, the kings, with their families and followers, started a sham quarrel and plucked leaves from the **Eraka**-plant to use as clubs. The leaves turned into weapons in their hands, and they were all killed except **Vāsudeva**, **Baladeva**, **Añjanadevī**, and their chaplain, all of whom fled in a chariot. Thus were the words of the sage fulfilled.

In their flight they reached the **Kāḷamattiya** forest in which **Muṭṭhika** had been born as a **Yakkha**. When **Muṭṭhika** saw **Baladeva** he assumed the shape of a wrestler and challenged him to a fight. **Baladeva** accepted the challenge and "was gobbled up like a radish-bulb."

Vāsudeva proceeded on his way with the others and at night lay in a bush for shelter. A huntsman, mistaking him for a pig, speared him; when **Vāsudeva** heard that the huntsman's name was **Jarā** (Old Age) he reconciled himself to death. Thus they all perished except **Añjanadevī** (Ja.iv.79ff), of whose later history nothing is mentioned.

In the **Kumbhajātaka** (Ja 512, Ja.v. p.18) it is suggested that the **Andhakaveṇhus** were destroyed as a result of indulging in drink. This story was evidently well-known to tradition as it is so often referred to, e.g., in the **Saṅkiccajātaka** (Ja 530). (v. 267) and in Vv., p.58.

Andhakā 01. Mentioned in a list of tribes that came to pay homage to **Jatukaṇṇika** Thera when he was born as a banker in **Haṁsavatī** (Ap.ii.359). The **Andhakaraṭṭha** was on the banks of the **Godhāvarī** and near where **Bāvarī** lived. **Assaka** and **Aḷaka**, mentioned in the *vatthugāthā* of the **Pārāyaṇavagga** (Sn.977), are described in the **Suttanipāta** Commentary as **Andhaka** kings. Snp-a.ii.581; Vincent Smith places them originally in Eastern India between the Kṛṣṇa and **Godhāvarī** rivers (Z.D.M.G. 56, 657ff.); see also

Burgess: *Arch. Reports on W. India*, ii.132 and iii.54. Cunningham: 603-607.

In the *Aitareya Brāhmaṇa* (vii.18) the **Andhakas** are mentioned together with the **Pulindas**, etc., as an outcaste tribe. They again appear associated in the time of **Asoka** (Vincent Smith: Z.D.M.G. 56, 652f). The *Mahā Bhārata* (xii.207, 42) places the **Pulindas**, the Andhas and the Sabaras in the *Dakṣiṇapatha*.

Andhakā 02. **Andhakas**. An important group of monks that seceded from the **Theravāda**. They included as minor sects **Pubbaseliyas**, **Aparaseliyas**, **Rājagirikas** and **Siddhatthikas** (*Points of Controversy*, p. 104, extract from **Kathāvatthu** Commentary). They were still powerful in **Buddhaghosa**'s time (Ibid., xxxiv). The **Andhakas** are not mentioned as a special sect either in the **Mahā Vaṁsa** or in the **Dīpavaṁsa**, though in the **Mahā Vaṁsa** the sects spoken of above as offshoots of the **Andhakas** (**Rājagiriyā**, **Siddhatthikā**, **Pubbaseliyas** and **Aparaseliyas**) are given (Mhv.v.12f.; also the Mbv.97). For a very valuable account of the different schools and their relation to each other, see *Points of Controversy*, pp. xxxv-xlv. About the **Andhakas** see particularly pp. xliii.ff.

There were various doctrines held by all the **Andhakas** either in common with other sects or alone, and various other doctrines held only by some of the minor groups of **Andhakas**. For a summary of these see *Points of Controversy*, pp. xx-xxiv.

Andhakāra. A village in Ceylon, one of the villages given by **Aggabodhi IV**. for the maintenance of the *Padhānaghara* built by the king for the Thera **Dāṭhāsiva**. Cv.xlvi.12.

Andhakāravagga. The second section of the **Pācittiya** in the **Bhikkhunīvibhaṅga**. Vin.iv.268-71.

Andhakārasutta. The ignorance of suffering, its arising, etc., is greater and more fearsome than the darkness of interstellar space (*lokantarika*). SN.v.454-5.

Andhanāraka. One of the villages given by **Aggabodhi IV**. for the maintenance of the **Padhānaghara** built for the Elder **Dāṭhāsiva**. Cv.xlvi.13.

Andhapura. A city in the **Seriva** country, on the bank of the river **Telavāha**. It was whilst doing business as a hawker here that the Bodhisatta, born as **Seriva**, crossed the wishes of another hawker, who in the present age was **Devadatta**. This was the beginning of **Devadatta**'s enmity towards the Buddha. Ja.i.111, 113.

Andhabhūtasutta. Another name for the **Aḍḍhabhūtasutta**. Preached in the **Kalandakanivāpa** at **Veḷuvana**. Everything is afflicted: eye, objects, eye-consciousness, etc. SN.iv.201.

Andhavana. A grove to the south of **Sāvatthī**, one *gāvuta* away from the city. It was well guarded and monks and nuns used to resort there in search of solitude. During the time of **Kassapa Buddha**, thieves waylaid an *Anāgāmī upāsaka* in this forest; his name was **Sorata** (**Yasodhara**, according to the **Saṁyutta** Commentary), and he had been touring **Jambudīpa** collecting money for the Buddha's *cetiya*. They gouged out his eyes and killed him. Thereupon the robbers all lost their sight and wandered about the forest blind; hence the name of the forest ("Blind," usually, but wrongly, translated "Dark"). It had retained its name during two Buddha-periods. The story is given in MN a.i.336ff. and SN a.i.148.

There was a Meditation Hall (*padhānaghara*) built there for the use of contemplative monks and nuns (MN-a.i.338). Stories are told of those, particularly the nuns, who were tempted by **Māra** in the **Andhavana**, e.g., **Āḷavikā**, **Somā**, **Kisā Gotamī**, **Vijayā**, **Uppalavaṇṇā**, **Cālā**, **Upacālā**, **Sisūpacālā**, **Selā**, **Vajirā**; Ja.i.128ff. and Thīg a.64, 66, 163.

Once when **Anuruddha** was staying there he became seriously sick (SN.v.302). It was here that the Buddha preached to **Rāhula** the discourse (**Cūḷa Rāhulovāda**) hearing which he became an Araha*nt* (SN.iv.105-7; AN a.i.145).

Among others who lived here from time to time are mentioned the Elders **Khema**, **Soma** (AN.iii.358), and **Sāriputta** (AN.v.9), the last-mentioned experiencing a special kind of *samādhi* (where he realised that *bhavanirodha* was *Nibbāna*).

The **Theragātha** Commentary (i.39) records a discussion here between

Sāriputta and **Puṇṇa** regarding purification (*visuddhikamma*). The **Vammikāsutta** (MN.i.143ff) was the result of questions put by an *anāgami Brahma*, his erstwhile colleague, to **Kumāra Kassapa**, while he was in **Andhavana**.

Once bandits laid an ambush for **Pasenadi** as he went through the forest to pay his respects to the Buddha, attended by a small escort, as was sometimes his wont. He was warned in time and had the wood surrounded, capturing and impaling or crucifying the bandits on either side of the road through the wood. We are told that though the Buddha knew of this, he did not chide the king because he had certain reasons for not doing so (see SN-a.i.131-2. Mrs. Rhys Davids doubts the authenticity of this story; KS.i.127n.)

The Therī **Uppalavaṇṇā** was raped in a hut in the forest by a young Brahmin named **Ānanda**, and it is said that from that time nuns did not live in **Andhavana** (Dhp-a.ii.49, 52).

The **Pārājikā** (Vin.iii.28ff) contains stories of monks who committed offences in the forest with shepherdesses and others, and also of some monks who ate the flesh of a cow which had been left behind, partly eaten, by cattle thieves (Vin.iii.64). It was here that **Uppalavaṇṇā** obtained the piece of cow's flesh which she asked **Udāyī** to offer to the Buddha, giving **Udāyī** her inner robe as "wages" for the job (the story is told in Vin.iii.208-9).

The **Pārichattakavimāna** (Vv-a.172ff) was the abode which fell to the lot of a woman who having plucked an *asoka*-flower, while getting firewood in **Andhavana**, offered it to the Buddha.

The rule forbidding monks to enter a village clad only in their waist cloth and nether garment was made with reference to a monk whose robe had been stolen by thieves in **Andhavana** (Vin.i.298).

Andhasutta. On the three classes of persons: the blind, the one-eyed, and the two-eyed (AN.iii.128f).

Andhā. Mentioned in the **Samantapāsādikā**, together with the **Damiḷas**, as being non-Ariyan (*milakkha*); the name is probably the same as **Andhaka**(ā) (*q.v.*). Vin-a.i.255; see also Vibh a.387-8, where the **Andhaka**-language is

mentioned. In **Buddhaghosa**'s time the Vedas were taught in the Andha language also (MN a.i.113).

Annabhāra 01. A well-known *paribbājaka* who lived in the *Paribbājakārāma* on the banks of the River **Sappinī** near **Rājagaha**. He is mentioned as staying with the well-known *paribbājaka*s, **Varadhara** and **Sakuludāyi**. The Buddha visits them and talks about the four factors of Dhamma (*dhammapadāni*) which are held in esteem by everyone: not-coveting, not-malice, right-mindfulness, right-concentration (AN.ii.29-31).

On another occasion they discuss the "Brahmin truth." The Buddha visits them and tells them what he considers to be the Brahmin truths (*Brāhmaṇasaccāni*): that no creatures are to be harmed; all sense-delights are impermanent, painful and changing; all becomings are impermanent, etc.; a Brahmin is one who has no part in or attachment to anything any more (AN.ii.176-7).

Annabhāra 02. A former birth of **Anuruddha Thera**. His story is given in the account, of the Elder.

Annasaṁsāvaka 01. **Annasaṁsāvaka Thera**. An *Arahant* Four *kappas* ago he had given a meal to **Siddhattha Buddha**. Ap.i.78.

Annasaṁsāvaka 02. A second Thera of the same name whose story is identical with the above and who is very probably the same person. Ap.i.261.

Annasutta 01. All creatures desire food, so food should be given in charity (SN 1.32).

Annasutta 02. AN.i.86f.; but see GS.ii.96. n.1.

Anvavagga. Another name for the **Addhavagga** (2) – The seventh chapter of the **Devatāsaṁyutta** of the **Saṁyuttanikāya** (SN.i.39-41). The **Saṁyutta Commentary** (SN-a.i.75. See also KS.i.54, n.4) calls it **Anvavagga**.

Ap-Ah.

Apagatasutta. Records a conversation between the Buddha and **Rāhula** in **Jetavana**. The Buddha explains how the mind is freed from notions of "I" and "mine." SN.ii.253; see **Rāhulasutta** (3).

Apacara *v.l.* **Upacara**. A king of the first *kappa*. He was the son of **Cara** and reigned in **Sotthivatīnagara** in the **Cetiya** country. He was one of the ancestors of the **Sākiyan** race. He belonged to the race of **Mahā Sammata** and was possessed of four *iddhi*-powers: walking on air, being guarded by four **Devas**, diffusing the fragrance of sandalwood from his body and the fragrance of the lotus from his mouth.

When he was prince he had promised to appoint as his family priest his fellow-student **Kosakalamba**, brother of the royal chaplain **Kapila**, when he should become king. But when **Apacara** came to the throne, **Kapila** obtained the post for his own son and became an ascetic. When the king realised what had happened he offered to get the post back for **Kosakalamba** by means of a lie. The latter protested, because lies had hitherto been unknown in the world; but the king persisted in his desire even in spite of **Kapila**'s warning, and seven times in succession uttered a lie to the effect that the post of chaplain belonged by right of seniority to **Kosakamba** and not to **Kapila**'s son. At the first lie he lost his *iddhi*-powers and fell to earth, and with each succeeding lie he fell deeper and deeper into the earth until the flames of **Avīci** seized him. He was the world's first liar.

He had five sons, who sought **Kapila**'s protection, and leaving the city founded five cities, which were called **Hatthipura**, **Assapura**, **Sīhapura**, **Uttarapañcāla** and **Daddarapura**, because of certain tokens connected with them (for details see under those names).

According to the **Suttanipāta** Commentary (ii.352) **Makhādeva** was his son. The king was a previous birth of **Devadatta**. The story is related in the **Cetiyajātaka** (Ja.iii.454-61; see also Mhv.ii.2.; DN a.i.258f.; Dpv.iii.5). **Upavara** and **Uparuvara**. The **Milinda** (p.202) calls him **Suraparicara**.

Apacāyikasutta. Another name for **Pacāyikasutta**. Few are they that pay respect to the elders of the clan; more numerous those that do not (SN.v.468). Both the text and the *uddāna* call this *Sutta* **Pacāyika**, but the correct name is **Apacāyika**, and it should be altered to this.

Apaccakkhakammasuttā. Five discourses in which the Buddha explains to **Vacchagotta** how diverse opinions arise through want of clearness about the facts of body, feeling, perception, volitions and consciousness. SN.iii.262.

Apaccupalakkhaṇāsutta. Same as the above, only substituting "through not discriminating" for "through want of clearness." SN.iii.261.

Apaccupekkhanāsutta. Same as the above, but substituting "through not looking into" for "through not discriminating." SN.iii.262.

Apaṇṇakajātaka (Ja 1). Preached at **Jetavana** to **Anāthapiṇḍika** and his five hundred friends, who were followers of other schools. They had gone with the banker to hear the Buddha preach and became converts. But when the Buddha left **Sāvatthī** and went to **Rājagaha** they reverted to their old faiths, coming back to the Buddha when he returned to **Sāvatthī**.

The story of the past is of two merchants who travel with caravans across a desert. One, beguiled by goblins, throws away his drinking water and is devoured with all his people and cattle. The other completes his journey safely, not putting faith in the goblins. The moral is that the followers of false teachers are led astray. The foolish merchant was **Devadatta** (Ja.i.95ff). This **Jātaka** will be among the last to be forgotten when the Dhamma disappears from the world at the end of the Kāliyuga. AN a.i.51.

Apaṇṇakatāsutta. On the three qualities which make a monk proficient in following the sure course (*apaṇṇakapaṭipadā*): guarding the senses, moderation in eating and wakefulness. AN.i.113f.

Apaṇṇakavagga 01. The eighth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas* on various topics, including an

extract from the **Mahā Parinibbānasutta** and a *Sutta* containing reasons why women are excluded from public assemblies and serious business. AN.ii.76-53.

Apaṇṇakavagga 02. The first section of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.95-142.

Apaṇṇakasutta 01. Preached to a gathering of Brahmins in **Sālā**. On informing the Buddha that they had no favorite teacher in whom they had confidence, they were told that they should embrace and fulfill the Sound Dhamma (apaṇṇak*a-Dhamma*), and the Buddha proceeded to explain it. In the course of this elucidation reference is made to the teachings of several other schools of thought, particularly those of the Jainas and the **Ājīvakas**, including the six Environments of life (*abhijāti*). For a discussion of some of these see Further Dial. i.293, n.1.

The *Sutta* concludes with the *Arahant*-ideal as the height to be attained by the being who tortures neither himself nor others, and who is given to torturing neither himself nor others, but lives here and now beyond all appetites, blissful and perfected.

MN.i.400-13. For a derivation of the name see Weber: Ind. Str. iii.150, and Kuhn: Beitr., where the word is derived from a-*praśna-ka*. **Buddhaghosa** defines it as *aviruddho advejjhagāmī ekasaṅgāhiko* (MN a.ii.630).

Apaṇṇakasutta 02. As sure as the cast of a true die (*apaṇṇakamaṇi*) are the results of failures or successes of *sīla*, etc. AN.i.270.

Apadāna. The thirteenth division of the **Khuddakanikāya**. It is a Buddhist *Vitae Sanctorum* and contains 547 biographies of monks and forty biographies of nuns, all mentioned as having lived in the time of the Buddha. The Commentary gives details of eleven more Theras not found in the text: **Yasa**, **Nadī Kassapa**, **Gayā Kassapa**, **Kimbila**, **Vajjiputta**, **Uttara**, **Apara Uttara**, **Bhaddaji**, **Sivika**, **Upavāṇa** and **Raṭṭhapāla**.

In addition to these, there are two introductory chapters, the Buddhāpadāna and the Paccekabuddhāpadāna, dealing with the Buddha and the **Pacceka Buddhas** respectively. It is worth noting that the Buddhāpadāna contains no

account of the Buddha's life, either as **Gotama** or earlier, as Bodhisatta (see, however, **Pubbakammapiloti**). Nor does the Paccekabuddhāpadāna contain any life-histories. The stanzas are what might be more appropriately described as *udāna*, and appear in the **Khaggavisāṇasutta** of the **Suttanipāta**. Cp. the **Mahāpadānasutta** (DN.ii.1ff), where the word **Apadāna** is used as meaning the legend or life-story of a Buddha or a Great One – in this case the seven Buddhas. Or does **Mahāpadāna** mean the Great Story, i.e. the story of the Dhamma and its bearers and promulgation: cp. the title of the *Mahā Vastu* (Dial.ii.3).

Most of the stories are found in the **Paramatthadīpanī**, the Commentary to the **Theragāthā** and **Therīgāthā**, extracted from the **Apadāna** with the introductory words, "*tena vuttaṁ Apadāne*." But in numerous instances the names under which the verses appear in the **Paramatthadīpanī** differ from those subjoined to the verses in the **Apadāna**. In several cases it is a matter of the Commentary giving a name while the **Apadāna** gives only a title, e.g., **Usabha** Thera (Thag-a.i.320), called **Kosumbaphaliya** (Ap.ii.449); and **Isidinna** (Thag a.i.312), called (Ap.ii.415) **Sumanavījaniya**.

Sometimes the stories are duplicated in the **Apadāna** itself, the same story occurring in two places with a very slight alteration in words, even the name of the person spoken of being the same. Most often no reason can be assigned for this, except, perhaps, careless editing, e.g., **Annasaṁsāvaka** Ap.i.78 and again Ap.i.261; see also the Introduction to the PTS Edition.

The **Apadāna** is regarded as one of the very latest books in the Canon, one reason for this view being that while later books like the **Buddhavaṁsa** mention only twenty-four Buddhas previous to **Gotama**, the **Apadāna** contains the names of thirty-five. It is very probable that the different legends in the collection are of different dates. On these and other matters connected with the **Apadāna**, see Rhys Davids article in ERE and Muller's *Les Apadānas du Sud* (Congress of Orientalists, Leyden, 1895).

According to the **Sumaṅgalavilāsinī** (i.15. See also Przyluski: *La Legende de l'Empereur Açoka*, pp. viii f., 214), the *Dīghabhāṇakas*, who included the **Khuddakanikāya** in the Abhidhammapiṭaka, did not recognise the **Apadāna**. The *Majjhimabhāṇakas* included it in the **Khuddakanikāya**, which they regarded as belonging to the **Suttapiṭaka**. There is a Commentary to the

Apadāna called the **Visuddhajanavilāsinī**.

According to Gv (p. 69) the Commentary on the **Apadāna** was written by **Buddhaghosa** at the request of five monks.

Apadāniya Thera. An *Arahant*. Ninety-two *kappas* ago he had eulogized the life history (*apadānaṁ kittayissaṁ*) of the Buddha. Ap.i.241.

Apadika, **Amarika**, **Aparika**. A river. **Vasabha** Thera, in a previous birth as the *jaṭila* **Nārada**, erected on its banks a *cetiya* in memory of the Buddha. Thag a.i.258; Ap.ii.437. In the **Apadāna**, **Vasabha** Thera is referred to as **Pulinathūpiyatthera**, and the river **Apadika** as **Amarika** (var. **Aparika** Ap.ii.p.437).

Apanthaka. Given as a personal name in a passage where it is stated that names are mere designators, they signify nothing. Thus "*Panthakas*" (Guides) too lose their way, so do "*Apanthakas*." Ja.i.403.

Aparagoyāna. One of the four great continents into which the earth is divided. It is to the west of **Sineru** and is seven thousand *yojanas* in extent. It is surrounded by five hundred islands (Snp-a.ii.443). According to the **Aṅguttaranikāya** (i.227; v.59), each *cakkavāla* (world-system) has an **Aparagoyāna**. It is inhabited by men (Khp a.123), but they have no houses and sleep on the ground (Thag-a.ii.187-8). In the centre of the continent is a **Kadamba** tree, whose trunk is fifteen *yojanas* in girth and whose trunk and arms are fifty *yojanas* in length.

This tree stands for a whole *kappa* (Dhs-a.298; AN-a.i.264; Vm.206). When the sun rises in **Jambudīpa**, it is the middle watch of the night in **Aparagoyāna**; sunset in **Aparagoyāna** is midnight in **Jambudīpa**, and sunrise is noon in **Jambudīpa**, sunset in **Pubbavideha** and midnight in **Uttarakuru** (DN a.iii.868). A **Cakkavatti**-king first conquers **Pubbavideha** in the east and **Jambudīpa** in the south, and then sets out to win **Aparagoyāna** in the west and **Uttarakuru** in the north (Mbv.73-4; Bv a.113). Thus King **Mandhātā**, having conquered **Jambudīpa**, journeys on with his retinue to **Aparagoyāna** and conquers it straight away (Divy.215).

Puṇṇaka, in his play with **Dhanañjaya**, staked a jewel, by gazing into which the continent of **Aparagoyāna** could be seen. Ja.vi.278; so also in the necklace mentioned in the *Hārapradāna Jātaka*. (Mvu.ii.68).

In this context the name given is **Goyāniya**. So also in the *Mahā Vastu*: **Aparagodānika**, **Aparagodāniya** (ii.159, 378, etc.). In the *Dulva* it is called **Aparagaudani** (Rockhill, 84).

Some of the inhabitants came with **Mandhātā** from **Aparagoyāna** to **Jambudīpa** and settled down there. The country they colonised was called **Aparanta**. DN-a.ii.482; MN-a.i.484.

Aparagoyma. See **Gotama** (3).

Aparaṇṇa, **Aparaṇṇagijjha**. A vulture who lived in **Gijjhapabbata**.

He had a son **Migālopa**, strong and mighty, able to fly higher than his fellows. In spite of his father's warning, he flew too high and was dashed to pieces by the **Verambha** winds.

The Bodhisatta is identified with **Aparaṇṇa**. Ja.iii.255-6.

Aparantaka (**Aparanta**). One of the countries to which **Asoka** sent missionaries after the Third Council. The leader of the mission was **Yonaka Dhammarakkhita** (Mhv.xii.5; Dpv.viii.7). He preached to the people the **Aggikkhandhopamāsutta** and 37,000 people embraced the new faith, a thousand men and even more women entering the Saṅgha (Mhv.xii.34-6; Vin-a.i.67).

The country comprises the territory of Northern Gujarat, Kāthiāwar, Kachch and Sindh. Fleet JRAS. 1910, p.427; Bhaṇḍarkar in his Early History of Dekkan puts it in North Konkan (p.23); see also Burgess: *Arch. Reports* ii.131.

According to Xuanzang, the country seems to comprise Sindh, Western Rājaputāna, Cutch, Gujarat and a portion of the adjoining coast on the lower bank of the Narmadā. Cunningham *Ancient Geography of India*, notes, p.690; and Dhamma: Early G*eography* 56ff.

Probably Buddhism was known in **Aparanta** during the time of the Buddha himself. Dutt: *Early Hist. of Bsm.* p.190; Divy., pp.45ff; but the reference is to

Sunāparanta.

It is said that when **Mandhātā** brought all the four continents under his sway people from the three other continents came over to **Jambudīpa** and lived there. When the king died they found themselves unable to get back, and begged his minister to allow them to start settlements in **Jambudīpa** itself. He agreed, and the settlement of those who had come from **Aparagoyāna** was for that reason called **Aparanta** (DN-a.ii.482; MN-a.i.184) (**Aparantaka**).

Aparantā. Mentioned in a list of tribes. Ap.ii.359.

Aparaseliyā. A sub-sect of the **Andhakā**. Their beliefs seem to have been similar to those of the **Pubbaseliyā**. Kv-a. quoted in *Points of Controversy*, pp. 5 and 104. See also Dpv.v.54; Mhv.v.12; Mbv.97. For their beliefs see de la Vallee Poussin: JRAS., April, 1910, pp.413ff.

Their centre was **Dhanakaṭaka**, in the **Andhaka** country, somewhere near Kañcipura and Amarāvati on the S.E. coast of India (*Points of Controversy*, xliii; see also Watters: *On Yuan Chwang*, ii.214ff).

According to one tradition they were connected with the **Cetiyavādins**. For a discussion of this see *Points of Controversy*, xliii-iv.

Aparājita 01. One of the **Pacceka Buddhas** mentioned in the **Isigilisutta**. MN.iii.70; also Ap-a.i.107 and MN-a.ii.890.

Aparājita 02. A **Cakkavatti** who lived seven *kappas* ago, an earlier birth of **Avyādhika Thera**. Ap.i.215.

Aparājita 03. A householder of **Bandhumatī**. When his elder brother, **Sena**, left the world and became an *Arahant* under **Vipassī Buddha**, **Aparājita** sought his advice as to how he could use his wealth to perform some act of great merit. He was asked to build a **Gandhakuṭi** for the Buddha, which he did, using all manner of precious metals and stones and surrounding it with various kinds of luxury, such as perfumed water. The chamber was on three occasions filled knee-deep with jewels to be taken by anyone who came to hear the Buddha preach. At the opening of the **Gandhakuṭi**, **Aparājita** entertained 6,800,000

monks for nine months. In this age he was born as the banker **Jotika**. In an earlier birth he had given sugar-cane to a **Pacceka Buddha**. Dhp-a.iv.199-207.

Aparājita 04. Nephew of the foregoing. He asked his uncle to let him have a share in the building of the **Gandhakuṭi**, but was refused. So he built an elephant stable next to it.

In the present age he was the banker **Meṇḍaka**. Dhp a.iv.203.

Aparādiṭṭhisutta. A certain *Brahma* thought that no recluse or Brahmin could come to his world. To refute his views, the Buddha went there and sat in the air above the *Brahma*, flames radiating from his body. The Buddha was followed by **Moggallāna**, **Mahā Kassapa**, **Mahā Kappina** and **Anuruddha**.

The *Brahma* was at first agitated by their presence, but later he was delighted on learning from **Moggallāna**, who was questioned by an attendant *Brahma*, that there were many more disciples of the Buddha who could do as he and the others had done, and that they were holy men. SN.i.144-6. See also **Bakabrahmasutta**.

Aparika. Another name for Apadika. A river. **Vasabha** Thera, in a previous birth as the *jaṭila* **Nārada**, erected on its banks a *cetiya* in memory of the Buddha. Thag a.i.258; Ap.ii.437. In the **Apadāna**, **Vasabha** Thera is referred to as **Pulinathūpiyatthera**, and the river **Apadika** as **Amarika** (var. **Aparika** Ap.ii.p.437).

Aparihāniyasutta 01. On the six things that lead away from ruin. AN.iii.310; cf. AN.iii.329-30.

Aparihāniyasutta 02. A *Devatā* visits the Buddha at **Jetavana** and mentions six things which lead away from ruin. The Buddha makes that a topic for a sermon to the monks. AN.iii.330f.

Aparihānisutta. There are seven things that decline not, viz., the seven *bojjhaṅgas*. SN.v.85; see also ibid., 94.

Apalāla. A *nāga* king, converted by the Buddha. He is mentioned together with **Āravāla**, **Dhanapāla** and **Pārileyyaka**. The name appears in passages where the Buddha's powers are discussed (e.g., Bv a.29). "Was not the Buddha honoured even by beasts such as **Āravāla**, etc.?"

The story of the conversion of **Apalāla** does not, as far as I can discover, occur in the canonical books. In the **Samantapāsādikā** (iv.742) the story of the conversion of **Apalāla** (*Apalāladamana*) is given among the stories not included in the Three Councils (*saṅgīti*), but that it was known quite early in Ceylon is evidenced by the fact that, among the scenes from the Buddha's life represented in the relic-chamber of the **Mahā Thūpa**, the conversion of **Apalāla** is mentioned (Mhv.xxx.84). The *Divyāvadāna* (pp.348, 385) makes reference to the story, and states that the *nāga* was converted shortly before the Buddha's death. Xuanzang gives the story in detail (Beal-Xuan.i.122; also Legge: *Faxian's Travels*, p.29n.). During **Kassapa Buddha**'s time, **Apalāla** had been a powerful man called **Gaṅgi**. By means of his charms he subdued the dragons that attacked the country, and the people, in gratitude, agreed to give him tribute. Later some of them forgot their promise and he, in wrath, became a dragon after his death.

Gotama Buddha visited him and preached to him. He was converted, but, for his sustenance, he was allowed to have one gathering of the crops every twelve years. It is for this reason that the White River (**Subhavastu**) overflows every twelfth year. The story is found in the *Sūtrālaṅkāra* and other Mahāyāna books. See Nariman: *Sanskrit Buddhism*, pp.194, 274.

According to the Vinaya of the Mūlasarvāstivādins, the Buddha converted **Apalāla** during a visit to Kashmir in the company of the Yakṣa **Vajrapānī** (JA.1914, vol. iv.510).

Apalāladamana. The Taming of Apalāla. See Apa**lāla**.

Apalokinasutta, also **Apalokitasutta**. The Buddha teaches the un-decaying and the path that leads thereto. SN.iv.370. On the name see KS.iv.262, n.2.

Apassena. A **Cakkavatti** who lived six *kappas* ago; a previous birth of **Ārakkhadāyaka Thera**. Ap.i.215.

Apāyiṁhavagga. The ninth section of the *Ekanipāta* of the **Jātaka**. Ja.i.360-79.

Apārasutta 01. The seven *bojjhaṅga*, if cultivated, conduce to no more going to the hither or further shore. SN.v.81. On the name see KS.v.225, n.3.

Apārasutta 02. The same as above, regarding the four bases of psychical power (*iddhipādā*). SN.v.254.

Apāsādikasutta. Two discourses on the evils of being unamiable. AN.iii.255-6.

Apilāpiya. A **Cakkavatti** of eighty-six *kappas* ago; a former birth of **Tikaṇḍīpupphiya Thera**. Ap.i.202.

Aputtaka. A wealthy burgess of **Sāvatthī** who died intestate. In the **Saṁyuttanikāya** (SN.i.89-91) we find **Pasenadi**, King of **Kosala**, visiting the Buddha at noonday and telling him that he had just finished having the banker's wealth removed to the royal coffers, "eight millions of gold to say nothing of silver." And yet **Aputtaka** ate nothing except sour husk-gruel left over from the previous day and wore only hempen garments.

In the next *Sutta* of the same *Nikāya* (SN.i.91-3) the Buddha is reported as revealing the banker's past. In a former birth he had given alms to a **Pacceka Buddha**, **Tagarasikhī**, but later he regretted it and wished that he had given the food to slaves and workmen.

He had, in the same birth, slain the only son of his brother for the sake of his fortune.

As a result of the alms he was born seven times in the *Deva*-worlds and seven times as a rich man of **Sāvatthī**. His regret made him inclined to deny himself enjoyment of sense-desires. Owing to the murder of his nephew in his previous birth, he was childless in this, and he died intestate. After this life he was born in **Mahā Roruva** purgatory.

The **Mayhakajātaka** (Ja.iii.299f.), contains the whole story of the banker's past and present, giving many graphic details not found in the **Saṁyutta**

account, but it does not mention the seven births in heaven or in **Sāvatthī**. It adds that the king's men took seven days and nights to remove the treasure. **Aputtaka** is there referred to not as **Aputtaka** but as **Āgantuka** (Stranger). See also Dhp-a.iv.76-80.

Aputtakasutta 01. Contains the earlier part of the story of **Aputtaka**, and the moral to be drawn therefrom: namely, that the mean man, who acquires wealth, pleases neither himself nor others, but is like a lake of delicious waters lying in a savage region. On the other hand, the rich man who is generous is like a lake near a village. SN.i.89-91.

Aputtakasutta 02. Contains an account of **Aputtaka**'s past; the wealth that a man stores here has to be left behind for others; hence let him make a good store for life elsewhere by using this wealth well. SN.i.91-3.

Aputtaseṭṭhivatthu. The story of **Aputtaka** given above. Dhp a.iv.76-80.

Appakasutta. **Pasenadi** tells the Buddha that in his view few are they that are not intoxicated by great wealth and misconduct themselves when they become rich. The Buddha agrees. SN.73; the *Sutta* is also called **Pamādasutta**.

Appakāvagga (or **Viratavagga**). The eighth chapter of the **Saccasaṁyutta** of the **Saṁyuttanikāya**. SN.v.468-70.

Appacintī. A fish who lived in the **Ganges** with his brothers **Bahucintī** and **Mitacintī**. He and **Bahucintī** were caught in a fisherman's net and were rescued by **Mitacintī**. The story is told in the **Mitacintījātaka** (Ja 114) (i.427-8).

Appaṭivānisutta. By him who knows not birth and becoming, grasping, craving, feeling, contact, etc., there must be no turning back in the search for knowledge. SN.ii.132.

Appaṭividitāsutta. Spoken by a *Deva*; a Buddha has arisen, now is the time for those who have not perceived the truth to do so. SN.i.4.

Appaṭivedhāsutta. Preached to **Vacchagotta**. Divers opinions arise in the world through want of perception of the nature of the body, etc. SN.iii.261.

Appamateyyasutta. See Matteyya (??).

Appamattakavagga. The nineteenth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. In the spiritual world, by analogy with nature, only a few are selected out of many who will be lost. AN.i.35-8.

Appamattasutta. Also called **Asamattasutta**. Association with the worthy, listening to the Dhamma, systematic reflection and living according to the precepts of the Dhamma – these things, if cultivated, lead to infinite insight (SN.v.412). This *Sutta* should probably be called Appamatta; the text gives both names. </p>.

Appamāṇasubhā. A class of **Devas** of the **Rūpaloka** belonging to the plane of third *jhāna* (Abhs.p.21). Their life-term is thirty-two aeons (*kappas*) (Abhs.p.23; see also Kv.207; Vibh-a.520). Beings are born there who are possessed of faith, virtue, learning, munificence and wisdom. MN.iii.102.

Appamāṇābhā. A class of **Devas** of the **Rūpaloka**, belonging to the plane of second *jhāna* (Abhs., p.21). Their life-term is four *kappas* (Abhs., p.23; see also Kv.207; Vibh-a.520). Beings are born there who have absorbed the idea of boundless brilliancy (MN.iii.147), or who are possessed of faith, virtue, learning, munificence and wisdom. MN.iii.102.

Appamādavagga 01. The second chapter of the **Dhammapada**.

Appamādavagga 02. In the fifth division of the **Saṁyuttanikāya** (**Mahā Vagga**) several chapters are found called **Appamādavagga**. Thus the fifth of the **Maggasaṁyutta** (SN.v.41-5), the tenth and the fifteenth of the **Bojjhaṅga** (135, 138), the seventh of the **Satipaṭṭhāna** (191), the ninth and the fourteenth of the **Indriya** (240, 242), the second of the **Sammappadhāna** (245), the second and the seventh of the **Bala** (250, 252), the fifth of the **Iddhipāda** (291) and the second of the **Jhāna** (308).

Appamādasutta 01. Preached to **Pasenadi**. Diligence is the one quality that acquires and keeps welfare both in this life and in the next; just as the elephant's foot is chief among all feet, so is diligence the best of qualities. SN.i.86, 87.

Appamādasutta 02. Diligence must be practiced by those who know not the nature of birth, becoming, etc. SN.ii.132.

Appamādasutta 03. Diligence is the harbinger of the arising of the Ariyan Eightfold Way. SN.v.30, 32.

Appamādasutta 04. Diligence is most useful for the arising of the Ariyan Eightfold Way (SN.v.33); there is no other single condition like it for the arising and perfection of the Way. SN.v.35, 36, 37.

Appamādasutta 05. On four occasions on which earnestness should be applied. AN.ii.119f.

Appamādasutta 06. Preached in answer to a Brahmin's question. Earnestness is a quality which, if developed, brings success both in this world and in the next (AN.iii.364).

Appamādasutta 07. Same as **Aparihāniyasutta** (2), with the addition of *samādhigāravatā* (AN.iv.27f).

Appamādasutta 08. Earnestness is the best and highest of all qualities. AN.v.21f.

Appamādasutta 09. The name given in the **Suttasaṅgaha** to a *Sutta* quoted from the **Itivuttaka** on the value of *appamāda*. Iti.16.

Appamādovāda. The name given to the stanzas in the **Dhammapada** (Nos. 21-23) on heedfulness. Ja.v.66.

Appameyyasutta. Of three classes of persons, the *Arahant* is the immeasurable (*appameyya*). AN.i.266.

Appassutasutta 01. A woman who has small knowledge is born in purgatory. SN.iv.242.

Appassutasutta 02. Four classes of persons, some of small learning and some of wide learning. AN.ii.6f.

Appaṁsupatisutta. The five kinds of persons who sleep but little. AN.iii.156.

Appiyā. See **Suppiyā**.

Appihā *v.l.* **Ambasuppiya**. A *Sāmaṇera* who lived in the **Suvaṇṇakuṭi** in **Dakkhiṇagirivihāra**. On the day after his ordination his mother had prepared seats and alms for eight monks, and, by the power of *iddhi*, these were made to suffice for 68,000 monks. The story is told in order to show the power of *iddhi* in connection with the **Mahā Thūpa** ceremonies. (Mhv ṭ.552)

Apheggusāra. A treatise, of about the fourteenth century, on **Abhidhamma** topics, written by a scholar of Haṁsavatī in Burma. Bode, 36 and n.2; Sās.48.

Apheggusāradīpanī. A book composed at Haṁsavatī, probably by **Mahā Suvaṇṇadīpa**, teacher of Queen **Sīvalī**. In Nevill's MS. Catalogue in the British Museum it is described as an *anuṭīkā* dealing with matter in the **Abhidhammatthavibhāvanī**. Bode, 36, n.2.

Ababa Niraya. A name given not to a special purgatory but to a period of time in **Avīci**. One term of **Ababa** is equal to four hundred of **Abbuda**; an **Abbuda** being reckoned as the time taken to remove twenty Kosalan *Khāris* (equal to a cartload) of *tila*-seeds, taking one seed at the end of each century. Sn.p.126; SN.i.152; SN-a.i.170; see also KS.i.190, n.1 and 2. Snp-a. (ii.477) gives an **Abbuda** as equal to 100,000 *ninnahutas*; AN-a.ii.853.

Abbuda 01. A period of suffering in **Avīci** An **Abbuda** being reckoned as the time taken to remove twenty Kosalan *Khāris* (equal to a cartload) of *tila*-seeds, taking one seed at the end of each century.

Abbuda 02. A king of long ago; a former birth of **Nigganthipupphiya** Thera. Ap.i.263.

Abbhañjanadāyaka Thera. An *Arahant*. In a previous birth he had given ointment to **Koṇḍañña Buddha**. As a result, fifteen *kappas* ago he was born as a **Cakkavatti**, **Cirappa**. Ap.i.236.

Abbhantarajātaka (Ja 281). Sister **Bimbādevī** had suffered from flatulence, and was cured with mango-juice and sugar which **Sāriputta** had obtained from the king of **Kosala**, at **Rāhula**'s request. The king, having heard of **Bimbādevī**'s affliction, ordered that she should be continually supplied with mango-syrup. On being told of the incident, the Buddha revealed this story of the past to show that it was not the first time that **Sāriputta** had obtained mango-syrup for **Bimbādevī**.

The *atītavatthu* is about the chief queen of a king of **Benares**. Sakka, becoming nervous on account of the austerities of an ascetic, wishes to destroy him, and arouses in the queen a desire for a "Midmost Mango" (*abbhantara amba*). After prolonged search – during which the ascetic and his companions are driven from the royal park because they are reported to have eaten the mangoes there – a favourite parrot of the palace is commissioned to find the Midmost Mango. He goes to **Himavā**, and learns from the parrots of the seventh mountain range that the mango grows on a tree which belongs to **Vessavaṇa** and which is most strictly guarded. He goes stealthily by night to the tree, but is caught by the guardian goblins, who decide to kill him. He tells them that he is delighted to die in the performance of his duty, and thereby wins their respect. Following their counsel, he seeks the assistance of an ascetic, **Jotirasa**, living in a hut called **Kañcanapatti**, to whom **Vessavaṇa** sends a daily offering of four mangoes. The ascetic gives the parrot two mangoes, one for himself and one for the queen. Ja.ii.392-400.

Ānanda was the parrot and **Sāriputta** was **Jotirasa**.

Abbhantaravagga. The fourth division of the *Tikanipāta* of the **Jātaka Commentary**. Ja.ii.392-430.

Abbhavalāhakā. One of the Cloud-group of **Devas**. They are embodied in the thunder clouds (cumulus clouds), and when they wish to revel and delight themselves, thunder clouds make their appearance in the sky. SN.iii.256.

Abbhasa *v.l.* **Ambaraṁsa**. Eleven *kappas* ago there were thirty-five kings of the name of **Abbhasa**, all former births of **Nīta Thera** (Thag a.i.182).

Abbhasutta. Thunder clouds arise sometimes because the **Abbhāvalāhaka Devas** wish to give joy to their bodies. SN.iii.256.

Abbhahattha. See **Ambahattha**.

Abbhāhatasutta. The world is persecuted by death, age, decay and craving. SN.i.40. The verses appear also in the story of **Sirimanda** Thera (Thag.v.448).

Abbhutadhamma. Name given to one of the nine divisions (*aṅga*) of the Dhamma (Vin.iii.8; MN.i.133; AN.ii.103; Pug.43; Mil.344, etc.). **Buddhaghosa** (DN-a.i.24) defines it as including all the passages treating of wonders, e.g. the four marvellous things described in the **Mahā Parinibbānasutta**. DN.ii.145.

Abbhutadhammasutta. Three *Suttas* on the marvel that when a **Tathāgata** preaches the Dhamma, folk give up their usual predispositions and listen to it. (AN.ii.131f.).

Abbhutasutta. The Buddha preaches the marvellous and the path leading thereto. SN.iv.371.

Abbhokāsasutta. The five kinds of those who seek solitude. AN.iii.220.

Abhabbasutta 01. Various events and the conditions requisite for their presence AN.v.144f.

Abhabbasutta 02. The ten conditions essential for *Arahant*-ship (AN.v.209).

Abhaya 01. **Abhaya Thera**. An *Arahant*. He was a Brahmin of **Sāvatthī** who, having heard the Buddha preach, entered the Saṅgha. One day, while going to

the village for alms, he was disturbed in mind by an attractively dressed woman, but he recollected himself and developed insight (Thag.v.98; Thag-a.i.201-2).

In a former birth he had met **Sumedha Buddha** in the forest and had offered him a wreath of *salala*-flowers. Nineteen *kappas* ago he was born sixteen times as king, his name being **Nimmita**. He is probably to be identified with the Thera **Vataṁsakiya** of the **Apadāna** (i.174).

Abhaya 02. Commonly called **Abhayarājakumāra**. He was the son of King **Bimbisāra** and of **Padumavatī**, the belle of **Ujjenī**. When the boy was seven years old, his mother sent him to the king and he grew up with the boys of the court. He first came under the influence of the **Nigaṇṭha Nātaputta**, who taught him a dilemma to set the "Samaṇa Gotama." In the Buddha's reply, the prince recognised the defeat of the **Nigaṇṭha** and the supreme Awakening of the Exalted One, whose disciple he then became. Later, when the king died, **Abhaya** was disturbed in mind, and entered the Saṅgha. On the occasion of the preaching of the **Tālacchiggalūpamasutta** (probably the same as SN.v.455 and MN.iii.169), he became a Stream-enterer and afterwards attained *Arahant*-ship (Thag.26; Thag a.i.83-4 also Thag a.39. In Thag a. his mother's name does not appear). The **Abhayarājakumārasutta** (MN.i.392ff) contains the dilemma episode. It also mentions that at the time the prince had a little son of whom he was evidently very fond.

In the **Saṁyuttanikāya** (SN.v.126-8) he is stated as having visited **Gotama Buddha** at **Gijjhakūṭa** and discussed with him the views of **Pūraṇa Kassapa**. The Buddha teaches him about the seven *bojjhaṅgas*.

In the Vinaya (i.269), **Abhaya** is mentioned as having discovered **Jīvaka** Komārabhacca lying on a dung-heap (cast there by the orders of his mother, the courtesan **Sālāvatī**), and having brought him up.

The **Aṅguttara Commentary** (i.216), on the other hand, says that **Abhaya** was **Jīvaka**'s natural father.

As a reward for quelling a disturbance on the frontier, **Abhaya** was given a skilled nautch girl by his father, **Bimbisāra**. For seven days he enjoyed her company to the exclusion of all else, but on the seventh day she died. Disconsolate, he sought comfort from the Buddha, who assuaged his grief

(Dhp-a.iii.166-67; cf. the story of **Santati**).

The **Apadāna** (ii.502-4) gives the story of his past. He had been a Brahmin of **Haṁsavatī**, skilled in the Vedas; having heard the **Buddha Padumuttara** preach, he was converted and joined the Saṅgha, where he spent his time singing the greatness of the Buddha.

The **Theragāthā** Commentary (i.83-4) quotes, in his story, some verses in the **Apadāna**, which in the **Apadāna** itself are ascribed to a Thera **Ketakapupphiya**. They state that he offered a *ketaka*-flower to **Vipassī Buddha**, Perhaps **Ketakapupphiya** was the title of another Thera, whose real name was **Abhaya**, and hence the stories were confused (ii.449-50).

See also **Abhaya** (3).

Abhaya 03. A **Licchavī** of **Vesālī** generally (e.g., GS.i.200, n.2; ii.211, n.2; KS.v.107, n.2.), but wrongly, identified with **Abhayarājakumāra**. On one occasion he comes with another **Licchavī**, *Paṇḍita* Kumāraka, to **Ānanda** in the **Kūṭāgārasālā** in **Vesālī**, and discusses with him certain views held by **Nigaṇṭha Nātaputta**. **Ānanda** teaches him the Buddha's three ways of purification (For details see AN.i.220-2). On another occasion he visits the Buddha, again at **Vesālī**, with the **Licchavī Sāḷha**; the latter asks the Buddha's views on purity of morals and self-mortification. The Buddha tells him of the Ariyan Way and explains its implications by various similes (See AN.ii.202-4). We are not told that either of them became converts on this occasion.

Abhaya 04. A Thera. He and **Tissadatta** Thera are mentioned together, in several Commentaries (DN-a.iii.786; MN-a.i.234; AN-a.i.273; Vibh-a.275) as examples of persons worthy of being associated with, because of their possession of ready attention (*upaṭṭhitasati*). This perhaps refers to **Abhaya** (1) or, more probably, to one of the three Abhayas mentioned with their titles in the **Dīgha Commentary** on the **Mahā Parinibbānasutta** (DN a.ii.530: **Mahā Gatimba Abhaya**, *Dīghabhāṇaka* **Abhaya** and **Tipiṭaka Cūḷābhaya**) in its exegesis on the word *upaṭṭhitasati*.

Abhaya 05. King of Ceylon (then known as **Ojadīpa**) in the time of **Kakusandha Buddha**. His capital was **Abhayanagara**. Vin-a.i.86; Mhv.xv.59.

Abhaya 06. King of Ceylon (414-394 B.C.). He was the eldest son of **Paṇḍuvāsudeva** and reigned in **Upatissagāma**. Later, when the usurper **Paṇḍukābhaya** came to the throne, he killed all his other nine uncles, sparing only **Abhaya**, because the latter had befriended both him and his mother, **Ummādacittā** (it was he who prevented **Cittā** from being killed at birth, Mhv.ix.3). **Abhaya** was made *Nagaraguttika* (Guardian of the City), administering the government by night; he was the first holder of that office. Mhv.ix.3, 9; x.52, 80, 105.

Abhaya 07. Personal attendant of **Atthadassī Buddha**. Bv.xv.19. </p>

Abhaya 08. Eldest son of King **Muṭasīva** of Ceylon. He renounced the succession in favour of his younger brother, **Tissa**, who later became known as **Devānampiyatissa** (Mhv ṭ.302).

Abhaya 09. Father of **Khañjadeva**. Mhv.xxiii.78.

Abhaya 10. A monk, chief of the ascetics who dwelt in the **Pañcapariveṇamūla** monastery. He was sent by King **Kittisirimegha** (*q.v.*) to fetch the king's son (Cv.lxvii.61).

Abhaya 11. Author of the *mahāṭīkā* on **Saddatthabhedacintā** (Gv.63). He was a native of Pagan, and is also credited with the authorship of the **Sambhandhacintāṭīkā**. Bode, 22, and n.8.

Abhaya 12. A brigand, commonly called **Cora Abhaya** (*q.v.*).

Abhaya 13. (**Abhayupassaya**). A nunnery built by King **Mahā Sena**. Mhv.xxxvii.43.

Abhaya 14. Nephew of **Khallāṭanāga**. Mhv ṭ.444.

Abhaya 15. Called **Ābhidhammika Abhaya**. A monk of **Vālikapiṭṭhi** *Vihāra* (*q.v.*). For others named **Abhaya** see under their titles, e.g. **Mahā Gatimba**, **Dīghabhāṇaka**, **Meghavaṇṇa**, etc.

Abhayagallaka. A *vihāra* in Ceylon built by King **Mahā Cūḷi Mahā Tissa**. Mhv.xxxiv.8.

Abhayagiri, Abhayagirivihāra, Abhayuttaravihāra. A celebrated monastic establishment on the north side of **Anurādhapura**, consisting of a *vihāra* and a mighty *Thūpa*. Only the *Thūpa* now stands. It was built by King **Vaṭṭagāmaṇī Abhaya** on the site of the ancient **Titthārāma**, 217 years, 10 months and 10 days after the founding of the **Mahā Vihāra** (Mhv.xxxvii.78-83). Tradition states that when the king was fleeing from the Tamils he passed the **Titthārāma** on his way, and the *Nigaṇṭha* Giri, who then lived there, made insulting remarks about him. The king vowed, if he were returned to the throne, to build a *vihāra* on that spot (Mhv.xxxvii.43-4); he fulfilled his vow, and the name of the *vihāra* was a combination of his own name and of that of the *Nigaṇṭha*. The monastery was given in charge of the Thera **Mahā Tissa** of **Kuppikala** and of two other monks, **Kuppikala** having befriended the king in his misfortunes.

The *vihāra* advanced rapidly in wealth and in power, but quite soon the monks seceded from the **Mahā Vihāra** fraternity because, according to the **Mahā Vaṁsa** (Mhv.xxxvii.95ff), an incumbent of the **Mahā Vihāra**, **Mahā Tissa** by name, was expelled from the monastery for frequenting lay families. His disciple, **Bahalamassutissa**, went in anger to **Abhayagiri** and formed a separate faction.

A Sinhalese chronicle, the **Nikāya Saṅgraha** (pp.11, 12; also PLC.42), states that these dissentients were soon after joined by a body of **Vajjiputtaka** monks from the **Pallārāma** in India, under the leadership of a teacher called **Dhammaruci**, and the sect which they together founded in Ceylon became known as the **Dhammarucinikāya**, with headquarters in **Abhayagiri**.

For quite a long while the two fraternities, that of the **Mahā Vihāra** and that of the **Abhayagiri**, seem to have lived in amity, alike enjoying the munificence of patrons (Ibid., 52f.; Mhv.xxxv.20, 57, 119-22; xxxvi.7-14). Thus,

Gajabāhukagāmaṇi raised the height of **Abhayuttarathūpa** (as the *Thūpa* at **Abhayagiri** seems to have been called) and made the **Gāmaṇitissa** tank to be used for the cultivation of land for the maintenance of the *vihāra* (ibid., xxxv.119-22); **Kaniṭṭhatissa** built a splendid structure in the same *vihāra* for the Thera **Mahā Nāga**; it was called the **Ratanapāsāda** (xxxvi.7, 8.).

But in the reign of **Vohārakatissa**, the **Abhayagiri** monks openly adopted the heretical *Vaitulya Piṭaka* (of the Mahāyānists see Mhv. trans. 259, n.2). An inquiry was held by the king with the help of his minister **Kapila**, the heretical books were burnt and the monks of **Abhayagiri** disgraced (Mhv.xxxvi.40-1).

Soon afterwards, however, the heretics won over the king **Mahā Sena** to their side and destroyed the establishment of the **Mahā Vihāra**, carrying away all the materials to **Abhayagiri** (PLC. 53; Mhv.xxxvii.10-16). Later, **Mahā Sena** repented of his ways, burnt the books of the **Abhayagiri** monks and transferred his patronage to the **Mahā Vihāra**. But the **Abhayagiri** fraternity must soon have recovered its prestige, for we find **Mahā Sena**'s successor, **Sirimeghavaṇṇa**, planting a Bodhi tree (called **Tissavasabha**) (Cv.trans. i.9, n.3) in Abhayagiri and surrounding it with a stone terrace (Cv.xxxvii.91). A few years later both **Mahā Nāma** (409-31) and his queen became active supporters of Abhayagiri (Cv.xxxvii.212). **Dhātusena** is stated to have enlarged the Abhayuttaravihāra (Cv.xxxviii.61), and **Silākāla** is credited with several benefactions to the *vihāra* and its Bodhi tree (Cv.xli.31-2); **Mahā Nāga** gave the weaver's village of **Jambela** to the **Uttaravihāra** (another name for Abhayagiri; see Cv. trans. i.8, n.2; 61, n.6.); **Aggabodhi I**. built a bathing-tank there (Cv.xlii.28), while his successor, **Aggabodhi** II, built the **Dāṭhāggabodhi** house, so-called after himself and his queen (Cv.xlii.63-5).

In the monastery at Abhayagiri there seems to have been a stone image of the Buddha, referred to under various names, **Silāsambuddha**, **Kāḷasela**, **Kāḷasatthā**, **Silāsatthā** and **Silāmayamuninda**. Cv.xxxix.7; xxxviii.65; 61.2; see also vv.51, 77, 87. There was also in Abhayagiri another image called the **Abhiseka** (*q.v.*).

It was evidently held peculiarly sacred. **Buddhadāsa** placed a *nāgamaṇi* in its eye (Cv.xxxvii.123); this was soon lost, and we find **Dhātusena** replacing it, adorning and decorating the statue in various ways (for details see

Cv.xxxviii.62ff). **Silāmeghavaṇṇa** had it restored and redecorated and made provision for its maintenance (Cv.xliv.68). The same king, we are told, attempted to carry out a reform of the Abhayagiri monks, but this attempt ultimately brought disaster on him (Cv.xliv.75ff). **Jeṭṭhatissa** gave to the *vihāra* the village of **Mahā Dāragiri** (Cv.xliv.96). **Dāṭhopatissa** built the **Kappūrapariveṇa** attached to the *vihāra*, and also a monastery **Tiputthulla**, encroaching on the precincts of the **Mahā Vihāra**, notwithstanding the protests of the monks belonging to the latter (Cv.xlv.29ff). **Aggabodhi** VII, added the **Sabhattudesabhoga** (Cv.xlviii.64), and **Mahinda II**. the **Mahā Lekha** pariveṇa as well as the many-storeyed **Ratanapāsāda** with its costly ornamentation (Cv.xlviii.135-40; see also Geiger's trans. 123, n.2).

Sena I. built the **Viraṅkurārāma** and gave it to the **Mahā Saṅghikas** (Cv.l.68-9), while his consort, **Saṅghā**, erected a dwelling house, **Mahindasena** (Cv.l.79), and his courtier, **Uttara**, yet another dwelling house, called **Uttarasena**, for the maintenance of which he provided. Two other courtiers, **Vajira** and **Rakkhasa**, built two dwelling houses, called respectively **Vajirasenaka** and **Rakkhasa** (Cv.l.83).

In the reign of **Sena II**. the **Paṁsukūlika** monks, who till then had evidently lived in **Abhayagiri** (Cv. trans. i.108, n.1), separated and formed special groups. **Saṅghā**, queen of **Udaya II**., erected and endowed the building known as the **Saṅghasenapabbata** (Cv.li.86-7). **Kassapa IV**. built a *pāsāda* bearing his name and assigned to it a village (Cv.lii.13; Cv.trs. i.162, n.4), while his successor, **Kassapa V**., erected the **Bhaṇḍikāpariveṇa** and the **Silāmeghapabbata**, endowing each with a village (Cv.lii.58-9).

Sena III. spent 40,000 *kahāpaṇas* for a stone paving round the *cetiya*. The **Abhayagiri** monks befriended both **Vijayabāhu I**. (then known as **Kitti**) and his brother, and out of gratitude **Vijayabāhu** built the Uttaramūla *pariveṇa*, which was probably attached to the *vihara* itself (Cv.lvii.18, 23).

In the reign of **Parakkamabāhu I**., when that monarch had established himself on the throne, it is said that he tried to reform the monks of the Abhayagiri, but he found the task hopeless (Cv.lxxviii.21ff). He found that the **Abhayagirithūpa** had been destroyed by the vandalism of the Tamils, and he had it restored to a height of 160 cubits (Cv.lxxviii.98). When **Anurādhapura**

was finally abandoned, **Abhayagiri** fell into ruin and decay, the monastery being completely destroyed.

It is clear that even at the outset there was considerable rivalry between the monks of **Abhayagiri** and those of the **Mahā Vihāra**. The rivalry seems originally to have been mainly personal, but it later developed into differences in doctrinal opinion. Of the exact nature of these latter we have no information, owing, chiefly, to the book-burnings carried out by pious kings in the excess of their zeal for the purity of the Faith. For the same reason we are unable to ascertain what part, if any, the **Abhayagiri** fraternity played in literary activity. It has been suggested, however, that both the **Jātaka Commentary** (PLC.124, 125) and the **Sahassavatthuppakaraṇa** (PLC.128), another compilation of tales, were the work of the **Abhayagiri** monks.

Fa-Hsien evidently spent the two years of his stay in Ceylon with the **Abhayagiri** fraternity because the books he took away with him were those of the unorthodox schools. According to him, there were, at this time, 5,000 monks in **Abhayagiri** (Faxian's *Travels*, 67ff).

In the chronicles **Abhayagiri** is referred to under several names **Abhayuttara**, **Abhayavihāra**, **Abhayācala** and **Uttaravihāra**.

Abhayagirikā. The monks of the **Abhayagirivihāra**. Mhv.xxxiii.97-8. A summary of their heresies is given at Mhv ṭ. 676f.

Abhayaṅkara. One of the royal elephants of King **Vasavatti** of **Benares**. Ja.vi.135.

Abhayattherī. See **Abhayā**.

Abhayanagara. The capital of King Abhaya (5), King of Ceylon, when the island was known as **Ojadīpa**. It lay to the east of the **Kadamba** river (Mhv.xv.58-9).

Abhayanāga. Younger brother of King **Vohārikatissa**. With the help of his uncle **Subhadeva** he conspired against the king and, obtaining the assistance of

the **Damiḷas**, he overthrew and killed him. **Abhayanāga** reigned for eight years (CE 291-9). Mhv.xxvi.42-53.

Abhayamātā. A Therī. She was a courtesan named **Padumavatī**, the belle of **Uḷḷenī**. King **Bimbisāra**, having heard of her beauty, expressed to his *Purohita* a wish to see her. The *Purohita*, by the power of his spells, enlisted the assistance of a **Yakkha**, **Kumbhīra**, who took the king to **Uḷḷenī**.

She bore to the king a son, **Abhayarājakumāra**, who later joined the Saṅgha and became an *Arahant*. It was on his account that **Padumavatī** came to be called **Abhayamātā**. She heard **Abhayarājakumāra** preach and leaving the world herself became an *Arahant* (Thīg a.31-2).

Two verses attributed to her are found in the **Therīgāthā** (33,34).

In the time of **Tissa Buddha**, seeing him going round for alms, with glad heart she gave him a spoonful of food. As a result, she was thirty-six times queen among the gods and was chief queen of fifty *cakkavatti*s (Thīg a.32).

She is evidently identical with **Kaṭacchubhikkhadāyikā** of the **Apadāna** (ii.516-7).

Abhayarājakumārasutta. It contains the episode of Prince **Abhaya** visiting **Gotama Buddha** at **Rājagaha** and setting him the questions suggested by Nigaṇṭha **Nātaputta**:

- Would a **Tathāgatha** say anything unpleasant or disagreeable to others?
- If he did, how would he differ from ordinary men?
- If he did not, how was it that the Buddha spoke of **Devadatta** as a reprobate, a child of perdition, etc. – words which angered and upset **Devadatta**?

The Buddha answered that the question needed qualification and, noticing that the prince was nursing his little boy, who lay in his lap, asked him what he would do if a pebble or a stick got into his mouth. “I should pull it out even if the blood flowed.” – “Just so would a Buddha state unpleasant truths in due season if necessary and profitable.”

At the end of the discourse **Abhaya** accepts the Buddha as his Teacher (MN.i.391ff).

Abhayarājapariveṇa. A building erected by King **Vijayabāhu IV**. in connection with the **Vanaggāmapāsāda** *Vihāra*.

He built it in order that he might give the merits arising there from to his father, **Parakkamabāhu II**. It was richly endowed (Cv.lxxxviii.51-2; Cv. trans. ii.186, n.4).

Abhayavāpi. A tank in **Anurādhapura** built by King **Paṇḍukābhaya** (Mhv.x.88). At its lower end was the settlement of the **Yakkha Cittarāja** (Mhv.x.84).

In the hot weather it ran dry, and on one occasion **Devānampiyatissa** used its mud for building a temporary structure in which to deposit the relics brought from **Jambudīpa** (Mhv.xvii.35).

The hall which **Duṭṭhagāmaṇī** built round the **Maricavaṭṭi** *vihāra* extended into a part of the **Abhaya** tank (Mhv.xxvi.20).

In the reign of **Bhātikābhaya** water was taken from the tank, by means of machines, up to the top of the **Mahā Thūpa**, for the sprinkling of the flowers offered there (Mhv.xxxiv.45).

The tank is generally identified with the modern Basavakkulam (Geiger, Mhv. trans. 74, n.3).

Abhayavihāra. Another name for **Abhayagiri Vihāra**.

Abhayasamānasutta. Preached to **Jāṇussoṇī** on those who have no fear when death comes to them. AN.ii.173f.

Abhayasutta. On what fearlessness means. AN.iv.455. See **Gijjhakūṭasutta**.

Abhayā. A Therī. She belonged to a family in **Ujjenī** and was the playmate of **Abhayamātā** (**Padumavatī**). When the latter joined the Saṅgha, **Abhayā**, too, left the world. As she was meditating in **Sītavana**, the Buddha sent forth a ray of glory to encourage and help her; she thereupon became an *Arahant*

(Thīg a.33-4).

Two verses are attributed to her in the **Therīgāthā** (35, 46).

In the time of **Sikhī Buddha** she was born in a noble family and became the chief queen of the Buddha's father, **Aruṇavā**. One day she offered to the Buddha some lotuses which the king had given her. As a result, in later births her body was the colour of the lotus and bore the perfume of the lotus.

Seventy times she reigned as queen of heaven and she was chief queen of sixty-three *cakkavatti*s (Thīg a. *loc.cit.*). She is evidently to be identified with **Sattuppalamālikā** of the **Apadāna** (ii.517-18).

Abhayācala. Another name for **Abhayagiri**.

Abhayuttara. Another name for **Abhayagiri**.

Abhayupassaya. A nunnery; see **Abhaya** (13).

Abhayūvara. The name of the eighth *bhāṇavāra* (portion for recitation) of the first **Khandhaka** of the **Mahā Vagga** of the **Vinayapiṭaka**.

Abhayebalākapāsāṇa. A locality in **Anurādhapura**, one of the spots included in the *Sīmā* (boundary) marked out by **Devānampiyatissa** (Mhv.xv.13; see Appendix B of Geiger's text).

It was on the **Abhayavāpi**. Mbv.135.

Abhijānasutta. See **Parijānasutta**.

Abhiñjika *v.l.* **Abhijika**, **Ābhiñjika**. A Thera. A fellow-dweller of **Anuruddha**. On one occasion when the Buddha asks **Mahā Kassapa** to preach to the monks, the latter reports that it is impossible to talk to them because monks like **Bhaṇḍa**, colleague of **Ānanda**, and **Abhiñjika**, were engaged in wordy warfare.

The Buddha sends for them and admonishes them. Having heard his discourse, they express regret for their behaviour and promise to cultivate self-restraint in the future. SN.ii.204-5.

Abhiññāpariññeyyasutta. Everything should be known and comprehended as impermanent, suffering, void of self. SN.iv.29.

Abhiññāvagga. The twenty-sixth section of the *Catukkanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas*. AN.ii.246-53.

Abhiññāsutta 01. On higher knowledge and its applications AN.ii.246f.

Abhiññāsutta 02. A group of *Suttas* on qualities that could be obtained by an understanding of *rāga* (lust). AN.iii.277.

Abhiññeyyasutta. Same as **Abhiññāpariññeyyasutta**.

Abhiṇhajātaka (Ja 27). The story of a dog and an elephant who grew up to be great friends and became indispensable to each other. The dog used to amuse himself by swinging backwards and forwards on the elephant's trunk. One day the merchant sold the dog. The elephant went off his food and would not be consoled till the dog was brought back.

The story was told in reference to two monks of **Sāvatthī** who were very intimate with one another and spent all their time together. Ja.i.189f.

Abhitatta. See **Ajitajana**.

Abhidhammatthavikāsinī. A *ṭīkā* on **Buddhadatta**'s **Abhidhammāvatāra** written by **Sumaṅgala**. Gv.62; Svd.v.1227.

Abhidhammatthasaṅgaha. A compendium of the **Abhidhamma** written by **Anuruddha**, incumbent of the **Mūlasoma** *Vihāra* (For details see PLC. 168-72). A *ṭīkā* called the *Porāṇa Ṭīkā* exists, written by Nava **Vimalabuddhi** of Ceylon (*Compendium of Philosophy*, Preface ix).

Other explanatory works on the **Abhidhammatthasaṅgaha** are those by **Sumaṅgala** and **Chappaṭa**, the **Sīhalavyākhyāna** by **Candagomi**, the *Anuṭīkā* by **Vepullabuddhi**, two *Navānuṭīkā*, one by **Ariyavaṁsa** and the second by an unknown author, and a *Vivaraṇa*. See Sās.69. 71; Svd.1202, 1223; Gv.64, 65, 75.

According to Gv.(p.71) the work was written at the request of an *upāsaka* named **Nambha** (**Nampa**).

Abhidhammapaṇṇarasaṭṭhāna. A treatise by Nava **Vimalabuddhi**. Gv.64, 74.; Bode, 27-8.

Abhidhammapiṭaka. The third division of the *Piṭakas*. It consists of seven books: the (1) **Dhammasaṅgaṇī**, (2) **Vibhaṅga**, (3) **Dhātukathā**, (4) **Puggalapaññati**, (5) **Kathāvatthu**, (6) **Yamaka** and (7) **Paṭṭhāna**, all designated by the name of -**pakaraṇa**. Only in the Chronicles and the Commentaries is the word used as the title of a third *Piṭaka* (See the discussion of this in DN a.i.15, 18f). In the Canon itself (e.g., Vin.i.64; iii.144; iv.344) the word means "special Dhamma," i.e. the Dhamma pure and simple (without admixture of literary treatment or personalities, etc.), and is sometimes coupled with the word *abhivinaya* (e.g., DN.iii.267; MN.i.272).

It has been suggested (New Pāli Dict. *s.v.*) that, as the word *abhidhamma* standing alone is not found either in the **Suttanipāta**, the **Saṁyutta**, or the **Aṅguttara**, and only once or twice in the **Dīgha** and **Majjhima**, it probably came into use only towards the end of the period in which the four great *Nikāyas* grew up (See Dial.iii.199 on a possible origin of the Adhidhamma).

The **Mahā Saṅghikas** refused to include the Adhidhamma in the *Piṭakas* at all, as they did not regard it as the word of the Buddha. (Dpv.v.32-8).

According to the *Dīghabhāṇakas* the Abhidhammapiṭaka also included the whole of the **Khuddakanikāya** except the **Cariyāpiṭaka**, **Apadāna** and **Buddhavaṁsa** (DN a.i.15).

According to another division, the five *Nikāyas* are not divisions of the Dhamma but of the whole Canon, and in the fifth are included both the Vinaya and the Adhidhamma (DN-a.i.28).

There is a legend recorded by **Buddhaghosa** that the Adhidhamma was first preached by the Buddha in **Tāvatiṁsa** at the foot of the **Pāricchataka** tree, when he was seated on **Sakka**'s throne, during his visit to his mother in **Tāvatiṁsa**. Later it was taught by him to **Sāriputta** on the banks of the **Anotatta** Lake, whither **Sāriputta** had gone to minister to the Buddha during

the latter's visit to **Tāvatiṁsa** (Vibh a. p.1; AN a.i.71, etc.).

The legend further relates that after the Awakening the Buddha spent the fourth week in the **Ratanaghara**, revolving in his mind the intricate doctrines of the Adhidhamma in all their details (Ja.i.78).

According to the **Cūḷa Vagga** version of the Councils (Chaps. xi. and xii; but see DN a.i.15 *contra*) the Abhidhammapiṭaka was not rehearsed at either Council.

The fact that the Adhidhamma is not mentioned in the *Suttas* and that only Dhamma and Vinaya are usually referred to, only proves that at one time the Adhidhamma did not form a separate *Piṭaka*. As a matter of fact, it is not held even by the commentators to be the word of the Buddha in the same sense as the *Suttas*. One section of it, the **Kathāvatthu** (but see **Kathāvatthu**), was taught only at the Third Council.

As far as we know, the seven books of the **Abhidhamma** are peculiar to the **Theravādins**, though there is evidence that other schools, chiefly the Vaibhāsikas (Sarvāstivādins) and the Sautrāntikas, held the Adhidhamma books sacred. See Tāranātha: *Geschichte des Buddhismus* (56) 156 (296).

As far as the contents of the Adhidhamma are concerned, they do not form a systematic philosophy, but are a special treatment of the Dhamma as found in the **Suttapiṭaka**. Most of the matter is psychological and logical; the fundamental doctrines mentioned or discussed are those already propounded in the *Suttas* and, therefore, taken for granted. For a discussion of the contents see article on **Abhidhamma** in ERE.

Apart from the Commentaries on the seven books, an exegetical work on the whole *Piṭaka*, called the **Abhidhamma** *Mūlaṭīkā*, was written by **Ānanda** Vanaratanatissa of the **Vanavāsī** school in Ceylon.

The *Ṭīkā* was evidently based on **Buddhaghosa**'s Commentaries, but **Ānanda** occasionally dissents from **Buddhaghosa**. The work was written at the request of an Elder, **Buddhamitta**, and was revised by **Mahā Kassapa** of **Pulatthipura**.

An *Anuṭīkā* was written by **Cūḷa Dhammapāla**. Gv.60, 69. For details see PLC., pp. 210-12. The Gv.(72) also mentions **Abhidhammagaṇḍhi**, probably a glossary.

Abhidhammavibhānavā. A *ṭīkā* on the **Abhidhammatthasaṅgaha** by **Sumaṅgala**, pupil of **Sāriputta** (Nava **Vimalabuddhi**) (Gv.p. 62; Svd.1227).

It is the most famous of the exegetical works on the **Abhidhammatthasaṅgaha**. *Compendium of Philosophy*, Preface ix.

Abhidhammāvatāra. An **Abhidhamma** treatise by **Buddhadatta** of **Uragapura**. The book was written in India in the **Coḷa** country. It is an introduction to the study of the **Abhidhamma**, and there is much similarity between it and the **Visuddhimagga**, though **Buddhadatta**'s diction is less involved and ambiguous than that of **Buddhaghosa**; his vocabulary is extraordinarily rich and his style more graphic.

The work is mostly in verse with, here and there, a prose commentary supplied by the author himself (Gv.69; see PLC. 107-8 for details).

Two *ṭīkās* on it exist, one by **Vācissara** Mahā Sāmi of the **Mahā Vihara** and the other by **Sumaṅgala**, pupil of **Sāriputta**. Sās.34.

Gv. (p.69) says that **Buddhadatta** wrote it at the request of his pupil **Sumati**.

Abhidhānappadīpikā. A Pāli Dictionary written in the twelfth century by **Moggallāna Thera** of Ceylon, following the style and the method of the Sanskrit Amarakoṣa.

It is in three parts, dealing with "celestial, terrestrial and miscellaneous objects," and each part is sub-divided into several sections, which are not all mutually exclusive. The whole book is a dictionary of synonyms, all the names given to one particular thing being grouped together and put into verse for the purpose of memorisation.

A *Saṁvaṇṇanā* was written by a Burmese Officer-of-state under King **Kittisīhasūra** (CE 1351), and there exists a Burmese translation of the eighteenth century. In Ceylon itself a *sanna* (paraphrase) and a *ṭīkā* have been written, the *sanna* being the older and by far the more valuable work. Gv.62, 63; Svd.v.1253; Sad.65; see also PLC. 187-9; Bode, 67.

Abhinandanasutta. He who takes delight in any or all of the five *khandhas* takes delight in suffering; he who does not is released therefrom. SN.iii.31.

Abhinandamānasutta. One who is enamoured of body, etc., becomes **Māra**'s bondsman; by not being enamoured one becomes free. SN.iii.75.

Abhinandena Suttā. 2 suttas. By taking delight in the eye, ear, etc., one takes delight in suffering; by not so doing one is released from suffering. Similarly with regard to sights, sounds, etc. SN.iv.13.

Abhinivesasutta. Bondage of, and dependence upon, the fetters arise as a result of clinging to the five *khandhas* (SN.iii.186).

Abhinīhārasutta 01. Of those who engage in meditation, some are possessed of both skill in concentration and power of resolve, others are otherwise (SN.iii.267).

Abhinīhārasutta 02. Same as above, but "range of concentration" is substituted for "concentration." (SN.iii.276).

Abhibhuyyasutta. A woman possessed of the five powers: beauty, wealth, kin, sons and virtue continues to get the better of her husband. SN.iv.246.

Abhibhū 01. Chief disciple of **Sikhī Buddha** (DN.ii.9; Ja.i.41; Bv.xxi.20). In the **Aruṇavatīsutta** it is said that he went with **Sikhī** to a *Brahma*-world and, at the Buddha's request, preached a sermon to the accompaniment of great magical powers. He proved that by using just such speech as if he were preaching to a gathering of monks, he could, standing in the *Brahma*-world, make his voice heard by its thousand realms (SN.i.154f). The verses spoken on this occasion are, in the **Theragāthā**, ascribed to **Abhibhūta** (v.1147-8).

In the **Aṅguttaranikāya** (AN.i.226f.; AN a.i.436f) we find **Ānanda** asking the Buddha how far **Abhibhū**'s powers bore relation to those of a Buddha, and the Buddha replying that **Abhibhū** was a mere disciple, and proceeding to describe the immeasurable powers of the **Tathāgata**.

Abhibhū was a Brahmin because we find him so addressed in the **Aruṇavatīsutta** referred to above, but in the **Buddhavaṁsa Commentary** (p.202) he is spoken of as a rājaputta.

In the **Paṭisambhidhāmagga** Commentary (488f) his story is given as an example of *vikubbana-iddhi* whereby a person could make himself seen in many places at the same time. We are told that he developed *nīlakasiṇa*, to attract to himself the attention of the world systems.

The Thera **Adhopupphiya** had been a hermit in **Himavā** during the time of **Sikhī Buddha** and had offered flowers to **Abhibhū**. Ap.i.128-9.

Abhibhū 02. A class of **Devas** belonging to the *Arūpa*-plane (MN.i.1). They live in the same plane as the **Vehapphalā**. In the **Mūlapariyāyasutta** the word is used to denote all the **Asaññasattādevā**. **Buddhaghosa** explains the word by saying *abhibhavī ti abhibhū; kiṁ abhibhavī ti? Cattāro khandhe, arūpino*. They are beautiful and long-lived, and are therefore considered to be eternal and identical with *Brahma* (MN-a.i.30). In the **Brahmanimantanikasutta** (MN.i.329) the Buddha claims to be **Abhibhū** (= the conqueror).

Abhibhū 03. The name of a Bodhisatta who obtained *vivaraṇa* under **Gotama**. He will become the sixth Buddha after **Gotama**. **Anāgatavaṁsa**, p.37.

Abhibhūta. A Thera. He was born in the Rājā's family in **Veṭṭha** (*v.l.* **Veṭṭhipura**) and succeeded to his father's estate. When the Buddha came to the city during a tour, **Abhibhūta** heard him and invited him for a meal; he later entered the Saṅgha and became an *Arahant*.

Three verses ascribed to **Abhibhūta** occur in the **Theragāthā**, uttered, it is said, when his kinsmen and retainers came to him lamenting that he had left them without a leader (Thag.vv.255-7; Thag-a.i.372f). The second of these verses is elsewhere (SN.i.156) attributed to **Abhibhū**, chief disciple of **Sikhī Buddha**. But in the **Milindapañha** (245), **Nāgasena** ascribes the second verse to the Buddha, and in the **Mahā Parinibbānasutta** (DN.ii.121) the third verse also is ascribed to him. The second verse is also assigned to the Buddha in the *Divyāvadāna* (p.200), but elsewhere in the same books (p.569) it is said to have been uttered by **Devas**.

In a former birth **Abhibhūta** had been a householder in the time of **Vessabhū Buddha** and became a believer in the Faith, to which he was led by

his friends. When the Buddha died, the populace gathered together to obtain relics, but **Abhibhūta**, having quenched the pyre with fragrant water, was first able to take those which he desired (Thag-a.i.372).

He is evidently to be identified with **Citakanibbāpaka Thera** of the **Apadāna** (ii.408).

Abhibhūsutta 01. On the immeasurableness of a **Buddha**'s powers. AN.i.226f.; also called the **Sīhanādasutta** in the Commentary

Abhibhūsutta 02. On the eight stages or stations of mastery over the senses (*abhibhāyaphanāni*) (AN.iv.305f).

Abhimārapayojanā. Name given to the conspiracy into which **Devadatta** and **Ajātasattu** entered, to have archers shoot at **Gotama Buddha** and so kill him (Ja.i.141; vi.130f.; DN-a.i.154).

Abhiya Kaccāna. See **Sabhiya** Kaccāna.

Abhirādhana. A friend of **Sambhūta Sītavaniya**. He went with **Sambhūta**, **Bhūmija** and **Jeyyasena** to hear **Gotama Buddha** preach. Thag a.i.47.

Abhirāmā. One of the three palaces occupied, as a layman, by **Nārada Buddha** (Bv.x.19).

Abhirūpanandā Therī. She was born in **Kapilavatthu** as the daughter of the chief of the **Sākiyan Khemaka** and was named **Nandā**. Owing to her great beauty and charm she became known as **Abhirūpānandā**.

On the day appointed for her to select her husband, the **Sākiyan** youth, on whom her choice was to have fallen, died, and her parents made her leave the world against her will.

The **Apadāna** account (ii. 609) does not mention the suitor's death, but states that many sought her hand and caused great trouble, to avoid which her parents made her join the Saṅgha.

Even after she had entered the Saṅgha she avoided going into the Buddha's presence, being infatuated with her own beauty and fearing the Master's rebuke.

In order to induce her to come to him, the Buddha directed **Mahā Pajāpatī** to see that all the nuns came for instruction. When **Nandā**'s turn came she sent another in her place. The Buddha refused to recognise the substitute, and **Nandā** was compelled to go herself. As she listened to the Buddha preaching, he, by his magic power, conjured up a beautiful woman and showed her becoming aged and fading, causing anguish to arise in **Nandā**'s heart. At the opportune moment, the Buddha drove home the truth of the impermanence of beauty. Meditating on this topic, she later became an *Arahant* (Thīg a.81f.; Snp-a.i.241-2).

The two verses preached to her by the Buddha, which she made the subject of her meditations, are given in the **Therīgāthā** (vv.19, 20).

In the time of **Vipassī Buddha**, **Nandā** had been the daughter of a wealthy burgess in the Buddha's native town of **Bandhumatī**. Having heard the Buddha preach she became his pious follower, and, at his death, made an offering of a golden umbrella decked with jewels to the shrine built over his ashes (Ap.ii.608).

The verses quoted in the **Therīgāthā** Commentary, as having been taken from the **Apadāna**, really belong to **Mettā**, and are found in the **Apadāna** (ii. 515) ascribed to **Ekapiṇḍadāyikā**. The correct verses are found in the **Apadāna** under the name of **Abhirūpanandā**, and agree with the story given in the text of the **Therīgāthā** Commentary.

Abhivaḍḍhamānaka also **Aggivaḍḍhamānaka**. A tank made by King **Vasabha** of Ceylon (Abhi°). Mhv.xxxv.95.

Abhisandasutta 01. Unvarying loyalty to the Buddha, to the Dhamma, to the Saṅgha and possession of virtues dear to the Ariyan – these are the four floods of merit that bring happiness. SN.v.391-2.

Abhisandasutta 02. or **Sayhakasutta**. Same as above; the measure of merit that accrues as a result of these four floods is incalculable, like the waters of the ocean (SN.v.399-402). In the second and third *Suttas* of both these groups the fourth quality is given in (a) as possession of a heart free from stinginess, delighting in self-surrender; in (b) as possession of insight into the rise and fall of things, insight that is Ariyan.

Abhisandasutta 03. The five yields of merit (*puññābhisandā*) which accrue to a monk because of concentration of mind in various activities. AN.iii.51f.

Abhisandasutta 04. The eight yields of merit that a monk can obtain by practising various qualities. AN.iv.245f.

Abhisamayakathā. The third chapter of the **Paññāvagga** of the **Paṭisambhidāmagga** (ii.215ff).

Abhisamayavagga. The sixth chapter of the **Saccasaṁyutta** of the **Saṁyuttanikāya**. v.459ff.

Abhisamayasaṁyutta. The thirteenth **Saṁyutta**, forming the second section of the **Nidānavagga** of the **Saṁyuttanikāya** (ii.133ff).

Abhisambuddhagāthā. The name given to the stanzas which illustrate and summarise the **Jātaka** stories, when such stanzas are mentioned as having been spoken by the Buddha himself, either after the Awakening or before it, while he was yet a Bodhisatta. See *Buddhist Birth Stories*, Introd.

Abhisambodhialankāra. A Pāli poem in one hundred stanzas written by **Saraṇaṅkara** Saṅgharāja of Ceylon in the eighteenth century. It treats of the life of **Gotama Buddha** from the time of his birth as **Sumedha**, during the regime of **Dīpaṅkara**, to his last birth as **Siddhattha**. PLC.281.

Abhisammata. A king of sixty-three *kappas* ago; a previous birth of **Pāṭalipupphiya Thera**. Ap.i.123.

Abhisammataka. A **Yakkha** chieftain. **Upavāṇa** Thera, who at the time of **Padumuttara Buddha** had been a very poor man, set up his *uttarāsaṅga* as a banner on the shrine erected over the relics of the Buddha. Abhisammataka had been appointed by the **Devas** as guardian of the offerings at the shrine, and he went round the shrine three times carrying the banner, while he himself remained invisible. Thag-a.i.308; Ap.i.72.

Abhisāma. A king of fifteen *kappas* ago; a previous birth of **Udakāsanadāyaka Thera**. Ap.i.218.

Abhiseka. The name of a statue of the Buddha in the **Abhayagirivihāra**. King **Dhātusena** had a golden ornament made for it (Cv.xxxviii.67), and in the time of **Kassapa I**., a *senāpati*, named **Migāra**, built a house for it (Cv.xxxix.6). **Migāra** also instituted a dedication festival for "Abhiseka Buddha." Ibid., 40; see also Geiger's trans, i.35, n.7; 36, n.2.

Amaccharīsutta. A woman should not be stingy and she should be wise. SN.iv.244.

Amata. The Lake of Immortality, in searching for which **Bhaddasāla** met the **Buddha Nārada**. Bv a.154.

Amatadundubhi. One of the names under which the **Bahudhātukasutta** is known (MN.iii.67). Like soldiers in the field of battle, so the disciples in the path, developing insight after the method of this *Sutta*, raise aloft the standard of *Arahant*-ship – hence the name. MN a.ii.888.

Amatavagga. The fifth chapter of the **Satipaṭṭhānasaṁyutta** of the **Saṁyuttanikāya**. SN.v.184-90.

Amatasutta 01. The Buddha teaches the Deathless and the path thereto. SN.iv.370.

Amatasutta 02. Dwell with mind well established in the four *Satipaṭṭhānā*, but let not that be to you the Deathless, i.e. do not confuse the means with the end. SN.v.184; also KS.v.161, n.1.

Amatasutta 03. On the nature of deathlessness. AN.iv.455.

Amadha aka **Damatha**. A king of one hundred and fifteen *kappas* ago, a former birth of **Bodhiupatthāyaka** (Ap.i.194).

Amara 01. See **Amaravatī**.

Amara 02. A city in the time of **Siddhattha Buddha**. The Buddha, being there, made his way to the pleasaunce (*Amaruyyāna*) of the city, leaving his footprints to show his path. The two chiefs of the city, **Sambahula** and **Sumitta**, brothers, seeing the footmarks, went themselves to the pleasaunce, and having listened to the Buddha's preaching became *Arahants* (Bv a.186).

Amaragiri. A monastery in Ceylon, in which lived the Elder **Vanaratana**. In the time of **Bhuvanekabāhu IV**. it seems to have been the home of the orthodox monks. PLC.240.

Amaragiri. One of the three palaces occupied by **Atthadassī Buddha** during his lay life.
Bv.xv.15.

Amarapura. A city of Burma, founded by King Bodōpayā (Bode, 74; Sās.130). The Elder **Nāṇābhivaṁsa** lived there and was head of the group of monks known as the **Amarapura** sect. These monks, later, took to Ceylon a number of Pāli texts, these being either of Burmese authorship or else better known to the Burmese fraternity than to the Sinhalese. Bode, 78.

Amaravatī 01. Also called **Amara**. A city in the time of **Dīpaṅkara Buddha**. **Sumedha** was born there in a very rich family and renounced the world after having given his wealth away (Bv.ii.5; Ja.i.6; Dhp-a.i.83, etc.). According to the **Mahā Bodhivaṁsa** (p.2) the city was so-called because it was inhabited by men like gods.

Amaravatī 02. (*v.l.* **Arundhavatī**). A city in the time of **Koṇḍañña Buddha** eighteen leagues in extent. It was in the **Devavanā**, near the city, that **Koṇḍañña** preached his first sermon. Bv a.108-9.

Amaravatī 03. The city of **Sakka**, king of the gods. Vin-a.i.49; Cv.lxxx.5; it is described in the *Mahā Bhārata* iii.1714ff.; see also Hopkins, *Epic Mythology*, 140f.

Amarā (**Amarādevī**). Wife of **Mahosadha**. She was the daughter of a merchant who had fallen on evil days. **Mahosadha**, while seeking for a wife, met her as she was taking a meal to her father and entered into conversation with her. He asked her various questions and she answered in riddles. **Mahosadha** went to her father's house and plied his trade as a tailor, taking the opportunity of observing the girl's behaviour. He tested her temper and her character in various ways, and being satisfied that she was altogether desirable, he married her with the approval of Queen **Udumbarā**. She became popular with everybody and was of great assistance to her husband in frustrating the attempts of his enemies to work him harm (Ja.vi.364-72, 392; the story appears also in Mvu.ii.83).

In the present age **Amarā** was the beautiful **Bimbādevī** (Ja.vi.478).

In the **Milinda** (pp.205ff) the king mentions the story of **Amarādevī** having been left behind in the village while her husband was away on a journey, and of her resisting a temptation to be unfaithful to him. "If that be true, how," asks the king, "could you justify the Buddha's statement that all women will go wrong, failing others, even with a cripple?" Incidentally, these words do not really belong to the Buddha. They appear in the **Kuṇālajātaka** (Ja.v.435), which is a specimen of Indian folklore and not of Buddhist belief. **Nāgasena** explains this by saying that **Amarā** did not sin because she had neither real secrecy nor opportunity nor the right-wooer!

Amarādevīpañha. The name given to the riddle in which **Amarā** tells **Mahosadha** the way to her house: "*Yena sattu bilaṅgā ca dviguṇapalāso ca pupphito, yenādāmi tena vadāmi yena nādāmi na tena vadāmi esa maggo yavamajjhakassa etaṁ channapathaṁ vijānāhī ti*."

The scholiast explains it thus: entering the village you will see a cake shop and then a gruel shop; further on an ebony tree in flower, take a path to the right.

This riddle referred to in Ja.i.425 as the **Amarādevīpañha**, is, however, called **Channapathapañha** in the **Ummaggajātaka** itself, where it actually occurs in the story. Ja.vi.365-6.

Amarinda. Name given to **Sakka**, king of the gods, e.g., Thag-a.151, 112.

Amaruppala. The name borne by **Kākavaṇṇatissa** when he was a hunter in a village near **Amaruppalalena**. Ras.ii.56.

Amaruppalalena. A cave in the **Malaya** province of Ceylon. **Kākavaṇṇatissa** was once born in a hunters' village near it. Ras.ii.56.

Amita *v.l.* **Amitobhava**, **Amitogata**. A king of twenty-five *kappas* ago; a previous birth of **Aggapupphiya Thera**. Ap.i.229.

Amitañjala (*v.l.* **Asitañjala**). A king of fourteen *kappas* ago; a previous birth of **Sālapupphiya Thera**. Ap.i.219.

Amitabhogā. Five *seṭṭhīs* in **Bimbisāra**'s dominions, whose wealth was limitless. They were **Jotiya**, **Jaṭila**, **Meṇḍaka**, **Puṇṇaka**, and **Kākavaliya**. AN-a.i.220; for details see *s.v.*

Amitā 01. One of the two chief women disciples of Padumuttara Buddha (Bv.xi.25; Ja.i.37; SN-a.ii.68; DN-a.ii.489).

Amitā 02. *v.l.* **Amatā**. One of the two daughters of **Sīhahanu** (the other being **Pamitā**) and therefore a sister of **Suddhodana**, the Buddha's father. She married **Suppabuddha** the **Sākiyan** and had two children, **Bhaddakaccānā** and **Devadatta**.

She was a grand-daughter of **Devadahasakka** (Mhv.ii.16-22; see Rockhill, p.13, where her son is called **Kalyāṇavardhana**).

She is the paternal aunt of the Buddha, referred to as being the mother of **Tissa Thera**. Thag-a.i.105; MN-a.i.289.

Amitābha. A king of twenty-five *kappas* ago; a previous birth of **Ekasaññaka** Thera. Ap.i.210.

Amitodana. Son of **Sīhahanu** and **Kaccānā** (daughter of **Devadahasakka**) and brother of **Suddhodana** (Mhv.ii.20; Snp-a.i.357).

He was the father of **Mahā Nāma** and **Anuruddha** (Dhp a.iv.124). Elsewhere (DN-a.ii.492; AN-a.i.162) **Ānanda** is also called a son of **Amitodana**.

In Sanskrit sources (e.g., Rockhill, p.13, and Bigandet i.13; see also Mvu.i.352) he is spoken of as Amṛtodana and the father of **Devadatta**. Mention is also made of another son of his, the Sakka Paṇḍu, who escaped the slaughter of the **Sākiyans** by **Viḍūḍabha**. Mhv.viii.18,19.

Amitobhava. see **Amita**.

Amitta. See **Somamitta**.

Amittaka. See **Amittabhā**.

Amittatāpana. A king of seventeen *kappas* ago; a previous life of **Paviṭṭha Thera** (Thag a.i.185), probably to be identified with **Ekadaṁsaniya** of the **Apadāna** (i.168).

Amittatāpanā. The young wife of the Brahmin **Jūjaka** of **Kāliṅga**.

She had been given away by her parents in payment of a debt. Being mocked at by the friends she met at the watering-place, she insisted on being provided with servants. It was in order to meet with her wishes that **Jūjuka** went to **Vessantara** to beg for the latter's children to be used as slaves (Ja.vi.521-4).

In the present Buddha age, **Amittatāpanā** was **Ciñcamāṇavikā**. Ibid., 593.

Amittabhā (*v.l.* **Amittaka**). A king of twenty-five *kappas* ago; a former life of **Bhojanadāyaka Thera** Ap.i.253.

Amoraphaliya Thera *v.l.* **Āmodaphaliya Thera**. An *Arahant*. Ninety-one *kappas* ago he gave an *amora*-fruit to **Vipassī Buddha** (Ap.ii.447).

The verses ascribed to him in the **Apadāna** are, in the **Theragāthā** Commentary, attributed to two monks, **Isidatta** (Thag-a.i.238) and **Gotama** (Ibid., i.256).

Ambakhādaka Mahā Tissa. See **Mahā Tissa** (3).

Ambagāma. A village in Ceylon near **Pulatthipura** identified with the modern Ambagamuva. A battle was fought there between the forces of **Gajabāhu** and **Parakkamabāhu I**. (Cv.lxx.321) **Parakkamabāhu II**. built a bridge, thirty-four cubits in length, over the **Khajjotanadī** at **Ambagāma**. Ibid., lxxxvi.23.

Ambagāma. One of the villages near **Vesālī** visited by the Buddha on his last tour (DN.ii.123). It was between **Bhaṇḍagāma** and **Bhoganagara**, on the road from **Vesālī** to **Kusināra**. This was evidently the road which led from **Vesālī** northwards to the **Malla** Country, for other villages in the vicinity of **Ambagāma** were **Hatthigāma** and **Jambugāma**.

It is noteworthy that **Anupiya**, although in the **Malla** country, is not mentioned in the list of these villages. Thomas (op. cit., 148, n.1) thinks that this is because the route to **Kusināra** passed to the east of **Anupiya**.

Ambaṅganaṭṭhāna. The spot where **Devānampiyatissa** gave a mango to **Mahinda**.

The Elder ate the mango and had the stone planted in the ground. Immediately a tree grew from it and the earth trembled. The Elder declared that the spot would become a place of assembly for the Saṅgha of Ceylon and would be called **Ambaṅgana**. Vin-a.i.101.

Ambacorajātaka (Ja 344). The story of a wicked ascetic who built for himself a hut in a mango orchard on the river bank near **Benares** and ate the ripe mangoes as they fell. In order to frighten him **Sakka** made the orchard appear as if it had been plundered by thieves. The ascetic, coming back from his begging-round and seeing what had happened, charged the four daughters of a merchant who had just entered the garden with having stolen the mangoes. They denied the charge and swore dreadful oaths to support their statement. Thereupon he let them go.

The story was told about an Elder who had entered the Saṅgha in his old age and who, instead of practising his duties, looked after mangoes. Thieves stole his mangoes, and he charged with the theft the four daughters of a rich merchant

who happened to visit the park. They swore oaths to prove that they were not guilty and were released. Ja.iii.137-9.

Ambajātaka 01. (Ja 124). During a very severe drought a hermit, living in the **Himālaya** at the head of five hundred ascetics, provided water for the animals, using the hollowed trunk of a tree as trough. In gratitude the animals brought him various fruits, enough for himself and his five hundred companions. The story is related regarding a brother who was very zealous in his duties, doing everything well and wholeheartedly. Because of his great goodness the people fed regularly every day five hundred of the *Brethren*. Ja.i.449-51.

Ambajātaka 02. (Ja 474). The story of a Brahmin youth who learnt a charm from a wise *Caṇḍāla*. The charm had the power of making lovely and fragrant mangoes grow out of season. The youth exhibited his skill before the king, but when asked the name of his teacher he lied and said he had been taught in **Takkasilā**. Immediately the charm escaped his memory and all his power deserted him. At the king's suggestion he went back to the teacher to ask his forgiveness and to learn the charm anew, but the teacher would have none of him and the youth wandered away into the forest and died there.

The story is told in reference to **Devadatta** who had repudiated the Buddha as his teacher and as a result was born in **Avīci** (Ja.iv.200-7).

The youth was a former birth of **Devadatta**.

Ambaṭṭha 01. A Brahmin youth of the **Ambaṭṭha** clan who lived with his teacher, **Pokkharasādi**, at **Ukkaṭṭhā**. He was learned in the three Vedas and the correlated branches of knowledge, including the *Lokāyata*, as recorded in the **Ambaṭṭhasutta** (DN.i.87ff). Once, at the request of his teacher, he visited the Buddha in the **Icchānaṅkala** wood and seems to have opened his conversation by reviling the **Sākiyans** and calling them menials. It appears that **Ambaṭṭha** had once gone on some business of **Pokkharasādi**'s to **Kapilavatthu**, to the Mote Hall of the **Sākiyans**, and had been insulted there (DN.i.91).

Asked by the Buddha to what family he belonged, **Ambaṭṭha** replied that he

came of the *Kaṇhāyanagotta*; thereupon the Buddha traced the family back to its ancestor, who had been the offspring of a slave girl of **Okkāka**, named **Disā**. The child had been able to talk as soon as he was born and, because of this devilish trait, had been called **Kaṇha** (devil), hence the family name. **Kaṇha** later became a mighty seer and married **Maddarūpī**, daughter of **Okkāka** (DN.i.96-7).

Ambaṭṭha makes no remonstrance against this genealogy and, under pressure, accepts it as true. This gives the Buddha an opportunity of preaching on the futility of feeling vanity regarding one's caste and on the worth of morality and conduct.

At the end of the discourse the Buddha walked up and down outside his chamber so that **Ambaṭṭha** might see on his body the thirty-two signs of a great man. **Ambaṭṭha** goes back to **Pokkharasādi** and reports the whole interview. **Pokkharasādi** is greatly incensed, abuses **Ambaṭṭha** and kicks him. Later **Pokkharasādi** goes himself to the Buddha and invites him for a meal. At the end of the meal the Buddha instructs him in his Dhamma and is accepted as the Teacher both of **Pokkharasādi** himself and of his followers and dependants at **Ukkaṭṭhā**. **Pokkharasādi** himself becomes a *Sotāpanna* (DN a.i.278).

We are not told that **Ambaṭṭha** became a follower of the Buddha. **Buddhaghosa** says (DN a.i.274) that the Buddha knew that **Ambaṭṭha** would not profit by his discourse in his present life (*iminā attabhāvena magga-pātubhāvo natthi*), and that therefore a sermon with the idea of converting him would only have meant spending unnecessary time. **Ambaṭṭha** himself only visited the Buddha on account of his interest in physiognomy. According to **Buddhaghosa** the idea of the Buddha in preaching the **Ambaṭṭhasutta** at such length was that it might be repeated to **Pokkharasādi**.

It is conjectured that the **Ambaṭṭha**, who is identified with **Kāvinda**, one of the counsellors of King **Vedeha**, in the **Ummaggajātaka** (Ja.vi.478), probably refers to the **Ambaṭṭha** of this *Sutta*.

Ambaṭṭha 02. A king of old, at whose court **Rāhulamātā** in one of her former lives had been a handmaid. In that life she had given alms to a holy man

and, as a result, became in her next birth consort of the King of **Benares**. Ja.iii.413-14.

Ambaṭṭhakola, **Ambaṭṭhakolalena**. A district in Ceylon near the modern Kurunegala, fifty-five miles from **Anurādhapura**. When **Duṭṭhagāmaṇī** planned to build the **Mahā Thūpa** silver appeared near a cave in this district by the power of the **Devas** and was discovered by a merchant who reported the find to the king; the king himself came to gather the silver for the *Thūpa* (Mhv.xxviii.20-35; Mhv ṭ.512).

Later, **Āmaṇḍagāmaṇī Abhaya** built the **Rajatalena** *Vihāra* here (Mhv.xxxv.4, 5). It was in this district, in the neighbourhood of the **Kuṭhārivihāra**, that **Moggallāna** defeated his brother the parricide **Kassapa I**. (Cv.xxxix.21ff)

According to the **Mahā Vaṁsaṭīkā** it was in **Ambaṭṭhakola** that King **Mahā Cūlī Mahā Tissa** worked in **Soṇṇagiri** in a sugar mill to earn money for an alms-giving (Mhv ṭ.624; Mhv.xxxiv.4f).

Ambaṭṭhagotta. The clan to which **Ambaṭṭhamāṇava** belonged. The *Kaṇhāyanagotta* was probably one of its chief sections, or, perhaps, the family of its original ancestors. In the Buddha's time the clan was evidently considered very aristocratic, at least by its own members, for they looked down upon even the **Sākiyans** as scourings from their kinsmen's feet, though the **Sākiyans** themselves seem to have laughed at the pretensions of the Ambaṭṭhas (See **Ambaṭṭhamāṇava** above). Nor were the Ambaṭṭhas Brahmins by birth; some of them were farmers and traders and some even sold their daughters for gold. Ja.iv.363; they were called Brahmins by courtesy *vohāravasena* (ibid., 366).

According to the *Māṇavadhammaśāstra*, they were not sprung from Kṣatriya father and a slave (presumably Śūdra) mother, as given in the **Ambaṭṭhasutta**, but from a Brahmin father and a Vaiśya mother.

The Ambaṭṭhas were of an old stock and were well-known. Besides the **Ambaṭṭhamāṇava** mentioned above, another **Ambaṭṭha**, called **Sūra**, is spoken of in the *Piṭakas* (e.g., AN.i.26; iii.451).

Ambaṭṭhaja. Seventy *kappas* ago there were fourteen kings of this name, all former lives of **Ambadāyaka Thera**. Ap.i.117.

Ambaṭṭhavijjā. The charm learnt by **Kaṇha**, ancestor of the **Kaṇhāyanas**, from the ascetics of **Dakkhiṇajanapada**. The charm had the power of disarming those who tried to attack its possessor. With the aid of this charm **Kaṇha** won **Maddarūpī**, daughter of **Okkāka**. DN.i.96; DN a.i.265.

Ambaṭṭhasutta. Preached at **Icchānaṅkala** when **Ambaṭṭhamāṇava** visited the Buddha (DN.i.87ff). Reference is made to the Commentary on this *Sutta* where a detailed explanation is given of the term *cārikā* (AN a.i.407). It is regarded, together with the **Soṇadaṇḍa** and **Kūṭadantasutta**s, as one of the chief discussions which the Buddha had with his opponents (MN-a.ii.697). The eight kinds of *vijjā* are detailed therein. Vin-a.i.116; ii.495.

Ambatittha. A village in the **Cetiya** country near **Bhaddavatikā**. When the Buddha was on tour near there he was repeatedly warned by the cowherds not to go to Ambatittha as in the **Jaṭila**'s hermitage in the village dwelt a mighty **Nāga**. While the Buddha was yet in **Bhaddavatikā** the Elder **Sāgata** went to the **Jaṭila**'s hermitage and took up his abode near the fireplace. The **Nāga** showed his resentment, but **Sāgata** was able to overcome him by means of his *iddhi*-powers. Later **Sāgata** visited the Buddha at **Bhaddavatikā** and went with him to **Kosambī**. The fame of the Elder's victory over the **Nāga** had preceded him and the inhabitants of **Kosambī** were lavish in their hospitality to him. He drank wine in their houses and had to be carried to see the Buddha. The latter made this the occasion for declaring the drinking of intoxicants to be a *pācittiya*-offence. Vin.iv.108-10; AN-a.i.178.

Ambatitthaka 01. A Tamil stronghold surrounded by a river and a moat; it was captured by **Duṭṭhagāmaṇī** after a siege of four months (Mhv.xxv.7-9). The crafty **Damiḷa Titthamba** lived there, and it is said that, in the end, he was conquered by a conspiracy in which **Duṭṭhagāmaṇī** offered to allow him to marry **Duṭṭhagāmaṇī**'s mother (Mhv ṭ.473f). Near here was a ford across the **Mahā Vālukagaṅgā**.

Ambatitthaka 02. A **Jaṭila** living at **Ambatittha** (1).

Ambatthala. A little tableland immediately below the **Silakūṭa** of the **Missaka** Mountain in Ceylon. It was near here that **Mahinda** and his companions alighted after their aerial journey from **Jambudīpa** (Mhv.xiii.20). There King **Mahā Dāṭhika Mahā Nāga** built the **Ambatthala Thūpa**, risking his own life in order to make the building secure. He made a cover for the whole *Thūpa* and, at its dedication, held the great **Giribhaṇḍapūjā** (Mhv.xxiv.68-81). **Kaniṭṭhatissaka** built a monastery attached to the *Thūpa* (Mhv.xxxvi.9), which **Goṭhābhaya** renovated (Mhv.xxxvi.106).

The *vihāra* was rebuilt or enlarged by **Dhātusena**. He intended to give it into the charge of the **Theravādins**, but ultimately gave it to the **Dhammarucikas** at the latters' request (Cv.xxxviii.76). **Sirimeghavaṇṇa** had a life-size golden image of **Mahinda** placed in the Ambatthala Cetiya (Cv.xxxvii.69).

It is said that the place was so-called after the riddle of the mango tree (Mhv.xiv.17ff.) with which **Mahinda** put **Devānampiyatissa**'s discernment to the test. Even now mango trees are planted near the *cetiya* in memory of the event (Cv.trans. i.4. n.5).

Other names for the place are **Cetiyambatthala** (Cv.xxxvii.69) and **Therambatthalaka** (Mhv.xxxvi.106).

Ambadāyaka Thera. An *Arahant*. He had been a monkey in the time of **Anomadassī Buddha** and, having seen the Buddha in **Himavā**, offered him a mango fruit.

As a result of this he enjoyed happiness in *Deva* worlds for fifty-seven *kappas* and was fourteen times king under the name of **Ambaṭṭhaja**. Ap.i.116-17.

Ambadugga. A tank in Ceylon, built by **Kuṭakaṇṇatissa**. Mhv.xxxiv.33.

Ambapālivagga. The first chapter of the **Satipaṭṭhānasaṁyutta** in the **Mahā Vagga** of the **Saṁyuttanikāya** (SN.v.141-8).

Ambapālivana. The grove presented by **Ambapālī** to the Buddha and the Saṅgha. It was in **Vesālī** and was given to the Buddha during his last tour in that

town, at the conclusion of the meal to which **Ambapālī** had invited him (Vin.i.231-3). But both the Buddha and the monks seem to have stayed there previously during their visits to **Vesālī** (thus according to DN.ii.94 the Buddha was already in the grove before **Ambapālī** visited him; see also SN.v.301, which must refer to an incident before the Buddha's last tour, because **Sāriputta** was still alive).

The Buddha is stated to have preached three *Suttas* in the grove, two of them being on the value of the *satipaṭṭhānā* (SN.v.141ff). In the third *Sutta* (AN.iv.100-6) he dwells on the impermanence of all *saṅkhāras* and proceeds to describe the process by which the whole world will ultimately be destroyed by seven suns arising in the world and drying everything up. In this *Sutta* appears also the story of the teacher **Sunetta**, who, even after becoming the Great Brahma, is yet subject to old age and death.

The **Saṁyutta** also records a conversation that took place between **Anuruddha** and **Sāriputta** during a stay in **Ambapālivana** (SN.v.301).

The grove was planted with mangoes and was so-called because it belonged to **Ambapālī**. DN a.ii.545.

Ambapālisutta 01. Preached at **Ambapālivana**. The four *satipaṭṭhānā* form the sole way that leads to the purification of beings, and to the realisation of *Nibbāna*, etc. SN.v.140.

Ambapālisutta 02. A conversation between **Anuruddha** and **Sāriputta** in **Ambapālivana**. **Sāriputta** asks the reason of **Anuruddha**'s serenity and beauty of complexion. It is due to the practice of the four *satipaṭṭhānā*, says **Anuruddha**; he himself spends all his time in the practice of them, and so generally do all Arahants. SN.v.301.

Ambapālī (**Ambapālikā**). A courtesan of **Vesālī**. She is said to have come spontaneously into being at **Vesālī** in the gardens of the king. The gardener found her at the foot of a mango tree – hence her name – and brought her to the city. She grew up so full of beauty and of grace that many young princes vied with each other for the honour of her hand. Finally, in order to end their strife,

they appointed her courtesan. Later she became a devout follower of the Buddha, and building a *vihāra* in her own garden, gave it to him and the Saṅgha. This was during the Buddha's last visit to **Vesālī** shortly before his death. It is said that when **Ambapālī** heard of the Buddha's visit to **Koṭigāma** near **Vesālī** she and her retinue drove out of the city in magnificent chariots to meet him, and, after hearing a discourse, invited him and the monks to a meal the next day. The Buddha accepted this invitation and had, as a result, to refuse that of the **Licchavīs** of **Vesālī**.

While returning from her visit to the Buddha, **Ambapālī** was so elated at the idea of having the Buddha to a meal the next day, that she refused to make way for the **Licchavī** princes who were on their way to the Buddha. She refused to give up her invitation for anything in the world. The commentary says that just before **Ambapālī**'s visit to him, the Buddha admonished the monks to be steadfast and mindful, lest they should lose their heads about her (DN a.ii.545).

It was after this meal that **Ambapālī** gave over her park, the **Ambapālivana**, to the Buddha and the Saṅgha. The Buddha accepted the gift and stayed there some time before going on to **Beluva**. Vin.i.231-3; DN.ii.95-8; the two accounts vary in details, e.g. in the **Dīgha** version the Buddha was already in **Ambapālivana**, and not in **Koṭigāma**, when the courtesan visited him.

Ambapālī had a son, **Vimala Koṇḍañña**, who was an eminent Elder. Having heard him preach one day, she renounced the world and, working for insight by studying the law of impermanence as illustrated in her own ageing body, she attained *Arahant*-ship (Thīg a.206-7).

Nineteen verses ascribed to her are found in the **Therīgāthā** (252-70).

In the time of **Sikhī Buddha** she had entered the Saṅgha. While yet a novice, she took part in a procession of Bhikkhunīs, and were doing homage at a shrine when an *Arahant* Therī in front of her hastily spat in the court of the shrine. Seeing the spittle and not knowing who had committed the fault, she said in reproof, "What prostitute has been spitting here?" It was owing to this remark that she was born as a courtesan in her last birth (Thīg a.206-7).

The **Apadāna** (quoted also in Thīg a) gives some more details about her. She had been a daughter of a *Khattiya* family in the time of **Phussa Buddha** and had

done many good deeds in order to be beautiful in later births. As a result of the abuse of the nun (referred to above) she had been born in hell and later had, for ten thousand lives, been a courtesan. In **Kassapa Buddha**'s time she had practised celibacy (Ap.ii.613ff.; Thīg a.213f).

It is said that she charged fifty *kahāpaṇas* a night from her patrons and that **Vesālī** became very prosperous through her. It was this that prompted **Bimbisāra** to get a courtesan for his own city of **Rājagaha** (Vin.i.268).

Among **Ambapālī**'s patrons was **Bimbisāra**, and he was the father of her son **Vimala Koṇḍañña** (Thag a.i.146).

In the **Theragāthā** (vv.1020-21; Thag a.ii.129) there are two verses which, according to tradition, were spoken by **Ānanda** in admonition of monks who lost their heads at the sight of **Ambapālī**. Whether this was before or after she joined the Saṅgha we are not told.

Ambapāsāṇa. A monastery in the village of **Aṅganakola** in South Ceylon, where lived the Elder **Cittagutta**. Mhv ṭ.552.

Ambapiṇḍiya 01. **Ambapiṇḍiya Thera**. An *Arahant* He had been a *Dānava* named **Romasa** and had given a cluster of mangoes to **Vipassī Buddha**. Ap.i.147.

Ambapiṇḍiya 02. An *Arahant*. He had been an elephant in the time of **Siddhattha Buddha**. Having seen the Buddha in the forest, the elephant gave him a bunch of mangoes. As a result he was born in **Tusita**. Ap.i.395.

Ambamālavihāra. A monastery in **Rohaṇa** built by **Dappula I**. Cv.xlv.55.

Ambayāgadāyaka Thera 01. *v.l.* **Appayāgadāyaka Thera**. An *Arahant*. Ninety-one *kappas* ago, going to the forest in pursuit of his trade, he met the Buddha and gave him an offering of mangoes.

Ambayāgudāyaka Thera 02. (**Ambayāgadāyaka Thera**?). An *Arahant*. Ninety-four *kappas* ago he had met a **Pacceka Buddha** named **Sataraṁsī**, when

the latter had just awakened from *samādhi*, and had given him a broth (?) made of mangoes (Ap.i.284).

Ambaraambaravatī. The double name of a city in **Uttarakuru**. DN.iii.201; DN-a.iii.966.

Ambaraṁsa. See **Abbhasa**.

Ambariyavihara. A monastery in Ceylon, the residence of **Piṅgala Buddharakkhita** Thera. It was near **Antaravaḍḍhamāna** *pabbata* (SN a.ii.113; MN a.i.165; Dhs a.103). It was also the residence of **Piṇḍapātikatissa** Thera. AN-a.i.277.

Ambala. Probably the name of a tower in the **Jetavana** monastery. The **Sunakhajātaka** (Ja 242) was preached there about a dog who lived in its resting-hall (Ja.ii.246).

Ambalaṭṭhika Rāhulovādasutta *v.l.* **Ambalaṭṭhiya Rāhulovādasutta**. Preached by the Buddha at **Ambalaṭṭhikā** (near **Veḷuvana**) to **Rāhula**. It deals with falsehood. Like a minute drop of water is the recluseship of those who shrink not from deliberate lying, it is thrown away, upset; it is empty and void. There is nothing evil they will not do, they run every risk, like an elephant who guards not his trunk. One should practise constant reflection, thereby abandoning all things conducive to woe, either to oneself or to others, and develop self-control and purity (MN.i.414-20). **Rāhula** was evidently yet very young at the time of this sermon, for we find the Buddha making use of frequent similes, and pointing them out to him. According to the Commentary, he was at the time only 7 years old (MN-a. ii. 636).

The Commentary says that it was preached because very young novices might be tempted to say things both proper and improper; they were likely to imagine things. This *Sutta* is to warn **Rāhula** against the use of lies (MN-a.ii.635f.; AN-a.i.145; ii.547).

The **Ambalaṭṭhika Rāhulovādasutta** is among the portions of scripture

mentioned in the Bhābrā Edict of **Asoka** as being essentially worthy of study by all monks (See Mookerji: *Asoka*, p.119).

Ambalaṭṭhikā. was a place of this name to the east of the **Lohapāsāda** in **Anurādhapura**. Once when the **Dīghabhāṇaka** Theras recited the **Brahmajālasutta** there, the earth trembled from the water upwards (DN-a.i.131).

On another occasion King **Vasabha** heard the *Dīghabhāṇakas* reciting the **Mahā Sudassanasutta**, and thinking that they were discussing what they had eaten and drunk, he approached closer to listen; when he discovered the truth he applauded the monks (DN-a.ii.635).

The place referred to here was probably not a park, but a building which formed part of the **Lohapāsāda**. In the **Mahā Vaṁsa** account (Mhv.xxvii.11-20) of the building of the **Lohapāsāda** we are told that the plans were copied from the gem-palace of the goddess **Bīraṇī**. The central part of the palace was called the **Ambalaṭṭhikapāsāda**. "It was visible from every side, bright, with pennons hung out."

Duṭṭhagāmaṇī probably included a similar central part in the **Lohapāsāda**. This view is strengthened by **Ambalaṭṭhikā** (4).

Ambalaṭṭhikā 01. A royal park on the road between **Rājagaha** and **Nālandā**. It contained a royal rest-house (*rājāgāraka*) in which the Buddha and members of the Saṅgha used to stay in the course of their journeying. It was on one such occasion that the **Brahmajālasutta** was preached (Vin.ii.287; DN.i.1). **Buddhaghosa** (DN-a.i.41-2) says that it was a shady and well-watered park, so-called because of a mango sapling which stood by the gateway. It was surrounded and well guarded by a rampart, and its rest-house was adorned with paintings for the king's amusement.

It was one of the spots in which the Buddha rested during his last tour, and we are told that while there he discoursed to a large number of monks (DN.ii.81; he remained there one night, Ud a.408). But the most famous of the Buddha's sermons in **Ambalaṭṭhikā** seems to have been the **Rāhulovādasutta** named **Ambalaṭṭhika Rāhulovādasutta**, because of its having been preached in the

park (MN.i.414ff). From the context it appears as though **Ambalaṭṭhikā** was within walking distance from the **Kalandakanivāpa** in **Rājagaha**.

But see below (4) for a more probable explanation.

Ambalaṭṭhikā 02. A park in the Brahmin village **Khānumata**. The Buddha went there during one of his tours through **Magadha**. On this occasion was preached the **Kūṭadantasutta** (DN.i.127). **Buddhaghosa** (DN a.i.294) says the park was like the pleasance of the same name between **Rājagaha** and **Nālandā**. <hr><hr> 4. **Ambalaṭṭhikā**. According to **Buddhaghosa** (MN a.ii.635), the **Ambalaṭṭhikā**, in which the **Rāhulovādasutta** of that name was preached, was not a pleasance, but a *pāsāda*, a kind of meditation hall (*padhānagharasaṅkhepa*) built in the outskirts of **Veḷuvana** *vihāra* for the use of those who desired solitude. It is said that **Rāhula** spent most of his time there, from the day of his ordination as a seven-year-old boy.

Ambalala. A locality in **Rohaṇa**, near the **Kaṇṭakavana**, where the forces of **Parakkamabāhu I**., under **Rakkha**, were victorious in battle. Cv.lxxiv.58.

Ambavana 01. A *padhānaghara* in Ceylon, built by **Kassapa III**. Cv.x1viii.25.

Ambavana 02. A district in Ceylon, near the village of **Khīravāpi**. It was not far from **Pulatthinagara**. The name is preserved in that of the Ambaṅgaṅga which flows through the valley of Matale. Cv.lxvi.85; lxix.9; lxx.98, 191-6. See also Cv. trans. i.260, n.1.

See also under **Anupiya**, **Kakuṭṭha**, **Jīvaka**, **Cunda**, **Todeyya**, **Pāvārika** and **Vedaññā** for other localities designated as **Ambavana** and connected with these names.

Ambavāpi. A tank at **Būkakalla** in Ceylon. It was given over to the *Mātambiyapadhānaghara* by the Damiḷa, **Potthakuṭṭha**. Cv.xlvi.1920.

Ambavāsavāpi. One of the tanks restored by **Parakkamabāhu I**. before his great war. Cv.lxviii.43. For identification see Cv. trans. i.280, n.5.

Ambaviṭṭhi. A village in the north of Ceylon. It was the birthplace of **Cūḷatissa** Thera. Ras.ii.30.

Ambasakkhara. One of the **Licchavī** chieftains of **Vesālī** during **Gotama Buddha**'s time. He was a nihilist by persuasion.

Once while going through the city he saw a beautiful woman. Wishing to possess her, he commandeered her husband's services and one day ordered him to bring mud and lotuses from a pond three leagues away, his life to be the penalty if he did not return the same evening. Meanwhile **Ambasakkhara** ordered the guards to shut the city gates earlier than usual. The woman's husband returned to the city before nightfall, but finding the gates shut, he asked a thief, who was impaled just outside, to bear witness to his having arrived before sunset.

The thief's uncle had been a pious merchant in **Vesālī**, but had been beheaded for alleged implication in his nephew's theft. He had been reborn as a *Peta*, and because of his good deeds he possessed various powers. By reason, however, of having once hidden, in jest, the clothes of a friend who was bathing in the river, he was born naked. Every night he came to see his nephew and encouraged him to go on living, in spite of his impalement, because the *Peta* knew that suffering in hell awaited the thief after death.

When the man with the lotuses asked the thief's assistance in proving his innocence, he was advised to await the *Peta*'s arrival that night and to get his counsel. This the man did, and when, the next day, he was summoned before **Ambasakkhara**, he cited the *Peta* as witness for his defence. **Ambasakkhara** agreed to test the truth of the story, and in the night he saw the *Peta* and learnt all that had happened. Greatly marvelling, he offered to help the *Peta* in getting rid of his nudity. He was asked to seek the holy Elder **Kappiṭaka** who lived in **Kapinaccanā** in the **Vajjī** country and give him robes in the *Peta*'s name. This was done, and the *Peta* immediately appeared before them clad in heavenly robes. From that time **Ambasakkhara** was converted to the Faith, and after having listened to a sermon by **Kappiṭaka** became a *Sotāpanna*.

The impaled thief was set free and was cured by the royal physician; he later attained to the state of an *Arahant*. Pv.45-57; Pv-a.215-44.

Ambasakkharapetavatthu. The story of **Ambasakkhara** and the *Peta*, as given under **Ambasakkhara**. The Elder **Kappiṭaka** related the story to the Buddha, and the Buddha made it an occasion for a discourse to the assembled multitude. Pv-a.243-4.

Ambasaṇḍā. A Brahmin village in **Magadha** to the east of **Rājagaha**. To the north of the village was the **Vediyaka** mountain, in which was the **Indasālaguhā**, where the **Sakkapañhasutta** was preached. On the occasion of the preaching, as **Sakka** with his retinue came to visit the Buddha, the village was bathed in radiance (DN.ii.263f).

The name arose from the fact that the village lay in the vicinity of many mango groves. DN-a.iii.697.

Ambasāmaṇera. Name of **Silākāla**. When he was a novice in the Saṅgha, at **Bodhimaṇḍa** *Vihāra*, he fulfilled his duties to the community with zeal and skill. Once he presented a mango-fruit to the Saṅgha, and the monks, being pleased, gave him this name. Cv.xxxix.48ff.

Ambasutta. The four kinds of mangoes (ripe, etc.) and four corresponding classes of monks. AN.ii.106f.

Ambasuppiya. A *Sāmaṇera* who lived in the **Suvaṇṇakuṭi** in **Dakkhiṇāgiri** *vihāra*. On the day after his ordination his mother had prepared seats and alms for eight monks, and, by the power of *iddhi*, these were made to suffice for 68,000 monks. The story is told in order to show the power of *iddhi* in connection with the **Mahā Thūpa** ceremonies (*v.l.* **Appihā**). (Mhv ṭ.552) </p>.

Ambahattha (*v.l.* **Aṭṭhahattha**, **Abbhahattha**). A hill in **Sunāparanta** where the Elder **Puṇṇa** stayed for some time after his arrival in that country. His younger brother lived near there in the merchants' village and gave him alms. MN a.ii.1015; SN a.iii.15)

Ambāṭaka Thera. An *Arahant*. Fourteen *kappas* ago he had given a mango to a Buddha (Ap.ii.394). He is probably identical with **Rājadatta Thera**. Thag-a.i.403.

Ambāṭakavana (*v.l.* **Ambāḷavana**). A grove at **Macchikāsaṇḍa**, belonging to **Cittagahapati**. Being pleased with the Elder **Mahā Nāma** of **Macchikāsaṇḍa**, **Citta** invited him to a meal, and after listening to his discourse, gave the grove to the Saṅgha. At the dedication of the gift the earth trembled. Later he built a splendid monastery there, the *Ambāṭakārāma*, for the use of monks from all parts (AN-a.i.209; Dhp-a.ii.74). It became the residence of large numbers of monks, and discussions often took place there between **Cittagahapati** and the resident bhikkhus (SN.iv.281-97).

Among eminent Elders who visited the place were

- **Isidatta** of **Avanti** (who answered **Citta**'s questions regarding the reason for the existence of various views in the world) (SN.iv.283-8),
- **Mahaka** (who, by his magic powers, produced rain and thunderstorms and later showed a special miracle to **Citta**) (SN.iv.288-91),
- **Kāmabhū** (who discoursed to **Citta** on various topics) (SN.iv.291-5), and
- **Godatta** (SN.iv.295-7).
- The Elder **Lakuṇṭaka Bhaddiya** also lived there, in solitude, wrapt in meditation (Thag.v.466).

Behind Ambaṭaka was **Migapathaka**, which was **Citta**'s tributary village (SN a.iii.93).

Ambāṭakiya Thera. An *Arahant*. Thirty-one *kappas* ago he had met the **Buddha Vessabhū** in the mountains and given him a mango. Ap.ii.399.

Ambāmacca. Son of **Venigāma**. He was very rich; but once, during a drought, there being no food, he made ready to go to the mountains with his retinue. Just before starting they found a measure of rice, and, having cooked it, were about to eat it, when **Amba** saw Cūḷa Piṇḍapāṭika **Nāga Thera** returning from the village with empty bowl. He invited the monk and gave him the food.

The Thera retired into the forest and attained *Arahant*-ship before eating it. Tired and hungry, **Amba** slept, and, on waking, asked his wife if any scrapings were left. She went into the kitchen and found the pot full of food, which they shared with the whole village. Ras.ii.145f.

Ambālavāpi. A tank restored by **Parakkamabāhu I**. (Cv.lxviii.46) A canal known as **Tambapaṇṇī** flowed from the tank northwards. Cv.lxxix.50.

Ambāḷavana. See **Ambāṭakavana**.

Ambilajanapada. A district in Ceylon. In it was the **Rajatalena**. Mhv ṭ.400.

Ambilapassava. A village in Ceylon, near **Kurunda**, the residence of **Mahā Siva** (Near Mannar, Cv. trans. i.66, n.6).

Aggabodhi I. built a *vihāra* there and gave the village for its maintenance.

The *vihāra* and the village were dedicated to the ascetics of the **Theravāda** fraternity. Cv.xlii.17.

Ambilayāgu. A village in Ceylon. It was the residence of **Dāṭhānāma**, father of **Dhātusena**. Cv.xxxviii.15.

Ambilahālavihāra. A monastery in Ceylon.

On one occasion the Thera **Tipiṭaka Cūḷa Nāga** preached there the **Mahā Saḷāyatanikasutta**.

The audience of men was one *gāvuta* in extent, and that of gods a league.

At the end of the sermon a thousand monks became *Arahants*. MN-a.ii.1025.

Ambilāpika. A village given by **Jeṭṭhatissa III**. for the supply of food to **Kassapagiri** *vihāra*. Cv.xliv.98.

Ambillapadara. A village given by **Aggabodhi III**. to the **Cetiyapabbata** monastery. Cv.xliv.122.

Ambuṭṭhi. A tank built by **Upatissa II**. Cv.xxxvii.185.

Ambuyyāna, **Ambuyyānavihāra**. A monastery in Ceylon. **Udaya I**. (or **Dappula**) built in it the dwelling-house **Dappulapabbata**. Cv.xlix.30; trs. i.126 n.1. According to Cv.l.80, it was built not by the king but by **Mahā Deva**. It was finished later by **Sena I**. Cv.l.80.

Ayakūṭajātaka (Ja 347). The Bodhisatta was once born in **Benares** and became its king. At that time people were in the habit of sacrificing animals to the gods in order to win their favour, but the Bodhisatta proclaimed that no living creature should be slain. Being enraged at the loss of their food, the **Yakkhas** sent one of their number to the Bodhisatta. He came to the Bodhisatta's bed at night meaning to strike him a deadly blow. Thereupon **Sakka**'s throne grew hot, and learning the cause, **Sakka** himself came and stood guard over the Bodhisatta. The latter saw the **Yakkha** standing over him ready to strike but powerless, and only learnt later, to his great encouragement, that **Sakka** had been there to protect him (Ja.iii.145-7).

The reason for the telling of the story is given in the **Mahā Kaṇhajātaka**.

Ayoguḷasutta. **Ānanda** asks the Buddha if the Buddha can, by psychic powers, reach the *Brahma* world in his mind-made body as well as in his physical body. The Buddha says he can, and proceeds to explain how by concentrating body in mind and mind in body the body becomes radiant and plastic. Like an iron ball heated throughout the day, or a tuft of cotton seed on a ball of thistledown, wafted lightly on the wind, so the body, at such time, rises from the ground into the air and takes on manifold forms of magic power (SN.v.282-4).

Ayoghara. The Bodhisatta was once born as the son of the king of **Benares**. Both the earlier children of the Queen Consort had been eaten up by a she-goblin. For the third child, therefore, an iron house (*Ayoghara*) was built, and in this the Bodhisatta was born, hence his name, Ayoghara.

Meanwhile the she-goblin had died, but yet the Bodhisatta grew up in the iron house. When he was sixteen his father, wishing to give him the kingdom, had him taken in ceremonial procession round the city. Wondering at all that he

saw, he asked why he had been denied the sight of all these things before. When told the reason, he reflected that all life was a prison, that though he had escaped the goblin, there still remained old age and death. Accordingly, at the end of the procession, he announced his intention of renouncing the world. His parents and many others being converted to his views, they followed him into the forest, where a special hermitage was built for them by **Vissakamma** under **Sakka**'s orders. Ja.iv.490-99.

Ayogharajātaka (Ja 510). The story of Prince **Ayoghara**. The story was told regarding the Buddha's Renunciation. In the *Jātakamālā* the name appears as Ayogṛha. *Jātakamālā* No. 32.

Ayojjhā. A city of the **Ganges** (but see below in this article). Two visits of the Buddha to this city are recorded in the Canon; on one occasion he preached the **Phenasutta** (SN.iii.140ff) and on the other the **Dārukkhandhasutta** (SN.iv.179f). In both these references the city is said to be on the **Ganges**; the town usually called **Ayojjhā** (*Ayodhya*) is certainly not on this river. The records, therefore, go back either to a confused or an unintelligent tradition (see Thomas: *Life and Legend of the Buddha*, 15; cf. **Sāketa**), or may possibly refer to another settlement made by colonists from the original **Ayojjhā**. It is worthy of note that in the **Dārukkhandhasutta** some of the MSS. read **Kosambī** for **Ayojjhā**. But even **Kosambī** (*q.v.*) was on the Jumnā and not on the **Ganges**.

During the Buddhist period, **Ayojjhā** on the Sarayū was the capital of **Dakkhiṇa Kosala**, the *janapada* roughly corresponding to modern Oudh. This, the **Ayodhyā** of the *Rāmāyaṇa*, is about a mile from the modern Fyzabad. In the **Jātaka Commentary** (Ja.iv.82) there is a mention of **Ayojjhā**, which here evidently refers to the city of the Sanskrit epics. It is called the capital of King **Kāḷasena**. It was besieged by the **Andhaveṇhuputtā**, who breached the wall and took the king prisoner. Having thus subjugated the city, they went to **Dvāravatī**.

The **Dīpavaṁsa** (iii.15) mentions **Ayujjhanagara** as the capital of King **Arindama** and of fifty-five of his descendants.

According to **Buddhaghosa** (SN-a.ii.233-4), the people of **Ayujjhanagara** built for the Buddha a *vihāra* in a spot surrounded by forest near a curve of the

river. Once a warrior named **Jagatipāla**, of the race of **Rāma**, came to Ceylon from **Ayojjhā**, and having slain **Vikkampaṇḍu**, the heir apparent to the throne, ruled in **Rohaṇa** for five years. Cv.lvi.13ff. </p>

Ayojjhā. Capital of Siam. From there **Vijayarājasīha**, King of Ceylon, obtained monks for his own country (Cv.xcviii.91f). A few years later his successor, **Kittisirirājasīha**, sent an embassy there for the same purpose.

The King of Siam showed the embassy every mark of favour and granted them the monks. The monks, who came from **Ayojjhā** to Ceylon, re-established the ordination of monks in the Island. Cv.xcviii.60-139; see also JRAS (Ceylon Branch), 1903, No.54, pp.17ff.

Ayonisosutta 01. (or **Vitakkitasutta**). A certain monk staying in a forest tract in **Kosala** was occupied with evil and wrongful thoughts. The *Deva* of the forest, desiring his welfare, drew near and admonished him to give up his muddled ways and fix his thoughts on the Buddha, the Dhamma and the Saṅgha (SN.i.203).

Ayonisosutta 02. In one who practices unsystematic attention, sensual desires arise afresh and grow; similarly malevolence, sloth and torpor. In him the *satipaṭṭhānā* fade away. The reverse happens in the case of the man who practises systematic attention. SN.v.84.

Ayya Uttiya (**Ayya Uttika**). Brother of **Tissa**, king of **Kalyāṇī**. He was the queen's lover and, being discovered, fled from the capital and lived in a district which was later named after him. He sent a letter to the queen by a man disguised as a monk, but the ruse was discovered (Mhv.xxii.13ff; Mhv ṭ.307). For the rest of the story see **Kalyāṇitissa**. For ref. read Mhv ṭ.431. The province was near the sea (*samuddatīrasamipe*).

Ayyakākālaka. The Bodhisatta was once born as a bull as black as jet. While still a young calf he was given by his owners to an old woman, who reared him like a son; hence his name ("Grannie's Blackie"). The village lads used to ride on him for play. Once he saw a merchant trying to get his five hundred carts across

a ford; the merchant's bulls were not strong enough for the task, and seeing the Bodhisatta the merchant tried to make use of his services. The Bodhisatta agreed only after he had been promised a thousand. The task completed, the merchant tried to cheat him, paying only half the promised amount.

But the bull would not let him go till all the money had been paid. The earnings so obtained he took to the old woman, who was greatly pleased. See Ja 29, **Kaṇhajātaka**, Ja.i.194-6.

Ayyakāsutta. **Pasenadī**'s grandmother died at the age of 120. He had been very fond of her, and would have done anything to have kept her. He was so grieved at her death that he came to the Buddha for consolation. The Buddha tells him that all creatures have to die. SN.i.96ff.

Ayyamitta (*v.l.* **Mahā Mitta**). A monk of **Kassakalena**. A very poor woman provided him with food. When a tree deity pointed out this to him he put forth effort and became an *Arahant*. MN-a.i.237f; DN-a.iii.790.

Ayyamitta Thera. An Elder who lived in **Kassakalena**. In his begging village was an *upāsikā* who looked after him like her own son. One day the Elder, while on his begging rounds, heard her giving orders to her daughter regarding his food. He realised that the woman was undergoing great privations in order to provide him with luxuries, and feeling that he was unworthy of such attention, went back to **Kassakalena** and sat down on his couch, determined not to rise till he had become an *Arahant*. During the night his object was achieved and the *Deva* in the cave uttered his praise in song. The following morning he went as usual for his alms and the *upāsikā* knew that he had realised his quest (DN a.iii.790-1). He is also called **Mahā Mitta**. VbhA.279.

Araka. The Bodhisatta, born as a Brahmin teacher. His story is told in the **Arakajātaka**. He is referred to also in the **Dhammaddhajajātaka** (Ja.ii.195), where the Bodhisatta relates how, as Araka, he had developed thoughts of loving-kindness and practised the *brahmavihārā* for seven years and then was born in the *Brahma*-world.

His name appears again in the **Aṅguttaranikāya** (AN.iv.136-8) in a list of

teachers, and we are told that among **Araka**'s pupils those who followed his teachings were born in the *Brahma*-world, while the others were born in various purgatories. In the **Aṅguttara** context no special mention is made of his having taught the *brahmavihāras*.

Arakajātaka (Ja 169). The Bodhisatta was once born in a Brahmin's family and was named **Araka**; when he grew up he embraced the religious life and lived in the **Himālaya** as a teacher with a large following. He taught his pupils the value of the four *brahmavihāras*. After his death he was born in the *Brahma*-world and remained there for seven aeons. The story was told to the monks at **Jetavana** in reference to the **Mettasutta** (Ja.ii.60-2).

Arakasutta. The teachings of **Araka**. AN.iv.136ff.

Araja. One of the palaces occupied by **Dhammadassī** before he became the Buddha. Bv.xvi.14.

Arañjaragiri (*v.l.* **Ārañjaragiri**). A chain of mountains in **Majjhimadesa**. Not far away from it was a very populous town on a river. In this river many men bathed, and along its banks sat beautiful courtesans tempting them. It was one of these courtesans that tempted the sage **Nārada** (Ja.iii.463).

Arañjaragiri was one of the places passed by **Vessantara** and his family on their way from their home to **Vaṅkagiri**. From the city of **Jetuttara** to **Suvaṇṇagiritāla** was five leagues and it was five leagues more to Kontimāra; thence to **Arañjaragiri** was five and again five to **Dunniviṭṭha** (Ja.vi.514). This was the road followed by banished men (Ja.vi.493).

Aranna. Four great *Araññas* are often mentioned in literature (e.g., MN.i.378). They had once been the sites of very populous and prosperous kingdoms, but had later been destroyed by the gods because of offences committed by their kings against holy men.

The four Mahā Araññas are: **Daṇḍakāraññ**a, **Kāliṅgāraññ**a, **Mejjhāraññ**a, and **Mātaṅgāraññ**a.

Details of these are found under each respective name.

Araññakuṭikā. Mention is made of several forest hermitages in the Buddha's time. There was one, for instance, near **Rājagaha**, where **Mahā Moggallāna** (Ja.iii.33) used to spend his time and also **Mahā Kassapa** (Ja.iii.71). Evidently other monks of the Saṅgha dwelt there from time to time, e.g. the novice **Aciravata** (MN.iii.128). There was one hermitage near **Dīghambalika** (Dhp a.ii.235) and another near **Himavā** (Dhp a.ii.31, 129), where the Buddha sometimes went.

Araññajātaka (Ja 348). The Bodhisatta was once born in a Brahmin family. He learned all the arts in **Takkasilā**, but when his wife died he went with his son to be an ascetic in the **Himālaya**. One day a girl came to the hermitage, fleeing from brigands, and corrupted the virtue of the youth. But when she tried to induce him to go away with her, he wished to consult his father. The father warned him against leaving the hermitage and taught him the way to mystic meditation (Ja.iii.147-9).

The reason for telling the story is given in the **Cūḷa Nāradakassapajātaka** (Ja 544)

Araññavagga 01. The third section of the *Tikanipāta* of the **Jātaka Commentary** (Ja.ii.354ff).

Araññavagga 02. The nineteenth section of the *Pañcakanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas*, describing ten classes of men, each excelling in a special kind of asceticism, and in each class one is named as being the best among five who devote themselves to the same life, though from different motives. AN.iii.219-21.

Araññavāsīnikāya. A group of monks in Ceylon who seem to have spent most of their time in solitary spots engaged in meditation. They owed allegiance to the **Mahā Vihāra**. They are first heard of in the sixth century when, in the reign of **Aggabodhi II**., the King of **Kaliṅga** came over to Ceylon and joined the Saṅgha under the famous Elder **Jotipāla**. This fraternity seems to have been closely associated with the Buddhists of **Kaliṅga**. Among famous scholars belonging to it were: **Ānanda Vanaratanatissa**, **Vedeha**, **Coḷa Buddhappiya**,

Cūḷa Dhammapāla, **Medhaṅkara**, his pupil **Ānanda** and **Siddhattha**.

The Araññavāsins were specially esteemed by **Parakkamabāhu** of **Dambadeniya**. For details about them see PLC. 210-13, 226, 229.

Araññasatta (*v.l.* **Araññamanna**; **Araññasanta**). A king of twenty *kappas* ago; a previous birth of **Nimittasaññaka Thera**. Ap.i.261.

Araññasutta 01. Spoken before the Buddha by a forest-dwelling spirit who had been impressed by the simple life of the brethren in the woods. The Buddha tells him the reason for their serenity and their beauty of complexion (SN.i.5).

Araññasutta 02. On the kind of monk who should seek the forest. AN.ii.252.

Araññasutta 03. On the advantages of developing *ānāpānasati*. AN.iii.121.

Araññasutta 04. On the qualities a monk should have to benefit by living in forest hermitages. AN.iii.135f.

Araṇadīpiya Thera (*v.l.* **Apaṇṇadīpiya**, **Araṇṇadīpiya**, **Araṇadīpaka**). An *Arahant*. Ninety-four *kappas* ago he had been a *Deva*, and coming back to earth had, with great devotion, lighted five lamps for the use of others.

As a result, fifty-five *kappas* ago he was born as a king, **Samantacakkhu** (Ap.i.231).

Araṇavibhaṅgasutta. The 139th *Sutta* of the **Majjhimanikāya**. It was preached at **Jetavana** and contains a statement and an exposition of the middle path of peace between the two extremes of pleasures of sense – low, ignoble and unprofitable – and self-mortification, painful and unprofitable. The path is the Noble Eightfold Path: in preaching the doctrine the preacher should neither appreciate nor depreciate it, he should teach the truth in abstract terms of general principle. He should not be a tale-teller nor confront anyone with improper remarks; he should speak slowly and not hurriedly; he should neither affect provincialisms in speech nor depart from recognised parlance.

At the end of the discourse a young man, **Subhūti**, is praised because he walked where calm dwelt (MN.iii.230-7; MN-a.ii.977-8).

Araṇāsutta. On the Undefiled. Preached in answer to a *Deva*'s questions as to who are undefiled and fit to receive homage from everyone. Monks, says the Buddha, are so worthy (SN.i.44-5).

Araṇisutta. There are five *indriyas*: those of ease, discomfort, happiness, unhappiness and indifference. Just as from the rubbing together of two sticks warmth and heat are produced, so, from their separation, warmth and heat, thus born, are quenched; similarly from contact, experienced as agreeable, arises the faculty of ease (*sukhindriya*), etc. SN.v.211-13.

Araṇuñjaha. See **Aruṇañjaha** (?).

Araṇemi 01. A Brahmin teacher of a past age, given in a list of six teachers, who were *Purohitas*. AN.iii.373. The others being **Sunetta**, **Mūgapakkha**, **Kuddālaka**, **Hatthipāla** and **Jotipāla**. In AN.iv.135f a seventh name is added, **Araka**; see also *Divy*, 632.

They practised *ahiṁsā* and, abstaining from flesh, got rid of their lusts. As a result, they were born in the *Brahma*loka. They had many disciples.

Araṇemi 02. Tibetan sources mention a king, **Araṇemi Brahmadatta** of **Sāvatthī**, who was father of **Pasenadi**. He was exiled from his kingdom and lived in **Campā** (Rockhill, pp.16, 70). But see **Mahā Kosala**.

Araṇemi 03. See **Anoma** (5).

Aratisutta 01. Once when **Vaṅgīsa** was in **Āḷavī** he noticed that his teacher, **Nigrodha Kappa**, never left his cell after his return from the alms-round. Disaffection arose in **Vaṅgīsa**'s heart and he was troubled by thoughts of lust. He composed several verses by way of self admonition and uttered them to himself. These form the **Aratisutta**. SN.i.186-7.

Aratisutta 02. Three evil states and the means of removing them. AN.iii.448.

Aratī. One of the three daughters of **Māra**, the others being **Taṇhā** and **Ragā**. (In the *Buddhacarita* (xiii.), their names are Ratī, Prītī and Tṛṣṇā; in the

Lalitavistara (353), Ratī, Aratī and Tṛṣṇā).

Seeing their father disconsolate after his repeated attempts to foil **Gotama**'s quest for Awakening, they offered to tempt the Buddha with their wiles. This was in the fifth week after the Awakening. With **Māra**'s approval, they came to the Buddha in various forms and in various guises, as he sat at the foot of the **Ajapāla** banyan tree, and danced and sang before him. In the end the Buddha told them that he was beyond temptation by the pleasures of the senses and they went back to their father (SN.i.124-7; Ja.i.78-80, 469; Dhp-a.i.201f., iii.196,199; Snp.v.835).

In the **Saṁyutta** account, they are said to have asked the Buddha questions regarding himself and his teachings. **Aratī**'s question was how a man who had already crossed the five floods could cross the sixth. For explanation see KS.i.158, n.3.

Araddhaviriyasutta. A name given in the **Suttasaṅgaha** (No. 80) to a *Sutta* in the **Itivuttaka** (p.115f.), which is called in the **Aṅguttara** as **Carasutta** (*q.v.*).

Arammā. A tribe mentioned in a list of tribes. Ap.ii.359.

Aravacchā. One of the rivers crossed by **Kappina** on his way from his kingdom of **Kukkuṭavatī** to see the Buddha at **Sāvatthī**.

The river was one league deep and two leagues wide.

No boat was available, but the king and his retinue crossed it on horseback by meditating on the Three Jewels and the supreme power of the Buddha (Dhp a.ii.119-20). Later **Kappina**'s queen did likewise (Dhp a.ii.124).

Aravāḷa (*v.l.* **Āravāḷa**). A **Nāga** king, who lived in the **Aravāḷadaha** in **Kasmīra-Gandhāra**. He had been in the habit of destroying the crops of the people by causing hail-storms. When **Majjhantika Thera** was sent by **Moggaliputtatissa**'s Council to convert **Kasmīra-Gandhāra**, the Thera went to **Aravāḷadaha** and standing in the air above it showed himself to the **Nāgas**. Hearing of this the *nāga* king came out and tried to frighten the Elder with various terrors. When all his attempts had failed he acknowledged defeat and

the Thera preached to him. He and his 84,000 followers were-established in the Refuges and the Five Precepts. Vin-a.i.65; Mhv.xii.9-20.

Aravāḷa-*daha*. The lake in which **Aravāḷa** lived.

Arahattavagga 01. The eighth section of the *Chakkanipāta* of the **Aṅguttaranikāya**. It deals with the six qualities for realising *Arahant*-ship and for living in complete peace. AN.iii.429-34.

Arahattavagga 02. The seventh chapter of the **Khandhasaṁyutta** of the **Saṁyuttanikāya** (SN.iii.73-81).

Arahattasutta 01. Records a conversation between the *Paribbājaka* **Jambukhādaka** and **Sāriputta**. "What is *Arahant*-ship?" "The destruction of lust, hatred and illusion." "And the path thereto?" "The Noble Eightfold Path." SN.iv.252.

Arahattasutta 02. Six qualities requisite for *Arahant*-ship. AN.iii.430.

Arahanta. A Talaing monk, the preceptor and advisor of **Anuruddha**. King of Burma. He made far-reaching reforms in the Burmese Saṅgha of his day (Bode, 12-13).

Arahantavagga 01. The first chapter of the **Brāhmaṇasaṁyutta** of the **Saṁyuttanikāya**. SN.i.160-72.

Arahantavagga 02. The seventh section of the **Dhammapada**.

Arahantasutta. Of all the forms of becoming, the *Arahants* have the best in all the worlds. They attain this by right insight with regard to the *saṅkhāras* (SN.iii.82-4).

Arahaṁsutta 01. Would an *Arahant* by speaking of "I" and "mine" show thereby proneness to notions of self or soul? The Buddha says "No." He would thereby only conform to common usage in such matters (SN.i.14-15). **Buddhaghosa** says that the question was asked by a forest *Devatā* who had

heard forest-dwelling *Arahants* talk thus. She was worried by the question as to whether they had any "*māna*" at all. SN a.i.41.

Arahaṁsutta 02. An *Arahant* is one who has really seen the arising, ending, etc., of the five grasping groups (*upādānakkhandhā*). SN.iii.161.

Arahaṁsutta 03. That noble disciple is released by perfect insight (*sammadaññā*) who has really seen the satisfaction in, the misery of, the escape from, the five *indriyas*. SN.v.194.

Arahaṁsutta 04. The monk who has really seen the arising, the perishing, etc., as above (SN.v.194).

Arahaṁsutta 05. (or **Buddhasutta**). It is by the cultivation of the four *iddhipadā* that the **Tathāgata** is called *Arahant* or Fully Enlightened One (SN.v.257).

Arahaṁsutta 06. Arahants, fully enlightened ones, have full understanding of the four Ariyan truths as they really are. SN.v.433.

Arahaṁsutta 07. Six qualities requisite for *Arahant*-ship. AN.iii.421.

Arahāsutta 01. Preached at **Sāvatthī** to **Rādha**. A monk who sees, in their true nature, the coming to pass and the passing away, the satisfaction of, misery in, and escape from, the five groups of grasping, is called an *Arahant*. SN.iii.193.

Arahāsutta 02. Same as above, the six sense-faculties being substituted for the five groups of grasping. SN.v.205.

Arahāsutta 03. Same as above, the five controlling faculties being substituted for groups of grasping. SN.v.208.

Arikārī. A monastery in Ceylon. It is not recorded by whom it was first built. **Udaya I**. found it in a dilapidated condition and had it repaired. He also built there a house for the distribution of food and added a *pāsāda* (Cv.xlix.32).

Ariṭṭha 01. A monk. He had been subjected by the Saṅgha to the *ukkhepanīyakamma* for refusal to renounce a sinful doctrine, namely, that the states of mind declared by the Buddha to be stumbling-blocks are not such at all for him who indulges in them. **Ariṭṭha** left the Saṅgha and would not come back until the *ukkhepanīyakamma* was revoked (Vin.ii.25-8). He was a vulture-trainer (*gaddhabādhiputta*) (See note in VT.ii.377).

His case is cited as that of a *pācittaya*-offence because he refused to give up a wrong doctrine even after the monks had three times requested him to do so (Vin.iv.135).

In spite of the *ukkhepanīyakamma* the *Chabbaggiya* monks kept company with **Ariṭṭha**, thereby committing a *pācittaya*-offence (Vin.iv.137). We find the Buddha rebuking the nun **Thullanandā** for associating with **Ariṭṭha** after the *ukkhepanīyakamma* (Vin.iv.218).

It was **Ariṭṭha**'s heresy that led to the preaching of the **Alagaddūpamasutta** (MN.i.130ff).

In the **Saṁyuttanikāya** (SN.v.314-15), **Ariṭṭha** is mentioned as having said to the Buddha that he practised concentration in breathing and as having described how he did it. The Buddha, thereupon, instructs him as to how such concentration can be done perfectly and in every detail.

In the **Samantapāsādikā Ariṭṭha** is mentioned in a list of enemies of the *Sāsana*. Vin-a.iv.874.

Ariṭṭha 02. An *upāsaka* mentioned in the **Aṅguttaranikāya** (iii.451) in a list of householders and *upāsakas* who had seen and realised immortality and were possessed of unwavering faith in the Buddha, the Dhamma and the Saṅgha. They practised Ariyan conduct and had won wisdom and liberty.

Ariṭṭha 03. A **Pacceka Buddha**, mentioned in a list of **Pacceka Buddhas**. MN.iii.69; APA.i.106; also **Netti**, 143.

Ariṭṭha 04. Nephew of **Devānampiyatissa**. See **Mahā Ariṭṭha**.

Ariṭṭha 05. Son of the **Nāga** king, **Dhataraṭṭha**. See **Kāṇāriṭṭha**.

Ariṭṭha 06. A messenger of **Vessavaṇa**, employed by him to take his proclamations and publish them. DN.iii.201.

Ariṭṭhakā. A class of **Devas** who were present at the preaching of the **Mahā Samayasutta**. They were like azure flowers in hue (*ummāpupphanibhāsino*). DN.ii.260. **Buddhaghosa**, however, explains "*ummāpupphanibhāsina*" as being the name of another class of **Devas** (DN a.ii.690).

Ariṭṭhajanaka. Son of King **Mahā Janaka**, whom he succeeded as King of **Mithilā**. His brother was **Polajanaka**, the viceroy, who later killed him and captured his kingdom. **Ariṭṭhajanaka**'s son was the Prince **Mahā Janaka**, who was the Bodhisatta. Ja.vi.3042.

Ariṭṭhaṭṭhapitaghara. See **Sirivaḍḍhaghara** (?).

Ariṭṭhapabbata. A mountain in Ceylon half-way between **Anurādhapura** and **Pulatthipuva**. It is identified with modern Riṭigala, and is near the modern Habarane in the North-Central Province (Mhv.trans.72, n.3). **Paṇḍukābhaya** lived there for seven years, awaiting an opportunity to make war on his uncles, and it was near there that he ultimately defeated them (Mhv.x.63-72). At the foot of the mountain, **Sūratissa** built the **Makulaka** *Vihāra* (Mhv.xxi.6). **Lañjatissa** built a *vihāra* on the mountain and called it **Ariṭṭha** *Vihāra* (Mhv.xxxiii.27).

Jeṭṭhatissa occupied the mountain before his fight with **Aggabodhi III**., and it was there that he organised his forces (Cv.xliv.86).

Sena I. built a monastery on the mountain for the use of the **Paṁsukūlikas** and endowed it with large revenues (Cv.l.63).

At the present day the place is extremely rich in ruins. See Hocart: *Memoirs of the Arch. Survey of Ceylon* i.44.

Ariṭṭhapura. A city in the kingdom of **Sivi**, over which King **Sivi** reigned (Ja.iv.401). It was also the birthplace of **Ummadantī** (Ja.v.212). It lay on the road from **Mithilā** to **Pañcāla**. Ja.vi.419.

Ariṭṭhavihāra. The monastery built by **Lañjakatissa** in **Ariṭṭhapabbata**. Mhv.xxxiii.27; Mhv.trans.230, n.6.

Ariṭṭhasutta. Records a conversation – already referred to (*s.v.* **Ariṭṭha** 1) – between **Ariṭṭha** and the Buddha regarding concentration on breathing. The Buddha asks the monks whether they practise such concentration. **Ariṭṭha** says that he himself does and proceeds to explain his method. The Buddha, while not condemning it, explains to him how concentration could be made perfect in every detail. SN.v.314-15.

Arindama 01. (*v.l.* **Arindamaka**). The Bodhisatta, born as King of **Benares** and son of the **Magadha** King of **Rājagaha**. During the time of **Sikhī Buddha** he held a great almsgiving for the Buddha and his monks; he presented to the Saṅgha a fully caparisoned elephant which he redeemed by giving suitable gifts to the height of an elephant (Ja.i.41; Bv.xxi.9). He had as friend the chaplain's son, **Soṇaka**. They both studied in **Takkasilā** and at the conclusion of their studies they travelled about in search of experience. In the course of their travels **Arindama** was elected to succeed the King of **Benares** who had died childless, and **Soṇaka** became a **Pacceka Buddha**. Forty years later **Arindama** wished to see **Soṇaka**, but no one could tell him his whereabouts in spite of the offer of a large reward. Ten years later **Soṇaka** saw the king through the good offices of a lad of seven, who belonged to the harem and had learnt a song composed by the king expressing his desire to meet **Soṇaka**. At the meeting, however, the king failed to recognise him. **Soṇaka**, not revealing his identity, spoke to the king about the joys of renunciation, and disappeared through the air. The king, moved by his words, decided to give up the throne and to follow the ascetic life. He appointed his eldest son **Dīghāvu** king in his stead, handed over to him all his possessions, and developing supernatural faculties was born in the *Brahma* world (Ja.v.247-61).

Arindama is mentioned together with **Mahā Janaka** as an example of a king who renounced a mighty kingdom to lead a hermit's life (Ja.iii.489). The story also appears in the *Mahā Vastu* (iii.449ff), but the details given differ from those of the **Jātaka** version. There **Arindama** is spoken of as the King of **Mithilā**.

In both accounts **Dīghāvu**'s mother, the king's chief queen, is spoken of as having died before the king's renunciation.

According to the **Buddhavaṁsa Commentary** (Bv a.203), **Arindama**'s capital was **Paribhuttanagara**.

Arindama 02. King in the time of **Sumana Buddha**. A great dispute had arisen at this time regarding *nirodha* and all the inhabitants of many thousand world systems were divided into two camps. In order to settle their doubts, the disputants, with **Arindama** at their head, sought the Buddha. The Buddha sat on Mount **Yugandhara** while **Arindama**, with his ninety thousand crores of followers, sat on a golden rock, which by the power of his merit had sprung from the earth near **Saṅkassa**. The Buddha preached to them, and at the end of the sermon they all became *Arahants*. Bv-a.128-9.

Arindama 03. King of **Uttara**. When **Revata Buddha** visited his city the king went to see him, accompanied by three crores of people. The next day a great almsgiving was held for the Buddha and the monks, and also a festival of light covering a space of three leagues. The Buddha preached to the assembly, and one thousand crores of people realised the Truth. Bv.vi.4; Bv-a.133.

Arindama 04. A king of forty-one *kappas* ago; a former birth of **Sannidhāpaka Thera**. Ap.i.97.

Arindama 05. King of **Haṁsavatī**. When the king, through carelessness, had lost his wealth, his *seṭṭhi* (Ja**tukaṇṇika** in a former birth) made good the loss by giving him the seven kinds of jewels. Ap.ii.360.

Arindama 06. The name given to the **Cakkavatti**'s *cakkaratana* because it brings all his enemies into subjection. Mbv.72.

Arimaddana. The name given in the Pāli chronicles to the city of Pagan in Burma (**Rāmaññ**a) (Bode, 14). During the time of **Parakkamabāhu I**. of Ceylon, the King of **Arimaddana** quarrelled with him, ill-treated his envoys, and seized by force a princess sent from Ceylon to **Kamboja**. **Parakkama** sent a

punitive expedition under the **Damiḷādhikārī Ādicca**, who reduced the country to subjection (Cv.lxxvi.10-75).

Later **Vijayabāhu II**. of Ceylon entered into friendly negotiations with the ruler of **Arimaddana**, and wrote him a letter in the Māgadha language composed by himself. As a result, a friendly treaty was made between them which also resulted in closer contact between the monks of the two countries (Cv.lxxx.6-8).

According to some authorities, quoted by Minayeff (*Récherches sur Bouddhisme*, p.70), the city was full of learned women. The **Gandhavaṁsa** (p.67) mentions a list of twenty-three teachers who wrote their works in **Arimaddana**. From this context it appears that **Arimaddana** was known also as **Pukkāma** (*Pukkāmasankhāte Arimaddananagare*). This is supported by evidence from elsewhere (Forchhammer: *Jardine Prize Essay*, pp.29, 32. Ind.An.1893, p.17). It was a minister in **Arimaddana** who wrote the **Nyāsappadīpaṭīkā** (Svd.v.1240). **Arimaddana** was also the city of birth of the Thera **Chapaṭa** (Svd.v.1247).

Arimaddavijayagāma. A village and a tank. The **Somavatī** canal was built by **Parakkamabāhu I**. to connect the **Arimaddavijayagāma** with the **Kaddūravaḍḍhamāna** tank. Cv.lxxix.56.

Arimanda. A city in which the Bodhisatta was born as the *Khattiya* **Vijatāvī** in the time of **Phussa Buddha**. Bv-a.194.

Ariya 01. A country and people in South India. **Palandīpa** was one of its divisions. It once had a king named **Vīradeva** who led an expedition against **Jayabāhu I**. of Ceylon (Cv.lxi.36f). It was also the name of a dynasty, the Aryan dynasty of the Pāṇḍya (**Paṇḍu**) in South India. Cv.lxiii.15; see also Cv. trans. i.239, n.1.

Ariya 02. A fisherman of a settlement near the north gate of **Sāvatthī**. The Buddha, seeing his *upanissaya* (potential) for Sotā*patti*, passed with the congregation of monks close by the spot where he was fishing and stopped not far from him. Then the Buddha proceeded to ask the monks their names, and

noticing that the fisherman himself expected to be questioned, he asked him his. On learning that it was **Ariya**, the Buddha suggested to him that he was unworthy of the name, because a real **Ariya** never injured any living thing. At the end of the discourse the fisherman became a *Sotāpanna*. Dhp a.iii.396-8.

Ariya 03. A **Pacceka Buddha** mentioned in the list of the **Isigilisutta**. MN.iii.70; also Ap-a.i.107.

Ariyakavihāra. A monastery in Ceylon. Ras.ii.174.

Ariyakoṭi. A monastery (probably in Ceylon), the residence of **Mahā Datta** Thera. MN-a.i.131.

Ariyagālatittha. A ford, probably on the **Mahā Vālukanadī**. Ras.ii.38.

Ariyagālatissa. Son of **Mahā Dhanadeva**, of **Mahā Gāma**. When he was a child he was called **Keḷiyatissa**, because he liked to play. Later he joined the Saṅgha. Dissatisfied after five years, he gave up his robes and swam down a river. Two women bathing saw him and both claimed him. When they saw he was naked one went to fetch clothes; the other gave him half her garment and took him to her parents and married him. The wife was **Sumanā**. Because he was found in the river he was called **Gaṅgatissa**; but because he was lazy they called him **Nikkammatissa**. **Sumanā**'s people complained of him and sent them away. **Tissa** sought work under a headman, **Candasuriya**, a friend of **Mahā Dhanadeva**, and reaped and threshed a field of 500 *karīsa*s in one day. **Candasuriya**, marvelling at his strength, gave him all the grain.

Thereafter, **Tissa** and his wife gave alms daily to eight monks, but as his meals were not tasty, the monks called him **Udakaloṇatissa**. Discovering this, he gave them milk-rice and was called **Khīrabhattatissa**. Later he gave rice mixed with ghee and his name became **Kalyāṇabhattatissa**. In due course he fed 500 monks daily. One day, while looking for yams in **Kumbulapabbata**, he discovered 60 treasure troves and took them home. Later he fed many thousands of monks in **Cetiyambavihāra**, **Anurādhapura** and **Nāgadīpa** and lived in **Ariyagālatittha** as a ferryman, taking people across, free of charge. **Sakka**,

wishing to test him, came as an old Brahmin and, having tried his patience, filled his house with valuables and gave him a field of rice.

Once a discussion arose in **Piyaṅgudīpa**, as to where the most devout people were to be found. **Satisambodhi Thera** said they were in Ceylon, while **Yonakarājaputta Mahā Buddharakkhita** said they were in **Yonakaraṭṭha**. To test this, **Satisambodhi** arrived in **Tissa**'s house. His wife, having fed 12,000 monks, was resting, but having seen the Elder she prepared for him a bowl of *catumadhura*. He asked her to throw the bowl up into the air. It travelled to **Piyaṅgudīpa**, and **Sumanā** saw the monks as they ate the contents.

As **Tissa** lay dying, **Devas** brought him chariots from the six *Deva* worlds; he chose to be born in **Tusita**. His wife, knowing his wishes, retired into her room and died before him. They were both born in **Tusita**. In a past birth **Tissa** had been in **Chagāma** and honoured the Bodhi-tree there. Ras.ii.34f.

Ariyapariyesanāsutta. Preached in **Sāvatthī** in the hermitage of the Brahmin **Rammaka**. Some monks expressed to **Ānanda** their desire to hear a discourse from the Buddha, as it was so long since they had heard one. He advised them to go to the hermitage of **Rammaka** where their wishes might be fulfilled. The noontide of that same day **Ānanda** spent with the Buddha at the **Pubbārāma** in the **Migāramātupāsāda** and in the evening, after the Buddha had bathed in the **Pubbakoṭṭhaka**, **Ānanda** suggested to him that he might go to **Rammaka**'s hermitage. The Buddha assenting, they went together. The Buddha, finding the monks engaged in discussing the Dhamma, waited till their discussion was over. Having inquired the topic thereof, he praised them and proceeded to tell them of the two quests in the world – the noble and the ignoble. He described how he, too, before his Awakening, had followed the quest, apprenticing himself to various teachers, such as **Āḷāra Kālāma** and **Uddaka Rāmaputta**, and how, on discovering that they could not give him what he sought, he went to **Uruvelā** and there found the consummate peace of *Nibbāna*. This biographical account is also found in the **Mahā Saccaka**, **Bodhirājakumāra** and **Saṅgāravasutta**s. It is in part repeated in the Vinaya and the **Dīghanikāya**.

The *Sutta* then proceeds to give an account of the Buddha's first reluctance to

preach, of **Sahampati**'s intervention, of the meeting with the **Ājīvaka Upaka** and the first sermon preached to the **Pañcavaggiyas**. Finally the *Sutta* expounds the pleasures of the senses, the dangers therefrom and the freedom and confidence which ensue when one has overcome desire (MN.i.160-75).

In the Commentary (MN a.i.369ff) the *Sutta* is called **Pāsarāsi**, evidently because of the simile found at the end of the discourse where the pleasures of the senses are compared to baited traps.

The **Atthasālinī** quotes it (p.35).

Ariyabālisikavatthu. The story of the fisherman **Ariya** given above, **Ariya** 2.

Ariyamaggavagga 01. The fifteenth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya** (AN.v.244-7). It consists of ten *Suttas* on right views and wrong views and their train of consequences.

Ariyamaggavagga 02. The nineteenth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya** (AN.v.278-81). It consists of ten *Suttas* on the ten transgressions and the abstinence therefrom.

Ariyamaggasutta. The Ariyan way consists of deeds neither dark nor bright with results neither dark nor bright. AN.ii.235f.

Ariyamuni. One of the monks who were sent to Ceylon by the King of **Ayojjhā**, at the request of **Kittisirirājasīha**, to re-establish the *upasampadā* Ordination in Ceylon. He is mentioned as second in order to **Upāli**, the leader of the delegation of Siamese monks. Cv.c.95; also Cv.trans.ii.282, n.2.

Ariyavaṁsa 01. A compilation, probably of the life-histories of men eminent in the Buddhist Saṅgha, made in Ceylon and read aloud publicly for the edification of the people. The reading of the **Ariyavaṁsa** seems once to have been a regular feature of gatherings in the Buddhist *vihāras* on feast days. King **Vohārakatissa** made endowments for the giving of alms throughout Ceylon on the occasions when the **Ariyavaṁsa** was read (Mhv.xxxvi.38; Mhv.trans.258,

n.6). A *Sutta* called **Ariyavaṁsasutta** is mentioned in the Commentaries (DN-a.i.50; MN-a.i.14) as an example of a discourse preached by the Buddha on his own initiative (*attajjhāsaya*). This perhaps refers to the sermon on the four *Ariyavaṁsā* in the **Aṅguttaranikāya** (AN.ii.27). See also **Mahā Ariyavaṁsa**.

Ariyavaṁsa 02. A celebrated teacher and author of the fifteenth century. He came from Pagan and was a member of the **Chapaṭa** sect. He was a pupil of the famous Ye-din ("water-carrier") of Sagaing (for an account of him see Bode, 41f), and with great zeal and enthusiasm learnt the **Abhidhammatthavibhāvanī** from his teacher. Later, **Ariyavaṁsa** wrote a commentary on this work and called it the **Maṇisāramañjūsā**. A charming anecdote is related of how he read the work to his colleagues and readily accepted their corrections with gratitude.

Among his other works are the **Maṇidīpa**, a *Ṭīkā* on the **Atthasālinī**, a grammatical treatise, the **Gandhābharaṇa**, and a study of the Jātakas called the **Jātakavisodhana**.

Ariyavaṁsa spent only a part of his life at Sagaing and afterwards taught at Ava, where the king was sometimes among his listeners. He was among the first of Burmese litterateurs to write a metaphysical work in the vernacular – an *Anuṭīkā* on the **Abhidhamma** (Sās. p.41ff). The **Gandhavaṁsa** (64-5) attributes to him another work, the **Mahā Nissara** (**Mahā Nissaya**?), but no mention is made of it in the **Sāsanavaṁsa**.

Ariyavaṁsālaṅkāra. A book written by **Ñāṇābhisāsanadhaja Mahā Dhammarājaguru** Thera of Burma, author of the **Petakālaṅkāra** and other books. Sās.134.

Ariyavāsasutta. The ten dwellings of Ariyans, past, present and future. AN.v.29.

Ariyasāvakasutta 01. Preached at **Sāvatthī**. The well-taught Ariyan disciple does not wonder as to the cause and effect of things, he knows that it really is the arising and the passing away of the world. His is the knowledge of the trained man; he is possessed of the insight of revulsion, he stands knocking at the door of the deathless. SN.ii.77.

Ariyasāvakasutta 02. Same as above, with a very slight variation in the final paragraph, in the wording, not in the sense. SN.ii.79.

Ariyasutta 01. The seven *bojjhaṅgas*, if cultivated, lead to the Ariyan qualities which conduce to salvation (*ariyāniyyānikā*). SN.v.82.

Ariyasutta 02. The four *satipaṭṭhāna*s, if cultivated, lead to the utter destruction of ill. SN.v.166.

Ariyākaravihāra. A monastery in Ceylon. Ras.ii.189.

Ariyākari. A monastery in **Rohaṇa** in South Ceylon. **Dappula** gave it to the village of **Mālavatthu** and built therein an image house. He also had a valuable *uṇṇaloma* and a *hemapaṭṭa* made for the image there. Cv.xlv.60-l.

Ariyālaṅkāra. There were four Theras of this name in Burma, all famous for their Pāli scholarship. The first (**Ariyālaṅkāra** of Ava) excelled in *dhātupaccayavibhāga*, i.e. was an accomplished grammarian (Sās.p.106-12). His pupil, **Ariyālaṅkāra** the younger, is credited with exegetical works on the **Atthasālinī**, the **Saṅkhepavaṇṇanā**, the **Abhidhammatthavibhāvanī** and the **Vibhaṅga**. He also wrote a Pāli *ṭīkā* called the Sāraṭṭhavikāsinī on the **Kaccāyanabheda**, and he made in Burmese what amounted to a revised edition of **Kaccāyana**'s grammar (Sās.p.110-11; Bode, 52-3).

The two others do not seem to have written any works which have been preserved.

Ariyāsutta. The four *iddhipādas*, if cultivated, conduce to the utter destruction of suffering. They are *ariyaniyyānikā*. SN.v.255.

Arukasutta. On the man whose mind is like an open sore, as opposed to one who is lightning-minded or diamond-minded. AN.i.123f.

Aruṇa 01. A *Khattiya*, father of **Sikhī Buddha** and husband of **Pabhāvatī** (Bv.xxi.15; Ja.i.41; AN a.i.436). **Aruṇa**'s chief queen became the Therī **Abhayā** in the present age (Thīg a.41). Another of his wives became, in her last life, the

Therī **Somā** (Thīg a.66), who is perhaps to be identified with **Uppaladāyikā** of the **Apadāna** (Ap.ii.601f). In the **Saṁyuttanikāya** (SN.i.155) he is called **Aruṇavā**.

Aruṇa 02. The **Assaka** king of **Potali** in the **Assaka** country. (In the main story the king's name is given as **Assaka**, but the scholiast says his real name was **Aruṇa**). The **Kāliṅga** king of that time, longing for a fight, but finding no one willing to accept his challenge, at last devised a plan. He sent his four beautiful daughters, in a covered carriage and with an armed escort to the various cities in the neighbourhood, proclaiming that any king, who took them as wives, would have to fight their father. No one was found willing to take the risk till they came to **Potali** in the **Assaka** country. Even the **Assaka** king at first merely sent them a present by way of courtesy, but his minister, **Nandisena**, fertile in expedients, urged the king to marry them, saying that he himself would undertake to face the consequences. The **Kāliṅga** king at once set out with his army. On his way to **Potali**, he came across the Bodhisatta, who was leading the ascetic life and, without revealing his identity, consulted him regarding his chances of success in the fight. The Bodhisatta promised that he would see **Sakka** about it the next day and, having done so, informed the king that the **Kāliṅga** forces would win. **Nandisena** heard of this prophecy but, nothing daunted, he gathered together the **Assaka** forces and all their allies; then, by a well-planned manoeuvre, he managed to have the tutelary deity of **Kāliṅga** (who was fighting for the **Kāliṅga** king) killed by **Assaka**. Thereupon the **Kāliṅga** king was routed and fled. The Bodhisatta, finding that his prophecy had turned out false, sought **Sakka** in his distress; **Sakka** consoled him thus: "Have you never heard that even the gods favour the bold hero of intrepid resolve, who never yields?"

Later, at the suggestion of **Nandisena**, the **Assaka** king demanded of **Kāliṅga**'s ruler dowry for his four daughters, and the **Kāliṅga** king acceded to his request. The story is told in the **Kāliṅgajātaka** (Ja.iii.3ff.).

Aruṇa 03. The pleasaunce near **Anupama** where the **Buddha Vessabhū** first preached to his chief disciples, **Soṇa** and **Uttara**. Bv.xxii.22, Bv a.205.

Aruṇa 04. The name of the lotus that grows in the **Nāga** world. It was one of **Uppalavaṇṇā**'s wishes to have a body of the colour of the *Aruṇa*-lotus. Ap.ii.554(v.39).

Aruṇa 05. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. They were of diverse hue, of wondrous gifts, mighty powers, comely and with splendid following. DN.ii.260.

Aruṇaka. Thirty-six *kappas* ago there were seven kings of the name of **Aruṇaka**, all previous births of the Thera **Vatthadāyaka** (Ap.i.116).

Aruṇañjaha. Seventy *kappas* ago there were sixteen kings of the name of **Aruṇañjaha**. They were all past births of **Asokapūjaka Thera** (Ap.i.199).

Aruṇapāla, **Aruṇabala**. A king of thirty-five *kappas* ago, a former birth of **Kaṇikārapupphiya Thera** (who is evidently identical with **Ujjaya**, Ap.i.203). In the **Theragāthā** Commentary (i.119) he is called **Aruṇabala**.

Aruṇapura. A city in the time of **Sikhī Buddha**. **Ambapālī** was born there in a Brahmin family (Ap.ii.613; Thīg a.i.213). It is probably identical with **Aruṇavatī**.

Aruṇabala. See **Aruṇapāla**.

Aruṇavatī 01. The city and the country of King **Aruṇavā**, and the birthplace of **Sikhī Buddha** (Bv.xxi.15). It was from there that **Sikhī** and **Abhibhū** went to the *Brahma*-world to preach to *Brahma* and his attendants (SN.i.155f). At that time **Salaḷapupphiya Thera** was a confectioner in **Aruṇavatī** (Ap.i.218). See also **Aruṇapura**.

Aruṇavatī 02. A *vihāra* in the village of **Itthakāvatī** in **Magadha**. **Sāriputta** once lived there (Pv-a.67).

Aruṇavatīparitta. Same as **Aruṇavatīsutta**.

Aruṇavatīsutta. Records the incident of the visit of **Abhibhū** to the *Brahma*-world (SN.i.154f., etc.; see **Abhibhū** 1). **Abhibhū** chose as his theme action and energy, and the verses he uttered on that occasion, beginning "*Ārabhatha, nikkhamatha, yuñjatha Buddhasāsane*, arouse (yourself), go forth, strive in the teaching of the Buddha," are often quoted.

Buddhaghosa says (SN a.i.172-3) that **Abhibhū** chose this theme out of all the doctrines to be found in the *Tipiṭaka* because he knew that the subject would commend itself to all his hearers, human and non-human.

Milakkhatissa Thera of Ceylon, hearing a novice in **Pācīnapabbata** recite the **Aruṇavatīsutta**, listened to the stanzas, and feeling that they had been preached to encourage zealous monks like himself, he exerted himself and became an *Anāgāmī*. Soon afterwards he became an *Arahant* (AN a.i.21-2).

The *Sutta* is said to have been preached by the Buddha on the fullmoon day of *Jeṭṭhamāsa* (AN a.i.436).

Aruṇavā. See **Aruṇa** (1).

Arundhavatī. See **Amaravatī** (2).

Aruppala. One of the villages given by **Kittisirirājasīha** for the maintenance of the **Gaṅgārāmavihāra**. Cv.c.212.

Alakadeva. A Thera who accompanied **Majjhima** to **Himavā** (Vin-a.i.68). He converted one of the five districts there and ordained 100,000 monks (Mbv.115). The **Dīpavaṁsa** (viii.10) gives his name as **Mūlakadeva**.

Alakā. The town of the god **Kubera** (Cv.lxxiv.207; lxxx.5), evidently another name for **Āḷakamandā**.

Alakkhī. The goddess of ill-luck. She delights in men of evil deeds. Ja.v.112-14.

Alagakkonāra. An eminent prince of Ceylon in the time of **Vikkamabāhu IV**. He was of the **Giri** family and lived in **Peraddoṇī** (modern Perādeniya). The **Cūḷa Vaṁsa** does not recount much of him, save that he was full of virtue and

piety and that he did many good deeds, such as the advancement of the Saṅgha; also that he was the founder of **Jayavaḍḍhanakoṭṭa**, which soon after became the capital of Ceylon (Cv.xci.3-9). The Sinhalese chronicles, however (See Cv.Trs.ii.212, n.4), tell us a good deal about him, the most important fact being that he succeeded in breaking the power of the Jaffna king which was then at its height. Formerly it was believed that Alagakkonāra later became king under the name of **Bhuvanekabāhu V**., but now that opinion has been given up. Ibid., 213, n.4, and the references given there.

Alagaddūpamasutta (*v.l.* **Alagaddasutta**). Preached at **Jetavana** to **Ariṭṭha** concerning his heresy. **Ariṭṭha** held that according to the Dhamma, as he understood it, the states of mind, e.g. pleasures of sense, declared by the Buddha to be stumbling-blocks, are not such at all to the man who indulges in them. The Buddha questioned **Ariṭṭha** regarding this, and when **Ariṭṭha** acknowledged that such was his view, the Buddha rebuked him as having not even a spark of illumination regarding the Dhamma and the Vinaya.

Foolish persons, who have learned the Dhamma by heart but fail to study its import, quite miss the real meaning of their memorising and find no joy in it, using it solely as a means of stricture on others or of bandying verbal quotations; they are like a man who, finding a serpent, seizes it by its tail or coils and gets bitten, meeting thereby death or deadly hurt. But those, who comprehend all that the Dhamma embodies, resemble a man who pins a serpent securely down with a forked stick and grasps it firmly by its neck.

This *Sutta* also contains the parable of the raft. The Dhamma is like a raft to be used in crossing the flood and then to be abandoned. Even good things must eventually be discarded, therefore, how much more bad things?

The last part of the *Sutta* contains questions, chiefly on the mastery of self, asked by various monks, which the Buddha proceeds to explain (MN.i.130ff.; MN-a.i.321ff). The *Sutta* is quoted by **Buddhaghosa** (MN-a.i.136) as an example of a discourse of which the meaning is illustrated by a variety of similes (*atthena upamaṁ parivāretvā*).

Alagvānagiri. A locality in South India, captured by the forces of **Parakkamabāhu I**. Cv.lxxvii.12.

Alaṅkāranissaya. A scholiast on **Saṅgharakkhita**'s **Subodhālaṅkāra**, written by a Burmese monk in CE 1880. Bode, 95.

Alambusā. The nymph sent by **Sakka** to tempt the sage **Isisiṅga**, as related in the **Alambusājātaka** (Ja 523). In the present age she was the wife of the monk with reference to whom the **Alambusājātaka** was related (Ja.v.152-61). Her name appears in the **Vimānavatthu** (p.16, v.10. See also CSB.29, Pl.15) in a list of nymphs who minister with song and dance to **Sakka** and his queens.

Alambusājātaka (Ja 523). **Isisiṅga**, son of the Bodhisatta and of a doe, who had drunk water into which the Bodhisatta's semen had fallen, lived the ascetic life like his father. He had been warned by his father about the wiles of women, and lived in the forest practising the most severe austerities. By virtue of the power of these austerities, **Sakka**'s abode trembled, and **Sakka**, fearing his rivalry, sent down a beautiful celestial nymph, **Alambusā**, to tempt him and despoil him of his virtue.

This she succeeded in doing, and for three years he lay unconscious in her embrace. At last, realising what had happened, he forthwith forsook sensual desire, and developing mystic meditation, attained to *jhāna*. **Alambusā** pleaded for forgiveness, which was readily granted. The story was related in reference to the temptation of a monk by the wife he had had during his lay life (Ja.v.152-61. See also the **Naḷinikājātaka** (v.193f.) where **Isisiṅga** is tempted by **Naḷinikā**).

In the **Dīgha Commentary** (ii.370; see also Vin-a.i.214. Cp. the story of Ṛṣyaśiṅga in the *Rāmāyaṇa* i.9. The story is found in the Bharhut Tope, see Cunningham, CSB.29, P1.15) the name of the ascetic is given as **Migasiṅgi**, and the story is quoted as an instance of a wrong explanation of the cessation of consciousness.

Alasaka. The name of a disease, of which **Korakhattiya** died (DN.iii.7). Rhys Davids translates it as "epilepsy" and suggests that its name is a negative of *lasikā*, the synovial fluid. Dial.iii.12, n.2.

Alasandā. A city in the land of the **Yonas**. There was a large Buddhist community there and it is said, in the **Mahā Vaṁsa** (xxix.40), that on the occasion of the foundation of the **Mahā Thūpa** by **Duṭṭhagāmaṇī**, the Thera **Yonaka Mahā Dhammarakkhita** came to **Anurādhapura** from **Alasandā** with 30,000 monks.

In the **Milindapañha** (p.327) **Alasandā** is mentioned in a list of places, among which are China, **Benares** and **Gandhāra**.

Elsewhere in the same book (82,83), King **Milinda** is mentioned as saying that he was born in a village named **Kalasi** in **Alasandā**, but he speaks of **Alasandā** as an island. It was about two hundred leagues from **Sāgala**.

It is generally accepted (e.g., in *Questions of King Milinda*, i., p.xxiii, see also CHI., p.550) that **Alasandā** was the name of an island in the Indus in the territory of Baktria. Geiger (Mhv.trs.194, n.3) thinks that it is probably to be identified with the town founded by the Macedonian king in the country of Paropanisadae near Kabul.

In the **Apadāna** (i.359) the Alasandakā are mentioned in a list of tribes.

Alāta. A minister and general of **Aṅgati**, King of **Videha**. He is described as wise, smiling, a father of sons and full of experience. When **Aṅgati** consulted his ministers as to ways and means of finding diversion for himself and his subjects, **Alāta**'s counsel was that they should set out to battle with a countless host of men. The suggestion of another minister, **Vijaya**, was that the king should visit some *samaṇa* or Brahmin, and this idea it was that won the king's approval. Thereupon **Alāta** persuaded **Aṅgati** to visit the **Ājīvaka Guṇa** of the **Kassapa** family, who evidently enjoyed **Alāta**'s patronage. When **Guṇa** preached his doctrine that good and evil actions were alike fruitless, he was supported by **Alāta**, who stated that in a previous birth he had been **Piṅgala**, a cowkilling huntsman in **Benares**, and that he had committed many sins for which, however, he had never suffered any evil consequences.

Later, **Aṅgati**'s daughter **Rujā** explains that **Alāta**'s present prosperity is the result of certain past acts of righteousness and that time will eventually bring him suffering on account of his evil deeds. **Alāta** himself, she says, is not aware of this because he can remember only one previous birth, while she herself can

recall seven. See the **Mahā Nāradakasappajātaka** (Ja.vi.222ff).

Alāta was a previous birth of **Devadatta** (Ja.vi.255).

In the text he is sometimes (e.g., pp.221, 230) also called **Alātaka**, perhaps for the purposes of metre.

Alīnacitta. King of **Benares**; one of the lives of the Bodhisatta. He was so-called ("Win-heart") because he was born to win the hearts of the people. He was consecrated king at the age of seven. His story is related in the **Alīnacittajātaka** (Ja 156).

Alīnacittajātaka (Ja 156). Story of the Bodhisatta, when he was born as **Alīnacitta**, King of **Benares**. An elephant, while walking in the forest, trod on a splinter of acacia wood left there by carpenters while felling forest trees for wood for buildings in **Benares**. In great pain he came to the carpenters and lay down before them. They removed the splinter and owing to their treatment the wound healed. The elephant, in gratitude, spent the rest of his life working for them, and, before his death, he enlisted his son, white in colour, magnificent and high-bred, in their service. One day a half-dry cake of the young one's dung was carried into the river by the flood (we are told that noble animals never dung or stale in water), and, floating down, stuck near the bathing place of the king's elephants in **Benares**. The royal elephants, scenting the noble animal, refused to enter the water and fled. Having discovered the reason for their behaviour, the king decided to obtain the animal for himself, and going up-stream in a raft, he saw the carpenters and the white elephant working for them. The merchants agreed to give him to the king, but the elephant refused to move till the carpenters were adequately compensated. The animal was taken in procession to the city and with his help the king became supreme ruler over India.

In course of time the Queen Consort bore a son to the king, but the king died before his birth. The **Kosala** king thereupon laid siege to **Benares**, but desisted from attack for seven days, astrologers having predicted that at the end of that time the child would be born. The men of **Benares** had agreed to surrender unless the baby proved to be a boy. After seven days the queen bore a son named **Alīnacitta**, and the inhabitants of **Benares** gave battle to the **Kosala** king. The

queen, being told that they were in danger of defeat, dressed the baby and took him to the elephant for protection. The elephant had been kept in ignorance of the king's death, lest he himself should die of a broken heart. But, on hearing the news, he sallied forth into battle and soon brought back the **Kosala** king as captive.

Alīnacitta became, in due course, king over the whole of **Jambudīpa** (Ja.ii.17-23). This story and that of the **Saṁvarajātaka** (Ja 462) were both related in connection with a monk who had become faint-hearted. For details see **Saṁvara**. The elephant of the **Jātaka** was the faint-hearted monk and the father-elephant was **Sāriputta**.

This **Jātaka** also was related by the Buddha, with reference to the Elder **Rādha** whom **Sāriputta** had taken under his special spiritual protection and guidance, in gratitude for a ladleful of food that **Rādha**, as layman, had once given him. The Buddha pointed out that this was not the first time that **Sāriputta** had shown his gratitude (Dhp a.ii.106).

Alīnasattu (*v.l.* **Adīnasattu**, **Alīnasatta**, **Ālīnasatta**). The Bodhisatta, born as son of **Jayaddisa** (*q.v.*), King of **Uttarapañcāla** in **Kampilla**. When the boy grew up, fully instructed in all the arts, his father made him Viceroy. Later, **Jayaddisa**'s life having become forfeit to the man-eating ogre (*porisāda*), **Alīnasattu** volunteered to offer himself in his father's place. The ogre, impressed by the prince's fearlessness and by the readiness with which he carried out his offer, refused to eat him and absolved him from his undertaking.

Alīnasattu preached to him the five moral laws and, having discovered that the ogre was really a human being, offered him the throne, which, however, the latter would not accept (Ja.v.22ff).

In lists of births in which the Bodhisatta is mentioned as having practised *sīlapāramitā*, the **Alīnasattujātaka** is mentioned (e.g., Ja.i.45).

Alomā (**Alonā**?) (*v.l.* **Ālomā**). A poor woman of **Benares**. She saw the Buddha going on his begging round, and having nothing else to offer, gave him, with very pious heart, some dried flesh, old and saltless.

She thought constantly of her gift, and after death was born in a *vimāna* in

Tāvatiṁsa, where **Moggallāna** came across her and heard from her story' Vv.39; Vv-a.184.

Allakappa 01. A country near **Magadha**. When the **Bulis** of **Allakappa** heard of the Buddha's death, they sent messengers to the **Mallas** asking for a portion of the relics, claiming that they too, like the Buddha, were *Khattiyas*. Having obtained them, they later built a *Thūpa* over them (DN.ii.166-7; Bv.xxviii.2).

Allakappa seems to have had a republican form of government, but its importance was not very great. According to the **Dhammapada Commentary** (Dhp-a.i.161), **Allakappa** was ten leagues in extent and its king was on intimate terms of friendship with the King of **Veṭhadīpaka**. They spent a great deal of their time together, so that the two countries must have been near each other.

Allakappa 02. The King of **Allakappa** and friend of King **Veṭhadīpaka**. They both renounced their kingdoms and became ascetics in the **Himālaya**. At first they lived in the same hermitage, but later separated and lived apart, meeting once a fortnight, on fast-days.

Veṭhadīpaka died and was born a mighty king of **Devas**. Soon after, when visiting **Allakappa**, he learned that the latter's asceticism was being disturbed by wild elephants. **Veṭhadīpaka** gave him a lute with which to charm them, and spells whereby he might influence them. The lute had three strings; at the plucking of the first, the elephants ran away at once, of the second they ran away but looked back at each step, but when the third was plucked, the leader of the herd came and offered the player his back on which to sit.

Some time later, **Allakappa** met the Queen of **Parantapa**, King of **Kosambi**, with her son **Udena**, who had been born in the forest, the queen having been carried thither by a large bird of prey. **Allakappa** took them to the hermitage and looked after them, in ignorance of their high estate. He later lived with the queen as his wife. One day he perceived, by the occultation of **Parantapa**'s star, that the king was dead; he told this to the queen who then confessed her identity and that of **Udena**, the legitimate heir to the throne. **Allakappa** gave to **Udena**

the magic lute and taught him the spells that by their power he might gain his heritage. See **Udena**.

Aḷaka 01. A country on the banks of the **Godhāvarī** River. It was at a spot between the territories of the **Aḷaka** and the **Assaka** kings that **Bāvarī** lived (Sn.977). To the north of **Aḷaka** was **Patiṭṭhāna**. Sn.1011.

Aḷaka 02. An **Andhaka** king of the **Aḷaka** country. See **Aḷaka** (1). Snp-a.ii.580-1.

Aḷakhiyarāyara. One of the Tamil generals who fought on the side of **Kulasekhara** against **Parakkamabāhu I**. Cv.lxxvi.145.

Aḷajanapada. A district which the Thera **Isidatta** visited on his return journey from a pilgrimage to the **Mahā Vihāra**. The children of **Aḷajanapada** collected some fruit-rinds, which had been left behind by the fruit-gatherers, and gave them to **Isidatta** and his companion, **Mahā Soṇa**. It is said that this was the only meal they had for a week. Vibh-a.447.

Aḷattūru. Name of two **Damiḷa** chiefs in the army of **Kulasekhara**. They took part in various battles and were eventually conquered by the forces of **Parakkamabāhu I**. Cv.lxxvi.140, 184, 214, 217, 220, 305.

Aḷandanāgarājamahesī. The name occurs in the **Samantapāsādikā** (iii.680), in a discussion as to what is and what is not, *kappiya* for the monks. Monks should not accept or use a pond or any such thing, unless it has been properly gifted to them.

But if the real owners of the pond, etc., or their heirs, or, if no heirs exist, the chief of the district, having discovered that the pond was being used by monks, were to give it to the monks, then the gift becomes *kappiya*, "as in the case of the bucket of water taken by the monk of **Cittalapabbata** and **Aḷandanāgarājamahesī**" – evidently meaning that the water was later given to the monk by the *mahesī*, thereby making it *kappiya*.

Aḷāra. A landowner of **Mithilā**, described also as **Videha** and **Videhīputta**, an inhabitant of the **Videha** country (Ja.v.166, 167). While journeying on business, in a carriage, attended by five hundred wagons, he saw the **Nāga** king, **Saṅkhapāla**, being ill-treated by lewd men who had captured him and, feeling sorry for the **Nāga**, Aḷāra gave gifts to the men and their wives and thus obtained his release. **Saṅkhapāla**, thereupon, invited Aḷāra to the **Nāga** kingdom where, for a whole year, Aḷāra lived in all splendour.

Later, realising that the **Nāga**'s wonderful possessions were the fruit of good deeds done in the past, he became an ascetic in **Himavā** and afterwards took up his abode in the king's park in **Benares**. The king, seeing him on his begging-rounds, was pleased with his deportment and invited him to the palace. There, at the king's request, he told him the story of his encounter with **Saṅkhapāla** and his subsequent life and exhorted the king to do acts of piety.

Later he was born in the *Brahma*-world. See the **Saṅkhapālajātaka** (Ja 521). (v.161ff.).

Aḷāra was a previous birth of **Sāriputta** (Ibid., 177). (**Āḷāra**.)

Avakaṇṇaka. Given in the **Pācittiya** rules' as an example of a low name (*hīnanāma*). Vin.iv.6ff.

Avaṭaphaliya Thera 01. An *Arahant*. In a previous birth, ninety-four *kappas* ago, he gave an *avaṭa* (*tāla*?) fruit to the **Pacceka Buddha Sataraṁsī** (Ap.ii.409). He is probably identical with **Sambula Kaccāyana**. Thag a.i.314.

Avaṭaphaliya Thera 02. His story is similar to that of (1) except that the name of the **Pacceka Buddha** seems to have been **Sahassaraṁsī** (or is this an epithet?) (Ap.i.445). He is probably to be identified with **Meḷajina Thera**. Thag-a.i.252.

Avantaphaladāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he had given a fruit without a stalk (*avaṇṭa*) to a **Pacceka Buddha** named **Sataraṁsī**. Ap.i.294.

Avanti. One of the four great monarchies in the time of the Buddha, the other three being **Magadha**, **Kosala** and **Vaṁsa** (or **Vatsa**). **Avanti** is also mentioned among the sixteen **Mahā Janapadā** (AN.i.213; iv.252, 256, 260).

Its capital was **Ujjenī**. But according to another account (DN.ii.235), **Māhissati** is mentioned as having been, at least for some time, the capital of **Avanti**. It is quite likely that ancient **Avanti** was divided into two parts, the northern part having its capital at **Ujjenī** and the southern part (also called 2. **Avanti Dakkhiṇāpatha**) at **Māhissati** (Māhiśmatī) (Bhaṇḍarkar: *Carmichael Lectures* (1918), p.54). This theory is supported by the fact that in the *Mahā Bhārata* (ii.31, 10), Avanti and Māhiśmatī are referred to as two different countries.

In the Buddha's time, the King of **Avanti** was **Pajjota**, a man of violent temper (Vin.i.277), and therefore known as **Caṇḍappajjota**. He wished to conquer the neighbouring kingdom of **Kosambī**, of which **Udena** was king, but his plans did not work out as he had anticipated. Instead, his daughter **Vāsuladattā** became **Udena**'s wife and the two countries continued to be on friendly terms. The romantic story of this marriage is given in Dhp a.i.191ff. For a summary see **Vāsuladattā**.

The kingdom of **Assaka** is invariably mentioned in connection with **Avanti**. Even in the Buddha's life-time, **Avanti** became a centre of Buddhism. Among eminent monks and nuns who were either born or resided there, are to be found

- **Mahā Kaccāna**
- **Nanda Kumāraputta**
- **Soṇa Kuṭikaṇṇa**
- **Dhammapāla**
- **Abhaya** *Rājakumāra*
- **Isidatta** and **Isidāsī**

It is said that when **Pajjota** heard of the Buddha's advent to the world, he sent his chaplain's son, **Kaccāna**, with seven others, to invite him to **Avanti**.

Having listened to the Buddha's teaching, the messengers became *Arahants*, and when **Kaccāna** conveyed to the Buddha the king's invitation to **Avanti**, he was asked by the Buddha to return and represent him. **Kaccāna** returned to

Avanti and converted **Paḷḷota** to the faith of the Buddha (Thag-a.i.485). Henceforward **Mahā Kaccāna** seems to have spent a good deal of his time in **Avanti**, dwelling in the city of **Kuraraghara** in the **Papāta** *Pabbata* (SN.iii.9, 12; iv.115-16; AN.v.46; also Ud-a.307).

The religion thus introduced, however, does not seem to have spread to any extent until much later; for we find **Mahā Kaccāna** experiencing great difficulty in collecting ten monks, in order that **Soṇa Kuṭikaṇṇa** might receive the higher ordination; in fact it was not until three years had elapsed that he succeeded (Vin.i.195). Later, when **Soṇa Kuṭikaṇṇa** visited the Buddha at **Sāvatthī**, he conveyed to the Buddha **Mahā Kaccāna**'s request that special rules might be laid down for the convenience of the monks of Avanti Dakkhiṇāpatha and of other border countries (Vin.i.197-8). The Buddha agreed, and among the rules so laid down were the following:

- (1) The higher ordination could be given with only four monks and a Vinayadhara.
- (2) Monks are allowed the use of shoes with thick linings (because in **Avanti** the soil is black on the surface, rough and trampled by cattle).
- (3) Monks are enjoined to bathe frequently (the men of **Avanti** attaching great importance to bathing).
- (4) Sheepskins, goatskins, etc., could be used as coverlets.
- (5) Robes could be accepted on behalf of a monk who has left the district, and the ten days' rule with regard to such a gift will not begin until the robes have actually reached the monk's hands (Cp. the first *nissaggiya* rule, Vin.iii.195-6) (this, evidently, because of difficulty of access).

By the time of the **Vesālī** Council, however, **Avanti** had become one of the important centres of the orthodox school, for we find **Yasa Kākaṇḍakaputta** sending messengers to **Avanti** to call representatives to the Council, and we are told that eighty-eight *Arahants* obeyed the summons (Vin.ii.298-9).

Among other localities in **Avanti** (besides those mentioned above) were **Ghanaselapabbata**, **Makkarakaṭa** and **Veḷugāma**, and, in Jaina works, we find mention also of **Sudarśanapura** (Law: *Kṣatriya Tribes*, p.148).

Even in the Buddha's day there were rumours of the King of **Avanti** making

preparations to attack **Magadha**, but we are not told that he ever did so (e.g.,MN.iii.7). Subsequently, however, before the time of Candagupta, **Avanti** became incorporated with **Magadha**. Before **Asoka** became King of **Magadha** he was the **Magadha** Viceroy of **Avanti** and ruled in **Ujjenī**, and it was in **Ujjenī** that **Mahinda** and **Saṅghamittā** were born and grew up (Mhv.xiii.8ff). But the country seems to have retained its name at least as late as the second century CE, as may be seen from Rudradāman's Inscription at Junagaḍh (*Buddhist India*, p.28).

Avanti is now identified with the country north of the Vindhaya Mountains and north-east of Bombay, roughly corresponding to modern Mālwa, Nimār and adjoining parts of the Central Provinces Law: *Geography of Early Buddhism*, p.22).

In the **Milindapañha** (Trs.ii.250, n.1) **Avanti** is mentioned as one of the three *maṇḍalas* or great divisions of **Jambudīpa**, the other two being **Pācīna** and **Dakkhiṇāpatha**.

According to a late tradition recorded in the **Buddhavaṁsa** (Bv.xxviii.10), the Buddha's mat (*nisīdana*) and rug were deposited, after his death, in **Avanti**.

It has sometimes been suggested that **Avanti** was the home of modern Pāli (e.g.,in *Buddhist India*, pp.153-4). It has further been suggested that the **Avanti** school of monks – founded by **Mahā Kaccāna**, who was considered the greatest analytical exponent of the Buddha's time – living in comparative isolation (as seen above) on account of difficulty of access (**Avanti**, however, lay on the road taken by **Bāvari**'s ten disciples on their way from **Patiṭṭhāna** to **Sāvatthī**), and laying special stress on *dhutavāda* practices (Vin.ii.299) – developed branches of knowledge dealing mainly with grammar and doctrinal interpretation by ways of exegetical analysis. The Pāli grammar ascribed to **Kaccāyana** and the **Nettippakaraṇa** were both works of this school. For a discussion of this see PLC.181ff.

Avanti was one of the parts into which the earth was divided by King **Reṇu**, with the help of his Great Steward, **Mahā Govinda**. The King of **Avanti** at the time was **Vessabhū** and his capital **Māhissati**. DN.ii.235-6.

Avanti. King of **Ujjenī** in a past age. During his reign the Bodhisatta was born, under the name of **Citta**, in a *Caṇḍāla* village outside **Ujjenī**. His story is related in the **Citta Sambhūtajātaka** (Ja 498). Ja.iv.390ff.

Avantiputta. King of **Madhurā**. His mother was the sister of **Pajjota**, King of **Avanti**, hence the name **Avantiputta** (MN-a.ii.738).

He once went in royal state to visit **Mahā Kaccāna** who was staying in the **Gundā** Grove in **Madhurā**. Their discussion is recorded in the **Madhurasutta** (MN.ii.83-90). It is said that after the interview **Avantiputta** became a follower of the Buddha's teaching.

Avandiya. A **Damiḷa** chief who fought on the side of **Kulasekhara** against **Parakkamabāhu I**. Cv.lxxvi.146.

Avaruddhaka. A **Yakkha**. Having served **Vessavaṇa** for twelve years, he received, as his reward, permission to take the boy, who later became known as **Āyuvaḍḍhana**. On the day destined for the boy's death, **Avaruddhaka**, coming to claim his possession, found the Buddha and his disciples there, reciting texts and taking other measures to avert his death. **Avaruddhaka** had to step back twelve leagues to make room for his superiors and had eventually to go away without getting the boy. Dhp-a.ii.237-8.

Avaroja. A householder in the time of **Vipassī Buddha**; he had a nephew who was also called **Avaroja** after his uncle. When the uncle undertook to build a *gandhakuṭi* for the Buddha, the nephew wished to have a share in the work, but this the uncle would not allow. The former thereupon proceeded to erect a **Kuñjarasālā** (Elephant Hall), on the site opposite the *gandhakuṭi*, adorned with the seven kinds of precious minerals. In the centre of the **Kuñjarasālā** was a jeweled pavilion beneath which was a Preacher's Seat. At the foot of the seat were set four golden rams, of which there were two more under the foot-rest and six round the pavilion. At the festival of dedication, **Avaroja** invited the Buddha with sixty-eight thousand monks, giving alms to suffice for four months and various gifts to monks and novices.

This **Avaroja**, the nephew, became **Meṇḍaka**, the famous *seṭṭhi* of **Benares**,

in the present age (Dhp-a.iii.364ff).

A story similar to that of the two Avarojas is told of **Aparājita**, uncle and nephew of the same name, who also were householders in the time of **Vipassī Buddha**. We are told that this nephew also became **Meṇḍaka** *seṭṭhi* in his last birth.' We have here, evidently, a confusion of legends (Dhp a.iv.202-3).

Avavādakā. A **Licchavī** girl. Her father was a **Nigaṇṭha** who had come to **Vesālī** to hold discussions and had there met a Nigaṇṭhī whom he married. **Avavādakā** had three sisters, **Saccā**, **Lolā** and **Paṭācārā** and one brother **Saccaka**. The children learnt from their parents one thousand theses for discussion, and on the death of the parents the sisters became **Paribbājakas**. In the course of their wanderings, whenever they entered a city, they would set up at the city-gate a *jambu*-twig, as a challenge to anyone who might wish to hold a philosophic discussion with them.

In **Sāvatthī**, **Sāriputta** accepted the challenge, and at the end of the discussion he converted them. They later became *Arahants*. The story of their past is given in the **Cūḷa Kāliṅgajātaka** (Ja 301). Ja.iii.1ff.

Avāriyajātaka (Ja 376). Once, when the Bodhisatta was an ascetic, at the invitation of the King of **Benares**, he dwelt in the royal garden, admonishing the king on the virtues of righteousness and compassion. Being pleased with him, the king wished to present him with a village of which the revenue was a thousand, but the ascetic declined the gift. For twelve years the ascetic lived in the park; then, desiring a change, he went away, and in the course of his wanderings, arrived at a ferry on the **Ganges**, where lived a foolish ferryman named **Avāriyapitā**. He took the Bodhisatta across, on the latter's promising to tell him how to increase his wealth, his welfare and his virtue. On reaching the other side, the Bodhisatta advised the ferryman on the desirability of getting his fare before crossing if he wished to increase his wealth; he then proceeded to recite to him the stanzas on the virtue of compassion, which, for twelve years, he had daily recited to the king. Incensed at feeling that he had been cheated out of his money, the ferryman started striking the ascetic; his wife, coming along with his food, tried to stop him. Thereupon he struck her, upsetting the food and

causing her womb to miscarry. He was brought before the king and punished.

Good advice is wasted on fools, like fine gold on beasts.

The story was told regarding a foolish ferryman of **Aciravatī**. When a certain monk came to him one evening to be taken across the river, the ferryman was annoyed and steered so badly that he wet the monk's robes and delayed him. The two ferrymen were the same (Ja.iii.228-32).

Avāriyapitā. The ferryman of the **Avāriyajātaka** (Ja 376).

Avāriyavagga. The first division of the *Chakkanipāta* of the **Jātakaṭṭhakatha** (Ja.iii.228-74).

Avāriyā. Daughter of **Avāriyapitā**. Ja.iii.230.

Avikakkā. (*v.l.* for **Adhikakkā**).

Avijjāpaccayasutta. Two *Suttas*. Conditioned by ignorance, volitions (*saṅkhārā*) come to pass, and so on for each factor of the *Paṭiccasamuppāda*. SN.ii.60-3.

Avijjāvagga 01. The thirteenth chapter of the **Khandhasaṁyutta**. SN.iii.170-7.

Avijjāvagga 02. The sixth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.30-5.

Avijjāvagga 03. The first chapter of the **Maggasaṁyutta**. SN.v.1-12.

Avijjāsutta 01. The ignorance of *puthujjanas* consists in not knowing the nature, the arising, the ceasing and the path thereto, of the five *khandhas*. SN.iii.162.

Avijjāsutta 02. In him who knows and sees the eye, objects, etc., as impermanent, ignorance vanishes and knowledge arises. SN.iv.30.

Avijjāsutta 03. When ignorance is abandoned, knowledge springs up. This state is reached by knowing, by seeing the eye, etc., as impermanent. SN.iv.49-50.

Avijjāsutta 04. When it is realised that nothing should be adhered to, that all phenomena are changeable and become otherwise, ignorance disappears and knowledge arises. SN.iv.50.

Avijjāsutta 05. The ninth *Sutta* of the **Sāmaṇḍakasaṁyutta**. SN.iv.261-2.

Avijjāsutta 06. When ignorance leads the way, wrong views arise, wrong aims, etc.; the reverse happens with knowledge. SN.*v.1*.

Avijjāsutta 07. Ignorance is ignorance about suffering, its arising, its ceasing and the way thereto. SN.v.429.

Avitakkasutta 01. **Ānanda**, seeing **Sāriputta**, remarks on his calm demeanour and his translucent colour and asks him how they came about. **Sāriputta** explains that he had spent the day in the second *jhāna*, in single-pointedness of mind, apart from thought applied and sustained (*avitakka avicāra*). SN.iii.236.

Avitakkasutta 02. **Moggallāna** tells the monks how he had obtained the second *jhāna* with the assistance of the Buddha. SN.iv.263.

Avidūrenidāna. The story of **Gotama Buddha**, from the time of his leaving the **Tusita** heaven until the attainment of his Awakening at the foot of the Bodhi-tree, is called Avidūrenidāna (Ja.i.2;47-77).

The whole of the story agrees word for word with the account given in the **Madhuratthavilāsinī**, **Buddhaghosa**'s Commentary on the **Buddhavaṁsa**; possibly they were both drawn from the same source. PLC.125-6.

Avihā. A class of **Devas**. Their world ranks among the five foremost of the *rūpa*-worlds, the **Suddhāvāsā** (DN.ii.52; iii.237; MN.iii.103). *Anāgāmīs* are born in Avihā and there attain *Arahant*-ship (Iti-a.40). Mention is made of seven

persons who became *Arahants* immediately after being born in the Avihā world: **Upaka**, **Palagaṇḍa**, **Pukkusāti**, **Bhaddiya**, **Kuṇḍadeva**, **Bāhudanti** and **Piṅgiya** (MN a.ii.999).

The name **Avihā** means "not falling from prosperity" (*attano sampattiyā na hāyantī ti Avihā*) (Vibh a.521; DN a.ii.480). The duration of life in Avihā is one thousand *kappas* (DN a.iii.740). *Uddhaṁsotas* start their career from Avihā and end in Akaniṭṭhā (Paṭis-a.319; Dhp a.iii.289-90). The Buddha once visited **Avihā**. DN.ii.50-1.

Avihiṁsāsutta. See **Akodhasutta**.

Avīci. One of the eight great purgatories (*mahāniraya*, Ja.v.266). It is ten thousand leagues in extent and forms part of a *cakkavāla* (Snp-a.ii.443). The **Milindapañha** (p.5), however, places it outside the sphere of the earth. Spence Hardy (*Manual of Buddhism*, p.26) mentions a tradition which says that **Avīci** is seven hundred miles directly under the Bodhi Tree at Gaya. In later books, e.g. the **Dhammapada Commentary**, it is represented as being under the earth, for we are told that the earth opened wide to allow the flames of **Avīci** to escape and to drag down sinners into its bowels (e.g., Dhp-a.i.127, 147; iii.181). It seems to have been specially designed for those who had committed very grievous crimes, among whom are

Devadatta;

Cunda, the pork butcher;

Ānanda, who raped his cousin the Therī **Uppalavaṇṇā**;

the ascetic **Jambuka**, who in a previous birth had insulted an *Arahant*;

the murderer of the **Pacceka Buddha Sunetta**;

Sīvalī, who in a former birth had blockaded a city for seven years;

Suppabuddha, who insulted the Buddha;

Mallikā, because of her misbehaviour with a dog (she was only there seven days);

Ciñcā Māṇavikā, because she falsely accused the **Buddha**;

and **Kapila**, brother of **Sodhana**, for reviling pious monks.

For details and references see under these names; see also Mil.357.

According to **Buddhaghosa**, **Avīci** is often called **Mahā Niraya** (AN-a.i.376). Descriptions of it are to be found in several places in the four *Nikāyas* (e.g., MN.iii.183; AN.i.141-2). It is a quadrangular space, one hundred leagues each way, four-doored, walled all round and above with steel and with floor of incandescent molten steel.

The **Dhammapada Commentary** gives a description of the tortures that await the entrant to **Avīci**. When, for instance, **Devadatta** entered there, his body became one hundred leagues in height, his head, as far as the outer ear, entered into an iron skull; his feet sank up to the ankles in iron, an iron stake as thick as the trunk of a palmyra tree came from the west wall, pierced the small of his back and, penetrating his breast, entered the east wall. Other similar stakes came from the south and from the north and transfixed him (Dhp-a.i.148).

The fire of **Avīci** is so powerful that it destroys the eyes of anyone looking at it from a distance of one hundred leagues (AN.i.142). It would destroy in a moment a rock as large as a gabled house, yet beings born there remain undestroyed, as though reposing in their mother's womb (Dhp a.i.127; Mil.67).

Beings born in **Avīci** suffer for periods of varying lengths; thus, **Mallikā**, **Pasenadi**'s queen, remained only for seven days (Dhp a.iii.121), while **Devadatta** is destined to pass there 100,000 *kappas* (Dhp-a.i.148).

The **Suttanipāta** (p.126) gives the names of various specified periods of suffering, which, according to **Buddhaghosa** (Snp-a.i.476), are to be spent in **Avīci**; they are **Abbuda**, **Nirabbuda**, **Ababa**, **Ahaha**, **Aṭaṭa**, **Kumuda**, **Sogandhika**, **Uppalaka**, **Puṇḍarīka**, and **Paduma**, taken in a geometrical progression of twenty (i.e. twenty **Abbudas**=one *Nirabbuda*, etc.).

Another mode of suffering in **Avīci** is described as **Sarājita** (SN a.iii.100).

It is noteworthy that the word **Avīci** occurs only once in the four *Nikāyas* – namely, in a passage in the **Cakkavattisīhānādasutta** of the **Dīghanikāya** (DN.iii.75; repeated in AN.i.159) – but in this context there is no indication that the name refers to a purgatory. The word is not found in a list of purgatories given in the **Suttanipāta** (pp.126-31) and in the **Saṁyutta** (i.152). It is, however, found in a poem in the **Itivuttaka** (No. 89) which recurs both in the Vinaya (ii.203) and in the **Dhammasangaṇi** (Section 1280), and there it is specifically

called a *niraya*.

In the **Dīgha** passage mentioned above, the reference to **Avīci** is in connection with a tremendous growth of population which will occur in **Jambudīpa** in a future age. Houses will be so close that a cock could fly from any one to the next, and one would think it **Avīci** (*avīci maññe*).

Rhys Davids suggests (Dial.iii.73, n.1) that the word (which he translates as Waveless Deep) might have been originally used to denote density of population. **Buddhaghosa** (DN a.iii.855) explains it as "*nirantara-pūrita*" perhaps in the sense that it is filled with fire. In the **Visuddhimagga** (ii.449) the word appears to be a synonym for *jara* (disintegration) and is used in connection with the disintegration of earth, water, mountains, sun, moon, etc.

Avīci is often referred to as the lowest point of the universe (thus, e.g.,Vsm.ii.390, 486; Mbv.57).

The chief suffering endured there is that of heat (MNid-a., p.8).

Avela. One of the palaces used by **Revata Buddha** in his last lay-life. Bv.vi.17.

Avyākatavagga. The fourth chapter of the *Sattakanipāta* of the **Aṅguttaranikāya** (AN.iv.67-98). It contains ten *Suttas* on various subjects such as the seven states of man (*purisagati*), *anupādā Parinibbāna*, the knowledge *Brahmas* possess regarding *sa-upādisesanibbāna* and *anupādisesanibbāna*, imparted to them by **Moggallāna**, the reason why the Dhamma will not last long, the seven kinds of wives who are like murderers, etc.

Avyākatasaṁyutta. The forty-fourth section of the **Saṁyuttanikāya**. SN.iv.374.

Avyādhika Thera. An *Arahant*. In a previous birth he built an *aggisālā* for **Vipassī Buddha** and a hospital and hot baths for the sick. Later, seven *kappas* ago, he was a king named **Aparājita**. Ap.i.215.

Avyāpajjhasutta. The Buddha teaches the harmless and the path thereto. SN.iv.371.

Asaṅkiyajātaka (Ja 76). The Bodhisatta was born as a Brahmin in **Benares** and became an ascetic. In the course of his wanderings he once travelled with a merchant caravan. The caravan halted for the night, but while the merchants slept, the ascetic spent his time pacing up and down. Robbers, coming to plunder the caravan, were prevented from so doing by the watchfulness of the ascetic. The next day the merchants, discovering what bad happened, asked him if he had felt no fear at the sight of the robbers. "The sight of robbers causes what is known as fear only to the rich. I am penniless, why should I be afraid?" he answered.

After death he was born in the *Brahma* world.

The story was told to an *upāsaka* of **Sāvatthī** who had likewise prevented a caravan from being robbed. "In guarding himself a man guards others; in guarding others he guards himself." Ja.i.332-4.

Asaṅkhatasaṁyutta. Also called **Nibbānasaṁyutta**. The forty-third section of the **Saṁyuttanikāya**. SN.iv.359-73.

Asaṅkhatasuttas. A group of *Suttas* describing the way to the uncompounded (*asaṅkhata*). SN.iv.362ff.

Asaññataparikkhārabhikkhuvatthu. The story of a monk who failed to keep his requisites in order. Exposed to rain, sun and white ants, they soon went to pieces. His conduct was reported to the Buddha, but when questioned about it, he did not show much concern, saying it was a mere trifle. The Buddha showed him the folly of his conduct and laid down a rule that no monk should fail to remove a bed which he had spread in the open air. Dhp-a.iii.15-16.

Asaññasattā. Inhabitants of the fifth of the nine abodes of beings (*sattāvāsā*). These beings are unconscious and experience nothing (AN.iv.401). As soon as an idea occurs to them they fall from their state (DN.i.28). Brahmin ascetics, having practised continual meditation and attained to the fourth *jhāna*, seeing the disadvantages attached to thinking, try to do away with it altogether. Dying in this condition, they are reborn among the **Asaññasattā**, having form only, but neither sensations, ideas, predispositions nor consciousness. They last

only as long as their power of *jhāna*; then an idea occurs to them and they die straightaway (DN-a.i.118).

The **Andhakas** held that these **Devas** were really only sometimes conscious, which belief the **Theravādins** rejected as being absurd (Kv.262).

The Elder **Sobhita** was once born among the **Asaññasattā** and could remember that existence. These **Devas** are long-lived. Thag-a.i.291.

Asatthārāma. The place where the **Buddha Piyadassī** died. Bv.xiv.27.

Asadisa 01. The Bodhisatta born as the son of **Brahmadatta**, King of **Benares**. **Brahmadatta** was also the name of **Asadisa**'s brother. When the father died, the kingdom was offered to **Asadisa**, but he refused it and handed it over to his brother. Finding that his presence in the city was causing anxiety to the latter, he left **Benares** and entered into the service of another king, as archer. He attained great fame by his wonderful feats of archery. Once he brought down a mango with the downward shot of an arrow, which, in its upward flight, reached the realm of the **Cātummahārājikā**, whence it was turned back by another arrow, which, having accomplished its purpose, rose to **Tāvatiṁsa**.

Later, on hearing that seven kings had beleaguered his brother's kingdom, **Asadisa** shot an arrow, bearing a message, into the dish from which the kings were eating, and they all fled.

He soon afterwards became an ascetic and at his death was born in the *Brahma* world. Ja.ii.86-92.

Asadisa 02. A Brahmin village, the residence of **Sunettā** who gave milk-rice to **Siddhattha Buddha**. Bv-a.185.

Asadisajātaka (Ja 181). The story of the prince **Asadisa**. It was told in reference to the Great Renunciation to show that in former lives also the Bodhisatta had renounced a royal state (Ja.ii.86-92). The latter part of the story is given in the *Mahā Vastu* and is called the *Śarakṣepanajātaka* (Mvu.ii.82-3).

The story is figured in the *Bharhut Stūpa* (Cunningham, p.70, and Plate xxvii.13) and in the Sanchi Tope (Fergusson, *Tree and Serpent Worship*, p.181,

Plate xxxvi). King Kittisiri of Ceylon wrote a beautiful poem in Sinhalese based on this **Jātaka**. Cv. Supplement 101, vs.13.

Asadisadāna. The celebrated almsgiving which **Pasenadi**, under the guidance and inspiration of **Mallikā**, held, in order to outdo his citizens in their generosity to the Buddha and the Saṅgha. The almsgiving was attended with unparalleled splendour, *Khattiya* maidens fanning monks while elephants held white parasols over them and golden boats filled with perfumes and flowers were placed in the gay pavilion where the monks were fed.

Four gifts of priceless value were given to the Buddha, a white parasol, a couch whereon to rest, a stand and a footstool.

These gifts were never after equalled by those of anyone else, each Buddha receiving these gifts only once in his lifetime (DN-a.ii.653-4; Dhp-a.iii.183-6).

The **Ādittajātaka** (Ja 424), the **Dasabrāhmaṇajātaka** (Ja 495) and the **Sivijātaka** (Ja 499) were all preached in reference to the **Asadisadāna**.

Asadisadānavatthu. The story of the **Asadisadāna** (1) and its sequel, the story of **Pasenadi**'s two ministers **Kāḷa** and **Juṇha**. See **Kāḷa**.

Asadisavagga. The fourth section of the *Dukanipāta* of the **Jātaka Commentary**. Ja.ii.86-113.

Asaddhamūlakāpañcasutta. The same in its main features as the **Asaddhasutta**. SN.ii.160-1.

Asaddhasutta. Like joins with (literally "flows together with") like, unbelievers with unbelievers, the lazy with the lazy, etc. SN.ii.159.

Asanabodhiya Thera. An *Arahant*. In **Tissa Buddha**'s time he planted the *Asana*-tree, which was the Buddha's Bodhi-tree, and tended it for five years. The Buddha was very pleased with him and foretold for him a glorious future.

For thirty *kappas* he dwelt among the **Devas**; seventy-seven *kappas* ago he was a **Cakkavatti** named **Daṇḍasena**, and one *kappa* later he was seven times

king under the name of **Samantanemi**.

Twenty-five *kappas* ago he was a *Khattiya*, **Puṇṇaka** by name. Ap.i.110-11.

Asanisutta. What is the falling of a thunderbolt compared with the danger for a learner (*sekha*) arising from gains, favours and flattery? (SN.ii.229).

The Commentary explains that a thunderbolt destroys one life-span only, while gains, etc., bring a man to infinitely prolonged misery. SN-a.ii.154.

Asandhimittā. Chief queen of **Dhammāsoka**. He gave for her use one of the eight loads of water brought for him from **Anotatta** (Mhv.v.85; two says Vin-a.i.42). She was a faithful follower of the Buddha's teaching and died in the thirtieth year of **Asoka**'s reign (Mhv.xx.2). When preparations were being made to take the branch of the Bodhi-tree to Ceylon, she offered to the tree all kinds of ornaments and various sweet-scented flowers (Mbv.152).

Having learnt from the monks that the voice of the *karavīka* bird was like that of the Buddha, she had a *karavīka* given her by the king, and listened to his song. Thrilled with joy at the thought of the sweetness of the Buddha's voice, she attained to the First Fruit of the Path (DN a.ii.453; MN a.ii.771).

She was called **Asandhimittā** because the joints in her limbs were visible only when she bent or stretched them (Mhv ṭ.136).

In a previous birth, when **Asoka** was born as a honey merchant and gave honey to the **Pacceka Buddha**, she was the maid who pointed out the honey-store to the **Pacceka Buddha**. She had then wished that she might become the queen consort of the King of **Jambudīpa** and be possessed of a lovely form with invisible joints. Mhv.v.59-60.

Asappurisasutta 01. The man who has wrong view, wrong aim, etc., is called "unworthy" (*asappurisa*); he who has the opposite qualities is "worthy." SN.v.19.

Asappurisasutta 02. The same as the first, with the addition of "the still more unworthy," possessed also of wrong knowledge and wrong liberation, and "the still more worthy" having the opposite qualities. SN.v.20.

Asama 01. The chief disciple of Sobhita Buddha (Bv.vii.21; Ja.i.35). He was the Buddha's step-brother, and it was to him and to his brother **Sunetta** that the Buddha preached his first sermon. Bv-a.137.

Asama 02. Father of **Paduma** Buddha and King of **Campā**. Bv.ix.9; Bv-a.146.

Asama 03. Chief lay-supporter of **Paduma Buddha** (Bv.ix.23); probably the same as his father. See **Asama** (2).

Asama 04. A *Devaputta* who once visited the Buddha at **Veḷuvana**, in the company of **Sahali**, **Niṅka**, **Ākoṭaka**, **Vetambarī** and **Māṇava Gāmiya**. They were disciples of different teachers and, standing before the Buddha, each uttered the praises of his own teacher. **Asama** eulogised **Pūraṇa Kassapa** (SN.i.65). Perhaps **Asama** is the name of a class; See **Asamā** (1).

Asamattasutta. Association with the worthy, listening to the Dhamma, systematic reflection and living according to the precepts of the Dhamma – these things, if cultivated, lead to infinite insight (SN.v.412). This *Sutta* should probably be called **Appamatta**; the text gives both names.

Asamapekkhanāsutta. By not seeing the nature of body, etc., diverse opinions arise in the world. Preached at **Sāvatthī** to the *Paribbājaka* **Vacchagotta**. SN.iii.261.

Asamā 01. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. They are mentioned together with the **Yama** twins. DN.ii.259.

Asamā 02. Mother of **Paduma Buddha** and wife of King **Asama**. Bv.ix.16; Ja.i.36.

Asamā 03. Chief woman-disciple of **Padumuttara Buddha**. Bv.xi.25; DN-a.ii.489; Ja.i.37.

Asamāhitasutta. Like joins with like, e.g. the un-concentrated with the un-concentrated, because of some fundamental quality (*dhātu*) common to both. SN.ii.166.

Asampadānajātaka (Ja 131). The Bodhisatta was born in **Rājagaha** and became known as **Saṅkhaseṭṭhi**, worth eighty crores. He had a friend, **Piliyaseṭṭhi**, in **Benares**, equally wealthy. **Piliya** having lost all his wealth, sought the assistance of **Saṅkha**, who gave him one-half of all his possessions. Later, **Saṅkha**, himself becoming bankrupt, went with his wife to **Benares** to seek help from **Piliya**; the latter, however, dismissed him with half a quarter of pollard. On the way back **Saṅkha** was recognised by an erstwhile servant of his whom he had given to **Piliya**. This servant befriended **Saṅkha** and his wife, and with the help of his companions, brought to the king's notice **Piliya**'s ingratitude. The king, having tried the case, wished to give all **Piliya**'s wealth to **Saṅkha**, but at the latter's request restored to him only what he had, in days of prosperity, given to **Piliya**. The story is related in reference to **Devadatta**'s ingratitude. Ja.i.465-9.

Asampadānavagga. The fourteenth section of the *Ekanipāta* of the **Jātaka Commentary**. Ja.i.465-86.

Asayha. A rich *seṭṭhi* of **Bheruva**. He gave generously to holy men and to the needy. After death he was born in **Tāvatiṁsa**. A former servant of **Aṅkura**, who had settled down as a tailor in **Bheruva**, used to show the way to those who sought the house of **Asayha**, and was, therefore, reborn as a powerful **Yakkha** (Pv-a.112). In the **Petavatthu** stanzas **Asayha** is once spoken of as **Aṅgīrasa** (p.25, v.23).

Asallakkhaṇāsutta. Preached to the *Paribbājaka* **Vacchagotta**. Through want of discernment of the nature of the body, etc., diverse opinions arise in the world. SN.iii.261.

Asātamantajātaka (Ja 61). The Bodhisatta was once a famous teacher in **Takkasīlā**. A young Brahmin of **Benares** came to study under him and, after

completing his course, went back home. His mother, however, was anxious that he should renounce the world and tend **Aggibhagavā** in the forest. She accordingly sent him back to the Teacher that he might learn the "**Asātamanta**" (Dolour Text). The Teacher had a mother aged 120 years, on whom he himself waited. When the youth came back to learn the **Asātamanta**, he was asked to look after the old woman. She, falling in love with him, hatched a plot to kill her son.

The Bodhisatta, having been told of this plot, made a wooden figure and placed it in his bed. The mother, thinking to kill her son, struck it with an axe, and discovering that she had been betrayed, fell down dead. The youth, having thus learnt the **Asātamanta**, returned to his parents and became a hermit. **Kāpilānī** was the mother in the story, **Mahā Kassapa** the father and **Ānanda** the pupil.

This story, together with the **Ummadantījātaka** (Ja 527), was related to a passion-tossed monk to warn him of the evil nature of women. Ja.i.285-9.

Asātarūpajātaka (Ja 100). Once the Bodhisatta was King of **Benares**. The **Kosala** king waged war on him, slew him and bore off his queen to make her his own wife. The king's son escaped through a sewer and later came back with a large army to give battle. His mother, hearing of his doings, suggested that he should blockade the city instead.

This he did, and the blockade was so close that on the seventh day the people cut off the head of the king and brought it to the prince.

It was this prince who became **Sīvalī** in the present age; the blockade was the reason for his remaining seven years in his mother's womb, and for her being seven days in bringing him forth. His mother was **Suppavāsā**, daughter of the **Koḷiya** king.

The story was related by the Buddha to explain to the monks the reason for **Suppavāsā**'s long pregnancy. Ja.i.407-10. This **Jātaka** appears, with variations in detail, in Dhp-a.ii.198ff.

Asāvatī. A creeper which grows in the **Cittalatāvana** in **Tāvatiṁsa**. In its fruit a divine drink is hidden, and they who drink of it once are intoxicated for

four months and lie on a divine couch. It bears fruit only once in a thousand years, and the gods wait patiently for that period for a drink of the fruit. Ja.iii.250-1; Ap.i.41.

Asiggāha Silākāla. See **Silākāla**.

Asiggāhakapariveṇa. A building in the **Thūpārāma**. Ras.ii.123.

Asita 01. Often called the Buddhist Simeon, though the comparison is not quite correct. He was a sage and the chaplain of **Sīhahanu**, father of **Suddhodana**. He was the teacher of **Suddhodana**, and later his chaplain. He came morning and evening to see the king, **Suddhodana**, who showed him as great respect as he had while yet his pupil; this, we are told, is a characteristic of **Sākiyan** kings.

With the king's leave, **Asita** renounced the world and lived in the king's pleasance. In due course he developed various *iddhi* powers. Thenceforward he would often spend the day in the *Deva* worlds. Once, while in **Tāvatiṁsa**, he saw the whole city decked with splendour and the gods engaged in great rejoicing. On inquiry he learnt that **Siddhattha**, destined to become the Buddha, had been born. Immediately he went to **Suddhodana**'s home and asked to see the babe. From the auspicious marks on its body he knew that it would become the Enlightened One and was greatly overjoyed, but realising that he himself would, by then, be born in an *Arūpa* world and would not therefore be able to hear the Buddha preach, he wept and was sad. Having reassured the king regarding the babe's future, **Asita** sought his sister's son, **Nālaka**, and ordained him that he might be ready to benefit by the Buddha's teaching when the time came. Later **Asita** was born in the *Arūpa* world (Sn., pp.131-36; Snp-a.ii.483ff.; Ja.i.54f).

According to **Buddhaghosa** (Snp-a.ii.483), **Asita** was so-called because of his dark complexion. He also had a second name, **Kaṇhadevala** (Snp-a.ii.487). Other names for him were **Kaṇha Siri** (Sn.vs.689), **Siri Kaṇha** (Snp-a.487) and **Kāḷadevala** (Ja.i.54).

He is evidently to be distinguished from **Asitadevala**, also called

Kāḷadevala.

The *Lalitavistara* has two versions of **Asita**'s prophecy, one in prose and one in verse, which, in their chief details, differ but slightly from the Pāli version. In the former his nephew is called **Naradatta**, and **Asita** himself is represented as being a great sage dwelling in the **Himālaya** but unknown to **Suddhodana**.

Here is evidently a confusion of his story with that of **Asitadevala**. In the *Mahā Vastu* version (ii.30f) he is spoken of as the son of a Brahmin of **Ujjenī**, and he lives in a hermitage in the **Vindhyā** mountains. It is noteworthy that in the **Jātaka** version he is called, not an *Isi*, but a *tāpasa*, an ascetic practising austerities. And there we are told that when the king brought the boy, the future Buddha, and prepared to make him do reverence to the ascetic, the babe's feet turned up and placed themselves on the ascetic's head. For there is no one fit to be reverenced by a Bodhisatta, and had they put the babe's head at the feet of the ascetic, the ascetic's head would have split into seven pieces.

The *tāpasa* could see forty *kappas* into the past and forty *kappas* into the future. Ja.i.54-5. See Thomas: *Life and Legend of the Buddha*, pp.38 ff., on the growth of the **Asita** legend.

Asita 02. A **Pacceka Buddha**, mentioned in a list of **Pacceka Buddhas** (MN.iii.70; Ap-a.i.107).

Asita 03. A garland-maker in the time of **Sikhī Buddha**. While taking a garland to the palace, he saw the Buddha and offered it to him. As a result, twenty-five *kappas* ago he became a king named **Dvebhāra**. In the present age he was known as **Sukatāveḷiya** Thera (Ap.i.217).

Asitañjana. A city in the **Kaṁsa** district in **Uttarāpatha** and capital of King **Mahā Kaṁsa** and the **Andhakaveṇhudāsaputta** (Ja.iv.79; Pv-a.111).

It was also the birthplace of the two merchants **Tapassu** and **Bhalluka**. AN-a.i.207.

Asitañjala, (**Amitañjala**). A king of fourteen *kappas* ago; a previous birth of **Sālapupphiya Thera**. Ap.i.219.

Asitadevala 01. A sage (*Isi*). His story is given in the **Assalāyanasutta** (MN.ii.154ff). Once there were seven Brahmin sages living in thatched cabins in the wilds. They conceived the view that the Brahmins are the highest class of men and that they alone are the legitimate sons of *Brahma*. Hearing of this, **Asitadevala** appeared before their hermitage in orange attire, with stout sandals and staff, and shouted for them. The Brahmins cursed him with the intention of shrivelling him into a cinder, but the more they cursed the more comely and handsome grew **Asita**. Feeling that their austerities were evidently fruitless, they questioned **Asita** who urged them to discard their delusion. Having learnt his identity, they saluted him and wished to be instructed; **Asita** examined and cross-questioned them about their pretensions regarding their lineage and they could find no answer. They thereupon followed his advice and renounced their claims to superiority.

Buddhaghosa says that **Asitadevala** was the Bodhisatta. MN-a.ii.785.

Asitadevala 02. More commonly called **Kāḷadevala**, probably identical with (1) above, and mentioned in the **Indriyajātaka** (Ja 423, Ja.iii.463ff). He was one of the seven chief disciples of the Bodhisatta **Sarabhaṅga** and lived with many thousand sages in **Avanti Dakkhiṇāpatha**. He had a younger brother **Nārada**, also an ascetic, who lived in **Arañjara**. When **Nārada** became enamoured of a courtesan on the river-bank near **Arañjara**, **Kāḷadevala** flew to him, and in due course brought **Sālissara**, **Meṇḍissara** and **Pabbatissara** to admonish him. When they, too, failed in their efforts to convert **Nārada**, **Kāḷadevala** brought the master of all sages, **Sarabhaṅga**, who with their help persuaded **Nārada** to give up his love.

In this present age **Kāḷadevala** became **Mahā Kaccāna** (Ja.iii.469).

Asitābhujātaka (Ja 234). The Bodhisatta was once a holy ascetic living in the **Himālaya**. At that time the king of **Benares**, growing jealous of his son Prince **Brahmadatta**, banished both him and his wife, **Asitābhū**. They went to the **Himālaya** and lived in a hut of leaves. One day the prince, becoming enamoured of a **Candakinnarī**, followed her, forsaking his wife (the *kinnarī*'s name was **Candā**, see **Candā** (9). **Asitābhū** went to the Bodhisatta and, having developed

various superhuman powers, returned to her hut. **Brahmadatta**, having failed in his quest, returned to the hut where he found his wife poised in mid air uttering songs of joy over her newfound freedom. When she left, he lived in solitude till, at his father's death, he succeeded to the throne.

The story was told in reference to a young girl, the daughter of a servitor of the two chief disciples. She was married, but finding her husband neglectful of her, visited the two Chief Disciples. Under their instruction she attained the First Fruit of the Path and embraced the religious life, ultimately becoming an *Arahant*.

She was **Asitābhū** in the previous birth (Ja.ii.229ff).

The story is referred to in the **Vibhaṅga** Commentary (p.470f) in connection with a King of **Benares** who, having gone into the forest with his queen to eat roast flesh, fell in love with a *kinnarī* and deserted his wife. When he returned to his queen he found her flying through the air away from him, having developed *iddhi* powers. A tree-sprite then uttered a stanza, citing the example of **Asitābhū**.

Asitābhū. Wife of Prince **Brahmadatta**. Her story is given in the **Asitābhūjātaka** (Ja 234).

Asipattavana. One of the tortures of purgatory. In the distance the grove appears as a mango grove, and when the inhabitants of purgatory enter, wishing to eat the mangoes, leaves which are sharp like swords fall on them, cutting off their limbs. Sn.vs.673; Snp-a.ii.481.

Asibandhakaputta. A *gāmaṇi* (headman). He came to the Buddha in the **Pārileyyaka** Mango Grove in **Nālandā** and asked him various questions, recorded in the **Saṁyuttanikāya** (iv.312ff). One of these related to the custom among the **Pacchābhūmaka** (Westlander) Brahmins (where, perhaps, he himself belonged) of lifting a man up when dead and carrying him out, calling him by name to speed him heavenward. Surely the Buddha who is an *Arahant*, etc., could make the whole world go to heaven thus if he chose. To this the Buddha answers no, and explains, by various similes, that only a man's *kamma* can

determine where he will be reborn. On another occasion, the Buddha tells him, in answer to a question, that the Buddha teaches the Dhamma in full only to certain disciples and not to others; just as a farmer sowing seed selects, first the best field, then the moderate, and lastly, the field with the worst soil.

Asibandhakaputta tells the Buddha that, according to Nigaṇṭha Nātaputta (he is described as a *Nigaṇṭha Sāvaka*, SN.iv.317), as a man habitually lives so goes he forth to his destiny. The Buddha points out the absurdity of this view and tells him that all **Tathāgata**s lay down definite rules for the guidance of their followers, so that they may attain development.

It is recorded (SN.iv.322ff) that once, when **Nālandā** was stricken with famine, **Asibandhaka** visited **Nigaṇṭha Nātaputta**, who asks him to go and defeat the Buddha in debate. **Asibandhaka** is at first reluctant, but his teacher propounds to him a dilemma to put to the Buddha, and he agrees to go.

Is it true that the Buddha extols compassion to clansmen? Why, then, does the Buddha ask for alms in a place stricken with famine? The **Buddha**'s answer is that there are eight ways of injuring clansmen, and that begging for alms is not one of them. And Asibandhakaputta, pleased with the answer, declares himself to be a follower of the Buddha.

Asibandhakaputta's conversation with the Buddha, in which the Buddha tells him that only a man's *kamma* can determine the state of his rebirth, is quoted in the *Nettippakaraṇa* (pp.45-47).

Asilakkhaṇajātaka (Ja 126). In **Benares** was a Brahmin who could tell, by smelling them, whether swords were lucky or not. One day, while testing a sword, he sneezed and cut off the tip of his nose. The king had a false tip made and fastened to his nose so that no one could tell the difference.

The king had a daughter and an adopted nephew, who, when they grew up, fell deeply in love with each other. They wished to marry, but the king, having other plans, kept them apart. The prince bribed an old woman to get his beloved for him. The old woman reported to the king that his daughter was under the influence of witchcraft and that the only way of curing her was to take her to the cemetery under armed escort, where she must be laid on a bed under which was a corpse, and there she must be bathed for the purpose of exorcism.

The prince was to impersonate the corpse, being provided with pepper in order that he might sneeze at the right moment; the guard were warned that if the exorcism succeeded, the dead body would sneeze, rise up and kill the first thing it could lay hold of. The plot succeeded, the guard taking to their heels when the prince sneezed. The two lovers were married and were forgiven by the king. Later, they became king and queen.

One day the sword-testing Brahmin was standing in the sun when the false tip of his nose melted and fell off. He stood hanging his head for very shame. "Never mind," laughed the king, "sneezing is bad for some, but good for others. A sneeze lost you your nose, but a sneeze won for me both my throne and my queen."

The story was related in reference to a Brahmin of the kingdom of **Kosala** who tested swords by smelling them. He accepted bribes and passed the swords only of those who had won his favour. One day an exasperated dealer put pepper on his sword so that when the Brahmin smelt it he sneezed, slitting his nose. The monks were once talking about him when the Buddha entered and told them the story of the past. The two Brahmins were one and the same man in different births. Ja.i.455-8.

Asisūkarikasutta. Records the incident of **Moggallāna** seeing a *Peta* while on the way, with **Lakkhaṇa**, from **Gijjhakūṭa** to **Rājagaha**. The *Peta* travelled through the air which was bristling with sword blades. The swords kept rising and falling directly on his body, while he uttered cries of pain. SN.ii.257.

Asītinipāta. The twenty-first section of the **Jātaka Commentary** (Ja.v.333-511).

Asubhakammikatissa Thera. Referred to in the **Majjhima Commentary** (MN a.i.228; Ja.iii.534; see also Mhv ṭ.401) as an example of a monk in whom lustful desires ceased because he dwelt on the impurities and associated only with worthy friends. He was an *Arahant*.

Asubhasutta 01. There are four modes of progress with reference to a monk who lives contemplating the unloveliness of the body, the repulsiveness of food,

etc. His attainment, however, may be sluggish if his five *indriyas* (of faith, energy, etc.) are dull (AN.ii.150f).

Asubhasutta 02. The idea of the foul, if cultivated, leads to great profit. SN.v.132.

Asura, **Asurakāya**, **Asuras**. In Pāḷi Literature the *Asuras* are classed among the inferior deities together with the **Supaṇṇas**, **Gandhabbas**, **Yakkhas** (DN a.i.51), *Garuḷas* and **Nāgas** (Mil.117).

Rebirth as an Asura is considered as one of the four unhappy rebirths or evil states (*apāyā*), the others being *niraya*, *tiracchānayoni* and *pettivisaya* (e.g., It.93; Ja.vi.595; Ja.v.186; Pv.iv.11).

The fight between the **Devas** and the *Asuras* is mentioned even in the oldest books of the *Tipiṭaka* and is described in identical words in several passages (e.g., DN.ii.285; SN.i.222; iv.201ff; v.447; MN.i.253; AN.iv.432; also SN.i.216ff).

A chief or king of the *Asuras* is often referred to as *Asurinda*, several *Asuras* being credited with the role of leader, most commonly, however, **Vepacitti** (e.g., SN.i.222; iv.201ff; Ja.i.205) and **Rāhu** (AN.ii.17, 53; iii.243). **Sakka** was also called *Asurinda* and *Asurādhipa*; see, e.g., Ja.i.66 (*Asurindena Paviṭṭha Devanagaraṁ viya*) and Ja.v.245, where we are told that from the time he conquered the *Asuras* he was called *Asurādhipa*.

Besides these we find **Pahārāda** (AN.iv.197, 200) (*v.l.* **Mahā Bhadda**), **Sambara** (SN.i.227), **Verocana** (SN.i.225; probably another name for **Rāhu**, see DN a.ii.689), **Bali** (DN.ii.259), **Sucitti** (DN.ii.269) and **Namucī** (DN.ii.269).

The *Asuras* are spoken of as dwelling in the ocean after having been conquered by **Vajirahattha** (Indra, elsewhere, (Ja.v.139) called Asurappamaddana) and are called **Vāsava**'s brethren, of wondrous powers and of great glory. They were present at the preaching of the **Mahā Samayasutta** (see DN-a.ii.689). **Buddhaghosa** says that they were all descendants of an Asura maiden named **Sujātā**. This cannot be the **Sujātā**, **Vepacitti**'s daughter, whom **Sakka** married (Ja.i.205-6). See also **Dānavā**.

There were evidently several classes of *Asuras*, and two are mentioned in the *Piṭakas*, the **Kāḷakañjakas** and the *Dānaveghasas*. The *Dānaveghasas* carried

bows in their hands. The **Kāḷakañjakas** were of fearsome shape (DN.ii.259), and were considered the lowest among the *Asuras* (DN.iii.7; see also **Kāḷaṅkajaka** and **Vepacitti**).

Once the *Asuras* dwelt in **Tāvatiṁsa** together with the **Devas**. When **Magha Māṇavaka** was born as **Sakka**, he did not relish the idea of sharing a kingdom with others, and having made the *Asuras* drunken, he had them hurled by their feet on to the steeps of **Sineru**. There they tumbled into what came to be known as the *Asurabhavana*, on the lowest level of **Sineru**, equal in extent to **Tāvatiṁsa**. Here grew the **Cittapātalī** tree, and when it blossomed the *Asuras* knew they were no longer in the *Deva*-world.

Wishing to regain their kingdom, they climbed **Sineru**, "like ants going up a pillar." When the alarm was given, **Sakka** went out to give battle to them in the ocean, but being worsted in the fight, he fled in his **Vejayantaratha**. Fearing that his chariot might hurt the young *Garuḷas*, he had it turned back. The *Asuras*, thinking that **Sakka** had obtained reinforcements, turned and fled right into the *Asurabhavana*. **Sakka** went back to his city and in that moment of victory, the **Vejayantapāsāda** sprang up from the ground. To prevent the *Asuras* from coming back again, **Sakka** set up as guard in five places **Nāgas**, *Garuḷas*, *Kumbhaṇḍas*, **Yakkhas** and the Four Great Kings. Everywhere were images of Indra bearing the thunderbolt in his hand. (Ja.i.202-4; Dhp-a.i.272-80; the same story, differing slightly in details, is found in Snp-a.484-5). There it is said that when **Sakka** was born among them, the *Asuras* received him with great cordiality; see also the various incidents of the *Asura* war mentioned in the **Saṁyuttanikāya I**. 216ff.

The *Asuras* are sometimes called *Pubbadevā* (Snp-a.484) and their kingdom is 10,000 leagues in extent. Snp-a.485; elsewhere, in the same page, it is given as 100,000 leagues.

In **Buddhaghosa**'s time, the bygone lustre of the word *Asura* (as equivalent to *Ahura*) seems to have faded. His explanation (SN-a.i.260) of the name is interesting. When **Sakka** was born with his followers in the *Asura*-world (which later became **Tāvatiṁsa**) the *Asuras* prepared a drink called *gaṇḍapāna*. **Sakka** warned his companions not to drink it, but the *Asuras* became drunk and were thrown down **Sineru**. Halfway down they regained consciousness and made a

vow never to drink intoxicants (*surā*) again; hence their name *Asura*.

The **Aṅguttara Commentary** (ii.526) defines *Asura* as *bībhaccha*, awful, vile. They had a drum called **Āḷambara** (*q.v.*), made of a crab's claw. They left it behind in their flight from **Sakka**, and since then **Sakka** has the use of it (Ja.ii.344).

A story is told by the Buddha (SN.2, v.446) of a man who once saw a whole army with its four divisions enter a lotus stalk and the man thought he was mad. But the Buddha says that it was an *Asura* army in flight. Here the *Asuras* would seem to be fairies or nature spirits.

Asuravagga. The tenth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas* containing the classification of four kinds of individuals to be found in the world, with more or less detailed descriptions of them (AN.ii.91-101).

Asurasutta. The first of the **Asuravagga**. Four individuals exist in the world: the *asura* (a) with a retinue of *asuras*, (b) with a retinue of **Devas**; the *Deva* (a) with a retinue of **Devas**, (b) with a retinue of *asuras*. The first is himself immoral, as is his company, and so on correspondingly with the others (AN.ii.91).

Asurindaka Bhāradvāja. One of the **Bhāradvājas**. His interview with the Buddha is described above, in the **Asurindasutta**. He was the third of the **Bhāradvāja** brothers, all of whom eventually became followers of the Buddha (MN-a.ii.808).

"The name (demon-chief) is so pagan for a Brahmin" says Mrs. Rhys Davids (KS.i.203,n.2), and "the Buddha's reply so suggestive of **Sakka**'s (in **Saṁyutta** i.221) that a bifurcated or transferred legend seems fairly plausible."

Asurindasutta (**Asurindakasutta**). Recounts an interview between the Buddha and **Asurinda Bhāradvāja** in **Veḷuvana**. When Asurinda heard that **Bhāradvāja** (probably the chief of the clan) had entered the Saṅgha, he was greatly vexed, and going up to the Buddha he abused him. The Buddha remaining silent, *Asurinda* thought that he acknowledged defeat. But the

Buddha enlightened him, saying that the worse of the two is he who, when reviled, reviles back; he who does not so revile wins a twofold victory: he seeks the good both of himself and of the other (SN.i.163f.; SN-a.i.178).

Asekhiyasutta. Five things which make a monk worthy of offerings, etc. AN.iii.134.

Asela. Son of **Muṭasiva**, and youngest brother of **Devānampiyatissa**. When the two **Damiḷas**, **Sena** and **Guttaka**, conquered **Sūratissa** and captured the throne, **Asela** defeated them and reigned in **Anurādhapura** for ten years (155-145 B.C.). (Mhv.xxi.11; Cv.lxxxii.20; Epy. Zeyl. iii., Introd., p.5, n.1). He was ultimately conquered by **Eḷāra** (Mhv.xxi.13).

Asela was one of nine brothers, the others being **Abhaya**, **Devānampiyatissa**, **Uttiya**, **Mahā Sīva**, **Mahā Nāga**, **Mattābhaya**, **Sūratissa** and **Kīra** (Mhv ṭ. 425).

He built a *cetiya* in the **Asokamālaka** (Mhv ṭ. 358).

Asoka 01. King of **Magadha**. He was the son of **Biṇḍusāra**. **Biṇḍusāra** had sixteen wives who bore him 101 sons. The chief Pāli sources of information regarding **Asoka** are **Dīpavaṁsa** (chaps. i., v., vi., vii., xi., etc.), **Mahā Vaṁsa** (v., xi., xx., etc.), **Samantapāsādikā** (pp.35 ff.). Other sources are the *Divyāvadāna passim*, and the *Avadānaśataka* ii.200ff. For an exhaustive discussion of the sources and their contents see Prszlyski, *La Legende de l'Empereur Asoka.*

The Pāli Chronicles (**Dīpavaṁsa** and **Mahā Vaṁsa**) mention only three of the sons, viz. **Sumana** (**Susīma** according to the northern legends) the eldest, **Asoka**, and **Tissa** (uterine brother of **Asoka**) the youngest. The **Mahā Vaṁsaṭīkā** gives the name of his mother as **Dhammā** and calls her Aggamahesī (**Biṇḍusāra**'s chief queen); she belonged to the **Moriyavaṁsa** (p.125; Mbv.98. In the northern tradition, e.g., *Asokāvadānamālā*, she is called **Subhadrāṅgī**, daughter of a Brahmin of **Campā**). The preceptor of **Dhammā**'s family was an **Ājīvaka** called **Janasāna** (which probably explains **Asoka**'s earlier patronage of the **Ājīvakas**).

In his youth **Asoka** was appointed Governor of **Avanti** with his capital at **Ujjenī**. The *Divyāvadāna* says he was in **Takkasilā** with headquarters in **Uttarāpatha**, where he superseded **Susīma** and quelled a rebellion. When **Biṇḍusāra** lay on his death-bed, **Asoka** left **Ujjenī** and came to **Pāṭaliputta** where he made himself master of the city and possessor of the throne. He is stated in the **Mahā Vaṁsa** (v.20; Mbv.98) to have killed all his brothers except **Tissa** that he might accomplish his purpose, and to have been called **Caṇḍāsoka** on account of this outrage (Mhv.v.189). It is impossible to say how much truth there is in this account of the accession. **Asoka**'s Rock Edicts seem to indicate that he had numerous brothers, sisters and relations alive at the time they were written in **Pāṭaliputta** and other towns (see Mookherji, *Asoka*, pp. 3-6). His brother **Tissa** he appointed as his *Uparāja* (Mhv.v.33), but **Tissa** (*q.v.*) became a religious devotee attaining *Arahant*-ship. The **Theragāthā** Commentary refers to another younger brother of **Asoka**, **Vītasoka**, who also became an *Arahant* (i.295f. The northern works give quite a different account of his brothers. See Mookherji, p.6).

Asoka had several wives. His first wife was the daughter of a merchant of **Vedisagiri**, whom he met when stopping at the merchant's house on his way to **Ujjenī** (Mhv.xiii.8ff). Her name was **Devī**, also called **Vedisa Mahā Devī**, and she was a **Sākyan**, descended from a **Sākyan** family who migrated to **Vedisa** to escape from **Viḍūḍabha** (Mbv., pp.98, 116). Of **Devī** were born a son **Mahinda**, and a daughter **Saṅghamittā**, who became the wife of **Aggibrahmā** and mother of **Sumana**. **Devī** evidently did not follow **Asoka** to **Pāṭaliputta**, for his *aggamahesī* there was **Asandhamittā** (Mhv.v.85). **Asandhamittā** died in the thirtieth year of **Asoka**'s reign, and four years later he raised **Tissarakkhā** to the rank of queen. Mhv.xx.1-3. The Allahabad Pillar Inscription mentions another queen, **Kāruvākī**, mother of **Tivara**. The *Divyāvadāna* (chap. xxvii.) gives another, **Padmāvatī**, **Kuṇāla**'s mother. Besides the children mentioned above, names of others are given: **Jalauka**, **Cārumatī** (Mookherji. p.9).

According to **Mahā Vaṁsa** (v.21, 22), **Asoka**'s accession was 218 years after the Buddha's death and his coronation was four years later. The chronicles (v.22ff) contain various stories of his miraculous powers. His command spread a *yojana* into the air and a *yojana* under the earth. The **Devas** supplied him daily

with water from the **Anotatta** Lake and with other luxuries from elsewhere. **Yakkhas**, **Nāgas** and even mice and *karavīka* birds ministered to his comfort, and thoughtful animals came and died outside his kitchen in order to provide him with food.

At first **Asoka** maintained the alms instituted by his father, but soon, being disappointed in the recipients, he began looking out for holy men. It was then that he saw from his window, his nephew, the young novice **Nigrodha**. Owing to their friendship in a past birth (**Asoka**, **Devānampiyatissa** and **Nigrodha** had been brothers, traders in honey, and they gave honey to a **Pacceka Buddha**. **Asandhamittā** had been the maiden who showed the honey-shop to the **Pacceka Buddha**. The story is given in Mhv.v.49ff), **Asoka** was at once drawn to him and invited him into the palace. **Nigrodha** preached to him the **Appamādavagga** and the king was greatly pleased. He ceased his benefactions to other religious orders and transferred his patronage to **Nigrodha** and members of the Buddhist Saṅgha. His wealth, which, according to the **Samantapāsādikā** (i.52), amounted to 500,000 pieces daily, he now spent in doing acts of piety – giving 100,000 to **Nigrodha** to be used in any manner he wished, a like sum for the offering of perfumes and flowers at the Buddha's shrines, 100,000 for the preaching of the Dhamma, 100,000 for the provision of comforts for members of the Saṅgha, and the remainder for medicines for the sick. To **Nigrodha**, in addition to other gifts, he sent sets of robes three times each day, placing them on the back of an elephant, adorned by festoons of flowers. **Nigrodha** gave these robes to other monks (MN-a.ii.931).

Having learnt from **Moggaliputtatissa** that there were 84,000 sections of the Dhamma, he built in various towns an equal number of *vihāras*, and in **Pāṭaliputta** he erected the **Asokārāma**. With the aid of the **Nāga** king **Mahā Kāḷa**, he created a life-size figure of the Buddha, to which he made great offerings.

His two children, **Mahinda** and **Saṅghamittā**, aged respectively twenty and eighteen, he ordained under **Moggaliputtatissa** and **Dhammapālā**, in the sixth year of his reign (MN a.v.197, 209). This raised him from a *paccadāyaka* to a *sāsanadāyādin*.

In order to purge the Saṅgha of undesirable monks and heretical doctrines,

Moggaliputtatissa held the Third Council under the king's patronage. It is said that the pious monks refused to hold the *uposatha* with those they considered unworthy. The king, desirous of bringing about unity in the Saṅgha, sent a minister to restore amity, but the minister, misunderstanding his orders, beheaded many holy monks, being at last stopped by the king's brother **Tissa**, who was then a monk (MN-a.vs.240ff).

At the conclusion of the Council, held in the seventeenth year of his reign, **Asoka** sent forth Theras to propagate the Buddha's religion:

- **Majjhantika** to **Kasmīra** and **Gandhāra**,
- **Mahā Deva** to **Mahisamaṇḍala**,
- **Rakkhita** to **Vanavāsa**,
- **Yona Dhammarakkhita** to **Aparantaka**,
- **Mahā Rakkhita** to **Yona**,
- **Majjhima** to the **Himālaya** country and
- **Soṇa** and **Uttara** to **Suvaṇṇabhūmi**;
- **Mahinda** with **Iṭṭhiya**, **Uttiya**, **Sambala** and **Bhaddasāla** he sent to **Laṅkā** (Ibid., xii.1-8).

For particulars of these missions and identification of the places mentioned, see under the different names; this list appears also in the **Samantapāsādikā**, where further interesting details are given. For a discussion of them see Mookherji, pp.33ff) (Ibid., 280; in the northern texts **Moggaliputtatissa**'s name is given as **Upagupta**. It was for this Council that the **Kathāvatthu** was written). In the eighteenth year of his reign he sent to **Laṅkā**, at **Devānampiyatissa**'s request, **Saṅghamittā**, with a branch of the great Bodhi Tree at **Buddhagayā** (Mhv.xx.1). A little earlier he had sent by his grandson **Sumana**, some relics of the Buddha and the Buddha's alms-bowl to be deposited in the *Thūpas* of **Laṅkā** (Mhv.xvii.10f).

Asoka reigned for thirty-seven years (Mhv.xx.6). In his later life he came to be called **Dhammāsoka** on account of his pious deeds (Mhv.v.189). The **Dīpavaṁsa** gives his name in several places as **Piyadassī**, e.g., vi.1, 2, 25. The title **Devānampiya** used by **Asoka** in his inscriptions was also used by **Tissa**, **Asoka**'s contemporary in Ceylon, and by **Asoka**'s grandson **Dasaratha**

(Nāgarjunī Hill Cave Inscription). It was used also by other kings in Ceylon: **Vaṅkanāsikatissa**, **Gajabāhukagāminī** and **Mahallakanāga** (Ep. Zeyl. i.60.f).

The Chronicles state that **Asoka** and **Devānampiyatissa** of Ceylon had been friends – though they had never seen each other – even before **Mahinda**'s mission to Ceylon. **Tissa** had sent him, as a friendly gesture, various gifts, and **Asoka** had returned the courtesy. He sent an embassy of his chosen ministers, bearing gifts marvellous in splendour, that **Tissa** might go through a second coronation ceremony, and the messengers were directed to give this special message to the king: "I have taken refuge in the Buddha, Dhamma and Saṅgha and declared myself a follower of the religion of the **Sākyaputta**. Seek then, even you, oh best of men, converting your mind with believing heart, refuge in these best of gems." (Mhv.xi.18-36)

The **Milindapañha** (p.121) mentions an encounter of **Asoka** with a courtesan of **Pāṭaliputta**, **Biṇḍumatī**, who, in order to show the king the power of an Act of Truth, made the waters of the **Ganges** to flow back. According to the **Petavatthu** Commentary (244ff) there was a king of **Suraṭṭha**, called **Piṅgala**, who used to visit **Asoka** in order to give him counsel. Perhaps he was an old friend or tutor of the king.

Asoka is called a *dīpacakkavatti* as opposed to *padesarājās* like **Bimbisāra** and **Pasenadi** (Vin-a.ii.309).

Asoka had three palaces for the three seasons: **Mahā Sappika**, **Moragīva** and **Maṅgala** (Ras.i.93).

Asoka 02. See **Kāḷāsoka**.

Asoka 03. See **Vītāsoka**.

Asoka 04. A Brahmin in the time of **Kassapa Buddha**. He provided eight meals daily for the monks and entrusted the distribution of them to his serving-woman **Bīraṇī**. Mhv.xxvii.11.

Asoka 05. Attendant to **Vipassī Buddha** (Ja.i.41; Bv.xx.28). He was once ill and was cured by a doctor who, in this age, was **Tikicchaka Thera** (*Tekicchakānī* Thera). Ap.i.190; Thag a.i.442.

Asoka 06. The chief disciple of the future **Metteyya Buddha** (**Anāgatavaṁsa**. v.97). According to the **Mahā Vaṁsa** (xxxii.81) he should be identified with **Duṭṭhagāmaṇī**.

Asoka 07. A monk of **Ñātikā**. Once when the Buddha was staying at **Ñātikā** in the **Giñjakāvasatha**, **Ānanda** mentions to the Buddha that **Asoka** Thera had died, and asks where he had gone. The Buddha tells him that **Asoka** was an *Arahant* and had realised *Nibbāna*. SN.i.358.

Asoka 08. See **Anoma** (7).

Asoka 09. A mountain near **Himavā**. There, in the time of **Sumedha Buddha**, **Vissakamma** built a hermitage. Ap.ii.342.

Asokapūjaka Thera. An *Arahant*. Ninety-four *kappas* ago he was the king's parkkeeper in **Tivarā** and offered an **Asoka** flower to **Paduma Buddha**.

Seventy *kappas* ago he became king sixteen times under the name **Aruṇañjaha**. Ap.i.199.

Asokamālaka. One of the spots in the Mahā Sāgara garden, north of the **Nāgamālaka**, where **Kassapa Buddha** preached to the assembled populace on his visit to Ceylon. Four thousand people were converted (Mhv.xv.153ff). Later King **Asela** erected a *cetiya* there. Mhv ṭ. 358.

Asokamālā. The wife of Prince **Sāli**. She was a *Caṇḍāla* woman of exceedingly great beauty, and the prince married her, thus renouncing his right to the throne (Mhv.xxiii.2-4). The two had been husband and wife, named **Tissa** and **Nagā**, in a previous existence and had lived in **Muṇḍagaṅgā** in Ceylon. One day the husband received a pig from a hunter in payment of some smith's work he had done. Having prepared the animal for food, he expressed the wish that eight holy monks might come to accept alms from him. His wife joining him in this wish, they decorated the house, prepared eight seats, strewed the village path with sand and awaited the guests. **Dhammadinna** Thera of **Piyaṅgudīpa**, having divined the man's wish, came to the village with seven colleagues. After

they had eaten, they gave thanks and went away. The man was born as **Sāli** the son of **Duṭṭhagāmaṇī**, but his wife was born as a *Caṇḍāla* as punishment for an offence in another existence. She had been the youngest of seven daughters of a carpenter and was one day scolded by her mother for untidiness. In anger she used to her mother the same abusive terms as had been hurled at her. This undutiful behaviour caused her to be born as the daughter of a *Caṇḍāla*. Mhv ṭ.606 ff.

Her name was **Devī**, and her father was the chief *Caṇḍāla* in **Hallolagāma**. Her story is given at great length in Ras.ii.117f.

Asokā 01. A nun of **Ñātikā**. When **Ānanda** announces her death to the Buddha at **Ñātikā** in the **Giñjakāvasatha**, and inquires where she had been born, the Buddha says that she had been reborn spontaneously in the **Suddhāvāsā**, there to pass away, destined never to return. SN.v.358.

Asokā 02. One of the two chief women disciples of **Maṅgala Buddha**. Bv.iv.24; Ja.i.34.

Asokārāma. A monastery in **Pāṭaliputta**, built by **Asoka** and finished in three years. It was there that the king's brother **Tissa** was ordained. When the monks had refused for seven years to hold the *uposatha* ceremony, **Asoka** sent his minister to summon them to the **Asokārāma**. There the misguided minister beheaded several Theras who refused to obey his orders. It was there that **Moggaliputtatissa** held the Third Council and made a compilation of the Dhamma (Mhv.v.80, 163, 174, 236, 276).

Asoka used to feed 60,000 monks daily at the **Asokārāma**.

On the day of the foundation of the **Mahā Thūpa** in **Anurādhapura**, sixty thousand monks under **Mittiṇṇa** came from **Asokārāma** (Mhv.xxix.36). There, too, lived **Dhammarakkhita**, the teacher of **Nāgasena** (Mil.16-18).

Indagutta Thera was appointed by the king to superintend the building of the *vihāra* (Vin-a.i.48-9).

It was from **Asokārāma** that **Mahinda** set out on his mission to Ceylon (Vin-a.i.69).

Assaka 01. A king mentioned in the **Nimijātaka** (Ja 541), in a list of kings, such as **Dudīpa**, **Sāgara**, **Sela**, etc., who, in spite of all their great sacrifices, were not able to go beyond the *Peta*-world. Ja.vi.99.

Assaka 02. King of **Potali** in the kingdom of **Kāsi**. His queen consort **Ubbarī** was very dear to him, and when she died he was plunged into grief. He put her corpse in a coffin, placed it under his bed and lay thereon, starving for seven days. The Bodhisatta was then an ascetic in the **Himālaya**, and just at this time he visited **Potali**. There, in the royal park, the king came to see him because he was told that the ascetic would show him **Ubbarī**. The Bodhisatta showed him **Ubbarī** now reborn as a dung-worm in the park, because, being intoxicated with her own beauty, she had done no good deeds. Seeing the king incredulous, the ascetic made her speak, and she declared that she cared much more for the dung-worm, who was now her mate, than for **Assaka** who had been her husband in her previous life. **Assaka** went back to the palace, had the body disposed of, married another queen and lived righteously. Ja.ii.155-8.

Assaka 03. King of **Potanagara** in the **Assaka** country, soon after the Buddha's death. He was the father of **Sujāta** and had two wives. He bequeathed his kingdom to the son of the younger wife (Vv-a.259-60). See also **Aruṇa** (2).

Assaka 04. The country of **Assaka** is one of the sixteen **Mahā Janapadas** mentioned in the **Aṅguttaranikāya** (AN.i.213; iv.252, 256, 260). It does not, however; occur in the list of twelve countries given in the **Janavasabhasutta**. The Assakas are said to have had settlements on the **Godhāvarī**, and **Bāvarī**'s hermitage (Sn.vs.977) was in their territory, in close proximity to the **Aḷaka** or **Mulaka** (the district round Paithan) (Law, *Geography of Early Buddhism*, 21).

The country is mentioned with **Avanti** (Ja.v.317) in the same way as **Aṅga** with **Magadha**, and its position in the list between **Sūrasena** and **Avanti** makes it probable that when the list was drawn up, its position was immediately to the north-west of **Avanti**. It is probable, in that case, that the **Godhāvarī** settlement, in the **Dakkhiṇāpatha**, was a later colony.

In the **Assakajātaka** (Ja.ii.155) mention is made of a king **Assaka** whose

realm was in the kingdom of **Kāsī**. It is significant, in this connection, that the capital of **Assaka**, variously called **Potana** (e.g., DN.ii.235; Ja.iii.3) or **Potali** (e.g., Ja.ii.155), is not mentioned in the reference to the **Godhāvarī**.

According to the **Cūḷa Kāliṅgajātaka** (Ja.iii.3-5), at one time the King of **Assaka** (Arum) accepted the challenge of King **Kāliṅga** of **Dantapura** to war, and defeated him. Later **Assaka** married **Kāliṅga**'s daughter and the relations between the two countries were amicable. In the Hāthigumphā Inscription of Khāravela it is related that Khāravela, regardless of King Sātakarṇī, sent a large army to the west (*pacchime disaṁ*) to strike terror into **Assaka** (or *Asika*) *nagara*. Law (op.cit., p.21) thinks that the **Assaka** of the **Cūḷa Kāliṅgajātaka**, the **Asikanagara** of the Hāthigumphā Inscription and the **Assaka** of the **Suttanipāta** are one and the same place. This would probably be correct if **Potana** and **Potali** were regarded as two different cities, capitals of two different settlements having the same name.

Sanskrit authors speak of both Asmakā and Asvakā. It is not possible to say whether these represent two distinct tribes or whether they are variant names for the same people. Asaṅga mentions Asmaka in his *Sūtrālaṅkāra* as a territory on the basin of the Indus. This would make it identical with the Assakenus of Greek writers, that is to the east of the Sarasvati, about twenty-five miles from the sea on the Swat valley. Pāṇini mentions the Asmakas (iv.173). The *Mārkaṇḍeya Purāṇa* and the *Bṛhat Saṁhitā* place **Assaka** to the north-west. The **Assaka** capital, **Potana**, it has been suggested, is the Paudanya of the *Mahā Bhārata* (i.77, 47). In the Commentary to Kautilya's *Arthaśāstra*, Bhaṭṭasvāmi identifies Asmaka with Mahā Rāstra (Law, op.cit., 22).

Soon after the Buddha's death, a King **Assaka** was the ruler of **Potali**, and he and his son **Sūjata** were converted by **Mahā Kaccāna** (Vv-a.259-67).

In the time of King **Reṇu**, the **Assaka** king of **Potana** was **Brahmadatta** (DN.ii.236).

In the Buddha's time the **Assaka** king is described as an **Andhakarājā**. He took a thousand for the plot of land sold for **Bāvarī**'s hermitage (Snp-a.ii.581).

Assakajātaka (Ja 207). The story of King **Assaka** (2). It was related to a monk who was distracted by the recollection of a former wife. He was **Assaka** in the previous birth. Ja.ii.158.

Assakaṇṇa. One of the mountains round **Sineru** (Snp-a.ii.443; Vin-a.i.119). It is higher than **Vinataka**, and between these two flows the **Sīdantara Samudda**. Ja.vi.125.

Assagutta 01. **Assagutta Thera**. A dweller in the **Vattaniya** hermitage. **Nāgasena**'s teacher sent him to **Assagutta** to spend the rainy season with him. There was an old woman, a devout follower of the Faith, who had for thirty years or more looked after **Assagutta**; it was while preaching to her that **Nāgasena** became a *Sotāpanna*. She, too, became a *Sotāpanna* (Mil.16).

When **Nāgasena** had completed his course, **Assagutta** sent him on to **Pāṭaliputta** to **Dhammarakkhita**. It was **Assagutta** who interceded with **Sakka** to persuade **Mahā Sena** to leave the *Deva*-world and be born in the world of men as **Nāgasena**. He was evidently the leader of the Saṅgha at the time, for it was he who summoned an assembly at **Yugandhara** to discuss the danger caused by **Milinda**'s controversies (Mil.6). In the Commentaries (DN a.iii.779; AN a.i.28; Vibh a.272) he is quoted as an example of a *kaḷyānamitta*, full of compassion, association with whom leads to the destruction of ill-will.

Assagutta 02. An *Arahant* Thera of **Vattaniya** *senāsana* who ordained **Jarasāna** (*q.v.*).

Assaji 01. **Assaji Thera**. The fifth of the **Pañcavaggiya** monks. When the Buddha preached the **Dhammacakkappavattanasutta**, he was the last in whom dawned the eye of Truth, and the Buddha had to discourse to him and to **Mahā Nāma** while their three colleagues went for alms (Vin.i.13. He became a *Sotāpanna* on the fourth day of the quarter, AN a.i.84). He became an *Arahant*, together with the others, at the preaching of the **Anattalakkhaṇasutta** (Vin.i.14; Ja.i.82).

He was responsible for the conversion of **Sāriputta** and **Moggallāna**. **Sāriputta**, in the course of his wanderings in search of Eternal Truth, saw

Assaji begging for alms in **Rājagaha**, and being pleased with his demeanour, followed him till he had finished his round. Finding a suitable opportunity, **Sāriputta** asked **Assaji** about his teacher and the doctrines he followed. **Assaji** was at first reluctant to preach to him, because, as he said, he was but young in the Saṅgha. But **Sāriputta** urged him to say what he knew, and the stanza which **Assaji** uttered then, has, ever since, been famous, as representing the keynote of the Buddha's teaching:

"*ye dhammā hetuppabhavā tesaṁ hetuṁ Tathāgato āha tesañ ca yo nirodho, evaṁvādī Mahā Samaṇo*."

Sāriputta immediately understood and hurried to give the glad tidings to **Moggallāna** that he had succeeded in his quest. Vin.i.39ff.; the incident is related in the **Dhammapada Commentary** (Dhp-a.i.75ff.) with slight variations as to detail.

Sāriputta held **Assaji** in the highest veneration, and we are told that from the day of this first meeting, in whatever quarter he heard that **Assaji** was staying, in that direction he would extend his clasped hands in an attitude of reverent supplication, and in that direction he would turn his head when he lay down to sleep (Dhp-a.iv.150-1).

One day when **Assaji** was going about in **Vesālī** for alms, the **Nigaṇṭha Saccaka**, who was wandering about in search of disputants to conquer, saw him, and questioned him regarding the Buddha's teaching because he was a well-known disciple (*ñātaññatara-sāvaka*). **Assaji** gave him a summary of the doctrine contained in the **Anattalakkhaṇasutta**. Feeling sure that he could refute these views attributed to the Buddha, **Saccaka** went with a large concourse of **Licchavīs** to the Buddha and questioned him. This was the occasion for the preaching of the **Cūḷa Saccakasutta** (MN.i.227ff). The Commentary (MN-a.i.452) tells us that **Assaji** decided on this method of exposition because he did not wish to leave **Saccaka** any loophole for contentious questioning.

The **Saṁyuttanikāya** (SN.iii.124ff) records a visit paid by the Buddha to **Assaji** as he lay grievously sick in **Kassapārāma** near **Rājagaha**. He tells the Buddha that he cannot enter into *jhāna* because of his difficulty in breathing and

that he cannot win balance of mind. The Buddha encourages him and asks him to dwell on thoughts of impermanence and non-self.

Assaji 02. One of the leaders of the **Assaji-Punabbasukā** (*q.v.*), the other being **Punabbasu**. He was one of the **Chabbaggiyā**, the others being **Mettiya**, **Bhummajaka**, **Paṇḍuka** and **Lohitaka**. Ja.ii.387; MN a.ii.668.

Assajisutta. Records the incident of the Buddha's visit to **Assaji** (1). SN.iii.124-6.

Assaji-Punabbasukavatthu. The story of the visit of the Aggasāvakas to the **Assaji-Punabbasukā**. Dhp a.ii.108-10.

Assaji-Punabbasukā. The followers of **Assaji** and **Punabbasu**. They lived in **Kīṭāgiri**, between **Sāvatthī** and **Āḷavī**, and were guilty of various evil practices. They used to grow flowers, make wreaths and garlands, and send them to girls and women of respectable families and also to slave girls, to lie with such women, and disregard the precepts regarding the eating of food at the wrong time, using perfumes, visiting shows, singing and playing games of various sorts (they violated eighteen precepts, Vin-a.iii.625). Their abandoned ways of life won popularity for them, and virtuous monks, who did not belong to their group, were not welcomed by the people of the neighbourhood.

The Buddha heard of their nefarious doings from a monk who had been sojourning in the district, and having convened a meeting of the Saṅgha, sent **Sāriputta** and **Moggallāna**, together with a number of other monks (for the recalcitrant were passionate and violent), to carry out the *Pabbājaniyakamma* (Act of Banishment) against them. The deputation of the Saṅgha went to **Kīṭāgiri** and made an order that the **Assaji-Punabbasukā** should no longer dwell there, but the latter, instead of obeying the injunction, abused the monks, accusing them of partiality, and not only departed from **Kīṭāgiri**, but also left the Saṅgha. When the matter was reported to the Buddha he had the *Pabbājaniyakamma* revoked ("because it had served no purpose") (Vin.ii.9-13, 14, 15).

In the **Dhammapada Commentary** (Dhp-a.ii.109) we are told that **Assaji**

and **Punabbasu** had originally been disciples of **Sāriputta** and **Moggallāna**, and that when the two Aggasāvakas admonished them and their followers on the wickedness of their conduct, some of them reformed themselves and a few returned to the householder's life.

The *Assaji-Punabbasukas* seem to have had a special dislike for **Sāriputta** and **Moggallāna**. Once the Buddha, on his way somewhere from **Sāvatthī**, accompanied by **Sāriputta**, **Moggallāna** and five hundred others, sent word to the *Assaji-Punabbasukas* to prepare sleeping places for them. They sent answer that the Buddha was very welcome, but not **Sāriputta** and **Moggallāna**, because "they were men of sinful desires and influenced by such desires (Vin.ii.171)."

But elsewhere (**Kīṭāgirisutta**, MN.i.473ff) even the Buddha is represented as having been lightly regarded by them. When it was reported to them that the Buddha lived on only one meal a day and found that it made him well and healthy, their reply was that they themselves ate in the evening and the early morning and at noon and outside prescribed hours, and that they found this quite agreeable and saw no reason for changing their mode of life. It is true, however, that even on this occasion when the Buddha sent for them, they came dutifully and listened patiently to his admonition on the necessity of implicit obedience to a teacher in whom they had faith, and we are told that they were "even gladdened in their hearts" after hearing the Buddha. There is, however, no evidence that they reformed after hearing him.

In the Commentaries (e.g., DN a.ii.525) the **Assaji-Punabbasukā** are mentioned as an example of those who paid no heed to precepts great or small, which they had undertaken to observe.

The **Samantapāsādikā** (iii.614) mentions that **Kīṭāgiri** was chosen by them as residence because it was watered by both monsoons, produced three crops, and had suitable sites for buildings.

They were five hundred in number.

Assatara, **Assataras**. A tribe of **Nāgas** present at the preaching of the **Mahā Samayasutta** (DN.ii.259). **Buddhaghosa** (DN a.ii.688) says they lived at the foot of **Sineru** and were so powerful that they could resist even the **Supaṇṇas** (DN-a.ii.688).

They were among the **Nāgas** assembled by **Dhataraṭṭha** to help him in winning **Samuddajā** (Ja.vi.165). They are always mentioned with the **Kambala Nāgas**.

Assapāla. The second son of King **Esukārī**'s chaplain. He was born in the world of men at **Sakka**'s request. His father had him brought up among the keepers of horses (*assapālā*) so that he might not wish to renounce the world. His brothers were **Hatthipāla**, **Gopāla** and **Ajapāla**. He followed **Hatthipāla** into the ascetic life and lived on the banks of the **Ganges** (Ja.iv.476ff). He was **Sāriputta** in the present age (Ja.iv.491).

Assapura. A city in the kingdom of **Aṅga**. It was here that the **Mahā Assapura** and **Cūḷa Assapura** *Suttas* were preached by the Buddha (MN.i.271ff.; 281ff.; MN-a.i.483).

According to the **Cetiyajātaka**, **Assapura** was built by the second of the five sons of King **Upacara** of **Ceti**, on the spot where he saw a pure white horse. It lay to the south of **Sotthivatī**, **Upacara**'s capital. Ja.iii.460.

Assapurasuttas. See **Mahā Assapura** and **Cūḷa Assapura**.

Assamaṇḍala 01. **Assamaṇḍalatittha**. A ford on the **Mahā Vālukagaṅgā** in Ceylon (Cv.l.xxii.27). Geiger refers to a legend which connects this with **Kacchakatittha**, in which case it should be near the Mahā Gantoṭa, east of Polounaruva. Cv.Trs.ii.321, n.5.

Assamaṇḍala 02. One of the spots included in the area marked off by **Devānampiyatissa** for the *Sīmā* of the **Mahā Vihāra**. Mv.xv.15 in Appendix B to Geiger's Edition.

Assamaṇḍala 03. A village near **Hallolagāma**. Ras.ii.121.

Assamukha. One of the four rivers that flow out of the **Anotatta Lake**. Many horses are found on its banks. Snp-a.ii.438; Ud-a.301.

Assalāyana. A young Brahmin, sixteen years old, of **Sāvatthī**, very learned in the Vedas and allied subjects. Five hundred Brahmins staying in the city asked him to hold a discussion with **Gotama Buddha** and refute his views. He agreed only after repeated requests, because, he said, **Gotama** was a thinker with views of his own and, therefore, difficult to defeat in controversy.

He visits the Buddha and asks what he has to say concerning the claims of the Brahmins to be the only superior class, the legitimate sons of *Brahma*.

The Buddha points out to him that such pretensions are baseless, and that virtue, which alone leads to purity, can be cultivated by any of the four classes.

Assalāyana sits silent and upset at the end of the discourse, but when the Buddha relates to him a story of the past where **Asitadevala** had defeated Brahmins who held these same views, **Assalāyana** feels relieved and expresses his admiration of the Buddha's exposition. He declares himself a follower of the Buddha (MN.ii.147ff). **Buddhaghosa** (MN a.ii.785) tells us further that **Assalāyana** became a devoted follower of the faith and built a *cetiya* in his own residence for worship, and that all his descendants, down to **Buddhaghosa**'s day, built similar *cetiyas* in their houses.

Assalāyana is probably to be identified with the father of **Mahā Koṭṭhita**, his wife being **Candavatī**. There is, however, one difficulty connected with this theory: **Mahā Koṭṭhita** says that he was won over to the faith after hearing the same sermon of the Buddha as converted his father (*yadā me pitaraṁ Buddho vinayī sabbasuddhiyā*) (Thag a.i.31; Ap.ii.480). It is unlikely, if the identification be correct, that this refers to the **Assalāyanasutta**, because at the time of that *Sutta*, **Assalāyana** was only sixteen years old; but there exists no record of any other *Sutta* preached to **Assalāyana**, dealing with "*sabbasuddhi*."

Assalayāna's name occurs in a list of eminent Brahmins found in the **Suttanipāta** Commentary (i.372).

Assalāyanasutta. Records the conversation between the Buddha and **Assalāyana** when the latter went to visit him. MN.ii.147ff.

Assasutta. Once **Assa**, the "Jockey" (*assāroha*) of **Rājagaha** came to the Buddha to ask if it were true that a horse-trainer, if he exerted himself in the performance of his duties, would be born among the **Sarañjita Devas**? The Buddha tells him that such a view is a perverted one and that its result is rebirth either in purgatory or as an animal. **Assa** expresses his consternation and declares himself thenceforth a follower of the Buddha. SN.iv.310.

Assārāma. The place of death of **Sikhī Buddha** (Bv a.204). The **Buddhavaṁsa** (Bv.xxi.28) calls it **Dussārāma**.

Assāroha. Probably a nickname for the horse-trainer whose visit to the Buddha is recorded in the **Assasutta**. He is described as a *gāmaṇi* (head man of a village). SN.iv.310.

Assāsasutta. A conversation between **Sāriputta** and the *Paribbājaka* **Jambukhādaka** as to what constitutes comfort (*assāsa*) and how it might be won. SN.iv.254.

Assutavatasutta. The untaught might well be repelled by the body, seeing its decay, but not by the mind or consciousness, which is like a monkey letting go of one thing only to grasp another. The well-taught disciple is repelled not only by the body but by all the *khandhas* and wishes to be free from them. SN.iv.94.

Assutavāsutta. From the adjusted friction of two sticks fire is born; if there is no friction there is no fire. Similarly, from contact feeling is born: if contact ceases feeling ceases. The well-taught disciple knows this and attains freedom. SN.iv.95.

Assusutta. Preached at **Sāvatthī**. The tears shed by a person faring in *Saṁsāra*, as a result of various sorrows, are greater in quantity than the waters of the four oceans. One should therefore feel repulsion for all things of this world. SN.ii.179-80.

Ahaha. One of the purgatories mentioned in the **Suttanipāta** list (p.126). It is the name given to a period of suffering in **Avīci** and is equivalent in duration to twenty **Ababā** (Snp-a.ii.476; SN.i.152).

Ahiguṇḍikajātaka (Ja 365). The story of a snake-charmer in **Benares** who had a tame monkey. Once, during a festival, he left the monkey with a corn-factor (the Bodhisatta) and set out to earn money by making sport with the snake. The monkey was well looked after by the Bodhisatta. Seven days later the snake-charmer returned drunk and ill-treated the monkey. When the man was asleep the monkey escaped and refused to come back in spite of his former owner's fine words.

The story was told with reference to a novice who was ordained by a distinguished Elder. The Elder ill-treated the lad who, in exasperation, left the Saṅgha. The Elder persuaded him to return, but when this had happened twice again, the lad refused to come back (Ja.iii.197-9). The novice is identified with the monkey of the story.

Ahicchatta. A king of the **Nāgas**. He lived in the heap of sand which was made by **Aggidatta** (*q.v.*) and his followers, who had made a vow to bring from somewhere a jar of sand and empty it at an agreed spot whenever a sinful thought occurred to them. When **Moggallāna** visited **Aggidatta** and asked him for a lodging, **Aggidatta** refused to give him one, but **Moggallāna**, in spite of his protests, occupied the sand-hill. **Moggallāna** overcame the power of the **Nāga** king by his *iddhi*-power, and when **Aggidatta** and his followers visited him the next morning, they found **Ahicchatta** standing with his hood over **Moggallāna**'s head as protection for him from the sun. Dhp a.iii.241ff.

Ahidīpa. The old name for **Kāradīpa**, near **Nāgadīpa**. **Akitti** spent some time there. Ja.iv.238.

Ahināga. Dr. A. K. Coomaraswamy suggests that the word "**Ahināga**," appearing in Vinaya (i.25), is a proper name, like **Ahicchatta**. For a discussion see JAOS. vol. 55, 391-392 (notes).

Ahindasutta, **Khandhaparitta**, **Khandhakaparitta**. For self-protection one should practise amity for the four royal families of snakes: **Virūpakkha Erāpatha Chabyāputta Kaṇhā Gotamaka** It was preached when a monk was bitten by a snake at **Sāvatthī**. AN.ii.72. Cp. Vin.ii.109; SN a.ii.144.

Ahipāraka. Commander-in-chief and friend and counsellor of **Sivi**, King of **Ariṭṭhapura**. They had been to **Takkasilā** together and were friends from boyhood. **Ahipāraka**'s wife was **Ummadantī** of ravishing beauty. Their story is given in the **Ummadantījātaka** (Ja 527, Ja.v.209ff). In the present age he was **Sāriputta** (Ja.v.227).

Ahipeta. Seen by **Moggallāna** as he came from **Gijjhakūṭa** to **Rājagaha** in the company of **Lakkhaṇa**. He revealed the *Peta*'s story in the presence of the Buddha. In the long past men had erected a bower of leaves and grass on the banks of the river near **Benares** for a **Pacceka Buddha**. Here residents from the city would visit him morning and evening with offerings. On the way they had to pass a field, which in their many journeyings they trampled and damaged. The farmer tried in vain to prevent them. One day, in exasperation, when the **Pacceka Buddha** was away, the farmer burnt his bower, destroying everything in it. When he confessed his guilt the followers of the **Pacceka Buddha** beat him to death. He suffered in **Avīci** till the earth was elevated one league, and was thereafter born a *Peta*, twenty-five leagues in length, his body enveloped in flames. Dhp-a.ii.64 ff.; see also SN.ii.254.

Ahirikamūlakā Cattārosutta. Four *Suttas* based on the fact that like coalesces with like, the shameless with the shameless, etc. SN.ii.162f.

Ahirikasutta 01. A man who is void of faith, virtue and shame is destined to be born in hell. AN.ii.227.

Ahirikasutta 02. The man who is shameless destroys his welfare, the man who has shame works his weal (AN.ii.229).

Ahiṁsaka. The earlier name of **Aṅgulimāla**.

Ahiṁsaka Bhāradvāja. One of the **Bhāradvāja** brothers. He came to the Buddha at **Sāvatthī** and the Buddha suggested to him the desirability of living up to his name by practising *ahiṁsā*. It is said that later he became an *Arahant* (SN.i.164).

Buddhaghosa (SN-a.i.179) is uncertain as to the reason for the name which he says was given to him by the Recensionists. He suggests that he was so-called, either because his actual name was such, or because of the nature of the discussion between him and the Buddha.

Ahiṁsakasutta. Records the interview between the Buddha and **Ahiṁsaka Bhāradvāja** (SN.i.164).

Ahogaṅgā. A mountain in North India, on the Upper **Ganges**. There, for some time, lived the Thera **Sambhūta Sāṇavāsi**, and it was there that **Yasa Kākaṇḍakaputta** saw him. The meeting of *Arahants* to discuss what measures should be taken against the **Vesālī** monks was also held there, and at the meeting were present monks from the Western country and from **Avanti Dakkhiṇāpatha** (Vin.ii.298-9).

Moggaliputta lived in **Ahogaṅgā** all alone for seven years, prior to the Third Council for which he was awaiting the right time (Mhv.v.233; see also Vin. Texts, ii.146, n.1. The Mbv., p.106, says *upari Gaṅgāya*; see also Vin-a.i.57). The **Mahā Vaṁsa** describes it as being "further up the **Ganges**" (*uddhaṁ Gaṅgāya*).

Moggaliputtatissa came from **Ahogaṅgā** to **Pāṭaliputta** on a raft. Vin-a.i.57.

Ā.

Ākaṅkhavagga. The eighth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**.

It consists of ten *Suttas* on such subjects as the "thornless" life, the obstacles to desired things, **Migasālā**'s questions on the future life of individuals, the likeness of a bad monk to a crow, the qualities of the **Nigaṇṭhas**, etc. AN.v.131-51.

Ākaṅkheyyasutta 01. The sixth *Sutta* of the **Majjhimanikāya**, preached at **Jetavana**.

A monk must conform to the *sīla*, the *Pātimokkha* and the *sikkhāpadas*, whatever be his yearnings, whether to be beloved of his fellows, to be given robes etc., to gain the four *jhānas*, to make an end of *dukkha* or to be possessed of such powers as *dibbacakkhu*, etc. (MN.i.33-6)

This *Sutta* is often mentioned (e.g., DN-a.i.50; MN-a.i.13) as an example of a discourse preached by the Buddha of his own accord (*attano ajjhāsayeneva*).

Ākaṅkheyyasutta 02. Preached to the monks at **Jetavana** on the ambitions that should stir a monk's heart. AN.v.131-3.

Ākāsagaṅgā. A vast channel built by **Parakkamabāhu I**. to bring water from the **Kāragaṅgā** to the **Parakkamasamudda**. Cv.lxxix.25.

Ākāsagaṅgā. The river that flows southward from the **Anotatta** Lake receives, in its different stages, various names. That part of it which flows sixty leagues through the air is called **Ākāsagaṅgā** (Snp-a.ii.439; MN a.586, etc.). The **Buddha**'s discourse on various topics (*pakiṇṇakakathā*) is like the downward flow of the **Ākāsagaṅgā** (AN a.i.94; Dhp a.iii.360); so also is the eloquence of clever preachers (e.g., Dhp-a.iv.18; Ja.ii.65).

The fine clay to be found in the area (thirty *yojanas* in extent) over which the **Ākāsagaṅgā** falls to earth is called, on account of its fineness, "butter clay" (*navanīta-mattikā*). This clay was brought by *Arahant sāmaṇeras* to be spread

over the foundation of the **Mahā Thūpa** in **Anurādhapura** (Mhv.xxix.5f). The spot where it is found is called **Tintasīsakola**. Mhv ṭ.515

Ākāsagotta. A physician of **Rājagaha** who lanced the fistula of a monk. Meeting the Buddha, he told him of the lancing, trying to make fun of it. The Buddha, having made inquiries, declared the performance of such an operation a *thullaccaya* offence (Vin.i.215-16).

Ākāsagotta. See **Sañjaya** *Akāsagotta*.

Ākāsacetiya. A *cetiya* in **Rohaṇa** in South Ceylon, not far from **Cittalapabbatavihāra**, so named because it is situated on the summit of a rock. It is not known when and by whom it was built. King **Kākavaṇṇatissa** fixed to it stone slabs, to make it easier of ascent (Mhv.xxii.26).

There were probably two *cetiyas* of the same name, one being in **Rohaṇa** and the other to the east of **Anurādhapura**. It is the latter which is mentioned in the thirty-third chapter of the **Mahā Vaṁsa** (Vers. 68-9).

Vaṭṭagāmaṇī, going up with his queen to the **Ākāsacetiya**, saw his minister, **Kapisīsa**, who had just come down from the *cetiya*, where he had been sweeping the courtyard, sitting by the road; because he did not fling himself down before the king, the latter slew him in anger.

This **Ākāsacetiya** was near **Acchagalla** *Vihāra*, which, according to the **Mahā Vaṁsaṭīkā** (Mhv ṭ.302), was to the east of **Anurādhapura**.

It may be that **Ākāsacetiya** was a common name for any *vihāra* built on the summit of a rock, for the Commentaries (AN-a.i.375; MN-a.ii.955) speak also of an **Ākāsacetiya** at **Sumanagiri** (**Sumanakūṭa**) at which the Tamil general **Dīghajantu** offered a red silken robe.

Ākāsasutta 01. A conversation between **Sāriputta** and **Ānanda** at **Sāvatthī** on the attainment of and dwelling in the sphere of the infinity of space (SN.iii.237). The full title of the *Sutta* should be **Ākāsānañcāyatana**.

Ākāsasutta 02. Just as divers winds blow in the sky, in different directions – hot, cool, dustless, etc. – so in the body arise divers feelings. SN.iv.218.

Ākāsasutta 03. **Moggallāna** tells the monks how he won the power of dwelling in the realm of infinite space (*ākāsānañcāyatana*). SN.iv.266.

Ākāsasutta 04. Just as divers winds blow in the sky, so when a monk cultivates the Noble Eightfold Path, the *satipaṭṭhāna*s, the *sammappadhānas*, the *iddhipādas*, the *indriyas*, the *bālas* and the *bojjhaṅgas* reach fulfilment. SN.v.49.

Ākāsānañcāyatanūpagādevā. A class of **Devas** born in the Realm of Infinite Space (*ākāsānañcāyatana*) (MN.iii.103).

They belong to the *Arūpa* world and their life term is twenty thousand *kappas* (AN.i.267; Abhidh-s., p.23).

Their mind arises and ceases moment by moment (Kv.i.207-8).

In the description of the *Arūpāvacarabhūmi*, these **Devas** represent the lowest limit, the highest being the *Nevasaññānāsaññā*. Paṭis.i.84.

Ākāsukkhipiya Thera. An *Arahant*. In a previous birth he had offered a lotus flower to **Siddhattha Buddha** and had thrown another up into the sky above him. Thirty-two *kappas* ago he was a king named **Antalikkhacara**. Ap.i.230.

Ākiñcaññasutta 01. A conversation between **Sāriputta** and **Ānanda** on the sphere of Nothingness (*ākiñcaññāyatana*). SN.iii.237.

Ākiñcaññasutta 02. **Moggallāna** tells the monks how he entered on and dwelt in the realm of Nothingness. SN.iv.267.

Ākiñcāyatanūpagādevā. A class of **Devas** born in the **Ākiñcāyatana**, the third *Arūpa* world (MN.iii.103). Their life term is sixty thousand *kappas*. Abhidh-s.23.

Ākoṭaka. A *Deva* who visited the Buddha at **Veḷuvana** accompanied by **Asama**, **Sahali**, **Niṅka**, **Vetambarī** and **Māṇava Gāmiya**. **Ākoṭaka** spoke before the Buddha in praise of various teachers of other schools: **Pakuddha Kātiyāna** (*sic*.), **Nigaṇṭha Makkhali** and **Pūraṇa**. Veṭambarī made rejoinder to Ākoṭaka, speaking disparagingly of the teachers he had mentioned. SN.i.65.

Āgantuka. A banker of **Sāvatthī**. He was rich, but he neither enjoyed his wealth himself nor gave it to others; he ate rice-dust with sour gruel, wore coarse clothes and went about in an old chariot with a parasol of leaves over his head. After death he was born in **Roruva** *niraya*.

He died heirless and it took seven days and seven nights for the king's men to remove his wealth to the royal treasury.

In reply to a question of **Pasenadi**, the Buddha revealed why **Āgantuka** had been a miser: in a past birth, while going to the king's court, he had met the **Pacceka Buddha Tagarasikhī** begging for alms and had ordered his servant to give the food prepared for himself (Āgantuka) to the **Pacceka Buddha**. On his way back, seeing the **Pacceka Buddha** returning with the excellent food from the merchant's house in his alms-bowl, he wished he had distributed it among his own servants instead, as they would have done some work in return (Ja.iii.199-300).

The reason for Āgantuka being heirless is related in the **Mayhakajātaka** (Ja 390).

Āgantukasutta. Like to a guest-house into which come folk from all quarters to take up their residence, a monk, who develops the Noble Eightfold Path, realises those states (the five *upādānakkhandhā*) that should be realised, abandons those (*avijjā* and *bhavataṇhā*) that should be abandoned and cultivates *samatha* and *vipassanā*. SN.v.51-2.

Āgārasutta. Like a guest-house to dwell in which come folk from all quarters, noblemen and Brahmins, commoners and serfs, so, in the body, divers feelings arise, pleasant, painful and neutral, carnal (*sāmisa*) and non-carnal. SN.iv.219.

Āghātavagga. The seventeenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. It contains ten *Suttas* on various topics, including a dispute between **Sāriputta** and **Udāyī** (AN.iii.185-202).

Āghātavinayasutta 01. The five ways of repressing ill-will: by producing *mettā*, *karuṇā* and *upekkhā*, by getting rid of forgetfulness and by reflecting on

the power of *kamma*.

A.iii.185-6.

Āghātavinayasutta 02. A sermon by **Sāriputta** to the monks on the way in which ill-will arises in men, and the methods by which it may be overcome. These methods are illustrated by various similes. AN.iii.186-90.

Āghātasutta 01. On nine things which cause enmity to be born. AN.iv.408..

Āghātasutta 02. On the nine ways of getting rid of feelings of enmity. AN.iv.408-9.

Ācāmadāyikā. A family in **Rājagaha** was afflicted with plague and all its members died except one woman. She broke through a wall (that being the customary method of avoiding infection) and went and lived in the backyard of another house. The inmates of the house, having compassion on her, gave her the remnants of their food.

One day, **Mahā Kassapa**, rising after seven days and nights from *nirodha-samāpatti*, knowing that he could be of use to the poor woman, appeared before her asking for alms. Having nothing but rice-water to give him, she asked him to go elsewhere, but the Elder showed his desire to accept her gift and refused alms offered to him by **Sakka** and by the inmates of the house behind which the woman lived.

With great joy she gave him the rice-water, and the Elder then told her that three births earlier she had been his mother. That same night she died and was born in a *vimāna* among the **Nimmānaratī** gods.

Her story forms the basis of the **Ācāmadāyikāvimānavatthu**. Vv. p.17; Vv-a.99ff.

Ācāraviṭṭhigāma. A village three leagues to the north-east of **Anurādhapura**. When **Duṭṭhagāmaṇī** was seeking for materials for the building of the **Mahā Thūpa**, nuggets of gold, from a span to a finger's breadth in size, appeared in the village. Mhv.xxviii.13-15.

Ājaññajātaka (Ja 24). Once, when **Brahmadatta** was ruling in **Benares**, seven kings laid siege to the city. A warrior sent by **Brahmadatta** harnessed two horses (brothers) and, sallying forth from the city, overcame six camps and captured six kings. Just then the elder horse (who was the Bodhisatta) was wounded. The charioteer unfastened the horse's armour as he lay on his side, and started to arm another horse. The Bodhisatta addressed the charioteer and said that as an **Ājaññ**a horse he must fight on. The charioteer set him on his feet again and, with his help, captured the seventh camp and its king.

The Bodhisatta, having counselled the victorious king to show mercy to his captives, died, and his body was burnt with all honours.

The story was told to a monk who had given up striving. Ja.i.181-2.

Ājaññasutta 01. Like a king's thoroughbred horse possessed of beauty, strength, speed and good proportions, a monk worthy of offerings should have beauty (of life), strength (of character), speed (of insight) and good proportions (of necessaties). AN.ii.250-1.

Ājaññasutta 02. Same as above, but speed of insight in a monk is depicted as ability to enter into the four *jhānas*. AN.ii.251-2.

Ājaññasutta 03. On eight qualities that a horse should possess in order to be worthy of being used by the king, and on eight similar qualities essential in the ideal monk. AN.iv.188ff.

Ājāniyasutta. Three discourses identical, in the main, with the **Ājaññasutta** (1), but the fourth quality (good proportions) is omitted. The *Suttas* differ from one another in the definition of "speed" in the case of the monk. AN.i.244.

Ājānisutta 01. The five qualities of a thoroughbred horse in the service of the king and the similar qualities of a good monk. AN.iii.248.

Ājānisutta 02. Three *Suttas* giving six similar qualities. AN.iii.282-4.

Ājīvaka, **Ājīvakas**. A class of naked ascetics (see, e.g., Vin.i.291), followers of **Makkhali Gosāla**, regarded, from the Buddhist point of view, as the worst of

sophists. Numerous references to the **Ājīvakas** are to be found in the *Piṭakas*, only a few of them being at all complimentary. Thus in the **Mahā Saccakasutta** they are spoken of as going about naked, flouting life's decencies and licking their hands after meals. MN.i.238; see also SN.i.66, where a *Deva* praises **Gosāla** as a man who had attained to perfect self-control by fasting and austere practices. He had abandoned speech and wordy strife with any person, was equable, a speaker of truth, a doer of no evil. That the life of the **Ājīvakas** was austere may be gleaned from their condemnation of monks carrying parasols (Viii.ii.130).

But they never incurred the guilt

- of obeying another man's command,
- of accepting food specially prepared for them,
- of accepting food from people while eating,
- from a pregnant woman, or nursing mother,
- or from gleanings in time of famine;
- they would never eat where a dog was already at hand,
- or where hungry flies were congregated.
- They never touched flesh, fish or intoxicants,
- and they had a rigid scale of food rationing.

It is mentioned that they did not always find it possible to adhere to this rigid code of conduct.

It is stated in the **Tevijja Vacchagottasutta** (MN.i.483) that far from any **Ājīvaka** having put an end to sorrow, the Buddha could recall only one **Ājīvaka** during ninety-nine *kappas* who had even gone to heaven, and that one too had preached a doctrine of *kamma* and the after-consequences of actions. Elsewhere (MN.i.524) they are spoken of as children of a childless mother. They extol themselves and disparage others and yet they have produced only three shining lights:

- **Nanda Vaccha**,
- **Kisa Saṅkicca**,
- **Makkhali Gosāla**.

A fourth leader, **Paṇḍuputta**, of wagon-building stock, is mentioned in the **Anaṅganasutta** (MN.i.31); there is also the well-known **Upaka**.

There is no doubt that the **Ājīvaka** were highly esteemed and had large followings of disciples (see, e.g., **Pasenadi**'s evidence in SN.i.68, apart from **Ajātasattu**'s visit mentioned in the **Sāmaññaphalasutta**; also SN.iv.398). They had eminent followers such as high court officials (Vin.ii.166; iv.71) and that, for centuries at least, they retained an important position, is shown by their being thrice mentioned in the **Asoka** Edicts as receiving royal gifts (Hultsch: *Asoka Inscriptions*, see Index).

The doctrines held by the **Ājīvaka** are mentioned in several places, but the best known account is in the **Sāmaññaphalasutta** where they are attributed to **Makkhali Gosāla** by name (DN.i.53-4. See also MN.i.516f). He maintained that there is no cause or reason for either depravity or purity among beings. There is no such thing as intrinsic strength, or energy or human might or endeavour. All creatures, all beings, everything that has life, all are devoid of power, strength and energy; all are under the compulsion of the individual nature to which they are linked by destiny; it is solely by virtue of their birth in the six environments (*chaḷabhijātiyo*) that they experience their pleasure or pain. The universe is divided into various classes of beings, of occupations and methods of production. There are eighty-four hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. The pleasures and pain, measured out as it were with a measure, cannot be altered in the course of transmigration; there can be neither increase nor decrease thereof, neither excess nor deficiency.

The fundamental point in their teaching seems, therefore, to have been "*saṁsāra-suddhi*," purification through transmigration, which probably meant that all beings, all lives, all existent things, all living substances attain and must attain, perfection in course of time.

According to **Buddhaghosa** (DN-a.i.161), in the classification of the **Ājīvaka**:

- "all beings" (*sattā*) meant all kinds of animals, camels, cows, asses, etc.;

- "all lives" (*pāṇā*) comprised all sensitive things and sentient creatures divided into those with one sense (*ekindriya*), those with two senses and so forth;
- "all existent things" (*bhūtā*) denoted all living beings divided into generic types – viz., those produced from an egg, or born from the womb, or sprung from moisture, or propagated from seed;
- "all living substances" (*jīvā*) denoted rice, barley, wheat, etc.

The division of men into six classes (*chaḷabhijātiyo*) is noteworthy. **Buddhaghosa** describes these as being *kaṇha*, *nīla*, *lohita*, *halidda*, *sukka* and *paramasukka*. This closely resembles the curious Jaina doctrine of the six *leśyas*. Given, e.g., in the *Uttarādhyāyana Sūtra* (Jacobi's *Jaina Sūtras* ii.213). This seems to involve a conception of mind which is originally colourless by nature. The different colours (*nīla*, etc.) are due to different habits or actions. The supreme spiritual effort consists in restoring mind to its original purity. Cp. with this the Buddha's teaching in AN.iii.384ff. and MN.i.36.

In the **Aṅguttaranikāya** (iii.383-4) a similar doctrine is attributed to **Pūraṇa Kassapa**.

Gosāla's theory (DN.i.54; see also SN.iii.211) of the divisions of the universe into fourteen hundred thousand principle states of birth – (*pamukhayoniyo*) and into various methods of regeneration – viz.,

- seven kinds of animate (*saññigabbhā*) production, i.e. by means of separate sexes;
- seven of inanimate (*asaññigabbhā*), such as rice, barley, etc.;
- seven of production by grafting (*nigaṇṭhigabbhā*), propagating by joints, such as sugar cane, etc.

seems to show that the **Ājīvaka** believed in infinite gradations of existence, in the infinity of time, and also in the recurrent cycles of existence. Each individual has external existence, if not individually, at least in type. In the world as a whole everything comes about by necessity. Fate (*nigati*) regulates everything, all things being unalterably fixed. Just as a ball of string when cast forth spreads out just as far as, and no farther than it can unwind, so every being lives, acts, enjoys and ultimately ends, in the manner in which it is destined

(*sandhavitvā, saṁsaritvā dukkhassantaṁ karissanti*). The peculiar nature (*bhāva*) (DN a.i.161) of each being depends on the class or species or type to which it belongs.

Among the views of the *Puthusamaṇas* (other teachers), the Buddha regarded the doctrine of the **Ājīvaka** as the least desirable. It denied

- action (*kiriya*),
- endeavour (*viriya*),
- result of action (*kamma*),

and was therefore despicable (*paṭikhitto*) (AN.i.286).

The Buddha knew of no other single person fraught with such danger and sorrow to all **Devas** and men as was **Makkhali**; like a fish-trap set at a river mouth, **Makkhali** was born into the world to be a man-trap for the distress and destruction of men (AN.i.33).

According to **Buddhaghosa** (DN-a.i.166),

- **Pūraṇa Kassapa**, by propounding a theory of the passivity of soul, denied action;
- **Ajita Kesakambala**, by his theory of annihilation, denied retribution,
- **Makkhali Gosāla**, by his doctrine of fate, denied both action and its result.

It has been suggested (E.g. Barua: *Pre-Buddhistic Indian Philosophy*, p.314) that **Makkhali Gosāla**'s doctrine of the eight developmental stages of man (*aṭṭha purisabhūmi*) was a physical antecedent of the Buddha's doctrine of the eight higher spiritual ranks (*aṭṭha purisapuggalā*).

Buddhaghosa gives the eight stages as follows: *manda*, *khiḍḍā*, *vīmaṁsana*, *ujugata*, *sekha*, *samaṇa*, *jina* and *panna*. DN a.i.162; see also Hoernle's *Uvāsaga-Dasāo*, ii. p.24, where *paṇṇaka* is given for *panna*. op. Ja.iv.496-7, *mandadasaka*, *khiḍḍādasaka*, *annadasaka*, etc.

- The first stage extends from the first day of birth to the seventh.
- In the second stage those who have come from evil states cry constantly, those from happy conditions smile, remembering their past lives.

- The third stage is marked by the infant beginning to walk with the help of others. The time of his being able to walk alone is the *ujugata-bhūmi*.
- The period of study is *sekha-bhūmi*,
- of leaving household life, *samaṇa-bhūmi*;
- the period of knowledge (*vijānana*),
- of constant association with teachers, is the *jina-bhūmi* and
- the last stage when the *jina* remains silent (*paṇṇaka*), is called the *paṇṇaka-bhūmi*.

This seems to indicate a development of the mental and spiritual faculties, side by side with physical growth, an interaction of body and mind.

There seems to have been a great deal of confusion, even at the time of the compilation of the *Nikāyas*, as to what were the specific beliefs of the **Ājīvakas**.

- Thus in the **Mahālisutta** of the **Saṁyuttanikāya** (iii.69) some of **Gosāla**'s views (*natthi hetu, natthi paccayo sattānaṁ saṅkilesāya*) are attributed to **Pūraṇa Kassapa**.
- The **Aṅguttaranikāya** in one place (i.286) apparently confounds **Makkhali Gosāla** with **Ajita Kesakambala**,
- while elsewhere (iii.383-4) **Pūraṇa Kassapa**'s views regarding the *chaḷabhijāti* are represented as being those of **Makkhali**.

There was a group of **Ājīvakas** behind **Jetavana**. The monks saw the **Ājīvakas** perform various austerities, such as squatting on their heels, swinging in the air like bats, scorching themselves with five fires, and they asked the Buddha whether these austerities were of any use. "None whatever," answered the Buddha, and then proceeded to relate the **Naṅguṭṭhajātaka** (Ja 144, Ja.i.493f).

The **Ājīvakas** used to be consulted regarding auspicious days, dreams, omens, etc (see, e.g., Ja.i.287 and Mhv ṭ.190).

There was a settlement of **Ājīvakas** in **Anurādhapura**, and **Paṇḍukābhaya** built a residence for them. Mhv.x.102.

Thomas, following Hoernle, thinks that the term (**Ājīvaka**) was probably a name given by opponents, meaning one who followed the ascetic life for the sake of a livelihood. Op. cit., p.130. But see Dhp-a.i.309, where the different

kinds of religieux are distinguished as *acelaka*, *ājīvaka*, *nigaṇṭha* and *tāpasa*.

For a detailed account of the **Ājīvakas** see Hoernle's Article in ERA. and Barua's paper in the *Calcutta University Journal of the Dept. of Letters*, vol.ii. Hence we cannot infer that the name which was found as late as the thirteenth century always refers to the followers of **Makkhali Gosāla**. This point is certainly worth investigating.

Ājīvaka. Given as a possible name. Ja.i.403.

Ājīvakasutta. A conversation between **Ānanda** and a householder, a follower of the **Ājīvakas**. The householder questions **Ānanda** as to whose doctrine is well taught, who are the rightly conducted and who are the welfarers in the world. **Ānanda** tells him the characteristics which are helpful in arriving at a decision on these questions, without praising one's own creed or decrying another's. The man expresses great satisfaction. AN.i.217ff.

Āṭānāṭā. A city in **Uttarakuru**, mentioned with **Kusināṭā**, **Parakusināṭā** and *Nāṭāpuriyā* (DN.iii.200).

Āṭānāṭiyasutta. The thirty-second *Sutta* of the **Dīghanikāya**, preached at the **Gijjhakūṭa** (DN.iii.194ff).

The Four Great Kings (**Cattāro Mahā Rājāno**) having set a guard over the four quarters, visited the Buddha. Having saluted him and sat down with hosts of other **Yakkhas**, **Vessavaṇa** told the Buddha that the **Yakkhas** did not, for the most part, believe in the Buddha for the reason that they did not find it pleasant or agreeable to abstain from the things which he declared to be evil – such as the taking of life, theft, etc. And in order that the Buddha's disciples, haunting lonely and remote parts of the forest where the **Yakkhas** dwelt, might find protection from them, **Vessavaṇa** suggested that the Buddha might learn the **Āṭānāṭiya** word-rune (*rakkha*). The Buddha agreeing, **Vessavaṇa** proceeded to recite it.

It opens with a salutation to the seven Buddhas, beginning with **Vipassī**. The remainder contains a list of the gods and other superhuman beings, the Four Great Kings heading the list; these last are described at some length; forty-one

other gods are mentioned as a kind of appendix or afterthought, all mentioned one after another with no attempt at group division and without any details, in what are, apparently, mnemonic doggerels.

A part of the **Mahā Samayasutta** (sections 10-20) looks very much like an improved and enlarged edition of this list of bare names.

The Buddha learnt the word-rune and taught it to the monks.

The **Āṭānāṭiyasutta** is now regarded as a **Paritta**, and its influence pervades a hundred million world systems (Vibh-a.430).

In Ceylon, for instance, it is recited with great fervour at the conclusion of the **Paritta** ceremonies, particularly in times of illness, in order to ward off evil spirits.

It is included in the list of **Parittas** found in the **Milindapañha**, p.151; on the importance of this *Sutta* in the history of India, see Rhys Davids, *Buddhist India*, pp.219-37.

DN-a.iii.969 gives a long description of the ritual to be followed when reciting the **Āṭānāṭiyaparitta**.

Āṇañjasappāyasutta (**Ānañjasappāyasutta**). Preached to the monks, with **Ānanda** at their head, by the Buddha at **Kammassadhamma** in the **Kuru** country. It deals with real Permanence (*āṇañjasappāya*) and with the various ways of meditating on impassibility and the attainments and true release. True deathlessness is only the heart's deliverance (*anupādā cittassa vimokkho*), and there are several stages of the paths that lead to it (MN.ii.261ff). **Buddhaghosa** (MN-a.ii.851) says that this *Sutta* described the *Arahant*-ship of the *Sukkavipassakā*. *Arahant*-ship is mentioned in nine different connections in the *Sutta*, which is therefore praised as being well taught (*sukathitaṁ*).

Āṇi Maṇḍavya. See **Maṇḍavya**.

Ātappasutta 01. By him who sees not and knows not decay, death, etc., as they really are, energy must be shown. SN.ii.132.

Ātappasutta 02. On the occasions on which ardent energy (*ātappa*) should be exerted. AN.i.153.

Ātuma Thera. The son of a *seṭṭhi* in **Sāvatthī**. When he grew up his mother proposed to find him a wife, but on account of his *upanissaya* (potential), he left the world and was ordained. His mother tried to entice him back but he declared his great determination and, developing insight, became an *Arahant* (Thag.v.72; Thag-a.i.160).

In **Vipassī**'s time he had been a householder and had made offering to **Vipassī** of perfumed water and fragrant powder.

Thirty-one *kappas* ago he was a king named **Sugandha**. **Ātuma** is probably identical with **Gandhodakiya Thera** of the **Apadāna**. Ap.i.157-8.

Ātumā. A town that lay between **Kusinārā** and **Sāvatthī**. Once the Buddha, with a large company of bhikkhus, visited the town. At that time there dwelt in it a monk who had been ordained late in life (a *buḍḍhapabbajita*, identified by **Buddhaghosa** (DN a.ii.599) with the *buḍḍhapabbajita* **Subhadda**) and had formerly been a barber. He had two sons, handsome, elegant and well-versed in the barber's art. When the monk heard of the Buddha's coming, he sent his sons from house to house to collect salt and oil and rice and meal. The young men, using all their powers of persuasion, collected a large quantity of each of these things, and when the Buddha arrived in **Ātumā** and went to stay in the **Bhūsāgāra**, they made ready rice-gruel and offered it to him. The Buddha, however, would not accept it as the monk, who had had the food collected, had been guilty of an unlawful act in that one monk had begged for others.

It was on this occasion that it was declared to be a *dukkaṭa* offence for a monk, who had formerly been a barber, to carry about with him a barber's equipment (Vin.i.249-50).

In the **Mahā Parinibbānasutta** (DN.ii.131-2) the Buddha tells **Pukkusa** of another occasion on which he was staying in the **Bhūsāgāra** in **Ātumā**. There was a thunderstorm and two peasants (brothers) and four oxen were struck by lightning. A large number of people having gathered at the place, one of them asked the Buddha if he were aware of the accident. But the Buddha had been in a state of concentration and had neither seen nor heard anything of it. Such was the state of calm of his mind.

Ādāsamaṇḍapa. One of the numerous buildings erected by **Parakkamabāhu I**. in the **Dīpuyyāna** in **Pulatthipura**. It was so-called because its walls were made of mirrors. Cv.lxxiii.119.

Ādāsamukha. The Bodhisatta born as the King of **Benares**. He was the son of **Janasandha** (also called **Dasaratha**), and because his face was resplendent with beauty like a well-polished golden mirror, he was called **Ādāsamukha**. His father died when he was seven years old, and the courtiers tested the boy in various ways before crowning him king.

Reports of his wisdom soon spread abroad and once, when an old servant of his father's (**Gāmaṇi Canda**) was being brought to the court to answer various charges, fourteen problems were entrusted to him by different inhabitants of the kingdom to be placed before the king for solution. The king solved them all and ruled righteously.

The story is given in the **Gāmaṇi Candajātaka** (Ja 257). Ja.ii.297-310.

Ādicca. Another name for **Suriya**, the Sun (DN.iii.196). **Buddhaghosa** explains the name as meaning **Aditi**'s son (*Aditiyā putto*). **Ādicca** was also the *gotta* name of the **Sākiyans** who were called the **Ādiccā** (Sn.vs.423). **Buddhaghosa** (Vibh-a.466) gives it as a *gotta*-name of the *Khattiyas*, together with **Koṇḍaññagotta**. See also **Ādiccabandhu**.

Ādicca Damiḷādhikārī. A distinguished official of public accounts, one of the ministers of **Parakkamabāhu I**.

He asked for and was given the leadership of the successful expedition against **Rāmaññ**a (Cv.lxxvi., vers. 39, 63-4; for details see under **Parakkamabāhu I**.).

He appears to have died soon after the campaign. See Cv.Trs.ii. p.69, n.3.

Ādiccabandhu 01. An often-used epithet of the Buddha (e.g., DN.iii.197; Sn.vs.1128; Thag. 26, 158, 417, etc.). The **Vimanavatthu** Commentary (p.116) says that **Ādicca** (the Sun) belonged to the **Gotamagotta**, as did also the Buddha, hence his epithet **Ādiccabandhu**; other explanations are given in the same context: the Buddha is born in the same *ariyā jāti* and is the descendant of

the Sun (*taṁ paṭicca tassa ariyāya jātiya jātattā*), or the Sun is the Buddha's kinsman because the Sun is the Buddha's **orasaputta** (breast-born son) inasmuch as the Sun is the Buddha's disciple. It is in this sense that in the **Saṁyuttanikāya** (SN.i.57) the Buddha speaks of the sun as "*mama pajā*," which **Buddhaghosa** (SN-a.i.86) explains as meaning disciple and spiritual son.

Ādicca is described as *tapataṁ mukhaṁ* (chief of heat-producing things). MN-a.ii.783.

Ādiccabandhu 02. A **Pacceka Buddha** who was instrumental in enabling the author (son of the King of **Benares**) of the twentieth verse of the **Khaggavisāṇasutta** to become a **Pacceka Buddha**. **Ādiccabandhu** saw that the young prince, who had renounced the world and was living in his father's park near the city, did not, on account of the visits of his parents and others, have sufficient peace of mind to develop his power of meditation.

He, therefore, visited the prince and persuaded him to go into the forest by showing him how real *pabbajitas* lived. The first two lines of the **Suttanipāta** verse (No. 54) were uttered by **Ādiccabandhu**. Sn.vs.54; Snp-a.i.104-5; see also Ap-a.i.105, 152.

Ādiccasutta. Just as dawn is the harbinger of the arising of the sun, so is friendship with the good (*kaḷyānamittatā*) the harbinger of the arising of the seven *bojjhaṅgas*. SN.v.101; cp. SN.v.29.

Ādiccupaṭṭhānajātaka (Ja 175). The story of a monkey who used to visit the hermitage of some ascetics whose leader was the Bodhisatta; when they were away in the village, he upset everything he could lay hands on, and did much damage generally. When the ascetics were about to return from the village to the hermitage after the rainy season, the people brought them various foods, and the monkey, thinking to get some for himself, stood outside their hut worshipping the sun. The people, impressed by the monkey's holy demeanour, started praising his virtues, whereupon the Bodhisatta revealed to them his true character (Ja.ii.72-3).

The story was related concerning a rogue.

Ādittajātaka (Ja 424). Once the Bodhisatta was born as **Bharata**, King of **Roruva**, in the country of **Sovīra**. He was very righteous and much beloved, and his chief queen, **Samuddavijayā**, was wise and full of knowledge.

The king, wishing to give alms to **Pacceka Buddhas** instead of to others far less holy, consulted the queen, and acting on her advice, made proclamation to his people that they should keep the precepts. He himself observed all holy days and gave great gifts in charity. One day he offered flowers to the eastern quarter, and making obeisance, wished that any **Pacceka Buddha** in that quarter might come to accept his alms. His wish not being fulfilled, he repeated, on the following days, the same ceremony to the other quarters till, on the fourth day, seven **Pacceka Buddhas** came to him from the north where they lived in **Nandamūlapabbhāra**. The king and queen fed them for seven days and gave them robes and all the other requisites of an ascetic. The **Pacceka Buddhas** departed one by one, each expressing his thanks in a stanza and exhorting the king and queen to lead pure lives.

The story was related in reference to **Pasenadi**'s **Asadisadāna**, to show that wise men of old also gave gifts to holy men, with discretion (Ja.iii.469-74).

This is evidently the story referred to as the **Sucirajātaka** in the introduction to the **Dasabrāhmaṇajātaka** (Ja 495, Ja.iv.360) and again as the **Sovīrajātaka** in the introductory story of the **Sivijātaka** (Ja 499, Ja.iv.401).

Ādittapariyāyasutta. The name given to the discourse preached by **Gotama Buddha** at **Gayāsīsa** in **Gayā**, after his conversion of the **Tebhātikajaṭilā** (**Uruvelā Kassapa**, **Nadī Kassapa** and **Gayā Kassapa**).

Everything is burning: the eye, the eye-consciousness (*cakkhuviññāṇa*), and the contact of the eye with objects (*cakkhusamphassa*), and the sensations that arise therefrom. It is the same with the other senses: they are aflame with lust, anger, ignorance and the anxieties of birth, decay, death, etc.; knowing this, the follower of the Noble Eightfold Path feels revulsion towards them and divests himself of passion for them and ultimately attains supreme freedom.

At the end of the discourse the thousand monks, erstwhile *jaṭila*s, who had been listening, became *Arahants* (Vin.i.34-5; Ja.i.82; iv.180).

It is said that the **Ādittapariyāya** was preached on the **Piṭṭhipāsāṇa** at

Gayāsīsa (AN a.i.166; Thag a.i.435). This is the third recorded address of the Buddha.

It is also called the **Ādittasutta** (see **Ādittasutta** 3).

Ādittavagga. The fifth chapter of the **Devatāsaṁyutta** of the **Saṁyuttanikāya**. SN.i.31-6.

Ādittasutta 01. Spoken before the Buddha at **Jetavana** by a *Deva* who visited him. Like a man who rescues what he can from his burning house, let the wise man enjoy his possessions and give them away with discernment. Thus will he attain to happiness hereafter. SN.i.31.

Ādittasutta 02. All the *khandhas* are on fire. Seeing this, the Ariyan disciple feels revulsion from them and, through knowledge, attains to freedom. SN.iii.71.

Ādittasutta 03. Same as the **Ādittapariyāyasutta**. SN.iv.19.

Ādittena Sutta. It were a good thing if the sense organs were seared with a red-hot iron, for then there would be no grasping of marks or details of objects cognizable by the senses. It were a good thing to be asleep, for then the mind would not be applied to evil ends. But it were better to ponder on the impermanence of the sense organs, their sensations, the consciousness and the contacts connected with them and all that has to do with the mind, because that pondering would produce repulsion and dispassion, freedom and realisation of freedom. SN.iv.168f.

Ādipādakajambu. A locality in Ceylon where the **Ādipāda Vikkamabāhu** defeated **Māṇābharaṇa** and his brothers. Cv.lxi.15.

Ādipādapunnāgakhaṇḍa. A locality in **Rohaṇa** in the south of Ceylon. It was in the district of **Guttasāla**. Here an encounter took place between the forces of **Parakkamabāhu I**. and those of the rebels in **Rohaṇa**. Cv.lxxv.14.

Ādimalaya. One of the generals of **Vijayabāhu I**. He openly rebelled against the king and came with his troops to the village of **Andu**, near **Pulatthipura**. The king went out against him and destroyed him. Cv.lix.4-6.

Ādiyasutta. Preached at **Jetavana** to **Anāthapiṇḍika** on the five uses (*ādiyā*) of possessions legitimately obtained: one enjoys them oneself; entertains with them one's friends and relations; uses them in times of need; employs them in the discharge of one's duties to the king, to religion, to one's relations, both living and dead; and in doing good deeds which will bring happiness in future lives. AN.iii.45f.

Ādhāradāyaka Thera. An *Arahant*. He gave a stool (*ādhāraka*) to **Sikhī Buddha**. Twenty-seven *kappas* ago he became king four times under the name of **Samantavaruṇa**. Ap.i.207.

Ādhipateyyasutta. The three "mandates" which should guide a monk: the self, the world, the Dhamma. AN.i.147f.; on the significance of the *Sutta* see Mrs. Rhys Davids, JRAS., April 1933, pp.329ff.

Ānaka (*v.l.* **Āṇaka**). A *mutiṅga* (kettle-drum) belonging to the **Dasārahas**. As it grew old and began to split, they fixed in another peg, and this process was continued, until, at last, the original drumhead vanished, leaving only the framework of pegs (SN.ii.266). The origin of the drum is related in the **Kakkaṭajātaka**. When the Golden Crab, there mentioned, was trampled to death by the elephants, his two claws broke away from his body and lay apart in the *Kulīradaha*, where he lived. During the floods the water flowed from the **Ganges** into this lake, running back again when the floods subsided. The two claws were thus carried into the **Ganges**. One of them reached the sea, and the **Asuras**, picking it up, made thereof the drum named **Āḷambara**. The other was picked up by the Ten Royal Brothers (evidently the **Dasārahas** mentioned above) while playing in the river, and they made of it the little drum **Ānaka** (Ja.ii.344; the **Jātaka** is quoted in SN a.ii.167-8, with several variations in detail).

In the **Saṁyutta Commentary** (ii.167-8) it is said that the drum was like

molten wax in colour, because the crab's claw had been dried by wind and sun. The sound of the drum was heard for twelve leagues, and it was, therefore, used only on festive occasions. On hearing it, the people assembled hurriedly, in various conveyances, decked with splendour. It was called **Ānaka** because it brought the people together as if summoning them (*mahājanaṁ pakkositvā viya ānetī ti Ānako*).

Later, when the original drumhead had vanished, it could hardly be heard even inside a hall. The **Ānaka** drum is used as a simile in the **Āṇisutta** (SN.ii.266-7; see also KS.ii.178, n.4).

Ānañcāyatanasutta. On the three infinite spheres: infinite space, infinite consciousness, and sphere of nothingness. AN.i.267.

Ānanda 01. **Ānanda Thera**. One of the principal disciples of **Gotama Buddha**. He was a first cousin of the Buddha and was deeply attached to him. He came to earth from **Tusita** and was born on the same day as the **Bodhisatta**, his father being **Amitodana** the **Sākiyan**, brother of **Suddhodana**. **Mahā Nāma** and **Anuruddha** were therefore his brothers (or probably step-brothers). According to the Mvu.iii.176, **Ānanda** was the son of Śuklodana and the brother of **Devadatta** and **Upadhāna**. His mother was **Mṛgī**.

Ānanda entered the Saṅgha in the second year of the Buddha's ministry, together with other **Sākiyan** princes, such as **Bhaddiya**, **Anuruddha**, **Bhagu**, **Kimbila** and **Devadatta**, and was ordained by the Buddha himself (Vin.ii.182), his *upajjhāya* being **Belaṭṭhasīsa** (Thag a.i.68; also DN a.ii.418ff.; Vin.i.202; iv. 86). Soon after, he heard a discourse by **Puṇṇa Mantāṇiputta** and became a *Sotāpanna*. In SN.iii.105 **Ānanda** acknowledges his indebtedness to **Puṇṇa** and gives an account of **Puṇṇa**'s sermon to him.

During the first twenty years after the Awakening, the Buddha did not have the same personal attendants all the time. From time to time various monks looked after him, among them being **Nāgasamāla**, **Nāgita**, **Upavāṇa**, **Sunakkhatta**, the novice **Cunda**, **Sāgata**, **Rādha** and **Meghiya**. We are told that the Buddha was not particularly pleased with any of them. At the end of twenty years, at an assembly of the monks, the Buddha declared that he was

advanced in years and desired to have somebody as his permanent body-servant, one who would respect his wishes in every way. The Buddha says that sometimes his attendants would not obey him, and on certain occasions had dropped his bowl and robe and gone away, leaving him.

All the great disciples offered their services, but were rejected by the Buddha. Ānanda alone was left; he sat in silence. When asked why he did not offer himself, his reply was that the Buddha knew best whom to choose. When the Buddha signified that he desired to have Ānanda, the latter agreed to accept the post on certain conditions. The Buddha was never to give him any choice food or garment gotten by him, nor appoint for him a separate "fragrant cell" (residence), nor include him in the invitations accepted by the Buddha. For, he said, if the Buddha did any of these things, some would say that Ānanda's services to the Buddha were done in order to get clothes, good fare and lodging and be included in the invitations. Ānanda did, however, accept one of the two robes given by **Pukkusa** the Mallan to the Buddha (DN.ii.133); **Buddhaghosa** explains this by saying that Ānanda's period of service had now come to an end, and also he wished to be free from the accusation that even after having served the Buddha for twenty-five years, the Buddha had never made him any gift. It is further stated that Ānanda offered the robe to the Buddha later (DN-a.ii.570).

Further he was to be allowed to accept invitations on behalf of the Buddha; to bring to the Buddha those who came to see him from afar; to place before the Buddha all his perplexities, and the Buddha was to repeat to him any doctrine taught in his absence. If these concessions were not granted, he said, some would ask where was the advantage of such service? Only if these privileges were allowed him would people trust him and realise that the Buddha had real regard for him. The Buddha agreed to the conditions.

Thenceforth, for twenty-five years (Thag.v.1039), Ānanda waited upon the Buddha, following him like a shadow, bringing him water and toothpick, washing his feet, accompanying him everywhere, sweeping his cell and so forth. By day he was always at hand, forestalling the Master's slightest wish; at night, stout staff and large torch in hand, he would go nine times round the Buddha's **Gandhakuṭi** in order to keep awake, in case he were needed, and also to prevent the Buddha's sleep from being disturbed.

The account here given is summarised from AN a.i.159ff. and from Thag a.ii.121ff. On the boons see Ja.iv.96, where Ānanda had asked for boons in the past too. The Tibetan sources give a different and interesting version of Ānanda's entry into the Saṅgha. See Rockhill: *Life of the Buddha*, 57-8.

Many examples are given of Ānanda's solicitude for the Buddha, particularly during the Buddha's last days, as related in the **Mahā Parinibbānasutta**. Ānanda was the Buddha's equal in age (having been born on the same day), and it is touching to read of this old and most devoted attendant ministering to his eminent cousin, fetching him water, bathing him, rubbing his body, preparing his bed, and receiving last instructions from him on various matters of importance. It is said that when the Buddha was ill, Ānanda became sympathetically sick (DN.ii.99). He was aware of every change that occurred in the Buddha's body, e.g., the brightening of his features after **Janavasabha**'s visit (DN.ii.204); and the fading of his complexion just before death, which was apparent when the Buddha put on the robe given by **Pukkusa** (ibid., 133).

Once, when acting on the instructions of **Devadatta**, the royal mahouts let loose **Nālāgiri**, maddened with drink, on the Buddha's path, so that he might trample the Buddha to death, **Ānanda**, seeing the animal rushing towards them, immediately took his stand in front of the Buddha. Three times the Buddha forbade him to do so, but **Ānanda**, usually most obedient, refused to move, and it is said that the Buddha, by his *iddhi*-power, made the earth roll back in order to get **Ānanda** out of the elephant's path. Ja.v.335-6; it was in this connection that the **Cūḷa Haṁsajātaka** was preached to show that **Ānanda** had, in previous births also, renounced his life to save that of the **Buddha**; see also Dhp-a.i.119. The **Cūḷa Vagga** account of the **Nālāgiri** incident makes no mention of Ānanda's past (Vin.ii.195).

Sometimes, the extreme zealousness of Ānanda drew on him the Buddha's rebuke – e.g., when he prepared *tekaṭuka* gruel (gruel with three kinds of pungent substances) for the Buddha when he was suffering from wind in the stomach. The gruel was prepared from food kept indoors and was cooked by Ānanda himself, indoors; this was against the rules (Vin.i.210-11), but Ānanda knew that the gruel would cure the Buddha.

Ānanda was most efficient in the performance of the numerous duties

attached to his post. Whenever the Buddha wished to summon the monks or to send a message to anyone, it was to Ānanda that he entrusted the task. See, e.g., DN.ii.199; 147; Vin.i.80; MN.i.456.

He reported to the Buddha any news which he heard and thought interesting, e.g., the death of **Nigaṇṭha Nātaputta**, of which he learnt from **Cunda** *Samaṇuddesa* (DN.iii.118; MN.ii.244); also **Devadatta**'s conspiracy to harm the Buddha (Vin.ii.198).

Laymen and laywomen, wishing to give alms to the Buddha and the monks, would often consult him in their difficulties, and he would always advise them, e.g., the **Andhakavinda Brāhmaṇa** (Vin.i.220-1); **Roja** the **Malla** (ibid., 248); see also ibid., 238f.

When the monks came to him expressing their desire to hear the Buddha preach, he did his best to grant their wish, e.g. when the Buddha retired into the **Pārileyya** forest (SN.iii.95; Dhp a.i.50f.).

Sometimes when Ānanda felt that an interview with the Buddha would be of use to certain people, he would contrive that the Buddha should talk to them and solve their doubts; thus, for instance, he arranged an interview for the **Nigaṇṭha Saccaka** (MN.i.237) and the Brahmins **Saṅgārava** and **Rammaka** (SN.i.163; MN.i.161). Similarly he took **Samiddhi** to the Buddha when he found that **Samiddhi** had wrongly represented the Buddha's views (MN.iii.208). When he discovered that **Kimbila** and a large number of other monks would greatly benefit if the Buddha would preach to them on *ānāpānasati*, he requested the Buddha that he should do so (SN.v.323). Ānanda's requests were, however, not always granted. Once, for instance, though he asked the Buddha three times to recite the *Pātimokkha*, the Buddha refused to do so until an offending monk had been removed (Vin.ii.236f.).

Again, when at **Vesālī**, as a result of the Buddha's talks to the monks on *asubha*, a large number of them, feeling shame and loathing for their bodies, committed suicide, Ānanda suggested to the Buddha that he might teach the monks some method by which they might obtain insight (*aññā*) (SN.v.320f).

In order that people might still worship the Buddha when he was away on tour, Ānanda planted the **Ānandabodhi** (*q.v.*).

Ānanda was, however, careful that people should not weary the Buddha

unnecessarily. Even when he told the Buddha about the suicide of the monks (mentioned above), he was careful to wait till the Buddha had finished his fortnight's solitude, because he had given orders that he should not be disturbed.

When **Subhadda** wanted to see the Buddha as he lay on his death-bed, Ānanda refused to let him in until expressly asked to do so by the Master (DN.ii.149). That same day when the **Mallas** of **Kusinārā** came with their families to pay their last respects to the Buddha, Ānanda arranged them in groups, and introduced each group so that the ceremony might be gone through without delay (DN.ii.148).

He often saved the Buddha from unpleasantness by preventing too pious admirers from trying to persuade the Buddha to do what was against his scruples, e.g., **Bodhirājakumāra**, when he asked the Buddha to walk over the carpets in his mansion, **Kokanada** (Vin.ii.128; MN.ii.94).

Among Ānanda's duties was the task of going round to put away anything which might have been forgotten by anyone in the congregation after hearing the Buddha preach (Dhp-a.i.410).

Ānanda was often consulted by colleagues on their various difficulties. Thus we find **Vaṅgīsa** (SN.i.188; Thag.vers.1223-6) confiding to him his restlessness at the sight of women and asking for his advice. Among others who came to him with questions on various doctrinal matters were **Kāmabhū** (SN.iv.165-6), **Udāyī** (SN.v.166-8; AN.iv.449), **Channa** (SN.iii.133-4), and **Bhadda** (SN.v.171-3; Thag a.i.474; he could not, however, be of use to his fellow celibate **Bhaṇḍu**). Nor were these consultations confined to his fellow-monks, for we find the Brahmins **Ghosita** (SN.iv.113) and **Uṇṇābha** (SN.v.272), the **Licchavīs Abhaya** and **Paṇḍitakumāraka** (AN.i.220), the *paribbājaka*s **Channa** (AN.i.215) and **Kokanuda** (AN.v.196), the *upāsikā* **Migasālā** (AN.iii.347, and again AN.v.137), a householder of **Kosambī** (AN.i.217) and **Pasenadi Kosala** (MN.ii.112), all coming to him for enlightenment and instruction. It was on this occasion that **Pasenadi** presented Ānanda with a valuable piece of foreign material which had been sent to him by **Ajātasattu**.

Sometimes the monks, having heard a brief sermon from the Buddha, would seek out Ānanda to obtain from him a more detailed exposition, for he had the reputation of being able to expound the Dhamma (AN.v.225; SN.iv.93).

It is said that the Buddha would often deliberately shorten his discourse to the monks so that they might be tempted to have it further explained by Ānanda. They would then return to the Buddha and report to him Ānanda's exposition, which would give him an opportunity of praising Ānanda's erudition. MN a.i.81; for such praise see, e.g., AN.v.229. It is said that once when a certain landowner asked the Buddha how he could show honour to the Dhamma, the Buddha told him to show honour to Ānanda if he wished to honour the Dhamma (Ja.iv.369).

In the **Sekhasutta** (MN.i.353ff) we are told that after the Buddha had preached to the **Sākiyans** of **Kapilavatthu** till late at night, he asked Ānanda to continue the discourse while he himself rested. Ānanda did so, and when the Buddha awoke after his sleep, he commended Ānanda on his ability. On another occasion, the Buddha asks Ānanda to address the monks on the wonders attendant on a Buddha's birth, and the **Acchariyabbhutadhammasutta** is the result. The Buddha is mentioned as listening with approval (MN.iii.119ff).

Sometimes Ānanda would suggest to the Buddha a simile to be used in his discourse, e.g. the *Dhammayāna* simile (SN.v.5); or by a simile suggest a name to be given to a discourse, e.g. the **Madhupiṇḍikasutta** (MN.i.114; cp. **Upavāṇa** suggesting the name for the **Pāsādikasutta** DN.iii.141); or again, particularly wishing to remember a certain *Sutta*, he would ask the Buddha to give it a name, e.g. the **Bahudhātukasutta** (MN.iii.67).

Several instances occur of Ānanda preaching to the monks of his own accord (e.g., AN.ii.156f.; v.6) and also to the laity (e.g., AN.ii.194). The **Sandakasutta** records a visit paid by Ānanda with his followers to the *paribbajaka* **Sandaka**, and describes how he won **Sandaka** over by a discourse. Sometimes, as in the case of the **Bhaddekarattasutta** (MN.iii.189f), **Ānanda** would repeat to the assembly of monks a sermon which he had previously heard the Buddha preach. **Ānanda** took the fullest advantage of the permission granted to him by the Buddha of asking him any question he desired. He had a very inquiring mind; if the Buddha smiled he would ask the reason (MN.ii.45, 50, 74; AN.iii.214f.; Ja.iii.405; iv.7).

Or if he remained silent, **Ānanda** had to be told the reason (SN.iv.400). He knew that the Buddha did nothing without definite cause; when **Upavāṇa**, who stood fanning the Buddha, was asked to move away, Ānanda wished to know the

reason, and was told that **Upavāṇa** prevented various spirits from seeing the Buddha (DN.ii.139). The Buddha was always willing to answer Ānanda's questions to his satisfaction. Sometimes, as in the case of his question regarding the dead citizens of **Ñātikā** (DN.ii.91ff.), a long discourse would result. In this case the discourse concluded with a description of the **Dhammādāsa** (Mirror of Truth) to be used for all time; see also SN.v.356-60.

The **Pabbajjāsutta** (Sn.72ff.), was preached because of Ānanda's request that the Buddha should give an account of his renunciation (Snp-a.ii.381); see also **Pubbayogāvacarasutta** (Snp-a.i.47).

Most often his consultations with the Buddha were on matters of doctrine or were connected with it – e.g., on *nirodha* (SN.iii.24); *loka* (SN.iv.53); *suñña* (SN.iv.54; MN.iii.104-24); *vedanā* (SN.iv.219-21); *iddhi* (SN.v.282-4; 286); *ānāpānasati* (SN.v.328-34); *bhava*, etc. (AN.i.223f.); on the *chaḷabhijāti* of **Pūraṇa Kassapa** (*q.v.*); the aims and purposes of *sīla* (AN.v.1f., repeated in v.311f.); the possibilities of *samādhi* (AN.v.7f., repeated in v.318 and in AN.i.132f.); on *saṅghabheda* (AN.v.75ff.); the qualities requisite to be a counsellor of monks (AN.iv.279ff.); the power of carrying possessed by a Buddha's voice (AN.i.226f.); the conditions necessary for a monk's happiness (AN.iii.132f.); the different ways of mastering the elements (MN.iii.62f.); the birthplace of "noble men" (Dhp a.iii.248); and the manner in which previous Buddhas kept the Fast-day (Dhp a.iii.246). To these should be added the conversations on numerous topics recorded in the **Mahā Parinibbānasutta**. Some of these questions – e.g., about earthquakes (DN.ii.107ff.; AN.iv.312ff.) and the different kinds of spirits present at the death of the Buddha (DN.ii.139f.) – seem to have been put into Ānanda's mouth in order that they might be used as pegs on which to hang beliefs connected with them which were current among later-day Buddhists.

Not all the *Suttas* addressed to Ānanda are, however, the result of his questions. Sometimes he would repeat to the Buddha conversations he had had with others and talks he had overheard, and the Buddha would expound in detail the topics occurring therein.

Thus, for instance, a conversation with **Pasenadi Kosala** on *Kalyāṇamittatā* is repeated and the Buddha explains its importance (SN.i.87-9; v.2-3); Ānanda

tells the Buddha about his visit to the *Paribbajakārāma* in **Kosambi** and what he there heard about a bhikkhu being called *niddasa* after twelve years of celibacy. The Buddha thereupon expounds the seven *niddasavatthu* (AN.iv.37ff.). The account conveyed by Ānanda of **Udāyī** preaching to a large crowd leads to an exposition of the difficulties of addressing large assemblies and the qualities needed to please them (AN.iii.184). A conversation between **Udāyī** and the carpenter **Pañcakaṅga** on feelings is overheard by Ānanda and reported to the Buddha, who gives a detailed explanation of his views on the subject (SN.iv.222f.; MN.i.397f.). The same thing happens when Ānanda mentions to the Buddha talks he had heard between **Sāriputta** and the *Pāribbājakas* (SN.ii.35-7) and between the same Elder and **Bhūmiya** (SN.ii.39-41). Sometimes – as in the case of the *upāsikā* **Migasālā** (AN.iii.347; v.137) – Ānanda would answer questions put to him as best he could, and seek the Buddha's advice and corrections of his interpretation of the Dhamma.

When the monks asked Ānanda whether the Buddha's predictions regarding the results of **Devadatta**'s crimes were based on actual knowledge, he furnished them with no answer at all until he had consulted the Buddha (AN.iii.402). Similarly, when **Tapussa** questions him as to why household life is not attractive to laymen, Ānanda takes him straight away to the Buddha, who is spending his siesta in the **Mahā Vana** in **Uruvelakappa** (AN.iv.438f.). Once Ānanda fancies that he knows all about causation, and tells the Buddha how glad he is that he should understand this difficult subject. The Buddha points out to him that he really knows very little about it and preaches to him the **Mahā Nidānasutta** (DN.ii.55ff.; SN.ii.92-3).

When Ānanda realises that the Buddha will die in a short while, with childlike simplicity, he requests the Buddha to make a last pronouncement regarding the Saṅgha (DN.ii.98 ff.; SN.v.152-4).

On several occasions it is news that Ānanda brings to the Buddha – e.g., about the death of the **Nigaṇṭha Nātaputta**, and about **Devadatta**'s plots, already mentioned – which provoke the Buddha to preach to him: **Phagguna** has died, and at his death his senses seemed very clear; so they would, says the Buddha, and proceeds to speak of the advantages of listening to the Dhamma in due season (AN.iii.381f.). Or again, **Girimānanda** is ill and would the Buddha go

and see him? The Buddha suggests that Ānanda should go and tell **Girimānanda** about the ten kinds of *saññā* (*aniccasaññā*, etc.), and the patient will recover (AN.v.108f.). Ānanda desires to retire into solitude and develop zeal and energy; would the Buddha tell him on which topics to meditate? And the Buddha preaches to him the doctrine of impermanence (SN.iii.187; iv.54-5).

The Buddha, however, often preached to Ānanda without any such provocation on various topics – e.g., on the nature of the *saṅkhārā* (SN.iii.3740); on the impossibility of the monk without faith attaining eminence in the *Sāsana* (AN.v.152ff.); on the power the Buddha has of knowing which doctrines would appeal to different people and of preaching accordingly (AN.v.36f.); on immorality and its consequences (AN.i.50f.); on the admonitions that should be addressed to new entrants to the Saṅgha (AN.iii.138f.); on the advice which should be given to friends by those desiring their welfare (AN.i.222).

The various topics on which the Buddha discoursed to Ānanda as recorded in the **Mahā Parinibbānasutta**, have already been referred to. Some of them – e.g., on the eight assemblies, the eight positions of mastery, the eight stages of deliverance (DN.ii.112) – seem to be stereotyped later additions. On the other hand, with regard to the accounts of the honours to be paid to a Buddha's dead body, the places of pilgrimage for the pious, and various other similar subjects, it is impossible to say how far they are authentic. In a few instances the remarks addressed to Ānanda seem to be meant for others, to be heard by them or to be conveyed to them – e.g., in the dispute between **Udāyī** and **Sāriputta**, when they both seek the Buddha for him to settle the differences in opinion between them (AN.iii.192ff.); or, again, when the recalcitrant **Udāyī** fails to answer the Buddha's question on subjects of reflection (*anussatiṭṭhāna*), and Ānanda gives an answer which the Buddha approves of (AN.iii.322ff.). A question asked by Ānanda as to whether there are any scents which spread even against the wind, results in the well-known sermon about the fame of the holy man being wafted everywhere (AN.i.222f.; Dhp-a.i.420ff.). Once or twice Ānanda intervenes in a discussion between the Buddha and another, either to ask a question or to suggest a simile which he feels could help the Buddha in establishing his point – e.g., in the interviews of **Uttiya** *Paribbājaka* (AN.v.194), of the Brahmin **Saṅgārava** (AN.i.169), and again of **Viḍūḍabha**, son of **Pasenadi** (MN.ii.130).

In the **Mahā Māluṅkyāsutta** (MN.i.433), it is Ānanda's intervention which evokes the discourse on the Five Fetters. Similarly he intervenes in a discussion between the Buddha and **Pārāsariya**'s pupil, **Uttara**, and persuades the Buddha to preach the **Indriyabhāvanāsutta** on the cultivation of the faculties (MN.iii.298ff.).

Buddhaghosa gives a list of the discourses which bring out the eminence and skill of Ānanda; they are the **Sekha**, **Bāhitiya**, **Ānañjasappāya**, **Gopaka Moggallāna**, **Bahudhātuka**, **Cūḷa Suññata**, **Mahā Suññata**, **Acchariyabbhuta**, **Bhaddekaratta**, **Mahā Nidāna**, **Mahā Parinibbāna**, **Subha** and **Cūḷanīyalokadhātu** (for particulars of these see under the respective names.) The books give accounts of several conversations between Ānanda and his eminent colleagues, such as **Sāriputta**. See also his conversation with **Musīla**, and **Saviṭṭha** and **Nārada** at **Kosambī** in the **Ghositārāma** (SN.ii.113f.). He seems to have felt happy in their company and did not hesitate to take to them his difficulties; thus we find him asking **Sāriputta** why only certain beings in this world reach *Parinibbāna* (AN.ii.167); on another occasion he asks **Sāriputta** about the possibilities of *samādhi* (AN.v.8). On the other hand, at least twice (AN.iii.201f.; 361f.), when Ānanda asks his questions of **Sāriputta**, the latter suggests that Ānanda himself should find the answer, and having heard it, **Sāriputta** praises him highly and extols his abilities.

Ānanda's special friends seem to have been **Sāriputta**, **Moggallāna**, **Mahā Kassapa**, **Anuruddha** and **Kaṅkhā Revata** (e.g., MN.i.212f). He was the *Saṅghanavaka* among them all, yet they held him in high esteem (MN a.i.436). Ānanda and **Sāriputta** were very special friends. It is said that **Sāriputta** loved Ānanda because the latter did for the Buddha what **Sāriputta** would wish to have done himself, and Ānanda respected **Sāriputta** because he was the Buddha's chief disciple. Young men who were ordained by either of them would be sent to the other to learn under him. They shared between them any good thing given to them. Once Ānanda was presented by a Brahmin with a costly robe; immediately he wished to give it to **Sāriputta**, but as the latter was away at the time, he obtained the Buddha's permission to keep it for him till his return (Vin.i.289; Vin-a.iii.636-7; MN a.i.436).

The **Saṁyuttanikāya** (i.63-4) contains an eulogy on **Sāriputta** by Ānanda,

where the latter speaks of his comprehensive and manifold wisdom, joyous and swift, of his rampant energy and readiness to accept advice. When he hears of **Sāriputta**'s death from **Cunda** the *Samaṇuddesa*, he goes to the Buddha with **Cunda** (not wishing to break the news himself) and they take with them **Sāriputta**'s bowl and outer robe, **Cunda** carrying the ashes, and there Ānanda confesses to the Buddha that when he heard the news he felt as thought his body were drugged, his senses confused and his mind become a blank (SN.v.161; Thag.vers.1034-5). The Commentary adds (SN a.i.180) that Ānanda was trembling "like a cock escaping from the mouth of a cat."

That **Mahā Kassapa** was fond of Ānanda, we may gather from the fact that it was he who contrived to have him elected on the First Council, and when **Mahā Kassapa** heard of Ānanda's attainment of *Arahant*-ship, it was he who led the applause (DN-a.i.11). Ānanda held him in the highest veneration, and on one occasion refused to take part in an *upasampadā* ordination because he would have to pronounce **Kassapa**'s name and did not consider this respectful towards the Elder (Vin.i.92). In their conversations, **Kassapa** addresses Ānanda as "*āvuso*", **Ānanda** addresses **Kassapa** as "*bhante*." There is an interview recorded between them in which **Kassapa** roundly abuses Ānanda, calling him "corn-trampler" and "despoiler of families," and he ends by up saying, "this boy does not know his own measure." Ānanda had been touring **Dakkhiṇagiri** with a large company of monks, mostly youths, and the latter had not brought much credit upon themselves. When **Kassapa** sees Ānanda on his return to **Rājagaha**, he puts on him the whole blame for the youths' want of training. Ānanda winces at being called "boy"; "my head is growing grey hairs, your reverence, yet I am not vexed that you should call me 'boy' even at this time of day." **Thullanandā** heard of this incident and showed great annoyance. "How dare **Mahā Kassapa**," she says, "who was once a heretical teacher, chide the sage Ānanda, calling him 'boy'?" **Mahā Kassapa** complains to Ānanda of **Thullanandā**'s behaviour; probably, though we are not told so, Ānanda apologised to him on her behalf (SN.ii.217ff).

On another occasion, Ānanda, after a great deal of persuasion, took **Kassapa** to a settlement of the nuns. There **Kassapa** preached to them, but the nun **Thullatissā** was not pleased and gave vent publicly to her displeasure. "How

does **Kassapa** think it fit to preach the doctrine in the presence of the learned sage Ānanda? It is as if the needle-pedlar were to deem he could sell a needle to the needle-maker." **Kassapa** is incensed at these words, but Ānanda appeases him by acknowledging that he (**Kassapa**) is in every way his superior and asks him to pardon Tissa. "Be indulgent, your reverence," says he, "women are foolish." SN.ii.215ff.; the Tibetans say that when **Kassapa** died, **Ajātasattu** was very grieved because he had not been able to see the monk's body. Ānanda took the king to the mountain where it had been buried and showed it to him (Rockhill, op.cit., p.162 and n.2).

In this passage Ānanda is spoken of as **Vedehamuni**. The Commentary (SN a.ii.132) explains it by *paṇḍitamuni*, and says further, *paṇḍito hi ñāṇasaṅkhātena vedena īhati sabbakiccāni karoti, tasmā vedeho ti vuccati; vedeho ca so muni cā ti vedehamuni*. Compare with this the derivation of **Vedehiputta** in connection with **Ajātasattu**. See also **Vedehikā**. The *Mahā Vastu* (iii.176-7) says that when the Buddha went away from home Ānanda wished to join him, but his mother was unwilling, because his brother, **Devadatta**, had already gone away. Ānanda therefore went to the **Videha** country and became a *muni*. Is this another explanation of the term **Vedehamuni**?

It was perhaps Ānanda's championship of the women's cause which made him popular with the nuns and earned for him a reputation rivalling, as was mentioned above, even that of **Mahā Kassapa**. When **Pajāpatī Gotamī**, with a number of **Sākyan** women, undaunted by the Buddha's refusal of their request at **Kapilavatthu**, followed him into **Vesālī** and there beseeched his consent for women to enter the Saṅgha, the Buddha would not change his mind.

Ānanda found the women dejected and weeping, with swollen feet, standing outside the **Kūṭāgārasālā**. Having learnt what had happened, he asked the Buddha to grant their request. Three times he asked and three times the Buddha refused. Then he changed his tactics. He inquired of the Buddha if women were at all capable of attaining the Fruits of the Path. The answer was in the affirmative, and Ānanda pushed home the advantage thus gained. In the end the Buddha allowed women to enter the Saṅgha subject to certain conditions. They expressed their great gratitude to Ānanda (Vin.ii.253ff. Ānanda is again found

as intermediary for **Pajāpatī Gotamī** in MN.iii.253f). In this connection, the Buddha is reported as having said (Vin.ii.256) that had Ānanda not persuaded him to give his consent to the admission of women to the Saṅgha, the *Sāsana* would have lasted a thousand years, but now it would last only five hundred.

This championing of the women's cause was also one of the charges brought against Ānanda by his colleagues at the end of the First Council (see below.)

Perhaps it was this solicitude for their privileges that prompted him to ask the Buddha one day why it was that women did not sit in public assemblies (e.g. courts of justice), or embark on business, or reap the full fruit of their actions (AN.ii.82. See also GS.ii.92, n.2, on the interpretation of the last word).

That Ānanda was in the habit of preaching frequently to the nuns is evident from the incidents quoted above and also from other passages (e.g., SN.v.154ff.; Thag.v.1020; Thag-a.ii.129). He seems also to have been in charge of the arrangements for sending preachers regularly to the nuns. A passage in the **Saṁyutta Commentary** (i.210) seems to indicate that Ānanda was a popular preacher among laywomen as well.

They would stand round him when he preached, fanning him and asking him questions on the Dhamma. When he went to **Kosambī** to impose the higher penalty on **Channa**, the women of King **Udena**'s harem, hearing of his presence in the park, came to him and listened to his preaching. So impressed were they that they gave him five hundred robes (Vin.ii.290). It was on this occasion that Ānanda convinced **Udena** of the conscientiousness with which the **Sākyaputta** monks used everything which was given to them, wasting nothing. The king, pleased with Ānanda, gave him another five hundred robes, all of which he distributed among the community.

Ānanda had been a tailor in a past birth and had given a **Pacceka Buddha** a piece of cloth, the size of his hand, and a needle. Because of the gift of the needle he was wise, because of the cloth he got 500 robes (AN-a.i.239).

A similar story is related of the women of **Pasenadi**'s palace and their gift to Ānanda. The king was at first angry, but afterwards gave Ānanda one thousand robes (Ja.ii.24ff).

The **Dhammapada Commentary** (Dhp-a.i.382ff) says that once **Pasenadi** asked the Buddha to go regularly to the palace with five hundred monks and

preach the Dhamma to his queens **Mallikā** and **Vāsabhakhattiyā** and to the other women in the palace. When the Buddha said that it was impossible for him to go regularly to one place he was asked to send a monk, and the duty was assigned to Ānanda. He therefore went to the palace at stated times and instructed the queens. **Mallikā** was found to be a good student, but not so **Vāsabhakhattiyā**.

The **Jātaka Commentary** (i.382) says that the women of the palace were themselves asked which of the eighty chief disciples they would have as their preacher and they unanimously chose Ānanda. For an incident connected with Ānanda's visits to the palace see the **Mahā Sārajātaka** and also **Pasenadi**.

According to the **Aṅguttara Commentary** (ii.533) Ānanda was beautiful to look at.

Ānanda's services seem often to have been sought for consoling the sick. Thus we find **Anāthapiṇḍika** sending for him when he lay ill (MN.iii.258), and also **Sirivaḍḍha** (SN.v.176f) and **Mānadinna** (SN.v.177f). He is elsewhere mentioned as helping the Buddha to wait on a sick monk (Vin.i.302). We are told that when the Buddha had his afternoon siesta, Ānanda would spend his time in waiting upon the sick and talking to them (Vin-a.iii.651). Ānanda was never too busy to show gratitude to his friends. When a certain crow-keeper's family, members of which had been of special service to him, had been destroyed by a pestilence, leaving only two very young boys, he obtained the Buddha's special permission to ordain them and look after them, though they were under the requisite age. (Vin.i.79; to a young monk who used to wait on him and do various services for him, Ānanda gave five hundred robes presented to him by **Pasenadi**; the monk distributed them to his colleagues).

When Ānanda discovered that his friend **Roja** and **Malla** had no real faith in the Buddha, he was greatly grieved and interceded on his special behalf with the Buddha that he should make **Roja** a believer. Later he obtained the Buddha's permission for **Roja** to offer a meal of potherbs (Vin.i.247-9). In another place we find **Roja** presenting Ānanda with a linen cloth (Vin.i.296). According to the **Jātaka Commentary** (ii.231) **Roja** once tried to persuade **Ānanda** to go back to the lay-life.

His sympathy is also shown in the story of the woman who asked to have a

share in the *Vihāra* built by **Visākhā**. She brought a costly carpet, but could find no place in which to put it; it looked so poor beside the other furnishings. Ānanda helped her in her disappointment (Dhp-a.i.415f).

Once in **Jetavana**, in an assembly of monks, the Buddha spoke the praises of Ānanda, and ranked him the foremost bhikkhu in five respects: erudition, good behaviour (*gatimantānam*, power of walking, according to **Dhammapāla**), retentive memory, resoluteness and personal attention (AN.i.24f). Again, shortly before the Buddha's death, he speaks affectionately of Ānanda (DN.ii.144-5; AN.ii.132; AN.v.229; SN a.ii.94f); Ānanda knew the right time to bring visitors to the **Tathāgata**; he had four exceptional qualities, in that whoever came to see him, monks or nuns, laymen or laywomen, they were all filled with joy on beholding him; when he preached to them they listened with rapture and delight, which never tired. He was called Ānanda because he brought joy to his kinsmen (Thag-a.ii.123).

But see the story of **Atula** (Dhp a.iii.327), who is not satisfied with Ānanda's preaching.

Another proof of the Buddha's esteem for Ānanda is the incident of his asking Ānanda to design a robe for the monks to be in pattern like a field in **Magadha** (Vin.i.287).

In spite of Ānanda having been the constant companion of the Buddha – probably because of that very fact – it was not until after the Buddha's *Parinibbāna* that Ānanda was able to realise *Arahant*-ship. **Buddhaghosa** gives a long account of Ānanda's struggle for final emancipation (DN a.i.9ff.); see also Vin.ii.286. Though he was not an *Arahant* he had the *paṭisambhidā*, being among the few who possessed this qualification while yet learners (*Sekhā*) (Vibh a.388). When it was decided by **Mahā Kassapa** and others that a Convocation should be held to systematise the Buddha's teachings, five hundred monks were chosen as delegates, among them, Ānanda. He was, however, the only non-*Arahant* (*sekha*) among them, and he had been enjoined by his colleagues to put forth great effort and repair this disqualification. At length, when the convocation assembled, a vacant seat had to be left for him. It had not been until late the previous night that, after a final supreme effort, he had attained the goal. He had been occupied in consoling the laity after the Buddha's

death and had had no time for practising meditation. In the end it was a *Devatā* in the woodland grove in **Kosala**, where he was staying, who pointed out the urgency of the matter (SN.i.199-200); but see Thag-a.i.237, where the credit for this is given to a **Vajjiputta Thera**.

It is said that he won sixfold *abhiññā* when he was just lying down to sleep, his head hardly on the pillow, his feet hardly off the ground. He is therefore described as having become an *Arahant* in none of the four postures. When he appeared in the convocation, **Mahā Kassapa** welcomed him warmly and shouted three times for joy. According to the **Majjhimabhāṇakā**, says **Buddhaghosa**, Ānanda appeared on his seat while the others looked on, having come through the earth; according to others he came through the air. According to Thag a.ii.130, it was a *Brahma* of the **Suddhāvāsa** who announced Ānanda's attainment of *Arahant*-ship to his colleagues at the Convocation.

In the convocation, Ānanda was appointed to answer **Mahā Kassapa**'s questions, and to co-operate with him in rehearsing the Dhamma (as opposed to the Vinaya).

Ānanda came to be known as **Dhammabhaṇḍāgārika**, owing to his skill in remembering the word of the Buddha; it is said that he could remember everything spoken by the Buddha, from one to sixty thousand words in the right order; and without missing one single syllable (Thag-a.ii.134).

In the first four *Nikāyas* of the **Suttapiṭaka**, every *Sutta* begins with the words "Thus have I heard," the "I" referring to Ānanda. It is not stated that Ānanda was present at the preaching by the Buddha of every *Sutta*, though he was present at most; others, the Buddha repeated to him afterwards, in accordance with the conditions under which he had become the Buddha's attendant.

We are told that Ānanda had learnt eighty-two thousand Dhamma (topics) from the Buddha himself and two thousand from his colleagues (Thag.v.1024). He had also a reputation for fast talking; where an ordinary man could speak one word Ānanda could speak eight; the Buddha could speak sixteen words for each one word of Ānanda (MN-a.i.283). Ānanda could remember anything he had once heard up to fifteen thousand stanzas or sixty thousand lines (MN-a.i.501).

Ānanda lived to be very old (one hundred and twenty years, says Dhp-a.ii.99; he is bracketed with **Bakkula**, as having lived to a great age, AN-a.ii.596); a hymn of praise sung at his death is included at the end of the stanzas attributed to him in the **Theragāthā** (Vers.1047-9). That the Buddha's death was a great blow to him is shown by the stanzas he uttered immediately after the event (DN.ii.157). Three months earlier he had heard for the first time that the death of the Buddha was near at hand and had besought him to live longer. The reply attributed to the Buddha is a curious one, namely, that on several previous occasions, at **Rājagaha** and at **Vesālī** (See, e.g., DN.102f), he had mentioned to Ānanda that he could, if he so desired, live for a whole *kappa*, and had hinted that Ānanda should, if he felt so inclined, request him to prolong his life. Ānanda, however, having failed to take the hint on these occasions, the opportunity was now past, and the Buddha must die; the fault was entirely Ānanda's (Ibid., 114-18). It was when Ānanda was temporarily absent from the Buddha's side that the Buddha had assured **Māra** that he would die in three months (Ibid., 105-6).

As the end approached, the Buddha noticed that Ānanda was not by his side; on enquiry he learnt that Ānanda was outside, weeping and filled with despair at the thought that the Master would soon be no more, and that he (Ānanda) would have to work out his perfection unaided. The Buddha sent for him and consoled him by pointing out that whatever is born must, by its very nature, be dissolved. Three times he said, "For a long time, Ānanda, you have been very near to me by acts of love, kind and good, never varying, beyond all measure," and he exhorted him to be earnest in effort, for he would soon realise emancipation (ibid., 144). It was on this occasion that the **Palāsajātaka** was preached (Ja.iii.23ff.).

Once, earlier, when **Udāyī** had teased Ānanda for not having benefited from his close association with the personality of the Master, the Buddha had defended Ānanda, saying, "Say not so, **Udāyī**; should he die without attaining perfect freedom from passion, by virtue of his piety, he would seven times win rule over the **Devas** and seven times be King of **Jambudīpa**. Howbeit, in this very life shall Ānanda attain to *Nibbāna*. AN.i.228.

Ānanda did his best to persuade the Buddha to die in one of the great cities,

such as **Rājagaha** or **Sāvatthī**, and not in **Kusinārā**, the little wattle-and-daub town (as he called it) in the middle of the jungle. He was not satisfied until the Buddha had revealed to him the past history of **Kusināra**, how it had once been **Mahā Sammata**, the royal capital of the mighty **Mahā Sudassana** (DN.ii.146).

Just before the Buddha died, Ānanda was commissioned to inform the **Mallas** of the impending event, and after the Buddha's death, **Anuruddha** entrusted him, with the help of the **Mallas** of **Kusināra**, with all the arrangements for the funeral (DN.ii.158ff). Ānanda had earlier (DN.ii.141f) learnt from the Buddha how the remains of a **Tathāgata** should be treated, and now he was to benefit by the instruction.

At the end of the First Council, the duty of handing down unimpaired the **Dīghanikāya** through his disciples was entrusted to Ānanda (DN a.i.15). He was also charged with the duty of conveying to **Channa** the news that the higher penalty (*brahmadaṇḍa*) had been inflicted on him by the Saṅgha. Ānanda had been deputed by the Buddha himself to carry out this, his last administrative act (DN.ii.154), but Ānanda, not wishing to undertake the responsibility alone (knowing that **Channa** had a reputation for roughness), was granted a number of companions, with whom he visited **Channa**. The latter expressed repentance and was pardoned (Vin.ii.290-2). Perhaps it was because both the Buddha and Ānanda's colleagues knew of his power to settle disputes that he was chosen for this delicate task. See SN.ii.235f., where the Buddha classes him with **Sāriputta** and **Moggallāna** for his ability to settle disputes among the monks.

Ānanda's popularity, however, did not save him from the recriminations of his fellows for some of his actions, which, in their eyes, constituted offences. Thus he was charged (Vin.ii.288-9) with: (1) having failed to find out from the Buddha which were the lesser and minor precepts which the Saṅgha were allowed to revoke if they thought fit (See DN.ii.154); (2) with having stepped on the Buddha's rainy-season garment when sewing it; (3) with having allowed the Buddha's body to be first saluted by women (not mentioned elsewhere, but see Rockhill, op.cit., p.154); (4) with having omitted to ask the Buddha to live on for the space of a *kappa* (DN.ii.115); and (5) with having exerted himself to procure the admission of women into the Saṅgha (Vin.ii.253).

Ānanda's reply was that he himself saw no fault in any of these acts, but that

he would confess them as faults out of faith in his colleagues.

On another occasion he was found fault with (1) for having gone into the village to beg for alms, clothed in his waist-cloth and nether garment (Vin.i.298); (2) for having worn light garments which were blown about by the wind (Vin.ii.136).

The last years of his life, Ānanda seems to have spent in teaching and preaching and in encouraging his younger colleagues. Among those who held discussions with him after the Buddha's passing away are mentioned **Dasama** of the **Aṭṭhakanagara** (MN.i.349f), **Gopaka Moggallāna** (MN.iii.7; Thag.vs.1024) and **Subha Todeyyaputta** (DN.i.204ff).

The Pāli Canon makes no mention of Ānanda's death. Faxian (Giles trans. 44. The story also occurs in Dhp a.ii.99ff., with several variations in detail), however, relates what was probably an old tradition. When Ānanda was on his way from **Magadha** to **Vesālī**, there to die, **Ajātasattu** heard that he was coming, and, with his retinue, followed him up to the **Rohiṇī** River. The chiefs of **Vesālī** also heard the news and went out to meet him, and both parties reached the river banks. Ānanda, not wishing to incur the displeasure of either party, entered into the state of *tejokasiṇa* in the middle of the river and his body went up in flames. His remains were divided into two portions, one for each party, and they built *cetiyas* for their enshrinement (See also Rockhill, op.cit., 165f).

In the time of **Padumuttara Buddha** Ānanda had been the son of **Ānanda**, King of **Haṁsavatī**, and was therefore a step-brother of **Padumuttara**. His name was **Sumana**. King **Ānanda** allowed no one but himself to wait on the Buddha. Prince **Sumana** having quelled an insurrection of the frontier provinces, the king offered him a boon as reward, and he asked to be allowed to entertain the Buddha and his monks for three months. With great reluctance the king agreed, provided the Buddha's consent was obtained. When **Sumana** went to the *vihāra* to obtain this, he was greatly impressed by the loyalty and devotion of the Buddha's personal attendant, the monk **Sumana**, and by his *iddhi*-powers. Having learnt from the Buddha that these were the result of good deeds, he himself determined to lead a pious life. For the Buddha's residence Prince **Sumana** bought a pleasaunce named **Sobhana** from a householder of that same

name and built therein a monastery costing one hundred thousand. On the way from the capital to **Sobhana** Park he built *vihāras*, at distances of a league from each other. When all preparations were completed, the Buddha went to **Sobhana** with one hundred thousand monks, stopping at each *vihāra* on the way. At the festival of dedication of the **Sobhana** *Vihāra*, **Sumana** expressed a wish to become a personal attendant of a future Buddha, just as **Sumana** was of **Padumuttara**. Towards this end he did many good deeds. In the time of **Kassapa Buddha** he gave his upper garment to a monk for him to carry his begging-bowl in it. Later he was born in heaven and again as King of **Benares**. He built for eight **Pacceka Buddhas** eight monasteries in his royal park (Thag a.ii.121ff) and for ten thousand years he looked after them. The **Apadāna** mentions (i.52f) that he became ruler of heaven thirty-four times and king of men fifty-eight times.

Ānanda's name occurs in innumerable Jātakas; he is identified with

- **Suriyakumāra** in the **Devadhammajātaka** (i.133),
- **Cūḷa Lohita** in the **Muṇika** (i.198),
- **Pajjuna** in the **Maccha** (i.332),
- **Kāḷakaṇṇi** in the **Kāḷakaṇṇi** (i.365),
- **Rādha** in the **Rādha** (i.496),
- **Poṭṭhapāda** in the **Rādha II**. (ii.134),
- **Cūḷa Nandiya** in the **Cūḷa Nandiya** (i.202),
- **Gāmaṇicanda** in the **Gāmaṇicanda** (ii.310),
- **Cūḷa Lohita** in the **Sālūka** (ii.420),
- **Dabbasena** in the **Ekarāja** (iii.15),
- **Poṭṭhapāda** in the **Kalābu** (iii.100),
- **Bārānasīseṭṭhi** in the **Pīṭha** (iii.121),
- **Vedehatāpasa** in the **Gandhāra** (iii.369),
- **Sumaṅgala** in the **Sumaṅgala** (iii.444),
- **Anusissa** in the **Indriya** (iii.469),
- **Maṇḍavya** in the **Kaṇhadīpāyana** (iv.37),
- **Pottika** in the **Nigrodha** (iv.43),
- **Pañcasikha** in the **Biḷārakosiya** (iv.69),
- **Rohiṇeyya** in the **Ghata** (iv.69),
- **Yudhiṭṭhila** in the **Yuvañjaya** (iv.123),

- **Bharata** in the **Dasaratha** (iv.130),
- **Mātali** in the **Kaṇha** (iv.186), the **Sudhābhojana** (v.412), the **Nimi** (vi.129), and the **Kulāvaka** (i.206),
- **Kāliṅga** in the **Kāliṅgabodhi** (iv.236),
- **Vissakamma** in the **Suruci** (iv.325),
- **Sambhūta** *paṇḍita* in the **Sambhūta** (iv.401),
- **Cittamiga** in the **Rohantamiga** (iv.423),
- **Sumukha** in the **Haṁsa** (iv.430),
- **Anusissa** in the **Sarabhaṅga** (v.151),
- **Somadatta** in the **Cūḷa Sutasoma** (v.192),
- **Sunanda** the charioteer in the **Ummadantī** (v.227),
- the younger brother of **Kusa** in the **Kusa** (v.312),
- **Nanda** in the **Soṇananda** (v.332),
- **Sumukha** in the **Cūḷa Haṁsa** (v.334), and the **Mahā Haṁsa** (v.382),
- the Brahmin **Nanda** in the **Mahā Sutasoma** (v.511),
- **Somadatta** in the **Bhūridatta** (vi.219).
- He was also the barber in the **Makhādeva** (i.139),
- the *antevāsika* in the **Asātamanta** (i.289),
- the bandit-leader in the **Takka** (i.299),
- the Brahmin in the **Sārambha** (i.375),
- the **Sattubhasta** (iii.351), the **Palāsa** (iii.25), the **Juṇha** (iv.100), and the **Sālikedāra** (iv.282);
- the tree-sprite in the **Kusaṇāli** (i.443),
- the elephant trainer in the **Sumedha** (i.446),
- the younger brother of the Bodhisatta in the **Maṇikaṇṭha** (ii.286),
- the marauder in the **Seyya** (ii.403),
- the inhabitant of a frontier village in the **Mahā Assārohaka** (iii.13),
- the attendant in the **Saṅkha** (iv.22),
- one of the seven brothers in the **Bhisa** (iv.314),
- the physician **Sīvaka** in the **Sivi** (iv.412),
- and the arrow-maker in the **Mahā Janaka** (vi.68).

Several times he was born as an animal.

- Thus be was a parrot in the **Saccaṅkira** (i.327), the **Abbhantara** (ii.400) and the **Mahā Ummagga** (vi.478),
- a jackal in the **Guṇa** (ii.30),

- the father-goose in the **Vinīlaka** (ii.40),
- the tortoise in the **Kacchapa** (ii.81),
- the iguana in the **Cūḷa Paduma** (ii.121),
- the otter in the **Sasa** (iii.56),
- the younger goose in the **Neru** (iii.248),
- the crab in the **Suvaṇṇakakkaṭaka** (iii.298),
- the wise *nāga* in the **Mahā Paduma** (iv.196),
- the tawny dog in the **Mahā Bodhi** (v.246)
- and the vulture king in the **Kuṇāla** (v.456).

He was many times king:

- in the **Nigrodhamiga** (i.153),
- the **Kukkura** (i.178),
- the **Bhojājānīya** (i.181),
- the **Ājaññā** (i.182),
- the **Tittha** (i.185),
- the **Mahilāmukha** (i.188),
- the **Mudulakkhaṇa** (i.306),
- the **Kuddāla** (i.315),
- the **Mahā Supina** (i.345),
- the **Attisa** (i.354),
- the **Mahā Sāra** (i.387),
- the **Sālittaka** (i.420),
- the **Bandhanamokkha** (i.440),
- the **Ekapaṇṇa** (i.508),
- the **Gagga** (ii.17),
- the **Suhanu** (ii.32),
- the **Mora** (ii.38),
- the **Susīma** (ii.50),
- the **Gijjha** (ii.52),
- the **Kalyāṇadhamma** (ii.65),
- the **Kalāyamuṭṭhi** (ii.76),
- the **Saṅgāmāvacara** (ii.95),
- the **Vālodaka** (ii.97),
- the **Giridanta** (ii.99),
- the **Pabbatūpatthara** (ii.127),

- the **Puṇṇanadī** (ii.175),
- the **Kacchapa** (ii.178),
- the **Kosiya** (ii.209),
- the **Guttila** (ii.257),
- the **Saṅkappa** (ii.277),
- the **Kuṇḍakakucchisindhava** (ii.291)
- the **Siri** (ii.415),
- the **Nāṇacchanda** (ii.429),
- the **Supatta** (ii.436),
- the **Chavaka** (iii.30),
- the **Sayha** (iii.33),
- the **Brahmadatta** (iii.81),
- the **Rājovāda** (iii.112),
- the **Kesava** (iii.145),
- the **Sussoṇḍi** (iii.190),
- the **Avāriya** (iii.232),
- the **Nandiyamiga** (iii.274),
- the **Dhajavihetha** (iii.307),
- the **Kukku** (iii.321),
- the **Sutanu** (iii.330),
- the **Aṭṭhisena** (iii.355),
- the **Mahā Kapi** (iii.375),
- the **Daḷhadhamma** (iii.388),
- the **Susīma** (iii.397),
- the **Aṭṭhasadda** (iii.434),
- the **Aṭṭhāna** (iii.478),
- the **Cūḷa Bodhi** (iv.27),
- the **Mātiposaka** (iv.95),
- the **Bhaddasāla** (iv.157),
- the **Mittāmitta** (iv.199),
- the **Amba** (iv.207),
- the **Javahaṁsa** (iv.218),
- the **Dūta** (iv.228),
- the **Rurumiga** (ii.263),
- the **Sarabhamiga** (ii.275),
- the **Uddālaka** (iv.304),

- the **Dasabrāhmaṇa** (iv.368),
- the **Bhikkhāparampara** (iv.374),
- the **Sattigumba** (iv.437),
- the **Kumbha** (v.20),
- the **Tesakuṇa** (v.125)
- and the **Sāma** (vi.95).

He was King of **Benares** in the **Kāka** (i.486), the **Tacasāra** (iii.206) and the **Saṅkhapāla** (v.177); King **Mallika** in the **Rājovāda** (ii.5), the **Kosala** King in the **Maṇikuṇḍala** (iii.155), King **Vaṅka** in the **Ghata** (iii.170), the **Kosavya** King in the **Dhūmakāri** (iii.402), King **Aḍḍhamāsaka** in the **Gaṅgamāla** (iii.454), and King **Dhanañjaya** in the **Sambhava** (v.67), and the **Vidhurapaṇḍita** (vi.329).

In the **Mahā Nāradakassapajātaka** (Ja.vi.255) Ānanda was born as **Rujā**, daughter of King **Aṅgati**.

The **Dhammapada Commentary** (Dhp-a.i.327) states that once when Ānanda was a blacksmith he sinned with the wife of another man. As a result, he suffered in hell for a long time and was born for fourteen existences as someone's wife, and it was seven existences more before the results of his evil deed were exhausted.

There seems to be some confusion as to the time at which **Ānanda** entered the Saṅgha. In the Canonical account (e.g., Vin.ii.182) he became a monk in the second year of the Buddha's ministry. In the verses attributed to him in the **Theragātha** (Vers.1039ff), however, he says that he has been for twenty-five years a learner (*sekha*). It is concluded from this that **Ānanda** must have joined the Saṅgha only in the twentieth year after the Awakening and the whole story of his having been ordained at the same time as **Devadatta** is discredited (see, e.g., Thomas: *Life and Legend of the Buddha*, 123. See also Rhys Davids' article on **Devadatta** in ERE). The verses occur in a lament by Ānanda that his master is dead and that he is yet a learner. The twenty-five years which Ānanda mentions probably refer to the period during which he had been the Buddha's personal attendant and not to his whole career as a monk. During that period, "though he was but a learner, no thoughts of evil arose in him," the implication being that his close connection with the Buddha and his devotion to him gave no

room for such. He, nevertheless, laments that he could not become an *asekha* while the Buddha was yet alive. If this interpretation be accepted – and I see no reason why it should not be – there is no discrepancy in the accounts of Ānanda's ordination.

Ānanda 02. A *Khattiya* king of **Haṁsavatī**, father of **Padumuttara Buddha** (Ja.i.37; Bv.xii.19). He had, by another wife, a daughter **Nandā**, who became the Therī **Pakulā** in the present age (Thīg¬a.91). Once, with twenty of his ministers and twenty thousand of his subjects, he appeared before **Padumuttara Buddha** at **Mithilā** and, having received the "*ehibhikkhu pabbajjā*," they became *Arahants* (MN¬a.ii.722; DN-a.ii.488). The Buddha went back with them to **Haṁsavatī** where he preached the **Buddhavaṁsa** (Bv¬a.160).

One of Ānanda's sons was the prince **Sumana**, step-brother to **Padumuttara**, who became **Ānanda Thera**, the personal attendant of **Buddha Gotama**. Thag¬a.ii.122.

Ānanda 03. Step-brother of **Maṅgala Buddha** He came to **Maṅgala Buddha** with ninety crores of followers; having heard the Buddha's preaching, they all became *Arahants*. Ja.i.30.

Ānanda 04. Son of **Tissa Buddha**, his mother being **Subhaddā** Bv.xviii.18.

Ānanda 05. Son of **Phussa Buddha**, his mother being **Kisāgotami** (Bv.ix.16). The **Buddhavaṁsa Commentary** (p.192), however, gives his name as **Anupama**.

Ānanda 06. A **Pacceka Buddha** of ninety-one *kappas* ago The Thera **Citakapūjaka**, in a previous birth, came down from the *Deva-loka* and cremated the **Pacceka Buddha**'s body with due honour (Ap.i.227). According to the **Majjhimanikāya** and its Commentary (MN.iii.70; MN¬a.ii.890), there were four **Pacceka Buddhas** of this name.

Ānanda 07. A king of vultures He dwelt with ten thousand vultures in **Gijjhakūṭa** and came to hear **Kuṇāla** preach. At the end of **Kuṇāla**'s sermon

Ānanda, too, discoursed in the same strain, dwelling on the evil qualities of women "keeping to facts within his knowledge" (Ja.v.424, 447-50). He lived in the **Kuṇāladaha** with **Nārada**, **Devala**, **Puṇṇamukha**, the cuckoo, and **Kuṇāla** (Snp-a.i.359). In the present age the vulture-king was **Ānanda Thera**, the Buddha's attendant (Ja.v.456).

Ānanda 08. – A king of fishes, appointed by the fishes themselves to rule over them (Ja 207; Ja.ii.352). He was one of the six monsters of the deep. He lived on one side of the ocean and all the fishes came to him morning and evening to pay their respects. He lived on rock-slime (*sevāla*) till one day he swallowed, by mistake, a fish. Liking the taste very much, be found out what it was, and from that day he ate fish, unknown to his subjects. Seeing their numbers diminish, they began to grow inquisitive, and one day one of their wise ones hid in the lobe of Ānanda's ear and discovered him eating the fish which straggled behind. When this was reported to the other fish, they fled in terror and hid themselves. Ānanda, desirous of eating them, searched everywhere; believing that they lay inside a mountain, he encircled it with his body. Seeing his own tail on the other side of the mountain and believing it to be a fish trying to escape, he crunched it in a rage. The tail was fifty leagues long and he suffered excruciating pain. Attracted by the smell of blood, the fish collected round and ate him bit by bit. His skeleton was as big as a mountain, and holy ascetics, flying through the air and seeing it below them, told men about it and the story became famous throughout **Jambudīpa**. **Kāḷahatthi** is reported as relating this story to the king in the **Mahā Sutasomajātaka** (Ja.v.462-4). **Ānanda** is referred to as an example of great deceitfulness. MN-a.i.138.

Ānanda 09. A **Yakkha** to whom a shrine, called the **Ānanda Cetiya**, was dedicated The **Cetiya** was in **Bhoganagara** and was later converted into a Buddhist *Vihāra* (AN¬a.ii.550). There the Buddha stayed during his last sojourn, and mention is made of a sermon he preached there to the monks on the Four Great Authorities (*cattāro mahāpadesā*) (DN.ii.123-6; AN.ii.167). From there he went to **Pāvā**.

Ānanda 10. A banker of **Sāvatthī** He had eighty crores of money, but was a great miser. He had a son, **Mūlasiri**, and once a fortnight he would gather his kinsfolk together and, in their presence, admonish his son as to the desirability of amassing wealth, always increasing it, giving none away. When the banker died he was born in a *Caṇḍāla* family outside the city gates. The king appointed **Mūlasiri** banker in his place.

From the time of **Ānanda**'s conception among the *Caṇḍālas*, misfortune dogged their footsteps. Knowing that a Jonah had come among them, they caused a search to be made and, as a result of their investigations, they sent the pregnant mother away. When the child was born he was a monstrosity with his organs all out of place. When old enough, he was given a potsherd and told to beg his living. One day he came to the house in which he had lived in his former life, and though he managed to enter it, he was discovered and thrown out by the servants. The Buddha happened to be passing by, and sending for **Mūlasiri**, he told him that the beggar had been his father. Being convinced by certain proofs, **Mūlasiri** believed and took refuge in the Buddha (Dhp¬a.ii.25-8; the story is referred to in the **Milindapañha** p.350). It is said that eighty-four thousand beings attained deathlessness on the occasion of the Buddha preaching to **Mūlasiri** about his father **Ānanda**. AN¬a.i.57.

Ānanda 11. Author of the *Mūlaṭīkā* on **Buddhaghosa**'s Commentaries on the **Abhidhamma** (Gv 60, 69; Sās.69). He was originally a native of India, but came over to Ceylon and became head of the *Vanavāsi* fraternity in the Island. He probably lived about the eighth or ninth century CE and wrote the *Mūlaṭīkā* at the request of a monk named **Buddhamitta**. He is probably identical with **Ānanda**, teacher of **Cūḷa Dhammapāla** (see below) (PLC.202f.; 216f). He was also known as **Vanaratana Tissa** from his connection with the *Vanavāsi* school.

Ānanda 12. Teacher of **Cūḷa Dhammapāla**, author of the **Saccasaṅkhepa**. The **Saddhamma Saṅghala** (ix) says that **Ānanda** was the author of the **Saccasaṅkhepa**. See also above (**Ānanda** 11).

Ānanda 13. Teacher of **Buddhappiya**, author of the **Rūpasiddhi** He was a native of Ceylon, for **Buddhappiya** refers to him as "*Tambapaṇṇiddhaja*." He too belonged to the *Vanavāsi* sect and wrote a Sinhalese interverbal translation to Piyadassi's **Padasādhana** and another to the **Khuddasikkhā**. He was a disciple of **Udumbaragiri Medhaṅkara**, pupil of **Sāriputta**, and he probably lived in the time of **Vijayabāhu III**. (PLC. 211).

He was the teacher of **Vedeha**, author of the **Samantakūṭavaṇṇanā** (PLC. 220). See also *Buddhavaṁsa Vanaratana* **Ānanda**.

Ānanda 14. Author of the **Saddhammopāyana**, also called *Abhayagirikavicakravarti* **Ānanda** and probably belonging to the same period as Ānanda (13) His friend and companion, for whom his book was written, was **Buddhasoma**. An Ānanda, probably a later writer, is also the author of a Sinhalese Commentary on the **Saddhammopāyana**. PLC.212.

Ānanda 15. Companion of **Chapaṭa** and co-founder of the Sīhala Saṅgha of Burma (Sās 5). He was later cut off from the community for trying to send to his kinsfolk an elephant presented to him by King **Narapati**. His companions suggested that the animal should be let loose in the forest, in accordance with the Buddha's teaching regarding kindness to animals. Ānanda's reply was that the Buddha had also preached kindness to kinsfolk (Bode, 24). He died in 1246 (Forehammer: *Jardine Prize Essay*, p.35).

Ānanda 16. Of **Haṁsavatī** Author of the **Madhusāraṭṭhadīpanī**, a *ṭīkā* on the **Abhidhamma**. Sās.48; but see Bode, 47-8. </p>

Ānandakumāra. A shipwright, who, with three hundred others, was sent by **Mahosadha** to the Upper **Ganges** to secure timber wherewith to build three hundred ships in preparation for **Mahosadha**'s visit to the capital of **Pañcāla** in order to erect buildings for King **Vedeha**. AN.vi.427.

Ānandabodhi. The *bodhi*-tree planted by **Ānanda** at the entrance to **Jetavana**. The people of **Sāvatthī**, led by **Anāthapiṇḍika**, suggested to **Ānanda** that some place should be provided where they might offer flowers and

perfumes in the name of **Gotama Buddha**, when the Buddha was away on his periodical tours.

After consultation with the Buddha, **Ānanda** obtained, with **Moggallāna**'s assistance, a fruit from the *bodhi*-tree at **Gayā**, and had it planted at the gateway of **Jetavana** in the presence of a large and distinguished gathering, including **Pasenadi** Kosala and **Visākhā**.

The seed was planted by **Anāthapiṇḍika** in a golden jar filled with fragrant earth. Immediately a sapling sprang up, fifty cubits tall, with five branches, each fifty cubits long. The king poured round the tree perfumed water from eight hundred jars of gold and silver. In order to consecrate the new tree, the Buddha, at **Ānanda**'s request, sat under it for one night, in the rapture of *samāpatti*. Because the tree was planted by **Ānanda**, it became known as **Ānandabodhi** (Ja.iv.228-30).

Pilgrims who came to the Buddha at **Jetavana** were in the habit of paying respect to the **Ānandabodhi** (Ja.ii.321).

The **Padumajātaka** (Ja 261) and the **Kāliṅgabodhijātaka** (Ja 479) were both preached in reference to this *bodhi*-tree.

Ānandabhaddekarattasutta. Preached at **Jetavana**. **Ānanda** discourses to the assembled monks on the nature of the True Saint. The Buddha appears on the scene and on being told of **Ānanda**'s discourse, asks him how exactly he had proceeded. **Ānanda** repeats to him the **Bhaddekarattasutta**, which he had previously learnt from the Buddha.

The Buddha recites it himself from beginning to end and praises **Ānanda** for his skill. MN.iii.18991.

Ānandamāṇava. Called *māṇava*, in order to distinguish him from other Ānandas. He was a Brahmin youth, maternal cousin of the Therī **Uppalavaṇṇā**, with whom he had been in love when she was a laywoman. One day when **Uppalavaṇṇā** returned from her alms-rounds to her hut in **Andhavana**, where she was living at the time, **Ānandamāṇava**, who was hiding under her bed, jumped up and seized her. In spite of her protestations and admonitions, he overcame her resistance by force and, having worked his will of her, went away.

As if unable to endure his wickedness, the earth burst asunder and he was swallowed up in **Avīci** (Dhp a.ii.49-50).

In order that such assaults should not be repeated, **Pasenadi Kosala** erected, at the Buddha's suggestion, a residence for the nuns within the city gates, and henceforth they lived only within the precincts of the city (Dhp a.ii.51f).

Ānandavagga. The eighth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas*, the last of which contains a prophecy regarding **Ānanda**. AN.i.215-28.

Ānandasutta 01. Preached by **Ānanda** to **Vaṅgīsa**. Once as they were going together for alms to **Sāvatthī**, **Vaṅgīsa** confessed that he was disaffected. **Ānanda** advised him on how to overcome the disaffection by proper cultivation of the senses. SN.i.188.

Ānandasutta 02. Once **Ānanda** was living in a forest tract in the **Kosala** country and was much occupied in talking to the laity who came to see him. A *Deva* of the forest, desiring his welfare, came up to him and suggested that he might stop his constant babbling and meditate instead (SN.i.199). According to **Buddhaghosa** (SN a.i.225), this was soon after the Buddha's death, shortly before **Ānanda** became *Arahant*. People, knowing of his close attendance on the Master, were ever asking for details about the *Parinibbāna* and when they mourned he had to admonish them. He used to wander about, taking with him the Buddha's begging bowl and robe. In the **Theragāthā** (ver.119; Thag a.i.237) the same admonition is put into the mouth of a **Vajjiputta** monk.

Ānandasutta 03. Preached by the Buddha to **Ānanda**, who asked how *nirodha* could be obtained. By the cessation of the five *khandhas*, answered the Buddha. SN.iii.24-5.

Ānandasutta 04. A conversation between the Buddha and **Ānanda**, at **Jetavana**. **Ānanda** is asked in what things one discerns the arising (*uppāda*), passing away (*vaya*), and constant change (*aññathatta*). The answer is "in the five *khandhas*." The Buddha praises **Ānanda** for his answer. SN.iii.37-8.

Ānandasutta 05. Same as above, except that the discernment is not only with regard to the present, but also to the past and the future. SN.iii.38-9.

Ānandasutta 06. **Ānanda** tells the monks in **Jetavana** how when he and his colleagues were novices, **Puṇṇa Mantāṇiputta** was very helpful to them and instructed them as to how the conceit of self (*asmimāna*) arose and how it could be overcome. Having heard him, **Ānanda** says he fully understood the Dhamma. SN.iii.105-6.

Ānandasutta 07. Preached at **Jetavana**. **Ānanda** asks the Buddha about psychic power (*iddhi*), its basis and cultivation, and the practice thereof. The Buddha enlightens him. SN.v.285-6.

Ānandasutta 08. Same as above, with the addition of **Ānanda**'s declaration that the monks consider the Buddha as their guide, etc. SN.v.286.

Ānandasutta 09. Preached at **Jetavana**. **Ānanda** is instructed as to how concentration on breathing (*ānāpānasati*) leads to the four *satipaṭṭhāna*s and how these, in turn, bring to completion the seven *bojjhaṅgas*. These last lead to complete knowledge and release (*vijjāvimutti*). The methods of their development are explained in detail. SN.v.328-33.

Ānandasutta 10. Same as above, the only difference being the same as between 7 and 8.

Ānandasutta 11. Records a visit paid to **Ānanda** at **Jetavana** by **Sāriputta**, who was also staying there. **Sāriputta** tells **Ānanda** that *Sotāpannas* are those that have no disloyalty to the Buddha, the Dhamma and the Saṅgha. They have no such immorality as is possessed by the uneducated *puthujjanas*. SN.v.362-4.

Ānandasutta 12. Preached at the **Ghositārāma** in **Kosambi**. **Ānanda** asks the Buddha how monks could enjoy ease (*phāsuvihāra*) and the Buddha tells him (AN.iii.132-4).

Ānandasutta 13. A conversation between **Ānanda** and **Mahā Koṭṭhita** with regard to what happens after the passionless, remainderless ending of the six spheres of contact. AN.ii.162. The PTS text puts this under **Koṭṭhitasutta**, but both the Commentary and the **Uddāna** at the end of the *Vagga* treat it as a separate *Sutta*.

Ānandasutta 14. **Ānanda** goes to **Sāriputta** and asks him how far a monk could learn the Dhamma, remember it, reflect upon it and teach it to others. **Sāriputta** suggests that **Ānanda** should answer the question himself, which **Ānanda** does. At the end of the discourse **Sāriputta** utters an eulogy on **Ānanda** and calls him the pattern of the true monk. AN.iii.361-2.

Ānandasutta 15. Preached by the Buddha in reply to **Ānanda**'s question as to how notions of "I" and "mine" and the tendency to vain conceit could be completely destroyed (AN.i.132f). This *Sutta* refers to the **Puṇṇakapañha** of the **Pārāyaṇa**.

Ānandasutta 16. A conversation between **Ānanda** and **Udāyī** on the wonders of a **Tathāgata**'s attainment and the nature of perception. In the course of the dialogue **Ānanda** mentions a visit paid to him by a nun who was a follower of the *Jaṭilas*, and her questions on *samādhi*. AN.iv.426.

Ānandasutta 17. A discourse given to the monks by **Ānanda** on the good man and the wicked man. AN.v.6f.

Ānandasutta 18. On the ten qualities that a monk should possess if he would benefit by the practice of the Buddha's teachings. AN.v.152ff.

Ānandasutta or **Atthattasutta**. The *Paribbājaka* **Vacchagotta** visits the Buddha and asks him if there is a self. The Buddha makes no reply even when the question is repeated, and **Vacchagotta** goes away. The Buddha, later, explains to **Ānanda**, in reply to his inquiry, that he remained silent because whatever answer he gave to **Vacchagotta**'s question, it would be capable of being misunderstood and misinterpreted. SN.iv.400-1.

Ānandā. One of the five daughters of the chief queen of the king of the third **Okkāka** dynasty (DN a.i.258: Snp-a.i.352).

The **Mahā Vaṁsaṭīkā** (p.84) says that **Okkāka** was the youngest of the sixteen kings of the **Mahā Sammata** dynasty and makes no mention of three **Okkāka** dynasties.

The name of **Okkāka**'s chief queen was **Hatthā** (*v.l.* **Bhattā**).

Ānandena Sutta. The Buddha is asked by **Ānanda** to tell him of a doctrine which would make him more ardent and intent. The Buddha teaches him the doctrine of impermanence. SN.iii.187-8.

Ānāpānakathā. The third section of the **Mahā Vagga** of the **Paṭisambhidāmagga**. Paṭis.i.162ff.

Ānāpānavagga. The seventh chapter of the **Bojjhaṅgasaṁyutta** of the **Saṁyuttanikāya**. SN.v.129-32.

Ānāpānasatisutta. Preached at **Sāvatthī** on **Komudī**, the full-moon day of the fourth month. The monks had gathered together to see the Buddha and eminent disciples had been busy instructing their pupils in the various attainments. The Commentary says the Buddha had not gone on tour as usual because he wanted to give the monks the opportunity of developing their attainments. (MN-a.ii.895-6.)

Seeing them thus assembled, the Buddha was pleased with their demeanour and described how in the confraternity of monks were to be found men of various degrees of attainment. Some of them practised the cultivation of mindfulness by breathing exercises and the Buddha proceeded to explain how it was done. Such mindfulness leads to the development of the four *satipaṭṭhāna*s, and these, in turn, to the seven *bojjhaṅgas*. Through them one attains deliverance through understanding. MN.iii.78-88.

Ānāpānasaṁyutta. The fifty-fourth section of the **Saṁyuttanikāya**. SN.v.311-41.

Ānāpānasutta. The idea of in-breathing and out-breathing, if cultivated and developed, leads to much profit. SN.v.132.

Āni Maṇḍavya. See **Maṇḍavya**.

Ānisaṁsavagga 01. The tenth chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. It consists of eleven *Suttas* on various subjects. AN.iii.441-5.

Ānisaṁsavagga 02. The first chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**, consisting of ten *Suttas*. AN.v.1-14.

Ānisaṁsasutta. On the six advantages of realizing the first fruit of the Path (*Sotāpattiphala*). AN.iii.441.

Ānisutta. Like the **Ānaka** drum of the **Dasārahas**, in which the drumhead vanished, leaving only the framework of pegs, even so is it with the *Suttantas* of the **Tathāgata** which are deep in meaning. They lie neglected and forgotten while men will turn their attention to the *Suttantas* of poets and the utterances of disciples, full of words; these they will learn and master instead of the Buddha's own teachings. SN.ii.266-7.

Āpaṇa. A city in the **Aṅguttarāpa** country (probably its capital). The Buddha once visited the city with 1,250 monks and the whole company was entertained by the **Jaṭila Keniya** (Vin.i.245ff). From **Āpaṇa** the Buddha went on to **Kusinārā** (Vin.i.247). In the **Saṁyuttanikāya** (SN.v.225), **Āpaṇa** is spoken of as a township of the **Aṅgas** (*Aṅgānaṁ nigamo*) and the Buddha is mentioned as having stayed there with **Sāriputta**.

Several *Suttas* were preached at **Āpaṇa**, among them

- the **Poṭaliyasutta** (regarding **Poṭaliya**), (MN.i.359ff)
- the **Laṭukikopamasutta** (to **Udāyī**) (MN.i.447ff),
- the **Selasutta** (regarding **Sela**) (MN.ii.146ff; Sn.pp.102ff) and
- the **Saddhasutta** or **Āpaṇasutta** (SN.v.225-7).

Āpaṇa was a Brahmin village and was the home of the Elder **Sela** (Thag a.ii.47). On the occasion of the Buddha's visit to **Āpaṇa**, during which he

converted **Sela** and **Keniya**, he seems to have stayed at **Āpaṇa** for over a week and ordained three hundred monks in the company of **Sela** (Sn., p.112).

According to **Buddhaghosa** (MN a.ii.586), the village was called **Āpaṇa** because it had twenty thousand bazaars (*āpaṇā*) and was therefore distinguished for its shops (*āpaṇānaṁ ussannattā*). Near the village, on the banks of the river **Mahī**, was the woodland where the Buddha stayed during his visits.

Āpaṇasutta. See **Saddhasutta**.

Āpatti. A section of the **Vinayapiṭaka**, the fourth chapter of the **Parivāra**. Vin.v.91ff.

Āpattivagga. The twenty-fifth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**, containing ten *Suttas* on various subjects. AN.ii.239-46.

Āpattisutta 01. **Ānanda** informs the Buddha at **Ghositārāma** in **Kosambī**, that **Bāhiya**'s efforts to bring about dissension in the Saṅgha had not been suppressed because **Anuruddha**, being **Bāhiya**'s colleague, did not want to interfere. The Buddha tells him that they should not depend on **Anuruddha** for interference in disputes, for he was by temperament unfitted for such action. He then proceeds to discourse to **Ānanda** on the four probable reasons for a monk being desirous of creating dissension (AN.ii.239f).

Āpattisutta 02. Deals with the four kinds of fears produced by transgressions, involving either being taken in the act and punished or having to confess guilt and receive punishment. AN.ii.240-3.

Āpā. A class of deities who were present at the preaching of the **Mahā Samayasutta** (DN.ii.259).

Buddhaghosa (DN-a.ii.689) says they were born as **Devas** because of their having practised *āpokasiṇa* in previous lives.

Āpāna. One of the **Vanni** chiefs of Ceylon, brought into subjection by **Bhuvanekabāhu I**. (Cv.xc.33)

Āpāyikavagga. The twelfth chapter of the *Tikanipāta* of the **Aṅguttaranikāya** (AN.i.265-73). It contains ten *Suttas* on various topics.

Āpāyikasutta. On three persons who are doomed to purgatory (AN.i.265).

Ābhavagga. The fifteenth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas* on such subjects as the four splendours, the four due seasons, the four sins and virtues of speech and the four choicest parts (*sāras*). A.ii.139-41.

Ābhassara. A *Brahma*-world where live radiant **Devas** from whose bodies rays of light are emitted, like lightning. It belongs to the **Rūpaloka** and is in the plane of second *jhāna* (Abhs. v.3; Comp.138, n.4). The **Devas** living there subsist on joy

(*pītibhakkha*) (SN.i.114.; Dhp a.iii.258; Ja.vi.55). Their span of life is two *kappas* and there is no guarantee that a person who has been born there may not later be reborn in an unhappy condition (AN.ii.127; but see Abhs. v.6, where their life-span is given as eight *kappas*). From time to time these **Devas** utter shouts of joy saying "*aho sukhaṁ, aho sukhaṁ*." This sound is the best of sounds. These **Devas** are completely enveloped in ease (*sukhena abhisaññā parisaññā*) (AN.iii.202; DN. iii.219). Their world forms the third station of consciousness (*viññāṇaṭṭhiti*), they are of uniform body, but their perceptions are diverse (*ekattakāyā nānattasaññino*) (AN.iv.40, 401; DN.ii.69; DN.iii.253). During the periods of the development of the world many beings are born in the Ābhassara realm and they are then called the highest of the **Devas**, yet even they change their condition (AN.v.60). In lists of **Devas** (e.g., MN.i.289) they are given below the **Appamāṇābhā** and above the **Subhā**.

Bodhisattas are sometimes born in the Ābhassara world (AN-a.i.73; Ja.i.406, 473; MN.i.329; , MN a.i.553; SN a.i.162), but they are never born in *Arūpa* worlds even when they have developed *Arūpa-jhānas*. **Bakabrahma** was born in Ābhassara after having passed through **Vehapphala** and **Subhakiṇṇa**, and it was then that he conceived the belief that he was eternal.

The Buddha visited him and convinced him of the error of his belief

(Ja.iii.359). When the universe is dissolved after the lapse of a long epoch and is again evolved, beings are mostly born in the Ābhassara world. When, sooner or later, the world begins to re-evolve (*vivaṭṭati*), the **Brahmavimāna** appears, but it is empty. Then some being or other, either because he has finished his life there or because his merit is exhausted, leaves the Ābhassara world and is reborn in the **Brahmavimāna**. Others follow his example, and it is then that the first to be reborn in the *Brahma*-world thinks of himself as *Brahma*, the eternal, etc. (DN.iii.29).

When inhabitants of the Ābhassara-world are reborn as humans, their existence continues to be like that which they had in the *Brahma*-world itself. As time goes on, however, they lose their qualities and develop the characteristics, both physical and mental, of human beings (for details see DN.iii.84ff., Paṭis-a.253). **Buddhaghosa** (DN a.iii.865) says that their birth on earth is *opapātika* (by spontaneous regeneration) and they are mind-born (*manomaya*).

On the occasions when the world is destroyed by fire, the fire spread up to the Ābhassara-world; when by water, the water rises to the **Subhakiṇṇa**; when by wind, the wind reaches to the **Vehapphala** (Cp-a.9).

According to **Buddhaghosa** (MN-a.i.29; Vibh-a.520; cp. DN-a.ii.510), the Ābhassaras are so-called because radiance spreads from their bodies in all directions, like flames from a torch (*daṇḍadīpikāya acci viya etesaṁ sarīrato ābhā chijjitvā chijjitvā patantī viya sarati visaratī ti Abhassarā*).

According to the scholiast of the **Candābhajātaka** (*q.v.*), beings who meditate on the Sun and Moon are born in this world. The Moon appears at the wish of the Ābhassara *Brahmas*. See **Candimā**.

Ābhā. A generic name for **Devas** distinguished for their brilliance, such as the **Parittābhā** and the **Āppamāṇābhā**. MN.iii.102; MN a.ii.902.

Ābhāsutta. There are four radiances: that of the moon, the sun, of fire, and of wisdom, the last being the chief. AN.ii.139.

Āmakadhaññapeyyāla. The ninth chapter of the **Saccasaṁyutta** of the **Saṁyuttanikāya**. It contains a list of the gifts which Ariyan monks abstain from accepting. SN.v.470-3.

Āmagandha. A Brahmin. Before the appearance of the Buddha in the world, **Āmagandha** became an ascetic and lived in the region of the **Himālaya** with five hundred pupils. They ate neither fish nor flesh. Every year they came down from their hermitage in search of salt and vinegar, and the inhabitants of a village near by received them with great honour and showed them every hospitality for four months.

Then one day the Buddha, with his monks, visited the same village, and the people, having listened to his preaching, became his followers. That year when **Āmagandha** and his disciples went as usual to the village, the householders did not show towards them the same enthusiasm as heretofore. The Brahmin, enquiring what had happened, was full of excitement on hearing that the Buddha had been born, and wished to know if he ate "*āmagandha*," by which he meant fish or flesh. He was greatly disappointed on learning that the Buddha did not forbid the eating of *āmagandha*, but, desiring to hear about it from the Buddha himself, he sought him at **Jetavana**. The Buddha told him that *āmagandha* was not really fish or flesh, but that it referred to evil actions, and that he who wished to avoid it should abstain from evil deeds of every kind. The same question had been put to **Kassapa Buddha** by an ascetic named **Tissa**, who later became his chief disciple. In giving an account of the conversation between **Kassapa Buddha** and **Tissa**, the Buddha preached to **Āmagandha** the **Āmagandhasutta**. The Brahmin and his followers entered the Saṅgha and in a few days became *Arahants*. Sn., pp.42-5; Snp-a.i.278ff.

Āmagandhasutta. The conversation between the Buddha and the Brahmin **Āmagandha** mentioned above (Sn.42ff). According to **Buddhaghosa** (Snp-a.i.280ff) this was merely a reproduction of the conversation of **Kassapa Buddha** with the ascetic **Tissa**, who later became his chief disciple.

The *Sutta* is particularly interesting as being one of the few passages in which sayings of the previous Buddhas are recorded. The Buddha's view is put forward

as being identical with that which had been enunciated long ago, with the intended implication that it was a self-evident proposition accepted by all the wise.

Āmaṇḍagāmaṇī Abhaya (**Āmaṇḍa** and **Amaṇḍiya**). Son of **Mahā Dāṭhika** and King of Ceylon for nine years and eight months. His younger brother, by whom he was ultimately slain, was **Kanirajānutissa**, and he had two children, a son **Cūḷābhaya** and a daughter **Sīvalī**. **Iḷanāga** was his nephew.

Āmaṇḍagāmaṇī heightened the cone of the **Mahā Thūpa** and made additions to the **Lohapāsāda** and the **Thūpārāma**. He also built the **Rajatalena** *Vihāra* and the **Mahā Gāmeṇḍi** tank to the south of **Anurādhapura**, which latter he gave for the use of the **Dakkhiṇavihāra**.

He enacted an order that there should be no slaughter of animals in Ceylon and had gourds planted everywhere. To the whole brotherhood of monks in the island he once gave robes and alms-bowls filled with *kumbhaṇḍaka* fruits (pumpkins) and thereafter he was known by the name of **Āmaṇḍagāmaṇī** (**Āmaṇḍa** is evidently a synonym of Kumbhaṇḍaka).

His brother **Kanirajānutissa**, having killed him, succeeded to the throne (Mhv.xxxv.1-10; Mhv ṭ.640). **Āmaṇḍagāmaṇī** is also referred to as **Āmaṇḍa** and **Amaṇḍiya**.

Āmaṇḍaphaladāyaka Thera. An *Arahant*. In a previous birth, while carrying a pingo laden with fruit, he saw the **Buddha Padumuttara** and offered him an *āmaṇḍa* fruit (pumpkin?). In the present age he became an *Arahant*. Ap.ii.459.

Āmalakīvana. A grove at **Cātumā**. The Buddha once stayed there, and it was on that occasion that the **Cātumasutta** was preached. MN.i.456.

Āmalacetiya. A *Thūpa* in Ceylon. It is not known who built it. **Aggabodhi I**. erected a parasol over it. Cv.xlii.62.

Āmisakiñcikkhasutta. One of the *Suttas* in a group of eight, dealing with people who will not lie for the sake of gain – and, in this case, for the sake of anything worldly whatsoever. SN.ii.234.

Āyatanasutta 01. Once when the Buddha was staying in the **Kūṭāgārasālā** in **Vesālī**, he preached to the monks a sermon on the six spheres of contact (*saḷāyatana*). The monks listened with rapt attention until **Māra**, making a terrible din, disturbed their peace of mind. The Buddha admonished the monks not to be led away by **Māra**, and the latter, discomfited, disappeared (SN.i.112).

Āyatanasutta 02. The four Ariyan truths are concerned with the six personal spheres of sense. Effort should be made to realise this. SN.v.426.

Āyasmanta. A general of King **Sāhasamalla**. **Āyasmanta** deposed the king and installed **Kalyāṇavatī**, chief queen of **Kittinissaṅka**, on the throne of Ceylon. It was he who really administered the government, the queen's power being only nominal. The **Cūḷa Vaṁsa** calls him a man of almost unsurpassable courage, a descendant of the **Khandhāvara** family. He slew the *Adhikārī* **Deva** and had a *vihāra* erected at **Valliggāma**. He also built a *pariveṇa* called after him **Sarājakulavaḍḍhana** (this evidently being one of his honorific titles) and gave land and other possessions for its maintenance. He had a text-book of law compiled for the use of administrators. He was slain by the *Mahādipāda* **Anīkaṅga**. Cv.lxxx.33-44. For further details see Geiger Cv.Trs.ii.130, n.2.

Āyāgadāyaka Thera. An *Arahant*. In a previous birth he worshipped with gladsome heart the *Thūpa* of **Sikhī Buddha** and gave carpenters money to build an *āyāga* (a long alms-hall, says Ap a.). As a result he was born in *Deva* worlds and could bring even the **Devas** into subjection. He could produce rain at will. Ap.i.89-90.

Āyācanavagga 01. The twelfth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. It contains eleven *Suttas* on different topics. AN.i.89-91.

Āyācanavagga 02. The third chapter of the **Rādha Saṁyutta** of the **Saṁyuttanikāya**. SN.iii.198-200.

Āyācanasutta 01. The good monk, if he would perfectly aspire, should wish to be like **Sāriputta** and **Moggallāna**; the nun to be like **Khemā** and **Uppalavaṇṇā**; the householder like **Citta** and **Hatthaka**; the house-mistress like **Khujjuttarā** and **Veḷukaṇṭakī**, the mother of **Nanda**. AN.ii.164.

Āyācanasutta 02. Contains the story of the reluctance felt by the Buddha, while meditating at **Uruvelā**, in the eighth week after the Awakening, to preach his doctrine to the world, feeling that it would not appeal to the human temperament; and of the appearance before him, of the **Brahma Sahampati**, who had read his thoughts and who entreated him to overcome this reluctance. He assured the Buddha that there were in the world many who would comprehend the Dhamma if they heard it. The Buddha saw that this assurance was justified and agreed to set forth as a teacher (SN.i.136ff).

The *Sutta* appears verbatim in the Vinaya (i.4ff) and almost verbatim in the **Dīghanikāya** (ii.36ff), as an episode in the life of each of the Buddhas mentioned there, but with two variants; the *Brahma* repeats his request three times and the stanzas in which the request is made, as given in the **Saṁyutta**, are omitted.

Āyācitabhattajātaka (Ja 19). Once the squire of a certain village, in the **Kāsi** country, promised the deity of a banyan tree a sacrifice should his enterprise succeed. When he came back from his journey he slew a number of creatures and took them to the tree. The deity of the tree appeared and admonished the squire, saying that no one could attain deliverance by means of slaughter.

The story was related in answer to a question by some monks, who had noticed that many people when going on a business journey would slay living creatures and offer them to various deities in order that their ventures might be successful. The monks wished to know if such sacrifices were of any good

(Ja.i.169).

The **Jātaka** is also known as the **Pāṇavadhajātaka** (Feer: JA.1876, p.516).

Āyupāla. A Thera who lived in the **Saṅkheyya** *Pariveṇa* near **Sāgala**. King **Milinda**'s royal astrologer informed the Elder that the king wished to see him, and the king, having obtained his permission, visited him at the *Pariveṇa*, attended by five hundred **Yonakas**. The king discussed with the Elder the aim of those who became monks, and **Āyupāla** was unable to meet the king's arguments. Mil.19f.

Āyupālā (**Āyupālī**). An *Arahant* Therī, preceptor of **Saṅghamittā**. Mhv.v.208; Vin-a.i.51.

Āyuvaḍḍhana Kumāra. Two Brahmins of **Dīghalambika** became ascetics and practised austerities for forty-eight years. Then one of them returned to the world and having procured cattle and money, married and begot a son whom he called **Dīghāyu**. Later, when his former companion came to the city, the householder visited him with his wife and child. When they made obeisance to him, the ascetic said, "Long life to you" to the man and his wife, but not to the child. When questioned, the ascetic told them that their son had but seven days to live, and suggested that they should visit the Buddha and ask him if there were any means of averting the child's fate.

They did so and the Buddha, who was then staying at the **Āraññakuṭikā** in **Dīghalambika**, told them to erect a pavilion outside the door of their house. This they did, and in the pavilion the monks recited the *Paritta* continuously for seven days with the child seated before them on a bench. On the seventh day the Buddha himself came and hosts of **Devas** gathered round him. The **Yakkha Avaruddhaka**, who had been granted the boon of eating **Dīghāyu**, appeared to claim him at the time appointed for his death, but on account of the presence of the **Devas**, he could not come near the boy. The Buddha recited the *Paritta* all night long, and when the seventh day had passed **Avaruddhaka** could no longer claim the child. The Buddha declared that the boy would live for one hundred

and twenty years and he was renamed **Āyuvaḍḍhana**. When he grew up he became the leader of five hundred lay disciples. Dhp-a.ii.235ff.

Āyusutta 01. Preached at the **Kalandakanivāpa** in **Rājagaha**. The Buddha tells the monks that human life is very brief and has its sequel elsewhere. Therefore good must be done and the holy life must be lived. **Māra** approaches the Buddha and suggests that men should take no heed of death, but should enjoy life like a babe replete with milk. The Buddha points out to him the error of such a view (SN.i.108).

Āyusutta 02. Preached at the same place, on another occasion. **Māra** utters the same sentiment and the Buddha refutes his views. **Māra** retires vanquished. SN.i.108-9.

Āyussasutta. Two in number, on the five conditions (such as excessive eating), which do not bestow long life, and on the five conditions which do. AN.iii.145.

Āyūra. Minister of **Maddava**, king of **Benares**. When Ma**ddava** was grieved at the loss of his wife, **Āyūra** and his colleague **Pukkusa** helped the king's counsellor **Senaka** to quench the king's sorrow. The story is told in the **Dasaṇṇakajātaka** (Ja 401, Ja.iii.337ff). In the present age **Āyūra** became **Moggallāna** (Ja.iii.341).

Ārakkhadāyaka Thera 01. An *Arahant*. In a previous birth he built a railing (*vedi*) round the *Thūpa* of **Siddhattha Buddha** and made provision for its protection. Six *kappas* ago he was a king named **Apassena**. Ap.i.214-15.

Ārakkhadāyaka Thera 02. An *Arahant*. He put a fence round the *Thūpa* of the **Buddha Dhammadinna** and arranged for its protection. This act resulted in his becoming an *Arahant* in the present age. Ap.i.253.

Ārakkhasutta. Earnest care should be exerted to guard one's thoughts from running riot among passionate things, from being malicious, from being deluded

and from following the path laid down by various recluses (false teachers?). AN.ii.120.

Ārañjara. See **Arañjaragiri**.

Āraññaka Mahā Abhaya. A monk. For twelve years a devotee gave him his requisites including cloth for his robes; but a thief, **Harantika**, always stole the cloth. Discovering this, the devotee caught the rogue, beat him soundly, and, having tied him to a corpse, warned the villagers that a **Yakkha** would be prowling about that night, calling himself **Harantika**. The villagers fastened their doors and gave him no admission, even his wife refusing to recognise his voice. Then **Harantika** went to **Mahā Abhaya**, and having confessed his guilt, asked for protection. **Mahā Abhaya** bathed him in warm water and rubbed oil on his body, saying it was not his business to take revenge. **Harantika** later became a monk and attained *Arahant*-ship. Ras.ii.5f.

Āraññakasutta. The name given in the **Suttasaṅgaha** (No. 85) to the **Anāgatasutta** (*q.v.*).

Ārabbhavatthusutta. On the eight occasions in which exertion should be applied. AN.iv.334f.

Ārabhatisutta. There are five kinds of people in the world. Those who commit faults and repent, etc. AN.iii.165-7.

Ārammaṇasutta 01. Some who practise meditation are skilled in concentration, but not in the object of concentration (*ārammaṇa*), some *vice versa*, some are skilled in both, some in neither. SN.iii.266.

Ārammaṇasutta 02. Some are skilled in the object of concentration but not in the range of it, etc. (as before.) SN.iii.275.

Āravāla. See **Aravāḷa**.

Ārāmadaṇḍa. A Brahmin. Once when **Mahā Kaccāna** was staying at **Varaṇā** on the banks of the **Kaddamadaha**, **Ārāmadaṇḍa** came to see him and asked him why nobles quarrelled with nobles, Brahmins with Brahmins, and householders with householders. "Because of their bondage and servitude to sensual lusts," answered **Mahā Kaccāna**; and for the same reason recluses quarrelled with recluses. "Is there anybody in the world who has passed beyond this bondage?" "Yes," said **Mahā Kaccāna**, "in **Sāvatthī** lives the Exalted One," and he proceeded to describe the Buddha's virtues. **Ārāmadaṇḍa** stood up with clasped hands and, turning in the direction of **Sāvatthī**, he uttered his adoration of the Buddha. Thenceforward he became a disciple of **Mahā Kaccāna**. AN.i.65-7.

Ārāmadāyaka Thera. An *Arahant*. In a past life he planted a garden with shady trees for **Siddhattha Buddha**, and gave the Buddha the fruits and flowers that grew there. Thirty-seven *kappas* ago he was born seven times as king, by name **Mudusītala**. Ap.i.251.

Ārāmadūsakajātaka 01. (Ja 46). Once in **Benares** there was a festival and all the townsfolk assembled to keep holiday. The king's gardener, wishing to join in the festivities, approached the king of the monkeys who lived in the royal garden and, pointing out to him all the benefits the monkeys had derived from their residence there, asked him if he would get the monkeys to water the trees in the gardener's absence. The monkey-king agreed and, when the man had gone, distributed the water-skins and water-pots among the monkeys. In order that the water should not be wasted, he gave instructions to the monkeys that they should pull out the trees by the roots and give plenty of water to those plants whose roots went deep and little to those with small roots. A wise man, happening to see this being done, and reflecting how with every desire to do good, the foolish only succeed in doing harm, rebuked the monkey-king.

The story was told by the Buddha while staying in a hamlet in **Kosala**. The squire of the village invited the Buddha and his monks to a meal and at the conclusion of the meal gave them leave to stroll about in the grounds. In their walk the monks came across a bare patch of land and learnt from the gardener

that it was caused by a lad who had been asked to water the plants there and who, before watering them had pulled them out to see how they grew. This was reported to the Buddha, who related the story of the past. Ja.i.249-51. The story is sculptured in the *Bharhut Stūpa*: See Cunningham, Pl.xlv.5.

Ārāmadūsakajātaka 02. (Ja 268). Same as the above except that the monkeys are asked to water the garden for seven days, and the conversation between the wise man (in this case a young man of good family belonging to **Benares**) and the monkey-king is different.

The story is told in reference to a lad in **Dakkhiṇāgiri** and not in **Kosala** as above. Ja.ii.345-7.

Ārāmavagga. The sixth division of the **Pācittiya** of the **Bhikkhunī Vibhaṅga** (Vin.iv.306-17).

Ārāmasutta. See **Sāriputta Koṭṭhitasutta**.

Ārāmassa. A village in Ceylon, given by King **Udaya I**. for the maintenance of a *Loharūpa* (bronze statue) of the Buddha. Cv.xlix.17.

Ārāmikagāma. The name given to the village in which lived the five hundred parkkeepers who were given by **Bimbisāra** to the Elder **Pilindavaccha**.

It was near **Rājagaha** and was also called **Pilindagāma**. **Pilindavaccha** depended for his alms on the residents of this village. Vin.i.207-8; iii.249.

Āriyakkhattayodhā. The mercenary soldiers employed in Ceylon. Their chief was a general called **Ṭhakuraka**. When the *Senapāti* **Mitta** obtained possession of the throne, he sought to win the favour of these soldiers by giving them money. This they refused to accept and **Ṭhakuraka**, going up to **Mitta** as he sat on the throne, cut off his head. On being questioned, he said that he had done the deed at the command of the lawful king, **Bhuvanekabāhu I**., who had become a refugee. The Āriya soldiers then joined forces with the Sīhala army and restored **Bhuvanekabāhu** to the throne (Cv.xc.16-30).

Geiger (Cv.Tra.ii.202, n.3) thinks that these mercenaries must have come

from South India. The name of their general, **Ṭhakuraka**, however, seems to indicate that they were Rajputs.

Āriyacakkavatti. A **Damiḷa** general who came with a large army from the **Paṇḍu** kingdom and landed in Ceylon during the famine in the reign of **Bhuvanekabāhu I**. We are told that though he was no "*Āriya*" he was a dignitary of great power. He laid waste the kingdom and entered the capital **Subhagiri**. There he seized the Tooth Relic and the costly treasures which were kept with it and took them back to King **Kulasekhara**.

Cv.xc.43-7. **Kulasekhara** reigned 1268-1308. His general **Āriyacakkavatti** is mentioned in a South Indian Inscription (No. 110, in the *Annual Report of Epigraphy, Southern Circle, Madras*, 1903).

Ārohanta. One of the chief ministers at **Sāvatthī**. He joined the Saṅgha of monks and his wife became a nun. They had their meals together and she waited on him, fetching him water and fanning him. He forbade her to wait on him as it was improper and, angered by his words, she poured the water over his head and struck him with the fan. For this she was rebuked by the Buddha. Vin.iv.263.

Ālamba 01. Probably the name of a divine musician, one of a large number who wait on **Sakka** and on his wives (Vv., pp.16, 47). **Dhammapāla** (Vv-a.96) quotes this view and objects to it, saying that the name is not that of a musician but of a musical instrument. The opinion that the name denotes a celestial musician seems, however, to be the right one. For a discussion see Hardy: **Vimānavatthu** Commentary (PTS Ed.), 372-3.

Ālamba 02. See **Ālambāyana**.

Ālambagāma. A tank in Ceylon built by **Jeṭṭhatissa**. Mhv.xxxvi.131.

Ālambanadāyaka Thera. An *Arahant*. In a past birth he gave an *ālambana* (prop?) to the Buddha **Atthadassī**. Sixty *kappas* ago he was born three times as king under the name of **Ekāpassita**. Ap.i.213.

Ālambāyana (**Ālambāna**, **Ālamba**). Originally the name of a spell taught to an ascetic by a **Garuḍa** king who had unwittingly torn up by its roots a banyan tree which grew at the end of the ascetic's walk. The ascetic taught it to a poor Brahmin of **Benares** who had gone into the forest to escape his creditors and who ministered to the ascetic.

The Brahmin became known as **Ālambāyana** after he learnt the spell. Having learnt it he left the forest and was walking along the banks of the **Yamunā**, when he came across a host of **Nāgas**, sitting, after their sports, round the **Nāga** gem which grants all desires. The **Nāgas**, hearing the man repeat the charm, fled in terror, believing him to be the **Garuḍa**, and he took possession of their jewel. Soon after, **Ālambāyana** met an outcast Brahmin with his son, **Somadatta**, and on their agreeing to show him the **Nāga** King, **Bhūridatta**, he gave them the jewel.

With the help of his spell **Ālambāyana** tamed **Bhūridatta** and went about giving exhibitions of the **Nāga**'s skill. **Bhūridatta** was finally rescued by his brother **Sudassana** and his sister **Accimukhī**. In the contest of skill which **Ālambāyana** had with **Sudassana**, **Accimukhī** assumed the form of a frog and let drip three drops of poison on her brother's hand, and these were allowed to fall into a hole specially prepared and filled with cow-dung. A flame burst out and **Ālambāyana** was smitten with the heat. His skin changed colour and he became a white leper.

The story is told in the **Bhūridattajātaka** (Ja 543, Ja.vi.179-97).

The name **Ālambāyana** appears also as **Ālambāna** and as **Ālamba**.

Ālāhaṇapariveṇa. One of the religious buildings constructed in **Pulatthipura** by **Parakkamabāhu I**. Attached to it was a splendid *pāsāda* for the Thera **Sāriputta** (Cv.lxxviii.48-9). Geiger (Cv.Trs.ii.107, n.2) identifies this with the group of buildings lying outside the city, now popularly, but wrongly, called the **Jetavanārāma**.

Ālindaka. Probably the name of a monastery in Ceylon where lived the Thera Mahā **Phussadeva**. SN a.iii.154; Vibh a.352.

Āluvadāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he gave an *āluva* (fruit?) to the **Pacceka Buddha Sudassana**, near **Himavā**. Ap.i.237.

Ālokalena, **Ālokavihāra**. A cave in the cleft of a mighty primeval landslide, not far from the modern Matale in Ceylon. According to tradition it was here that the Buddhist scriptures were first reduced to writing in Ceylon under the patronage of a chieftain of King **Vaṭṭagāmaṇī**. The Burmese believe that **Buddhaghosa**'s *aṭṭhakathās* were also written in this spot (Mhv.xxiii.100f. See PLC.43f). In the eighteenth century King **Vijayarājasīha** built images of the Buddha in the rock cave. Cv.xcviii.65.

Ālokasutta. There are four lights: of the moon, the sun, of fire and of wisdom, the light of wisdom being the chief. AN.ii.139.

Āḷakamandā. A city of the gods, mighty, prosperous and full of **Devas** (DN.ii.147, 170; Mil.2). It was one of the chief cities of **Uttarakuru**, and a royal residence of **Kuvera** (DN.iii.201; Cv.xxxix.5). It is probably another name for **Alakā**.

The name is used as a simile to describe cities of great wealth (e.g., Cv.xxxvii.106; lxxxi.3; Mhv ṭ.411; Bv a.55).

In the **Cūḷa Vagga** (Vin.ii.152) the word is used as an adjective (*vihārā āḷakamandā honti*) to mean crowded with people, and **Buddhaghosa** explains it by saying "*āḷakamandā ti ekaṅganā manussābhikiṇṇā*."

Āḷambara. The drum of the **Asuras** made from the claw of the crab of *Kulīradaha*. (For the story see **Ānaka**.) When the **Asuras** were defeated in battle they left the drum in their flight and **Sakka** took possession of it. Its sound resembled a peal of thunder and for that reason, probably, came to be called **Āḷambaramegha**. Ja.ii.344.

Āḷavaka 01. The king of **Āḷavī**. He was in the habit of holding a hunt once in seven days to keep his army in trim. One day when he was hunting, the quarry escaped from where the king lay in wait and, according to custom, it became the king's duty to capture it. He, therefore, followed the animal for three leagues,

killed it and, having cut it in half, carried it in a pingo. On his way back he happened to pass under the banyan tree which was the abode of the **Yakkha Āḷavaka**. The **Yakkha** had been granted a boon by the **Yakkha**-king, which allowed him to eat anybody who came within the shadow of the tree. Accordingly, he seized the king, but later released him on obtaining his promise that he would provide him at regular intervals with a human being and a bowl of food (Snp-a.i.217ff).

For the rest of the story see **Āḷavaka Yakkha**.

Āḷavaka 02. The **Yakkha**. King **Āḷavaka**, with the help of the Mayor of the town (*Nagaraguttika*) and his ministers, was able to keep his promise for some time, by sending criminals to the **Yakkha**. The **Yakkha**'s power was such that at the sight of him men's bodies became as soft as butter. Soon there were no criminals left, and each household was forced to contribute one child for sacrifice to the **Yakkha**.

Then women, about to bring forth children, began to leave the king's capital. Twelve years passed in this manner and the only child left was the king's own son, **Āḷavaka** *Kumāra*. When the king learnt this, he ordered the child to be dressed in all splendour and taken to the **Yakkha**. The Buddha, with his Eye of Compassion, saw what was going to happen and went to the **Yakkha**'s abode.

Āḷavaka was away at a meeting of the **Yakkhas** in **Himavā**. His doorkeeper **Gadrabha** admitted the Buddha, after warning him of the **Yakkha**'s unmannerly nature. The Buddha went in and sat down on **Āḷavaka**'s throne while **Gadrabha** went to **Himavā** to announce to his master the Buddha's arrival. While the Buddha was there, preaching to **Āḷavaka**'s women-folk, the **Yakkhas Sātāgira** and **Hemavata**, passing through the air on their way to the assembly in **Himavā**, being made aware of the Buddha's presence by their inability to fly over him, descended to **Āḷavaka**'s palace and made obeisance to the Buddha before resuming their journey.

When **Āḷavaka** heard from **Gadrabha** and from **Sātāgira** and **Hemavata** of the Buddha's visit, he was greatly incensed and uttering aloud his name, he hurried to his abode. There with all the various supernatural powers he could command he tried to dislodge the Buddha from his seat, but without success,

even his special weapon, the **Dussāvudha** being of no avail against the Buddha. Then, approaching the Buddha, **Āḷavaka** asked him to leave his house, which the Buddha did. He then summoned the Buddha back and he came. Three times this happened and three times the Buddha obeyed, judging compliance to be the best way of softening his wrath, but the fourth time the Buddha refused to return. Thereupon **Āḷavaka** expressed his desire to ask questions of the Buddha, hoping thereby to fatigue him. The Buddha agreed, and when he had answered all the questions to **Āḷavaka**'s satisfaction, the latter became a *Sotāpanna* (Snp-a.i.239).

At dawn of day, King **Āḷavaka**'s men brought the young prince, Āḷavaka Kumāra to the **Yakkha**, as sacrifice. Hearing the **Yakkha**'s shouts of joy at the close of the Buddha's sermon, they greatly marvelled. When they announced to **Āḷavaka** that they had brought their offering, and handed him the child, he was much ashamed because of the Buddha's presence. **Āḷavaka** gave the child to the Buddha, who blessed him and gave him back to the king's messengers. The boy, having passed from the **Yakkha**'s hands to those of the Buddha, and from there to the king's men, thereafter became known as **Hatthaka Āḷavaka** (Snp-a.i.239-40).

When the king and the citizens heard that the **Yakkha** had become a follower of the Buddha, they built for him a special abode near that of **Vessavaṇa** and provided him with endless gifts of flowers, perfumes, etc., for his use. The story of **Āḷavaka**, of which the above is a summary, is given in full in Snp-a.i.217-40 and in SN-a.i.244-59. It is also given in brief in AN-a.i.211-12 and with some difference in detail.

Āḷavaka's abode was thirty leagues from **Sāvatthī**, and the Buddha covered the whole journey in one day (Snp-a.i.220). The abode was near a banyan tree and on the ground (*bhummaṭṭhaṁ*) well protected with walls, etc., and covered on the top by a metal net, it was like a cart enclosed on all sides. It was three leagues in extent, and over it lay the road to **Himavā** by air (Snp-a.i.222). Ascetics, having seen the glittering palace, often called to find out what it was. **Āḷavaka** would ask them questions regarding their faith, and when they could not answer he would assume a subtle form and, entering their hearts, would drive them mad (Snp-a.i.228).

Āḷavaka shouted his name before starting from **Himavā** to vanquish the

Buddha. He stood with his left foot on **Manosilātala** and his right on **Kelāsakūṭa**. His shout was heard throughout **Jambudīpa** and was one of the four shouts, mentioned in tradition, as having travelled so far (Snp-a.i.223; for the others see **Puṇṇaka**, **Vissakamma** and **Kusā**). **Āḷavaka** had a special weapon, the **Dussāvudha**, comparable to **Sakka**'s **Vajirāvudha**, **Vessavaṇa**'s **Gadāvudha** and **Yama**'s **Nayanāvudha**. It had the power, if it were thrown into the sky, of stopping rain for twelve years and if cast on the earth of destroying all trees and crops for a like period. If hurled into the sea it would dry up all the water, and it could shatter **Sineru** into pieces. It was made of cloth and is described as a *vatthāvudha*, and it was worn as a part of the **Yakkha**'s upper garment (*uttariya*).

There are three salient features in the story of **Āḷavaka** which link it closely to the large circle of stories grouped by Professor Watanabe (JPTS1909-10, pp.240ff) under the title of **Kalmāsapāda** stories:

- (1) The man-eating **Yakkha**;
- (2) the captured king saving himself by a promise to provide the **Yakkha** with offerings, and the sanctity of that promise; and
- (3) the conversion of the **Yakkha**.

The conversion of **Āḷavaka** is considered one of the chief incidents of the Buddha's life (e.g., Ja.iv.180; vi.329; Mhv.xxx.84).

Āḷavaka's name appears in the **Āṭānāṭiyasutta**, among the **Yakkhas** to whom followers of the Buddha should appeal for protection in time of need (DN.iii.205) (see also **Āḷavakasutta**.)

Āḷavakagajjita. Mentioned in a list of works considered by **Buddhaghosa** to be heretical. SN-a.ii.150; Vin-a.iv.742.

Āḷavakapucchā. A name for the questions asked by **Āḷavaka** of the Buddha and mentioned in the **Āḷavakasutta** (*q.v.*). When the *Sāsana* gradually falls into abeyance, questions such as these and the questions in the **Sabhiyapucchā**, will remain in the memories of men, but they will not suffice to keep the religion alive (Vibh-a.432).

Āḷavakasutta 01. Records the eight questions asked of the Buddha by **Āḷavaka Yakkha** and the answers given by the Buddha. It is said (Snp-a.i.228) that **Āḷavaka**'s parents had learnt the questions and their answers from **Kassapa Buddha** and had taught them to **Āḷavaka** in his youth; but he could not remember them and, in order that they might be preserved, he had them written on a gold leaf with red paint, and this he stored away in his palace. When the Buddha answered the questions he found that the answers were exactly the same as those given by Kassapa (Snp-a.i.231).

The *Sutta* appears both in **Suttanipāta** (pp.31-3) and in the **Saṁyuttanikāya** (i.213ff). The **Āḷavakasutta** is also included in the collection of **Parittas**.

Āḷavakasutta 02. A conversation between the Buddha and **Hatthaka Āḷavaka** in which the Buddha states that he is among those who enjoy real happiness. AN.i.136f.

Āḷavakā (*v.l.* **Āḷavikā**). A name given to the monks of **Āḷavī**. **Buddhaghosa** (Vin-a.iii.561) says that all children born in **Āḷavī** were called **Āḷavakā**. The **Āḷavakā** *bhikkhū* are mentioned several times in the Vinaya (ii.172ff.; iii.85; iv.34-5) in connection with offences relating to *navakamma* (repairing and reconstruction of buildings), and rules are laid down by the Buddha restricting these monks in their activities. Once when one of the monks was cutting down a tree which was the abode of a *Devatā*, the sprite was sorely tempted to kill him, but restraining her wrath she sought the Buddha and complained to him. The Buddha praised her forbearance and preached the **Uragasutta** (Snp-a.i.4-5).

In the introductory story of the **Maṇikaṇṭhajātaka** (Ja 253, Ja.ii.282-3) it is stated that the importunities of these monks so annoyed the residents of **Āḷavī** that they fled at the approach of any yellow-robed monk.

Āḷavandapperumāla. A **Damiḷa** general defeated by **Parakkamabāhu** I, (Cv.lxxvi.128). He belonged to the immediate retinue of King **Kulasekhara**. In the battle of **Pātapa** he was wounded and fled, but his enemies succeeded in slaying the horse on which he rode (Cv.lxxvi.223, 232). He is perhaps to be

identified with **Āḷavanda** who was slain by **Parakkamabāhu** in the village of **Vaḍali** (Cv.lxxvi.134).

Āḷavasutta, **Āḷavakasutta**, **Āḷavīsutta**. Records the conversation between the Buddha and **Āḷavaka Yakkha** (*q.v.*) at **Āḷavī**. SN.i.213-15.

Āḷavikā 01. See **Āḷavakā**.

Āḷavikā 02. A nun. See **Selā**.

Āḷavikāsutta. Contains the conversation between **Āḷavikā** (**Selā**) and **Māra** which ended in the latter's discomfiture. SN.i.128f.

Āḷavī. A town thirty *yojanas* from **Sāvatthī** (Snp-a.i.220) and probably twelve from **Benares** (See Watters: ii.61; Fa Hsein, 60, 62). It lay between **Sāvatthī** and **Rājagaha**. (The Buddha goes from **Sāvatthī** to **Kiṭāgiri**, thence to **Āḷavī**, and finally, to **Rājagaha**). The Buddha, on several occasions, stayed at **Āḷavī** at the **Aggāḷavacetiya** (*q.v.*) which was near the town. In the sixteenth year after the Awakening, the Buddha spent the whole of the rainy season at **Āḷavī** and preached the doctrine to 84,000 listeners (Bv a.3). The King of **Āḷavī** was known as **Āḷavaka** and the inhabitants as **Āḷavakā**. The town later became famous as the residence of **Āḷavaka Yakkha** and of **Hatthaka Āḷavaka**. The Therī, **Selā** was born in **Āḷavī** and was therefore known as **Āḷavikā** (Thīg a.62-3). There was evidently a large community of monks at **Āḷavī**, some of whom seem to have chiefly occupied themselves with building *vihāras* for themselves (See **Āḷavakā**).

Once, while at **Sāvatthī**, the Buddha saw a poor farmer of **Āḷavī**, ready for conversion and decided to go and preach in that town. The farmer's ox had strayed away, and he looked for it for quite a long while before finding it; he knew that the Buddha was in **Āḷavī** and decided that he still had time to visit the Buddha, and he set off without taking any food. Meanwhile at **Āḷavī** the Buddha and his monks had been served with a meal by the people, but the Buddha waited until the farmer came before returning thanks. On the farmer's arrival the Buddha ordered that some food should be given him, and when the man was

comforted and his mind was ready the Buddha preached a sermon, at the end of which the man became a *Sotāpanna* (Dhp a.iii.262-3).

On another occasion the Buddha came all the way from **Jetavana** to **Āḷavī** for the sake of a weaver's daughter (for the story see Dhp a.iii.170f).

Āḷavī has been identified by Cunningham and Hoernle with Newal or Nawal in the Urao district in the United Provinces, and by Nandalal Dey, with Aviwa, twenty-seven miles north-east of Etwah, Law: *Geography of Early Buddhism*, p.24).

Mrs. Rhys Davids states that **Āḷavī** was on the bank of the **Ganges** (Brethre*n*, 408), probably basing her view on the declaration of **Āḷavaka** in the **Suttanipāta** (p.32) that he would throw the Buddha "*pāragaṅgāya*" (over to the other side of the **Ganges**) unless his questions were answered. I believe that here "*pāragaṅgāya*" is merely a rhetorical expression and has no geographical significance.

Āḷavī Gotama. A Thera, who, according to **Buddhaghosa** (Snp-a.ii.606), attained *Arahant*-ship through faith.

He is mentioned in the **Suttanipāta** (vers.1146) in a verse spoken by the Buddha to **Piṅgiya** when the Buddha appeared in a ray of light at **Bāvarī**'s hermitage.

Āḷāra. See **Aḷāra**.

Āḷāra Kālāma. One of the two teachers to whom **Gotama**, after his renunciation, first attached himself, the other being **Uddaka Rāmaputta**. In the **Milindapañha** (p.236) **Āḷāra** is mentioned as **Gotama**'s fourth teacher. The Thīg a. (p.2) says he went to **Bhaggava** before going to **Āḷāra**. The *Mahā Vastu* (ii.117f.) and the *Lalitavistara* (330f), give quite different accounts.

In the **Ariyapariyesanāsutta** (MN.i.163-5; also 240ff; ii.94ff, 212ff) the Buddha describes his visit to **Āḷāra**. **Gotama** quickly mastered his doctrine and was able to repeat it by heart; but feeling sure that **Āḷāra** not only knew the doctrine but had realised it, he approached him and questioned him about it. **Āḷāra** then proclaimed the *Ākiñcaññāyatana*, and **Gotama**, putting forth energy

and concentration greater than **Āḷāra**'s, made himself master of that state. **Āḷāra** recognised his pupil's eminence and treated him as an equal, but **Gotama**, not having succeeded in his quest, took leave of **Āḷāra** to go elsewhere (Vibh-a.432). When, after having practised austerities for six years, the Buddha attained Awakening and granted **Sahampati**'s request to preach the doctrine, it was of **Āḷāra** he thought first as being the fittest to hear the teaching. But **Āḷāra** had died seven days earlier (Vin.i.7).

The books mention little else about **Āḷāra**. The **Mahā Parinibbānasutta** (DN.ii.130; Vsm.330) mentions a Mallian, **Pukkusa**, who says he had been **Āḷāra**'s disciple, but who, when he hears the Buddha's sermon, confesses faith in the Buddha. **Pukkusa** describes **Āḷāra** to the Buddha as one who practised great concentration. Once **Āḷāra** was sitting in the open air and neither saw nor heard five hundred passing carts though he was awake and conscious.

As already stated above, the aim of **Āḷāra**'s practices is stated to have been the attainment of *Ākiñcaññāyatana*, the stage of nothingness. Whether this statement is handed down with any real knowledge of the facts of his teaching, it is not now possible to say. Aśvaghoṣa, in his *Buddhacarita* (xii.17ff), puts into the mouth of **Ārāda** or **Āḷāra**, a brief account of his philosophy. It has some resemblance – though this is slight – to the *Sāṅkhya* philosophy, but in **Āḷāra**'s teaching some of the salient characteristics of the *Sāṅkhya* system are absent. In reply to **Gotama**'s questions about the religious life and the obtaining of final release, **Āḷāra** describes a system of spiritual development which is identical with the methods of the Buddhist monk up to the last attainment but one. The monk reaches the four *jhānas* and then attains successively to the states of space, infinity and nothingness. The last three stages are described in the terms of the first three of the four Attainments (for a discussion on this see Thomas: *Life and Legend of the Buddha*, p.229-30; see also MN-a.ii.881; Vibh-a.432). According to **Buddhaghosa** (AN a.i.458), **Bharaṇḍu Kālāma** was a disciple of **Āḷāra** at the same time as **Gotama** and is therefore described as the Buddha's *purāṇa-sabrahmacārī* (AN.i.277). **Buddhaghosa** further tells us (DN a.ii.569) that in **Āḷāra Kālāma**, **Āḷāra** was his personal name. He was so-called because he was *dīgha-piṅgala* (long and tawny) (the name actually means "curved").

Āḷigāma. A stronghold in the **Āḷisāra** district on the banks of the modern Ambaṅgaṅga. Here **Parakkamabāhu**'s forces fought a decisive battle with those of **Gajabāhu**. Cv.lxx.113ff, and Geiger's note thereon in the Cv.Trs.i.296, n.4.

Āḷisāra 01. A district in Ceylon, now Elahera in the Matale district, north-east of **Nālanda** on the Ambaṅgaṅga. Once the whole district was given over by **Vijayabāhu** for the support of the monks of **Pulatthipura** (Cv.lx.14, and Geiger's note thereon in the Cv.Trs.i.215, n.6). Later the district was the scene of several fights between the forces of **Gajabāhu** and **Parakkamabāhu I**. The conquest of **Āḷisāra** enabled **Parakkamabāhu** to capture **Pulatthipura**.

Āḷisāra 02. A canal in Ceylon, probably leading from the **Ambaṅgaṅga**. King **Vasabha** gave a share of the water of the canal to the **Mucelavihāra** in **Tissavaḍḍhamānaka**. Mhv.xxxv.84.

Āvaṭṭagaṅgā. A canal which branched off to the south from the **Anotattavāpī** made by **Parakkamabāhu** I, evidently called after (1). Cv.ixxix.50.

Āvaṭṭagaṅgā. The name given to the river which, flowing from the southern channel of **Anotatta**, circles the lake three times before becoming the **Kaṇhagaṅgā**. Snp-a.ii.439, etc.

Āvantikā. The name given to monks of **Avanti** who helped **Yasa Kākaṇḍakaputta** to overcome the heresy of the **Vajjiputtakas**. Mhv.iv.19ff.

Āvaraṇatāsutta. Six conditions which make it impossible, even if he hear the Dhamma, for a man to enter on the Path (*niyāmaṁ okkamituṁ*) which consists of good deeds: killing father, mother or *Arahant*, willingly causing physical hurt to the Buddha, bringing dissension among the monks, being foolish, half-witted, deaf and dumb. AN.iii.436-7.

Āvaraṇanīvaraṇasutta (**Nīvaraṇāvaraṇasutta**). The five things which overwhelm the mind and weaken the insight: *kāmacchanda*, *vyāpāda*, *thīnamiddha*, *uddhaccakukkucca* and *vicikicchā* i.e. the five hindrances, and the

seven *bojjhaṅgas* which counteract them and conduce to the attainment of emancipation through knowledge. SN.v.94-6.

Āvaraṇasutta. There are five things that overwhelm the mind and weaken the insight: *kāmacchanda*, *vyāpāda*, *thīnamiddha*, *uddhaccakukkucca* and *vicikicchā* i.e. the five hindrances. AN.iii.63-4.

Āvāsikavagga. The twenty-fourth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas* dealing with the qualities of a resident monk which make him worthy of honour and agreeable, or otherwise. AN.iii.261-7.

Āveṇikasutta. There are five special (*āveṇika*) woes which a woman has to undergo as distinct from a man: at a tender age she goes to her husband's family, leaving her relations; she is subject to menses; to pregnancy; to labour at child-birth; and she has to wait upon a man. SN.iv.239.

Āveyya (*v.l.* **Āvekkheyya**). A king of fifty-nine *kappas* ago, a former birth of **Samādapaka Thera**. Ap.i.185.

Āvopupphiya Thera. An *Arahant*. He heard **Sikhī Buddha** preach and, being pleased with the sermon, threw a heap of flowers into the sky, above the Buddha, as an offering to him. Twenty *kappas* ago he became a king under the name of **Sumedha** (Ap.i.112).

Āsaṅkajātaka (Ja 380). Once the Bodhisatta was an ascetic in the **Himālaya**. At that time a being of great merit left **Tāvatiṁsa** and was born as a girl in the midst of a lotus in a pool near the Bodhisatta's hermitage. The Bodhisatta, noticing some peculiarity in the growth of the lotus, swam to it and recovered the girl, whom he brought up as his daughter, giving her the name of **Āsaṅkā**, meaning: Doubtful. Sakka, coming to visit him, saw the girl, and, inquiring what he could do for her comfort, he provided her with a crystal palace and divine food and raiment. She spent her time waiting on the Bodhisatta. The King of **Benares**, having heard of her great beauty, came to the forest with a large

following and asked for her hand. The Bodhisatta agreed, on condition that the king would tell him her name. The king spent a whole year trying to guess it and, having failed, was returning home in despair, when the girl, looking out of her window, told him of the creeper Āsāvatī, for whose fruits gods wait for one thousand years. She thus encouraged him to try again. Another year passed and she again raised hopes in the disappointed king by relating to him the story of a crane whose hopes **Sakka** had fulfilled. At the end of the third year the king, disgusted by his failure, started to go home, but again the girl engaged him in conversation, and in the course of their talk the girl's name was mentioned. When the king was told that the word had occurred in his talk, he returned to the Bodhisatta and told it to him. The Bodhisatta then gave **Āsaṅkā** in marriage to the king (Ja.iii.248-54). See also the **Indriyajātaka**.

Āsaṅkā. The adopted daughter of the Bodhisatta in the **Āsaṅkajātaka** (Ja 380). She was so-called because she came to him when he crossed the water owing to his doubt (*āsaṅkā*) as to what was in the lotus. Ja.iii.250.

Āsanatthavika Thera. An *Arahant*. In a previous birth, while wandering about in the forest, having lost his way, he came across the *cetiya* named **Uttama**, of **Sikhī Buddha**. Calling to mind the Buddha's good qualities, he uttered his praises and paid him homage at the altar in the *cetiya*.

Twenty-seven *kappas* ago he was king seven times under the name of **Atulya** (Ap.i.255).

Āsanupaṭṭhāyaka Thera. An *Arahant*. 118 *kappas* ago, in a previous birth, he had provided a seat (*sīhāsana*) for **Atthadassī Buddha** and had waited upon him. 107 *kappas* ago he was a king named **Sannibbāpakakhattiya** (Ap.i.144). He is probably identical with **Ramaṇīyakuṭika Thera**. Thag a.i.132ff.

Āsavakkhayasutta 01. Five things, if practised, lead to the destruction of the *āsavas*: reflection on what is loathsome, the thought of disgust with regard to food, revulsion from all things, the perception of impermanence in all composite things and the thought of death. AN.iii.83.

Āsavakkhayasutta 02. The holy life is lived for the destruction of the *āsavas*. SN.v.28.

Āsavakkhayasutta 03. The five *indriyas* of *saddhā*, etc., if cultivated, lead to the destruction of the *āsavas*. SN.v.236.

Āsavakkhayasutta 04. Intent concentration on in-breathing and out-breathing conduces to the destruction of the *āsavas*. SN.v.340.

Āsavakkhayasutta 05. In him who knows ill, etc., the *āsavas* are destroyed. SN.v.434.

Āsavasutta 01. On the six qualities which make a monk worthy of honour and offerings, due to destruction of the *āsavas*, and also on the methods which lead to such destruction. AN.iii.387-94.

Āsavasutta 02. Ten things that conduce to the destruction of the *āsavas*: the eight factors of the Noble Eightfold Path, in addition to *sammāñāṇa* and *sammāvimutti*. AN.v.237.

Āsavānaṁ khayasutta. By cultivating the five *indriyas* (*saddhā*, etc.) a monk in this very life realises the liberation by insight which is without the *āsavas*. SN.v.203.

Āsā. Daughter of **Sakka**. Once when **Nārada** was on his way to **Kañcanaguhā** where he dwelt and which stood at the head of **Manosilātala**, he carried in his hand a **Pāricchattaka** flower, and the four daughters of **Sakka** – **Āsā**, **Saddhā**, **Siri** and **Hirī** – who were in **Manosilātala**, resting from their sports in **Anotatta**, on seeing him, asked him for the flower. He said he would give it to the one among them whom they chose to be their queen. He himself was asked to choose the queen, but he referred them to **Sakka** who, in his turn, sent them to the ascetic **Macchariya Kosiya** in the **Himālaya**. **Sakka** sent in advance a cup of ambrosia to the ascetic and told his daughters that the one among them, with whom **Kosiya** should share his ambrosia, would be deemed the best. When they appeared before **Kosiya** he asked their names, and chose

Hirī for the honour of sharing his meal. In rejecting **Āsā**, **Kosiya** said, "They tell me that whoever pleases you, to him, by accomplishing the fruition of hope, you grant life, whosoever pleases you not, to him you grant it not. In this case success does not come to him through you, but you bring about his destruction." He spoke in like terms to the other two. The story occurs in the **Sudhābhojanajātaka**. Ja.v.392ff.

Āsāvagga. The eleventh chapter of the *Ekanipāta* of the **Aṅguttaranikāya** (AN.i.86-8). It contains twelve *Suttas* on various topics.

Āsiṁsavagga. The sixth section of the *Ekanipāta* of the **Jātaka Commentary**. Ja.i.261-84.

Āsīvisavagga. The nineteenth chapter of the **Saḷāyatanasaṁyutta** of the **Saṁyuttanikāya**. Ja.iv.172-204.

Āsīvisasutta 01. Preached at **Sāvatthī**. Man has to tend four snakes of fierce heat and fearful venom – the four *mahābhūtas*; be is constantly followed by five murderous foes – the five *upādānakkhandhā*; he is pursued by a murderous housebreaker with uplifted sword – passionate desire (*nandirāga*); while trying to escape them, he wanders into an empty village, where everything is empty – the sixfold personal sense sphere (*ajjhattikāyatana*), and into it come village-plunderers – the six fold external sense-spheres (*bāhirāyatana*.) Fleeing from there he comes to a broad sheet of water beset with danger on the hither side; the further side is secure from fear, but there is no boat and no bridge – the fivefold flood (*ogha*), the hither shore being *sakkāya* and the further shore *Nibbāna*. SN.iv.172-b.

Āsīvisasutta 02. There are four kinds of snakes in the world: the venomous but not fierce, the fierce but not venomous, the one that is both and the one that is neither. Similarly there are four kinds of persons: the one quick to get angry but with short-lived anger, the one slow to get angry but with lasting anger, etc. (AN.ii.110-11)

Āsīvisopamasutta. Probably refers to **Āsīvisasutta** (1), but may be (2). It was preached by the Thera **Maḷḷhantika** to the **Nāga**-king **Aravāḷa** and the people of **Kasmīra** and **Gandhāra**. Eighty thousand of the listeners accepted the new religion and one hundred thousand were ordained after the sermon (Vin-a.i.66; Mhv.xii.26).

It was also preached by **Mahinda** in Ceylon in the **Nandanavana** at **Anurādhapura** on the third day after his entry into the city. Thirty thousand people were converted. Ibid., xv.178-9; Vin-a.i.80; Mbv.133.

Āsevasutta. If, just for the duration of a finger snap, a monk indulges a thought of good-will, such a one is verily a monk (AN.i.10).

Āsevitabbasutta. On the characteristics of the person who should be followed. AN.i.124f.

Āhārasutta 01. Preached at **Jetavana** on the four sustenances (*āhārā*) that maintain beings by bringing them to birth and keeping them after birth; also the cause of these sustenances and the method of their cessation. SN.ii.11-12.

Āhārasutta 02. A group of *Suttas* dealing with the food of the *nīvaraṇas* and of the *bojjhaṅgas*, and with the condition that follows on the absence of their food. SN.v.102-7.

Āhuneyyavagga. The first chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. It consists of ten *Suttas*. AN.iii.279-88.

Āhuneyyasutta 01. Preached at **Jetavana**. The six reasons connected with the control of the senses by virtue of which a monk becomes worthy of homage and of gifts. AN.iii.279.

Āhuneyyasutta 02. Six other qualities connected with the *abhiññā* which make a monk so worthy. AN.iii.280-1.

Āhuneyyasutta 03. Two *Suttas* giving eight qualities that make a monk worthy of homage, etc. AN.iv.290f.

Āhuneyyasutta 04. On nine persons worthy of homage: those who have attained the four Fruits of the Path, those four who are on the way thereto and the *Gotrabhū* (one who has entered the lineage of the Ariyan). AN.iv.373.

Āhuneyyasutta 05. On ten persons described differently from the above, worthy of homage, etc. AN.v.23.

I-Ī.

Iṅgirīsi. The Pāli name for the English, e.g., Cv.ci.29.

Icchānaṅgala, **Icchānaṅkala**. A Brahmin village in the **Kosala** country. It was while staying in the woodland thicket (*vanasaṇḍa*) there that the Buddha preached the **Ambaṭṭhasutta** (DN.i.87). From this *Sutta*, the village would seem to have been near **Pokkharasādi**'s domain of **Ukkaṭṭhā**. It was the residence of "*Mahā Sāla*" Brahmins. The **Suttanipāta** (p.115) (which spells the name as **Icchānaṅkala**) mentions several eminent Brahmins who lived there, among them **Caṅkī**, **Tārukkha**, **Pokkharasāti**, **Jāṇussoṇī** and **Todeyya**.

There were also two learned youths, **Vāseṭṭha** and **Bhāradvāja** at **Icchānaṅkala**, who, finding it impossible to bring their discussion to a conclusion, sought the Buddha, then staying in the village. Their interview with the Buddha is recorded in the **Vāseṭṭhasutta** (Ibid., 115ff.; MN ii.146ff). **Buddhaghosa** (Snp-a.ii.462) says that learned Brahmins of **Kosala**, deeply versed in the Vedas, were in the habit of meeting together from time to time (once in six months, MN a.ii.796) at **Icchānaṅgala** in order to recite the Vedas and discuss their interpretation. These Brahmins met at **Ukkaṭṭhā**, under **Pokkharasāti**, when they wished to cleanse their caste (*jātisodhanatthaṁ*), and at **Icchānaṅkala** in order to revise their Vedic hymns (*mante sodhetukāmā*), MN-a.ii.796.

According to the **Saṁyuttanikāya** (v.325), the Buddha once stayed for three months in the jungle thicket at **Icchānaṅgala**, in almost complete solitude, visited only by a single monk who brought him his food. But from the **Aṅguttaranikāya** (iii.30f.; cf. iii.341 and iv.340ff), it would appear that the Buddha was not left to enjoy the solitude which he desired, for we are told that the residents of **Icchānaṅgala**, having heard of the Buddha's visit, came to him in large numbers and created a disturbance by their shouts. The Buddha had to send **Nāgita**, who was then his personal attendant, to curb the enthusiasm of his admirers.

Icchānaṅgalaka. An *upāsaka* of **Icchānaṅgala**. He was a devoted disciple of the Buddha and had been in the habit of visiting him often (Ud-a.115). Once he visited the Buddha at **Jetavana** after a long interval, and on being asked why he had been absent so long, he replied that he had been kept busy by various duties. Thereupon the Buddha sang the joy of the life free from ties. Ud.p.13.

Icchānaṅgalasutta. Preached to the monks at **Icchānaṅgala** at the end of three months' solitude. Should anyone ask the monks how the Buddha spent his time during the rainy season, they should reply that he spent it in intense concentration on in-breathing and out-breathing. A life spent by anyone in such concentration would be a life spent according to the Ariyan way and would lead to the destruction of the *āsavas* (SN.v.325f).

Icchāsutta. Wishes it is which hold the world prisoner; by subjugating them, liberty is gained. SN.i.40.

Iṭṭiya (*v.l.* **Ittiya**, **Iddhiya**). Also spelt **Iṭṭhiya,** one of the monks who accompanied **Mahinda** on his visit to Ceylon (Mhv.xii.7; Dpv.xii.12; Vin-a.i.71; Mbv.116; Dhs-a.32).

King **Sirimeghavaṇṇa** had an image of **Iṭṭhiya** made and placed beside that of **Mahinda** and his companions in the *vihāra* which he built in the south-eastern corner of his palace. He inaugurated a year's festival in honour of these images (Cv.xxxvii.vv.87ff) </p>.

Iṭṭhakāvatī. A village in **Magadha**, mentioned, together with **Dīgharājī**, as the residence of the **Saṁsāramocaka** heretics. Near by was the **Āruṇavatīvihāra**, where **Sāriputta** once stayed with a company of monks. The village had retained its name for five hundred years (Pv-a.67).

The **Petavatthu** (pp.12-13) contains the story of a woman of **Iṭṭhakāvatī** who was born as a *Peta*.

Iṭṭhāsutta 01. Preached to **Anāthapiṇḍika** on five things in the world which are very desirable but are difficult to attain – longevity, beauty, happiness, fame, happy rebirth – and on the means of obtaining them (AN.iii.47-9).

Iṭṭhāsutta 02. The ten desirable things in the world, the obstacles to their attainment and the methods of procuring them (AN.v.135f).

Iṭṭhiya. See **Iṭṭiya**.

Iḍagaḷissara. A village in South India where **Kulasekhara** had an encampment in his fight with the Sinhalese forces (Cv.lxxvi.149).

Iṇasutta. Deals at length with the disadvantages, both material and moral, of poverty and consequent indebtedness (*iṇa*). AN.iii.351-4.

Itivuttaka. The fourth book of the **Khuddakanikāya**, containing 110 *Suttas*, each of which begins with the words: *vuttaṁ h'etaṁ Bhagavatā*, this was spoken by the Bhagavā.

According to **Dhammapāla** (Iti-a.24ff), the *Suttas* were preached from time to time by the Buddha to **Khujjuttarā** at **Kosambī**. She then repeated them to the five hundred women of **Udena**'s palace, chief of whom was **Sāmāvatī**. In order to emphasise to her audience the fact that she was reporting the Buddha's words and not her own, she prefaced each *Sutta* with the phrase quoted above. There was no need to describe any special circumstances in which the *Suttas* were preached, because they were familiar to **Khujjuttarā**'s audience.

At the **Rājagaha** Council, **Ānanda** repeated the *Suttas* to the Assembly and they were gathered into this collection.

Itivuttaka is also the name given to one of the nine divisions (*aṅga*) into which the Buddha's preaching is divided and it is defined as follows: *vuttaṁ h'etaṁ Bhagavatā ti ādinayappavattā dasuttarasataṁ suttantā Itivuttakam ti veditabbaṁ* (DN a.i.24).

In the scholiast of the **Kummāsapiṇḍajātaka** (Ja 415, Ja.iii.409; l.21), the **Itivuttaka** is mentioned in the plural (*Itivuttakesu*) and a *Sutta* is quoted from it, extolling the virtues of generosity. Perhaps, the **Itivuttaka** was compiled as a result of a critical study of the authentic teachings of the Buddha, considered in a certain light and made for a specific purpose.

Itthivagga. The seventh section of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.285-315.

Iddhikathā. The second division of the **Paññāvagga** of the **Paṭisambhidāmagga**. Paṭis.ii.205-15.

Iddhipādavagga. The ninth chapter of the *Navakanipāta* of the **Aṅguttaranikāya** (AN.iv.463-4). It consists of ten *Suttas* dealing with the cultivation of the four *iddhipādas*.

Iddhipādasaṁyutta. The fifty-first division of the **Saṁyuttanikāya** (SN.v.254-93), consisting of eight chapters. It is the seventh section of the **Mahā Vagga**.

Iddhipādasutta 01. The cultivation of the four *iddhipādas* and of exertion (*ussoḷhi*) brings insight (*aññā*) in this life, or the Third Fruit of the Path. AN.iii.81-2.

Iddhipādasutta 02. The Buddha, even as Bodhisatta, before the Awakening, developed the four *iddhipādas* and exertion, and as a result enjoyed great psychic power. AN.iii.82-3.

Iddhipādasutta 03. The four *iddhipādas* form the path leading to the Uncompounded (*asaṅkhata*). SN.iv.360.

Iddhipādasutta 04. The path mentioned above should be practised, accompanied by concentration and effort, compounded with desire, energy, idea and investigation. SN.iv.365.

Iddhiya. See **Iṭṭhiya**.

Iddhivaḍḍhana. One of the palaces, occupied during his lay-life by **Sumana Buddha**. Bv-a.125; Bv.v.22 gives other names for his palaces.

Iddhisutta 01. **Anuruddha** tells the monks that by cultivating the four *satipaṭṭhāna*s, he enjoys psychic power in many ways, such as multiplying himself. He can reach even to the *Brahma* world. SN.v.303.

Iddhisutta 02. Same as above, but the psychic power is that of the divine power of hearing all things, far and near. SN.v.304.

Idhalokikasutta. Two *Suttas* preached by the Buddha to **Visākhā** at the **Migāramātupāsāda**.

To achieve victory in this world a woman should have four qualities: she should efficiently discharge her duties as housewife, should win the esteem of her servants and the affection of her husband and should look after his wealth. For victory in the next world, she should be possessed of faith, virtue, generosity and wisdom. AN.iv.269ff.

Inandapada. A **Damiḷa** chieftain whom **Kulasekhara** enlisted as his ally. He was a troop leader in **Uccaṅkuṭṭha**. Cv.lxxvii.74ff.

Inda 01. Given in the **Āṭānāṭiyasutta** as the name of the ninety-one sons of **Dhataraṭṭha**, king of the **Gandhabbas**. They are represented as being of great strength and followers of the Buddha (DN.iii.197).

The name is also given as that of the ninety-one sons of **Virūḷha**, king of the *Kumbhaṇḍas* (DN.iii.198); of **Virūpakkha**, king of the **Nāgas** (p.199); and of **Kuvera**, king of the **Yakkhas** (p.202). Further on in the same *Sutta*, **Inda** is mentioned with **Soma**, **Varuṇa** and others as a **Yakkha**, to whom appeal should be made by disciples of the Buddha when needing protection (p.204).

In the **Mahā Samayasutta** (DN.ii.257f), also, **Inda** is mentioned as the name of the Sons of the Regent Gods of the Four Quarters.

Inda 02. The Pāli equivalent of the Vedic Indra He is referred to only very seldom in the *Nikāyas*. In one such passage (DN.i.244-5) he is mentioned with **Soma**, **Varuṇa**, **Isāna**, **Pajāpatī**, **Brahma**, **Mahiddhi** and **Yāma**, as a god whom Brahmins invoke and pray to, for union with *Brahma* after death. In another place, he is described as being seated in the company of **Pajāpatī** and other gods

in the Assembly Hall, named **Sudhamma**. Two of his companions, having listened to the admonition of **Gopaka**, became disciples of the Buddha and, as a result, far surpassed in glory **Inda** and his other companion **Devas**. In the same context, **Vāsava**, ruler of the gods, identified with **Sakka**, is addressed by **Gopaka** as "Indra." (Ibid., ii.274; in MN.i.140; Ja.v.411 and vi.568, he is mentioned with **Brahma** and **Pajāpatī**; in Ja.iv.568, 571 is a list in which **Inda** appears with **Brahma**, **Pajāpatī**, **Soma**, **Yama** and **Vessavaṇa**).

By the time of the compilation of the *Nikāyas*, the hold of the Vedic god Indra on the mind of the people seems to have become greatly weakened and Indra has been merged in **Sakka**, although, strictly speaking, Indra and **Sakka** are quite different conceptions (see **Sakka**).

In the later literature, however, particularly in the **Jātaka Commentary**, Indra's name occurs frequently, but always as identified or identifiable with **Sakka**. In one place at least (Ja.v.115) the scholiast says, "*Sakko ti Indo*."

In the **Ayakūṭajātaka** (Ja 347, Ja.iii.146), for example, Indra is called king of the gods (*devārājā*) in one verse, and in the next he is identified with **Maghavā**, husband of **Sujā**, and described as "*devānaṁ indo*." Indra is most revered of the gods (Sn.vs.316). He is free from old age and death, and is, therefore, the happiest type of king (Sn.vs.515), a condition that could be attained by sacrifice (Sn.vs.517). Alone he conquered the **Asuras** (Ja.iv.347; he is therefore called *Asurinda* and *Asurādhipa*; see **Asura**). He is spoken of, as the lord of victors (*jayataṁ pati*, Ja.v.322), and he is the embodiment of the greatest valour (Mhv.xxx.10).

Sometimes he visits the earth in disguise (Ja.v.33). He is also represented as punishing people guilty of heinous crimes; with his thunderbolt he smites them (Dhp-a.iv.105).

The scene of his pleasures is in the **Nandana** pleasance (Ja.v.158), and his is the ideal enjoyment of pleasure, surrounded by friends (Ja.v.506; Sn.vs.679) and by adoring wives (Ja.vi.240). The gods of **Tāvatiṁsa** are called **Indapurohitā**, because, with **Inda** as their chief, they seek to promote the welfare of gods and men (Ja.vi.127; the **Tāvatiṁsa** gods are also described as being *Sa-Indakā*, ibid., 568).

Inda is called **Tidivapuravara** and **Suravaratara** (DN.iii.176). His capital is

Masakkasāra (Ja.vi.271; but see **Amarāvatī**).

In the sacrifice the *palāsayaṭṭhi* (Butea shoot), used by the sacrificing priest, is described as Indra's right hand (Ja.vi.212).

Indra's *gotta*, or clan, is the **Kosiya** (Ja.vi.501); he is called **Vatrabhū** in reference to his victory over **Vatra** (Skt. Vṛtra, Ja.v.153), and mention is made of his thunderbolt, the **Indavajira** (Ja.i.354); thus he is called **Vajirahattha** (DN.ii.259; DN a.ii.689). The sound of Indra's thunderbolt striking its victim, surpasses all other sounds by its intensity, its volume and its fearfulness (Ud a.67); no obstruction can stop the progress of Indra's **Vajira** and it never misses its mark; it is *avirajjhanaka* (Vibh-a.333).

After his victory over the **Asuras**, images of him were made (*Indapaṭimā*) and placed round **Cittakūṭa** to frighten the **Asuras** away, in case they attempted to retrieve their lost honour (Ja.vi.125-6; see also Ja.i.203-4; Dhp-a.i.280).

To be born into the company of Indra (*Indasahavyatā*) is considered very fortunate (e.g., Ja.v.411).

A species of coral red insect (*kimi*), noticeable after rain, are called *Indagopakā*. The reason for this name is not clear (see *Brethren*, 18n., and PTS PED).

The **Udāna** Commentary (p.75, n.12) seems to give **Viḍojā** as an epithet of Indra; but this is probably a wrong reading, the correct one being, as in some MSS., "*Visam-ucchājapaṁ japanti*."

Inda was a special protector of cows, and when men began to kill these creatures he visited his wrath on them. Sn.vs.310.

Indaka 01. A **Yakkha** who lived in **Indakūṭa**, near **Rājagaha**. When the Buddha was staying at **Indakūṭa**, the **Yakkha** questioned him as to how the soul finds its material counterpart. The Buddha, in reply, described how the embryo evolved into its final shape by the laws of physical growth and not by a soul's fiat (SN.i.206).

Buddhaghosa says (SN-a.i.231) that the **Yakkha** was an animist (*puggalavādin*).

Indaka 02. A *Deva*. He had been a youth who gave a spoonful of food to **Anuruddha**. In consequence he was born in **Tāvatiṁsa** as a *Deva* of great power and majesty. When the Buddha went to **Tāvatiṁsa** to preach the **Abhidhamma**, in the assembly of the gods who gathered there, those of lesser powers had to yield place to their superiors. Thus **Aṅkura** (*q.v.*), who, at the start, was very near the Buddha, found himself twelve leagues away. But not so **Indaka**; the power of his merit was very great and no *Deva* was mighty enough to displace him; he had been lucky in the recipient of his gift. **Aṅkura**'s generosity, much more lavish than **Indaka**'s, had been bestowed on men who were not holy. Such was the explanation the Buddha gave in the assembly of the gods, on seeing the discrepancy between the positions of the two **Devas**, **Indaka** surpassing the other in ten qualities (Pv.pp.27f; Pv-a.136-8; Dhp-a.iii.219-20; 80-1).

In one place, in the **Petavatthu** (p.28, v.69), **Indaka** is called a **Yakkha**, but the Commentary (p.139) says it means *Devaputta*. He is, therefore, different from **Indaka** (1).

Indakasutta. Contains the question asked by **Indaka** and the Buddha's reply. (SN.i.206).

Indakūṭa. A peak near **Rājagaha**, the abode of the **Yakkha Indaka**. The Buddha once lived there. (SN.i.206).

Indakhīlasutta. Like a tuft of cotton-wool or a ball of thistledown, wafted by every wind, are recluses and Brahmins who do not understand, as they really are, the facts of suffering; like an *indakhīla*, unshakable, unquakable, are those who do so understand. (SN.v.443-5).

Indagutta 01. A Thera. He superintended the construction of the **Mahā Thūpa** at **Anurādhapura** (Mhv.xxxviii.98; Dpv.xix.5, 6, 8). **Duṭṭhagāmaṇī** consulted him with regard to all details and appointed him *kammādhiṭṭhāyaka* from the commencement of the work (Mhv ṭ.550f). He had great psychic powers, and at the festival of the dedication of the *Thūpa* he created a parasol of copper, as great as the universe, to ward off any harm that might befall those

taking part in the celebrations (Mhv.xxxi.85). He was at the side of the king throughout the festival (Mhv.xxxi.105), and, by virtue of his power, all the inhabitants of Ceylon, who wished to worship the relics at the **Mahā Thūpa**, were enabled to go to **Anurādhapura** the moment the wish to do so entered their hearts, and to return the same day (Mhv.xxxi.115).

This **Indagutta** is probably to be identified with the Thera **Indagutta**, the head of a great *pariveṇa* in **Rājagaha**, who came to Ceylon with eighty thousand monks to be present at the foundation-ceremony of the **Mahā Thūpa** (Mhv.xxix.30).

Indagutta 02. The Thera appointed by the monks of **Pāṭaliputta** to superintend the work of building the eighty-four thousand *vihāras* undertaken by **Asoka**. The Thera, by his power, made it possible for the dedication festivals of all the *vihāras* to be performed on the same day. Mhv.v.174; Vin-a.i.49.

Indagutta originally lived in *Sīhakumbhavihāra* in **Devaputta**, at the head of a large congregation. **Asoka**, having heard of his fame, invited him to **Pāṭaliputta**. He went with 60,000 monks and **Asoka** received them with great honour. At the sight of the honours paid to him **Indagutta** was filled with pride. **Asoka** noticing this, admonished him. **Indagutta** benefiting by the advice, developed insight even as he stood and became an *Arahant*. Ras.i.80f.

Indadvāra. One of the fourteen gates of **Pulatthipura** built by **Parakkamabāhu I**. (Cv.lxxiii.160).

Indapatta (**Indapattana**, **Indapaṭṭha**). A town in the **Kuru** country. In the **Kurudhammajātaka** (Ja 276, Ja.ii.365f; also Ja.iii.400; iv.361; v.457; vi.255; Cp.i.3, v.1), **Dhanañjaya Koravya**, is mentioned as its king and as the owner of **Añjanavasabha**, the elephant of wondrous power.

The town was seven leagues in extent (Ja.v.57; 484) and there was a road that ran straight from **Indapatta** to **Bārāṇasī** (Ja.v.59).

In times past, **Indapatta** was considered one of the three chief cities of **Jambudīpa**, the others being **Uttarapañcāla** and **Kekaka** (Ja.ii.213, 214).

According to a verse found at the end of the **Buddhavaṁsa** (Bv.xxviii.11),

the Buddha's razor and needle were enshrined at **Indapatta**.

The modern Delhi stands on the site of **Indapatta**.

Indavarī. Chief among the lay-women who supported **Nārada Buddha** (Bv.x.25).

Indasama. A king of thirteen *kappas* ago; a previous birth of **Setuccha Thera** (Thag a.i.207), also called **Khaṭṭakadāyaka** (Ap.i.182).

Indasamānagotta. A hermit who lived, with a large number of other anchorites, in the **Himālaya**. He had a young elephant which he had reared; being headstrong and rough in speech, he would not listen to the warning of his teacher, the Bodhisatta, that it was dangerous to have such a pet. Once while the hermits were away the elephant was seized with a frenzy, and when his master returned it killed him (Ja.ii.41-3).

Perhaps the man's name was **Kosiya**, because we are told (Ja.vi.501) that **Inda** was of the **Kosiyagotta**.

Kātiyāna, who was a Brahmin of the **Kosiyagotta** (Thag a.i.450), is addressed in a verse (416) of the **Theragāthā** as **Indasagotta**.

Indasālaka, **Indasālakalena**. A cave, the size of a bed in a monk's cell, near **Vallipāsāṇavihāra**. It was the residence of **Mahā Nāgasena** Thera. When he was ill, eight thousand *Arahants* and the inhabitants of the two *Deva* worlds, led by **Sakka**, came to look after him. They all found room in the cave. Mhv ṭ.552.

Indasālaguhā. A cave on the **Vediya** mountain, to the north of **Ambasaṇḍā**, which was a Brahmin village, east of **Rājagaha**. Once, when **Gotama Buddha** was staying there, **Sakka** visited him and asked him the questions recorded in the **Sakkapañhasutta** (DN.ii.263).

Buddhaghosa says (DN-a.iii.697) that the cave lay between two overhanging rocks, with a large *sāla*-tree at the entrance. The village community had added walls with doors and windows and had ornamented it with polished plaster scroll-work and garlands and had presented it to the Buddha.

In Faxian's time (Giles, 48f), it was still inhabited and he describes it as being

one *yojana* north-east of **Nālandā**. Xuanzang, however, found it deserted. He calls it *Indrakaśailagūhā* (Beal-Xuan.ii.180-1).

Both pilgrims noticed marks on the rock; according to Faxian they were the answers to **Sakka**'s questions written by the Buddha with his finger, while Xuanzang says that both questions and answers were written on the stone.

The cave is identified with one about two miles to the south-west of the modern village of Giriyek. (CAGI.539ff; Stein, Ind.An. 1901, p.54).

It is said that on the occasion of the preaching of the **Sakkapañhasutta**, eight hundred million **Devas** realised the Truth (Mil.349).

See also **Somanassa** (3).

Indranagarī. The capital of Indra (Cv.lxxxviii.121), evidently another name for **Amarāvatī**.

Indriyakathā. The fourth division of the **Mahā Vagga** of the **Paṭisambhidāmagga** (ii., pp.1-35).

Indriyagocarasutta. Mentioned in the **Atthasālinī** (pp. 307-8), **Buddhaghosa**'s Commentary on the **Dhammasangaṇi**.

The quotation given from it is: "*ekaṁ mahābhūtaṁ upādāya pāsādo paṭhavidhātuyā tīhi mahābhūtehi susaṅgahito āpodhātuyā ca tejodhātuyā ca vāyodhātuyā ca*, a palace, taking one great element as primary (namely the earth element), is well-supported by the other three great elements - the water element, fire element, and air element." The *Sutta* has, so far, not been traced elsewhere.

Indriyajātaka (Ja 423). Once an ascetic named **Nārada**, younger brother of **Kāḷadevala**, became a disciple of the Bodhisatta **Jotipāla** (also called in the story **Sarabhaṅga**), and lived in the mountainous country of **Arañjara**. Near **Nārada**'s hermitage was a river, on the banks of which courtesans used to sit, tempting men. **Nārada** saw one of these courtesans, and becoming enamoured of her, forsook his meditations and pined away for lack of food. **Kāḷadevala**, being aware of this, tried to wean him from his desires. **Nārada**, however, refused to be comforted, even when his colleagues, **Sālissara**, **Meṇḍissara** and

Pabbatissara admonished him. In the end **Sarabhaṅga** himself was summoned and **Nārada**, having listened to the words of his Master, was persuaded to give up his passion.

The story was told in reference to a backsliding monk. He went about for alms with his teachers and instructors but, being their junior, he received very little attention. Dissatisfied with his food and treatment, he sought his wife of former days. She provided him with every comfort and gradually tempted him with the desire to become a householder again. When the monk's fellow-celibates discovered his wish, they took him to the Buddha who preached to him this **Jātaka**, showing that in a past life, too, he had been sorely tempted by the same woman. **Nārada** was identified with the backsliding monk and the courtesan with the wife of his lay-days (Ja.iii.461-9).

The Buddha is stated on this occasion to have preached also the **Kaṇḍinajātaka** (Ja.i.153ff), the **Rādhajātaka** (Ja.i.495ff), the **Ruhakajātaka** (Ja.ii.113ff), the **Kaṇaverajātaka** (Ja.iii.58ff), the **Asaṅkajātaka** (Ja.iii.248ff) and the **Alambusājātaka** (Ja.v.152ff).

The **Indriyajātaka** is also referred to in the **Kāmavilāpajātaka** (Ja.ii.443ff), but the connection between the two stories is not clear; perhaps the reference is to another story of the same name.

See also **Sarabhaṅgajātaka**.

Indriyabhāvanasutta. Preached at **Kajaṅgalā** in the **Mukheluvana**. When a young Brahmin, **Uttara**, pupil of **Pārāsariya**, visits the Buddha, the Buddha asks him what was the teaching of **Pārāsariya** on the development of the *indriyas*. It is that a man should neither see forms with his eyes, nor hear words with his ears, says **Uttara**. Whereupon the Buddha retorts that in that case the deaf and the blind have reached development. When **Uttara** sits silent and discomfited, **Ānanda** intervenes and begs the Buddha to expound his teaching on the subject. The Buddha agrees and preaches this *Sutta*, with a variety of similes (MN.iii.298-302).

In the **Theragāthā** Commentary (ii.17) we are told that the Thera **Pārāpariya** (probably identical with **Pārāsariya** mentioned above) was taught the **Indriyabhāvanasutta** by the Buddha. He learnt it by heart, and pondering

over its meaning, attained insight. The **Theragāthā** (vv.726ff) gives a summary of the musings of Pārāpariya which lead to his attainment.

The only connection between the *Sutta* and this summary is identity of subject, not identity of treatment. Perhaps **Pārāpariya**'s musings were only prompted by the *Sutta* and were independent of its actual words.

Indriyasutta 01. The monk possessed of six qualities – the five *indriyas* (*saddhā*, etc.), and the freedom of mind brought about by the destruction of the *āsavas* – is worthy of offerings, etc. AN.iii.281.

Indriyasutta 02. Where control of the faculties of sense (*indriya*) is not found, morality ceases to exist and, in consequence, concentration, insight into and knowledge of reality as it is, detachment and the feeling of revulsion, insight into liberation – these also cease to exist. When such control is present all the other qualities are also present. AN.iii.360.

Indriyasutta 03. If a monk, observing the rise and fall in the faculties of sense, is repelled by them and lusts not for them, the knowledge arises in him that he is free and that for him there is no hereafter. Thus would he be perfect in faculty. SN.iv.140.

Indriyasutta 04. The five *indriyas* (*saddhā*, etc.), are called the Path that goes to the Uncompounded (*asaṅkhata*). SN.iv.361.

Indriyasutta 05. The five *indriyas* (*saddhā*, etc.), when practised with singleness of heart, dispassion, and cessation that conduces to abandonment, form the Path leading to the Uncompounded. SN.iv.365.

Indriyasutta 06. **Anuruddha** tells his colleagues that by cultivating the four *satipaṭṭhāna*s, he knows, as they really are, the nature of the minds of other beings, of other persons (*indriyaparopariyatti*). SN.v.305.

Indriyāni Sutta. There are four *indriyas*: *saddhā*, *viriya*, *sati* and *samādhi* (AN.ii.141).

Irandatī. A **Nāga** maiden, daughter of the **Nāga** King, **Varuṇa**.

When she learned that her mother, **Vimalā**, longed for the heart of **Vidhura**, she determined to get for herself a husband who would satisfy her mother's craving. So she went to the **Himālaya** and having spread a bed of fragrant flowers, lay thereon and sang. **Vessavaṇa**'s nephew, a **Yakkha**, **Puṇṇaka**, heard her and offered himself as her husband. She took him to her father who agreed to give him **Irandatī**, if he could bring **Vidhura**'s heart. When **Puṇṇaka** fulfilled this condition, as described in the **Vidhurapaṇḍitajātaka**, **Irandatī** became his wife. Ja.vi.263-327.

Ilaṅkiya. A **Damiḷa** chieftain of South India, conquered by **Parakkamabāhu I**. (Cv.lxxvi.98). Later, **Iḷaṅkiya** became the ally of **Parakkamabāhu**, who gave him earrings and other ornaments as a mark of royal favour, also conferring on him the coveted title of **Rājavesibhujaṅgasilāmegha**. Ibid., 191-2; on the title see Geiger, Cv.Trs.ii.10, n.3.

Ilaṅga. See **Sena Ilaṅga** and **Rakkhaka Ilaṅga**.

Illīsa. A *seṭṭhi* of **Rājagaha**. At the opening of the story the king of **Benares** is mentioned, but it is to **Rājagaha** that **Sakka** comes (see p.350), so **Rājagaha** was evidently Illīsa's residence.

He was lame and hunch-backed and also had a squint. He was an infidel and a miser, never giving away any of his wealth nor enjoying it himself.

For seven generations his ancestors had been generous, but Illīsa burnt down the almonry and drove away the poor from his house.

Once, at the sight of a yokel drinking, with a piece of dried fish as a relish, Illīsa was sorely tempted to drink himself. For a long time he fought the temptation, but he sickened with longing, and having sent a slave with a single penny to the tavern, he got some toddy; he ordered the slave to put the jar of spirits in a thicket by the riverside so that he might drink unseen.

Meanwhile Illīsa's father, who had been born as **Sakka**, having learnt, as a result of investigations, that his son had become a miser, came down to earth to wean him from his folly. Assuming in every detail the form of Illīsa, he entered

the king's palace and offered all the wealth of Illīsa to the king. On the offer being refused, he went to Illīsa's house and gave orders to the servants to throw open all the treasure chambers and give the wealth to the poor. The servants took the disguised **Sakka** to be Illīsa himself, and Illīsa's wife, believing her husband's sudden generosity to be due to his drunkenness, acquiesced in the instructions.

Among those who profited by this unexpected good fortune was a countryman who had been Illīsa's carriage-driver. Filling the carriage with seven things of value, he set out along the road, passing by the thicket wherein Illīsa lay drinking. The man was singing Illīsa's praises, and at mention of his name Illīsa came out, and seeing the man going away with his belongings tried to stop him. But the man, not recognising him, knocked him down and went on his way. Illīsa hurried home but was turned out of his house by the porters, and at length he sought the king. The king, having heard his story, made enquiries and discovered the existence of two Illīsas, alike in every respect, down to the minutest detail, even to a wart on the head.

Not even Illīsa's wife and children, not even his barber, could distinguish him from the second Illīsa.

Bereft of all hope, Illīsa swoons, **Sakka** reveals himself and tells Illīsa that the wealth is really his and not Illīsa's, the latter not having earned it. He urges Illīsa to do good and practise generosity, or he would die, smitten by Indra's thunderbolt.

Illīsa, taking heed of the warning, becomes a virtuous man (Ja.i.349ff).

Illīsajātaka (Ja 78). The story of **Illīsa**. The **Jātaka** was related in reference to the conversion by **Moggallāna** of the banker **Macchari Kosiya** (*q.v.*) of **Sakkhara**.

Illīsa of the past is identified with **Macchari Kosiya** (Ja.i.345ff).

The story is given as an example of *iddhi* by means of which **Moggallāna** made a little thing increase many-fold. Vsm.ii.403.

Iḷanāga. King of Ceylon (CE 133-102). He was the nephew of King **Āmaṇḍagāmaṇī Abhaya**. **Āmaṇḍa** was succeeded by his son **Cūḷābhaya** and he

by his younger sister **Sīvalī**. After **Sīvalī** had reigned for four months, **Iḷanāga** dethroned her and became king himself. In the first year of his reign he incurred the displeasure of the powerful **Lambakaṇṇas** and was deprived of his throne and taken captive. It is said that the king was rescued from prison by his state elephant and that he escaped to **Rohaṇa**. Three years later he gave battle to the **Lambakaṇṇas** at **Kapallakkhaṇḍa** and massacred most of them. He had the noses and toes of the rest cut off as punishment.

He was succeeded by his son **Candamukhasiva**. To his state elephant, who had helped him, he gave the tract of land called **Hatthibhoga**. During his exile in **Rohaṇa**, **Iḷanāga** built two tanks, the **Tissa** and the **Dūra**, and restored the **Nāga** *Mahā Vihāra*, which he gave to **Mahā Paduma**, Thera of **Tulādhāra**, who had preached to him the **Kapijātaka**. He also gave land for its maintenance. Mhv.xxxv.14-45; Dpv.xxi.41f.

Isayo Araññakāsutta (or **Isayo Gandhasutta**). Long ago, many seers of virtuous conduct lived in leaf huts in a wild forest. According to **Buddhaghosa**, they lived in the **Himālaya** (SN a.i.265); **Vepacitti** and **Sakka** were father- and son-in-law; sometimes they quarrelled, sometimes, as here, they were friends.

One day, **Sakka** and **Vepacitti** visited them. **Vepacitti** entered the hermitage by the principal gate, keeping his shoes on and his sword by his side, thereby insulting the seers and committing sin. **Sakka**, on the other hand, went in by the usual entrance, doffing his shoes and sword; with his canopy folded up, he stood to leeward of the seers, rendering them homage with clasped hands. The seers, addressing **Sakka**, asked him if he did not feel disgust at their smell, inasmuch as they were humans and he a god. **Sakka** answered that the scent of virtuous men is lovely, like unto a wreath of varied blossoms (SN.i.226).

Isayo Samuddakāsutta (or **Sambarasutta**). Long ago, many virtuous seers lived in huts on the seashore. At that time there was a war between the gods and the **Asuras**. The seers considered the gods righteous but feared harm from the **Asuras**. They went, therefore, to **Sambara**, lord of the **Asuras**, and asked him for a pledge of safety; he refused, saying that the seers were followers of **Sakka**. The seers thereupon cursed him to suffer everlasting terror. It is said that that

same night **Sambara** woke up thrice, seized with fright (SN.i.227-8).

Buddhaghosa (SN a.i.266) adds that as a result of this curse, **Sambara**'s mind became deranged and he came to be called **Vepacitti** (crazy-nerve).

Isigaṇa. Perhaps the name of a **Pacceka Buddha**, whom the Bodhisatta once reviled. The reading is, however, very uncertain. Ap.i.299; see footnote.

Isigili. One of the five mountains round **Rājagaha** and one of the beauty-spots of the city (DN.ii.116). There was, on one side of it, a black stone called the **Kāḷasilā**. This was a favourite haunt of the Buddha and the members of the Saṅgha. See e.g., Vin.ii.ii.76, where **Dabba Mallaputta** is asked by monks to provide for them accommodation there; see also Vin.iii.41.

It was also the scene of the suicide of **Godhika** and **Vakkali** (SN.i.121; iii.121f) and of the murder of **Moggallāna** by the brigands (Ja.v.125f; Dhp-a.iii.65).

In the **Cūḷa Dukkhakkhandasutta** it is said that a large number of **Nigaṇṭhas** lived at **Kāḷasilā**, never sitting down, undergoing paroxysms of acute pain and agony, following the teachings of **Nigaṇṭha Nātaputta**. The Buddha questioned them as to their practises and preached to them the above-mentioned *Sutta*, which he afterwards repeated to **Mahā Nāma** (MN.i.91ff).

Once when the Buddha was dwelling at **Kāḷasilā**, he sang the praises of **Rājagaha**, giving **Ānanda** a chance, if he so desired, of asking him to live on for a *kappa*; but **Ānanda** did not take his opportunity (DN.iii.116).

The books refer to several other visits of the Buddha to **Isigilapassa**. During one of these visits he heard **Vaṅgīsa**'s high eulogy of **Moggallāna** (SN.i.194; Thag.1249ff).

In the **Isigilisutta** (MN.iii.68-71) the Buddha is represented as saying that while the other mountains round **Rājagaha** – **Vebhāra**, **Paṇḍava**, **Vepulla** and **Gijjhakūṭa** – had changed their old names, **Isigili** retained its former name and designation.

Five hundred **Pacceka Buddhas** once resided in **Isigili** for a long time; they could be seen entering the mountain, but once entered, there was no more sign of them. Men, observing this, said that the mountain swallowed up the sages and

so it came by its name of **Isigili** (*Isī gilatī ti Isigili*).

Buddhaghosa adds (MN-a.ii.889) that when the **Pacceka Buddhas** returned from their begging rounds, the rock would open like a folding door to admit them. Within the rock they had made for themselves cloisters, dwelling-houses, etc.

Isigilisutta. The 116th *Sutta* of the **Majjhimanikāya** (MN.iii.68ff).

Preached to the monks at **Isigili**.

It explains how **Isigili** came by its name, and gives a list of the **Pacceka Buddhas** who once dwelt there.

Isidatta 01. A Thera. He was the son of a caravan guide at **Vaḍḍhagāma** (*v.l.* **Veḷugāma**) in **Avanti**. By correspondence he became the unseen friend of **Cittagahapati** of **Macchikāsaṇḍa**. The latter once sent him a letter regarding the excellences of the Buddha, and **Isidatta**, being pleased with the account given of the Buddha's religion, entered the Saṅgha under **Mahā Kaccāna** and in due course became an *Arahant*. Later, with **Mahā Kaccāna**'s leave, he visited the Buddha in the **Majjhimadesa** and was warmly received by him (Thag a.i.238). A verse uttered by **Isidatta**, in response to the Buddha's enquiry regarding his welfare, is recorded in the **Theragāthā** (v.120).

Isidatta had been a householder in the time of **Vipassī Buddha** and once, having seen the Buddha walking along the street and being pleased with his demeanour, he gave him an *āmoda*-fruit (Thag a. *loc.cit.*). He is, probably, identical with **Amodaphaliya** of the **Apadāna** (ii.447).

According to the **Saṁyuttanikāya** (iv.283-8, also AN a.i.210), **Isidatta** was once staying with a number of senior monks at **Macchikāsaṇḍa** in the **Ambāṭaka** grove. **Cittagahapati** invited the monks to a meal. On this occasion **Citta** asked a question regarding the Buddha's teaching on the diversity of the elements. The chief Elder, being unable to answer, remained silent. **Isidatta**, though the most junior of the whole company, obtained the chief Elder's permission, and answered the question to the satisfaction of **Citta**. **Citta** likewise asked questions regarding various views, such as the infinity of the world, etc. At the end of the discourse, **Citta** discovered, by accident, that the

Elder who had preached to him was none other than his unseen friend, **Isidatta**. Delighted with the discovery, he invited **Isidatta** to spend his time at a **Macchikāsaṇḍa**, promising to provide him with all requisites. But that same day **Isidatta** left **Macchikāsaṇḍa** and never returned, because, says **Buddhaghosa** (AN-a.i.210), he did not wish to stay after having been recognised.

Isidatta 02. An equerry or chamberlain (*thapati*) of **Pasenadi**, King of **Kosala**. **Isidatta** is always mentioned with **Purāṇa**. Their duty was to look after the ladies of the king's harem when these went riding the elephant into the park. This often brought them into close contact with the ladies, and they confessed to the Buddha that it was difficult not to have evil thoughts regarding them.

Isidatta and **Purāṇa** were once at **Sādhuka** on some business (their own property, according to **Buddhaghosa**, SN-a.i.215). They heard that the Buddha was having a robe made before starting on his rounds and they waited for an opportunity to talk to him. When the opportunity came they followed the Buddha and told him how glad they always were when he was near them and how sad when he was away on tour. The Buddha preaches to them the glory of the homeless life and urges them to put forth energy. He speaks very appreciatively of their loyalty to him and to his religion and congratulates them on the possession of virtuous qualities, such as sharing all their goods with holy men, a rare quality (SN.v.348-52; Netti. 134f).

According to the **Saṁyutta Commentary** (i.215), **Isidatta** was a *Sakadāgāmī* and **Purāṇa** a *Sotāpanna*.

In the **Dhammacetiyasutta** (MN.ii.123f), **Pasenadi** tells the Buddha how impressed he is by the reverence **Isidatta** and **Purāṇa** show for the Buddha and his teachings. "They are my carriage-builders," says the king, "and they depend on me for their livelihood and all their honours, yet these men do not serve me as whole-heartedly as they do the Lord."

Once the king spent the night in a cramped little house. **Isidatta** and **Purāṇa**, who were with him, having spent the best part of the night in discussing the Dhamma, lay down to rest with their heads in the direction in which they thought the Buddha to be, and their feet towards the king!

Isidatta was the uncle of the woman-disciple **Migasālā**, whose father was

Purāṇa.

Purāṇa is described as a *brahmacāri*, but not **Isidatta**, yet, after death, they were both born in **Tusita**. **Migasālā** asks **Ānanda** how it was that people of different characters could have the same rebirth. AN.iii.348f.; v.138f., 143f. From MN a.ii.756, it would appear as if **Isidatta** was the *brahmacāri*. The word cannot here mean "celibate," for **Purāṇa** must have had a wife because **Migasālā** calls him her father (*pitā*).

Isidatta is mentioned by the Buddha among those who had the six qualities that brought realisation of immortality – unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, Ariyan virtue, wisdom and liberation (AN.iii.451).

The **Anāgatavaṁsa** (v.58) says that when the future **Metteyya Buddha** leaves the household life, eighty-four thousand others, led by **Isidatta** and **Purāṇa**, will accompany him.

Isidatta 03. King of **Soreyya**. **Anomadassī Buddha** preached to him and to eighty thousand of his followers. They all became *Arahants*. Bv-a.143-4.

Isidatta 04. One of the three leaders of the monks in Ceylon during the time that **Brāhmaṇatissacora** laid waste the land. The other two were **Cūḷa Sīva** and **Mahā Soṇa**. For the story connected with them see **Mahā Soṇa**.

Isidattasutta 01. Records the questions of **Cittagahapati** and the answers given by **Isidatta** Thera on the diversity of the elements. SN.iv.283-5.

Isidattasutta 02. The same, on the various views that arise in the world. **Isidatta** answers that they are all due to *sakkāyadiṭṭhi*; he then proceeds, in reply to further questions, to explain how *sakkāyadiṭṭhi* arises and how its absence is brought about. SN.iv.286-8.

Isidāsa. A Thera. He had a brother, also a monk, named **Isibhatta**. Having spent the rainy season in **Sāvatthī**, they went to take up their abode in a certain village. The people there gave them food and robes, but they refused to accept their share of these, because, according to the rule, the robes are the property of the Saṅgha until the *Kathiṇa*-ceremony has been performed. The story is

mentioned in connection with accepting robes elsewhere than in the spot where the rainy season has been spent. Vin.i.299.

Isidāsī Therī. She was the daughter of a good and wealthy merchant of **Ujjenī**. Having come of age, she was given in marriage to the son of a merchant in **Sāketa**.

For one month she lived with him as a devoted wife; then because of her past *kamma*, her husband became estranged from her, and turned her out of the house. She was married again with the same result, and a third time to a friar. **Isidāsī**'s father persuaded him to give up the pilgrim's life; he dwelt with his wife only for a fortnight and refused to stay with her any more. **Isidāsī** then met the Therī **Jinadattā**, whom she entertained to a meal at her house. Under **Jinadattā**, **Isidāsī** joined the Saṅgha and became an *Arahant*.

The **Therīgāthā** (vv.400-47), which contains forty-seven verses ascribed to her, describes not only her present life, but also her past lives. She had been a worker in gold in **Erakaccha** and had committed adultery in that life. As a result she was born in hell for a long time, and, in subsequent births became an ape, a goat, an ox, a hermaphrodite slave and a carter's daughter. In this last birth she was sold to a merchant in payment of her father's debts. When she was sixteen, the merchant's son, **Giridāsa**, fell in love with her and married her. He had already one wife, and the new one caused dissension between her and her husband. Therefore it was that in this life she was hated by her husbands. This account of her sojourn in *Saṁsāra* was related by **Isidāsī** in response to a request by one of her fellow-nuns, **Bodhī** (Thīg a.260ff).

Mrs. Rhys Davids thinks (*Sisters*, Introd. pp.xxii f) that **Isidāsī**'s verses in the **Therīgāthā** suggest late literary craft and bear the impress of late literary creation. The scene is **Pāṭaliputta**, and not any of the usual towns mentioned in the Canon, and the name of **Isidāsī**'s sponsor – **Jinadattā** – is, she says, significant. Perhaps there are traces here of Jainistic influence.

In the **Dīpavaṁsa** (xviii.9) **Isidāsī** (**Isidāsikā**) is mentioned in a list of eminent *Therīs* who were leaders of the Saṅgha of *bhikkhunīs*.

Isidinna. A Thera. He was the son of a *seṭṭhi* in **Sunāparanta**. He witnessed the miracle of the Buddha's acceptance of the **Candanamālā** (probably the **Candanamālaka**), and, having heard the Buddha preach, he became a *Sotāpanna*. While still living the life of a householder, a compassionate spirit urged him to give it up. He entered the Saṅgha and soon after became an *Arahant* (Thag-a.i.312-3).

The **Theragāthā** (vv.187-8) contains two verses which he uttered in confessing *aññā*. They were the same as were spoken to him by his friendly spirit. In the time of **Vipassī Buddha**, he was a householder and did homage to the Buddha's Bodhi-tree with a fan made of *sumana*-flowers (Thag a.312f). He is probably identical with **Sumanavājaniya** of the **Apadāna** (Ap.ii.415).

Isindā. A tribe mentioned in a list of various tribes. Ap.ii.359.

Isipatana. A monastery built by **Parakkamabāhu I**. in the suburb **Rājavesibhujaṅga**, of **Pulatthipura**. Cv.lxxviii.79; but see lxxiii.151-5 and Cv.Trs.ii.18, n.3.

Isipatana. An open space near **Benares**, the site of the famous **Migadāya** or Deer Park. It was eighteen leagues from **Uruvelā**, and when **Gotama** gave up his austere penances his friends, the **Pañcavaggiya** monks, left him and went to **Isipatana** (Ja.i.68). After his Awakening the Buddha, leaving **Uruvelā**, joined them in **Isipatana**, and it was there that he preached his first sermon, the **Dhammacakkappavattanasutta**, on the full-moon day of *Āsāḷha*. Vin.i.10f.; on this occasion 80 *koṭis* of *Brahmas* and innumerable gods attained the comprehension of the Truth (Mil.30); (130 *koṭis* says Mil.350). The *Lalitavistara* (528) gives details of the stages of this journey. The Buddha, having no money with which to pay the ferryman, crossed the **Ganges** through the air. When **Bimbisāra** heard of this, he abolished the toll for ascetics.

There, also, the Buddha spent his first rainy season (Bv-a., p.3).

All the Buddhas preach their first sermon at the **Migadāya** in **Isipatana**; it is one of the four *avijahitaṭṭhānāni* (unchanging spots), the others being the *bodhipallaṅka*, the spot at the gate of **Saṅkassa**, where the Buddha first touches

the earth on his return from **Tāvatiṁsa**, and the site of the bed in the **Gandhakuṭi** in **Jetavana** (Bv a.247; DN a.ii.424).

Isipatana is mentioned by the Buddha as one of the four places of pilgrimage which his devout followers should visit (DN.ii.141).

Isipatana was so-called because sages, on their way through the air (from the Himalayas), alight here or start from here on their aerial flight (*isayo ettha nipatanti uppatanti cā ti Isipatanaṁ*).

The **Migadāya** was so-called because deer were allowed to roam about there unmolested.

Pacceka Buddhas, having spent seven days in contemplation in the **Gandhamādana**, bathe in the **Anotatta** Lake and come to the habitations of men through the air, in search of alms. They descend to earth at **Isipatana** (MN-a.i.387; AN-a.i.347 adds that sages also held the *uposatha* at **Isipatana**).

Sometimes the **Pacceka Buddhas** come to **Isipatana** from **Nandamūlakapabbhāra** (MN a.ii.1019; Paṭis-a.437-8).

Several other incidents connected with the Buddha, besides the preaching of the first sermon, are mentioned as having taken place in **Isipatana**. Here it was that one day at dawn **Yasa** came to the Buddha and became an *Arahant* (Vin.i.15f). It was at **Isipatana**, too, that the rule was passed prohibiting the use of sandals made of talipot leaves (Vin.i.189). On another occasion when the Buddha was staying at **Isipatana**, having gone there from **Rājagaha**, he instituted rules forbidding the use of certain kinds of flesh, including human flesh (Vin.i.216ff.; the rule regarding human flesh was necessary because **Suppiyā** made broth out of her own flesh for a sick monk). Twice, while the Buddha was at **Isipatana**, **Māra** visited him but had to go away discomfited (SN.i.105f).

Besides the **Dhammacakkappavattanasutta** mentioned above, several other *Suttas* were preached by the Buddha while staying at **Isipatana**, among them

- the **Pañcasutta** (SN.iii.66f),
- the **Rathakārasutta** or **Pacetanasutta** (AN.i.110f),
- the two **Pāsasutta**s (SN.i.105f),
- the **Samayasutta** (AN.iii.320ff),

- the **Kaṭuviyasutta** (AN.i.279f.),
- a discourse on the **Metteyyapañha** of the **Pārāyaṇa** (AN.iii.399f), and
- the **Dhammadinnasutta** (SN.v.406f), preached to the distinguished layman **Dhammadinna**, who came to see the Buddha.

Some of the most eminent members of the Saṅgha seem to have resided at **Isipatana** from time to time; among recorded conversations at **Isipatana** are several between **Sāriputta** and **Mahā Koṭṭhita** (SN.ii.112f;iii.167f;iv.162f; 384ff), and one between **Mahā Koṭṭhita** and **Cittahatthisāriputta** (AN.iii.392f).

Mention is made, too, of a discourse in which several monks staying at **Isipatana** tried to help **Channa** in his difficulties (SN.iii.132f).

According to the **Mahā Vaṁsa**, there was a large community of monks at **Isipatana** in the second century B.C. For, we are told that at the foundation ceremony of the **Mahā Thūpa** in **Anurādhapura**, twelve thousand monks were present from **Isipatana** led by the Elder **Dhammasena** (Mhv.xxix.31).

Xuanzang (Beal-Xuan.ii.45ff) found, at **Isipatana**, fifteen hundred monks studying the Hīnayāna. In the enclosure of the **Saṅghārāma** was a *vihāra* about two hundred feet high, strongly built, its roof surmounted by a golden figure of the mango. In the centre of the *vihāra* was a life-size statue of the Buddha turning the wheel of the Dhamma. To the south-west were the remains of a stone *stūpa* built by **Asoka**. The *Divyāvadāna* (389-94) mentions **Asoka** as intimating to **Upagupta** his desire to visit the places connected with the Buddha's activities, and to erect *Thūpas* there. Thus he visited **Lumbinī**, **Bodhimūla**, **Isipatana**, **Migadāya** and **Kusinagara**; this is confirmed by **Asoka**'s lithic records, e.g. Rock Edict, viii.

In front of it was a stone pillar to mark the spot where the Buddha preached his first sermon. Near by was another *stūpa* on the site where the **Pañcavaggiyas** spent their time in meditation before the Buddha's arrival, and another where five hundred **Pacceka Buddhas** entered *Nibbāna*. Close to it was another building where the future **Metteyya Buddha** received assurance of his becoming a Buddha.

Xuanzang quotes the **Nigrodhamigajātaka** (Ja.i.145ff) to account for the origin of the **Migadāya**. According to him the Deer Park was the forest gifted

by the king of **Benares** of the **Jātaka**, where the deer might wander unmolested.

According to the **Udapānajātaka** (Ja.ii.354ff) there was a very ancient well near **Isipatana** which, in the Buddha's time, was used by the monks living there.

In past ages **Isipatana** sometimes retained its own name, E.g., in the time of **Phussa Buddha** (Bv.xix.18), **Dhammadassī** (Bv a.182) and **Kassapa** (Bv a.218). **Kassapa** was born there (ibid., 217).

But more often **Isipatana** was known by different names (for these names see under those of the different Buddhas). Thus in **Vipassī**'s time it was known as **Khemauyyāna**. It is the custom for all Buddhas to go through the air to **Isipatana** to preach their first sermon. **Gotama**, however, walked all the way, eighteen leagues, because he knew that by so doing he would meet **Upaka**, the **Ājīvaka**, to whom he could be of service (DN a.ii.471).

Isipatana is identified with the modern Sarnath, six miles from **Benares**. Cunningham (*Arch. Reports*, i. p. 107) found the **Migadāya** represented by a fine wood, covering an area of about half a mile, extending from the great tomb of Dhammek on the north to the Chaukundi mound on the south.

Isibhatta Thera. Brother of **Isidāsa**.

Isibhūmaṅgaṇa. A spot in **Anurādhapura** where half the relics of **Mahinda** were buried by King **Uttiya** (Mhv.xx.46). The **Dīpavaṁsa** (xvii.109) calls it **Isibhūmi**.

Isimuggadāyaka. A Thera. He gave *isimugga* mixed with honey to **Padumuttara Buddha** and 108,000 monks.

As a result, forty-four *kappas* ago he was born thirty-eight times as king, his name being **Mahisamanta**. Ap.i.193-4.

Isisiṅga. A hermit, the son of the Bodhisatta and a doe. His story is related in the **Alambusājātaka** (Ja 523) and in the **Naḷinikājātaka** (Ja 526).

Issattasutta. **Pasenadi** questions the Buddha as to how gifts should be given and the Buddha's answer is that they should be bestowed where the heart is pleased to give. The further question is asked as to whom, when given, does a

gift bear much fruit. To the virtuous, irrespective of class, says the Buddha, and he instances the case of a youth skilled in war as opposed to one who is untrained and unskilled, no matter what his social status. The Buddha proceeds to describe the qualities which are possessed by the virtuous man (SN.i.98f).

The Commentary (SN a.i.129f) describes this interview as a public one, taking place before a large audience, among whom are teachers of rival schools, "scratching the ground with their feet." Their fame had suffered owing to the popularity of the Buddha and they had represented him as exhorting the people to give only to himself and to his followers. **Pasenadi** here gives the Buddha opportunity to vindicate himself.

Issarasamaṇārāma (**Issarasamaṇavihāra**, **Issarasamaṇaka**, **Issaraṇimmāna**). One of the monasteries at **Anurādhapura**. It was built by **Devānampiyatissa** on the spot where the prince **Ariṭṭha** dwelt with his five hundred followers after having received their ordination from **Mahinda** (Mhv.xx.14; xix.66). The building of this monastery was the seventh of the great tasks performed by **Devānampiyatissa** (Mhv.xx.20).

One of the eight saplings from the Bodhi-tree at **Anurādhapura** was planted at **Issarasamaṇārāma** (Mhv.xix.61; Mbv.162).

Candamukhasiva built a tank near **Maṇikāragāmaka** and gave it for the use of the *vihāra* (Mhv.xxxv.47), while **Vasabha** built in the monastery an *uposatha*-hall (Mhv.xxxv.87) and **Vohārakatissa** constructed a wall round it (Mhv.xxxvi.36). **Kassapa I**. restored the buildings and enlarged the grounds. He also bought villages which he presented to the monastery for its maintenance. He had two daughters, **Bodhī** and **Uppalavaṇṇā**, and he gave their names and his own to the *vihāra*. When the king wished to hand over the *vihāra* to the **Theravāda** monks they refused to accept it, fearing the reproach of the people that it was the work of a parricide. Then the king dedicated it to the image of the Buddha and the monks accepted it saying that it belonged to their Master (Cv.xxxix.10-14; see also below).

According to the **Mahā Vaṁsaṭīkā** (pp. 407 and 652), the *vihāra* was also called **Kassapagiri**, probably after its restoration by **Kassapa I**., mentioned above. See also **Kassapagiri**. See also Cv.Trs.i.43, n.7, and Ep. Zeyl. i.31ff.,

where the *vihāra* is called "*Isurameṇu-Bo-Upulvan-Kasubgiri*" in an inscription of **Mahinda IV**.

It had originally been called **Issarasamaṇa** because of its association with the five hundred noblemen (*issaradārakā*) who joined the Saṅgha with **Ariṭṭha** (Mhv ṭ.416). The *Ṭīkā* adds (607) that **Sāliya**, son of **Duṭṭhagāmaṇī**, enlarged the *vihāra* out of the tribute brought to him by the men of his tributary villages to the south of **Anurādhapura**. He used to observe the *uposatha* on fast days at the *vihāra* and spend the day in the **Mahindaguhā** there.

In the **Samantapāsādikā** (i.100) the *vihāra* is called **Issaraṇimmāna**.

Issarasutta. One of the *Suttas* in the **Devatāsaṁyutta**. Questions are asked as to what makes for lordship among men, what is the supreme commodity, etc., and the answer is that power of command it is which brings lordship and that women are the supreme commodity, etc. SN.i.43.

Issariya. A **Damiḷa** general whom **Duṭṭhagāmaṇī** subdued at **Hāḷakola** (Mhv.xxv.11).

Issāpakataitthivatthu. The story of a woman who, finding that her husband had relations with a female servant, bound the servant hand and foot, cut off her nose and locked her up in a secret chamber. In order to hide the deed from her husband, she took him to the monastery to hear the Buddha preach. Some relatives of hers came to the house and discovering what had happened, released the servant. She went to the monastery where her mistress was listening to the Buddha's sermon and proclaimed aloud the wrong done to her. The Buddha, thereupon, pointed out the folly of doing evil in the hope that it would not be found out. We are told that both the woman and her husband became *Sotāpanna* at the end of the sermon. The servant was set free (Dhp-a.iii.486-7).

Issāsutta. The nun who is possessed of five qualities, including envy, goes to hell without any doubt (AN.iii.140).

Issukīsutta. A woman who is faithless, shameless, unscrupulous, envious and of weak wisdom is reborn in purgatory (SN.iv.241).

Īsadhara. One of the seven ranges of mountains round **Sineru**. It is the abode of *Deva* kings and of **Devas** and **Yakkhas** (Snp-a.ii.443; Vin-a.i.119; Divy.217). It is higher than **Karavīka**, and between these two is a **Sīdantarasamudda**; next to **Īsadhara** and higher than it is **Yugandhara**, and between them is another **Sīdantarasamudda** (Ja.vi.125).

The *Mahā Vastu* (ii.300) calls it **Iśāndhara** (suggesting its probable etymology).

Īsādantā. A class of elephants mentioned with Hemavatas and others (Vv.xx.9). They have trunks like the poles of a carriage, slightly curved (Vv-a.104).

Īsāna. One of the chief **Devas**.

In the **Teviḷjjasutta** (DN.i.244) he is mentioned with **Indra**, **Soma**, **Varuṇa**, **Pajāpatī** and **Brahma**, as being invoked by the Brahmins.

He was in the battle of the **Devas** against the **Asuras** and led a section of the *Deva* host. Indra tells the **Devas** that if, during the struggle, they felt faint-hearted, they should look at the crest of his own banner or at that of **Pajāpatī**, **Varuṇa** or **Īsāna**, and their fear would disappear (SN.i.219).

In the assembly of the gods, **Īsāna** gets the fourth seat next to **Varuṇa**. He is in beauty and longevity equal to Indra (SN-a.i.262).

Īsāna is an older name for Rudra (Śiva) (Böthlinck and Roth: Wörterbuch). The conception of him had so far changed by the time of **Buddhaghosa** that in **Buddhaghosa**'s accounts he is given a seat near **Sakka** and inferior to his. Perhaps he was one of the thirty-three gods of **Tāvatiṁsa** (KS.i.281, n.4).

U-Ū.

Ukkacelā. See **Ukkācelā**.

Ukkaṭṭhā. A town in **Kosala**, near the **Himālaya**. It has been given, free from all taxes (as *brahmadeyya*), to **Pokkharasāti** by the king of **Kosala**, in recognition of the former's skill. It was thickly populated and had much grassland, woodland and corn (DN.i.87; DN a.i.245). The **Icchānaṅgala** wood was in the neighbourhood, and when the Buddha was staying in the wood **Pokkharasāti** first sent his pupil **Ambaṭṭha** and then went himself to visit the Buddha (see the **Ambaṭṭhasutta**).

There was a road which connected **Ukkaṭṭhā** with **Setavyā** (AN.ii.37) and with **Vesālī** (Ja.ii.259). **Chatta** goes from **Setavyā** to **Ukkaṭṭhā** to learn under **Pokkharasāti** (Vv-a.229).

It was in the **Subhagavana** at **Ukkaṭṭhā** that the **Mūlapariyāyasutta** (MN.i.1ff) was preached and the **Mūlapariyāyajātaka** (Ja.ii.259ff) was related in connection with it. **Ukkaṭṭhā** was the residence of **Aṅgaṇika Bhāradvāja** (Thag-a.339).

Buddhaghosa explains (MN-a.i.9; AN-a.ii.504) that the city was so-called because it was built by the light of torches (*ukkā*) at night, in order that it might be completed within the auspicious time.

In the **Brahmanimantikasutta** (MN.i.326; but see SN.i.142; Ja.iii.359), the Buddha says that it was while he was residing at **Subhagavana** that be became aware of the erroneous views of **Baka**-*Brahma* and went to the *Brahma*-world to teach **Baka** the truth. The *Divyāvadāna* calls the city **Ukkatā** (p.621).

Ukkaṇṭhitaaññatarabhikkhussa vatthu. The name given in the **Dhammapada Commentary** (Dhp-a.i.297-300) to the story of **Anupubba**.

Ukkanagara. A *vihāra* (presumably in Ceylon). It was the residence of the Thera **Mahā Vyaggha** and seven hundred others. Mhv.xxxii.54.

Ukkalā. A district (*janapada*) in the region identified with modern Orissa (CAG., p.733). The merchants **Tapassu** and **Bhalluka** were on the way from

Ukkalā, when a certain *Deva*, an erstwhile relative of theirs, advised them to visit the Buddha at **Rājāyatanamūla**, near **Uruvelā**, and to offer food to him, which they did (Vin.i.4). They were on the way to **Majjhimadesa** (Ja.i.80). According to the **Theragāthā** Commentary (i.48f) there were caravan drivers of a city called **Pokkharavatī** (probably a town in **Ukkalā**). Their destination was evidently **Rājagaha**, for we find them visiting the Buddha there after the first sermon and hearing him preach.

The men of **Ukkalā**, together with those of **Vassa** and **Bhañña**, are represented as being deniers of cause and effect, deniers of reality (*ahetuvādā, akiriyavādā, natthikavādā*) (AN.ii.31; SN.iii.72; MN.iii.78; Kv.60; AN a.ii.497; see also KS.iii.63, and GS.ii.34, n.3).

The *Mahā Vastu* (iii.303) places **Ukkalā** in the **Uttarāpatha** and mentions Adhiṣṭhāna as the place from which **Tapussa** and **Bhalluka** hailed.

The *Mahā Bhārata* (e.g., in *Bhīsmapārvan* ix.365; *Droṇa* iv.122) mentions the Ukkalas several times in lists of tribes (va. **Okkalā**).

Ukkaṁsamāla. A learned monk of Ava. He was well versed in literature and wrote two books dealing with the Pāḷi language, the *Vaṇṇabodhana* and the *Likhananaya* (Sās., p.120).

Ukkaṁsika. A king of **Rāmaññā**, a great patron of learning. For details about him see Bode, 50, 52.

Ukkācelā (*v.l.* **Ukkacelā**, **Ukkāvelā**). A village in the **Vajjī** country, on the banks of the **Ganges**, on the road from **Rājagaha** to **Vesālī** and near the latter (Ud-a.322).

Once, while **Sāriputta** was staying there, the *Paribbājaka* **Sāmaṇḍaka** visited him and talked to him about *Nibbāna* (SN.iv.261-2). Some time later, after the death of **Sāriputta** and **Moggallāna** within a fortnight of each other, the Buddha came to **Ukkacelā** on his way to **Vesālī** and at a gathering of the monks uttered high praise of the two chief disciples and spoke of the loss the Saṅgha had sustained by their death (SN.v.163f).

The **Cūḷa Gopālakasutta** was also preached at **Ukkacelā** (MN.i.225).

Buddhaghosa says (MN-a.i.447) that when the city was being built, on the day its site was marked out, fish came ashore at night from the river, and men, noticing them, made torches (*ukkā*) out of rags (*celā*), dipped them in oil, and by their light caught the fish. On account of this incident the city was called **Ukkācelā**.

Ukkācelāsutta. The incident mentioned in the entry on **Ukkācelā**, of the Buddha praising his two chief disciples, after their death. SN.v.163.

Ukkāsatika Thera. An *Arahant*. Ninety-four *kappas* ago he had seen the **Pacceka Buddha Kosika**, in **Himavā**, engaged in meditation, and for seven days he had one hundred torches kept lighted near the Buddha. On the eighth day he gave alms to the **Pacceka Buddha**. As a result he was born in **Tusita**, and from his body rays of light issued, spreading one hundred leagues.

Fifty-five *kappas* ago he reigned as king of **Jambudīpa**, with his capital in **Sobhana**, built by **Vissakamma** himself, entirely of gold. Ap.ii.414-15.

Ukkoṭanasutta. Few are those that refrain from accepting bribes to prevent justice, from cheating and from crooked ways; numerous those that do not so refrain. SN.v.473.

Ukkhāsutta. It would be better to cultivate thoughts of love (*mettā*) at morning, noon and eventide, than to give a morning gift of one hundred *ukkhās* and the same at noon and in the evening (SN.ii.264).

The Commentary explains *ukkhā* as being a large pot with a large mouth (*mahāmukha-ukkhalī*); SN a.ii.164.

Ukkhittapadumiya Thera. An *Arahant*. In the time of **Padumuttara Buddha** he had been a garland-maker of **Haṁsavatī**. Once while he was picking lotuses in a pond, the Buddha appeared before him with numerous disciples. The garland-maker picked a lotus and threw it up into the air, wishing it to remain above the Buddha's head; by the Buddha's power it did thus remain. As a result, the garland-maker was reborn in **Tāvatiṁsa** in a palace named **Satapatta**.

A thousand times he was king of the **Devas** and five hundred times king of men. Ap.i.275f.

Ukkhepakaṭa Vaccha Thera. He was the son of a Brahmin of the **Vaccha** family. Having heard the Buddha preach, he entered the Saṅgha and dwelt in a village settlement in **Kosala**. He learnt the doctrine from the various monks who came there from time to time, but it was not until he learnt from **Sāriputta** that he was able to distinguish between *Sutta*, *Vinaya* and **Abhidhamma**. He thus became versed in the Three *Piṭakas* even before the First Council (On this see *Brethren*, 66. n.1). He practised meditation and soon attained *Arahant*-ship (Thag.v.65; Thag-a.i.147f). Later he became a teacher of the doctrine. According to **Dhammapāla** (Thag a.i.149), the soubriquet *Ukkhepakaṭa* was given to him because he was able to teach and recite passages from the three *Piṭakas* "casting them in their proper setting, according as they belonged to each *Piṭaka*." The title was meant to emphasise his eminent repertory of orally-learnt doctrine.

He had been a householder in the time of **Siddhattha Buddha** and had helped a guild who built a hall for the Buddha by giving them a pillar for the building.

Fifty-five *kappas* ago he was a king named **Yasodhara** and twenty-one *kappas* ago another king named **Udena**. His seven-storied palaces were all built on one pillar. He is probably to be identified with **Ekatthambhika** Thera of the **Apadāna** (i.56-7).

Ugga 01. A banker in the time of **Koṇāgamana Buddha**; he was one of the Buddha's chief lay-supporters and built for him a residence, half a league in extent, on the site of the later **Jetavana**. Ja.i.94; Bv.xxiv.24.

Ugga 02. The chief minister of **Pasenadi**, king of **Kosala** (AN-a.ii.697). He once visited the Buddha and told him how he rivalled in power and wealth the *seṭṭhi* **Migāra**, grandson of **Rohaṇa**. He was worth one hundred thousand in gold alone, to say nothing of silver. The Buddha tells him that all this wealth

could easily be lost in various ways, not so the seven kinds of Ariyan wealth (*saddhā*, *sīla*, etc.). AN.iv.6-7.

Ugga 03. One of those that formed the retinue of the *rājā* **Eḷeyya**. He was a follower of **Uddaka Rāmaputta**, whom the king too held in veneration. AN.ii.180.

Ugga 04. *v.l.* **Uggagahapati**, **Uggata**. A householder of **Hatthigāma (Hatthigāmaka)** of the **Vajjī** country. Among householders he was declared by the Buddha to be the best of those who waited on the Saṅgha (*saṅghupaṭṭhākānaṁ*) (AN.i.26). On his father's death he was appointed to the post of *seṭṭhi*. Once when the Buddha went to **Hatthigāma** during a tour and was staying in the **Nāgavanuyyāna** there, **Ugga** came to the pleasance, with dancers, at the conclusion of a drinking-feast of seven days' duration. At the sight of the Buddha he was seized with great shame and his intoxication vanished. The Buddha preached to him and he became an *Anāgāmī*. Thereupon he dismissed his dancers and devoted himself to looking after members of the Saṅgha. **Devas** visited him at night and told him of the attainments of various monks, suggesting that he should choose only the eminent ones as the recipients of his gifts. But what he gave, he gave to all with equal delight (AN-a.i.214-5).

The Buddha once stated that **Ugga** was possessed of eight special and wonderful qualities. One of the monks, hearing the Buddha's statement, went to **Ugga** and asked him what these qualities were. **Ugga** replied that he was not aware of what the Buddha had in mind and proceeded to explain eight wonderful things that had happened to him, viz.:

- (1) As soon as he saw the Buddha, his state of drunkenness vanished and he made obeisance to the Buddha, who talked to him on various topics, such as *dāna*, *sīla*, etc.
- (2) When the Buddha saw that **Ugga**'s mind was ready, he preached to him the Four Truths, which he understood and realised.
- (3) He had had four young and beautiful wives; when he took the vow of celibacy, he made ample provision for them; for one of them he

obtained the husband of her choice, because she so desired, and this he did with no tinge of jealousy.

- (4) All his immense wealth he shared with men of good and lovely conduct.
- (5) On whatever monk he waited, he did it with whole-heartedness; to the monk's preaching he listened earnestly; if the monk did not preach, **Ugga** himself taught him the doctrine.
- (6) **Devas** told him of the different attainments of various monks, but he gave to all alike, without distinction.
- (7) He felt no pride that he should hold converse with **Devas**.
- (8) He did not worry about death because the Buddha had assured him that he would never more return to this world.

The monk reports this conversation to the Buddha and the Buddha tells him that these were the very qualities he had in mind when praising **Ugga** (AN.iv.212-6).

The **Saṁyuttanikāya** (SN.iv.109f) records a visit paid to the Buddha by **Ugga**, at **Hatthigāmaka**. He asked the Buddha why it was that some beings attained full freedom in this very life, while others did not. Because of grasping, says the Buddha.

Ugga had been a householder in the time of **Padumuttara Buddha**. He once heard the Buddha preach and declare, at the end of his sermon, one of his lay disciples to be the best of those who waited on the Saṅgha. He wished for himself a similar attainment and did many good deeds towards that end (AN-a.i.214).

Ugga 05. A householder of **Vesālī**, declared by the Buddha to be the best of those who gave agreeable gifts (*manāpadāyakānaṁ*) (AN.i.26; in SN a.iii.26 he is wrongly described as *aggo paṇītadāyakānaṁ* – the title of **Mahā Nāma**).

His original name is not known. He came to be called **Ugga** *seṭṭhi*, because he was tall in body, lofty in morals and of striking personality. The very first time he saw the Buddha, he became a *Sotāpanna* and later an *Anāgāmī*. When he was old, the thought came to him one day, while he was alone, "I will give to the Buddha whatever I consider most attractive to myself and I have heard from him that such a giver obtains his wishes. I wish the Buddha would come to my

house now." The Buddha, reading his thoughts, appeared before his door with a following of monks. He received them with great respect and, having given them a meal, announced to the Buddha his intention of providing him and the monks with whatever they found agreeable (AN-a.i.213-4).

While staying at the **Kūṭāgārasālā** in **Vesālī**, the Buddha once declared to the monks that **Ugga** was possessed of eight marvellous qualities. The rest of the story is very similar to that of **Ugga** of **Hatthigāmaka**, given above. This **Ugga** states as the first wonderful thing which happened to him, the faith he found in the Buddha at their very first meeting; three and four are the same; the fifth is that whatever monk he waits on, he does it whole-heartedly; the sixth, that if the monk preaches he would listen with attention, if the monk does not preach, **Ugga** would teach to him the doctrine; the seventh is the same; the eighth that he has got rid of all the *orambhāgiya-saṁyojanas* mentioned by the Buddha. The conversation is reported to the Buddha who agrees that **Ugga** does possess the qualities mentioned (AN.iv.208-12).

The **Saṁyuttanikāya** (SN.iv.109f) repeats under **Ugga** of **Vesālī** the same discussion with the Buddha as was given in connection with **Ugga** of **Hatthigāma**, regarding the reason why some beings do not attain complete freedom in this very life. This is perhaps due to uncertainty on the part of the compilers as to which **Ugga** took part in the original discussion.

A *Sutta* in the **Aṅguttaranikāya** (AN.iii.49-51) gives a list of things of which **Ugga** himself was fond. We are told that he offered these things to the Buddha. The list includes rice-cakes made in the shape of *Sāla*-blossoms, the flesh of sucking pig and **Kāsi** robes. These and other things were given not only to the Buddha, but, according to the Commentary (AN-a.ii.602), also to five hundred monks. The *Sutta* goes on to say that **Ugga** died soon after and was born among the **Manomayadevā**. He visited the Buddha from the *Deva*-world and stated that he had achieved his goal (of reaching *Arahant*-ship).

He is included in a list of householders who possessed six special qualities: unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, Ariyan conduct, insight and liberation (AN.iv.451).

His desire to become chief of those who give agreeable things was first conceived in the time of **Padumuttara Buddha**, when he was a householder in

Haṁsavatī; he heard the Buddha describe one of his disciples as being a giver of such gifts (AN-a.i.213).

Ugga 06. A Thera. He was the son of a banker in **Ugga**, in the **Kosala** country. When the Buddha was staying in the **Bhaddārāma** there, **Ugga** heard him preach and entered the Saṅgha. Soon afterwards he became an *Arahant* (Thag.v.80; Thag-a.i.174-5).

He had been a householder in the time of **Sikhī Buddha** and offered him a *ketaka*-flower. As a result, he was born twelve times as king. He is probably to be identified with **Sudassana** Thera of the **Apadāna** (i.164-5).

Ugga 07. A banker of the city of **Ugga**; he was a friend of **Anāthapiṇḍika** and, according to some accounts, his son married **Anāthapiṇḍika**'s daughter, **Cūḷa Subhaddā**. He and his family had been followers of the **Nigaṇṭhas**, but they later became followers of the Buddha through the intervention of **Subhaddā**. For the story, see **Cūḷa Subhaddā**. See also **Kāḷaka** (1).

Ugga 08. A township (*nigama*) in **Kosala**. The Buddha stayed there at the **Bhaddārāma** (Thag a.i.74). The town was the residence of the banker **Ugga**, and was once a stronghold of the **Nigaṇṭhas**; after the conversion of **Ugga**'s family, through **Cūḷa Subhaddā**'s intervention, the people became faithful followers of the Buddha and for some time **Anuruddha** lived there, at the Buddha's special bidding, to preach to the new converts (Dhp a.iii.465-9; according to Thag a.i.65 **Mahā Subhaddā** also lived in **Ugga**, in a family of unbelievers). Probably the **Uggārāma**, mentioned in the story of **Aṅgaṇika Bhāradvāja** (Thag a.i.339; *Brethren*, 157, n.4), was also in **Ugga**, in which case it was near the village of **Kuṇḍiya** of the **Kuru** country.

Uggata 01. See **Ugga** (4).

Uggata 02. A *Khattiya* of the city of **Sumaṅgala**, father of **Sujāta Buddha**. Ja.i.38; Bv.xiii.20.

Uggata 03. The **Kāliṅga** king who, with **Bhīmaratha**, king of **Sañjayantī**, and **Aṭṭhaka**, king of **Hastināpura**, sought the Bodhisatta **Sarabhaṅga** to learn from him where the kings **Kalābu**, **Nāḷikīra**, **Ajjuna** and **Daṇḍakī** had been born after the destruction of themselves and their kingdoms as a result of their ill-treatment of holy men. Ja.v.135ff.

Their story is given in the **Sarabhaṅgajātaka** (*q.v.*).

The scholiast of the **Jātaka** (Ja.v.137) takes **Uggata** to be not the name of the **Kāliṅga** king but a descriptive epithet, and explains it by saying *cando viya suriyo viya ca pākaṭo paññāto*.

The *Mahā Vastu* (iii.364f), however, definitely mentions **Ugga** as the name of the king, in the same way as Bhīmaratha and Aṣṭhamaka (Aṭṭhaka), and gives the capitals of the two latter as **Sañjayantī** and **Hastināpura** respectively.

Uggata 04. King during the time of **Sobhita Buddha**. He built a *vihāra* named **Surinda** at **Sunandavatī** and another named **Dhammagaṇārāma** at **Mekhalā** and dedicated them to the Buddha and the Saṅgha. At the festival of dedication of the former one hundred crores became *Arahants* and at that of the latter, ninety crores (Bv.vii.9f; Bv-a.139).

Uggata 05. Twenty-nine *kappas* ago there were sixteen kings of the name of **Uggata**, all previous incarnations of the Thera **Citakapūjaka**. Ap.i.151.

Uggata 06. King of one thousand and fifty-one *kappas* ago; a previous life of **Dhajadāyaka Thera**. Ap.i.109.

Uggata 07. Fourteen *kappas* ago there were four kings named **Uggata**, previous births of **Parappasādaka** (Ap.i.114) or **Bhūta** (Thag a.i.494) Thera.

Uggatasarīra. A *Mahā Sāla* Brahmin, so-called because he was tall in person and eminent in wealth (AN-a.ii.714). Having made preparations for a great sacrifice, in which numerous animals were to be slaughtered, he visited the Buddha at **Jetavana** to consult him as to the efficacy of the sacrifice. Three times he told the Buddha that he had heard that the laying down (*ādhāna*) of the fire and the setting up (*ussāpana*) of the sacrificial post bore great fruit. Three

times the Buddha agreed that it was so, and **Uggatasarīra** was about to conclude that the Buddha approved of his sacrifice, when **Ānanda** intervened and suggested that the Buddha should be asked to explain his meaning and to give his advice as to the efficacy of the sacrifice. The Buddha thereupon declared that there were three fires to be cast off: *rāga*, *dosa* and *moha*; and three fires that should be honoured: *āhuneyyaggi*, *gahapataggi* and *dakkhiṇeyyaggi*. The *āhuneyyaggi* was represented by the parents; the *gahapataggi*, by wife, children, servants and retainers; the *dakkhiṇeyyaggi*, by holy men and recluses.

At the end of the discourse, **Uggatasarīra** became a convert to the Buddha's faith and set free the animals destined for the sacrifice. AN.iv.416.

Ugganagara. See **Ugga** (8).

Uggarinda. One of the chief lay supporters of **Nārada Buddha**. Bv.x.25.

Uggasutta 01. Records the conversation between the Buddha and **Ugga** (2) (*q.v.*), minister of King **Pasenadi**. AN.iv.6-7.

Uggasutta 02. Deals with the eight wonderful qualities of **Ugga** of **Vesālī**. See **Ugga** (5).

A.iv.208-12.

Uggasutta 03. Deals with the eight wonderful qualities of **Ugga** of **Hatthigāmaka**. See **Ugga** (4). AN.iv.212-6.

Uggasena 01. King of **Benares**. The **Nāga** king, **Campeyya**, was brought before him by a Brahmin snake-charmer for a performance, but when the king learnt from the **Nāga**'s sister, **Sumanā**, what had happened, he caused the **Nāga** to be set free. Later, **Campeyya** took him to the **Nāga**-world and shewed him every honour. **Uggasena**'s subjects were allowed to bring back from the **Nāga**-world whatever they desired (Ja.v.458ff; Mhv.ii.177ff).

The story is told in the **Campeyyajātaka** (*q.v.*). In the present age **Uggasena** became **Sāriputta**. Ja.v.468.

Uggasena 02. Son of a banker of **Rājagaha**. He fell in love with a very skilful acrobat, married her and followed her about with her troupe. When he discovered that she despised him for his lack of skill as an acrobat, he learnt the art and became a clever tumbler. The Buddha knew that **Uggasena** was ready for conversion and entering **Rājagaha** while **Uggasena** was displaying his skill before a large crowd of people, withdrew their attention from his skilful feats. Seeing **Uggasena**'s disappointment, the Buddha sent **Moggallāna** to ask him to continue his performance, and while **Uggasena** was displaying his skill by various tricks, the Buddha preached to him, and **Uggasena** became an *Arahant*, even as he stood poised on the tip of a pole, and later became a monk. His wife also left the world soon after and attained *Arahant*-ship.

In the time of **Kassapa Buddha** they were husband and wife. On their way to the shrine of the Buddha where they worked as labourers, they saw an Elder and gave him part of the food they had with them and expressed the desire that they should, one day, like him, realise the Truth. The Elder, looking into the future, saw that their wish would be fulfilled and smiled. The wife, seeing him smile, said to her husband that the Elder must be an actor, and the husband agreed. Because of this remark they became actors in this life, but through their pious gift they attained *Arahant*-ship. Dhp-a.iv.59-65; also ibid., 159.

Uggasena 03. King, husband of Queen **Dinnā** (*q.v.*)

Uggasenananda. King of **Magadha**, one of the nine **Nanda** kings (Mbv.98).

Uggasenavatthu. The story of **Uggasena** of **Rājagaha** (**Uggasena** 2). Dhp-a.iv.59-65; ibid., 159.

Uggaha Meṇḍakanattā. The grandson of the banker **Meṇḍaka**; he lived in **Bhaddiya**. Once when the Buddha was staying in the **Jātiyāvana** at **Bhaddiya**, **Uggaha** invited him and three monks to a meal at his house. At the conclusion of the meal, he asked the Buddha to speak a few words of advice to his daughters who were about to be married. The Buddha preached to them the **Uggahasutta** (AN.iii.36ff).

The Commentary says that their nuptials were already in progress at the time of the Buddha's visit (AN a.ii.597).

Uggahasutta. Preached at **Bhaddiya** to the daughters of **Uggaha Meṇḍakanattā** just before their marriage. A wife should rise betimes before her husband, and sleep after him; she should respect his wishes, give him pleasure and be of sweet speech. His parents and elders and all those whom he holds in esteem, should she reverence and honour; she should be skilful in all the duties of the household; she should look after the servants in the house and supervise their duties, provide them with all necessaries and be kind and helpful to them; she should safeguard her husband's interests and look after his wealth; she should be of virtuous conduct in every way. AN.iii.36ff.

Uggārāma. A pleasance, probably near the village **Kuṇḍiya** of the **Kurus**. **Aṅgaṇika Bhāradvāja** is said to have visited it once. See also **Ugga** (8). Thag-a.i.339.

Uggāhamāna Samaṇa Maṇḍikāputta. A *Paribbājaka*. Once when he was staying near **Sāvatthī** in **Mallikā**'s pleasance at the **Samayappavādaka** hall, the carpenter (*thapati*), **Pañcakaṅga**, on his way to see the Buddha, visited him and had a conversation with him, which conversation **Pañcakaṅga** later reported to the Buddha (MN.ii.22f). The details are given in the **Samaṇa Maṇḍikāsutta**.

According to **Buddhaghosa** (MN a.ii.710), the *Paribbājaka*'s original name was **Sumana**, but he was called **Uggāhamāna** because he had the ability to learn a few things (because he was always learning things?).

Chalmers (*Further Dialogues* ii.12n) suggests that perhaps his mother's name was originally **Sumanā** and that it was altered to **Samaṇā**, just as there is the further tendency to read *muṇḍikā* for the second part, in order to make her name mean "shaveling recluse" on familiar Pāli analogy.

Ugghaṭitaññusutta. Some people in the world are quick withal and learn by taking hints; others learn when full details are given; some have to be led on by instruction; others just learn the text but do not understand it. AN.ii.136.

Uccaṅkuṭṭha. A locality in South India; it was the residence of many famous troop-leaders, whom **Kulasekhara** won over to his side in his fight against **Parakkamabāhu I**. Cv.lxxvii.78.

Uccaṅgamāya. A **Pacceka Buddha** found in a list of **Pacceka Buddhas**. MN.iii.70; Ap-a.i.107.

Uccatalaṅka (*v.l.* **Uccavālika**, **Uccavālaṅka**).. The residence of **Mahā Nāga Thera** VihhA.489.

Ucchaṅgajātaka (Ja 67). Three men who were ploughing on the outskirts of a forest were mistaken for bandits and taken before the king. While they were being tried a woman came to the palace and with loud lamentations begged for "wherewith to be covered." The king ordered a shift to be given to her but she refused, saying that that was not what she meant. The king's servants came back and reported that what the woman wanted was a husband. When the king had her summoned and questioned, she admitted that it was so. Being pleased with the woman, the king asked in what relationship the three prisoners stood to her. She answered that one was her husband, one her brother and one her son. When the king asked which of the three she wished to have released, she chose the brother, because, she said, the two others were replaceable. Well pleased with her, the king released all three.

The story was related in reference to a woman in a village in **Kosala** who obtained, from the king of **Kosala**, the release of three men in similar circumstances and in the same way. Ja.i.306-8.

Ucchaṅgapupphiya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a garland-maker of **Bandhumatī**. He saw the Buddha walking along the street with a large following of monks, and taking a flower from his lap he offered it to the Buddha. Ap.ii.374-5.

Ucchiṭṭhabhattajātaka (Ja 212). In a village near **Kāsī**, a Brahmin's wicked wife received her lover when her husband was away. She prepared a meal for her lover and while he ate she stood at the door watching for her husband. The

Brahmin appearing before he was expected, the lover was bundled into the store-room. The woman put some hot rice over the food left unfinished by her lover and gave the plate to her husband. When asked why the rice was hot on the top and cold at the bottom, she remained silent. The Bodhisatta, who had been born as a poor acrobat, had been at the door of the house waiting for alms and had seen all that had happened. He informed the Brahmin of his wife's conduct and both wife and lover received a sound beating.

The story was told to a monk who hankered after his wife. The Buddha related the story in order to show him that in a past birth this same wife had made him eat the leavings of her paramour. Ja.ii.167ff.

Ucchu. The name given to one of the stories of the **Petavatthu**. The *Peta* referred to had been a resident near **Veḷuvana**. Once he was going along the road eating a sugar cane and carrying a bundle of sugar canes. Behind him came another man of good conduct, with a child. The child, seeing the sugar cane, begged for some of it with great lamentations. The good man wishing to console the child, walked up to the sugar cane-eater and tried to make friends. His efforts were, however, unsuccessful, and when he begged for a piece of sugar cane for the child, the man sulkily threw him a bit from the end of the sugar cane. This man, after his death, was born as a *Peta*. Around him was a forest of sugar canes, but whenever he attempted to eat any of them he got badly bruised and wounded. One day **Moggallāna** saw him, and having discovered his antecedents told him about his past profitless life. He made the *Peta* get for him a piece of sugar cane, which he offered to the Buddha and the monks. As a result of this, the *Peta* was reborn in **Tāvatiṁsa**. Pv., pp.61f; Pv-a.257ff.

Ucchukhaṇḍika. A Thera. He was a gate-keeper in **Bandhumatī** during the time of **Vipassī Buddha** and once gave to the Buddha a cut of sugar cane (Ap.ii.393). He is probably identical with **Kosiya** Thera (Thag-a.i.431f).

Ucchuvimāna 01. also called **Ucchudāyikāvimāna**. A girl, who belonged to a pious family in **Rājagaha**, used to give to holy men half of anything she received. She was given in marriage to a family of unbelievers. One day she saw

Moggallāna going about for alms, and having invited him to her house she gave him a piece of sugar cane which had been set aside for her mother-in-law, whose approval of the gift she hoped to win. But when the mother-in-law heard of what had happened in her absence, she flew into a rage and struck the girl with a stool. The girl died immediately and was born in **Tāvatiṁsa**.

Later she visited **Moggallāna** and revealed her identity. Her palace came to be called **Ucchudāyikāvimāna**. Vv.24f; Vv-a.124ff.

Ucchuvimāna 02. The story is the same as the above except that the mother in-law struck the girl with a clod of earth. Vv.44f; Vv-a.203ff.

Ujita. A caravan-driver, who, with his friend **Ojita**, gave the first meal to **Sikhī Buddha** after his Awakening. Thag a.i.48.

Ujuññā (**Uj̧juññā**). A district and a town in **Kosala**. Once when **Gotama Buddha** was staying at the Deer Park in **Kaṇṇakatthala** in the neighbourhood of the city, **Pasenadi**, who happened to be at **Ujuññā** on business, visited the Buddha. On this occasion was preached the **Kaṇṇakatthalasutta** (MN.ii.125ff; MN-a.ii.757).

It was here too that *Nigaṇṭha* **Kassapa** came to see the Buddha. This visit is recorded in the **Kassapasīhanādasutta**. DN.i.161ff.

Uj̧jaya 01. **Uj̧jāya**. A **Pacceka Buddha**, mentioned in the list in the **Isigilisutta**. MN.iii.70.

Uj̧jaya 02. A Thera. He was the son of a *Sotthiya-Brahmin* of **Rājagaha**, and became proficient in the three Vedas. Dissatisfied with the teaching of the Vedas, he went to the Buddha and heard him preach at **Veḷuvana**. Later he entered the Saṅgha and retired into the forest, having learnt a subject for meditation. Soon after he became an *Arahant*. In a past life he had offered a *kaṇikāra*-flower to the Buddha. Thirty-five *kappas* ago he was a king named **Aruṇabala** (Thag.v.67; Thag a.i.118f).

He is probably identical with **Kaṇikārapupphiya** of the **Apadāna** (Ap.i.203).

Ujjaya 03. A Brahmin. He once went to the Buddha and asked him if he thought well of sacrifices. The Buddha replied that he was opposed to sacrifices which involved the slaughter of animals, but sacrifices not necessitating butchery, such as, for instance, a long-established charity, an oblation for the welfare of the family, had his approval (AN.ii.42).

The same *Nikāya* (AN.iv.285f) records another visit of **Ujjaya** wherein he tells the Buddha that he wishes to observe a period of retreat (*upavāsa*), and asks for a teaching which will bring welfare both in this world and in the next. See below **Ujjayasutta** 2.

Ujjayasutta 01. Records the questions asked by the Brahmin **Ujjaya** regarding sacrifice, and the Buddha's answer. See above **Ujjaya** 3. AN.ii.42.

Ujjayasutta 02. **Ujjaya**'s request to the Buddha (referred to above under **Ujjaya** 3) for a teaching which would bring him welfare in both worlds and the Buddha's reply thereto, detailing four qualities which would bring prosperity in this world – the accomplishments of exertion (*uṭṭhānasampādā*), and of protection (*ārakkhasampadā*), friendship with the good (*kaḷyānamittatā*), and regular living (*samajīvitā*) – and four others for bringing happiness in the next world – viz., the four *sampadā* (accomplishments) of *sīla* (morality), *citta* (concentration and meditation), *cāga* (generosity), and *paññā* (higher wisdom). AN.iv.285-9.

Ujjuhāna. A hill thickly covered with jungle and abounding in streams which get overfull during the rains and make living on the hill uncomfortable. According to others, **Ujjuhāna** is the name of a bird, capable of bearing cold and rain with comfort. Thag.597; Thag-a.i.536.

Ujjenika. Name given to the inhabitants of **Ujjenī** (Mil.331). **Pajjota** is called **Ujjenika** (**Ujjenaka**) *rājā* (MN a.ii.738).

Ujjenī 01. The capital of **Avanti**. In the Buddha's time, **Caṇḍappajjota** (Vin.i.276; Dhp a.i.192) was king of **Ujjenī** and there was friendly intercourse between that city and **Magadha**, whose king was **Seniya Bimbisāra**. After

Bimbisāra's death, however, **Pajjota** seems to have contemplated a war against **Ajātasattu**. See MN.iii.7.

There was an old trade-route from **Ujjenī** to **Benares** and the merchants of the two cities showed healthy rivalry not only in trade, but also in matters of culture. See, e.g., Ja.ii.248ff., where the merchants of **Benares** compare their musician **Guttila** with **Mūsila**, the chief fiddler of **Ujjenī**.

It was while going with a caravan to **Ujjenī**, that **Soṇa Kuṭikaṇṇa** (4) met the *Peta*, whose words made him decide to renounce household life (Ud-a.307f).

The road taken by **Bāvarī**'s disciples ran through **Ujjenī** (Sn.vs.1011).

Ujjenī was also the birthplace of **Mahā Kaccāna** (Thag a.i.483), of **Isidāsī** (Thīg.v.405), of **Abhaya** (Thag a.41) and of the courtesan **Padumavatī**, mother of **Abhayā** (Thīg a.39).

Before succeeding to his father's throne at **Pāṭaliputta**, **Asoka** reigned for several years as Viceroy at **Ujjenī**, and it was during this period that **Mahinda** and **Saṅghamittā** were born (Mhv.xiii.10ff; Mbv.99; Vin-a.i.70).

Mahinda spent six months in **Dakkhiṇagirivihāra** in **Ujjenī**, prior to his visit to Ceylon (Mhv.xiii.5).

From the same *vihāra* forty thousand monks were present, under the leadership of **Mahā Saṅgharakkhita**, at the foundation of the **Mahā Thūpa** in **Anurādhapura** (Mhv.xxix.35).

The Jātakas speak of **Ujjenī** as having been the capital of **Avanti** from very ancient times, e.g., in Ja.iv.390, where Avanti Mahā Rāja rules in **Ujjenī** as capital of **Avanti**. But in the **Mahā Govindasutta** (DN.ii.235), **Māhissatī** is mentioned as the capital of **Avanti**. Perhaps **Māhissatī** lost its importance later and gave place to **Ujjenī**, for we find **Māhissatī** mentioned just before **Ujjenī** among the places passed by **Bāvarī**'s pupils on their way to **Sāvatthī** (Sn.vs.1011).

Ujjenī is identical with the Greek Ozene, about 77° E. and 23° n.(*Buddhist India*, p.40; see also CAGI.560, and Beal-Xuan.ii.270 for Xuanzang's description of it).

Ujjenī 02. A city in Ceylon, founded by **Vijaya**'s minister **Accutagāmī** (Dpv.ix.36; Mhv.vii.45).

Ujjenī 03. A township (*nigama*), the residence of the banker's daughter **Rucinandā**, who gave a meal of milk-rice to **Padumuttara Buddha** just before his Awakening (Bv-a.158).

Ujjhaggikavagga. The second division of the **Sekhiyā** of the **Vinayapiṭaka** (Vin.iv.187-8).

Ujjhānasaññikā. The name given to a group of **Devas** who once visited the Buddha at **Jetavana** late at night. They charged the Buddha with inconsistency, but later, begging his forgiveness, they were pardoned by him (SN.i.23-5). **Buddhaghosa** (SN-a.i.50f) says that they did not belong to any separate *Deva*-world but were given this name by the Theras of the Council on account of their captious remarks. They had heard the Buddha praise his monks for self-denying practices while he himself wore raiment of silk, fine cloth or linen, ate food worthy of a *rājā*, dwelt in a Fragrant Cell like unto a *Deva*-mansion and used good medicines.

Ujjhānasaññino Sutta. Records the visit of the **Ujjhānasaññikā Devas** to the Buddha (SN.i.23-5).

Ujjhānasaññī. A Thera. He was so-called because he went about finding fault with the monks. He was reported to the Buddha, who thereupon delivered a sermon blaming action such as his. Dhp-a.iii.376-7.

Uḍḍitasutta. Preached in answer to a question by one of the **Devas**. The world is all strung up by cords of craving and is escorted by decay. SN.i.40.

Uṇṇanābhī. A spider, as big as a chariot wheel, which lived in a cave in Mount **Cittakūṭa**. During the rains the geese who lived on the mountain entered his cave for shelter. Every month the spider would make a web, each thread of which was as thick as a cow's halter, at the entrance of the cave. At the end of the rains a young goose, who had been given two portions of food to make him strong would break the web and the geese would fly away. Once the rains lasted five months and the geese, having no food, were forced to eat their eggs and

then their young. When the time came for them to fly away, none of them were strong enough to break the web and the spider sucked the blood of them all. That was the end of the **Dhataraṭṭha** geese. Ja.v.469-70.

Uṇṇalomaghara. A building belonging to the **Rājāyatanadhatuvihāra** in **Nāgadīpa**. It was erected by **Aggabodhi II**. Cv.xlii.62.

Uṇṇābha. A Brahmin. He once visited the Buddha at **Sāvatthī** and asked him whether the five sense-faculties (*indriyāni*), which were of different scope and range, had any common ground of resort (*paṭisaraṇa*). The Buddha replies that the mind is their common resort and, in answer to further questions, explains that there is nothing beyond *Nibbāna*; that the holy life has *Nibbāna* for its ending.

When the Brahmin, greatly pleased with the Buddha's teaching, goes away, the Buddha tells the monks that **Uṇṇābha** has become an *Anāgāmī* and would, therefore, after death, no longer return to this world (SN.v.217f).

The same *Nikāya* (SN.v.272f) records a visit of **Uṇṇābha** to **Ānanda** at **Kosambī**. He asks **Ānanda** what is the aim of holy life and, on being told that it is the abandoning of desire by means of *jhāna*, suggests that it would be a task without end. But **Ānanda**, by means of an illustration, explains how the task does come to an end, and **Uṇṇābha** expresses great satisfaction with the answer. Perhaps this refers to another Brahmin of the same name.

Uṇṇābhasutta. The conversation between the Buddha and **Uṇṇābha** referred to above. SN.v.

Uṇhanagara. A village, the birthplace of **Hatthadāṭha**. Cv.xlvi.45.

Uṇhavalāhakā. A class of **Devas** who live in the **Cātummahārājika** world (NidA.108; Vibh-a.519). When they wish for heat to revel their bodies, the weather becomes hot (see **Uṇhasutta** above.)

Uṇhasutta. When the **Uṇhavalāhaka** *Devā* wish to revel their bodies, the weather becomes hot, according to their desire. SN.iii.251.

Utuḷhipupphiya Thera. An *Arahant*. He made a garland of *utuḷhi*-flowers and offered it to a *bodhi*-tree. This was at the beginning of this *kappa*. Ap.ii.398.

Utta 01. A Thera. He and his friend **Dhanuggahatissa** lived in a hut near the **Jetavana** *vihāra*. One night, couriers of **Pasenadi**, seeking for counsel as to how to win the war against **Ajātasattu**, overheard a conversation between these two Elders, and acting upon the suggestion contained therein, **Pasenadi** became victorious (Ja.ii.403-4).

For the story see **Dhanuggahatissa**.

Utta 02. See **Datta** (**Mantidatta**).

Uttama 01. Author of the *Bālāvatāra ṭīkā* and the *Liṅgatthavivaraṇa ṭīkā*. He was a native of Pagan. Gv.63, 73; see also Bode, 22 and n.1.

Uttama 02. The name given to a *cetiya* connected with **Sikhī Buddha**. **Āsanatthavika Thera**, in a previous birth, came across this *cetiya* while wandering in the forest and did obeisance to it. Ap.i.255.

Uttama 03. A general of **Māṇābharaṇa**. He was defeated at **Vacāvāṭaka** by **Rakkha**. Cv.lxx.295.

Uttamadevīvihāra. A monastery to the east of **Anurādhapura**. Ud a.158; MN-a.i.471.

Uttamā 01. A Therī. She was born in a banker's family in **Sāvatthī** and, having heard **Paṭācārā** preach, entered the Saṅgha. She could not attain the climax of her insight, till **Paṭācārā**, seeing the state of her mind, gave her admonition. **Uttamā** thereupon became an *Arahant* (Thīg.vv.42-4; Thīg a.46ff).

According to the **Apadāna** (quoted in Thīg a.) she joined the Saṅgha at the age of seven and attained *Arahant*-ship within a fortnight.

In the time of **Vipassī Buddha** she had been a slave-girl in a house in **Bandhumatī**. At that time King **Bandhumā** (**Vipassī**'s father) kept fast-days, gave alms and attended sermons, and the people followed his pious example. The slave-girl joined in these pious acts, and on account of her thoroughness in

the observance of fast-days, she was, after death, reborn in **Tāvatiṁsa**. She became the chief queen of the king of the **Devas** sixty-four times, and she was a **Cakkavatti**'s wife in sixty-three births.

She is evidently identical with **Ekūposathikā** of the **Apadāna**. Ap.ii.522f.

Uttamā 02. A Therī. She was the daughter of an eminent Brahmin of **Kosala**. Having heard the Buddha preach during one of his tours, she left the world and soon won *Arahant*-ship. She, too, had been a slave girl in **Bandhumatī** in **Vipassī**'s time. One day, seeing an *Arahant* seeking alms, she gladly offered him cakes (Thīg.vv.45-7; Thīg a.49f).

She is probably identical with **Modakadāyikā** of the **Apadāna** (ii.524f).

Uttara 01. A Thera. He was the son of an eminent Brahmin of **Rājagaha** (of **Sāvatthī**, according to the **Apadāna**). He became proficient in Vedic lore and renowned for his breeding, beauty, wisdom and virtue. The king's minister, **Vassakāra**, seeing his attainments, desired to marry him to his daughter; but **Uttara**, with his heart set on release, declined, and learnt the Dhamma under **Sāriputta**. Later he entered the Saṅgha and waited on **Sāriputta**.

One day **Sāriputta** fell ill and **Uttara** set out early to find a physician. On the way he set down his bowl by a lake and went down to wash his mouth. A certain thief, pursued by the police, dropped his stolen jewels into the novice's bowl and fled. **Uttara** was brought before **Vassakāra** who, to satisfy his grudge, ordered him to be impaled. The Buddha, seeing the ripeness of his insight, went to him and placing a gentle hand, "like a shower of crimson gold," on **Uttara**'s head, spoke to him and encouraged him to reflection. Transported with joy and rapture at the Master's touch, he attained sixfold *abhiññā* and became *Arahant*. Rising from the stake, he stood in mid-air and his wound was healed. Addressing his fellow-celibates, be told them how, when he realised the evils of rebirth, he forgot the lesser evil of present pain (Thag.vv.121-2; Thīg a.i.240ff).

In the time of **Sumedha Buddha**, he had been a *Vijjādhara*. Once, while flying through the air, he saw the Buddha at the foot of a tree in the forest and, being glad, offered him three *kaṇikāra* flowers.

By the Buddha's power, the flowers stood above him forming a canopy. The

Vijjādhara was later born in **Tāvatiṁsa**, where his palace was known as **Kaṇikāra**.

He was king of the gods one hundred and five times, and king of men one hundred and three times.

According to the **Apadāna** (quoted in Thīg a.), he became an *Arahant* at the age of seven. This does not agree with the rest of the story and is probably due to a confusion with some other **Uttara**.

Uttara is probably to be identified with **Tīṇikaṇikārapupphiya** of the **Apadāna**. Ap.ii.441ff. Ras.i.52f.

Uttara 02. A Thera. He was the son of a Brahmin of **Sāketa**. While on some business at **Sāvatthī**, he saw the Twin Miracle and, when the Buddha preached the **Kāḷakārāmasutta** at **Sāketa**, he entered the Saṅgha. He accompanied the Buddha to **Rājagaha** and there became an *Arahant* (Thag.vv.161-2; Thag-a.i.283f).

During the time of **Siddhattha Buddha** he had been a householder and became a believer in the Buddha. When the Buddha died, he called together his relations and together they paid great honour to the relics.

He is evidently identical with **Dhātupūjaka** of the **Apadāna** (ii.425). It is probably this Thera who is mentioned in the **Uttarasutta** (AN.iv.162ff).

Uttara 03. A *Devaputta* who visits the Buddha at the **Añjanavana** in **Sāketa**. He utters a stanza, and the Buddha, in another stanza, amplifies what he has said. SN.i.54.

Uttara 04. A Thera. At the time of the **Vajjī** heresy, he was the attendant of the Elder **Revata** and had been twenty years in the Saṅgha. The **Vajjians** of **Vesālī** went to him and, after much persuasion, succeeded in getting him to accept one robe from them.

In return for this he agreed to say before the Saṅgha that the **Pācīnaka** Bhikkhus held the true Dhamma and that the **Pātheyyaka** monks did not. Thereafter **Uttara** went to **Revata**, but **Revata**, on hearing what he had done, instantly dismissed him from attendance upon him. When the **Vesālī** monks

were informed of the occurrence, they took the *nissaya* from **Uttara** and became his pupils. Vin.ii.302-3; Mhv.iv.30.

Uttara 05. An *Arahant*. He, with **Soṇa**, was sent by **Asoka**, at the conclusion of the Third Council, to convert **Suvaṇṇabhūmi**. They overcame the female demon and her followers, who had, been in the habit of coming out of the sea to eat the king's sons, and they then recited the **Brahmajālasutta**. Sixty thousand people became converts, five hundred noblemen became monks and fifteen hundred women of good family were ordained as nuns.

Thenceforth all princes born in the royal household were called **Soṇuttara**. Mhv.iv.6; 44-54; Vin-a.i.68f; Mbv.115; The **Dīpavaṁsa** speaks of **Soṇuttara** as one person (viii.10).

Uttara 06. A Brahmin youth (**Uttaramāṇava**), pupil of **Pārāsariya**. He once visited the Buddha at **Kajaṅgalā** in the *Mukheluvana* and the Buddha preached to him the **Indriyabhāvanāsutta** (MN.iii.298ff).

Perhaps it is this same *māṇava* that is mentioned in the **Pāyāsisutta**. When **Pāyāsi Rājaññа** was converted by **Kumāra Kassapa**, he instituted almsgiving to all and sundry, but the gifts he gave consisted of such things as gruel and scraps of food and coarse robes. **Uttara**, who was one of his retainers, spoke sarcastically of **Pāyāsi**'s generosity, and on being challenged by **Pāyāsi** to show what should be done, **Uttara** gave gladly and with his own hands excellent foods and garments. As a result, after death, while **Pāyāsi** was born only in the empty **Serisakavimāna** of the **Cātummahārājika** world, **Uttara** was born in **Tāvatiṁsa**. DN.ii.354-7; see also Vv-a.297f. where the details are slightly different.

Uttara 07. A youth of **Kosambī**, son of a minister of King **Udena**. When his father died, the youth was appointed by the king to carry out certain works in the city which his father had left unfinished.

One day, while on his way to the forest to fell timber, he saw **Mahā Kaccāna** and, being pleased with the Thera's demeanour, went and worshipped him. The Thera preached to him, and the youth invited him and his companions to a meal

in his house. At the conclusion of the meal **Uttara** followed **Mahā Kaccāna** to the *vihāra* and asked him to have his meals always at his house. He later became a *Sotāpanna* and built a *vihāra*. He persuaded most of his relations to join in his good deeds, but his mother refused to help and abused the monks. As a result she was born in the *Peta*-world (see **Uttaramātā**). Pv-a.140ff.

Uttara 08. A Brahmin youth. When **Erakapatta**, king of the **Nāgas**, offered his daughter's hand to anyone who could answer his questions – hoping thereby to hear of a Buddha's appearance in the world – **Uttara** was among those who aspired to win her. The Buddha, wishing for the welfare of many beings, met **Uttara** on his way to the **Nāga** court and taught him the proper answers to the questions. At the end of the lesson, **Uttara** became a *Sotāpanna*. When he repeated the answers before the **Nāga** maiden, **Erakapatta** was greatly delighted and accompanied him to the Buddha, who preached to him and to the assembled multitude. Dhp-a.iii.230ff.

Uttara 09. A pupil of **Brahmāyu**. He was sent by his teacher from **Mithilā** to **Videha**, to find out if the Buddha bore the marks of the Superman. Having made sure of the presence of all the thirty-two marks on the Buddha's person, he dogged the Buddha's footsteps for seven months, in order to observe his carriage in his every posture. At the end of that period, he returned to **Brahmāyu** and reported what he had seen (MN.ii.134ff; Snp-a.i.37). **Buddhaghosa** says (MN a.ii.765) that **Uttara** became known as **Buddhavīmaṁsakamāṇava** on account of his close watch over the Buddha.

Uttara 10. A youth, evidently a personal attendant of **Pasenadi**. The Buddha taught him a stanza to be recited whenever the king sat down to a meal. The stanza spoke of the merits of moderation in eating. Dhp-a.iv.17; but see SN.i.81-2 for a different version of what is evidently the same incident. There the youth is called **Sudassana**.

Uttara 11. A royal prince to whom **Koṇāgamana Buddha** preached at **Surindavatī** on the full-moon day of **Māgha**. He later became the Buddha's *Aggasāvaka*. Bv.xxiv.22; Bv a.215; Ja.i.43.

Uttara 12. Younger brother of **Vessabhū Buddha**. The Buddha preached his first sermon to **Uttara** and **Soṇa** at the **Aruṇa** pleasaunce near **Anupama**. Later **Uttara** became the Buddha's *Aggasāvaka*. Bv.xxii.23; Bv a.205; Ja.i.42; DN.ii.4.

Uttara 13. Son of **Kakusandha Buddha** in his last birth. Bv.xxiii.17.

Uttara 14. The name of the Bodhisatta in the time of **Sumedha Buddha**. He spent eighty crores in giving alms to the Buddha and the monks and later joined the Saṅgha. Ja.i.37-8; Bv.xii.11.

Uttara 15. A *Khattiya*, father of **Maṅgala Buddha**. Bv.iv.22; Ja.i.34.

Uttara 16. Son of **Padumuttara Buddha** in his last birth (Bv.xi.21). He was the Bodhisatta. SN a.ii.67; DN a.ii.488; but see Ja.i.37 and Bv.xi.11, where the Bodhisatta's name is given as the **Jaṭila Raṭṭhika**.

Uttara 17. Nephew of King **Khallaṭanāga** of Ceylon. He conspired with his brothers to kill the king, and when the plot was discovered committed suicide by jumping on to a pyre. Mhv ṭ.612.

Uttara 18. A banker, a very rich man of **Sāvatthī**. He had a son, designated as **Uttaraseṭṭhiputta**, whose story is given in the **Vaṭṭakajātaka**. Ja.i.432ff.

Uttara 19. The city in which **Maṅgala Buddha** was born. Bv.iv.22; Ja.i.34.

Uttara 20. The city of King **Arindama**. **Revata Buddha** preached there to the king and the assembled multitude. Bv-a.133.

Uttara 21. A township (*nigama*), near which **Revata Buddha** spent seven days, wrapt in meditation. At the conclusion of his meditation, the Buddha preached to the assembled multitude on the virtues of *nirodhasamāpatti*. Bv-a.133-4. This may be the same as No. 20.

Uttara 22. One of the palaces occupied by **Paduma Buddha** before his Renunciation. Bv.ix.17.

Uttara 23. *v.l.* **Uttaraka**. A township of the **Koḷiyans**. Once, when the Buddha was staying there, he was visited by the headman **Pāṭaliya**. SN.iv.340.

Uttara 24. A nunnery built by King **Mahā Sena**. Mhv.xxxvii.43.

Uttara 25. A general of **Moggallāna I**. Cv.xxxix.58.

Uttara 26. A *padhānaghara* built by **Uttara** (25).

Uttara 27. A minister of **Sena I**. He built in the **Abhayuttaravihāra** a dwelling-house called **Uttarasena**. Cv.l.83.

Uttara 28. A Thera who, with sixty thousand others, came from the **Vattaniya** hermitage in the **Vindhyā** forest to be present at the foundation ceremony of the **Mahā Thūpa** in **Anurādhapura**. Mhv.xxix.40; Dpv.xix.6.

Uttara 29. A banker of **Uttaragāma**, father of **Uttarā** (13). Bv a.116.

Uttara 30. An **Ājīvaka** who offered eight handfuls of grass to **Maṅgala Buddha** for his seat. Bv-a.116.

Uttara 31. See **Bherapāsāṇavihāra**.

Uttarakā. A village of the **Bumus**. The Buddha once stayed there and **Sunakkhatta** was in his company. At that time **Korakkhattiya** was also staying there. DN.iii.6.

Uttarakumāra. The Bodhisatta. See **Uttara** (16).

Uttarakuru 01. A country often mentioned in the *Nikāyas* and in later literature as a mythical region. A detailed description of it is given in the **Āṭānāṭiyasutta**. (DN.iii.199ff; here **Uttarakuru** is spoken of as a city, *pura*; see also **Uttarakuru** in Hopkins: *Epic Mythology*, especially p.186). The men who live there own no property nor have they wives of their own; they do not have to work for their living. The corn ripens by itself and sweet-scented rice is found boiling on hot oven-stoves. The inhabitants go about riding on cows, on men and

women, on maids and youths. Their king rides on an elephant, on a horse, on celestial cars and in state palanquins. Their cities are built in the air, and among those mentioned are **Āṭānāṭā**, **Kusināṭā**, **Nāṭapuriyā**, **Parakusināṭā**, **Kapīvanta**, **Janogha**, **Navanavatiya**, **Ambaraambaravatiya** and **Āḷakamandā**, the last being the chief city.

The king of **Uttarakuru** is **Kuvera**, also called **Vessavaṇa**, because the name of his citadel (? *rājadhāni*) is **Visāṇa**. His proclamations are made known by **Tatolā**, **Tattalā**, **Tatotalā**, **Ojasi**, **Tejasi**, **Tetojasi**, **Sūra**, **Rāja**, **Ariṭṭha** and **Nemi**. Mention is also made of a lake named **Dharaṇī** and a hall named **Bhagalavati** where the **Yakkhas**, as the inhabitants of **Uttarakuru** are called, hold their assemblies.

The country is always spoken of as being to the north of **Jambudīpa**. It is eight thousand leagues in extent and is surrounded by the sea (DN-a.ii.623; Bv-a.113). Sometimes it is spoken of (e.g., AN.i.227; v.59; Snp-a.ii.443) as one of the four **Mahā Dīpā** – the others being **Aparagoyāna**, **Pubbavideha** and **Jambudīpa** – each being surrounded by five hundred minor islands. These four make up a **Cakkavāḷa**, with **Mount Meru** in their midst, a flat-world system. A *cakkavattī*'s rule extends over all these four continents (DN.ii.173; DN a.ii.623) and his chief queen comes either from the race of King **Madda** or from **Uttarakuru**; in the latter case she appears before him of her own accord, urged on by her good fortune (DN-a.ii.626; Khp-a.173).

The trees in **Uttarakuru** bear perpetual fruit and foliage, and it also possesses a **Kapparukkha** which lasts for a whole *kappa* (AN.i.264; MN-a.ii.948). There are no houses in **Uttarakuru**, the inhabitants sleep on the earth and are called, therefore, *bhūmisayā* (Thag a.ii.187-8).

The men of **Uttarakuru** surpass even the gods of **Tāvatiṁsa** in four things:

- they have no greed (*amamā*) (the people of **Uttarakuru** are *acchandikā*, Vibh a.461),
- no private property (*apariggahā*),
- they have a definite term of life (*niyatāyukā*) (one thousand years, after which they are born in heaven, says **Buddhaghosa**, AN-a.ii.806)
- and they possess great elegance (*visesabhuno*).

They are, however, inferior to the men of **Jambudīpa** in courage, mindfulness and in the religious life (AN.iv.396; Kv.99).

Several instances are given of **Gotama Buddha** having gone to **Uttarakuru** for alms. Having obtained his food there, he would go to the **Anotatta** lake, bathe in its waters and, after the meal, spend the afternoon on its banks (See, e.g., Vin.i.27-8; Dhs-a.16; Dhp-a.iii.222). The power of going to **Uttarakuru** for alms is not restricted to the Buddha; **Pacceka Buddhas** and various ascetics are mentioned as having visited **Uttarakuru** on their begging rounds (See, e.g., Ja.v.316; vi.100; MN-a.i.340; Snp-a.ii.420). It is considered a mark of great *iddhi*-power to be able to do this (e.g., Rohita, SN-a.i.93; also Mil.84).

Jotika's wife was a woman of **Uttarakuru**; she was brought to **Jotika** by the gods. She brought with her a single pint pot of rice and three crystals. The rice-pot was never exhausted; whenever a meal was desired, the rice was put in a boiler and the boiler set over the crystals; the heat of the crystals went out as soon as the rice was cooked. The same thing happened with curries (Dhp-a.iv.209ff). Food never ran short in **Uttarakuru**; once when there was a famine in **Verañjā** and **Gotama Buddha** and his monks were finding it difficult to get alms, we find **Moggallāna** suggesting that they should go to **Uttarakuru** for alms (Vin.iii.7). The clothes worn by the inhabitants resembled divine robes (See, e.g., Pv-a.76).

It was natural for the men of **Uttarakuru** not to transgress virtue, they had *pakati-sīla* (Vsm.i.15).

Uttarakuru is probably identical with the **Kuru** country mentioned in the *Ṛg-Veda* (See Vedic Index).

Uttarakurukā. The inhabitants of **Uttarakuru**. AN.iv.396.

Uttaragāma. A village in Ceylon, the residence of **Piṅgala Buddharakkhita** Thera. There were one hundred families living there and the Elder had, at some time or other, entered into *samāpatti* at the door of each of their houses, while waiting for alms. MN-a.ii.978.

Uttaracūḷabhājaniya. Mentioned in the **Vibhaṅga** Commentary (p.308).

Uttarajīva. A monk of Pagan, who came to the **Mahā Vihāra** in Ceylon in CE 1154. He was accompanied by **Chapaṭa** and brought with him a copy of the **Saddanīti** which had just been written by **Aggavaṁsa**. PLC. 185.

Uttaratissārāma. A monastery in Ceylon, built by **Tissa**, minister of **Vaṭṭagāmaṇī**. It was dedicated to the Thera **Mahā Tissa** of **Kambugalla** (**Kapikkala**?). Mhv.xxxiii.92; Mhv ṭ.622.

Uttaradesa. A province of Ceylon, probably to the north of **Anurādhapura**. It was often occupied by the Tamils, and its chiefs refused to acknowledge allegiance to the Sinhalese kings. Its people had to be subdued from time to time by the Sinhalese kings, in order to establish the peace of the land and the security of the throne (See, e.g., Cv.xliv.71; xlvii.3, 54; xlviii.83-4, 95, 112).

The district formed a convenient landing-place for invaders coming to Ceylon from India, where they might complete their preparations (e.g., Cv.i.14). It is sometimes called **Uttararaṭṭha**, E.g., Cv.ixx.92.

Uttaradhātusenavihāra. Built by King **Dhatusena**. Cv.xxxviii.48.

Uttarapañcāla. A city. When **Apacara** (**Upacara**), king of **Ceti**, was swallowed up by the fires of **Avīci**, because of his falsehood, his five sons came to the Brahmin **Kapila** and sought his protection. He advised them to build new cities. The city built by the fourth son was called **Uttarapañcāla**. It was founded in the north of **Ceti**, on the spot where the prince saw a wheel-frame (*cakkapañjara*) entirely made of jewels (Ja.iii.461).

According to the scholiast to the **Kāmanītajātaka** (Ja 228, Ja.ii.214), however, and also according to the **Kumbhakārajātaka** (Ja 408, Ja.iii.379ff), **Pañcāla** or **Uttarapañcāla** is the name of a country (*raṭṭha*) whose capital was **Kampilla**, while in the **Brahmadattajātaka** (Ja 323) (iii.79) also in the scholiast of the **Cittasambhūtajātaka** (Ja 498) (iv.396), **Uttarapañcāla** is given as the name of the city and **Kampilla** as that of the country and we are told that a king **Pañcāla** reigned there.

Pañcāla was also the name of the king of **Uttarapañcāla** in the **Sattigumbajātaka** (Ja 503) (iv.430), the **Jayaddisajātaka** (Ja 513) (v.21), and

the **Gaṇḍatindujātaka** (Ja 520) (v.98). In all these **Uttarapañcāla** is spoken of as a city in **Kampilla**. In the **Mahā Ummaggajātaka** (Ja 546) (vi.391ff), **Cūḷanī Brahmadatta** is the king of **Uttarapañcāla**.

In the **Somanassajātaka** (Ja 505, Ja.iv.444), mention is made of a city named **Uttarapañcāla** in the **Kuru** country, with **Reṇu** as its king. Whether the reference is to a different city it is not possible to say. See also **Pañcāla**.

Uttarapāla. A Thera. He was the son of a Brahmin in **Sāvatthī**. When he had attained to years of discretion he saw the Twin Miracle and entered the Saṅgha. One day, amid desultory recollection, he was beset by sensual desires, but after a violent mental struggle, he arrested his evil thoughts and attained *Arahant*-ship.

In the time of **Vipassī Buddha**, he had made a bridge for the Buddha to cross (Thag.252-4; Thag-a.i.371f).

He is evidently identical with **Setudāyaka** of the **Apadāna** (ii.408).

Uttaramadhurā 01. see **Madhurā**

Uttaramadhurā 02. The pleasance in which **Maṅgala Buddha** was born. Bv-a.115.

Uttaramātā 01. Mother of **Uttara**, who was a son of **Udena**'s minister (see **Uttara** 7.) She was miserly, and when her son gave alms she abused him, and spoke disparagingly of the holy men who accepted his gifts. On one occasion, however, she approved of a gift of a tuft of peacock's feathers at the festival of dedication of a *vihāra*. After death she was born as a *Peta*. Because of her approval of the gift of peacock's feathers she had lovely hair, but when she stepped into the river to drink water, all the water turned into blood (she had told her son that his gifts would turn into blood in his next birth). For fifty-five years she wandered, famished and thirsty, till one day, seeing the Elder **Kaṅkhā Revata** spending the day on the banks of the **Ganges**, she approached him, covering her nudity with her hair, and begged him for a drink. The Elder, having learnt her story from her, gave food and drink and clothes to the monks on her behalf and she obtained release from her suffering and enjoyed great bliss (Pv.28f; Pv-a.140ff).

According to the **Visuddhimagga** (ii.382), **Uttaramātā** was able to go through the sky because of the psychic power inborn in her as a result of Kamma. This probably refers to another woman (see below 2.)

Uttaramātā 02. A *Yakkhinī*, mother of **Punabbasu** and **Uttarā**. Once as she passed **Jetavana** at sunset looking for food, with her daughter on her hip and holding her son by his finger, she saw the assembly, intently listening to the Buddha's sermon. She, too, hoping to get some benefit, listened quietly and with great earnestness, hushing her children to quietness. The Buddha preached in such a manner that both she and her son could understand, and at the end of the sermon they both became *Sotāpanna*. She immediately got rid of her sad **Yakkha**-state and obtained heavenly bliss, and took up her residence in a tree near the Buddha's Fragrant Chamber.

Little **Uttarā** was too young to realise the Truth. SN.i.210; SN a.i.238-40; DN-a.ii.500f.

Uttaramūlanikāya. One of the fraternities of monks in Ceylon, an off-shoot of the **Abhayagiri** sect. Their headquarters were probably at the **Uttaroḷa** *Vihāra*, built by King **Māṇavamma**, and given to the monks of the **Abhayagiri Vihāra**, for having consented to take into the Saṅgha his elder brother, in spite of the fact that he had lost one eye as the result of some yoga practices.

The first chief of **Uttaroḷa** was the king's brother himself and he was in charge of six hundred monks. He was granted great honours and privileges together with five classes of servants to minister to him. He was also appointed to supervise the guardians of the Tooth Relic (Cv.lvii.7-11, and 16-26; also Geiger's Trs.i.194, n.2 and 3).

From a Tamil inscription of **Māṇavamma** we find that he kept up his patronage of the **Uttaramūlanikāya**, and it is recorded that he gave over the custodianship of the Tooth Relic to a monk of this fraternity, named **Moggallāna** (Epi. Zey., vol.ii., pt. vi., pp.250ff).

Anuruddha, author of the *Anuruddhaśataka* and the **Abhidhammatthasaṅgaha**, describes himself in the colophon to the former work as an "*Upasthavira*" of the **Uttaramūlanikāya**.

In later years this *Nikāya* produced many an illustrious star in Celyon's literary firmament, among them the grammarian **Moggallāna**, **Vilgammūla** *Mahā* Thera and Sri **Rāhula**. For details about them see PLC., *passim.*

Uttararājaputta. Mentioned in the **Samantapāsādikā** (Vin-a.iii.544) as having sent to the Elder **Mahā Paduma** a shrine made of gold, which the Elder refused to accept, as it was not permissible for him to do so.

Uttaravaḍḍhamāna. See **Antaravaḍḍhamāna**.

Uttaravinicchaya. A commentary on the **Vinayapiṭaka**, written by **Buddhadatta** as a supplement to his own **Vinayavinicchaya**.

In manuscripts the two works are usually found together.

It was dedicated by the author to one of his pupils **Saṅkhapāla**.

Vācissara wrote a *ṭīkā* on it. Gv.59, 62.

The work has been published by the PTS (1928).

Uttaravihāra. Another name for the **Abhayagirivihāra** (*q.v.*). The inhabitants of the **Uttaravihāra** seem to have kept a chronicle, in the same way as did the dwellers of the **Mahā Vihāra**. This is often referred to in the **Mahā Vaṁsaṭīkā**, as the *Uttaravihāra Aṭṭhakathā* and the *Uttaravihāra Mahā Vaṁsa*. Judging from the quotations from this work given in the **Mahā Vaṁsaṭīkā**, the Uttaravihāra chronicle seems to have differed from the tradition of the **Mahā Vihāra** more in detail than in general construction. It is not possible to say whether it contained exegetical matter on the Pāli Canon besides matters of historical interest. For a detailed account of the work see Geiger: The **Dīpavaṁsa** and the **Mahā Vaṁsa**, pp.50ff; also my edition of the **Mahā Vaṁsaṭīkā**.

Uttarasutta 01. The conversation between **Uttara** *Devaputta* (**Uttara** 3) and the Buddha. One's life is short, says the *Devaputta*; one should, therefore, gather merit, in order to gain bliss. Rather, answers the Buddha, reject the bait of all the worlds and aspire after final Peace (SN.i.54).

Uttarasutta 02. Preached to the monks by **Uttara** Thera (**Uttara** 6) at Mount **Saṅkheyya** at **Dhavajālikā** in **Mahisavatthu**. From time to time we should reflect on our own misfortunes as well as on those of others, and likewise on our successes. **Vessavaṇa** heard this *Sutta* being preached as he was journeying from north to south on some business. He went to **Tāvatiṁsa**, where he informed **Sakka** of what he had heard **Uttara** say. **Sakka**, thereupon, appeared before **Uttara** and asked him whether his sermon was based on his own illumination (*paṭibhāna*), or on what he had heard from the Buddha. **Uttara**'s reply was that his words were garnered from the Dhamma of the Buddha just as a man takes a handful of grain from a heap of grain. **Sakka** then repeated the whole sermon on the same subject, which be had heard the Buddha preach to the monks at **Gijjhakūṭa** in **Rājagaha**. AN.iv.1626.

Uttarasena. A dwelling-house in the **Abhayuttaravihāra** (**Abhayagiri**) built by **Uttara**, a minister of **Sena I**. He provided it with all the necessaries. Cv.l.83.

Uttarahimavanta. See **Himavā**.

Uttarā 01. A Therī. She was born in **Kapilavatthu** in a **Sākyan** family. She became a lady of the Bodhisatta's court and later renounced the world with **Pajāpatī Gotamī**. When she was developing insight, the Buddha appeared before her to encourage her and she became an *Arahant*. Thīg.v.15; Thīg a.21f.

Uttarā 02. She was the daughter of a clansman's family in **Sāvatthī**. Having heard **Paṭācārā** preach, she entered the Saṅgha and became an *Arahant*.

The **Therīgāthā** contains seven verses uttered by her after becoming an *Arahant*, the result of her determination not to leave the sitting posture till she had won emancipation. Later she repeated these verses to **Paṭācārā**. Thīg.vv.175-81; Thīg a.161-2.

Uttarā 03. In the **Theragāthā** two verses (Thag.vv.1020-1) are attributed to **Ānanda**, as having been spoken by him in admonition to an *upāsikā* named **Uttarā**, who was filled with the idea of her own beauty. Some say, however, that

these verses were spoken in admonition to those who lost their heads at the sight of **Ambapālī**. Thag a.ii.129.

Uttarā 04. **Uttarā Nandamātā**. Chief of the lay-women disciples who waited on the Buddha (Bv.xxvi.20). In the **Aṅguttaranikāya** (i.26), she is described as the best of women disciples in meditative power (*jhāyīnaṁ*), but this may refer to another **Uttarā**. She is again mentioned (AN.iv.347; AN a.ii.791) in a list of eminent lay-women disciples, who observed the fast (*uposatha*) of the eight precepts.

According to the **Aṅguttara Commentary** (i.240ff), she was the daughter of **Puṇṇasīha** (**Puṇṇaka**) (*q.v.*), a servitor of **Sumana** *seṭṭhi* of **Rājagaha**. Later, when **Puṇṇasīha** was made *dhana-seṭṭhi* because of the immense wealth he gained by virtue of a meal given to **Sāriputta**, he held an almsgiving for the Buddha and his monks for seven days. On the seventh day, at the end of the Buddha's sermon of thanksgiving, **Puṇṇasīha**, his wife and daughter, all became *Sotāpanna*.

When **Sumana** *seṭṭhi* asked for **Uttarā**'s hand for his son, his request was refused because **Sumana**'s family did not belong to the Buddha's faith. **Puṇṇa** sent word to **Sumana** that **Uttarā** was the Buddha's disciple and daily offered flowers to the Buddha, costing a *kahāpaṇa*. Later, however, when **Sumana** promised that **Uttarā** should be given flowers worth two *kahāpaṇas*, **Puṇṇa** agreed and **Uttarā** was married. After several unsuccessful attempts to obtain her husband's permission to keep the fast, as she had done in her parents' house, she got from her father fifteen thousand *kahāpaṇas* and with these she purchased the services of a prostitute named **Sirimā**, to look after her husband for a fortnight, and with his consent she entered on a fortnight's *uposatha*. On the last day of the fast, while **Uttarā** was busy preparing alms for the Buddha, her husband, walking along with **Sirimā**, saw her working hard and smiled, thinking what a fool she was not to enjoy her wealth. **Uttarā**, seeing him, smiled at the thought of his folly in not making proper use of his wealth. **Sirimā**, thinking that husband and wife were smiling at each other, regardless of her presence, flew into a fury and, seizing a pot of boiling oil, threw it at **Uttarā**'s head. But **Uttarā** was at that time full of compassion for **Sirimā**, and the oil,

therefore, did not hurt her at all. **Sirimā**, realising her grievous folly, begged forgiveness of **Uttarā**, who took her to the Buddha and related the whole story, asking that he should forgive her. The Buddha preached to **Sirimā** and she became a *Sotāpanna*.

The **Vimānavatthu** Commentary (pp.631ff; Vv.11f) and the **Dhammapada Commentary** (Dhp-a.iii.302ff; see also iii.104) give the above story with several variations in detail. According to these versions, at the end of the Buddha's sermon to **Sirimā**, **Uttarā** became a *Sakadāgāmī* and her husband and father-in-law *Sotāpannas*.

After death **Uttarā** was born in **Tāvatiṁsa** in a *vimāna*. **Moggallāna** saw her in one of his visits to **Tāvatiṁsa** and, having learnt her story, repeated it to the Buddha.

It is curious that **Nanda** is not mentioned in either account. It has been suggested (e.g., *Brethren*, 41, n.1) that **Uttarā Nandamātā** may be identical with **Veḷukaṇṭakī Nandamātā**, but I do not think that the identification is justified. **Uttarā**'s story is given in the **Visuddhimagga** (p.313) to prove that fire cannot burn the body of a person who lives in love, and again (p.380-1; also Paṭis.ii.212; Paṭis-a.497), as an instance of psychic power being diffused by concentration.

Uttarā 05. Wife of **Puṇṇasīha** (**Puṇṇaka**) and mother of **Uttarā** (4). (Vv-a.63; Dhp a.iii.302). For her story see **Puṇṇasīha**.

Uttarā 06. Daughter of **Nandaka**, general of **Piṅgala**, king of **Suraṭṭha** (Pv-a.241f). For her story see **Nandaka**.

Uttarā 07. A little *Yakkhinī*, sister of **Punabbasu**. For her story see **Uttaramātā** (2).

Uttarā 08. Mother of **Maṅgala Buddha**. Bv.iv.18; Ja.i.34.

Uttarā 09. A Brahmin lady, mother of **Koṇāgamana Buddha**, and also his *Aggasāvikā*. Ja.i.43; DN.ii.7; Bv.xxiv.17, 23.

Uttarā 10. *Aggasāvikā* of **Nārada Buddha**. Ja.i.37; Bv.x.24.

Uttarā 11. Wife of **Paduma Buddha** in his last lay life. Bv.ix.18.

Uttarā 12. One of the chief women supporters of **Vipassī Buddha**. Bv.xx.30.

Uttarā 13. Daughter of the banker **Uttara**. She gave a meal of milk-rice to **Maṅgala Buddha** just before his Awakening (Bv a.116).

Uttarāpa. The name given to the region to the north of the river **Mahī** (Snp-a.ii.437). See also **Aṅguttarāpa**.

Uttarāpatha. The northern division of **Jambudīpa**. Its boundaries are nowhere explicitly stated in Pāli literature. It has been suggested (See Law, *Geography of Early Buddhism*, pp.48ff) that **Uttarāpatha** was originally the name of a great trade-route, the northern high road which extended from **Sāvatthī** to **Takkasilā** in **Gandhāra**, and that it lent its name – as did the **Dakkhiṇāpatha** – to the region through which it passed. If this be so, the name would include practically the whole of Northern India, from **Aṅga** in the east to **Gandhāra** in the north-west, and from the **Himālaya** in the north to the **Vindhyā** in the south. According to the brahmanical tradition, as recorded in the *Kāvyamīmāṁsā* (p.93), the **Uttarāpatha** is to the west of Prithudaka (Pehoa, about fourteen miles west of Thāneswar).

The chief divisions included in this territory are mentioned in the Pāli literature as **Kasmīra-Gandhāra** and **Kamboja**. This region was famous from very early times for its horses and horse-dealers (See, e.g., Vin.iii.6; Vin-a.i.175), and horses were brought down for sale from there to such cities as **Benares** (Ja.ii.287).

In **Uttarāpatha** was **Kaṁsabhoga**, where, in the city of **Asitañjana**, King **Mahā Kaṁsa** reigned (Ja.iv.79). The *Divyāvadāna* (p.470) mentions another city, Utpalavatī.

According to the *Mahā Vastu* (Mvu.iii.303), **Ukkala**, the residence of **Tapassu** and **Bhalluka**, was in **Uttarāpatha**, as well as **Takkasilā**, the famous university (Mvu.ii.166).

There was regular trade between **Sāvatthī** and **Uttarāpatha** (Pv-a.100).

Aṅgaṇika Bhāradvāja had friends in **Uttarāpatha** (Thag a.i.339).

Uttarāpathaka. A resident of **Uttarāpatha**. Ja.ii.31; Vin.iii.6.

Uttarārāma 01. An image-house constructed by **Parakkamabāhu I**. to the north of **Pulatthipura**. It was hewn out of the actual rock and had three grottoes, made by expert craftsmen – the *Vijjādhara* grotto, the grotto with the image in sitting posture and the grotto with the recumbent image. Cv.lxxviii.74ff; for a description of it see Cv.Trs.ii., 111, n.2; Bell: Arch. Survey of Ceylon for 1907, pp.7ff.

Uttarārāma 02. The monastery where **Maṅgala Buddha** held his second Great Assembly (*Sannipāta*) in the presence of his kinsmen. Bv a.120.

Uttarāla. A tank repaired by **Parakkamabāhu I**. Cv.lxviii.47.

Uttarāḷha. A dwelling-house (*pariveṇa*) which probably belonged to the **Abhayagirivihāra**. In it **Sena I**., while he was yet *Mahādipāda*, built cells which bore his name (Cv.l.77). **Sena II**. built a *pāsāda* there (Cv.li.75; see also Cv.Trs.i.145, n.2).

Uttarika. A diminutive form of **Uttarā** used by **Uttaramātā**, the *Yakkhinī*, in addressing her daughter. SN.i.210.

Uttarisutta (**Uttarimanussadhammasutta**). There are six things without getting rid of which it is impossible to obtain qualities of a transcendental nature (*uttarimanussadhammā*), to say nothing of Ariyan insight and wisdom.

Those things are forgetfulness, want of discrimination, lack of control of the senses, intemperance in eating, deceitfulness and prattle. AN.iii.430.

Uttarī. A nun. She continued going on her rounds for alms until she reached the age of one hundred and twenty. One day, when returning from her round, she met a monk in the street and gave him all she had in her bowl. On the second and third days she did likewise. On the fourth day, as she was going her round, she met the Buddha in a very crowded spot. She stepped back and, while doing so, she trod on the skirt of her robe which had slipped down. Unable to keep her

feet, she fell down. The Buddha came up and spoke to her. She became a *Sotāpanna*. Dhp a.iii.110-11.

Uttareyyadāyaka Thera. An *Arahant*. In **Padumuttara**'s time he was a learned Brahmin of **Haṁsavatī**. One day, when going to bathe with his pupils, he saw the Buddha and gave him his upper garment (*uttarīya*). The garment remained in the sky, forming a canopy over the Buddha and his monks. As a result, for thirty thousand *kappas*, **Uttareyyadāyaka** was born in the *Deva*-worlds, and fifty times he became king of the gods. On thirty-six occasions he was king of men. Everywhere he went a canopy of fine material appeared over him and he obtained all he wished for. Ap.i.272-3.

Uttaromūla, **Uttaroḷa**. See **Uttaramūla**.

Uttaroḷiya. A village in Ceylon, in **Rājaraṭṭha**. Near it was **Uttaroḷiyavāpi**. The **Rasavāhinī** has a story of a cowherd boy of the village who gave his rice cake to a *piṇḍapātika* Thera. The monk developed *Arahant*-ship before eating it. In his next birth the boy was born in the same village. By virtue of his merit, a treasure trove appeared in the lake, which no one could get except his mother. The king heard of it, and, having tested the truth of the story, gave it to the boy. Ras.ii.22f.

Uttaroḷiyavagga. The sixth section of the **Rasavāhinī**.

Uttika. See **Uttiya**.

Uttiṇṇa Thera. He came from **Kasmīra**, at the head of 280,000 monks, to be present at the foundation-ceremony of the **Mahā Thūpa** in **Anurādhapura**. Mhv.xxix.37.

Uttiya 01. **Uttika**. He was the son of a Brahmin of **Sāvatthī**. When he came of age, he left the world, seeking "the Deathless," and became a *Paribbājaka*. One day, on his travels, he came to the place where the Buddha was preaching and entered the Saṅgha, but because of the impurity of his morals he could not win his goal. Seeing other bhikkhus who had achieved their object, he asked the

Buddha for a lesson in brief. The Buddha gave him a short lesson, which he used for his meditations. During these meditations he fell ill, but in his anxiety he put forth every effort and became an *Arahant* (Thag.v.30; Thag-a.i.89f).

In the time of **Siddhattha Buddha** he was a crocodile in the river **Candabhāgā**. One day, seeing the Buddha's desire to cross to the other bank, the crocodile offered him its back to sit on and took him across.

Seven times he was king of the **Devas**, and three times ruler of men (Ap.i.79-80). This Uttiya is evidently identical with the Thera of the same name mentioned in the **Saṁyuttanikāya**. In one *Sutta* (SN.v.22) the Buddha explains to him, in answer to his question, the character of the five sensual elements and the necessity for their abandonment. Elsewhere (SN.v.166) he is represented as asking the Buddha for a lesson in brief, which the Buddha gives him. Dwelling in solitude, he meditates on this and becomes an *Arahant*.

Perhaps he is also identical with Uttiya *Paribbājaka*, who is represented in the **Aṅguttaranikāya** (AN.v.193ff) as asking the Buddha various questions on the duration of the world, etc., and as being helped by **Ānanda** to understand the real import of the Buddha's answers.

Uttiya 02. **Uttiya Thera**. He was one of four companions – the others being **Godhika**, **Subāhu** and **Valliya** – who were born at **Pāvā** as the sons of four *Malla-rājās*. They were great friends, and once went together on some embassy to **Kapilavatthu**. There they saw the Buddha's Twin Miracle, and, entering the Saṅgha, they soon became *Arahants*. When they went to **Rājagaha**, **Bimbisāra** invited them to spend the rainy season there and built for each of them a hut, carelessly omitting, however, to have the huts roofed. So the Theras dwelt in the huts unsheltered. For a long time there was no rain and the king, wondering thereat, remembered his neglect and had the huts thatched, plastered and painted. He then held a dedication festival and gave alms to the Saṅgha. The Elders went inside the huts and entered into a meditation of love. Forthwith the sky darkened in the west and rains fell.

In the time of **Siddhattha Buddha** the four were householders and friends; one of them gave to the Buddha a ladleful of food, another fell prostrate before the Buddha and worshipped him, the third gave him a handful of flowers, while

the fourth paid him homage with *sumana*-flowers.

In **Kassapa**'s time, too, they were friends and entered the Saṅgha together. Thag.vv.51-4; Thag-a.i.123-6.

Uttiya 03. **Uttiya Thera**. He was a **Sākyan** of **Kapilavatthu**. When the Buddha visited his kinsmen and showed them his power, Uttiya was converted and entered the Saṅgha. One day, while begging in the village, he heard a woman singing and his mind was disturbed. Checking himself, he entered the *vihāra* much agitated and spent the siesta, seated, striving with such earnestness that he won *Arahant*-ship (Thag.v.99; Thag-a.i.202-3).

In the time of **Sumedha Buddha** he was a householder and gave to the Buddha a bed, complete with canopy and rug.

Twenty *kappas* ago he was three times king under the name of **Suvaṇṇābha**.

He is probably identical with **Pallaṅkadāyaka** of the **Apadāna** (Ap.i.175).

Uttiya 04. In the **Kathāvatthu** (i.268) mention is made of a householder **Uttiya**, together with **Yasa** *kulaputta* and **Setu** *māṇava*, as having attained *Arahant*-ship while living amid the circumstances of a layman's life.

Uttiya 05. One of the Theras who accompanied **Mahinda** on his mission to Ceylon (Mhv.xii.8; Dpv.xii.12; Vin-a.i.70; Mbv.116). King **Sirimeghavaṇṇa** had an image of Uttiya made and placed in the image house which he built at the south-eastern corner of his palace. Cv.xxxvii.87.

Uttiya 06. King of Ceylon for ten years (207-197 B.C.) (Dpv.xii.75; Mhv.xx.57). He was the fourth son of **Muṭasīva** and succeeded **Devānampiyatissa**. In the eighth year of his reign died **Mahinda** (Mhv.xx.33), and in the ninth, **Saṅghamittā** (Mhv.xx.49). He held great celebrations in honour of these two illustrious dead and built *Thūpas* in various places over their ashes. The **Mahā Vaṁsaṭīkā** (p.253) adds that **Uttiya** built a *cetiya* at the **Somanassamālaka**.

Uttiya 07. One of the seven warriors of King **Vaṭṭagāmaṇī**. He built the **Dakkhiṇavihāra** to the south of **Anurādhapura**. Mhv.xxxiii.88.

Uttiya 08. See **Ayya Uttiya**.

Uttiyasutta or **Uttikasutta** 01. **Uttiya** Thera visits the Buddha and asks him for an explanation of the five sensual elements (*kāmaguṇā*) mentioned by him. The Buddha explains them, and declares that they should be abandoned in order that the Noble Eightfold Path might be cultivated. SN.v.22.

Uttiyasutta or **Uttikasutta** 02. **Uttiya** asks the Buddha for a teaching in brief, on which he might meditate while dwelling in solitude. The Buddha tells him that he must purify "the rudiments in good states" (*ādim-eva visodhehi kusalesu dhammesu*), and proceeds to mention the four *satipaṭṭhāna*s. As a result of developing the latter **Uttiya** became an *Arahant*. SN.v.166.

Uttiyasutta or **Uttikasutta** 03. The *Paribbājaka* **Uttiya** visits the Buddha and asks him his views regarding the eternity of the world, the end of the world, the identity of body and soul, and the continuation of the existence of the **Tathāgata** after death. The Buddha replies that he teaches nothing about such things, but that the object of his teaching is to enable beings to realise emancipation. Thereupon **Uttiya** asks the Buddha whether the world is led to follow that teaching. The Buddha remains silent. **Ānanda**, wishing to prevent any misunderstanding on the part of **Uttiya**, explains that there is no "leading," but that the Buddha knows that all those who escape from the world do so along a certain path, just as the gate-keeper of a well-guarded town knows that whoever enters that town must, inevitably, use the one entrance. AN.v.193-5.

Utturakuru 02. A garden laid out by **Parakkamabāhu I**. (Cv.lxxix.11).

Utthāṇasutta. **Gotama Buddha** was once staying in the upper storey of the **Migāramātupāsāda** when he heard the new entrants to the Saṅgha, in the cells below, making a great uproar, talking about the food they had eaten, and other such worldly topics. The Buddha desired **Moggallāna** to come and, when he appeared, the Buddha asked him to frighten the monks by a display of *iddhi*-power.

By his psychic power **Moggallāna** caused the whole building to rock to and

fro like a ship, and when the monks, in terror, sought the Buddha's protection, he explained to them that **Moggallāna** gave them the fright as a lesson to them to lead active and energetic lives, for death lays hold of the slothful.

The monks having listened to the Buddha's sermon, concentrated their minds on it, and soon after became *Arahants*. Sn.vv.331-4; Snp-a.i.336f; cf. SN.v.269ff. See also **Pāsādakampanasutta**.

Udaka. See **Uraga**.

Udakagāma. A village in Ceylon given by King **Kittisirirājasīha** for the maintenance of the **Gaṅgārāmavihāra**. Cv.c.213.

Udakadāyaka Thera 01. An *Arahant*. In a former birth he saw the **Buddha Siddhattha** having his meal and brought him a pot of water. Sixty-one *kappas* ago he became a king named **Vimala** (Ap.i.205). He is probably identical with **Sānu Thera**. Thag a.i.115.

Udakadāyaka Thera 02. An *Arahant*. In a previous birth he filled a vessel of water for **Padumuttara Buddha**. As a result, he could find water in any spot he wished (Ap.ii.437). His **Apadāna** verses are found in the **Theragāthā** Commentary under the names of two Theras: **Mahā Gavaccha** (i.57) and **Gaṅgātīriya** (i.249).

Udakadāyikā Therī. An *Arahant*. In a previous birth she was a water-carrier and maintained her children on her wages. Having nothing else to give, she regularly provided water in a bath for others. As a result, she was born in heaven and was fifty times queen of the *Deva*-king and twenty times queen of kings on earth. She could produce rain at will, and her body knew neither heat nor dirt. Ap.ii.5212.

Udakapabbata. A mountain in the region of **Himavā**. Ja.v.38; Ap.ii.434.

Udakapūjaka Thera. An *Arahant*. In a previous birth he saw **Padumuttara Buddha** journeying through the air and wished to offer him some water. He, therefore, threw some water into the air, which the Buddha, out of compassion,

stopped to receive.

Sixty-five *kappas* ago **Udakapūjaka** became king three times under the name of **Sahassarāja** (Ap.i.142-3).

He is probably identical with **Kuṭivihāriya** Thera. Thag a.i.129.

Udakapūjā. A celebration held by a **Nāga** king in honour of **Kañcanadevī**.

Udakarahadasutta. There are four kinds of sheets of water: (1) Flat (*uttāna*) but deep in appearance (*obhāsa*); (2) deep but flat in appearance; (3) flat and flat in appearance; (4) deep and deep in appearance.

So, also, there are four classes of people: handsome in appearance but shallow in mind; not handsome in appearance but deep in knowledge; neither handsome nor wise; both handsome and wise (AN.ii.105-6).

Udakaloṇatissa. See **Ariyagālatissa**.

Udakavana. The name of King **Udena**'s park at **Kosambī** on the river. It was a favourite spot of **Piṇḍola Bhāradvāja**, who often spent the day there. On one occasion when he was there, **Udena** came with the women of the palace to the pleasaunce to enjoy himself. When the king fell asleep the women wandered about the park and, seeing **Piṇḍola**, they went up to him and he preached to them. The king, on waking, was enraged to find the women absent and, on learning the cause, went to **Piṇḍola** and questioned him. **Piṇḍola**, knowing that the king had no wish to learn, sat silent. The king, in great anger, threatened to cast a net of red ants on the Elder, but before he could carry out his threat, **Piṇḍola** vanished through the air (Snp-a.ii.514f; SN a.iii.27f).

Udakāsanadāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he had been an ascetic, and at the door of his hermitage he placed a bench for travellers and provided water for them.

Fifteen *kappas* ago he was a king named **Abhisāma** (Ap.i.218).

Udakāsecana. Thirty-three *kappas* ago there were eight kings of this name, all previous births of **Bodhisaññaka** Thera (**Bodhisiñcaka Thera**). Ap.i.131.

Udakūpamasutta. There are seven kinds of people in the world who are like objects that fall into wells: Some having sunk into the water remain there; others continue sinking and rising; some having risen once will not sink again; others having risen will look round, etc. Similarly, some having fallen into sin never escape therefrom, others are prone to weakness but often check themselves, etc. AN.iv.11-13.

Udaṅgaṇa. See **Uraga**.

Udañcanijātaka (Ja 106). The Bodhisatta and his son lived in a hermitage. One evening when the Bodhisatta came back with fruits to the hermitage, he found that his son had neither brought in food and wood nor lit the fire. When questioned by his father, he answered that during the latter's absence a woman had tempted him, and was waiting outside for him to go with her, if he could obtain his father's consent. The Bodhisatta, seeing that his son was greatly enamoured of the woman, gave his consent, adding that if ever he wished to come back he would be welcome. The young man went away with the woman, but after some time, realising that he had to slave to satisfy her needs, he ran away from her and returned to his father (Ja.i.416-7).

For the circumstances relating to the telling of the story, see the **Cūḷa Nāradakassapajātaka**.

Udapānadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he had built a well for **Vipassī Buddha** and offered it to him. Ap.i.188.

Udapānadūsakajātaka (Ja 271). In times gone by, the Bodhisatta, having embraced the religious life, dwelt with a body of followers at **Isipatana**. A jackal was in the habit of fouling the well from which the ascetics obtained their water. One day the ascetics caught the jackal and led him before the Bodhisatta. When questioned, the jackal said that he merely obeyed the "law" of his race, which was to foul the place where they had drunk. The Bodhisatta warned him not to repeat the offence.

The story was related concerning the fouling of the water at **Isipatana** by a jackal. When this fouling was reported to the Buddha, he said it was caused by

the jackal which had been guilty of the same offence in the **Jātaka** story. Ja.ii.354ff.

Udaya 01. A Brahmin of **Sāvatthī**. One day the Buddha came to his house and he filled the Buddha's bowl with the food prepared for his own use. Three days in succession the Buddha came, and **Udaya**, feeling annoyed, said to the **Buddha**: "A pertinacious and greedy man is the **Samaṇa Gotama** that he comes again and again." The Buddha pointed out to him how, again and again, the furrow has to be sown to ensure a continuous supply of food, how over and over again the dairy-folk draw milk, and how again and again birth and death come to the slow-witted. At the end of the sermon both **Udaya** and his household became followers of the Buddha. SN.i.173f; SN-a.i.199-200.

Udaya 02. A Brahmin, pupil of **Bāvarī**. When his turn came to question the Buddha, he asked him to explain emancipation through higher knowledge and the destruction of *avijjā*. Because **Udaya** had already attained to the fourth *jhāna*, the Buddha gave his explanation in the terms of *jhāna*. At the end of the sermon **Udaya** realised the Truth. Sn.1006, 1105-11; Snp-a.ii.599-600.

Udaya 03. (or **Udayana**). A prince of **Haṁsavatī**. It was to him and to **Brahmadeva**, that **Tissa Buddha** preached his first sermon in the Deer Park at **Yasavatī**. He later became one of the two chief disciples of **Tissa Buddha**. Bv.xviii.21; Ja.i.40; Bv-a.189.

Udaya 04. The Bodhisatta born as king of **Benares**. In his previous birth he had been a servant of **Suciparivāra** (*q.v.*). On fast days it was the custom in **Suciparivāra**'s house for everyone, even down to the cowherds, to observe the *uposatha*, but this servant, being new to the place, was not aware of this. He went to work early in the morning and returned late in the evening. When he discovered that all the others were keeping the fast he refused to touch any food and, as a result, died the same night. Just before death he saw the king of **Benares** passing in procession with great splendour, and felt a desire for royalty. He was therefore born as the son of the king of **Benares** and was named **Udaya**. In due course he became king, and one day, having seen **Aḍḍhamāsaka** (*q.v.*)

and learnt his story, he gave him half his kingdom. Later, when **Aḍḍhamāsaka** confessed to him the evil idea that had passed through his mind of killing the king in order to gain the whole kingdom, **Udaya**, realising the wickedness of desire, renounced the kingdom and became an ascetic in the **Himālaya**. When leaving the throne he uttered a stanza containing a riddle which was ultimately solved by **Gaṅgamāla** (*q.v.*). Ja.iii.444ff..

Udaya 05. King of Ceylon, **Udaya I**. (A.C. 792-797), also called **Dappula**. He was the son of **Mahinda II**. and his wife was the clever **Senā**. He had several children, among them **Devā**, who was given in marriage to **Mahinda**, son of the *Ādipāda* **Dāṭhāsiva** of **Rohaṇa**. For details of his reign see Cv.xlix.1ff; also Cv.Trs.i.126, n.1.

Udaya 06. A brother of **Sena I**. and his *Ādipāda*. During the king's absence from the capital, he married **Nālā**, daughter of his maternal uncle, and took her to **Pulatthinagara**, but the king forgave him and later, when his elder brother **Mahinda** died, made him *Mahādipāda*, sending him as ruler of the Southern Province. Soon after, however, **Udaya** fell ill and died (Cv.l.6, 8, 44, 45). According to an inscription, he had a son who, under **Kassapa IV**., became **Mahā Lekhaka**. See Cv.Trs.i.138, n.3 and 142, n.1.

Udaya 07. Son of **Kittaggabodhi**, ruler of **Rohaṇa** in the time of **Sena I**. Cv.l.56.

Udaya 08. King of Ceylon, **Udaya II**. (A.C. 885-896), a younger brother of **Sena II**. and afterwards his *yuvarāja* (Cv.li.63, 90ff; Cv.Trs.i.156, n.4). He succeeded **Sena II**. and reigned eleven years. During his reign the province of **Rohaṇa** was brought once more under the rule of the king.

Udaya 09. King of Ceylon, **Udaya III**. (A.C. 934-937). He was the son of **Mahinda**, a younger brother of **Sena II**., and his mother was **Kittī** or **Kittā**. He was first *yuvarāja* of **Dappula IV**. and later succeeded him as king. Cv.liii.4, 13ff; Cv.Trs.i.172, n.5 and 174, n.6.

Udaya 10. King of Ceylon, **Udaya IV**. (A.C. 945-953). He was a friend of **Sena III**. (perhaps his younger brother, see *Ep. Zey* ii.59) and was his *yuvarāja*. On **Sena**'s death, **Udaya** succeeded him and reigned for eight years. During his reign the **Coḷas** invaded Ceylon, but were repulsed (Cv.liii.28, 39ff; also Cv.Trs.i.177, n.2). Among his religious activities was the erection of the **Maṇipāsāda**, which, however, he could not complete. Cv.liv.48.

Udaya 11. Younger brother and *yuvarāja* of **Sena V**. In **Sena**'s quarrel with his mother, **Udaya** took the side of the latter. Cv.liv.58, 63.

Udaya 12. *Senāpati* of **Sena V**. He was appointed by the king while the real *Senāpati* was away in the border country. When the latter heard of the appointment, he marched against the king and defeated his forces. **Sena** was forced to come to terms with the *Senāpati* and banish **Udaya** from the country. Cv.liv.61, 68.

Udaya 13. See also **Udāyībhadda**.

Udayaggabodhi. A *pariveṇa* built by **Aggabodhi VIII**. and named after himself and his father (**Udaya I**.). Cv.xlix.45; see also Ep.Zey.i.216, 221, 227.

Udayajātaka (Ja 458). The story of **Udayabhadda** and **Udayabhaddā** (*q.v.*). The story was related in reference to a back-sliding monk; the details are given in the **Kusajātaka**. The **Udayajātaka** also bears certain resemblances to the **Ananusociyajātaka**.

Udayana. See **Udaya** (3).

Udayapucchā (**Udayamāṇavapucchā** or **Udayapañhā**). The questions asked of the Buddha by **Udaya** *māṇava*, pupil of **Bāvarī** (see **Udaya** 2), and the Buddha's replies thereto (Sn.vv.1105-11; Snp-a.ii.599-600). They deal with the attainment of *samāpatti*. AN a.i.363.

Udayabhadda 01. The Bodhisatta, born as king of **Benares**. He was so-called ("Welcome") because he was born to his parents as a result of their prayers. He

had a step-sister, **Udayabhaddā**. When his parents wished him to marry, he refused, but in the end, yielding to their entreaties, he made a woman's image in gold and desired them to find a wife who resembled it. **Udayabhaddā** alone could rival the image, so she was wedded to **Udayabhadda**. They lived together in chastity and, in due course, when **Udayabhadda** died, the princess became queen. The king was born as **Sakka**, and honouring a promise he had made to the princess to return and announce to her the place of his birth, he visited her as soon as he remembered her, and, before revealing himself, tested her in various ways. Being satisfied with her conduct, he instructed her and went away. The princess, renouncing the kingdom, became a recluse. Later she was born in **Tāvatiṁsa** as the Bodhisatta's handmaiden. Ja.iv.104ff.

Udayabhadda 02. See **Udāyibhadda**.

Udayabhaddā. Step-sister and wife of **Udayabhadda**. In the verses she is also called **Udayā**.

Udayasutta 01. The conversation between the Buddha and the Brahmin **Udaya** (see **Udaya**

Udayasutta 02. See **Udayamāṇavapucchā** below.

Udayā. See **Udayabhaddā** below.

Udāna. A short collection of eighty stories, in eight *vaggas*, containing solemn utterances of the Buddha, made on special occasions. The **Udāna** proper, comprising the Buddha's utterances, is mostly in verse, in ordinary metres (*Sloka*, *Triṣṭubh*, *Jagatī*), seldom in prose (e.g., iii.10; viii.1, 3, 4). Each **Udāna** is accompanied by a prose account of the circumstances in which it was uttered.

The book forms the third division of the **Khuddakanikāya** (DN a.i.17; but see p.15, where it is the seventh).

Udāna is also the name of a portion of the *Piṭakas* in their arrangement according to matter (*aṅga*). Thus divided, into this category fall eighty-two *Suttas*, containing verses uttered in a state of joy (DN-a.i.23-4; see also Ud-a.

pp.2-3).

The prose and-verse stories of the **Udāna** seem to have formed the model for the **Dhammapada Commentary** (See *Buddhist Legends*, i.28).

The **Udāna** is also the source of twelve stories of the same Commentary and contains parallels for three others. About one-third of the **Udāna** is embodied in these stories. See, ibid., i.47-8, for details.

Udānasutta. Preached by the Buddha at **Daṇḍakappa**. The **Tathāgata** possesses full knowledge of the hearts of men. AN.iii.402.

Udāyibhadda (**Udāyibhaddaka**). Son of **Ajātasattu**. When **Ajātasattu**, after the death of his father, paid his first visit to the Buddha and saw the Buddha seated amidst the monks in a scene of perfect calm and silence, his first thought was: "Would that my son, **Udāyibhadda**, might have such calm as this." (DN.i.50).

Buddhaghosa explains (DN a.i.153) this thought by saying that **Ajātasattu** feared that his son might follow his own example and kill him as he had killed his own father. His fears were justified, for he was killed by his son **Udāyibhadda**, who reigned for sixteen years.

The latter, in his turn, was killed by his son **Anuruddhaka** (Mhv.iv.1ff. According to the *Divyāvadāna* his son was **Muṇḍa**).

It was in **Udāyibhadda**'s eighth year that **Vijaya**, king of Ceylon, died, and in his fifteenth year that **Paṇḍuvasudeva** came to the throne (Vin-a.i.72). The **Dīpavaṁsa** (iv.38; v.97; xi.8) calls him **Udaya** and the **Mahā Bodhivaṁsa** (p.96), **Udayabhadda**. See also **Kāḷāsoka**.

Udāyī 01. **Udāyī Thera**. Also called **Lāḷudāyī** (and **Paṇḍita Udāyī**), to distinguish him from others. He was the son of a Brahmin of **Kapilavatthu**. He saw the power and majesty of the Buddha when the latter visited his kinsmen and, entering the Saṅgha, in due course became an *Arahant*. When the Buddha preached the **Nāgopamasutta** (see AN.iii.344f), on the occasion when **Seta**, King **Pasenadi**'s elephant, was publicly admired, Udāyī was stirred to enthusiasm by thoughts of the Buddha and uttered sixteen verses, extolling the

virtues of the Buddha, comparing him to a great and wondrous elephant. (Thag.vv.689-704; Thag a.ii.7f.; Udāyī's verses are repeated in the **Aṅguttara** (iii.346-7) but the Commentary (ii.669) attributes them to **Kāḷudāyī**).

Once when Udāyī was staying at **Kāmaṇḍā**, in **Todeyya**'s mango-grove, he converted a pupil of a Brahmin of the **Verahaccāni** clan and, as a result, was invited by **Verahaccānī** herself to her house. It was only on his third visit to **Verahaccānī** that Udāyī preached to her and she thereupon became a follower of the Faith (SN.iv.121-4).

The **Saṁyuttanikāya** (iv.166f.; another discussion with **Ānanda** is mentioned in AN.iv.426f) also records a conversation between Udāyī and **Ānanda**, when Udāyī asks if it is possible to describe the consciousness, too, as being without the self. On another occasion Udāyī has a discussion with **Pañcakaṅga** on *vedanā* (MN.i.396ff; SN.iv.223-4; the Commentary SN a.iii.86 and MN a.ii.629 here describes Udāyī as "*Paṇḍita*"). **Ānanda** overhears their conversation and reports it to the Buddha, who says that **Udāyī**'s explanation is true, though not accepted by **Pañcakaṅga**.

Elsewhere (SN.v.86ff) Udāyī is mentioned as asking the Buddha to instruct him on the *bojjhaṅgas*, and once, at **Desaka** (**Setaka**?) in the **Sumbha** country, he tells the Buddha how he cultivated the *bojjhaṅgas* and thereby attained to final emancipation (SN.v.89).

He is rebuked by the Buddha for his sarcastic remark to **Ānanda**, that **Ānanda** had failed to benefit by his close association with the Master. The Buddha assures him that **Ānanda** will, in that very life, become an *Arahant* (AN.i.228).

Udāyī was evidently a clever and attractive preacher, for he is mentioned as having addressed large crowds, a task demanding great powers, as the Buddha himself says when this news of Udāyī is reported to him (AN.iii.184).

According to **Buddhaghosa** (DN a.iii.903), it is this same Udāyī (*Mahā Udāyī*) who, having listened to the **Sampasādaniyasutta**, is beside himself with joy at the contemplation of the wonderful qualities as set forth in that *Sutta*, and marvels that the Buddha does not go about proclaiming them. **Buddhaghosa** (MN a.i.526) seems to identify him also with the Udāyī to whom the **Laṭukikopamasutta** (MN.i.447ff) was preached.

Udāyī 02. A Thera. It was once his turn to recite the *Pātimokkha* before the Saṅgha, but because he had a crow's voice (*kākasaraka*), he had to obtain permission to make a special effort so that his recitation might be audible to the others (Vin.i.115). It is, perhaps, this same monk who is mentioned in the Vinaya as having been guilty of numerous *Saṅghādisesa* offences (Vin.iii.110f, 119f, 127f, 137f, 135ff).

He is censured again and again and various penalties are inflicted on him, nevertheless he repeats his offences (Vin.ii.38ff). In the *Nissaggiya* (Vin.iii.205f) a story is told of a nun, a former mistress of Udāyī, who conceived a child through touching a garment worn by him. Once when **Uppalavaṇṇā** asked him to take some meat to the Buddha, he demanded her inner robe as his fees (Vin.iii.208). He seems to have been very fond of the company of women and they returned his liking (see, e.g., Vin.iv.20, 61, 68). There was evidently a strain of cruelty in him, for we are told of his shooting crows and spitting them with their heads cut off (Vin.iv.124). He is described as being fat (Vin.iv.171). He is perhaps to be identified with **Lāḷudāyī**.

Udāyī 03. A Brahmin. He visited the Buddha at **Sāvatthī** and asked if the Buddha ever praised sacrifice. The Buddha's answer was that he did not commend sacrifices which involved butchery, but praised those which were innocent of any killing (AN.ii.43f).

Udāyī 04. See also under **Kāḷudāyī**, **Lāḷudāyī** and **Sakuludāyī**. As they are all, from time to time, referred to as **Udāyī** it is not always possible to ascertain which is meant. The Commentary is not an infallible guide.

Udāyī Theravatthu. See **Lāḷudāyī**.

Udāyīsutta 01. A conversation between **Ānanda** and **Udāyī** in the **Ghositārāma** at **Kosambī**. **Ānanda** explains how the Buddha has proved that not only the body but even consciousness is without self. SN.iv.166f.

Udāyīsutta 02. **Udāyī** visits the Buddha at **Desaka** (?) in the **Sumbha** country and describes how he had realised *Nibbāna* by developing the *bojjhaṅgas*. SN.v.89f.

Udāyīsutta 03. **Ānanda** reports to the Buddha that **Udāyī** preached to a very large following of laymen. The Buddha says that this is not an easy thing to do; he who preaches to a large audience must see, (1) that his talk has a logical reference, (2) that it has reasoning (*pariyāya*), (3) that it is inspired by kindness (*dayā*), (4) that it is not for worldly gain, (5) that it causes pain to no one. AN.iii.184.

Udāyīsutta 04. The Buddha asks **Udāyī** (**Lāḷudāyī** according to the Commentary) as to what are the topics of recollection. Three times he asks the question, but **Udāyī** sits silent. The Buddha then says he knew **Udāyī** was a fool, and puts the question to **Ānanda**, who explains five such topics connected with the *jhānas*. AN.iii.322-5.

Udumbara 01. A Thera of **Makuva**, author of a *ṭīkā* on the **Peṭakopadesa**. Gv.75, 65.

Udumbara 02. A village. **Revata** went there from **Kaṇṇakujja** and stopped there before proceeding to **Aggaḷapura** and **Sahajāti**. Thither the Elders followed him to ask his opinion on the **Vajjī** heresy. Vin.ii.299.

Udumbara Devī. Wife of **Piṅguttara**. She was the daughter of a teacher in **Takkasilā** and was given to **Piṅguttara** because he was the eldest pupil. But he was unhappy with her, and on the way to his home, when she climbed up a fig (*udumbara*) tree to pluck fruits for herself, he put thorns round the tree and ran away, leaving her. The king, coming along, saw her and married her. She was called **Udumbara Devī** because of the circumstances in which she was found. When the king suspected her of infidelity to him, **Mahosadha** saved her from ignominy, and she became thereafter his best friend and helped him in all his doings, treating him, with the king's permission, as her younger brother. When the king planned to kill **Mahosadha**, **Udumbara Devī** warned him in time and

enabled him to evade the treachery of his enemies at court (Ja.vi.348, 352, 355, 363, 368, 384).

In the present age she was **Diṭṭhamaṅgalikā** (Ja.vi.478).

Udumbaragiri. See **Dhūmarakkha**.

Udumbarajātaka (Ja 298). The story of two monkeys. One, small and red-faced, lived in a rock cave. During heavy rains, the other, a large and black-faced monkey, saw him, and wishing to have the shelter for himself, sent him away, on the pretext that outside in the forest there was plenty of food to be had. The small monkey was taken in by the trick, and when he came back he found the other monkey, with his family, installed in the cave.

The story was told in reference to a monk who lived comfortably in a village hermitage and was ousted from there by another monk whom he had welcomed as a guest. Ja.ii.444-6.

Udumbaraphaladāyaka Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a householder.

Meeting the Buddha walking along the bank of the river **Vinatā**, he plucked some figs and gave them to him (Ap.i.295).

He is probably identical with **Paccaya** Thera. See Thag-a.i.341.

Udumbarikasīhanādasutta. Preached at the **Udumbarikā** *Paribbājakārāma*.

Sandhāna, on his way to see the Buddha, stopped at the *Paribbājakārāma* because it was yet too early for his interview, and started talking to the *Paribbājaka* **Nigrodha**. **Nigrodha** spoke disparagingly of the Buddha's love of solitude. Seeing the Buddha walking along the banks of the **Sumāgadhā**, **Nigrodha** invited him to his hermitage and asked him various questions. The Buddha turned the discussion on to the merits and demerits of self-mortification and ended up by declaring the purpose of his own teaching.

Though **Nigrodha** expresses great admiration for the Buddha's exposition, he and his disciples do not become followers of the Buddha (DN.iii.36ff).

Buddhaghosa says (DN-a.iii.844), however, that this *Sutta* will stand them in good stead in the future.

Udumbarikā. A queen (*devī*) who built the **Udumbarikā** *Paribbājakārāma* near **Rājagaha** (DN.iii.36; DN a.iii.832).

Close to the *ārāma* was the lotus-pond **Sumāgadhā** and a feeding ground for peacocks (**Moranivāpa**) (DN.iii.39).

It was here that the **Udumbarikasīhanādasutta** was preached.

Udena 01. King of **Kosambī**. He was the son of **Parantapa**. His mother, when pregnant with him, was carried off by a monster-bird and deposited on a tree near the residence of **Allakappa**. The child was born in a storm (*utu*?) – hence the name. **Allakappa**, having discovered the mother and child, took them under his protection. One day, when **Udena** was grown up, **Allakappa** saw by the conjunction of the planets that **Parantapa** had died. When he announced the news, **Udena**'s mother revealed to him her identity. **Allakappa** taught **Udena** the various charms he knew for taming elephants and sent him to **Kosambī**, with a large following of elephants, to claim the kingdom. Some time after he became king, **Udena** appointed **Ghosaka** as his treasurer, and one day, having seen **Ghosaka**'s adopted daughter, **Sāmāvatī**, going to the river to bathe, sent for her and married her. Later he married, in very romantic circumstances, **Vāsuladattā**, daughter of **Caṇḍappajjota**, king of **Ujjenī**. The **Dhammapada Commentary** (Dhp-a.i.161ff) contains a whole story-cycle of **Udena** from which these details, except where otherwise stated, are taken. For details of other persons mentioned in the article and their encounters with **Udena**, see under their respective names.

Udena had another wife, **Māgandiyā**, who took advantage of her new position to wreak vengeance on the Buddha for having once slighted her. When **Sāmāvatī** was converted to the Buddha's faith by her handmaiden **Khujjuttarā**, **Māgandiyā** tried to poison the king's mind against her, but the attempt was frustrated, though **Sāmāvatī** very nearly lost her life at the king's hand. When **Udena** realised how grievously he had wronged her, he promised to grant her a boon, and, as the result of her choice, the Buddha sent **Ānanda** with five

hundred monks to the palace every day, to preach to the women of the court. **Udena** himself does not seem to have been interested in religion. Once when he discovered that the women of the court had given five hundred costly robes to **Ānanda**, he was annoyed, but when in answer to his questions **Ānanda** explained to him that nothing given to members of the Saṅgha was wasted, he was pleased and himself made a similar offering of robes to **Ānanda**. Mentioned also in Vin.ii.291. The incident took place after the Buddha's death.

His encounter in his park the **Udakavana** with **Piṇḍola Bhāradvāja**, in somewhat similar circumstances, did not, however, end so happily. **Udena**'s women had given **Piṇḍola** their robes, and when the king questioned **Piṇḍola** as to the appropriateness of the gift, he remained silent. **Udena** threatened to have him bitten by red ants; but **Piṇḍola** vanished through the air (Snp-a.ii.514-5; SN a.iii.27; in a previous birth too, as **Maṇḍavya**, **Udena** had been guilty of abusing holy men, see the **Mātaṅgajātaka** (Ja 497), Ja.iv.375ff). Later (SN.iv.110f) we find him visiting **Piṇḍola** again on friendly terms and receiving information as to how young members of the Saṅgha succeeded in curbing their passions in spite of their youth. In this context **Udena** calls himself a follower of the Buddha.

Udena had a son named **Bodhi** (Ja.iii.157), among whose activities the building of a palace, called **Kokanada**, is specially recorded. It is clear from the incident of the presentation of robes to **Ānanda**, referred to above, as well as by a definite statement to that effect contained in the **Petavatthu** Commentary (p.140), that **Udena** survived the Buddha; but whether his son **Bodhi** succeeded him or not is not known.

Among **Udena**'s possessions mention is made of his bow, requiring one thousand men to string it (Dhp a.i.216), and of his elephant **Bhaddavatikā** (Ja.iv.384).

Udena is sometimes referred to as **Vaṁsarājā** (king of the **Vaṁsas**) (e.g., Ja.iv.375; the *Divyāvadāna* e.g., 528, calls him **Vatsarājā**), the **Vaṁsas** or the Vacchas being the inhabitants of **Kosambī**.

In the **Udāna** Commentary (p.382) he is called **Vajjirājā**. The **Milindapañha** (p.291) tells a story of a woman called **Gopālamātā**, who became a queen of **Udena**. She was the daughter of peasant-folk, and, being poor, she sold her hair

for eight pennies, with which she gave a meal to **Mahā Kaccāna** and his seven companions. That very day she became **Udena**'s queen.

Udena 02. A Thera. He once stayed, after the Buddha's death, in the **Khemiyambavana** near **Benares**. There the Brahmin **Ghoṭamukha** visited him. Their conversation is recorded in the **Ghoṭamukhasutta**. At the end of **Udena**'s sermon, the Brahmin offered to share with him the daily allowance he received from the **Aṅga** king. This offer was refused, and at **Udena**'s suggestion **Ghoṭamukha** built an assembly-hall for monks at **Pāṭaliputta**; this assembly-hall was named after him (MN.ii.157ff).

See also **Udena** (9).

Udena 03. An *upāsaka* of **Kosala**. He built a *vihāra* for the Saṅgha, and he invited monks for its dedication, which took place during the *Vassa*. It being against the rules to go on a journey before the *Vassa*, the monks asked him to postpone the dedication. This annoyed him. When the matter was referred to the Buddha, he altered the rule so that a journey lasting not more than seven days could be undertaken during the *Vassa*. Vin.i.139.

Udena 04. **Udena Thera**. The personal attendant of **Sumana Buddha**. Bv.v.24; Ja.i.34.

Udena 05. A king. He joined the Saṅgha under **Koṇḍañña Buddha**, with ninety crores of followers, all of whom became Arahants. Bv-a.111.

Udena 06. A **Yakkha**. See **Udena Cetiya**.

Udena 07. A king, father of **Siddhattha Buddha** (Bv.xvii.13); also called **Jayasena** (Bv-a.187).

Udena 08. A king, a former birth of **Ukkhepakatavaccha** Thera (Thag a.i.148), called in the **Apadāna** (i.56), **Ekatthambhika**.

Udena 09. **Udena Thera**. An Arahant, probably identical with **Udena** (2). During the time of **Padumuttara Buddha** he was a hermit, with eighty-four

thousand others, living in a hermitage near **Padumapabbata** in the **Himālaya**. Having heard the Buddha's praises from a **Yakkha**, he visited **Padumuttara**, offered him a lotus flower and spoke verses in praise of him. Ap.ii.362ff.

Udena Cetiya. A shrine of pre-Buddhistic worship, to the east of **Vesālī**.

It is mentioned with other shrines at **Vesālī** – **Gotamaka**, **Sārandada**, **Sattamba**, **Cāpāla** and **Bahuputta** – all of which are described as beautiful spots (DN.ii.102; SN.v.260; AN.iv.309; see also DN.iii.9).

Rhys Davids conjectures that these were probably trees or barrows (Dial.ii.110, n.1, but see Law: *Geography of Early Buddhism*. 74ff).

The **Dhammapada Commentary** (Dhp-a.iii.246) describes the **Udena** and the **Gotamaka** shrines as "*rukkhacetiyas*" to which men pay homage in order to have their wishes fulfilled.

The **Dīgha Commentary** (ii.554; AN a.ii.784; Ud a.323) says that in the Buddha's time a *vihāra* had been erected on the spot where this shrine stood and that this *vihāra* had previously been dedicated to the **Yakkha Udena**.

Udenavatthu. The story cycle of King **Udena**, in many respects the most interesting of all the stories of the **Dhammapada Commentary** (Dhp-a.i.161-231).

It consists of six stories of diverse origin and character, dealing with the fortunes of the king, his three queen-consorts and his treasurer.

Only two of the stories are really concerned with **Udena**, the rest being introduced by familiar literary devices. Versions of each of the six stories occur in the writings of **Buddhaghosa**, indicating that they go back to a common source.

Parallels to one or more stories are also to be found in the *Divyāvadāna*, the *Kathāsaritsāgara* and other Sanskrit collections and in the Tibetan *Kandjur*.

For an analysis of the cycle and its parallels see Burlingame, *Buddhist Legends*, i., pp.51 and 62ff.

Uddaka. See **Uddaka Rāmaputta**.

Uddaka Rāmaputta. One of the teachers under whom **Gotama**, after leaving the world and before he became the Buddha, received instruction (Ja.i.66, 81). **Uddaka** taught him the doctrine which had been realised and proclaimed by his father **Rāma**, which was the attainment of the state of "neither-perception-nor-non-perception" (corresponding to the fourth *Arūpajjhāna*). When **Gotama** had mastered this, **Uddaka** made him more than his own equal by setting him over the whole company of his disciples as their teacher. But **Gotama**, finding this doctrine unsatisfactory, abandoned it (MN.i.165ff., 240ff.; Dhp-a.i.70-1).

The Buddha evidently had a high regard for **Uddaka Rāmaputta**, for after the Awakening, when looking for someone to whom the Dhamma might be preached, and who was capable of realising its import at once, his thoughts turned to **Uddaka**, but **Uddaka** was already dead (Vin.i.7).

In the **Vassakārasutta** of the **Aṅguttaranikāya** (ii.180) it is mentioned that King **Eḷeyya**, together with his bodyguard, **Yamaka**, **Moggalla** and others, were followers of **Rāmaputta** and that they held him in great esteem.

In the **Saṁyuttanikāya** (iv.83f) the Buddha says that **Uddaka** claimed to be "versed in lore and to have conquered everything, digging out the root of suffering," though he had no justification for such a claim.

Again, in the **Pāsādikasutta** (DN.iii.126-7), the Buddha tells **Cunda** that when **Uddaka** said "seeing, he seeth not," he had in mind a man who saw the blade of a sharpened razor but not its edge – a low, pagan thing to speak about.

In the Sanskrit books **Uddaka Rāmaputta** is called Udraka. Mvu.ii.119-20; Divy.392; *Lalitavistara* 306f.

Uddakasutta. Preached by the Buddha. He states therein how **Uddaka Rāmaputta**, unjustifiably, claims to have mastered all learning and all suffering, and explains what such learning and mastery really are (SN.v.83f).

Uddajātaka. See **Uddālakajātaka** (Ja 487).

Uddalolakavihāra. A monastery in Ceylon; it was the residence of an Elder, named **Mahā Abhaya**. Ras.ii.1; Sās-d.82.

Uddālaka. Son of the Bodhisatta (then chaplain of the king of **Benares**) and a slave-girl, whom he first met in the royal park. The boy was so-called because he was conceived under an *uddāla*-tree. When grown up he went to **Takkasilā** and later became leader of a large company of ascetics. In the course of their travels he and his followers came to **Benares**, where they received great favours from the people. Attracted by his reputation, the king once visited him with the royal chaplain. On that occasion **Uddālaka** arranged that he and his followers should feign to be very holy men given up to various austerities. The chaplain, seeing through their dishonesty and discovering the identity of **Uddālaka**, persuaded him to leave his asceticism and become chaplain under him (Ja.iv.298-304).

Uddālakajātaka (Ja 487). The story of **Uddālaka** given above. It was related in reference to a monk who led a deceitful life. The monk is identified with **Uddālaka** (Ja.iii.232).

The **Jātaka** is depicted in the Bhārhut Tope (see Cunningham, Plate XLVI).

On the same occasion were preached the **Makkaṭajātaka**, **Kuhakajātaka** and **Setaketujātaka**.

Uddāladāyaka Thera. An *Arahant*. In a previous birth, thirty-one *kappas* ago, he saw a **Pacceka Buddha Kakudha**, near a river, and gave him an *uddālaka* flower (Ap.i.225).

Uddālapupphiya Thera. An *Arahant*. Thirty-one *kappas* ago he gave an *uddāla* flower to a **Pacceka Buddha**, **Anātha**, on the bank of the **Ganges** (Ap.i.288).

Uddesavibhaṅgasutta. The Buddha utters the brief statement that a monk should always so guard his mind that it may not be externally diffused nor internally set. The monks repeat this statement to **Mahā Kaccāna**, who gives a detailed exposition thereof. When the Buddha is told of **Kaccāna**'s explanation, he praises his erudition (MN.iii.223ff).

Uddhakandaraka. A *vihāra* in South Ceylon, founded by **Mahā Nāga**, brother of **Devānampiyatissa** (Mhv.xxii.9).

Uddhakuraṅgāma. A village and a fortification in the district of **Āḷisāra**. It was captured by **Parakkamabāhu**'s general, **Māyāgeha** (Cv.lxx.171).

Uddhagaṅgā. See **Gaṅgā**.

Uddhagāma 01. A district (?) in Ceylon. It contained the village of **Vasabha**, which was given to the **Jetavanavihāra** by **Mahā Nāga** (Cv.xli.97).

Uddhagāma 02. A village in **Rohaṇa**. The forces of **Parakkamabāhu** I, carried on a campaign there for three months (Cv.lxxiv.92).

Uddhacūḷābhaya. Nephew of **Devānampiyatissa**. He restored the **Mahiyaṅgaṇa** *Thūpa* and made it thirty cubits high (Mhv.i.40).

Uddhaccasutta. Conceit, want of restraint and of diligence, should all be destroyed by calm (*samatha*), restraint and earnestness (AN.iii.449).

Uddhanadvāra. A village in **Rohaṇa**. There the *Ādipāda* **Vikkamabāhu** gained a victory. (Cv.lxi.16, 25). It was in the region called **Aṭṭhasahassa**, and **Sirivallabha**, who reigned over this district, made Uddhanadvāra his capital. The village formed one of the centres of battle in the campaign of **Parakkamabāhu I**. (Cv.lxxiv.86, 113; lxxv.182. For its identification see Cv.Trs.i.29, n.4).

Uddhambhāgiyasutta. The Noble Eightfold Way should be cultivated in order to destroy the five "upward" fetters – lust of form and of the formless, conceit, excitement and nescience (SN.v.61f).

Uddharaṭṭha. See **Pañcuddharaṭṭha**.

Uddhavāpi. A village and a tank. The **Māragiri Nigrodha** (*q.v.*) was stationed there (Cv.lxxii.164, 174).

Uddhumātakasutta. The idea of an inflated corpse, if developed, conduces to peace from bondage (SN.v.131).

Unnama. A **Damiḷa** chief whom **Duṭṭhagāmaṇī** defeated in his campaign. He was a nephew of **Tamba** and his stronghold was also called **Unnama**. Mhv.xxv.14, 15; Mhv ṭ.474.

Unnavalli. A *vihāra* to which **Aggabodhi I**. gave the village of **Ratana**. Cv.xlii.18.

Upaka 01. An **Ājīvaka** whom the Buddha met on his way between **Gayā** and the Bodhi Tree, after he set out from **Isipatana** for the preaching of the First Sermon. Upaka questioned the Buddha on his attainments, and when the Buddha told him what he had accomplished he asked the Buddha if he were "**Anantajina**." When the Buddha acknowledged it, Upaka shook his head saying, "It may be so, friend," and went along by another road (Ja.i.81; Vin.i.8; MN.i.170-1; Dhp a.iv.71-2). It is said (DN a.ii.471) that the Buddha walked all the way from the Bodhi Tree to **Isipatana** – instead of flying through the air, as is the custom of Buddhas – because he wished to meet Upaka.

After this meeting Upaka went to the **Vaṅkahāra** country and there, having fallen desperately in love with **Cāpā**, the daughter of a huntsman who looked after him, starved for seven days and in the end persuaded the huntsman to give her to him in marriage. For a living, Upaka hawked about the flesh brought by the huntsman. In due course **Cāpā** bore him a son, **Subhadda**. When the baby cried, **Cāpā** sang to him saying, "Upaka's son, ascetic's son, game-dealer's boy, don't cry," thus mocking her husband. In exasperation he told her of his friend **Anantajina**, but she did not stop teasing him. One day, in spite of her attempts to keep him, he left her and went to the Buddha at **Sāvatthī**. The Buddha, seeing him coming, gave orders that anyone asking for **Anantajina** should be brought to him. Having learnt from Upaka his story, the Buddha had him admitted to the Saṅgha. As a result of his meditation, Upaka became an *Anāgāmī* and was reborn in the **Avihā** heaven (Thīg a.220ff; MN a.i.388f. Upaka's story is also given in Snp-a.i.258ff, with several variations in detail). The **Saṁyuttanikāya**

(i.35, 60) records a visit paid to the Buddha by Upaka and six other beings born in **Avihā**. According to the **Majjhima Commentary** (i.389), Upaka became an *Arahant* as soon as he was born in **Avihā**.

In the **Therīgāthā** he is also called **Kāḷa** (v.309. This may have been a term of affection used because of his dark colour) and his birth-place is given as **Nāla**, a village near the Bodhi Tree, where he is said to have been living with his wife at the time he left her (Thīg a.225).

Later, **Cāpā**, too, left the world and became an *Arahant* Therī.

The *Divyāvadāna* (p.393) calls him Upaka Upagana.

The enumeration of the Buddha's virtues which was made to Upaka is not regarded as a real *dhammadesanā* because it took place before the preaching of the first sermon. It produced only a *vāsanā-bhāgiya* result, not *sekha-bhāgiya* or *nibaddha-bhāgiya* (Ud a.54).

The words of the Buddha's speech to Upaka are often quoted (e.g., Kv.289).

Upaka 02. **Upaka Maṇḍikāputta**. He once visited the Buddha at **Gijjhakūṭa** and stated before him his view that whoever starts abusive talk of another, without being able to make good his case, is blameworthy. The Buddha agrees and says that Upaka himself has been guilty of this offence. The Commentary (AN-a.ii.554) explains that Upaka was a supporter of **Devadatta**. Upaka protests against being caught in a big noose of words, like a fish caught as soon as he pops up his head. The Buddha explains that it is necessary for him to teach with endless variations of words and similes. Upaka is pleased with the Buddha's talk and reports the conversation to **Ajātasattu**. The king shows his anger at the man's presumption in having remonstrated with the Buddha (AN.ii.181f), and the Commentary adds that he had him seized by the neck and cast out.

Buddhaghosa says (AN-a.ii.554-5) that Upaka went to visit the Buddha in order to find out whether the Buddha would blame him for being a supporter of **Devadatta**. According to others, he came to abuse the Buddha because he had heard that the Buddha had consigned **Devadatta** to hell. He was apparently of low caste, and **Ajātasattu** addresses him as "salt-worker's boy" (*loṇakārakadāraka*) (AN.ii.182).

Upakañcana. A Brahmin, brother of the Bodhisatta **Mahā Kañcana**. Their story is related in the **Bhisajātaka** (Ja 488). Ja.iv.305ff.

Upakasutta. Records the visit paid to the Buddha by **Upaka Maṇḍikāputta**. AN.ii.181f.

Upakaṁsa. Son of **Mahā Kaṁsa**, king of **Asitañjana** and brother of **Kaṁsa**. When **Kaṁsa** became king, **Upakaṁsa** was his viceroy. **Upakaṁsa** was killed by a disc thrown by **Vāsudeva**, son of **Devagabbhā**. Ja.iv.79-82.

Upakārī 01. A city of the **Pañcālas** (Ja.vi.448, 450, 458, 459). Here was the entrance to the tunnel through which King **Vedeha** escaped to **Mithilā**, as related in the **Mahā Ummaggajātaka** (*q.v.*).

Upakārī 02. A city where **Sumedha Buddha** preached to a large concourse of people. Bv-a.165.

Upakāla 01. A **Pacceka Buddha** mentioned in a list of **Pacceka Buddhas**. MN.iii.70; Ap-a.i.107.

Upakāla 02. A *Niraya*, also the name of the tortures in the same *Niraya*. Ja.vi.248.

Upakkilesasutta 01. Preached at **Pācīnavaṁsadāya** to **Anuruddha**, **Nandiya** and **Kimbila**. It was at the time of the quarrel of the **Kosambī** monks; the Buddha, in search of quietness, goes to **Bālakaloṇaka**, preaches there to **Bhagu** and proceeds to **Pācīnavaṁsadāya**, where he tells his cousins how they should develop meditation, getting rid of all obstacles. MN.iii.152ff. The verses of the *Sutta* are also found in the Vinaya version (i.349ff). Some of the verses are included in the **Dhammapada** (vv.328-30) and in the **Khaggavisāṇasutta** of the **Suttanipāta** (vv.11, 12).

Upakkilesasutta 02. Gold ore must be purified from all its dross before it can be used for making ornaments, etc.; similarly, the mind must be freed from

its impurities – the five *nīvaraṇas* – before it can be used for acquiring the higher knowledge (AN.iii.16-19).

Upakkilesasutta 03. Four things prevent the sun and the moon from shining with their full brilliance – clouds, mist, smoke and dust and **Rāhu**. Similarly four things diminish the holiness of ascetics and recluses – intoxicants, sex, money and wrong livelihood (AN.ii.53f).

Upacara. See **Apacara**.

Upacāla. Son of **Upacālā** and nephew of **Sāriputta** and **Khadiravaniya Revata**. He was ordained by **Revata** (Thag.v, 43; Thag-a.i.110). He is mentioned in the **Aṅguttaranikāya** (v.133) in a list of very eminent disciples, together with **Cāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**. They lived in the **Kūṭāgārasālā** in **Vesālī**, but when the **Licchavīs** went there to visit the Buddha, they moved to the **Gosiṅgasālavana** in search of quiet.

Upacālā 01. Sister of **Sāriputta** (his other sisters being **Cālā**, **Sisūpacālā**) and mother of **Upacāla**. When **Sāriputta** left the world to join the Saṅgha of monks, his three sisters followed his example and became nuns. It is said that when **Upacālā** was taking her siesta in **Andhavana**, **Māra** tried to arouse in her sensual desires, but she vanquished him and became an *Arahant*. Her conversation with **Māra** is recorded in the **Therīgāthā** vv.189-95; Thīg a.165f. The **Saṁyutta** (i.133f) mentions the temptation of all three sisters by **Māra** and their conquest of him. But in this account, **Upacālā**'s verses are put into **Cālā**'s mouth, **Sisūpacālā**'s are ascribed to **Upacālā** and **Cālā**'s to **Sisūpacālā**.

Upacālā 02. The chief of the women disciples of **Phussa Buddha**.
See also **Upasālā**. (Ja.i.41; Bv.xix.20).

Upacālā 03. Chief of the women supporters of **Sumana Buddha**. Bv.v.28.

Upacālāsutta. The story of **Māra**'s unsuccessful attempt to cause the Therī **Upacālā** to sin. SN.i.133.

Upajotiya. One of the door-keepers summoned by **Maṇḍavya** to turn **Mātaṅga** out of his house. Ja.iv.382.

Upajjhāya. A gatekeeper of **Maṇḍavya**, summoned by him to drive out **Mātaṅga**. Ja.iv.382.

Upajjhāyavattabhāṇavāra. The thirtieth chapter of the first **Khandaka** of the **Mahā Vagga**.

Upajjhāsutta. A monk goes to his teacher and confesses to him the difficulty he experiences in living the celibate life profitably. The teacher takes him to the Buddha, who suggests to him a different way of conduct. The monk acts according to the Buddha's advice and becomes an *Arahant*. On being informed of this, the Buddha makes it a topic for a sermon. AN.iii.69-71.

Upaṭṭhānasutta 01. The Buddha asks **Ānanda** if he considers that every kind of moral practice produces like results. **Ānanda** says they do not, and proceeds to explain his point of view. The Buddha agrees with him, and when **Ānanda** has gone away, tells the monks that though **Ānanda** is yet a learner (*sekha*), it would not be easy to find his equal in insight. AN.i.225.

Upaṭṭhānasutta 02. Five qualities which make an invalid difficult for anyone to look after, and the absence of which makes him a good patient. AN.iii.143-4.

Upaṭṭhānasutta 03. On five qualities requisite for an attendant on the sick. AN.iii.144-5.

Upaṭṭhānasutta 04. Record of a conversation between a *Deva* and a monk who dwelt in a forest tract in **Kosala**. During his siesta the monk would often fall asleep, and the *Deva*, wishing his welfare and desiring to inspire him, draws near and asks him not to give himself up to somnolent habits. The monk replies to the effect that once a man has obtained insight by the suppression of desire and lust, there is no need to plague himself with unnecessary exertions (SN.i.197f).

According to the Commentary (SN-a.i.232), the monk was an *Arahant*. He had far to go to procure food, and when he came back, tired out, he would bathe and rest.

Upaṭṭhāyaka Thera. An *Arahant*. In a previous birth he provided **Siddhattha Buddha** with a personal attendant (*upaṭṭhāka*). Fifty-seven *kappas* ago he was born as a king, named **Balasena**. Ap.i.241.

Upaḍḍhadussadāyaka Thera. An *Arahant*. In the time of **Padumuttara Buddha**, he had been a labourer, and seeing a monk, named **Sujāta**, looking for rags for a robe, he gave him half the garment he wore. As a result he became king of the gods thirty-three times and king of men seventy-seven times. Ap.ii.436f.

Upaḍḍhasutta. Preached at the **Sākyan** township of **Sakkara**. **Ānanda** mentions to the Buddha his view that half the holy life consists in friendship with the good. The Buddha says that it is not the half but the whole of the holy life, and proceeds to explain (SN.v.2). In the **Kosalasaṁyutta** (SN.i.87) we find the Buddha relating this incident to **Pasenadi**.

Upatapassī Thera. Author of the **Vuttamālā**. He was incumbent of the **Gatārā** *Pariveṇa* and was the nephew of **Sarasigāmamūla Mahā Sāmi**. PLC.253f.

Upatissa 01. The personal name of **Sāriputta** (*q.v.*).

Upatissa 02. *Purohita* to **Vijaya**, king of Ceylon. He founded a settlement at **Upatissagāma**. Mhv.vii.44; Dpv.ix.32, 36.

Upatissa 03. **Upatissa I**. King of Ceylon. He reigned for forty-two years between CE. 362 and 409. He was the eldest son of **Buddhadāsa**. He was of very kindly disposition and lived a simple life, eating of the food served in the **Mahā Pāli** alms-hall. It is said that once, when the roof of his palace started leaking at night, he lay all night in the wet, being loth to disturb any of the servants. During a period of drought and famine, he organised a religious festival, causing

rain to fall. He built the **Rajuppala**, **Giḷḷhakūṭa**, **Pokkharapāsaya**, **Valāhassa**, **Ambuṭṭhi** and **Goṇḍigāma** tanks and the **Khaṇḍarājavihāra**, besides hospitals and almshouses for women in travail, the blind and the sick. He was murdered by his queen-consort, who had an intrigue with his younger brother, **Mahā Nāma**. For an account of **Upatissa**'s reign see Cv.i.37, 179ff.

Upatissa 04. **Upatissa II**. King of Ceylon. He was the husband of the sister of **Moggallāna I**. and was his general. He killed **Sīva** I, and became king, his reign lasting only one year and a half (A.C. 522-24). He had a son **Kassapa**, called **Giri Kassapa** by virtue of his prowess, and a daughter who married **Silākāla**. **Silākāla** became a rebel and seized **Upatissa**'s kingdom (for an account of **Upatissa** see Cv.xli.5f). **Upatissa** belonged to the **Lambakaṇṇa** clan, and in Sinhalese writing is called *Lāmāni-upatissa* (Cv.Trs.i.52, n.1).

Upatissa 05. Son of **Silākāla** and brother of **Dāṭhāpabhuti** and **Moggallāna II**. He was a good-looking young man and was his father's favourite. He was killed by **Dāṭhāpabhuti** (Cv.xli.33ff).

Upatissa 06. **Upatissa Thera**. Called *Pāsāṇadīpavāsī* Upatissa 06. He appears to have written a Commentary on the **Mahā Vaṁsa**, which the author of the **Mahā Vaṁsaṭīkā** used for his own work, sometimes criticising its comments. See, e.g., Mhv ṭ.47.

Upatissa 07. Thera of **Tambapaṇṇidīpa** (Ceylon), perhaps to be identified with No. 6 above. He and his colleague, **Phussadeva**, are often mentioned as being expert exponents of the Vinaya. **Upatissa** had two pupils, **Mahā Paduma** and **Mahā Summa**, who became very famous as *vinayadharā*. **Mahā Paduma** "read" through the Vinaya eighteen times with his teacher, and **Mahā Summa** nine times (Vin-a.i.263f). **Buddhaghosa** evidently regarded with great respect the explanations of various Vinaya questions as given by **Upatissa**, for he often quotes him. See, e.g., Vin-a.ii.456; iii.624, 714; iv.890.

Upatissa 08. **Sāriputta**'s father and chieftain of **Nālaka** or **Upatissagāma** (*q.v.*). His proper name was **Vaṅganta** (*q.v.*), **Upatissa** being, evidently, his clan name (Snp-a.i.326).

Upatissa 09. **Upatissa Thera**. Author of the Pāli **Mahā Bodhivaṁsa** 09. He lived in Ceylon, probably in the tenth century. For details see PLC. 156ff.

Upatissa 10. **Upatissa Thera**. He wrote a commentary on **Kassapa**'s **Anāgatavaṁsa** 10. Gv.p.72.

Upatissa 11. A **Pacceka Buddha**, found in a nominal list (MN.iii.69). The name is also found in the **Apadāna** (i.280; ii.454).

Upatissa 12. **Upatissa Thera**. Sometimes called *Arahā* **Upatissa**, author of the *Vimuttimagga* (PLC 12. 86). He probably lived about the first century B.C. JPTS 1919, pp.69ff; see also NidA. (PTS); introd. vi f.

Upatissa 13. **Upatissa Thera**. Author of the **Saddhammappajjotikā**, the commentary on the **Mahā Niddesa**, written at the request of *Deva* Thera (NidA 13. i.108). His residence was on the western side of the **Mahā Cetiya** within the precincts of the **Mahā Vihāra** in **Anurādhapura**, and it was built by a minister, **Kittissena**.

Some MSS. give the author's name as **Upasena**. For his age, see **Saddhammappajjotikā**.

Upatissagāma 01. A Brahmin village near **Rājagaha**. It was the birthplace of **Sāriputta** (Thag a.ii.93; Dhp a.i.73). Its real name was **Nālaka** (*q.v.*), but it was called **Upatissagāma**, evidently because its chieftains belonged to the **Upatissa** clan. It is probable that **Sāriputta**'s father, who was head of the village (*gāmasāmi*), was also called **Upatissa**. See Snp-a.i.326.

Upatissagāma 02. (sometimes called **Upatissanagara**). The settlement founded by **Vijaya**'s chaplain, **Upatissa**, on the banks of the **Gambhīranadī**, about seven miles to the north of **Anurādhapura** (Mhv.vii.44; Mhv.Trs.58, n.4; Dpv.ix.36; x.5). It was the seat of government till **Anurādhapura** became the

capital (See, e.g., Mhv.viii.4; x.48). Soon after **Mahinda**'s arrival in Ceylon many young men joined the Saṅgha, and among them there were five hundred from **Upatissagāma** (Mhv.xvii.60).

Upatissasutta. Preached by **Sāriputta**. He tells the monks that there is nothing in the whole world, a change in which would cause him sorrow. Not even a change regarding the Buddha, be emphasises, in answer to a question by **Ānanda**. SN.ii.274f.

Upatissā. One of the two chief women-disciples of **Koṇḍañña Buddha**. Bv.iii.31; Ja.i.30.

Upaddutasutta. Everything in the world is oppressed. SN.iv.29.

Upadhi. A **Pacceka Buddha**, whose name occurs in a list of names. Ap-a.i.107.

Upananda 01. **Upananda Thera** called **Sakyaputta**. He belonged to the **Sākyan** clan. Several incidents connected with him are mentioned in the Vinaya. Once he promised to spend the rainy season with **Pasenadi Kosala**, but on his way there he saw two lodgings where robes were plentiful and so kept *Vassa* in those lodgings instead. **Pasenadi** was greatly annoyed and when, in due course, the matter reached the ears of the Buddha, Upananda was rebuked and a set of rules was passed regarding promises made about the rainy season (Vin.i.153). On another occasion Upananda spent the rainy season at **Sāvatthī**, but when the time came for the monks to gather together and divide the robes that had been given to them, he went from village to village, taking his share of the robes from everywhere. The Buddha sent for him and rebuked him in the presence of the Saṅgha, but the rebuke had evidently no effect, for we find him again spending the *Vassa* alone in two residences, with the idea of obtaining many robes. The Buddha, however, ordered that only one portion should be given to him (Vin.i.300). His greediness was not confined to robes. Once he was invited to a meal by an official, a follower of the **Ājīvakas**. He went late, and finding no room left for him, made a junior monk get up and give him his seat.

There was a great uproar, but Upananda had his way (Vin.ii.165). Elsewhere he is accused of having appropriated two lodgings for himself at the same time, one at **Sāvatthī** and the other somewhere in the country. He was evidently unpopular among the monks, because on this occasion we find him spoken of as "a maker of strife, quarrelsome, a maker of disputes, given to idle talk, a raiser of legal questions." (Vin.ii.168). Upananda was fond of money, for we find in the Vinaya (Vin.ii.297) a statement to the effect that "on the occasion of the matter of Upananda the **Sākyan**, the Buddha distinctly laid down a precept by which gold and silver were forbidden." Upananda had been given his meals regularly by a certain family. Once a dish of meat was prepared for him, but a little boy in the house started to cry for the meat, and it was given to him. Upananda insisted that a *kahāpaṇa* should be paid to him in lieu of the meat (Vin.iii.236f). Upananda was once asked to preach to those that came to **Jetavana**. Among the visitors was a banker, and when the banker expressed the desire to give something to Upananda to show his appreciation of the sermon, Upananda wished to have the robe that the man wore. The banker was embarrassed, and promised to go home at once and fetch him another robe, even better than the one he had on. But Upananda was adamant, till, in despair, the man gave him his robe and went away. Again, when Upananda heard that a certain man wished to offer him a robe, he went to the man and told him what kind of robe he wanted, and said he would accept no other (Vin.iii.215). A story is also told of a *Paribbājaka* exchanging his own garment for one belonging to Upananda, which was of rich colour. Two other **Paribbājakas** told him that he had lost in the bargain, so he wished to cry off the deal, but Upananda positively refused (Vin.iii.240f). He did not, however, always come off best in a bargain. Once he gave a robe to a colleague, on condition that the latter should join him in his tours. The condition was agreed to, but later, when the recipient monk heard that the Buddha was going on tour, he preferred to join the Buddha's company. The robe was not returned to Upananda, who had to be reported to the Buddha for the violent language he used to the defaulter (Vin.iii.254f). Upananda is mentioned as quarrelling with the *Chabbaggiya* monks (Vin.iv.30) and, at another time, as going his alms-rounds with a colleague with whom he quarrelled when the rounds were over, refusing to give him any of the food

obtained. The unfortunate monk had to starve because it was then too late to go out begging again (Vin.iv.92f). We are not told whether Upananda deliberately set out to have a quarrel in order that he might keep all the food himself!

Nor were all Upananda's misdemeanours confined to greed for possessions. We are told that once a complaint was made to the Buddha that Upananda had gone to the house of an acquaintance and had sat down in the bedroom of the woman of the house, talking to her. The husband ordered food to be brought to Upananda, and when that was done, asked him to leave. But the woman wished him to stay and he refused to go away (Vin.iv.94).

On two other occasions he is mentioned as visiting the houses of his acquaintances and being found by the husbands, seated alone with their wives (Vin.iv.95-7; see also 121, 127 and 168, for other offences committed by him).

With most laymen, however, be was evidently popular. Mention is made of a meal where the donor kept all the other monks waiting for quite a long while, till Upananda should arrive, after his visits to various households (Vin.iv.98). And, again, of food being sent to the monastery with express instructions that the other monks should eat only after Upananda had done so (Vin.iv.99).

Episodes regarding Upananda's misdeeds are not confined to the Vinaya. In the **Dabbhapupphajātaka** (Ja.iii.332ff; see also Dhp a.iii.139ff) we are told that he was in the habit of preaching contentment to others. When they, touched by his preaching, cast away their good robes, etc., Upananda collected them for himself. Once he cheated two brethren of a costly blanket. When the matter was brought to the Buddha's notice, this **Jātaka** was related to show how in previous births, too, he had plundered other people's goods. He had been a jackal called **Māyāvī**, and had cheated two other jackals of a *rohita*-fish they had caught. Again, in the **Samuddajātaka** (Ja.ii.441f), he is described as a great eater and drinker; he would not be satisfied even with cart-loads of provisions. The **Jātaka** tells of how he once was born as a water-crow and tried to prevent the fish from drinking the sea-water lest he should not have enough for himself. **Buddhaghosa** calls him a *lolajātika*, held in contempt by his eighty thousand fellow **Sākiyans** who joined the Saṅgha (Vin-a.iii.665). Elsewhere he is referred to as a well-known example of one who never practised what he preached and, therefore, did not benefit by his cleverness, e.g., AN-a.i.92; MN-a.i.348;

Vsm.i.81.

Upananda had under him two novices, **Kaṇḍaka** and **Mahaka**, who seem to have resembled their teacher in being undesirables. They were found guilty of an unnatural offence, and the Buddha ordered that no one should ordain them (Vin.i.79). This order seems to have been rescinded later (see Vin.i.83).

Upananda 02. A king of fifty-seven *kappas* ago; a previous birth of **Tindukadāyaka Thera**. Ap.i.201.

Upananda 03. Four **Pacceka Buddhas**, mentioned in the **Isigilisutta**. MN.iii.70.

Upananda 04. Commander-in-chief of the **Magadha** kingdom. He was present at the conversation, recorded in the **Gopaka Moggallānasutta**, between **Ānanda** and **Vassakāra**. MN.iii.13.

Upananda 05. See **Nandopananda**.

Upananda Sākyaputtatheravatthu. A group of stories concerning the greediness and rapacity of **Upananda Sākyaputta**. (Dhp-a 12.2) Dhp a.iii.139ff; cf. (Ja 371) Ja.iii.332ff.

Upanāhīsutta. Preached in answer to the questions of **Anuruddha**. The five qualities, including grudging, which lead a woman to be reborn in purgatory. SN.iv.241.

Upanisāsutta 01. On causal association. SN.ii.29f.

Upanisāsutta 02. On how, to the wicked man, the possibilities of all high attainments are destroyed, not so to the man who is righteous. AN.v.313f.

Upanisāsutta 03. The same as 2, but the *Sutta* is ascribed to **Sāriputta**. AN.v.315f.

Upanisinnavagga. The fourth chapter of the **Rādha Saṁyutta** of the **Saṁyuttanikāya**. SN.iii.200ff.

Upanīta. A **Pacceka Buddha**, mentioned in the **Isigilisutta**. MN.iii.70.

Upanemi. A **Pacceka Buddha**, mentioned in nominal lists. MN.iii.70; Ap-a.i.107.

Upaneyyasutta. A *Deva* visits the Buddha at **Jetavana** and utters a stanza in which he says that life is short, and one should accumulate merit in order to obtain bliss. The Buddha replies that all who fear death should aspire to the final peace. SN.i.2.

Upamañña. The family (*gotta*) to which **Pokkharasāti** belonged. He was, therefore, called **Opamañña**. MN.ii.200; MN-a.ii.804.

Upayantisutta. When the ocean rises with the tide, the rivers, their tributaries, the mountain lakes and tarns, all rise as a result. Likewise rising ignorance makes, in turn, becoming, birth and decay and death to rise and increase. SN.ii.118f.

Upayasutta (wrongly called **Upāyasutta**). Attachment (*upaya*) is bondage, aloofness is freedom. With the abandonment of lust, lust's foothold is cut off and, thereby, rebirth, etc., is destroyed. SN.iii.53.

Uparāmā. One of the two chief women disciples of **Paduma Buddha** (Ja.i.36). The **Buddhavaṁsa**, however, gives their names as **Rādhā** and **Surādhā**.

Uparigaṅgā. See **Gaṅgā**.

Upariṭṭha. A **Pacceka Buddha** (MN.iii.69; Ap a.i.106). In a previous life, when **Anuruddha** was born as **Annabhāra**, he offered alms to the **Pacceka Buddha** and made various wishes which were fulfilled in later births (Dhp a.i.113f). Upariṭṭha had spent seven days in meditation on **Gandhamādana**, and when he appeared before **Annabhāra**, the latter ran home to his wife, fetched the food which had been prepared for themselves and gave it

to Upariṭṭha. Upariṭṭha ate the meal seated on **Annabhāra**'s garment, which was spread on the ground for him. AN a.i.105; Thag.910; Thag a.ii.66.

Uparimaṇḍakamāla. A *vihāra* (?) in Ceylon, the residence of **Mahā Rakkhita** Thera (*q.v.*). Ja.vi.30.

Uparimaṇḍalakamalaya. A *vihāra* (?) in Ceylon, the residence of **Mahā Saṅgharakkhita** Thera. Ja.iv.490.

Uparuci. A king of thirty-eight *kappas* ago; a previous birth of **Sucintita** Thera (Ap.i.134).

Uparevata 01. A *Sāmaṇera*, son of **Padumuttara Buddha**. It was the sight of this novice which made **Rāhula**, then born as the **Nāga**-king **Saṅkha**, wish to become a Buddha's son (Snp-a.i.340; MN a.ii.722). According to the **Buddhavaṁsa** (xi.21), however, **Padumuttara**'s son was called **Uttara**. **Uparevata**, though very young in years (*taruṇalalitadāraka*), was possessed of great *iddhi*-powers and the **Nāga**-king was greatly impressed by him (AN a.i.142f. Here the *nāga* king is called **Paṭhayindhara**).

Uparevata 02. Nephew of **Sāriputta**. When **Sāriputta** went to **Nālaka** on his last visit, in order to die there, **Uparevata** saw him outside the village, seated under a banyan tree. He was asked to announce **Sāriputta**'s arrival to the latter's mother, and to make preparations for accommodating **Sāriputta**'s five hundred followers (DN a.ii.551; SN a.iii.175).

Upavatta (**Upavattana**). The *sāla*-grove of the **Mallas** of **Kusināra**, on the further side of the **Hiraññavatī**. This was the last resting-place of the Buddha on his last tour, and here he passed away, lying on a bed placed between two *sāla* trees (DN.ii.137ff; Dpv.xv.70).

Here **Subhadda** visited the Buddha in the earlier part of the last night of his life, was converted and gained admission into the Saṅgha, afterwards winning *Arahant*-ship (see also Dhp-a.iii.377). It was here, too, that the Buddha asked the monks if they had any doubts they wished to hear solved regarding the Buddha,

the Dhamma and the Saṅgha, *magga* and *paṭipadā*, or any questions they wished to ask (AN.ii.79), and here he gave his last admonition to the monks (SN.i.157; see also Ud.37f). **Ānanda** tried to persuade him to die in a place of greater importance, and the Buddha, in order to disabuse his mind, preached to him the **Mahā Sudassanasutta** (DN.ii.169f).

Buddhaghosa says (DN a.ii.572f) that the road to the *sāla*-grove from the **Hiraññavatī** led from the further bank of the river, like the road from the **Kadambanadī** to the **Thūpārāma** in **Anurādhapura** which led through the **Rājamātuvihāra**. The row of *sāla*-trees stretched from south to east and then continued to the north ("like the chief street in **Anurādhapura**"). Hence the name **Upavattana**. The grove was to the southwest of **Kusināra**. Ud a.238.

Upavāṇa 01. A Thera. He belonged to a very rich Brahmin family of **Sāvatthī**, and having seen the Buddha's majesty at the dedication of **Jetavana**, he entered the Saṅgha and became an *Arahant* with sixfold *aññā*. For some time, before **Ānanda** was appointed *upaṭṭhāka*, Upavāṇa waited on the Buddha. Once when the Buddha was attacked by cramp, Upavāṇa, with the help of his lay-friend **Devahita**, obtained hot water and suitable medicines, with which the ailment was healed; the Buddha, thereupon, expressed his gratitude. Thag-a.i.308ff; this ailment does not seem to be mentioned in **Milinda** 134f. where several others are given. This incident is given at greater length in SN.i.174f; see also Dhp-a.iv.232f.

When the Buddha lay on his death-bed at **Kusināra**, Upavāṇa was by his side fanning him; the Buddha, seeing that he obstructed the vision of the **Devas** who had come to pay their last homage to the Teacher, asked Upavāṇa to move away (DN.ii.138f).

Two occasions are mentioned on which Upavāṇa consulted the Buddha on matters of doctrine, once regarding the arising of suffering (SN.ii.41-2) and once on the immediate and practical use of the Dhamma (*sandiṭṭhikadhamma*) (SN.iv.41). There is also recorded a visit of Upavāṇa to **Sāriputta** when they were both staying in the **Ghositārāma** at **Kosambī**. **Sāriputta** asks him about the *bojjhaṅgas* as being conducive to a happy life and Upavāṇa explains (SN.v.76). On another occasion Upavāṇa is the enquirer, and he asks **Sāriputta**

about the "end-maker" (*antakara*); **Sāriputta** explains that the "end-maker" is the one who knows and sees things as they really are (AN.ii.163).

When an unpleasant interview took place between **Sāriputta** and **Lāḷudāyī** (*q.v.*) and no one was found to support **Sāriputta**, the matter is reported to the Buddha, who declares that **Ānanda** should have taken **Sāriputta**'s side. Soon afterwards **Ānanda** seeks Upavāṇa and tells him that he was too timid to interfere, and if the Buddha referred to the matter again, would Upavāṇa undertake to answer? In the evening the Buddha engages Upavāṇa in conversation and asks him to explain the five qualities which make a monk esteemed and loved by his colleagues. At the end of the discourse the Buddha applauds Upavāṇa (AN.iii.195f).

In **Padumuttara**'s time Upavāṇa had been a poor man. Seeing people making great offerings at the Buddha's *Thūpa*, he was much touched, and having washed his upper garment, he hung it as a flag over the *Thūpa*. A **Yakkha** named **Abhisammataka**, who was the guardian of the *cetiya*, took the flag three times round the *cetiya*, he himself remaining invisible.

A monk whom the man consulted after this miracle foretold that for thirty thousand *kappas* he would be in the *Deva*-worlds and that he would be *Deva*-king eighty times. One thousand times he was **Cakkavatti**. In his last life his wealth was eighty crores. When he was **Cakkavatti**, his banner was held aloft, three leagues in height. Ap.i.70ff.

Upavāṇa 02. Son of **Anomadassī Buddha**. Bv.viii.19.

Upavāṇasutta 01. The conversation referred to above, between **Upavāṇa** and **Sāriputta**, on the *antakara*. AN.ii.163f.

Upavāṇasutta 02. The Buddha explains to **Upavāṇa** the arising of sorrow (*dukkha-samuppāda*). SN.ii.41f.

Upavāṇasutta 03. The Buddha explains, in answer to a question of **Upavāṇa**, how the Dhamma is immediate in its results (*sandiṭṭhika*). SN.iv.41f.

Upavāṇasutta 04. The conversation referred to elsewhere, between **Sāriputta** and **Upavāṇa**, where the latter explains how the *bojjhaṅgas* conduce to a happy life. SN.v.76f.

Upavāla. See **Uvāḷa**.

Upasanta 01. One of the two chief disciples of **Atthadassī Buddha** (Bv.xv.19; Ja.i.39). He was the son of the chaplain of **Sucandaka** and the friend of **Santa**. **Santa** and **Upasanta** visited the Buddha and for seven days entertained the Buddha and his monks. The two entered the Saṅgha with ninety-eight thousand followers. Bv-a.179f.

Upasanta 02. A **Pacceka Buddha** to whom the Thera **Vajjita**, in a previous birth thirty-one *kappas* ago, gave a *campaka*-flower. Thag-a.i.336; Ap.i.288.

Upasanta 03. (**Upasantaka**, **Upasaññaka**). The body-servant of **Vessabhū Buddha** (DN.ii.6; Bv.xxii.23; Ja.i.42). He was the king of **Nārivāhana** city and was converted by the Buddha, taking over with him a large following. Bv-a.206.

Upasamasutta. The Buddha explains to a monk, in answer to a question, how one may become perfect in the *indriyas*. SN.v.202. For the title see KS, v.178, n.3.

Upasamā Therī. She was born in a **Sākyan** family in **Kapilavatthu** and became a lady of the Bodhisatta's court. Later, in the company of **Pajāpatī Gotamī**, she renounced the world and entered the Saṅgha. One day, while she was meditating, the Buddha sent forth a ray of glory and admonished her. She, thereupon, developed insight and became an *Arahant*. Thīg.v.10; Thīg a.12f.

Upasampadāvagga. The sixteenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. The *Suttas* of this chapter deal with the qualities requisite for a monk who wishes to receive the *upasampadā*, to give *nissaya*, to institute a novice, to become an official in the Saṅgha, etc. AN.iii.271-8.

Upasampadāsutta. On the qualities which a monk should possess in order to admit others to the Saṅgha. AN.v.72.

Upasāgara. Son of **Mahā Sāgara**, who was the king of **Uttaramadhurā**. **Upasāgara**'s elder brother was **Sāgara**, and when their father died, **Upasāgara** became his brother's viceroy. Having been suspected of an intrigue in the king's zenana, he fled to the court of **Upakaṁsa** in **Asitañjana**. There he fell in love with **Devagabbhā**, and when she was with child he married her and they lived in **Govadhamāna**.

Their children were the notorious **Andhakaveṇhudāsaputtā**.

Upasāla. Younger brother of **Paduma Buddha** and, later, one of his two chief disciples. Bv.ix.21; Bv-a.147; Ja.i.36.

Upasālā. According to the **Buddhavaṁsa Commentary** (194), **Sālā** and **Upasālā** were the two chief women disciples of **Phussa Buddha**. The **Buddhavaṁsa** (xix.20), however, calls them **Cālā** and **Upacālā**.

Upasāḷha, **Upasāḷhaka**. A wealthy Brahmin of **Rājagaha**. He lived near the monastery, but was an unbeliever and had nothing to do with the Buddha or his monks. He had a wise and intelligent son. When **Upasāḷha** was old, he told his son that, after death, he wished to be burnt in a cemetery unpolluted by any outcaste. Being asked by the son to point out such a spot, he took him to **Gijjhakūṭa** and showed him a place. As they were descending the hill, the Buddha, perceiving their *upanissaya* (potential), waited for them at the foot, and when they met he asked where they had been. Having heard their story, he related the **Upasāḷhajātaka**, showing that in the past, too, **Upasāḷha** had been fastidious about cemeteries. At the conclusion of the discourse, both father and son were established in the First Fruit of the Path. Ja.ii.54ff.

Upasāḷhajātaka (Ja 166). Preached to **Upasāḷha**. The story of the past is that of a Brahmin **Upasāḷhaka** (identified with **Upasāḷha**). He instructed his son that after death he should be burnt in a cemetery unpolluted by the presence of outcastes. While descending **Gijjhakūṭa**, having ascended the mountain in order

to find such a spot, they met the Bodhisatta, who was a holy ascetic, possessed of various attainments and mystic powers. When the Bodhisatta had heard their story, he revealed to them that on that very same spot **Upasāḷha** had been burnt fourteen thousand times, and preached to them the way of deathlessness (Ja.ii.54ff).

The **Upasāḷhakajātaka** was preached by the Buddha to the novice **Vanavāsītissa** when the Buddha visited him in his forest solitude. Dhp a.ii.99.

Upasiri 01. One of the palaces occupied by **Anomadassī Buddha** in his last lay-life. Bv.viii.18.

Upasiri 02. A palace similarly occupied by **Sujāta Buddha**. Bv.xiii.21.

Upasīdarī. A **Pacceka Buddha**, mentioned in the **Isigilisutta**. MN.iii.70.

Upasīva. One of the disciples of **Bāvarī** (Sn.vs.1007). The questions he asked the Buddha, when he visited him in the company of his colleagues, are recorded in the **Upasīvamāṇavapucchā** (Sn.vv.1069-76). **Upasīva** joined the Saṅgha and became an *Arahant*. According to the **Apadāna** (ii.345ff), in the time of **Padumuttara** he had been an ascetic in a mountain named **Anoma**, near **Himavā**. Once the Buddha visited his hermitage and the ascetic spread a seat for him with grass and flowers and gave him fruit to eat. He also gave the Buddha a quantity of fragrant aloe-wood. As a result, he was born in heaven for thirty thousand *kappas* and was seventy-one times king of the **Devas**. The **Apadāna** account makes no mention of **Bāvarī**.

Upasīvamāṇavapucchā. The sixth *Sutta* of the **Pārāyaṇavagga**. It contains the questions asked of the Buddha by **Upasīva** and the answers thereto (Sn.vv.1069-76). One of **Upasīva**'s questions was as to how the floods (*ogha*) may be crossed. We are told that he was an *ākiñcaññāyatanalābhī*. Snp-a.ii.593f; see also **Cūḷa Niddesa**, p.101.

Upasumbha. An image of the Buddha placed in the **Bahumaṅgalacetiya** at **Anurādhapura**. King **Dhātusena** had a diadem of rays made for the statue. Cv.xxxviii.66.

Upasena 01. **Upasena Thera**. Maternal uncle of **Vijitasena** Thera and brother of **Sena**. He was an elephant-trainer, and having heard the Buddha preach, he entered the Saṅgha and, in due course, became an *Arahant*. He ordained **Vijitasena** (Thag a.i.424). According to the *Mahā Vastu* (iii.60ff), **Sāriputta** was converted to Buddhism not by **Assaji**, as recorded in the *Piṭakas*, but by an Elder named Upasena, who is, perhaps, to be identified with this Upasena. The *Mahā Vastu* (iii.431f) also mentions an Upasena who was nephew to the **Tebhātikajaṭilas**. When the **Tebhātikas** accepted the Buddha as their teacher, they cast the garments, etc., which they had used as ascetics, into the **Nerañjarā**, on the banks of which was Upasena's hermitage. When Upasena saw the robes, etc., he knew that something must have happened to his uncles. He went at once to see them and, having heard the good tidings of their new-found bliss became a monk himself. It is not stated whether this Upasena is identical with the Elder of the same name mentioned above as the teacher of **Sāriputta**.

Upasena 02. **Upasena Vaṅgantaputta**. He was born in **Nālaka** as the son of **Rūpasārī**, the *Brāhmiṇī*, his father being **Vaṅganta**. He was the younger brother of **Sāriputta** (Ud a.266; Dhp a.ii.188). When he came of age, he learnt the three Vedas, and, having heard the Buddha preach, entered the Saṅgha. When his ordination was but one year old, he ordained another bhikkhu, to increase the number of holy ones, and went with him to wait upon the Buddha. The Buddha roundly rebuked him for this hasty procedure (Vin.i.59; Vin-a.i.194; Ja.ii.449), and Upasena, wishing to earn the Master's praise on account of the very cause of this rebuke, practised insight and became an *Arahant*. Thereafter he adopted various *dhutaṅgas* and persuaded others to do likewise. In a short time he had a large retinue, each member of which was charming in his way, and the Buddha declared Upasena to be the best of those who were altogether charming (*samantapāsādikānaṁ*) (AN.i.24). **Buddhaghosa** says that Upasena was famed as a very clever preacher (*paṭhavighuṭṭhadhammakathika*), and many

joined him because of his eloquence. AN-a.i.152; also Mil.360, where more details are given of how Upasena admitted monks into the Saṅgha and of the conditions imposed on them; for a slightly different version see Vin.iii.230ff; it is said there that after Upasena's visit, the Buddha allowed monks who practised *dhutaṅgas*, to visit him even during his periods of retreat. See also Vin-a.iii.685f.

He visited the Buddha when the Buddha had enjoined on himself a period of solitude for a fortnight; the monks had agreed that anyone who went to see the Buddha would be guilty of a *pācittiya* offence, but the Buddha, desiring to talk to him, asked one of **Upasena**'s followers if he liked rag-robes. "No, Sir, but I wear them out of regard for my teacher," was the reply.

In the **Theragāthā** are found several verses ascribed to Upasena as having been spoken by him in answer to a question by his *saddhivihārika*, regarding what was to be done during the dissensions of the **Kosambī** monks (vv. 577-86; the first verse is quoted in the **Milinda** 371 and also the fifth at 395). The **Milindapañha** (pp.393, 394) contains several other verses attributed to Upasena similar in their trend of ideas and admonitions. The **Udāna** states (p.45f; Ud-a.266ff) that once when he was taking his siesta he reviewed the happiness he enjoyed and the glories of the life he led under the guidance of the Buddha. The Buddha, noticing this, proclaimed his approval.

One day, while Upasena was sitting after his meal in the shadow of the **Sappasoṇḍikapabbhāra**, fanned by the gentle breeze, mending his outer robe, two young snakes were sporting in the tendrils overhanging the cave. One fell on his shoulder and bit him, and the venom spread rapidly throughout his body; he called to **Sāriputta** and other monks who were near, and requested that he might be taken outside on a couch, there to die. This was done, and his body "was scattered there and then like a handful of chaff." (SN.iv.40f; SN a.iii.10).

Upasena had been, in **Padumuttara**'s day, a householder of **Haṁsavatī**. One day he heard the Buddha declare one of his monks to be the best of those who were altogether charming, and wished for a similar declaration regarding himself by some future Buddha. Towards this end he did many deeds of piety (Thag a.i.525). The **Apadāna** mentions that he gave a meal to **Padumuttara** and eight monks, and at the meal placed over the Buddha's head a parasol made of *kanikāra*-flowers. As a result, he was thirty times king of the **Devas** and twenty-

one times **Cakkavatti**. (Ap.i.62). The verses quoted from the **Apadāna** in the Thag-a. are slightly different.

Upasena is given, together with **Yasa** *Kākaṇḍakaputta*, as an example of one who observed the Vinaya precepts thoroughly, without imposing any new rules or agreements. DN-a.ii.525.

See also **Vakajātaka**.

Upasena 03. **Upasena Thera**. Mentioned in the **Gandhavaṁsa** (61, 66; also Svd 197) as the author of the **Saddhammappajjotikā**, the commentary on the **Mahā Niddesa**. But see **Upatissa** (13).

Upasena 04. Son of **Sujāta Buddha**. Bv.xiii.22.

Upasenasutta. Records the incident of the death of **Upasena** Vaṅgantaputta from a snake-bite. Summoned by him, **Sāriputta** looked at him and said that he noticed no change at all in **Upasena**, either in his body or in his faculties. **Upasena** answered that that was because he had long before quelled all lurking tendencies of "I" and "mine." SN.iv.40f.

Upasenā. One of the chief women supporters of **Tissa Buddha**. Bv.xviii.23.

Upasenī. Daughter of **Vasavatti**, king of **Pupphavatī** and sister of **Candakumāra**. She narrowly escaped death when the king, on the advice of his chaplain, wished to offer human sacrifices. The story is told in the **Khaṇḍahālajātaka** (Ja 542). Ja.vi.134.

Upasoṇā. One of the two chief women disciples of **Sumana Buddha**. Bv.v.27; Ja.i.24.

Upassaṭṭhasutta. Everything is oppressed: eye, ear, etc. SN.iv.29.

Upassayadāyakavimāna. The abode of a pious man who was born in **Tāvatiṁsa** as a result of having given a night's shelter to a holy monk. The *vimāna* was of gold and was twelve *yojanas* in height. Vv.64; Vv-a.291f.

Upassayasutta. **Ānanda**, with great difficulty, persuades **Mahā Kassapa** to accompany him to a settlement of nuns. **Mahā Kassapa** goes and preaches to them, but **Thullatissā**, not being pleased with the sermon, upbraids **Mahā Kassapa** for what she calls his impertinence in preaching when **Ānanda** is present. "How does the needle-pedlar deem he could sell a needle to the needle-maker?" **Kassapa** is upset, and **Ānanda** asks for forgiveness in the nun's name, for women, he says, are foolish, and one must be indulgent to them. **Kassapa** reminds the audience that it was he himself and not **Ānanda** who was declared by the Buddha to be the Buddha's equal in the attainment of the *jhānas*. SN.ii.214.

Upassutisutta. Once when the Buddha was staying in the **Giñjakāvasatha** in **Nāṭikā**, he meditated in solitude and uttered a teaching setting forth how, from the objects and the senses, arise consciousness and contact and, ultimately, the whole body of suffering. A certain monk overheard this, and when the Buddha saw him, he asked the monk to learn the discourse by heart and bear it in mind, because it would lead to the righteous life. SN.iv.90f.

Upāgatabhāsaniya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a *Rakkhasa* in a lake in **Himavā**. Once the Buddha visited this sprite who paid homage to him. Ap.i.233.

Upādānaparitassanāsutta. Two discourses on how grasping and worry arise and how they can be got rid of. SN.iii.15-18.

Upādānaparivaṭṭasutta. On the five *khandhas* as grasping and the series of four truths in regard to each *khandha* – i.e., the *khandha* itself, its arising, its cessation and the way thereto. He who fully understands these is fully liberated. SN.iii.58ff.

Upādānasutta 01. Enjoyment brings about craving, grasping, becoming, birth, etc., and, in turn, the whole mass of suffering.

It is like a fire with many loads of faggots, constantly supplied with fuel. SN.ii.84f.

Upādānasutta 02. On grasping and the things that make for it. SN.iii.167.

Upādānasutta 03. The Buddha teaches the things that make for grasping and the fetters arising there from. SN.iv.89.

Upādānasutta 04. On grasping and the things that encourage it. SN.iv.108.

Upādānasutta 05. **Jambukhādaka** asks **Sāriputta** what grasping is. **Sāriputta** says there are four kinds: grasping after sensuality, opinion, rule and ritual and theory of self. SN.iv.258.

Upādāyasutta. Personal weal and woe are dependent on the eye, ear, etc. But these are impermanent, woeful, of a nature to change. Therefore should one not lust for them. SN.iv.85f.

Upādiyamānasutta. When asked by a certain monk to give a topic for reflection, the Buddha tells him that if a man clings, he is **Māra**'s bondsman. If he cling not, he is free. The Buddha asks the monk what be understands by this and is pleased with the explanation. The monk meditates on this and becomes an *Arahant*. SN.iii.73f.

Upāyasutta. See **Upayasutta**.

Upāli 01. **Upāli Thera**. One of the most eminent of the Buddha's immediate disciples. He belonged to a barber's family in **Kapilavatthu** and entered the service of the **Sākiyan** princes. When **Anuruddha** and his cousins left the world and sought ordination from the Buddha at **Anupiyā** Grove, Upāli accompanied them. They gave him all their valuable ornaments, but, on further consideration, he refused to accept them and wished to become a monk with them. The reason given for his refusal is that he knew the **Sākiyans** were hot-headed, and feared that the kinsmen of the princes might suspect him of having murdered the young men for the sake of their belongings.

At the request of the **Sākiyan** youths, the Buddha ordained **Upāli** before them all, so that their pride might be humbled. (Vin.ii.182; Dhp-a.i.116f; see also Bv.i.61; but see Bv-a.44; the Tibetan sources give a slightly different version, see

Rockhill, op.cit., pp. 55-6; according to the *Mahā Vastu* iii.179, Upāli was the Buddha's barber, too).

Upāli's *upajjhāya* was **Kappiṭaka** (Vin.iv.308). When Upāli went to the Buddha for an exercise for meditation, he asked that he might be allowed to dwell in the forest. But the Buddha would not agree, for if Upāli went into the forest he would learn only meditation, while, if he remained amongst men, he would have knowledge both of meditation and of the word of the Dhamma. Upāli accepted the Buddha's advice and, practising insight, in due course won *Arahant*-ship. The Buddha himself taught Upāli the whole of the **Vinayapiṭaka** (Thag-a.i.360f, 370; AN-a.i.172).

In the assembly of the Saṅgha, the Buddha declared him to be the most proficient of those who were learned in the Vinaya (*vinayadharānaṁ*) (AN.i.24; see also Vin.iv.142, where the Buddha is mentioned as speaking Upāli's praises). He is often spoken of as having reached the pinnacle of the Vinaya, or as being its chief repository (*Vinaye agganikkhitto*) (e.g., Dpv.iv.3, 5; v.7, 9) and three particular cases – those of **Ajjuka** (Vin.iii.66f), the **Bhārukacchaka** monk (Vin.iii.39) and **Kumāra Kassapa** (AN a.i.158; MN a.i.336; Ja.i.148; Dhp a.iii.145) – are frequently mentioned in this connection as instances where **Upāli**'s decisions on Vinaya rules earned the special commendation of the Buddha. In the **Rājagaha** Council, Upāli took a leading part, deciding all the questions relative to the Vinaya, in the same way as **Ānanda** decided questions regarding the Dhamma (Vin.ii.286f; DN-a.i.11f; Mhv.iii.30).

In accordance with this tradition, ascribing to Upāli especial authority regarding the rules of the Saṅgha, various instances are given of Upāli questioning the Buddha about the Vinaya regulations. Thus we find him consulting the Buddha as to the legality or otherwise of a complete congregation performing, in the absence of an accused monk, an act at which his presence is required (Vin.i.325f). Again, he wishes to know if, in a matter which has caused altercations and schisms among members of the Saṅgha, the Saṅgha declares re-establishment of concord without thorough investigation, could such a declaration be lawful? (Vin.i.358f). When a monk intends to take upon himself the conduct of any matter that has to be decided, under what conditions should he do so? What qualities should a monk possess in himself before he takes upon

himself to warn others? (Vin.ii.248f). In what case can there be an interruption of the probationary period of a monk who has been placed on probation? (Vin.ii.33f).

A whole list of questions asked by Upāli and answers given by the Buddha on matters pertaining to the Vinaya rules is found in the chapter called **Upālipañcaka** in the **Parivāra** (Vin.v.180-206; see also the **Upālivagga** of the **Aṅguttaranikāya** v.70ff).

It is not possible to determine which of these and other questions were actually asked by **Upāli**, and which were ascribed to him on account of his traditional reputation.

It is said (e.g., Vin.iv.142; Vin-a.iv.876) that even in the Buddha's lifetime monks considered it a great privilege to learn the Vinaya under Upāli. The monks seem to have regarded Upāli as their particular friend, to whom they could go in their difficulties. Thus, when certain monks had been deprived by thieves of their clothes, it is Upāli's protection that they seek (Vin.iii.212; see also the story of **Ramanīyavihārī**, Thag a.i.116).

The canon contains but few records of any discourses connected with Upāli, apart from his questions on the Vinaya. In the **Aṅguttaranikāya** (AN.iv.143f) he is mentioned as asking the Buddha for a brief sermon, the Buddha telling him that if there were anything that did not conduce to revulsion and detachment, Upāli could be sure that such things did not form part of the Buddha's teaching. There is a record of another sermon (AN.v.201ff) which the Buddha is stated to have preached when Upāli expressed the desire to retire into the solitude of the forest. The Buddha tells him that forest-life is not for the man who has not mastered his mind or attained to tranquillity.

For other sermons see **Upālisutta** and **Ubbāhikasutta**.

Three verses are ascribed to Upāli in the **Theragāthā** (vv. 249-51; but see *Gotama the Man*, p.215; another verse ascribed to Upāli, but so far not traced elsewhere, is found in the **Milinda** p.108) where he admonishes the brethren to seek noble friends of unfaltering character, to learn the monks' code of discipline and to dwell in solitude.

In the time of **Padumuttara**, Upāli was a very rich Brahmin named **Sujāta**. When the Buddha came to his father's city in order to preach to him the

Dhamma, **Sujāta** saw him, and in the assembly be noticed an ascetic named **Sunanda**, holding over the Buddha for seven days a canopy of flowers. The Buddha declared that **Sunanda** would, in the time of **Gotama Buddha**, become famous as the Elder **Puṇṇa Mantānīputta**. **Sujāta**, too, wished to see the future **Gotama Buddha**, and having heard **Padumuttara** praise the monk **Pāṭika** as chief of the *Vinayadharas*, he wished to hear, regarding himself, a similar declaration from **Gotama**. With this end in view he did many deeds of merit, chief of which was the erection of a monastery named **Sobhana**, for the Buddha and his monks, at an expense of one hundred thousand.

As a result he was born in heaven for thirty thousand *kappas* and was one thousand times king of the **Devas**. One thousand times, too, he was **Cakkavatti**.

Two *kappas* ago there was a *Khattiya* named **Añjasa**, and **Upāli** was born as his son **Sunanda**. One day he went to the park riding an elephant named **Sirika**, and met, on the way, the **Pacceka Buddha Devala**, whom he insulted in various ways. **Sunanda** was, thereupon, seized with a sensation of great heat in his body, and it was not till he went with a large following to the **Pacceka Buddha** and asked his pardon that the sensation left him. It is said that if the Buddha had not forgiven him, the whole country would have been destroyed. This insult paid to the **Pacceka Buddha** was the cause of Upāli having been born as a barber in his last birth (Ap.i.37ff).

Buddhaghosa says (Vin-a.i.272, 283) that while the Buddha was yet alive Upāli drew up certain instructions according to which future *Vinayadharas* should interpret Vinaya rules, and that, in conjunction with others, he compiled explanatory notes on matters connected with the Vinaya.

In direct pupillary succession to Upāli as head of the *Vinayadharas* was **Dāsaka**, whom Upāli had first met at the **Valikārāma**, where Upāli was staying (Mhv.v.10). Upāli taught him the whole of the Vinaya.

Upāli's death was in the sixth year of **Udāyibhadda**'s reign. Dpv.v.7ff.

Upāli 02. A lad of **Rājagaha**. His parents, wishing him to live a life of ease, did not have him instructed in any of the usual means of livelihood, lest he should be inconvenienced while learning them. After much consideration, they decided to have him ordained. He joined the Saṅgha with sixteen other

companions equally young, and it is said that they rose at dawn and started shouting for food. This was the reason for the rule that no one under twenty years of age should receive the *upasampadā* ordination. Vin.i.77f.

Upāli 03. **Upāli Thera**. The **Apadāna** (i.91f) contains the story of a Thera named **Upāli**, who is to be distinguished from the eminent disciple of that name, though the **Apadāna** verses obviously point to a confusion of the legends of the two. The **Apadāna Commentary** distinguishes this monk as "*Bhāgineyya* Upāli," and states that he was a nephew of the Venerable **Upāli**. He was born in **Kapilavatthu** and was ordained by his uncle, who later became an *Arahant*.

Bhāgineyya Upāli had been a householder in the time of **Padumuttara**. Later he left the world and became an ascetic in **Himavā**. There he met the Buddha and the monks, and uttered their praises in song. As a result he was eighteen times king of the **Devas** and twenty-five times king of men.

Upāli 04. Distinguished as Upāli *Gahapati*. He lived at **Nālandā** and was a follower of **Nigaṇṭha Nātaputta**.

He was present when **Dīgha Tapassī** reported to **Nātaputta** an account of his visit to **Gotama Buddha** in the **Pāvārika** Mango-grove. Upāli undertook to go himself to the Buddha and refute his views, in spite of the protestations of **Dīgha Tapassī**. At the end of his discussion with the Buddha, which is recorded in the **Upālisutta**, Upāli is converted and invites the Buddha to a meal. Although the Buddha enjoins upon Upāli that his benefactions to the **Nigaṇṭhas** should not cease because of his conversion, Upāli gives instructions that no *Nigaṇṭha* be admitted to his presence, but that if they need food it shall be given to them. Hearing a rumour of his conversion, first **Tapassī**, and later **Nātaputta** himself, go to Upāli's house, where they learn the truth. When **Nātaputta** is finally convinced that Upāli has become a follower of the Buddha, hot blood gushes from his mouth (MN.i.371ff).

According to **Buddhaghosa** (MN a.ii.621, 830), **Nātaputta** had to be carried on a litter to **Pāvā**, where he died shortly after.

Upāli became a *Sotāpanna* (MN a.ii.620).

He is mentioned, with **Ānanda**, **Cittagahapati**, **Dhammika** *upāsaka* and

Khujjuttarā, as one who had acquired the four *Paṭisambhidā* while being yet a learner (*sekha*). Vsm.ii.442; Vibh-a.388.

Upāli 05. **Upāli Thera**. Head of the chapter of monks sent from Siam, at the request of **Kittisirirājasīha**, to re-establish the *Upasampadā* ordination in Ceylon. He was held in great esteem by the king of Ceylon and often preached to him. **Upāli** died in Ceylon of an incurable disease of the nose, and his funeral obsequies were held with great solemnity. Cv.c.71, 94, 117, 127, 142.

Upāligāthā. The stanzas in which **Upāli** *gahapati* uttered the Buddha's praises when **Nātaputta** asked him what kind of man was his new-found teacher (MN.i.386f). These verses are often quoted; they contain one hundred epithets as applied to the Buddha (Vin-a.i.257).

Upālipañcaka. One of the chapters of the **Parivāra**, containing various questions asked by **Upāli** (1) regarding Vinaya rules and the Buddha's explanations of the same. Vin.v.180-206.

Upālipucchābhāṇavāra. The sixth chapter of the ninth **Khandhaka** of the **Mahā Vagga**. Vin.i.322-8.

Upālivagga. The fourth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. It contains records of various discussions between **Upāli** (1) and the Buddha and two between **Ānanda** and the Buddha, regarding matters connected with the Vinaya. AN.v.70-7.

Upālisutta 01. Records the events that lead to the conversation of **Upāli** *gahapati*. The Buddha is asked, first by **Dīgha Tapassī** and then by **Upāli**, as to which of the three kinds of deeds – of body, speech and mind – are the most criminal. Those of mind, says the Buddha; those of body, say the followers of **Nātaputta**. By various illustrations the Buddha convinces **Upāli** that his contentions are wrong. The *Sutta* concludes with a series of verses (the **Upāligāthā**) in which **Upāli** sings the Buddha's praises. MN.i.371ff.

Upālisutta 02. **Upāli** Thera visits the Buddha and asks him for what purpose the various precepts have been laid down for disciples and why the *Pātimokkha* has been recited? For ten purposes, says the Buddha, and proceeds to enumerate them. Similarly, ten reasons are given which justify the suspension of the *Pātimokkha*. AN.v.70f.

Upālisutta 03. **Upāli** (1) visits the Buddha and expresses a desire to retire to the solitude of the forest. Such a step is not desirable for those who have not attained to tranquillity of mind, says the Buddha, and explains his meaning by various similes. A full-grown elephant could disport himself in a deep lake according to his fancy, not so a hare or a cat. The *Sutta* goes on to describe how, as a result of the arising of a **Tathāgata** in the world, a householder would listen to the Dhamma, renounce the world, give up all evil practices and gradually attain to full development of the four *jhānas*. **Upāli** is advised to live among the monks and not go into the forest. AN.v.201ff.

Upāsakacaṇḍālasutta and **Upāsakaratanasutta**. The **Suttasaṅgaha** divides into two *Suttas* (Nos. 9 and 10) the *Sutta* which appears in the **Aṅguttara**, as one *Sutta*, under the name of **Caṇḍālasutta** (*q.v.*).

Upāsakavagga 01. The second chapter of the **Brāhmaṇasaṁyutta**. SN.i.172ff.

Upāsakavagga 02. The eighteenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**; on various matters, chiefly connected with laymen. AN.iii.203-18.

Upāsakavagga 03. The tenth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.176-206.

Upāsabha. Name of a **Pacceka Buddha**. MN.iii.69; MN a.ii.890; Ap a.i.106.

Upāsikāvihāra. A nunnery in **Anurādhapura**, built by **Devānampiyatissa**, for the accommodation of **Anulā** and her followers, pending the arrival of **Saṅghamittā** (Mhv.xviii.12). Later, **Saṅghamittā** took up her residence there

and it was enlarged by the addition of twelve buildings, three of which gained peculiar sanctity because in these were set up the mast, the rudder and the helm of the ship that had brought the Bodhi-tree to Ceylon, and these buildings were called, respectively, the **Kūpayaṭṭhithapitaghara**, the **Piyaṭhapitaghara** and the **Arittaṭhapitaghara**. Even when other sects arose, these twelve buildings were occupied by the **Hatthāḷhaka** (or orthodox) nuns. Mhv.xix.68ff; the *Ṭīkā* (p.408) says the houses were originally called **Cūḷa Ganāgāra**, **Mahā Ganāgāra** and **Sirivaḍḍhāgāra**.

Upāhanajātaka (Ja 231). Once the Bodhisatta was an elephant-trainer and taught his art to a young man of **Kāsi**. The latter wished to take service under the king, but would not accept any fee less than that paid to his teacher. A contest of skill was arranged to settle the point. The night before the contest the Bodhisatta taught an elephant to do all things awry, going back when told to go forward, etc. At the time of the contest the pupil could not match this in any way and was defeated and stoned to death by the onlookers. The Bodhisatta thereupon declared that a low-bred churl was like an ill-made shoe (*upāhana*). The story was told concerning the base ingratitude of **Devadatta**. Ja.ii.221ff.

Upāhanavagga. The ninth section of the *Dukanipāta* of the **Jātaka Commentary** Ja.ii.221-42.

Upekkhakasutta. **Moggallāna** tells the monks how he entered in and abode in the fourth *jhāna*. SN.iv.265f.

Upekhāsutta 01. **Ānanda** says that **Sāriputta**'s senses are clean and his face translucent. How has he spent the day? **Sāriputta** answers that he has been in the fourth *jhāna*, wherein is neither pleasure nor pain but pure equanimity. SN.iii.237.

Upekhāsutta 02. The idea of equanimity, if cultivated, conduces to great gain. SN.v.131.

Uposatha 01. King, son of **Varakaḷyāna** and an ancestor of the **Sākyan** tribe. His son was **Mandhātā** (Dpv.iii.4). He was one of the kings at the beginning of the *kappa* (Ja.ii.311; iii.454). In the **Dīgha Commentary** (DN a.i.258) he is given as the son of **Varamandhātā** and the father of **Cara**. In the northern texts he is called **Uposadha**. Mvu.i.348; Divy.210.

Uposatha 02. The name of the Elephant Treasure of the **Cakkavatti Mahā Sudassana**. He was "all white, sevenfold firm (*sattappatiṭṭha*), wonderful in power, flying through the sky." (DN.ii.174; MN.iii.173f). In the *Lalitavistara* his name is given as **Bodhi**.

Uposatha is also the name of a tribe of elephants, the ninth in a series of ten tribes, of ascending importance (DN-a.ii.573; Ud-a.403). It is said that a **Cakkavatti**'s elephant belongs either to the **Chaddanta** tribe or to the Uposatha. If a **Chaddanta** elephant comes to a **Cakkavatti**, it is the youngest of the tribe that comes, if an Uposatha elephant, then it will be the foremost (DN-a.ii.624; Ja.iv.232, 234; Khp-a.172). When the **Cakkavatti** dies, the elephant goes back to his fellows (DN-a.ii.635). The strength of an Uposatha elephant is equal to that of one thousand million men (Bv-a.37). In the **Milindapañha** (p.282), the king of the Uposatha elephants is described as being gentle and handsome, eight cubits in height and nine in girth and length, showing signs of rut in three places on his body, all white, sevenfold-firm. Just as this elephant could never be put into a cow-pen or covered with a saucer, so could no one keep as slaves the children of **Vessantara**.

Uposatha 03. Known as **Uposathakumāra**. The eldest of the ninety-nine brothers of **Saṁvara**, king of **Benares**. When **Saṁvara** ascended the throne, his brothers protested and laid siege to his city; but Uposatha, having discovered by means of questions put to **Saṁvara**, that he was in character by far the best suited for kingship, persuaded the others to renounce their claims to the throne. Uposatha is identified with **Sāriputta**. Ja.iv.133ff.

Uposathakkhandhasutta. One of the discourses occurring in the **Uposathakhandha**. It is quoted in the **Atthasālinī** as authority that might be

used by any opponent to prove that an immoral act of speech also arises in the mind-door.

The Commentary proceeds to explain how this argument could be refuted (Dhs-a.92f).

Uposathakhanda. The second section of the **Bhūridattajātaka** (Ja 543). Ja.vi.168-70.

Uposathakhandhaka. The second chapter of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.101-36.

Uposathavagga. The fifth chapter of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**, containing *Suttas* on the *Uposatha*, among other things. AN.iv.248-73.

Uposathavinicchaya. A Vinaya treatise, written in Burma. Bode, 44.

Uposathavimāna. See **Uposathā**.

Uposathasutta 02. One *Uposatha*-day, the Buddha, surrounded by the company of monks, was seated in the **Migāramātupāsāda**, in **Sāvatthī**. Looking round and finding them seated in silence, he spoke their praises, saying how some of them had won access to the **Devas**, some to *Brahma*, others to the Imperturbable (*ānejja*), and yet others to the Ariyan state. AN.ii.183f.

Uposathasutta 03. One *uposatha*-night, during the first watch, **Ānanda** approaches the Buddha and asks him to recite the *Pātimokkha*. Three times he asks, but the Buddha remains silent, and at last says that the assembly is impure. **Mahā Moggallāna**, who is present, looks round, and seeing there a monk given up to wicked ways, asks him to leave. On his refusing to do so, **Moggallāna** takes him by the hand and leads him away. Thereupon the Buddha proceeds to explain how, just as the sea is full of eight kinds of marvels, so is the Dhamma. AN.iv.204ff.

Uposathasutta 04. (*v.l.* **Uposathaṅgasutta**). **Visākhā**, having taken the *uposatha* vows, visits the Buddha at noontide in the **Migāramātupāsāda**. The Buddha explains to her that there are various ways of observing the *uposatha*; these he describes as the herdsman's *uposatha*, the *uposatha* of the naked ascetics and the *uposatha* of the Ariyans. AN.i.206f.

Uposathasuttā 01. *Suttas* dealing with questions asked by monks of the Buddha as to why certain **Nāgas** (egg-born, womb-born, moisture-born and born without parents) should keep the fast day, divesting themselves of their **Nāga** forms! The Buddha replies that they do so because they wish to be born in happy states SN.iii.241f.

Uposathā. A pious lay-devotee of **Sāketa**. She did many deeds of merit, and was born in **Tāvatiṁsa**, her abode being known as the **Uposathavimāna**. It is said that she was known in **Sāketa** as Uposathā, because of the life she led. She expresses to **Moggallāna** her remorse that she should have desired to be born in **Nandanavana**, instead of listening to the Buddha's teaching and putting an end to all birth. Vv.20f; Vv-a.115f.

Uposathāgāra. A building connected with the **Thūpārāma**. It was built by **Bhātikābhaya** and enlarged by **Āmaṇḍagāmaṇī Abhaya**. Mhv.xxxiv.39; xxxv.3; Mhv ṭ.629, 639.

Uppajjantisutta. On the power of earnestness (*appamāda*). AN.i.11.

Uppaṭikasutta. On the five controlling faculties (*indriyāni*) – of discomfort, of unhappiness, of ease, of happiness and of indifference – and on how they are conditioned and how they cease to be (SN.v.213f). According to the Commentary (SN a.iii.192), the title of this *Sutta* should be **Uppaṭipātikasutta** (the *Sutta* which deals with reference to what has gone before).

Uppaṭivagga. See **Sukhindriyavagga**.

Uppathasutta. Questions asked by a *Deva* and the Buddha's answers to them. Lust is the road that leads astray, life perishes both night and day, women are they that stain celibacy, the higher life cleanses without bathing. SN.i.38.

Uppannasuttā (or **Uppādasuttā**). Two *Suttas* which state that the seven *bojjhaṅgas* do not arise without the manifestation of a **Tathāgata**. SN.v.77.

Uppala 01. A **Pacceka Buddha** mentioned in the **Isigilisutta**. MN.iii.70.

Uppala 02. One of the **Yakkhas** who guarded **Jotiya**'s palace. He had two thousand followers. Dhp-a.iv.209.

Uppala 03. Father of the warrior **Ummādaphussadeva**. Mhv.xxiii.82.

Uppala 04. (**Uppalaka**). A *Niraya* (SN.i.152; Sn.p.126). **Buddhaghosa** says (Snp-a.ii.476f; see also AN.v.173), however, that it is not a special hell, but the name of a period of suffering in hell.

Uppala 05. One of the treasure-troves that rose up from the earth on the day of the Bodhisatta's birth. It was three *gāvutas* in extent. DN a.i.284.

Uppaladāyika Therī. Thirty-one *kappas* ago she was the wife of the *Khattiya* **Aruṇa** of **Aruṇavatī**. One day, being filled with anguish that she had not done any good deed which would bring her a happy condition of rebirth, she begged her husband for a holy recluse on whom she could wait. Her wish was granted, and she gave to the recluse a bowl of excellent food and perfume, the whole covered with a large robe. As a result, she was born in **Tāvatiṁsa** and became for a thousand times the consort of the king of the **Devas**. Her body was always of the hue of the lotus and she had all womanly beauty. In her last birth she was born in a **Sākyan** family and joined the Bodhisatta's court at the head of a thousand women. Later, she left the world and became an *Arahant*, seven days after joining the Saṅgha (Ap.ii.601-3). A set of verses in which she sang the praises of the Buddha, appear at the end of the **Apadāna** account. She is perhaps to be identified with **Somā Therī**.

Uppalavaṇṇa. The god to whom **Sakka** entrusted the guardianship of **Laṅkā** and its people. He met **Vijaya** and his followers when they landed in Ceylon and sprinkled water on them and wound a sacred thread about their hands for protection (Mhv.vii.5). The god is generally identified with Viṣṇu, though there is evidence to show that, at least in later mythology, the two gods were distinct. Somewhere about CE 790, a shrine was erected to **Uppalavaṇṇa** in **Devanagara** (modern Dondra) in South Ceylon. This shrine was later plundered by the Portuguese. King **Vīrabāhu** offered there a sacrifice of victory (Cv.lxxxiii.49; see also Cv.Trs.ii.152, n.3) and **Parakkamabāhu II**. rebuilt the shrine.

Uppalavaṇṇā 01. **Uppalavaṇṇā Therī**. One of the two chief women disciples of the Buddha. She was born in **Sāvatthī** as the daughter of a banker, and she received the name of Uppalavaṇṇā because her skin was the colour of the heart of the blue lotus. When she was come of age, kings and commoners from the whole of India sent messengers to her father, asking for her hand. He, not wishing to offend any of them, suggested that Uppalavaṇṇā should leave the world. Because of her *upanissaya* (potential), she very willingly agreed and was ordained a nun. Soon it came to her turn to perform certain services in the *uposatha*-hall. Lighting the lamp, she swept the room. Taking the flame of the lamp as her visible object, she developed *tejokasiṇa* and, attaining to *jhāna*, became an *Arahant* possessed of the four special attainments (*paṭisambhidā*). She became particularly versed in the mystic potency of transformation (*iddhivikubbana*). When the Buddha arrived at the *Gaṇḍamba*-tree to perform the Twin Miracle, Uppalavaṇṇā offered to perform certain miracles herself, if the Buddha would give his consent, but this he refused (Thīg a.190, 195). Later, at **Jetavana**, in the assembly of the Saṅgha, he declared her to be the chief of the women possessed of *iddhi*-power (AN.i.25). The **Therīgāthā** (vv.234-5) contains several verses attributed to her.

Three of them had been uttered in anguish by a mother who had been unwittingly living as her daughter's rival with the man who later became the monk **Gaṅgātīriya** (*q.v.*). Uppalavaṇṇā repeated them to help her to reflect on the harm and vileness of sensual desires. Two others are utterances of joy on the distinctions she had won and another records a miracle she performed before

the Buddha, with his consent. The rest contain a conversation between Uppalavaṇṇā and **Māra** (a conversation, more or less identical with the foregoing, is recorded in SN.i.131f), wherein she tells him that she has passed completely beyond his power.

The books give several episodes connected with Uppalavaṇṇā. Once a young man named **Ānanda**, who was her cousin and had been in love with her during her lay-life, hid himself in her hut in **Andhavana** and, in spite of her protestations, deprived her of her chastity. It is said that he was swallowed up by the fires of *Avīci*. From that time onwards, nuns were forbidden to live in **Andhavana** (Dhp-a.ii.49f; the incident is referred to in Vin.iii.35). It is said (e.g., Dhp-a.iv.166f) that this incident gave rise to the question whether even *Arahants* enjoyed the pleasures of love and wished to gratify their passions. Why should they not? For they are not trees nor ant-hills, but living creatures with moist flesh. The Buddha most emphatically declared that thoughts of lust never entered the hearts of the saints. On another occasion, Uppalavaṇṇā came across, in **Andhavana**, some meat left behind, obviously for her, by some kind-hearted thief; having cooked the meat, she took it to the Buddha at **Veḷuvana**. Finding him away on his alms-rounds, she left the meat with **Udāyī**, who was looking after the *vihāra*, to be given to the Buddha, but **Udāyī** insisted on Uppalavaṇṇā giving him her inner robe as a reward for his services (Vin.iii.208f).

According to the **Dhammapada Commentary** (Dhp-a.iii.211), the miracle which Uppalavaṇṇā volunteered to perform at the *Gaṇḍamba*-tree, was the assumption of the form of a **Cakkavatti**, with a retinue extending for thirty-six leagues and the paying of homage to the Buddha, with all the **Cakkavatti**'s followers, in the presence of the multitude.

Mention is made of a pupil of Uppalavaṇṇā, who followed the Buddha for seven years, learning the Vinaya (Vin.ii.261).

The Buddha declares that **Khemā** and **Uppalavaṇṇā** are the measure of his women disciples, and that the believing nun, if she would aspire perfectly, should aspire to be like them (AN.i.88; ii.164; SN.ii.236).

In **Padumuttara**'s time Uppalavaṇṇā saw a woman disciple who was declared to be the best of those possessed of supernormal power, and wished for herself a similar rank in the dispensation of a future Buddha. In the time of

Kassapa, she was one of the seven daughters of **Kikī**, king of **Benares**, and having done many good deeds, was born in heaven. Later, she was born in the world of men and had to work for her own living. One day she gave to a **Pacceka Buddha**, who had just risen from *samādhi*, a meal of fried rice in his bowl and covered it with a beautiful lotus; the meal had been prepared for herself. The lotus she afterwards took back but again replaced it, asking the **Pacceka Buddha**'s forgiveness. She expressed a wish that she should beget as many sons as there were grains of rice in her gift, and that lotuses should spring up under her feet as she walked. In her next birth she was born in a lotus. An ascetic adopted her as his daughter, but when she grew up, the king of **Benares**, hearing of her beauty, asked the ascetic for her hand and made her his chief queen, under the name of **Padumavatī**. The king's other wives were jealous of her beauty, and when the king was away, quelling a rising of the border tribes, they concealed in caskets the five hundred sons, chief of whom was the prince **Mahā Paduma** (*q.v.*), that were born to **Padumavatī**, and told the king that **Padumavatī** was a non-human and had given birth to a log of wood. **Padumavatī** was sent away in disgrace, but later, through the instrumentality of **Sakka**, the trick was exposed, and **Padumavatī** regained all her former power and glory (her temporary downfall was due to her having withdrawn her gift of a lotus to the **Pacceka Buddha**.) Later, when **Mahā Paduma** and his brothers became **Pacceka Buddhas**, **Padumavatī** died of a broken heart and was born in a village outside **Rājagaha**. There some of the **Pacceka Buddhas** who had been her sons discovered her, and they all came to a meal at her house. At the conclusion of the meal she offered them blue lotuses, and expressed the wish that her complexion should be like the matrix of the blue lotus.

This account is a summary of the **Therīgāthā** Commentary, pp.182ff; AN-a.i.188ff; but see also Dhp-a.ii.48f.

The **Apadāna** account of the past lives of Uppalavaṇṇā differs from the above in several details (ii.551. But vv.1-15 quoted in the Thīg a. differ from those in the **Apadāna**, and agree with the Thīg a. account). According to this account, in **Padumuttara**'s time she was a **Nāga** maiden named **Vimalā** and was impressed by the *iddhi*-powers displayed by a nun, hence her wish for similar powers. The **Apadāna** also mentions Uppalavaṇṇā's birth as the daughter of a

banker of **Benares**, in the time of **Vipassī**. She gave great alms to the Buddha and the monks and made offerings of lotuses. She was the second daughter of **Kikī** and her name was **Samaṇaguttā**. In her next birth she became the ravishing daughter of **Tirīṭavaccha** of **Ariṭṭhapura**. In her last birth she became an *Arahant* within a fortnight of her ordination.

Uppalavaṇṇā's name occurs several times in the Jātakas.

- In the **Kharādiyajātaka** (Ja.i.160) she was a deer, the sister of the Bodhisatta;
- in the **Tipallatthamigajātaka** (Ja.i.164) she was the mother of **Rāhula**, then born as a stag.
- She is identified with the old woman, the foster-mother of **Ayyakālaka** (Ja.i.196),
- with the queen **Mudulakkhaṇā** (Ja.i.306),
- the *Brāhmiṇī* in the **Sārambha** (Ja.i.375),
- the courtesan in the **Kurudhamma** (Ja.ii.381),
- the Brahmin's daughter (and sister of **Rāhula**) in the **Dhonasākha** (Ja.iii.168),
- **Siridevī** in the **Sirikālakaṇṇi** (Ja.iii.264),
- the goddess in the **Bhisapuppha** (Ja.iii.310),
- **Manoja**'s sister in the **Manoja** (Ja.iii.324),
- the ascetic's daughter in the **Kumbhakāra** (Ja.iii.383),
- the deity in the **Jāgarajā** (Ja.iii.405), in the **Saṅkha** (Ja.iv.22), and in the **Kiñchanda** (Ja.v.11),
- the sister in the **Bhisa** (Ja.iv.314),
- **Sutanā** in the **Rohantamiga** (Ja.iv.423),
- the younger sister in the **Jayaddisa** (Ja.v.36),
- **Kuṇḍalinī** in the **Tesakuṇa** (Ja.v.125),
- **Ummadantī** in the **Ummadantī** (Ja.v.227),
- **Hiridevatā** in the **Sudhābhojana** (Ja.v.412),
- the goddess of the parasol in the **Mūgapakkha** (Ja.vi.29),
- the ocean spirit in the **Mahā Janaka** (Ja.vi.68),
- the goddess in the **Sāma** (Ja.vi.95),
- **Selā** in the **Khaṇḍahāla** (Ja.vi.157),
- **Accimukhī** in the **Bhūridatta** (Ja.vi.219),
- **Bherī** in the **Mahā Ummagga** (Ja.vi.478) and

- **Kaṇhajinā** in the **Vessantara** (Ja.vi.593).

It was **Uppalavaṇṇā** who ordained **Anojā** and her companions, by the express wish of the Buddha (AN-a.i.178).

Uppalavaṇṇā 02. One of the two daughters of **Kassapa I**. of Ceylon, the other being **Bodhī**. The king built a *vihāra* and called it by his own name together with those of his daughters. Cv.xxxix.11; see also Cv.Trs.i.43, n.7.

Uppalavaṇṇāsutta. Records a conversation between **Uppalavaṇṇā** and **Māra** (SN.i.131f). The ideas are the same as those contained in the verses found in the **Therīgāthā** (vv.230-5) but the wording is somewhat different.

Uppalavāpī. A village in Ceylon where king **Kuṭakaṇṇa** spent some time. There he invited the Thera **Cūḷa Sudhamma** and made him live at the **Mālārāmavihāra**. Vibh a.452.

Uppalā. One of the chief women supporters of **Anomadassī Buddha**. Bv.viii.24.

Uppātasanti. A Pāli work written by an unknown Thera of Laos in the sixteenth century. It seems to have dealt with rites or charms for averting evil omens or public calamities. Bode, 47, and n.5.

Uppādasaṁyutta. The twenty-sixth section of the **Saṁyuttanikāya**. SN.iii.228-31.

Uppādasutta 01. See **Uppannasutta**.

Uppādasutta 02. The arising of the four elements is the uprising of suffering, their ceasing is its cessation. SN.ii.175.

Uppādasutta 03. Same as No. 2, but with the substitution of the five *khandhas* for the four elements. SN.iii.31f.

Uppāde Sutta 01. The eight conditions – right views, etc. – come into being only on the arising of a **Tathāgata**. SN.v.14.

Uppāde Sutta 02. The five controlling faculties (*indriyāni*) of *saddhā*, *sati*, etc., arise only upon the manifestation of a **Tathāgata**. SN.v.235.

Uppādetabbasutta. On six states which a person holding right views will never reach. AN.iii.438.

Uppādena Sutta. The uprising of the six sense objects – forms, sounds, etc. – is the uprising of suffering, the persisting of disease, the manifestation of decay and death. The cessation of the former leads to the disappearance of the latter. SN.iv.14.

Ubbarī 01. A princess. In the time of **Kakusandha** she was a hen. Having heard a monk repeat a formula of meditation, she was born as a royal princess and named **Ubbarī**. Seeing a heap of maggots in the privy, she meditated thereon and entered the first *jhāna* and was born in the *Brahma*-world. In the time of **Gotama Buddha** she was reborn as a sow in **Rājagaha**, and the Buddha, seeing her, smiled and related her past to **Ānanda**. Later she was born in the royal household in **Suvaṇṇabhūmi**, then, in succession, in a horse-dealer's house in **Suppāraka** and in a mariner's household in **Kāvīra**. Then she was reborn in a nobleman's house in **Anurādhapura**, and again in the village of **Bokkanta** in South Ceylon, as the daughter of a householder named **Sumana**. She was called **Sumanā**, after her father. When her father moved to the village of **Mahā Muni** in **Dīghavāpi**, **Lakuṇṭaka Atimbara**, prime minister of **Duṭṭhagāmaṇī**, met her and married her, and she went to live in **Mahā Puṇṇa**.

Having recollected her past births from some words uttered by the Elder **Anula** of **Koṭipabbata**, she joined the Saṅgha of **Pañcabalaka** nuns. At **Tissamahārāma** she heard the **Mahā Satipaṭṭhānasutta** and became a *Sotāpanna*. Later, having heard the **Āsīvisopamasutta** in **Kallaka Mahā Vihāra**, she attained *Arahant*-ship. On the day of her death she related her story, first to the nuns and then in the assembly, in the presence of the Elder **Mahā Tissa** of **Maṇḍalārāma**. Dhp a.iv.46ff.

Ubbarī 02. The wife of **Cūḷanī Brahmadatta**, king of **Kapila** in the **Pañcāla** kingdom. She was a daughter of a poor woman in the village, and the king met her while on his wanderings disguised as a tailor, which disguise he assumed in order to find out news of the people for himself. She was given the name **Ubbarī** on the day of her marriage, and **Cūḷanī** made her his chief queen. When the king died, she went to the cemetery day after day, lamenting for her dead husband and refusing to be comforted. One day the Bodhisatta, who was an ascetic in **Himavā**, noticed her with his divine eye and appeared before her. Having heard her story, he pointed out to her that eighty-six thousand kings of **Pañcāla**, all bearing the name of **Cūḷanī Brahmadatta**, had been burnt in that very spot and that she had been the queen of them all. Thereupon, **Ubbarī** abandoned her grief and renounced the world. She developed thoughts of loving-kindness and in due course was reborn in the *Brahma*-world (Pv.32; Pv-a.160-8).

She is probably to be identified with the queen of **Cūḷanī Brahmadatta**, king of **Pañcāla**, mentioned in the **Mahā Ummaggajātaka** (Ja.vi.473, 475), in which case her original name was **Nandādevī**. According to the scholiast (Ja.vi.473), **Ubbarī** is not a proper name but means any women of the court (*orodha*).

Ubbarī 03. Queen Consort of **Assaka**, king of **Potali** in the **Kāsi** kingdom. She was extremely beautiful and, when she died, the king had her body embalmed and placed in a coffin which was put under his bed. She, however, was born as a dung-worm because she had been intoxicated by her own beauty. The story is related in the **Assakajātaka**. Ja.ii.155ff.

Ubbarī 04. Wife of the Prince **Brahmadatta**, mentioned in the **Dhonasākhajātaka** (Ja.iii.161). On his deathbed the king thinks of her longingly and speaks of her as being of swarthy hue.

Ubbarīpetavatthu. The story of **Ubbarī** (2).

Ubbarīvagga. The second chapter of the **Petavatthu**. Pv.32ff.

Ubbāhasutta. Preached to **Upāli** (1) on the ten qualities requisite in a monk who serves on a committee, appointed for the purpose of taking a referendum in matters of discipline. AN.v.71f.

Ubbirī Therī. She was born in the family of a very rich burgess of **Sāvatthī** and was married to the king of **Kosala** (probably **Pasenadi**). After a few years a daughter was born to her, whom she named **Jīvā** (*v.l.* **Jīvantī**). The king was so pleased with the child that he had **Ubbirī** anointed as queen. But the girl died soon afterwards, and **Ubbirī**, distracted, went daily to the charnel-field. One day, as she sat lamenting on the bank of the **Aciravatī**, the Buddha appeared before her in a ray of glory. Having listened to her story, the Master pointed out to her that in that same burial-ground, eighty-four thousand of her daughters, all named **Jīvā**, had been burnt. Pondering on the Master's words, she developed insight and became an *Arahant*.

When she was a young girl in **Haṁsavatī** in the time of **Padumuttara Buddha**, she was one day left alone in the house. Seeing an *Arahant* begging for alms, she invited him in and gave him food. As a result she was born in **Tāvatiṁsa**. Eighty times she reigned as queen in heaven and seventy times as queen among men (Thīg.vv.51-2; Thīg a.53ff).

No mention is made in the **Therīgāthā** Commentary of her having joined the Saṅgha, but the **Apadāna** (ii.525f) states that she did so.

Ubbhaṭaka. A mote-hall built by the **Mallas** of **Pāvā**. When it was finished they invited **Gotama Buddha** to be its first occupant. The Buddha went with the monks and spent the night in the hall. It was on this occasion that **Sāriputta** recited the **Saṅgītisutta** (DN.iii.207ff).

Buddhaghosa says (DN a.iii.971) that the hall was so-called ("Thrown aloft-er") because of its great height.

Ubbhida *v.l.* **Ubbiddha**, **Uddiya**. A *Khattiya* of sixty thousand *kappas* ago; a former birth of **Mahā Kassapa** (Ap.i.34).

Ubhaka. One of the ten sons of **Kāḷāsoka**.

Ubhatobhaṭṭhajātaka (Ja 139). Once in a village of line-fishermen one of the men took his tackle and went with his little son to fish. A snag caught hold of his line, but the man, thinking it was a big fish, sent his son home to ask his mother to pick a quarrel with the neighbours in order to keep them occupied lest they should claim a share of his catch. When the boy had gone, the fisherman went into the water to drag the fish, but he struck against the snag and was blinded in both eyes. Moreover a robber stole his clothes from the bank and his wife was taken before the village chief and fined and beaten for quarrelling. The Bodhisatta who was a Tree-*Deva* saw all this happen and drew a moral from it. The story was told in reference to **Devadatta**, who is identified with the fisherman, all his enterprises having come to grief. Ja.i.482-4.

Ubhatovibhaṅga. A collective term, comprehending the **Bhikkhuvibhaṅga** and the **Bhikkhunīvibhaṅga** of the **Vinayapiṭaka**. It consists of sixty-four *bhāṇavāras* (DN a.i.13; Vin-a.i.15). In the nine-fold division of the Buddha's teachings – *Sutta*, *geyya*, etc. the **Ubhatovibhaṅga** falls into the category of *Sutta* (DN-a.i.23; Gv.57. 43). Sometimes the word seems to be used as *varia lectio* for **Ubhatovinaya**, e.g., Vin.ii.287; see also Dpv.vii.43.

Ubhosutta (*v.l.* **Ubhatobhāga**). On the two-fold emancipation. AN.iv.453.

Ummaggagaṅgā. A name given to a part of the river which flows from the east of **Anotatta**, before it ultimately divides into the five great rivers, **Gaṅgā**, **Yamunā**, etc.

The **Ummagga Gaṅgā** is the continuation of the **Bahala Gaṅgā** and flows for sixty leagues under the earth, till it reaches the rock named **Vijjha**. Snp-a.ii.439; AN-a.ii.760; Ud-a.302.

Ummaggajātaka 01. See **Mahā Ummaggajātaka**.

Ummaggajātaka 02. The **Samantapāsādikā** (iv.742) mentions a work called the **Gūḷha Ummaggajātaka** in a list of heretical works which pass off as the word of the Buddha, but which are the teachings of unbelievers.

Ummaggasutta. A certain monk approaches the Buddha and asks various questions: "By what is the world led? By what is it drawn along? Under the sway of what that has arisen, does it go?" The Buddha praises the questioner: "Happy is your approach" (*bhaddako te ummaggo*) and says that the answer to his question is "thought." "Of what sort is the man widely learned who knows the Dhamma?" "He who understands the meaning and text of the Dhamma and is set on living in accordance with it." Similarly, the man of great wisdom is he who thinks for the profit both of himself and of the whole world.

A.ii.177f. (On the title of the *Sutta*. and the meaning of the word *ummagga* see GS.ii.184, n.5)

Ummadantī. The daughter of the banker **Tirīṭavaccha** of **Ariṭṭhapura**. When she came of age, she was so beautiful that all who saw her lost control of themselves. At her father's request, **Sivi**, the king of the country (who was the Bodhisatta) sent fortune-tellers to examine her, with a view to making her his wife, but the Brahmins, on seeing her, were so intoxicated with passion that **Ummadantī** had them driven out of the house. They returned and told the king that she was a witch, and she was, therefore, given in marriage to **Ahipāraka**, son of the commander-in-chief. **Ummadantī** bore the king a grudge for having refused her hand, and one feast day, when the king passed under her window, she threw flowers at him to attract his attention. From the moment that the king saw **Ummadantī**, he was beside himself with longing for her and lay on his couch raving about her. When **Ahipāraka** heard what had happened he offered his wife to the king, but **Sivi** was too righteous to hear of accepting the gift, and by a supreme effort of will he overcame his infatuation.

In a former birth **Ummadantī** was born in a poor family of **Benares**, and on a certain festal day having seen some holy women clad in robes dyed scarlet with safflower she asked her parents for a similar robe. Realising that they were too poor to afford the gift, she worked for a long time for another family, and they finally gave her a robe. When she was about to don it, after a bath in the river, she saw a disciple of **Kassapa Buddha** standing without any proper clothes, his robes having been stolen from the river bank. She first gave him half her garment, then, seeing how radiant he looked in it, she gave him also the

other half and uttered a prayer that in a further existence she should surpass all other women in looks and be of maddening beauty.

She is identified with **Uppalavaṇṇā Therī**. See also Thīg a.192, v.28, quoted from the **Apadāna**.

The story is related in the **Ummadantījātaka**. Ja.v.209ff.

Ummadantījātaka (Ja 527). The story of **Ummadantī**. The story was related in connection with a backsliding brother who, having seen a very beautiful woman as he was going on his alms-rounds in **Sāvatthī**, gave himself up to despair and had to be led to the Buddha for admonition (Ja.v.209ff).

The story is also found, with certain slight variations, in the *Jātakamālā* under the title of *Ummādayantījātaka* (Ja xiii).

The tale of a maiden who made all who saw her mad, and of the love-smitten monarch who preferred walking in the right path and even meeting death itself to indulging in passion, is found also in the *Kathāsaritsāgara*, e.g., in the 15th, 23rd and 91st *taraṅga*.

Ummādacittā. Mother of **Paṇḍukābhaya**, king of Ceylon. She was the daughter of **Bhaddakaccānā** and **Paṇḍuvāsudeva**, and when she was born the Brahmins foretold that her son would kill all his uncles. Her brothers, therefore, resolved to kill her, but she was saved by her eldest brother **Abhaya**. She was put in a chamber built on a single pillar, with an entrance through the king's bedroom. But **Dīghagāmaṇī** fell in love with her and visited her at night with the help of a hook-ladder. Later, when with child, she was given to him in marriage (Mhv.ix.1ff; Dpv.x.4).

She was given the name of **Ummādacittā** because the mere sight of her beauty drove men mad. Mhv.ix.5.

Ummādaphussadeva. See **Phussadeva**.

Ummāpupphā. A class of **Devas** present at the preaching of the **Mahā Samayasutta** (DN.ii.260). They are so-called because their bodies were azure in colour, like *ummā*-flowers. DN a.ii.690; see also ibid., 562; MN a.ii.706.

Ummāpupphiya Thera 01. An *Arahant* In a past birth when a festival was being held in honour of the *Thūpa* erected over the relics of **Siddhattha Buddha**, be placed an *ummā*-flower on the *Thūpa*. Nine *kappas* ago he became king eighty-five times under the name of **Somadeva** (Ap.i.172).

He is probably identical with **Cakkhupāla Thera**. See Thag a.i.196.

Ummāpupphiya Thera 02. An Arahant. In a past birth he saw **Siddhattha Buddha** wrapt in *samādhi* and offered him, in homage, azure (*ummā*-) flowers, which formed a canopy above the Buddha's head. Later, **Ummāpupphiya** was born in **Tusita**. Fifty-five *kappas* ago he was a king called **Samantacchadana**. Ap.i.258.

Ummisutta. Four perils have to be faced by those who go down into the water: waves, sharks, whirlpools and sea-monsters. Like perils await those who go from the household life to homelessness. AN.ii.123ff. This *Sutta* is included as part of the **Cātumasutta** (MN.i.460f).

Uyyānadvāra. A gate in **Pulatthipura**, built by **Parakkamabāhu I**. Cv.lxxiii.162.

Uraga (*v.l.* **Udaka** and **Udaṅgaṇa**). A mountain near **Himavā**. In a previous birth, **Gosāla** Thera saw there a rag-robe hanging, to which he paid homage. Thag-a.i.79; Ap.ii.434.

Uragajātaka 01. (Ja 154). King **Brahmadatta** of **Benares** once held a festival to which came the inhabitants of many worlds. A **Nāga** in the crowd, not noticing that the person beside him was a **Garuḍa**, laid a hand on his shoulder; discovering his mistake, he was frightened to death and ran away, pursued by the **Garuḍa**. The **Nāga**, coming to a river, where an ascetic, who was the Bodhisatta, was bathing, took refuge in the ascetic's bark-garment. The **Garuḍa**, though able to see the **Nāga**, would not attack him out of respect for the ascetic. The latter took both of them to his hermitage and made them friendly towards each other by preaching the blessings of loving-kindness.

The story was related in reference to two soldiers who were in the habit of

quarrelling whenever they met. Not even the king could reconcile them. The Buddha visited them at their homes and, having made them both *Sotāpannas*, took them to see each other. Thenceforth they were great friends, and people marvelled at the Buddha's power (Ja.ii.12-14). The **Nakulajātaka** was also preached in this connection.

Uragajātaka 02. (Ja 354). The Bodhisatta was once a Brahmin in **Benares**. His household consisted of himself, his wife, a son, a daughter, a daughter-in-law and a female slave. They lived happily together, and on the Bodhisatta's advice kept their thoughts constantly fixed on the inevitableness of death. One day, while burning some rubbish in the field, the son was bitten by a snake and died. The father laid his body under a tree, and having sent word to his house that all the others should come with perfumes and flowers, when bringing his meal, he went on with his work. After the meal they made a funeral pyre and burnt the body, but not one of them wept a single tear. By virtue of their piety, **Sakka**'s throne was heated and he appeared to them in disguise. He questioned them separately as to whether their lack of any show of grief for the dead meant that they did not love him. Being convinced that their composure was due to their practice of the thought of death, he revealed his identity, and filled their house with the seven kinds of treasures. The story was related to a landowner of **Sāvatthī** who, when his son died, gave himself up to despair. The Buddha visited him and consoled him (Ja.iii.162ff).

This story is referred to in the **Dhammapada Commentary** Dhp-a.iii.277.

Uragapura. The residence of **Buddhadatta**, author of the **Jinālaṅkāra** and several other books.

Uragapura was probably in Southern India on the banks of the **Kāveri**. PLC.106f.

Uragavagga 01. The first chapter of the **Suttanipāta**. It consists of twelve *Suttas*. Sn.1ff.

Uragavagga 02. The first section of the **Petavatthu**. The last story in the section is called **Uraga Petavatthu**. Pv., p.11.

Uragasutta. The first *Sutta* of the **Suttanipāta**. It was preached at the **Aggāḷavacetiya** in **Āḷavī**. The **Āḷavaka** monks cut down trees to build new houses for themselves, and one of them in felling a tree which was the abode of a tree-sprite hurt her child's hand. Though sorely tempted to kill the monk on the spot, the sprite checked herself and made complaint to the Buddha, who asked her to occupy another tree (Snp-a.i.3f; the story is also given in Vin.iv.34 and in Dhp a.iii.229f). The first stanza of the *Sutta* was preached to the *Devatā*. The **Suttanipāta** Commentary (Snp-a.i.15ff) gives the occasions on which the other stanzas were preached. **Buddhaghosa** says (Vin-a.iv.761) that the *Devatā* mentioned above took up her residence in **Jetavana**, on a spot indicated to her by the Buddha, and had, therefore, the privilege of listening to the Buddha's sermons at close quarters, even when there were great assemblies of the **Devas** present and less powerful **Devas**, like herself, had generally to yield place to the more powerful. She could not be dislodged from the place appointed to her by the Buddha.

Uracchadā. One of the nine daughters of **King Kikī**. She was born with the semblance of a necklet upon her neck and shoulders, as though drawn by a painter, hence her name, **Uracchadā**. When sixteen years old she heard **Kassapa Buddha** preach, and became a *Sotāpanna*. That same day she attained *Arahant*-ship, entered the Saṅgha and passed into *Nibbāna* (Ja.vi.481).

In the time of **Vipassī**, both **Uracchadā** and Queen **Māyā** (mother of **Gotama Buddha**) were born as the daughters of King **Bandhumā**. One day the king received a present of a golden wreath, worth a thousand, and a box of precious sandalwood. He gave the sandalwood to the elder daughter and the wreath to the younger. The two girls, wishing to present their gifts to the Buddha, obtained the king's consent. The elder princess powdered the sandalwood and filled a golden box with it. The younger had the wreath made into a necklet and placed it in a golden casket. They then went to the Buddha, and the elder reverently sprinkled his body with sandalwood and scattered it in his cell with the prayer, "May I, in time to come, be the mother of a Buddha like you." The younger reverently placed the necklet on the Buddha and prayed, "Until I attain *Arahant*-ship, may this ornament never part from my body."

(Ja.vi.481)

According to the **Vimānavatthu** Commentary (pp. 270f), **Uracchadā**'s name was **Uracchadamālā** and her teacher was a Brahmin named **Gopāla**, who was also present when the Buddha preached to **Uracchadamālā**. But he did not acquire any special attainments.

Urucetiya. See **Mahā Thūpa**.

Urudhammarakkhita. A Thera who came from the **Ghositārāma** in **Kosambī**, with thirty thousand monks, to be present at the foundation ceremony of the **Mahā Thūpa**. Mhv.xxix.34.

Urubuddharakkhita. An Elder who was present at the foundation ceremony of the **Mahā Thūpa**. He came from the **Mahā Vana** in **Vesālī**, with eighteen thousand monks. Mhv.xxix.33.

Uruvelakappa. A township of the **Mallas** in the **Malla** country. Once when the Buddha was staying there, **Bhadragaka**, the headman of the town, visited him, and the Buddha preached to him a sermon on the arising and the cessation of suffering (SN.iv.327f). It was perhaps on the same occasion that the Buddha was visited by the headman **Rāsiya**, and he seems to have talked to him on various topics connected with the doctrine (SN.iv.330ff). Record is also made of a sermon preached by the Buddha at **Uruvelakappa** and addressed to the monks regarding the importance of insight (*ariyañāṇa*) (SN.iv.228f).

Once when the Buddha was staying at **Uruvelakappa**, he informed **Ānanda** that he wished to spend the day alone in the **Mahā Vana**, and he went there and sat down at the foot of a tree. Meanwhile the householder **Tapassu** arrived and told **Ānanda** that be could not understand how young men in the prime of life found any attraction in renouncing the world. **Ānanda** took **Tapassu** to the Buddha, who set his doubts at rest (AN.iv.438ff)

Uruvelapaṭṭana. See **Uruvela** (2).

Uruvelapāṭihāriyabhāṇavāra. The twenty-first chapter of the first **Khandhaka** of the **Mahā Vagga** in the **Vinayapiṭaka**.ZZ

Uruvelamaṇḍala. A district in **Rohaṇa**, in South Ceylon, where the ministers **Bhūta**, **Rakkha** and **Kitti** obtained a decisive victory over their enemies. This battle enabled them to get possession of the Buddha's Bowl and the Tooth Relic (Cv.lxxiv.125-6). Geiger thinks that the place was near the modern Monarāgala (Cv.Trs.ii.33, n.1).

Uruvelavihāra. A *vihāra* in Ceylon, restored by **Vijayabāhu I**. (Mhv.lx.59). It may have been in the city called **Devanagara** (Cv.Trs.i.220, n.2).

Uruvelasutta 01. Preached at **Jetavana**. The Buddha tells the monks how, when he was at **Uruvelā**, under the **Ajapāla** tree, he realised that there was no one in the world worthy to be his teacher. So he decided to obey and serve the Dhamma. **Sahampati** appeared and told him that such had been the custom of previous Buddhas also (AN.ii.20f).

Uruvelasutta 02. The Buddha tells the monks how a number of Brahmins had visited him at **Uruvelā** and asked him if it were true that he did not reverence old men? He taught them how it was not old age which deserved reverence, but the qualities which men possessed, and he set forth those qualities (AN.ii.22f).

Uruvelā 01. A locality on the banks of the **Nerañjarā**, in the neighbourhood of the Bodhi-tree at **Buddhagayā**. Here, after leaving **Āḷāra** and **Uddaka**, the Bodhisatta practised during six years the most severe penances. His companions were the **Pañcavaggiya** monks, who, however, left him when he relaxed the severity of his austerities (MN.i.166). The place chosen by the Bodhisatta for his penances was called **Senānigama**.

The **Jātaka** version (Ja.i.67f) contains additional particulars. It relates that once the Bodhisatta fainted under his austerities, and the news was conveyed to his father that he was dead. **Suddhodana**, however, refused to believe this, remembering the prophecy of **Kāḷadevala**. When the Bodhisatta decided to take

ordinary food again, it was given to him by a girl, **Sujātā**, daughter of **Senānī** of the township of **Senānī**. In the neighbourhood of **Uruvelā** were also the **Ajapāla** Banyan-tree, the **Mucalinda**-tree and the **Rājāyatana**-tree, where the Buddha spent some time after his Awakening, and where various shrines, such as the **Animisacetiya**, the **Ratanacaṅkamacetiya** and the **Ratanaghara** later came into existence.

From **Uruvela** the Buddha went to **Isipatana**, but after, he had made sixty-one *Arahants* and sent them out on tour to preach the Dhamma, he returned to **Uruvelā**, to the **Kappāsikavanasaṇḍa** and converted the **Bhaddavaggiyā** (Vin.i.23f; Dhp a.i.72). At **Uruvelā** dwelt also the **Tebhātikajaṭilas**: **Uruvelā Kassapa**, **Nadī Kassapa** and **Gayā Kassapa**, who all became followers of the Buddha (Vin.i.25).

According to the Ceylon Chronicles (e.g., Mhv.i.17ff; Dpv.i.35, 38, 81), it was while spending the rainy season at **Uruvelā**, waiting for the time when the **Kassapa** brothers should be ripe for conversion, that the Buddha, on the full-moon day of **Phussa**, in the ninth month after the Awakening, paid his first visit to Ceylon.

Mention is made of several temptations of the Buddha while he dwelt at **Uruvelā**, apart from the supreme contest with **Māra**, under the Bodhi-tree. Once **Māra** came to him in the darkness of the night in the guise of a terrifying elephant, trying to frighten him. On another dark night when the rain was falling drop by drop, **Māra** came to the Buddha and assumed various wondrous shapes, beautiful and ugly. Another time **Māra** tried to fill the Buddha's mind with doubt as to whether he had really broken away from all fetters and won complete Awakening (SN.i.103ff). Seven years after the Buddha's Renunciation, **Māra** made one more attempt to make the Buddha discontented with his lonely lot and it was then, when **Māra** had gone away discomfited, that **Māra**'s three daughters, **Taṇhā**, **Ratī** and **Ragā**, made a final effort to draw the Buddha away from his purpose (SN.i.124f).

It was at **Uruvelā**, too, that the Buddha had misgivings in his own mind as to the usefulness of preaching the Dhamma which he had realised, to a world blinded by passions and prejudices. The *Brahma* **Sahampati** thereupon entreated the Buddha not to give way to such diffidence (SN.i.136ff; Vin.i.4f). It is

recorded that either on this very occasion or quite soon after, the thought arose in the Buddha's mind that the sole method of winning *Nibbāna* was to cultivate the four *satipaṭṭhāna*s and that **Sahampati** visited the Blessed One and confirmed his view (SN.v.167; and again, 185). A different version occurs elsewhere (SN.v.232), where the thought which arose in the Buddha's mind referred to the five controlling faculties (*saddhindriya*, etc.), and *Brahma* tells the Buddha that in the time of **Kassapa** he had been a monk named **Sahaka** and that then he had practised these five faculties.

The name **Uruvelā** is explained as meaning a great sandbank (*mahāvelā, mahanto vālikarāsi*). A story is told which furnishes an alternative explanation: Before the Buddha's appearance in the world, ten thousand ascetics lived in this locality, and they decided among themselves that if any evil thought arose in the mind of any one of them, he should carry a basket of sand to a certain spot. The sand so collected eventually formed a great bank (AN-a.ii.476; Ud-a.26; MN a.i.376; Mhv ṭ.84). In the *Divyāvadāna* (p.202), the place is called Uruvilvā. The *Mahā Vastu* (Mvu.ii.207) mentions four villages as being in Uruvelā: Praskandaka, Balākalpa, Ujjaṅgala and Jaṅgala.

Uruvelā 02. A township in Ceylon, founded by one of the ministers of **Vijaya** (Dpv.ix.35; Mhv.vii.45). According to a different tradition (Mhv.ix.9; perhaps this refers to another settlement), it was founded by a brother of **Bhaddakaccānā**, called **Uruvela**. **Uruvelā** was evidently a port as well, because we are told that when **Duṭṭhagāmaṇī** decided to build the **Mahā Thūpa**, six wagonloads of pearls as large as myrobalan fruit, mixed with coral, appeared on dry land at the **Uruvelapaṭṭana** (Mhv.xxviii.36). Near **Uruvelā** was the **Vallīvihāra**, built by **Subha** (Mhv.xxxv.58).

Geiger thinks (Mhv.Trs.189, n.2) that **Uruvelā** was near the mouth of the modern Kalā Oya, five *yojanas* – i.e. about forty miles – to the west of **Anurādhapura**.

Uruvelā 03. A village to which Queen **Sugalā** (*q.v.*) fled, taking the sacred relics, the Alms Bowl and the Tooth Relic (Cv.lxxiv.88). It is identified with

Etimole about five or six miles south-east of Monarāgala (Cv.Trs.ii.29, n.4). It is perhaps to be identified with **Uruvelamaṇḍapa**.

Uruvelā Kassapa. One of three brothers, the **Tebhātikajaṭilas**, living at **Uruvelā**. He lived on the banks of the **Nerañjarā** with five hundred disciples. Further down the river lived his brothers **Nadī Kassapa** with three hundred disciples and **Gayā Kassapa** with two hundred.

The Buddha visited **Uruvelā Kassapa** and took lodging for the night where the sacred fire was kept, in spite of Kassapa's warning that the spot was inhabited by a fierce **Nāga**. The Buddha, by his magical powers, overcame, first this **Nāga** and then another, both of whom vomited fire and smoke. Kassapa being pleased with this exhibition of *iddhi*-power, undertook to provide the Buddha with his daily food. Meanwhile the Buddha stayed in a grove near by, waiting for the time when Kassapa should be ready for conversion. Here he was visited by the **Four Regent Gods**, **Sakka**, *Brahma* and others. The Buddha spent the whole rainy season there, performing, in all, three thousand five hundred miracles of various kinds, reading the thoughts of Kassapa, splitting firewood for the ascetics' sacrifices, heating stoves for them to use after bathing in the cold weather, etc. Still Kassapa persisted in the thought, "The great ascetic is of great magic power, but he is not an *Arahant* like me." Finally the Buddha decided to startle him by declaring that he was not an *Arahant*, neither did the way he followed lead to *Arahant*-ship. Thereupon Kassapa owned defeat and reverently asked for ordination. The Buddha asked him to consult with his pupils, and they cut off their hair and threw it with their sacrificial utensils into the river and were all ordained. **Nadī Kassapa** and **Gayā Kassapa** came to inquire what had happened, and they, too, were ordained with their pupils. At **Gayāsīsa** the Buddha preached to them the Fire Sermon (**Ādittapariyāya**), and they all attained *Arahant*-ship.

From **Gayāsīsa** the Buddha went to **Rājagaha** with the **Kassapas** and their pupils, and in the presence of **Bimbisāra** and the assembled populace **Uruvelā Kassapa** declared his allegiance to the Buddha. This story of the conversion of the **Kassapas** is given in Vin.i.24ff and in AN-a.i.165f; also in Thag-a.i.434ff.

Later, in the assembly of monks, **Uruvelā Kassapa** was declared to be the

chief of those who had large followings (*aggaṁ mahāparisānaṁ*) (AN.i.25). Six verses attributed to him are found in the **Theragāthā** (vv.375-80), wherein he reviews his achievement and relates how he was won over by the Buddha.

In the time of **Padumuttara Buddha** he was a householder, and having seen the Buddha declare a monk (**Sīhaghosa** was his name, Ap.ii.481) to be the best of them with large followings, wished for himself to be so honoured in a future life, and did many works of merit towards that end.

Later, he was born in the family of **Phussa Buddha** as his younger step-brother, his father being **Mahinda** (according to Bv.xix.14, **Phussa**'s father was **Jayasena**). He had two other brothers. The three quelled a frontier disturbance and, as a reward, obtained the right to entertain the Buddha for three months. They appointed three of their ministers to make all the arrangements and they themselves observed the ten precepts. The three ministers so appointed were, in this age, **Bimbisāra**, **Visākha** and **Raṭṭhapāla**.

Having sojourned among gods and men, the three brothers, in their last birth, were born in a Brahmin family, the name of which was Kassapa. They learnt the three Vedas and left the household life (AN-a.i.165f; Dhp-a.i.83ff; Ap.ii.481ff).

According to the **Mahā Nāradakassapajātaka** (Ja 544, Ja.vi.220ff; Ap.ii.483), Uruvelā Kassapa was once born as **Aṅgati**, king of **Mithilā** in the **Videha** country. He listened to the teachings of a false teacher called **Guṇa** and gave himself up to pleasure, till he was saved by his wise daughter **Rujā**, with the help of the *Brahma* **Nārada**, who was the Bodhisatta.

Uruvelā Kassapa was so-called partly to distinguish him from other Kassapas and partly because he was ordained at **Uruvelā**. At first he had one thousand followers, and after he was ordained by the Buddha all his followers stayed with him and each of them ordained a great number of others, so that their company became very numerous (AN-a.i.166).

The scene of the conversion of Uruvelā Kassapa is sculptured in Sanchi. According to Tibetan sources, Kassapa was one hundred and twenty years old at the time of his conversion (Rockhill, op.cit., 40).

Xuanzang found a *stūpa* erected on the spot where the Buddha converted **Kassapa** (Beal-Xuan.ii.130).

Belaṭṭhasīsa was a disciple of Uruvelā Kassapa and joined his teacher when

the latter was converted (Thag a.i.67). **Senaka** Thera was Kassapa's sister's son (Thag a.i.388). **Vacchapāla** was among those who joined the Saṅgha, after having seen Kassapa pay homage to the Buddha at **Rājagaha** (Thag a.i.159).

Uruveḷa. One of the chief lay supporters of **Sumedha Buddha**. Bv.xii.25.

Uruveḷā. One of the two chief women disciples of **Kassapa Buddha**. Ja.i.43; Bv.xxv.40.

Urusaṅgharakkhita. An Elder who came with forty thousand monks from the **Dakkhiṇāgiri** in **Ujjenī**, to be present at the **Mahā Thūpa** foundation ceremony (Mhv.xxix.35).

Uladāgāma. A village in **Rohaṇa** where a battle took place between the forces of **Parakkamabāhu** I, and the rebels. Cv.lxxv.18.

Uluṅkasaddaka. The nickname of a young novice who lived with **Mahā Kassapa** and who later burnt down the Elder's hut in **Rājagaha**.
His story is related in the **Kuṭidūsakajātaka** (Ja 321). (Ja.iii.71ff).

Ulūkajātaka (Ja 270). Once the birds wanted to select a king because all the other animals had kings. It was proposed to make the owl king, but when the vote came to be taken, a crow stood up and objected, saying: "If this is how he looks when he is being consecrated king, how will he look when he is angry?" The owl gave him chase and the birds chose a goose instead. Here began the eternal enmity of the owl and the crow. The story was told by the Buddha when it was reported to him that the owls near **Jetavana** were killing numerous crows nightly. Ja.ii.351-4.

Ullapanagāma. A village where there was a bridge of thirty cubits, built over the **Mahā Vālukagaṅga** by **Devappatirāja** (Cv.lxxxvi.23). The village is identified with the modern Ulapane, four miles from Gampola (Cv.Trs.ii.173, n.3).

Ullabhakolakaṇṇikā. Evidently a village in Ceylon. A woman of this village, having learnt that the Thera *Dīghabhāṇaka* **Abhaya** was reciting the **Ariyavaṁsapaṭipāda**, went all the way to hear him, a distance of five leagues, nursing her baby the while. She arrived at the *vihāra* and, having laid the baby down, listened to two preachers. Earlier in the day, when **Abhaya Thera**, having finished a portion of the sermon, was about to take some refreshment, she censured him, saying that he should have refreshed himself earlier. The Thera agreed and finished the sermon and, at the last word, the woman became a *Sotāpanna*. AN a.i.386.

Uḷāravimāna. The daughter of a family in **Rājagaha**, which waited upon **Mahā Moggallāna**; she was very generous and always gave away in alms the half of anything which she possessed. She was given in marriage to the son of a family of unbelievers. One day, seeing **Moggallāna** begging for alms, she invited him and gave him some cakes which had been put away by her mother-in-law. When the latter heard of it she was greatly enraged, and struck the girl with a pestle.

The girl died and was born in **Tāvatiṁsa**, her palace being called the **Uḷāravimāna**. Later, **Moggallāna** visited her there (Vv.p.24; Vv-a.120).

Uḷumpa. A township of the **Sākiyans**. The Buddha once stayed there and was visited by **Pasenadi**, king of **Kosala**, who felt remorse for the murder of his general **Bandhula**. The king went alone inside the **Gandhakuṭi**, laying aside the symbols of royalty which he left with his minister **Dīgha Kārāyaṇa**. When the king came out, he found that all his followers had gone, leaving behind only one horse and a serving-woman. On learning that **Viḍūḍabha** had been made king, **Pasenadi** left for **Rājagaha**, to seek the help of **Ajātasattu**, and died outside the city-gates. Ja.iv.151f; Dhp a.i.356. See also **Medataḷumpa**.

Uvāḷa Thera (*v.l.* **Upavāla Thera**). He was examined by the Saṅgha in connection with an offence he had committed. He first denied it, then confessed it, then denied it again, and made counter-charges and spoke lies, knowing them

to be such. The Buddha requested the monks to carry out the *tassa-pāpiyyasikā-kamma* against him Vin.ii.85f; where the details of procedure are also given.

Usabha 01. **Usabha Thera**. An *Arahant*. He was born of a wealthy family in **Kosala** and entered the Saṅgha, when the Buddha accepted **Jetavana**. Finishing his novitiate, he dwelt amidst the mountains. Going out one day from his cave after the rains, he saw the loveliness of the woods and mountains and reflected, "These trees and creepers, though unconscious, yet by the season's fulfilment, have won full growth. Why should not I, who have obtained suitable season, win growth by good qualities?" Pondering thus, he strove and obtained insight (Thag.v.110; Thag a.i.217f).

In the time of **Sikhī Buddha**, be was a *Devaputta* and offered flowers to the Buddha, which remained as a canopy over the Buddha's head for seven days. Ten *kappas* ago be was a king named **Jutindhara**. He is evidently to be identified with **Mandāravapūjaka** of the **Apadāna**. Ap.i.178.

Usabha 02. He was born of a **Sākyan** family in **Kapilavatthu**. When the Buddha visited his family, Usabha saw his power and wisdom and entered the Saṅgha. But he fulfilled no religious duties, passing the day in society and the night in sleep. One night he dreamt that he shaved, put on a crimson cloak, and, sitting on a elephant, entered the town for alms. There, seeing the people gathered together, he dismounted, full of shame. Filled with anguish at the thought of his own muddleheadedness, he strove after insight and became an *Arahant* (Thag.197-8; Thag-a.i.319f).

In the time of **Sikhī Buddha** he was a householder and gave to the Buddha a *kosamba*-fruit. He is evidently identical with **Kosambaphaliya** of the **Apadāna**. Ap.ii.449.

Usabha 03. A **Pacceka Buddha**, mentioned in the **Isigilisutta**. MN.iii.70.

Usabha 04. A *seṭṭhi* of **Kāḷa Campā**, father of **Soṇa Koḷivisa** (AN a.i.131; Thag-a.i.544).

Usabhakkhandha. Son of **Dīpaṅkara** (Bv.ii.209; Mbv.4). See also **Samavattakkhandha**.

Usabhamukha. One of the four channels leading out of the **Anotatta** lake. The river which flows out of this channel is called *Usabhamukhanadī*, and cattle are abundant on its banks. Snp-a.ii.438; Ud-a.301.

Usabhavatī 01. A city where, in the pleasaunce near by, **Paduma Buddha** spent a rainy season. The citizens gave a special *kaṭhina*-robe to his chief disciple, **Sāla** (Bv a.148). According to the **Buddhavaṁsa Commentary** (p.173), **Piyadassī Buddha** preached his first sermon in the same pleasaunce, but the **Buddhavaṁsa** (xiv.119) gives its name as **Ussāvana**.

Usabhavatī 02. The city in which the **Buddha Vessabhū** died, at the **Khemārāma**. Bv a.209.

Usinnara also **Usīnara**. King of **Benares** in the time of **Kassapa Buddha**. His story is related in the **Mahā Kaṇhajātaka** (Ja.iv.181ff). He is mentioned in a list of kings who, although they gave great gifts, could not get beyond the domain of sense (Ja.vi.99). He is, however, elsewhere (Ja.vi.251) mentioned as having been born in **Sakka**'s heaven as a result of waiting diligently on Brahmins and recluses.

Usīnara. King of **Benares** in the time of **Kassapa Buddha**. His story is related in the **Mahā Kaṇhajātaka** (Ja.iv.181ff). He is mentioned in a list of kings who, although they gave great gifts, could not get beyond the domain of sense (Ja.vi.99). He is, however, elsewhere (Ja.vi.251) mentioned as having been born in **Sakka**'s heaven as a result of waiting diligently on Brahmins and recluses.

Usīraddhaja. A mountain range forming the northern boundary of **Majjhimadesa**. Vin.i.197; DN-a.i.173; Ja.i.49; Khp-a.133; MN-a.i.397, etc.

Usukāraṇiyasutta. Describes one of the *Petas* of **Gijjhakūṭa**, seen by **Moggallāna**, while in the company of **Lakkhaṇa**. The *Peta* had been a judge in

Rājagaha and had been cruel to criminals. The *Peta*'s body bristled with arrows. SN.ii.257.

Ussada. A *Niraya*. It resembled a city with four gates and a wall. **Mittavindaka**, arriving at Ussaka in his wanderings, saw there a man supporting a wheel as sharp as a razor, which to **Mittavindaka** appeared like a lotus-flower. **Mittavindaka** took it from him, and realising then what it was, tried to escape, but was unsuccessful. This was the suffering undergone by those who had smitten their mothers. **Sakka**, during a visit to Ussaka, saw **Mittavindaka**, but could do nothing for him (Ja.iv.3f; iii.206f).

Ussada was considered a place of great suffering (e.g., Ja.iv.403), and also a place where those who, having promised a gift fail to give it, are born (Ja.iv.405). Once the Bodhisatta was born in Ussada, for cruelty during his reign as king of **Benares**, and he suffered for eighty thousand years (Ja.vi.2). Beings born there have their tongues pierced with glowing hooks and are dragged about on a floor of heated metal (Ja.vi.112).

In the scholiast to the **Matakabhattajātaka** (Ja.i.168) reference is made to sixteen *Ussada-nirayā*.

Revatī (*q.v.*) was once cast into *Ussada-nirayā*. Vv-a.223.

Ussānaviṭṭhi. A village in Ceylon, given by King **Udaya** I, for the maintenance of the *pāsāda* in the **Pucchārāmavihāra**. It was a poor village, but the king made it rich. Cv.xlix.28.

Ussillyatissa Thera. He was a resident of the **Abhayagirivihāra**. When the monks of this *vihāra* tried to introduce the *Vaitulya* heresy, he refused to be associated with them and went, with a few others, to **Dakkhiṇagirivihāra**. There they formed the **Sāgaliya** sect under a monk named **Sāgala**. PLC.66.

Ussoḷhisutta. Exertion (*ussoḷhi*) must be made by those who see not decay and death as they really are. SN.ii.132.

Ūcena. A district in South India, from which soldiers came to oppose the forces of the general **Laṅkāpura**. He subdued them. Cv.lxxvi.247, 260.

Ūmisutta. See **Ummisutta**.

Ūriyeri. A locality in South India. In it was a fortress which was besieged by **Laṅkāpura** and **Jagadvijaya**. Cv.lxxvii.58, 62.

Ūvaraṭṭha. See **Hūvarattha**.

Ūhānadī. A river in the **Himālaya**, evidently difficult of access. Mil.70.

E.

Ekakkharakosa. A well-known Pāli vocabulary, composed in the sixteenth century by **Saddhammakitti**, pupil of **Ariyavaṁsa** (Bode, 45). It is evidently based on similar Sanskrit works. There exists also a *ṭīkā* to the work.

Ekacakkhu. A city of **Jambudīpa**, where reigned **Kambalavasana** (or **Kambalavasabha**) and his descendants, thirty-two in number, also **Brahmadeva** and his descendants, fifteen in number. Dpv.iii.19, 24.

Ekacampakapupphiya Thera. An *Arahant*. Thirty-one *kappas* ago he had given a *campaka*-flower to the **Pacceka Buddha**, **Upasanta** (Ap.i.288). He is probably identical with **Vajjita Thera**. Thag-a.i.336f.

Ekacāriya Thera. An *Arahant*. One hundred thousand *kappas* ago, when in **Tāvatiṁsa**, he heard sounds of great excitement because a Buddha had been born in the world. He visited the Buddha on his death-bed and offered a *mandārava*-flower.

Sixty thousand *kappas* ago he was three times king under the name of **Mahā Mallajana**. Ap.i.196.

Ekacintita 01. Sixteen *kappas* ago there were eighteen kings of this name. They were previous births of **Sumaṅgala** Thera. Ap.i.148; Thag a.i.111.

Ekacintita 02. **Ekacintita Thera**. An *Arahant*. When in the *Deva*-world, his term of life having come to an end, he was filled with anxiety as to where he should seek rebirth. A disciple of **Padumuttara**, named **Sumana**, seeing his plight, advised him to seek refuge in the Buddha. He followed the advice and escaped sorrow. Ap.i.194f.

Ekachattiya Thera. An *Arahant*. In the time of **Atthadassī** he was an ascetic with a large following, living on the banks of the **Candabhāgā**. He visited the Buddha with his followers and held a white parasol over the Buddha's head.

Seventy-seven *kappas* ago he lived in the *Deva*-world as king of the **Devas**. He was king of men one thousand times (Ap.ii.367ff).

Ekajjha. A king of fifty-seven *kappas* ago; a previous birth of **Phaladāyaka Thera** (Ap.i.239).

Ekañjalika. A king of fourteen *kappas* ago, a previous birth of **Ekañjaliya** Thera. Ap.i.236.

Ekañjalika Thera. An *Arahant*. Ninety-one *kappas* ago he saw **Vipassī Buddha** and paid homage to him with clasped hands. Ap.i.80.

Ekañjalika Thera 02. An *Arahant*. Ninety-four *kappas* ago he saw the **Pacceka Buddha Romasa**, on the banks of a river and, being pleased with his radiant appearance, paid homage to him with clasped hands. Ap.i.281.

Ekañjaliya Thera 01. An *Arahant*. Ninety-two *kappas* ago he provided a place of residence for **Tissa Buddha** in an *udumbara*-grove and spread for him a carpet of flowers and paid homage to him with clasped hands. Once he was a king, called **Ekañjalika**. Ap.i.236.

Ekatthambhapāsāda. One of the buildings erected by **Parakkamabāhu I**. It rose sheer from the ground and was crowned with a *maṅkara* (dolphin). In it was a golden chamber on a golden column, resembling a cave, for the use of the king. Cv.lxxiii.92ff; see also Cv.Trs.ii.11, n.4.

Ekadaṁsaniya Thera. An *Arahant*. In the time of **Atthadassī Buddha**, he was named **Nārada Kesava**. He heard the Buddha preach and, gladdened by the sermon, did him homage.

Seventeen *kappas* ago he became a king under the name of **Amittatāpana** (*v.l.* **Amittavāsana**?) (Ap.i.168f).

He is probably identical with **Paviṭṭha Thera**. Thag a.i.185.

Ekadīpi. The abode of **Ekadīpiya** when he was born in the *Deva*-world. There were always one hundred thousand lights burning in **Ekadīpi**. Ap.ii.373.

Ekadīpiya Thera 01. An *Arahant*. Ninety-four *kappas* ago he kept a lamp lighted all night near the *Thūpa* built over the relics of **Siddhattha Buddha**. For

seventy-seven *kappas* he was in heaven and was thirty-one times king of the **Devas**. Twenty-eight times be was king among men. His body shone like the sun, and he could see a distance of one hundred leagues. His palace in heaven was called **Ekadīpi**. He entered the Saṅgha at the age of four (?) and in a fortnight became an *Arahant*. Ap.ii.373.

Ekadīpiya Thera 02. An *Arahant*. In the past he had lighted a lamp before the *salala-bodhi* of the **Buddha Padumuttara**. Sixteen thousand *kappas* ago he was four times king under the name of **Candābha**. Ap.i.189.

Ekadussadāyaka Thera. An *Arahant*. In the time of **Padumuttara Buddha** be was a grass-cutter of **Haṁsavatī** and gave to the Buddha his only upper garment. As a result he reigned in heaven thirty-six times and was king of men thirty-three times.

He had the power of obtaining garments at will wherever he happened to be. Ap.ii.379f.

Ekadvāra. A *vihāra* built by King **Subha** to the east of **Anurādhapura**, at the foot of the **Ekadvārika** *pabbata*. Mhv.xxxv.58; Mhv ṭ.648. The **Ekadvārika** *pabbata* was also called **Vaṅganta** *pabbata*. Mhv ṭ. 424.

Ekadvārika also **Ekadvāra**. A *vihāra* built by King **Subha** to the east of **Anurādhapura**, at the foot of the **Ekadvārika** *pabbata*. Mhv.xxxv.58; Mhv ṭ.648. The **Ekadvārika** *pabbata* was also called **Vaṅganta** *pabbata*. Mhv ṭ. 424.

Ekadhammapeyyāla. Two groups of *Suttas* in which various things are mentioned singly, each of them being given as a condition most useful for the arising of the Ariyan Eightfold Way. SN.v.32ff.

Ekadhammavagga 01. The sixteenth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. It contains ten *Suttas*, in which ten subjects of reflection (*anussati*) are mentioned as being conducive to inner emancipation. AN.i.30.

Ekadhammavagga 02. The first chapter of the **Anāpānāsaṁyutta** of the **Saṁyuttanikāya**. SN.v.311-41.

Ekadhammasavaṇiya Thera 01. He was the son of a banker in **Setavyā** and he went to see the Buddha who was visiting the town and staying in the **Siṁsapā**-wood. The Buddha preached to him on the impermanence of all component things and at the end of the sermon he became an *Arahant*. He received his name because he won insight by hearing the Dhamma only once.

In the time of **Padumuttara Buddha** he was a tree-sprite and, coming across some monks who had lost their way, he looked after them, gave them food and directed them to their destination. After the death of **Kassapa Buddha**, he was born as the son of **Suyāma** and great-grandson of **Kikī** and became king of **Benares** under the name of **Kikī Brahmadatta**. Not finding anyone capable of preaching the Dhamma to him, he left his throne in disgust and started on his way to **Himavā**. As he went along the road, **Sakka** appeared before him and quoted to him some lines on the impermanence of all things. Satisfied therewith, the king returned to his capital (Thag.v.67; Thag-a.i.151f).

The **Apadāna** verses regarding this Thera quoted in the **Theragāthā** Commentary are, in the **Apadāna** itself (i.152f), attributed to an Elder named **Maggasaññaka**, with whom he is evidently to be identified. Five *kappas* ago he became king twelve times under the name of **Sacakkhu**.

Ekadhammasavaṇiya Thera 02. An *Arahant*. In the time of **Padumuttara** he was a **Jaṭila** of great power. Once when journeying through the air he found his progress suddenly stopped and, on investigation, discovered that below him, on the ground, the Buddha was preaching. He listened to the sermon, which dealt with impermanence, and, returning to his hermitage, meditated on this topic. Later he was born in **Tāvatiṁsa**. Fifty-one times he reigned as king of heaven for thirty thousand *kappas* and twenty-one times he was king of men. In this last life he heard a monk in his father's house preaching a sermon in reference to the impermanence of all component things. At the end of the sermon he remembered his former attainments and, seated there, reached *Arahant*-ship. He was only seven years old at the time. Ap.ii.385.

Ekadhammasutta 01. There is no other single condition which, when developed, is conducive to the abandonment of bonds as much as the seven *bojjhaṅgas*. SN.v.88.

Ekadhammasutta 02. There is one condition which, if cultivated, yields great fruit, viz., the concentration on in-breathing and out-breathing. The *Sutta* also describes the method of its practice. SN.v.311f.

Ekadhammika. See **Ekadhammasavaṇiya** (1).

Ekadhītusutta. A devout lay-sister should admonish her only daughter to be like **Khujjuttarā** or **Veḷukaṇṭakiyā Nandamātā**, or, if she goes to homelessness, like **Khemā** and **Uppalavaṇṇā**. SN.ii.236.

Ekanāḷā. A Brahmin village near **Dakkhiṇagiri**, to the south of **Rājagaha**. Once, during the eleventh year of his ministry, the Buddha visited the village and preached to **Kāsī Bhāradvāja** the *Sutta* which bears his name and which converted him to the faith (Sn.pp.12ff; Snp-a.i.136; SN.i.172ff). Near the village was the **Dakkhiṇagirivihāra**. SN a.i.188.

Ekanāḷika. A famine that broke out in Ceylon during the time of King **Kuñcanāga**. The people were reduced to very little food, but the king maintained, without interruption, a great alms-giving (*mahāpeḷā*) appointed for five hundred monks. Mhv.xxxvi.20.

Ekantakasutta. See **Janapadasutta** and **Sedakasutta**.

Ekantadukkhīsutta and **Ekantasukhīsutta**. Two *Suttas* dealing with the respective views that after death the self is sheer suffering and that it is sheer bliss (SN.iii.219f).

Ekapaññita. See **Ekaphusita**.

Ekapaṇṇajātaka (Ja 149). The Bodhisatta was once a Brahmin ascetic of great *iddhi*-power and dwelt in the **Himālaya**. One day he entered **Benares** and

took up his residence in the royal park. The king, pleased with his demeanour, invited him into the palace and asked him to spend the rainy season in the park. The king had an ill-natured son, named **Duṭṭhakumāra**, and despairing of ever being able to reform him, handed him over, as a last resort, to the ascetic. One day, when the ascetic was walking about in the garden with the prince, he asked him to taste the leaf of a young *Nimba*-plant. The prince did so, but at once spat it out, because of its intense bitterness. "If such bitterness should reside in the baby-tree, how will it be when it grows up?" said the Bodhisatta, and thereupon drew a moral with regard to the prince's own conduct. The prince benefited by the lesson, and thenceforth changed his nature.

The story was told in reference to a **Licchavī**-kumāra called **Duṭṭha**. Ja.i.504-8.

Ekapattadāyaka Thera. An *Arahant*. In the past, ninety-one *kappas* ago, he was a potter of **Haṁsavatī**, and once gave a well-made bowl of clay to the Buddha. As a result, he always had his food in gold and silver bowls (Ap.ii.444).

He is probably identical with **Mahā Cunda** Thera. See Thag a.i.262.

Ekapadajātaka (Ja 238). Once the Bodhisatta was born as a rich merchant in **Benares**. One day his son, sitting on his lap, asked him for one word which comprehended all things. The Bodhisatta said it was "skill" (*dakkheyya*). The story was told in reference to a lad in **Sāvatthī** who asked his father "the *Dvārapañha*" (question regarding the entrance to the Path). The father, not being able to answer the boy, brought him to the Buddha. Ja.ii.236f.

Ekapadumiya Thera. An *Arahant*. In the time of **Padumuttara Buddha** he was a king of geese, and seeing the Buddha near the lake where he lived, picked a lotus flower and held it in his beak above the Buddha. Ap.i.276f.

Ekapiṇḍadāyikā Therī. An *Arahant*. Ninety-one *kappas* ago she was the wife of King **Bandhumā**, of **Bandhumatī**. Wishing to do some good deed to ensure for herself a happy rebirth, she asked the king for his sanction, and fed a nun and gave her various gifts. Later she was born thirty times in **Tāvatiṁsa** as

queen of the gods. She was the wife of twenty kings among men (Ap.ii.515f).

She is probably identical with **Mettā Therī** (Thīg a.36f).

Ekapuggalavagga. The thirteenth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. It consists of seven *Suttas*, six on the **Tathāgata** and one on **Sāriputta**. AN.i.22f.

Ekapuggalasutta. A group of *Suttas* on the uniqueness of the **Tathāgata** (AN.i.22f). The *Sutta* is quoted in the **Kathāvatthu** (i.65) and the **Milindapañha** (p.242).

Ekapuṇḍarīka 01. A *Paribbājakārāma*, the residence of **Vacchagotta** (MN.i.481f).It was near the **Kūṭāgārasālā** in the **Mahā Vana** of **Vesālī**. The Buddha went there to see **Vacchagotta**, and it was on this occasion that the **Tevijja Vacchagottasutta** was preached (MN.i.481f). **Buddhaghosa** says (MN-a.ii.673) that the place was so-called because in it grew a solitary White Mango Tree (*setambarukkha*).

Ekapuṇḍarīka 02. An elephant belonging to **Pasenadi**. It was while riding on this elephant that the king met **Ānanda**. The king followed the Elder to the monastery, and their conversation is recorded in the **Bāhitikasutta** (MN.ii.112f).

Over the elephant's ribs there was a white spot (*paṇḍaraṭṭhāna*), the size of a palmyra-fruit, hence his name (MN-a.ii.752).

Ekapuṇḍarīka 03. **Ekapuṇḍarīka Thera**. An Arahant. Ninety-four *kappas* ago he met the **Pacceka Buddha**, **Romasa**, and gave him a lotus-flower as an offering of homage. Ap.i.238.

Ekaputtika Brahmadatta. King of **Benares**. He had only one son, of whom he was extremely fond. One day when the king was enjoying himself in the royal park, the boy was suddenly taken ill and died at once. Lest the king should die of a broken heart, the ministers did not tell him for two days. The king thereupon reflected on the nature of death and developing insight became a

Pacceka Buddha.

His verse is included in the **Khaggavisāṇasutta**. Sn.vs.41; Snp-a.i.85f; Ap-a.i.138.

Ekapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he was a *Pisāca* at the southern gate of the city (**Bandhumatī**?), and seeing the Buddha, offered him a single flower. Ap.i.240.

Ekaphusita *v.l.* **Ekapaññita**. A king of twenty-six *kappas* ago, a previous birth of **Saccasaññaka Thera**. Ap.i.209.

Ekabala. A kingdom in **Jambudīpa**, whose king was **Saṅkhapāla**. Once the king raised a large army and **Mahosadha**'s spies brought him news of it; thereupon **Mahosadha** sent his parrot to find out what it was all about. Ja.vi.390.

Ekabījīsutta, **Ekābhiññāsutta**. On the five controlling powers (*indriyāni*) – faith, energy, mindfulness, concentration, and insight – and the results that follow from cultivating these to a greater or lesser degree (SN.v.204).

The text calls this **Ekābhiññāsutta**, but without authority. See KS.v.180, n.1.

Ekabbohārā. One of the divisions of the **Mahā Saṅghikas** (Dpv.v.40; Mhv.v.4). They were so-called because they held that "all the doctrines are understood by a unique and immediate wisdom, for all the doctrines of the Buddha are comprehended by the intellect." (Mhv.187f). They held, among other things, that the Tathāgatas were not subject to worldly laws, that the *Dhammacakkas* of all Tathāgatas did not agree; the Bodhisatta did not pass through the successive stages of embryonic development; that he is born at will among inferior beings for the salvation of mankind; with our wisdom the four truths are perfectly understood; he who has perfectly acquired right restraint has cast off all *yoga* (attachment). Rockhill, op.cit., 183.

Ekamandāriya Thera. An *Arahant*. Ninety-one *kappas* ago he was a youth in **Tāvatiṁsa** and, seeing the **Vipassī Buddha** in *samādhi*, brought a *mandārava*-flower and held it above the Buddha's head for seven days. Ap.i.286.

Ekarāja 01. King of **Benares**. He was the **Bodhisatta**. A minister, whom he expelled on the ground of misconduct in the royal harem, took service under **Dabbasena**, king of **Kosala**, and incited him to make war on **Ekarāja**. The latter was captured while sitting on the dais in the midst of his councillors and hanged head downwards by a cord from the lintel of a door. In this position **Ekarāja** cultivated thoughts of loving-kindness towards his enemy and attained a stage of complete absorption in mystic meditation. His bonds burst and he sat cross-legged in mid-air. **Dabbasena** was, meanwhile, seized with a burning pain in his body and, on the advice of his courtiers, had **Ekarāja** released, whereupon the pains disappeared. Realising **Ekarāja**'s holiness, **Dabbasena** restored the kingdom to him and asked his forgiveness (Ja.iii.13-15).

In the **Ekarājajātaka** (Ja 303), reference is made to the **Mahā Sīlavajātaka** (Ja 51) for details regarding the expulsion of the minister for misconduct and of the subsequent events. But there the king is called **Sīlava** and not **Ekarāja**. The two stories contain certain similarities but the details vary very much. See also the **Seyyajātaka** (Ja 282), where the king is called **Kaṁsa**, and compare it with the **Ghatajātaka** (Ja 355). The **Ekarājajātaka** is given as an example of a birth in which the Bodhisatta practised *mettā* to perfection (e.g., Bv a.51; Mbv.11). The story of **Ekarāja** is the last in the **Cariyāpiṭaka** (No. xiv).

According to the **Cariyāpiṭaka** Commentary (p.205), **Ekarāja** was a title given to the king on account of his great power, in which case his real name might have been **Sīlava**, as mentioned above. The scholiast on the **Ekarājajātaka** (Ja.iii.14), however, says that **Ekarāja** was the king's personal name.

Ekarāja 02. King of **Pupphavatī** (**Benares**). He was the son of **Vasavatti** and the father of **Candakumāra**. For his story see the **Kaṇḍahālajātaka** (Ja 542, Ja.vi.131ff). He belonged to the **Koṇḍaññagotta** (Ja.vi.137).

Ekarājajātaka (Ja 303). The story of **Ekarāja** (Ja 303) (1).

For the circumstances relating to the story see **Seyyaṁsajātaka** (Ja 282).

Ekavajjaka Brahmadatta. A king. He was extremely obliging, and would grant an interview to any who desired it, no matter what the circumstances. He always allowed the person interviewing him to do so unattended, and thence came to be known as **Ekavajjaka** ("going alone"). Once, two of his ministers quarrelled because they wanted to rule over the same district. The king, realising the evil effects of greed, developed insight and became a **Pacceka Buddha**.

His verse is included in the **Khaggavisāṇasutta**. Sn.vs.40; Snp-a.i.84f.

Ekavandiya Thera. An *Arahant*. Thirty-one *kappas* ago he saw the **Buddha Vessabhū** and, with devout heart, worshipped him. Twenty-four *kappas* ago he was a king named **Vigatānanda**. Ap.i.217.

Ekavihāriya 01. **Ekavihāriya Thera**. An *Arahant*. In the time of **Kassapa Buddha** he entered the Saṅgha and dwelt in solitude. In this life, too, he was fond of dwelling alone. Ap.ii.390f.

Ekavihāriya 02. A monk greatly famed for his love of solitude. When they told the Buddha of him, the Buddha sang his praises in the midst of the assembly. Dhp-a.iii.471f.

Ekavihāriya 03. See **Tissakumāra**, brother of **Asoka**.

Ekasaṅkhiya Thera. An *Arahant*. In the past, when a festival was being held in honour of **Vipassī**'s Bodhi-tree, be blew a conch-shell for a whole day as homage to the Buddha. Seventy-one *kappas* ago he became a king named **Sudassana**. Ap.ii.391.

Ekasaññaka Thera 01. An *Arahant*. In the past he gave a meal to a monk named **Khaṇḍa**, a disciple of **Vessabhū Buddha**. Forty *kappas* ago he was a king named **Varuṇa** (Ap.i.121). The **Apadāna Commentary** says he was given

the name **Ekasaññaka** because in his last life he remembered his gift to **Khaṇḍa**.

Ekasaññaka Thera 02. An *Arahant*. Thirty-one *kappas* ago he saw a rag-robe hanging in the forest, and gladdened by the sight worshipped it. Twenty-five *kappas* ago he was a king named **Amitābha**. Ap.i.210f.

Ekasāṭaka. A very poor Brahmin who lived in the time of **Vipassī Buddha**. He was so-called because he and his wife had, between them, only one upper garment, worn by whichever of them happened to be going out. The Buddha was in the habit of preaching every seven years. On one such occasion the Brahmin listened to the Buddha's sermon, and being greatly pleased, wishing to make an offering, he gave the Buddha his upper garment after a hard mental struggle as to whether he could afford the gift. Having made the gift, he shouted with joy saying, "I have won." The king of the city, **Bandhumā**, having heard the shout and learnt the reason, gave to the Brahmin various rich gifts, including the *sabbaṭṭhaka*, all of which the latter presented to the Buddha, keeping, at the king's special request, a single pair of garments for himself and his wife. The king later made **Ekasāṭaka** his chaplain (AN a.i.92ff; also Thag a.ii.136).

The *sabbaṭṭhaka* seems to have been a gift of various things in groups of eight: eight elephants, eight horses, eight thousand pieces of money, etc. (Dhp-a.iii.3); but see Mil.Trs.ii.147, n.1, where it is spoken of as an office.

Ekasāṭaka is given in the **Aṅguttara Commentary** (*loc.cit.*) as a previous birth of the Elder **Mahā Kassapa**. The **Dhammapada Commentary** (Dhp a.iii.1ff) mentions another Brahmin, **Cūḷa Ekasāṭaka** by name. He is, however, stated as having lived in the time of **Gotama Buddha**, although the story related is, in most respects, identical with that given above, except that the king in the story of **Cūḷa Ekasāṭaka** is **Pasenadi**, king of **Kosala**. No mention is made of the Brahmin being created *Purohita*. Moreover, this Brahmin received as gift only the *sabbacatukka* (groups of four) and not the *sabbaṭṭhaka*. More important still, **Cūḷa Ekasāṭaka** is identified with **Mahā Ekasāṭaka**, the latter being mentioned as having lived in the time of **Vipassī Buddha**. Here we evidently have a confusion of legends.

The story of **Ekasāṭaka** is related in the **Milindapañha** (pp.115, 291), as one of seven cases in which an act of devotion received its reward in this very life.

Ekasālā. A Brahmin village in the **Kosala** kingdom. The Buddha once stayed there, and when a large congregation of the laity were listening to him, **Māra**, thinking to darken their intelligence, suggested to him that he should not teach others. The Buddha refuted the suggestion of **Māra**, who retired discomfited. SN.i.111.

Ekasutta. Neither beauty, nor wealth, nor kin, nor sons, nor virtue, can avail a woman who is mastered by a man with the power of authority. SN.iv.246.

Ekassara. A king of ninety-four *kappas* ago; a previous birth of **Kisalayapūjaka Thera**. Ap.i.200.

Ekāpassita. Sixty-two *kappas* ago there were three kings of this name, all previous births of **Ālambanadāyaka Thera**. Ap.i.213.

Ekābhiññasutta. See **Ekabījīsutta**.

Ekāsanadāyaka Thera 01. An *Arahant*. In the time of **Padumuttara Buddha** he was an ascetic named Nārada **Kassapa**, living near the mountain **Kosika**. Once he saw the Buddha walking through the forest, and having provided him with a seat, spoke words in praise of him. The Buddha preached to him a short sermon. Fifty times **Ekāsanadāyaka** became king of the gods and eighty times he ruled over men. Wherever he wished he could find a seat, even in the forest or in a river (Ap.ii.381f).

Ekāsanadāyaka Thera 02. In the time of **Padumuttara**, he, with his wife, left the *Deva*-world, and coming amongst men waited upon a monk named **Devala** (Ap.i.226).

Ekāsanadāyika Therī. An *Arahant*. She is evidently identical with **Ubbirī Therī** (*q.v.* for her story of the past).

Ekāsanikasutta. On the five classes of monks who practise the *ekāsanikaṅga* eating at one sitting. AN.iii.220.

Ekāhavāpi. One of the tanks built by **Parakkamabāhu I**. Cv.lxxix.28.

Ekuttara. See **Aṅguttara**.

Ekuddāna Thera (**Ekuddāniya Thera**, **Ekudāna Thera**). An *Arahant*. He was the son of a wealthy Brahmin of **Sāvatthī**, and being convinced of the Buddha's majesty, as seen at the presentation of the **Jetavana**, he entered the Saṅgha. He dwelt in the forest fulfilling his novitiate, and once came to the Buddha to learn of him. The Buddha, seeing **Sāriputta** near him wrapt in contemplation, uttered a stanza, that to the monk of lofty thoughts and heedful, sorrow comes not (See **Dhammapada** 259). The monk learnt this stanza, and returning to the forest, ever and anon reflected on it. He thus came to be called **Ekuddāniya**. One day he obtained insight and became an *Arahant*. Later, when **Ānanda** asked him to preach a sermon, it was this stanza that he took as his text.

We are told that in the time of **Atthadassī Buddha** he was a chief of the **Yakkhas**, and when the Buddha died he went about lamenting that he had not made use of his opportunities. A disciple of the Buddha, named **Sāgara**, meeting him, advised him to make offering to the Buddha's *Thūpa*. In **Kassapa**'s time he was a householder, and heard the Buddha utter the stanza mentioned above. He entered the Saṅgha, and for twenty thousand years practised meditation, repeating the stanza, but gained no attainment (Thag-a.i.153f; Thag.v.68).

It is said (Dhp a.iii.384f) that on fast-days **Ekuddāna**, alone in the forest, sounded the call for the deities of the forest to attend the preaching of the Dhamma, and uttered his stanza, whereupon the deities made loud applause. One fast-day two monks, versed in the *Tipiṭaka*, visited **Ekuddāna** with a retinue of five hundred each. Seeing them, **Ekuddāna**'s heart was glad and he said: "Today we will listen to the Dhamma." On being asked for an explanation, he described how, when the Dhamma was expounded, the forest grove was filled with the applause of **Devas**. Thereupon one of the Elders recited the Dhamma and the other expounded it, but there was no sound. In order to dispel their doubts,

Ekuddāna took his seat and pronounced his one stanza. The sound of the plaudits of the **Devas** filled the forest. The Elders were greatly offended at the conduct of the **Devas** and complained to the Buddha. The Buddha explained to them that the important thing was not the amount of knowledge but the quality of the understanding.

It is noteworthy that the verse, attributed above to **Ekuddāniya**, occurs in the Vinaya (Vin.iv.54) as having been constantly used by **Cūḷa Panthaka**. Whenever it was his turn to preach to the nuns at **Sāvatthī** they expected no effective lesson, since he always repeated the same stanza, namely, that which is above attributed to **Ekuddāniya**. The Thera, bearing of their remarks, forthwith gives an exhibition of his *iddhi*-power and of his knowledge of the Dhamma, thereby winning their tribute of admiration.

Ekūnavīsatipañha. The section of the **Mahā Ummaggajātaka** (Ja 546) which deals with the nineteen questions solved by **Mahosadha** when the other wise men of the court had failed to unravel them. Ja.vi.334-45.

Ekūposathikā Therī. *Arahant*. In the past she was a slave-girl, a water-carrier in the city of **Bandhumatī**. Seeing the King **Bandhumā** keeping the fast, she took the precepts herself and kept them well. Sixty-four times she became the queen of rulers in heaven, and was sixty-three times queen among men. Her complexion was always of a golden hue. In her last life she left the world at the age of seven, and attained *Arahant*-ship within eight months (Ap.ii.522f).

She is probably identical with **Uttamā Therī**. See Thīg a.46ff.

Ejāsutta. Two *Suttas* on the evils of passion (*ejā*) and the ways of getting rid of it. SN.iv.64-6.

Eṇikūla. See **Eṇī**. The scholiast to the **Jātaka** (Ja.iii.361) explains the name in the following way: "*Eṇiyā nāma nadiyā kūle*."

Eṇijaṅghasutta. One of the *Suttas* in the **Devatāsaṁyutta**. A *Deva* asks the Buddha how it is possible to wander indifferent to the calls of sense, limbed like

the antelope (*eṇi*) or the lion. The Buddha answers, by getting rid of the desires of sense. SN.i.16.

Eṇiphassā. A name, either of some kind of musical instrument or, more probably, of a class of celestial musicians who waited on **Sakka** and his queens. Vv.xviii.11; i.26; Vv-a.94, 211; for explanation see 372.

Eṇī. A river. According to the **Bakabrahmajātaka** (Ja 405), one of **Baka**'s good deeds which brought him rebirth in the *Brahma*-world was that of having set free the inhabitants of a village on the banks of the **Eṇī** (*Eṇikūle*), when the village was raided.

Baka was then an ascetic named **Kesava** and the Bodhisatta was his disciple **Kappa**. SN.i.143; Ja.iii.361; SN-a.i.163.

Etadaggavagga. The fourteenth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. It contains the names of the Buddha's disciples, men and women, each distinguished by some special qualification. AN.i.23-6.

Etaṁ mama Sutta. On how the view arises: "This is mine, this am **I**." SN.iii.181.

Eraka Thera. An *Arahant*. He was the son of an eminent family of **Sāvatthī**. He had many advantages over others, among them beauty and charm. His parents married him to a suitable wife but, because it was his last life, he sought the Buddha. After hearing the Buddha preach he left the world, but for several days he was overcome by evil thoughts. The Buddha thereupon admonished him in a verse, and **Eraka** gained *Arahant*-ship (Thag.v.93; Thag-a.i.192f; for the name see *Brethren*, 86, n.2).

In the time of **Siddhattha Buddha** he was a householder. One day he saw the Buddha and, having nothing to give, cleaned the road along which the Buddha walked and stood looking at him with clasped hands. Fifty-seven *kappas* ago he was a king named **Suppabuddha**.

He is probably identical with **Maggadāyaka Thera** of the **Apadāna**. Ap.i.173.

Erakapatta. A **Nāga** king. In the time of **Kassapa Buddha** he was a monk. One day, while in a boat, he grasped an *eraka*-leaf, and through his failing to let go, the leaf was broken off. Though he practised meditation for twenty thousand years in the forest, at the moment of his death he thought of the lapse with great remorse and was reborn in the **Nāga** world as large as a dug-out canoe, much to his grief and despair. When a daughter was born to him he taught her a song and, once a fortnight, he appeared with her on the surface of the **Ganges**, where she danced on his hood and sang the song. She was offered in marriage to anyone who could sing a reply to her song. **Erakapatta** hoped thereby to become aware of it when a Buddha should appear in the world. Many suitors came, and an interval between two Buddhas passed and still no one was successful. At last a young Brahmin, **Uttara** (*q.v.*), well-schooled for the task by the Buddha, appeared before the **Nāga**-maiden and answered all her questions. **Uttara** himself became a *Sotāpanna* when he finished learning his lesson from the Buddha. **Erakapatta** at once knew that a Buddha had come, and asked **Uttara** to take him to the Teacher. At the sight of the Buddha, **Erakapatta** was seized with great sorrow on account of his condition, but the Buddha preached to him and consoled him. It is said that the **Nāga** king would have attained the Fruit of Conversion had it not been for his animal nature. Dhp-a.iii.230-6.

Erakavassa, **Erakavassakhanda**. A locality in Ceylon. Ras.ii.181, 185.

Erakāvilla. A village in **Rohaṇa** in Ceylon where King **Mahā Sena** built a *vihāra* after destroying a temple of the unbelievers. Mhv.xxxvii.41; Mhv ṭ.685.

Eraṇḍagalla. A tank built by **Vijayabāhu I**. Cv.lx.49.

Erāpatha. A royal family of **Nāgas**, mentioned together with **Virūpakkhas**, **Chabbyāputtas**, and **Kaṇhagotamakas**, all of them described as "*Nāgarājakulāni*" (Ja.ii.145). For their own protection, monks are advised to fill their hearts with amity for these four classes of **Nāgas**. AN.ii.72; Vin.ii.109f.

Erāvaṇa 01. **Sakka**'s elephant. He was once the elephant of the king of **Magadha**, who gave him to **Māgha** and his companions to help them in their

good works on earth. As a result, when **Māgha** and the others were reborn in **Tāvatiṁsa**, **Erāvaṇa** was born there himself and became their companion. Ordinarily he was a *Deva* like the others, because there are no animals in the *Deva*-world, but when they went to the park to play, **Erāvaṇa** assumed the form of an elephant, one hundred and fifty leagues in size. For the thirty-three **Devas** **Erāvaṇa** erected thirty-three heads (*kumbha*), each two or three quarters of a league in girth. Each head had seven tusks, each fifty leagues long, each tusk bore seven lotus plants, each plant seven flowers, each flower seven leaves, and on each leaf danced seven nymphs (**Padumaccharā**). For **Sakka** himself there was a special head, **Sudassana**, thirty leagues around, above it a canopy of twelve leagues all of precious stones. In the centre was a jewelled couch one league long, on which **Sakka** reclined in state. Dhp-a.i.273f; also Snp-a.i.368f. (where there are a few slight variations).

In the **Dhammikasutta** (Sn.vs.379) **Erāvaṇa** is mentioned among the **Devas** who visited the Buddha to pay him homage. He is also mentioned among the **Nāgas** present at the preaching of the **Mahā Samayasutta** (DN.ii.258; perhaps here a king of snakes is meant, because he is mentioned with others who are avowedly snakes). It is emphasised in several places (e.g., MN-a.i.472; DN a.ii.688; also Vv-a.15 and Kv.ii.599) that **Erāvaṇa** is a *Devaputta* and a **Nāga** only by birth (*jātiyā*). The Jātakas (Ja.v.137) mention **Sakka** as riding **Erāvaṇa**, particularly when making comparisons between kings parading on the backs of elephants (e.g., Ja.iii.392). **Erāvaṇa** is one of the chief features of **Tāvatiṁsa** (V.vi.278).

Erāvaṇa 02. The name of the elephant belonging to **Candakumāra**. Ja.vi.147.

Erāhuḷu. A locality in Ceylon, near which an engagement took place between the forces of **Parakkamabāhu I**., and his foes (Cv.lxxiv.91). It is identified with the present district Eravur, north-west of Batticaloa. Cv.Trs.ii.30, n.3.

Erukkaṭṭa (**Erukkhāvūra**). A village in South India, occupied by **Kulasekhara** in his fight with the Sinhalese forces under **Laṅkāpura**. Cv.lxxvi.149, 167.

Eḷakamāra. King of **Benares**. The king of **Kosala** invaded his father's kingdom and, having killed the king, took away the queen, who was pregnant. When the child was born he was cast into the cemetery lest he should be slain by the **Kosala** king. The boy was discovered by a goatherd and brought up as his son, but from the day of the boy's arrival in the goatherd's home, the latter's animals began to die off. He was therefore named **Eḷakamāra** ("Goat's Bane"). The goatherd, thereupon, put him into a pot and cast him into the river, where he was picked up by a low-caste mender of old rubbish and adopted as his son. When he grew up the boy went to the palace with his father, and there the princess **Kuraṅgavī**, of great beauty, fell in love with him. The servants discovered them guilty of illicit relations and reported them to the king. When the lad was about to be put to death for his misdemeanour, the queen, possessed by the spirit of **Eḷakamāra**'s dead father, who had been born as his guardian angel, confessed that he was no mere outcaste, but the son of the king of **Benares**. The **Kosala** king restored to **Eḷakamāra** his father's inheritance and married him to **Kuraṅgavī**. **Chalaṅgakumāra** was given to him as his teacher, and was later appointed commander-in-chief.

Kuraṅgavī misbehaved with **Chalaṅgakumāra** as well as with his servant, **Dhanantevāsī** (Ja.v.430ff).

The story of **Eḷakamāra** was one of the stories mentioned by **Kuṇāla** in his famous sermon on the frailty of women (Ja.v.424).

Eḷāra. King of **Anurādhapura** (145-101 B.C.) He was a native of **Coḷa**, and having come to Ceylon, overpowered the reigning king, **Asela**, and captured the throne. The **Mahā Vaṁsa** says (Mhv.xxi.14f) that he ruled with "even justice towards friend and foe," and many stories are related showing his love of fairness and his kindness. Although an unbeliever, he paid the greatest respect to Buddhism, and he is credited with having persuaded the gods, by his determination, to send rain over his kingdom only at convenient times. **Eḷāra**

had a general named **Mitta** (Mhv.xxiii.4); the chief of his forces was **Dīghajantu**, while his royal elephant was called **Mahā Pabbata**. In the great battle between **Eḷāra**'s forces and the Sinhalese soldiers under **Duṭṭhagāmaṇī**, **Eḷāra** was slain in single contest with the latter. In recognition of the dead king's chivalry, great honours were paid to him at his funeral and a monument was erected over his ashes. For many generations all music was stopped while passing the monument as a mark of respect to the honoured dead (Mhv.xxv.54-74; Dpv.xxiii.49ff).

According to the **Mahā Vaṁsaṭīkā** (p. 483), a shrine was erected on the spot where **Eḷāra**'s ashes were buried, and it was called the **Eḷārapaṭimāghara**. It was to the south of **Anurādhapura**, beyond the potters' village.

Eḷeyya. A *rājā*, probably of **Magadha**. He was a devout follower of **Uddaka Rāmaputta**. In his retinue were **Yamaka**, **Moggalla**, **Ugga**, **Nāvindaki**, **Gandhabba**, and **Aggivessa**, all of whom were also followers of the same teacher (AN.ii.180f).

Esanā Sutta. A group of *Suttas* on the three kinds of longing (*esanā*) the longing for sensual delights, for becoming, for the holy life. These are spoken of in relation to the Noble Eightfold Path (SN.v.54f). The same is repeated for (1) the seven *bojjhaṅgas* (SN.v.136), (2) the four *satipaṭṭhāna*s (SN.v.191), (3) the *indriyas* (SN.v.240, 242), (4) the five *balas* (SN.v.250, 252), (5) the *iddhipādas* (SN.v.291), and (6) the *jhānas* (SN.v.309).

Esukārī 01. A Brahmin who visits the Buddha at **Jetavana** and asks him various questions on castes and their distinctions, from the point of view of their functions. The Buddha replies that birth's invidious bar has been laid down by the Brahmins, without consulting anybody else; all four castes alike can live the good life, which is the true service, and follow the Dhamma, which is the true wealth. At the end of the discourse **Esukārī** declares himself to be a follower of the Buddha (MN.ii.177ff).

Esukārī 02. King of **Benares**. He and his chaplain were great friends; neither of them had any sons. They agreed that if either of them should have a son the

possessions of both should be given to him. By the intercession of a tree-sprite the chaplain had four sons – **Hatthipāla**, **Assapāla**, **Gopāla**, and **Ajapāla**. But when they grew up, one after the other, they renounced the world, and were later joined by the chaplain and the king, with all their retinues.

Esukārī was a previous birth of **Suddhodana**.

The story is related in the **Hatthipālajātaka**. Ja.iv.473ff.

Esukārīsutta. Records the conversation between the Brahmin **Esukārī** and the Buddha. MN.ii.177ff.

Eso me attā Sutta. On the view "this is the self, it is permanent," etc. SN.iii.182.

O.

Okāsalokasūdanī, **Okāsaloka**. A work by an anonymous author, mentioned in the **Gandhavaṁsa** (p.62). It seems to have also been called **Okāsaloka** (p.72).

Okilinisapattaṅgārakokirisutta. The story of a *Peta* mentioned in the **Lakkhaṇasaṁyutta**.

She was seen going through the air, parched and sooty, uttering cries of distress. **Moggallāna** declares (SN.ii.260; SN a.ii.163) that she had once been the head queen of a king of **Kaliṅga**.

One day, seeing the king show fondness for a dancer who was massaging him, she was moved with jealousy and scattered a brazier of coals over the woman's head.

Okkantikasaṁyutta. The twenty-fifth division of the **Saṁyuttanikāya**, and the fourth section of the **Khandhavagga**. SN.iii.225-8.

Okkalā. The people of **Okkala** *janapada* (MN a.ii.894); mentioned also in the **Apadāna** (ii.359) in a list of tribes. See **Ukkalā**.

Okkāka 01. A king, ancestor of the **Sākyans** and the **Koḷians**. In the **Ambaṭṭhasutta** (DN.i.92) it is stated that **Okkāka**, being fond of his queen and wishing to transfer the kingdom to her son, banished from the kingdom the elder princes by another wife. These princes were named **Okkāmukha**, **Karakaṇḍa**, **Hatthinika**, and **Sīnipura**.

The *Mahā Vastu* (which confuses Ikṣvāku with his ancestor **Sujāta**) mentions five sons of Ikṣvāku: Opura, Ulkāmukha, Karaṇḍaka, Hastikaśīrsa and Nipura (i.348). See also Rockhill, p.9ff.

They lived on the slopes of the **Himālaya** and, consorting with their sisters and their descendants, formed the **Sākyan** race. The legend, thus briefly given, is enlarged on with great detail in the Commentaries. According to **Buddhaghosa**, there are three dynasties with a king named **Okkāka** at the head of each, all of them lineal descendants of the primeval king, **Mahā Sammata**, and in the line of succession of **Makhādeva**.

The **Okkāka** of the third dynasty had five queens – **Bhattā**, **Cittā**, **Jantū**, **Jālinī** and **Visākhā** – each with five hundred female attendants. The eldest queen had four sons – mentioned above – and five daughters – **Piyā**, **Suppiyā**, **Ānandā**, **Vijitā** and **Vijitasenā** (the *Mahā Vastu* calls them **Suddhā**, **Vimalā**, **Vijitā**, **Jālā** and **Jālī**).

When **Bhattā** died, after the birth of these nine children, the king married another young and beautiful princess and made her the chief queen. Her son was **Jantu**, and being pleased with him, the king promised her a boon. She claimed the kingdom for her son, and this was the reason for the exile of the elder children (DN-a.i.258f; Snp-a.i.352f).

The **Mahā Vaṁsa** (Mhv.ii.12-16) mentions among **Okkāka**'s descendants, **Nipuṇa**, **Candimā**, **Candamukha**, **Sivisañjaya**, **Vessantara**, **Jāli**, **Sīhavāhana** and **Sīhassara**. The last named had eighty-four thousand descendants, the last of whom was **Jayasena**. His son **Sīhahanu** was the grandfather of the Buddha. The **Dīpavaṁsa** (iii.41-5) list resembles this very closely.

Okkāka had a slave-girl called **Disā**, who gave birth to a black baby named, accordingly, **Kaṇha**. He was the ancestor of the **Kaṇhāyanas**, of which race the **Ambaṭṭha**-clan was an offshoot. Later, **Kaṇha** became a mighty sage and, by his magic power, won in marriage **Maddarūpī**, another daughter of **Okkāka** (DN.i.93, 96).

According to the **Brāhmaṇa Dhammikasutta** (Sn.p.52ff; AN a.ii.737), it was during the time of **Okkāka** that the Brahmins started their practice of slaughtering animals for sacrifice. Till then there had been only three diseases in the world – desire, hunger and old age; but from this time onwards the enraged **Devas** afflicted humans with various kinds of suffering.

It is said (DN a.i.258) that the name **Okkāka** was given to the king because when he spoke light issued from his mouth like a torch (*kathanakāle ukkā viya mukhato pabhā niccharati*).

Although the Sanskritised form of the Pāli name is Ikṣavāku, it is unlikely that **Okkāka** is identical with the famous Ikṣavāku of the *Purāṇas*, the immediate son of **Manu**, son of the Sun. The Pāli is evidently more primitive, as is shown by the form **Okkāmukha**, and the name Ikṣavāku looks like a deliberate attempt at accommodation to the *Purāṇic* account. For discussion see

Thomas: *Life and Legend of the Buddha*, p.6.

According to the *Mahā Vastu*, Ikṣavāku was the king of the **Kosalas** and his capital was **Sāketa** – i.e. **Ayodhyā**. See also *s.v.* **Sākya**.

The **Cūḷa Vaṁsa** mentions among **Okkāka**'s descendants, **Mahā Tissa**, **Sagara** and **Sāhasamalla** (*q.v.*).

Okkāka 02. King of **Mahā Sammata** in the **Malla** country. He had sixteen thousand wives, the chief of whom was **Sīlavatī**. As a result of her consorting with **Sakka**, two sons were born, **Kusa** and **Jayampati**.

The story is related in the **Kusajātaka**. Ja.v.278ff.

Okkāmukha. King of **Kapilavatthu**. He was an ancestor of the **Sākiyans** and the eldest son of **Okkāka** and his queen **Bhattā** (or **Hatthā**).

Ogadhasutta or **Saṭayhasutta**. An Ariyan disciple who is possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, is bound to win, in time, to the bliss in which the holy life is steeped (*ogadha*). (SN.v.343f). For the name see KS.v.298, n.1.

Ogāḷhasutta or **Kulagharaṇīsutta**. A certain monk living in a forest tract in **Kosala** was held in very high esteem (*ajjhogāḷhappatto*) by a certain family. A *Deva* of the forest, wishing to urge him to greater effort, went to the monk in the guise of the housewife (*kulagharaṇī*) of the family, and asked him why it was that people spent their time in endless talk. Was he not disturbed by it? The monk answered that a recluse should not be disturbed by other people's talk (SN.i.201).

The Commentary (SN-a.i.227) explains that the monk was already an *Arahant*, but the *Devatā* did not know it and could not therefore understand why he spent his time in visiting householders, hence her question wishing to make him live in solitude.

Oghavagga. Several chapters in the **Saṁyuttanikāya** are called by this name; thus, in the **Maggasaṁyutta** (SN.v.59), the **Bojjhaṅga** (SN.v.136, 139), the **Satipaṭṭhāna** (SN.v.191), the **Indriya** (SN.v.241-242), the **Sammappadhāna**

(SN.v.247), the **Bala** (SN.v.251, 253), the **Iddhipāda** (SN.v.292) and the **Jhāna** (SN.v.309).

Oghasutta 01. A *Deva* visits the Buddha at **Jetavana** and asks him how he crossed the "Flood." "Unstayed and unstriving," answers the Buddha. The *Deva* is puzzled by the answer, until it is explained to him that a wrong support of footing and misdirected effort are as fatal as drowning straight away. The *Deva* expresses his adoration of the Buddha (SN.i.1).

The Commentary (SN-a.i.14) adds that the *Deva* was conceited, thinking he knew all about the saintship of a Buddha, hence the enigmatic reply, in order to puzzle him.

Oghasutta 02. **Sāriputta** explains to **Jambukhādaka** the four floods: of sensual desire, of becoming, of wrong views, of ignorance. SN.iv.257f.

Oghasutta 03. **Sāriputta** explains the four floods to **Sāmaṇḍaka**. SN.iv.261f.

Oghasutta 04. The Buddha instructs the monks on the four floods. SN.v.59.

Oghāṭaka. A poor Brahmin of **Kosala**, father of **Muttā Therī**. Thīg a.14.

Ojadīpa. The name given to Ceylon in the time of **Kakusandha Buddha**. Its capital was **Abhayanagara** and its king **Abhaya**. The Buddha visited **Ojadīpa** and occupied the **Mahā Tittha** garden (Mhv.xv.57ff; Dpv.i.73; ix.20; xvii.5, 16, 23; xv.35-8; Vin-a.i.83). Its mountain was **Devakūṭa**, the modern **Pilayakūṭa** (Mbv.126).

Ojasī. Servant of **Kuvera**. He takes **Kuvera**'s messages and makes them known in **Uttarakuru**. DN.iii.201; DN a.iii.967.

Ojita. One of the two merchants, the other being **Ujita**, leaders of caravans, who gave the first meal to **Sikhī Buddha** after his Awakening (Thag a.i.48). They correspond to **Tapassu** and **Bhallika** in the account of **Gotama Buddha**.

Oṭṭabhāsā. One of the eighteen languages prevalent in the world, none of which are suited for the proclamation of the Dhamma. Vibh-a.388.

Oṭṭhaddha. One of the **Licchavīs**. His personal name (*mūla-nāma*) was **Mahāli**, but he was called **Oṭṭhaddha** because he had a hare-lip (*aḍḍhoṭṭhatāya*) (DN-a.i.310).

He went to visit the Buddha at the **Kūṭāgārasālā** in **Vesālī**, at a time when the Buddha had given orders that no one should be allowed to see him; but through the intervention of the novice **Sīha**, **Oṭṭhaddha** was admitted to the Buddha's presence with a large retinue of followers, all splendidly adorned in various ways, though it is stated that earlier in the day they had taken the *uposatha*-vows. The conversation that took place between **Oṭṭhaddha** and the Buddha is recorded in the **Mahālisutta** (DN.i.150ff).

Buddhaghosa calls **Oṭṭhaddha** a *rājā*.

Oḍḍaka. A name of a tribe, occurring in a list of tribes. Ap.ii.358.

Oṇatasutta. On four classes of people in the world: the low and low, the high and high, the high and low, and the low and high (AN.ii.86; also found at Pug.52 and Pug.7).

The Commentary explains that each person is such and such but may, or will, become such and such.

Otturāmallaka. The chieftain of **Dhanumaṇḍala** who was brought under subjection by the general **Rakkha**. Cv.lxx.17, 18, 28.

Odakāsutta. Numerous are those that are born in water compared with those born on land. This is on account of their ignorance of the four Ariyan truths. SN.v. 467.

Odātagayhā. A class of eminent **Devas** (described as *pāmokkhā*), among those present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Odumbaragāma. A tank built by **Parakkamabāhu I**. Cv.lxviii.48.

Odumbaraṅgaṇa. A village given by **Jeṭṭhatissa III**. to the **Padhānaghara** at the **Mahā Nāgavihāra** (Cv.xliv.97).

Opamañña 01. One of the names of **Pokkharasāti** (MN.ii.200). He was so-called because the name of his family (*gotta*) was **Upamañña** (MN-a.ii.804).

Opamañña 02. A **Gandhabba** chieftain, who was among those present at the preaching of the **Mahā Samayasutta** (DN.ii.258). He is mentioned in the **Āṭānāṭiyasutta** (DN.iii.204), in a list of eminent **Yakkha** generals.

Opammasaṁyutta. The twentieth section of the **Saṁyuttanikāya**, so-called because it is rich in parables (*opamma*). (SN.ii.262ff).

Oparakkhī. One of the four wives of **Candakumāra** (Ja.vi.148).

Opavuyha Thera. An *Arahant*. In the past he offered an *ājāniya*-horse to the **Buddha Padumuttara**, but the Buddha's chief disciple, **Devala**, informed him that the Buddha could not accept the gift. Thereupon he gave other suitable gifts to the value of the horse.

Twenty-eight times he was king of all **Jambudīpa**. Thirty-four *kappas* ago he was a **Cakkavatti** of great power (Ap.i.106f).

Obhāsasutta. Of the four brilliances – those of the sun, the moon, fire, and wisdom – the brilliance of wisdom is the chief. AN.ii.139f.

Orambhāgiyasutta 01. The five fetters concerned with the lower stages of existence: *sakkāyadiṭṭhi*, *vicikicchā*, etc. They could be destroyed by developing the Noble Eightfold Way. SN.v.61.

Orambhāgiyasutta 02. The five lower fetters could be destroyed by practising the four *satipaṭṭhāna*s. AN.iv.459.

Orittiyūrutombama. A locality in South India. Cv.lxxvi.299.

Orimasutta. On the hither and the further shores – e.g., false belief (*micchādiṭṭhi*) – is the hither shore and its opposite (*sammādiṭṭhi*), the further shore. AN.v.233.

Olandā. The name given in the **Cūḷa Vaṁsa** to the Dutch in Ceylon. See Cv. Index.

Ovādavagga. The third section of the **Pācittiya** rules in the **Suttavibhaṅga**. Vin.iv.49-69; also v.16-18.

Ovādasutta. The Buddha explains to **Ānanda**, in answer to a question, the eight qualities necessary in a monk in order for him to be appointed spiritual adviser to his fellows. AN.iv.279f.

Osadha. See **Mahosadha**.

Osadhī 01. The morning star, used in describing typical whiteness (*odātā*, *odātavaṇṇā*, etc.) (DN.ii.111), and also great brightness and purity (*parisuddha-Osadhātārakā viya*) (It.20; MN a.ii.638, 772; also Vsm.ii.412).

Buddhaghosa says (MN-a.ii.714) that it is so-called because, when it appears in the sky, people gather medicines and drink them by its sign (*sukkā tārakā tassā udayato paṭṭhāya tena saññāṇena osadhāni gaṇhanti pi pivanti pi: tasmā Osadhī tārakā ti vuccati*.)

The **Itivuttaka** Commentary (Iti-a.72) gives another explanation: that it contains bright rays of light, and that it gives efficacy to various medicines (*ussannā pabhā etāya dhīyati osadhīnaṁ vā anubalappadāyikattā Osadhī*).

It is also used in similes to typify constancy, like the star **Osadhī**, which, in all seasons, keeps to the same path and never deviates there from (*sabba-utusu attano gamanavīthiṁ vijahitvā aññāya vīthiyā na gacchati sakavīthiyā va gacchati*). (Bv a.89)

Osadhī 02. The city at the gates of which **Anomadassī Buddha** performed the Twin-Miracle (Bv a.143) and, therefore, a former name of **Saṅkassa**.

Ka-Kā.

Kakacūpamasutta. The twenty-first *Sutta* of the **Majjhimanikāya**, preached to **Moliya Phagguna**, who was reported to the Buddha for frequenting the society of nuns and losing his temper when reproached therefor. A monk should not give way to anger even though he be sawn limb from limb with a two-handed saw (*ubhatodaṇḍakena kakacena*). The name of the *Sutta* was given by the Buddha himself (MN.i.122ff).

The *Sutta* contains the story of the lady of **Sāvatthī**, called **Videhikā**, who had a reputation for gentleness until tested by her servant girl and found wanting. The saw is only one of numerous similes which occur in the discourse. It is quoted in the **Mahā Hatthipadopamasutta** (MN.i.189), and is elsewhere (e.g., DN-a.i.123) given as an example of a *Sutta* preached on account of someone's lack of patience.

Kakaṇṭakajātaka. The same as the **Kakaṇṭakapañha**.

Kakaṇṭakapañha. The story, mentioned in the **Mahā Ummagajātaka** (Ja.vi.346f), of the chameleon to whom the king gave one halfpenny's worth of meat a day for having shown him deference. One fast-day there was no meat to be had, and the man who supplied it tied the money round the chameleon's neck. The next time the animal saw the king it refused to salute him, because it felt itself to be his equal on account of the wealth round its neck.

Kakaṇṭakavagga. The fifteenth chapter of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.487-511.

Kakuṭṭhā (**Kakutthā**, **Kukuṭṭhā**). A river near **Kusinārā** in which the Buddha bathed and from which he drank water before entering **Kusinārā** for his *Parinibbāna*. On its bank was a mango-grove where the Buddha rested awhile on a robe spread for him by **Cundaka**; there he reassured **Cunda**, telling him that no blame attached to him for having provided the Buddha with the meal which was to be his last (DN.ii.129,134f; Ud.viii.5; Ud-a.402f).

It is said (DN-a.ii.571) that when the Buddha bathed in the river, its banks and all the fishes it contained became golden.

Kakudha 01. (*v.l.* **Kakkaṭa**). A lay disciple of the Buddha who dwelt at **Nādikā**. When the Buddha arrived at **Nādikā** on his last journey, **Ānanda** asked him what had happened to **Kakudha**, who was already dead. The Buddha replied that **Kakudha** had found birth in the highest heavens, there to pass away entirely (DN.ii.92).

Kakudha 02. A *Deva*. He visited the Buddha at the **Añjanavana** in **Sāketa**, and asked him whether he experienced feelings of pleasure and sorrow. The Buddha replied that he had overcome such feelings and was utterly free, whereupon **Kakudha** uttered his praises (SN.i.54f). The Commentary (SN-a.i.89) says that this **Kakudha** was a *Brahma* and that he was an attendant of **Moggallāna**, thus identifying him with **Kakudha** (3 below). He lived with the Thera in his youth, died in a *Jhāna* and was reborn in the *Brahma*-world.

Kakudha 03. Probably identical with **Kakudha** (2). He was an inhabitant of **Koḷiya** and was an attendant of **Moggallāna**. Having died, he was reborn among the mind-born (*Manomaya*) **Devas** and his form was so great that it was as extensive as "two of three common rice-fields in a **Magadha** village, and yet so constituted that he was in the way neither of himself nor of others." Becoming aware of **Devadatta**'s plans for obtaining possession of the leadership of the Saṅgha, **Kakudha** reported the news to **Moggallāna**, who passed it on to the Buddha. The Buddha asked **Moggallāna** to keep the matter secret. **Moggallāna** informed the Buddha that he knew from experience that **Kakudha**'s predictions proved true (Vin.ii.185f).

Kakudha 04. A **Pacceka Buddha** of thirty-one *kappas* ago, to whom **Uddāladāyaka Thera**, in a previous birth, gave a flower. Ap.i.225.

Kakudha 05. A bird in the time of **Padumuttara Buddha** and a previous birth of **Malitavambha Thera**. The bird gave the Buddha a lotus. Thag-a.i.211; Ap.i.180.

Kakudha 06. **Kakudha Kaccāna**. See **Pakudha Kaccāna**.

Kakudha 07. A little pond in **Mahā Meghavana** between the site of the **Mahā Thūpa** and the **Thūpārāma**. The **Mahā Thūpa** was at the upper end of the pond, and the spot had been consecrated by the visit of the four Buddhas of the present *kappa* (Mhv.xv.53ff). **Lañjatissa** appears to have filled up the pond at great expense, the land around having become waterlogged (Mhv.xxxiii.23f; Mhv ṭ.611). The bund (*pāli*) of the pond formed part of the *Sīmā* at **Anurādhapura**. Mbv.135f.

Kakudhavagga. The tenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.118-26.

Kakudhasutta 01. Records the visit of the *Deva* **Kakudha Koḷiyaputta** to **Moggallāna**, bringing him news of **Devadatta**'s intention to destroy the Saṅgha. The *Sutta* also contains a description of the five kinds of teachers who are impure in their conduct, their mode of livelihood, their preaching of the Dhamma, their system of exposition and their insight, and who yet are protected by their disciples because of love of gain. AN.iii.122ff.

Kakudhasutta 02. Records the visit of the *Devaputta* **Kakudha** to the Buddha at the **Añjanavana** in **Sāketa**. See **Kakudha** (2). According to Tibetan sources (e.g. Rockhill, p.89), **Kakudha** was the son of Kauṇḍinya (**Koṇḍañña**). Which **Koṇḍañña** is referred to here it is impossible to say.

Kakubandhakandara. A stream, near **Pāsāṇavāpigāma**. Ras.i.103.

Kakubandhagāma. A village in **Rohaṇa**. Ras.ii.188.

Kakusandha 01. **Kakusandha Buddha**. The twenty-second of the twenty-four Buddhas and the first of the five Buddhas of the present **Bhaddakappa**. He was the son of the Brahmin **Aggidatta**, chaplain of **Khemaṅkara**, king of **Khemavatī**, and **Visākhā**. He was born in the **Khema** pleasaunce, and lived for four thousand years in the household in three palaces – **Ruci**, **Suruci** and **Vaḍḍhana** (or **Rativaḍḍhana**). His wife was **Virocamānā** (or **Rocanī**), and he

had a son, **Uttara**. He left the world riding in a chariot, and practised austerities for only eight months. Before his Awakening, he was given a meal of milk-rice by the daughter of the Brahmin **Vajirindha** of the village **Sucirindha**, and grass for his seat by the *yavapālaka* **Subhadda**. His *bodhi* was a *Sirīsa*-tree, and his first sermon was preached to eighty-four thousand monks in the park near the city of **Makila**. He performed the Twin-Miracle under a *Sāla*-tree at the gates of **Kaṇṇakujja**. Among his converts was a fierce **Yakkha** named **Naradeva**. He held only one assembly of his monks. **Kakusandha**'s body was forty cubits in height, and he died at the age of forty thousand years in the **Khema** pleasaunce. The *Thūpa* erected over his relics was one league high. The Bodhisatta was at that time a king named **Khema**. The Buddha's chief disciples were **Vidhura** and **Sañjīva** among monks, and **Samā** and **Campā** among nuns. His personal attendant was **Buddhija**. **Accuta** and **Samaṇa**, **Nandā** and **Sunandā** were his most eminent lay-supporters (DN.ii.7; Bv.xxiii; Ja.i.42; Bv-a.209ff). **Kakusandha** kept the fast-day (*uposatha*) every year (Dhp-a.iii.236). In **Kakusandha**'s time a **Māra**, named **Dūsī** (a previous birth of **Moggallāna**), gave a great deal of trouble to the Buddha and his followers, trying greatly the Buddha's patience (MN.i.333ff; Thag.1187). The **Saṁyuttanikāya** (SN.ii.190f) mentions that during the time of **Kakusandha**, the Mount **Vepulla** of **Rājagaha** was named **Pācīnavaṁsa** and the inhabitants were called **Tivarā**.

The monastery built by **Accuta** on the site where, in the present age, **Anāthapiṇḍika** erected the **Jetavanārāma**, was half a league in extent, and the ground was bought by golden *kacchapas* sufficient in number to cover it (Ja.i.94).

According to the Ceylonese chronicles (Dpv.ii.66; xv.25, 34; xvii.9, 16, etc.; Mhv.xv.57-90), **Kakusandha** paid a visit to Ceylon. The island was then known as **Ojadīpa** and its capital was **Abhayanagara**, where reigned King **Abhaya**. The **Mahā Meghavana** was called **Mahā Tittha**. The Buddha came, with forty thousand disciples, to rid the island of a pestilence caused by **Yakkhas** and stood on the **Devakūṭa** mountain from where, by virtue of his own desire, all inhabitants of the country could see him. The Buddha and his disciples were invited to a meal by the king, and after the meal the **Mahā Tittha** garden was presented to the Saṅgha; there the Buddha sat, in meditation, in order to

consecrate various spots connected with the religion. At the Buddha's wish, the nun **Rucānandā** brought to the island a branch of the sacred *bodhi*-tree. The Buddha gave to the people his own drinking-vessel as an object of worship, and returned to **Jambudīpa**, leaving behind his disciples **Mahā Deva** and **Rucānandā** to look after the spiritual welfare of the new converts to the faith.

In Buddhist Sanskrit texts the name of the Buddha is given as Krakucchanda (see especially the Divy.254, 418f; Mvu.iii.247, 330).

Kakusandha 02. **Kakusandha Thera**. Author of the Sinhalese **Dhātuvaṁsa**, probably a translation from the Pāli. He is generally assigned to the fifteenth century. PLC.255.

Kakusandhasutta. To **Kakusandha**, as to the Buddha before he was enlightened, came thoughts of the suffering in the world and of how it could be stopped. SN.ii.9.

Kakkaṭa 01. An eminent monk mentioned, with **Cāla**, **Upacāla**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**, as staying with the Buddha at the **Kūṭāgārasālā** in **Vesālī**. When the **Licchavīs** started coming there to pay their respects to the Buddha, the monks, desiring solitude, went into the woodlands near by, such as the **Gosiṅgasālavana**. AN.v.133f.

Kakkaṭa 02. A lay disciple of **Nādikā** (**Ñātikā**) mentioned with several others (SN.v.138). He is evidently identical with **Kakudha** (1).

Kakkaṭajātaka (Ja 267). Once a golden crab as large as a threshing floor lived in *Kulīradaha* in the **Himālaya**, catching and eating the elephants who went into the lake to drink. In terror they left the district. The Bodhisatta, being born among the elephants, took leave of his father, and went back into the lake with his friends. The Bodhisatta, being the last to leave the water, was caught by the crab's claws; hearing his cries of pain, all the other elephants ran away except his mate, whom he entreated not to leave him.

Realizing her duty, the she-elephant spoke to the crab words of coaxing and of flattery; the crab, fascinated by the sound of a female voice, let go his hold.

Whereupon the Bodhisatta trampled him to death. From the two claws of the crab were later made the **Ānaka** and the **Āḷambara** drums (*q.v.*).

The story was related in reference to the wife of a landowner of **Sāvatthī**. Husband and wife were on their way to collect some debts when they were waylaid by robbers. The robber chief, wishing to possess the wife for her beauty, planned to kill the husband. The wife expressed her determination to commit suicide if her husband were killed, and they were both released. The she-elephant of the **Jātaka** was the landowner's wife (Ja.ii.341-5).

This **Jātaka** is illustrated in the Barhut Stūpa (Cunningham; Bharhut plate xxv.2).

The **Kakkaṭajātaka** is mentioned (Dhp a.i.119) among those preached by the Buddha giving instances where **Ānanda** offered his life for that of the Bodhisatta. The reference is evidently to the **Suvaṇṇakakkaṭajātaka** (*q.v.*).

The story is also found in the **Saṁyutta Commentary** (SN a.ii.167), but there the Bodhisatta's life is saved not by his mate but by his mother.

Kakkaṭarasadāyakavimānavatthu. The story of a farmer in **Magadhakhetta**, who gave a meal consisting of broth made of crab to a monk suffering from earache, and cured him. The farmer was born after death in a palace in **Tāvatiṁsa**. At the entrance to the palace was the figure of a ten-clawed crab, finished in gold. Vv.54; Vv-a.243ff.

Kakkarajātaka (Ja 209) *v.l.* **Kukkurajātaka**. The story of a wise bird who, seeing a farmer trying to catch him, avoided him till the farmer was quite exasperated. In the end the farmer camouflaged himself like a tree, but the bird laughed in his face.

The story was related in reference to a monk, a fellow-celibate of **Sāriputta**. This monk was very careful about his body, and earned the reputation of a dandy. The bird is identified with the monk (Ja.ii.161f). This story bears some resemblance to the second Śakuntaka Jātaka in the *Mahā Vastu*, particularly to the latter part of it (Mvu.ii.250).

Kakkarapatta. A township of the **Koḷiyans**. It was while the Buddha was staying there that the **Koḷiyan Dīghajānu** came to see him. AN.iv.281.

Kakkārujātaka (Ja 326) *v.l.* **Kakkarujātaka**, **Takkarujātaka**. Once a great festival was held in **Benares**, attended by both humans and non-humans. Among the latter were four gods from **Tāvatiṁsa**, wearing wreaths of *kakkāru*-flowers, the fragrance of which filled the town. When men wondered at the fragrance, the gods showed themselves and their wreaths. Men asked for these flowers, but the gods explained that they could only be worn by those possessed of certain virtues. The king's chaplain, hoping to deceive the gods, claimed possession of these virtues. The wreath was put on his head and the gods disappeared. The chaplain was seized with great pain in his head, but on trying to remove the wreath he found it impossible to do so. When he had suffered for seven days, the king, hoping to save his life, held another similar festival at which the gods were again present. The chaplain confessed his guilt and obtained relief.

The story was told in reference to the vomiting of blood by **Devadatta** when his disciples left him. Ja.iii.86-90.

Kakkārupupphiya Thera *v.l.* **Kekkārupupphiya Thera**. An *Arahant*. Ninety-two *kappas* ago he was a *Deva* in the **Yāma**-world and, approaching the **Pacceka Buddha Gotama**, offered him a *kakkāru*-flower. Ap.i.286.

Kakkārupūjaka Thera. An *Arahant*. Thirty-one *kappas* ago he was a *Deva* and offered a *kakkāru*-flower to the **Buddha Sikhī**. Nine *kappas* ago he was a king named **Sattuttama** (Ap.i.177). He is evidently identical with **Jenta** Thera. Thag-a.i.219.

Kakkoḷa. A district in South India which supplied soldiers to **Kulasekhara**. Cv.lxxvii.2.

Kakkhaḷa. A nickname given to **Jeṭṭhatissa I**. When certain of his ministers shewed reluctance to accompany his father's funeral procession, he finally persuaded them; but when they were assembled he had the gates shut on them,

put them to death, and had their bodies empaled on stakes round his father's pyre. Hence his name. Mhv.xxxvi.118-22.

Kakkhaḷaviṭṭhi. A village given by **Jeṭṭhatissa III**. for the maintenance of the *Veḷuvana vihāra* (near **Anurādhapura**). Cv.xliv.99.

Kaṅkhā Revata Thera. He belonged to a very wealthy family in **Sāvatthī**. One day, after his midday meal, he went with others to hear the Buddha preach and, accepting the word of the Buddha, he entered the Saṅgha. According to the **Apadāna** (ii.491), he heard the Buddha preach at **Kapilavatthu**.

He attained *Arahant*-ship by way of practising *jhāna*, and so proficient in *jhāna* did he become that the Buddha declared him chief of the monks who practised it (AN.i.24; Ud.v.9; AN-a.i.129f; Thag.3; Thag-a.33f). Before he became an *Arahant* he was greatly troubled in mind as to what was permissible for him to use and what was not (*akappiyā muggā, na kappanti muggā paribhuñjituṁ*, etc.). This characteristic of his became well-known, hence his name (Ud-a.314).

In the time of **Padumuttara** he was a Brahmin of **Haṁsavatī**, well versed in the Vedas. One day, while listening to the Buddha's preaching, he heard him declare a monk in the assembly as chief among those who practised *jhāna*, and himself wished for the same honour under a future Buddha (Ap.ii.419f). He is often mentioned in company with other very eminent disciples – e.g., **Anuruddha**, **Nandiya**, **Kimbila**, **Kuṇḍadhāna** and **Ānanda** – at the preaching of the **Naḷakapānasutta** (MN.i.462). The **Mahā Gosiṅgasutta** (MN.i.212ff) records a discussion between **Moggallāna**, **Mahā Kassapa**, **Anuruddha**, **Revata** and **Ānanda**, and there we find **Revata** praising, as the highest type of monk, one who delights in meditation and has his habitation in the abodes of solitude.

Kaṅkhā Revata appears to have survived the Buddha.

In the **Uttaramātupetavatthu** (Pv-a.141ff), **Uttara**'s mother having been born as a *Peta*, and having wandered about for fifty-five years without water, came upon **Revata** enjoying the siesta on the banks of the **Ganges** and begged

him for succor. Having learnt her story, **Revata** gave various gifts to the Saṅgha in her name, and so brought her happiness.

Kaṅkhāvitaraṇī. A commentary, also called **Mātikaṭṭhakathā**, by **Buddhaghosa** on the *Pātimokkha* of the **Vinayapiṭaka**. The colophon also contains a summary, a kind of *uddāna*, of the contents. It is stated that the work was written at the request of a Thera named **Soṇa**, and **Buddhaghosa** declares most emphatically that there is not even a single word in the book which is not in conformity with the Canon or the Commentaries of the **Mahā Vihāra** (p.204, ed. *Hewavitarane Bequest Series*; Gv.59, 69.). The **Gandhavaṁsa** (61f, 71; also Svd.1212) mentions a *ṭīkā* on the **Kaṅkhāvitaraṇī** named **Vinayatthamañjūsā**, written by **Buddhanāga** at the request of **Sumedha**.

Kaṅkheyyasutta. The **Sākyan Mahā Nāma** visits **Lomasavaṅgīsa** at the **Nigrodhārāma** in **Kapilavatthu** and asks him if the learner's way of life is the same as that of a **Tathāgata**. No, says the Elder; a learner strives to abandon the five hindrances (*nīvaraṇa*); the *Arahants* have already completely destroyed them. SN.v.327f.

Kaṅgakoṇḍakalappa. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.75.

Kaṅgakoṇḍapperayara. A **Damiḷa** chief, subdued by **Parakkamabāhu I**. Cv.lxxvi.179.

Kaṅgakoṇḍāna. A fortress in South India. Cv.lxxvi.183.

Kaṅgayara. A **Damiḷa** chief, ally of **Kulasekhara**; he was vanquished by **Laṅkāpura**, general of **Parakkamabāhu I**. Cv.lxxvi.140, 280, 318; lxxvii.15.

Kacaṅgala. See **Kajaṅgala**.

Kaccāna. See

- **Mahā Kaccāna,**
- **Pakudha Kaccāna,**

- **Pubba Kaccāna**,
- **Sambula Kaccāna**,
- **Sabhiya Kaccāna**, etc.

See also **Kaccāyana**.

Kaccāna or **Kaccāyana** is the name of a family, the **Kaccānagotta** (AN-a.i.118, 410).

A monk named **Kaccānagotta** is mentioned in the **Saṁyuttanikāya** (SN.ii.18ff) as visiting the Buddha at **Sāvatthī** and questioning him on right view. The Buddha's discourse on this occasion is referred to by **Ānanda** in a conversation with **Channa** (SN.iii.134). See also **Kātiyānī**.

Kañcanamāṇava belonged to the **Kaccānagotta** (AN a.i.116, 410).

The **Kaccānagotta** is mentioned among the higher castes, together with **Moggallāna** and **Vāsiṭṭha** (Vin.iv.6).

Kaccānapeyyāla. Mentioned in the **Aṅguttara Commentary** (AN a.i.118) together with the **Madhupiṇḍikasutta** and the **Pārāyaṇasutta** as an exposition of **Mahā Kaccāna**, in consequence of which the Buddha declared the Elder to be chief among those who could explain in detail what had been stated briefly. The reference is probably to the **Kaccānasutta**.

Kaccānasutta. A discourse to the monks by **Mahā Kaccāna** on the six topics of recollection – the Buddha, Dhamma and Saṅgha, one's own virtues, generosity and the **Devas** (AN.iii.314ff). It is quoted in the **Visuddhimagga** (p.519), where it is stated that to speak of casual happenings as a mere arising is to contradict both the **Padesavihārasutta** and the **Kaccānasutta**. See also **Kaccānapeyyāla**.

Kaccānā 01. A **Sākiyan** princess, daughter of **Devadahasakka** of **Devadaha** and sister of **Añjanasakka**.

She married **Sīhahanu** and had five sons and two daughters:

- **Suddhodana**,
- **Dhotodana**,
- **Sakkodana**,

- **Sukkodana**,
- **Amitodana**,
- **Amitā** and **Pamitā**. Mhv.ii.17-20.

Kaccānā 02. See **Bhaddakaccānā**.

Kaccānijātaka (Ja 417). A young man devoted himself, after his father's death, entirely to his mother, till the latter, much against his will, brought him a wife. The wife plotted to estrange mother and son, and the old woman had to leave the house. The wife, having given birth to a son, went about saying that if the mother-in-law had been with her such a blessing would have been impossible. When the old woman heard of this, she felt that such things could only be said because Right (*Dhamma*) was dead and, going into the cemetery, she started to perform a sacrifice in memory of the dead Right. **Sakka**'s throne becoming heated, he came down and, hearing her story, reconciled the old woman with her son and daughter-in-law by means of his great power. In the stanza spoken by **Sakka**, the old woman is addressed as **Kaccāni** and **Kātiyānī**. The scholiast explains that she belonged to the **Kaccānagotta**.

The story was related to a young man of **Sāvatthī** who looked after his aged mother till his wife came; then the wife undertook to tend her and for some time did her duties well. Later, she grew jealous of her husband's love for his mother, and contrived by various means to make the son angry with the old woman. Finally, she asked her husband to choose between herself and his mother. The young man, without hesitation, stood up for his mother, and the wife, realising her folly, mended her ways. Ja.iii.422-8.

Kaccānivagga. The first section of the *Aṭṭhakanipāta* of the **Jātaka Commentary**. Ja.iii.422-28.

Kaccānī 01. The old woman whose story is related in the story of the past in the **Kaccānijātaka** (Ja 417).

Kaccānī 02. See also **Kātiyānī**.

Kaccāyana 01. **Kaccāyana Thera**. Author of the **Kaccāyanavyākaraṇa**, the oldest of the Pāli grammars extant. Orthodox tradition identifies him with **Mahā Kaccāna**.

He was probably a South Indian and belonged to the **Avanti** school founded by **Mahā Kaccāna** (PLC.179ff; Gv.66; Svd.1233f). He was, perhaps, also the author of the **Nettippakaraṇa**.

Kaccāyana probably belongs to the fifth or sixth century CE

The **Gandhavaṁsa** (p.59) ascribes to **Kaccāyana** the authorship of the

- **Kaccāyanagandha**,
- Mahā Niruttigandha,
- Cūḷaniruttigandha,
- Peṭakopadesagandha,
- Nettigandha and
- Vaṇṇanītigandha.

Kaccāyana 02. **Kaccāyana Thera**. An *Arahant*. He was a disciple of **Padumuttara Buddha**, and was declared by him to be chief among those who could expound in detail what the Buddha stated in brief. It was this declaration made in the presence of **Mahā Kaccāna**, which made the latter, in that birth an ascetic in **Himavā**, wish for a like proficiency for himself under a future Buddha. Ap.ii.464; Thag-a.i.484.

Kaccāyana 03. In the **Vidhurapaṇḍitajātaka** (Ja 545), the **Yakkha Puṇṇaka** calls himself and is addressed as **Kaccāyana** (Ja.vi.273), **Kaccāna** (Ja.vi.283, 286, 301, 327) and **Kātiyāna** (Ja.vi.299, 306, 308). The scholiast seems to offer no explanation.

Kaccāyana 04. See also **Kaccāna**.

Kaccāyanagandha. One of the six books ascribed to **Mahā Kaccāyana** (Gv.59); it probably refers to the **Kaccāyanavyākaraṇa**.

Kaccāyanabheda. Also called **Kaccāyanabhedadīpikā**. A treatise on **Kaccāyana**'s grammar, written by **Mahā Yasa** of Thaton, probably about the

fourteenth century. A *ṭīkā* on it, called the **Sāraṭṭhavikāsini**, was written by **Ariyālaṅkāra**. Svd.1250; Bode, 36f, but see Gv.74, where the author is called **Dhammānanda**.

Kaccāyanayoga. A name given to the aphorisms in **Kaccāyanavyākaraṇa**. Bode, 21.

Kaccāyanavaṇṇanā. A commentary on **Kaccāyana**'s grammar by a Thera of Ceylon, named **Vijitāvī** (Svd.1242). It deals with the sections on *Sandhikappa*. Bode, 46.

Kaccāyanavyākaraṇa. A treatise on Pāli grammar by **Kaccāyana**. The treatise is in eight divisions, each division comprising *Suttas* or rules, expressed with great brevity; *vutti* or supplements, to render the *Suttas* intelligible; *payoga* or grammatical analyses, with examples, and *nyāsa* or scholia, explanatory notes of the principal grammatical forms in the shape of questions and answers. The *nyāsa* often exists as a separate book, called the **Mukhamattadīpanī**. Orthodox tradition ascribes the whole work to **Mahā Kaccāna**, but another tradition, recorded in the **Kaccāyanabheda**, states that the aphorisms are by **Kaccāyana**, the *vutti* by **Saṅghānandī**, the illustrations by **Brahmadatta** and the *nyāsa* by **Vimalabuddhi** – all perhaps belonging to the same school of **Avanti** (see above, **Kaccāna**).

Kaccāyana's work shows clearly the influence of Sanskrit grammar, chiefly the *Kātantra*. Many later works were written about the **Kaccāyana** (as it is called) or were based on it, the chief among them being the **Rūpasiddhi**, the **Kaccāyanabheda**, the **Kaccāyanasāra** and the **Kaccāyanavaṇṇanā** (*q.v.*). For details see PLC.179ff; Bode, 21.

Kaccāyanasāra. A resume of the **Kaccāyanavyākaraṇa** by **Mahā Yasa** (but see Bode, 36, n.3, and Gv.74), probably of the fourteenth century. It contains quotations from such treatises as the **Bālavatāra**, **Rūpasiddhi**, **Cūḷanirutti** and **Sambandhacintā**. One *ṭīkā* on it was written by **Mahā Yasa** himself, and another, called the **Sammohavināsinī**, by **Saddhammavilāsa**. Bode, 37.

Kacchakatittha (**Kacchatittha**). A ford in the **Mahā Vālukagaṅgā**, near the **Dhūmarakkha** mountain. It was here that **Paṇḍukābhaya** captured the *Yakkhinī* **Cetiyā** (Mhv.x.59). This was a strategic point in the wars with the Tamils, and we find **Kākavaṇṇatissa** entrusting its protection to his son **Dīghābhaya** (Mhv.xxiii.17). It is probable that, some time afterwards, the place fell into the hands of the Tamils, for we find **Duṭṭhagāmaṇī** mentioned as having captured it from the Tamil general **Kapisīsa** (Mhv.xxv.12). According to the **Mahā Vaṁsaṭīkā** (322, 366) the place was nine leagues from **Anurādhapura**, but **Nimila** journeyed there and back in one day.

The **Aṅguttara Commentary** (i.367) mentions that a man named **Mahā Vācakāla** was once born there as a crocodile, a fathom in length, for having cast doubts on the efficacy of the Buddha's religion. Once he swallowed sixty carts with the bulls attached to them, the carts being filled with stone.

The ford is now identified with Mahā Gantoṭa, the spot where the Ambaṅgaṅga and the Maha Veligaṅga meet (Geiger, Mhv.Trs., 72, n.2). The Ambaṅgaṅga was probably called **Kacchakanadī**, and at the spot where it met the Maha Veligaṅga, King **Subha** built the **Nandigāmaka** *vihāra*. See Mhv.xxxv.58, and Mhv ṭ.472; on this passage see also Geiger's Trs., p.250, n.2; Mhv ṭ.472.

See also **Assamaṇḍala**.

Kacchakadaha. A lake, evidently near the **Kāḷavallimaṇḍapa**. The Thera **Mahā Nāga** of **Kāḷavallimaṇḍapa** filled his mouth with water from the lake before entering the village for alms, thus ensuring that his meditations should not be interrupted by needless conversation. Vibh-a.352.

Kacchapagiri. Another name, according to the **Mahā Vaṁsaṭīkā** (Mhv ṭ.652) for the **Issarasamaṇavihāra**. It is perhaps a variation of **Kassapagiri**.

Kacchapajātaka 01. (Ja 178). The story of a tortoise who would not leave the lake where he lived even though all the other tortoises, knowing there would be a drought, swam in time to the neighbouring river. When the drought came,

he buried himself in a hole. There he was dug up by the Bodhisatta who was digging for clay, having been born as a potter. The tortoise's shell was cracked by the potter's spade and he died, having uttered two verses on the folly of clinging too much to things. The Bodhisatta took his body to the village and preached to the villagers.

The story was told to a young man of **Sāvatthī** who, when the plague broke out in his house, listened to his parents' advice and escaped through a hole in the wall. When the danger was past he returned and rescued the treasure hoarded in the house and, one day, visited the Buddha with many gifts.

Ānanda is identified with the tortoise of the story. Ja.ii.79-81.

Kacchapajātaka 02. (Ja 215). The story of a tortoise who became friendly with two geese living in the **Cittakūṭa** mountain. One day the geese invited the tortoise to their abode, and when he agreed they made him hold a stick between his teeth, and seizing the two ends flew away with him. The children of the village, seeing them, started shouting, and the tortoise, being of a talkative nature, opened his mouth to reprimand them and fell near the palace of the king of **Benares**, crushing himself to death. The Bodhisatta, who was the king's minister, seized the opportunity for admonishing his master, who was an inveterate talker, on the virtues of silence.

The tortoise is identified with **Kokālika**, in reference to whom the story was related (Ja.ii.175-8; repeated also in Dhp a.iv.91f). For details see the **Mahā Takkārijātaka**.

Kacchapajātaka 03. (Ja 273). The story of how a monkey insulted a tortoise by introducing his private parts into the tortoise as the latter lay basking in the sun with his mouth open. The tortoise caught hold of the monkey and refused to release him. The monkey went for help, and the Bodhisatta, who was an ascetic in a hermitage near by, saw the monkey carrying the tortoise. The Bodhisatta persuaded the tortoise to release the monkey.

The story was related in reference to the quarrelsome ministers of the king of **Kosala**. Ja.ii.35961.

Kacchavāla. A monastery built for the **Paṁsukūlikas** by **Vajira**, general of **Dappula II**. Cv.xlix.80.

Kajaṅgala (**Kajaṅgalā**). A township which formed the eastern boundary of the **Majjhimadesa**. Beyond it was **Mahā Sālā** (Vin.i.197; DN a.i.173; MN a.i.316, etc.; AN a.i.55, etc.; Ja.i.49; Mbv.12). In the Buddha's time it was a prosperous place where provisions could easily be obtained (*dabbasambhārasulabhā*, Ja.iv.310). Once when the Buddha was staying in the **Veḷuvana** at **Kajaṅgala**, the lay followers there heard a sermon from the Buddha and went to the nun **Kajaṅgalā** to have it explained in detail (AN.v.54f). On another occasion the Buddha stayed in the *Mukheluvana* and was visited there by **Uttara**, the disciple of **Pārāsariya**. Their conversation is recorded in the **Indriyabhāvanāsutta** (MN.iii.298ff). In the **Milindapañha** (p.10), **Kajaṅgala** is described as a Brahmin village and is given as the place of **Nāgasena**'s birth. In the **Kapotajātaka** mention is made of **Kajaṅgala**, and the scholiast (Ja.iii.226-7) explains that it may be the same as **Benares**. According to the scholiast of the **Bhisajātaka** (Ja.iv.311), the tree-spirit mentioned in that story was the chief resident monk in an old monastery in **Kajaṅgala**, which monastery he repaired with difficulty during the time of **Kassapa Buddha**.

Kajaṅgala is identified with the *Kie-chu-hoh-khi-lo* of Xuanzang, which he describes as a district about two thousand *li* in circumference. (Beal-Xuan.ii.193, and n.; see also Cunningham, AN.G.I.723). It may also be identical with the town Puṇḍavardhana mentioned in the Divy.21f). The *Avadānaśataka* (ii.41) calls it Kacaṅgalā.

Kajaṅgalā. A nun who lived in **Kajaṅgala**. Once when the Buddha was residing in the **Veḷuvana** there, the inhabitants of the village went to her and asked her to explain in detail what the Buddha had taught them in brief. This she did, and when the matter was reported to the Buddha, he praised her very highly (AN.v.54ff). The exposition given by her is quoted in the **Khuddakapāṭha** Commentary (pp.80, 83, 85). Her story is given in detail in the *Avadānaśataka* (ii.41ff).

Kañcana 01. One of the three palaces used by **Sumedha Buddha** in his last lay life (Bv.xii.19). The Commentary (Bv-a.163) calls it **Koñca**.

Kañcana 02. See **Kañcanavela**.

Kañcana 03. See **Mahā Kañcana** and **Upakañcana**.

Kañcana 04. See **Kañcanamāṇava**.

Kañcanakkhandhajātaka (Ja 56). The Bodhisatta was once born as a farmer and, while ploughing his field, came upon a nugget of gold, four cubits long and as thick as a man's thigh, which had been buried by a merchant in bygone days. Finding it impossible to remove the gold as a whole, he cut it into four and carried it home easily. The story was related in reference to a monk who wished to leave the Saṅgha because he was frightened by all the rules his teachers asked him to learn and obey. The Buddha gave him three rules – to guard voice, body and mind – and the monk won *Arahant*-ship. Even a heavy burden becomes light if carried piece by piece. Ja.i.2768.

Kañcanagiri. See **Kañcanapabbata**.

Kañcanaguhā. A cave in the region of the **Himālaya**, according to one description (Ja.ii.176; but see Ja.v.357, where it is said to be near **Cittakūṭa**) in the face of the **Cittakūṭa** *pabbata*. This cave was the abode of the Bodhisatta when he was born as a lion, as described in the **Virocanajātaka** (Ja.i.491f), and again in the **Sigālajātaka** (Ja.ii.6). Near by was the **Rajatapabbata**. This cave was also the dwelling-place of the geese mentioned in the **Kacchapajātaka** (Ja.ii.176), and in the cave grew the **Abbhantaramba** (Ja.ii.396), the property of **Vessavaṇa**. In the scholiast to the **Hatthipālajātaka** (Ja.iv.484), the **Kañcanagūha** is mentioned as the abode of the spider **Unnābhi** and the ninety-six thousand geese who took shelter in it, waiting for the rains to clear. Near the cave was the **Chaddanta** *daha* and the Buddha, when he was born as the elephant **Chaddanta**, made the cave his headquarters (Ja.v.37f). In this context the cave is described as being in the **Suvaṇṇapabbata** (probably another name

for **Kañcanapabbata**) to the west of the **Chaddanta** lake, and is said to be twelve leagues in extent. There lived the elephant king with eight thousand companions. **Nanda** tāpasa once lived for seven days at the entrance to the cave, going to **Uttarakuru** for his food (Ja.v.316, 392).

The *Pākahaṁsas* of great power also lived in the cave (Ja.v.357, 368), once as many in number as ninety thousand (Ja.v.381).

In the **Sudhābhojanajātaka** (Ja.v.392), the cave is stated to have been on the top of **Manosilātala**.

The **Kañcanagūha** is mentioned in literature as the dwelling-place of maned lions (*kesarasīhā*) (e.g., Ud a.71, 105).

Kañcanadevī 01. Daughter of the king of **Benares** and sister of the Bodhisatta, **Mahā Kañcana**.

With her brothers she renounced the world and lived in a hermitage after her parents' death.

Her story is told in the **Bhisajātaka** (Ja.iv.305ff).

She was a previous birth of **Uppalavaṇṇā** (Ja.iv.314).

Kañcanadevī 02. Daughter of the king of *Devaputta*

On the day of her birth jewels fell from the sky and her body was so bright that no lamps were needed when she was by She entered the Saṅgha when she grew up and became an *Arahant*.

In her past birth, when she was listening to a sermon at the end of celebrations held at *Devaputta* in honour of the Bowl Relic, a **Nāga** king fell in love with her. When she refused his attentions, the **Nāga** wrapt her body with his coils, but she continued to listen unmoved. By power of her virtue the **Nāga** was subdued, and he paid her great honour by means of an *Udakapūjā*. Ras.i.34f.

Kañcanapattī. The hut in the **Kañcanapabbata**, where lived the ascetic **Jotirasa**, friend of **Vessavaṇa**. Ja.ii.399.

Kañcanapabbata 01. A mountain in **Himavā** (Ja.ii.396ff). It was near **Kañcanaguhā**, and on it grew the **Abbhantaramba** of **Vessavaṇa**. On the mountain, in a hut, lived the ascetic **Jotirasa**, tending the sacred fire. The

mountain formed one of the salient features of the **Himālaya** region (Ja.v.415). It is in the northern quarter of **Himavā**, and from its slopes flows the **Sīdānadī** (Ja.vi.101). In the **Nimijātaka** (Ja.vi.100) mention is made of two *Kañcanapabbatā* between which the **Sīdānadī** flows. The mountain is sometimes referred to as **Kañcanagiri** (e.g., Ud-a.411) and sometimes as **Suvaṇṇapabbata** (Ja.vi.100). **Sumana Buddha** held his second assembly of disciples on the **Kañcanapabbata**, when ninety thousand crores of people were present (Ja.i.34).

Kañcanapabbata 02. See **Kanakapabbata**.

Kañcanamāṇava. The name given to **Mahā Kaccāna** by his parents, **Kaccāna** being the family name. He was called **Kañcana** because his body was of a golden colour. Thag-a.483; AN-a.i.116.

Kañcanamālā. Probably the name of **Sakka**'s white parasol. It was five leagues in circumference. Ja.v.386.

Kañcanavana. A pleasance near **Ujjenī**, where **Mahā Kaccāna** lived on his return to **Ujjenī** after his ordination. AN a.i.118.

Kañcanavela. Son of **Piyadassī Buddha**, his mother being **Vimalā** (Bv.xiv.17). The **Buddhavaṁsa Commentary** (p.172) calls him **Kañcana**.

Kañcanaveḷu. The city in which **Siddhattha Buddha** died, in the park **Anoma** (Bv-a.188).

Kañcamba. A **Damiḷa** chieftain who fought against **Laṅkāpura**. Cv.lxxvii.17.

Kañcīpura. See **Kāñcipura**.

Kaṭaka. A village in Ceylon granted by **Aggabodhi IV**. for the maintenance of the *padhanāghara*, which he built for the Elder **Dāṭhāsiva**. Cv.xlvi.12.

Kaṭakandhakāra. A monastery or a village where lived the Thera **Phussadeva**, mentioned in the scholiast to the **Hatthipālajātaka** (Ja.iv.490) and in the **Mūgapakkhajātaka** (Ja.vi.30; see also Vsm.i.228). Perhaps this residence was identical with the **Kaṭandhakāra** mentioned in the **Cūḷa Vaṁsa** (Cv.xlv.3). **Kassapa II**. paid much respect to an Elder of unknown name who lived there. It is said that the king had the sacred texts written down with a short summary in honour of this Elder. Geiger thinks (Cv.Trs.i.89, n.4) that the *Padhānaghara* called **Mahallarāja**, which had been erected by **Aggabodhi III**., brother of **Kassapa II**., in company with the **Yuvarāja Māna**, was attached to the **Katandhakāra** monastery.

Kaṭagāma. A village in which the **Ādipāda Vikkamabāhu** defeated **Jayabāhu** and his brothers. Cv.lxi.16.

Kaṭacchubhikkhadāyikā Therī. An *Arahant*. Ninety-two *kappas* ago she gave a ladleful of food to **Tissa Buddha**. As a result, she was thirty-six times chief queen of the king of heaven and wife of fifty kings of men (Ap.ii.516f).

She is evidently to be identified with **Abhayamātā**. Thīg a.39f.

Kaṭattha. One of the **Yakkhas** who guarded **Jotika**'s palace. He was at the sixth gate and had six thousand **Yakkhas** with him. Dhp-a.iv.209.

Kaṭadorāvāda (?). A village in **Rohaṇa** in South Ceylon (Cv.lxxiv.164). It may be the same as **Kaṇṭakadvāravāta**. Geiger, Cv.Trs.ii.36, n.3.

Kaṭandhakāra. See **Kaṭakandhakāra**.

Kaṭamorakatissa (**Kaṭamorakatissaka**). One of the monks whom **Devadatta** incited to join him in stirring up discord among the Saṅgha, the others being **Kokālika**, **Khaṇḍadevīputta** and **Samuddadatta** (Vin.ii.196; iii.171). **Kaṭamorakatissa** was held in high esteem by **Thullānandā**, for we are told that one day, on arriving at a house where she was a constant visitor, and on being told that several of the Buddha's eminent disciples, such as **Sāriputta**, **Moggallāna**, **Mahā Kaccāna**, had also been invited, as they happened to be at

Veḷuvana near by, she expressed great disappointment that these had been invited, when such most eminent disciples (*mahānāgā*) as **Devadatta**, **Kaṭamorakatissa**, etc., were available. Vin.iv.66.

On another occasion, wishing to ordain a nun who was going through a probationary course, she summoned the monks, but seeing a great quantity of food and wishing to let only her favourites enjoy it, she dismissed the monks on a false pretext, keeping with her only **Devadatta**, **Kaṭamorakatissa** and their colleagues (Vin.iv.335).

Kaṭamorakatissa was one of the monks about whom dissatisfaction was expressed to the Buddha, by the two *Paccekabrahma*, **Subrahmā** and **Suddhāvāsa**. SN.i.148.

Kaṭāhaka. The son of a female slave of the Bodhisatta when he was a rich treasurer in **Benares**. For his story, see the **Kaṭāhakajātaka** (Ja 125).

Kaṭāhakajātaka (Ja 125). Once when the Bodhisatta was a rich treasurer in **Benares** a son was born to him. A female slave in the house gave birth to a son on the same day. The boys grew up together, the slave's son being called **Kaṭāhaka**. **Kaṭāhaka** acquired various arts in the company of his master. When he grew up he was appointed as the Treasurer's private secretary. One day he visited a merchant on the frontier, carrying a letter purporting to be from the Treasurer (in which he was stated to be the son of the latter), asking for the hand of the merchant's daughter in marriage. The merchant was overjoyed, and the marriage took place. **Kaṭāhaka** gave himself great airs and spoke contemptuously of everything "provincial." The Treasurer, discovering what had happened, decided to visit the merchant, but **Kaṭāhaka** went to meet him on the way, and paying him all the honour due from a slave, begged him not to expose him. Meanwhile, he had misled his wife's relations into the belief that the homage, paid by him to the Treasurer, was but the regard due from a son to his father. He was not like the sons of other parents, but knew what was due to his father. The Bodhisatta, being pleased, did not expose the slave, but on learning from **Kaṭāhaka**'s wife that **Kaṭāhaka** always complained of his food, he taught her a stanza which contained the threat – not intelligible to her, though clear to

Kaṭāhaka – that if **Kaṭāhaka** continued to make a nuisance of himself, the Treasurer would return and expose him. Thenceforth **Kaṭāhaka** held his peace.

The story was related in reference to a monk who used to boast of his high lineage and the wealth of his family until his pretensions were exposed (Ja.i.451ff).

According to the **Dhammapada Commentary** (Dhp-a.iii.357ff), the story was told in reference to a monk named **Tissa** who would complain, no matter what attentions were paid to him.

Kaṭiyāgāma. A village in Ceylon where **Gajabāhu**'s officers slew large numbers of his enemies (Cv.lxx.67).

Kaṭivāpi. One of the tanks repaired by **Parakkamabāhu I**. Cv.lxxix.34.

Kaṭissabha *v.l.* **Kaṭissaha**. A lay disciple of the Buddha at **Nādikā**, one of those, who, after their death, were declared by the Buddha, in answer to a question by **Ānanda**, to have destroyed the five *orambhāgiya* fetters and to have become inheritors of the highest heaven, thence never to return. DN.ii.92; SN.v.358f.

Kaṭissaha 01. **Kaṭissaha Thera**. An *Arahant*. He was one of those who were staying with the Buddha at the **Kūṭāgārasālā** in **Vesālī**. When the **Licchavīs** began to visit the Buddha in large numbers, they left the monastery and retired to places of solitude, such as **Gosiṅgasālavana**. AN.v.133.

Kaṭissaha 02. One of the chief supporters of **Dhammadassī Buddha**. Bv.xvi.20.

Kaṭunnarū. A tank in South Ceylon repaired by **Vijayabāhu I**. (Cv.lx.48) and again by **Parakkamabāhu I**. before his ascent to the throne. Cv.lxviii.46.

Kaṭuvandu. A locality near **Anurādhapura** (Cv.lxxii.188).

Kaṭuviyasutta. Once when the Buddha was going about for alms near the fig-tree at the cattle tethering in the neighbourhood of **Isipatana**, he saw a

monk, whose delight was in the empty outer joys of sense, and admonished him, saying that flies will settle on and attack him who is corrupt and reeks with the stench of carrion. Hearing this, the monk was greatly stirred. Later the Buddha repeated the admonition to the assembled monks and explained that greed was corruption, malice the stench of carrion and evil ways of thought the flies. AN.i.280f.

Kaṭṭhantanagara. A town near the **Kāṇavāpi** tank. It was here that King **Sena II**. had the dam of the tank repaired. Cv.li.73.

Kaṭṭhavāhana 01. A king. A previous birth of **Bāvarī**. **Kaṭṭhavāhana** had been a very clever carpenter of **Benares**, having under him sixteen thousand and sixteen assistants. They paid periodical visits to the **Himālaya** forests, felled trees, and having prepared the timber which was suitable for building purposes, brought it down the **Ganges** and erected houses for the king and for the people.

Growing tired of this work, these carpenters made flying machines of light wood, and going northwards from **Benares** to **Himavā**, established by conquest a kingdom, the chief carpenter becoming the king. He came to be called **Kaṭṭhavāhana**, the capital was named **Kaṭṭhavāhananagara** and the country **Kaṭṭhavāhanaraṭṭha**. The king was righteous and the people very happy and the country prospered greatly. Later **Kaṭṭhavāhana** and the king of **Benares** became sincere friends, and free trade, exempt from all taxes, was established between the two countries. The kings sent each other very costly and magnificent gifts.

Once **Kaṭṭhavāhana** sent to the king of **Benares** eight priceless rugs in eight caskets of lacquered ivory, each rug being sixteen cubits long and eight cubits wide and of unsurpassed splendour. The **Benares** king, wondering how he could adequately return the courtesy, decided to let his friend learn the great news of the appearance in the world of the Buddha (**Kassapa**), the Dhamma and the Saṅgha. This message was written on a gold leaf and the leaf enclosed in many caskets, one inside the other, the innermost casket being made of the seven kinds of jewels and the outermost of costly wood. The caskets were placed on a splendid palanquin and sent on the back of a royal elephant, accompanied by all

the insignia of royalty. All along the route the honours due to a king were paid to the casket, and **Kaṭṭhavāhana** himself escorted the elephant from the frontiers of his kingdom to the capital. When **Kaṭṭhavāhana** discovered the message, he was overjoyed, and sent his nephew with sixteen of his ministers and sixteen thousand followers to investigate the matter and convey his greetings to the Buddha.

The envoys arrived at **Benares** only after the Buddha's death, but hearing from the Buddha's disciples of the Dhamma he had proclaimed to the world, the ministers and their followers entered the Saṅgha, while **Kaṭṭhavāhana**'s nephew was sent back to report the news to the king, taking with him the Buddha's water-pot, a branch of the Bodhi-tree and a monk versed in the Dhamma. The king, having learnt the Dhamma, engaged in various works of piety till his death, after which he was born among the **Kāmāvacara Devas**. Snp-a.ii.675ff.

Kaṭṭhavāhana 02. King of **Benares**. He was the Bodhisatta, son of **Brahmadatta**, king of **Benares**, and of a faggot-gatherer, whom the king met in a grove, singing as she picked up the sticks. His story is related in the **Kaṭṭhahārijātaka**. Ja.i.133ff; Dhp a.i.349; Ja.iv.148.

Kaṭṭhavāhana 03. A king. He had been a master builder and built for **Bodhirājakumāra**, a palace called **Kokanadā**, unrivalled in its splendour. In order to prevent the building of a similar palace for anyone else, the prince decided to make away with the master builder at the conclusion of his work, and confided his plan to his friend **Sañjikāputta**. The latter, being most distressed at this suggestion of wanton cruelty, warned the builder who, procuring seasoned timber with sap well dried, under pretence that it was needed for the palace, shut himself up and fashioned a wooden **Garuḍa**-bird, large enough to hold himself and his family. When his preparations were complete, the builder with his family mounted the bird and rode away through the air to the **Himālaya**, where he founded a kingdom and became known as King **Kaṭṭhavāhana** (Dhp-a.iii.135f).

The story of the building of the palace is mentioned in the introduction to the

Dhonasākhajātaka (Ja 353, Ja.iii.157), but there we are told that the prince put out the builder's eyes, and no mention is made of the wooden bird and the subsequent story.

Kaṭṭhavāhananagara. The city of king **Kaṭṭhavāhana** (1) (Snp-a.ii.576). It was one whole day's journey from **Benares** and twenty *yojanas* from **Sāvatthī** (Snp-a.ii.579).

Kaṭṭhasutta. On the five evil results of not using a toothbrush, and the five advantages of using one. AN.iii.250.

Kaṭṭhahāra Bhāradvāja. See **Kaṭṭhahārasutta**.

Kaṭṭhahārasutta. Some pupils of a **Bhāradvāja** Brahmin; faggot-gatherers (*kaṭṭhahārakā*), came across the Buddha engaged in meditation in a forest in **Kosala** and informed their teacher of it. He went to the Buddha and questioned him as to his purpose in dwelling in the forest. The Brahmin expressed himself as being pleased with the information (SN.i.180).

Kaṭṭhahārijātaka (Ja 7). **Brahmadatta**, king of **Benares**, while wandering about in a grove, seeking for fruits and flowers, came upon a woman merrily singing as she gathered sticks. He became intimate with her, and the Bodhisatta was conceived then and there. The king gave the woman his signet ring, with instructions that if the child was a boy, he should be brought to the court with the ring. When the Bodhisatta grew up his playmates nicknamed him "No-father." Feeling ashamed, he asked his mother about it and, on hearing the truth, insisted on being taken to the king. When confronted with the child, the king was too shy to acknowledge his parentage, and the mother, having no witness, threw the child into the air with the prayer that he should remain there if her words were true. The boy, sitting cross-legged in the air, requested the king to adopt him, which request was accepted, his mother being made queen consort. On his father's death he became king under the name of **Kaṭṭhavāhana**.

The story was told to **Pasenadi** on his refusal to recognize the claim to the throne of **Viḍūḍabha**, his son by **Vāsabha Khattiyā** (Ja.i.133ff; iv.148;

Dhp-a.i.349).

Perhaps the story has some connection with that of Duṣyanta and Śakuntalā, as given in the *Mahā Bhārata* and later amplified by Kālidāsa in his drama.

Kaṭṭhahālaparivena. A monastic residence in or near **Anurādhapura**. A monk from **Piyaṅgalla**, who was asked to participate in the building of the **Mahā Thūpa**, stayed in the *pariveṇa* during his visit to **Anurādhapura**. Mhv.xxx.34.

Kaḍakuḍḍa. A general of **Gajabāhu**, captured by the *Senāpati Deva* and sent to **Parakkamabāhu I**. (Cv.lxx.143) Later he seems to have been appointed general by **Parakkamabāhu** himself and given the title of **Laṅkāpura**, for we find him fighting on the side of the king and being entrusted with important campaigns. Cv.lxxii.39, 222, 272; lxxv.181.

Kaḍiliya. A **Damiḷa** chief who was defeated by the forces of **Parakkamabāhu I**. at Kuṇḍayaṅkoṭṭa. Cv.lxxvi.177.

Kaṇaverajātaka (Ja 318). Once the Bodhisatta was born as a robber in a village in **Kāsi** and became notorious for his banditry. When the people complained of him to the king, the latter had him arrested by the governor of the province and condemned to death. While being led to execution with a wreath of red *kaṇavera*-flowers on his head, he was seen by **Sāmā**, the chief courtesan of the city, and she immediately fell in love with him for his comely and striking appearance. **Sāmā**, sending word to the governor that the robber was her brother, persuaded him, by means of a bribe of one thousand pieces of money, to set him free and send him to her for a little while. Then, using all her guile, she substituted for the robber a youth who was enamoured of her and who had happened to visit her that day. This youth was killed in the place of the robber, who was brought to **Sāmā**, and she showered on him all her favours. Fearing that when **Sāmā** grew tired of him she might betray him, the robber went with her one day into the park and, on the pretence of embracing her, squeezed her till she swooned, then taking all her ornaments, made good his escape. **Sāmā**, all unsuspecting, imagined him to have run away from fear of

having killed her by his too violent embraces, and she used all her ingenuity in searching for him, such as bribing some wandering minstrels to sing, wherever they went, a set of stanzas declaring that she was still alive and loved none but him, her lover. One day the robber heard the stanzas and learned from the minstrels that **Sāmā** still longed for him, but he refused to return, sending her word that he doubted her constancy. In despair, **Sāmā** returned to her former means of livelihood. Ja.iii.58-63.

The occasion for the telling of this story is given in the **Indriyajātaka** (Ja 423). The story is referred to in the **Sulasājātaka** (Ja 419, Ja.iii.436) and in the scholiast to the **Kuṇālajātaka** (Ja 536, Ja.v.446).

Kaṇaverapupphiya Thera. An *Arahant*. Ninety-four *kappas* ago he was a king named **Gopaka** (?), and seeing **Siddhattha Buddha**, accompanied by his monks, walking in the city, the king, from his balcony, scattered *kaṇavera*-flowers over them. Eighty-seven *kappas* ago he became king four times (Ap.i.182). He is probably identical with **Bandhura Thera**. Thag-a.i.208.

Kaṇikāracchadaniya Thera. An *Arahant*. He once met the **Buddha Vessabhū** enjoying his siesta in the forest, and being pleased with his appearance, made a canopy of *kaṇikāra*-flowers over the Buddha's head.

Twenty *kappas* ago he became king eight times under the name of **Soṇṇābha**. Ap.i.183.

Kaṇikārapadhānaghara. A meditation-hall in **Khaṇḍacelavihāra**, where lived **Padhāniya** Thera. MN a.i.65.

Kaṇikārapupphiya Thera. An *Arahant*. Ninety-two *kappas* ago he saw **Tissa Buddha** and offered him a *kaṇikāra*-flower. Thirty-five *kappas* ago he was a king named **Aruṇapāla** (*v.l.* **Aruṇabala**) (Ap.i.203). He is probably identical with **Ujjaya** Thera. Thag-a.i.118f.

Kaṇikāravālikasamuddavihāra. The residence of the Thera **Sāketatissa**, during a whole rainy season. AN-a.i.44; MN-a.i.350; DN-a.iii.1061.

Kaṇikāravimāna. A palace in **Tāvatiṁsa**, sixty leagues high and thirty broad, which **Uttara** Thera occupied as a result of having, in a previous birth, offered a *kaṇikāra*-flower to **Sumedha Buddha**. Thag a.i.241.

Kaṇirajānutissa. King of Ceylon (CE89-92). He slew his elder brother **Āmaṇḍagāmaṇī Abhaya** and occupied the throne. He once gave judgment in a lawsuit concerning the *uposatha*-house in the **Cetiyagiri** *vihāra*, and sixty monks who were found guilty of treason against him were captured by his orders and flung into a cave called **Kaṇira**. Hence, probably, his name. Mhv.xxxv.9ff; Mhv ṭ.640; Dpv.xx.38.

Kaṇirapabbhāra. A cave, probably in the side of the **Cetiyagiri**, into which King **Kanirajānutissa** ordered sixty monks to be flung, they having been found guilty of high treason (Mhv.xxxv.11).

Kaṇṭaka (*v.l.* **Kaṇḍaka**). A novice ordained by **Upananda**. **Kaṇṭaka** committed an offence with another novice, **Mahaka**. When this became known, a rule was passed that no monk should ordain two novices (Vin.i.79); this rule was, however, later rescinded (Vin.i.83). Elsewhere (Vin.i.85), **Kaṇṭaka** is mentioned as being expelled from the Saṅgha for having had sexual intercourse with a nun, **Kaṇṭakā** by name. According to the **Pācittiya** (Vin.iv.138f), **Kaṇṭaka** held the same false views as **Ariṭṭha** (*q.v.*), and for that reason he was expelled from the Saṅgha. The *Chabbaggiya* monks, however, received him into their ranks and gave him every encouragement. In the **Samantapāsadikā** (iv.874) **Kaṇṭaka** *Sāmaṇera* is mentioned with **Ariṭṭha** and the **Vajjiputtakas**, as having been an enemy of the Buddha's religion.

Kaṇṭakacetiya. A *cetiya* on **Cetiyapabbata**. Here **Kāḷa Buddharakkhita** Thera (*q.v.*) preached the **Kāḷakārāmasutta** (MN a.i.469f). See also **Kaṭṭhaka** and **Kaṇṭaka**.

Kaṇṭakadvāravāta. A village in **Rohaṇa** where the forces of **Parakkamabāhu I**. inflicted a severe defeat on their enemies (Cv.lxxiv.85). It is identified with the modern Kaṭupelella. Cv.Trs.ii.29, n.3.

Kaṇṭakapeṭaka. A district on the frontier of the **Dakkhiṇadesa** of Ceylon, probably to the east or north-east of Matale (Cv.lxix.10; Cv.Trs.283, n.2).

Kaṇṭakavana. A locality in **Rohaṇa** where the general **Rakkha** built a stronghold and attacked the enemy forces. Cv.lxxiv.56.

Kaṇṭakasutta. When the Buddha was staying at the **Kūṭāgārasālā** in **Vesālī**, the **Licchavīs**, with their retinues, came to visit him in large numbers and created a great uproar. Some of the Buddha's eminent disciples who were with the Buddha, such as **Cāla**, **Upacāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**, therefore, retired into various woodland solitudes, such as **Gosiṅgasālavana**, which were close by. The Buddha praised them, saying that noise was an obstruction to meditation, and preached this *Sutta* on the ten kinds of obstruction (AN.v.133-5).

Kaṇṭakā (*v.l.* **Kaṇḍakā**). A nun who was guilty of unchastity with the novice **Kaṇṭaka** (Vin.i.85).

Kaṇṭakānandā. See **Kanakadattā**.

Kaṇṭakīvana. A grove near **Sāketa**. The conversation which took place there between **Sāriputta** and **Moggallāna** is recorded in the **Padesasutta** (SN.v.174f). A discussion which took place there on another occasion between these two and **Anuruddha**, is given in the **Kaṇṭakīsutta** (SN.v.298f). The grove was evidently also called **Tikaṇṭakī** and the Commentary describes it as **Mahākaramaddavana**, *karamadda* being a shrub (*carissa carandas*). The Buddha also stayed in this grove, and a sermon preached by him to the monks is recorded in the **Tikaṇṭakīsutta** (AN.v.169).

Kaṇṭakīsuttā. A group of three *Suttas*. **Sāriputta** and **Moggallāna** go to **Anuruddha** and ask him various questions. **Anuruddha** says that the four *satipaṭṭhāna*s should be attained both by the *sekha* and the *asekha* (the learner and the adept), and declares that he himself came to understand the thousand-fold world-system by developing these four. SN.v.298f.

Kaṇṭhaka. See **Kanthaka**.

Kaṇṭhapiṭṭhi. An important village, among those given by **Aggabodhi IX**. to a number of small *vihāras* in order that the monks of these *vihāras* could obtain rice-gruel without going, as formerly, to the **Mahā Vihāra**. Cv.xlix.89.

Kaṇḍaka. See **Kaṇṭaka**.

Kaṇḍakā. See **Kaṇṭakā**.

Kaṇḍakī. See **Kaṇṭakī**.

Kaṇḍadevamālava. A **Damiḷa** chief who fought against **Parakkamabāhu**'s general **Laṅkāpura**, and was defeated at **Muṇḍikkāra**. Later, when Kaṇḍadevamālava owned allegiance to **Parakkamabāhu**, **Laṅkāpura** restored **Muṇḍikkāra** to him and appointed him chief of the two districts of **Maṅgala**. Cv.lxxvi.187, 208, 210.

Kaṇḍanagara. A locality in Ceylon; to the north of it was the **Girinelavāhanakavihāra**, built by **Sūratissa**. Mhv.xxi.8.

Kaṇḍamba. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.55, 80, 90.

Kaṇḍaraggisāma. A celebrated physician, mentioned in a list of such. Mil.272.

Kaṇḍarājika. A village in **Rājaraṭṭha** in Ceylon. See **Tambasumana**.

Kaṇḍarāyana *v.l.* **Kuṇḍarāyana**. A Brahmin. He visited **Mahā Kaccāna** at the **Gundavana** near **Madhurā** and accused him of not paying due respect to elderly Brahmins, but when **Mahā Kaccāna** preached to him he expressed delight and offered himself as the Thera's disciple. AN.i.67f.

Kaṇḍari. King of **Benares**; his story is given in the **Kaṇḍarijātaka** (Ja 341).

Kaṇḍarijātaka (Ja 341). **Kaṇḍari**, a king of **Benares**, was very handsome; each day he received one thousand boxes of perfume for his use, and his food was cooked with scented wood. His wife, **Kiṇṇarā**, was very beautiful; his chaplain was **Pañcālacaṇḍa**. One day, **Kiṇṇarā**, on looking out, saw a loathsome cripple in the shade of a *jambu*-tree near her window, and conceived a passion for the man. Thereafter she would wait for the king to fall asleep and would then, nightly, visit the cripple, taking him dainty foods and having her pleasure with him. One day the king, returning from a procession, saw the misshapen creature, and asked the chaplain if such a man could ever win the love of a woman. The cripple, hearing the question, proudly boasted of his intimacy with the queen. At the chaplain's suggestion the king watched the queen's movements that same night, and saw the cripple abuse her and strike her for being late in coming. The blow fell on her ear breaking off her ear ornament, which the king picked up.

The next day he ordered the queen to appear before him in all her ornaments, and having proved that he knew of her infidelity, handed her over to the chaplain to be executed. **Pañcālacaṇḍa**, pitying the woman, begged that she should be pardoned, because in being unchaste she had but obeyed the instincts common to all women. To prove his contention, **Pañcālacaṇḍa** took the king with him and, in disguise, they wandered through **Jambudīpa**, testing the virtue of various women, including that of a young bride who was being taken to her husband's house. Convinced that all women were alike, the king spared **Kiṇṇarā**'s life, but drove her out of the palace together with the cripple, and caused the *jambu*-tree to be cut down.

The story was among those related by the bird **Kuṇāla** to his friend **Puṇṇamukha**, testifying to the unfaithfulness of women. **Kuṇāla** is identified with **Pañcālacaṇḍa**. Ja.v.437-40; Ja.iii.132.

Kaṇḍinajātaka (Ja 13). A mountain stag fell in love with a doe who had gone into the forest from the village during the time of the ripening of the corn. When the time came for the doe to return to the village, the stag, in his love, accompanied her. The people of the village, knowing of the deer's return, lay in ambush for them. The doe, seeing a huntsman, sent the stag on ahead, and he

was killed and eaten. The doe escaped. The Bodhisatta, who was a forest-*deva*, seeing the incident, preached to the other forest-dwellers on the three infamies:

- it is infamy to cause another's death;
- infamous is the land ruled by a woman:
- infamous are the men who yield themselves to women's dominance (Ja.i.153-6).

The circumstances in which the story was related are given in the **Indriyajātaka**.

Kaṇḍiyūru. A **Damiḷa** chieftain and ally of **Kulasekhara**. Cv.lxxvi.140.

Kaṇḍula. The **Rasavāhinī** contains a story of how he once looked after the monks of **Mahā Nijjharavihāra**. Ras.ii.29.

Kaṇḍula 01. The state-elephant of **Duṭṭhagāmiṇī**. He was of the **Chaddanta** race, and was left by his mother and discovered by a fisherman, **Kaṇḍula**, after whom he was named. Mhv.xxii.62f.

He grew up to be of great strength. When **Duṭṭhagāmiṇī**'s father died, his younger son, **Tissa**, took possession of the queen-mother and of **Kaṇḍula**, the state-elephant, and fled, but in the battle between the brothers, **Kaṇḍula** shook himself free from **Tissa** and went over to **Duṭṭhagāmiṇī**, whom he served to the end of his life. **Kaṇḍula** took a prominent part in the campaign against the **Damiḷas**, distinguishing himself particularly in the siege of **Vijitapura** (Mhv.xxiv.15, 89). In the single combat between **Eḷāra** and **Duṭṭhagāmiṇī**. **Kaṇḍula** attacked **Eḷāra**'s elephant, **Mahā Pabbata**, and disabled him (Mhv.xxv.5-83). It is said that once the warrior **Nandhimitta** seized **Kaṇḍula** by his tusks and forced him on to his haunches, and **Kaṇḍula** nursed a grudge against him until **Nandhimitta** rescued him from being crushed under a gate-tower which fell on him during his attack on **Vijitapura**. Mhv.xxv.22, 39f.; see also Dpv.xviii.53; Mbv.133.

Kaṇḍula 02. The fisherman who found the elephant **Kaṇḍula** and reported the matter to the king Mhv.xxii.62f.

Kaṇḍuveṭṭi. A **Damiḷa** chief and vassal prince of South India, ally of **Kulasekhara**. Cv.lxxvii.79.

Kaṇḍuveṭhi. A city in India, the capital of **Narasīha**; perhaps a variant reading of **Kaṇḍuveṭṭi** (Cv.xlvii.7). Hultszch says (JRAS.1913, p.527) that both names are synonyms with **Kādavarū**, a designation of the Pallava kings.

Kaṇṇakatthala. A deer-park in **Ujuññā**.There the Buddha sometimes stayed; he was once visited there by **Acela Kassapa**, to whom he preached the **Kassapasīhanādasutta** (DN.i.161), and again by **Pasenadi**, king of **Kosala**; to him he preached the **Kaṇṇakatthalasutta**. MN.ii.125.

Kaṇṇakatthalasutta. **Pasenadi** visits **Gotama Buddha** at the Deer Park in **Kaṇṇakatthala** and conveys to him the greetings of his two queens **Somā** and **Sakulā**.

He then enquired of the Buddha if it were true that, according to him, no recluse or Brahmin could claim absolute knowledge and insight. The Buddha explains that his teaching is that no one can know and see everything at one and the same time.

The king proceeds to ask whether there is any distinction of caste in the matter of deliverance and whether there are any gods.

Viḍūḍabha and **Ānanda** join in the discussion, and then **Sañjaya Ākāsagotta**, charged with having spread a wrong interpretation of the Buddha's teaching, is announced and lays the blame on **Viḍūḍabha**. The arrival of the king's chariot puts an end to the dispute (MN.ii.125ff).

Kaṇṇakujja. A district in **Jambudīpa**; it is mentioned in a list of places passed by the Buddha on his way from **Verañjā** to **Bārāṇasī**, across the **Ganges**, the route passing through **Verañjā**, **Soreyya**, **Saṅkassa**, **Kaṇṇakujja**, **Payāgatittha**, here crossing the river to **Benares** (Vin.iii.11). It may have been the very road followed by **Revata** when going from **Saṅkassa** to **Sahajāti**, this road passing through **Kaṇṇakujja**, **Udumbara**, and **Aggaḷapura** (Vin.ii.299).

In the **Dīpavaṁsa** (iii.26; Mhv ṭ. (82) calls it **Kaṇṇagotta**) the city is called **Kaṇṇagoccha**, and is said to have been the capital of nine kings of the **Mahā**

Sammata race, the last king being **Naradeva**.

According to Xuanzang, the distance from **Saṅkassa** to **Kaṇṇakujja** was two hundred *li*, or thirty-three miles, in a north-west direction. Faxian gives the distance as forty-nine miles (*Buddhist* Records, p.205; Giles, p.47. For a descriptive account see CAGI.433ff; see also Mhv.ii.442f.; 459f.; 485 and iii.16, 34).

According to the **Buddhavaṁsa Commentary** (p.193), it was at **Kaṇṇakujja** that **Phussa Buddha** first preached to his two chief disciples. Again (Bv-a.210), it was at the gates of **Kaṇṇakujja** that **Kakusandha Buddha** showed the Twin Miracle.

Kaṇṇagoccha, **Kaṇṇagotta**. See **Kaṇṇakujja**.

Kaṇṇapeṇṇā. A river in the **Mahiṁsaka** country, running out of Lake **Saṅkhapāla**. At the bend of the river and near its source was the mountain **Candaka**, near which the king of **Magadha** lived in a hut of leaves, and where he was visited by the **Nāga Saṅkhapāla** (Ja.v.162f). The river must have formed a lake at this bend, the lake being referred to as *Kaṇṇapeṇṇādaha* (Ja.v.168).

Kaṇṇamuṇḍa, **Kaṇṇamuṇḍaka**. One of the seven great lakes of **Himavā** (AN.iv.101; DN-a.i.164; Ja.v.415; AN-a.ii.759; MN-a.ii.692, etc.). Its waters never grew hot (Snp-a.ii.407). Once a mango from a tree growing on the banks of this lake came into the possession of King **Dadhivāhana**, and from its stone grew a tree which bore very sweet fruit (Ja.ii.104).

Kaṇṇāta. The name given in the **Cūḷa Vaṁsa** to the Kanarese of South India. They are often mentioned as mercenary soldiers in Ceylon, e.g., Cv.lv.12; lx.24, 26; lxx.230.

Kaṇṇāvaḍḍhamāna. A mountain in Ceylon, the residence of the **Nāga**-king, father of **Cūḷodara** and brother-in-law of **Mahodara**. Mhv.i.49; but see my edition of the **Mahā Vaṁsaṭīkā**, where I take the name of the mountain to be **Vaḍḍhamāna**.

Kaṇṇikāragalla. A tank in Ceylon, restored by **Gajabāhu**. Cv.lxviii.45.

Kaṇha 01. A name for **Māra** (*q.v.*), e.g., Sn.vs.355; MN.i.377; DN.ii.262; Thag.v.1189.

Kaṇha 02. The name of the Bodhisatta; he was born in a Brahmin family and later became a sage. He is also called **Kaṇhatāpasa**, and is mentioned among those the memory of whose lives caused the Buddha to smile. See **Kaṇhajātaka** (2). Dhs-a.294, 426.

Kaṇha 03. Another name of **Vāsudeva** (Ja.iv.84, 86; vi.421; Pv-a.94ff); the scholiast explains that he belonged to the **Kaṇhāyanagotta** (*q.v.*).

Kaṇha 04. Son of **Disā**, a slave girl of **Okkāka**. He was called **Kaṇha** because he was black and, like a devil (*kaṇha*), spoke as soon as he was born. He was the ancestor of the **Kaṇhāyanagotta** (DN.i.93). Later he went into the Dekkhan and, having learnt mystic verses, became a mighty seer. Coming back to **Okkāka**, **Kaṇha** demanded the hand of the king's daughter **Maddarūpī**. At first the request was indignantly refused, but when **Kaṇha** displayed his supernatural powers he gained the princess. DN.i.96f.; DN-a.i.266.

Kaṇha 05. A **Pacceka Buddha**, mentioned in the **Isigilisutta**. MN.iii.71.

Kaṇha 06. A dog. See **Mahā Kaṇha**.

Kaṇha 07. See **Kaṇhadīpāyana**.

Kaṇhagaṅgā. The name of one part of the river which flows from **Anotatta**. This part is sixty leagues long and flows over a rocky bed. Snp-a.ii.439; AN-a.ii.760; Ud-a.302; MN-a.ii.586, etc.

Kaṇhagundāvana. See **Gundāvana**.

Kaṇhajātaka 01. (Ja 29). The story of **Ayyakālaka** (*q.v.*). The story was related by the Buddha to the monks, who expressed great wonder at the miracles performed by him at **Saṅkassa**. It was not only in his last birth that he

performed wonders.

The old woman in the story is identified with **Uppalavaṇṇā** (Ja.i.193ff).

The story is also given in the **Aṅguttara Commentary** (i.415), with a few additional details. The **Dhammapada Commentary** (Dhp-a.iii.213) refers to it as the **Kaṇha-usabhajātaka**.

Kaṇhajātaka 02. (Ja 440). The story of **Kaṇhatāpasa**. He was the only son of a Brahmin in **Benares** and inherited great wealth; he was educated at **Takkasilā**. When his parents died he gave away all his wealth and retired to the **Himālaya**, where he practised rigid asceticism, never entering a village, eating the produce of only one tree, and living not even in a hut. He acquired great mystic powers, and **Sakka**'s throne was heated by his virtue. **Sakka** visited him and, having tested him and asked him various questions, granted him six boons. The ascetic chose only such things as pertained to the life of renunciation. **Sakka** decreed that the tree under which the ascetic lived should bear fruit perennially.

The **Sakka** of the story was **Anuruddha**. It is said that the acetic was called **Kaṇha** on account of his dark complexion.

The story was related to **Ānanda** in explanation of the Buddha's smile as he was passing a certain spot in the **Nigrodhārāma** in **Kapilavatthu**; it was the spot where the ascetic **Kaṇha** practised his meditations. Ja.iv.6ff.

Kaṇhadāsa. The donor of the *vihāra* in **Kāveripaṭṭana**, where lived **Buddhadatta**, author of **Madhuratthavilāsinī**, the commentary on the **Buddhavaṁsa**. Bv a.249.

Kaṇhadinna Thera. An *Arahant*. He belonged to a Brahmin family in **Rājagaha**. Having heard **Sāriputta** preach, he entered the Saṅgha and became an *Arahant*. In the past he met **Sobhita Buddha** and offered him a *punnāga*-flower (Thag.v.179; Thag-a.i.304).

He is evidently the same as **Kaṇhadinna**, son of **Bhāradvāja** Thera (Thag a.i.303), and is probably identical with **Giripunnāgiya** of the **Apadāna** (ii.416).

Kaṇhadīpāyana 01. An ascetic of great power. When the **Andhakaveṇhudāsaputtā** found themselves unable to capture **Dvāravatī**, because the city rose into the air when attacked, they sought the ascetic's help. He told them that an ass wandered round the city and brayed at the sight of an enemy, when the city immediately rose up into the sky. The **Andhakaveṇhus** sought the ass and begged for his help. Acting on the ass's advice, they tied eight great iron posts to the gates, thus preventing the city from rising. In this way they captured it (Ja.iv.83).

Later, their sons, wishing to test **Kaṇhadīpāyana**'s powers of clairvoyance, played a practical joke on him. They tied a pillow to the belly of a young lad, and dressing him up as a woman, took him to the ascetic and asked when the baby would be born. The ascetic replied that on the seventh day the person before him would give birth to a knot of acacia wood which would destroy the race of **Vāsudeva**. The youths thereupon fell on him and killed him, but his prophecy came true (Ja.iv.87). This ascetic is evidently not the one mentioned in the **Jātaka** bearing his name, for there he is identified with the Bodhisatta, while in the story given above the Bodhisatta was the ascetic's contemporary and was called **Ghatapaṇḍita** (*q.v.*).

The immolation of **Kaṇhadīpāyana** and its consequences are often referred to, e.g., Ja.v.114; 267, 273.

Kaṇhadīpāyana 02. An ascetic; his story is given in the **Kaṇhadīpāyanajātaka**.

Kaṇhadīpāyanajātaka (Ja 444). During the reign of **Kosambika** in **Kosambī**, two Brahmins, **Dīpāyana** and **Maṇḍavya**, gave away their vast wealth and lived for fifty years as ascetics in **Himavā**. After that, while on a pilgrimage to **Benares**, they were entertained by a householder who was also named **Maṇḍavya**. **Dīpāyana** journeyed on while the ascetic **Maṇḍavya** remained in a cemetery near **Benares**. There some robbers left some stolen goods outside his hut, and **Maṇḍavya**, being charged before the king, was impaled, but by virtue of his great powers he continued to live. **Dīpāyana** came to see his friend, and finding him thus and learning that he bore no ill-will

towards anyone, took up his abode under his impaled body. Gouts of gore fell from **Maṇḍavya**'s wound on to **Dīpāyana**'s golden body and there dried, forming black spots; so he came to be called **Kaṇhadīpāyana**. When the king heard of this, he had **Maṇḍavya** released with a piece of the stake still inside him, on account of which he came to be called **Āṇi Maṇḍavya**. **Dīpāyana** returned to the householder **Maṇḍavya**, whose son **Yaññadatta** he helped to heal by an Act of Truth, the child having been bitten by a snake while playing ball. The lad's parents then performed acts of Truth. In this declaration of Truth it was disclosed that **Dīpāyana** had no desire for the ascetic life, that the father did not believe in the fruits of generosity, and that the mother had no love for her husband. They thereupon admonished each other and agreed to mend their ways.

The **Maṇḍavya** of the story was **Ānanda**, his wife **Visākhā**, the son **Rāhula**, **Āṇi Maṇḍavya Sāriputta** and **Kaṇhadīpāyana** the Bodhisatta (Ja.iv.27ff). The occasion for the story is the same as that for the **Kusajātaka** (*q.v.*). In one verse **Kaṇhadīpāyana** is addressed merely as **Kaṇha** (Ibid., p.33).

The story is also given in the **Cariyāpiṭaka** (p.99f).

Kaṇhadevala. Another name for **Asita**. Snp-a.ii.487.

Kaṇhanadī. Another name for **Kāḷanadī**, the river forming the boundary of **Rohaṇa**. (Cv.liii.20; Cv.Trs.i.173, n.5)

Kaṇhapakkavagga. The first chapter of the **Mātugāmasaṁyutta**. SN.iv.238-43.

Kaṇhamitta. *v.l.* **Gaṇḍimitta**. The real name of the Thera **Valliya** (*q.v.*) of **Vesālī**.

Kaṇhavāṭa. A locality in **Rohaṇa**. Cv.lxxv.174.

Kaṇhasiri. Another name for **Asita**. Sn.vs.689.

Kaṇha-usabhajātaka. See **Kaṇhajātaka** (Ja 29) (1).

Kaṇhā 01. Daughter of the king of **Kosala**. Before she was born, **Brahmadatta**, king of **Benares**, killed her father and carried off her mother. When the child was born, **Brahmadatta** adopted her as his own daughter; she is, therefore, called *dvepitikā* (=having two fathers). The king promised to grant her a boon, and she held a *svayaṁvara*, at which she chose as her husbands all the five sons of King **Paṇḍu**; **Ajjuna**, **Bhīma**, **Nakula**, **Yuddhiṭṭhila**, and **Sahadeva**. According to the *Mahā Bhārata*, Draupadī, daughter of the **Pañcāla** king, was the wife of these five princes.

By her strong passions she won the love of them all. Not satisfied with them, she also made love to a hump-backed slave who was in her service. One day, when she was sick, all her husbands were gathered round her, and she made signs to each of them to show that she loved him best. **Ajjuna**, however, was suspicious, and by questioning the hump-back, learnt the truth. The five brothers left her and retired to the **Himālaya**, where they became ascetics. The story was related by **Kuṇāla**, who is identified with **Ajjuna**. Ja.v.424, 426f.

Kaṇhā 02. See **Kaṇhājinā**.

Kaṇhāgotamakā, **Kaṇhāgotamikā**. A royal family of **Nāgas**. AN.ii.72; Ja.ii.145.

Kaṇhājinā. Daughter of **Vessantara** and **Maddī**. She was so-called because, at birth, she was laid on a black skin (Ja.vi.487). When **Vessantara** retired to the forest, his wife and children accompanied him to **Vaṅkagiri**. Later, both **Kaṇhājinā** and her brother **Jāli** were given to **Jūjaka** as slaves and were ill-treated by him. For sixty leagues they travelled with him, led and guarded by the gods, till they came to the court of their grandfather **Sañjaya**, king of **Sivi**, and there they were released, **Kaṇhājinā**'s price being one hundred elephants, one hundred male and female slaves, etc. The children afterwards rejoined their parents and lived happily at the court (Ja.vi.513ff).

Kaṇhājinā is identified with **Uppalavaṇṇā** (Ja.vi.593). In the verses she is sometimes called **Kaṇhā** (e.g., 546, 548, 553).

Vessantara's gift of his children is considered the greatest of his gifts, e.g., **Milinda**, 117, 275, 284; Cp p.80; Dhp-a.i.406; AN-a.i.64.

Kaṇhāyāna. The name of the family to which belonged **Vāsudeva** (Ja.iv.84; vi.421) and **Ambaṭṭha** (DN.i.93).

The family was descended from a sage named **Kaṇha** (see **Kaṇha** (4).)

Kati chinde Sutta. Preached in answer to a *Deva*'s question as to how many bonds an *Arahant* should cut. Five, says the Buddha. SN.i.3.

Kattala. A village in South India belonging to **Toṇḍamāna**. Cv.lxxvii.51.

Kattikapabbata. A village in **Rohaṇa** given by **Dappula I**. to the **Tissavihāra**. Cv.xlv.59.

Kattikā. Name of a constellation and also of a month (October to November), during which the full moon is near the constellation of Pleiades (*Kattikā*).

It is the last month of the rainy season (See, e.g., Netti.143. For details see PTSPED. *s.v.*).

The full moon day of the month was observed as a festival and great rejoicings were held, particularly at night, e.g., Ja.i.433; 499, 508.

Katthaka Cetiya. A structure built by the queen consort of **Udaya I**. (Cv.xlix.23). Can this be identical with **Kaṇṭaka Cetiya** (*q.v.*)? (See also Cv.Trs.i.129, n.3).

The **Sumaṅgalavilāsinī** (DN a.i.291) mentions a *Katthakasālaparivena* (*v.l.* **Kanthakasāla**, *Kandarasālā*), the abode of a monk named **Mahā Satthivassa** (*q.v.*) who lived in the time of King **Vasabha**. *Katthakasālaparivena* (? **Katthakasāla**) was also the residence of a young novice who won the esteem of **Tissa**, a minister of King **Saddhā Tissā** (AN a.i.262).

Katthakasāla. See **Katthaka Cetiya**.

Katthakā *v.l.* **Kathaka**. A class of **Devas** present at the **Mahā Samayasutta** (DN.ii.261).

Katthīsutta. Preached to the monks at **Sahajātī** by **Mahā Cunda**. It deals with ten qualities of which a monk should rid himself if he is to increase and prosper in the *dhammavinaya*. AN.v.157ff.

Kathāvatthu. The fifth of the seven books of the **Abhidhammapiṭaka** (sometimes called the third, e.g., in Mbv.94). It seems to have been compiled when the contents of at least the **Dhammasaṅgaṇī**, the **Vibhaṅga** and **Paṭṭhāna** were already accepted as orthodox. Tradition ascribes its compilation to **Moggaliputtatissa** at the end of the Third Council, held under **Asoka**'s patronage; at **Pāṭaliputta** (Mhv.v.278; Dpv.vii.41, 56-8). It was rejected by some on the ground that it was set forth two hundred and eighteen years after the Buddha's death, and was hence only a disciple's utterance; but the Commentaries take the view that the *mātikā*, the principles taught therein, were laid down by the Teacher himself, and that the whole work should be regarded as the utterance of the Buddha, just as the **Madhupiṇḍikasutta**, preached really by **Mahā Kaccāna**, is considered as the Buddha's teaching. The book consists of twenty-three chapters, and is a collection of discussions (*kathā*) and refutations of the heretical views of various sects on matters connected with theology and philosophy. The Buddha's authority is accepted as final. See the very valuable Preface to the *Points of Controversy*, by Mrs. Rhys Davids, vii ff See also Rhys Davids on "Questions discussed in the Kathāvatthu," JRAS.1892.

It has sometimes been suggested (e.g., JRAS.1915, 805ff) that **Asoka**'s Rock Edict **IX**. has been influenced by the **Kathāvatthu**. **Khemā Therī**, chief of the Buddha's women disciples, describes herself as being "*Kathāvatthuvisāradā*," (Thīg a.135) thus strengthening the theory that the **Kathāvatthu** was known already in the Buddha's time.

The **Udāna** Commentary (Ud a.94) refers to a *Kathāvatthūpakaraṇaṭīkā* for details of certain points raised.

Kathāvatthusuttā 01. A group of seven *Suttas* on the topics of discourse – past, future, and present – and the qualities which show whether a person is competent or incompetent to discuss. The profit of talk is the release of the mind from grasping. AN.i.197f.; cf. DN.iii.220 (*Kathāvatthūni*).

Kathāvatthusutta 02. Monks should not indulge in idle talk, as of kings, robbers, great ministers, etc. There are, for monks, ten suitable topics of conversation, such as contentment, virtue, energy, wisdom, etc. AN.v.128f.

Kathāvivaraṇa. A book mentioned in the **Gandhavaṁsa** (p.65).

Kathāsutta 01. A monk should not indulge in childish talk – e.g., about kings, robbers, ministers, etc. – but should speak only of suffering and things connected therewith. SN.v.419f.

Kathāsutta 02. On the five qualities which help a monk who practises *ānāpānasati* to attain to the immovable state (*akuppaṁ*). These qualities include conversation which enlarges the mind. AN.iii.120f.

Kathikasutta. The true preacher is one who preaches revulsion from the body, its fading away and its cessation. SN.iii.163.

Kathiṇakkhandha. The seventh chapter of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.253-67.

Kathiṇavagga 01. The first section of the **Mahā Vibhaṅga** of the **Parivārapāthā**. Vin.v.1-10.

Kathiṇavagga 02. The first section of the *Nissagiya*. Vin.iii.195-223.

Kadamba 01. **Kadambaka** The river that flows past **Anurādhapura**, on the eastern side, now called the Malvatu Oya (Mhv.vii.43; and Trs.58, n.3). Near the river was the **Nivattacetiya** (Mhv.xv.10). The river ford, the **Gaṅgalatittha** (Mhv ṭ.361), formed the beginning of the boundary line of the *sīmā* of the **Mahā Vihāra**, and this line also ended at the river bank (Mhv.xv.191). The road from

Anurādhapura to **Cetiyagiri** lay across the **Kadambanadī**, and pious kings, such as **Mahā Dāṭhika Mahā Nāga**, spread carpets from the river up to the mountain so that pilgrims could wash their feet in the river and approach the mountain shrines with clean feet (Mhv.xxxiv.78).

The road from the Kadamba river to **Thūpārāma** passed through the **Rājamātudvāra** (SN a.i.173). **Moggallāna II**. dammed up the river among the mountains and thus formed three tanks, the **Pattapāsāṇavāpi**, the **Dhanavāpi**, and the **Garītara** (Cv.xli.61), and **Udaya II**. built a weir for the overflow of the river (Cv.li.130).

In the time of **Kakusandha Buddha**, the capital of Ceylon, **Abhayanagara**, lay to the east of Kadambanadī (Mhv.xv.59; Dpv.xv.39; xvii.12; see also Mbv.120, 134f).

See also **Kalamba**.

Kadamba 02. A mountain near **Himavā**. Seven **Pacceka Buddhas** once lived there. Ap.ii.382.

Kadambagona. A *vihāra* built by **Aggabodhi V**. in **Mahā Thala**, and probably presented to the **Paṁsukūlīs**. Cv.xlviii.3; Cv.Trs.i.110, n.1.

Kadambapupphiya Thera 01. An Arahant. Ninety-four *kappas* ago he saw seven **Pacceka Buddhas** on a mountain named **Kukkuṭa**, near **Himavā**, and honoured them with **Kadamba**-flowers. Ninety-two *kappas* ago he became king seven times, under the name of **Phulla** (*v.l.* **Puppha**) (Ap.i.178). He is probably identical with **Saṅgharakkhita** Thera. Thag a.i.216.

Kadambapupphiya Thera 02. An Arahant. Ninety-one *kappas* ago he saw **Vipassī Buddha** pass by his house and offered him a *kadamba*-flower (Ap.i.287).

Kadalisālagāma. A village in Ceylon, the residence of **Vilasa** (*q.v.*).

Kadalīgāma. A village to the north of **Samantakūṭa** and on the road which led to it from the north. It is situated on a small river which joins the Maskeli

river and ultimately flows into the Kelani river. **Vijayabāhu** I, built rest-houses at the village for the use of pilgrims coming to **Samantakūṭa** (Cv.lx.66).

Kadalī is to be identified with the modern Kehelgamuva (Cv.Trs.i.221, n.3).

Perhaps the **Kadalisenagāma**, where **Devappatirāja** built a bridge of one hundred staves, may be the same village, but this is questionable (Cv.lxxxvi.41). This is more likely to be the modern Kehellenāva (Cv.Trs.ii.174, n.3).

Kadalīnivātaka. A locality in Ceylon situated on the road from **Dakkhiṇadesa** (more exactly **Mahā Galla**) to **Anurādhapura** (Cv.Trs.i.114 n.3; i.74, n.2). A battle took place there between King **Saṅghatissa** and King **Moggallāna** (afterwards **Moggallāna III**.) (Cv.xliv.6). A later battle was fought there between **Aggabodhi VI**. and Prince **Aggabodhi** of **Dakkhiṇadesa** (Cv.xlviii.50).

Kadalīpattagāma. A village in **Rohaṇa** near the ford called **Nīlavalā**, and close to the modern Mātara. Cv.lxxv.49; Cv.Trs.ii.48, n.2.

Kadalīpupphiya. See **Kandalīpupphiya**.

Kadalīphaladāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he saw a Buddha and gave him a banana fruit (Ap.i.297). He is probably identical with **Cūḷaka Thera** (Thag a.i.334).

Kadalīvāta. One of the **Vanni** kings of Ceylon, head of the mercenary soldiers who were driven out of Ceylon by **Bhuvanekabāhu I**. (Cv.xc.33).

Kaddamadaha. A lake, on the bank of which was **Vāraṇā**, where **Mahā Kaccāna** once stayed, and where he was visited by the Brahmin **Ārāmadaṇḍa**. AN.i.65.

Kaddūragāma. A village near **Āḷisāra**; the village entrenchment was captured by **Māyāgeha**, general of **Parakkamabāhu I**. Cv.lxx.165.

Kaddūravaḍḍhamāna. A tank in Ceylon.

It was joined up to the **Giritālaka** tank by the **Kāverī** canal, and to the

Arimaddavijayaggāma tank by the **Somavatī** canal.

It formed part of the irrigation schemes of **Parakkamabāhu I**. Cv.lxxix.55f.

Kanakadattā. *v.l.* **Kaṇṭakānandā** and **Kandanandā**. A nun, disciple of **Koṇāgamana**, who brought a branch of the Buddha's *udumbara-bodhi* to Ceylon. She, with her following, was left behind by the Buddha. Dpv.xvii.17.

Kanakapabbata. *v.l.* **Kañcanapabbata**. A mountain near **Saṅkassa**. There King **Arindama** questioned the Buddha **Sumaṅgala** about *nirodha*, and eighty crores of beings realised the Truth.

The mountain came into existence as a result of **Arindama**'s good fortune. Bv.v.13; Bv a.129.

Kanakamuni. See **Koṇāgamana**.

Kanakāgamana. See **Koṇāgamana**.

Kanasiya. A **Damiḷa** chief, conquered by **Laṅkāpura** at **Tirivekambama** (Cv.lxxvi.238).

Kanāda. A teacher of philosophy, mentioned with **Kapila**, as teaching that the soul was limitless (*na antavā*). Ud a.339.

Kaniṭṭhatissa, **Kaniṭṭhatissaka**. King of Ceylon (227-245 CE). He was the younger brother of **Bhātikatissa**. He built the **Ratanapāsāda** at **Abhayagiri** for **Mahā Nāga** of **Bhūtārama**, and he also built at **Abhayagiri** a wall, a great *pariveṇa*, and the **Maṇisomavihāra**. He built a *cetiya* at **Ambatthala**, restored the temple at **Nāgadipa**, and made the **Kukkuṭagiri** cells. Among his other works were fourteen *pāsādas* at the **Mahā Vihāra**, a road to the **Dakkhiṇavihāra**, the **Bhūtārāmavihāra**, the **Rāmagoṇaka**, the **Nandatissa** monastery, the **Anulatissapabbata** *vihāra*, the **Niyelatissārāma**, the **Pīlapiṭṭhivihāra**, and the **Rāja Mahāvihāra**.

He had two sons, **Khujjanāga** and **Kuñcanāga** (*q.v.*). Mhv.xxxvi.6ff.

Kantakacetiya. A building on the **Cetiyapabbata**. Near it were many rock cells, sixty-eight of which were built by **Devānampiyatissa** (Mhv.xvi.12). Can this be the same as **Kaṇṭakacetiya**. See also **Kaṭṭhaka**.

Kanthaka (*v.l.* **Kaṇṭhaka**). The horse on which **Gotama** left his father's palace, accompanied by his attendant **Channa**. It is said that when **Kanthaka** was saddled for the journey, he realised the importance of the hour and neighed loudly for joy, but the gods muffled the sound of his neighing as also that of his footsteps as he galloped through the streets; ordinarily the sound of his neighing and galloping could be heard throughout **Kapilavatthu**. He was eighteen cubits long from neck to tail and proportionately broad, quite white in colour, like a clean conch-shell.

In this journey of **Gotama**, **Channa** held on to **Kanthaka**'s tail. The horse had the strength, had it been necessary, to clear the ramparts of the city, eighteen hands high, at one bound, with the prince and **Channa** on his back. Just outside **Kapilavatthu** the prince stopped the horse, in order to take a last look at the city. A *cetiya* was later erected on this spot and called *Kanthakanivattacetiya*. The horse travelled thirty leagues between midnight and the following morning, as far as the river **Anomā**. It is said that **Kanthaka** could travel round the whole *cakkavāla* in one night. With one leap the horse cleared the river, which was eight fathoms wide. On arriving on the opposite bank, the Bodhisatta gave orders that **Kanthaka** should be taken back to **Kapilavatthu**, but **Kanthaka** kept looking back at his master, and when the Bodhisatta disappeared from view the horse died of a broken heart, and was reborn in **Tāvatiṁsa** under the name of **Kanthaka** *Devaputta*. (Ja.i.62-5; Mvu.ii.159f., 165, 189, 190; Vibh-a.34, etc.; *Buddhacarita*, v.3, 68; vi.53ff).

Kanthaka was born on the same day as the Bodhisatta (Ja.i.54; Bv-a.106, 234, etc.). In heaven he had a magnificent palace of *veluriya* gems, which **Moggallāna** visited on one of his tours in **Tāvatiṁsa**. (Vv.73f;-Vv-a.311-18; see also Dhp-a.i.70; iii.195).

Kanthakanivattacetiya, **Kanthakanivattanacetiya**. See **Kanthaka**.

Kanthakasālapariveṇa. See **Katthaka**.

Kandagalaka. A bird, a former birth of **Devadatta**. See the **Kandagalakajātaka** (Ja 210).

Kandagalakajātaka (Ja 210). The Bodhisatta was once a woodpecker named **Khadiravaniya**, and be had a friend named **Kandagalaka**. One day **Khadiravaniya** took **Kandagalaka** with him into the acacia wood (**khadiravana**) and gave him insects from the acacia trees. As **Kandagalaka** ate them, pride rose in his heart and, feeling he could get food without his friend's assistance, he told him so. In spite of the warning of **Khadiravaniya**, **Kandagalaka** pecked at an acacia trunk, broke his beak, and fell down dead.

The story was related in connection with **Devadatta**'s attempts to imitate the Buddha, these attempts ending in his own ruin. **Kandagalaka** is identified with **Devadatta**. Ja.ii.162-4.

Kandanandā. See **Kanakadattā**.

Kandaraka. A wandering ascetic who visited the Buddha at **Campā**. See **Kandarakasutta**. **Buddhaghosa** (MN-a.ii.565) describes him as a *channaparibbājaka* (a clothed ascetic).

Kandarakasutta. Once, when the Buddha was at **Campā**, on the banks of Lake **Gaggarā**, he was visited by **Pessa**, the elephant trainer's son, and **Kandaraka**, the Wanderer. **Pessa** saluted the Buddha and sat down, while **Kandaraka**, after his salutation, remained standing. Surveying the assembly of monks gathered round the Buddha and observing their great silence, **Kandaraka** expressed his admiration of the Buddha's training. The Buddha explained that all Buddhas school their disciples in the four *satipaṭṭhāna*s. **Pessa** stated that it was far more difficult to train men than animals. The Buddha agreed and enumerated the four kinds of people in the world: those who torment themselves, torment others, torment both themselves and others, and, lastly, those who torment neither, dwelling beyond appetites, in bliss and holiness. **Pessa** stated that he respected only the fourth class, and having given his reasons

went away. The Buddha expressed his regret that **Pessa** could not wait to hear the differences between these four kinds of people; and at the request of the monks the Buddha proceeded to describe them (MN.i.339ff).

Kandaramasuka. See **Kaḷāramatthuka**.

Kandaravihāra. A monastery in Ceylon, built by **Thūlanātha**, younger son of **Saddhātissa** (Mhv.xxxiii.15). According to the **Mahā Vaṁsaṭīkā** (p.442), the *vihāra* was in **Rohaṇa**.

Kandarasāla. See **Katthaka**.

Kandalīpupphiya Thera. *v.l.* **Kadalī Thera**. An *Arahant*. Ninety-four *kappas* ago he was a farmer on the banks of the Sindhū, and seeing **Siddhattha Buddha** wrapt in meditation, offered him seven *kandalī*-flowers and paid him homage (Ap.i.257).

Kannamuṇḍa, **Kannakatthala**. See **Kaṇṇamuṇḍa** , etc.

Kapallakkhaṇḍa. A locality in Ceylon on the field of **Haṅkārapiṭṭhi**. Here was fought a fierce battle between **Iḷanāga** and the **Lambakaṇṇas**, in which the latter were slain in large numbers (Mhv.xxxv.34).

Kapallapūva. A cave near the gateway of **Jetavana**, into which **Macchariya Kosiya** (*q.v.*) and his wife threw away the cakes which were left over after they had fed the Buddha and five hundred monks. From this act the spot took its name **Kapallapūva** (Crock-cake). Ja.i.348; Dhp a.i.373.

Kapālanāga. A *vihāra* built by **Dāṭhā**, wife of **Aggabodhi II**. Cv.xlii.65.

Kapijātaka 01. (Ja 250). Once when the Bodhisatta was living the ascetic life in the **Himālaya**, his wife having died, a monkey came in the rainy weather to the hermitage clad in an anchorite's robe which he had found in the forest. The Bodhisatta recognised the monkey and drove him away.

The story was told in reference to a hypocritical brother. Ja.ii.268ff.

Kapijātaka 02. (Ja 404). Once the Bodhisatta and **Devadatta** were both born as monkeys. One day a mischievous monkey took his seat on the arch which was over the gateway to the park and, when the king's chaplain passed under the arch, he let excrement fall on his head, and, on the chaplain looking up, even into his mouth. The chaplain swore vengeance on the monkeys, and the Bodhisatta, hearing of it, counseled them to seek residence elsewhere. His advice was followed by all except the monkey, who was **Devadatta**, and a few of his followers. Sometime after, the king's elephants were burnt through a fire breaking out in their stalls. A goat had eaten some rice put out to dry and was beaten with a torch; his hair caught fire and the fire spread to the stalls. The chaplain, seizing his opportunity, told the elephant-doctors that the best remedy for burns was monkey-fat, and five hundred monkeys in the royal gardens were slain by archers for the sake of their fat.

The story was told in reference to **Devadatta** being swallowed up by the earth. Ja.iii.355f; cp. **Kākajātaka**.

Kapijātaka 03. See **Mahā Kapijātaka** (Ja 407, Ja 516).

Kapiṭṭha, (*v.l.* **Gaviṭa**). A village near **Cittalapabbatavihāra**, the residence of **Phussadeva**. Mhv.xxiii.82.

Kapiṭṭhaphaladāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw the **Vipassī Buddha** walking along the street and, pleased with his demeanour, offered him a *kapiṭṭha*-fruit (Ap.ii.449).

He is probably identical with either **Nisabha** (Thag-a.i.318) or **Ajita** (Thag-a.i.73).

Kapiṭṭhavana *v.l.* **Kaviṭṭhavana**, **Kapiṭṭhakavana**. A park on the banks of the **Godhāvarī** and the residence of **Bāvarī** (Thag a.i.73). According to **Buddhaghosa** (Snp-a.ii.581) it was an island (*antaradīpa*) in the fork of the river, and was three leagues in extent. It lay between the kingdoms of **Assaka** and **Aḷaka**, and was purchased from these two kings for two thousand pieces. The kings gave another two leagues to **Bāvarī** as a gift. The park had been the residence of holy men of old, such as **Sarabhaṅga** (Ja.v.132) and **Sālissara**

(Ja.iii.463; see also Mvu.iii.363), and it was called **Kapiṭṭhavana** from being covered with *kapiṭṭha*-trees (elephant apple).

Kapinaccanā. A locality, probably near **Vesālī**, where lived the Thera **Kappiṭaka**, teacher of **Upāli** (Pv.50).

It was so-called because monkeys and men used to dance there (Pv-a.231).

Kapinaccanā may have been a name for the cemetery near **Vesālī** where **Kappiṭaka** (*q.v.*) lived (Vin.iv.306).

Kapila 01. Father of **Pippalimāṇava**, who is better known as **Mahā Kassapa**. Thag a.ii.142; but see Thag a., p.73, verses 56, 57.

Kapila 02. A Brahmin, the Bodhisatta born as the chaplain of **Upacara**, king of **Cetiya**. The king had promised the post of chaplain to his friend **Korakalamba**, **Kapila**'s younger brother, and when reminded of his promise, undertook to recover it from **Kapila**'s son who had been given the appointment at **Kapila**'s request. The king, in spite of **Kapila**'s warning, attempted to fulfil his promise by lying, and, as a result, he was swallowed up in **Avīci**. The king's five sons thereupon sought **Kapila**'s protection, and at his advice they left **Ceti** and founded five cities: **Hatthipura**, **Assapura**, **Sīhapura**, **Uttarapañcāla**, and **Daddarapura** (Ja.iii.454ff).

Kapila is sometimes called **Kapilatāpasa** (Ja.v.273) and **Kapilaisi** (Ja.v.267). His encounter with the **Cetiya** king is evidently a famous legend, and is often referred to, e.g., in the **Saṅkiccajātaka** (Ja 530, Ja.v.267).

Kapila 03. A Brahmin, the Bodhisatta. When the sons of **Okkāka** went into voluntary exile and were looking for a spot on which to found a city, they came upon **Kapila** in his hermitage in **Himavā** by the side of a lake. He was versed in the science of *Bhūmicāla*, and was, therefore, acquainted with the qualities associated with various sites. He knew that any city built on the site of his hermitage would become the capital of **Jambudīpa** and that its inhabitants would be invincible. He therefore advised them to found a settlement there. They followed his advice and named the settlement **Kapilavatthu** after him

(*q.v.*). A hermitage was built near it for the use of **Kapila**. DN-a.i.259f; Mhv ṭ.132f; Snp-a.ii.353; see also Mvu.i.348ff.

Kapila 04. A monk. He was the younger brother of **Sodhana**, his mother being **Sādhinī** and his sister **Tāpanā**. The whole family entered the Saṅgha of **Kassapa Buddha**; **Sodhana** learnt meditation and became an *Arahant*. **Kapila** learnt the three *Piṭakas* and, intoxicated with his learning, disagreed with everybody, right or wrong. He would heed no admonition, and followed a life of evil conduct in which he was followed by his mother and sister. One day, when **Kapila** was reciting the *Pātimokkha*, none of the other monks gave the responses, and in anger he declared that there was neither Dhamma nor Vinaya. Thus he put obstacles in the way of religion, and was reborn in **Avīci**.

Later he was born in **Aciravatī** as a fish, **Kapilamaccha**. Some fishermen, having caught him, took him to the king of **Kosala**. At the fish was of golden hue, the king took him to the Buddha, desiring an explanation of his colour. When the fish opened his mouth the whole of **Jetavana** stank. The Buddha questioned the fish and made him confess his sins. Struck with remorse, the fish died and was reborn once more in hell. Dhp-a.iv.37ff; Snp-a.ii.305f; SN-a.ii.152; see also Ud-a.179f; Thag-a.i.356.

Kapila 05. A sinful monk who lived in a village near **Kosambī**. He was the friend of **Paṇḍaka** (*q.v.*). Vin.iii.67.

Kapila 06. The **Majjhima Commentary** (i.75) has a reference to a monk named **Kapila**, who, because of his greed for possessions, is described as having been reborn with a flaming *saṅghāṭi*-robe (*saṅghātī pi ādittā hoti*). This probably refers to a monk mentioned in the **Pārājikā** (Vin.iii.107), who was reborn as a *Peta* and who could be seen going through the air with his robe aflame.

Kapila 07. A city, called **Kapilanagara**, capital of **Pañcālaraṭṭha**. This city once had **Cūḷanī Brahmadatta** as its king (Pv-a.161; **Netti**.142). Perhaps it is this city that is mentioned in the **Dīpavaṁsa** (iii.17; Mhv ṭ.127) as having been

the capital of **Abhītatta** (*v.l.* **Ajitajina**) and his eighty-four thousand descendants.

Kapila 08. A Brahmin of **Sāgala**, in the **Madda** Country, father of **Bhaddākapilānī**. **Kapila**'s wife was **Sucīmatī** (Thag a.73; Ap.ii.583). The word **Kapilāni** is probably derived from his name.

Kapila 09. A great physician, mentioned in a list of eminent physicians of old. Mil.272.

Kapila 10. A minister of King **Vohārikatissa**. He was appointed by the king to suppress the **Vetulya** doctrine and hold the heretics in check. Mhv.xxxvi.41; Dpv.xxii.44.

Kapila 11. An ancient teacher of philosophy, mentioned together with **Kanāda** as having taught that the soul was limitless (*na antavā*) (Ud a.339; see also *Śvetāśvatara Upaniṣad* v.2, and *Rāmāyaṇa* i.40). He is probably identical with the founder of the *Sāṅkhya* system.

Kapila 12. An ancient seer, probably of Ceylon, in whose honour **Parakkamabāhu I**. built the **Kapilavihāra** near **Pulatthipura**, with many-storied buildings, frescoes, and other ornamentations. Cv.lxxviii.92ff.

Kapilanagara. See **Kapila** (6).

Kapilapura. See **Kapilavatthu**.

Kapilamaccha. See **Kapila** (4).

Kapilamacchavatthu. The story of **Kapilamaccha**. Dhp-a.iv.37ff.

Kapilavatthu. A city near the **Himālaya**, capital of the **Sākiyans** (*q.v.*). It was founded by the sons of **Okkāka**, on the site of the hermitage of the sage **Kapila** – see **Kapila** (3, Ja.i.15, 49, 50, 54, 64, etc.; see also Divy.548, and *Buddhacarita* **I**.v.2). Near the city was the *Lumbinīvana* (*q.v.*) where the Buddha was born, and which became one of the four places of pilgrimage for the

Buddhists. Close to **Kapilavatthu** flowed the river **Rohiṇī**, which formed the boundary between the kingdoms of the **Sākiyans** and the **Koḷiyans** (Dhp-a.iii.254). In the sixth century B.C. **Kapilavatthu** was the centre of a republic, at the head of which was **Suddhodana**. The administration and judicial business of the city and all other matters of importance were discussed and decided in the **Santhāgārasālā** (DN.i.91; Ja.iv.145). It was here that **Viḍūḍabha** was received by the **Sākiyans** (Ja.iv.146f). The walls of the city were eighteen cubits high (Ja.i.63; according to Mvu.ii.75 it had seven walls). From **Kapilavatthu** to the river **Anomā**, along the road taken by **Gotama**, when he left his home, was a distance of thirty *yojanas* (Ja.i.64). The city was sixty leagues from **Rājagaha**, and the Buddha took two months covering this distance when he visited his ancestral home, in the first year after his Awakening. On this journey the Buddha was accompanied by twenty thousand monks, and **Kāḷudāyī** went on ahead as harbinger. The Buddha and his company lived in the **Nigrodhārāma** near the city and, in the midst of his kinsmen, as he did at the foot of the **Gaṇḍamba**, the Buddha performed the **Yamakapāṭihāriya** to convince them of his powers. (Ja.i.87ff; this journey to **Kapilavatthu** was one of the scenes depicted in the relic-chamber of the **Mahā Thūpa**, Mhv.xxx.81).

On this occasion he preached the **Vessantarajātaka**. The next day the Buddha went begging in the city to the great horror of his father, who, on being explained that such was the custom of all Buddhas, became a *Sotāpanna* and invited the Buddha and his monks to the palace. After the meal the Buddha preached to the women of the palace who, with the exception of **Rāhulamātā**, had all come to hear him. At the end of the sermon, **Suddhodana** became a *Sakadāgāmī* and **Mahā Pajāpatī** a *Sotāpanna*. The Buddha visited **Rāhulamātā** in her dwelling and preached to her the **Candakinnarajātaka**. The next day **Nanda** was ordained, and seven days later **Rāhula** (also Vin.i.82). As a result of the latter's ordination, a rule was passed by the Buddha, at **Suddhodana**'s request, that no one should be ordained without the sanction of his parents, if they were alive. On the eighth day was preached the **Mahā Dhammapālajātaka**, and the king became an *Anāgāmī*. The Buddha returned soon after to **Rājagaha**, stopping on the way at **Anupiyā**, where the conversions of **Ānanda**, **Devadatta**, **Bhagu**, **Anuruddha**, and **Kimbila** took place.

During the visit to **Kapilavatthu**, eighty thousand **Sākiyans** from eighty thousand families had joined the Buddhist Saṅgha (Vin.ii.180; Dhp a.i.112; iv.124, etc.). According to the **Buddhavaṁsa Commentary** (Bv a.4; Bv.p.5f), it was during this visit that, at the request of **Sāriputta**, the Buddha preached the **Buddhavaṁsa**. It is not possible to ascertain how many visits in all were paid by the Buddha to his native city, but it may be gathered from various references that he went there several times; two visits, in addition to the first already mentioned, were considered particularly memorable. On one of these he arrived in **Kapilavatthu** to prevent the **Sākiyans** and the **Koḷiyans**, both his kinsmen, from fighting each other over the question of their sharing the water of the **Rohiṇī**; he appeared before them as they were preparing to slay each other, and convinced them of the futility of their wrath. On this occasion were preached the following Jātakas: the **Phandana**, the **Daddabha**, the **Laṭukika**, the **Rukkhadhamma**, and the **Vaṭṭaka** – also the **Attadaṇḍasutta**. Delighted by the intervention of the Buddha, the two tribes each gave him two hundred and fifty youths to enter his Saṅgha and, with these, he went on his alms rounds alternately to **Kapilavatthu** and to the capital of the **Koḷiyans** (Ja.v.412ff; the **Sammodamānajātaka** also seems to have been preached in reference to this quarrel, Ja.i.208). On this occasion he seems to have resided, not at the **Nigrodhārāma**, but in the **Mahā Vana**.

The second visit of note was that paid by the Buddha when **Viḍūḍabha** (q.v), chagrined by the insult of the **Sākiyans**, invaded **Kapilavatthu** in order to take his revenge. Three times **Viḍūḍabha** came with his forces, and three times he found the Buddha seated on the outskirts of **Kapilavatthu**, under a tree which gave him scarcely any shade; near by was a shady banyan-tree, in **Viḍūḍabha**'s realm; on being invited by **Viḍūḍabha** to partake of its shade, the Buddha replied, "Let be, O king; the shade of my kindred keeps me cool." Thus three times **Viḍūḍabha** had to retire, his purpose unaccomplished; but the fourth time the Buddha, seeing the fate of the **Sākiyans**, did not interfere (Ja.iv.152).

The Buddha certainly paid other visits besides these to **Kapilavatthu**. On one such visit he preached the **Kaṇhajātaka** (Ja.iv.6ff). Various **Sākiyans** went to see him both at the **Nigrodhārāma** and at the **Mahā Vana**, among them being **Mahā Nāma** (SN.v.369f; AN.iii.284f; iv.220f; v.320f), **Nandiya** (SN.v.403f;

397f; AN.v.334f), **Vappa** (AN.ii.196; MN.i.91), and perhaps **Sārakāṇi** (SN.v.372).

During one visit the Buddha was entrusted with the consecration of a new mote-hall, built by the **Sākiyans**; he preached far into the night in the new building, and, when weary, asked **Moggallāna** to carry on while he slept. We are told that the **Sākiyans** decorated the town with lights for a *yojana* round, and stopped all noise while the Buddha was in the mote-hall (MN-a.ii.575). On this occasion was preached the **Sekhasutta** (MN.i.353ff).

The books record a visit paid by the **Brahma Sahampati** to the Buddha in the **Mahā Vana** at **Kapilavatthu** (this appears, from the context, to have been quite close to the **Nigrodhārāma**).

The Buddha, worried by the noisy behavior of some monks who had recently been admitted into the Saṅgha, was wondering how he could impress on them the nature of their calling. **Sahampati** visited him and, being thus encouraged, the Buddha returned to **Nigrodhārāma** and there performed a miracle before the monks; seeing them impressed, he talked to them on the holy life (SN.iii.91f; Ud.25).

A curious incident is related in connection with a visit paid by the Buddha to **Kapilavatthu**, when he went there after his rounds among the **Kosalans**. **Mahā Nāma** was asked to find a place of lodging for the night; he searched all through the town without success, and at length the Buddha was compelled to spend the night in the hermitage of **Bharaṇḍu**, the **Kālāma** (AN.i.276f). On another occasion we hear of the Buddha convalescing at **Kapilavatthu** after an illness (AN.i.219).

Not all the **Sākiyans** of **Kapilavatthu** believed in their kinsman's great powers, even after the Buddha's performance of various miracles. We find, for instance, **Daṇḍapānī** meeting the Buddha in the **Mahā Vana** and, leaning on his staff, questioning him as to his tenets and his gospel. We are told that in answer to the Buddha's explanations, **Daṇḍapānī** shook his head, waggled his tongue, and went away, still leaning on his staff, his brow puckered into three wrinkles (MN.i.108f.; this was the occasion for the preaching of the **Madhupiṇḍikasutta**).

Others were more convinced and patronised the Saṅgha – e.g., **Kāḷa**

Khemaka and **Ghatāya**, who built cells for monks in the **Nigrodhārāma** (MN.iii.109. As a result of noticing these cells, the Buddha preached the **Mahā Suññātasutta**).

It is said that the Buddha ordained ten thousand householders of **Kapilavatthu** with the "*ehi-bhikkhu pabbajā*." (Vin-a.i.241).

Mahā Nāma (*q.v.*) was the Buddha's most frequent visitor; to him was preached the **Cūḷa Dukkhakkhandhasutta** (MN.i.91f).

The **Dakkhiṇāvibhaṅgasutta** was preached as the result of a visit to the Buddha by **Mahā Pajāpatī Gotamī**. Apart from those already mentioned, another **Sākyan** lady lived in **Kapilavatthu**, **Kāḷigodhā** by name, and she was the only kinsman, with the exception of the Buddha's father and wife, to be specially visited by the Buddha (SN.v.396).

The inhabitants of **Kapilavatthu** are called *Kapilavatthavā* (e.g., SN.iv.182).

From **Kapilavatthu** lay a direct road to **Vesālī** (Vin.ii.253), and through **Kapilavatthu** passed the road taken by **Bāvarī**'s disciples from **Aḷaka** to **Sāvatthī** (Sn.p.194).

From the **Mahā Vana**, outside **Kapilavatthu**, the forest extended up to the **Himālaya**, and on the other side of the city it reached as far as the sea (MN-a.i.449, Ud-a.184; Vin-a.ii.393).

It is significant that, in spite of the accounts given of the greatness of **Kapilavatthu**, it was not mentioned by **Ānanda** among the great cities, in one of which, in his opinion, the Buddha could more fittingly have died than in **Kusinārā** (DN.ii.146). After the Buddha's death, a portion of the relics was claimed by the **Sākiyans** of **Kapilavatthu**, and a shrine to hold them was erected in the city (DN.ii.167; Bv.xxviii.2). Here was deposited the rug (*paccattharaṇa*) used by the Buddha (Bv.xxviii.8).

In the northern books the city was called Kapilavastu, Kapilapura, and Kapilāvhayapura (E.g. *Lalitavistara* p.243, 28; The *Buddhacarita*, **I**.v.2 calls it Kapilasyavastu). According to the *Dulva* (Rockhill, p.11), the city was on the banks of the **Bhagīrathī**.

The identification of **Kapilavatthu** is not yet beyond the realm of conjecture. Xuanzang (Beal-Xuan.ii.,p.13f) visited the city and found it like a wilderness. The **Asoka** inscriptions of the **Lumbinī** pillar and the Niglīva pillar

are helpful in determining the site. Some identify the modern village of Piprāwā – famous for the vases found there – with **Kapilavatthu** (e.g., Fleet, JRAS.1906, p.180; CAGI.711f). Others, including Rhys Davids, say there were two cities, one ancient and the other modern, founded after **Viḍūḍabha**'s conquest, and the ancient one they call Tilaura Kot. But the theory of two **Kapilavatthu** is rejected by some scholars. JRAS.1906, pp.453, 563. See also the article by Mukherji on Kapilavastu in ERE.

Kapilavihāra. See **Kapila** 12.

Kapilasutta. Preached by the Buddha to the people assembled to hear his explanation of the golden colour of the fish, **Kapilamaccha** (see **Kapila** 4) (Snp-a.i.305f; Dhp a.iv.42: Ud a.180; Thag a.i.356). The **Suttanipāta** calls it **Dhammacariyasutta**.

Kapisīsa 01. *v.l.* **Kavisīsa**. A Tamil general subdued by **Duṭṭhagāmaṇī** at **Kacchatittha** after a siege of four months. Mhv.xxv.12

Kapisīsa 02. A minister of King **Vaṭṭagāmaṇī**. One day when the king, accompanied by his queen, was going up the steps of the **Ākāsacetiya** at **Acchagallavihāra**, he saw the minister, who had come down after the sweeping of the *cetiya*, sitting by the roadside. Because **Kapisīsa** failed to prostrate himself before the king, the latter slew him (Mhv.xxxiii.68f).

Kapīvantā. A city to the north of **Uttarakuru**. DN.iii.201.

Kapupelanda. See **Kabupelanda**.

Kapotakandara. A grotto, probably near **Rājagaha**, where, later, a *vihāra*, called the *Kapotakondaravihāra*, was built. The grotto was at one time the residence of a large number of pigeons (*kapotā*), hence the name (Ud a.244). On one occasion **Sāriputta**, having recently shaved his head, was seated there wrapt in *samādhi*, and a **Yakkha**, passing overhead with his friend to an assembly of **Yakkhas**, yielded, despite the warning of his friend, to the temptation to give a knock on the monk's shining head. The **Yakkha** immediately fell down and was

swallowed up in the fires of hell. **Sāriputta** had but a slight headache after the blow, which was, it is said, heavy enough to crush an elephant (Ud.39f; Thag.vs.998f; Paṭis-a.494).

According to the **Visuddhimagga** (p.380), **Sāriputta** entered into a *jhāna* at the very moment the blow was dealt him.

Kapotajātaka 01. (Ja 42). Once the Bodhisatta was born as a pigeon and lived in a straw basket hung in the kitchen of the *seṭṭhi* of **Benares**. A crow, sniffing the savour of the food being cooked in the kitchen and longing to taste it, struck up a friendship with the pigeon in order to gain admission. In the evening, having searched for his food in the pigeon's company, he accompanied him home, and the *seṭṭhi*'s cook, on seeing him, provided a basket for him. One day, seeing some fish being prepared, the crow feigned illness and stayed behind in his basket, in spite of the warnings of the pigeon, who suspected his real reason. The cook caught the crow stealing a piece of fish and, in order to punish him, plucked his feathers and soused him in a pickle of ginger and salt and cumin mixed with sour butter-milk. The pigeon, on his return, found him in this state and, having learnt his story, flew away, not wishing to live there any more. The crow died and was flung on the dust heap.

The story was related in reference to a greedy monk who was identified with the crow. Ja.i.241ff.

Kapotajātaka 02. (Ja 375). The same as above, except for a few details. When the theft was discovered, the cook made a mixture of moist ginger and white mustard, pounded with a rotten date, and after wounding the crow with a potsherd, rubbed the stuff into the wound and fastened the potsherd round its neck. Ja.iii.224ff.

Kappa 01. One of **Bāvarī**'s disciples. The questions he asked of the Buddha are recorded in the **Kappamāṇavapucchā** (*q.v.*). He became an *Arahant*. Sn.vv.1007, 1092-5; Snp-a.ii.597.

Kappa 02. **Kappa Thera**. An *Arahant*. He was the son of a provincial governor in **Magadha** and was addicted to self-indulgence. The Buddha, seeing

him in his net of wisdom, visited him and admonished him, speaking to him of the filthy nature of the body, illustrating his sermon with a wealth of simile and metaphor. Kappa was greatly impressed and joined the Saṅgha. He became an *Arahant*, as his head was being shaved. In the time of **Siddhattha Buddha** he was a rich householder, and offered at the Buddha's shrine a *kapparukkha* containing objects of great value. Wherever he was born celestial trees grew outside his door. Seven *kappas* ago he was eight times king under the name of **Sucela** (Thag.567-76; Thag-a.i.521ff). He is probably identical with **Kapparukkhiya** of the **Apadāna**. Ap.i.91.

Kappa 03. In the **Saṁyuttanikāya** (SN.iii.169f) two *Suttas* are connected with a monk called **Kappa**, who is probably identical with **Kappa** (2). In both *Suttas* he asks the Buddha how it is possible to cultivate knowledge and thought so as to be free from thoughts of "I" and "mine" with regard to the body. The same questions, receiving the same answers, are elsewhere attributed to **Rāhula**. SN.ii.253f.

Kappa 04. *v.l.* **Kappaka**. A young Brahmin (**Kappakamāra**) who was the Bodhisatta. He later became a sage and the disciple and friend of **Kesava**. For his story see the **Kesavajātaka** (Ja 346, Ja.iii.142ff). The story is also referred to in the **Bakabrahmajātaka** (Ja 405, Ja.iii.361; Dhp a.i.342f), and mentioned in the **Saṁyuttanikāya** (SN.i.144; SN a.i.164; MN a.i.555), where **Bakabrahma** is identified with **Kappa**'s teacher, **Kesava**.

Kappa 05. See **Nigrodha Kappa**.

Kappaka. See **Kappa** (4).

Kappakagāma, (**Kappukagāma**). A *vihāra* in Ceylon, the residence of the Thera *Deva*. It was from him that King **Vohārikatissa** heard the Dhamma and, as a mark of favour, the king restored five buildings belonging to the **Kappakagāma** monastery (Mhv.xxxvi.29).

Kappakandara (*v.l.* **Kappukandara**). A village, river, and monastery, all of the same name. The village was the birthplace of **Bharaṇa**, one of **Duṭṭhagāmaṇī**'s generals (Mhv.xxiii.64). On the river was a ford called **Javamāla**, crossed by **Duṭṭhagāmaṇī** while fleeing from his brother **Tissa** (Mhv.xxiv.22). According to this context, the river must have been in **Rohaṇa**, and Geiger (Mhv.Trs.165, n.5) thinks that it is probably identical with the modern Kumbukkan-Oya. The **Mahā Vaṁsaṭīkā** (p.593) says that **Malayamahādeva** came to **Kappakandara Piyaṅgudīpa** to receive alms from **Duṭṭhagāmaṇī**.

According to the **Rasavāhinī** (Ras.ii.160) the village was near **Cittalapabbatavihāra**.

Kappagallaka. A village in **Rohaṇa** where **Mahinda V**. founded a town which, for some time, was the seat of his government (Cv.lv.11).

Kappaṭa. A merchant of **Benares**, the Bodhisatta.

He was a potter and owned a donkey who carried loads of pots and could travel seven leagues a day. Once **Kappaṭa** took the donkey to **Takkasilā**, where the latter became so enamoured of a female donkey that he refused to go home until the merchant promised to find him a mate equally beautiful. On reaching home the merchant offered to fulfil his promise, but refused to supply any extra food for the animal's mate or for the foals if any were born. This opened the donkey's eyes, and he renounced his desire for a mate. The donkey is identified with **Nanda**, and the female donkey with **Janapadakaḷyānī Nandā** (Dhp-a.i.103f).

Kappaṭakura Thera. An *Arahant*. He belonged to a poor family of **Sāvatthī**, where he went about in rags, pan in hand, seeking for rice grains (*kura*), hence his name ("Rags and Rice"). Later he sold grass for a living. One day, having heard a monk preach, he entered the Saṅgha, leaving his rags in a certain place; seven times disaffection grew within him, and each time he took up his rags and put them on. When the Buddha heard of this he admonished the monk severely, and the latter, greatly disturbed, developed insight and became

an *Arahant*.

In the time of **Vipassī Buddha** he was a householder, and offered the Buddha a few *ketakī*-flowers on the banks of the river **Vinatā** (Thag.199f.; Thag a.i.320ff). He is probably identical with **Ketakapupphiya** of the **Apadāna**. Ap.ii.449.

Kapparukkhiya Thera. An *Arahant*. Ninety-four *kappas* ago he placed a *kappa-rukkha* made of cloth of various colours in front of the *Thūpa* of **Siddhattha Buddha**.

Seven *kappas* ago he was king eight times under the name of **Sucela** (Ap.i.90f).

He is probably identical with **Kappa Thera**. Thag-a.i.521f.

Kappasutta 01. Two *Suttas* where **Kappa Thera** – see **Kappa** (3) – asks the Buddha how it is possible to get rid of thoughts of "I" and "mine," and to have conceit regarding the body utterly destroyed. SN.iii.169f.; see also SN.ii.253f.

Kappasutta 02. On the four incalculable periods of the aeon (*kappa*): when it rolls up, stands still, rolls out, and remains in that condition. AN.ii.142; cf. DN.i.14; 109; Mil.232.

Kappāyana. A name of **Nigrodha Kappa** (Sn.vs.354); given out of respect for him, says the Commentary Snp-a.i.350.

Kappāsagāma. A village in Ceylon. There **Kittī**, queen consort of **Mahinda IV**., built a bathing tank for the monks. Cv.liv.51.

Kappāsikavanasaṇḍa (**Kappāsiyavanasaṇḍa**). A grove near **Uruvelā**. There the **Bhaddavaggiyā** came across the Buddha while seeking for a woman who had run away with certain of their belongings. **Gotama Buddha** preached to them and they entered the Saṅgha, obtaining various Fruits of the Path, from the first to the third. Vin.i.23f; Ja.i.82; Dhp a.i.72; Dpv.i.34; AN a.i.57, 84; Thīg a.3.

Kappiñcimpekula. A **Damiḷa** chieftain, ally of **Kulasekhara**. Cv.lxxvii.79.

Kappiṭaka Thera. He was *upajjhāya* to **Upāli**, and once lived in a cemetery near **Vesālī**. In the cemetery the *Chabbaggiya* nuns buried the ashes of one of their leaders and erected a *Thūpa* near **Kappiṭaka**'s cell. The Elder, disturbed by the sound of their lamentations, broke the *Thūpa* and scattered the materials. The nuns, greatly angered, plotted to kill him, but he was warned by **Upāli**, and lay hidden elsewhere until the nuns had destroyed his cell and gone away under the impression that he was dead. The nuns blamed **Upāli** for upsetting their arrangements (Vin.iv.308).

According to the **Petavatthu** and its Commentary (Pv.50; Pv-a.229ff), **Kappiṭaka** lived in **Kapinaccāna** (near **Vesālī**), and there the **Licchavī Ambasakkhara** offered him alms on behalf of a *Peta*. He was evidently at one time a **Jaṭila**, with a large following of *Jaṭilas*, for he is described as "*jaṭilasahassassa abbhantaro Thero*." Vin-a.iv.937; Pv-a.230.

Kappina. See **Mahā Kappina**.

Kappinasutta 01. **Mahā Kappina** visits the Buddha who, seeing him from afar, tells the monks that **Mahā Kappina** is highly gifted and of wondrous power, a gifted preacher and radiant; one of those who had gained the object of renunciation. The Buddha proceeds to say how one, clothed in wisdom and virtue, is best among beings, and how the Noble One is best of shining objects in that he shines always (SN.ii.284). The verses of this *Sutta* are also quoted elsewhere, e.g., DN.iii.98; Dh.vs.387.

Kappinasutta 02. The Buddha sees **Mahā Kappina** sitting cross-legged, with body erect, and mindful. He points him out to the monks, telling them that he can sit thus without shaking or wavering of his body because he has developed concentration on breathing. SN.v.315f.

Kappuka°. See **Kappaka**°.

Kappūrapariveṇa. A building in the **Abhayagirivihāra**, erected by **Dāṭhopatissa II**. (Cv.xlv.29). Later, **Aggabodhi II**. built a *pāsāda* there

(Cv.xlvi.21), and **Sena I**. erected a *pariccheda* (probably rows of single cells). (Cv.l.77) (See also **Kappūrarmūlāyatana**).

Kappūrarmūlāyatana. This probably refers to the **Kappūrapariveṇa** (Geiger: Cv.Trs.i.222, n.7). **Yasodharā**, daughter of **Vijayabāhu I**., built there a large and beautiful image house. Cv.lx.83.

Kabupelanda *v.l.* **Kammupelanda**, **Kampupelanda**, **Kapupelanda**. A village and monastery in Ceylon. In the monastery once lived a *Sāmaṇera*, possessed of great *iddhi* powers, who, not heeding the advice of his teacher, fell in love with a weaver's daughter and, as a result, lost all his powers. Later, the woman lost her sight through a blow from him, and he was reduced to abject poverty. The *Sāmaṇera*'s teacher had warned him of just this, but the warning was of no avail (Vibh a.294f.; but see MN a.ii.699f., where the names are spelt differently). See also **Kupuveṇa**.

Kampilla (**Kampillaka**, **Kampilliya**). A city in **Uttarapañcāla**, and probably its capital. **Dummukha** was once its king (Ja.iii.379; Ja.ii.214; also Mvu.i.283).

Sometimes (e.g.,Ja.iii.79; iv.396; v.21; vi.391; 464) **Kampilla** is spoken of as being a kingdom, of which **Uttarapañcāla** was a city.

Once **Alīnasatta** is spoken of as **Kampilla** because he was the king of the city of the same name. Ja.v.34; see also *Rāmāyaṇa* i.34.

Kambala, **Kambalas**. A tribe of **Nāgas**. They were present at the **Mahā Samaya** (DN.ii.258), and are mentioned with the **Assataras** as living at the foot of **Sineru** (Ja.vi.165).

Kambaladāyakatissa. A name given to the monk who was later known as **Vanavāsītissa** (*q.v.*). Though only seven years old, he was of great merit, and when he saw monks suffering from the cold he undertook to find them blankets. One thousand monks went to **Sāvatthī** with him, and in a very short while he obtained for them more than the requisite number of blankets. Thenceforth he was called by the name of **Kambaladāyaka**. Dhp a.ii.89f.

Kambugallaka. See **Hambugallaka**.

Kamboja (**Kambojaka**). One of the sixteen **Mahā Janapadas** which, with **Gandhāra**, belonged, not to the **Majjhimadesa** but, evidently, to the **Uttarāpatha** (AN.i.213; iv.252, 256, 260). It is often mentioned as the famous birthplace of horses (*assānaṁ āyatanaṁ*) (e.g., DN a.i.124; AN a.i.399; Vsm.332; also Ja.iv.464). In the **Kuṇālajātaka** (Ja.v.445) we are told that the Kambojas caught their horses by means of moss (*jalajāta*), and the scholiast (Ja.v.446) explains at length how this was done. They sprinkled the moss with honey and left it in the horses' drinking place; from there, by means of honey sprinkled on the grass, the horses were led to an enclosure.

In the **Assalāyanasutta** (MN.ii.149) it is stated that in **Yona** and in Kamboja, and also in the neighbouring countries, there were, in the Buddha's time, only two classes of people, masters and slaves, and that a master could become a slave or *vice versa*. The Commentary (MN-a.ii.784) explains that a Brahmin would go there with his wife for purposes of trade and would die there. His wife would then be compelled to work for her living and her children would become slaves.

The Jātakas (e.g., Ja.vi.208, 210; see also **Manu**.x.44) would lead us to believe that the people of Kamboja had lost their original customs and had become barbarous. Elsewhere' Kamboja is mentioned as a place not visited by women of other countries. AN.ii.82; on the reading of this passage, however, see GS.ii.92, n.2. The Commentary (AN-a.ii.523) distinctly supports the reading Kamboja.

The country was evidently on one of the great caravan routes, and there was a road direct from **Dvāraka** to Kamboja (Pv.p.23).

According to **Asoka**'s Rock Edict, No. XIII. (Shābhāzgarhi Text), Kamboja was among the countries visited by **Asoka**'s missionaries. The country referred to is probably on the banks of the Kabul river (Mookerji: *Asoka*, 168, n.1).

In later literature (e.g., Cv.lxxvi.21, 55) Kamboja is the name given to Western Siam.

Kammakathā. The seventh chapter of the **Mahā Vagga** of the **Paṭisambhidāmagga**. Paṭis.ii.78-80.

Kammakāraṇavagga. A group of ten *Suttas*, forming the first section of the *Dukanipāta*, on various subjects, such as faults and their punishment, worldly and spiritual striving, the two things (fear and shame) which guard the world, etc. AN.ii.47ff.

Kammakkhandha. The first section of the **Cūḷa Vagga** of the **Vinayapiṭaka** (Vin.ii.1-28).

Kammapathavagga. The third chapter of the **Dhātusaṁyutta**. SN.ii.111f.

Kammavagga. The twenty-fourth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. It contains ten *Suttas* on various kinds of deeds, the four classes of ascetics and the blessings of a good man (AN.ii.230-9). The Commentary calls it **Maggavagga**.

Kammavācā. A compilation of the rules and the ritual regarding admission into the Saṅgha (Bode, 6f).

Kammavibhaṅgasutta. See **Cūḷa Kammavibhaṅgasutta** and **Mahā Kammavibhaṅgasutta**.

Kammasutta 01. Blameworthy action of body, speech and mind, and wrong views, bring about much demerit. AN.ii.252.

Kammasutta 02. Seven qualities which lead monks away from ruin (*aparihāniyā dhammā*): abstention from delight in (1) worldly activity, (2) disputation, (3) sleep, (4) society, (3) evil desires, (6) evil friends, (7) being easily satisfied with regard to attainments. AN.iv.22.

Kammasutta 03. Preached at **Gijjhakūṭa**. The Buddha sees **Sāriputta** walking with several other eminent monks, including **Mahā Moggallāna**, **Mahā Kassapa**, **Anuruddha**, **Puṇṇa Mantānīputta**, **Upāli**, **Ānanda**, and **Devadatta**, and praises each for some particular quality. He ends this discourse by saying that beings of similar disposition come together. SN.ii.155.

Kammasutta 04. On action – new and old – the ceasing of action and the way leading to such cessation, which is the Noble Eightfold Path. SN.iv.132.

Kammassadhamma. See **Kammāsadamma**.

Kammahārattaka. General of King **Khallāṭanāga**. He led a revolution against the king and killed him in the capital. The king's brother **Vaṭṭagāmaṇī**, however, killed the general and took over the government (Mhv.xxxiii.33; see also Mhv ṭ.612).

Kammāragāma. A village in **Rohaṇa**, identified with modern Kamburugamuva. It was one of the places passed by the **Kañcukināyaka** of **Parakkamabāhu** I, in his victorious progress (Cv.lxxv.47; Cv.Trs.ii.48, n.2).

Kammāradeva. A locality in **Anurādhapura**, included in the *sīmā* marked out by **Devānampiyatissa**. On its left was the cemetery for the lower castes (Mbv.135; also Mhv.xv.13, see Geiger's edition, p.332).

Kammāsa. See **Kammāsapada**.

Kammāsadamma (*v.l.* **Kammāsadhamma**, **Kammasadamma**). A township of the **Kurūs**. **Gotama Buddha**, during the course of his wanderings, stayed there several times; the exact place of his residence is, however, mentioned only once, namely the fire-hut of a Brahmin of the **Bhāradvāja** *gotta*, where a grass mat was spread for him by the Brahmin. It was on this occasion, according to the **Māgandiyasutta** (MN.i.501), that, after a long discussion, **Māgandiya** was converted.

Several important discourses were preached at **Kammāsadamma**, among them being:

- the **Mahā Nidānasutta** (DN.ii.55; SN.ii.92)
- the **Mahā Satipaṭṭhānasutta** (DN.ii.290; MN.i.55)
- the **Ānañjasappāyasutta** (MN.ii.26)

The **Saṁyuttanikāya** (SN.ii.107f) contains a discourse on handling experiences by way of casual relations, and the **Aṅguttara** (AN.v.29f) a

discourse on the ten noble states (*ariyavāsā*), both preached at **Kammāsadhamma**.

Buddhaghosa (SN-a.ii.89) says that the people there were full of wisdom and their food was nutritious; it was therefore a compliment to their intellectual calibre that the Buddha should have preached these *Suttas* to them.

Even in **Buddhaghosa**'s day the name of the township had two different spellings, and two etymologies are suggested for the names (DN a.ii.483). The place was called **Kammāsadamma** because it was here that the man-eating ogre, **Kammāsapāda** was tamed and civilized by the Bodhisatta. (*Kammāso ettha damito ti, Kammāsadamaṁ-Kammāso ti Kammāsapādo porisādo vuccati*.)

The spelling **Kammāsadhamma** is explained on the ground that the people of the **Kuru** country had a code of honour called the **Kuruvattadhamma**; it was here that Kammāsa (already referred to) was converted and made to accept this code, hence the name of the township. (*Kururaṭṭhavāsīnaṁ kira kuruvattadhammo, tasmiṁ Kammāso jāto, tasmā taṁ ṭhānaṁ "Kammāso ettha dhamme jāto" ti Kammāsadhamman-ti vuccati*, the people of the Kuru country were said to have had a practice called *Kuruvatta*. In that (region), **Kammāsa** was born. Therefore, that place is called KammāsaDhamma because **Kammāsa** was born here in accordance with the Dhamma).

According to the Jātakas, there are two places of the same name, called **Cūḷa Kammāsadamma** and **Mahā Kammāsadamma** respectively, to distinguish one from the other. **Mahā Kammāsadamma**, which was evidently the original place, was founded on the spot where the *porisāda* of the **Mahā Sutasomajātaka** (Ja 537) was tamed (Ja.v.411), while **Cūḷa Kammāsadamma** was the name given to the place where **Jayaddisa** (Ja 513) showed his prowess by his spiritual victory over the ogre in the **Jayaddisajātaka** (Ja 513, Ja.v.35f).

In the Divy.515f, the place is called Kammāsadamya. It was the residence of the nuns **Nanduttarā** and Mittākālikā (Thīg a.87, 89).

Kammāsapāda. The name given to the *porisāda* (cannibal) in the **Mahā Sutasomajātaka** (Ja 537). Before becoming man-eater he was the king of **Benares**, and was later weaned from his evil habit by the Bodhisatta **Sutasoma**. He is identified with **Aṅgulimāla** (Ja.v.pp.503f, 511).

Buddhaghosa (DN a.ii.483) explains the name ("Spot-foot") as being given because of a wound he once received, which healed, leaving a scar like a piece of well-grained timber (*cittadārusadiso*). This refers to the flight of the *porisāda* from his pursuers, when he trod on an acacia stake (*khānu*) which pierced his foot (Ja.v.472).

According to **Buddhaghosa**, the cannibal in the **Jayaddisajātaka** (Ja 513) was also called **Kammāsa** or **Kammāsapāda**. (DN a.ii.483. See also Watanabe's article, "*The Story of Kalmāsapāda and its Evolution in Indian Literature*." JPTS1909, pp.236ff).

The place where the *porisāda* was tamed was called **Kammāsadamma**.

Kammupelanda. See **Kabupelanda**.

Kayanibbindajātaka. See **Kāyavicchinda** (Ja 293).

Kayavikkayasutta. Few are they who abstain from buying and selling, more numerous they who do not (SN.v.473).

Karakaṇḍa 01. **Karakaṇḍaka**. Son of the head of the third **Okkāka** dynasty and of his queen **Hatthā** (Snp-a.ii.352; DN a.i.258; Mvu.i.348).

He is also called **Karaṇḍaka** (Mvu.i.352).

Karakaṇḍa 02. See **Karaṇḍu**.

Karajakāyavagga. The twenty-first chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. It contains *Suttas* on ten conditions which lead beings to hell, the ten conditions which give a lay-woman confidence in her house, etc. (AN.v.283-303)

Karaṇīyamettasutta. See **Mettasutta**.

Karaṇīyavimāna. A certain layman of **Sāvatthī** bathed in the **Aciravatī**, and on his return, seeing the Buddha, invited him to a meal. The Buddha accepted and was waited on with great devotion. As a result the layman was born in **Tāvatiṁsa**, in a palace which came to be called **Karaṇīyavimāna**.

A further story is told similar to the above, except that the person fed is a monk and not the Buddha (Vv.55; Vv-a.248f).

Karaṇḍaka 01. A hermitage (*assamapada*) near the **Himālaya**. The Bodhisatta, when born as an elephant as related in the **Mātiposakajātaka** (*q.v.*), returned to **Karaṇḍaka** after the death of his mother. The hermitage was the residence of five hundred ascetics, and the king, out of regard for the Bodhisatta, looked after them. Ja.iv.95.

Karaṇḍaka 02. See **Karakaṇḍa**.

Karaṇḍaka 03. See **Karaṇḍu**.

Karaṇḍakajātaka. See **Samuggajātaka** (Ja 436).

Karaṇḍu (*v.l.* **Karakaṇḍa**, **Karaṇḍaka**, **Karakaṇḍaka**). King of **Dantapura** in the **Kāliṅga** kingdom. One day in his park he ate mangoes from a tree laden with fruit; his retinue doing likewise, the tree was soon stripped bare. Returning home, the king noticed the state of the tree and compared it with another tree which, having no fruit, was spared such ravages. Reflecting on this topic, he became a **Pacceka Buddha** and went to the **Nandamūlapabbhāra** with three others – **Naggaji**, **Nimi**, and **Dummukha**. The story of these four is given in the **Kumbhakārajātaka**. Ja.iii.376ff.

Karatiya. A **Yakkha**, mentioned in the **Āṭānāṭiyasutta** as being one of the chief **Yakkhas** who should be invoked by followers of the Buddha when they need protection. DN.iii.204.

Karamba. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.139.

Karambiya (*v.l.* **Karambhiya**). A seaport. Thither came a man, saved from a wreck, without any clothes, who set up as a naked ascetic and became known by the name of **Karambiya**. Among his followers was a **Nāga**-king, **Paṇḍara**, and also a **Garuḍa**-king. At the latter's request, he persuaded **Paṇḍara** to tell him how the **Nāgas** escaped destruction by the *Garuḍas*, and later he divulged the

secret to the **Garuḍa**-king. The ascetic's treachery was discovered, and when he swore his innocence his head split in seven and he was dragged to **Avīci**.

The story is given in the **Paṇḍarajātaka** (Ja.v.75ff), and is referred to in the **Milindapañha** (p.201).

Karavāḷagiri. A locality in Ceylon where once **Parakkamabāhu I**. set up his camp. Cv.lxxii.134.

Karaviṭṭhavilatta. A tank in Ceylon. It was restored by **Parakkamabāhu I**. Cv.lxviii.48.

Karavīka. One of the seven mountains surrounding **Sineru** (Snp-a.ii.443; Vin-a.i.119; Vsm.206; Dhs a.298). Between **Karavīka** and **Īsādhara** lay a **Sīdantarasamudda**. Ja.vi.125; see also Mvu.ii.300, where it is called **Khadiraka**, and Divy.217, 450.

Karindaka. A mountain, headquarters of **Dāṭhāpabhuti** in his fight against **Moggallāna**. Cv.xli.45.

Karindanadī. A river in South Ceylon. Near its source was the **Pañjalipabbata**. Mhv.xxiii.14; also Mhv.Trs.221, n.1.

Karuṇāsutta. The idea of *karuṇā* (pity), if cultivated, is very fruitful. SN.v.131.

Karumbūḷatta, **Kurummaḷatta**. A **Damiḷa** chief, ally of **Kulasekhara**. He was subdued by **Laṅkāpura**. Cv.lxxvi.139, 216.

Karumhā. A class of spirits, present at the **Mahā Samaya**. DN.ii.260.

Karerikuṭikā. One of the four principal buildings of **Jetavana**, the others being **Kosambakuṭi**, **Gandhakuṭi**, and **Salaḷaghara**, each being erected at a cost of one hundred thousand. **Karerikuṭikā** was built by **Anāthapiṇḍika** and was raised on pillars. A *maṇḍapa* of Kareri (*varuṇa*) trees stood at the entrance to the *kuṭikā*, hence its name. DN a.ii.407. The Bharhut bas-relief, however,

makes of it a one-roomed cottage, Dial.ii.4, n.1. Snp-a.ii.403 has **Candanamālā** for **Salaḷaghara**.

Here was preached the **Mahāpadānasutta** (DN.ii.1ff).

Karerimaṇḍalamālā. A pavilion near the **Karerikuṭikā**, evidently a hall with a thatched roof supported by wooden pillars, but with no walls (DN.ii.1; Dial.ii.5, n.2). **Buddhaghosa** calls it a *nisīdanasālā* (sitting-hall). Between this hall and the **Gandhakuṭi** was the **Karerimaṇḍapa**. Probably the term **Karerimaṇḍalamālā** was used to denote all the grounds within the **Gandhakuṭi**, the **Karerikuṭikā** and this hall (*Gandhakuṭi pi Karerikuṭikā pi sālā pi Karerimaṇḍalamālo ti vuccati*) (DN a.ii.407). **Dhammapāla**, however, says that only the *maṇḍapa* and the *sālā* were called **Karerimaṇḍalamālā**. He explains *maṇḍalamālā* thus: *tiṇapaṇṇacchadanaṁ anovassakaṁ maṇḍalamālo; atimuttakādi latāmaṇḍapo ti apare* (Ud a.203). The monks seem to have been in the habit of sitting out here and talking on various topics at the close of the day. One such topic is recorded in the **Udāna** (Ud., p.30f), for discussing which the monks drew on themselves the Buddha's stern rebuke.

Karoṭi. A class of spirits, associated with the **Nāgas** and forming one of the five defences of the **Devas** against the **Asuras**. The **Jātaka** scholiast says that **Karoti** is a name for the **Supaṇṇas** (a species of **Garuḍa**), and that they were so-called because of their food and drink which were called **Karoti** (*tesaṁ karoti nāma pānabhojanaṁ*). Ja.i.204; cp. *Karoṭapānayah*, given as the name of a class of *Yakṣas* (Mvu.i.30, 394); also Divy.218.

Karoto Sutta. Discussion of the view that there is neither merit nor demerit in any kind of action whatsoever, whether good or bad (SN.iii.208). The reference is evidently to the heresy of **Pūraṇa Kassapa** (C.p. DN.i.52).

Kalakacchagāma. A village in Ceylon, near **Kalyāṇī**. At the **Nāga Mahā Vihāra** there the Thera **Maliyadeva** preached the **Chachakkasutta**; sixty monks heard it and became *Arahants*. MN-a.ii.1025.

Kalaṇḍuka. A servant of the Treasurer of **Benares** (*Bārāṇasīseṭṭhi*). See **Kalaṇḍukajātaka**.

Kalaṇḍukajātaka (Ja 127). **Kalaṇḍuka** was the servant of the Treasurer of **Benares**. He ran away, and with the help of a forged letter, just as did **Kaṭāhaka** (*q.v.*), married the daughter of a border merchant.

The Treasurer sent a parrot to seek for him. The parrot saw him hawking and spitting out milk at his wife's head in order to assert his power, and, wishing to teach him a lesson, threatened to expose him. The Treasurer, hearing from the parrot of **Kalaṇḍuka**'s whereabouts, had him brought back and reduced again to slavedom. Ja.i.458.

Kalandakagāma. A village near **Vesālī**; it was the birthplace of **Sudinna** (Vin.iii.11). **Buddhaghosa** (Vin-a.i.202) says the name was given because of the squirrels who lived there.

Kalandakanivāpa. A woodland in **Veḷuvana**. Here food (*nivāpa*) was regularly placed for the squirrels. It is said that once a certain *rājā* went there for a picnic and, having over-drunk, fell asleep. His retinue, seeing him sleeping, wandered away, looking for flowers and fruits. A snake, attracted by the smell of liquor, approached the king from a neighbouring tree-trunk, and would have bitten him had not a tree-sprite, assuming the form of a squirrel, awakened him by her chirping. In gratitude the *rājā* gave orders that thenceforth the squirrels in that locality should be fed regularly. Ud-a.60; Snp-a.ii.419. According to some, it was the gift of a merchant named **Kalandaka** (Beal: *Romantic Legend of the Buddha*, p.315); Tibetan sources identify the *rājā* with **Bimbisāra** and say that the snake was a reincarnation of the owner whose land the king had confiscated. According to these same sources the name is **Kalantaka** and is described as the name of a bird (Rockhill, p.43).

Kalandakanivāpa was evidently a favourite resort of the Buddha and his monks. See Veḷuvana.

Kalandakaputta. See **Sudinna**. **Kalanda** or **Kalandaka** was the name, not of his father, but of his village. Vin-a.i.202.

Kalandagāma. A Brahmin village in Ceylon, where King **Mahā Sena** built a *vihāra* on the site of an old Hindu temple. Mhv.xxxvii.41.

Kalandavihāra. A *vihāra* built in **Kālāyanakaṇṇikā** in **Rohaṇa**, by King **Mahā Dāṭhika Mahā Nāga** (Mhv.xxxiv.89; Mhv ṭ.635). **Aggabodhi VII**. is also credited with having built a **Kalandavihāra** (Cv.xlviii.70), but he may have only renovated an already existing one. Near the *vihāra* was **Brāhmaṇagāma** Mhv ṭ.685.

Kalamba. A river near **Anurādhapura**, probably identical with **Kadamba** (Vin-a.ii.474) (*q.v.*). The river was to the east of **Anurādhapura**. MN a.ii.653.

Kalambakavihāra. A monastery built by King **Saddhātissa**. Mhv.xxxvii.8.

Kalambatitthavihāra. A *vihāra* in Ceylon. In it once lived fifty monks who agreed on the full-moon day of *Āsāḷha* not to talk to each other until they became *Arahants*. Their goal was reached within a month (DN-a.i.190; SN-a.iii.155; Snp-a.i.57; Vibh-a.353; MN-a.i.209f).

This *vihāra* is very probably identical with **Galambatittha** (*q.v.*).

Kalambadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he met a **Pacceka Buddha** named **Romasa** and gave him a radish (*kalamba*). Ap.ii.393.

Kalalahallika. A village and tank near **Āḷisāra**. There was a fortification there. The tank was restored by **Parakkamabāhu I**. Cv.lxviii.48; lxx.73, 163; also Cv.Trs.i.301, n.1.

Kalasigāma. The birthplace of **Milinda** in the Island of **Alasandā** (or Alexandria) in the Indus (Mil.83). Rhys Davids (*Milinda Questions*, i., p.xxiii) thinks that the name is identical with that of the Greek settlement Karisi.

Kalahanagara. A village built on the spot where **Paṇḍukābhaya** defeated the soldiers sent by the father of **Suvaṇṇapālī** to rescue her. Mhv.x.42; see also Mhv.Trs.71, n.1, for its identification.

Kalahayināḍu. A district in South India. Cv.lxxvi.261.

Kalahavivādasutta. One of the six *Suttas* preached at the **Mahā Samaya** held in the **Mahā Vana** near **Kapilavatthu**. It deals with the origin of contentions and disputes. Disputes arise about objects which one holds dear; such affection is the result of desire, etc. It forms the eleventh *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta** (Sn.vv.862ff; Snp-a.361, 551ff).

It is said that the discourse was specially meant for those in the Assembly, whose temperament was malicious (*dosacaritānaṁ*) (MNid-a.222).

We are told that **Mahā Pajāpatī** heard the *Sutta* and renounced the world. Thīg a.3, 141.

Probably the **Attadaṇḍasutta** was also called by this name. See AN a.i.186, where the story of the 500 **Sākiyan** youths is given. In other accounts the *Sutta* which led to their joining the Saṅgha is called **Attadaṇḍa**. See **Rohiṇī** (3).

Kalābu. King of **Kāsī**. He tortured the ascetic **Khantivādī** who was the Bodhisatta. He was therefore swallowed up in **Avīci**. He was a previous incarnation of **Devadatta**. The story is given in the **Khantivādījātaka** (Ja 313, Ja.iii.39ff; he is often referred to, e.g., Ja.v.135,143ff).

Kalāyamuṭṭhijātaka (Ja 176). **Brahmadatta**, king of **Benares**, once started off during the rainy season to quell a border rising. He stopped on the way, while his men steamed peas and put them into troughs for the horses to eat. A monkey came down from a tree hard by, filled his mouth and hands with peas, went back to his tree and started eating. One pea fell down, and he, letting all the other peas fall, clambered down to seek for the lost one. The Bodhisatta, who was the king's counsellor, pointed out to the king how fools of little wit spend a pound to win a penny. On hearing this, the king went back to **Benares**.

The story was told to **Pasenadi**, who was going on a similar expedition during the rains, and on the way visited the Buddha at **Jetavana**. The king in the story is identified with **Ānanda**. Ja.ii.74ff.

Kalārakhattiya. A monk. He visits **Sāriputta** and tells him of **Moliya Phagguna**'s secession from the Saṅgha. The account of the incident is included in the **Kalārasutta** (*q.v.*).

Kalārakhattiyavagga. The fourth chapter of the **Nidānasaṁyutta**. SN.ii.47-68.

Kalārasutta. **Kalārakhattiya** tells **Sāriputta** of **Moliya Phagguna**'s secession. **Sāriputta** says that **Moliya Phagguna** did not find satisfaction in the Dhamma, and assures **Kalāra** that he himself has no doubts whatever either about the past or about the future. **Kalāra** reports this conversation to the Buddha, who sends for **Sāriputta** and asks him a series of questions. The Buddha praises his answers, but **Sāriputta** confesses to his colleagues later that he felt nervous over the first question, but when the Buddha accepted his answer to that he recovered his confidence. SN.ii.50ff.

Kalikāla. A **Damiḷa** chieftain, conquered by **Laṅkāpura**. Cv.lxxvi.214f.

Kalikālasāhiccasabbaññupaṇḍita. A honorific ("all-knowing scholar of the Dark Age") given to **Parakkamabāhu II**. on account of his vast erudition. Cv.lxxxii.3.

Kaliṅgarasutta. Preached at the **Kūṭāgārasālā** in **Vesālī**. As long as the **Licchavīs** sleep on straw (*kaliṅgara*) so long will they be able to protect themselves from their enemy, **Ajātasattu**; when they begin to sleep on soft couches they will suffer defeat. Thus it is also so with monks and **Māra**. SN.ii.267f.

Kalimbha Thera, (**Kalimma Thera**). One of the monks who lived in the **Kūṭāgārasālā** in **Vesālī**. Finding that the peace of the **Mahā Vana** was being disturbed by the **Licchavīs** who came to see the Buddha, he, with the other monks, went to **Gosiṅgasālavana**. AN.v.133f.

Kalyanigāma. A village, probably in or near **Kalyāṇī**; it was the residence of **Mahā Tissa Thera**. Snp-a.i.6.

Kalyāṇa (**Kalyāṇaka**). A king of the **Mahā Sammata** race. He was the son of **Vararoja** and one of the ancestors of the **Sākiyans**. His son was **Varakalyāṇa**. DN a.i.258; Snp-a.i.352; Ja.ii.311; iii.464; Mhv.ii.2; Dpv.iii.4; Mvu.i.345.

Kalyāṇadhammajātaka (Ja 171). The Bodhisatta was once a rich merchant in **Benares**. One day, when he had gone to pay his respects to the king, his mother-in-law visited his wife. The former was deaf, and on asking her daughter if they were happy, and receiving the reply that the husband was a very good man, like a hermit, she heard only the word "hermit," and she raised a great uproar thinking that her son-in-law had turned hermit. The news spread like wildfire, and as the merchant was on his way home he was told by someone that all the members of his household were weeping because he had become a hermit. Thinking that auspicious words should not be trifled with, the merchant went to the king, took his leave, and became an ascetic in the **Himālaya**.

The story was told in reference to a merchant of **Sāvatthī** to whom the same thing happened when he went to pay his respects to the Buddha (Ja.ii.63-5).

The story is also given in the *Jātakamālā*, where it is called the *Śreṣṭhijātaka* (Jm 20).

Kalyāṇadhammavagga. The third chapter of the *Dukanipāta* of the **Jātaka**. Ja.ii.63-86.

Kalyāṇabhattatissa. See Ariyagālatissa.

Kalyāṇamittavagga. The eighth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.14f.

Kalyāṇamittasutta 01. Just as the dawn is the harbinger of the rising sun, so is friendship with the good the forerunner of the Noble Eightfold Way. SN.v.29.

Kalyāṇamittasutta 02. Friendship with the good is the most useful condition for the arising of the Noble Eightfold Way. SN.v.31.

Kalyāṇamittasutta 03. There is no better means of perfecting the Noble Eightfold Way than friendship with the good. SN.v.32.

Kalyāṇavatī. The first queen-consort of **Kittinissaṅka**.

After the death of **Sāhasamalla** she carried on the government of Ceylon for six months (according to some six years, 1202-1208 CE.) with the help of her general, **Āyasmanta**.

She built a *vihāra* called the *Kalyāṇavatīvihāra* in the village of **Paṇṇasālaka**. Cv.lxxx.34ff; also Cv.Trs.ii.130, n.3.

Kalyāṇicetiya. The *cetiya* built on the spot where the Buddha preached to **Maṇi akkhika** and his followers (Mhv.i.75f). According to tradition it enshrined the throne on which the Buddha sat, and has been a place of pilgrimage from that day to this (See, e.g., Vibh-a.295; MN-a.ii.701).

Vohārikatissa erected a parasol on the *cetiya* (Mhv.xxxvi.34) (see also **Kalyāṇivihāra**.)

Kalyāṇitissa. A king of **Kalyāṇī**, father of **Vihāramahādevī** (Mhv.xxii.12ff). He was great-grandson of **Muṭasīva** and grandson of **Uttiya**. His younger brother was called **Ayyauttiya** (Mhv ṭ.431).

Kalyāṇippakaraṇa. A record of the famous **Kalyāṇi** inscriptions set up near Pegu by **Dhammaceti**, giving details of the consecration of the **Kalyāṇisīmā** in Pegu by the monks who received their ordination at the **Kalyāṇivihāra** in Ceylon. Bode, 23, 38f.; PLC.257f.

Kalyāṇivihāra (**Kalyāṇikavihāra**). A monastery attached to the **Kalyāṇicetiya**. It was from the earliest times the residence of eminent monks, such as **Dhammagutta** (Dhamma-protector) and his five hundred colleagues (Mhv.xxxii.51) and of **Godattatthera** (MN-a.i.100). Here a Thera, called **Piṇḍapātiya**, once recited the **Brahmajālasutta**, and the earth trembled as he finished his recital (DN a.i.131). Near the *vihāra* was the village of **Kāḷadīghavāpigāma**, where monks who lived in the monastery went for alms (Snp-a.i.70; AN-a.i.13).

King **Kaniṭṭhatissa** built in this monastery an *uposatha*-hall (Mhv.xxxvi.17). **Vijayabāhu III**. restored the *vihāra*, which had been damaged by the **Damiḷas**, and reconstructed the *cetiya*, crowning it with a golden finial. He also built a gate-tower on the eastern side (Cv.lxxxi.59f).

In the fourteenth century **Alagakkonāra** seems to have bestowed great patronage on the monastery, and to have done many things for its improvement (See *Ceylon Antiquary and Literary Register* i.152; ii.149, 182).

Even in the fifteenth century the monastery was evidently considered one of the chief centres of the Saṅgha in Ceylon, for we find that the monks, sent by **Dhammaceti** from **Rāmaññа** to Ceylon, received their ordination in the *sīmā* of **Kalyāṇivihāra**, and that on their return they consecrated a *sīmā* in Pegu known as the **Kalyāṇisīmā** (Bode, 38).

Kalyāṇī. The name of a river and of the district near its mouth in Ceylon. The Buddha visited the **Kalyāṇi** country in the eighth year after the Awakening, in company with five hundred monks, on the second day after the full-moon of **Vesākha** and, seated on the spot where the **Kalyāṇicetiya** was later built, he preached to the **Nāgas** and their king **Maṇi akkhika**, at whose invitation he had come (Vin-a.i.89; Mhv.i.63, 75ff; Dpv.ii.42, 53; Ja.ii.128).

Once a king reigned in **Kalyāṇī** named **Kalyāṇitissa**, who had a daughter **Vihāramahādevī**. According to the legends connected with her, **Kalyāṇī** was at one time much further from the sea than it is now. The sea swallowed up several leagues of land (Mhv.xxii.12ff). King **Yaṭṭhālatissa** built a five-storied *pāsāda* in the town, which was later restored by **Parakkamabāhu II**. (Cv.lxxxv.64).

The **Kalyāṇi** district formed the fighting base of several campaigns, e.g., Cv.lxi.35, 39; lxxii.151.

Kalyāṇīsutta. No beautiful woman (*janapadakaḷyānī*) can persistently possess the heart of a man who is fond of gain, favours, and flattery. SN.ii.235.

Kallakavihāra. A monastery in Ceylon, near **Bhokkantagāma**. There **Sumanā**, wife of **Lakuṇṭaka Atimbara**, heard the preaching of the **Āsīvisopamasutta** and became an *Arahant*. Dhp a.iv.51.

Kallakaveḷāra. A **Damiḷa** chief, brother of **Toṇḍamāna**'s wife. He was slain by **Laṅkāpura**. Cv.lxxvii.40, 50.

Kallakālena. A monastery in Ceylon, built by **Saddhātissa**. Mhv.xxxiii.7.

Kallagāma. A village in Ceylon. In the village was the **Maṇḍalārāma** *vihāra* (*q.v.*). AN-a.i.22, 52.

Kallara. A district in South India. Cv.lxxvi.246, 259.

Kallavāla, **Kanavālamutta**. A village in **Magadha**. **Mahā Moggallāna** lived there immediately after his ordination, and on the seventh day, while meditating there, he became an *Arahant*, being admonished by the Buddha, who warned him against sloth. AN.iv.85; Thag-a.ii.94; Dhp-a.i.79; AN-a.i.91.

Kallavāsutta. Of those who meditate some are clever in concentration but are not fully expert in meditation, some are the reverse, some have neither quality, while others have both. SN.iii.265.

Kallitasutta. A man may be skilled in ease in concentration, but not in the range thereof, nor in resolve, zeal, perseverance, or profit. SN.iii.275.

Kaḷāramatthuka *v.l.* **Kandaramasuka**, **Kalāra**, **Kaḷāramatthaka**. A naked ascetic of **Vesālī**, held in high repute by the **Vajjians**. He had taken seven vows: to wear no garments, to be chaste, to maintain himself only by spirituous drinks and flesh, eating no rice or gruel, never to go beyond the **Udena** shrine, the **Gotamaka** shrine, the **Sattamba** shrine, and the **Bahuputta** shrine. **Sunakkhatta** once visited him and asked him questions, but **Kaḷāramatthuka** would not listen, and showed resentment at being interrogated. When **Sunakkhatta** reported this to the Buddha, the Buddha predicted that the ascetic would, before long, wear garments, be married, eat rice and gruel, go beyond the limits he had until now observed, and fall in fame. And so it came to pass (DN.iii.9ff).

Kavisīsa. See **Kapisīsa**.

Kavisutta 01. Contains a question asked by a *Deva* about poets, and the Buddha's reply thereto. SN.i.38.

Kavisutta 02. On the four kinds of poets: the imaginative (*cintā-kavi*), the traditional (*suta-kavi*), the didactic (*attha-kavi*), and the extempore (*paṭibhāna*). AN.ii.230.

Kasagāma. A village in Ceylon, given to the **Moraparivena** by **Dāṭhopatissa II**. Cv.xlv.28.

Kasālla. A tank in South Ceylon repaired by **Parakkamabāhu I**. (Cv.lxviii.48) A fortress of this name is also mentioned, where **Gokaṇṇa** was defeated (Cv.lxx.72).

Kasiṇasutta. The ten spheres of *kasiṇa* (*kasiṇāyatanāni*) – e.g., *paṭhavi*, *āpo*, *tejo*, etc. (AN.v.46)

Kasī Bhāradvāja. A Brahmin of the **Bhāradvāja** clan, living at **Ekanāḷā**, in **Dakkhiṇāgiri**. The Buddha visited him in the eleventh year after the Awakening (Thomas: *Life and Legend of the Buddha*, p.117). The Brahmin was so-called on account of his profession of agriculture. On the day of his festive sowing (*maṅgalavappa*), the Buddha visited him alone (having seen his *upanissaya* (potential) for Arah*ant*-ship), and stood near the place where food was being distributed to a very large number of people engaged in the festival. The Brahmin, seeing the Buddha begging for alms, suggests that the Buddha should work for his living – plough and sow just as he does. (The *Sūtrālaṅkāra* says the Brahmin threw water on the Buddha in order to drive him away; Sylvain Levy, JA.1908, xii.99).

The Buddha answers that he, too, is a farmer, and explains his meaning to the bewildered Brahmin, who, greatly pleased, offers him a large bowl filled with milk-rice. The Buddha refuses the gift on the plea that Buddhas never accept wages for their sermons. At the Buddha's own suggestion the food is cast into the river because no one is capable of digesting food once offered to a **Tathāgata**. (The food had become too rich because the gods had added *ojā* to it;

see also Mil.231). When the rice touches the water it crackles and smokes and the Brahmin, greatly marvelling, falls at the Buddha's feet and professes himself henceforth the Buddha's follower. Soon after, he enters the Saṅgha, and in due course becomes an *Arahant*. Sn.12ff; Snp-a.131ff; the **Saṁyutta** does not mention his *Arahant*-ship (SN.i.171ff), though the Commentary does so (SN-a.i.188ff).

Kasī Bhāradvājasutta. The Buddhist Parable of the Sower, forming the fourth *Sutta* of the **Uragavagga** of the **Suttanipāta**. (Pp.12ff; also found in the **Saṁyutta** i.171ff under the name of **Kasīsutta** and included in the **Paritta**). It contains the story of the Buddha's visit to **Kasī Bhāradvāja**. The Buddha tells him that in his work as a Teacher are to be found all the elements of a farmer's duties: faith is the seed, insight the plough, mindfulness the ploughshare and goad, energy the burden-bearing team. The harvest produced by the sowing is *Nibbāna* and the food ambrosia, free from suffering and sorrow.

Kasīsutta. See **Kasī Bhāradvājasutta**.

Kasmīra. A district in Northern India, the modern Kashmir. In the Pāḷi texts it is always mentioned with **Gandhāra** and probably once formed part of that kingdom (see also PHAI., p.93. The Jātakas mention the countries separately as comprising two kingdoms ruled by a single king, e.g., Ja.iii.364, 378). At the end of the Third Council, **Moggaliputta** sent the Thera **Majjhantika** to propagate the religion in **Kasmīra-Gandhāra**. **Majjhantika** quelled the power of the **Nāga**-king **Aravāḷa** (*q.v.*), who was a menace to the inhabitants, and converted him to the faith, while the **Yakkha Paṇḍaka** and his wife **Hāritā**, with their five hundred sons, became *Sotāpannas*. The Thera preached the **Āsīvisūpamasutta** to the assembled multitude and won eighty thousand converts, while one hundred thousand persons entered the Saṅgha. We are told that from that time onwards the yellow robe was held in great esteem in **Kasmīra**. (Mhv.xii.3, 9 ff; Dpv.viii.4; Vin-a.i.64ff; see also Beal-Xuan, op.cit., i.134, n.39). There was evidently a large community of monks at **Kasmīra**, till long after the coming of **Majjhantika**, for we are told that two hundred and

eighty thousand monks, led by **Uttiṇṇa**, came from **Kasmīra** to **Anurādhapura** on the occasion of the foundation ceremony of the **Mahā Thūpa** (Mhv.xxix.37).

In Xuanzang's time **Kasmīra** seems to have been an independent kingdom whose king was given to serpent-worship while his queen was a follower of the Buddha. Near the capital was a *stūpa* which enshrined a tooth of the Buddha. This tooth was soon after taken away by Harṣavardhana of Kanoj. (CAGI.104ff; Beal-Xuan, i.116f, etc.)

Sāgala is mentioned as being twelve leagues from **Kasmīra** (Mil.82).

Kasmīra-Gandhāra. See **Kasmīra** and **Gandhāra** in separate entries.

Kassakagiri. See **Kassapagiri**.

Kassakalena. A cave (probably in Ceylon), which was the residence of the Elder **Mahā Mitta** (*q.v.*). Vibh a.279f.; SN a.iii.136f.

Kassakasutta. Once the Buddha was at **Sāvatthī** preaching to the monks on *Nibbāna*. **Māra** appears in the guise of a peasant, dishevelled, wearing hempen garments, with a mighty plough on his shoulder, and asks the Buddha if he has seen his oxen. The Buddha declares, unequivocally, that he has no eyes for things owned; having escaped completely from worldly desires, possessions and ownership, his mind furnishes no gateway for **Māra**. SN.i.114.

Kassapa 01. **Kassapa Buddha**. Also called **Kassapa Dasabala** to distinguish him from other Kassapas. The twenty-fourth Buddha, the third of the present aeon (the **Bhaddakappa**) and one of the seven Buddhas mentioned in the Canon (DN.ii.7). He was born in **Benares**, in the Deer Park at **Isipatana**, of Brahmin parents, **Brahmadatta** and **Dhanavatī**, belonging to the **Kassapagotta**. For two thousand years he lived in the household, in three different palaces, **Haṁsa**, **Yasa** and **Sirinanda** (the Bv a.217 calls the first two palaces **Haṁsavā** and **Yasavā**). He had as chief wife **Sunandā**, by whom he begot a son, **Vijitasena**. Kassapa left the world, traveling in his palace (*pāsāda*), and practiced austerities for only seven days. Just before his Awakening his wife gave him a meal of milk-rice, and a *yavapāla* named **Soma** gave him grass for his seat. His *bodhi*

was a banyan-tree, and he preached his first sermon at **Isipatana** to a crore of monks who had renounced the world in his company. He performed the Twin-Miracle at the foot of an *asana*-tree outside **Sundaranagara**. He held only one assembly of his disciples; among his most famous conversions was that of a **Yakkha**, **Naradeva** (*q.v.*). His chief disciples were **Tissa** and **Bhāradvāja** among monks, and **Anulā** and **Uruvelā** among nuns, his constant attendant being **Sabbamitta**. Among his patrons, the most eminent were **Sumaṅgala** and **Ghaṭīkāra**, **Vijitasenā** and **Bhaddā**. His body was twenty cubits high, and, after having lived for twenty thousand years, he died in the **Setavya** pleasance at **Setavyā** in **Kāsī**. Over his relics was raised a *Thūpa* one league in height, each brick of which was worth one crore. It is said (MN-a.i.336ff) that there was a great difference of opinion as to what should be the size of the *Thūpa* and of what material it should be constructed; when these points were finally settled and the work of building had started, the citizens found they had not enough money to complete it. Then an *Anāgāmī* devotee, named **Sorata**, went all over **Jambudīpa**, enlisting the help of the people for the building of the *Thūpa*. He sent the money as he received it, and on hearing that the work was completed, he set out to go and worship the *Thūpa*; but he was seized by robbers and killed in the forest, which later came to be known as the **Andhavana**.

Upavāṇa, in a previous birth, became the guardian deity of the *cetiya*, hence his great majesty in his last life (DN-a.ii.580; for another story of the building of the shrine see Dhp-a.iii.29).

Among the thirty-seven goddesses noticed by **Guttila**, when he visited heaven, was one who had offered a scented five-spray at the *cetiya* (Ja.ii.256). So did **Alāta** offer *āneja*-flowers and obtain a happy rebirth (Ja.vi.227).

The cause of **Mahā Kaccāna**'s golden complexion was his gift of a golden brick to the building of Kassapa's shrine (AN a.i.116).

At the same *cetiya*, **Anuruddha**, who was then a householder in **Benares**, offered butter and molasses in bowls of brass, which were placed without any interval around the *cetiya* (AN-a.i.105).

Among those who attained *Arahant*-ship under Kassapa is mentioned **Gavesī**, who, with his five hundred followers, strove always to excel themselves until they attained their goal (AN.iii.214ff).

Mahā Kappina, then a clansman, built, for Kassapa's monks, a *pariveṇa* with one thousand cells (AN-a.i.175).

Bakkula's admirable health and great longevity were due to the fact that he had given the first fruits of his harvest to Kassapa's monks (MN a.iii.932).

During the time of Kassapa Buddha, the Bodhisatta was a Brahmin youth named **Jotipāla** who, afterwards, coming under the influence of **Ghaṭīkāra**, became a monk. (Bv.xxv.; Bv-a.217ff; DN.ii.7; Ja.i.43, 94; DN.iii.196; Mvu.i.303ff, 319). This **Ghaṭīkāra** was later born in the *Brahma*-world and visited **Gotama**, after his Awakening. **Gotama** then reminded him of this past friendship, which **Ghaṭīkāra** seemed too modest to mention (SN.i.34f).

The **Majjhimanikāya** (MN.ii.45f) gives details of the earnestness with which **Ghaṭīkāra** worked for **Jotipāla**'s conversion when Kassapa was living at **Vehaliṅga**. The same *Sutta* bears evidence of the great regard Kassapa had for **Ghaṭīkāra**.

The king of **Benares** at the time of Kassapa was **Kikī**, and the four gateways of Kassapa's *cetiya* were built, one by **Kikī**, one by his son **Paṭhavindhara**, one by his ministers led by his general, and the last by his subjects with the treasurer at their head (Snp-a.i.194).

It is said that the Buddha's chief disciple, **Tissa**, was born on the same day as Kassapa and that they were friends from birth. **Tissa** left the world earlier and became an ascetic. When he visited the Buddha after his Awakening, he was greatly grieved to learn that the Buddha ate meat (*āmagandha*), and the Buddha preached to him the **Āmagandhasutta**, by which he was converted (Snp-a.i.280ff).

The Ceylon Chronicles mention a visit paid by Kassapa to Ceylon in order to stop a war between King **Jayanta** and his younger brother (Mhv.xv.128ff; Vin-a.i.87; Dpv.xv.55ff; Mbv.129). The island was then known as **Maṇḍadīpa**, with **Visāla** as capital. The Buddha came with twenty thousand disciples and stood on **Subhakūṭa**, and the armies seeing him stopped the fight. In gratitude, **Jayanta** presented to the Buddha with the Mahā Sāgara garden, in which was afterwards planted a branch of the Bodhi-tree brought over by **Sudhammā**, in accordance with the Buddha's wish. The Buddha preached at the **Asokamālaka**, the **Sudassanamālaka** and the **Somanassamālaka**, and gave his rain-cloak as a

relic to the new converts, for whose spiritual guidance he left behind his disciples **Sabbananda** and **Sudhammā** and their followers. In Kassapa's time Mt. **Vepulla** at **Rājagaha** was known as **Supassa** and its inhabitants as the **Suppiyas** (SN.ii.192).

But many other places had the same names in the time of Kassapa as they had in the present age – e.g., **Videha** (Ja.vi.122), **Sāvatthī** (Ja.vi.123), **Kimbila** (Ja.vi.121) and **Bārāṇasī**. (Ja.vi.120).

Besides the **Āmagandhasutta** mentioned above, various other teachings are mentioned as having been first promulgated by Kassapa and handed on down to the time of **Gotama** and re-taught by him. Such, for instance, are the questions (*pucchā*) of **Āḷavaka** and **Sabhiya** and the stanzas taught to **Sutasoma** by the Brahmin **Nanda** of **Takkasilā** (Ja.v.476f; 453). The **Mittavindajātaka** (Ja 104) is mentioned as belonging to the days of Kassapa Buddha (Ja.i.413).

Mention is also made of doctrines which had been taught by Kassapa but forgotten later, and **Gotama** is asked by those who had heard faint echoes of them to revive them (e.g., MN-a, i.107, 528; AN-a.i.423). A sermon attributed to Kassapa, when he once visited **Benares** with twenty thousand monks, is included in the story of **Paṇḍita** *Sāmaṇera* (Dhp a.ii.127ff). It was on this occasion that Kassapa accepted alms from the beggar **Mahā Duggata** in preference to those offered by the king and the nobles.

Kassapa held the *uposatha* only once in six months (Dhp-a.iii.236).

Between the times of Kassapa and **Gotama** the surface of the earth grew enough to cover **Sūkarakatalena** (MN a.ii.677).

The records of Chinese pilgrims contain numerous references to places connected with Kassapa. Xuanzang speaks of a *stūpa* containing the relics of the whole body of the Buddha, to the north of the town, near Śrāvasti, where, according to him, Kassapa was born (Beal-Xuan, op.cit., ii.13). Mention is also made of a footprint of Kassapa (ibid.i., Introd. ciii). Stories of Kassapa are also found in the *Divyāvadāna* (e.g., pp.22f; 344f; 346f; see also *Mahāvastu*, e.g., Mvu.i.59, Mvu.303f).

The **Dhammapada Commentary** (Dhp-a.iii.250f) contains a story, which seems to indicate that, near the village of **Todeyya**, there was a shrine thought to be that of Kassapa and held in high honour by the inhabitants of the village.

After the disappearance of Kassapa's *Sāsana*, a class of monks called **Setavatthasamaṇavaṁsa** ("white-robed recluses") tried to resuscitate it, but without success (Vibh-a.432).

Kassapa 02. **Kassapa Thera** The son of an **Udiccabrahmin** of **Sāvatthī**, who died when Kassapa was still young Having heard the Buddha preach at **Jetavana**, he entered the First Fruit of the Path and, with his mother's leave, became a monk. Some time later, wishing to accompany the Buddha on a tour after the rains, he went to bid his mother farewell, and her admonition to him on that occasion helped him to win insight and become an *Arahant* (Thag.v.82).

In the time of **Padumuttara Buddha** he had been a Brahmin versed in the Vedas. One day, seeing the Buddha and wishing to pay homage, he cast a handful of *sumana*-flowers into the air over the Buddha's head, and the flowers formed a canopy in the sky. In later births he was twenty-five times king, under the name of **Cinnamāla** (*v.l.* **Cittamāla**) (Thag a.i.177f).

He is probably identical with **Sereyyaka Thera** of the **Apadāna**.

Kassapa 03. A *Devaputta*. He visited the Buddha late one night at **Jetavana** and uttered several stanzas, admonishing monks to train themselves in their tasks, laying particular stress on the cultivation of *Jhāna* (SN.i.46).

Buddhaghosa says (SN-a.i.82) that Kassapa had heard the Buddha preach the **Abhidhamma** in **Tāvatiṁsa**. Having heard only a portion of the doctrine and not being sure of the admonition given by the Buddha to the monks regarding the practice of *Jhānavibhaṅga*, Kassapa thought he could supply the omission. The Buddha, knowing his capabilities, allowed him to give his views, and expressed his approval at the end of Kassapa's speech.

Kassapa 04. A sage (*Isi*); one of the famous sages of yore, of whom ten are several times mentioned in the books (e.g., DN.i.104, 238; MN.ii.169, 200; AN.iii.224; iv.61; Ja.vi.99) as having been Brahmin sages, who composed and promulgated the mantras and whose compositions are chanted and repeated and rehearsed by the Brahmins of the present day. For details see **Aṭṭhaka**.

Kassapa 05. (called *Kassapamāṇava*). The Bodhisatta in the time of **Piyadassī Buddha**. He was a Brahmin versed in the Vedas, and having heard the Buddha preach, built a monastery costing one thousand crores. Ja.i.38; Bv.xiv.9f; Bv-a.176.

Kassapa 06. Another name for **Akitti** (*q.v.*). Ja.iv.240, 241; see also *Jātakamālā* vii.13.

Kassapa 07. A Brahmin ascetic, the Bodhisatta, father of **Nārada**, whose story is given in the **Cūḷa Nāradajātaka** (*q.v.*). Ja.iv.221f.

Kassapa 08. A Brahmin ascetic, father of the Bodhisatta in the story of the **Kassapamandiyajātaka**. Ja.iii.38.

Kassapa 09. A great sage, the Bodhisatta, father of **Isisiṅga** (Ja.v.157, 159). The scholiast explains that Kassapa was the *gotta* or family name.

Kassapa 10. An ascetic, also called **Nārada**, who lived in a hermitage near Mt. **Kosika** in **Himavā**. He saw the **Buddha Padumuttara** in the forest, invited him into the hermitage, provided a seat and asked for words of advice. He was a former birth of **Ekāsanadāyaka** Thera. Ap.ii.381.

Kassapa 11. A *seṭṭhi*, probably of **Rājagaha**, who built the **Kassapakārāma**, named after him. SN a.ii.230. 28. **Kassapa**. See also **Acela Kassapa**, **Uruvelā Kassapa**, **Kumāra Kassapa**, **Gayā Kassapa**, **Dasabala Kassapa**, **Nadī Kassapa**, **Nārada Kassapa**, **Pūraṇa Kassapa**, **Mahā Kassapa** and **Lomasa Kassapa**.

Kassapa was evidently a well-known *gotta* name (e.g., MN-a.i.584) and people born in a family bearing that name were often addressed as **Kassapa** – e.g., **Uruvelā Kassapa** (AN a.i.165) and, again, **Nāgita** Thera (DN.i.151).

Kassapa 12. Son of **Dhātusena** by a morganatic marriage. He slew his father and became king of Ceylon as **Kassapa I**. (478-96 CE.). Fearing the revenge of his brother **Moggallāna**, he erected the fortress at **Sīhagiri** and dwelt there. Later, repenting of his patricide, he did many meritorious deeds by way of

amends (for details see Cv.xxxix.8ff), chief of which was the restoration of the **Issarasamaṇārāma**, to which he added buildings named after his daughters, **Bodhī** and **Uppalavaṇṇā**. In a fight with his brother's forces his army fled in disorder, and **Kassapa** cut his throat with a dagger. Cv.xxxviii.80ff.; xxxix.1ff.

Kassapa 13. Son of **Upatissa III**. of Ceylon. He had sixteen companions as brave as himself and, with their help, several times repulsed the attacks of **Silākāla**, when the latter revolted against the king. He became known as *Giri Kassapa* on account of his prowess. In the last campaign **Silākāla** was victorious, and **Kassapa**, with his parents and his loyal followers, fled to **Merukandara**, but they lost their way and were surrounded by **Silākāla**. When the royal elephant fell **Kassapa** cut his own throat. Cv.xli.8-25.

Kassapa 14. Younger brother of **Aggabodhi III**.; he was made viceroy when **Māna** was killed (Cv.xliv.123f). When **Aggabodhi** had recovered the kingdom from the usurper **Dāṭhopatissa**, which he did only after various reverses in his fortunes, **Kassapa** abused his influence and plundered various sacred edifices to provide for his army (Cv.xliv.137f). On **Aggabodhi**'s death in exile in **Rohaṇa**, **Kassapa** defeated **Dāṭhopatissa**, who claimed the throne, and became king in his place (**Kassapa II**. 641-50). He did not, however, wear a crown, the regalia having probably been stolen. As king he repented of his former misdeeds and did various acts of merit (Cv.xliv.147ff; xlv.1ff). He paid special honour to **Mahā Dhammakathī** Thera of **Nāgasālā** and to the Thera of **Katandhakāra**.

His children all being young at the time of his death, he entrusted the government to his sister's son, **Māna** (Cv.xlv.8). According to the chronicles, **Māṇavamma** was the son of **Kassapa** (Cv.xlvii.2). He also had a son named **Māna** (Cv.lvii.4).

Kassapa 15. (**Kassapa III**. 717-24 CE.). A younger brother of **Aggabodhi V**. (?); **Kassapa**'s younger brother was **Mahinda I**. (Cv.xlviii.20-26) and his son **Aggabodhi** (Cv.xlviii.32).

Kassapa 16. One of the three younger brothers of **Sena I**., the others being **Mahinda** and **Udaya** (Cv.l.6). **Kassapa** was appointed *Ādipāda* and fought

valiantly against the forces of the **Paṇḍu** king, who was then invading Ceylon, but, finding his efforts of no avail, he fled to **Koṇḍivāta** (Cv.vv.25ff). He was later killed at **Pulatthipura** by the orders of the **Paṇḍu** king (Cv.vv.46). He had four sons, the eldest of whom was named **Sena** (Cv.vv.47).

Kassapa 17. Son of **Kittaggabodhi**, ruler of **Rohaṇa**. When his eldest brother was murdered by his paternal aunt, Kassapa fled to the court of King **Sena I**., but, later, with **Sena**'s help, he won his father's inheritance (Cv.l.54ff). He was probably killed by the *Ādipāda* **Kittaggabodhi**. Cv.li.96; and Cv.Trs.i.157, n.2.

Kassapa 18. Younger brother of **Sena II**. and **Udaya II**. He was *Mahādipāda* or *Yuvarāja* under **Udaya** (Cv.li.91), and later became king as **Kassapa IV**. (896-913 CE.) (Cv.lii.1ff). His daughter **Sena** married **Kassapa V**. (Cv.li.93)

Kassapa 19. Son of **Sena II**. The king gave him a special share of his own revenues and a share of the extraordinary revenues of the island (Cv.li.18, 20). Two wives of his are mentioned: **Saṅghā** and **Senā** (Cv.li.18, 92). He became *Yuvarāja* under **Kassapa IV**. and ruled over **Dakkhiṇadesa** (Cv.lii.1), and, at the death of the king, he became ruler of Ceylon as **Kassapa V**. (probably 913-23 CE.) (Cv.lii.37ff). He is sometimes referred to as the son of the twice-consecrated queen (*dvayābhisekajāta*), his mother being **Saṅghā**, daughter of **Kittaggabodhi** (1) and **Devā**. In inscriptions **Kassapa** is referred to as **Abhayasilāmeghavaṇṇa** (Cv.Trs.i.165, n.3). He was evidently a learned man, and a Sinhalese Commentary to the **Dhammapada Commentary** is attributed to him (edited by DN. B. Jayatilaka, Colombo 1933). He had one wife, **Vajirā** (Cv.lii.62), a second, **Devā** (Cv.lii.64), and a third, **Rājinī** (Cv.lii.67). He had a son, **Siddhattha**, who died young, and another, who was given the title of **Sakkasenāpati**. The latter led an expedition to help the **Paṇḍu** king against the King of **Coḷa**, but he died of plague in **Coḷa** (Cv.lii.72-8).

Kassapa 20. Son of **Sena V**. (Cv.liv.69)

Kassapa 21. Son of **Mahinda V**. (Cv.lv.10). When **Mahinda** was captured and taken away by the **Coḷas**, the people took charge of the young **Kassapa** and brought him up. When the boy was twelve years old the **Coḷa** king sent an army over to Ceylon to seize him; but this plan was frustrated by the official **Kitti**, of **Makkhakudrūsa**, and the minister **Buddha**, of **Māragallaka** (Cv.lv.24-9). **Kassapa** ascended the throne as **Vikkamabāhu**, but refused to be crowned until he should have conquered the **Damiḷas** in his kingdom. While preparations were afoot towards this end, he died of a *vātaroga*. He reigned twelve years (1029-1041 CE.). (Cv.lvi.1-6; Cv.Trs.i.190, n.3). He is perhaps to be identified with the prince **Kassapa** who married **Lokitā**, cousin of **Mahinda V**., and by whom he had two sons, **Moggallāna** and **Loka**. Cv.lvii.28f; Cv.Trs.i.195, n.3.

Kassapa 22. Chief of the **Kesadhātus** (*q.v.*). For some time he carried on the government at **Rohaṇa**, where he defeated the **Damiḷas**. He refused to own allegiance to **Kitti** (afterwards **Vijayabāhu I**.), and after six months of rule in **Khadiraṅgaṇi**, full of resentment that his services against the **Damiḷas** had not been recognised, he marched against **Kitti** and was slain in a battle near **Kājaragāma**. Cv.lvii.65-75.

Kassapa 23. A prince of **Jambudīpa** who, during the reign of **Parakkamabāhu I**. of Ceylon, sent costly gifts to the king of **Rāmaññā**; the **Rāmaññā** king forbade the envoys to land and insulted them. This is mentioned as one of the acts which led **Parakkamabāhu** to send an expedition against **Rāmaññā**. Cv.lxxvi.28f.

Kassapa 24. **Kassapa Thera**. According to the **Gandhavaṁsa** (p.61) he was the author of the **Anāgatavaṁsa** and also of the **Mohavicchedanī**, the **Vimaticchedanī** and the **Buddhavaṁsa**. This **Buddhavaṁsa** is evidently not the canonical work of the same name. The **Sāsanavaṁsadīpa** (Verse 1204, see also 1221) says that a **Kassapa**, an inhabitant of **Coḷa**, was the author of a **Vimativinodanī**. The **Sāsanavaṁsa** (p.33; see also PLC.160) calls this a *Vinayaṭīkā* and the author an inhabitant of the **Damiḷa** country. The

Mohavicchedanī is there described as a *lakkhaṇagandha* (a treatise on grammar?) and is ascribed to another **Kassapa**.

Kassapa 25. A **Kassapa** Thera is mentioned in the **Sāsanavaṁsa** (p.50) as having been among those responsible for the establishment of the religion in **Yonakaraṭṭha**. He was an inhabitant of **Majjhimadesa**.

Kassapa 26. The **Sāsanavaṁsa** (p.71) mentions a **Kassapa Thera** of **Arimaddana**, in the time of King **Narapati**. While on tour he reached a country called **Pollaṅka**, where the people grew very fond of him and where he became known as **Pollaṅka** Thera. Some time later he was crossing to Ceylon and the vessel in which he was refused to move. Lots were drawn, as it was necessary to discover who aboard the vessel was the sinner. The lot fell repeatedly on **Kassapa**, because, in a former life, he had harassed a dog in the water. He was accordingly thrown overboard, but was rescued by **Sakka**, in the form of a crocodile. The Thera reached **Yakkhadīpa** (*q.v.*) and there, as a result of practising compassion, the blind **Yakkhas** gained their sight. **Kassapa** went later to **Sīhaladīpa**, whence he returned home with relics and seeds of the Bodhi-tree and models of the **Mahā Cetiya** and **Lohapāsāda**.

Kassapa 27. The name is sometimes used as a shortened form of **Kassapagotta** (*q.v.*). (e.g., Ja.vi.224, 225, etc., in reference to the **Ājīvaka Guṇa**). **Nārada** *tāpasa* is also once addressed as **Kassapa** (Ja.vi.58).

Kassapakārāma (**Kassapārāma**). A monastery in **Rājagaha**, probably near **Veḷuvana**. It was here that **Assaji** stayed during his last illness, when the Buddha visited him to comfort him (SN.iii.125). The monastery was built by a banker called **Kassapa**. SN-a.ii.230.

Kassapagiri. A monastery in Ceylon. **Jeṭṭhatissa III**. gave the village of **Ambilāpika** for the supply of food to the monks of **Kassapagiri** (Cv.xliv.98), and **Kassapa III**. showed this monastery his special favour (Cv.xlviii.24).

The monastery probably formed part of what – in an inscription of **Mahinda IV**. found at **Vessagiri** – is called the "*Isuramenu Bo-Upulvan-Kasubgiri-*

Vihāra." It would appear that **Kassapa I**. founded a great monastic establishment out of the **Vessagiri** and **Issarasamaṇa Vihāra**s and that this enlarged monastery was named after his two daughters **Bodhī** and **Uppalavaṇṇā** and also after **Kassapa** himself. This establishment was evidently referred to briefly as **Kassapagiri**. (Ep.Zey.i.31ff; i.216; and Cv.Trs.i.43, n.7).

The name **Kacchapagiri** (*q.v.*) found in the **Mahā Vaṁsaṭīkā** (p.652; see also 407, which has **Kassapagiri**) is apparently a wrong reading for **Kassapagiri**, in which case the identification is important, for here we have "*Issarasamaṇasaṅkhāte Kacchapagirivihāre*." See also **Kassapavihāra**.

Kassapagotta 01. Apparently the general name given to those belonging to the family of **Kassapa**s. Thus the **Ājīvaka Guṇa** is addressed as **Kassapagotta** (Ja.vi.222) and again as **Kassapa** (Ja.vi.224, 229, 235). See also **Kassapa** (28).

Kassapagotta 02. A monk living in **Vāsabhagāma** in the **Kāsi** kingdom. He was in the habit of showing extreme hospitality to the monks who came there from other parts. Once some monks who visited him enjoyed his hospitality and stayed on. After some time, feeling that they had outstayed their welcome, **Kassapagotta** grew tired of looking after them and was blamed by them for his neglect. He therefore went to **Campā**, where he laid his case before the Buddha, who declared that no blame attached to him. Vin.i.312ff.

Kassapagotta 03. A monk living in **Paṅkadhā** in the **Kosala** country. He heard the Buddha preach a sermon, but was not satisfied with it and kept on thinking: "This recluse" (meaning the Buddha) "is much too scrupulous" (*adhisallikhat'evāyaṁ*). Later, he was filled with remorse and, having sought the Buddha at **Rājagaha**, begged forgiveness for his thoughtlessness.

The Buddha praised him for having seen his transgression, and for his confession thereof and determination to practise self-restraint. AN.i.236f.

Kassapagotta 04. A monk, perhaps to be identified with one of the foregoing. He was once staying in a forest tract in **Kosala** and, seeing a trapper pursuing deer, intervened and protested against the man's earning his living by such cruel means. The trapper was too preoccupied with his quarry to pay much

attention to what was said. A *Deva* of the forest drew near the monk and instructed him not to waste his time in preaching to a man who heard but did not understand what was being said. **Kassapa** was inspired and, according to the Commentary, gave himself up to much striving and became an *Arahant*. SN.i.198f; SN-a.i.223.

Kassapagotta 05. One of the monks who accompanied the Thera **Majjhima** on his journey to the country of the **Himālaya** for the purpose of converting it to Buddhism (Dpv.viii.10; Vin-a.i.68; Mbv.115; Mhv ṭ.317).

In a relic-urn, found in Tope No.2 of Sāñchi group, were the ashes of this monk, where he is described as "**Hemavatācariya**." Cunningham: *Bhilsā Topes*, 287.

Kassapagottasutta or **Chetasutta**. Relates the story of the attempt made by **Kassapagotta** (4) to convert a huntsman. SN.i.198f.

Kassapapāsāda. A building attached to the **Abhayagirivihāra** and erected by **Kassapa IV**. A village was made over for its maintenance (Cv.lii.13). It is identified with the "*Kasub-vad-mahapahā*" mentioned in an inscription of **Mahinda IV**. in the **Jetavanārāma**. Ep.Zey.i.216.

Kassapamandiyajātaka (Ja 312). Once the Bodhisatta, on the death of his mother, gave away all the wealth in the house and, together with his father and younger brother, lived as an ascetic in the **Himālaya**. During the rains the three came down to the haunts of men and at the end of the rainy season returned to the hermitage. The Bodhisatta went on ahead to prepare the hermitage, leaving the father and the younger brother to follow. The lad, finding the father's progress very slow, tried to hurry him, much to the latter's annoyance. The two quarrelled, and thus were so late that the Bodhisatta came to look for them. On hearing what had happened, he told the father, who is called **Kassapa**, that the old should have patience with the young.

The story was told in reference to a nobleman of **Sāvatthī**, who became a monk and who, on his mother's death, was joined by his father and younger brother. All three went to a village retreat to fetch robes, and things happened as

in the past. As a result, it was not till the next day that they could pay their respects to the Buddha, who, hearing what had occurred, related the **Jātaka**. Ja.iii.36-9.

Kassaparājaka. A monastery begun by a young prince, called **Kassapa**, in the time of King **Dappula** and finished by **Sena I**. (Cv.l.81). An inscription (Ep.Zey.i.42ff) mentions that a "*Kasubraja-vehara*" (probably the same as the above), was restored by **Kassapa V**.

Kassapavihāra. A monastery to which **Dāṭhopatissa II**. gave the village of **Senāmagāma** (Cv.xlv.27). This monastery is probably to be identified with **Kassapagirivihāra**.

Kassapasaṁyutta. The sixteenth section of the **Saṁyuttanikāya** (SN.ii.192-225). It contains various *Suttas* connected with **Mahā Kassapa** (*q.v.* for details). **Mahā Kassapa**'s verses in the **Theragāthā** reflect the sentiments contained in these *Suttas*. The discussion on the *lokiya* aspect of the *sammappadhānā*, as given in the **Kassapa Saṁyutta**, is referred to in the commentaries, e.g., Vibh-a.291.

Kassapasīhanādasutta. The eighth *Sutta* of the **Dīghanikāya**. It consists of a dialogue between the Buddha and **Acela Kassapa** on self-mortification, and contains an account of some of the practices prevalent among the **Ājīvakas**.

The Buddha claims that the insight and self-control and self-mastery of the *Arahant* are much harder of attainment than the merely physical practices of the ascetics, which are far more evident to the vulgar. The Buddha states that self-mortification is an actual hindrance to spiritual development, for it turns a man's mind from more essential matters.

It is said that at the conclusion of the *Sutta*, **Kassapa** entered the Saṅgha and, in due course, became an *Arahant*. DN.i.161-77.

Kassapasuttā 01. Two *Suttas* containing an account of the visit paid to the Buddha by **Kassapa**, the *Devaputta* (*q.v.*). SN.i.46f.

Kassapasutta 02. Contains the thoughts that came to **Kassapa Buddha**, before his Awakening, on the nature of becoming, of cessation, etc. (SN.ii.9; cf. DN.ii.30f). The same thoughts are also attributed to the other Buddhas, from **Vipassī** downwards. For details see **Gotamasutta**.

Kassapasena. A monastery built by the *Senāpati* of **Kassapa IV**. It was given to the **Sāgalikas** (Cv.lii.17). It was restored by **Kassapa V**. (Ep.Zey.ii.40).

Kassapiyā, **Kassapikā**. A division of the **Sabbatthivādī** sect. The **Saṅkantikas** were an offshoot of the **Kassapiyā** (Mhv.v.9; Dpv.v.48; Mbv.96). The **Kathāvatthu** Commentary (*Points of Controversy*, p.101) states that the **Kassapiyā** held that the past survives, as presently existing, in part.

Kassipiṭṭhikavihāra. A monastery in Ceylon, built by King **Dhātusena**. Cv.xxxviii.49.

Kaṁsa 01. Another name, according to the scholiast, for **Brahmadatta**, king of **Benares** and father of **Samuddajā**. Ja.vi.198 (25).

Kaṁsa 02. King of **Benares**, and called **Bārāṇasiggaha** because he was ruler of **Benares**. According to the **Seyyajātaka** (Ja 282, Ja.ii.403), he was the king who was seized by the monarch of **Kosala**, owing to the treachery of a disloyal courtier, and who was later set free on account of his great piety. In the **Ekarājajātaka**, which purports to relate the same story, and again in the **Mahā Sīlavajātaka** (Ja 51), the king is referred to by other names. We probably have here a confusion of legends due to an effort to make three similar stories into one and the same.

It is probably this same **Kaṁsa** *Bārāṇasiggaha* who is referred to in the **Tesakuṇajātaka** (Ja 521), by the owl **Vessantara** (Ja.v.112). There the scholiast explains *Bārāṇasiggaha* as *catūhi saṅgahavatthūhi Bārāṇasiṁ gahetvā vattanto*.

Kaṁsa 03. Son of **Mahā Kaṁsa** and brother of **Upakaṁsa** and **Devagabbhā**.

Later he became king of **Asitañjana** in **Kaṁsabhoga** in the **Uttarāpatha**. He was killed by **Vasudeva**, one of the **Andhakaveṇhudāsaputtā** (Ja.iv.79f).

Kaṁsabhoga. A division of **Uttarāpatha**, its capital being **Asitañjana**, where **Mahā Kaṁsa** and his successors ruled. Ja.iv.79; Pv-a.111.

Kaṁsavaṁsa. The race of **Mahā Kaṁsa**; this race was destroyed by the sons of **Devagabbhā**. Ja.iv.79.

Kāka. Slave of King **Caṇḍappajjota**. His father was non-human, and he himself could travel sixty leagues a day. When **Caṇḍappajjota** discovered that Jīvaka had fled, after administering to him some medicine containing ghee, he sent **Kāka** to overtake Jīvaka and bring him back, giving **Kāka** strict injunctions not to eat anything offered by Jīvaka.

Kāka came upon the physician at **Kosambī** having his breakfast. Jīvaka invited him to eat, but he refused. In the end, however, he consented to eat half a myrobalan, which he thought would be harmless, but into which Jīvaka had introduced some drug hidden in his finger nail. **Kāka** purged violently and was very alarmed. Jīvaka told him that all he desired was for him to be slightly delayed and left him, after having handed over to him the elephant **Bhaddavatikā**, which he had used in his flight. Vin.i.277f; Dhp a.i.196.

Kākajātaka 01. (Ja 140). The Bodhisatta was once born as a crow. One day a crow dropped filth on the king's chaplain as he was returning from the bath arrayed in all his splendour. He thereupon conceived hatred against all crows. Soon after that a woman slave, watching some rice spread out in the sun to dry, was angered by a goat who, as soon as she fell asleep, started to eat the rice. In exasperation she fetched a torch and struck the goat's shaggy back, which caught fire. To ease its pain, the goat ran into the hayshed near the king's elephant-stalls and rolled in the hay. In the conflagration that ensued many of the elephants were badly burnt, and when the chaplain was consulted, remembering his anger against crows, he said that the cure for burns was crows' fat. Crows were accordingly being mercilessly slaughtered; the Bodhisatta, hearing of this sought the king and explained to him the chaplain's motive. Crows had no fat,

he said, because their life is passed in ceaseless dread. The king, being greatly pleased with the Bodhisatta's act, granted immunity to all living beings, showing particular favour towards crows.

The circumstances which led to the recital of the story are described in the **Bhaddasālajātaka** (*q.v.*). The king in the story was **Ānanda**.

Kākajātaka 02. (Ja 146). Once a crow came with his mate to the seashore and ate freely of the remnants of a sacrifice which had been offered by men to the **Nāgas** and drank freely of the strong drink which he found. Both crows became drunk, and, while trying to swim in the surf, the hen-crow was washed into the sea and eaten by a fish. Hearing the husband's lamentations, many crows gathered together and started to empty the ocean, working away until ready to drop from weariness. Seeing their plight, the Bodhisatta, who was then a sea-sprite, caused a bogey to appear from the sea, frightening them away.

The story was told in reference to a number of monks who had joined the Saṅgha in their old age. They went for alms to their former wives' and children's houses, and gathering together at the house of the wife of one of them (she being particularly beautiful), placed together what each had received and ate it with sauces and curries prepared by the beautiful wife. The woman died, and the aged monks, returning to the monastery, wept aloud for their benefactress, the giver of sauces. The matter was reported to the Buddha, who identified the crows of the past with the foolish monks (Ja.i.497-9).

According to the **Dhammapada Commentary** (Dhp-a.iii.422), the name of the woman was **Madhurapācikā** (Sweet Cook).

Kākajātaka 03. (Ja 395). The Bodhisatta was once a pigeon and lived in a net basket in the kitchen of a **Benares** merchant. A greedy crow, becoming intimate with him, came to live there. The cook discovered the crow trying to steal some food, and, pulling out his feathers, sprinkled him with flour, hung a chowrie round his neck and flung him into the basket.

The story closely resembles those of the **Kapotajātaka** and the **Lolajātaka** (*q.v.*), and is related in reference to a greedy monk (Ja.iii.314-16; see also Cunningham: *Bharhut Stūpa*, xlv. Pl.7).

The **Kapotajātaka** (Ja.i.241) makes reference to a **Kākajātaka** of the *Nava-nipāta*. There is no such story in the Ninth Book; perhaps it is a wrong reading for the **Cakkavākajātaka** (Ja 434), where the story is also related with reference to a greedy monk.

Kākaṇḍaka. A Brahmin, father of **Yasa Thera**, the latter being generally referred to as **Yasa** *Kākaṇḍakaputta* (*q.v.*). Mhv.iv.12, 49, 57, etc.; Dpv.v.23; Mbv.96.

Kākadīpa. An island to the east of Ceylon. A part of the expeditionary force sent by **Parakkamabāhu I**. to **Rāmaññ**a landed on this island, captured some of the inhabitants and brought them to Ceylon, where they were presented to the king (Cv.lxxvi.57). **Kākadīpa** may have been the name of one of the Andaman Islands.

Kākaneru. One of the highest mountains in the world; mentioned together with **Mālāgiri**, **Himavā**, **Gijjha**, **Sudassana** and **Nisabha**. Ja.vi.204, 212.

Kākanda, **Kākandī**. The commentaries speak of **Kākaṇḍa** as a sage of yore and mention him in the company of **Savattha** and Kusumba. His residence later came to be called **Kākandī**. Snp-a.i.300; cp. Khp a.110; Ud a.55.

Kākannāḍu. A district in South India subdued by the forces of **Parakkamabāhu I**. Cv.lxxvi.262.

Kākavaṇṇatissa (**Kākavaṇṇa**). A king of the **Rohaṇa** dynasty in Ceylon. He was the great-grandson of **Mahā Nāga**, brother of **Devānampiyatissa**, and his father was **Goṭhābhaya** (Mhv.xv.170f; Mbv.132). His capital was at **Mahā Gāma**. He had as wife, **Devī** (better known as **Vihāradevī**), daughter of **Tissa**, king of **Kalyāṇi**, who had been cast into the sea to expiate her father's crimes (Mhv.xxii.20ff). Their children were **Duṭṭhagāmaṇī Abhaya** and **Saddhātissa**. **Kākavaṇṇatissa** gathered round him all the foremost Sinhalese warriors of the time so that they should be available for **Gāmaṇi**, when the time came for his campaign against the **Damiḷas** (Mhv.xxiii.2).

But at the start **Kākavaṇṇatissa** was very reluctant to allow his son to make preparations for such a campaign (Mhv.xxii.82f), so much so that, in exasperation, the young prince once sent his father some female ornaments to indicate that the king was no man (Mhv.xxiv.4). **Kākavaṇṇatissa** was very pious, and is said to have built sixty-four *vihāras*, sixty-four years being also the length of his reign (Mhv.xxiv.12; see also AN-a.i.279). Among the religious edifices built by him were the **Tissamahārāma**, the **Cittalapabbata** *vihāra* (Mhv.xxii.23) and the **Mahā Nuggala** *Cetiya*. He was cremated at **Tissamahārāma** (xxiv.8, 13). He evidently received his name on account of his dark colour. The **Dīpavaṁsa** (Dpv.xviii.20; were their names **Mahilā** and **Samantā**?; see also xix.21f) speaks of **Kākavaṇṇatissa**'s daughters as having been proficient in the history of the Religion (*saddhammavaṁsakovidā*).

He was once a *milakkka* in India and looked after a **Pacceka Buddha**. One day he gave the **Pacceka Buddha** a meal of ripe jack-fruit. On another occasion, when the **Pacceka Buddha** visited his house in his absence, his wife tried to tempt him. Having failed, she complained to the husband that the **Pacceka Buddha** had assaulted her. The latter sought the **Pacceka Buddha** to kill him, but, seeing him in mid-air putting on his robe, he was filled with wonder and asked the **Pacceka Buddha**'s forgiveness. Later he was born in a hunters' village near **Amaruppalalena**, his name being **Amaruppala**, and did various good deeds.

He was called **Kākavaṇṇatissa** because he knew the speech of crows. Ras.ii.53f; see also p.64, where a crow announces various things to him.

Kākavaliya, **Kākavalliya**. One of the five bankers (*seṭṭhi*) of limitless wealth in **Bimbisāra**'s kingdom, the others being **Jotiya**, **Jaṭila**, **Meṇḍaka**, and **Puṇṇaka** (Dhp a.i.385; AN a.i.220). He was once very poor, and **Mahā Kassapa**, having spent seven days in *samādhi*, stood at his door, wishing to do him a favour. **Kākavaliya**'s wife saw the Elder and poured into his bowl the saltless sour gruel she had cooked for her husband. The Elder took it and put it into the hands of the Buddha, who resolved that it should suffice for the large assembly of monks. On the seventh day after that, **Kākavaliya** was appointed *seṭṭhi* (Vsm.ii.403). He is quoted as an example of one who was able to give gifts

which bore fruit in this very existence, because his gift contained the four purities: lawful acquisition, greatness of volition, virtue in the recipient and consummate virtue in the giver. Dhs-a.161f; see also AN-a.i.48, 364.

Kākasutta. The wicked monk is like a crow in that he possesses the same ten qualities: offensiveness, recklessness, shamelessness, excessive greed, cruelty, gruesomeness, want of strength, "earthyness" (? *oravitā*), bewilderment and meanness. AN.v.149; see also G.SN.v.101.

Kākātī. Chief queen of the Bodhisatta, in one of his births as king of **Benares**. See **Kākātījātaka** (Ja 327).

Kākātījātaka (Ja 327). **Kākātī** was the chief queen of the King of **Benares** (the Bodhisatta). A certain **Garuḍa** king came disguised as a man and played at dice with the king. Having fallen in love with **Kākātī**, the **Garuḍa** carried her off to his abode by the **Simbalī** Lake and there lived with her. The king, missing his queen, sent his physician, **Naṭakuvera**, to look for her. The physician hid himself in the **Garuḍa**'s plumage and thus reached the palace where **Kākātī** was. There he enjoyed her favour and returned to **Benares** in the **Garuḍa**'s wing. While the **Garuḍa** and the king were playing at dice, **Naṭakuvera** sang a song telling of his experiences with **Kākātī**. The **Garuḍa**, realising what had happened, brought the queen back to **Benares**.

The story was related by the Buddha to a monk who was discontented on account of a woman. The monk is identified with **Naṭakuvera** (Ja.iii.90-2).

The story is among those related by the bird **Kuṇāla**, in the **Kuṇālajātaka** (Ja 536). There (Ja.v.428) we learn that the **Garuḍa**'s name was **Venateyya**, who is identified with **Kuṇāla**.

The **Kākātījātaka** very closely resembles the **Sussondījātaka** (Ja 360). Ja.iii.187ff.

Kākālaya. A village in Ceylon where there was a **Damiḷa** stronghold captured by **Parakkamabāhu II**. Cv.lxxxiii.12.

Kākola. A hell; beings born there are dragged about by flocks of ravens, vultures and hawks, and eaten alive. Ja.vi.247.

Kācaragāma, **Kājaragāma**, **Kāṭaragāma**. A village in South Ceylon, on the Maṇigaṅgā (Mānik-gaṅga), about ten miles to the north of **Tissamahārāma**, on the old road from **Mahā Gāma** to **Guttasāla**. It was evidently an important centre even in the time of **Devānampiyatissa**, because we find that the nobles of **Kājaragāma** are mentioned among those taking part in the festival of the Bodhi Tree when it was brought over by **Saṅghamittā** (Mhv.xix.54). In the village was planted one of the eight saplings produced from the Bodhi Tree (Mhv.xix.62; Mbv.161f; Vin-a.i.100). A *vihāra* was erected in **Kācaragāma** by **Aggabodhi**, ruler of **Rohaṇa** (Cv.xlv.45), among the occupants of which is mentioned **Milakkhatissa Thera** (AN-a.i.22). The place was of strategic importance, and was sometimes used as the seat of the government in **Rohaṇa**, e.g., by **Loka** (Cv.lvii.2), by **Kassapa**, the **Kesadhātu** (Cv.lvii.66ff); see also Cv.lviii.6.

The village is now chiefly famous for the celebrated shrine of Skanda.

Kājagallaka. A village in Ceylon, probably near modern Kurunegala. An elephant-stable was there, from which **Bhuvanekabāhu I**. took an elephant. Cv.xc.9.

Kāñcipura (*v.l.* **Kāñcīpura**). A city in Southern India on the Coromandel coast, capital of the Pallavas, and one of the seven sacred towns of India; it is the modern Conjevaram. It was once the centre of Buddhism in South India and was one of the places of pilgrimage visited by Xuanzang. He mentions that during his stay there three hundred monks came to **Kāñcipura** from Ceylon, fleeing from the political disturbances in that country (Beal-Xuan, op.cit., ii.228f; CAGI.627). In Pāḷi Literature the locality is noteworthy as the birthplace of the Commentator **Dhammapāla** and perhaps also of **Anuruddha**, author of the **Abhidhammatthasaṅgaha** (PLC.113, 169). Some identify **Kāñcipura** with **Satiyaputta** of **Asoka**'s Rock Edict II, e.g., JRAS., 1918, 541f; see also Bhaṇḍarkar, *Ancient History of Deccan* pp.47, 52.

Kāṇagāma. A village and tank in **Rohaṇa**. There **Aggabodhi** of **Rohaṇa** built three hospitals for the blind and the sick and a large image house in the **Patimāvihāra** (Cv.xlv.43). **Parakkamabāhu I**. repaired the tank. Cv.lxxix.35.

Kāṇatālavanatittha. A ford in the **Mahā Vālukagaṅgā**, a point of strategic importance. Cv.lxxii.19.

Kāṇapaddāvuda. A locality in Ceylon. There a she-bear attacked **Parakkamabāhu I**. (then the *Ādipāda*), but was killed by him. Cv.1xvii.40.

Kāṇamātā. A pious lay woman of **Sāvatthī**, mother of **Kāṇā** (*q.v.*).

Kāṇamūla. A locality in Ceylon, near the *Kālavāpi*. Cv.lxxii.183.

Kāṇavāpī. A tank near the **Cetiyagiri**, given by **Sena I**. for the use of the monks there (Cv.l.72). **Sena II**. built a dam across it at **Kaṭṭhantanagara** (Cv.li.73), and both **Vijayabāhu I**. (Cv.lx.50) and **Parakkamabāhu I**. (Cv.lxxix.34) restored it.

Kāṇā. Daughter of **Kāṇamātā**. After she married she visited her mother, and one day, while she was there, her husband sent for her. Her mother, not wishing her to return empty-handed, asked her to wait till she had made some cakes. When the cakes were ready, a monk came to the door and Kāṇā gave him some. Four other monks came, and the cakes were finished. Four times Kāṇā's husband sent for her and four times the same thing happened. So, in anger, the husband took another wife. Kāṇā, learning this, was so greatly annoyed that she reviled and abused every monk she saw until no monk dared go into her street. The Buddha, hearing of this, visited Kāṇā's mother, and having finished his meal there, sent for Kāṇā, argued with her, and convinced her that the monks were not to blame inasmuch as they had only taken what was given them. At the end of the Buddha's discourse Kāṇā became a *Sotāpanna*. The king saw the Buddha returning from Kāṇā's home and, on learning what had happened, sent for her, adopted her as his daughter, and arranged for her marriage with a rich nobleman. Thenceforward Kāṇā's generosity to the monks became proverbial.

Vin.iv.78f; Dhp a.ii.149ff; the **Samantapāsādikā** (iv.819) gives a somewhat different account; there, when Kāṇā's husband heard that the Buddha had been to see her, he sent for her and she returned.

It was on Kāṇā's account that the **Babbujātaka** (*q.v.*, Ja.i.477f) was preached. Kāṇā is identified with the mouse of the story.

She was called Kāṇā because she was so beautiful that those who saw her became blind with passion for her (*ye ye taṁ passanti, te te rāgena kāṇā honti*) (Vin-a.*loc.cit.*).

Both Kāṇā and her mother are mentioned among those who kept the eightfold fast. AN.iv.349; AN a.ii.791.

Kāṇāriṭṭha. One of the four sons of the **Nāga**-king **Dhataraṭṭha** and his queen **Samuddajā**, the others being **Sudassana**, **Bhūridatta** and **Subhaga**. When **Kāṇāriṭṭha** heard that his mother was a human, wishing to test her one day while drinking her milk, he assumed a serpent's form and struck her foot with his tail. **Samuddajā** threw him on to the ground with a shriek and accidentally struck his eye with her nail, thereby blinding him. Henceforth he, whose name had been **Ariṭṭha**, was known as **Kāṇāriṭṭha** (Ja.vi.168). When, after **Bhūridatta**'s disappearance (see **Bhūridattajātaka**) from the **Nāga**-world, his brothers set out to search for him, **Kāṇāriṭṭha** was sent to the world of the gods, for he was so cruel by nature that they knew that if he went to the world of men he would destroy it by fire (Ja.vi.190). When, after his search, he returned to the **Nāga**-world, he was appointed doorkeeper of **Bhūridatta**'s sick-room; there, seeing **Subhaga** dragging a Brahmin roughly into the **Nāga**-world, he prevented him from ill-treating the man and told him of the greatness of all Brahmins, illustrating his words with various stories (Ja.vi.197; details see pp.200ff). It is said that in his immediately preceding birth, he had been a Brahmin, well-versed in sacrificial lore. **Bhūridatta** heard (from his bed) **Ariṭṭha**'s undue praise of Brahmins and refuted his statements (Ja.vi.205ff).

Kāṇāriṭṭha is identified with **Sunakkhatta** (Ja.vi.219).

Kātiyāna 01. A name by which the **Yakkha Puṇṇaka** (*q.v.*) is addressed (Ja.vi.299, 306, 308). It is a variant of **Kaccāna**. (Ja.vi.283, 286, 301, 327).

Kātiyāna 02. The name of a *gotta*, probably a variant of **Kaccāyana**, **Kaccāna** (*q.v.*).

Kātiyāna 03. **Kātiyāna Thera**. The son of a Brahmin of the **Kosiyagotta** in **Sāvatthī**, he was called **Kātiyāna** after his mother's family When his friend **Sāmaññakāni** joined the Saṅgha, he followed his example and exerted himself in meditation, sleeping but little. One night, overcome by sleep, he fell on the terrace where he was pacing to and fro, and the Buddha, seeing him, went himself to help him and urged him not to give up his efforts but to concentrate and contemplate. Aided by this admonition, **Kātiyāna** soon became an *Arahant*. The Buddha's sermon is included in the **Theragāthā** (Thag.vv.411-16; Thag-a.i.450f).

From the story of **Sāmaññakāni**, given in the **Theragāthā** Commentary (i, p.99f), it would appear that **Kātiyāna** was, for some time, a *Paribbājaka*. He was destitute, having, since the appearance of the Buddha, lost all his support from the laity. He therefore sought **Sāmaññakāni** and asked his advice, which he followed by joining the Saṅgha.

Kātiyāna 04. See **Pakudha**.

Kātiyānī 01. (*v.l.* **Kaccānī**). A lay devotee, declared by the Buddha to be most eminent among women for unwavering loyalty (*aveccappasāda*) (AN.i.26). She resolved to win this eminence in the time of **Padumuttara Buddha**. In this age she was born in the city of **Kuraraghara** and she had a devoted friend called **Kāḷī**. One day she went with **Kāḷī** to hear the Thera **Soṇa Kuṭikaṇṇa** preach to his mother, and while she was there thieves entered her house. The servant girl, who was sent to fetch oil for lighting the lamps, brought news of the presence of the thieves, but **Kātiyānī** refused to leave until the Thera's sermon should be finished. The leader of the thieves, who had watched the incident, was so pleased with her that he gave orders that all the goods stolen from her house should be restored. At the end of the sermon **Kātiyānī** became a *Sotāpanna*. The next day the thieves came and asked her forgiveness. She took

them to the Elder, who ordained them, and there they all became *Arahants*. AN-a.i.245f.

Kātiyānī 02. See **Kaccānajātaka** (Ja 417).

Kāpaṭhika (*v.l.* **Kāpaṭika**). A young Brahmin, sixteen years old, well versed in the Vedas, and with his head shaven. He was "of good stock, well informed, a good speaker and a scholar of ability." He visited the Buddha at **Opasāda**, where he interrupted a conversation which the Buddha was holding with some aged Brahmins; they rebuked him for interrupting his elders, but **Caṅkī** (*q.v.*), who happened to arrive at that moment, interceded on his behalf. The Buddha, knowing that **Kāpaṭhika** had questions to ask of him, gave him an opportunity for so doing, and there followed a discussion on various points, detailed in the **Caṅkīsutta**. At the end of the discussion the youth declared himself a disciple of the Buddha (MN.ii.168ff). In the *Sutta* the Buddha addresses **Kāpaṭhika** as **Bhāradvāja**, perhaps because he belonged to that *gotta*.

Kāpi. Son of **Kotūhalaka** and his wife **Kāḷī**. When his parents fled from **Ajitaraṭṭha** to **Kosambī** from fear of the plague, they, being starved, found it very difficult to carry the child. Seven times the father tried to abandon the child, but the mother prevented him. Dhp-a.i.169f.

Kāpilānī. See **Bhaddā Kāpilānī**.

Kāmajātaka (Ja 467). **Brahmadatta**, king of **Benares**, had two sons. When he died the elder refused the crown and retired into a frontier village. The people there, discovering his identity, offered to pay their taxes to him instead of to the king, and the king, at his request, agreed.

As his power increased, the prince became more covetous and demanded the kingdom, which the younger brother gladly renounced. But the elder's greed was insatiable, and **Sakka**, to teach him a lesson, came in the guise of a young man and offered to capture for him three cities. The king made up his mind to accept the offer; but, then the young man could not be found, and the king fell ill of greed.

The Bodhisatta, just returned from **Takkasilā**, heard of this, and having obtained the king's leave to treat him, cured him of this disease by showing him the futility of his wishes. Thereafter the king became a righteous ruler (Ja.iv.167ff).

The story was told in reference to the Brahmin to whom the **Kāmasutta** was preached. The **Kāmanītajātaka** (Ja 228) was also preached in this connection.

Kāmaṇḍā. A village in which was the mango-grove of **Todeyya**. **Udāyī** once stayed there and was visited by a resident pupil of the Brahmin lady of the **Verahaccāni** clan. SN.iv.121f.

Kāmada. A *Devaputta* who visited the Buddha and told him that the path of the Ariyan disciples was hard to follow and their goal hard to win. The Buddha pointed out to him that the difficult thing had been and was being accomplished (SN.i.48).

The Commentary (SN a.i.83) explains that **Kāmada** had been a *yogāvacara* on earth, but had died before he could attain to any Fruits of the Path and that here he laments his disappointment.

Kāmadasutta. Contains the account of **Kāmada**'s visit to the Buddha (SN.i.48). It is quoted in the **Nettippakaraṇa** p.148.

Kāmanīta. The name by which the Brahmin, mentioned in connection with the **Kāmajātaka**, the **Kāmasutta** and the **Kāmanītajātaka** (Ja 228), is referred to. Ja.ii.212.

Kāmanītajātaka (Ja 228). The king of **Benares** had two sons; the elder became king, but was full of greed for wealth. The rest of the story resembles that of the **Kāmajātaka** (Ja 467); the three cities which **Sakka** proposes to win for the king are given as **Uttarapañcāla**, **Indapatta** and **Kekaka**.

In this case the physician who cures the king is **Sakka** himself, who is identified with the Bodhisatta (Ja.ii.212-16). The story was related in the same circumstances as the **Kāmajātaka** (Ja 467).

Kāmabhū. A monk, evidently held in high esteem by his colleagues. He is mentioned as staying in **Kosambī**, in **Ghositārāma**, and as asking **Ānanda** certain questions, recorded in the **Kāmabhūsutta** (1) (SN.iv.165). Two other *Suttas* bearing the same name record visits paid to **Kāmabhū** by **Cittagahapati** at **Ambāṭakavana** in **Macchikāsaṇḍa**. SN.iv.291, 293.

Kāmabhūsutta 01. **Kāmabhū** visits **Ānanda** at **Ghositārāma** in **Kosambī** and asks him whether the senses are the bonds of objects or objects the bonds of senses. **Ānanda** answers that neither is true; the bond is the desire and lust that arise owing to the senses and the objects with which they come in contact. The Buddha, for instance, is free from such bondage (SN.iv.165).

The same question is asked of **Sāriputta** by **Koṭṭhita**, who receives the same reply (SN.iv.162f).

Kāmabhūsutta 02. **Cittagahapati** visits **Kāmabhū** at **Ambāṭakavana** in **Macchikāsaṇḍa** and is asked to solve a riddle: *Nelaṅgo setapacchādo ekāro vattatī ratho*

Anīghaṁ passa āyantaṁ chinnasotaṁ abandhanaṁ. **Citta** explains this as referring to the *Arahant* and points out the significance of each term (SN.iv.291f). In the **Udāna** (p.76; Ud a.370f; cf. Dhs a.398) the words of the riddle are mentioned as having been used by the Buddha in reference to **Lakuṇṭaka Bhaddiya**.

Kāmabhūsutta 03. Records another visit of **Citta** to **Kāmabhū**. **Citta** asks a series of questions about the activities of the body, speech and mind and their cessation. **Kāmabhū** explains them to **Citta**'s satisfaction. SN.iv.293.

Kāmabhogīsutta. Preached at **Jetavana** to **Anāthapiṇḍika** on the ten classes of wealthy men (*kāmabhogī*), so far as they deserve praise or blame. Some of them obtain their wealth by evil means, enjoy it in evil ways, and do not share it with others; others are different in different degrees. AN.v.176-82.

Kāmavilāpajātaka (Ja 297). The story is similar to that of the **Puppharattajātaka** (*q.v.*). As the man stood impaled he looked up, and seeing a

crow flying through the air, hailed him and sent a message to his wife, informing her where his possessions lay concealed and asking her to enjoy them (Ja.ii.443f; cp. Nos.34 and 216). In the introduction to the **Jātaka** it is said that the *paccuppanna-vatthu* is given in the **Puppharattajātaka** and the *atīta-vatthu* in the **Indriyajātaka**. There seems to be an error here, for the first story of the **Indriyajātaka** (Ja.iii.461ff) (unless another story is meant) bears no resemblance to the **Kāmavilāpajātaka**.

Kāmasutta 01. The first of the **Aṭṭhakavagga** of the **Suttanipāta** The Buddha, seeing a Brahmin felling trees on the banks of the **Aciravatī** and preparing a field for corn, spoke to him. He spoke again to the Brahmin on several other occasions, when the latter was engaged in various operations in the field. The Brahmin, pleased by the Buddha's courtesy, resolved to invite him to a meal when the harvest should be gathered. But the day before the reaping of the corn heavy rains fell, the river was flooded and the corn all washed away. The Buddha had foreseen that this would happen and visited the Brahmin to console him. It was on this last occasion that this *Sutta* was preached. At the end of the sermon the Brahmin became a *Sotāpanna* (Sn.vv.766-71; Snp-a.ii.511ff; Ja.iv.167f; cp. Dhp a.iii.284f; see also MNid.i.1ff). In the **Kāmanītajātaka** he is referred to as **Kāmanīta** *Brāhmaṇa*. Ja.ii.212.

Kāmasutta 02. Contains questions asked by a *Deva* and the Buddha's answers thereto. A man should not become a slave or surrender himself as prey to others and speech should always be gentle. SN.i.44.

Kāmasutta 03. or **Kāmaguṇasutta**. On the five kinds of pleasures of the senses. AN.iv.458; SN.v.60.

Kāmaseṭṭha. One of the greater **Yakkhas** who should be invoked if any follower of the Buddha be molested by an evil spirit (DN.iii.204).

In the **Mahā Samayasutta** (DN.ii.258) he is mentioned among the vassals of the Four Great Kings – versed in craft, hoodwinking wizards, clever in feigning.

Kāmānākkoṭṭa. A fortress in South India, which was occupied by the **Damiḷa** chiefs **Paṇḍimaṇḍala**, **Vīragaṅga** and **Kaṅgakoṇḍa**. Cv.lxxvi.180.

Kāmboja. See **Kamboja**.

Kāyagatāsatisutta. Preached at **Jetavana**, on how to cultivate mindfulness of body so that it may produce abundant fruit and the ten blessings that result therefrom (MN.iii.88ff).

This *Sutta*, like the **Ānāpāṇa**, is really only a sectional presentation of the **Satipaṭṭhānasutta**.

For the special nature of this *Sutta* see the **Vibhaṅga** Commentary (p.226).

Kāyagalla. See **Kāsagalla**.

Kāyaduccaritasutta. On the five evil results of wickedness in bodily action. AN.iii.267.

Kāyavicchandanakasutta. Another name for the **Vijayasutta** of the **Suttanipāta**. Snp-a.i.241.

Kāyavicchindajātaka (Ja 293). *v.l.* **Kāyanibbindajātaka**. The Bodhisatta was once a Brahmin of **Benares** and fell sick of jaundice. The physicians failed to cure him, and his family were in despair. He resolved that if he recovered he would embrace the religious life; soon afterwards he was cured, became an ascetic and cultivated the *abhiññā* and the *samāpatti*.

The story was told in reference to a man in **Sāvatthī** who had a like experience. He entered the Saṅgha and became an *Arahant* (Ja.ii.436-8).

Kāyaviratigāthā. A beautiful Pāli poem, of two hundred and seventy-four verses, on the subjection of sensuality, written in Ceylon, probably in the seventeenth century. A *ṭīkā* on the poem is ascribed to a monk of **Pakudhanagara** (Pegu). (Gv.65, 75; Bode, 44, n.7).

The work is in two sections, the first describing the formation of the body, its foulness and its worthlessness, and the second dealing with the mind and the

advantages of developing the same regardless of the body. There is a Sinhalese translation probably by the author himself. PLC.285.

Kāyasakkhisutta 01. **Saviṭṭha** and **Mahā Koṭṭhita** once visit **Sāriputta**. **Sāriputta** asks them: Which is the most excellent – one who has testified to the truth with body, one who has won view, or one released by faith? **Saviṭṭha** prefers the one released by faith, **Mahā Koṭṭhita** the one who has testified to the truth with body, while **Sāriputta**'s preference is for the one who has won view, for in him insight is most developed.

Together they go to the Buddha and put the case before him; the Buddha tells them that it is not an easy matter to decide. AN.i.118f.

Kāyasakkhisutta 02. A description of the *kāyasakkī* – one who has attained and experienced the four *jhānas*. AN.iv.451f.

Kāyasatti. A Thera, incumbent of the **Vijayabāhupariveṇa**. King **Parakkamabāhu IV**. built for him a two-storied *pasāda* of great splendour and gave him the village of **Sālaggāma**. Cv.xc.91f.

Kāyasutta 01. Mindfulness relating to the body is the path to the Uncompounded (*asaṅkhata*). This the Buddha has taught his disciples. SN.iv.359.

Kāyasutta 02. Just as the body is sustained by material food so are the five hindrances maintained by their own foods. The *Sutta* explains what these foods are. SN.v.64f.

Kāyasutta 03. Same as above, but in reference to the seven *bojjhaṅgas*. SN.v.65f.

Kāyasutta 04. There are certain things that should be got rid of by action, others by speech, yet others by mind. The *Sutta* explains what these things are and how to get rid of them. AN.v.39f.

Kāraka. A village in Ceylon, near **Serisara**. Ras.ii.183.

Kārakapupphamañjarī. A work on Pāli grammar, written by **Attaragama Baṇḍāra Rājaguru** in the eighteenth century, dealing with *kāraka* or case-relations – i.e., syntax. PLC.283.

Kāragaṅgā. A river in Ceylon. It was dammed between the hills with a great barrier by **Parakkamabāhu I**., and its waters were conveyed by a canal, the **Ākāsagaṅgā**, to form the **Parakkamasamudda** (*q.v.*) (Cv.lxxix.24). Another canal, the **Godhāvarī**, is mentioned as branching off from the **Kāragaṅgā** and flowing into the **Parakkamasāgara** (Cv.v.57).

Kāraṇapālī. A Brahmin employed as superintendent of works by the **Licchavīs** of **Vesālī**. One morning early he saw **Piṅgiyānī** evidently returning from somewhere, and on inquiry learnt that he had been to see the Buddha. **Kāraṇapālī** asked him what he thought of the Buddha, and **Piṅgiyānī** sang his praises, illustrating his meaning with various figures of speech. Convinced by **Piṅgiyānī**'s earnestness, **Kāraṇapālī** knelt on the ground and expressed his homage to the Buddha (AN.iii.236ff).

The Commentary (AN a.ii.636) says that the man's name was **Pāla** (or **Pālī**), and he was called **Kāraṇapālī** because he supervised the business of various chieftains' families.

Kāraṇapālīsutta. Records the meeting of **Kāraṇapālī** with **Piṅgiyānī**. AN.iii.236-9.

Kāraṇḍavasutta. Once, while the Buddha was at **Campā** on the banks of the **Gaggarā** Lake, a monk, charged by his colleagues with an offence, reviled them; the Buddha, hearing of it, insisted that the man should be expelled, lest the rest of the community should suffer by his presence. He illustrated his argument with various similes, among them that of the owner of a barley-field who, seeing among his corn a diseased plant (*yava-kāraṇḍava*) which failed to ripen, would uproot it and throw it away lest the other plants should be affected. AN.iv.168-72.

Kāraṇḍiya (**Kāraṇḍika**). A Brahmin student, the Bodhisatta. His story is given in the **Kāraṇḍiyajātaka** (Ja 356).

Kāraṇḍiyajātaka (Ja 356). Once the Bodhisatta was a Brahmin youth named **Kāraṇḍiya**, in **Benares**. He became the chief pupil of a world-famed teacher in **Takkasilā**, who was in the habit of preaching the moral law to whomever he met regardless of their fitness to receive it. One day Kāraṇḍiya was sent with his colleagues by his teacher to accept some cakes offered by the inhabitants of a village and to bring the teacher's share. On the way back Kāraṇḍiya saw a cave and started throwing stones into it. Told of this by the other boys, the teacher questioned Kāraṇḍiya, who replied that it was his ambition to make the whole world level. If his teacher thought he could make the whole world moral, why should he himself not make it level? The teacher understood and accepted the lesson.

The story was told in reference to **Sāriputta** who preached to all who came to him, including even hunters and fishermen. They listened to him with respect, but failed to follow his teaching. On the remonstrance of his colleagues **Sāriputta** was offended, and the matter came to the Buddha's knowledge. **Sāriputta** is identified with the teacher of old. Ja.iii.170-4.

Kāradīpa. An island in the **Damiḷa** country, near **Nāgadīpa**. Its original name was **Ahidīpa**. **Akitti** took up his residence there and lived on the leaves and fruits of the *kāra*-tree which grew there. On account of this the island came by its new name. Ja.iv.238.

Kāranvī *v.l.* **Kārambhiya**. A wood in which the Elder **Cittaka** sojourned for some time (Thag.v.22). The Commentary suggests (Thag a.i.78) that *kāraṁ* is the name of a tree and that from this tree the wood was named.

Kārapiṭṭhi. A village in Ceylon. **Moggallāna III**. built there the **Moggallānavihāra**. Cv.xliv.50.

Kārambhiya 01. See **Kāranvī**.

Kārambhiya 02. See **Karambiya**.

Kāraliyagiri. A monastery in Ceylon, the residence of a Thera named **Nāga**, who taught the monks the **Dhātukathā** after having given up the study of the scriptures for eighteen years. Vsm.i.96.

Kārāyaṇa. See **Dīgha Kārāyaṇa**.

Kārikā. A grammatical work in Pall, written by the Elder **Dhammasenāpati** at the **Ānandavihāra** in Pagan. A *ṭīkā* on the work is ascribed to the same author. Gv.p.63, 73; Bode, 16 and n.1.

Kārusā. Mentioned with the **Bhaggas** in a list of tribes. Ap.ii.359.

Kālasutta 01. There are four seasons: one for hearing the Dhamma, one for discussing it, one for attaining calm, and the last for attaining insight. AN.ii.140.

Kālasutta 02. The above explained with an illustration. AN.ii.140.

Kālasutta 03. There are five gifts which, if given, are seasonable: gifts to a guest, a traveller, a sick person, one in scarcity, and first fruits to a holy man. AN.iii.41.

Kālāma 01. See **Āḷāra Kālāma**.

Kālāma 02. The name, probably, of a *gotta* or family. Mention is made of a *nigama* belonging to them in **Kosala**, which was called **Kesaputta**. The sermon preached by the Buddha on his visit to **Kesaputta** is justly famous (AN.i.188ff). The **Kālāmas** were *Khattiyas* (AN a.i.418). Among members of this family specially mentioned by name are **Bharaṇḍu Kālāma**, who was once a co-disciple of the Bodhisatta, and **Āḷāra Kālāma**, the teacher of **Gotama** before his Awakening.

Kāli. A tank in Ceylon, built by King **Vasabha** (Mhv.xxxv.95). It was among those repaired by **Parakkamabāhu I**. Cv.lxviii.45.

Kālikarakkhiya. An ancient sage mentioned in a list of sages, together with **Samudda**, **Bharata**, **Aṅgīrasa**, **Kassapa**, **Kisavaccha** and **Akitti**. Ja.vi.99.

Kālikā. See **Kāḷī** (9).

Kāliṅga 01. **Kaliṅga**. An inhabitant of **Ñātika**. While staying in **Ñātika**, at the **Giñjakāvasatha**, the Buddha tells **Ānanda** that Kāliṅga was reborn after death in the **Suddhāvāsā**, and that there he would attain to *Nibbāna*. DN.ii.92; SN.v.358f.

Kāliṅga 02. A country: the **Kāliṅgaraṭṭha**. It is one of the seven political divisions mentioned in the time of the mythical king **Reṇu** and is given first in the list, its capital being **Dantapura** and its king **Sattabhū** (DN.ii.235f; see also Mhv.iii.208; the *Mahā Vastu* also mentions a king **Uggata** of **Dantapura**, iii.364f).

It is not, however, included in the list of sixteen Janapadas appearing in the **Aṅguttaranikāya** (AN.i.213, etc.), but is found in the extended list of the **Niddesa** (CNid.ii.37). A later tradition (Bv.xviii.6) states that after the Buddha's death, a Tooth was taken from among his relics and placed at Kāliṅga, where it was worshipped. From Kāliṅga the Tooth was brought to Ceylon, in the time of King **Sirimeghavaṇṇa**, by **Hemamālā**, daughter of **Guhasīva**, king of Kāliṅga, and her husband **Dantakumāra**, a prince of the **Ujjenī** royal family. In Ceylon the Tooth became the "Palladium" of the Sinhalese kings (Cv.xxxvii.92; see also Cv.Trs.i.7, n.4; the **Dāṭhādhātuvaṁsa** gives details, JPTS 1884, pp.108ff).

The Jātakas contain various references to Kāliṅga. There was once a great drought in **Dantapura**, and the king, acting on the advice of his ministers, sent Brahmins to the king of **Kuru** to beg the loan of his state elephant, **Añjanavasabha**, credited with the power of producing rain. On this occasion, however, the elephant failed and the Kāliṅga king, hearing of the virtues practised by the king and people of **Dantapura**, offered them himself, upon which rain fell. See the **Kurudhammajātaka** (Ja 276), Ja.ii.367ff, also Dhp a.iv.88f. A similar story is related in the **Vessantarajātaka**, vi.487, where the Kāliṅga Brahmins ask for and obtain **Vessantara**'s white elephant that he

may stay the drought in Kāliṅga.

Another king of Kāliṅga was a contemporary of **Aruṇa**, the **Assaka** king of **Potali**. The Kāliṅga king, in his eagerness for a fight, picked a quarrel with **Aruṇa**, but was worsted in battle, and had to surrender his four daughters with their dowries to **Aruṇa** (Ja.iii.3f).

The **Kāliṅgabodhijātaka** (Ja 479) relates the story of another ruler of **Kāliṅga** while, according to the **Sarabhaṅgajātaka** (Ja 522), a certain king of Kāliṅga (Ja.v.135f) went with two other kings, **Aṭṭhaka** and **Bhīmaratta**, to ask **Sarabhaṅga** questions referring to the fate of **Daṇḍakī**. There they heard the sage preach, and all three kings became ascetics. Another king of Kāliṅga was **Nāḷikīra**, who, having ill-treated a holy man, was swallowed up in the **Sunakhaniraya**, while his country was laid waste by the gods and turned into a wilderness (*Kāliṅgārañña*). The **Kāliṅgārañña** is referred to in the **Upālisutta** (MN.i.378); the story is related in Ja.v.144 and, in greater detail, in MN a.ii.602ff. In the **Kumbhakārajātaka** (Ja 408, Ja.iii.376) the Kāliṅga king's name is **Karaṇḍu**.

From early times there seems to have been political intercourse between the peoples of Kāliṅga and **Vaṅga**; **Susīmā**, grandmother of **Vijaya**, founder of the Sinhalese race, was a Kāliṅga princess, married to the king of **Vaṅga** (Mhv.vi.1; Dpv.ix.2ff). Friendly relations between Ceylon and Kāliṅga were evidently of long standing, for we find in the reign of **Aggabodhi II**. (601-11 CE.) the king of **Kāliṅga**, together with his queen and his minister, coming over to Ceylon intent on leading the life of a recluse and joining the Saṅgha under **Jotipāla**. **Aggabodhi** and his queen treated them with great honour (Cv.xlii.44ff). Later, the queen consort of **Mahinda IV**. came from Kāliṅga and **Vijayabāhu I**. married a Kāliṅga princess, **Tilokasundarī** (Cv.lix.30). We are told that scions of the Kāliṅga dynasty had many times attained to the sovereignty of Ceylon and that there were many ties of relationship between the royal families of the two countries (Cv.lxiii.7, 12f). But it was **Māgha**, an offspring of the Kāliṅga kings, who did incomparable damage to Ceylon and to its religion and literature (Cv.lxxx.58ff).

According to the inscriptions, **Asoka**, in the thirteenth year of his reign, conquered Kāliṅga and this was the turning-point in his career, causing him to

abhor war (Mookerji: *Asoka*, pp.16, 37, 214). Among the retinue sent by him to accompany the branch of the Sacred Bodhi Tree on its journey to Ceylon, were eight families of Kāliṅga (Vin-a.i.96).

Asoka's brother **Tissa**, later known as **Ekavihāriya**, spent his retirement in the Kāliṅga country with his instructor **Dhammarakkhita**, and there **Asoka** built for him the **Bhojakagirivihāra** (Thag a.i.506).

According to the **Vessantarajātaka** (Ja 547, Ja.vi.521), the Brahmin village **Dunniviṭṭha**, residence of **Jūjaka**, was in Kāliṅga.

Kāliṅga is generally identified with the modern Orissa. (CAGI.590ff; Law: *Geography of Early Buddhism*, 64; see also Bhaṇḍarkar: *Ancient History of Deccan*, p.12).

Kāliṅga 03. Various kings of Kāliṅga are mentioned either as **Kāliṅgarājā** or simply as Kāliṅga. For these see **Kāliṅga** (2). We also hear of **Cūḷa Kāliṅga** and **Mahā Kāliṅga**. **Cūḷa Kāliṅga** is sometimes called **Kāliṅgakumāra** (Ja.iv.230).

Kāliṅga 04. Son of **Cūḷa Kāliṅga**. See the **Kāliṅgabodhijātaka** (Ja 479).

Kāliṅga 05. A **Damiḷa** chief, ally of **Kulasekhara** (Cv.lxxvi.174, 214, 217, 222). He was a brother of the wife of **Toṇḍamāna**. Cv.lxxvii.40.

Kāliṅga 06. Another **Damiḷa** chief, conquered by **Bhuvenakabāhu I**. Cv.xc.32.

Kāliṅga 07. See **Kāliṅga Bhāradvāja**.

Kāliṅga Bhāradvāja. The chaplain of King **Kāliṅga**. See the **Kāliṅgabodhijātaka** (Ja 479). He was the Bodhisatta, and is sometimes called *Kāliṅga Brāhmaṇa* (e.g., Ja.iv.235).

Kāliṅgabodhijātaka (Ja 479). The **Kāliṅga** king of **Dantapura** had two sons, **Mahā Kāliṅga** and **Cūḷa Kāliṅga**. Soothsayers foretold that the younger would be an ascetic, but that his son would be a **Cakkavatti**. Knowing of this prophecy, **Cūḷa Kāliṅga** became so arrogant that **Mahā Kāliṅga**, on coming to

the throne, ordered his arrest. But **Cūḷa Kāliṅga** fled to **Himavā** and lived there as an ascetic. Near his hermitage lived the king and queen of **Madda** who had fled with their daughter from their city of **Sāgala**. Soothsayers had predicted that the princess's son would be a **Cakkavatti**, and all the kings of **Jambudīpa** sought her hand. Her parents, not wishing to incur the enmity of any of the kings, fled with her from the city. One day a wreath of mango-flowers which the princess dropped into the river was picked up by **Cūḷa Kāliṅga**, who thereupon went in search of her. With her parents' consent he married her, and to these two was born a son whom they called **Kāliṅga**.

When the stars revealed that **Mahā Kāliṅga** had died, **Kāliṅga** was sent to **Dantapura**, to a courtier who had been an ally of **Cūḷa Kāliṅga**. The prince's identity having been duly established, he was crowned king, and his chaplain, **Kāliṅga Bhāradvāja**, taught him the duties of a **Cakkavatti**. On the fifteenth day after his coronation, the tokens of a **Cakkavatti** king appeared before him. (For details see Ja.iv.232). One day while riding through the air with his retinue, he came to the Bodhi-tree under which Buddhas attain Awakening, and though he prodded his elephant until it died the animal found it impossible to fly over the spot. The royal chaplain investigated matters and reported his finding to the king who, having learnt from the chaplain of a Buddha's virtues, paid great honour to the tree for seven days. See also **Samaṇakolañña**.

Kāliṅga is identified with **Ānanda** and **Kāliṅga Bhāradvāja** with the Bodhisatta.

The story was related in reference to the Bodhi-tree planted, at **Ānanda**'s suggestion, by **Anāthapiṇḍika**, at the entrance to **Jetavana**, in order that people might worship it while the Buddha was away on tour. As soon as a seedling was planted from the great Bodhi-tree at **Gayā**, it grew into a tree fifty cubits high, and the Buddha consecrated it by spending one night under it, wrapt in meditation (Ja.iv.228-36).

The **Kāliṅgabodhijātaka** is found also in the **Mahā Bodhivaṁsa** (Mbv.62ff); there it is given in much greater detail and differs in minor details from the **Jātaka** version, containing, among other things, a long description of *dibba-cakkhu* and the seven gems of a **Cakkavatti**.

Kāliṅgāraññā. See **Kāliṅga** (2).

Kālindī. A channel in the irrigation system of **Parakkamabāhu I**., flowing southward from the **Maṇihīra** tank. Cv.lxxix.54.

Kālisutta. The Buddha, while staying at the **Nigrodhārāma**, visits his kinswoman **Kāḷigodhā** of **Kapilavatthu**, and tells her of the four qualities to be found in the *Sotāpanna* –

- unwavering loyalty to the Buddha, the Dhamma and the Saṅgha,
- freedom from all taint of stinginess,
- delight in self-surrender and
- in the dispensing of charitable gifts.

Kāḷigodhā states that she possesses all these qualities. SN.v.396.

Kālussa. A village given by **Udaya** I, to the **Nīlārāma** (Cv.xlix.16).

Kālūla. A monastery in Ceylon. **Aggabodhi** VIII, gave a village for its maintenance. Cv.xlix.47.

Kāḷa 01. Son of **Anāthapiṇḍika**. As he showed no signs of piety his father, feeling very distressed, made a solemn promise to give him a thousand if he kept the fast-day. **Kāḷa** won the money, and the next day he was promised a thousand if he would listen to the Buddha preaching and learn a single verse of the Dhamma. He listened to the Buddha's sermon, but by the will of the Buddha he could not keep in mind a single verse until the sermon came to an end. He then became a *Sotāpanna* and accompanied the Buddha and the monks to his father's house. There, when in the presence of them all **Anāthapiṇḍika** gave **Kāḷa** the money, he refused to accept it, and the Buddha explained what had happened. Dhp-a.iii.189ff.

Kāḷa 02. An Elder. A certain woman ministered to him as though he were her son, but when she expressed her desire to see the Buddha, **Kāḷa** tried to dissuade her from doing so. One day she visited the Buddha without telling **Kāḷa** of her intention, and when he learnt where she had gone he hurried to the

Buddha and tried to prevent him from preaching to her, in case she should stop caring for him. Dhp-a.iii.155f.

Kāḷa 03. Minister of **Pasenadi**. He was grieved when the king spent his fortune in giving alms to the Buddha and his monks at the **Asadisadāna**; the Buddha, knowing his thoughts, spoke but a single stanza by way of thanks offering at the end of the *dāna* lest **Kāḷa**'s head should split in seven pieces in anger. When the king learnt, on inquiry, why the Buddha had so acted, he dismissed **Kāḷa** from his service. DN a.ii.654f; Dhp a.iii.186-8; also ii.89.

Kāḷa 04. An Elder of **Kosala**. He joined the Saṅgha in his old age and lived in the forest with his friend **Juṇha**. Once the question arose between them as to which part of the month was cold, and being unable to decide the question, they sought the Buddha, who preached to them the **Mālutajātaka** (*q.v.*). (Ja.i.165)

Kāḷa 05. The name given by his wife to the **Ājīvaka Upaka** (Thīg a.i.223) because he was dark in complexion (Thīg a.i.226).

Kāḷa 06. King of the **Nāgas**; see **Mahā Kāḷa**.

Kāḷa 07. A young stag, son of the Bodhisatta; a previous birth of **Devadatta**. The story is given in the **Lakkhaṇajātaka**. Ja.i.142f.

Kāḷa 08. See **Kāḷahatthi**.

Kāḷa 09. One of the *Nirayas*. Ja.vi.248.

Kāḷa 10. A **Pacceka Buddha**, mentioned in a list of **Pacceka Buddhas**. MN.iii.70; Ap-a.i.107.

Kāḷa 11. Brother of **Pasenadi**, king of **Kosala**. Divy.153.

Kāḷa 12. See also **Cūḷa Kāḷa**, **Mahā Kāḷa** and **Kāḷudāyī**.

Kāḷa Khemaka. A **Sākyan**. His name was **Khemaka**, but as he was dark he was called **Kāḷa Khemaka**. He built a monastery in **Nigrodhārāma**, near

Kapilavatthu, and once, during robe-making time, many monks lived there. On this occasion the Buddha preached the **Mahā Suññatāsutta**. MN.iii.109; MN-a.ii.906.

Kāḷa Campā. A city in **Aṅga**; it was sixty leagues from **Mithilā**, with which it was connected by a cart-road (Ja.vi.31f). To **Kāḷa Campā** came sages from the **Himālaya** to procure salt and sour condiments (Ja.vi.256). There lived **Puṇṇaka**'s relations (Ja.vi.274). **Varuṇa**, the **Nāga** king, tells **Vidhūra** that he (**Varuṇa**) and his wife were once inhabitants of **Kāḷa Campā** (Ja.vi.317). **Kāḷa Campā** is probably another name for **Campā** (*q.v.*); in fact, the name **Campā** is used more than once in reference to **Kāḷa Campā** (e.g., Ja.vi.32). According to the **Aṅguttara Commentary** (AN a.i.131), **Soṇa Koḷivisa** was born in **Kāḷa Campā**; the **Theragāthā** Commentary (Thag a.i.544), however, speaks of his birthplace as **Campā**.

Kāḷa Buddharakkhita. A Thera of Ceylon, an *Arahant*. He belonged to a minister's family and was born in a village near **Dakkhiṇagirivihāra**. When he came of age, he entered the Saṅgha, learned the whole of the *Tipiṭaka*, and, on going with a large concourse to see his teacher, was asked to give up his following and go into solitude to practise meditation. He went to the Vātakasitapabbatavihāra, practised meditation and became an *Arahant*. While living in the **Cetiyapabbata** *vihāra*, he was once worshipping at the **Kaṇṭakacetiya** and was seated at the foot of a Kāḷatimbara tree. (Legend says on the night of the new moon, thus completing the circle of Kāḷas). One of the monks asked him a question on the **Kāḷakārāmasutta** and the Elder preached a sermon based on the *Sutta*. King **Tissa** (probably **Saddhātissa**), who was in the vicinity, came to listen to the sermon, which lasted throughout the night; the king remained standing the whole time. Greatly pleased, the king, at the end of the sermon, offered the sovereignty of Ceylon to the monk.

It is said that the Elder had been the *Nigaṇṭha* **Mahā Saccaka** in the time of the Buddha, and that the Buddha had preached to him the **Mahā Saccakasutta**, not because he could understand it then, but because the Buddha knew that it

would help him to rise to eminence in this last life as **Kāḷa Buddharakkhita**. MN-a.i.469f.

Kāḷaka 01. A *seṭṭhi* of **Sāketa**. His son was the husband of **Cūḷa Subhaddā** (*q.v.*) and therefore son-in-law of **Anāthapiṇḍika**. **Kāḷaka** was a follower of the **Nigaṇṭhas**. When the Buddha visited **Sāketa**, at the request of **Cūḷa Subhaddā**, **Kāḷaka** listened to his sermon and became a *Sotāpanna*. He gave his park, the **Kāḷakārāma**, to the Buddha, and built a *vihāra* there after removing, by force, the **Nigaṇṭhas**, who were in possession.

AN a.ii.482f; but see Dhp a.iii.465f, where the *seṭṭhi*'s name is given as **Ugga** of **Uggapura**; see also Divy.402, where the name of the city is **Puṇḍavardhana** and that of **Anāthapiṇḍika**'s daughter **Sumāgadhā**.

Kāḷaka 02. *Senāpati* of King **Yasapāṇī** of **Benares**, a previous birth of **Devadatta**. The story is given in the **Dhammaddhajajātaka**. Ja.ii.186ff.

Kāḷaka 03. See **Ayyakāḷaka**.

Kāḷaka 04. See AN.v.164, *Sutta* No. lxxxvii. Is **Kāḷaka** here a proper name or a generic name (**Kāḷakabhikkhu**) meaning a wicked monk?

I am inclined to take it as the latter. See **Kāḷakabhikkhusutta**.

Kāḷakagāma. A village in Ceylon in which was the **Maṇḍalārāma**, the residence of the Elder **Mahā Soṇa** (*q.v.*). Vibh a.448. It was evidently the same as **Kallagama** (*q.v.*).

Kāḷakañjakā, **Kāḷakañjaka**, **Kāḷakañjakas**. A class of **Asuras** (*q.v.*). They were present at the **Mahā Samaya**, and are spoken of as being of a fearsome shape (DN.ii.259; also DN-a.iii.789.820). They are the very lowest of the **Asura** groups, and the Buddha warns **Sunakkhatta** that **Korakkhattiya** will, after his death from epilepsy, be born among them; and it did so happen (DN.iii.7f; Ja.i.389). Bodhisattas are never born among the Kāḷakañjakas (Ja.i.44; Bv a.224). Sometimes (e.g., Ja.v.187; Pv-a.272), when **Asuras** are mentioned, the Commentaries explain the word as meaning the Kāḷakañjakas. Beings born

among them suffer from excessive thirst, which they are unable to quench even by immersing themselves in the **Ganges**. (For a story of one of them see Vibh a.5). The Kājakañjakas resemble the *Petas* in shape, sex-life, diet and length of life, and they intermarry with them (Kv.360).

Kāḷakaṇṇī 01. A friend of **Anāthapiṇḍika**. They had made mud-pies together and had gone to the same school. Later, **Kāḷakaṇṇī** fell on evil days and sought the protection of his friend, who appointed him to look after his business. **Anāthapiṇḍika**'s friends and acquaintances remonstrated against the employment of a man with so inauspicious a name, but **Anāthapiṇḍika** heeded them not. One day, when **Anāthapiṇḍika** was away, a gang of robbers tried to enter his house, but **Kāḷakaṇṇī**, with great presence of mind, asked the few remaining servants to beat drums all over the house, thereby giving the impression that the house was fully occupied. The robbers fled leaving their weapons, and **Kāḷakaṇṇī** was greatly praised. When **Anāthapiṇḍika** reported the matter to the Buddha, the Buddha related the **Kāḷakaṇṇījātaka**, containing a similar story of the past. Ja.i.364f.

Kāḷakaṇṇī 02. The name of the treasurer's friend in the story of the past, as given in the **Kāḷakaṇṇījātaka** (*q.v.*).

Kāḷakaṇṇī 03. Daughter of **Virūpakkha**. She had a dispute with **Sirī**, daughter of **Dhataraṭṭha**, as to their order of precedence in bathing in **Anotatta**. The story is given in the **Siri Kāḷakaṇṇījātaka** (Ja.iii.257ff). In the story she is also addressed as **Kāḷī** (Ja.iii.261). In another place she is referred to as **Alakkhī**. Ja.iv.378.

Kāḷakaṇṇījātaka (Ja 83). The story of a *seṭṭhi* of **Benares** who had a friend named **Kāḷakaṇṇī**. The rest of the story resembles that given above, about **Kāḷakaṇṇī**, friend of **Anāthapiṇḍika** (Ja.i.364f). In the same connection was preached the **Kusaṇālijātaka** (Ja.i.441f). There the **Kāḷakaṇṇījātaka** is referred to as **Kāḷakaṇṇīvatthu**.

Kāḷakasutta. Preached by the Buddha at **Kāḷakārāma** in **Sāketa** when he visited the city at the request of **Cūḷa Subhaddā** (AN a.ii.482f).

The **Tathāgata** knows and comprehends whatsoever is seen, heard, comprised, attained, searched into, etc., in the whole world, but he is not subject to it (AN.ii.24f).

This *Sutta* is sometimes referred to as the **Kāḷakārāmasutta** (e.g., Thag a.i.284). It is said that at the conclusion of the **Kāḷakārāmasutta** the earth trembled, as though bearing witness to the Buddha's statement (DN a.i.130-1).

It was this *Sutta* which helped **Mahā Rakkhita** to convert the country of the **Yonakas** (Vin-a.i.67; Mhv.xii.39; Mbv.114; Dpv.viii.9).

The *Sutta* was also preached by **Kāḷa Buddharakkhita** at the **Cetiyapabbata** to a concourse of people, among whom King **Tissa** (probably **Saddhātissa**) was also present. MN-a.i.470.

Kāḷakasutta (**Kāḷakabhikkhusutta**). A discourse delivered by the Buddha (*Kāḷakaṁ bhikkhuṁ ārabbha* – see **Kāḷaka** 4).

It deals with ten dispositions which if present in a monk prevent his being loved or respected, and from being apt to meditate or to lead an ascetic and lonely life, and with the ten opposite dispositions. AN.v.164ff. On the name see AN.v.176, n.7; also GS.v.110, n.1.

Kāḷakārāma. The park presented to the Buddha by **Kāḷaka**, and the monastery he built therein for the Buddha. The Buddha stayed there on his visit to **Sāketa** at **Cūḷa Subhaddā**'s request. AN.ii.24; AN a.ii.482.

Kāḷakārāmasutta. See **Kāḷakasutta**.

Kāḷakūṭa. One of the five mountain ranges surrounding **Anotatta**. It has the colour of *añjana* (collyrium). Snp-a.ii.437; Ud-a.300; AN-a.ii.759; MN-a.ii.585.

Kāḷagāma. A village in Ceylon. A minister of this village is given as an example of a man who committed suicide in remorse (*vippatisārī*). Snp-a.i.30.

Kāḷagiri, **Kālāgiri**. See **Kāḷapabbata**.

Kāḷagiribhaṇḍa. A district in Ceylon. The forces of **Parakkamabāhu I**. fought there twenty battles before it could be brought under subjection (Cv.lxxii.62). It is identified with the modern Kalugalboḍa-raṭa. Cv.Trs.i.325, n.1.

Kāḷatittha. A locality in **Rohaṇa**. There **Vikkamapaṇḍu** had his seat of government (Cv.lvi.12). It is identified with the modern Kalutara, at the mouth of the Kaḷugaṅga.

Kāḷatindukavihāra. A monastery in Ceylon. Ras.ii.165.

Kāḷadānasutta. The name given in the **Suttasaṅgaha** (No. 1) for **Kālasutta** (3).

Kāḷadīghagāma. A village in Ceylon, evidently near **Kalyāṇi Vihāra**, for the monks of the *vihāra* are spoken of as visiting the village for alms. A girl of the village once met a young monk who went there, and fell in love so deeply that she died of her longing for him; when the monk realised what he had missed by not being aware of her love, he, too, died of a broken heart. Snp-a.i.70; Ap-a.i.128; the story is slightly different in AN-a.i.13f.

Kāḷadīghavāpi. A lake, evidently in Ceylon. **Cūḷa Piṇḍapātikatissa** saw an elephant's corpse floating in the lake and made it his subject of meditation for *Arahant*-ship. Vsm.i.191.

There was evidently a *vihāra* attached to it. The **Majjhima Commentary** (Ma.i.353f) gives a story of a novice who lived there.

Kāḷadīghāvika. A *padhānaghara* built by **Hatthadāṭha**. Cv.xlvi.46.

Kāḷadeva 01. Thera, incumbent of **Vajagaragirivihāra**. He is mentioned as having known the exact passage of time without the help of an "hour-glass" (*yāmayantanālika*). MN a.i.100f.

Kāḷadeva 02. A soothsayer who prophesied for King **Paṇḍuvāsudeva** the arrival of a wife from India. Mhv ṭ.272.

Kāḷadevala 01. A sage; see **Asitadevala** (2).

Kāḷadevala 02. An ascetic, friend and counsellor of **Suddhodana** (Ja.i.54, 67, 88; vi.479). See **Asita** (1).

He was a frequent visitor at the palace, and the Buddha's mother always took the precepts from him until she conceived **Gotama Buddha**. MN a.ii.922.

Kāḷanadī. A river in Ceylon, the present Kalugaṅga. **Devapaṭirāja** built over the river a bridge of eighty-six cubits and laid out a garden of coco palms from the river to **Bhīmatitthavihāra**. Cv.xlvi.40, 44.

Kāḷanāga. See **Mahā Kāḷa**.

Kāḷanāgara. The family to which the general **Parakkama** belonged. Cv.lxxx.49.

Kāḷapabbata. A mountain range in Himavā, sixty leagues in height. Here **Irandatī** sang her song, hearing which **Puṇṇaka**, on his way to a meeting of the **Yakkhas**, plighted his troth to her. After **Puṇṇaka** had won **Vidhura**, he took him to **Kāḷapabbata**, and there tried by various means to kill him. His attempts failed, and **Vidhura**, learning the motive for his act, preached to him, seated on the top of the mountain, and converted him (Ja.vi.255, 264, 302ff, 309, 326). In some places the mountain is called **Kāḷagiri**, e.g., ibid., 302, 304, 309, 326; see also Mhv.ii.300.

Kāḷapāsāṇa. A tank in Ceylon; one of sixteen tanks built by King **Nabāsena**. Mhv.xxxvii.49.

Kāḷapāsāṇapariveṇa (Kāḷapāsādapariveṇa). A building attached to the **Tissārāma** in the **Nandanavana** in **Anurādhapura**, erected for the use of **Mahinda**. **Devānampiyatissa** was anxious that there should be no delay in erecting the building, and therefore had the necessary bricks dried with torches for the sake of speed. The building was dark in colour, hence its name (Mhv.xv.203f; Mhv ṭ.363). There was once a pond near the gate of the *pariveṇa*, called **Marutta**. Mhv ṭ.344f.

Kāḷapilla. A locality in **Rohaṇa** in Ceylon. There the troops of **Parakkamabāhu I**. defeated those of **Gajabāhu**. Cv.lxx.325.

Kāḷabāhu. A monkey, a previous birth of **Devadatta**. See the **Kāḷabāhujātaka** (Ja 329). Ja.iii.97ff.

Kāḷabāhujātaka (Ja 329). Once the Bodhisatta was a parrot named **Rādha** and his brother was **Poṭṭhapāda**. They were captured by a fowler and brought to the court of **Dhanañjaya**, king of **Benares**, where they were paid great attention. Later, a monkey, **Kāḷabāhu**, was added to the collection of animals, and the people in the palace lost interest in the parrots, much to the annoyance of **Poṭṭhapāda**. Soon, however, the children became frightened of the monkey's tricks and he was sent away, just as **Rādha** had prophesied to his brother.

Ānanda was **Poṭṭhapāda**, and **Devadatta**, **Kāḷabāhu**.

The story was told in reference to **Devadatta**'s attempt to kill the Buddha by letting loose **Nālāgiri**. Ja.iii.97ff.

Kāḷabhikkhusutta. See **Kāḷakasutta**.

Kāḷamattika. A tank given by **Jeṭṭhatissa** for the use of the **Cetiyapabbata** *vihāra*. Mhv.xxxvi.130.

Kāḷamattiya, **Kālamattika**. A forest. **Muṭṭhika**, after his death, was born as a goblin in this forest, and when **Baladeva** reached the spot during his flight, **Muṭṭhika** challenged him to a wrestling match and ate him up "like a radish-bulb." Ja.iv.82, 88.

Kāḷamahī. A branch of the river **Mahā Mahī**, which it later rejoins. Snp-a.i.27.

Kāḷavalli. A tank repaired by **Parakkamabāhu I**. Cv.lxxiz.36.

Kāḷavallimaṇḍapa. A *vihāra* in Ceylon, the residence of the Elder **Mahā Nāga** (DN a.i.190, 191; Snp-a.i.56; VbhA.352, 353; Ja.iv.490; Mhv ṭ.606). It was

near the village **Nakulanagara** (Dhs a.339) and was situated in **Rohaṇa** (AN-a.i.384).

Kāḷavilaṅgika. See **Mahā Kassapa**.

Kāḷavela 01. A monastery in Ceylon, the residence of **Mahā Maliyadeva** Thera (*q.v.*). Ja.vi.30.

Kāḷavela 02. A servant of **Dīghagāmaṇi**. He refused to promise the brothers of **Ummādacittā** that he would kill her if she gave birth to a boy, and so he was killed by them and reborn as a **Yakkha** (Mhv.ix.22f). Later he saved the life of this boy, **Paṇḍukābhaya**, who was being carried in a basket (Mhv.x.4), and when **Paṇḍukābhaya** came to the throne, he founded a settlement for **Kāḷadeva** to the east of **Anurādhapura** (Mhv.vs.84). It is said that on feast days the **Yakkha** appeared in visible form in company with **Paṇḍukābhaya** (Mhv.vs104).

Mahā Sena afterwards built a *Thūpa* on the site of **Kāḷavela**'s shrine. Mhv.xxxvii.44.

Kāḷasilā 01. The black rock by the side of **Isigili** (Isigilipasse).

It was there that **Moggallāna** was murdered (Ja.v.125f; Dhp a.iii.65f; Ap-a.i.206) and that **Godhika** (SN.i.120f; Dhp-a.i.431f) and **Vakkali** (SN.iii.124) committed suicide.

It was a lonely spot, and we are told that when monks came from afar to **Rājagaha** they would ask **Dabba Mallaputta** to find them lodgings there because they wished to see evidence of **Dabba**'s *iddhi*-powers (Vin.ii.76; iii.159).

Gotama Buddha is mentioned as having stayed at **Kāḷasilā** with a great company of monks (SN.i.194). On one such occasion the Buddha is said to have given **Ānanda** an opportunity of asking him to continue to live for a whole aeon. But **Ānanda** failed to do so (DN.ii.116).

The Buddha is elsewhere (Thag a.ii.209) described as residing at **Kāḷasilā** with five hundred monks, all of whom were *Arahants*. **Moggallāna** discovered their powers, and thus earned the praise of **Vaṅgīsa**.

The **Saṁyutta Commentary** (SN a.ii.229) speaks of a **Kāḷasilāvihāra**.

In the **Cūḷa Dukkhakkhandhasutta** (MN.i.92), it is said that **Kāḷasilā** was also the residence of some **Nigaṇṭhas**, followers of **Nāthaputta**.

Kāḷasilā 02. See **Kāḷasela**.

Kāḷasutta. One of the principal hells (Ja.v.266, 267, 268). Beings born there are placed on a floor of heated iron, marked with a black thread made red hot, and then cut into pieces along the markings (Ja.v.270).

Kāḷasumana Thera. One of those responsible for preserving the Vinaya in Ceylon after the death of **Mahinda**. Vin.v.3; Vin-a.i.104.

Kāḷasena 01. King of **Ayojjhā**. The **Andhakaveṇhuputtā** besieged his city and took the king prisoner. Ja.iv.82.

Kāḷasena 02. *v.l.* **Mahā Kāḷasena**. One of the leaders of the **Yakkhas** in Ceylon. He was ruler of the **Yakkha**-city of **Sirīsavatthu**. He married **Polamittā**, and it was at the wedding-feast of these two that **Vijaya** attacked the city with **Kuveni**'s help and destroyed the **Yakkhas**. Mhv.vii.32ff Mhv ṭ.259.

Kāḷaselasatthā. A statue of the Buddha. See **Silāsambuddha**.

Kāḷahatthi. Commander-in-chief of the *Porisāda*, the man-eating king, mentioned in the **Sutasomajātaka** (Ja 537). When Kāḷahatthi discovered the king's wickedness, he persuaded him to leave the city, and gave over the sovereignty to the king's son. Some time later, when **Sutasoma** had cured *Porisāda* of his cannibalistic tendencies, Kāḷahatthi agreed to restore him to the throne (Ja.v.460-70; 508ff).

Kāḷahatthi is identified with **Sāriputta** (Ja.v.511). In several places (e.g., Ja.v.461, 465, 468) he is addressed as **Kāḷa**.

Kāḷāgirikhaṇḍa. That section of the **Vidhurapaṇḍitajātaka** which ends with the bringing of **Vidhura** by **Puṇṇaka** to the realm of the **Nāgas**. Ja.vi.314.

Kāḷāyanakaṇṇika. A locality in **Rohaṇa**. There **Mahā Dāṭhika Mahā Nāga** built two *vihāras*, **Maṇināgapabbata** and **Kalanda**. Mhv.xxxiv.89; Mhv ṭ.637.

Kāḷārajanaka. King of **Mithilā**. He was the son of **Nimi** and belonged to the **Makhādeva** dynasty. Whereas other kings of his race left the household at the approach of old age, he broke the tradition by not doing so. He was the last king of this dynasty. His son was called **Samaṅkara**. MN.ii.82; DN a.iii.851; Mhv.ii.11; Dpv.iii.37; but see Ja.vi.129, where he, too, is said to have renounced the world and brought the family to an end.

Kāḷārajanaka was so-called because he had long, projecting teeth (MN a.ii.738).

Kāḷāvaka. The tribe of ordinary elephants, each one of which possesses the strength of ten men. MN-a.i.263; Ud-a.403; Vibh-a.397; Bv-a.37, etc.

Kāḷāsoka. Son of **Susunāga** and king of **Magadha** for twenty-eight years. The tenth year of his reign completed one hundred years from the date of the Buddha's death.

During the reign of **Kāḷāsoka** the **Vajjī** heresy appeared among the Saṅgha, and at first the king took the side of the **Vajjians**. Later, his sister **Nandā** persuaded him to transfer his patronage to the orthodox monks, and a convocation was held, with his support, at the **Vālikārāma** in **Vesālī**, at which the **Vajjians** were proved in the wrong (Mhv.iv.7, 8, 9, 31, 38, 39, 42, 63; Dpv.iv.44, 52; v.25, 80, 99; Vin-a i.33).

Kāḷāsoka had ten sons, who carried on the government after him for twenty-two years (Mhv.v.14). He and **Paṇḍukābhaya** were contemporary kings for many years (Vin-a.i.72).

The names of his ten sons were: **Bhaddasena**, **Koraṇḍavaṇṇa**, **Maṅgura**, **Sabbañjaha**, **Jālika**, **Ubhaka**, **Sañjaya**, **Korabya**, **Nandivaḍḍhana**, and **Pañcamaka**. Mbv. p.98.

There is great difference of opinion as to the identity of **Kāḷāsoka**. Some hold that he is the same as Kākavaṇṇa of the *Purāṇas* and Udāyin of the Jaina traditions, and that these names are merely other appellations of **Udayabhadda**

of the Pāḷi sources. **Kāḷāsoka** is credited with having removed the capital of **Magadha** from **Rājagaha** to **Pāṭaliputta**. The whole question of **Kāḷāsoka** is discussed by Geiger in his *Introduction to the Mahā Vaṁsa Translation* xliii.f.

Kāḷigotamī. See **Gotamī** (1).

Kāḷigodhā. A **Sākiyan** lady. She is declared to be a *Sotāpanna*, and a conversation between her and the Buddha, who visited her while staying at the **Nigrodhārāma** in **Kapilavatthu**, is recorded in the **Kālisutta** (SN.v.396). In the *Sutta* she is addressed as **Godhā**; she may have belonged to the same family as **Godha** (*q.v.*). She was the mother of **Bhaddiya Thera**, declared to be the best of the monks of aristocratic birth (Thag.v.864; AN.i.23; Thag-a.ii.55).

The **Aṅguttara Commentary** (AN a.i.109) states that her name was **Godhā**, and that she was called *Kāḷi* because of her dark colour. She was the most senior of the **Sākyan** ladies of the time. **Dhammapāla** speaks of her as *āgataphalā, viññātasāsanā*. Ud a.161.

Kāḷī 01. See **Kāḷakaṇṇī** (3).

Kāḷī 02. called **Kāḷī Kururagharikā**. She was described among laywomen as the best of those who believe even from hearsay (*anussavappasannānaṁ*) (AN.i.26).

She was the mother of **Soṇa Kuṭikaṇṇa**, and her husband belonged to **Kururaghara** in **Avanti**. When with child, she came to her parents in **Rājagaha**, and there, while enjoying the cool breeze on the balcony above her roof (*sīhapañjare*), she overheard the conversation which took place between **Sātāgira** and **Hemavata** on the excellences of the Buddha and of his teaching; as she listened, faith in the Buddha grew in her and she became a *Sotāpanna*. That same night **Soṇa** was born. Later, Kāḷī returned to **Kururaghara** and there waited on **Mahā Kaccāna**. When **Soṇa** entered the Saṅgha under **Kaccāna** and visited the Buddha, she gave him a costly rug to be spread in the Buddha's chamber. When **Soṇa** returned home after this visit, Kāḷī asked him to preach to her in the same way as he had earlier preached to the Buddha, earning the applause of the Buddha himself and of the **Devas** of the ten thousand worlds.

Kāḷī was considered most senior among the women who became *Sotāpannas* (*sabbamātugāmānaṁ antare paṭhamakasotāpannā sabbajeṭṭhikā*) (AN a.i.133ff; Snp-a.i.208f). She was the constant companion and staunch friend of **Kātiyānī** (AN a.i.245). Kāḷī's wish to attain to the eminence which she reached in this life was made in the time of **Padumuttara Buddha** when she heard a laywoman declared pre-eminent among those who had begotten faith by hearsay (AN-a.i.247).

A conversation between her and **Mahā Kaccāna** is related in the **Kāḷīsutta** (*q.v.*).

Kāḷī 03. Maidservant of **Videhikā** of **Sāvatthī**. **Videhikā** was reputed to be gentle and meek, but Kāḷī, who was a bright girl and a good worker, thought she would test her mistress. One day she rose late and, on being reproved, spoke very lightly of her fault. Finding that **Videhikā** lost her temper, Kāḷī repeated her offence several times, until one day her mistress struck her with a lynch-pin, drawing blood from her head. Kāḷī ran out and roused the neighbourhood with her shrieks. **Videhikā**'s reputation for meekness was no more. The story is related in the **Kakacūpamasutta**. MN.i.125f.

Kāḷī 04. A **Māra**-woman, sister of **Dūsī** (*q.v.*) and mother of the **Māra** of the present age (**Vasavatti**?). (MN.i.333)

Kāḷī 05. A crematrix (*chavadāhikā*) of **Sāvatthī**. Seeing **Mahā Kāḷa** meditating in the cemetery, she cut off from a recently cremated body its thighs and arms, and making of them a sort of milk bowl, placed it near where the Thera sat. Thag.151; Thag-a.i.271; more details are given in Dhp-a.i.57ff.

Kāḷī 06. A *Yakkhinī*. A householder, having a barren wife, married another woman, a friend of the former. Every time a child was conceived, the first wife brought about a miscarriage; at last the second wife died through a miscarriage and, on her deathbed, vowed to take her revenge. After several births, in which each, alternately, devoured the children of the other, the second wife became an ogress named Kāḷī and the first wife was born in a good family. Twice the ogress ate the latter's children; on the third occasion Kāḷī was occupied in

Vessavaṇa's service and the child was left unhurt. On his naming day the parents took him to **Jetavana**, and there, as the mother was giving suck to her child, while her husband bathed in the monastery pool, she saw the ogress and, being terrified, dashed into the monastery where the Buddha was preaching. The guardian deity, **Sumana**, prevented Kāḷī's entrance, but the Buddha, having heard the story, sent for Kāḷī and preached to her, whereupon she became a *Sotāpanna*. The Buddha persuaded the two women to become friends, and Kāḷī lived in the house of the other; but being uncomfortable there and at various other lodgings provided for her, she ultimately lived outside the village. There her aid was invoked for the protection of the crops, and eight ticket-foods (*salākabhatta*) were-established in her honour. Dhp a.i.37ff.

Kāḷī 07. Wife of **Kotūhalaka** (*q.v.*) and mother of **Kāpi** (Dhp a.i.169). When **Kotūhalaka** was born as **Ghosaka**, she became his wife after having saved his life (Dhp-a.i.181). See **Ghosaka**.

Kāḷī 08. A maidservant of the *seṭṭhi* of **Kosambī**. She it was who secured **Ghosaka** (*q.v.*) for the *seṭṭhi*, and when the *seṭṭhi* wished to get rid of him, the task was entrusted to her. Seven times she tried to have him killed, but all her attempts failed (Dhp a.i.174ff). Later Kāḷī confessed her share in the *seṭṭhi*'s crime, and seems to have been forgiven by both **Ghosaka** and his wife (Dhp-a.i.186f).

Kāḷī 09. A courtesan of **Benares**, sister of **Tuṇḍila**. She earned one thousand a day. **Tuṇḍila** was a debauchee, and so wasted her money that she refused to give him any more and had him cast out. A merchant's son, visiting Kāḷī, found **Tuṇḍila** in despair and gave him his own clothes. When the latter left the courtesan's house the next day, the clothes with which he had been provided according to custom were taken away, and he had to walk the streets naked.

The story is included in the **Takkāriyajātaka** (Ja.iv.248ff). In the stanzas of the **Jātaka** Kāḷī is also called **Kāḷikā**.

Kāḷīsutta. **Kāḷī Kururaghara** visits **Mahā Kaccāna** and asks him for a detailed exposition of one of the stanzas in the **Kumāripañhas** (the stanza

occurs at SN.i.126). **Mahā Kaccāna** explains, and his explanation deals with the ten *kasiṇas*. AN.v.46f.

Kāḷudāyī Thera. Son of one of **Suddhodana**'s ministers at **Kapilavatthu**; he was born on the same day as the Bodhisatta and grew up as his playfellow. After **Gotama** left the world, **Suddhodana** made **Kāḷudāyī** one of his most trusted counsellors. When the king heard of his son's Awakening he sent several of his ministers with large retinues to bring the Buddha to **Kapilavatthu**, but they all became *Arahants* as soon as they heard the Buddha's preaching and then forgot their mission. In the end the king sent **Kāḷudāyī**, on the understanding that he should first be allowed to join the Saṅgha (according to Mhv.iii.233, he was accompanied by **Channa** in this mission). He went to the Buddha and, having listened to him, himself became an *Arahant*. When the rains fell, covering the earth with the glory of leaves and flowers, **Kāḷudāyī** felt that it was time for the Buddha to visit his kinsmen, and gave him their invitation, singing the season's beauties in a series of verses. The Buddha took sixty days in covering the sixty leagues from **Rājagaha** to **Kapilavatthu**, and each day **Kāḷudāyī** went by air to the king's palace to tell him of the progress made in the journey and to bring back to the Buddha from the palace a bowl full of excellent food. By the time the Buddha reached his home his kinsmen were already full of faith in him. Because **Kāḷudāyī** accomplished this feat, he was declared pre-eminent among those who gladdened the clans (*kulappasādakānaṁ aggo*) (AN.i.25; Thag.527-36; Ja.i.54, 86f; AN-a.i.107, 117; Thag-a.i.497ff; Ud-a.168; DN-a.ii.425).

It is said that he was called **Udāyī** because he was born on a day on which the citizens were full of joy (*udaggacittadivase jātattā*); and called **Kāḷa** because of his slightly dark colour. AN-a.i.167; Thag-a.i.498.

According to the **Apadāna** (ii.500f; see also Ap.i.86f, where another set of verses is attributed to **Kāḷudāyī**), **Kāḷudāyī** had been the son of a minister of **Haṁsavatī** during the time of **Padumuttara Buddha**, and having heard the Buddha utter the praises of a monk skilled in converting families, had wished for the same eminence.

The **Aṅguttaranikāya** (AN.iv.449f) records a conversation between **Udāyī** (who, according to **Buddhaghosa** (AN-a.ii.815), is to be identified with

Kāḷudāyī) and **Ānanda**. **Udāyī** asks **Ānanda** to explain in detail a question which is recorded in the **Saṁyuttanikāya** (SN.i.48) as having been asked of the Buddha by **Pañcālacaṇḍa** *Devaputta* (see **Pañcālasutta**).

The **Dhammapada Commentary** (Dhp-a.iv.143) refers to an assembly at which **Kāḷudāyī** was present, his body of golden hue, sitting near **Pasenadi**, at sunset, with the moon rising in the eastern sky. **Ānanda** looks at them and declares how the Buddha suffuses them all with his glory.

Kāḷudāyī is identified with **Sakka** in the **Bhisajātaka** (Ja.iv.314).

Kāḷūpakāḷa. The name of the warders in charge of a hell bearing the same name. They smite their victims with arrows and spears.

Kāvinda. One of the legal ministers (*dhammānusāsaka*) of King **Vedeha** of **Mithilā** (Ja.vi.330ff). On the fast-day of the dark fortnight a **Yakkha** named **Naradeva** took possession of him and he barked like a mad dog. His son, knowing this, shut him up indoors on these occasions. When the king discovered this, **Kāvinda** was cast into prison and ordered to be flogged for plotting against **Mahosadha**, but at the latter's request he was pardoned.

In the present age he was **Ambaṭṭha** (Ja.vi.478).

Kāvīra. A seaport in the **Damiḷa** country. **Akitti** lived in a park near by (Ja.iv.238). **Sumanā**, wife of **Lakuṇṭaka Atimbara**, was once born in **Kāvīra** in a mariner's family. Dhp a.iv.50.

Kāveri. A channel flowing from the **Giritalāka tank** to **Kaddūravadhamāna**.

This channel formed part of the irrigation system of **Parakkamabāhu I**. Cv.lxxix.55.

Kāsagalla. *v.l.* **Kāyagalla**. A monastery which was repaired by **Vijayabāhu I**. Cv.lx.61.

Kāsapabbata. A mountain in Ceylon, once the headquarters of **Paṇḍukābhaya** (Mhv.x.27). It lay on the way from **Vijitapura** to

Anurādhapura. **Duṭṭhagāmaṇī** encamped there and constructed a tank near by. Mhv.xxv.50; see also Mhv.Trs.70 n.

Kāsaya. Inhabitant of **Kāsi** (Ja.ii.402). Cf. **Kāsiyo**.

Kāsāvajātaka (Ja 221). A poor man of **Benares**, having entered into a contract with ivory workers to supply elephants' tusks, went into the forest clad in a **Pacceka Buddha**'s yellow robe, and standing in the path of the elephants, slew the last one of the herd each day. The Bodhisatta, being the leader of the elephants, on discovering what was happening, threatened to kill the man; but receiving his promise never to visit the forest again, he let him go free on account of his robe.

A trader, coming to **Rājagaha** on business, contributed a magnificent yellow robe to an almsgiving organised by the townspeople. There was some dispute as to whether **Sāriputta** or **Devadatta** should receive the robe; but the majority favouring **Devadatta**, he cut the robe into strips and wore it in great style. When the matter was reported to the Buddha, he related the above **Jātaka** story, in which **Devadatta** is identified with the huntsman. Ja.ii.196ff.

Kāsāvavagga. The eighth section of the *Dukanipāta* of the **Jātaka Commentary** Ja.ii.196-221.

Kāsi 01. (**Kāsika**). One of the sixteen **Mahā Janapadas** (AN.i.213, etc.), its capital being **Bārāṇasī**.

At the time of the Buddha, it had been absorbed into the kingdom of **Kosala**, and **Pasenadi** was king of both countries (DN.i.288; MN.ii.111). The **Mahā Vagga** (Vin.i.28l), however, mentions a **Kāsikarājā** (king of **Kāsi**?) who sent a robe to **Jīvaka**. **Buddhaghosa** (see *Vinaya Texts* ii.195, n.2) says that this was a brother of **Pasenadi** and son of the same father. He was probably a sub-king of **Pasenadi**. **Pasenadi**'s father, **Mahā Kosala**, on giving his daughter in marriage to **Bimbisāra**, allotted her a village of **Kāsi** (**Kāsigāma**, *q.v.*) as bath money (Ja.iv.342; Ja.ii.403; SN-a.i.110,120f, etc.). Even at this time, however, the memory of **Kāsi** as an independent kingdom seems to have been still fresh in men's minds. It is very frequently mentioned as such in the Jātakas and

elsewhere. **Kāsi** was once ruled by the **Bhāratas**, one of whom, **Dhataraṭṭha**, was its king in the time of **Reṇu** (DN.ii.235f). There seem to have been frequent wars between the countries of **Kāsi** and **Kosala**, victory belonging now to one, now to the other. In one such war, **Dīghīti** (*q.v.*), the **Kosala** king, was defeated by the king of **Kāsi**, but **Dīghīti**'s son **Dīghāvu** won back the kingdom (Vin.i.334; Ja.iii.487; Dhp a.i.46). In another war the **Kāsi** king, **Mahā Sīlava**, was taken captive by the ruler of **Kosala**, but his kingdom was later restored to him (Ja.i.262, etc.; see also i.409; Ud-a.123).

The traditional name of the king of **Kāsi** from time immemorial was evidently **Brahmadatta** (*q.v.*), and references to kings of that name abound in the Jātakas. Sometimes the king is referred to merely as **Kāsirājā**. Among other kings of Kāsi mentioned are **Kikī** (MN.ii.49) and **Kalābu** (Ja.iii.39). The extent of the Kāsi kingdom is given as three hundred leagues (Ja.v.41; also iii.304, 391).

The capital of Kāsi is generally given as **Bārāṇasī**, but it is said that when **Asoka** was king of Kāsi his capital was in **Potali** (Ja.iii.155), and another king, **Udayabhadda**, had his seat of government in **Surundha** (Ja.iv.104ff). It is possible that these cities did not form part of the regular kingdom of Kāsi, but became annexed to it during the reigns of some of the more powerful kings.

Kāsi was evidently a great centre of trade and a most populous and prosperous country. Frequent mention is made of caravans leaving Kāsi to travel for trade. One highway went through Kāsi to **Rājagaha** (Vin.i.212) and another to **Sāvatthī** (Vin.ii.10; Mhv.v.114). Kāsi was famed for her silks, and Kāsi-robes were most highly esteemed as gifts, each robe being valued at one hundred thousand (see, e.g., Ja.vi.151, 450; see also **Aḍḍhakāsi**). Mention is also made of the perfumes of Kāsi (*Kāsi-vilepana*, Ja.i.355) and *Kāsi-candana* (AN.iii.391; Ud-a.332).

Besides those already referred to, other names of places mentioned in literature as belonging to Kāsi, are **Vāsabhagāma**, **Macchikāsaṇḍa** (the *kammantagāma* of **Anāthapiṇḍika**), **Kīṭāgiri** and **Dhammapālagāma** (*q.v.*). **Kāsi** and **Kosala** are frequently mentioned together. (e.g., AN.v.59).

Kāsi 02. or **Kāsika**. A city, the birthplace of **Phussa Buddha** (Bv.xix.14; Ja.i.41). There he preached the **Buddhavaṁsa** (Bv a.193). The city is probably

to be identified with **Benares**, which is sometimes referred to as **Kāsipura** (e.g., Dhp-a.i.71; Ja.v.54; vi.165; MN.i.171; Dhs-a.35; Cv.xli.37). It is also called **Kāsipurī** (Pv-a.19).

Kāsika. A city. Sixty-five *kappas* ago the Thera **Bodhighariya** lived there as **Cakkavatti**. The city was built by **Vissakamma** and was ten leagues in length and eight in width. It was built entirely of precious metals. The king's palace was called **Maṅgala**. Ap.ii.401.

Kāsika. The name of a tribe; probably the inhabitants of **Kāsi**. Ap.ii.359.

Kāsikhanda. A district in Ceylon; in it was the *Mahā Devarattakuraravihāra*. Cv.xli.101.

Kāsigāma, **Kāsinigama**. Probably the actual name of the village in **Kāsi** which was given by **Mahā Kosala** to his daughter when she married **Bimbisāra**. The village produced a revenue of one hundred thousand, and was given to the queen for her bath and perfume money. After **Bimbisāra**'s death, **Pasenadi** withdrew the gift from **Ajātasattu**, which act was the cause of a war between the two. Later, when **Pasenadi**'s daughter **Vajirā** was married to **Ajātasattu**, the village was given back as part of her dowry. Ja.ii.403; iv.342; SN.i.82ff; SN-a.i.110, 120f; AN-a.ii.833; Dhp-a.iii.259.

Kāsipura. See **Kāsi** (2).

Kāsiyo. The inhabitants of **Kāsi**. Ja.v.377, etc.

Kāsumāriphalakadāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he gave a *kāsumāri*-fruit to the Buddha (Ap.i.294). He is probably to be identified with **Sīvaka** *Sāmaṇera* (Thag a.i.61).

Kāsumāriphaliya Thera. An *Arahant*. The verses attributed to him are the same as those of **Kāsumāriphaladāyaka**. He is probably to be identified with **Jotidāsa Thera** (Ap.ii.445).

Kāsmīra. See **Kasmīra**.

Kāhallivāpi. A tank restored by **Parakkamabāhu I**. Cv.lxxix.37.

Ki-Ko.

Kikī. King of **Benares** at the time of **Kassapa Buddha**. When the Buddha arrived in **Benares**, the king, having listened to his sermon, entertained the Buddha and his monks at the palace. When the Buddha was asked to spend the rainy season there he refused, as he had already accepted the invitation of **Ghaṭīkāra** of **Vehaliṅga**. Kikī was at first hurt by the refusal, but when the Buddha described **Ghaṭīkāra**'s virtues, the king was pleased and sent five hundred cartloads of provisions to **Ghaṭīkāra** who, however, curtly refused the gift (DN.ii.7; MN.ii.49ff).

One of Kikī's daughters was **Uracchadā**, who attained *Arahant*-ship at the age of sixteen. He had seven other daughters – **Samaṇī**, **Samaṇā**, **Guttā**, **Bhikkhudāsikā**, **Dhammā**, **Sudhammā** and **Saṅghadāsī** – who, in this Buddha age became respectively **Khemā**, **Uppalavaṇṇā**, **Paṭācārā**, **Gotamā**, **Dhammadinnā**, **Mahā Māyā** and **Visākhā**. Ja.iv.481; in the Ap.ii.561f, the names are **Samaṇī**, **Samaṇaguttā**, **Bhikkhunī**, **Bhikkhadāyikā**, **Dhammā**, etc., and they are mentioned as having lived celibate lives; see also **Sattamba**; both the **Apadāna** and the Thīg a.17, 103f, omit the name of **Mahā Māyā** from this list and have, instead, the name of **Bhaddā Kuṇḍalakesā**, identifying her with **Bhikkhadāyikā**. The Mvu.i.303f mentions another daughter **Mālinī Kisā Gotamī**.

He had also a son, **Paṭhavindhara** (**Puthuvindhara**), who succeeded him to the throne (Thag a.i.151). During the life of **Kassapa Buddha** Kikī waited on him with many kinds of gifts (Snp-a.i.281, 283), and at his death built one of the four gates outside the Buddha's *cetiya*. The gate was a league in width (Snp-a.i.194). According to the **Aṅguttara Commentary** (AN a.i.420), Kikī was the *aggupaṭṭhāka* of **Kassapa**.

In the Sanskrit books he is called Kṛkī, and is mentioned as owning a palace called **Kokanada** (e.g., Mvu.i.325; Divy.22f; Avś.i.338, etc.).

Kikībrahmadatta. Son of **Suyāma** and great grandson of King **Kikī**; see **Ekadhammasavaniya** Thera (1).

Kikumāra. The name of a tribe mentioned in the **Apadāna** (Ap.ii.359).

Kiṅkinikapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago, in the time of **Vipassī Buddha**, he saw the Buddha bathing and offered him *kiṅkinika*-flowers.

Seventy-seven *kappas* ago he was a king named **Bhīmaratha** (Ap.i.204).

He is probably identical with **Sirivaḍḍha** Thera (Thag a.i.107).

Kiccārattarayara. A **Damiḷa** chief of **Coḷa**, an ally of **Nigaḷadha**. Cv.lxxvii.17.

Kiñcikkhasutta. See **Āmisakiñcikkhasutta**.

Kiñcisaṅghā. Daughter of **Kākavaṇṇatissa**'s minister **Saṅgha**.

Kiñchandajātaka (Ja 511). A chaplain of the king of **Benares**, who took bribes and gave false judgments, is reborn to a state of suffering all day, but as a result of having given a mango fruit to a woman who was keeping the fast, he enjoys great glory throughout the night in a charming mango-grove. His king, who had become an ascetic, eats a mango which had been carried by the river from this grove, and wishes for some more. He is transported by a river nymph (**Uppalavaṇṇā** of this age) to the mango-grove, where he hears from his erstwhile chaplain the story of his alternate bliss and misery. The Buddha related the story to some of his lay disciples who were keeping the fast (Ja.v.1ff). The king is identified with the Bodhisatta.

Kiñjaka. See **Giñjaka** ??.

Kiñjakesara (*v.l.* **Kiñcakesara**). Sixty-eight *kappas* ago there were four kings of this name, all previous births of **Bimbijāliya Thera**. Ap.i.225.

Kiṭāgiri (*v.l.* **Kīṭāgiri**). A village of the **Kāsis**, on the road from **Kāsi** to **Sāvatthī**. It was the headquarters of the followers of **Assaji** and **Punabbasu**, who lived there, behaving in a shameless and wicked manner. A certain monk, on his way to **Jetavana**, passed through the place and was asked by a pious

layman to complain to the Buddha of their ill-behaviour. On hearing of it, the Buddha sent **Sāriputta** and **Moggallāna** to proclaim on them an act of banishment (Ja.ii.387; Vin.ii.9f; iii.179f; Dhp-a.ii.108f). Some time after, when the Buddha visited the place with a large company of monks, including **Sāriputta** and **Moggallāna**, the **Assaji-Punabbasukā**, were asked to provide lodgings for the visitors. They agreed to do so for the Buddha, but would have nothing to do with **Sāriputta** and **Moggallāna** (Vin.ii.171).

According to **Buddhaghosa** (MN a.ii.668), **Kiṭāgiri** was the name of a *nigama* (township). In the **Samantapāsādikā** (iii.613f) it is called a *janapada*, favoured by adequate rain and fruitful crops, and therefore chosen by the *Assaji-Punabbasukas*.

Kiṭāgirisutta. Preached at **Kiṭāgiri** to the **Assaji-Punabbasukā**, who were reported to the Buddha as having ridiculed the idea that they should themselves have only one meal a day because the Buddha and his devoted disciples did so. The Buddha sent for them and impressed on them that all his teachings were based on experience and knowledge and should therefore be followed by them. Chaffering such as their's was not seemly in the seeker after truth (MN.i.473ff).

Kiṭṭakaṇḍaka. A tank restored by **Gajabāhu**. Cv.lxviii.45.

Kiṇṇarā. Wife of **Kaṇḍari**, king of **Benares**. See **Kandarījātaka** (Ja 341).

Kitava. King of **Benares**. His son became known in this Buddha-age as **Kuṇḍinagariya Thera** (Pv-a.177f; 263f). From the **Petavatthu** (iv.7) **Kitava** would appear to be the king, not of **Benares** but of **Rājagaha** (**Giribbaja**).

Kitavāsa. King of **Benares**. A son was born to him who was named **Duṭṭhakumāra**, and who, according to the fortune-tellers, would die for lack of water. In order to falsify the prophecy, the king guarded his son closely, made numerous tanks near the city, and saw that vessels of water were placed wherever possible. One day, while returning from the park, the prince saw a **Pacceka Buddha**, and being angry that obeisance should be paid to the Buddha instead of to himself, he took the Buddha's bowl and dashed it on the ground.

The prince's body burst into flames, but all the water around having dried-up, they could not be quenched and he was swallowed up in hell. When Kitavāsa heard of this he was greatly grieved, but on reflection he realised that his grief sprang from affection, and thenceforth resolved to fix his love on nothing.

Kitavāsa is identified with **Chattapāṇī** of the **Dhammaddhajajātaka**, **Chattapāṇī** himself being a former birth of **Sāriputta** (Ja.ii.194ff).

The story of Kitavāsa's son bears close resemblance to that of **Kitava**'s son (see **Kuṇḍinagariya Thera**). Perhaps **Kitava** and Kitavāsa are identical.

Kittaggabodhi 01. Nephew of **Dappula II**. He married **Devā**, King **Dappula**'s daughter, and leaving his brother, who was also called **Dappula**, with the king, went to **Rohaṇa**, and having subdued that country, became king there (Cv.xlix.71). He had four sons – **Mahinda**, **Kassapa**, **Sena** and **Udaya** – and three daughters – **Saṅghā**, **Tissā** and **Kittī** (Cv.l.50ff).

Kittaggabodhi 02. *Ādipāda* and son of **Mahinda**, *Uparāja* to **Sena II**. and **Kitti**. He rebelled against **Udaya II**. and fled to **Rohaṇa**, whose ruler he killed. He was taken captive by Prince **Mahinda**, son of **Kassapa**, the *yuvarāja* of **Udaya** II, with the help of the general **Vajiragga**, in **Malaya**, and was probably killed by the latter at **Guttasāla**. Cv.li.94ff.

Kittaggabodhipabbata. A tank restored by **Vijayabāhu I**. Cv.lx.49.

Kittā. See **Kitti** (12).

Kitti 01. A court official of **Kassapa Vikkamabāhu**, son of **Mahinda V**. He lived in **Makkhakudrūsa**, and when the **Coḷas** pillaged **Rohaṇa**, he, with the help of the minister Buddha of **Māragallaka**, defeated them and drove them to **Pulatthipura**. When the king offered him a boon, he desired that the portion of his revenues appropriated by the monks should be remitted. Cv.lv.26ff.

Kitti 02. Commander-in-chief of **Kassapa Vikkamabāhu**. When the king died he seized the throne and reigned for eight days, till be was killed by **Mahā Lāna Kitti**. Cv.lvi.7f.

Kitti 03. The name of **Vijayabāhu I**. before he became king. Cv.lvii.3, 46, 49.

Kitti 04. Commander-in-chief of **Vikkamabāhu**. He was slain by **Vīradeva**. Cv.lxi.41.

Kitti 05. **Kitti Laṅkādhinātha**. A general of **Parakkamabāhu I**. His son was **Laṅkāpura**. They both took part in the great fight against **Gajabāhu**. In recognition of his services he was given the office of *Laṅkādhikāri*; he was earlier known as the *Saṅkhanāyaka*. He helped in liberating **Gajabāhu** from the power of **Māṇābharaṇa**, and later defeated the forces of **Gajabāhu** when they attacked **Parakkamabāhu** (Cv.lxx.205, 215-20, 278, 300, 316). **Kitti** took part in the campaigns of **Parakkamabāhu** against his foes, these latter being defeated at the **Yakkhasūkara** ford and at **Billagāma**. Later, as a result of disregarding the king's instructions, **Kitti** fell into the enemy's hands at **Surulla** (Cv.lxxii.21, 122, 138). He was, however, pardoned and sent to **Dīghavāpi**, where be helped in winning for **Parakkamabāhu** the Sacred Bowl and the Tooth Relics (Cv.lxxiv.90, 110, 119, 136ff).

Kitti 06. Another general of **Parakkamabāhu I**.; one of the two **Daṇḍanāyakabhātaro** (*q.v.*), the other being **Saṅkhadhātu**. **Kitti** was granted the rank of **Nagaragalla**. Cv.lxx.280; lxxii.162.

Kitti 07. **Kitti Ādipotthakī**. A minister of **Parakkamabāhu I**. He was first stationed at the **Assamaṇḍala** ford and later at **Maṅgalabegāma**. Afterwards he was sent to **Anurādhapura** against **Mahinda** and to **Kyānagāma** against **Māṇābharaṇa** (Cv.lxxii.27, 160, 207). He seems to have been known also as **Bhaṇḍārapotthakī** (Cv.lxxii.82) and **Jīvitapotthakī**. Cv.lxxiv.90.

Kitti 08. **Kitti Laṅkāpura**. A general of **Parakkamabāhu I**. and son of **Kitti Laṅkādhinātha** (Cv.lxx.218). During the king's campaign against his enemies, **Kitti** was posted at **Balapāsaṇa** (Cv.lxxiv.178).

Kitti 09. **Kitti Nagaragiri**. A general of **Parakkamabāhu I**. He was one of the generals in charge of the Sinhalese expedition to **Rāmaññа** and led the attack against the port of **Kusumi**. Cv.lxxvl.60.

Kitti 10. **Kitti Kesadhātu**. A general of **Parakkamabāhu I**. He was one of the leaders of the Sinhalese army which fought against the **Damiḷas** (Cv.lxxvi.255, 269). He may be identical with **Kitti** (9).

Kitti 11. **Kitti Senāpati**. General of **Līlāvatī**. He deposed Coḍagaṅga, placed **Līlāvatī** on the throne, and carried on the government for three years (1197-1200) (Cv.lxxx.30). He was a patron of learning (PLC.207).

Kittigāma. A village in Ceylon, near **Koṭapabbata**. It was the birthplace of **Theraputtābhaya**, one of **Duṭṭhagāmaṇī**'s chief warriors. Mhv.xxiii.55.

Kittinissaṅka. Also known as **Nissaṅka Malla**, king of Ceylon (1187-1196 CE.). He was *Uparāja* of **Vijayabāhu II**., and became king after the murder of **Mahinda VI**. Among his acts of piety were the building of a stone temple for the Tooth Relic at **Pulatthipura** and the embellishment of the famous rock-temple at **Jambukolavihāra**. His son was **Vīrabāhu**. For other details see Cv.lxxx.30ff; also Cv.Trs.ii.127, n.1 and 2.

Kittinissaṅkavihāra. A monastery built by **Kittinissaṅka** and adorned with one hundred *pāsādas*. He made endowments for its maintenance. Cv.lxxx.21.

Kittirājavālukagāma. A village in **Rohaṇa**. A battle was fought there during the campaigns of **Parakkamabāhu I**. Cv.lxxv.17.

Kittisirimegha 01. Son of **Moggallāna II**. and king of Ceylon from 656 CE. The length of his reign is uncertain; he was slain by **Mahā Nāga** (Cv.xli.65-92; see also Cv.Trs.i.61, n.2). **Rūpavatī**, queen of **Parakkamabāhu I**., was probably a lineal descendant of this king. Cv.lxxiii.136, 142.

Kittisirimegha 02. Son of **Mittā**, sister of **Vijayabāhu I**. and of a **Paṇḍu** king (**Paṇḍurājā**). **Māṇābharaṇa** and **Sirivallabha** were his brothers, and he

married **Vijayabāhu**'s daughter, **Lokanāthā** (Cv.lix.42, 44). After **Vijayabāhu**'s death, **Kittisirimegha** ruled over the province of **Dvādasasahassaka** at **Mahā Nāgahula** with **Mittā** and **Jayabāhu I**. (Cv.lxi.22-7). After the death of **Māṇābharaṇa**, Kittisirimegha took over also his province of **Rohaṇa** (Cv.lxiii.2). When **Gajabāhu** succeeded **Vikkamabāhu II**. Kittisirimegha fought against him, but was defeated by the king's officer **Gokaṇṇa**, and retired to his own province, where he was later joined by **Parakkamabāhu** at **Saṅkhanāyakatthalī** (Cv.lxiii.20, 34, 43). **Parakkama** stayed with him, being adopted as his son, and his *upanayana* was held under **Kittisirimegha**'s orders at **Baddalatthalī** (Cv.lxiv.18, 25, 36). When, however, **Parakkama** escaped from the prince's protection, he sent an army to capture him, but without success (Cv.lxvi.57ff). Later, **Parakkama** himself went to see **Kittisirimegha** in the company of his mother **Ratnāvalī**, and **Kittisirimegha** gave orders to his followers to regard the prince as their master. He himself died soon after (Cv.xvii.16, 55, 60, 83, 87).

Kittisirimegha 03. Son of **Māṇābharaṇa** by his second queen **Pabhāvatī**. His grandfather was **Sirivallabha** (Cv.lxiv.24). His father, on his deathbed, repented of the harm he had done to the Buddha's religion and asked his son to do reparation by joining **Parakkamabāhu I**. The latter, on hearing this, sent for **Kittisirimegha** and made him a member of his court (Cv.lxxii.303, 311).

Kittisirirājasīha. King of Ceylon (1767-1782 CE.). For details of his reign see Cv.xcix. and Cv.c.

Kittisīhasūra. An important officer of state in Burma who, in 1531, wrote a *Saṁvaṇṇanā* on the **Abhidhānappadīpikā**. Bode, 67.

Kittisena. Son and successor of **Kumāradhātusena**. He reigned only for nine months and was killed by his mother's brother, **Sīva** (Cv.xli.4).

Kittī 01. (*v.l.* **Kittā**). Daughter of **Kittaggabodhi**, ruler of **Rohaṇa**, and wife of **Mahinda**, *Uparāja* of **Sena I**. (Cc.l.50, 60). Her brothers were **Kassapa**, **Sena**

and **Udaya**. She had one daughter and four sons, one of whom was the *Ādipāda* of **Kittaggabodhi** (Cv.li.16, 94).

Kittī 02. Queen of **Mahinda IV**. She built a *pariveṇa* to the west of the **Thūpārāma**, and had baths built there and in **Kappāsagāma** and **Cīvaracetiya**. She dedicated a golden banner twelve cubits long to the **Mahā Thūpa**. Cv.liv.50ff.

Kintisutta. Preached at **Baliharaṇa** in **Kusinārā**. The Buddha tells the monks that they should school themselves in the higher lore taught by him, such as the *satipaṭṭhāna*, *iddhipāda*, etc., and lays down rules on the treatment of monks who dispute about the meaning and letter of the Dhamma and of those who are guilty of transgressions. The *Sutta* derives its name from the first words (*kinti*) uttered by the Buddha in beginning the sermon. MN.ii.238ff.

Kindadasutta. Records part of a conversation between a *Deva* and the Buddha at **Jetavana**. The *Deva* asks what one should give in order to obtain certain results, such as strength, beauty, etc. – the Buddha explains. SN.i.32.

Kinnarajātaka = Bhattātiyajātaka. Found on the *Bhilsa Tope* under this name, evidently to distinguish it from the **Candakinnarajātaka**. See Cunningham: *Bhilsa Tope*, Pl.27.

Kinnughaṇḍu. One of the great **Yakkhas**, mentioned in the **Āṭānāṭiyasutta**, to be invoked when disciples of the Buddha are worried by evil spirits (DN.iii.204). He is one of the vassals of the **Four Regent Gods** (DN.ii.258).

Kipillikā. See **Kimikāla**.

Kimatthasutta. When **Paribbājakas**, holding other views, should ask why members of the Buddha's Saṅgha live the holy life, the reply should be "for the full understanding of *dukkha*." They should also be told of the way to such understanding. SN.v.6.

Kimatthiyasutta 01. On the purpose of good actions, how good conduct gradually rears a summit of righteousness, from *avippaṭisāratā* to *vimuttiñāṇadassana*. The *Sutta* is a conversation between the Buddha and **Ānanda**. AN.v.1f.

Kimatthiyasutta 02. Same as above. AN.v.311f.

Kimatthisutta 01. The first part is identical with **Kimatthasutta**. If further questioned as to what is *dukkha*, monks should answer, "eye is *dukkha*, *rūpa* objects are *dukkha*, eye-contact, etc." SN.iv.138

Kimatthisutta 02. A discussion between **Sāriputta** and **Jambukhādaka** at **Nālaka**. "What is the purpose of the good life?" "The comprehension of suffering." "Is there a way thereto?" "Yes, the Noble Eightfold Way." SN.iv.253.

Kimatthisutta 03. See also **Sāmaṇḍakasaṁyutta**.

Kimikālā *v.l.* **Kipillikā**. A river near **Jantugāma**. **Meghiya** Thera was attracted by a mango-grove on its banks and asked the Buddha's permission to meditate there. Twice the Buddha refused; the third time he gave his permission. **Meghiya** went, but soon returned, finding that he could not concentrate his mind there. The river was evidently in the neighbourhood of **Cālikā** (AN.iv.354f; Thag-a.i.149; Ud.iv.1).

According to the **Udāna** Commentary (Ud a.217), it was so-called because it abounded in black worms (*kālakimīnaṁ bahulatāya*).

Kimila, **Kimilā**. See **Kimbila**, **Kimbilā**.

Kimpakkajātaka (Ja 85). The Bodhisatta was once the leader of a caravan. During a journey through a forest he gave orders to his men not to eat any fruit without his leave. Seeing the fruit of a *kimpakka*-tree, which in appearance and flavour resembled a mango, some of the men ate of the fruit and died in spite of efforts to save them.

The story was related to a monk who was stirred to lust by the sight of a beautifully dressed woman in **Sāvatthī**. Lusts of the senses are like the fruit of

the *kimpakka*-tree, sweet and attractive in the hour of enjoyment, but leading later to death. Ja.i.367f.

Kimbila 01. **Kimila Thera**, **Kimmila Thera**. Thera. A **Sākiyan** of **Kapilavatthu**. He was converted with **Bhaddiya** and four other **Sākyan** nobles at **Anupiyā**, shortly after the Buddha's visit to **Kapilavatthu** (Vin.ii.182; Dhp a.i.112f). The **Theragāthā** Commentary says (Thag a.i.235f; Thag.118, 155f. According to Dhp-a.i.117, **Kimbila** became an *Arahant* soon after ordination together with **Bhagu**; see also Ja.i.140 and AN-a.i.108) that while at **Anupiyā** the Buddha, in order to arouse **Kimbila**, conjured up a beautiful woman in her prime and then showed her to him passing into old age. Greatly inspired, **Kimbila** sought the Buddha, heard the Dhamma and, having entered the Saṅgha, in due course won *Arahant*-ship. **Kimbila** seems to have maintained throughout his early friendship with **Anuruddha**, dwelling with him and **Nandiya**, now in this wood or park, now in that. The Buddha visited them at **Pācīnavaṁsadāya** when he was going away, disgusted with the recalcitrant monks of **Kosambī** (Vin.i.350; Ja.iii.489; see also **Upakkilesasutta**, MN.iii.155ff and Thag a.i.275f). They were in the **Gosiṅgasālavana** when the Buddha preached to them the **Cūḷa Gosiṅgasutta**, at the conclusion of which, *Dīgha Parajana* **Yakkha** sang the praises of all three (MN.i.205ff). Their number was increased by the presence of **Bhagu**, **Kuṇḍadhāna**, **Revata** and **Ānanda**, on the occasion when the Buddha preached the **Naḷakapānasutta** in the **Palāsavana** at **Naḷakapāna** (MN.i.462ff).

In three different places in the **Aṅguttaranikāya** (AN.iii.247; 339; iv.84) record is made of a conversation between Kimbila and the Buddha, when Kimbila asks how the Dhamma could be made to endure long after the Buddha's death and what were the causes which might bring about its early disappearance. The conversation took place in the **Veḷuvana** (*Niceḷuvana*?) in **Kimbilā**. According to the **Aṅguttara Commentary** (AN a.ii.642), however, it would appear that the **Kimbila** mentioned here was not Kimbila the **Sākyan** but another. We are told that this Kimbila was a *seṭṭhiputta* of **Kimbilā**. He joined the Saṅgha and acquired the power of knowing his previous births. He recollected how he had been a monk at the time when **Kassapa Buddha**'s

religion was falling into decay, and seeing how the Faith was neglected by its followers, he made a stairway up a cliff and lived there as a recluse. It was this memory of his previous life which prompted Kimbila's question.

Elsewhere (SN.v.322f) the Buddha is reported as questioning Kimbila at the same spot on the question of breathing. Kimbila remains silent though the question is put three times. **Ānanda** intervenes and suggests that the Buddha should himself furnish the answer so that the monks may learn it and profit thereby.

In the time of **Kakusandha Buddha**, Kimbila had been a householder; after the Buddha's death he erected a pavilion of *salala*-garlands round his *cetiya* (Thag a.i.235). He is probably to be identified with **Salaḷamaṇḍapiya Thera** of the **Apadāna** (Ap.i.333).

The **Dhammapada Commentary** (Dhp-a.i.115; iv.126) mentions a story which shows how delicately nurtured **Kimbila** was. One day, in a discussion with his friends, **Anuruddha** and **Bhaddiya**, as to where rice came from, Kimbila remarked that it came from the granary (*koṭṭhe*).

Kimbila 02. A *seṭṭhiputta* of **Kimbilā** who later became a monk. See **Kimbila** (1).

Kimbilavagga. The twenty-first section of the *Pañcakanipāta* of the **Aṅguttaranikāya**. It contains ten *Suttas* of which the **Kimbilasutta** is the first. AN.iii.247-51.

Kimbilasutta. Records the conversation which took place at **Veḷuvana** (*Niceḷuvana*?) in **Kimbilā** between **Kimbila** and the Buddha, regarding the continuance of the Dhamma after the Buddha's death. AN.iii.247, 339; iv.84.

Kimbilā. A town on the banks of the **Ganges**. It was in a *veḷuvana* (more probably a *niceḷuvana*; the **Aṅguttara Commentary** ii.642 explains it as a **Mucalindavana**) there the Buddha stayed and where the **Kimbila** and **Kimbilāsutta**s were preached (AN.iii.247, etc.; SN.iv.181f; v.322).

According to the **Aṅguttara Commentary** (AN a.ii.642), it was the birthplace of the *seṭṭhiputta* **Kimbila** (**Kimbila** 2). The city existed in the time

of **Kassapa Buddha** and was the residence of the woman who later became **Kaṇṇamuṇḍapetī** (Pv.12; Pv-a.151). Among the palaces seen by **Nimi** when he visited heaven was that of a *Deva* who had been a very pious man of **Kimbilā** (Ja.vi.121). Another such pious person of the same city was **Rohaka** with his wife **Bhaddiṭṭhikā**. Vv.xxii.4; Vv-a.109.

Kimbilāsutta. Preached at **Kimbilā**. The Buddha asks **Kimbila** (*q.v.*) a question on the practice of breathing, and when he fails to reply **Ānanda** requests the Buddha to teach the answer to the monks.

The *Sutta* deals with the method of breathing and the results thereof. SN.v.322f.

Kirapatika. A household of **Vesālī**, a pious follower of the Buddha. Once when the Buddha was staying in **Vesālī**, a poor man, wishing to give alms to him and to the monks, asked **Kirapatika** for money to provide the alms; **Kirapatika** gladly gave him much money and the Buddha and the monks were invited. But the monks, having heard of the man's poverty, had a full meal earlier, so that when the man served them with the food he had prepared they could eat but very little. The man was greatly offended and the Buddha, hearing of it, made an order to the monks prohibiting such conduct (Vin.iv.75f).

Buddhaghosa says (Vin-a.iv.817) that the householder's name was **Kira**, but that he was called **Kirapatika** on account of his great influence. He gave his workmen regular and generous wages.

Kirāṭi. A locality in Ceylon, near **Aḷisāra**. There **Māyāgeha** once captured a fortification (Cv.lxx.165). **Kirāṭi** may be the name of a tiny river. See Cv.Trs.i.301, n.1.

Kirāta. Probably the name given to a tribe of jungle men. Their language is classed with those of the **Ottas**, the **Andhakas**, the **Yonakas** and the **Damiḷas**, as a language of the **Milakkhas** (non-Aryans), e.g., DN-a.i.176; Vibh-a.388; see also Zimmer: *Altind. Leben* 34.

Kirāvāpi. A tank restored by **Parakkamabāhu I**. (Cv.lxviii.47); the modern Kiraveva. Cv.Trs.i.280, n.5.

Kirindagāma. A village in **Rohaṇa**. Cv.lxxiv.97; for its identification see Cv.Trs.ii.30, n.5.

Kiriyasutta. The three ways (*dāna*, *sīla*, *bhāvanā*) of acquiring merit, considered in the eight different results produced according as the one or the other is practised, in small measure or great. AN.iv.241f.

Kilañjakāsanasālā. A building in **Anurādhapura**, mentioned in connection with **Pitamalla** Thera.

Kilañjadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a worker in reeds in **Tivarā** and gave a mat of rushes to be offered to **Siddhattha Buddha**. Seventy-seven *kappas* ago he was a king named **Jutindhara** (*v.l.* **Jalandhara**). Ap.i.219.

Kilesamāra. See **Māra**.

Kilesasaṁyutta. The twenty-seventh division of the **Saṁyuttanikāya**. SN.iii.232-4.

Kilesasutta 01. The five kinds of alloy which are used with gold – iron, copper, tin, lead and silver – and the similar five corruptions of the heart – sensual desire, malevolence, sloth and torpor, excitement and worry, doubt and wavering (SN.v.92f).

Kilesasutta 02. The seven *bojjhaṅgas* lead to liberation by knowledge (SN.v.93).

Kilesiyasutta *v.l.* **Saṅkilesiyasutta**. In the Commentary to the **Rathavinītasutta** (MN a.i.361) mention is made of a **Kilesiyasutta** in which the Buddha preached to **Bhagu Thera** on the virtues of solitude. I have not been able to trace a *Sutta* of this name. The **Theragāthā** Commentary (Thag a.i.380)

says that the Buddha visited **Bhagu** at **Bālakaloṇakagāma** after his attainment of *Arahant*-ship to congratulate him on his solitude (*ekavihāraṁ anumodituṁ*). The **Saṁyutta Commentary** (SN a.ii.222) goes further and says that the Buddha visited him on the way from **Kosambī** to **Pācīnavaṁsadāya**, and that during this visit the Buddha preached to him the advantages of solitude (*ekacāravāse ānisaṁsaṁ*) for the whole day after the midday meal and the whole night (*sakalapacchābhattañ c'eva tiyāmarattiñ ca*). The Vinaya passage (Vin.i.350), however, which records this visit does not make mention of any such special sermon, but merely says that the Buddha inquired after **Bhagu**'s health and wellbeing. The Burmese edition reads **Upakilesasutta** in the relevant place, and indicates MN 128.

Kisa Vaccha (also called **Vaccha Kisa**, Ja.v.150, 267). A hermit (*Isi*), the chief disciple of **Sarabhaṅga**. Desiring solitude, he lived in the park of King **Daṇḍaki**, near **Kumbhavatī** in **Kaliṅga**. A certain courtesan of the city walking about in the park, having lost the king's favour, saw **Kisa Vaccha**, and considering the sight an ill-omen, she spat on him and threw her tooth stick at his head. That same day she received again the patronage of the king and decided that it was as a result of spitting on the hermit. Later, when the *Purohita* lost his office, she advised him to do as she had done, and by coincidence he, too, was restored. Some time after, the king going to quell a border rising, was advised to spit on the ascetic and throw his tooth stick at him; in this way he would find good luck. The king followed this advice, all his soldiers doing likewise. The king's general, a supporter of **Kisa Vaccha**, bathed the holy man, and on being told that the gods would destroy the kingdom unless apology were made, urged the king to apologise. The king was, however, unwilling, and the whole tract of **Kāliṅga**, sixty leagues in extent, was turned into a waste; only three people escaped unhurt – **Kisa Vaccha**, the king's general, and **Matuposaka Rāma**. **Kisa Vaccha** himself was taken in a palanquin to **Sarabhaṅga** by two of **Sarabhaṅga**'s pupils (Ja.iii.463, 469; v.133-6; MN a.ii.599ff).

The story was evidently well-known in India and is often referred to (e.g., Ja.v.267; DN-a.i.266).

Kisa Vaccha is mentioned in a list of eleven sages (e.g., Ja.vi.99). He is identified with **Kolita** (**Moggallāna**, Ja.v.151).

Kisa Saṅkicca. A naked ascetic (*acelaka*), contemporary with **Gotama Buddha** and evidently a well-known head of a school; mentioned in company with **Nanda Vaccha** and **Makkhali Gosāla** (e.g., MN.i.238).

Kisa Saṅkicca is spoken of as one of the three shining lights of the **Ājīvakas** (MN.i.524) and is classified among the *paramasukkhābhijātas* in the *chaḷabhijāti* of the **Ājīvakas** (*q.v.*) (AN.iii.384; DN a.i.162).

Buddhaghosa says (MN-a.i.463) that **Kisa** was his personal name and **Saṅkicca** that of his *gotta*.

Kisalayapūjaka Thera. An *Arahant*. Ninety-four *kappas* ago he was born in **Dvāravatī**. One day, seeing **Siddhattha Buddha** going through the air with his attendant monks, he threw up into the sky, as an offering, an *asoka* shoot covered with buds.

Twenty-seven *kappas* ago he was a king named **Ekassara**. Ap.i.200.

Kisā Gotamī 01. **Kisā Gotamī Therī**. An *Arahant*. She was declared chief among women disciples with respect to the wearing of coarse robes (*lūkhacīvara-dharānaṁ*) (AN.i.25; the Dhp a.iv.156 contains a story of the Buddha speaking to **Sakka** the praises of **Kisā Gotamī**). She came from a poor family in **Sāvatthī** (of a *seṭṭhikula*, which had fallen on evil days, says the **Apadāna** p.565, vs.19). **Gotamī** was her name – she was called **Kisā** because of her thinness. She was married into a rich family, by whom she was disdainfully treated; but as soon as she bore a son she was shown respect.

(Except by her husband says the **Apadāna** *loc.cit.*20. The Dhp a.ii.270ff account, however, makes no mention of her ill treatment; on the contrary, it leads us to expect that she should have been greatly esteemed because, prior to her arrival, her father-in-law's wealth, forty crores in amount, had all turned into charcoal. When she touched the charcoal it once more became gold. This account is found also in SN a.i.149).

The boy, however, died when just old enough to run about; his mother,

distraught with grief, fearful lest the dead child should be taken from her, went about with him on her hip, seeking medicine to revive his life. People laughed at her, until one wise man, realizing her condition, directed her to the Buddha. The Buddha asked her to bring him a mustard seed from a house where no one had yet died. In the course of her search for the impossible her frenzy left her, and having grasped the truth, she laid the child in the charnel field, and returning to the Master begged admission to the Saṅgha. She became a *Sotāpanna*, and soon after, when her insight was developed, the Buddha appeared before her in a blaze of radiance and, listening to his words, she became an *Arahant*. (Thīg a.174ff; Ap.ii.564f; Dhp a.i.270ff; AN a.i.205).

In the verses ascribed to her in the **Therīgāthā** (vv.213-23), she incorporates the story of **Paṭācārā** in her own psalm, as though to utter more fully the pageant and tragedy inherent in woman's lot, whereof her own sorrow was but a phase.

In the time of **Padumuttara Buddha** she was a householder's daughter in **Haṁsavatī**, and having heard the Buddha assign to a *bhikkhunī* the foremost rank among wearers of coarse robes, she vowed that one day the same rank should be her's.

In the time of **Kassapa Buddha** she was the fifth daughter of **Kikī** and her name was **Dhammā**. Then she entered the Saṅgha and lived a celibate life (Ap.ii.564f; Thīg a.190f). She is identified with the lizard in the **Tittirajātaka** (Ja.iii.543).

The **Saṁyuttanikāya** (i.129f) records a visit paid to her by **Māra** as she sat resting in **Andhavana**. He was forced to retire discomfited.

Kisā Gotamī 02. A *Khattiya*-maiden of **Kapilavatthu**. She saw from her balcony **Siddhattha Gotama** returning in his chariot to his palace on receipt of the news that a son had been born to him. **Gotamī** was gladdened by the sight of him, and gave vent to her exultation in the famous "*nibbutā-pada*" (*nibuttā nūna sā mātā*, etc.).

Gotama was pleased by the mention of the word *nibbuta*, which to him meant deliverance, and as a mark of his gratitude sent her the necklace of pearls which he wore, worth one hundred thousand. She accepted it gladly as a token

of his love (Ja.i.60f; Bv-a.232f). She is sometimes spoken of as a cousin of **Gotama**, his father's brother's daughter (*pitucchādhītā*). (e.g., Dhp a.i.70; Dhs-a.34. A parallel has been drawn between this story and that of Luke xi.27).

Kisā Gotamī 03. Wife of **Phussa Buddha** in his last lay life. Their son was **Ānanda**. Bv.xix.16.

Kisā Gotamī 04. One of the chief women supporters of **Tissa Buddha**. Bv.xviii.23.

Kisā Gotamīvatthu 01. See **Kisā Gotamī** (2). Dhp a.i.70f.

Kisā Gotamīvatthu 02. The story of **Kisā Gotamī** (1). The introductory part gives an account of her marriage. Dhp-a.ii.270ff.

Kisā Gotamīvatthu 03. The story of **Kisā Gotamī** (1) becoming a *Sotāpanna*. Dhp a.iii.432f.

Kisā Gotamīvatthu 04. The Buddha praises **Kisā Gotamī** (1) in the presence of **Sakka**. Dhp-a.iv.156f.

Kiṁsīlasutta. Preached by the Buddha in reply to a question put by **Sāriputta** beginning with the word *kiṁsīla*. **Sāriputta** visited the Buddha, taking with him a young man, son of a friend of his father. The youth had joined the Saṅgha under **Sāriputta** renouncing his immense wealth, but he could gain no attainment. **Sāriputta** desired him to hear an exposition by the Buddha, hence his question (Snp-a.i.331).

One who aspires to the highest good should not be envious, obstinate, or careless, but diligent in his training, cultivating self-restraint and chastity, intent in the Dhamma, making the Dhamma his first and last concern (Sn.pp.56f).

This *Sutta* is the ninth of the **Cūḷa Vagga** of the **Suttanipāta**, and derives its name from the first word (*kiṁsilo*) in **Sāriputta**'s question.

Kiṁsukapupphiya Thera. An *Arahant*. Thirty-one *kappas* ago he had offered a *kiṁsuka*-flower to the Buddha (Ap.ii.435). In the **Theragāthā**

Commentary his verses are attributed to two different Theras: **Jambugāmiya** (Thag-a.i.86f) and **Somamitta** (Thag-a.i.268).

Kiṁsukapūjaka Thera. An *Arahant*. Ninety-four *kappas* ago he had offered a *kiṁsuka*-flower to **Siddhattha Buddha**. Ap.i.283.

Kiṁsukavatthu. A village in **Rohaṇa**. Here the forces of **Rakkha** and **Bhūta** fought a fierce battle against their enemies. Cv.lxxiv.75f.

Kiṁsukāsutta. A monk asks a fellow-monk as to when a monk's insight is said to be fully purified. When he really understands the arising and the passing away of the six-fold sense-sphere answers the other. Not being satisfied, the first monk asks others who, in turn, declare in similar terms of the five *upādānakkhandhas*, the four *mahābhūtas*, etc. Finally he asks the Buddha, who says that the answers of the monks were like those of men who, on being asked what the *kiṁsuka* (Judas) tree was like, describe it, not as it really is, but as each one of them happens to have seen it. The Buddha explains the monk's question by means of the parable of a city, strongly guarded, having six gates and a watchful warden of the gates, receiving messengers from various quarters (SN.iv.191ff). Cf. **Kiṁsukopamajātaka**.

Kiṁsukopamajātaka (Ja 248). Four monks came to the Buddha and asked him for a topic of meditation. He gave them various topics and they, having retired to various places, all became *Arahants*: one by understanding the six-fold sphere, the second the five *khandhas*, the third the four *mahābhūtas*, and the fourth the eighteen *dhātu*. They returned and related to the Buddha each the particular excellence attained by him, and one of them asked the Buddha how all these methods could lead to *Nibbāna*. The Buddha related a story of the past where four sons of **Brahmadatta**, king of **Benares**, having asked their charioteer to show them a *kiṁsuka*-tree, are shown the tree at four different times: when the buds were just sprouting, when the leaves were green, at the time of blossoming, and at the time of fruit-bearing.

When asked to describe the tree, the first likened it to a burnt stump, the second to a banyan tree, the third to a piece of meat, and the fourth to an acacia.

The matter was referred to the king, who solved the difficulty.

The king was the Bodhisatta. Ja.ii.265f.

Kiṁsukopamasutta. Mentioned in the **Kiṁsukopamajātaka** (Ja 248, Ja.ii.265); evidently the same as the **Kiṁsukāsutta**.

Kihimbila. One of the villages given by **Aggabodhi IV**. for the maintenance of **Dāṭhāsiva**'s *padhānaghara*. Cv.xlvi.12.

Kīḷakoṭṭa. A locality in South India where **Laṅkāpura** fought with the **Damiḷas**. Cv.lxxvi.297.

Kīḷanakhanda. The section of the **Bhūridattajātaka** (Ja 543) which deals with the capture of **Bhūridatta** and the preparations for an exhibition of his dancing powers. Ja.vi.186.

Kīḷamaṅgala 01. A district in South India which **Laṅkāpura** subdued and gave over to **Mālava** (Cv.lxxvi.209-11). Its chieftain (*nāḍālvāra*) was **Kulasekhara**'s ally (Cv.lxxvii.80). It was one of the two divisions of **Maṅgala**, the other being called **Melamaṅgala**.

Kīḷamaṅgala 02. A **Damiḷa** chieftain, ally of **Kulasekhara**. Cv.lxxvii.80.

Kīḷākāra. One of the gardens laid out by **Parakkamabāhu I**. (Cv.lxxix.12). There was a sluice of the **Parakkamasamudda** at the end of the garden, and from this sluice branched off the **Salaḷavatī** canal (Cv.lxxix.43).

Kīḷāmaṇḍapa. A building in **Parakkamabāhu**'s **Dīpuyyāna**. There the king used to amuse himself with "connoisseurs of the merry mood." Cv.lxxiii.117.

Kīḷenilaya. A town in South India on the borders of **Madhurā**. Cv.lxxvii.83.

Kukuṭṭhā. A river; see **Kakuṭṭhā**.

Kukkujātaka (Ja 396). Contains several parables which the Bodhisatta, as counsellor to **Brahmadatta**, king of **Benares**, employed for the king's

instruction. Like the peak of a roof which falls unless tightly held by the rafters, is a king who must be supported by his subjects who have been won over by his righteousness. As a citron must be eaten without its peel, so must taxes be gathered without violence. Like the lotus, unstained by the water in which it grows, is the virtuous man untainted by the world.

The king is identified with **Ānanda** (Ja.iii.317ff). The occasion for the story is given in the **Tesakuṇajātaka**.

Kukkuṭa 01. One of three bankers of **Kosambī**, the others being **Ghosaka** and **Pāvāriya**. Having heard from some ascetics, whom they had entertained, of the appearance of the Buddha, they went with these ascetics to **Sāvatthī**, each carrying offerings in five hundred carts. Having heard the Buddha preach, they became *Sotāpannas*. They gave alms to the Buddha for a fortnight, and then, with his permission, returned to **Kosambī**. They built monasteries in their gardens for the use of the Buddha and his monks, that built by **Kukkuṭa** being called the **Kukkuṭārāma**. The Buddha stayed one day at a time in each monastery, and on that day accepted the hospitality of its founder. DN-a.i.318f; Dhp a.i.203ff; AN a.i.234f; Paṭis-a.414.

It is said (MN-a.i.540f) that the bankers built a monastery for each league on the road between **Sāvatthī** and **Kosambī** for the use of the Buddha during his journeys.

Kukkuṭa 02. A frontier town near **Himavā**; the capital of a kingdom three hundred leagues in extent, where **Mahā Kappina** once ruled. There were three rivers to cross on the way from **Kukkuṭa** to **Sāvatthī** (Thag a.i.507f; Ap.ii.469). See also **Kukkuṭavatī**.

Kukkuṭa 03. A rock near **Himavā**. Seven **Pacceka Buddhas** once lived there. Thag-a.i.216; Ap.i.178.

Kukkuṭagiri. A place in Ceylon. **Buddhaghosa** says (SN a.iii.50) that it was so-called because it was there that **Saddhātissa**'s attendant, **Tissa** (see **Tissa** 43), refused to kill some pheasants and set them free at the risk of losing his own life.

Kukkuṭagiripariveṇa. A row of cells built by **Kaniṭṭhatissa** after he had demolished the boundaries of the **Mahā Vihāra** (Mhv.xxxvi.10).

They were later restored by **Mahā Sena** (Mhv.xxxvii.15; Mhv ṭ.678).

The place is also referred to as the **Kukkuṭārāma** (e.g., Mhv.xxxvii.15).

Kukkuṭajātaka 01. (Ja 383). The story of a cat who tried to deceive a cock – with the idea of eating him – by offering to become his wife. Her efforts failed. The cock was the Bodhisatta.

The story was told to a monk who was tempted by the sight of a woman (Ja.iii.265f).

This **Jātaka** is illustrated in the *Bharhut Stūpa*. Cunningham: Pl.xlvii.5.

Kukkuṭajātaka 02. *v.l.* **Kukkuhajātaka**. (Ja 448). The Bodhisatta was once the chief of a large flock of fowls. A falcon, by means of engaging speech, tried to become friendly with him in order to eat him, but his attempts failed. There could be no friendship between fowl and falcon, said the Bodhisatta. The story was related in reference to **Devadatta**'s attempts to kill the Buddha. Ja.iv.55ff.

Kukkuṭaṇḍakhādikāvatthu. A girl eats the eggs of a hen, the hen conceives a grudge against her and is reborn as a cat, who eats the eggs of the hen, who is the girl reborn. For five hundred births they thus return hatred for hatred. Finally the girl is reborn in **Sāvatthī** as a woman, and the hen as an ogress. The ogress eats two of the woman's children, and is about to eat the third when the woman seeks refuge in the monastery. The Buddha admonished them to return good for evil and they become friends. Dhp a.iii.449f; cp. the story of **Kāḷī** (6).

Kukkuṭamitta. A hunter. The daughter of a rich man in **Rājagaha** looks out of her window on the seventh storey and seeing the hunter pass through the street, falls in love with him. Learning from her slave that he is leaving the city the next day, she leaves her home secretly, joins **Kukkuṭamitta** on the road and elopes with him. Seven sons are born to them who, in course of time, marry and set up households of their own. One day, perceiving that the whole family is ripe for conversion, the Buddha goes to the place where **Kukkuṭamitta**'s nets are spread, leaves there his footprint and sits down under a tree. The hunter, having

caught nothing, suspects that someone has set the animals free and on seeing the Buddha draws his bow. By the Buddha's power he is rooted to the spot, and likewise his sons who come with their wives to seek him. **Kukkuṭamitta**'s wife also comes, and seeing what has happened exclaims in riddling phrase: "Do not kill my father." (It transpires that she had become a *Sotāpanna* while yet a girl.) The family ask pardon of the Buddha, and all become *Sotāpannas*. When the monks hear of this, they complain that **Kukkuṭamitta**'s wife, though a *Sotāpanna*, had all this while assisted her husband to take life. The Buddha assures them that such is not the case. A man may take poison in his hand, but if there be no wound there no harm comes to him.

In a previous existence, a county treasurer bid against a city treasurer for the principal share in the building of a shrine for the relics of **Kassapa Buddha**. When the city treasurer bid more than the county treasurer possessed, the latter offered to devote himself to the service of the shrine, together with his wife, his seven sons and their wives. **Kukkuṭamitta** was the county treasurer. Dhp-a.iii.24-31.

Kukkuṭavatī. According to some accounts the city, where **Mahā Kappina** ruled before he became a monk, is called, not **Kukkuṭa** (*q.v.*), but **Kukkuṭavatī**. Perhaps the former was the name of the county and the latter that of its capital. From here to **Sāvatthī** was a distance of one hundred and twenty leagues, and there was a trade route between the two cities which merchants travelled on foot (*jaṅghavānijā*), and also a route from the **Majjhimadesa**. Three rivers had to be crossed on the way: the **Aravacchā**, the **Nīlavāhanā** and the **Candabhāgā**. Dhp-a.ii.116ff; a less detailed account is given in SN-a.ii.177f and AN-a.i.175f.

Kukkuṭasūkarasutta. Few abstain from accepting fowls and swine, many do not. SN.v.472.

Kukkuṭārāma 01. A monastery in **Kosambī**, built by the *seṭṭhi* **Kukkuṭa** (*q.v.*). DN-a.i.318, etc.

Kukkuṭārāma 02. A pleasaunce in **Pāṭaliputta**. It was evidently the residence of monks from very early times, probably, for some time, of the

Buddha himself. The **Mahā Vagga** (Vin.i.300) mentions the names of several Theras who lived there: **Nilavāsi**, **Sāṇavāsi**, **Gopaka**, **Bhagu**, **Phalikasandana**. The **Saṁyuttanikāya** (SN.v.15f; 171f) records several discussions which took place there between **Ānanda** and **Bhadda**. It may have been a favourite resort of **Ānanda**, for we find the householder **Dasama** of **Aṭṭhakanagara** going there to enquire as to his whereabouts (AN.v.342; MN.i.349). It was also (probably at a later date) the residence of **Nārada** who converted King **Muṇḍa** (AN.iii.57f), and afterwards of **Soṇaka**, the *upajjhāya* of **Siggava**, and of **Caṇḍavajji**, the teacher of **Moggaliputtatissa** (Mhv.v.122). **Buddhaghosa** mentions (MN a.ii.571; AN a.ii.866) that the **Kukkuṭārāma** was made by **Kukkuṭa** *seṭṭhi*, but gives no further particulars. Here there is probably some confusion with the *ārāma* of the same name at **Kosambī**. Xuanzang (Beal-Xuan: op.cit.ii, 95) says that the **Kukkuṭārāma** was to the southeast of the old city of **Pāṭaliputta** and was built by **Asoka** when he first became a convert to the Buddha's religion. "It was a sort of first-fruit and a pattern of majestic construction." Only the foundation of the building was left at the time of Xuanzang's visit. It is probable that this account refers to the **Asokārāma** which **Asoka** built as the first of his Buddhist structures, and that the **Asokārāma** was constructed on the site of the old **Kukkuṭārāma**. It is significant that the Pāli books, in recording **Asoka**'s doings, make no mention of a **Kukkuṭārāma** existing in his time, though the Sanskrit texts, the *Divyāvadāna*, for instance, makes frequent reference to it (e.g., pp.381f, 430ff; see also Smith: *Asoka*, 183, 193f). If the conjecture made above, namely that the **Asokārāma** replaced the **Kukkuṭārāma**, be correct, it may have been that the place was known by both names in **Asoka**'s time.

Kukkuṭārāma 03. See **Kukkuṭagiripariveṇa**.

Kukkuṭārāmasutta. Three *Suttas* which contain discussions between **Ānanda** and **Bhadda**, at the **Kukkuṭārāma** in **Pāṭaliputta**, regarding the righteous life (SN.v.15f).

Kukkuṭika. See **Gokulika**.

Kukkuṭṭha. See **Kakudha** (5).

Kukkuṭṭhā. See **Kakuṭṭhā**.

Kukkura. A rock near **Himavā**. **Vipassī Buddha** once visited it, and **Pupphathūpiya** lived there in a previous birth (Ap.i.158).

Kukkurajātaka 01. (Ja 22). Because his carriage straps, left in the rain, are gnawed by his own dogs, the king of **Benares** orders all dogs except his own to be killed indiscriminately. The Bodhisatta, who is the leader of the pack of dogs in the cemetery, visits the king, points out to him his iniquity, and reveals the truth by causing an emetic to be administered to the king's dogs. Having convinced the king, the Bodhisatta teaches him the ten stanzas of Righteousness found in the **Tesakuṇajātaka** (*dhammaṁ cara mahārāja*, etc., Ja.v.123). Great are the benefactions made to dogs thereafter. The Bodhisatta's teaching lasted for ten thousand years under the name of **Kukkurovāda**.

The king is identified with **Ānanda** (Ja.i.175ff). The occasion for the story is given in the **Bhaddasālajātaka**.

Kukkurajātaka 02. See **Kakkarajātaka** (Ja 209).

Kukkuravatikasutta. Preached at **Haliddavasana** to **Puṇṇa**, follower of the Bovine Vow (living like an ox), and to **Acelaka Seniya**, follower of the Canine Vow. In answer to their persistent questions, the Buddha says that the further state of both is either purgatory or rebirth as an animal (among cattle and dogs respectively). He then proceeds to describe the four kinds of actions:

- (1) Dark, with dark outcome;
- (2) bright, with bright outcome;
- (3) both dark and bright with similar outcome; and
- (4) neither dark nor bright with corresponding outcome.

Both **Puṇṇa** and **Seniya** take refuge in the Buddha, **Seniya** later becoming an *Arahant* (MN.i.387ff).

Kukkurovāda. See **Kukkurajātaka** (Ja 22) (1).

Kukkuḷa. One of the *nirayas*. King **Daṇḍakī** was born there because of his heinous crime (Ja.v.114, 143; Iti-a.195).

Sarabhaṅga spoke of him as suffering there, sunk in a mass of glowing coals (*kukkuḷa*) one hundred leagues deep; huge glowing sparks fall on him and enter his body through nine sores (Ja.v.144).

Beside this *niraya* are the **Gūthaniraya** and the **Simbalivana**. MN.iii.185.

Kukkuḷavagga. The fourteenth chapter of the **Khandhasaṁyutta**. SN.iii.177-80.

Kukkuḷasutta. The Ariyan disciple feels aversion from body, feeling, etc., because he knows that they are a mass of glowing embers. SN.iii.177.

Kukkuvagga. The first section of the **Sattanipāta** of the **Jātaka Commentary** Ja.iii.317-63.

Kukkuha. See **Kukkuṭa** (2).

Kujjatissa Thera. An *Arahant*. He lived in **Maṅgana** in Ceylon, and was mentioned by the Saṅgha to King **Saddhātissa** as being worthy of his special worship. The king travelled five leagues to see him, but the Thera, lest the king should invite him to the palace, lay down on a bed at the time of the king's arrival and started scratching letters on the floor. The king decided that the Thera was not an *Arahant* and went away. When he was blamed for having displeased so pious a king, the Thera undertook to make amends. He requested that, after his death, he should be placed in a covered palanquin containing also a second bed. This was done and the palanquin travelled by air to **Anurādhapura**, performing many miracles, applauded by the people. In **Anurādhapura** it circled round the **Thūpārāma** and the **Silācetiya** and, when it reached the **Lohapāsāda**, the Thera **Mahā Vyaggha** entered the palanquin, lay down on the spare bed and entered *Nibbāna*. The king made offerings of flowers and perfumes to the palanquin and it descended to earth, for such had been Kujjatissa's desire. The bodies were burnt and *Thūpas* were erected over the

relics. AN-a.i.384f.

He is probably identical with **Khuddakatissa** (*q.v.*).

Kuñcanāga, **Kuñjanāga**. Son of **Kaniṭṭhatissa** and king of Ceylon (246-8 CE.) He slew his elder brother **Khujjanāga**.

During his reign occurred the **Ekanāḷika** famine, but the king maintained his benefactions uninterrupted.

He was deposed by **Sirināga**. Mhv.xxxvi.19ff; Dpv.xxii.33.

Kuñjara 01. **Devānampiyatissa**'s elephant, tied to the plough which marked the *sīmā* of the **Mahā Vihāra**. Dpv.xiv.28; Mbv.134; see also Mhv., p.331.

Kuñjara 02. One of the chief lay patrons of **Revata Buddha**. Bv.vi.23.

Kuñjarahinaka. A monastery built by **Lañjatissa**. Mhv.xxxiii.27.

Kuṭakaṇṇatissa (**Kuṭikaṇṇatissa**). Second son of **Mahā Cūḷi** and king of Ceylon (16-38 CE.). He had entered the Saṅgha through fear of the infamous **Anulā**, but later he led an army against her and slew her. He founded the **Peḷagāmavihāra**, built the **Vaṇṇaka** canal, and laid out the **Padumassara** park. He founded, for his mother, a nunnery called the **Dantageha**. He had also constructed a wall, seven cubits high, round **Anurādhapura**. **Bhātikābhaya** was his son and successor (Mhv.xxxiv.28ff). The **Dīpavaṁsa** appears to call him *Kuṭikaṇṇa-abhaya*, and speaks of him as a very devoted supporter of the nuns (Dpv.xviii.37; but see xx.31, where he is called **Tissa** and his son **Nāga**).

Kuṭakaṇṇa had a horse of the *Ājānīya* race called **Guḷavaṇṇa** (SN a.i.27; MN-a.ii.654).

Two Theras are mentioned in the **Vibhaṅga** Commentary (Vibh a.452) as having been held in special esteem by the king – **Cūḷa Sudhamma** Thera of **Girigāmakaṇṇa** and **Tipiṭaka Cūḷa Nāga Thera**.

Kuṭajapupphiya Thera 01. An Arahant. Ninety-two *kappas* ago he offered a *kuṭaja*-flower to **Phussa Buddha**. Seventeen *kappas* ago he was king three times under the name of **Pupphita**. Ap.i.191.

Kuṭajapupphiya Thera 02. Thirty-one *kappas* ago, while travelling through the air, he saw the **Pacceka Buddha Sudassana** at **Cāvala** near **Himavā**, and offered him a *kuṭaja* flower (Ap.i.451). He is probably identical either with **Hārita** Thera (Thag a.i.88) or **Candana** Thera (Thag a.i.395f).

Kuṭidāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he made a hut for a Buddha. Thirty-eight *kappas* ago he was king sixteen times under the name of **Sabbattha-abhivassī**. Ap.i.229.

Kuṭidūsakajātaka (Ja 321). A *siṅgila*-bird, seeing a monkey shivering in the rain, suggested to him that he should build a nest. The monkey, in envy, destroyed the bird's nest.

The story was told in reference to a novice **Uluṅkasaddaka**, who had burnt down **Mahā Kassapa**'s hut in a forest near **Rājagaha**. At that time **Mahā Kassapa** had two novices, one serviceable and helpful and the other ill-behaved. Whatever was done by his comrade the latter would pretend that he himself had done it. One day, in exasperation, the good novice heated water for the Elder's bath and then hid it in a back room, leaving only a little in the boiler. When the other novice saw the steam rising he informed the Elder that his bath was ready. When asked where was the water, he let a ladle down into the almost empty boiler and the ladle rattled. When the story became known he was nick-named **Uluṅkasaddaka** ("Rattle-ladle").

Being found fault with on this and several other occasions, he bore the Elder a grudge, and one day, having set fire to the Elder's hut, he ran away. Later he was born first as a *Peta* and then in **Avīci**. This incident was reported to the Buddha by monks who came from **Rājagaha**.

The monkey of the **Jātaka** is identified with the wicked novice. Ja.iii.71ff.

Kuṭidūsakavagga. The third chapter of the *Catukkanipāta* of the **Jātaka Commentary** Ja.iii.71-102.

Kuṭidhūpaka Thera. An *Arahant*. In a past birth he looked after the cell of **Siddhattha Buddha** and burnt incense in it from time to time. Ap.i.223f.

Kuṭivihārī Thera 01. **Kuṭivihāriya Thera**. An Arahant. He was the son of a nobleman in the **Vajjī** country, and having heard the Buddha preach the **Ratanasutta** he left the world. One day, while striving after insight, he was caught in the rain and sought shelter in a woodman's hut. As soon as he sat down there on a mat he became an *Arahant*. The Buddha, having heard by virtue of his divine ear the conversation between the monk and the watchman, uttered verses of approbation. The monk was so-called because he obtained insight in a hut.

In the past he had given cool water to **Padumuttara Buddha** (Thag.v.56; Thag-a.i.129f).

He is probably identical with **Udakapūjaka Thera** of the **Apadāna**. Ap.i.142f.

Kuṭivihārī Thera 02. An Arahant. His story is similar to the above. He pursued his meditations in a very old hut and had thoughts of building another; but a spirit, seeking his welfare, pointed out to him in words which, though simple, carried a profound meaning, that a new hut would mean new pain. Thus urged on, Kuṭivihāri became an *Arahant*.

In the past he gave a fan of split reeds to **Padumuttara Buddha** (Thag.v.57; Thag a.i.130f). He is probably identical with **Naḷamāliya Thera** of the **Apadāna**. Ap.i.143f.

Kuṭumbariya. A monastery in **Rohaṇa**. A novice living there was in the habit of getting two ladles of rice at the house of a **Lambakaṇṇa** in the district. It was a time of scarcity, and one day, seeing a guest in the house, he took only one ladleful. The **Lambakaṇṇa** was greatly pleased, and when he reported the matter to his friends and acquaintances, they gave the novice sixty meals in perpetuity. AN-a.ii.262.

Kuṭumbiyaṅgaṇa *v.l.* **Kumbiyaṅgaṇa**. A village in Ceylon in the district of **Giri**. It was the birthplace of **Veḷusumana**. Mhv.xxiii.68.

Kuṭumbiyaputtatissa. An *Arahant*. He lived in **Piyaṅgudīpa**. **Duṭṭhagāmaṇī**, fleeing from the battle at **Cūḷaṅganiyapiṭṭhi**, wished to give a

share of his food to a monk before sitting down to eat. When the meal-time was announced, the Thera **Gotama**, hearing it with his divine ear, sent Kuṭumbiyaputta to receive the share set apart for the brotherhood (Mhv.xxiv.22ff; xxxii.31f). It transpired later that the food so received was divided by Kuṭumbiyaputta among twelve thousand monks in **Piyaṅgudīpa**. Mhv.xxxii.55; Mhv ṭ.598.

See also **Bodhimātu Mahā Tissa**.

Kuṭumbiyaputtatissa. He once went to **Jetavana** with twenty-nine of his friends from **Sāvatthī** to make offerings to the Buddha. Having heard the Buddha's preaching, they all became monks. After five years' residence with their teachers, they wished to retire into solitude and obtained from the Buddha topics for their meditations. While on the way to the forest, Kuṭumbiyaputtatissa weakened in his determination and turned back. When the rains were over, the others, having won *Arahant*-ship, returned and reported their various attainments to the Buddha. Kuṭumbiyaputta heard the Buddha praise them, and made up his mind to follow their example and so to go back with them the next day to the forest. That same night, however, filled with a yearning not to delay in beginning his austerities, he slept in an upright posture; but in the middle of the night he fell down and broke his thighbone. This accident delayed the departure of the other monks, and the Buddha, hearing of it, blamed Tissa for his unseasonable zeal and related the **Varaṇajātaka** (Ja 71), showing how, in the past too, he had behaved similarly (Ja.i.316f).

The Commentaries lead us to believe that **Kuṭumbiyaputta** did ultimately attain *Arahant*-ship, for he is mentioned several times with **Pītimalla** and others as an example of one who put forth great exertion while suffering severe pain, in order to win his goal (e.g., SN-a.ii.216; AN-a.i.29; see also **Padhānakammikatissa**).

Kuṭumbiyavihāra. A monastery in Ceylon. It was once the residence of *Tissa Mahā* **Nāga** Thera (*q.v.*).

Kuṭelitissa Mahā Vihāra. A monastery in Ceylon. It was once the residence of a *Sāmaṇera* of great *iddhi*-power who later lost all these powers as a result of falling in love with a weaver's daughter of **Kabupelanda** (Vibh a.293; but see MN-a.ii.700).

It may perhaps be the same as the **Kūṭālivihāra** (*q.v.*).

Kuṭṭapiṭi. A large village given by **Kittisirirājasīha** for the maintenance of the sacred Footprint in **Samaṇakūṭa**. Cv.c.225.

Kuṭṭhuka. The general of **Sena II**. He built the *pariveṇa*, which was called **Senasenāpati** (Cv.li.88). See also **Potthakuṭṭha**.

Kuṭhārasabhā. Some sort of council chamber, probably attached to the Court in Ceylon. **Kittisirimegha** is mentioned as employing the services of the head of the *sabhā* to fetch the prince **Parakkamabāhu** from his retreat (Cv.lxvi.61).

Kuṭhārivihāra. A monastery in **Ambaṭṭhakola** used by **Moggallāna I**. as his headquarters in his campaign against **Kassapa I**. Cv.xxxix.21.

Kuḍḍadhāna. See **Kuṇḍadhāna**.

Kuḍḍarajja. Probably a district in **Rohaṇa**. See also **Mahā Vāpivihāra**.

Kuḍḍavāṭakapāsāṇa. A rock in **Pāsāṇatittha** (*q.v.*).

Kuṇappunallura. A market town in South India in the district of **Vīragaṅga** (Cv.lxxvi.131).

Kuṇāla 01. One of the seven great lakes in the region of the **Himālaya**. The Buddha once visited it with a large concourse of **Sākiyan** youths who had joined the Saṅgha, and on that occasion he preached the **Kuṇālajātaka** (Ja 536, Ja.v.415; MN a.ii.692, 1021; AN a.ii.759, etc.). The sun's rays never reached the waters of the lake, which were therefore never warm (Snp-a.ii.407). According

to **Buddhaghosa** (Snp-a.i.358; DN a.ii.675), the **Kuṇālajātaka** was actually preached on the banks of the **Kuṇāladaha**.

Kuṇāla 02. The Bodhisatta, born as the king of the *Citrakokilas*. He lived in a beautiful forest in the **Himālaya**, attended by three thousand five hundred hen birds. He was carried about on a stick by two birds while in front, behind, above and below flew his vast retinue, guarding him from all harm and providing for all his needs. He distrusted and despised all womankind, and his stories of their wiles, as related by him to his friend **Puṇṇamukha**, are given in the **Kuṇālajātaka** (Ja 536).

Kuṇālajātaka (Ja 536). **Kuṇāla**, king of the *Citrakokilas*, though well served by his hen birds, always despised them and found fault with them. The king of the Phussakokilas, **Puṇṇamukha**, on the other hand, always sang the praises of his escort. One day the two kings met, and **Puṇṇamukha** asked **Kuṇāla** why he was not more gracious to his ladies. "Because I know too much about women," was the answer; but **Puṇṇamukha** was not in a mood to discuss the matter any more.

Later, **Puṇṇamukha** fell ill, and his hen birds deserted him and came to **Kuṇāla**. He drove them away, ministered to **Puṇṇamukha**, and cheered him. Some time after, **Kuṇāla**, seated on the **Manosilātala** in **Himavā** (according to **Buddhaghosa**, DN.ii.675, this was on the banks of the **Kuṇāladaha**), started to tell his friend of the wickedness of women. Hearing of this, many inhabitants of numerous worlds came to listen to him, among them **Ānanda**, king of the vultures, and the ascetic **Nārada**. Many were the instances given by **Kuṇāla** to illustrate the deceitfulness, ingratitude and immorality of women – among them the stories of:

- **Kaṇhā**
- **Saccatapāvī**
- **Kākātī** (Ja 327)
- **Kuraṅgavī**,
- **Brahmadatta**'s mother who sinned with **Pañcālacaṇḍa**
- the queen **Kiṇṇarā**

- **Pañcapāpā** and
- **Piṅgiyānī**

Kuṇāla's diatribe was followed by **Ānanda**'s, and his by **Nārada**'s, each claiming to speak from facts within their knowledge.

In the stories related by **Kuṇāla**, the bird-king is identified with one of the characters concerned in each story, so that he was able to speak with authority. Thus he was

- **Ajjuna**, one of **Kaṇha**'s husbands;
- the goldsmith in the story of **Saccatapāvī**;
- the **Garuḍa** in **Kākātī**'s tale;
- **Chalaṅgakumāra**, who misconducted himself with **Kuraṅgavī**;
- **Pañcālacaṇḍa**, lover of **Brahmadatta**'s mother;
- the chaplain, also called **Pañcālacaṇḍa**, who saved **Kiṇṇarā** from her husband's wrath;
- **Baka**, one time husband of **Pañcapāpā**;
- and **Brahmadatta**, husband of **Piṅgiyānī**.

Puṇṇamukha is identified with **Udāyī**, the vulture-king with **Ānanda** and **Nārada** with **Sāriputta**.

The preaching of the **Kuṇālajātaka** was followed by that of the **Mahā Samayasutta**.

This **Jātaka** was related in order to destroy the discontent that rose in the hearts of the **Sākiyan** youths, kinsmen of the Buddha, who, having entered the Saṅgha, were troubled by the thought of the wives they had left behind. The Buddha therefore took them to the **Himālaya**, showed them the magnificent beauty of the region, particularly the miraculous splendours of the **Kuṇāladaha**, and there preached to them. At the end of the **Jātaka** they all became *Arahants* (Ja.v.412-56; also DN-a.ii.674ff; AN-a.i.173).

See also the **Cūḷa Kuṇālajātaka** (Ja 464).

Kuṇālā. The name of a river (*mahānadī*) which flows out of the **Kuṇāladaha**. It dries up when, at the end of the *kappa*, the fourth sun rises. AN.iv.101.

Kuṇḍa. A **Yakkha** who once inhabited a forest, called **Kuṇḍadhāna** (Ud-a.122) after him.

Kuṇḍakakucchisindhavajātaka (Ja 254), **Kundakakucchisindhavajātaka**. A householder was lodging in a poor old woman's house on the road from **Benares** to **Uttarāpatha**. During his stay there his thoroughbred mare foaled, and the foal was given to the woman at her request, in part payment of her charges. She brought up the foal as though he were her own child. Some time after, the Bodhisatta, who was then a householder, happened to pass the same way and discovered the thoroughbred's presence by the behaviour of his own horses. The woman agreed to part with the foal to him for a large price on condition that he should be provided with all manner of luxuries. The Bodhisatta kept his word, and when the king came to inspect his horses, made the foal, who knew his own worth, exhibit his marvellous powers. The king installed him as his state horse, and thereafter the lordship of all India passed into the king's hands.

The story was told in reference to **Sāriputta**. Once, when the Buddha was returning to **Sāvatthī** after a tour, the citizens decided to celebrate his arrival by each one taking on himself the task of feeding a certain number of monks in the Buddha's retinue. A poor old woman wished to feed a monk, but all the monks were already allotted, only **Sāriputta** remaining. She invited him to her house, and he accepted her invitation. When it became known that **Sāriputta** was to feed with her, the king and all the rich citizens of **Sāvatthī** sent her food and garments and money to help in her entertainment of the Elder. As a result, through the kindness of **Sāriputta**, she became rich in a single day.

Sāriputta is identified with the thoroughbred of the **Jātaka** (Ja.ii.286ff).

This is evidently the same story as that which, in the **Dhammapada Commentary** (Dhp-a.iii.325), is called the **Kuṇḍakasindhayapotakajātaka**. But there the story is related, not in reference to **Sāriputta**, but to the Buddha himself, because he accepted a cake of rice-husks from the slave-woman **Puṇṇā**. This is probably due to some confusion with two or more stories of similar import. See also **Kuṇḍakapūvajātaka** (Ja 109).

Kuṇḍakakumāra. The lay name of the ascetic **Khantivādī**. Ja.iii.39.

Kuṇḍakapūvajātaka (Ja 109). The Bodhisatta was once a tree-sprite in a castor-oil tree and received worship and offerings from many people. Among them was a very poor man who, having nothing else to offer at the tree, took a cake made of husk powder. But when he saw the other rich offerings, he felt that the sprite would never accept so humble a gift and wished to eat the cake himself. The tree-sprite appeared, took the offering, and revealed to the man that heaps of treasure lay buried under the tree. The man informed the king of this, and the king, in return, appointed him royal treasurer.

The story was told in reference to a poor man of **Sāvatthī**. Once the people of a whole street in that town pooled their resources in order to entertain the Buddha and his monks to a meal of rice-gruel and cakes. The poor man, unable to afford anything else, made a bran-cake and by sheer determination put it in the alms-bowl of the Buddha himself. When it became known that the Buddha had accepted it, people of all classes crowded round the man offering him wealth if he would share with them the merit he had gained. After consulting with the Buddha, the man accepted the offers, and the gifts he received amounted to nine crores. That same evening the king appointed him treasurer. Ja.i.422f.

Kuṇḍakasindhavapotakajātaka. See **Kundakakucchisindhavajātaka** (Ja 254).

Kuṇḍadhāna Thera (*v.l.* **Koṇḍadhāna**, **Koṇṭhadhāna**, **Kuḍḍadhāna**). An *Arahant*. He was proclaimed the first among those who received food tickets (*salāka*) (AN.i.24). He came of a Brahmin family of **Sāvatthī** and his name was **Dhāna**. He knew the Vedas by heart, and when advanced in years, heard the Buddha preach and joined the Saṅgha. From that day, however, in all his movements the form of a young woman followed him wherever he went, though he himself could not see the figure. This caused great merriment and evoked many sarcastic remarks, which he could not understand. When he went for alms, women would put into his bowl two portions of food, saying, “One is for your

Reverence and the other for your friend, your companion, the young lady." In the monastery the novices and young monks would point at him and say: "Look, our venerable one has become a *koṇḍa*" (gallant?). From this he became known as **Koṇḍadhāna** or **Kuṇḍadhāna**. Driven to distraction by this teasing, he became abusive and was reported to the Buddha, who bade him be patient as he was only being pursued by the remnant of an evil *kamma*. **Pasenadi**, king of **Kosala**, hearing of Kuṇḍadhāna, was interested, and being satisfied by personal investigation that the Elder was blameless, provided him with all necessaries, so that he need no longer go round for alms. This enabled him to concentrate his mind, and he became an *Arahant*. Thereupon the figure of the woman disappeared.

Kuṇḍadhāna's claim to be the first among receivers of *salāka* was due to the fact that he it was who received the first food-ticket when the Buddha visited **Mahā Subhaddā** at **Ugganagara**, **Cūḷa Subhaddā** at **Sāketa**, and also the **Sunāparanta** *janapada*. Only *khīṇāsavas* were allowed to accompany the Buddha on these visits.

Kuṇḍadhāna's determination to attain this special eminence was formed in the time of **Padumuttara Buddha**. Once he gave **Padumuttara** a well-ripened "comb" of bananas when the Buddha arose from a long *jhāna*. As a result he became king of the **Devas** eleven times and king of men twenty-four times.

He was an earthbound sprite in the time of **Kassapa Buddha**. Seeing two monks, firm friends, on their way to the *uposatha* held by the Buddha, he had a mischievous desire to test their friendship, and when one of the monks retired into the forest leaving the other on the road, he followed the former, unseen by him, assuming the form of a woman arranging her hair, adjusting her garments, and so on. The second monk, seeing his friend return and shocked by his apparent misdemeanour, left him in disgust, refusing to perform the *uposatha* with him. Realising the effect of his practical joke, the sprite did all he could to make amends, but the friendship of the two monks was for ever spoilt. The sprite suffered the fears of hell for a whole Buddha-era, and even in his last birth as Kuṇḍadhāna his evil *kamma* pursued him, as seen above. AN a.i.146ff; Thag.A.i.62ff; also Ap.i.81f; Thag.15. The version given in Dhp-a.iii.52f differs very slightly in certain details.

Kuṇḍadhāna was among those to whom the Buddha preached the **Naḷakapānasutta**, and was therefore probably a friend of **Anuruddha** and the other **Sākyan** nobles present on that occasion (MN.i.462).

Kuṇḍadhānavana (*v.l.* **Kuṇḍiṭṭhāna**, **Kuṇḍikāna**, **Kuṇhāna**, **Kuṇḍikoliya**, **Kuṇḍikeliya**). A forest near the **Koḷiyan** village of **Kuṇḍiya**. (Dhp a.iv.192 calls it **Kuṇḍikoliya**. *v.l.* **Kuṇḍikeliya**).

It was once the residence of the **Yakkha Kuṇḍa**, who favoured offerings made to him with *kuṇḍadhāna* (vessels containing rice-powder?). A woman, who was the head of a village (*gāmapatikā*), formed a settlement on a spot indicated by the **Yakkha** and was guarded by him. She thus came to be known as **Kuṇḍiyā**, and when, later, the **Koḷiyan** nobles built a city on the same spot, the city was known as **Kuṇḍiya**. In the forest tract the **Koḷiyan** nobles built a monastery for the Buddha and his monks. It was while the Buddha was dwelling in this monastery that **Suppavāsā** gave birth to **Sīvalī**, after prolonged labour pains, which only ceased after she received the Buddha's blessing (Ud.ii.8; Ud a.122; Dhp a.iv.192f; Ja.i.407).

Kuṇḍayankoṭṭa. (?). A locality in South India, where **Laṅkāpura** once pitched his camp (Cv.lxxvi.176).

Kuṇḍayamutta. A **Damiḷa** chief, ally of **Kulasekhara**. He was defeated in battle by **Laṅkāpura**. Cv.lxxvi.94, 177.

Kuṇḍarāyana. See **Kaṇḍarāyana**.

Kuṇḍala Thera (*v.l.* **Kuḷakuṇḍala Thera**). An *Arahant*. He came of a Brahmin family of **Sāvatthī** and entered the Saṅgha, but from want of mental balance he could not concentrate his thoughts. Then, one day, while begging for alms, he saw how men conducted water whither they wished by digging channels, how the fletcher fixed the arrow shaft in his lathe surveying it from the corner of his eye, how the chariot-makers planed axle and tire and hub. Dwelling on these things, he soon attained *Arahant*-ship.

In the past he was a parkkeeper, and gave a coconut to **Vipassī Buddha**,

which the Buddha accepted while travelling through the air (Thag-a.i.71f).

Perhaps he is to be identified with **Nāḷikeradāyaka** Thera of the **Apadāna** (ii.447f). The same **Apadāna** verses, however, are also ascribed to **Khitaka Thera** (Thag-a.i.315f).

The verse attributed to **Kuṇḍala** in the **Theragāthā** (Thag.19) occurs twice in the **Dhammapada**, and is in the **Dhammapada Commentary** mentioned as having been preached once in reference to **Paṇḍita** *Sāmaṇera* (Dhp a.ii.147), and once in reference to **Sukha** *Sāmaṇera* (Dhp a.iii.99).

Kuṇḍalakesā, **Kuṇḍalakesī**. See **Bhaddā Kuṇḍalakesī**.

Kuṇḍalakesittherivatthu. The story of **Bhaddā Kuṇḍalakesī** (*q.v.*). Dhp-a.ii.217ff.

Kuṇḍalā. Daughter of the king of *Devaputta*.

Once she was a bitch in **Kakubandhakandara** and a *Sāmaṇera*, **Tissa**, had given her a little food. Later, when **Tissa** was on his way to the Bodhi-tree (in **Gayā**) she saw him, and, remembering her past existence, invited him to the palace and entertained him. Later she built a *vihāra* for him, where he attained *Arahant*-ship. Ras.i.103f.

Kuṇḍalinī. The name given to the offspring of the *sārikā*-bird (myna) in the **Tesakuṇajātaka** (Ja 521). She is identified with **Uppalavaṇṇā**. Ja.v.125.

Kuṇḍalinīpañha. The questions asked by the king and the answers given by **Kuṇḍalinī**, as stated in the **Tesakuṇajātaka**. Ja.v.120.

Kuṇḍaliya. A *Paribbājaka* who visits the Buddha at the **Añjanavana** in **Sāketa**. He asks **Gotama Buddha** what profit comes from the Buddha's way of living.

The conversation leads to a discussion of the *bojjhaṅgas*, the *satipaṭṭhāna* and virtuous ways of behaviour. At the end of the discussion **Kuṇḍaliya** becomes the Buddha's follower. SN.v.73ff.

Kuṇḍalī 01. The *sārikā*-bird of the **Mahā Ummaggajātaka** is identified with **Kuṇḍalī** (Ja.vi.478). The reference is probably to **Bhaddā Kuṇḍalakesī**.

Kuṇḍalī 02. The name of the she ass in the **Vātaggasindhavajātaka** (*q.v.*). Ja.ii.338f.

Kuṇḍalī 03. The name of a *vimāna* in **Tāvatiṁsa**. In this *vimāna* was born a man who once tended **Sāriputta** and **Moggallāna** and looked after them when they stayed in a *vihāra* in **Kāsi**. Vv.vi.8; Vv-a.295f.

Kuṇḍalī 04. A Brahmin, importer of foreign goods. He was a friend of **Dighābhaya** and lived in **Dvāramaṇḍala**. Mhv.xxiii.24.

Kuṇḍalīsutta. Records the visit of **Kuṇḍaliya** to the Buddha. SN.v.73ff.

Kuṇḍavana. See **Gundāvana**.

Kuṇḍasālā. A suburb of **Sirivaḍḍhanapura** (Kandy), on the banks of the **Mahā Vālukagaṅgā**. It was laid out by King **Narindasīha**, who made it his favourite residence (Cv.xcvii.34). **Kittisirirājasīha** planned its garden and erected a *vihāra*. Cv.c.216f.

Kuṇḍi 01. **Kuṇḍiya**. A village of the **Kurus**. Near the village was a forest where lived **Aṅgaṇika Bhāradvāja**. Close by was the **Uggārāma**. Thag a.i.339.

Kuṇḍi 02. A village of the **Koḷiyans**, near which was the **Kuṇḍadhānavana** (*q.v.*). It was the birthplace of **Kuṇḍanagariya** (**Poṭṭhapāda**) Thera. Near it was the **Sāṇavāsīpabbata** where once **Ānanda** stayed. Pv-a.178.

Kuṇḍitthāna. See **Kuṇḍadhāna**.

Kuṇḍinagariya Thera. The name given to **Poṭṭhapāda** because he was born and brought up in **Kuṇḍi**. He lived in the **Sāṇavāsīpabbata** nearby. Pv.iii.2; Pv-a.177ff.

Kuṇḍiyā. See **Kuṇḍadhānavana**.

Kuṇhāna. See **Kuṇḍadhāna**.

Kutūhalasālāsutta. **Vacchagotta** asks the Buddha how his teaching on the subject of rebirth differs from that of other teachers; for example, of **Pūraṇa Kassapa**. The Buddha explains that, according to his own teaching, rebirth comes only to a being who has fuel, the fuel being craving (SN.iv.398f).

The discussion arises out of a conversation which, according to **Vacchagotta**, took place among *paribbājaka*s in the **Kutūhalasālā**.

Buddhaghosa says (DN-a.ii.369; MN-a.ii.694) that there was no special place of that name; any place where discussions were held could be so-called. See also DN.i.179.

Kuteṇḍu. A vassal of the **Cātummahārājikas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.258.

Kuttāṇḍāra. A **Damiḷa** chieftain, ally of **Kulasekhara**, defeated by **Laṅkāpura**. Cv.lxxvi.182, 190.

Kuddālajātaka (Ja 70). The Bodhisatta was once a gardener in **Benares**, and because his only possession was a spade (*kuddāla*) he was known as **Kuddālapaṇḍita**. Later he became a recluse, but six times thoughts of his spade drew him back to the world. The seventh time he threw the spade into the river and shouted for joy, winning insight. The king of **Benares** heard his shouts, and on knowing the reason for them, resolved to join **Kuddāla** as an anchorite. When the news spread, the people from twelve leagues round accompanied them, and **Sakka** sent **Vissakamma** to erect monasteries for them in the **Himālaya**.

The story was told in reference to **Cittahatthisāriputta** (*q.v.*, Ja.i.311ff). The names of some of those who accompanied **Kuddāla** in his renunciation are mentioned at the end of the **Hatthipālajātaka** (Ja.iv.490) and the **Mūgapakkhajātaka**. Ja.vi.30.

The same story is given in different words in the **Dhammapada Commentary** (Dhp-a.i.311f).

Kuddālapaṇḍita (**Kuddālakapaṇḍita**). See **Kuddālajātaka**.

He is mentioned in a list of six famous teachers of the past, who were well-known for their pious and holy lives. They had numerous followers and, after death, were born in the *Brahma*-world (AN.iii.371, 373; iv.135).

The **Kuddāla**-birth was one in which the perfection of *paññā* was developed (Ja.i.46).

Kuddālamaṇḍala. A village in **Rohaṇa**. Here a battle took place between the forces of **Parakkamabāhu I**. and his enemies (Cv.lxxv.16).

Kunta. A throne (for an image) which was originally in the **Pācīnavihāra** of the **Theravādins**, and was later set up beside the Bodhi-tree of the **Abhayagirivihāra** by **Silākāla** (Cv.xli.31).

Kuntanijātaka (Ja 343). In the court of the king of **Benares** was a heron who carried messages. Once, when she was away, the boys of the palace killed her two young ones. In revenge she persuaded a tiger to eat the boys, and told the king what she had done. She then flew away to the **Himālaya** because, she said, there could be no friendship between the wrong-doer and the wronged one.

The story was told in reference to a heron of the **Kosala** king, who acted in a similar way (Ja.iii.311f).

Kuntamālaka *v.l.* **Koṭṭhamālaka**. A locality near **Anurādhapura** through which passed the boundary of the **Mahā Vihāra**. It was the point from which the king started to mark the *sīmā* (Mhv., p.331; Mbv.134; Dpv.xiv.28, 33).

Kuntavarā. The soldiers of a district in South India who fought against the Sinhalese force that invaded their territory (Cv.lxxvi.246). They were subdued by the **Kesadhātu Kitti** (Cv.lxxvi.259).

Kuntī. A *kinnarī*, mother of the Theras **Tissa** and **Sumitta**. Their father was a former inhabitant of **Pāṭaliputta**.

Kundukāla. A locality in South India on the tongue of land which juts out from the continent to the island of **Rāmissara**. Kundukāla is about eight miles

from **Rāmissāra** (Cv.lxxvi.101).

Laṅkāpura built there a strong camp called **Parakkamapura**, where he had his headquarters. Cv.lxxvi.121.

Kupikkala. *v.l.* **Kuvikkala**, **Kubbikāla**, **Kuṭṭhikula**. The birthplace of the Elder **Mahā Tissa**. Mhv.xxxiii.49.

Kupuveṇa. A village and a monastery. The story of a *Sāmaṇera* of the monastery, as given in the **Majjhima Commentary** (MN-a.ii.700), is similar, except in regard to the names, to the story given under **Kabupelanda** (*q.v.*).

Kuppasutta. The monk who has the four *paṭisambhidā* and has an emancipated mind realises that which is unshakable (*akuppa*). AN.iii.119f.

Kubukandanadī. A river in Ceylon. On its banks was the **Samuddavihāra** (Mhv.xxxiv.90).

Kubūlagalla. A locality in **Rohaṇa**. It was one of the strongholds captured by **Vijayabāhu I**. Cv.lviii.36.

Kubera. See **Kuvera**.

Kubbikāla. See **Kupikkala**.

Kubbugāma. See **Kumbugāma**.

Kumā. Wife of a householder in **Veḷukanda** in the **Avanti** country. She was the mother of **Nanda** Thera, also called **Kumāputta**. Thag a.1.100.

Kumāputta. See **Nanda Kumāputta**. Mhv.v.212.

Kumāputtasahāya. See **Sudatta** (11).

Kumāra 01. Father of **Bhāraṇa**. He lived in **Kappakandara**. Mhv.xxiii.64.

Kumāra 02. Name of the god Skanda. He rode on a peacock. It is said that **Kumāra** gave a boon to **Māṇavamma**. Cv.lvii.7, 10; see also Hopkins: *Epic Mythology*, p.227.

Kumāra Kassapa 01. A *Thera* He was foremost among those who had the gift of varied and versatile discourse (*cittakathikānaṁ*) (AN.i.24). His mother was the daughter of a banker of **Rājagaha**, and she, having failed to obtain her parent's consent to become a nun, married and, with her husband's consent, joined the Saṅgha, not knowing that she was with child. When her condition was discovered her colleagues consulted **Devadatta**, who declared that she was no true nun. **Gotama Buddha**, on being consulted, entrusted the matter to **Upāli**, who had it fully investigated by **Visākhā** and other residents of **Sāvatthī**, and he gave his finding in the assembly, in the presence of the king, that the nun was innocent. (For details see Ja.i.148; **Upāli**'s handling of the case won the Buddha's special commendation, see, e.g., AN a.i.172). When the boy was born the king reared him, and the boy was ordained at the age of seven. The boy came to be called **Kumāra**, because he joined the Saṅgha so young and was of royal upbringing, and also because the Buddha, when sending him little delicacies such as fruit, referred to him as **Kumāra Kassapa**. Once when **Kumāra Kassapa** was meditating in **Andhavana**, an *Anāgāmī Brahma*, who had been his companion in the time of **Kassapa Buddha**, appeared before him, and asked him fifteen questions which only the Buddha could answer. This led to the preaching of the **Vammikasutta** (MN.i.143ff), and after dwelling on its teachings **Kassapa** became an *Arahant*. (For **Kumāra Kassapa**'s story see Ja.i.147ff; AN a.i.158f; Thag a.i.322f; MN a.i.335f). His mother, too, developed insight and attained to *Arahant*-ship. It is said that she wept for twelve years because she could not be with **Kassapa**, and one day, seeing him in the street, as she ran towards him and fell, milk flowed from her breasts and wet her robe. **Kassapa**, realising that her great love was standing in the way of her attainments, spoke harshly to her that she might love him the less. The ruse succeeded and she became an *Arahant* that very day (Dhp-a.iii.147).

In the time of **Padumuttara Buddha Kassapa** was a learned Brahmin, and having heard a monk ranked foremost in eloquence, he wished for a similar

distinction and did many acts of piety towards that end. When the teachings of **Kassapa Buddha** were being forgotten, he, together with six others, entered the Saṅgha and lived a life of rigorous asceticism on the summit of a mountain. (Ap.ii.473f; the details of this story are given in Dhp-a.ii.210-12; among **Kassapa**'s companions were also **Pukkusāti**, **Dārucīriya**, **Dabba Mallaputta** and **Sabhiya**; see also Ud-a.80f).

Two verses of deep significance ascribed to **Kumāra Kassapa** are found in the **Theragāthā** (vv.201.202). Although it is said that he was a very eloquent speaker, the examples given of his preaching are extremely scanty. The **Aṅguttara Commentary** (i.159) states that the Buddha gave him his title from the skilful way in which he argued with **Pāyāsi**, as related in the **Pāyāsisutta**; but this cannot be correct for, according to **Dhammapāla** (Vv-a.297), the events of the **Pāyāsisutta** took place after the Buddha's death. The *Sutta*, however, does justify **Kassapa**'s reputation. (For his praises see also MN a.i.500f).

Kassapa's *upasampadā* took place in his twentieth year. A doubt arose as to whether this was valid because, according to the rule, twenty years must be completed for *upasampadā*. The Buddha held that in reckoning the age the time spent in the mother's womb could also be included. Vin.i.93; Vin-a.iv.867.

Kumāra Kassapa 02. A Thera in Ceylon, at whose request was written the **Dhammapada Commentary** Dhp-a.i.1; Gv.68.

Kumāra Kassapatheravatthu. The story of **Kumāra Kassapa** (*q.v.*) and his mother. Dhp-a.iii.144ff.

Kumāradhātusena (**Kumāradāsa**). Son of **Moggallāna** I, and king of Ceylon (513-522 CE.). His son was **Kittisena** (Cv.xli.1f). Tradition tells of his friendship with a poet **Kālidāsa**. The authorship of the **Jānakīharaṇa** is generally ascribed to him (Cv.Trs.i.51, n.1).

Kumārapañha. The fourth chapter of the **Khuddakapāṭha** (Khp.p.2).

It consists of ten questions which, according to the Commentaries (Khp-a.76; Thag a.i.479), the Buddha asked the young **Sopāka**, then an *Arahant* though only seven years old, with the idea of giving him the *upasampadā*-ordination.

The boy-*Arahant* answered the questions and this conversation formed his ordination (see also Thag.v.485; Ap.i.64f).

These questions were elaborated by the nun of **Kajaṅgalā** (see AN.v.54ff). (*q.v.*).

The **Majjhima Commentary** (MN a.ii.636) on the **Ambalaṭṭhika Rāhulovādasutta** seems to indicate a set of questions called **Kumārapañha** in connection with **Rāhula** when he was seven years old.

See also SN-a.iii.99, where **Buddhaghosa** says that **Cittagahapati**, in a discussion with **Nigaṇṭha Nātaputta**, referred to the **Kumārapañha**.

Kumārapabba. The section of the **Vessantarajātaka** which deals with the giving away of **Vessantara**'s children to **Jūjaka**. Ja.vi.555.

Kumārapetavatthu 01. A man of **Sāvatthī** abused those who gave alms to the Buddha and his monks, but his mother made him retract his words and give alms for seven days. He was born later as the son of a courtesan who left him in a graveyard. The Buddha went there and proclaimed that the boy had a great future before him. The boy was adopted by a rich man and spent his wealth in deeds of piety. After death he was born as **Sakka**'s son. Pv.iii.5; Pv-a.194ff.

Kumārapetavatthu 02. Two sons of the **Kosala** king committed adultery and were born as *Petas*. One night they uttered loud lamentations and the inhabitants of **Sāvatthī** sought the Buddha's protection. The Buddha explained things to them, and the people gave alms and made over their merit so gained to the *Petas*. Pv.iv.6; Pv-a.261f.

Kumārasīha. Son of **Vimaladhammasūriya**; he was adopted by King **Senāratana** and given the province of Uva. He died young. Cv.xcv.22; also Cv.Trs.ii.233, n.3.

Kumārasutta. The **Licchavī Mahā Nāma** sees a number of **Licchavī** youths sitting by the Buddha, at the foot of a tree in the **Mahā Vana** at **Vesālī**; be expresses his joy at the sight for, he says, the **Licchavīs** are usually so mischievous. The Buddha thereupon tells **Mahā Nāma** of five things the

practice of which will tend to progress: the tending of father and mother, the support of wife and children with well-gotten wealth, devotion to one's own business, honouring one's own ancestral gods, showing respect to good and holy men. AN.iii.75ff.

Kumārasena. Brother of **Dhātusena**. He helped **Dhātusena** to crush the **Damiḷas**, and was amply rewarded for his services. Cv.xxxviii.35, 53.

Kumāribhūtavagga. The eighth section of the **Bhikkhunī Pācittiya**. Vin.iv.327-37.

Kumāriyasutta. Few abstain from accepting women or girls, many do not. SN.v.471.

Kumārīpañhā. Evidently the name given to the questions asked of the Buddha by **Māra**'s daughters, **Taṇhā**, **Aratī** and **Ragā** – when they visited him in order to tempt him – and the Buddha's answers.

These questions and answers form the **Dhītaro Sutta** of the **Saṁyuttanikāya** (SN.i.124f), but a quotation from them given in the **Aṅguttara** (AN.v.46f) is mentioned as having been taken from the **Kumārīpañhā**.

The Commentary (AN-a.ii.828) mentions them as being the questions of **Māra**'s daughters (*kumārīnaṁ Māradhītānaṁ pucchā*).

Kumuda 01. A *niraya* – strictly speaking, a period of suffering. It is equal to twelve Padumas. The **Kokālika** monk was born in **Kumuda** *niraya*. SN.i.152f; see also Snp., p.126; Snp-a.ii.476.

Kumuda 02. One of the three palaces of **Sobhita Buddha** in his last lay life. Bv.vii.17.

Kumuda 03. A city. There an enemy of **Piyadassī Buddha**, **Soṇa** by name, made an unsuccessful attempt to kill him by means of the elephant **Doṇamukha**. Bv.xiv.6; Bv-a.174.

Kumudadāyaka Thera. An *Arahant*. In **Padumuttara**'s time he was a bird named **Kakudha** in a lake in **Himavā** and offered the Buddha a lotus-flower.

Sixteen hundred *kappas* ago he became king eight times under the name of **Varuṇa** (Ap.i.180).

He is probably identical with **Malitavambha**. Thag-a.i.211f.

Kumudamāliya Thera 01. An Arahant. In the time of **Atthadassī** he was a *rakkhasa* in a lake near **Himavā** and gave the Buddha a garland of flowers. Fifteen *kappas* ago he was king seven times under the name of **Sahassaratha** (Ap.i.186f).

Kumudamāliya Thera 02. An Arahant. In the past he saw **Vipassī Buddha** walking in the street and gave him a garland of *kumuda*-flowers (Ap.i.257f).

Kumba. See **Kumbagāma**.

Kumbagāma. A **Damiḷa** stronghold near **Anurādhapura**, which was captured by **Duṭṭhagāmaṇī**. It was commanded by **Kumba** (Mhv.xxv.14).

Kumbalatissapabbata. A mountain in Ceylon. Ras.ii.189.

Kumbalavāta. A locality near **Anurādhapura**; through it passed the boundary of the **Mahā Vihāra** (Mhv. p.332; Mbv.134; Dpv.xiv.38).

Kumbālaka. One of the tanks built by **Mahā Sena**. Mhv.xxxvii.48.

Kumbiyaṅgaṇa. See **Kuṭumbiyaṅgaṇa**.

Kumbugāma (*v.l.* **Kubbugāma**). A village in **Rohaṇa**. It is mentioned in the campaigns of *Damiḷādhakārī* **Rakkha** (Cv.lxxv.149, 167, 172).

Kumbulapabbata. A mountain in Ceylon. **Ariyagālatissa** found sixty treasure troves there. Ras.ii.137.

Kumbhakaṇṇa. A powerful **Yakkha** whom **Sumedha Buddha** brought under his power. His story is similar to that of **Āḷavaka**. The people brought the

Yakkha a prince as sacrifice, and the **Yakkha** handed him over to the Buddha. Ninety crores of people realised the Truth on the occasion. Bv.xii.5; Bv-a.164f.

Kumbhakārajātaka (Ja 408). The Bodhisatta was a potter in **Benares**, and to his house came four **Pacceka Buddhas** – **Karaṇḍu**, **Naggaji**, **Nimi** and **Dummukha** – from **Nandamūlapabbhāra**. He welcomed them and asked them the stories of their renunciation. Having heard them, both he and his wife wished to leave the world, but his wife, deceiving him, went before him, leaving him to look after their son and daughter. When the children were old enough he, too, became an ascetic, and though he met his wife later he refused to have anything to do with her.

The son was **Rāhula** and the daughter **Uppalavaṇṇā**, the wife being **Rāhulamātā**.

The story was related to five hundred monks who had lustful thoughts at midnight. The Buddha read their thoughts and visited them with **Ānanda** (Ja.iii.375ff). See also the **Pānīyajātaka**.

Kumbhaghosaka. Son of the chief treasurer of **Rājagaha**. Plague breaks out in the city and attacks the chief treasurer and his wife. When about to die they bid farewell to Kumbhaghosaka, directing him to flee for his life and return later to dig up their treasure. He spends twelve years in a jungle and returns to find the treasure undisturbed; but reflecting that since he is unknown in the city he may be subjected to annoyance if he is seen digging up the treasure and spending it, he decides to earn his own living and obtains a position as foreman. One day the king, hearing his voice, exclaims: "That is the voice of some rich man." Several times this happens, and then a female servant, overhearing the king's words, offers for a consideration to make him master of the man's wealth. She obtains lodgings for herself and her daughter in Kumbhaghosaka's house and contrives to make him seduce her daughter. A marriage is arranged, and Kumbhaghosaka is obliged to dig up some of the wealth in order to defray the various expenses proclaimed by the king's orders. When the plot is complete, Kumbhaghosaka is summoned before the king, who, having heard his story, confirms him in his inheritance and gives him his own daughter as wife.

The king tells the story to the Buddha, who praises Kumbhaghosaka. Dhp-a.i.321ff.

Kumbhajātaka (Ja 512). The story of how a forester, **Sura**, accidentally discovered strong drink, and how, with the help of his accomplice, the ascetic **Varuṇa**, he spread abroad the discovery, thus leading to the destruction of all **Jambudīpa**, had **Sakka** not appeared on earth and by his exposition of the evils of drink induced **Sabbamitta**, king of **Sāvatthī**, to abstain from its use.

The story was told in answer to a question by **Visākhā** as to the origin of drink. Once during a drinking festival at **Sāvatthī** five hundred women, friends of **Visākhā** visited **Jetavana** in her company. On the way they became drunk, which led to their behaving improperly in the monastery. The Buddha frightened them by his *iddhi*-power and restored them to their senses. (Ja.v.11ff; the Dhp a.iii.100ff gives a slightly different version of the doings of **Visākhā**'s friends).

The story of the past is also given in the *Jātakamālā* (Jm 17).

Kumbhaṇḍa, **Kumbhaṇḍas**. A class of beings (fairies or gnomes) grouped with **Yakkhas**, **Rakkhasas**, **Asuras** and others. They live in the South and **Virūḷha** is their king (DN.ii.257; DN.iii.198). In the **Vidhurapaṇḍitajātaka** (Ja.vi.272), **Kumbhīra** (*q.v.*) is mentioned as one of their chiefs. They have large bellies (*kumbhaṇḍa* = gourd), and their genitals are also large like pots (*kumbho viya*), hence their name. DN.iii.198; DN-a.iii.964.

Kumbhaṇḍa. A *Nigaṇṭha* for whom **Paṇḍukābhaya** built a hermitage, named after him, near the **Gāmaṇi** Tank. Mhv.x.99.

Kumbhapura. The residence of **Kisavaccha** (MN-a.ii.599); it is evidently another name for **Kumbhavatī** (*q.v.*).

Kumbhavagga. The fifth chapter of the *Tikanipāta* of the **Jātaka Commentary** Ja.ii.431-51.

Kumbhavatī. A city in the kingdom of King **Daṇḍakī**. **Kisavaccha** lived in the park near there. Ja.iii.463; v.29, 134.

Kumbhasutta 01. A pot without support is easily upset, so is it with the mind. Support for the mind is the Noble Eightfold Path. SN.v.20f.

Kumbhasutta 02. A pot, if overset, empties out its water and cannot take it in again. A monk, cultivating the Eightfold Path, empties out suffering and cannot take it in again. SN.v.48.

Kumbhigallaka. A monastery in Ceylon. **Vasabha** built an *uposatha*-house there. Mhv.xxxv.86.

Kumbhīra. A **Yakkha** who lived in the **Vepulla** mountain outside **Rājagaha**. He was present at the preaching of the **Mahā Samayasutta** with a train of over one hundred thousand (DN.ii.257).

He is called **Rājagahika** because he was born in **Rājagaha** (DN a.ii.686). Sometimes (e.g., Ja.vi.272) he is spoken of as chief of the *Kumbhaṇḍas*.

When **Bimbisāra** wished to visit the courtesan **Padumavatī** at **Ujjenī**, the chaplain enlisted **Kumbhīra**'s assistance in transporting the king thither (Thīg a.39).

Kumbhīlajātaka (Ja 206). Evidently another version of the **Vānarindajātaka** (Ja 57), though the scholiast refers to another **Kumbhīlajātaka** for particulars (thus in all MSS). Ja.ii.206.

Kumbhīlavānaka, **Kumbhīlavāna**. A river in Ceylon which joins the **Saṅkhavaḍḍhamānaka**. Cv.lxviii.32; see also Cv.Trs.i.279, n.4.

Kumbhīlavihāra. A monastery in Ceylon. Ras.ii.111.

Kumbhīlasobbha. A tank restored by **Vijayabāhu I**. (Cv.lx.50), and later by **Parakkamabāhu I**. Cv.lxxix.33.

Kummasutta 01. *v.l.* **Dukkarasutta**. A monk should be like the tortoise, inwardly withdrawing (SN.i.7).

Kummasutta 02. Gains, favours and flattery – these are the snares of **Māra**, resembling the corded harpoon with which a tortoise all unwittingly was caught of old. SN.ii.226.

Kummasutta 03. Like the tortoise who withdrew all his limbs into his shell lest the jackal should catch him, so let the monk ceaselessly guard all his senses from **Māra**. SN.iv.177.

Kummāsadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago, having nothing else to give, he put sour gruel (*kummāsa*) into the bowl of **Vipassī Buddha** (Ap.ii.415). He is evidently identical with **Sīvaka** Thera. Thag a.i.307.

Kummāsapiṇḍajātaka (Ja 416). Once the Bodhisatta was servant to a rich man in **Benares**, and having received four portions of sour gruel for wages, gave them to four **Pacceka Buddhas**. After death he was born as heir to the king of **Benares**, and made the daughter of the **Kosala** king his chief queen. Remembering his previous life, he composed a song about it; the song became very popular, though no one understood its import. The queen, having been promised a boon, chose to know the meaning of the song, and the king, having summoned the people from twelve leagues round, explained the allusions. The queen, too, revealed how she had once been a slave in the court of **Ambaṭṭha** and had given alms to a holy monk. She is identified with **Rāhulamātā**.

The story was told in reference to Queen **Mallikā**; she was a garland-maker's daughter, and one day gave three portions of sour gruel to the Buddha. That same day she became the chief queen of **Pasenadi**. Ja.iii.405ff. Cp. the third story of the *Jātakamālā*, also Divy.p.88, and *Kathāsaritsāgara* xxvii.79ff.

Kuraṅgavī. Daughter of the king of **Benares**. She fell in love with **Eḷakamāra** (*q.v.*) and was ultimately married to him.

She misconducted herself with **Chalaṅgakumāra** and his attendant

Dhanantevāsī (Ja.v.429f).

The story of **Kuraṅgavī** forms one of the tales related by **Kuṇāla**.

Kuraṇḍaka. A cave, probably in Ceylon. It contained beautiful paintings of the renunciation of seven Buddhas, but the Elder **Cittagutta** (*q.v.*), who lived in the cave for a long time, never saw them because he had never lifted his eyes.

There was a great ironwood (*nāga*) tree at the entrance to the cave.

The Elder, at the request of the king, once went to visit him, but after seven days, not being happy in the palace, he returned to **Kuraṇḍaka**. Vsm.i.38f.

Kuraraghara *v.l.* **Kulaghara**. A town in **Avanti**.

It was the residence of **Kātiyāni**, **Kāḷī**, **Soṇa Kuṭikaṇṇa**, among others.

Near it was the **Papātapabbata**. (SN a.ii.188; Ud a.307; Dhp a.iv.101; AN-a.i.246, etc.)

Mahā Kaccāna also lived there.

Kuraragharapapātapabbata. See **Papātapabbata**.

Kuraragharikā. See **Kāḷī** (2).

Kuraghariya Soṇa. The name by which **Soṇa Kuṭikaṇṇa** is sometimes referred to, e.g., Ja.vi.15.

Kuravakagalla. A place in **Rohaṇa** where *Damiḷādhikārī* **Rakkha** defeated his enemies. Cv.lxxv.137.

Kuru, **Kurū**, **Kurus**. A country, one of the sixteen **Mahā Janapadas** (DN.ii.200; AN.i.213 etc.). Frequent references to it are found in the Pāli Canon. It is said that Kuru was originally the name of the chieftains (*rājakumārā*) of the country and that their territory was later named after them. **Buddhaghosa** records a tradition (DN-a.ii.481f; MN-a.i.184 etc.) which states that, when **Mandhātā** returned to **Jambudīpa** from his sojourn in the four *Mahā Dīpas* and in the *devalokas*, there were in his retinue a large number of the people of **Uttarakuru**. They settled down in **Jambudīpa**, and their settlement was known as **Kururaṭṭha**. It had many towns and villages.

The country seems to have had very little political influence in the Buddha's time, though, in the past, **Pañcāla**, **Kuru** and **Kekaka** were evidently three of the most powerful kingdoms (See, e.g., Ja.ii.214). According to the Jātakas (e.g., Ja.v.57, 484; vi.255. Also Mvu.i.34; ii.419), the kingdom of Kuru was three hundred leagues in extent and its capital, **Indapatta**, seven leagues in circumference. The ruling dynasty at **Indapatta** belonged to the **Yudhiṭṭhila** *gotta* (Ja.iii.400; iv.361). Among the kings of the past, **Dhanañjaya Koravya** is mentioned several times (Ja.ii.366; iii.400; iv.450; vi.260 etc.) and reference is also made to a king called **Koravya** (Ja.iv.361; v.457) whose son was the Bodhisatta **Sutasoma**. During the Buddha's time, also, the chieftain of Kuru was called **Koravya**, and his discussion with the Elder **Raṭṭhapāla**, who was himself the scion of a noble family of the Kurus, is recounted in the **Raṭṭhapālasutta** (MN.ii.65ff). Perhaps at one time the Kuru kingdom extended as far as **Uttarapañcāla**, for in the **Somanassajātaka** (Ja.iv.444), **Uttarapañcāla** is mentioned as a town in the **Kururaṭṭha**, with **Reṇu** as its king.

Koravya had a park called **Migācīra** where **Raṭṭhapāla** took up his residence when he visited his parents (MN-a.ii.725). The people of Kuru had a reputation for deep wisdom and good health, and this reputation is mentioned (MN-a.i.184f; AN-a.ii.820; they were also probably reputed to be virtuous; see the **Kurudhammajātaka**) as the reason for the Buddha having delivered some of his most profound discourses to the Kurus, for example, the **Mahā Nidānasutta**, and the **Mahā Satipaṭṭhānasutta**. Among other discourses delivered in the Kuru country are the **Māgandiyasutta**, the **Anañjasappāyasutta**, the **Sammosasutta** and the **Ariyavāsasutta**. All these were preached at **Kammāsadhamma**, which is described as a *nigama* of the **Kurus**, where the Buddha resided from time to time. Another town of the **Kurus**, which we find mentioned, is **Thullakoṭṭhika**, the birthplace of **Raṭṭhapāla**, and here the Buddha stayed during a tour (MN.ii.54; Thag a.ii.30). **Udena**'s queen, **Māgandiyā**, came from **Kuru** (Dhp a.i.199), and **Aggidatta**, chaplain to the **Kosala** king, lived on the boundary between **Kuru** and **Aṅga** and **Magadha**, honoured by the inhabitants of all three kingdoms (Dhp-a.iii.242).

The **Kuru** country is generally identified as the district around Thānesar,

with its capital **Indapatta**, near the modern Delhi (CAGI.379f). See also **Uttarakuru**.

Kurukaccha. Probably a wrong reading for **Bhārukaccha**.

Kurukhetta. Another name for the country of the **Kurūs**. Ja.vi.291.

Kuruṅgamigajātaka 01. (Ja 21). Once the Bodhisatta was an antelope who used to eat the fruit of a *sepaṇṇi*-tree. One day a huntsman discovered him and lay in wait to kill him, but the Bodhisatta suspected his presence and so escaped death.

The story was told in reference to **Devadatta**'s plots to kill the Buddha, the huntsman being identified with **Devadatta**. Ja.i.173f.

Kuruṅgamigajātaka 02. (Ja 206). In a forest lived three friends: an antelope, a woodpecker and a tortoise. One night the antelope was caught in a huntsman's noose, and the tortoise set about biting through the thongs of the noose while the woodpecker, uttering cries of ill-omen, kept the huntsman in his hut. The antelope escaped, but the tortoise, exhausted by his labours, was caught by the huntsman. The antelope thereupon enticed the hunter into the forest and, eluding him, released the tortoise. The antelope was the Bodhisatta, **Sāriputta** was the woodpecker, **Moggallāna** the tortoise and **Devadatta** the hunter.

The story was told in reference to **Devadatta**'s wickedness (Ja.ii.152ff; Dhp a.iii.152f).

This **Jātaka** is figured on the *Bharhut Stūpa*. Cunningham: p.67 and Plate xxvii.9.

Kuruṅgamigavagga. The third section of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.173-98.

Kurudeva. A poor man, who lived in **Vatturavihāra**, eating large quantities of food and doing no work. Listening to the advice of a monk, he took the five precepts and fed fishes with a part of his meal. He was later born as **Mahā Nela**.

Kurudhamma. = the *pañcasīla*

Kurudhammajātaka (Ja 276). The Bodhisatta was once born as the son of **Dhanañjaya**, king of the **Kurūs**, and, after his father's death, reigned in **Indapatta**. He observed the **Kurudhamma** – that is to say, the *pañcasīla* – as did the queen-mother, his queen-consort, the viceroy, the chaplain, the king's driver, his charioteer, the treasurer, the keeper of the royal granaries, the palace porter and the courtesan of the city. The country thus became very prosperous and its people happy. In the kingdom of **Kaliṅga** there was a drought and consequent scarcity of food. The king, acting on the advice of his ministers, sent Brahmins to beg from the Bodhisatta the loan of his state elephant, **Añjanavasabha**, who was reported to bring rain. The elephant was lent willingly but no rain fell. It was thereupon decided that the prosperity of the **Kurus** was due to the **Kurudhamma** observed by the king and the others, and messengers were despatched to find out what these Kurudhammas were. From the king down to the courtesan, all had rigorously kept them, but each had unwittingly done something which he or she considered a violation of the Dhamma. The messengers, therefore, had to visit each one and take down a list of the Dhamma. The incidents related by each to the messengers, explaining wherein they had transgressed the dhammas, only served to emphasise how scrupulously they had conducted themselves.

The **Kaliṅga** king practised the **Kurudhamma** and rain fell in his country.

The story was told in reference to a monk who had killed a wild goose. Two monks bathed in **Aciravatī**, and while standing on the bank, drying, they saw two geese appear. The monks took a bet as to which should hit the goose in the eye, and one of them threw a stone which pierced one eye and came out of the other. The monk was reported to the Buddha. Ja.ii.365ff; Dhp a.iv.86ff; cp. Cariyāpiṭaka i.3.

With the introductory story compare that of the **Sālittakajātaka** (Ja 107, Ja.i.418).

Kurundaṅkuṇḍiya. A locality in South India. Cv.lxxvi.236, 266.

Kurundacullaka. A *pariveṇa* in the **Jetavanavihāra** in Ceylon, the residence of **Dāṭhāvedhaka**. Mhv ṭ.176.

Kurundapillaka. A monastery in Ceylon. **Potthakuṭṭha** erected a *pāsāda* there (Cv.xlvi.21).

Kurundavāpi. A tank built by **Aggabodhi I**. (Cv.xlii.15; Cv.Trs.i.66, n.6).

Kurundavāsokavihāra. A monastery built by **Khallāṭanāga** (Mhv.xxxiii.32).

Kurundavihāra. A monastery built by **Aggabodhi I**. and dedicated to all three fraternities (Cv.xlii.15).

Kurundavelu. A *vihāra* in Ceylon, where was compiled the **Kurundī-aṭṭhakathā**.

Kurundiyavihāra. A monastery repaired by **Vijayabāhu I**. (Cv.lx.60); probably identical with **Kurundavihāra**.

Kurundī. A village in Ceylon. Cv.lxxxiii.16; lxxxviii.64; Cv.Trs.ii.149, n.9.

Kurundīraṭṭha. See **Kurundī** above.

Kurundī-aṭṭhakathā, **Kurundīgandha**. One of the great collections of commentaries on the *Tipiṭaka* used by **Buddhaghosa** in the compilation of his works. Tradition says (See, e.g., *Saddhamma-saṅgaha*, p.55) that it was written in Sinhalese, and was so-called because it was compiled in the **Kurundavelu** *vihāra* in Ceylon.

It seems to have been chiefly concerned with Vinaya rules, for we find frequent references to it; particularly in the **Samantapāsādikā**, e.g., Vin-a.i.281; ii.319; iii.537, 544, 545, 573, 583, 597, 616, 620, 626, 627, 660, 664, 668, 688, 722, 726; iv.745, 758, 778, 783, 789, 813, 818, 861, 920, etc.

It is also called **Kurundīgandha** (Gv.59). In many cases its explanations appear to have been different from those of other commentaries.

Kurumba. A **Damiḷa** chief, subdued by **Laṅkāpura**. Cv.lxxvii.14f.

Kurumbāṇḍanakali. A locality in South India, where a great battle was fought between **Laṅkāpura** and **Kulasekhara** (Cv.lxxvi.157).

Kuruvakatittha. A secluded bathing-place in a large pond near the **Cittalapabbatavihāra** (MN a.ii.1025).

Kureñjiyaphaladāyaka Thera (**Kuruñjiyaphaladāyaka Thera**). An *Arahant*. Thirty-one *kappas* ago he was a hunter, and having seen the **Buddha Sikhī** in the forest, he gave him a *kureñjiya*-fruit (Ap.ii.448f). He is evidently identical with **Soṇaseṭṭhiputta** Thera (Thag a.i.316f).

Kula Thera. See **Kuṇḍala**.

Kulaghara. See **Kuraraghara**.

Kulagharaṇīsutta. See **Ogāḷhasutta**.

Kulantavāpi (**Kulatthavāpi**). A tank to the south of **Anurādhapura**. In the battle between the forces of **Duṭṭhagāmaṇī** and **Eḷāra** the water in the tank was dyed red with blood of the slain, hence the name. Mhv.xxv.66.

Kulaputtasutta. Clansmen who go forth into homelessness do so in order to gain full comprehension of the Four Noble Truths. This is true for all time. SN.v.415.

Kulaputtena dukkhā Suttā. Three *Suttas*. A clansman who goes forth should live (1) in aversion from body etc., or (2) seeing impermanence in them, or (3) seeing no soul in them. SN.iii.179.

Kulavaḍḍhaka. Given as a name used ironically to insult another. Vin.iv.8.

Kulavaddhana. A rich merchant of **Sudassana** (**Benares**) who tried to stop his king, **Sutasoma**, from renouncing the world by offering him all his wealth. He is identified with (Mahā ?) **Kassapa**. Ja.v.185, 192.

Kulasutta 01. Families consisting of many women and few men are molested by robbers; likewise a monk who has not developed emancipation of mind through love is easily molested by non-humans (SN.ii.263).

Kulasutta 02. **Asibandhakaputta** visits the Buddha at the **Pāvārika-ambavana** in **Nālandā** at **Nigaṇṭha Nātaputta**'s request, and tells the Buddha that he does wrong in obtaining alms from famine-stricken **Nālandā**. The Buddha replies that his begging does not come within the eight causes of injury to families: viz., the actions of kings and robbers, fire, water, loss of savings, slothfulness, wastrels and impermanence.

Asibandhakaputta becomes the Buddha's follower (SN.iv.322f).

Kulasutta 03. The five advantages which accrue to families visited by holy men:

- they cleanse their hearts and attain to heaven;
- they greet the monks respectfully and are born noble;
- they conquer greed and gain power;
- give alms and obtain wealth;
- ask questions and become wise (AN.iii.244f).

Kulasutta 04. Seven reasons for which a family is not worth visiting:

- they neither greet one
- nor show courtesy;
- provide no seats;
- hide what they have;
- having much, give little;
- what they do give they give carelessly
- and half-heartedly (AN.iv.10).

Kulasutta 05. Similar to 4. Nine reasons are given, the additional ones being: they show no desire to hear the doctrine and take no interest when it is preached to them. AN.iv.387.

Kulasekhara 01. A Cholian king of South India. He besieged the Paṇḍyan king, **Parakkama** of **Madhurā**, and the latter sent for help to **Parakkamabāhu I**. of Ceylon. **Parakkamabāhu** sent an expeditionary force to South India under **Laṅkāpura**, but in the meantime the Paṇḍyan king had been slain and his capital taken. The Sinhalese force, however, landed and carried on a prolonged campaign against **Kulasekhara** and his allies, who seem to have been numerous and powerful. **Kulasekhara** was defeated, and the Paṇḍyan king's son, **Vīra Paṇḍu**, was installed in **Madhurā**. The **Coḷa** prisoners taken in the war were brought to Ceylon and employed in the reconstruction of the **Mahā Thūpa** in **Anurādhapura**. For details of this war see Cv.lxxvi, and lxxvii. For **Kulasekhara**'s later history see Cv.Trs.ii.100, n.1.

Kulasekhara 02. A **Paṇḍu** king. His general **Ariyacakkavatti** invaded Ceylon in the reign of **Bhuvanekabāhu I**. and carried off the Tooth Relic and other treasures. Later **Parakkamabāhu** III, visited **Kulasekhara** and retrieved the Tooth Relic. Cv.xc.47; 53f.

Kulālitissa. A monastery in Ceylon. Over the *Thūpa* in the monastery King **Vohārikatissa** erected a parasol. Mhv.xxxvi.33.

Kulāvakajātaka (Ja 31). The Bodhisatta was born in **Macala** under the name of **Magha**. He spent his time with the heads of the other twenty-nine families in the village, engaged in various forms of social service. The headman, finding his gains diminish, made a false report to the king, who ordered **Magha** and his friends to be trampled by elephants; but by virtue of their *mettā* they could not be killed, and thereupon the king showed them great favour. After death they were all born in **Tāvatiṁsa**, with **Magha** as **Sakka**.

Three of **Magha**'s wives – **Sudhammā**, **Cittā** and **Nandā** – who had persuaded him to let them share in his good work, were born as **Sakka**'s handmaidens. But **Sujātā**, who had taken no part in their activities, received no such honour. At that time the **Asuras** shared **Tāvatiṁsa** with the **Devas**, but one day they got drunk and were hurled down to the foot of **Sineru**. They therefore declared war on the **Devas**, and during one of their fierce battles **Sakka** was

defeated and fled over the sea in his chariot **Vejayanta**. When he came to **Simbalivana**, the chariot felled down the trees there, and the young *Garuḷas* were hurled into the sea. Hearing their cries of agony, **Sakka** made his driver, **Mātali**, turn the chariot and go back. The **Asuras**, seeing him return, thought it was another **Sakka** coming with reinforcements, and fled in terror. The **Vejayantapāsāda** rose from the earth, and **Sakka** lived in it, having fortified his city with a fivefold guard.

The story was told in reference to a monk who had drunk water without first straining it, because his friend, with whom he was travelling and with whom he had fallen out, had the only strainer available. **Mātali** is identified with **Ānanda** (Ja.i.198ff; with the introductory story cp. Vin.ii.118).

In the version given in the **Dhammapada Commentary** the story of **Magha** is related in response to a question asked of the Buddha by the **Licchavī Mahāli** (Dhp-a.i.263ff; see also SN-a.i.260f; DN-a.iii.710ff; and Snp-a.ii.484f; according to these accounts **Sakka** was helped by not 29 but 33 others). The reason given for **Sakka**'s flight in the **Vejayantaratha** also differs. According to this account, when **Sujātā** (*q.v.*) was reborn as the daughter of **Vepacitti** and the time came for her to choose a husband, **Sakka** went to the assembly in the guise of an aged **Asura** and was chosen by **Sujātā**. **Sakka** thereupon revealed himself and fled with his bride in the chariot, the **Asuras** in full chase.

See also **Kulāvakasutta**.

Kulāvakavagga. The fourth chapter of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.198-234.

Kulāvakasutta. The story of **Sakka**'s flight from the **Asuras**. When he saw the *Garuḷas* crushed under his chariot wheels, he asked his driver, **Mātali**, to turn back and risk death at the hands of the **Asuras**. But the **Asuras** fled (SN.i.224). cp. **Kulāvakajātaka**.

Kuliṅga. The name of a clan, probably Sinhalese. **Mahinda VI**. belonged to this clan (Cv.lxxx.15). The **Kuliṅgas** were among the tribes sent to Ceylon by

Asoka with the Bodhi-tree. Mhv.xix.2; see also Mhv.Trs.128, n.2, and Cv.Trs.i.29, n.2, and ii.126, n.5.

Kulupakasutta 01. Five qualities which make a monk disagreeable to the families he visits: he is intimate on slight acquaintance (*asanthavavissāsī*); takes privileges without justification (*anissaravikappi*); tries to bring together estranged families (*viyatthūpāsevī*); is a gossip (*upakaṇṇakajappī*); and is importunate (*atiyācanako*). AN.iii.136f.

Kulupakasutta 02. The five evil results of visiting families: sitting together in secret, and in concealed places, tendency to go uninvited, talking about women, and being filled with lustful thoughts. AN.iii.258f.

Kulupakasutta 03. Five evil results of visiting families too often-frequent sight of women and consequent danger to celibacy in varying degrees. AN.iii.259.

Kulupakasutta 04. The Buddha says that **Mahā Kassapa** has the qualities requisite to becoming a monk worthy of visiting families. He is not vexed even if they give scantily, tardily or disrespectfully. SN.ii.200.

Kulumbarikaṇṇikā. A district in Ceylon; the birthplace of **Mahā Soṇa** (Mhv.xxiii.45). According to the **Mahā Vaṁsa** Commentary it was in **Rohaṇa**. Mhv ṭ.45.

Kulumbasutta. A discourse, evidently well-known, but not included in the Three Rescensions (*tisso saṅgīti*) (Vin-a.iv.742, 743).

The **Atthasālinī** (Dhs-a.91) gives an extract from it and refers "to an infanticide of Kulumba." The quotation is to show that a bodily action may arise also in the mind-door.

Kulla Thera. An *Arahant*. He was a landowner in **Sāvatthī** and joined the Saṅgha after hearing the Buddha preach. But he was often seized by fits of lustful passion, and even when, following the Buddha's instructions, he meditated in the charnel field, he could not control the tendency. The Buddha

himself went with him and bade him mark the putrefaction and dissolution of dead bodies around him. He attained first *jhāna*, developing which he won *Arahant*-ship (Thag-a.i.444f).

The **Theragāthā** verses (393-8) ascribed to him are a record of this experience.

Kuvaṇṇā *v.l.* **Kuveṇī**. A **Yakkha** maiden, whom **Vijaya** married on his arrival in Ceylon. With her assistance he killed the **Yakkhas** at their feast in **Sirīsivatthu**. Later **Vijaya** discarded her in favour of a royal maiden from **Madhurā**, and she left, with her two children **Jīvahattha** and **Dipellā**, for **Laṅkāpura**, where she was slain as a spy. Her children fled to **Malaya** and their descendants became the **Pulindas** (Mhv.vii.9-68).

Kuvaṇṇā had as companion a slave called **Sīsapātī** (**Sīsapātikā**).

Mhv ṭ.255.

Kuvera (**Kubera**). King of **Uttarakuru**.

- His royal residence is **Āḷakamandā** and his citadel **Visāṇa**.
- His messengers are **Tatolā**, **Tattolā**, **Tatotalā**, **Ojasi**, **Tejasi**, **Tatojasi**, **Sūra**, **Rāja**, **Ariṭṭha** and **Nemi**.
- His lotus-lake is called **Dharaṇī**.
- His sons are all called **Inda** (DN.iii.201f).
- He rules over the northern clime and is lord of the **Yakkhas**, with a splendid retinue (DN.ii.257).
- He is a follower of the Buddha (Snp.v.379).

See **Vessavaṇa**. He was once a Brahmin called Kuvera and owned a sugar-cane farm, where he worked seven mills. The produce of one mill he gave in charity, and when his profits increased he gave alms for twenty thousand years. After death he was born as one of the **Cātummahārājika Devas** (DN a.iii.966; Snp-a.i.369f).

In literature the name Kuvera signifies the god of wealth, and his city, **Āḷakamandā**, is said to embody all prosperity (e.g., Cv.xxxvii.106; xxxix.5; lxxx.5).

He had nine treasures (Cv.lxxxvii.31; see Hopkins' *Epic Mythology*, 142f).

The **Yakkha Puṇṇaka** calls himself the minister of Kuvera (Ja.vi.307, 325). Kuvera is mentioned in a list of those who reached heaven through generosity (Ja.vi.201).

Kuveradvāra. One of the fourteen gates of **Pulatthipura**, erected by **Parakkamabāhu I**. Cv.lxxiii.161.

Kuveranālinī. A name given to **Dharaṇī**. DN.iii.202; DN a.iii.968.

Kusa. The Bodhisatta, son of **Okkāka**, king of **Mahā Sammata** and of his queen **Sīlavatī**. **Okkāka** has no heir, in spite of performing various rites. But at length, by the favour of **Sakka**, **Sīlavatī** miraculously gives birth to two sons. The elder, though ill-favoured, is supernaturally wise and is called **Kusa**. The younger, very handsome, is called **Jayampati**. **Kusa** consents to marry only on condition that a princess can be obtained exactly like an image which he himself has fashioned. **Pabhāvatī**, daughter of King **Madda** of **Sāgala**, is found to fulfil this condition, and is married to **Kusa**. The bride is not to look upon her husband's face until she has conceived, but **Kusa** plays various pranks upon her and she accidentally discovers how ugly he is. She leaves him immediately and returns to her father's court. Thither **Kusa** follows her, and under a variety of menial disguises, including that of a cook, tries, but in vain, to win her affection. At length **Sakka** intervenes. He sends letters, purporting to come from King **Madda**, to seven kings, offering **Pabhāvatī** to each of them. They arrive in **Sāgala** simultaneously and threaten to destroy the city. **Madda** decides to cut **Pabhāvatī** into seven pieces, and she is only saved from immediate death by the despised husband. At his appearance the kings flee, for wherever he looks the earth trembles. **Kusa** returns with his wife to **Mahā Sammata** and they live there happily.

Pleased at **Kusa**'s victory, **Sakka** gives him a jewel called the *Verocaṇamaṇi*. It was octagonal, and was evidently handed down in the succession of kings, for we are told that one of the tests, set by **Videha**, king of **Mithilā**, to discover the proficiency of **Mahosadha**, was for him to break the old thread in this gem, remove it, and insert a new one. (Ja.vi.340; according to SN-a.i.115 and

DN a.iii.266, the jewel was also in the possession of **Pasenadi**; but see the **Mahā Sārajātaka** (Ja 92), where no mention is made of **Kusa**).

Reference is made elsewhere (e.g., Mhv ṭ.552) to a *tālavanta* (fan?) possessed by **Kusa**, in which could be seen the forms of all things in the world. He also possessed the **Kokanada** *vīnā* (*q.v.*) given by **Sakka** to **Sīlavatī**.

Kusa is called **Sīhassara**, and his shout, when he appeared before the seven kings, announcing his name, was one of the four shouts heard throughout **Jambudīpa** (Snp a.i.223; SN a.i.248).

The **Dīpavaṁsa** (iii.40) speaks of **Kusa** and **Mahā Kusa**, both descended from **Mahā Sammata**.

Kusaghara. A city (?). The Buddha's lower robe (*nivāsana*) was deposited there after his death. Bv.xxviii.8.

Kusajātaka (Ja 531). The story of **Kusa** (*q.v.*). It was told in reference to a backsliding monk who fell in love with a woman in **Sāvatthī**, neglected all his duties and refused food. He was taken to the Buddha, who related this story to show how even mighty men may lose their power and come to misery through love of a woman. (Ja.v.278ff; the story is also given in Mvu.iii.1ff; ii.441f; the details differ, as do some of the names, from the Pāli version).

The story bears much resemblance to that of **Anitthigandha** (*q.v.*). See also **Sammillabhāsinī**.

Kusaṭṭhakadāyaka Thera. An *Arahant*. In the time of **Kassapa Buddha** he was a Brahmin and gave the Buddha *kusaṭṭhaka* (eight handfuls of *kusa*-grass?) (Ap.ii.416). He is evidently to be identified with **Migasira** Thera. Thag-a.i.306.

Kusaṇālijātaka (Ja 121). The Bodhisatta was born as a sprite, in a clump of *kusa*-grass. Hard by was a *mukkhaka*-tree in which lived a Tree-sprite. One day the king's carpenter, looking for a suitable pillar for the king's one-pillared palace, reluctantly decided to fell the *mukkhaka*. Learning of the Tree-sprite's imminent danger, the Bodhisatta assumed the shape of a chameleon and deceived the carpenter in such a way that he saw the *mukkhaka* as all rotten and of no use for his purpose.

The story was told in reference to one of **Anāthapiṇḍika**'s friends. He was of low rank and poor, and **Anāthapiṇḍika**'s other friends protested against such intimacy. But one day the poor friend saved **Anāthapiṇḍika**'s house from being burgled. The Buddha related the story to show how each, according to his strength, could help a friend in need (Ja.i.441ff).

Ānanda was the Tree-sprite. The story is often quoted (e.g., Ja.iv.77) to show the value of a good friend.

Kusaṇālivagga. The thirteenth chapter of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.441-65.

Kusamāli. One of the seas through which the mariner **Suppāraka** (*q.v.*) piloted his ship. It was full of emeralds and looked like an expanse of dark *kusa*-grass. Its full name was *Nīlavaṇṇa Kusamāla*. Ja.iv.140.

Kusamba (**Kusumba**). A sage (*Isi*), on the site of whose hermitage was built the city which came, for that reason, to be called **Kosambī**. Snp a.i.300; MN a.ii.539; Ud a.248; Paṭis-a.413; see also *Rāmāyaṇa* i.34.

Kusalarāsisutta 01. The five hindrances (*nīvaraṇa*) could rightly be called a heap of demerit and the five *satipaṭṭhāna*s a heap of merit. SN.v.145.

Kusalarāsisutta 02. The four *satipaṭṭhāna*s could rightly be called a heap of merit. SN.v.186.

Kusalāsutta 01. Conditions which are on the side of goodness have their root in earnestness (*appamāda*); the earnest monk cultivates the seven *bojjhaṅgas*. SN.v.91.

Kusalāsutta 02. Similar to No.1. The conditions have their root in *yoniso-manasikāra*. SN.v.92.

Kusāvātī. A city in the kingdom of the **Mallas**. In the present age it was called **Kusinārā**. Once it was the royal city of **Mahā Sudassana** and was twelve leagues in length and twelve in breadth, prosperous and full of people, like

Āḷakamandā (DN.ii.146f; Ja.i.392; Cp.i.4; Divy.227). It was then at the head of eighty-four towns (SN.iii.144).

The **Mahā Sudassanasutta** (DN.ii.170f) contains a long description of the city. It was the capital of several kings of the **Mahā Sammata** dynasty (Mhv.ii.7; Dpv.iii.9), including **Okkāka**, father of **Kusa** (Ja.v.278ff).

In the time of **Metteya Buddha**, **Mahā Sammata** will be known as **Ketumatī** (Anāg.v.18).

Kusināṭā. One of the cities of **Uttarakuru** (DN.iii.200).

Kusinārā. The capital of the **Mallas** and the scene of the Buddha's death. At that time it was a small city, "a branch-township with wattle-and-daub houses in the midst of the jungle," and **Ānanda** was, at first, disappointed that the Buddha should have chosen it for his *Parinibbāna*. But **Gotama Buddha**, by preaching the **Mahā Sudassanasutta**, pointed out to him that in ancient times it had been **Kusāvatī**, the royal city of **Mahā Sudassana** (DN.ii.146). Between **Kusinārā** and **Pāvā**, three *gāvutas* away (DN a.ii.573) – from where the Buddha came to **Kusinārā** on his last journey from **Rājagaha**, stopping at various places – lay the stream of **Kakuṭṭha** on the banks of which was the **Ambavana**; beyond that was the **Hiraññavatī** river, and near the city, in a south-westerly direction, lay the **Upavattana**, the *Sāla*-grove of the **Mallas**, which the Buddha made his last resting-place (Ud-a.238; DN-a.ii.572f).

After the Buddha's death his body was carried into the city by the northern gate and out of the city by the eastern gate; to the east of the city was **Makuṭabandhana**, the shrine of the **Mallas**, and there the body was cremated. For seven days those assembled at the ceremony held a festival in honour of the relics (DN.ii.160f).

It is said that the Buddha had three reasons for coming to **Kusinārā** to die:

- (1) Because it was the proper venue for the preaching of the **Mahā Sudassanasutta**;
- (2) because **Subhadda** would visit him there and, after listening to his sermon, would develop meditation and become an *Arahant* while the Buddha was still alive; and

- (3) because the brahman **Doṇa** would be there, after the Buddha's death, to solve the problem of the distribution of his relics (Ud a.402f; DN a.ii.573f6).

As the scene of his death, **Kusinārā** became one of the four holy places declared by the Buddha to be fit places of pilgrimage for the pious, the other three being **Kapilavatthu**, **Buddhagayā** and **Isipatana** (DN.ii.140). Mention is made of other visits paid to **Kusinārā** by the Buddha, prior to that when his death took place. Thus, once he went there from **Āpaṇa** and having spent some time at **Kusinārā**, proceeded to **Ātumā**. The **Mallas** of **Kusinārā** were always great admirers of the Buddha, even though not all of them were his followers, and on the occasion of this visit they decided that any inhabitant of **Kusinārā** who failed to go and meet the Buddha and escort him to the city, would be fined five hundred. It was on this occasion that **Roja** the Mallan was converted and gave to the Buddha and the monks a supply of green vegetables and pastries (Vin.i.247f). During some of these visits the Buddha stayed in a wood called **Baliharaṇa**, and there he preached two of the **Kusinārāsutta**s (AN.i.274f; v.79f) and the **Kintisutta** (MN.ii.238f). A third **Kusinārāsutta** he preached while staying at **Upavattana**. (AN.ii.79; for another discourse to some noisy monks at **Upavattana**, see Ud.iv.2).

Kusinārā was the birthplace of **Bandhula** and his wife **Mallikā** (Dhp a.i.338, 349). It was twenty-five *yojanas* from **Rājagaha** (DN a.ii.609; according to Faxian, p.40, it was twenty-four *yojanas* from **Kapilavatthu**) and lay on the high road from **Aḷaka** to **Rājagaha**, the road taken by **Bāvarī**'s disciples (Snp.v.1012).

This was evidently the road taken also by **Mahā Kassapa** from **Pāvā**, when he came to pay his last respects to the Buddha (Vin.ii.284).

According to a late tradition, one-eighth of the Buddha's relics were deposited in a cairn in **Kusinārā** and honoured by the **Mallas** (DN.ii.167; Bv.xxviii.3).

In ancient times **Kusinārā** was the capital of King **Tālissara** and twelve of his descendants (Dpv.iii.32). It was also the scene of the death of **Phussa Buddha** at the **Setārāma** (*v.l.* **Soṇārāma**) (Bv a.195; Bv.xix.25).

In Xuanzang's day there still existed towers and *Saṅghārāmas* erected to

mark the spots connected with the Buddha's last days and obsequies at **Kusinārā**. According to his account **Kusinārā** was nineteen *yojanas* from **Vesālī** (Beal-Xuan. op.cit.li. lii. n).

To the northern Buddhists the place was also known as Kuśigrāma (Kuśigrāmaka) and Kuśinagarī (e.g., Divy.152f, 208).

Kusinārā is identified with the village of Kasia at the junction of the river Rapti and the smaller Gondak and to the east of the Gorakhpur district (CAGI.i.493). A copper plate belonging to the *Thūpa* erected at the site of the Buddha's death has recently been discovered (CAGI.i.714).

The people of **Kusinārā** are called **Kosinārakā**, e.g., DN.ii.167.

Kusinārāvagga. The thirteenth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.274-84; for a summary of its contents see AN.v.381.

Kusinārāvihāra. A monastery built by **Parakkamabāhu I**. in a suburb of **Pulatthipura**, called **Sīhapura**. It consisted of three image houses, each containing three storeys, six *pāsādas*, etc. Cv.lxxiii.152; lxxviii.84; also Cv.Trs.ii.18, n.3.

Kusinārāsutta 01. Preached at **Baliharaṇa** in **Kusinārā**. Offerings, made to a monk by the pious, bring him no real advantage if he is slothful; he should be strenuous and vigilant. AN.i.274f.

Kusinārāsutta 02. Also preached at **Baliharaṇa**. A monk wishing to rebuke another monk, should consider five things with regard to himself – whether he is of blameless conduct in body and speech; whether he really wishes well for his colleague and is not influenced by envy; whether he is learned in the doctrine; whether his *Pātimokkhas* are perfect. He should also consider whether his rebuke is seasonable, justified by facts, administered gently, for the other's benefit and out of compassion for him (AN.v.79f).

Kusinārāsutta 03. Preached at **Upavattana** in **Kusinārā**, in the *Sāla*-grove of the **Mallas**. The Buddha, just before his death, invites the monks to question him with regard to any doubts or misgivings they may have. They remain silent

(AN.ii.79f). The *Sutta* occurs also as part of the **Mahā Parinibbānasutta**. DN.ii.137, 154.

Kusima. See **Kusumī** below.

Kusītasutta 01. A woman who is faithless, shameless, unscrupulous, indolent and of weak wisdom is reborn in purgatory. SN.iv.242.

Kusītasutta 02. Eight occasions on which a monk is apt to become indolent (AN.iv.332f).

Kusumanagara. The Pāli name for the city now known as Bassein, in Burma (Bode, 24). Near the city was the birthplace of **Chapaṭa**. Sās.74; see also pp.41, 43, 147; Ind.An. 1893, xxi.17.

Kusumapura. See **Pāṭaliputta**.

Kusumamūlagāma. A village near **Padumanagara**, residence of the Thera **Dhammadhara**. (Sās.163)

Kusumārāma. Another name for **Pupphārāma**. (Cv. ci.7)

Kusumāsaniya Thera. An *Arahant*. Ninety-one *kappas* ago he was a learned brahman in the time of **Vipassī Buddha**, and while he was making preparations for a sacrifice, the Buddha passed his way.

He spread for the Buddha a seat of flowers and offered him food. One *kappa* ago he was a king named **Varadassana** (Ap.i.160).

He is evidently identical with **Suyāma** Thera. Thag a.i.165.

Kusumī *v.l.* **Kusima**. A seaport in **Rāmaññа** where a part of the Sinhalese expeditionary force sent by **Parakkamabāhu I**. landed in five ships (Cv.lxxvi.59). It is probably the same as **Kusumatittha** mentioned in the **Sāsanavaṁsa** (e.g., pp.66, 90) as a seaport.

Kuhakajātaka (Ja 89). Once a country squire, having great faith in the holiness of a matted-haired ascetic, buried some of his wealth in the hermitage

he himself had provided for the ascetic. The latter, coveting the gold, hid it elsewhere, and took leave of the squire as though he were going to some other part of the country. The squire, after pressing him in vain to stay, accompanied him part of the way. Suddenly the ascetic stopped and said he had found a straw from the roof of the hermitage sticking to his hair and wished to restore it as it did not belong to him. The squire was greatly impressed by this show of non-covetousness, but another ascetic, who was the Bodhisatta, observing what happened and guessing the reason, communicated his suspicions to the squire. When they searched for the gold it could not be found, but the ascetic confessed his guilt after a sound thrashing (Ja.i.375ff).

The occasion for the telling of the story is given in the **Uddālajātaka**.

Kuhakabrāhmaṇavatthu. A certain Brahmin would climb a tree, grasp a branch with his feet and, swinging head downwards like a bat, demand pennies, etc., from passers-by, threatening to kill himself and destroy the city if his request were refused. The Buddha hearing of this related a **Jātaka** story in which a false ascetic, having received some lizard meat, liked it and wished for more. He lay in wait for the king of the lizards when the latter came to pay his respects to him in order to kill him, but the lizard-king, suspecting him, escaped, reproaching him for his hypocrisy. Dhp a.iv.153ff; cp. the **Godhajātaka**; also Ja.i.480f and ii.382f.

Kuhakasutta. Five qualities, such as deceitfulness, which make a monk disagreeable to his fellow monks. AN.iii.111f.

Kuhasutta. Monks who are cheats, stubborn and uncontrolled, are no followers of the Buddha. AN.ii.26; found also in It.113, cf. Thag.959.

Kūṭatissavihāra. A monastery in Ceylon. **Sena II**. gave to it a maintenance village. Cv.li.74. In the pillar inscription of **Mahinda IV**. in Polonnaruva it is mentioned as the *Kuṭutisa-rad-maha-veher* (Ep.Zey.ii.50).

Kūṭadanta. A very learned Brahmin of **Khānumata**, which village had been given to him by King **Bimbisāra** as a *brahmadeyya*. The Buddha arrived at

Khānumata when **Kūṭadanta** was making preparations for a great sacrifice and, wishing this sacrifice to be successful, he consulted the Buddha on the holding of sacrifices. The Buddha preached to him the **Kūṭadantasutta**. At the end of the discourse he became a *Sotāpanna* (DN.i.127ff).

The conversion of **Kūṭadanta** is considered one of the great spiritual victories won by the Buddha (e.g., Ja.vi.329). As a disputant, **Kūṭadanta** is classed with **Ambaṭṭhaka**, **Soṇadaṇḍa** and **Saccaka**, e.g., MN a.ii.697.

Kūṭadantasutta. Preached at **Khānumata**. **Kūṭadanta** consults the Buddha on the best way of making a sacrifice efficacious, and the Buddha tells him of a sacrifice held in days of yore by King **Mahā Vijitāvī**, under the guidance of his enlightened *Purohita*. The sacrifice is undertaken with the co-operation of the four divisions of the king's subjects. The king has eight personal qualifications, as has his chaplain. No living thing is injured; all the labour is voluntary and the sacrifice is offered, not only on behalf of the king, but of all the good. No regrets are felt at any stage of the sacrifice.

The Buddha then proceeds to tell **Kūṭadanta** of other forms of "sacrifice" more potent than the gift of material things, and ends the *Sutta* with a description of *Arahant*-ship.

At the conclusion of the discourse **Kūṭadanta** declares himself to be a follower of the Buddha. DN.i.127ff.

Kūṭavāṇijajātaka 01. (Ja 98). The Bodhisatta was once a merchant named **Paṇḍita** and entered into partnership with a dishonest man, **Atipaṇḍita**. When the time came for dividing the profits the latter claimed a larger share, for he, as his name showed, was the "brains" of the business. To settle the dispute he hid his father in a hollow tree, and feigning to consult a Tree-sprite, referred the matter to the Tree. **Paṇḍita** suspecting the ruse, lighted a fire at the foot of the tree and thus exposed the cheat.

The story was related in reference to a cheating merchant of **Sāvatthī**, who is identified with **Atipaṇḍita**. He tried to rob his honest partner, always putting off his claims, in the hope that he would die from the hardships suffered in a long journey they had undertaken for trade. Ja.i.404f.

Kūṭavāṇijajātaka 02. (Ja 218). A villager once deposited five hundred ploughshares with a friend in the town, but when he came to claim them, he was told that they had been eaten by mice, and was shown the dung the mice had left behind. Some time later the villager took his friend's son to bathe, hid him in a house, and reported to the townsman that the boy had been carried off by a hawk. When he was taken before the judge, who was the Bodhisatta, he protested that in a place where mice ate ploughshares a hawk could easily carry off a boy. The Bodhisatta settled their dispute (Ja.ii.181ff).

The introductory story is similar to that of No.1 above.

Kūṭavinicchayaka Peta. One of **Bimbisāra**'s judges, who was a cheat, a slanderer, and a taker of bribes, once observed the fast for half a day through a friend's persuasion. He died that night and was born as a **Vemānikapeta**. He enjoyed divine pleasures, but was condemned to eat the flesh off his own back in expiation of his evil deeds.

Nārada saw this *Peta* and reported his story to the Buddha. Pv.iii.9; Pv-a.209f.

Kūṭasutta 01. In a peaked house (*kūṭāgāra*) all the rafters converge towards the peak; so are all wrong states fixed together in ignorance. SN.ii.262.

Kūṭasutta 02. Similar to the above; all profitable conditions have earnestness as their peak. SN.v.43.

Kūṭasutta 03. Just as all the rafters slope to the peak, so do the seven *bojjhaṅgas* tend towards *Nibbāna*. SN.v.75.

Kūṭasuttā 04. Two discourses of similar import, preached to **Anāthapiṇḍika**. When a peaked house is un-thatched, the peak, the roof-beams and the walls are all unprotected. When thought is unguarded all actions also are unguarded. AN.i.261f.

Kūṭasutta 05. Of the five powers (*saddhā*, *hiri*, *ottappa*, *viriya*, *paññā*) the last is the peak (AN.iii.10).

Kūṭasutta 06. Of the five powers, (*saddhā*, *viriya*, *sati*, *samādhi*, *paññā*) the last is the peak. AN.iii.12.

Kūṭāgārasālā. A hall in the **Mahā Vana** near **Vesālī**. The Buddha stayed there on several occasions, and in the books are found records of various eminent persons who visited him there and of his conversations with them. Among such visitors are mentioned several **Licchavī** chiefs, **Mahāli Oṭṭhatthaddha** (DN.i.150ff; SN.i.230f; iii.68f; AN.v.86f; several visits of **Mahāli** are mentioned; for details see **Mahāli**. Bv a. p.3 mentions that the Buddha spent his sixth rainy season in the **Kūṭāgārasālā**), **Nandaka** (SN.v.389), **Sunakkhatta** (MN.ii.252), **Bhaddiya** (AN.ii.190f), **Sāḷha** and **Abhaya** (AN.ii.200), all attended by numerous retinues; their *senāpati*, **Sīha**, who went with five hundred chariots, having only decided after much hesitation to see the Buddha (A iii.38f; iv.79, 179ff); the Jaina **Saccaka**, whom the Buddha won only after much argumentation, as described in the **Cūḷa Saccakasutta** and the **Mahā Saccakasutta** (MN.i.227ff; 237ff; the **Licchavī Dummukha** is also mentioned, MN.i.234, as having been present when **Saccaka** argued with the **Buddha**); the householder **Ugga** of **Vesālī**, acclaimed by the Buddha for the possession of eight eminent qualities (AN.iii.49; iv.208f; SN.iv.109); the *upāsaka* **Vāseṭṭha** (AN.iv.258f), the two goddesses, daughters of **Pajjunna**, both known as **Kokanadā** (SN.i.29f); and the Brahmin **Piṅgiyāni** (AN.iii.237f).

The **Licchavīs** waited on the Buddha and ministered to him during his stay in the **Kūṭāgārasālā**, and it is said that they were of various hues: some blue, others yellow, etc. And **Piṅgiyānī**, seeing the Buddha shining in their midst, surpassing them all, once uttered the Buddha's praises in verse, winning, as reward from the **Licchavīs**, five hundred upper garments, all of which, he, in turn, presented to the Buddha (AN.iii.239f). On one occasion, when the Buddha was preaching to the monks regarding the six spheres of sense contact, **Māra** arranged an earthquake to break the monks' concentration, but failed to achieve his object (SN.i.112). Several Jātakas were related by the Buddha in the **Kūṭāgārasālā**: the **Sigāla** (Ja.ii.5), the **Telovāda** (Ja.ii.262), the **Bāhiya** (Ja.i.420), and the **Ekapaṇṇa** (Ja.i.504). It was here that the Buddha finally agreed to grant the request of the five hundred **Sākyan** women, led by **Pajāpatī**

Gotamī, that they might be ordained as nuns. They had followed the Buddha hither from **Kapilavatthu** (AN.iv.274f; Vin.ii.253f; Ja.ii.392). The Buddha gave **Pajāpatī Gotamī**, at her special request, a summary of his doctrine (AN.iv.280). It was also at the **Kūṭāgārasālā** that the Buddha uttered his prophecy as to the ultimate downfall of the **Licchavīs** (SN.ii.267f).

It was customary for the Buddha, when staying at the **Kūṭāgārasālā**, to spend the noonday siesta in the woods outside the **Mahā Vana**, at the foot of a tree; visitors coming at that time would, if their desire to see him was insistent (see, e.g., DN.i.151; AN.iii.75), seek him there or be conducted to him. Sometimes he would express his desire to see no one during such a retreat, except the monk who brought him his food.

On one occasion the retreat lasted a fortnight, and on his return he found that a large number of monks had committed suicide as a result of a sermon he had preached to them before his retreat on the un-loveliness of the body. He then caused the monks to be assembled, and asked them to concentrate on breathing (SN.v.320f). Sometimes the Buddha would walk from the **Kūṭāgārasālā** to places of interest in the neighbourhood – e.g., the **Sārandadacetiya** (AN.iii.167) and the **Cāpālacetiya** (SN.v.258; AN.iv.308f). It was from the **Cāpālacetiya**, during one of these walks that he gazed for the last time on **Vesālī**. He then returned to the **Kūṭāgārasālā**, where he announced that his death would take place within three months (DN.ii.119f; SN.v.258ff).

According to **Buddhaghosa** (DN-a.i.310; MN-a.i.450), there was a monastery (*saṅghārāma*) built for the monks in the **Mahā Vana**. Part of it consisted of a storeyed house, with a hall below surrounded only by pillars. These pillars held the gabled room which formed the main part of the Buddha's **Gandhakuṭi** there. The hall lay from north to south and faced east (DN-a.i.311), and from this hall the whole monastery came to be known as the **Kūṭāgārasālā**. There was a sick ward attached to the monastery, where the Buddha would often visit the patients and talk with them (e.g., SN.iv.210f; AN.iii.142).

The books also contain the names of others who stayed at the **Kūṭāgārasālā** when the Buddha was in residence – e.g., **Ānanda**, who was visited there by the **Licchavīs Abhaya** and **Paṇḍitakumāra** (AN.i.220); **Anuruddha**, who lived there in a forest hut (SN.iii.116; iv.380); **Nāgita**, the Buddha's former attendant,

and **Nāgita**'s nephew the novice **Sīha** (DN.i.151); also **Cāla**, **Upacāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa**, and **Kaṭissaha**, all of whom left the **Kūṭāgārasālā** and retired to the **Gosiṅgasālavana**, when the visits of the **Licchavīs** to the Buddha became disturbing to their solitude (AN.v.133f).

In later times **Yasa Kākaṇḍakaputta** is mentioned as having stayed there (Vin-a.i.34; Mhv.iv.12; Dpv.v.29).

Eighteen thousand monks under **Mahā Buddharakkhita** went from the monastery in **Mahā Vana** in **Vesālī** to the foundation ceremony of the **Mahā Thūpa** (Mhv.xxix.33).

According to the Northern books (Divy.136, 200; AvS.8; Mvu.i.300), the **Kūṭāgārasālā** was on the banks of the lake Markaṭā (*Markaṭahradatīre*).

Kūṭālivihāra. A monastery in **Rohaṇa**, founded by **Kākavaṇṇatissa** (Mhv.xxii.23). There **Malayadeva** Thera once preached the **Chacakkasutta**, and sixty monks who listened to him became *Arahants* (MN-a.ii.1024). This may be identical with the **Kuṭelitissa Vihāra** (*q.v.*).

Keka *v.l.* **Kekaka**. A kingdom in **Mahiṁsakaraṭṭha**. **Ajjuna Sahassabāhu** once ruled there (Ja.v.145).

Kekaka. A city, regarded in ancient times as one of the three chief cities of **Jambudīpa**, the others being **Uttarapañcāla** and **Indapatta**. Ja.ii.213.

Kekakā. The people of **Kekaka**. Ja.ii.214; v.267, 273; vi.280, 281.

Kekaya. Another name for **Keka** and **Kekaka**. Ja.ii.214.

Kekarājā. The king of **Kekaka**. Ja.vi.280, 281.

Kekkhārupupphiya. See **Kakkāru** (Ja 326).

Ketakapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he saw **Vipassī Buddha** (?) on the banks of the **Vinatā** and gave him a *ketaka*-flower (Ap.ii.449f). His stanzas are given in the **Theragāthā** Commentary under two names: **Abhaya** and **Kappaṭakura**.

Ketakavana. A forest near **Naḷakapāna** in **Kosala**. There the Buddha preached the **Naḷapānajātaka** (Ja 20). Ja.i.170.

Ketumatī 01. The future name of **Bārāṇasī**. It will be at the head of eighty-four thousand towns, the capital of the **Cakkavatti Saṅkha** and the birthplace of the **Metteyya Buddha**. DN.iii.75f; Ja.vi.594; **Anāgatavaṁsa** vv.8, 30; according to v.8 it is the same as **Kusāvatī**.

Ketumatī 02. A river in the **Himālaya** region. **Vessantara**, with his wife and children, had a meal on its banks, bathed and drank in the river, and from there went to **Nāḷika**. Ja.vi.518f.

Ketumatī 03. The palace of the *Deva* **Mahā Sena** (a previous birth of **Nāgasena**). (Mil., p.6).

Ketumatī 04. The Pāḷi name for the Burmese city of Taungu (Bode, 45).

Ketumatī is in **Jeyyavaḍḍhanaraṭṭha**. It was once the capital of King **Mahā Sirijeyyasūra** who possessed a famous elephant, called **Devanāga**. Buddhism was established in **Ketumatī** by a monk from Ceylon who was named **Mahā Parakkama**. It later became the residence of famous monks. Sās., pp.80, 81; see also 101, 118, 162.

Ketumā. A **Pacceka Buddha**, mentioned in a list of their names. MN.iii.70; Ap-a.i.107.

Ketumbarāga. The name of a **Pacceka Buddha** (MN.iii.70; Ap.i.107).

Keniya 01. A *Jaṭila*. He lived in **Āpaṇa**, and when the Buddha once stayed there with 1,250 monks, Keniya visited the Buddha, bringing various kinds of drinks, which he gave to him and to the monks. The following day he invited the whole company to a meal and showed great hospitality. It was as a result of the drinks offered by Keniya that the Buddha laid down a rule as to which drinks were permissible for monks and which were not (Vin.i.245f).

According to the **Suttanipāta** (p.104; MN.ii.146f; see also Thag a.ii.47), it was owing to the elaborate preparations made by Keniya for the meal to the

Buddha and the Saṅgha that the Brahmin **Sela**, friend and counsellor of Keniya, came to discover the Buddha's presence in **Āpaṇa**. The result was the conversion and ordination of **Sela** and his three hundred pupils.

Buddhaghosa says (Snp-a.ii.440; MN-a.ii.779; Ap.i.318) that Keniya was a *Mahā Sāla* Brahmin, and that he became a **Jaṭila** with the object of protecting his wealth. He bought some land from the king and built his hermitage there, and became the protector (*nissaya*) of one thousand families. In his hermitage was a palm tree which yielded a golden nut each day. Keniya was a yellow-robed ascetic by day; by night he enjoyed the pleasures of the senses. On his first visit to the Buddha he took five hundred pingo-loads of *badarapāna* (Snp-a.ii.446) (Jujube juice).

Keniya is mentioned (e.g., DN a.i.270; see also Dhp a.i.323; Ud a.241) as an example of one of the eight classes of ascetics – those who maintain wife and children (*saputtabhariya*).

Keniya 02. In the **Apadāna** (ii.469, v.16) **Mahā Kappina** is mentioned as having belonged to the **Keniyajāti**. Perhaps this is a wrong reading; the corresponding verse in Thag a.i.510 gives **Koḷiya**.

Kebukā. A river. It had to be crossed in order to reach the territory of the **Garuḍa** king who carried away the queen **Kākātī** (Ja.iii.91, 92).

The scholiast says it was beyond the **Jambudīpa** *samudda*.

Elsewhere, in the **Jātaka Commentary** (Ja.vi.42), **Kebuka** is a name for water.

Keraḷa. A country in South India, along the Malabar coast. See **Keraḷā**.

Keraḷasīhamuttara. A **Damiḷa** chief, an ally of **Kulasekhara** (Cv.lxxvi.141). He later formed a friendship with **Laṅkāpura**. Cv.lxxvii.7.

Keraḷā. The people of **Keraḷa**. The Keraḷas served as mercenary soldiers to the kings of Ceylon. They rebelled against **Mahinda V**. and governed certain parts of the country (Cv.iv.5, 12). They fought in the army of **Parakkamabāhu I**. against **Gajabāhu** (Cv.lxix.18; lxx.230). Later, when **Parakkamabāhu**'s

forces were employed in **Rohaṇa**, the **Keraḷa** mercenaries in **Koṭṭhasāra** conspired with others to capture **Rājaraṭṭha**, but their attempt was foiled (Cv.lxxiv.44f). The Keralas formed the largest part of **Māgha**'s army which devastated Ceylon, and **Māgha** gave over to them, for their use, whatever they coveted in the conquered territory. They overran the country, carrying destruction wherever they went (Cv.lxxx.61, 76; lxxi.4). Later, however, they suffered severe defeat at the hands of **Parakkamabāhu II**. (Cv.lxxxiii.20). Once a **Paṇḍu** king fled from the **Coḷa** king and took refuge among the Keralas (Cv.liii.9; Cv.Trs.i.172, n.3).

Kelavāhā. See **Telavāhā**.

Kelāsa. A *vihāra* in Ceylon, probably in the district of **Maṅgana**. At one time sixty thousand monks dwelt there with **Khuddatissa** at their head (MN.xxxii.53). This is probably not the **Kelāsavihāra** (in **Jambudīpa**?) whence, we are told, **Suriyagotta** came with ninety thousand monks to the foundation of the **Mahā Thūpa**. Mhv.xxix.43.

Kelāsa. A mountain range in **Himavā**. It is one of the five ranges which stand round **Anotatta** and is of silver colour, two hundred leagues high, bent inwards "like a crow's beak." (Snp a.ii.437f; MN a.ii.585; Ud a.300; AN a.ii.759). It is sixty leagues in breadth, and **Āḷavaka**, on his way to his house, having heard to his great anger that the Buddha was there, placed his left foot on **Manosilātala** and his right on **Kelāsakūṭa**. The touch of his foot sent pieces of the rock flying, and his shout "I am **Āḷavaka**" was heard throughout **Jambudīpa** (Snp a.i.223; SN a.i.248).

Kelāsa is often used in similes to describe an object that is perfectly white (e.g., Ja.iv.232; vi.490, 515; the horse **Kanthaka**, Mbv.26; Dhp a.i.192; Cv.lxxiii.114), very stately (e.g., an elephant's head or a big building, Ja.i.321; v.52, 53; Cv.lxxviii.77), or difficult to destroy (e.g., Ja.v.39).

In the *Mahā Vastu* (ii.97, 109; see also iii.309, 438), Kailāśa is mentioned as the abode of the *Kinnaras*.

In Sanskrit mythology, Kailāśa is given as the abode of the gods, chiefly **Siva**

and **Kubera**. See, e.g., *Epic Mythology passim* and Ved. Ind. *s.v.* The mountain range has been identified as belonging to the trans-Himālayan system and consisting of a group of mountains over twenty thousand feet in height (see Cv.Trs.i.280, n.4).

Keliyatissa. See **Ariyagālatissa**.

Keḷivāta. A district or village in Ceylon. **Aggabodhi I**. built there the *Sumanapabbatavihāra*. Cv.xlii.19.

Keḷisīlajātaka (Ja 202). **Brahmadatta**, king of **Benares**, could not look upon anyone old or decrepit without playing jokes on them. He made old men roll about on the ground and played practical jokes on old women. His friends behaved likewise. All old people left his country; no parents or aged persons remained to be tended by the young, and newcomers among the gods were few in number. **Sakka** (the Bodhisatta), wishing to teach the king a lesson, once appeared before him in the guise of an old man, with two jars of butter milk in a crazy old cart, having willed that only the king should be able to see him. The king was riding his state elephant, and when he asked the old carter to move the latter dashed the two jars on the king's head and the onlookers laughed to see the milk dripping down his face. Resuming **Sakka**'s form, the Bodhisatta admonished the king.

The story was related to account for **Lakuṇṭaka Bhaddiya**'s deformity. Ja.ii.142-4.

Kevaṭṭa 01. A householder of **Nālandā**. Once when the Buddha was staying in the **Pāvārika-ambavana** at **Nālandā**, **Kevaṭṭa** visited him. The interview is recorded in the **Kevaṭṭasutta**. (DN.i.211ff).

Buddhaghosa (DN-a.i.388) speaks of him as a young householder, distinguished and wealthy, belonging to the *gahapati-Mahā Sāla-kula*, with forty crores of wealth. He was possessed of very great piety, and it was his extreme devotion to the Buddha which led him to make the request contained in the **Kevaṭṭasutta**.

Kevaṭṭa 02. Chaplain of **Cūḷanī Brahmadatta**, king of **Uttarapañcāla**. He was wise and learned and clever in device; the king followed his counsel and conquered all the territories of India except that of King **Videha** in **Mithilā** (Ja.vi.391-5). When at last **Brahmadatta** laid siege to **Mithilā**, **Kevaṭṭa** was responsible for the details of the siege, but his plans were upset by **Mahosadha**, who, though his junior in age, was far wiser. At one stage of the struggle **Kevaṭṭa** suggested that a trial of intellect be arranged between him and **Mahosadha**, the result of the conquest to decide the victory of **Brahmadatta** or **Videha**. The challenge was accepted, but **Mahosadha**, by a ruse, made **Kevaṭṭa** appear as though paying obeisance to him and rubbed **Kevaṭṭa**'s head in the dust, bruising it. After the return, in disgrace, of **Brahmadatta** to **Uttarapañcāla**, **Kevaṭṭa** meditated revenge through the instrumentality of **Pañcālacaṇḍī**. **Kevaṭṭa** visited **Mithilā** with a proposal that **Videha** should go to **Uttarapañcāla** and marry **Pañcālacaṇḍī**. During this visit, **Kevaṭṭa** went to visit **Mahosadha**, but the latter, guessing that the whole thing was a plot to kill **Videha**, refused to see **Kevaṭṭa** and caused him to be ill-treated (Ja.vi.400-19). **Kevaṭṭa** was everywhere defeated in his schemes by **Mahosadha**. Ja.vi.424, 438, 461; for details see the **Mahā Ummaggajātaka**.

Kevaṭṭa is identified with **Devadatta** (Ja.vi.478). He is mentioned as having belonged to the **Kosiyagotta** and is addressed as **Kosiya**. Ja.vi.418, 419.

Kevaṭṭagambhīra. A village in **Rohaṇa**, given by **Dappula** to the **Nāgavihāra**. Cv.xlv.58.

Kevaṭṭadvāra. One of the gates of **Benares**. The village near it bore the same name and was the residence of **Lakhumā**. Vv-a.97f.

Kevaṭṭananda. One of the **Nava Nandā**.

Kevaṭṭasutta (*v.l.* **Kevaḍḍhasutta**). Preached in the **Pāvārika-ambavana** in **Nālandā**. **Kevaṭṭa** (1) visits the Buddha and asks him to order a monk to perform some mystic wonder in order to increase the faith of the Buddha's followers. The Buddha expresses his hatred of miracles and tells Kevaṭṭa that a greater and better wonder than any or all of them is education in the system of

self-training which culminates in *Arahant*-ship. In illustration of this, he relates a legend: A monk, seeking the answer to the question "Where do the elements pass away?" goes up and up, by the power of his *iddhi*, from world to world, asking the gods for an answer. In each heaven he is referred to those who are higher up, until he comes at last to the *Great Brahma* himself, who takes him aside and tells him that he does not know the answer.

The monk seeks the Buddha, who explains to him that the question is wrongly put; it should be, "Where do the elements find no foothold; where do *nāma* and *rūpa* pass away?" And the answer is, "In the mind of the *Arahant*, when intellect (*viññāṇa*) ceases, then *nāma* and *rūpa* cease." DN.i.211ff; cp. Ud.i.10.

Kesa. See **Kesi**.

Kesakambala. See **Ajita Kesakambala**.

Kesakambalasutta. Just as the hair blanket is reckoned the meanest and lowest of all woven garments, even so, of all theories advanced by recluses, that of **Makkhali** is the meanest.

Makkhali proclaims that there is no doing of a deed, there is nothing done and no energy to do it. AN.i.286f.

Kesakārī. A Brahmin maiden of **Bārāṇasī**. Having seen a young monk begging alms, she asked her mother why men in the prime of life should renounce the world. Her mother told her of the appearance of the Buddha in the world. An *upāsaka* who heard the conversation told her more of the Buddha and taught her the *saraṇas* and the *sīlas*. Later he told her of the nature of the body, and she, reflecting thereon, became a *Sotāpanna*.

After death she became one of **Sakka**'s women attendants, and her story was related to **Moggallāna** by **Sakka**. Vv.i.17; Vv-a.86f.

Kesadhātu. A very high rank bestowed by the Sinhalese kings. It appears to have corresponded to the modern Orders. It may have originated in the members of the Saṅgha being entrusted with the care of the Hair Relic

(*Kesadhātu*), which was brought to Ceylon in the reign of **Moggallāna I**. (Cv.xxxix.49). This duty afterwards evidently became a mere formality. The word **Kesadhātu** may be an abbreviation of the fuller *Kesadhātunāyaka*.

We first come across the term in the time of **Vijayabāhu I**., when a Kesadhātu, **Kassapa** by name, became governor of **Rohaṇa** (Cv.lvii.65f). **Parakkamabāhu I**. conferred the title on his general, the **Daṇḍādhināyaka Rakkha**. Cv.lxx.19.

Kesadhātuvaṁsa. A book containing the history of the Buddha's Hair Relic. The Relic was brought to Ceylon from India by **Silākāla** in the reign of **Moggallāna I**. The king placed it in a crystal casket in a beautiful building with a picture of **Dīpaṅkara**'s city (?) and established a festival in its honour. **Silākāla** was appointed custodian of the Relic (Cv.xxxix.49ff).

The *Kesadhātuvaṁsa* is not now available. It was evidently easily obtainable at the time of the writing of the first part of the **Cūḷa Vaṁsa** (See, e.g., Cv.xxxix.56). It seems to have been quite distinct from the Chakesadhātuvaṁsa (*q.v.*).

Kesaputta. A township of the **Kosalans** and the residence of the **Kālāmas**. The Buddha once stayed there, on which occasion he preached the **Kesaputtiyasutta**. AN.i.188.

Kesaputtiyasuttā. A group of *Suttas* preached to the **Kālāmas** of **Kesaputta**. There need be no official tradition, no authority, no subtle reasoning or the like, in order to ascertain the true doctrine and distinguish it from the false. The noble disciple whose mind is pure has four consolations. He knows that whether there be a next world or not his happiness is secure. AN.i.188f.

Kesaputtiyā. The people of **Kesaputta** – the **Kālāmas** (AN.i.188). It is suggested that they may be identical with the Kesins of the *Śatapatha Brāhmaṇa*. Law: *Geography of Early Buddhism* p.30 n.; PHAI.118.

Kesarapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he was a *vijjādhara* in **Himavā**, and having seen the **Buddha Vessabhū**, gave him three *kesara*-flowers. Ap.i.187.

Kesava 01. An ascetic in **Himavā**. His story is given in the **Kesavajātaka**. He is identified with **Bakabrahma** (Ja.iii.145; SN.i.144; SN-a.i.165; MN-a.i.555). He is sometimes addressed as **Kesī**, e.g., Ja.iii.144, 362.

Kesava 02. An Ascetic, also called **Nārada**. He saw **Atthadassī Buddha** and paid him homage. He was a previous birth of **Paviṭṭha Thera**, who is evidently identical with **Ekadaṁsaniya**. Ap.i.168; Thag a.i.185.

Kesava 03. Another name for **Vāsudeva** (*q.v.*). It is said that he was so-called on account of his beautiful hair (*kesasobhanatāya*). Ja.iv.84; Pv-a.94.

Kesavajātaka (Ja 346). The ascetic **Kesava** lived in **Himavā** with five hundred pupils. The Bodhisatta, having been born as **Kappa**, a Brahmin of **Kāsī**, joined him and became his senior pupil. When the ascetics went to **Benares** for salt and vinegar, the king lodged them in his park and fed them, and when they returned to **Himavā**, persuaded **Kesava** to stay behind. **Kesava** fell ill of loneliness, and the five physicians of the king could not cure him. At his own request he was taken to the **Himālaya** by the king's minister, **Nārada**, and there, on seeing again his familiar haunts and his pupil **Kappa**, he immediately recovered, though his medicine was but the broth of wild rice.

The king of the **Jātaka** is **Ānanda**, **Nārada** is **Sāriputta**, and **Kesava**, **Bakabrahma**.

The story was related to **Pasenadi**. Having discovered that **Anāthapiṇḍika** daily fed five hundred monks in his house, the king gave orders that the same should be done in his palace. One day he discovered that the monks would take the food from the palace, but would eat that which was given to them elsewhere by those who served them because they loved them. When the king reported this to the Buddha, the Buddha pointed out to him that the best food was that which was given in love; love was the best flavouring for food (Ja.iii.142-5; iii.362; SN.i.144; SN-a.i.165).

According to the **Dhammapada Commentary** (Dhp-a.i.342ff), the king personally looked after the monks for seven days, after which he forgot about them and they were uncared for. Thereupon they omitted to go to the palace.

The story of the past as given in this Commentary differs considerably from the **Jātaka** version. Here **Kesava** is described as a king who had left the world and become an ascetic. The ascetics left the royal park, disliking the noise there, but they left **Kappa** with **Kesava**. Soon after, **Kappa** went away, and it was then that **Kesava** fell ill.

Kesava is identified with the Bodhisatta, **Kappa** with **Ānanda**, the king of **Benares** with **Moggallāna**, and **Nārada** with **Sāriputta**.

It was this reluctance of the **Sākyan** monks to accept **Pasenadi**'s hospitality which led him to seek marriage with a **Sākyan** maiden; but the **Sākiyans** gave him **Vāsabhakhattiyā** (*q.v.*).

Kesārāma. A park in the city of **Sīlavatī**. **Dhammadassī Buddha** died there. Bv.xvi.25; Bv-a.185.

Kesi 01. A horse-trainer. He came to see the Buddha and became his follower as a result of the interview (AN.ii.112f). For details see **Kesisutta**.

Kesi 02. *v.l.* **Kesa**. **Buddhaghosa**'s father. He lived in **Ghosagāma**. Gv.66; *Buddhaghosuppatti*, p.38; Sās.29.

Kesi 03. A noble steed belonging to **Ekarāja** (Ja.vi.135).

Kesi 04. See **Kesava**.

Kesinī 01. One of the wives of **Ekarāja**. Ja.vi.134.

Kesinī 02. Mother of **Buddhaghosa** (*Buddhaghosuppatti*, p.38). The **Sāsanavaṁsa** (p.29) calls her **Kesī**.

Kesivagga, **Kosiyavagga**. The twelfth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya** (AN.ii.112-21). The first *Sutta* is that of **Kesi**, the horse-

trainer, and most of the *Suttas* deal with the idea of "training." The Commentary calls it **Kosiyavagga**.

Kesisutta. The horse-trainer **Kesi** visits the Buddha, and in answer to a question says that he trains some horses by mildness, some by harshness, and others by both; those which do not submit to his training he destroys. The Buddha says that just so does he deal with men. Some he tames by mildness – telling them what is good and showing them the way to heaven; others by harshness – condemning the evils in them; yet others by both. Those who do not submit to this discipline he destroys, by refusing to admonish them (AN.ii.112f).

Buddhaghosa says (Vin-a.i.120) that the **Kesisutta** should be one of those used to explain the term *purisadamma-sārathī* in reference to the Buddha.

Kesī. See **Kesinī**.

Kehāla. See **Kohāla**.

Keheta. A village in Ceylon, given by **Jeṭṭhatissa III**. for the maintenance of the **Gaṅgāmātivihāra**. Cv.xliv.99.

Kehella. A village in Ceylon, the revenue from which **Aggabodhi III**. gave to the *padhānaghara* called **Mahallarāja**. Cv.xliv.120.

Koka. A hunter. While on his way to the forest with his dogs he meets a monk. He bags no game that day and blames the monk, whom he again meets on his way home. **Koka** sets his dogs on the monk, and when the latter climbs a tree, pierces the soles of his feet with arrows. The monk's cloak falls upon the hunter, completely covering him. The dogs, thinking that the monk has fallen from the tree, devour their own master. The monk, fearing that he is to blame, seeks the Buddha, who reassures him and relates the story of a wicked physician who cajoled a boy into catching a snake, pretending that it was a bird. When the boy discovered that it was a snake, he threw it on the physician's head, who died from its bite.

The physician is identified with **Koka**. Dhp-a.iii.31f.

The story of the past is evidently derived from the **Sāliyajātaka**, which, however, according to the **Jātaka Commentary**, was related in reference, not to **Koka**, but to **Devadatta**. (Ja.iii.202f).

Kokanada 01. The palace of **Bodhirājakumāra**, to which he invited **Gotama Buddha** and the monks to a meal when the Buddha was staying at **Bhesakalāvana**; the palace was just completed (Vin.ii.127; iv.199; MN.ii.91). The artisan who built it was blinded, in case he should build another like it (Ja.iii.157; but see Dhp a.iii.134f, where it is said that, warned by **Bodhi**'s friend, **Sanjikāputta**, the builder escaped on a magic bird).

According to **Buddhaghosa** (MN-a.ii.739), the palace was called **Kokanada** (lotus), because it was built in the form of a hanging lotus.

Kokanada 02. A lute (*vinā*) given by **Sakka** to **Sīlavatī**, **Kusa**'s mother, and afterwards used by **Kusa** to win back **Pabhāvatī** (Ja.v.281, 290). It was so-called either from the country of its origin or from its colour. See **Jātaka** Trs.v.143 n.

Kokanada 03. See **Kokanuda**.

Kokanadā 01. Two daughters of **Pajjunna**, both called **Kokanadā**, though the younger was sometimes called **Cūḷa Kokanadā**. They visited the Buddha at the **Kūṭāgārasālā** and spoke verses in praise of the Buddha, the Dhamma and the Saṅgha. SN.i.29f.

Kokanadā 02. One of the palaces of **Siddhattha Buddha** in his last lay life. Bv.xvii.14; Bv a. (185) calls it **Padumā**.

Kokanuda (**Kokanada**). A *Paribbājaka*. He meets **Ānanda** on the banks of the **Tapodā**, where they are both bathing, and enters into conversation with him. **Kokanuda** asks **Ānanda** a series of questions, such as whether the world is eternal, whether the **Tathāgata** lives after death, etc., all of which, **Ānanda** says, are impossible to answer, not because he himself does not know these things, but because he does know them. Finally, **Kokanuda** asks **Ānanda** who he

is, and, on learning his identity, asks his pardon for his questions which he had asked in all ignorance. AN.v.196f.

Kokanudasutta. The conversation between **Ānanda** and **Kokanuda**.

Kokavāta. A district in Ceylon. **Mahā Sena** built there a great *vihāra* and constructed a tank. Mhv.xxxvii.42, 47.

Kokā. A palace occupied by **Siddhattha Buddha** in his last lay-life. Bv.xvii.14.

Kokāli. The name of a country, a town and a *seṭṭhi*, all connected with **Kokālika**. See **Kokālika** 2. Snp a.473; Ja.iv.242.

Kokālika 01. (**Kokāliya**). A monk, one of the chief partisans of **Devadatta**. Knowing **Gotama Buddha**'s might, he was, at first, reluctant to join in **Devadatta**'s plot against him, but later allowed himself to be persuaded on hearing the scheme explained (Vin.ii.196; iii.171). When the monks blamed **Devadatta** for his misdeeds, **Kokālika** was always ready to defend him (Vin.iii.174). When **Devadatta**'s gains diminished, **Kokālika** went about praising him, his birth, accomplishments and holiness, and many believed him (Ja.ii.438f). He was a great friend of **Thullanandā** (Vin.iv.335). We are told that once he expressed resentment because he had never been asked to recite the texts; so one day the monks gave him his chance. He ate his favourite soup, and at sundown, wearing a blue lower robe and an outer robe of white and carrying an elegantly carved fan, he appeared in the assembly. But when he tried to recite sweat poured from his body and he was utterly confused. Henceforth the monks knew that his claim to learning was but pretence (Ja.ii.65f).

Several Jātakas are related showing how, in previous births also, **Kokālika** had come to grief because of his fondness for talk and how he had been the accomplice of **Devadatta**. He is identified with:

- the jackal in the **Daddarajātaka** (Ja 172) (ii.65ff) and the **Sīhakotthukajātaka** (Ja 188) (ii.108);
- the ass in the lion's skin in the **Sīhacammajātaka** (Ja 189) (ii.110);

- the talkative tortoise in the **Kacchapajātaka** (Ja 178) (ii.175);
- the crow who praised the jackal (**Devadatta**) in the **Jambukhādakajātaka** (Ja 294) (ii.438);
- the young cuckoo who lost his life because he sang, in the **Kokālikajātaka** (Ja 331) (iii.102);
- the tawny-brown Brahmin in the **Takkāriyajātaka** (Ja 481) (iv.242; but see **Kokālika** 2);
- and the wicked deity in the **Samuddavāṇijajātaka** (Ja 466) (iv.166).

Buddhaghosa says (Snp a.ii.473; AN a.ii.850; SN a.i.167) that this **Kokālika** was a Brahmin and a pupil of **Devadatta**, and that he was called **Mahā Kokālika** to distinguish him from another **Kokālika** who was similarly called **Cūḷa Kokālika** (see **Kokālika** 2). There seems to be great confusions in the stories of these two men – if they were really two. In the **Jātaka Commentary**, for instance, the introductory stories of several of the Jātakas refer to the **Takkāriyajātaka** for details of **Kokālika**, obviously having in mind **Devadatta**'s partisan; but the introductory story of the **Takkāriyajātaka** is identical with that related elsewhere of **Cūḷa Kokālika**. See also Dhp a.iv.91f, where the story of the talkative tortoise is related to **Kokālika** of the **Kokālikasutta** (Ja 331) which, according to **Buddhaghosa** (Snp a.ii.473) refers to **Cūḷa Kokālika**.

In the **Vyagghajātaka** (Ja 272, Ja.ii.356) **Kokālika** is mentioned as having tried to persuade **Sāriputta** and **Moggallāna** to go with him to his own country and as having been very angry when they refused. Possibly this story also refers to **Cūḷa Kokālika**. See also **Devadatta**.

Kokālika 02. (**Kokāliya**). A monk, also called **Cūḷa Kokālika** to distinguish him from **Kokālika** (1). He was the son of **Kokāliseṭṭhi** of **Kokāli** and lived in the monastery erected by his father in **Kokāli**. Once the two Chief Disciples, desiring quiet, spent the rainy season with him, he promising to tell nobody of their presence. After the rains, as the Elders were about to return, **Kokālika** informed the inhabitants of their stay and blamed them for not showing them hospitality. The townspeople hurried to the Elders with various offerings; these were, however, refused, and **Kokālika**, who had expected that the gifts would be

given to him, was disappointed. The Elders promised the townsmen to visit them again, and on their return were accompanied by a large following of monks to whom the townsmen showed all honour. The gifts were divided among the monks, **Kokālika** not receiving a share. He thereupon became abusive, and the Chief Disciples left the place. The people were annoyed, and insisted that **Kokālika** should either bring them back or depart himself. The Elders refused to return, and **Kokālika**, in great anger, sought **Gotama Buddha** at **Sāvatthī**, and in spite of his injunctions spoke ill of the Chief Disciples. Having three times accused the Elders of sinful desires, he left **Jetavana**, but boils immediately came out on his body, swelling and bursting. Groaning with pain, he fell down at the gate of **Jetavana**. His spiritual teacher, the *Anāgāmī Brahma*, **Tudu**, hearing his cries, came to him and begged him to seek forgiveness from the Elders. But he cursed the *Brahma* and refused to listen to him. **Kokālika** died and was born in **Padumaniraya**. SN.i.149ff; AN.v.171f; Snp.123f; Snp-a.ii.473f; Ja.iv.242f; AN-a.ii.850; SN-a.i.167f; Dhp-a.iv.91f. The different sources vary in a few minor details; the **Jātaka** version is the fullest.

It was in reference to this incident that the **Takkāriyajātaka** (Ja 481) was preached.

The *Brahma* **Sahampati** informed the Buddha of **Kokālika**'s birth in the **Padumaniraya** (SN.i.151; Snp. p.125).

The **Kokālikasutta** was preached in reference to this **Kokālika**. See also **Kokālika** (1).

Kokālika is mentioned as an example of a person guilty of misdemeanour regarding the Buddha's disciples (*Tathāgatasāvake micchāpaṭipanno*). AN-a.i.335, 466.

Kokālikajātaka (Ja 331). King **Brahmadatta** was very talkative, and his minister, the Bodhisatta, sought an opportunity of admonishing him. This opportunity occurred while they were watching a crow's nest in which a cuckoo had laid an egg. The crow watched over it and fed the young cuckoo after its birth. One day the cuckoo cried before it was grown up, and the crow killed it and threw it away. The king inquired of the Bodhisatta the reason for this, and he explained that the garrulous who talk in and out of season meet with a

similar fate. The king was cured of his evil habit.

The story was told in reference to **Kokālika**, who is identified with the young cuckoo. Ja.iii.102f.

Kokālikasutta 01. (**Kokāliyasutta**) (See **Kokālika** 2). The story of **Kokālika** – according to **Buddhaghosa** (Snp-a.ii.473), to be distinguished as **Cūḷa Kokālika**. It contains the verses preached by the Buddha to **Kokālika**. The verses describe the evil of back-biting and the terrors that await the back-biter after death. The **Suttanipāta** contains twenty-two verses (657-78). The **Suttanipāta** Commentary says (p.477f) that the last two stanzas are not explained in the **Mahā Aṭṭhakathā**, and that therefore they did not belong to the original *Sutta*. Of the remaining twenty the last fourteen (663-76) are called by **Buddhaghosa** the **Turitavatthugāthā**, and he says that they were uttered by **Moggallāna** as **Kokālika** lay dying, by way of admonition, and that, according to others, **Mahā Brahma** was the speaker. The first three stanzas (658-60) are, in the **Saṁyuttanikāya** (i.149), attributed to **Tudu**. In the **Aṅguttaranikāya**, also, **Tudu** speaks them (v.171-4; the verses are also found in AN.ii.3 and in SN.i.149ff; **Netti**.132); but according to this version the Buddha repeats them.

Kokālikasutta 02. Gives the story of **Kokālika** (2) speaking ill of **Sāriputta** and **Moggallāna** before the Buddha, of **Kokālika**'s illness and death, of his admonition by **Tudu**, and of the announcement of his death and subsequent birth in the **Padumaniraya** by **Sahampati** to the Buddha. A monk questions the Buddha on the duration of suffering in the **Padumaniraya**, and the Buddha proceeds to instruct him by means of various illustrations. The *Sutta* ends with the repetition by the Buddha of **Tudu**'s verses. AN.v.171-4; also SN.i.149ff.

Kokālikasutta 03. **Subrahmā** visits the Buddha at **Sāvatthī** and utters verses in reference to **Kokālika**. The man who tries to limit the illimitable becomes confused. SN.i.148.

Kokilavagga. The fourth section of the *Catukkanipāta* of the **Jātaka Commentary** Ja.iii.102-32.

Kokilā. Daughter of **Ekarāja** and sister of **Candakumāra**. Ja.vi.134.

Koṅgamaṅgala. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.80.

Koṅgu. The name of two districts in South India (Cv.lxxvi.173). Elsewhere (Cv.lxxvi.288) they are spoken of as **Teṅkongu** and **Vaḍakoṅgu**.

Koccha. See **Piṅgala Koccha**.

Kocchagalla. A *Sāmaṇera* who went from Ceylon to **Amarapura** in 1662 of the Kaliyuga era. Sās.135.

Koñca 01. See **Kañcana** (1).

Koñca 02. One of the three palaces of **Vidhurapaṇḍita**. Ja.vi.289.

Koñca 03. King of **Mantāvatī**, and father of **Sumedhā**. Thīg.448; Thīg a.272f, 281.

Koñcā. One of the palaces occupied by **Dīpaṅkara Buddha** in his last lay life. Bv.ii.208.

Koṭa. A Tamil general in charge of the fortification at **Koṭanagara**, which was captured by **Duṭṭhagāmaṇī** in his campaign against the Tamils. Mhv.xxv.13.

Koṭagerukapāsāda. A building attached to the **Cittalapabbatavihāra**. **Bhāgineyya Saṅgharakkhita** once lived there, and, during his illness, eight thousand *Arahants* and **Sakka**, with the **Devas** of the two *Deva*-worlds, waited on him. Mhv ṭ.552.

Koṭapabbata (**Koṭipabbata**). A mountain in **Rohaṇa**; near it was the village of **Kitti** (Mhv.xxiii.55). There was a monastery on **Koṭapabbata** called the **Koṭapabbata** *vihāra*. This was the residence of the *Sāmaṇera* who was afterwards born as **Duṭṭhagāmaṇī** (Mhv.xxii.25); also of **Mahā Summa Thera** (Mhv.xxiii.61), of **Asubhakammikatissa** and of his teacher **Mahā Tissa**

(Mhv ṭ.553). The *Vihāra* was near **Mahā Gāma** (Mhv ṭ.553).

The **Visuddhimagga** (p.292) mentions an Elder, **Tissa**, of **Koṭapabbata** (**Koṭipabbata**), who, having attained *Arahant*-ship through meditation on breathing, was able to limit the term of his life. According to the **Dhammapada Commentary** (Dhp-a.iv.50), an Elder named **Anula** lived in the monastery during the time of **Duṭṭhagāmaṇī**, and the village **Bhokkanta**, residence of **Sumanā**, wife of **Lakuṇṭaka Atimbara**, was in its vicinity. It was probably the same as **Gotapabbata** (*q.v.*) (See Mhv.xxxv.124; Mhv ṭ.667). The **Nāgalena** was in the **Koṭapabbata** *vihāra* (DN a.ii.695).

Koṭamalaya (? more probably **Koṭṭhamalaya**) *v.l.* **Koṭṭamalaya**, **Koḷambamalaya**. A mountainous region in South Ceylon, whither **Duṭṭhagāmaṇī** fled from his father's wrath, and where he lived while making preparations for his campaign (Mhv.xxiv.7; xxxii.29; Mhv ṭ.332, 430).

Koṭalavāpigāma *v.l.* **Kālavāpigāma**. A village in Ceylon. A story is told of how the wife of the chief householder in the village was put in bonds by the king's tax-gatherers, under the impression that she was a serving-woman. Vibh a.441.

Koṭalla. Evidently the Pāli equivalent of Kauṭilya. He is mentioned in the **Cūḷa Vaṁsa** as the author of a work on politics (Cv.lxiv.3) and also of a work on methods of warfare. Cv.lxx.56; see also Cv.Trs.i.243 n.1 and 291, n.3.

Koṭigāma. A village in the vicinity of **Bhaddiyanagara**. The village was one *gāvuta* distant from the **Ganges** (Mhv ṭ.560). The Buddha went there from **Bhaddiyanagara**. **Bhaddaji** preceded **Gotama Buddha** to **Koṭigāma** and awaited his arrival there. The people, led by **Nanduttara**, made ready a meal and provided boats in which the Buddha and the monks might cross the river. In the middle of the river, submerged in the water, stood the palace once occupied by **Mahā Panāda** (Ja.ii.332f; Thag a.i.287f; Mhv.xxxi.5f).

During his last tour the Buddha crossed the river at **Pāṭaligāma**, went on to **Koṭigāma**, and remained in that village preaching to the monks. Hearing that the Buddha was there, **Ambapālī** and hosts of **Licchavīs** came from **Vesālī** to

visit him, and **Ambapālī** gave him a meal. From **Koṭigāma** the Buddha went to **Nādikā** (Vin.i.230f; DN.ii.90f).

Buddhaghosa says (DN-a.ii.542; iii.856) that the village was so-called because it was built near the dome (*koṭi* or *thūpikā*) of **Mahā Panāda**'s palace.

According to the **Saṁyuttanikāya** (v.431), **Koṭigāma** was a village of the **Vajjians**.

Koṭigāmavagga. The third chapter of the **Saccasaṁyutta** of the **Saṁyuttanikāya** (SN.v.431-7). The first *Sutta* was preached at **Koṭigāma**.

Koṭipabbata. See **Koṭapabbata**.

Koṭipassāva. A monastery built by **Dhātusena** (Cv.xxxviii.46). If it be identical with **Koṭipassāvana** (*q.v.*), it was merely restored by **Dhātusena**.

Koṭipassāvana. A monastery erected by **Mahā Nāma** (Cv.xxxvii.212). It is probably the same as **Koṭipassāva**.

Koṭisanthāra. In the Jātakas mention is made (e.g., Ja.iii.18; 375, 397; Ja.iv.113) of the Buddha when he wished to address the monks of **Jetavana**, asking **Ānanda** to summon them to the **Koṭisanthāra** and ordering that a seat be prepared for him at the entrance to the **Gandhakuṭi**.

Koṭisanthāra was probably the name given to that part of the **Jetavana** grounds just outside the Buddha's own apartments. It may have been so-called in reference to the fact that **Anāthapiṇḍika** bought the land by spreading on it a crore of *kahāpaṇas* (*kahāpaṇa-koṭi-santhārena*, Ja.i.94). Or the name may have been restricted to the part actually covered by the pieces of money, for we are told (Vin.ii.159) that the money was not sufficient to cover the whole of the ground.

There were buildings in the **Koṭisanthāra**, the monks living in these buildings being referred to as "*Antokoṭisanthāre vasantā*." (e.g., Ja.iv.113)

Koṭisanthāra is generally translated as The Golden Pavement, (e.g., **Jātaka** Trs.iii.12; iv.71) which seems to be a wrong rendering.

Koṭisimbalijātaka (Ja 412). A **Garuḍa**-king seized a **Nāga**-king, and when the **Nāga** coiled himself round a banyan-tree the **Garuḍa** uprooted the banyan and took it with him. He ate the **Nāga**'s fat seated on a *koṭi-simbali* tree, and threw away the banyan and the **Nāga**'s carcase. A bird who was in the banyan tree left it and took up his abode in the *simbali*. The Bodhisatta, who was a tree-sprite in the *simbali*, trembled at the sight of the tiny bird, because the sprite knew that from the bird's droppings huge trees would spring up and kill the *simbali*. The **Garuḍa**, seeing the sprite trembling, asked the reason, and on learning it frightened the bird away. It is right to distrust where distrust is proper.

The story was related to five hundred monks who were in danger of being overcome by sinful desires (Ja.iii.397ff). Cf. the **Pālasa Jātaka**.

Koṭisimbaliniraya. A *Niraya* where those guilty of misdemeanours, such as adultery, are born. Ja.v.275.

Koṭṭanāgapabbata. (*v.1.* for **Tobbalanāgapabbata**). Mhv ṭ.657.

Koṭṭapaṭṭana. A ford in Ceylon. Ras.ii.124.

Koṭṭamālaka. See **Kuntamālaka**.

Koṭṭha. The drum of **Narasīha**, which he gave to **Māṇavamma** in order that the latter might induce the people to accompany him in the ships. When they heard the drum they thought it was beaten by **Narasīha** and forthwith went on board. Cv.x1vii.51.

Koṭṭhabhadda. A great causeway on the river **Jaggarā**. It was restored by **Parakkamabāhu I**. (Cv.1xviii.16). It was so-called because the land on either side of it became, as a result of its construction, studded with granaries full of untrussed rice (*abaddhavīhi*). Cv.1xviii.31.

Koṭṭhamalaya. See **Koṭamalaya**.

Koṭṭhavāta (**Koṭṭhivāta**). A district in Ceylon in which were the villages of **Piyaṅgalla** (Mhv.xxx.29) and **Devatissa**. Cv.xlviii.2.

Koṭṭhasāra. A village to the east of **Pulatthipura**. It was once the refuge of **Vikkamabāhu II**. (Cv.lxi.43) and, again, of **Gajabāhu** (Cv.lxx.355). After **Gajabāhu**'s death his ministers took his body to **Koṭṭhasāra**, and the village became the headquarters of **Māṇābharaṇa** (Cv.lxxi.6, 11). There was in the village a garrison for mercenary soldiers, specially occupied by the Keraḷas, and this garrison once revolted against **Parakkamabāhu I**. (Cv.lxxiv.44).

Later, the **Damiḷas**, **Māgha** and **Jayabāhu**, set up a fortification there (Cv.lxxxiii.15; see also Cv.Trs.i.229, n.1). It was evidently a point of strategic importance.

Koṭṭhasāla. A village in Ceylon, probably the same as **Koṭṭhasāra**. Ras.ii.24.

Koṭṭhāgāma. A wealthy village given by **Udaya I**. (?) to the temple of the **Vaḍḍhamāna** Bodhi-tree. Cv.xlix.16.

Koṭṭhita (**Koṭṭhika**). See **Mahā Koṭṭhita**.

Koṭṭhitasutta 01. A conversation between **Mahā Koṭṭhita** and **Sāriputta** as to whether or not anything exists after the passionless ending, without remainder, of the six spheres of contact (*phassāyatanānaṁ asesavirāganirodhā*). The conversation is repeated between **Mahā Koṭṭhita** and **Ānanda**. AN.ii.161f.

Koṭṭhitasutta 02. **Mahā Koṭṭhita** asks **Sāriputta** a series of questions as to why the holy life (*brahmacariyā*) is lived by the Blessed One, to all of which **Sāriputta** answers "No." He then goes on to explain that the purpose of the holy life is the realisation of the four Ariyan truths. AN.iv.382f.

Koṭṭhitasutta 03. Three *Suttas*. **Mahā Koṭṭhita** visits the Buddha and asks for a brief statement of the Dhamma. The Buddha answers that desire should be put away for that which is (1) impermanent, (2) suffering, (3) without a self. SN.iv.145f.

Koṭṭhitasutta 04. **Mahā Koṭṭhita** visits **Sāriputta** at **Isipatana** and asks him which is true: to say that the eye is the bond of objects or that objects are the bond of the eye? **Sāriputta** replies that neither is true: the bond consists in the desire and lust arising from their contact. If two men be yoked one to the other, the bond consists not in either of the men but in the yoke-tie which binds them. If this were not so, the religious life would be purposeless. SN.iv.162f.

Koṭṭhitasutta 05. A group of three *Suttas* containing conversations between **Mahā Koṭṭhita** and **Sāriputta** on what constitutes ignorance. SN.iii.175.

Koṇāgamana Buddha (**Konāgamana Buddha**). The twenty-third in the list of the twenty-four Buddhas and the second Buddha to be born in the **Bhaddakappa**. He was born in the **Subhagavatī** Park in **Sobhavatī**, the capital of King **Sobha**, his father being the Brahmin **Yaññadatta** and his mother **Uttarā**. He lived in the household for three thousand years, in three palaces, **Tusita**, **Santusita** and **Santuṭṭha**; his chief wife was **Rucigattā** and their son was **Satthavāha**. Koṇāgamana left the world on an elephant and practised austerities only for six months, at the end of which time he was given milk-rice by the daughter of the Brahmin **Aggisoma** and grass for his seat by the *yavapālaka* **Tinduka**. His Bodhi was an Udumbara tree. His first sermon was preached in the **Migadāya** near **Sudassananagara**, at the foot of a *Mahā Sāla* tree. He held only one assembly of his disciples, who numbered thirty thousand. His body was thirty cubits in height. He died in the **Pabbatārāma** at the age of thirty thousand. His relics were scattered. His chief disciples were **Bhīyya** and **Uttara** among monks, and **Samuddā** and **Uttarā** among nuns, his constant attendant being **Sotthiya**. His chief patrons were **Ugga** and **Somadeva** among laymen, and **Sīvalā** and **Sāmā** among laywomen. The Bodhisatta was a *Khattiya* named **Pabbata** of **Mithilā**. He held an almsgiving, heard the Buddha preach and joined the Saṅgha. (DN.i.7; Bv.xxiv; Bv a.213ff; Ja.i.42f; according to the **Jātaka** his body was twenty cubits high; Vin-a.i.190).

The banker **Ugga** built for the Buddha a Saṅghārāma half a league in extent (Ja.i.94).

On the day of the Buddha's birth a shower of gold fell all over **Jambudīpa**,

hence he was called **Kaṇakāgamana**, Koṇāgamana being a corrupt form of that word (Bv a.213-14)

According to the Ceylon Chronicles (Dpv.ii.67; xv.25, 44, 48; xvii.9, 17, 73; Mhv.xv.91-124), Koṇāgamana visited their Island (then known as **Varadīpa**), with thirty thousand disciples, accepted the **Mahānoma** garden at **Vaḍḍhamāna**, given by King **Samiddha**, and preached the doctrine. At the conclusion of his sermon, thirty thousand people realised the Truth. At the Buddha's wish, the nun **Kaṇṭakānandā** (*v.l.* **Kanakadattā**) brought to Ceylon a branch of the Bodhi-tree. The Buddha also preached at the **Ratanamāla**, the **Sudassanamāla** and the **Nāgamālaka** and gave his girdle for the people's worship. He left **Mahā Sumba** and **Kaṇṭakānandā** to look after the new converts.

In **Koṇāgamana**'s time Mount **Vepulla** was known as **Vaṅkaka**, and the people living on the mountain were called **Rohitassā**, their term of life being thirty thousand years (SN.ii.191). **Koṇāgamana** held the *uposatha* once a year (Dhp-a.ii.236).

In the Northern books (e.g., Divy.333; Mvu.i.114; Mvu.ii.265f, 300, 302, 304, 430; iii.240-7, 330) **Koṇāgamana** is called Kaṇakamuni, Koṇākamuni, and Kaṇakaparvata. A *Thūpa*, erected on the spot where **Koṇāgamana** was born, is thought to have existed down to the time of **Asoka**, who rebuilt it to double its original size and worshipped it in his twentieth year (Hultszch: *Inscriptions of Asoka*, p.165). Xuanzang (Beal-Xuan, op.cit., ii.19) says he saw *Thūpas* at **Koṇāgamana**'s birthplace and also at the spot where he met his father after the Awakening. Faxian (*Travels*, p.36) saw *Thūpas* at the latter place and also at the place of the Buddha's death.

Koṇāgamanasutta. The thoughts that came to **Koṇāgamana** before his Awakening, regarding birth, decay and death. SN.ii.9.

Koṇḍañña 01. **Koṇḍañña Buddha**. The second of the twenty-four Buddhas. After sixteen *asaṅkheyya* and one hundred thousand *kappas* of *pāramī*, he was born in **Rammavatī**, his father being King **Sunanda** and his mother **Sujātā**. He belonged to the **Koṇḍaññagotta** and his body was twenty-eight cubits in height.

For ten thousand years he lived as a layman in three palaces – **Ruci**, **Suruci** and **Subha** (**Rāma**, **Surāmā** and **Subha**, according to Bv a); his chief wife was **Rucidevī** and his son **Vījitasena**. He left home in a chariot, practised austerities for ten months and was given a meal of milk-rice by **Yasodharā**, daughter of a merchant in **Sunanda**, and grass for his seat by the **Ājīvaka Sunanda**. His *bodhi* was a Sālakaḷyāni tree, and his first sermon was preached to ten crores of monks in the **Devavana** near **Amaravatī**. He held three assemblies of his disciples, the first led by **Subhadda**, the second by **Vijitasena** and the third by **Udena**, all of whom had become *Arahants*. He died at the age of one hundred thousand at Candārāmā, and the *Thūpa* erected over his relics was seven leagues in height. His chief disciples were **Bhadda** and **Subhadda** among monks, and **Tissā** and **Upatissā** among nuns, his constant attendant being **Anuruddha**. His chief patrons were **Soṇa** and **Upasoṇa** among laymen and **Nandā** and **Sirimā** among laywomen. The Bodhisatta was a king, **Vijitāvī** of **Candavatī**. He left his kingdom, joined the Saṅgha and was later reborn in the *Brahma*-world. Bv.iii.; Bv-a.107ff; Ja.i.30.

Koṇḍañña 02. The name of a *gotta*. It was evidently common to both brahmans and *Khattiyas*, for we find the brahman **Aññāta Koṇḍañña** belonging to it, and elsewhere (e.g., Vibh-a.464) it is mentioned as a *khattiyagotta*.

Among those mentioned as belonging to the **Koṇḍaññagotta** are:

- **Koṇḍañña Buddha** (Brahmin),
- **Candakumāra** (Ja.vi.137, 138) (*Khattiya*),
- **Sarabhaṅga** (Ja.v.140,141, 142) (Brahmin),
- the three Buddhas **Vipassī**, **Sikhī** and **Vessabhū**, all *Khattiyas* (DN.ii.3ff, see table in Dial.16).

In the **Kacchapajātaka** (Ja 178, Ja.ii.360f) it is said that tortoises are of the **Kassapagotta** and monkeys of the **Koṇḍaññagotta**, and that between these two classes there is intermarriage.

Koṇḍañña 03. The name of the apprentice in the **Vāruṇījātaka** (Ja 47).

Koṇḍañña 04. See also **Aññāta Koṇḍañña**, **Vimala Koṇḍañña** and **Khānu Koṇḍañña**.

Koṇḍaññasutta. **Aññāta Koṇḍañña** visits the Buddha at **Veḷuvana** after a very long interval (twelve years, says the Commentary SN a.i.216), and falling down on the ground kisses the Buddha's feet, uttering his own name, "I am **Koṇḍañña**, O Blessed One." **Vaṅgīsa**, who is present, having obtained the Buddha's permission, utters verses in praise of **Koṇḍañña**. SN.i.193.

Koṇḍadhāna. See **Kuṇḍadhāna**.

Koṇḍā. See **Goṇḍā**.

Koṇḍivāsa. A district in Ceylon. Cv.l.30.

Kotumbara *v.l.* **Kodumbara**. A country celebrated for the excellence of its cloth. Ja.vi.51 (also 47), 500, 501; Mil.2, 331.

Kotumbariya Thera *v.l.* **Kotumbariya Thera**. An *Arahant*. Thirty-one *kappas* ago he gave to **Sikhī Buddha** seven flowers wrapped in *kotumbara*-cloth. Twenty *kappas* ago he was a king named **Mahā Nela**. Ap.i.192.

Kotūhalaka. A poor man of **Addilaraṭṭha**, a previous birth of **Ghosakaseṭṭhi** (*q.v.*). His wife was **Kāli** and his son **Kāpi**. DN a.i.317; MN-a.ii.539; Dhp-a.i.169; the **Dhammapada Commentary** says he was of **Ajitaraṭṭha**.

Kotthumala. A hill in the **Māyāraṭṭha** in Ceylon. The Almsbowl and the Tooth Relic of the Buddha were once buried there by **Vācissara** as a protection from enemies. Later, **Vijayabāhu III**. had them removed to **Jambuddoṇi**. Cv.lxxxi.18ff; see also Cv.Trs.ii.137, n.1.

Koddhaṅgulikedāra. A place near **Nālanda** in Ceylon, mentioned in the account of **Parakkamabāhu I**. campaigns against **Gajabāhu**. Cv.lxx.221.

Kodhanasutta 01. A woman who is wrathful is reborn in purgatory. SN.iv.240.

Kodhanasutta 02. Seven evil things which rivals wish for each other: ugliness, discomfort, failure in enterprises, poverty, disrepute, loss of friends, and inauspicious rebirth. AN.iv.94f.

Kodhabhakkha. A *Rūpāvacara Brahma*, who came to test **Sakka**'s patience and sat on his throne. SN a.i.272.

Kodhavagga 01. The sixteenth section of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.95-8.

Kodhavagga 02. The seventeenth section of the **Dhammapada**.

Kodhasuttā 01. Two *Suttas* on four persons showing regard to wrath, hypocrisy, gain and honour, and on the effect of these four qualities. AN.ii.46.

Kodhasutta 02. A man who is given to wrath, hypocrisy, gain, and regard for honours, goes to purgatory. AN.ii.84.

Kontadisāvijaya. A general of **Māṇābharaṇa** (*q.v.* 2). Cv.lxx.293; see Cv.Trs.i.311, n.1.

Kontaraṭṭhapabbatavihāra. A monastery in Ceylon, the residence of **Mahā Nāga** Thera. When **Kākavaṇṇatissa** heard from a crow of the monk's death he went there and held great celebrations. Ras.ii.64.

Kontiputta. See **Tissa** *Kontiputta*.

Kontimārā. A river which flowed from the hill **Ārañjara**. Alongside this river ran the road taken by men who were banished by the people of **Sibi**; the road was also taken by **Vessantara** on his way to exile (Ja.vi.493). The river is five leagues from **Suvaṇṇagiritāla** and five from **Ārañjara**. Ja.vi.514.

Konduruva. A locality in Ceylon, where **Māṇābharaṇa** (2) once took refuge. Cv.lxxii.231; see Cv.Trs.i.340, n.5.

Komāyaputta. A Brahmin; see **Komāyaputtajātaka** (Ja 299).

Komāyaputtajātaka (Ja 299). Some ascetics in **Himavā** failed to take their duties seriously and spent their time in eating and making merry. They had a monkey who provided them with amusement. One day when the ascetics went to the plains for salt and condiments, the Bodhisatta, who had been born as a Brahmin ascetic named **Komāyaputta**, occupied their lodging; when the monkey started to play his pranks for him, the Bodhisatta snapped his fingers at him and told him to behave properly, because he lived with ascetics. The monkey thereupon became virtuous and refused to return to his evil ways, even after the arrival of his former friends.

The story was told at the **Pubbārāma**, in reference to some monks who lived there in the apartments below those of the Buddha, and who were quarrelsome and abusive. At the Buddha's request, **Moggallāna** made their house shake in order to frighten them. Ja.ii.447f.

Komārabhacca (**Komārabhaṇḍa**). See **Jīvaka**.

Komudī. The full-moon day of the fourth month of the Rainy Season, **Kattika**, usually found in the phrase *Komudī Catumāsinī*.

The Commentary (DN-a.i.139) says it was so-called because then the white water-lily flowered luxuriantly (*kumudāni supupphitāni honti*). Vin.i.155, 176f; DN.i.47; MN.iii.79, 80; Dhp-a.iii.461; Ja.v.262, etc.

Komba. Chief of the umbrella-bearers of **Gajabāhu**. He had a fortress in **Mallavāḷāna** from which he was dislodged by the **Malayarāyara** of **Vālikākhetta**. Later he fought a naval battle in **Muttākara**. Cv.lxx.60f.

Korakalamba (**Korakalambaka**). Younger brother of **Kapila**, the chaplain of **Apacara**. See **Kapila** (2). Ja.iii.454f.

Korakkhatta (**Korakkhattiya**). A naked ascetic in **Uttarakā**. He bellowed like a dog, walked on all fours, and licked up food with his mouth only. **Sunakkhatta** saw him and greatly admired him, but the Buddha prophesied that Korakkhatta would, in seven days, die of epilepsy and be born among the **Kāḷakañjakas**.

The prophecy proved true, and **Sunakkhatta** learnt the truth from Korakkhatta's corpse (DN.iii.6ff; Ja.i.389f).

Buddhaghosa says (DN-a.iii.819) that Korakkhattiya was so-called because his feet turned inwards (*anto vaṅkapādo*).

Koraṇḍaka Vihāra *v.l.* **Corakaṇḍaka Vihāra**. A monastery in Ceylon. The **Visuddhimagga** (p.91) contains the story of a young monk, nephew of the Elder of the *Vihāra*, who went to **Rohaṇa** for study; he later returned to the *Vihāra*, and for three months was waited on by his parents, but he did not reveal his identity, fearing that his parents would prove an impediment to him.

This monastery was once the residence of an Elder named **Mahā Saṅgharakkhita**. Mhv ṭ.606.

Koraṇḍapupphiya Thera 01. An Arahant. Ninety-one *kappas* ago he saw the footprint of the **Vipassī Buddha** and offered to it a *koraṇḍa*-plant in bloom. Fifty-seven *kappas* ago he was a king named **Vītamala** (Ap.i.206). He is probably to be identified with **Ramanīyavihārī**. Thag a.i.116.

Koraṇḍapupphiya Thera 02. An Arahant. He was a woodsman in the time of **Tissa Buddha**, and having seen three footprints of the Buddha, he offered to him a flowering *koraṇḍa*-plant. In all subsequent births his skin was the colour of the *koraṇḍa*-flower. The same verses appear in two places in the **Apadāna** with very slight variations (Ap.ii.383, 434). Perhaps these are two distinct persons, because in the **Theragāthā** Commentary the verses appear twice – once under the name of **Sugandha** (Thag a.i.81) and once under that of **Sabbamitta** (Thag-a.i.270).

Koraṇḍavaṇṇa. One of the ten sons of **Kāḷāsoka**.

Koratiya. One of the greater **Yakkhas** who should be invoked by a follower of the Buddha when assailed by evil spirits. DN.iii.204.

Korabya, **Koravya**, **Korabba**. Perhaps the generic name given to the king of the **Kurūs** (cf. **Brahmadatta**). Once in the Jātakas **Koravya** is given as the name of the king of **Indapatta** in the **Kuru** country, this king being the father of **Sutasoma** (Ja.v.457). Elsewhere **Koravya** appears as a title of **Dhanañjaya**, king of the **Kurūs** (Ja.ii.368; iii.400, 402; v.59, 61, 65; vi.256, 268, 273). **Koravya** may also have been used as an adjective, for we find it explained as *Kururaṭṭha-vāsika* (e.g., Ja.vi.273). The **Koravya** king probably belonged to the **Yudhiṭṭhila** *gotta* (See Ja.iv.361). The **Aṅguttaranikāya** (iii.369f) mentions a king **Koravya** who owned a large banyan tree named Suppatiṭṭha. According to the **Raṭṭhapālasutta**, in the Buddha's day, too, the ruler of **Kuru** was called **Koravyarājā**, and he owned a park which seems to have been called **Migācīra** (*q.v.*) (MN.ii.65; see also Thag.776.ff; Thag a.ii.34; for details see **Raṭṭhapāla**). This king was evidently interested in religious discussion. **Thullakoṭṭhika** was his capital. The *Avadānaśataka* speaks of a Kauravya of **Thullakoṭṭhika** (i.67; ii.118; see also *Cambridge History of India*, i.121, which refers to a half-mythical **Pañcāla** king, Kraivya).

Korabya. One of **Kāḷāsoka**'s ten sons.

Koravyaseṭṭha. A title used for **Sutasoma** (Ja 537). Ja.v.479.

Kola. See **Koliya**.

Kolakā. Mentioned in a list of tribes. Ap.ii.359.

Kolañña, also called **Samaṇa Kolañña**. A **Cakkavatti**, king of **Kāliṅga**. He travelled through the air, mounted on his state elephant, but he could not pass over the Bodhi-tree. Mil.256; cp. Ja.iv.232, which evidently refers to him, though the name is not given.

Koladāyaka Thera. An *Arahant*. He was a hermit in the time of **Sikhī Buddha**, and, seeing the Buddha alone, gave him a *kola* (jujube) fruit (Ap.ii.397). He is probably identical with **Gayā Kassapa**. Thag a.i.417.

Koladdhajana. An ancient work, a Commentary (probably in Sanskrit?); it was written by a certain minister at the request of the Elder **Pāsādika** (Gv., p.63, 73).

Kolapaṭṭana. A harbour mentioned in the **Milindapañha** (p.359); it was perhaps on the Koromandel coast. *Questions of King Milinda*, xliv.

Kolambagāmaka. A tank built by King **Vasabha**. Mhv.xxxv.94.

Kolambatittha. The Pāli equivalent for the modern city of Colombo. Cv.xciv.1; xcv.4, 15.

Kolambapura. The same as **Kolambatittha**. Cv.ci.27.

Kolambahālaka. A village in Ceylon, where **Bhalluka** pitched his camp (Mhv.xxv.80; see also Mhv.Trs.176, n.2). It is probably identical with **Kolambālaka** (Mhv.xxxiii.42), in which case it was near the **Titthārāma**, in the neighbourhood of the northern gate of **Anurādhapura**. There was also a monastery called **Kolambahālaka** founded by **Sūratissa**, and said to have been near **Raheraka** (Mhv.xxi.5). The **Kolambahālaka** *pariveṇa* was the residence of the monk **Dāṭhāvedhaka**. Mhv ṭ.176.

Kolavāpi. A tank dedicated by **Silāmeghavaṇṇa** to the stone image in the **Abhayagiri Vihāra**. Cv.xliv.69.

Kolika, **Kolita**. See **Mahā Moggallāna**.

Kolitagāma. The village in which **Mahā Moggallāna** was born.

It was near **Upatissagāma** and not far from **Rājagaha**. See, e.g., Snp a.i.326; Dhp-a.i.73; Mvu.iii.56.

Kolitasutta. **Mahā Moggallāna** tells the monks at **Jetavana** how, when he had entered the second *jhāna*, in his effort to attain to the "Ariyan Silence," the Buddha appeared to him and exhorted him to persist in it (SN.ii.273).

Koliyadhītā, **Koliyarājadhītā**. See **Suppavāsā**.

Koliyaputta. An epithet of **Kakudha**, **Moggallāna**'s attendant. Vin ii.185; Ud a.ii.8.

Koliyā, **Koḷiyā**, **Koḷiyan**, **Koḷiyans**, **Koḷiyas**. One of the republican clans in the time of the Buddha. The Koḷiyā owned two chief settlements – one at **Rāmagāma** and the other at **Devadaha**. The Commentaries contain accounts of the origin of the Koḷiyas (DN a.i.260f; Snp a.i.356f; AN.ii.558; Thag a.i.546; also Ap.i.94). We are told that a king of **Benares**, named **Rāma** (the Mvu.i.353 calls him Kola and explains from this the name of the Koḷiyas), suffered from leprosy, and being detested by the women of the court, he left the kingdom to his eldest son and retired into the forest. There, living on woodland leaves and fruits, he soon recovered, and, while wandering about, came across **Piyā**, the eldest of the five daughters of **Okkāka**, she herself being afflicted with leprosy. **Rāma**, having cured her, married her, and they begot thirty-two sons. With the help of the king of **Benares**, they built a town in the forest, removing a big *kola*-tree in doing so. The city thereupon came to be called **Kolanagara**, and because the site was discovered on a tiger-track (*vyagghapatha*) it was also called **Vyagghapaḷḷā**. The descendants of the king were known as Koliyā.

According to the **Kuṇālājātaka** (Ja.v.413), when the **Sākiyans** wished to abuse the Koliyans, they said that the Koliyans had once "lived like animals in a Kola-tree," as their name signified. The territories of the **Sākiyans** and the Koliyans were adjacent, separated by the river **Rohiṇī**. The *Khattiyas* of both tribes intermarried, and both claimed relationship with the Buddha. (It is said that once the Koliyan youths carried away many **Sākiyan** maidens while they were bathing, but the **Sākiyans**, regarding the Koḷiyans as relatives, took no action; DN-a.i.262). A quarrel once arose between the two tribes regarding the right to the waters of the **Rohiṇī**, which irrigated the land on both sides, and a

bloody feud was averted only by the intervention of the Buddha. In gratitude, each tribe dedicated some of its young men to the membership of the Saṅgha, and during the Buddha's stay in the neighbourhood, he lived alternately in **Kapilavatthu** and in **Koḷiyanagara** (for details of this quarrel and its consequences see Ja.v.412ff; DN-a.ii.672ff; Dhp-a.iii.254ff).

Attached probably to the Koliyan central authorities, was a special body of officials, presumably police, who wore a distinguishing headdress with a drooping crest (*Lambacūḷakābhaṭā*). They bore a bad reputation for extortion and violence (SN.iv.341).

Besides the places already mentioned, several other townships of the Koliyans, visited by the Buddha or by his disciples, are mentioned in literature – e.g.,

- **Uttara**, the residence of the headman **Pāṭaliya** (SN.iv.340);
- **Sajjanela**, residence of **Suppavāsā** (AN.ii.62);
- **Sāpūga**, where **Ānanda** once stayed (AN.ii.194);
- **Kakkarapatta**, where lived **Dīghajānu** (AN.iv.281); and
- **Haliddavasana**, residence of the ascetics **Puṇṇa Koḷiyaputta** and **Seniya** (MN.i.387; see also SN.v.115).

Nisabha (Thag a.i.318), **Kakudha** (SN a.i.89) (attendant of **Moggallāna**), and **Kaṅkhā Revata** (Ap.ii.491) (and perhaps **Soṇa Koḷivisa**, *q.v.*), were also **Koliyans**.

After the Buddha's death the **Koliyans** of **Rāmagāma** claimed and obtained one-eighth of the Buddha's relics, over which they erected a *Thūpa* (DN.ii.167; Mhv.xxi.18, 22ff). See also *s.v.* **Suppavāsā**.

Koḷa, **Koḷanagara**. See **Koḷiya**.

Koḷabhinna. A river in Ceylon, near **Subhagiri** (*Yapahu*). Cv.xc.11.

Koḷitavihāra. A monastery, probably in Ceylon; the residence of **Catunikāyikatissa** Thera. AN a.i.343.

Koḷiyavessa. See **Soṇa Koḷivisa**.

Koḷuvukkoṭṭa. A stronghold in South India, once occupied by **Paṇḍiyāṇḍāra**. Cv.lxxvi.170, 172.

Koḷuvura. A village in South India. Cv.lxxvi.129.

Koḷūru. A district in South India. Cv.lxxvi.130.

Kovariyaputta. See **Lāḷudāyī**.

Koviḷāragāma. A village in Ceylon where a battle took place between **Mahinda II**. and the three *Ādipādas* who had risen against him. **Mahinda** was victorious. Cv.xlvi.121.

Kosambaka 01. Name of a king of **Kosambī**. See also **Kosambika** below. See the **Kaṇhadipāyanajātaka** (Ja 444, Ja.iv.28f).

Kosambaka 02. See **Kosambiya**.

Kosambakavatthu. The story of the quarrelsome monks of **Kosambī**. Dhp-a.i.44ff.

Kosambakasutta. See **Kosambiyasutta**.

Kosambakā. The monks of **Kosambī** (*q.v.*), who brought about schism in the Saṅgha.

Kosambakuṭi. One of the residences at **Jetavana** occupied by the Buddha. Snp-a.ii.403.

Kosambakkhandha. The tenth section of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.334-59.

Kosambika. Name of a king of **Kosambī**. See also **Kosambaka** above. Ja.iv.56.

Kosambikaseṭṭhi. The banker of **Kosambī**. He adopted **Ghosaka** (*q.v.*), but later, when he had a son of his own, he tried in various ways to kill **Ghosaka**. All his plans failed, and he developed diarrhoea and died, even his plans of disinheriting **Ghosaka** having been frustrated by **Ghosaka**'s wife.

Kosambikaseṭṭhi's slave-woman, who helped in all his nefarious schemes, was called **Kāḷī**. Dhp a.i.174-85.

Kosambiyasutta (**Kosambakasutta**). Preached at the **Ghositārāma** in **Kosambī** to the quarrelsome monks of that place.

The *Sutta* deals with amity and the six means of promoting it –acts, words and thoughts of goodwill, sharing all things with one's fellow celibates, living the higher life in its entirety, following the doctrine that leads to the destruction of suffering, and introspection, which leads to the realisation of truth (MN.i.320ff; cp. **Upakkilesasutta** MN.ii.152ff). The **Kosambakasutta** is given (e.g., in DN-a.i.123) as an example of a discourse originating from a quarrel.

Kosambivāsītissa. see **Tissa**.

Kosambī. The capital of the **Vatsas** or **Vaṁsas** (Ja.iv.28; vi.236). In the time of **Gotama Buddha** its king was **Parantapa**, and after him reigned his son **Udena**. (MN a.ii.740f; Dhp a.i.164f). Kosambī was evidently a city of great importance at the time of the Buddha for we find **Ānanda** mentioning it as one of the places suitable for the Buddha's *Parinibbāna* (DN.ii.146,169). It was also the most important halt for traffic coming to **Kosala** and **Magadha** from the south and the west (see, e.g., Vin.i.277).

The city was thirty leagues by river from **Benares**. (Thus we are told that the fish which swallowed **Bakkula** travelled thirty leagues through the **Yamunā**, from Kosambī to **Benares**, AN a.i.170; Paṭis-a.491). The usual route from **Rājagaha** to Kosambī was up the river (this was the route taken by **Ānanda** when he went with five hundred others to inflict the higher punishment on **Channa**, Vin.ii.290), though there seems to have been a land route passing through **Anupiya** and Kosambī to **Rājagaha** (see Vin.ii.184f). In the **Suttanipāta** (vv.1010-13) the whole route is given from **Mahissati** to **Rājagaha**,

passing through Kosambī, the halting-places mentioned being **Ujjenī**, **Gonaddha**, **Vedisa**, **Vanasavhya**, Kosambī, **Sāketa**, **Sāvatthī**, **Setavyā**, **Kapilavatthu**, **Kusinārā**, **Pāvā**, **Bhoganagara** and **Vesālī**.

Near Kosambī, by the river, was **Udena**'s park, the **Udakavana**, where **Ānanda** and **Piṇḍola Bhāradvāja** preached to the women of **Udena**'s palace on two different occasions (Vin.ii.290f; Snp a.ii.514; Ja.iv.375). The Buddha is mentioned as having once stayed in the **Siṁsapāvana** in Kosambī (SN.v.437). **Mahā Kaccāna** lived in a woodland near Kosambī after the holding of the First Council (Pv-a.141).

Already in the Buddha's time there were four establishments of the Saṅgha in Kosambī – the **Kukkuṭārāma**, the **Ghositārāma**, the **Pāvārika-ambavana** (these being given by three of the most eminent citizens of Kosambī, named respectively, **Kukkuṭa**, **Ghosita** and **Pāvārika**), and the **Badarikārāma**. The Buddha visited Kosambī on several occasions, stopping at one or other of these residences, and several discourses delivered during these visits are recorded in the books. (Thomas: *Life and Legend of the Buddha*, 115, n.2, doubts the authenticity of the stories connected with the Buddha's visits to Kosambī, holding that these stories are of later invention).

The Buddha spent his ninth rainy season at Kosambī, and it was on his way there on this occasion that he made a detour to **Kammāsadamma** and was offered in marriage **Māgandiyā**, daughter of the Brahmin **Māgandiya**. The circumstances are narrated in connection with the **Māgandiyasutta**. **Māgandiyā** took the Buddha's refusal as an insult to herself, and, after her marriage to King **Udena**, tried in various ways to take revenge on the Buddha, and also on **Udena**'s wife **Sāmāvatī**, who had been the Buddha's follower. (Dhp a.i.199ff; iii.193ff; iv.1ff; Ud.vii.10).

A great schism once arose among the monks in Kosambī. Some monks charged one of their colleagues with having committed an offence, but he refused to acknowledge the charge and, being himself learned in the Vinaya, argued his case and pleaded that the charge be dismissed. The rules were complicated; on the one hand, the monk had broken a rule and was treated as an offender, but on the other, he should not have been so treated if he could not see that he had done wrong. The monk was eventually excommunicated, and this

brought about a great dissension. When the matter was reported to the Buddha, he admonished the partisans of both sides and urged them to give up their differences, but they paid no heed, and even blows were exchanged. The people of Kosambī, becoming angry at the monks' behaviour, the quarrel grew apace. The Buddha once more counselled concord, relating to the monks the story of King **Dīghīti** of **Kosala**, but his efforts at reconciliation were of no avail, one of the monks actually asking him to leave them to settle their differences without his interference. In disgust the Buddha left Kosambī and, journeying through **Bālakaloṇakāragāma** and the **Pācīnavaṁsadaya**, retired alone to keep retreat in the **Pārileyyaka** forest. In the meantime the monks of both parties repented, partly owing to the pressure exerted by their lay followers in Kosambī, and, coming to the Buddha at **Sāvatthī**, they asked his pardon and settled their dispute (Vin.i.337-57; Ja.iii.486ff (cp.iii.211ff); Dhp a.i.44ff; SN a.ii.222f; the story of the Buddha going into the forest is given in Ud.iv.5. and in SN.iii.94, but the reason given in these texts is that he found Kosambī uncomfortable owing to the vast number of monks, lay people and heretics. But see Ud a.248f, and SN-a.ii.222f).

The Commentaries give two reasons for the name Kosambī. The more favoured is that the city was so-called because it was founded in or near the site of the hermitage once occupied by the sage **Kusumba** (*v.l.* **Kusumbha**) (e.g., Ud a.248; Snp a.300; MN a.i.535. Epic tradition ascribes the foundation of Kosambī to a Ceḍi prince, while the origin of the **Vatsa** people is traced to a king of **Kāsī**, see PHAI.83, 84). Another explanation is (e.g., MN a i.539; Paṭis-a.413) that large and stately *margosa*-trees (*Kosambarukkhā*) grew in great numbers in and around the city.

Bakkula was the son of a banker in Kosambī (MN a.ii.929; AN a.i.170). In the Buddha's time there lived near the ferry at Kosambī a powerful **Nāga**-king, the reincarnation of a former ship's captain. The **Nāga** was converted by **Sāgata**, who thereby won great fame (AN a.i.179; but see Ja.i.360, where the incident is given as happening at **Bhaddavatikā**). **Rujā** was born in a banker's family in Kosambī (Ja.vi.237f). **Cittapaṇḍita** was also born there (Ja.iv.392). A king, by name **Kosambaka** (*q.v.*), once ruled there.

During the time of the **Vajjī** heresy, when the **Vajjī** monks of **Vesālī** wished

to excommunicate **Yasa Kākaṇḍakaputta**, he went by air to Kosambī, and from there sent messengers to the orthodox monks in the different centres (Vin.ii.298; Mhv.iv.17).

It was at Kosambī that the Buddha promulgated a rule forbidding the use of intoxicants by monks (Vin.ii.307).

Kosambī is mentioned in the **Saṁyuttanikāya** (SN.iv.179; but see AN a.i.170; MN a.ii.929; Paṭis-a.491, all of which indicate that the city was on the **Yamunā**) as being "*Gaṅgāya nadiyā tīre*." This is either an error, or here the name **Gaṅgā** refers not to the **Ganges** but to the **Yamunā**. Kosambī is identified with the two villages of Kosam on the Jumna, about ninety miles west of Allahabad (CAGI.448f; Vincent Smith places it further south, JRAS.1898, 503ff).

Kosambījātaka (Ja 428). The introductory story relates how the monks of **Kosambī** quarrelled and brought about great dissension among themselves because one of their number had left in a vessel the surplus water for rinsing the mouth. When the Buddha found that he could not induce the monks to live in harmony, he related to them the story of **Dīghīti**, king of **Kosala**, and when even that failed to produce the desired effect he uttered ten stanzas, standing poised in mid air, and went away from **Kosambī**, leaving the monks to their fate.

The **Kosambījātaka** contains only a small portion of the story of **Dīghīti**, scarcely more than an allusion to it. The **Dīghīti Kosalajātaka** (*q.v.*) contains further details, but even when taken together, these two do not make the story complete. The full story is related in the **Vinayapiṭaka** (Vin.i.342ff).

Kosambīsutta. **Saviṭṭha**, staying in the **Ghositārāma** at **Kosambī**, asks **Musīla** about the *Paṭiccasamuppāda*, and discovers from the answers given that **Musīla** is an *Arahant*. **Saviṭṭha** asks **Nārada** the same questions at the latter's own request and receives the same answers; but **Nārada** declares that he is not an *Arahant*. **Ānanda** is also present and joins in the discussion. SN.ii.115f.

Kosala, **Kosalā**, **Kosalans**. A country inhabited by the Kosalā, to the north-west of **Magadha** and next to **Kāsī**. It is mentioned second in the list of sixteen **Mahā Janapadas** (e.g., AN.i.213; iv.252, etc.). In the Buddha's time it was a powerful kingdom ruled over by **Pasenadi**, who was succeeded by his son **Viḍūḍabha**. By this time **Kāsī** was under the subjection of Kosala, for we find that when **Bimbisāra**, king of **Magadha**, married Kosala**devī**, daughter of **Mahā** Kosala and sister of **Pasenadi**, a village in **Kāsī** was given as part of the dowry (Ja.ii.237; iv.342f). Various Jātakas indicate that the struggle between **Kāsi** and Kosala had been very prolonged (See, e.g., Ja.ii.21f; iii.115f; 211f; v.316, 425). Sometimes the **Kāsi** king would attack Kosala, capture the king and rule over the country. At others the Kosala king would invade **Kāsi** and annex it to his own territory. Several Kosala kings who succeeded in doing this, are mentioned by name – e.g., **Dabbasena** (Ja.iii.13), **Dīghāvu** (Ja.iii.211f), **Vaṅka** (Ja.iii.168) and **Kaṁsa**; the last being given the special title of "*Bārāṇasiggāha*," (Ja.ii.403; v.112) probably in recognition of the fact that he completed the conquest of **Kāsi**. Other kings of Kosala who came in conflict with **Benares** in one way or another are mentioned – e.g., **Dīghīti** (Ja.iii.211f; Vin.i.342f), **Mallika** (Ja.ii.3), and **Chatta** (Ja.iii.116). Sometimes the kings of the two countries entered into matrimonial alliances (e.g., Ja.iii.407). With the capture of **Kāsi** the power of Kosala increased rapidly, until a struggle between this country and **Magadha** became inevitable. **Bimbisāra**'s marriage was probably a political alliance, but it only served to postpone the evil day. Quite soon after his death there were many fierce fights between **Ajātasattu**, his successor, and **Pasenadi**, these fights bringing varying fortunes to the combatants. Once **Ajātasattu** was captured alive, but **Pasenadi** spared his life and gave him his daughter, **Vajirā**, in marriage and for a time all went well. Later, however, after his conquest of the **Licchavīs**, **Ajātasattu** seems to have succeeded in establishing his sway in Kosala (see Vincent Smith, op.cit., 32f). In the sixth century B.C. the **Sākyan** territory of **Kapilavatthu** was subject to Kosala. The **Suttanipāta** (vs.405) speaks of the Buddha's birthplace as belonging to the **Kosalans**; see also AN.i.276, where **Kapilavatthu** is mentioned as being in Kosala. Elsewhere (MN.ii.124) **Pasenadi** is reported as saying, "*Bhagavā pi Kosalako, ahaṁ pi Kosalako;* (The Bhagavā is from Kosala, and I am from

Kosala)."

At the time of the Buddha **Sāvatthī** was the capital of Kosala. Next in importance was **Sāketa**, which, in ancient days, had sometimes been the capital (Ja.iii.270; Mvu.i.348). There was also **Ayojjhā**, on the banks of the **Sarayu**, which, judging from the *Rāmāyaṇa*, must once have been the chief city; but in the sixth century B.C. it was quite unimportant.

The river **Sarayu** divided Kosala into two parts, *Uttara Kosala* and *Dakkhiṇa Kosala* (Law: *Geography of Early Buddhism*, p.6).

Other Kosala rivers mentioned in the books are the **Aciravatī** (DN.i.235) and the **Sundarikā** (SN.i.167; Snp. p.97; but see MN.i.39, where the river is called **Bāhukā**).

Among localities spoken of as being in Kosala are:

- **Icchānaṅgala** (AN.iii.30, 341; iv.340, etc.),
- **Ukkaṭṭhā** (DN.i.87),
- **Ekasālā** (SN.i.111),
- **Opasāda** (MN.ii.164),
- **Kesaputta** of the **Kālāmas** (AN.i.188),
- **Candalakappa** (MN.ii.209),
- **Toraṇavatthu** (SN.iv.374),
- **Daṇḍakappa** (AN.iii.402),
- **Nagaravinda** (MN.iii.290),
- **Naḷakapāna** (AN.v.122; MN.i.462),
- **Nālandā** (SN.iv.322),
- **Paṅkadhā** (AN.i.236),
- **Venāgapura** (AN.i.180),
- **Veḷudvāra** (SN.v.352),
- **Sālā** (MN.i.285, 400; SN.v.227),
- **Sālāvatika** (DN.i.244), and
- **Setavya** (DN.ii.316).

The *Mahā Vastu* adds *Droṇavastuka* (Mvu.iii.377) and *Mārakaraṇḍa* (Mvu.i.317).

The Commentaries (e.g., Snp a.ii.400f; DN a.i.239f) give a curious explanation of the name Kosalā. It is said that when nothing could make **Mahā**

Panāda smile, his father offered a big reward for anyone who could succeed in doing this. People, accordingly, left their work and flocked to the court, but it was not until **Sakka** sent down a celestial actor that **Mahā Panāda** showed any signs of being amused. When this happened the men returned to their various duties, and on their way home, when meeting their friends, they asked of each other, "*Kacci bho kusalaṁ, kacci bho kusalaṁ*." The district where this occurred came to be called Kosalā on account of the repetition of the word *kusala*.

The Buddha spent the greater part of his time in Kosala, either in **Sāvatthī** or in touring in the various parts of the country, and many of the Vinaya rules were formulated in Kosala (see *Vinaya Index*, *s.v. Kosala*). It is said (SN-a.i.221) that alms were plentiful in Kosala, though, evidently (Ja.i.329), famines, due to drought, were not unknown. Yet, though woodland tracts were numerous (see, e.g., SN-a.i.225) where monks could meditate in solitude, the number of monks actually found in Kosala was not large (VT.i.226). **Bāvarī** himself was a native of Kosala (Snp.v.976), yet he preferred to have his hermitage in **Dakkhiṇāpatha**.

After the Buddha's death, his *uṇṇaloma* was deposited in a *Thūpa* in Kosala (Bv.xxviii.9). It is said that the measures used in Kosala were larger than those of **Magadha** – thus one Kosala *pattha* was equal to four **Magadha** *patthas* (Snp-a.ii.476).

Kosala is often mentioned in combination with **Kāsi** in the compound Kāsi-Kosala; **Pasenadi** was king of Kāsi-Kosala (e.g., AN.v.59) (cf. **Aṅga-Magadha**). See also **Pasenadi**.

Kosala. A **Pacceka Buddha**, mentioned in a list of names. MN.iii.70; Ap-a.i.107.

Kosalakā. The inhabitants of **Kosala**. DN.i.150.

Kosaladevī. Daughter of **Mahā Kosala** and sister of **Pasenadi**. She was married to **Bimbisāra**, and a village in **Kāsi** was given to her for bath-money as part of her dowry. She was the mother of **Ajātasattu**. (**Ajātasattu** is called **Videhīputta**). When pregnant with him, she was filled with a desire to drink

blood from the right knee of her husband, and on learning from the astrologers that this presaged the birth of a patricide, she went to the park, called, on that account, **Maddakucchi** (*q.v.*) – and tried to bring about an abortion, but failed. **Bimbisāra** satisfied her longing. When **Bimbisāra** was imprisoned by **Ajātasattu** she waited upon him, taking him food till she was absolutely prevented from doing so. After his death she died of grief, and **Pasenadi** made war on **Ajātasattu** to avenge her death. Ja.ii.237; 403; iii.121f.

Kosalanagara. See **Sāvatthī**.

Kosalabimbavaṇṇanā. A book containing an account of an image built by **Pasenadi**, king of **Kosala**, and of the merit of building images. The work was probably written about the thirteenth or fourteenth century. Quotations from it are given in the **Saddhammasaṅgaha**.

Kosalarañño parājayavatthu. The story of **Pasenadi** and of his great discomfiture and disgust on being defeated three times by **Ajātasattu**. Dhp-a.iii.259f.

Kosalarājā. See **Pasenadi**.

Kosalavihārī Thera. An *Arahant*. He was born in **Vesālī**, and was one of those who heard the Buddha preach when he came to quieten the panic which arose there, as recorded in the **Ratanasutta** (*q.v.*). After the sermon Kosalavihārī left the world. At the conclusion of his novitiate he dwelt in a forest near a village in **Kosala**. A lay adherent seeing him camping under a tree built for him a small hut, and there the Thera attained *Arahant*-ship. He acquired his name from having dwelt long in **Kosala** (Thag.59; Thag-a.i.134f).

In the time of **Padumuttara Buddha** he was an ascetic in **Himavā** and gave the Buddha some tuberous roots. Fifty-four *kappas* ago he was a king named **Sumekhalisama**. He is evidently to be identified with **Bilālidāyaka** of the **Apadāna**. Ap.i.145.

Kosalasaṁyutta. The third section of the **Saṁyuttanikāya** (SN.i.68-102). It contains discourses connected with **Pasenadi Kosala**.

Kosalasutta 01. While **Pasenadi** is visiting the Buddha, a messenger arrives and announces the death of **Mallikā**. The king is greatly grieved, but the Buddha consoles him by pointing out how it is impossible to escape old age, decay, disease, destruction. AN.iii.57.

Kosalasutta 02. Everything changes, even **Pasenadi**, king of Kāsi-Kosala, the whole universe, even **Mahā Brahma** and the **Devas** of the *Ābhassara* world. Instability and change are everywhere; therefore the wise loathe all, having a mind only to attain in this life the *anupādāparinibbāna* (AN.v.59ff).

Kosalasutta 03. **Pasenadi** visits the Buddha at **Jetavana** after having won a battle, and, falling at the Buddha's feet, shows great humility and does obeisance. When the Buddha asks the reason for such profound homage, the king gives various reasons for his honouring of the Buddha (AN.v.65ff).

Kosalā. See **Kosala**.

Kosika 01. **Kosiya**. A rock near **Himavā** where **Nārada Kassapa** had a hermitage. Ap.ii.381.

Kosika 02. A **Pacceka Buddha**. He once lived in **Cittakūṭa**, and **Ukkāsatika**, in a previous birth, seeing him wandering about **Himavā**, lit round him at night one hundred torches and gave him alms. Ap.ii.414.

Kosika 03. A king who was destroyed with his subjects for having insulted a sage. Thag-a.i.368.

Kosikī. A river, probably a branch of the **Ganges**. It flowed from **Himavā**, and on its bank was a mango-grove three leagues in extent. Ja.v.2, 5, 6.

Kosinārakā. Inhabitants of **Kusinārā**, e.g., Vin.i.247; AN a.ii.637.

Kosiya 01. **Kosiyagotta**. The name of a Brahmin clan. In the **Pācittiya** it is given as one of the lower *gottas*. (Vin.iv.8; but it is also **Sakka**'s *gotta*, and is therefore generally regarded as a high one; see e.g., Thag.415; Thag-a.i.452).

Among those mentioned as belonging to this *gotta* are the Brahmin **Kevaṭṭa** (Ja.vi.418f), the Brahmin who was the father of **Soṇa Kumāra** (the Bodhisatta, Ja.v.319ff), **Bhaddākāpilāni**, born in **Sāgala** (AN a.i.99; Thag a.68; SN a ii.144), and the banker who came to be known as **Macchariya Kosiya** (*q.v.*).

Kātiyāna's father was a Kosiyan, but he married a woman of the **Kātiyāna** family (Thag-a.i.452).

The **Bhūridattajātaka** (Ja 543, Ja.vi.181; Mhv.ii.49) mentions a sage Kosiya, who taught **Alambāyana** the **Nāga**-spell. The scholiast says he belonged to the **Kosiyagotta**.

The **Sālikedārajātaka** (Ja.iv.278f) mentions a Brahmin of **Sālindiya**, called **Kosiyagotta**, probably for the same reason.

The **Kosiyajātaka** (Ja 130, Ja.i.465f) speaks of a Kosiya *brāhmanī*. All these are either addressed or spoken of as Kosiya in their different contexts. The name Kosiya is also used twice in speaking of **Sakka** – once by the Buddha (DN.ii.270), once by **Mahā Moggallāna** (MN.i.252) – and again by **Guttila** (Ja.ii.252) and by **Mahā Kassapa** (Ud.iii.7; Ud a.200; Dhp a.i.429).

The name means "belonging to the Kusika family." It is once used of Indra in the Ṛg Veda, in what exact sense is not known. Rhys Davids suggests that perhaps we have here a survival from the time when Indra was only the god of a Kusika clan (Dial.ii.296f; see also Divy.632; Mhv.iii.200, 202, 315, 403).

The word Kosiya (e.g., Ja.ii.208) means "Owl" and is probably one of the several clan names which are also names of animals (cf. **Vaccha**).

Kosiya 02. See **Macchari Kosiya**.

Kosiya 03. **Kosiya Thera**. An *Arahant*. He belonged to a Brahmin family in **Magadha** and was called by his *gotta*-name. He often listened to the preaching of **Sāriputta** and, joining the Saṅgha, in due course won *Arahant*-ship. He was a gate-keeper of **Bandhumatī** and in the time of **Vipassī Buddha** gave to the

Buddha a piece of sugar-cane. (Thag.370-4; Thag-a.i.431f).

He is probably identical with **Ucchukaṇḍika** of the **Apadāna**. Ap.ii.393.

Kosiya 04. See **Kosika** (1).

Kosiya 05. See **Nanda Māṇava**.

Kosiyagotta. An *Arahant*. He is mentioned in a list of Theras who handed down the **Abhidhamma** up to the Third Council. Dhs-a., p.32.

Kosiyajātaka 01. (Ja 130). A Brahmin of **Benares** had a bad wife who lay in bed by day feigning sickness and spent her nights in enjoyment. The husband worked hard to supply her with dainties, and, in consequence, could not visit his teacher who was the Bodhisatta. When the latter discovered the truth, he advised the Brahmin to prepare a mess of cow-dung and other things and to insist that his wife should either swallow this medicine or get up and work. She then knew that her shamming was discovered and abandoned her evil ways.

The story was told to a Brahmin of **Sāvatthī**, a pious follower of the Buddha, whose wife behaved in a similar way. The Buddha told him this story of the past and asked him to try the same remedy, for, he said, the Brahmin and his wife were identical with the couple of the story (Ja.i.463f).

In the *atītavatthu* the woman is addressed as "**Kosiyā**." The scholiast (Ja.i.465) adds that she belonged to the **Kosiyagotta**.

Kosiyajātaka 02. (Ja 226). The king of **Benares**, making war at an unseasonable time while camping in the park, saw an owl (*kosiya*) being attacked by crows. The king asked his minister the reason for this; the minister, being the Bodhisatta, said the owl had left his hiding-place too early – that is, before sunset.

The story was told to **Pasenadi**, who visited **Jetavana** on his way to quell a border rising; the time was unsuitable for such an enterprise. Ja.ii.208f.

Kosiyajātaka 03. (Ja 470). Given under the **Sudhābhojanajātaka** (Ja 535).

Kosiyavagga 01. The second chapter of the *Tikanipāta* of the **Jātaka Commentary** Ja.ii.321-54.

Kosiyavagga 02. The second section of the *Nissaggiya* of the **Vinayapiṭaka**. Vin.iii.224-42; v.10f.

Kosiyā. The wicked wife of the **Kosiyajātaka** 1 (Ja 130).

Kosiyāyana. A Brahmin of **Kāsi**, his wife being called **Kosiyāyanī**. Their story is given in the **Rādhajātaka**. Ja.i.495f.

Kosumbaphaliya Thera. An *Arahant*. Thirty-one *kappas* ago he saw the **Buddha Sikhī** and gave him a *kosumba*-fruit (Ap.ii.449). He is evidently identical with **Usabha** Thera (Thag-a.i.320).

Kohāla. A tank in Ceylon, built by **Vasabha** (Mhv.xxxv.95). It was near **Mahā Titthapaṭṭana** (Mhv ṭ.653).

Kohombagāma. A village near **Pulatthipura**, where a battle took place between the forces of **Gajabāhu** and those of **Parakkamabāhu I**. (Cv.lxx.320).

Kyānagāma. A village in the **Malaya** country, not far from **Pulatthipura**. *Laṅkādhikāri* **Kitti** once encamped there (Cv.lxx.283, 300; lxxii.207), and **Parakkamabāhu I**. went there disguised as a musician. Cv.lxxii.264.

Kh.

Khaggavisāṇasutta. The third *Sutta* of the **Uragavagga** of the **Suttanipāta** (Snp.vv.35-75), consisting of forty-one stanzas, each of which ends with the refrain: "*eko care khaggavisāṇakappo*."

The Commentary (Snp-a.i.46ff) divides the *Sutta* into four *vaggas* and gives each a separate name (except the first), the name being generally derived from the first word of the stanza. It is said that **Gotama Buddha** preached the **Khaggavisāṇasutta** in response to a question asked of him by **Ānanda** regarding the attainment of Awakening by **Pacceka Buddhas**; the Buddha gave details of their *abhinīhāra* and *patthanā*, and illustrated them by reciting to **Ānanda** stanzas which had been uttered by **Pacceka Buddhas** of old on various occasions and at different periods as their paeans of joy (*udāna*).

Buddhaghosa gives the life-story of each of the **Pacceka Buddhas** whose stanzas are included in this *Sutta*. It is, however, only in the case of a few **Pacceka Buddhas** that the actual names are given – e.g.,

- **Brahmadatta** (v.33),
- **Anitthigandha** (36),
- **Mahā Paduma** (39),
- **Ekavajjika Brahmadatta** (40),
- **Ekaputtika Brahmadatta** (41),
- **Cātumāsika Brahmadatta** (44, 64),
- **Sītāluka Brahmadatta** (52),
- **Suta Brahmadatta** (58),
- **Vibhūsaka Brahmadatta** (59),
- **Pādalola Brahmadatta** (61),
- **Anivatta Brahmadatta** (62),
- **Cakkhulola Brahmadatta** (63),
- **Mātaṅga** (74).

The rest are described as "the king of **Benares**," or "the son of the king," etc.

The *Sutta* is commented on in the **Cūḷa Niddesa** (pp.56ff), in addition to those of the **Pārāyaṇavagga**, an evidence of the fact that, when the **Cūḷa Niddesa** was composed, this was probably regarded as an independent *Sutta*, not

belonging to any particular group such as the **Uragavagga**, and that the comments on it were written at a time prior to the composition of the **Suttanipāta** as an anthology in its present form. This view is further strengthened by the fact that its mixed Sanskrit version in the *Mahā Vastu* (i.357f) is not placed in any definite group. According to the *Mahā Vastu*, the Pratyeka Buddhas, five hundred in number, were living in Ṛṣipatana near **Benares**, and when they heard from the **Suddhāvāsa Devas** of the approach of the Buddha in twelve years, they disappeared from Ṛṣipatana, each repeating one of the verses of the *Sutta*.

The **Apadāna** (i.7ff) includes the stanzas of the **Khaggavisāṇasutta** in its chapter called the Paccekabuddhāpadāna and prefaces them with several introductory stanzas. A few stanzas are also added at the end by way of conclusion. In its exegesis the **Apadāna Commentary** (Ap a.i.106f) gives the names of several **Pacceka Buddhas**. They are, however, different from those given by **Buddhaghosa**, and correspond more nearly to those mentioned in the **Isigilisutta**.

Khajjakadāyaka Thera. An *Arahant*. Ninety-two *kappas* ago he gave a ripe *panasa*-fruit, with a coconut, to **Tissa Buddha**; and thirteen *kappas* ago he was a king named **Indasoma** (Ap.i.182). He is probably identical with **Setuccha Thera**. Thag-a.i.206f.

Khajjanīyapariyāya. See **Khajjanīyasutta**.

Khajjanīyavagga. The eighth chapter of the **Khandhasaṁyutta** of the **Saṁyuttanikāya**. SN.iii.81-105.

Khajjanīyasutta. The well-taught Ariyan disciple, remembering his past lives, realises how, in the past, he has been a prey to the body, feelings, perception, volitions and consciousness; how he is still their prey, and will be so in the future, too, if he be enamoured of them. Thus realising, he conceives disgust for the body, etc., is repelled by them, and obtains release from them. He thereby attains freedom and becomes aware that he is free. SN.iii.86-91; this *Sutta* is wrongly titled **Sīha** in the **Saṁyutta** text; see KS.iii.72, n.3.

The *Sutta* was also preached by **Mahinda** in the **Nandana** grove on the fifth day of his visit to Ceylon (Mhv.xv.195).

In the **Vibhaṅga** Commentary (Vibh a.32) the *Sutta* is referred to as the **Khajjanīyapariyāya**.

Khajjūrakavaḍḍhamāna. A tank in Ceylon. Cv.lxvii.39.

Khajjotanadī. A river in Ceylon, tributary of the **Mahā Vālukanadī**. Over it **Devappatirāja** built a bridge of thirty cubits. Cv.lxxxvi.22; see also Cv.Trs.ii.173, n.3.

Khajjopanakajātaka (Ja 364). See **Khajjopanakapañha**.

Khajjopanakapañha. When, as a result of the conspiracy of **Senaka** and the other ministers of **Vedeha**, **Mahosadha** was compelled to flee from the Court and live as a potter outside the city gates, the *Devatā* of the king's parasol, wishing to see him reinstated, appeared to the king and put to him several questions. The king consulted **Senaka** and his colleagues, but they could find no solution. The deity appeared again to him and said he was like a man who, wanting a fire, blows a firefly, crumbling over it cow-dung and grass, or, wanting milk, milks the cow's horn. She then threatened the king with death if her questions were not answered. In despair, the king sent for **Mahosadha** (Ja.vi.371f).

It is evidently this story which is mentioned elsewhere (Ja.iii.197) as a separate **Jātaka**, but no details are given, and the reader is referred to the **Khajjopanakapañha**.

Khañjadeva. One of the ten chief warriors of **Duṭṭhagāmaṇī**. He was the youngest son of **Abhaya**, a householder of **Mahisadoṇika** in the **Nakulanaga** district. His name was *Deva*, but because of a slight limp he came to be known as **Khañjadeva**. When out hunting with the villagers, he would chase and catch buffaloes, grasp their leg with his hand, whirl them round his head and dash them on the ground, breaking their bones. **Kākavaṇṇatissa**, hearing of this,

caused him to be brought to the court. Later, **Khañjadeva** took part in **Duṭṭhagāmaṇī**'s campaigns. Mhv.xxiii.3, 78ff. See also Ras.ii.99f.

Khaṇṭikakhipa. See **Nāgita** (2).

Khaṇḍa. The chief disciple of **Vipassī Buddha** (DN.ii.11, 40; Bv.xx.28; Ja.i.41), whose step-brother he was. The Buddha preached his first sermon to Khaṇḍa and his friend **Tissa**, the chaplain's son, in the Deer Park at **Khema**. Later, Khaṇḍa became the Buddha's chief disciple **Ekasaññaka** (Bv a.196; AN-a.i.80; DN-a.ii.416; see also 457), in a previous birth, once gave alms to Khaṇḍa. Ap.i.121.

Khaṇḍa. Name of a god, the Pāḷi equivalent of the Sanskrit Skanda, mentioned with **Siva** in the **Udāna** Commentary Ud a.351.

Khaṇḍakaviṭṭhika. A village in Ceylon. The birthplace of **Sūranimila** (Mhv.xxiii.19).

Khaṇḍacela. A monastery (probably in Ceylon), the residence of **Padhāniya** Thera. While the Elder was once listening to the **Ariyavaṁsa** in the **Kaṇikārapadhānaghara** in the monastery, he was bitten by a snake, but bearing the pain in silence, concentrated his mind on the sermon. The poison sank to earth and he became an *Arahant*. MN-a.i.65.

Khaṇḍadeva. A monk. He had been a disciple of the Buddha and was born in the **Aviha** *Brahma*-world, where he attained to *Arahant*-ship at the moment of his birth. He is mentioned with six others, all in like circumstances, by **Ghaṭīkāra**, on the occasion of a visit he paid to the Buddha. SN.i.35, 60; Thīg a.222.

Khaṇḍadeviyāputta. A monk, one of the associates of **Devadatta**, mentioned with **Kokālika**, **Kaṭamorakatissa** and **Samuddadatta**. They helped **Devadatta** in his attempt to cause a rift in the Saṅgha (Vin.ii.196; iii.171). **Khaṇḍadeviyāputta** defended **Devadatta** when others blamed him (Vin.iii.174) and was held in great esteem by **Thullanandā** (Vin.iii.66; iv.335). The

Khuddakapāṭha Commentary (Khp-a.126) mentions him in a list of wicked persons, together with those mentioned above, **Ciñcamāṇavikā**, and the brother of **Dīghavidassa**.

Khaṇḍaphulliya Thera. An *Arahant*. Ninety-two *kappas* ago he saw the *Thūpa* of **Phussa Buddha** destroyed by elephants and overgrown with trees. He cleared it and restored it. Seventy-seven *kappas* ago he became king sixteen times under the name of **Jitasena**. Ap.i.198.

Khaṇḍarāja. A monastery in Ceylon, built by **Upatissa II**. Cv.xxxvii.186.

Khaṇḍavagga. A district in **Rohaṇa**. The forces of the enemies of **Parakkamabāhu** I, once encamped there. Cv.1xxv.119-23.

Khaṇḍasīmā. A sacred space in **Pulatthipura** included in the *sīmā* marked out for the Saṅgha by **Parakkamabāhu I**. Cv.lxxviii.68; see also Cv.Trs.ii. 110, n.5.

Khaṇḍasumana Thera. An *Arahant*. He was born in **Pāvā** in the family of a **Malla** chieftain, and was called **Khaṇḍasumana** because, on his birthday, molasses and jasmine appeared in his house. Having heard the Buddha preach in **Cunda**'s mango-grove at **Pāvā**, he entered the Saṅgha and became an *Arahant*.

In the past he had built a railing of sandalwood round the *Thūpa* of **Padumuttara Buddha**. In the time of **Kassapa Buddha** he was unable to get any flowers, the king having bought them all for his offerings; he therefore bought a *khaṇḍasumana*-flower at a great price and offered it at the *Thūpa* of the Buddha (Thag.96; Thag-a.i.198).

He is probably identical with **Saparivāriya Thera** of the **Apadāna** (Ap.i.172). His **Apadāna**-verses are almost the same as those attributed to **Nandiya** Thera. See Thag-a.i.82.

Khaṇḍahāla. A Brahmin; a former birth of **Devadatta**. See the **Khaṇḍahālajātaka** (Ja 542).

Khaṇḍahālajātaka (Ja 542). **Khaṇḍahāla** was the chaplain of King **Ekarājā** of **Pupphavatī**. The chaplain took bribes, and the king's son, **Candakumāra**, having been told of this, once righted a wrong decision, thereby winning the applause of the people. The king appointed him judge, and **Khaṇḍahāla** vowed vengeance. Later the king, having dreamed of heaven, asked **Khaṇḍahāla** the way thither; the chaplain replied that the way lay through a sacrifice in which all the king's sons, his queens, his merchant princes, and his most treasured possessions should be offered. **Khaṇḍahāla** hoped thereby to bring about the death of **Candakumāra**. **Ekarājā** accepted the suggestion and made all preparations for the sacrifice. Several times the king wavered in his resolve, being interceded with by his parents, **Canda** and his wives, and the people. **Khaṇḍahāla** goaded him on, but at the moment when the sword was about to descend on the neck of **Candakumāra**, the latter's wife, **Candā**, daughter of the **Pañcāla** king, made an "act of truth," and **Sakka** appeared, brandishing a thunderbolt. **Canda** was saved, the crowd killed **Khaṇḍahāla**, and would have killed the king too but for the intervention of **Sakka**. The king was made an outcast and banished from the city, and **Candakumāra**, now the crowned king, supplied all his wants (Ja.vi.129-57; the story is also found in the **Cariyāpiṭaka** as the **Candakumāracariyā**).

Khaṇḍahāla is identified with **Devadatta**, **Candā** with **Rāhulamātā**, and **Candakumāra** with the **Bodhisatta**.

The story was told in reference to **Devadatta**'s attempts to kill the Buddha by engaging the services of archers to shoot him.

The story is referred to as an example of a husband being saved by the virtue of his wife (Ja.iv.47), and also of one instance of **Devadatta** having greater power than the Bodhisatta (Mil.203).

The **Jātaka** is sometimes called the **Candakumārajātaka**.

Khaṇḍigāma. A village in Ceylon. It contained a narrow pass where a battle took place between **Gajabāhu** and **Laṅkāpura**, in which the former was defeated. Later, the *Adhikārī* **Nātha** suffered defeat in the same place. Cv.lxx.216-81, 298; see also Cv.Trs.i.305, n.6.

Khatasutta 01. A man who praises and blames without scrutiny, who shows appreciation or displeasure without testing the object thereof – such a one carries with him an uprooted, lifeless self. Not so the man who has the opposite qualities. AN.ii.2f.

Khatasutta 02. A man guilty of wrong conduct towards mother, father, the **Tathāgata** or a **Tathāgata**'s followers is possessed of an uprooted, lifeless self. AN.ii.4f.

Khattiyasutta 01. A conversation between a *Devatā* and the Buddha regarding the four best things of the world – best of bipeds, quadrupeds, of wives, and of sons. SN.i.6.

Khattiyasutta 02. A conversation between **Jāṇussoṇī** and the Buddha on the ends of their efforts as envisaged by *Khattiyas*, *Brāhmaṇas*, householders, women, thieves and recluses. AN.iii.362f.

Khattiyānī or **Velāmikā**. Chief of the eighty-four thousand women who waited on the Bodhisatta when he was once a mighty king **Mahā Sudassana** of **Mahā Sammata**. SN.iii.146; but see DN.ii.188.

Khadiraṅgaṇi. A village in Ceylon. **Kitti** (afterwards **Vijayabāhu I**.) once occupied a stronghold in the village and fought a successful battle near by. Cv.lvii.72; lviii.36.

Khadiraṅgārajātaka (Ja 40). Once the Bodhisatta was Treasurer of **Benares**, and a **Pacceka Buddha**, rising from a seven days' *samāpatti*, came to him at meal time. The Bodhisatta sent him some food, but **Māra** created a pit of glowing *khadira*-embers between the **Pacceka Buddha** and the Treasurer's house. When the Treasurer heard of this, he took the bowl of food himself and stepped into the pit, ready to die rather than to have his alms-giving thwarted. A lotus sprang up to receive his foot, the pit vanished, and **Māra**, discomfited, vanished.

The story was related to **Anāthapiṇḍika**.

A *Devatā*, who lived in the upper storey of his palace, had to come with her children down to the ground floor whenever the Buddha visited **Anāthapiṇḍika**. She tried to check the merchant's munificence by talking to his manager and his eldest son, but all in vain. At last, when as a result of his extreme piety **Anāthapiṇḍika**'s wealth was exhausted, the *Devatā* ventured to approach him and warn him of his impending ruin if he did not take heed. He ordered her out of the house, and she had, perforce, to obey. In despair she sought the aid of **Sakka**, who suggested that she should recover for the merchant all his debts, and reveal to him his hidden treasure which had been lost sight of. She did so, but **Anāthapiṇḍika**, before consenting to pardon her, took her to the Buddha, who then related this **Jātaka**. The **Velāmakasutta** was also preached on this occasion (Ja.i.226-34; see also the **Visayhajātaka** (Ja 340)). For a continuation of the story see the **Sirijātaka** (Ja 284).

According to the **Dhammapada Commentary** (Dhp-a.i.447) the Khadiraṅgāra Jākata was preached in reference to the two friends **Sirigutta** and **Gharadinna**. It is said (AN a.i.57) that at the preaching of the **Jātaka** eighty-four thousand beings realised the Truth.

Khadiravaniya. The name of the Bodhisatta when he was once born as a bird in a *khadira*-wood. See the **Kandagalakajātaka** (Ja 210). Ja.ii.162f.

Khadiravaniya Revata. See **Revata**.

Khadirasutta. It is just as impossible to destroy *dukkha* without realising the Four Noble Truths as it is to make a leaf-basket of acacia leaves, etc., or to fetch water in such a basket, or to use the leaves for a fan. SN.v.438.

Khadirāvalivihāra. A monastery in **Rohaṇa**. **Dappula** I, built it and offered it to the presiding deity of the place (probably Skanda). Cv.xlv.55; see also Cv.Trs.i.94, n.3.

Khantivaṇṇajātaka (Ja 225). A courtier of **Brahmadatta**, king of **Benares**, started an intrigue in the king's harem, and a servant of the courtier did likewise in his master's house. When the courtier brought the servant to the king, the

king advised the master to be patient, as good servants were rare, and, said the king, he knew of a courtier who had acted in the same way, but his king did not wish to lose him.

The story was related to the king of **Kosala**, who had been made a cuckold by one of his young and zealous courtiers. Ja.ii.206f.

Khantivādī. The title of the ascetic of the **Khantivādījātaka** (Ja 313).

Khantivādījātaka (Ja 313). The Bodhisatta, under the name of Kuṇḍaka, was once born in a very rich family of **Kāsī**. After the death of his parents he gave away his immense wealth in charity and became an ascetic in the **Himālaya**. Returning later to **Kāsī**, he dwelt in the royal park, being tended by the commander-in-chief. One day **Kalābu**, king of **Benares**, visited the park with his harem and, falling into a drunken sleep, left the women to their own devices; they, wandering about and meeting the ascetic, asked him to preach to them. When the king woke he sought his women, and seeing the ascetic and being told that he had been preaching on patience (*khanti*), he gave orders that the ascetic's own patience be tested. The ascetic was subjected to various forms of ill-treatment until, becoming more and more angry at his composure, the king gave orders for him to be tortured by the cutting off of his limbs. As the king left the park the earth opened and he was swallowed in **Avīci**. The commander-in-chief, hearing what had happened, hurried off to the ascetic to ask forgiveness. The ascetic declared that he bore no malice, and died of his injuries with a blessing to the king on his lips. It is told by some that he went back to the **Himālaya**.

The story was related at **Jetavana** in reference to a wrathful monk (Ja.iii.39-43). **Kalābu** was **Devadatta** and the commander-in-chief, **Sāriputta**.

The **Jātaka** is frequently mentioned as an example of supreme forgiveness, the ascetic being referred to as **Khantivādī** (e.g., Dhp a.i.126; Khp-a.149; Ja.i.46; iii.178; vi.257; Bv a.51). The **Jātaka** further illustrates how a man's anger can grow towards an unoffending victim (Ja.iv.11), and how an angry man loses all his prosperity (Ja.v.113, 119).

Khantisutta. See **Vepacittisutta**.

Khandhakathūpa. *v.l.* **Kaṭṭhakathūpa**. A *cetiya* (probably in the **Cetiyapabbata**). King **Lañjakatissa** caused a mantling of stone to be made for it. Mhv.xxxiii.25, **Kanthakathūpa**, **Kaṇṭakathūpa**. See also **Kaṭṭhaka**.

Khandhakā, **Khandhaka**. The name given to a portion of the **Vinayapiṭaka**. This is generally further divided into two parts, the **Mahā Vagga**, the **Cūḷa Vagga**. It contains an attempt to give a coherent picture of the whole legal life of the Saṅgha, with detailed and connected accounts of the admission thereto, the ceremony of the *uposatha*, the annually recurring observances connected with the rainy season, etc. An account is given, in the case of each regulation, of the occasion on which it was formulated by the Buddha. The separate chapters are arranged in chronological order, and are intended to present a connected account of ecclesiastical history from the time of the Awakening of the Buddha down to that of the Second Council, convened one hundred years after the death of the Buddha (see Oldenberg, **Vinayapiṭaka I**., Introd., xxii.f.; Law, *Pāli Literature*, i.14f).

In many ways the Khandhakā, resemble the **Suttavibhaṅga** of the Vinaya, but while in the case of the **Vibhaṅga** the stories were added later to an original basis of regulations, the *Pātimokkha*, in that of the Khandhakā the regulations and the stories were contemporary.

The **Khandhakas** consist of eighty *bhāṇavāras* (DN a.i.13), and are divided into twenty-two chapters, ten in the **Mahā Vagga** and twelve in the **Cūḷa Vagga**. Each chapter is called a *khandhaka*. Thus, the first chapter is the **Mahā Khandaka**; the second, the **Uposathakhandhaka**, and so on.

Khandhaparitta. One of the **Parittas** included in the collection of **Parittas** (Mil.150). The text of this **Paritta** is given in the **Aṅguttaranikāya** as **Ahindasutta**. AN.ii.72f.; it is also found at Vin.ii.109; see also **Khandhavattajātaka**.

Khandhapura. The Pāli name for Myein Zaing in Burma (Bode, 40).

Khandhavagga. The third book of the **Saṁyuttanikāya**. It consists of thirteen chapters (*Saṁyuttas*). In Burma a special *ṭīkā* was written on this section. Bode, 103.

Khandhavattajātaka (Ja 203). The Bodhisatta was once born in **Kāsi**, and later became an ascetic. On it being reported to him that many ascetics died of snake-bite, he gathered them together and taught them how, by cultivating love for the four royal races of snakes – the **Virūpakkhas**, the **Erāpattas**, the **Chabbyāputtas**, and the **Kaṇhagotamas** – they could prevent themselves from ever being bitten by any creature.

The story was told in reference to a monk who died of snake-bite. Ja.ii.144ff. cf. Vin.ii.109f.

The story is evidently an expansion of the **Khandaparitta**.

Khandhasaṁyutta. The twenty-second chapter of the **Saṁyuttanikāya** and the first chapter of the **Khandhavagga**. It consists of one hundred and fifty *Suttas*, divided into three sections. The chapter deals mainly with the five *khandhas* or constituent elements. SN.iii.1-188.

Khandhasutta 01. The four *satipaṭṭhāna*s must be developed in order to destroy the five *upādānakkhandas*. AN.iv.458f.

Khandhasutta 02. The four kinds of recluses – *Samaṇamacala*, *Samaṇapuṇḍārika*, *Samaṇapaduma*, and *Samaṇasukhumāla* – in reference to the contemplation of the five *upādānakkhandhas*. AN.ii.90f.

Khandhasutta 03. Preached to **Rāhula**. The *khandhas* are fleeting, unhappy, and have, therefore, no *atta*. SN.ii.249, 252.

Khandhasutta 04. The Four Noble Truths in respect to the five *upādānakkhandhas*. SN.v.425.

Khandhāvara. The family name of **Āyasmanta** (Cv.lxxx.37). They were worshippers of the god Skanda, and were an offshoot of the **Moriyavaṁsa**. According to the colophon of the Sinhalese poem, *Sālalihiṇisandesa*.

Khandhāsutta 01. The five *khandhas* and the five *upādānakkhandhas*. SN.iii.47.

Khandhāsutta 02. It is for the full comprehension of the five *upādānakkhandhas* that the Noble Eightfold Path should be followed. SN.v.60.

Khandhena Sutta 01. All the *khandhas* are impermanent. He who has faith in the doctrine is a *saddhānusāri*; he who has understood it moderately is a *dhammānusāri*; he who knows and sees the doctrine is a *Sotāpanna*. SN.iii.227f.

Khandhena Sutta 02. The arising of suffering is due to the arising of the body, etc.; its cessation is brought about by their cessation (SN.iii.231).

Khandhena Sutta 03. Desire and lust (*chandarāga*) for body, etc., brings about corruption of the mind. SN.iii.234.

Khamāsutta 01. The four modes of progress (*paṭipadā*); that which is impatient, that which is patient, that which tames, and that which calms. AN.ii.152f.

Khamāsutta 02. Similar to the above, but the practice of the *paṭipadā* is differently illustrated. AN.ii.153f.

Khambhakatavagga. The Third Section of the **Sekhiyā** of the **Vinayapiṭaka**. Vin.iv.188-91.

Khayasutta 01. Preached to **Rādha**. The body, etc., are liable to destruction. That which, by nature, is transient and perishing must be put away. SN.iii.197, 199, 201.

Khayasutta 02. All things are liable to destruction. SN.iv.28.

Khayasutta 03. The Buddha exhorts the monks to cultivate the seven *bojjhaṅgas*, which lead to the destruction of craving. In answer to a question of **Udāyī** he goes on to explain how the cultivation is pursued. SN.v.86f.

Khara. A **Yakkha**, friend of **Suciloma**. He was passing through **Gayā** with **Suciloma** when the latter questioned the Buddha on his doctrine, as recorded in the **Sucilomasutta** (SN.i.207f.; Snp., p.47f.; Snp-a.i.302). Khara had been a monk in a previous birth, and had once rubbed on his body oil belonging to the Saṅgha without asking the permission of the monks. As a result his body was ugly, and his skin coarse and rough and like a "tiled roof." Whenever he wished to frighten anybody his skin would stand up like tiles on a roof. At the end of the recitation of the **Sucilomasutta**, Khara became a *Sotāpanna*, and his skin became beautiful and golden-hued. Ibid., 305.

Kharadāṭhika. A **Yakkha**. The Bodhisatta, who became **Maṅgala Buddha** in one of his later births, left his kingdom and lived as a recluse in the forest with his wife and children. The **Yakkha**, having heard of the Bodhisatta's generosity, came to him, begged for his two children, and on being given them ate them in the sight of their father. Even when the blood flowed from the **Yakkha**'s mouth the Bodhisatta remained unmoved, and wished that in the future there should issue from his own body rays of light, in colour like to streams of blood. As a result of this wish **Maṅgala**'s aura always spread throughout the ten thousand world systems, while that of other Buddhas spread as a rule only one fathom from their body. Ja.i.31; Bv-a.116f.

Kharaputtajātaka (Ja 386). Once **Senaka**, king of **Benares**, saved a **Nāga**-king from being beaten to death by village lads, and the **Nāga** in gratitude gave the king many gifts, including a **Nāga** maiden to minister to him, and a charm by which he might trace her if ever she went out of his sight. One day the king went with her to the park, and there **Senaka** found her making love to a water-snake and struck her with a bamboo. She went to the **Nāga**-world and complained that she had been ill-treated. The **Nāga**-king sent four attendants to kill **Senaka**, but they, overhearing the king relating the story to his queen, reported the matter to the **Nāga**-king. The latter confessed his error to **Senaka**, and in order to make amends taught him a charm which gave him the knowledge of all sounds. **Senaka** was told that if he taught anyone else the charm he would perish in flames. **Senaka**'s queen discovered his possession of

the charm, and did not cease to beg him to teach it to her, even though she knew that by so doing he would incur death. Unable to resist her, **Senaka** went with his queen to the park to teach her the charm and enter the flames. **Sakka**'s throne was heated, and transforming himself and his wife into goats they waited for the king, and on the approach of his chariot began to make love. The steeds in the chariot were shocked and upbraided the goats for their stupidity, but the goats replied that the steeds were stupid to let themselves be fastened to a chariot which carried so stupid a king as **Senaka**. The king, hearing their conversation, alighted from the chariot and, sending the queen on, asked of **Sakka** how he could evade his promise. **Sakka** suggested that the queen be told that she would receive one hundred lashes as part of her initiation. The queen agreed to this, but, when the flogging started, wished to change her mind, but the king, remembering her selfishness, caused the flogging to be carried out.

The story was related concerning a monk who was tempted by his former wife. **Senaka** was identified with the monk; **Sāriputta** was the chief steed and **Sakka** the Bodhisatta (Ja.iii.275ff).

One of the verses in the **Jātaka** occurs also in the **Mahā Sutasomajātaka**. Ja.v.498.

Kharassarajātaka (Ja 79). A minister of the king of **Benares** arranged in secret with a band of robbers that when he had collected the revenue of a border village he would march his men off to the jungle, leaving the robbers free to secure the booty. The plan was carried out, and half the booty was made over to him; but his treachery became known and he was disgraced.

The story was related in reference to a minister of the **Kosala** king, who was guilty of similar treachery. Ja.i.354f.

Kharādiyajātaka (Ja 15). The Bodhisatta was once born as a leader of deer. His sister **Kharādiyā** brought him her son that he might teach him the wisdom of the deer, but the young deer was disobedient and did not attend his lessons. As a result, he was caught in a gin and killed by huntsmen.

The story was told in reference to an unruly monk. **Kharādiyā** is identified with **Uppalavaṇṇā**. Ja.i.159f.

Kharādiyā. See the **Kharādiyajātaka** (Ja 15).

Khalātiyapetavatthu. The story of a courtesan. She had beautiful hair which, however, she lost, owing to the machinations of a rival. She once stole clothes from some men who lay asleep, and on another occasion gave alms to a monk. She was later born in an ocean *vimāna* as a naked *Peta* with lovely hair; some merchants, while going to **Suvaṇṇabhūmi**, saw her, and on learning her story gave clothes on her behalf to a pious man in their company, and as a result clothes immediately appeared on her. Later the merchants gave alms to the Buddha in her name, and she was born in **Tāvatiṁsa**. Pv.i.10; Pv-a.46ff.

Khaluggata. See **Baluggata**.

Khaluṅkasutta 01. The eight defects of a horse and the corresponding eight defects of a man. AN.iv.190f.

Khaluṅkasutta 02. Three groups of three classes of horses and the corresponding three classes of men. AN.iv.397f.

Khalupacchāsutta. On the five kinds of monks found among those who refuse food offered them after the normal time ("*Khalupacchābhattikā*"). AN.iii.220.

Khallāṭanāga. Son of **Saddhātissa** and younger brother of **Lañjakatissa**. He was king of Ceylon (50-43 B.C.).

Among his religious works was the construction of the **Kurundavāsokavihāra**.

He was killed by the general **Mahā Rattaka**. **Khallāṭanāga**'s wife was **Anulā**, and his son was **Mahā Cūḷika**. Mhv.xxxiii.29ff.; Dpv.xx.12f.

Khānu 01. A Tamil general whom **Duṭṭhagāmaṇī** conquered in his campaign. His stronghold was at **Khānugāma**. Mhv.xxv.14.

Khānu 02. A tank, probably at **Khānugāma**, built by **Mahā Sena**. Mhv.xxxvii.47.

Khānu Koṇḍañña. A Thera. He became an *Arahant* while living in the forest. One day, while sitting on a flat stone, he entered into a *jhāna*. A pack of thieves, mistaking him for the trunk of a tree, piled their sacks on to his head and body and slept around him. In the morning, discovering their mistake, they begged forgiveness and, having listened to his preaching, became monks. It was this incident which gained for him the name of **Khānu** ("stump"). The Buddha praised him on account of his achievement (Dhp a.ii.254f).

Khānu Koṇḍañña's *samādhi* is classified under *vipphārā iddhi*, inasmuch as even the uproar, caused by the thieves in piling up their sacks, did not disturb it, e.g., Bv a.24; Paṭis-a.497.

Khānumata. A Brahmin village of **Magadha**, presented to **Kūṭadanta** by **Bimbisāra**. The Buddha once stayed there at the **Ambalaṭṭhika** pleasance, and there he preached the **Kūṭadantasutta**. DN.i.127.

Khārodakā. A river in **Avīci**, flowing alongside the **Asipattavana**. MN.iii.185; Snp-a.ii.479.

Khiḍḍāpadosikā *v.l.* **Khiḍḍāpadūsikā**. A class of **Devas** who live in the **Cātummahārājika**-world. For ages they spend their time in laughter and in sport of sensual lusts. In consequence their self-possession is corrupted and they fall from their state (DN.i.19; Paṭis-a.441; NidA.i.108). They are so-called because they are corrupted and are destroyed by sport (*khiddāya padussanti, vinassanti*) (DN a.i.113). It is said that while playing about in such pleasances as **Nandanavana**, **Cittalatāvana** and **Phārusakavana**, they forget to eat and drink and fade away like flowers. Their death is due to self-consciousness (*attasañcetanā*) (AN a.ii.544). They are, as it were, burnt up by their infatuation (*mohassa anudahanatāyamohanavasena hi tesaṁ satisammoso*) (Vibh a.498). They were present at the preaching of the **Mahā Samayasutta** (DN.ii.260).

Khitaka Thera 01. An Arahant. He was born in a Brahmin family in **Sāvatthī**, and having heard of the supernormal powers of **Mahā Moggallāna** entered the Saṅgha, wishing to attain to a like proficiency. He developed sixfold *abhiññā* and great supernormal powers.

In the time of **Padumuttara Buddha** he was a **Yakkha** chief, and when he saw the Buddha and greeted him, the Buddha, to his great joy, preached to him. Eighty *kappas* ago he became king under the name of **Sumaṅgala** (Thag.v.104; Thag a.i.209f). He is probably identical with **Supāricariya** of the **Apadāna**. Ap.i.181.

Khitaka Thera 02. An Arahant. He was born in a Brahmin family of **Kosala** and, having heard the Buddha preach, entered the Saṅgha, in due course winning *Arahant*-ship. Later he dwelt in the forest, stirring enthusiasm in the forest-dwelling monks.

In the time of **Vipassī Buddha** he was a parkkeeper, and having seen the Buddha going through the air offered him a coconut fruit, which the Buddha stopped to accept (Thag.vv.191-2; Thag-a.315f).

He is probably identical with **Nāḷikeradāyaka** Thera of the **Apadāna** (Ap.ii.447f). His **Apadāna** verses are also found under the name of **Kuṇḍala** Thera. Thag-a.i.72. </p><hr>

Khilasutta 01. Fallowness of heart arises from doubt in the Buddha, the Dhamma, the Saṅgha, and the way of training (*sikkhā*), and from anger against one's fellow-celibates. AN.iii.248; iv.460; DN.iii.237; MN.i.101; Vibh.377, etc.

Khilasutta 02. Same as the above, but here the five *vinibandhā*, which are elsewhere given as a separate section (see the **Vinibandhasutta**), are added at the end of the *khilā*. AN.v.17ff.

Khīragāma 01. A village in **Rohaṇa**, where the forces of **Parakkamabāhu** I fought a battle against the rebels (Cv.lxxiv.162f). In **Khīragāma** Queen **Ratnāvalī** was cremated, and on the spot a *cetiya* was erected. Cv.lxxix.71; see also Cv.Trs.ii.36, n.2.

Khīragāma 02. See **Mahā Khīragāma**.

Khīrabhattatissa. See **Ariyagālatissa**.

Khīrarukkhasutta. Where lust, malice, and infatuation exist in a man, even trifling objects, cognisable by the senses, find their way into the mind, just as, in a sap-tree, sap flows out wherever man cuts it with an axe (SN.iv.159f).

Khīravāpikagāma. A village in Ceylon, near the district of **Ambavana** (Cv.lxvi.85).

Khīrasutta. Preached at **Sāvatthī**. Incalculable is the beginning of *Saṁsāra*. The milk drunk by a being during his wanderings in *Saṁsāra* is more in quantity than the water of the four seas. SN.ii.180.

Khīlāsutta. The three mental obstructions – lust, hatred, and illusion – to the comprehension of the Noble Eightfold Path (SN.v.57).

Khujjanāga. Son of **Kaniṭṭhatissa**. He was king of Ceylon (246-248 CE.). He was slain by his brother **Kuñcanāga**. Mhv.xxxvi.18f.

Khujjasobhita Thera 01. An *Arahant*. He was a Brahmin of **Pāṭaliputta**. He entered the Saṅgha under **Ānanda**, after the Buddha's death, and in due course won *Arahant*-ship. At the First Council held in the **Sattapaṇṇi** Cave, he was sent to bring **Ānanda** to the Assembly. He travelled through the earth, gave the message to **Ānanda**, and returning through the air announced his arrival to the Saṅgha, through the medium-ship of a *Devatā* who had been placed at the door of the cave to ward off **Māra** and his followers. **Sobhita** was called "*Khujja*" because he was slightly hunchbacked.

In the time of **Padumuttara** he saw the Buddha passing with a large assembly of monks and praised him in ten stanzas (Thag.234-6; Thag-a.i.350f).

He is probably identical with **Sayampaṭibhāniya** of the **Apadāna**. Ap.ii.410f.

Khujjasobhita Thera 02. One of the **Pācīnaka** ("Eastern") monks who proclaimed the ten indulgences at **Vesālī**. He was one of their representatives on the Committee of the Saṅgha appointed to settle the dispute between the monks of **Vesālī** and the orthodox monks (Vin.ii.305; Dpv.iv.44; v.25, 80).

According to the **Mahā Vaṁsa** this Khujjasobhita was a disciple of **Ānanda** and, therefore, to be identified with Khujjasobhita (1) (iv.57; this passage is also found in the **Samantapāsādikā** i.34). The latter was, however, an *Arahant*, and therefore not likely to side with the **Vesālī** heretics. The identification is evidently incorrect also on other grounds, among them that of age.

Khujjuttarā. She was born of a nurse in the house of the banker **Ghosita** (AN a.i.232), and later became a slave of Queen **Sāmāvati**. The queen gave her daily the eight pieces of money allowed to her by the king for the purchase of flowers. **Khujjuttarā** bought flowers with four pieces from the gardener **Sumana**, the remaining four pieces she kept. One day the Buddha visited **Sumana**, and **Khujjuttarā**, having heard the Buddha preach to him, became a *Sotāpanna*. That day she spent the whole amount on flowers. The queen asked her how she had obtained so many, and she told her the whole story. From that time **Sāmāvatī** showed **Khujjuttarā** all honour, bathed her in perfumed water, and heard the Dhamma from her. **Khujjuttarā** became, as it were, a mother to **Sāmāvatī**, and going regularly to hear the Dhamma, would return and preach it to her and her five hundred attendant women. Under the instruction of **Khujjuttarā** they all became *Sotāpannas*. When **Sāmāvatī** expressed a desire to see the Buddha, **Khujjuttarā** suggested that she should pierce holes in the walls of the palace and gaze on the Buddha as he passed along the street. After the death of **Sāmāvatī**, **Khujjuttarā** seems to have spent all her time in religious works, listening to the preaching of the Dhamma. The Buddha declared her foremost among lay women by reason of her extensive knowledge (*bahussutānaṁ*). AN.i.26; Dhp a.i.208ff; AN a.i.226, 237f; Iti-a.23f.; Paṭis-a.498f.

Once, in the past, she was a serving-woman of the king of **Benares**, and one day, having seen a **Pacceka Buddha** who was slightly hunch-backed, she threw a blanket over her shoulder, and bending down to look like a hunchback, she imitated the Buddha's manner of walking. Therefore, in this present birth she herself was hunchbacked. On another occasion eight **Pacceka Buddhas**, receiving their bowls filled with rice-porridge from the palace, found the bowls so hot that they were obliged to move them from one hand to the other. Seeing

this, Khujjuttarā gave them eight ivory bracelets as stands for their bowls. It is said that these bracelets are still preserved in the **Nandamūlapabbhāra**. Because of this act **Khujjuttarā** obtained profound wisdom in this birth, and was able to learn the *Tipiṭaka* by heart. In the time of **Kassapa Buddha** she was the daughter of a treasurer, and had a friend who was a nun; one day when she was adorning herself at eventide the nun visited her, and as there was no servant-girl at the time Khujjuttarā asked the nun to do various things for her. As a result she was born as a slave.

Her desire to become chief among learned lay-women was formed in the time of **Padumuttara Buddha**, on her seeing a similar rank bestowed on a lay-woman (Dhp-a.i.226f, etc.; Divy.339-41).

It is said that the discourses in the **Itivuttaka** are those which Khujjuttarā learned from the Buddha and later repeated to **Sāmāvatī** and her attendant women. Because these discourses were all preached at **Kosambī** and repeated there by her, there was no need to specify the place of their preaching; hence the formula "*Ekaṁ samayaṁ Bhagavā Kosambiyaṁ viharati*, at one time the Fortunate One was residing at Kosambī" is omitted, and instead is found "*vuttam h'etaṁ Bhagavātā arahatā*, this was said by the Bhagavā, the *Arahant*." (Iti-a.32).

Khujjuttarā is several times mentioned as the paragon among lay-women disciples (e.g., AN.i.88; ii.164; iv.368; SN.ii.236), and in the Commentaries (e.g., DN a.iii.910) she is given as an example of *kāmabhoginiyo* (women who enjoyed the pleasures of the senses). She possessed the *paṭisambhidā* while yet a householder, but it was the *paṭisambhidā* of the probationer (*sekha*) (Vsm.442; Vibh-a.388).

Khujjuttarā is identified with the slave-girl in the **Uragajātaka** (Ja 154, Ja.iii.168) and in the **Bhisajātaka** (Ja 488, Ja.iv.314), the nurse in the **Cūḷa Sutasomajātaka** (Ja 525, Ja.v.192) and the hunchback in the **Kusajātaka** (Ja 531, Ja.v.312). Owing to her personal experience (*abhijānato*) she had the power of recalling her past births (Mil.78).

It is said (Ud a.384) that when **Sāmāvatī** and her companions were burnt to death, Khujjuttarā escaped because she had not participated in their previous

misdeeds. At the time of the fire she was absent from the palace, some say ten leagues away.

Khudda Aggabodhi. The name given to **Aggabodhi II**. (Cv.xlii.40; xliv.2). He was also called **Khuddarājā** (Cv.xliv.138). See **Aggabodhi** (3).

Khuddaka. The name given to the section on **Pācittiya** which occurs in the **Suttavibhaṅga** of the **Vinayapiṭaka**. Vin.iv.174, 345.

Khuddakañcakuṇḍa. A **Damiḷa** chief, generally referred to as **Cūḷa Kañcakunda**. Cv.lxxvi.170.

Khuddakatissa (**Khuddatissa**). A Thera credited with great *iddhi*-power. He lived in **Maṅgana**, and was one of those who shared the sour millet-gruel given by **Duṭṭhagāmaṇī** in his flight from battle. **Khuddakatissa** divided it among sixty thousand monks in the **Kelāsavihāra** (Mhv.xxxii.53f). He was one of the *pacchāgatakā* (late comers?) to the Assemblies of **Kuddālaka**, **Mūgapakkha**, **Ayoghara**, and **Hatthipāla** (Ja.vi.30). He is probably identical with **Kujjatissa** (*q.v.*).

Khuddakanikāya. Sometimes called **Khuddakagantha** DN-a.i.16.. The fifth and last division of the **Suttapiṭaka**.

It consists of fifteen independent treatises, some belonging to the earlier period, while others may be ascribed to the later stratum of the Pāli Canon. This *Nikāya* is composed for the most part in verse, and contains all the most important collections of Pāli poetry.

The fifteen books are:

(1) **Khuddakapāṭha**

(2) **Dhammapada**

(3) **Udāna**

(4) **Itivuttaka**

(5) **Suttanipāta**

(6) **Vimānavatthu**

(7) **Petavatthu**

(8) **Theragāthā**

(9) **Therīgāthā**

(10) **Jātaka**

(11) **Niddesa**s (**Mahā Niddesa** and **Cūḷa Niddesa**)

(12) **Paṭisambhidāmagga**

(13) **Apadāna**

(14) **Buddhavaṁsa**

(15) **Cariyāpiṭaka** (Vin-a.i.18; DN a.i.17).

According to another classification the whole of the **Vinayapiṭaka** and the **Abhidhammapiṭaka** and all the teachings of the Buddha, not included in the remaining four *Nikāyas*, are regarded as forming the **Khuddakanikāya** (DN-a.i.23; Vin-a.i.27).

The *Dīghabhāṇakas* refused to accept the authenticity of the **Khuddakapāṭha**, **Cariyāpiṭaka**, and the **Apadāna**, and included the other books as part of the **Abhidhammapiṭaka**.

The **Majjhimabhāṇakas** did not accept the **Khuddakapāṭha** but acknowledged the rest, and included them in the **Suttapiṭaka** (DN a.i.15).

According to Burmese tradition four other later books are added to this list: **Milindapañha**, **Suttasaṅgaha**, **Peṭakopadesa**, and **Nettippakaraṇa**. Bode, 4.

Khuddakapāṭha. One of the fifteen books of the **Khuddakanikāya**, generally mentioned first in this list (e.g., DN-a.i.17).

Its rightful claim to be included as part of the *Tipiṭaka* was disputed both by the *Dīghabhāṇakas* and the *Majjhimabhāṇakas* (DN a.i.15). It is generally acknowledged (for a discussion see Law, *Pāli Literature*, i.7f; 34f) that the work is of later composition and that it contains extracts from earlier works. It may have been composed in Ceylon, and it is significant that its first mention as a canonical book should occur only in the commentaries. It is not mentioned even in the **Milindapañha**.

The book consists of nine sections or texts:

- **Saraṇattaya**,
- **Dasasikkhāpada**,

- **Dvattiṁsākāra**,
- **Kumārapañha**,

and five *Suttas*:

- **Maṅgalasutta**,
- **Ratanasutta**,
- **Tirokuḍḍasutta**,
- **Nidhikandasutta**, and
- **Mettasutta**

– all found elsewhere in the canon.

According to the Commentary the book derives its name from the first four texts, which are shorter than the remaining five. Khp-a.13.

The Commentary was written by **Buddhaghosa**. See also Gv.59, 68.

Khuddakavatthukhandhaka. The fifth chapter of the **Cūḷa Vagga** of the **Vinayapiṭaka**. Vin.ii.105-43.

Khuddakā. Name of a tribe. Ap.ii.359.

Khuddapārinda. A Tamil usurper. He was the brother of **Parinda** who had usurped **Dhātusena**'s throne. He reigned for sixteen years (between 430 and 460 CE.). Cv.xxxviii.30f.

Khuddarājā. See **Khudda Aggabodhi** above.

Khuddarūpī. See **Maddarūpī**.

Khuddavalikagāma. A harbour in North Ceylon. Cv.lxxxviii.23.

Khuddasikkhā. A Compendium of the Vinaya, composed by **Dhammasiri** and ascribed to a period before **Buddhaghosa** (JPTS 1883, pp.86f). To this Compendium there exists a Sinhalese paraphrase of the eleventh century, and based on the Compendium is one *Porāna ṭīkā* by **Revata** and another by **Saṅgharakkhita**. For details see PLC., 77; Bode, 24; see also Sās.69; Svd. 1208f; Gv.62, 70; Sās-d.64.

Khuradhāra. A **Niraya**. Those guilty of abortion are born there. Ja.v.269, 274f.

Khurappajātaka (Ja 265). Once the Bodhisatta was a forester, head of five hundred others. They hired themselves out to guide men through the forest. One day, while conducting a caravan, robbers fell on them and all but the Bodhisatta fled; he remained and drove the robbers off. When asked how he could do this, he replied that he who would do heroic deeds must contemn life.

The story was related in reference to a monk who had lost energy in his duties (Ja.ii.335f).

Khuramāla, **Khuramālī**. A sea. Once, merchants travelling from **Bhārukaccha** lost their way in it and were rescued by **Suppāraka**. In the sea were fishes with bodies like men and sharp razor-like snouts. Ja.iv.139.

Khulū. Probably a wrong reading for **Bhumū**. DN.iii.6.

Khettasutta 01. The eight qualities of a bad field in which to sow grain and the corresponding qualities of a good field. Similarly with the recipients of gifts. AN.iv.237f.

Khettasutta 02. Few abstain from accepting fields; many do not. SN.v.473.

Khettūpamapetavatthu. The first story of the **Petavatthu**. Pv.i.1.

Khema 01. The city in which **Sumana Buddha** was born. Ja.i.34; but in Bv.v.21 it is called **Mekhala**.

Khema 02. The city in which **Tissa Buddha** was born. Ja.i.40. In Bv.xviii.16 it is called **Khemaka**.

Khema 03. The city in which **Kakusandha Buddha** was born (Ja.i.42; Bv.xxiii.13 calls it **Khemavatī**). It was the capital of King **Khemaṅkara**. See also No.6 below. See also Divy.242.

Khema 04. A *Khattiya*, the Bodhisatta in the time of **Kakusandha Buddha**. He gave alms to the Buddha and the monks and entertained the Saṅgha (DN.ii.7; Ja.i.42; Bv.xxiii.13; Bv a.211). He helped **Rūpanandā** to bring a branch of **Kakusandha**'s *bodhi*-tree to Ceylon. See also **Khemaṅkara**. Mhv.xv.79; Mhv ṭ.351.

Khema 05. The deer-park near **Bandhumatī** (Ja.vi.480; Bv.xx.4; AN a.i.80, 169). There **Vipassī Buddha** was born, and there he preached his first sermon to his chief disciples, and later another sermon to their eighty-four thousand followers (Bv-a.196f).

This **Khema** is identical with the present **Isipatana**. DN-a.ii.471.

Khema 06. The pleasance in which **Kakusandha Buddha** died (Bv.xxiii.27). It was near **Khemavatī** and was the birthplace of **Kakusandha**. Bv a.209.

Khema 07. A pleasance near **Usabhavatī**; there **Vessabhū Buddha** died. Bv.xxii.30; Bv-a.209.

Khema 08. A lake, three *gāvutas* in extent, to the north of **Benares**. It was constructed by King **Seyya** (*v.l.* **Saṁyama**). For details see the **Mahā Haṁsajātaka**. Ja.v.356; Ja.iv.424.

Khema 09. A *seṭṭhiputta*, nephew of **Anāthapiṇḍika**. He was very handsome and beloved by all women. Several times he was brought before the king on charges of adultery, but the king pardoned him out of regard for **Anāthapiṇḍika**. At the latter's request, the Buddha preached to **Khema** and showed him the error of his ways.

In the time of **Kassapa Buddha** he was a champion wrestler, and planted two coloured banners on the golden shrine of the Buddha and made a wish that all women, except his own kinswomen, should fall in love with him at sight. Dhp-a.iii.481f.

Khema 10. A *Devaputta* who visited the Buddha at **Jetavana** and spoke several verses on the desirability of leading the good life. SN.i.57.

Khema 11. **Khema Thera**. An *Arahant*. See **Khemasutta** (2). AN.iii.358.

Khema 12. A monk of Ceylon, pupil of **Dhammapālita** of **Rohaṇa**. He was well versed in the *Tipiṭaka* ("*tepiṭakī*"), and is mentioned among those who handed down the teaching of the Buddha in Ceylon in pupillary succession. Vin.v.3; Smp.i.63.

Khema 13. A teacher, probably of Ceylon, author of the **Khemappakaraṇa**. Gv.61, 71; Svd.1222; Sās-d.65; Sās.69.

Khema 14. See **Khemaka** (3).

Khemaka 01. A **Sākyan** of **Kapilavatthu**, father of **Abhirūpanandā**. See also **Kāḷa Khemaka**. Thīg a.25; Ap.ii.608.

Khemaka 02. **Khemaka Thera**. An Arahant. Once, when he lay very ill at the **Badarikārāma**, near **Kosambī**, some monks, staying at the **Ghositārāma**, sent one of their number, **Dāsaka**, with a message to Khemaka, inquiring whether he managed to bear his pains. **Dāsaka** returned with the reply that he did not; he was sent again to ask if **Khemaka** had seen the self in the five *khandhas*; when **Dāsaka** returned with the answer that he had not, be was sent a third time to ask whether Khemaka was an *Arahant*. "No," came the answer, and **Dāsaka** had to visit him a fourth time with the inquiry, What did Khemaka mean by self? In exasperation Khemaka came himself to **Ghositārāma** and explained how, even when the Noble Disciple has put away the five lower fetters, there still clings to him a subtle remnant of the "I" conceit. It is said that as a result of the sermon Khemaka himself and sixty others became *Arahants* (SN.iii.126ff).

The Commentary (SN-a.ii.230f) explains that the monks wished to hear Khemaka because they knew his ability, and they also knew that if they showed keenness to learn he would come to them. They did not go to him because his hut was small, and they did not actually ask him to come to them because he was ill.

Khemaka 03. *v.l.* **Khema**, **Khemanesāda**. The name given to the fowler who caught the golden goose from **Cittakūṭa**, at the request of King **Seyya** (*v.l.* **Saṁyama**), as narrated in the **Mahā Haṁsajātaka** (*q.v.*). **Khemaka** received his name from the lake **Khema**, of which he was in charge. He is identified with **Channa** (Ja.v.356ff).

Khemaka 04. See **Khemavatī**.

Khemaṅkara 01. **Khemaṅkara Thera**. The constant attendant of **Sikhī Buddha** (DN.ii.6; Bv.xxi.20; Ja.i.41).

Khemaṅkara 02. *v.l.* **Khemākara**. The king of **Khema** or **Khemavatī**, where the Buddha **Kakusandha** was born. His *Purohita* was **Aggidatta**, **Kakusandha**'s father (Bv.xxii.13; Bv a.209; Divy.242). He is sometimes also called **Khema** (Mhv ṭ.351; DN.ii.7).

Khemappakaraṇa. A work written by **Khema**, a Thera, probably of Ceylon.

The work is on the **Abhidhamma** and forms one of the *Let-than* ("Little-finger" manuals) studied in Burma.

It is also known as the **Nāmarūpasamāsa**.

A Commentary on it was written by **Vācissara** (Gv.61, 71; Sās-d.63; for details see PLC.156).

Khemavagga. The sixth chapter of the *Navakanipāta* of the **Aṅguttaranikāya**. AN.iv.455f.

Khemavatī 01. The capital of King **Khemaṅkara** and the birthplace of **Kakusandha** (DN.ii.7; Bv.xxii.13; Bv-a.209; Divy.242). It is sometimes called **Khema**, e.g., Ja.i.42.

Khemavatī 02. The city of birth of **Tissa Buddha** (Bv.xviii.16). There he preached the **Buddhavaṁsa** to his relatives (Bv a.190). It is sometimes also called **Khema** and **Khemaka**.

Khemasutta 01. An account of the visit paid to the Buddha at **Jetavana** by the *Devaputta* **Khema** and the verses uttered by **Khema** on that occasion. SN.i.57.

Khemasutta 02. Two monks, **Khema** and **Sumana**, living at **Andhavana** near **Sāvatthī**, visited the Buddha. **Khema** stated before the Buddha that, when a monk has attained *Arahant*-ship, the thought does not arise in him that he is inferior to anyone or that he has his equal. Having spoken thus, **Khema** took leave of the Buddha and departed; **Sumana** did likewise. When they were gone the Buddha declared to the monks that, by their statement, **Khema** and **Sumana** had manifested their *Arahant*-ship. AN.iii.358f.

Khemasutta 03. On what is meant by having attained peace (*khema*). AN.iv.455.

Khemasutta 04. The Buddha preaches peace and the path thereto. SN.iv.371.

Khemā 01. **Khemā Therī**. An *Arahant*, chief of the Buddha's women disciples. She was born in a ruling family at **Sāgala** in the **Madda** country, and her skin was of the colour of gold. She became the chief consort of King **Bimbisāra**. She would not visit the Buddha who was at **Veḷuvana**, lest he should speak disparagingly of her beauty with which she was infatuated. The king bade poets sing the glories of **Veḷuvana** and persuaded **Khemā** to go there. She was then brought face to face with the Buddha, and he conjured up, for her to see, a woman like a celestial nymph who stood facing him. Even as **Khemā** gazed on the nymph, whose extraordinary beauty far excelled her own, she saw her pass gradually from youth to extreme old age, and so fall down in the swoon of death. Seeing that **Khemā** was filled with dismay at the sight, the Buddha preached to her on the vanity of lust, and we are told that at that moment she attained *Arahant*-ship. With the consent of **Bimbisāra** she entered the Saṅgha, and was ranked by the Buddha foremost among his women disciples for her great insight (*mahāpaññāṇaṁ aggā*) (AN.i.25; Dpv.xviii.9; see also MN-a.iv.168f.; Bv.xxvi.19; Ja.i.15,16).

In the time of **Padumuttara** she was a slave, and having seen the Buddha's

chief disciple, **Sujāta**, gave him three cakes, and that same day she sold her hair and gave him alms.

In **Kassapa Buddha**'s time she became the eldest daughter of **Kikī**, king of **Benares**, and was named **Samaṇī**. With her sisters she observed celibacy for twenty thousand years and built a monastery for the Buddha. She learnt the **Mahā Nidānasutta**, having heard the Buddha preach it. In the time of **Vipassī** she became a renowned preacher of the Dhamma, and during the time of both **Kakusandha** and **Koṇāgamana** she had great monasteries built for the Buddha and his monks. AN a.i.187f; Thīg.139-44; Thīg a.126ff; Ap.ii.543ff; Dhp a.iv.57ff; cf. the story of **Rūpanandā** (Dhp a.iii.113-9).

Once when **Khemā** was at **Toraṇavatthu**, between **Sāvatthī** and **Sāketa**, **Pasenadi**, who happened to spend one night there, heard of her presence and went to see her. He questioned her as to whether or not the **Tathāgata** existed after death. She explained the matter to him in various ways, and **Pasenadi**, delighted with her exposition, related it to the Buddha (SN.iv.374ff). She is mentioned in several places (e.g., AN.i.88; ii.164; iv.347; SN.ii.236) as the highest ideal of womanhood worthy of imitation, and is described as the nun par excellence.

Khemā is identified with the mother in the **Uragajātaka** (Ja 354, Ja.iii.168), the queen in the **Rohantamigajātaka** (Ja 501, Ja.iv.423) and in the **Haṁsajātaka** (Ja 502, Ja.iv.430), the queen, **Khemā**, in the **Mahā Haṁsajātaka** (Ja 534, Ja.v.382), and the princess in the **Mahā Janakajātaka** (Ja 539, Ja.vi.68).

Khemā 02. **Khemā Therī**. One of the two chief women disciples of **Dhammadassī Buddha** (Bv.xvi.19; Ja.i.39).

Khemā 03. The **Aṅguttara Commentary** (AN a.ii.791) (on AN.iv.347) speaks of a **Khemā Upāsikā** in a list of lay-women. This **Khemā** is most probably identical with **Khemā** (1).

Khemā 04. Queen of **Brahmadatta**, king of **Benares**. She dreamed of a golden peacock preaching, and wished that her dream might come true. Though

the king tried every means in his power, the wish could not be fulfilled and the queen died. See the **Morajātaka**. (Ja 539) Ja.ii.36.

Khemā 05. Chief queen of **Brahmadatta**, king of **Benares**. She dreamed of a golden deer preaching the Dhamma, and her wish to see her dream come true was fulfilled (Ja.iv.256). For details see the **Rurujātaka** (Ja 482).

Khemā 06. Chief queen of **Brahmadatta**, king of **Benares** (Ja.iv.334). Her story is similar to that of **Khemā** (4). For details see the **Mahā Morajātaka** (Ja 491).

Khemā 07. Queen Consort of **Brahmadatta**, king of **Benares** (Ja.iv.413). Her story is similar to that of **Khemā** (5). She is identical with **Khemā Therī** (Ja.iv.423). See the **Rohantamigajātaka** (Ja 501).

Khemā 08. Queen Consort of King **Seyya** (**Saṁyama**) of **Benares**. She saw a golden goose in a dream, and wished to see one in real life (Ja.v.354). She is identified with **Khemā Therī** (Ja.v.382). For details see the **Mahā Haṁsajātaka** (Ja 534).

Khemā 09. A river flowing from **Himavā** (Ja.v.199f).

Khemātherīsutta. Records the story of the visit of **Pasenadi** to **Khemā** (SN.iv.374ff). See **Khemā** (1).

Khemābhirata. A **Pacceka Buddha** mentioned in a nominal list (MN.iii.70).

Khemārāma. A locality in Ceylon. Here **Duṭṭhagāmaṇī**, having vanquished eleven **Damiḷa** chiefs, distributed among his troops the booty rescued from them – hence the name (Mhv.xxv.10; Mhv ṭ.474).

Khemiyambavana. A mango grove near **Benares**. Udena once stayed there and preached the **Ghoṭamukhasutta**. MN.ii.157.

Khemiyā. A class of gods, present at the preaching of the **Mahā Samayasutta** (DN.ii.261).

Khemī. A pond, probably identical with **Khema** (8, Ja.v.374).

Khomadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a merchant in **Bandhumatī** and, having seen **Vipassī Buddha** in the street, gave him a linen cloth (*khoma*). Twenty-seven *kappas* ago he was a king named **Sindhavasandana**. Ap.i.80f.

Khomadussa. A (Brahmin?) township in the **Sākyan** country. The Buddha once stayed there and preached to an assembly of Brahmin householders. It is said that the Brahmins were at first hostile to the Buddha, but that he won them over (SN.i.184).

The village was so-called because of the preponderance (*ussannatā*) of *khomadussā* (linen cloth). SN a.i.207.

Khomadussaka. An inhabitant of **Khomadussa**. SN.i.184.

Khomadussasutta. Records the visit of the Buddha to **Khomadussa**. The Brahmins were gathered on some business, and the Buddha walked into their meeting, thus angering them. It is said that he caused a shower of rain to fall (perhaps to give him an excuse for taking shelter). When the Brahmins protested against his intrusion, the Buddha told them that it was no "council" where good men were not, and where the rules of debate were not observed; this sermon pleased them. SN.i.184; SN a.i.207.

Kholakkhiya. An image of the Buddha in Ceylon. King **Udaya I**. gave for its maintenance the village of **Mahā Maga**. Cv.xlix.14.

G.

Gagga 01. A monk. He became insane, and in this condition did many things unworthy of a monk. When his colleagues blamed him, the Buddha interceded on his behalf and suggested that he be given absolution for his offences, in view of his insanity. The monks acted according to the Buddha's advice. Vin.i.123; ii.80f.

Gagga 02. A Brahmin, father of **Aṅgulimāla** (MN.ii.102). **Gagga**, whose wife was **Mantāṇī**, was chaplain to the king of **Kosala** (MN a.ii.743). **Gagga** may have been a *gotta*-name. Thus when, after his ordination, **Aṅgulimāla** is introduced to **Pasenadi**, the latter addresses him as **Gagga Mantāṇiputta**. MN.ii.102.

Gagga 03. A Brahmin, father of the Bodhisatta in the **Gaggajātaka** (*q.v.*).

Gaggajātaka (Ja 155). The Bodhisatta was once a trader's son in **Kāsi**. One day during their travels father and son were obliged to take lodging in a hall haunted by a **Yakkha**. In the case of persons occupying this hall, if one of them should happen to sneeze and the other failed, thereupon, to wish him long life, the **Yakkha** was allowed to eat them. This boon had been granted him in return for twelve years' services to **Vessavaṇa**. The two travellers from **Kāsi** took up their abode in the hall for one night, during which the father sneezed. The son, knowing nothing of his danger, said nothing, but on seeing the **Yakkha** preparing to eat him, he guessed the reason and hastened to wish his father long life. The father acted likewise, and the **Yakkha** was foiled in his attempt on their lives. The Bodhisatta, having heard the **Yakkha**'s story, established him in the five precepts. The story became known, and the Bodhisatta was given the post of general, while the **Yakkha** was made tax-gatherer. In the story the Bodhisatta addresses his father as **Gagga**.

Once, when the Buddha was preaching, he sneezed, and all around him shouted "Long Life," thus interrupting his sermon. The Buddha told them that the custom was superstitious, and forbade them to follow it. On their obeying him, the common people blamed them for their lack of good manners. The

Buddha, thereupon, withdrew the injunction and related this story to account for the origin of the custom. (Ja.ii.15f.; the introductory story is found in Vin.ii.140).

Gagga is identified with **Mahā Kassapa**. Ja.ii.17.

Gaggaravāliya aṅgaṇa. A locality in Ceylon. The Elder **Pītamalla** resided there with thirty other monks. DN-a.iii.749; the reading in the PTS edition (*gāravakaraṇāya*) is wrong.

Gaggarā 01. A lotus-pond at **Campā**. The Buddha is several times mentioned as staying on the banks of the pond. On one such occasion **Pessa** and **Kandaraka** visited him, and he preached to them the **Kandarakasutta** (MN.i.339). Among others who visited him there are mentioned **Bāhuna** (AN.v.151), **Vajjiyamāhita** (AN.v.189), and **Kassapagotta** (Vin.i.312). On one occasion, when the Buddha was staying there, **Sāriputta** approached him with a large number of the inhabitants of **Campā** and asked him questions concerning the efficacy of giving alms (AN.iv.59ff).

On another such occasion **Sāriputta** assembled the monks and preached to them the **Dasuttarasutta** (DN.iii.272ff). It was on the banks of the **Gaggarā** that the Buddha preached the **Karandavasutta** (*q.v.*) on the necessity of getting rid of evil-minded members of the Saṅgha lest they should corrupt the whole Saṅgha (AN.iv.168f), and the pond-bank was also the scene of the preaching of the well-known **Soṇadaṇḍasutta** (DN.i.111f). Once, when the Buddha was at this spot with a large number of monks and lay-followers, **Vaṅgīsa** came up to him and praised him in a song, pointing out how the Buddha outshone them all (SN.i.195; Thag.v.1252; Thag-a.ii.210).

The pond was called **Gaggarā** because it owed its origin to a queen of that name. On its bank was a *Campaka*-grove where the Buddha stayed during his visits (MN-a.ii.565; DN-a.i.279f). Nearby was a monastery of *titthiyas* (see AN.v.189). The pond, together with that at **Jetavana**, is given as an example of a very beautiful lotus pond (E g., AN-a.i.264). Monks found it a convenient spot for meditation (Snp-a.i.17).

Gaggarā 02. The queen for whom the lotus pond **Gaggarā** (*q.v.*) was made.

Gaggarāsutta. Records the incident of **Vaṅgīsa** singing the praises of the Buddha on the banks of the **Gaggarā** pond (SN.i.195; cf. Thag.v.1252).

Gaggaligāma. A village built by **Mahosadha** on the further side of the **Ganges**; there he stationed his elephants, horses, cattle, etc., while he had the great tunnel constructed (Ja.vi.431).

Gaṅgamāla. A barber who later became a **Pacceka Buddha**. See **Gaṅgamālajātaka** (Ja 421).

Gaṅgamālajātaka (Ja 421). The Bodhisatta once took service under **Suciparivāra** of **Benares**, in whose household everyone kept the fast on *uposatha*-days. The Bodhisatta, not knowing this, went to work as usual on the fast day, but, on discovering that no one else was working and the reason for their abstention, he refused to take any food, and as a result of his fasting died in the night. He was reborn as son of the king of **Benares**, and later became king under the name of **Udaya**. On meeting **Aḍḍhamāsaka** (*q.v.*), **Udaya** shared the kingdom with him, but one day **Aḍḍhamāsaka**, discovering that he harboured a desire to kill **Udaya**, renounced his kingdom and became an ascetic. When **Udaya** heard of this he uttered a stanza, referring to his own past life, but no one could understand the meaning of it. The queen, anxious to learn the meaning, told the king's barber **Gaṅgamāla** how he might win the king's favour, and when the king offered him a boon, **Gaṅgamāla** chose to have the stanza explained to him. When he learnt how **Udaya** had won a kingdom as a result of having kept the fast for half a day, **Gaṅgamāla** renounced the world and, developing asceticism, became a **Pacceka Buddha**. Later he visited King **Udaya** and preached to him and his retinue, addressing the king by name. The queen-mother took offence at this and abused **Gaṅgamāla**, but the king begged him to forgive her. **Gaṅgamāla** returned to **Gandhamādana**, though urged by **Udaya** to stay in the royal park.

Ānanda was **Aḍḍhamāsaka**, and **Rāhulamātā** was the queen.

The story was related by the Buddha to some lay-followers to encourage

them in their observance of the *Uposatha* (Ja.iii.444ff). **Gaṅgamāla** is mentioned as an example of a man who realised the evils of *taṇhā* and renounced desire, e.g., Ja.iv.174.

Gaṅgarājī. A district to the east of **Anurādhapura**, where **Kaniṭṭhatissa** built the **Anulatissapabbata** *vihāra*. Mhv.xxxvi.15.

Gaṅgalatittha. A ford on the **Kadambanadī** near **Anurādhapura**. It was the starting-point of the boundary line which **Devānampiyatissa** laid down for the **Mahā Vihāra**. Mhv ṭ.361; cf. Mbv.136.

Gaṅgā 01. **Gaṅga**, **Ganges**. One of the five great rivers (*Mahā Nadī*) that water **Jambudīpa**, the others being **Yamunā**, **Aciravatī**, **Sarabhū**, and **Mahī** (e.g., Vin.ii.237; SN.ii.135; v.401; AN.iv.101; v.22; Mil.114 mentions ten).

The Commentaries give a long description of their origin (e.g., Snp-a.ii.438f; AN-a.ii.761ff; MN-a.ii.586; Ud-a.301). From the **Anotatta** lake flow four rivers: that from the south circles the lake three times under the name of **Avaṭṭagaṅgā**, then as **Kaṇhagaṅgā** flows straight for sixty leagues along the surface of a rock, comes into violent contact with a vertical rock, and is thrown upwards as a column of water three *gāvutas* in circumference; this column, known as **Akāsagaṅgā**, flows through the air for sixty leagues, falls on to the rock **Tiyaggala**, excavating it to a depth of fifty leagues, thus forming a lake which is called **Tiyaggala** *pokkharaṇī*; then the river, under the name of **Bahalagaṅgā**, flows through a chasm in the rock for sixty leagues, then, under the name of **Ummaggagaṅgā**, through a tunnel for a further sixty leagues, and finally coming upon the oblique rock **Vijjha**, divides into five streams, forming the five rivers above mentioned.

Among places mentioned as being on the banks of the **Gaṅgā** are **Benares**, **Campā**, **Ayojjha**, **Kimbhilā**, **Ukkāvelā**, **Payāga**, **Pāṭaliputta**, and **Saṅkassa**. The **Gaṅgā** formed one of the most important means of communication and trade for the districts through which it flowed – e.g., from **Rājagaha** to **Vesālī**. The district to the north of the river and bordering on the kingdom of **Aṅga** was called **Aṅguttarāpa** (Snp a.ii.439). The river was five hundred leagues in length

(SN-a.ii.119).

The name of the **Gaṅgā** appears again and again in similes and metaphors in the Pāli books:

- its sands are immeasurable (SN.iv.376);
- its waters cannot be made bracken by adding to them a grain of salt (AN.i.250);
- it is full of foam, and yet its foam is empty (SN.iii.140);
- it were folly to wish to hold up the course of its waters with one's fist (SN.iv.298);
- as the river finds repose only in the ocean, so do the followers of the Buddha find repose only in *Nibbāna* (MN.i.493);
- some things are as inevitable as that the **Gaṅgā** should flow into the sea (SN.iv.179);
- there is no such thing as the **Gaṅgā** apart from its sand, its water, and its banks;
- to be cast on the other side of the **Gaṅgā** (*pāragaṅgāya*) is great misfortune (see, e.g., SN.i.207, Snp-a.i.228).
- The **Gaṅgā** flows from west to east (*pācīnaninnā*, SN.iv.191);
- during the rains it is so full of water that even a crow could drink water from its bank (Vin.i.230);
- sometimes the banks would be flooded and the buildings on them destroyed (SN-a.i.164), and people would find difficulty in crossing;
- at others it was shallow and could be crossed by means of a reed bridge (Snp-a.i.18);
- cattle could easily be driven from one bank to another (MN.i.225).
- At various spots were ferries where boatmen plied for hire (e.g., Ja.iii.230).
- On its banks, on the higher reaches, were numerous snakes and parrots (Ja.ii.145, iii.491),
- and all along the banks were hermitages (e.g., Ja.iii.476, v.191, etc.).
- Men always bathed in the river, and on festival days even women of very good family came for water-sports, sometimes spending the whole day in the river; kings also came with their retinues (e.g., Ja.i.295; MN-a.ii.604; Dhp-a.iii.199).

Reference is also made to a **Gaṅgāmahīkīlā** (Smp. on Vin.i.191, and again, ii.276). **Buddhaghosa** says that **Mahī** here refers to the earth, but Rhys Davids (VT.ii.25, n.3) thinks it refers to the river of that name.

The junction of the **Gaṅgā** and the **Yamunā** is frequently referred to, and is used as a simile for perfect union (e.g., Ja.vi.412, 415). A tributary of the **Gaṅgā** is mentioned which flows from **Himavā**, its name being **Migasammatā** (Ja.vi.72). The ford at **Pāṭaliputta**, where the Buddha crossed on his way from **Rājagaha** to **Vesālī**, was called **Gotamatittha** (Vin.i.230); its distance from **Rājagaha** was five leagues, and from **Vesālī** three (Khp-a.162-3). When the Buddha, after curing the plague at **Vesālī**, returned to **Rājagaha**, great festivities marked the event, and the celebration was known as the **Gaṅgārohaṇa**. The **Devas** and the **Nāgas** vied with each other to do honour to the Teacher, and there was a great assembly of all classes of beings, comparable to those on the occasions of the Twin Miracle and the Descent from **Tusita** (Dhp a.iii.444). Among the **Nāgas** who dwelt in the **Gaṅgā** is mentioned **Eraka** (Dhp-a.iii.231).

The water of the **Gaṅgā** was considered holy and was used for the consecration of kings, not only of India but also of Ceylon (Mhv.xi.30; Mhv ṭ.305).

The people on the northern bank were rough and coarse, while those on the south were pious and generous, believers in the Buddha (DN-a.i.160).

The upper reaches of the river were called **Uddhagaṅgā** (Ja.ii.283, vi.427) or **Uparigaṅgā** (Ja.iv.230), and the lower reaches **Adhogaṅgā** (Ja.ii.283, 329, v.3).

See also **Kosikī**, **Bhagīrathī**, **Mahā Gaṅgā**, and **Pāragaṅgā**.

Gaṅgā 02. See **Mahā Vālukagaṅgā**.

Gaṅgā 03. A lake, the residence of the **Nāga** king **Doṇa**. Bv a.153.

Gaṅgātaṭa, **Gaṅgātaṭaka**, **Gaṅgātaḷāka**. A tank in Ceylon, built by **Aggabodhi II**. (Cv.xlii.67). The country around the tank was used as a base in **Parakkamabāhu**'s war against **Gajabāhu** (Cv.lxx.286, 300). **Gajabāhu** lived there in comparative peace during his last days, and he also died there (Cv.lxxi.l,

5). Later, **Māgha** and **Jayabāhu** erected fortifications in **Gaṅgātaṭa** (Cv.lxxxiii.15).

It is identified with the modern Kantalai. See Cv.Trs.i.310, n.3.

Gaṅgātissa. See **Ariyagālatissa**.

Gaṅgātīriya Thera. An *Arahant*. He was a householder named **Datta** of **Sāvatthī**. On discovering that he had, though unwittingly, committed incest with both his mother and sister, he was overcome with anguish and left the world. He adopted a course of austerity, dwelling in a hut of palm leaves on the bank of the **Ganges**, hence his name. For a whole year he kept silence; in the second year he spoke but once to a woman who, in filling his bowl, spilt the milk, wishing to discover if he were dumb. In the third year he became an *Arahant*.

In the time of **Padumuttara Buddha** he was a householder, and supplied drinks to monks (Thag.v.127-8; Thag-a.i.248f).

It is said that after Gaṅgātīriya's conception his mother was driven out of her house in the absence of her husband, her mother-in-law suspecting her of infidelity (Thag a.195f.; Thīg.224f). The child was born in a travellers' rest-house in **Rājagaha**, whither she had gone in search of her husband, and was taken away by a caravan leader who happened to see it when its mother was away bathing. Later the woman was carried away by a robber chief, by whom she had a daughter. One day, in a quarrel with her husband, she threw her daughter on the bed, wounding her on the head, and fearing her husband's wrath she fled to **Rājagaha**, where she became a courtesan and later mistress of Gaṅgātīriya, who was unaware of his relationship to her. Some time afterwards he took to wife the robber's daughter as well. One day, while looking at the young wife's head, the older one saw the wound, and as a result of her questions learnt the truth. Filled with dismay, both mother and daughter became nuns, and Gaṅgātīriya left the world as mentioned above.

Gaṅgātīriya is perhaps to be identified with **Udakadāyaka** of the **Apadāna**. (Ap.ii.437; but the verses are also ascribed to **Mahā Gavaccha**, Thag a.i.57).

Gaṅgādoṇi. A hill in the **Maṇimekhala** district in Ceylon. The general **Saṅkha** founded a city there during **Māgha**'s invasion. The hill was only two *yojanas* away from **Māgha**'s capital, but provided quite a safe retreat. Cv.lxxxi.7f.

Gaṅgāpeyyāla. In the fifth book of the **Saṁyuttanikāya** a repetition under the name of *Gaṅgāpeyyāla* occurs several times. "Just as the **Gaṅgā** flows to the east, slides to the east, and tends to the east, even so, a monk who cultivates the *bojjhaṅgas* (SN.v.135, 137), the *satipaṭṭhāna*s (196), the *indriyas* (239, 241), the *padhānas* (244), the *balas* (249, 251), the *iddhipādas* (290), and the *jhānas* (307), slides and tends towards *Nibbāna*."

Gaṅgāmātivihāra. A monastery in Ceylon, to which **Jeṭṭhatissa III**. gave **Keheta** as its maintenance village. Cv.xliv.99.

Gaṅgārāma. Also called **Rāja Mahāvihāra**, a monastery founded by **Kittisirirājasīha** on the bank of the **Mahā Vālukagaṅgā** near Kandy (Cv.c.202). There **Rājādhirājasīha** erected a *cetiya*. Cv.ci.17.

Gaṅgārohaṇavatthu. The account of the Buddha's visit to **Vesālī** which he paid in order to preach the **Ratanasutta** (*q.v.*). Dhp-a.iii.436ff.

Gaṅgārohaṇasutta. The **Cūḷa Vaṁsa** (Cv.xxxvii.191) mentions a *Sutta* by this name. The Commentaries on the **Dhammapada** (Dhp-a.iii.436ff) and the **Khuddakapāṭha** (Khp-a.162ff) contain accounts of the visit paid by the Buddha to **Vesālī** in order to drive out from there the fears of famine and pestilence, and they describe in great detail the celebrations which took place as the Buddha returned to **Rājagaha** along the **Ganges**. This journey is called **Gaṅgārohaṇa**.

The *Sutta* mentioned is probably, therefore, the **Ratanasutta** (*q.v.*) which the Buddha preached at **Vesālī**.

Gaṅgāvīci. One of the four kinds of waves that rise in the sea. Each wave of this class rises to a height of fifty leagues. Vibh-a.502.

Gaṅgāsiripura. The Pāli name for the town of Gampola in Ceylon (Cv.xxxxvi.18). In it was an ancient *vihāra*, the **Nigamaggāmapāsāda** (Cv.lxxxviii.48). **Bhuvanekabāhu IV**. made it his capital. Cv.xc.107.

Gaṅgāsutta. Preached to a Brahmin at **Veḷuvana**. Incalculable is the beginning of *Saṁsāra*, incalculable the aeons that have passed by, like the sands of the **Gaṅgā**. SN.ii.153.

Gaṅgāsenakapabbatavihāra. A monastery in Ceylon built by **Mahā Sena** (Mhv.xxxvii.41).

Gaṅgeyya 01. Adjective formed from **Gaṅga** (Ja.ii.151). The description "*Gaṅgeyya Nāgaraja*" in Ja.iii.362 probably means a **Nāga** king "dwelling in **Gaṅga**" and not "named Gaṅgeyya."

Gaṅgeyya 02. One of the ten families of elephants. Each elephant had the strength of one hundred men. MN-a.i.262; AN-a.ii.822; Bv-a.37.

Gaṅgeyyajātaka (Ja 205). Two fish, one from **Gaṅgā**, the other from **Yamunā**, once met at the confluence of the rivers and disputed as to their relative beauty. They appealed to a tortoise who was there for a decision; he said they were both beautiful, but he himself was more beautiful than either.

The story was told in reference to two monks who bragged of their good looks and quarrelled about them. They appealed to an older monk, who gave the same answer as the tortoise of the story. Ja.ii.151f.

Gajakumbhakapāsāṇa. A locality in Ceylon, through which passed the *Sīmā* marked out by **Devānampiyatissa** for the **Mahā Vihāra**. Mhv., p.332, v.12; Dpv.xiv.35; Mbv.135.

Gajakumbhajātaka (Ja 345). The Bodhisatta was once a minister of the king of **Benares**. Noticing that the king was slothful, the Bodhisatta took a tortoise as an object lesson, showing him how the indolent came to misery.

The story was related in reference to a monk who was slothful regarding his duties. Ja.iii.139f.

Gajabāhu, **Gajabhuja**. King of Ceylon (1137-1153). He was the son of **Vikkamabāhu II**. and succeeded his father to the throne (Cv.lx.88, according to the *Dimbulāgala Inscription*, his mother was **Sundarī**). Thus he was the grandson of **Vijayabāhu I**. and of **Tilokasundarī**, and came, therefore, of **Kāliṅga** stock. When he saw the increasing power of the Prince **Parakkamabāhu** (afterwards **Parakkamabāhu I**.), **Gajabāhu** sent for him with many marks of favour and welcomed him at his court. In order to win the king's confidence **Parakkama** gave his sister **Bhaddavatī** to be his queen, but when he saw that **Gajabāhu** was becoming suspicious of his power he left **Pulatthipura** and made preparations to wage war against him. In the campaign that followed, **Gajabāhu** suffered many reverses and, in the end, fell into the hands of **Parakkama**'s forces. With great difficulty **Parakkama** saved him from death, but in the meantime **Māṇābharaṇa** managed to get **Gajabāhu** into his power and cast him into a dungeon. From there he was rescued by **Parakkamabāhu** and fled to **Koṭṭhasāra**. Meanwhile, **Parakkamabāhu** had consolidated his power, and his officers captured **Pulatthipura**. **Gajabāhu**, being able to see no other help, implored the monks of **Pulatthipura** to intercede on his behalf, and, at their request, **Parakkamabāhu** left to **Gajabāhu** the enjoyment of his possessions (this is rather odd, especially in view of the fact that he invited heretical nobles to come to Ceylon, Cv.lxx.53). **Gajabāhu** took up his abode at **Gaṅgātaḷāka** and spent his last days there in comparative peace. As he had no heir and no brothers, he bequeathed his kingdom to **Parakkamabāhu**, and engraved his will on a stone tablet at **Maṇḍalagirivihāra**. He was cremated at **Koṭṭhasāra** (details of **Gajabāhu**'s reign and his fights with **Parakkamabāhu** are contained in the **Cūḷa Vaṁsa**, particularly in chapters 63, 66, 67, 70, 71). See also **Gajabāhukagāmaṇi**.

Gajabāhukagāmaṇi. Also called **Gajabāhu**; king of Ceylon (174-96 CE.); son of **Vaṅkanāsikatissa**. He founded the **Mātuvihāra** in honour of his mother, made additions to the **Abhayagiri** *Cetiya*, constructed the **Gamaṇitissa** tank, and built the **Rāmukavihāra** and the **Mahejāsanasālā** (Mhv.xxxv.115ff; Dpv.xxii.13, 28,29).

In later chronicles be is credited with having invaded the **Coḷa** kingdom to

avenge a raid made on Ceylon and with having introduced the cult of the goddess Pattini into Ceylon. See Codr.23f.

Gajabhuja 01. An officer of **Māṇābharaṇa** (2). He was defeated by **Māyāgeha** at **Samīrakkha** (Cv.lxxii.10).

Gajabhuja 02. A chieftain of **Gova**. He was slain by Konappu, afterwards **Vimaladhammasūriya** (Cv.xciv.2).

Gajabhuja 03. See **Gajabāhu**.

Gajjagiri. A mountain in **Aparantaka**. Sās.35.

Gaṇaka Moggallāna. A Brahmin teacher of **Sāvatthī**. He visited the Buddha at the **Pubbārāma**, and the Buddha preached to him the **Gaṇaka Moggallānasutta**, after which, it is said, he became the Buddha's follower (MN.iii.1ff). His name and his teaching seem to indicate that he was an accountant.

Gaṇaka Moggallānasutta (MN 107). The one hundred and seventh *Sutta* of the **Majjhimanikāya**; preached to **Gaṇaka Moggallāna**. **Moggallāna** says that the brahmanical training is a thoroughly graduated system (*anupubbasikkhā anupubbakiriyā*). Can the Buddha say the same of his teaching? The Buddha says he can and proceeds to explain. It is true that not all the Buddha's disciples attain to the goal, but the fault is theirs; the Buddha accepts no responsibility, he only indicates the way. MN.iii.1ff.

Gaṇakaputtatissa Thera. Probably a Commentator. **Buddhaghosa** quotes him in the **Aṅguttara Commentary** (AN a.i.439) as explaining the term *tisahassīmahāsahassī* differently from the commonly accepted interpretation.

Gaṇatissa. Son of **Paṇḍuvāsudeva** (Mbv.112). According to the **Rājāvaliya**, he reigned as king for forty years. See also Cv.Trs.ii.Introd. p.ix.

Gaṇadevaputtā. **Buddhaghosa** mentions (MN a.ii.737) the palaces of the *Gaṇadevaputtas* (*Gaṇadevaputtānañ-ca vimānāni*) among those seen by King **Nemi** as he was being conducted by **Mātali** through the *Deva*-worlds. I cannot trace the name in the **Nimijātaka**. The word may be used as a collective noun.

Gaṇapetavatthu. The story of a large number of people of **Sāvatthī** who, because of their misdeeds, had been born as *Petas*. Pv.iv.10; Pv-a.269f.

Gaṇānandapariveṇa. A monastery at **Rājagāma** in Ceylon, the residence of the Elder Maittreya *Mahā* Thera. PLC.248.

Gaṇṭhipupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he gave a *ganthi*-flower to **Vipassī Buddha**. Forty-one *kappas* ago he was a king named **Varaṇa** (Ap.i.162). He is probably identical with **Hatthārohaputta**. Thag-a.i.170.

Gaṇṭhimāna. A village in Ceylon, given by **Parakkamabāhu IV**. for the maintenance of the temple at **Devapura** (**Devanagara**). Cv.xc.95.

Gaṇḍa. Gardener of **Pasenadi**, king of **Kusala**. It was he who offered to the Buddha the mango, the seed of which produced the **Gaṇḍamba** (Ja.iv.264). The **Apadāna Commentary** (i.97) calls the gardener **Gaṇḍabba**, and the *Divyāvadāna* (p.157) calls him **Gaṇḍaka**.

Gaṇḍatindujātaka (Ja 520). **Pañcāla**, king of **Kampilla**, is a wicked monarch, and his subjects, harassed by his officers, suffer great oppression. The Bodhisatta, born as the divinity of a *gaṇḍatindu*-tree, becoming aware of this, appears in the king's bed-chamber and urges him to give up his evil ways and find out for himself the condition of his subjects. The king, taking this advice, travels about in disguise with his chaplain. Everywhere he finds men, women and even the beasts cursing his very name. He returns to the capital and devotes himself to good works (Ja.v.98ff).

The introductory story is given in the **Rājovādajātaka** (Ja 334) (*q.v.*).

Gaṇḍamba. The mango-tree, at the gate of **Sāvatthī**, under which the Buddha performed the **Yamakapāṭihāriya** (*q.v.*). The king's gardener, **Gaṇḍa**, while on his way to the palace to give the king a ripe mango-fruit from the palace gardens, saw the Buddha going on his alms-rounds and offered him the mango. The Buddha ate it immediately, and gave the seed to **Ānanda** to be planted by the gardener at the city-gate. A tree of one hundred cubits sprouted forth at once, covered with fruit and flowers. At the foot of this tree **Vissakamma**, by the order of **Sakka**, built a pavilion of the seven kinds of precious things. Ja.iv.264f; Ja.i.88; Dhp-a.iii.206ff; Mil.349.

Gaṇḍasutta. The body is like a festering sore (*gaṇḍa*), full of pus, with nine openings, constantly exuding matter. AN.iv.386f.

Gaṇḍābharaṇa *v.l.* **Gandhābharaṇa**. A book composed by **Ariyavaṁsa**. Gv.65, 75; Sās., p.98.

Gaṇḍāladoṇi. A monastery in Ceylon, near the modern Kandy. The stucco work of the *vihāra* was carried out by **Parakkamabāhu VI**. Cv.xci.30.

Gaṇḍimitta. See **Kaṇhamitta**.

Gatasaññaka Thera 01. An Arahant. In the time of **Tissa Buddha** he joined the Saṅgha at the age of seven, and threw up into the air seven *naṅgaliki*-flowers as an offering to the Buddha. Eight *kappas* ago he became king, three times, under the name of **Aggisikha**. Ap.i.127.

Gatasaññaka Thera 02. An Arahant. He saw **Siddhattha Buddha** going through the air, though only his robe was visible to him. The sight filled him with joy and he concentrated his mind thereon. Ap.i.253f.

Gatārāpariveṇa. A monastery in Ceylon, the residence of **Upatapassī**, author of the **Vuttamālā**. PLC.253.

Gatikathā. The sixth section of the **Mahā Vagga** of the **Paṭisambhidāmagga**. Paṭis.ii.73-8.

Gatipakaraṇa. A book composed by a Thera of **Pakudhanagara**. Gv.65; but see p.75, where the author is said to belong to Ceylon.

Gatipacchedana. A king of eighty-four *kappas* ago; a previous birth of **Sammukhāthavika** (Ap.i.159) (or **Māṇava**). Thag a.i.163.

Gatimba. See **Mahā Gatimba**.

Gatiyopañcakavagga. The eleventh chapter of the **Saccasaṁyutta** and the last chapter of the **Saṁyuttanikāya**. SN.v.474f.

Gatisutta. The five conditions of birth – in purgatory, among lower animals, *Petas*, men or **Devas**. AN.iv.459.

Gadāvudha. The club wielded by **Vessavaṇa** when he was yet a *puthujjana*. It would fall on the head of many thousands of **Yakkhas** and return to **Vessavaṇa**'s hand. Snp a.i.225.

Gaddulasutta 01. Incalculable is the beginning of *Saṁsāra* and the untaught *puthujjana*, having wrong notions of self, revolve from birth to birth, like a dog tied by a leash to a pillar or stake round which it unceasingly chases. SN.iii.149.

Gaddulasutta 02. Just as a dog tied by a leash to a strong pillar cannot escape, so the untaught *puthujjanas* cannot escape from the five *khandhas*. Mind is even more diverse than a show piece (*caraṇacitta*).

As a painter fashions all kinds of likenesses, so the *puthujjana* creates and recreates the five *khandhas*. SN.iii.151f.

Gadrabha. Doorkeeper of **Āḷavaka**, the **Yakkha**. He warned the Buddha of the **Yakkha**'s evil nature and requested him to go away, but, on finding the Buddha determined to stay, he informed the **Yakkha** of the Buddha's arrival. Snp a.i.220; AN a i.211.

Gadrabhakula. Mentioned as one of the families in which horses are born. **Valāhaka** horses are not born in this family. MN a.i.248.

Gadrabhapañha. One of the problems set by King **Vedeha** to **Mahosadha**, in order to test him, at the instigation of the king's ministers. The king sent word to **Mahosadha** that while he was on his way to see him his horse had broken its leg; would **Mahosadha** therefore, send him a more excellent horse? **Mahosadha**, understanding the significance of the message, went to the palace, sending his father on before him. When **Mahosadha** entered he found his father seated, but, as had been prearranged, he obliged his father to get up and offer him his seat. On this there was a great uproar, all saying that he had slighted his father. But **Mahosadha** convinced the king that he was a more excellent man than his father, giving proof of this by producing before the king an ass which he had brought with him, and making the king acknowledge that a colt born of the ass through a Sindh mare would be far more valuable than the colt's sire (Ja.vi.342f).

The story is also given as a separate **Jātaka** (Ja 111). Ja.i.424.

Ganthambatittha. A ford in the **Mahā Vālukagaṅgā**. There an *udakakkhepasīmā* was erected by **Vimaladhammasūriya I**. (Cv.xciv.17). The name is the Pāli equivalent for the Sinhalese Gātambé.

Ganthākaraparivena. A dwelling attached to the **Mahā Vihāra** at **Anurādhapura**, where **Buddhaghosa** stayed during his sojourn in Ceylon and where he wrote his Commentaries (Cv.xxxvii.243). The *pariveṇa* was restored by **Kassapa V**. Cv.lii.57.

Ganthisāra. A book composed by **Saddhammajotipāla**; it is evidently an anthology or manual composed from important texts. Bode, 18; Gv.(p.64) calls it **Gandhasāra**.

Gandha 01. The name of a family of elephants; each elephant has the strength of one million men. Vibh-a.397; AN-a.ii.822; Ud-a.403, etc.

Gandha 02. A *seṭṭhi* of **Benares**. On realising that his ancestors had died leaving immense wealth, which they had failed to enjoy, he started to spend large sums of money on luxuries, and one full-moon day he decorated the city

and invited the people to watch him taking a meal. Among the assembled multitude was a villager, who felt that he would die unless he could obtain a morsel of Gandha's rice. When this was told to Gandha he suggested that the man should work for him for three years, taking in payment a bowl of his rice. The villager agreed and henceforth became known as **Bhattabhatika**. At the end of the three years Gandha kept his promise and gave orders that **Bhattabhatika** should enjoy all his master's own splendours for one day, and asked all the members of his household, except his wife **Cintāmaṇī**, to wait on him. When **Bhattabhatika** sat down to eat, a **Pacceka Buddha** appeared before him; **Bhattabhatika** gave his food to the **Pacceka Buddha** who, in sight of all those that had gathered to watch **Bhattabhatika**'s splendour, went through the air to **Gandhamādana**. When **Gandha** heard of what had happened, he gave one-half of all his possessions to **Bhattabhatika** in return for a share of the merit he had gained. Dhp-a.iii.87ff.

Gandhakuṭi. The name given to the special apartment occupied by the Buddha at the **Jetavana** monastery (Ja.i.92). The building, of which the **Gandhakuṭi** formed a part, was evidently called the *Gandhakuṭipariveṇa*, and there the Buddha would assemble the monks and address them (e.g., Ja.i.501; iii.67). The site, on which stands the bed of the Buddha in the **Gandhakuṭi**, is the same for every Buddha, and is one of the unalterable sites – *avijahitaṭṭhānāni* (Bv a.247).

The name **Gandhakuṭi** seems to have been used later in reference also to other residences of the Buddha. Thus, we are told (AN-a.i.226; see C.SN.B., Pl.5B) that **Visākhā** built a **Gandhakuṭi** for the Buddha in the **Pubbārāma** with the money she obtained by the sale of her **Mahā Latāpasādhana**. For further details see **Gotama Buddha**.

Gandhagata. See **Bhadragaka**.

Gandhathūpiya Thera. An *Arahant*, probably identical with **Gandhamāliya** (*q.v.*). The same verses are attributed to both. Ap.i.267.

Gandhapūjaka Thera. An *Arahant*. In the past he put a handful of perfume on the funeral pyre of **Padumuttara Buddha** (Ap.ii.406). He is probably identical with **Hārita**. Thag a.i.376.

Gandhabba. An attendant of King **Eḷeyya** and a follower of **Uddaka Rāmaputta**. AN.ii.180.

Gandhabbakāyasaṁyutta. The thirty-first chapter of the **Saṁyuttanikāya**. SN.iii.249-53.

Gandhabbakāyikā. See **Gandhabbā**.

Gandhabbadvāra. One of the gates of **Pulatthipura**. Cv.lxxiii.163.

Gandhabbarājā. The name given to **Sakka** in the **Vidhurapaṇḍitajātaka** (Ja 545, Ja.vi.260).

Gandhabbā, **Gandhabba**, **Gandhabbas**. A class of semi-divine beings who inhabit the **Cātummahārājika**-realm and are the lowest among the **Devas** (DN.ii.212). They are generally classed together with the **Asuras** and the **Nāgas** (e.g., AN.iv.200, 204, 207). Beings are born among them as a result of having practised the lowest form of *sīla* (DN.ii.212, 271).

It is a disgrace for a monk to be born in the Gandhabba-world (DN.ii.221, 251, 273f). The Gandhabbas are regarded as the heavenly musicians, and **Pañcasikha**, **Suriyavaccasā** and her father **Timbarū** are among their number (DN.ii.264).

They wait on such **Devas** as **Sakka**, and the males among them form the masculine counterpart of the *accharā*, the nymphs. Their king is **Dhataraṭṭha**, ruler of the eastern quarter (DN.ii.257). Other chieftains are also mentioned (DN.ii.258): **Panāda**, **Opamañña**, **Sakka**'s charioteer **Mātali**, **Cittasena**, **Nala** and **Janesabha**.

The Gandhabbas are sometimes described as *vihaṅgamā* (going through the air) (AN.ii.39; AN a.ii.506). In the **Āṭānāṭiyasutta** (DN.iii.203, 204) the Gandhabbas are mentioned among those likely to trouble monks and nuns in

their meditations in solitude. The Buddha says that beings are born among the *Gandhabbakāyikādevā* because they wish to be so; they are described as dwelling in the fragrance of root-wood, of bark and sap, and in that of flowers and scents (SN.iii.250f).

It is often stated that the Gandhabbas preside over conception; this is due to an erroneous translation of the word Gandhabba in passages (e.g., MN.i.157, 265f) dealing with the circumstances necessary for conception (*mātāpitaro ca sannipatitā honti, mātā ca utunī hoti, gandhabbo ca paccupaṭṭhito hoti*).

The Commentaries (e.g., MN-a.i.481f) explain that here Gandhabba means *tatrūpakasatta* – *tasmiṁ okāse nibbattanako satto* – meaning a being fit and ready to be born to the parents concerned. The *Ṭīkā* says that the word stands for *gantabba*. See also **Gandhabbarājā**.

Gandhabhava. See **Bhadragaka**.

Gandhamādana. A mountain range beyond the seven ranges of:

- **Cūḷa Kāḷa**
- **Mahā Kāḷa**
- **Nāgapaliveṭhana**
- **Candagabbha**
- **Suriyagabbha**
- **Suvaṇṇapassa**
- **Himavā**

It is one of the five mountain ranges that encircle **Anotatta**. It is crowned with a tableland, is green in colour (*muggavaṇṇa*), and covered with various medicinal plants. It shines from afar "like a glowing fire on a new-moon night."

In the range is an inclined slope (*pabbhāra*) named **Nandamūlaka** containing three caves, **Suvaṇṇaguhā**, **Maṇiguhā** and **Rajataguhā**, which are the abodes of **Pacceka Buddhas**.

At the entrance to **Maṇiguhā** is a tree named **Mañjūsaka**, one league in height and in girth; on this tree bloom all the flowers that grow both on land and in water, and especially do they bloom on the occasions of the **Pacceka Buddhas**' visits; round the tree is the **Sabbaratanamāla**.

There the *Sammajjanakavāta* sweeps the ground, the *Samakaranavāta* levels the sand, and the *Siñcanakavāta* sprinkles water from **Anotatta**.

The *Sugandhakaraṇavāta* brings all the perfumes of **Himavā**, the *Ocinakavāta* plucks flowers, and the *Santharaṇakavāta* spreads them.

In the *māla* seats are always ready for the **Pacceka Buddhas**, who on fast days and on their own birthdays assemble there. When a new **Pacceka Buddha** arises in the world, he goes first to Gandhamādana and other **Pacceka Buddhas**, who may be in the world, assemble there to greet him, and they all sit rapt in *samādhi*. Then the senior among them asks the newcomer to describe how he came to be a **Pacceka Buddha** (Snp-a.i.52, 66f; ii.437; AN-a.ii.759; Ud-a.300, etc.; MN-a.ii.585).

The **Pacceka Buddhas** who live on Gandhamādana will often enter into *samādhi* for seven days, and at the end of that period seek alms from someone on whom they wish to bestow a special favour, that he may thereby obtain merit (e.g., Dhp-a.iii.368f; iv.121, 199f; Ja.iv.16). These Buddhas will sometimes leave the mountain, and, having admonished those whom they wish to help, return again (e.g., Ja.iii.453).

Besides **Pacceka Buddhas**, others are also mentioned as having resided in Gandhamādana – e.g., **Nārada** (Ja.iv.393), **Naḷinikā** (Ja.v.186), **Bahusodarī** (Ja.vi.83); also the *Deva* king **Nāgadatta** (Thag a.i.138), and **Vessantara**, with his family, after he renounced his kingdom (Ja.vi.528f.). It is also said that *Kinnaras* (Ja.iv.438) and **Nāgas** (Rockhill, 169) lived on the slopes of Gandhamādana. It was among the places visited by **Khadiravaniya Revata** (AN-a.i.139).

It is not explicitly mentioned that all **Pacceka Buddhas** die in Gandhamādana, but the inference seems to be such. Thus, once, five hundred **Pacceka Buddhas** led by **Mahā Paduma** died there, and their bodies were cremated (Thag-a.ii.141).

The **Jātaka Commentary** (vi.79) explains Gandhamādana as *gandhena madakaro pabbato*.

The fragrant tree **Bhujaka** grows only in heaven and in **Gandhamādana** (Vv-a.162).

It is said that the Buddha **Metteya** will retire for a while to Gandhamādana, after spending his first rainy season (**Anāgatavaṁsa** v.81).

Gandhamāliya Thera. An *Arahant*. Ninety-four *kappas* ago he offered to **Siddhattha Buddha** a *gandha-thūpa* covered with *sumana*-flowers. Forty *kappas* ago he became king, sixteen times, under the name of **Devagandha**. Ap.i.135.

Gandhamuṭṭhiya Thera. An *Arahant*. One hundred thousand *kappas* ago he gave a handful of perfume for the construction of a (Buddha's) funeral pyre. Ap.i.292; cp. **Gandhapūjaka**.

Gandhavaṁsa. A late Pāḷi work written in Burma.

It relates, in brief, the history of the Pāli Canon and gives accounts of post-canonical Pāḷi books written in Burma and Ceylon.

The colophon states that the work was composed by a forest-dwelling Elder named **Nandapañña**. At the end of each chapter the work is referred to as **Cūḷa Gandhavaṁsa**; perhaps what we have now is an abridged edition of a larger work.

The work is published in JPTS, 1886, pp.55-80.

Gandhavilepanasutta. Few are those who abstain from flowers, scents, etc.; many are those who do not. SN.v.471.

Gandhasutta 01. See Isayo Sutta ??

Gandhasutta 02. The scents of the world spread only along with the wind and not against it; but the fragrance of a good man's virtue travels everywhere. AN.i.225; cp. Ja.iii.291; Mil.333.

Gandhābhāraṇa. See **Gaṇḍābharaṇa**.

Gandhāra. A mountain in **Himavā**. Ja.vi.579.

Gandhāra 01. A **Pacceka Buddha** mentioned in a nominal list. MN.iii.69; Ap-a.i.106.

Gandhāra 02. One of the sixteen **Mahā Janapadas** (countries) (AN.i.213; iv.252, etc.; in the **Niddesa** and *Mahā Vastu* lists Gandhāra is omitted and others substituted). Its capital was **Takkasilā**, famous for its university; its king in the time of the Buddha was **Pukkusāti**. There was friendly intercourse between him and **Bimbisāra** of **Magadha**. Merchants and visitors from one country to another were lodged and fed at the expense of the country's king, and no tariffs were levied on their merchandise. There was constant exchange of goods and valuables, and on one occasion **Bimbisāra**, wishing to send his friend a gift of particular value, despatched to him a letter containing news of the appearance in the world of the Buddha, the Dhamma and the Saṅgha. When **Pukkusāti** read the letter he decided to become a follower of the Buddha, and ordained himself as a monk; then, leaving his kingdom, he travelled all the way to **Sāvatthī** to see the Buddha (MN a.ii.979ff). This conversion of Gandhāra's king, however, does not seem to have had the effect of converting the rest of its people to the Buddha's faith. The memory of **Pukkusāti** was evidently soon forgotten, for we find **Moggaliputtatissa**, at the conclusion of the Third Council, sending the Thera **Majjhantika** to convert Gandhāra (Mhv.xii.3ff).

According to **Buddhaghosa**'s account, **Pukkusāti**'s kingdom was over one hundred leagues in extent (MN a.ii.988), and the distance from **Takkasilā** to **Sāvatthī** was one hundred and ninety-two leagues (MN a.ii.987; from **Benares** it was one hundred and twenty leagues, *vīsaṁyojanasata*; Ja.i.395; ii.47). There was evidently a well-known caravan route linking the two countries, although Gandhāra was regarded as a *paccantimajanapada* a border country.
(MN a.ii.982; there was also constant trade between Gandhāra and **Videha**, Ja.iii.365ff. It would appear from the **Mahā Niddesa** i.154 that **Takkasilā** was a regular centre of trade).

At the time of **Majjhantika**'s visit, the people of Gandhāra were being harassed by the **Nāga**-king **Aravāḷa**, and the chronicles contain details of his conversion by the monk. The **Nāga**-king, together with his retinue, the **Yakkha Paṇḍaka** and his wife **Hāritā**, became devout followers of the Buddha.

Majjhantika preached the **Āsīvisūpamasutta**, and many thousands joined the Saṅgha (Mhv.xii.9ff; Smp.i.64f; Dpv.viii.4).

Gandhāra appears to have included **Kasmīra**, the two countries being always mentioned together as **Kasmīra-Gandhāra**. They occupied the sites of the modern districts of Peshawar and Rawalpindi in the northern Punjab (PHAI. p.93). In the time of **Asoka** the country formed part of his empire, and is mentioned as such in Rock Edict **V**. Before that it was subject to the Achaemenid kings. **Gandhāra** was always famous for its red woollen shawls (*kambala*) (Snp-a.ii.487; Ja.vi.501).

Another king of **Takkasilā** besides **Pukkusāti** is mentioned – namely, **Naggaji**, who was a contemporary of **Nimi**, king of **Videha** (Ja.iii.377; cf. *Ait. Brāhmaṇa* vii.34; *Sat. Brāhmaṇa* viii.1, 4, 10; see also **Gandhārarājā**).

One of the eye teeth of the Buddha was deposited in **Gandhāra** (Bv.xxviii.6; DN.ii.167).

Gandhārajātaka (Ja 406). The Bodhisatta was once king of **Gandhāra**, and he and the king of **Videha** became friends, though they never saw each other. One day the **Gandhāra** king saw an eclipse of the moon and, being stirred in his mind, left his kingdom and became an ascetic in **Himavā**.

The **Videha** king, hearing of this, did likewise. They met in **Himavā**, but failed to recognise each other until, seeing another eclipse of the moon, they exchanged reminiscences. They went out begging together, and the **Videha** ascetic, having once been given a large quantity of salt, stored up some of it for a saltless day. The **Gandhāra** ascetic, finding this out, blamed his friend for his greediness, and the latter begged his forgiveness.

The **Videha** ascetic is identified with **Ānanda**. The story was told in reference to the occasion of the passing of the rule forbidding monks to store medicine for more than seven days. Ja.iii.363ff; the introductory story is given in Vin.i.206ff; see also **Pilindavaccha**; the **Jātaka** story is given in MN a.i.534f.

Gandhārarājā. The king of **Gandhāra** is several times mentioned by this name; it is evidently a title and not a proper name, e.g., Ja.i.191; ii.219f.; iii.364ff; iv.98.

Gandhāravagga. The second chapter of the **Suttanipāta** of the **Jātaka Commentary** (Ja.iii.363-421).

Gandhāravijjā or **Gandhārīvijjā**. A charm whereby one could become invisible and multiform, pass through all obstacles, through earth and water, and touch the sun and moon (DN.i.213). Elsewhere (Ja.iv.498) the charm is mentioned as being only useful for the purpose of making oneself invisible.

The **Theragāthā** Commentary (I.51f) distinguishes a Lesser and a Greater. **Pilindavaccha** knew the former and thought that the Buddha would teach him the other. The charm enabled him to travel through the air and read the thoughts of others.

Buddhaghosa (DN-a ii.389) explains that the charm was so-called, either because it was invented by a sage named **Gandhāra**, or because it originated in **Gandhāra**.

Gandhodaka Thera (**Gandhokadāyaka Thera**). An *Arahant*. Once, when celebrations were being held in honour of the Bodhi-tree of **Padumuttara Buddha**, he poured fragrant water from a painted pot on to the tree. There was a thunderstorm and he was killed on the spot by lightning. Being born in heaven, he uttered stanzas in praise of the Buddha and his teaching. One hundred and twenty-eight *kappas* ago he became a king, named **Saṁvasita**. Ap.i.105f.

Gandhodakiya Thera. An *Arahant*. Ninety-one *kappas* ago he saw the **Vipassī Buddha** and sprinkled perfumed water on him. Thirty-one *kappas* ago he became king, under the name of **Sugandha** (Ap.i.157f). He is probably identical with **Ātuma Thera**. Thag-a.i.160f.

Gamika. Father of the nun **Mahā Tissā**. Dpv.xviii.39.

Gamiṭṭhavālivihāra. A monastery in **Rohaṇa**, founded by **Kākavaṇṇatissa**. Mhv.xxii.23.

Gambhīra 01. A seaport village, visited by **Mittavindaka** in the course of his flight from **Benares**. Ja.i.239.

Gambhīra 02. A channel branching off from the **Parakkamasamudda**. It started at the point of the flood-escape known as **Makara**. Cv.lxxix.40.

Gambhīracāri. The name of one of the two otters in the **Dabbhapupphajātaka** (*q.v.*). Ja.iii.333.

Gambhīranadī. A river, one *yojana* north of **Anurādhapura**; the bricks for the **Mahā Thūpa** and for the *Thupas* of the three former Buddhas were prepared on its banks (Mhv.xxviii.7; Mhv ṭ.508). On its bank was **Upatissagāma**. Mhv.vii.44.

Gambhīrasatta. Four conditions – following after the good, hearing the Dhamma, paying systematic attention thereto, and living in accordance with its precepts – which, if cultivated, lead to profound insight. SN.v.412.

Gayā 01. A pond in which people bathed, that their sins might be washed away (Ja.v.388f). **Buddhaghosa** says (MN-a.i.145) it was a circular pond in which was a bathing ghat (*maṇḍavāpisaṇṭhānaṁ titthaṁ*). But see below, **Gayā** (2).

Gayā 02. A town in India. It lay on the road between the Bodhi-tree and **Benares**, and was three *gāvutas* from the Bodhi-tree and fifteen *yojanas* from **Benares**. (MN a.i.387f; Faxian says the distance from the Bodhi-tree to **Gayā**, was twenty *li*, or about 3-1/3 miles). It was between the **Bodhimaṇḍa** and **Gayā** that the Buddha, on his way to **Isipatana**, met **Upaka** (Vin.i.8).

The Buddha stayed at **Gayā** on several occasions: once at **Gayāsīsa** (Vin.i.34; SN.iv.19; AN.iv.302), and also near the **Ṭaṅkitamañca** (Sn. p.47; SN.i.207, etc.), the residence of **Suciloma**.

Buddhaghosa says that **Gayā** was the name given both to the village and a bathing ghat near to it (also called **Gayāpokkharaṇī**). **Dhammapāla** (Ud a.74, 75; cp. Snp a.i.301), on the other hand, speaks of a **Gayānadī** and a **Gayāpokkharaṇī** as being two distinct bathing ghats, both commonly called **Gayātittha**, and both considered to possess the power of washing away sins. People went there, offered sacrifices to the gods, recited the Vedas, and

immersed themselves in the water.

Elsewhere it is stated that every year, in the earlier half of the month of **Phagguna** (March), people held a bathing festival at the bathing ghat at **Gayā**, the festival being called **Gayāphaggunī** (Thag a.i.388f, 418; Thag.v.287). It was at one of these festivals that **Senaka** Thera was converted by the Buddha. This explanation of **Gayāphaggu** is, perhaps, not quite correct, for, according to some, the river (**Nerañjarā**) which ran by **Gayā** was itself called **Phaggu** (Skt. **Phalgu**), e.g., Cunningham: *Ancient Geography of India*.524; Böthlinck and Roth's *Dict. s.v.* Phalgu; Neumann (MN.Trs.i.271) says that the village of **Gayā** itself was called **Phaggu**.

The town of **Gayā** is often called **Brahmagayā** to distinguish it from **Buddhagayā** (*q.v.*).

Gayā Kassapa. One of the three **Kassapa** brothers, the **Tebhātikajaṭilā** (*q.v.*). On leaving the world with his brothers and becoming an ascetic, he gathered round him a company of two hundred other ascetics. They all lived at **Gayāsīsa**, hence his name (*Gayāsīse pabbajito ti Gayā Kassapo nāma jāto*). When **Uruvelā Kassapa** was converted, **Gayā Kassapa**, with his followers, joined the Saṅgha, and at the conclusion of the **Ādittapariyāyasutta** they all became *Arahants* (Vin.i.33f.; AN a.i.165). **Gayā Kassapa** is reported (Thag.v.345f) to have said that he used to bathe three times a day at **Gayātittha**, in order to wash away his sins during the festival of **Gayāphaggu**.

In the time of **Sikhī Buddha** he was a householder, and later became a forest-dwelling hermit. One day he saw the Buddha walking alone in the forest and offered him a *kola*-fruit (Thag-a.i.417f).

He is evidently identical with **Koladāyaka** of the **Apadāna**. Ap.ii.379; see also ii.483.

Gayātittha, **Gayāphaggu**, **Gayāphaggunī**, **Gayāphaggunītittha**, **Gayāpokkharaṇī**. See **Gayā** (2).

Gayāsīsa. A hill near **Gayā**. Here the Buddha came from **Uruvelā** after converting the **Tebhātikajaṭilā**, and here he lived with one thousand monks. On

this occasion of his coming he preached the **Ādittapariyāyasutta** (Vin.i.34f; SN.iv.19f; Ja.i.82; AN-a.i.57, etc.; Pv-a.21; Ud.i.9; Dhp-a.i.72).

When **Devadatta** managed to win over five hundred of the monks to his side, it was to **Gayāsīsa** that he retired with them, and there it was that the Buddha's Chief Disciples had to go to reclaim them (Vin.ii.199; Dhp a.i.121; Ja.i.142, 425, 490f; iv.180). It is said that **Ajātasattu** built a special monastery for **Devadatta** at Gayāsīsa (Ja.i.185, 508; ii.38f).

The Commentaries say that the hill was so-called because it was composed of a flat stone and was shaped like an elephant's head (*gaja-sīsa-sadisa-piṭṭhipāsāṇo*) (SN a.iii.4; Ud a.74). There was room on the rock for one thousand monks.

The hill stands about one mile to the south-west of **Gayā** and is now called *Brahmayoni*. To the south-east of the hill Xuanzang saw the three *Thūpas* of the **Tebhātikajaṭilā** (CAGI.524f).

See also **Gayāsutta**.

Gayāsutta. Preached at **Gayāsīsa**. The Buddha describes to the monks some of the stages through which he passed before reaching Awakening. At first he could only see the light from the bodies of the **Devas**; later, through conscious striving, he could distinguish their forms, talk with them, discover how they came to be born in their different spheres; then he was able to read their past births, and at last he attained to supreme knowledge. AN.iv.302ff.

Garahadinna. A resident of **Sāvatthī** and friend of **Sirigutta**. The latter was a follower of the Buddha, and the former of the **Nigaṇṭhas**. Instigated by the **Nigaṇṭhas**, **Garahadinna** constantly blamed his friend for his allegiance to the Buddha, until one day, in exasperation, **Sirigutta** invited the **Nigaṇṭhas** to his house in order to prove that their claim to omniscience was false. To this end he had a ditch dug and filled with filth, ropes stretched longitudinally over the ditch, and the seats so arranged that the moment the **Nigaṇṭhas** sat down they would be tipped over and flung into the ditch. The **Nigaṇṭhas** arrived, and everything happened as **Sirigutta** had arranged. **Garahadinna**, filled with desire for revenge, hid his resentment and invited the Buddha and his disciples

with the intention of humiliating them. He employed the same stratagem as his friend, except that the ditch was filled with glowing coals instead of with filth. The Buddha came, knowing all that had happened, and by an exercise of *iddhi*-power caused large lotus flowers to spring up from the bed of coals. Sitting thereon, he created an abundant supply of food and preached the Dhamma. **Garahadinna**, **Sirigutta**, and many others became *Sotāpannas* (Dhp a.i.434f).

On this occasion was also preached the **Khadiraṅgārajātaka** (but see the introductory story of the **Jātaka**).

It is said that when the Buddha preached at **Garahadinna**'s house, eighty-four thousand beings realised the Truth (Mil.350).

Garahitajātaka (Ja 219). Once the Bodhisatta was a monkey in the Himalayas and, having been captured by a forester, was given to the king. The king grew fond of him, and the monkey learnt the ways of men. The king set him free, and when his fellows saw him they insisted on hearing from him how men lived. He told them of men's greed for possessions, and how in each house there were two masters, one of them beardless, with long breasts and plaited hair. The monkeys, hearing of this folly, stopped their ears and went elsewhere, saying they could not bear to live in a place where they had heard such unseemly things! That place came thereafter to be called the **Garahitapiṭṭhipāsāṇa**.

The story was told in reference to a discontented monk. Ja.ii.184.

Garahitapiṭṭhipāsāṇa. See **Garahitajātaka** (Ja 219).

Garītara. A tank in Ceylon constructed by **Moggallāna** II, by damming the **Kadambanadī**. Cv.xli.61.

Garuḷa, **Garuḍa**, **Garuḷas**, **Garuḍas**. One of the palaces occupied by **Phussa Buddha** in his last lay-life (Bv.xix.15). The Commentary (Bv-a.192) calls it **Garuḷapakkha**.

Garuḷā, **Garuḷas**, **Garuḍā**, **Garuḍas**. A class of mythical birds generally mentioned in company with **Nāgas** (e.g., Ja.iv.181, 202).

They live in *Simbali*-groves (e.g., Ja.i.202) and are usually huge in size,

sometimes one hundred and fifty leagues from wing to wing (Ja.iii.397). The flapping of their wings can raise a storm, known as the **Garuḍa**-wind (Ja.v.77). This wind can plunge a whole city in darkness and cause houses to fall through its violence (Ja.iii.188).

A *Garuḷa* has strength great enough to carry off a whole banyan tree, tearing it up from its roots (Ja.vi.177). The *Garuḷas* are the eternal enemies of the **Nāgas** (Ja.ii.13; iii.103) and live in places, such as the **Seruma** Island (Ja.iii.187), where **Nāgas** are to be found. The greatest happiness of the **Nāgas** is to be free from the attacks of the *Garuḷas* (Ja.iv.463). A *Garuḷa*'s plumage is so thick that a man – e.g., **Naṭakuvera** (Ja.iii.91) – could hide in it, unnoticed by the bird. Sometimes *Garuḷas* assume human form; two *Garuḷa* kings are said to have played dice with kings of **Benares** and to have fallen in love with their queens, whom they took to the *Garuḷa* city – one of the queens being **Sussondī** (Ja 360, Ja.iii.187) and the other **Kākātī** (Ja 327, Ja.iii.91). In each case the queen, being found unfaithful to her *Garuḷa* lover, was returned to her husband. The *Garuḷas* know the **Ālambāyana** spell, which no **Nāga** can resist (Ja.vi.178, 184). It is said that in olden days the *Garuḷas* did not know how to seize **Nāgas** effectively; they caught them by the head, and the **Nāgas** who had swallowed big stones were too heavy to be lifted from the ground; consequently the *Garuḷas* died of exhaustion in trying to carry them. Later the *Garuḷas* learnt this secret through the treachery of the ascetic **Karambiya**, as related in the **Paṇḍarajātaka** (Ja 518, Ja.vi.175f).

Garuḷas are mentioned as sometimes leading virtuous lives, keeping the fast and observing the precepts. One such was the *Garuḷa* king mentioned in the **Paṇḍarajātaka**, and another, the son of **Vināta**, who visited the park of **Dhanañjaya Koravya** and gave a golden garland as present after hearing **Vidhurapaṇḍita** preach (Ja.vi.261f).

The *Garuḷa's* body was evidently considered to be specially formed for quick flight, for the ancient prototype of the aeroplane was based on the *Garuḷa* (Dhp-a.iii.135). One of the five guards appointed by **Sakka** to protect **Tāvatiṁsa** from the **Asuras** was formed of *Garuḷas* (Ja.i.204).

The **Bodhisatta** (Ja.iii.187) and **Sāriputta** (Ja.iii.400) were both, on different occasions, born as *Garuḷa* kings. The **Simbalī** is the special tree of the *Garuḷa*-

world (Vsm.i.206). The *Garuḷa* is often represented in art as a winged man (see Fergusson: *Tree and Serpent Worship*, pl.xxvi.1; xxviii.1. etc.; also Gründwedel: *Buddhistische Kunst*, pp.47-50).

The *Garuḷas* are sometimes called **Supaṇṇas** (*Suvaṇṇas*). Vv-a.9.

Galambatittha. A village in Ceylon, which contained a *vihāra* and a *Thūpa*. King **Vasabha** repaired the *Thūpa*, built an *uposatha*-house, and endowed land for the maintenance of lamps in the house (Mhv.xxxv.85). The village is probably identical with that mentioned elsewhere as **Galambatitthagāma** (Cv.lxxv.7). In that case, it was in **Rohaṇa** and was the scene of a battle in the campaign of **Parakkamabāhu I**.

The Commentaries (e.g., Snp-a.i.57; Vibh-a.353) contain references to a group of fifty monks dwelling in **Galambatitthavihāra**, who took a vow never to address each other until they attained *Arahant*-ship.

See *s.v.* **Kalambatittha**.

Gallakapīṭha. A village in Ceylon. Five hundred youths from the village were ordained by **Mahinda**, soon after his arrival in Ceylon. Mhv.xvii.59.

Gavha. See **Gahva** ??.

Gavaghāṭakasutta. **Moggallāna** reports to the Buddha that, while descending **Gijjhakūṭa**, he saw a vast lump of flesh flying through the air. The Buddha says it was a cattle butcher of **Rājagaha**, born as a *Peta*. SN.ii.256.

Gavaccha. See **Cūḷa Gavaccha** and **Mahā Gavaccha**.

Gavapāna. The name of a special almsgiving held in honour of **Maṅgala Buddha** by the Bodhisatta, when he was born as the Brahmin **Suruci**. The chief item of food was a kind of pudding made of milk, rice and honey. Bv.iv.11; Bv-a.122.

Gavampati 01. **Gavampati Thera**. An *Arahant*. He was a son of a *seṭṭhi* in **Benares**, and one of the four lay companions of the Thera **Yasa**, who, when they heard of **Yasa**'s renunciation, imitated him and won *Arahant*-ship. Later,

Gavampati lived in the **Añjanavana** at **Sāketa**. One day, when **Gotama Buddha** visited the **Añjanavana**, some of the monks accompanying him slept on the sandbanks of the **Sarabhū**. The river rose in the night and there was great dismay. The Buddha sent **Gavampati** to stem the flood, which he did by his *iddhi*-power. The water stopped afar off, looking like a mountain peak.

In the time of **Sikhī Buddha** he was a huntsman and seeing the Buddha offered him flowers. Later he built a parasol and a railing for the *Thūpa* of **Koṇāgamana**. In the time of **Kassapa Buddha** he was a rich householder possessed of many cattle. One day he saw an *Arahant* eating his meal in the sun for lack of shade, and built for him a shelter and planted in front of it a *sirīsa*-tree. As a result he was born in the **Cātummahārājika** world, and his palace was known as **Serissaka** (Vin.i.18f.; Thag.v.38; Thag-a.i.103f; Vv-a.331f; DN-a.iii.814 gives a slightly different version of the origin of the **Serissakavimāna**).

Gavampati was the teacher of **Mahā Nāga**, son of **Madhu Vāseṭṭha** (Thag a.i.443). It is said that the **Serissakavimāna**, occupied by Gavampati, remained in the **Cātummahārajika** world even after he had left it (DN.ii.356f; DN a.iii.814 says he went there because he found the "climate" (*utu*) more agreeable. Snp a.i.347 says it was because he, like **Piṇḍola Bhāradvāja**, loved his old haunts).

There **Gavampati** often spent his siesta and held conversations with **Pāyāsi**, who sent through him a message to the inhabitants of the earth, that they should profit by the example of him (**Pāyāsi**) and discriminate in the bestowal of their gifts.

The Dulvā mentions that after the Buddha's death, when **Mahā Kassapa** wished to hold a Convocation of the chief monks, **Puṇṇa** was sent as a special messenger to summon Gavampati, who was then in the **Serissakavimāna** (Rockhill, p.149f). But Gavampati did not attend, his death being imminent. Instead he sent his bowl and three robes as a gift to the Saṅgha.

Immediately afterwards he died, and **Puṇṇa** carried out his funeral rites.

Gavampati is evidently identical with **Girinelapūjaka** of the **Apadāna** (ii.457).

See also **Gavampatisutta**.

Gavampati 02. The **Sāsanavaṁsa** (p.36f) speaks of a Thera by this name, at whose request the Buddha went to **Sudhammapura** in the **Rāmaññа** country to establish his religion. In a previous life Gavampati was born of an egg laid by a **Nāga** maiden who had relations with a *vijjādhara*. The egg was hatched and a child was born, but it died at the age of ten and was reborn at **Mithilā** as **Gavampati**. He joined the Saṅgha at the age of seven and became an *Arahant*. Later he visited **Sudhammapura** to preach to his mother, and there King **Sīha** asked him to invite the Buddha to his country.

Gavampatisutta. Preached by **Gavampati** at **Sahajāti** in the **Ceti** country. A number of the senior monks were talking of *dukkha*, and **Gavampati** tells them that he knows from the Buddha's own self that whosoever understands *dukkha* knows all its aspects – its nature, its arising, its cessation and the path thereto. SN.v.436.

Gavara. A Tamil general of **Doṇa**, subdued by **Duṭṭhagāmaṇī**. Mhv.xxv.11.

Gavaratissavihāra. A monastery in Ceylon, built by King **Bhātikatissa**, who also constructed for its maintenance the **Mahā Maṇi** tank. Mhv.xxxvi.3.

Gavaravāliya aṅgaṇa. A monastic establishment in Ceylon, the residence of **Pītamalla** Thera and thirty others. MN a.i.190.

Gavesī. A follower of **Kassapa Buddha**. Five hundred others were associated with him, and at first their spiritual life was poor. Gavesī, realising this, put forth effort and, step by step, attained greater proficiency until, at last, he became an *Arahant*. His followers imitated him in every step of his spiritual advancement, and they, too, became *Arahants*.

The Buddha related this story to **Ānanda** during a tour in **Kosala**. They came to a *sāla*-grove and there the Buddha smiled; when asked the reason for his smile, he replied that the grove was the scene of Gavesī's practice of the religious life. AN.iii.214ff.

Gavesīsutta. The story of **Gavesī**.

Gahapatijātaka (Ja 199). Once, in **Kāsi**, the Bodhisatta's wife carried on an intrigue with the village headman. The husband, determined to catch them, pretended to leave the village, but returned as soon as the headman entered the house. The wife, seeing her husband, climbed into the granary, and professed that the headman was there to demand the price of meat which he had supplied to them during a famine, and that as there was no money he insisted on being given the value in grain, which, she said, she was determined to refuse to do. But the Bodhisatta saw through the ruse, thrashed the headman and then his wife.

The Buddha related the story to a backsliding monk to demonstrate to him how women were always sinful (Ja.ii.134f).

Gahapativagga 01. The sixth section of the **Majjhimanikāya**. MN.i.339-413.

Gahapativagga 02. The third section of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**. It contains ten *Suttas*, including the Buddha's praises of **Ugga** of **Vesālī**, **Ugga** of **Hatthigāma**, and **Hatthaka Āḷavaka**. AN.iv.208-35.

Gahapativagga 03. The fifth chapter of the **Nidānasaṁyutta**. SN.ii.68-80.

Gahapativagga 04. The thirteenth chapter of the **Saḷāyatanasaṁyutta**. It contains conversations between various eminent householders on the one side, and the Buddha and the monks on the other. SN.iv.109-24.

Gahvaratīra. The name of the place where the Thera **Gahvaratīriya** lived (Thag-a.i.91f).

Gahvaratīriya Thera (**Gavharatīriya Thera**). He was a Brahmin of **Sāvatthī**, named **Aggidatta**. Having seen the **Yamakapāṭihāriya**, he entered the Saṅgha and lived in a spot called **Gahvaratīra** – hence his name – and there in due course became an *Arahant*. On his return to **Sāvatthī**, his relations held a great almsgiving in his honour and requested him to live near them. But be refused this request and returned to the forest.

He was a hunter in the time of **Sikhī Buddha**, and was delighted by the sound of the Buddha's voice as he preached (Thag.v.31; Thag a.i.91).

He is probably identical with **Ghosasaññaka** of the **Apadāna** (Ap.ii.451), but the same verses are also attributed to **Dhammika**. Thag-a.i.398.

Gāthā. A portion of the *Tipiṭaka* classified according to the matter (*aṅga*) of each one.

It includes the **Dhammapada**, the **Theragāthā** and **Therīgāthā**, and those *Suttas*, composed of stanzas only, found in the **Suttanipāta** and not included under the term *Sutta*. DN-a.i.23f; Vin.iii.8.

Gāmakaseṭṭhi. The name, of the treasurer whose daughter was married by **Ghosakaseṭṭhi**. AN a.i.230; the **Dhammapada Commentary** account does not mention the man's name.

Gāmaṇicanda. A servant of **Janasandha**, king of **Benares**. For his story see the **Gāmaṇicandajātaka** (Ja 257).

Gāmaṇicandajātaka (Ja 257). The Bodhisatta was once born as **Ādāsamukha**, son of **Janasandha**, king of **Benares**. **Ādāsamukha** became king at the age of seven, having successfully solved the problems set him by his courtiers.

Janasandha had a servant named **Gāmaṇicanda** who, being old, retired when **Ādāsamukha** came to the throne. But various mishaps befell **Gāmaṇicanda**, and he was charged on various counts by different people. As he was being brought to the king to receive punishment, he was asked by several persons to convey messages to the king, and to find out from him solutions for their troubles.

The king listened to the charges brought against Gāmaṇi and to his explanation of them. Convinced of Gāmaṇi's innocence, he passed sentences which ultimately brought gain to Gāmaṇi. The king then proceeded to solve the problems contained in the messages brought by Gāmaṇi. He gave to Gāmaṇi the village in which he lived, free from all taxes, and there Gāmaṇi lived happily to the end of his days.

The story was told by the Buddha to certain monks who had been discussing his wisdom.

Gāmaṇicanda is identified with **Ānanda**. In the story he is referred to also as Gāmaṇi, **Candagāmaṇi** and **Canda**. Ja.ii.297-310.

Gāmaṇijātaka (Ja 8). The story of Prince **Gāmaṇi** (Ja.i.136f). For details see the **Saṁvarajātaka** (Ja 462).

Gāmaṇitissa. A tank made by King **Gajabāhu** and given for the maintenance of the **Abhayagirivihāra**. Mhv.xxxv.120.

Gāmaṇivāpi. A tank near **Anurādhapura**. Near it was a hermitage built by **Paṇḍukābhaya**. Mhv.x.96; see Mhv.Trs., p.75, n.1.

Gāmaṇisaṁyutta. The fifty-second **Saṁyutta** of the **Saṁyuttanikāya**. It contains accounts of sermons preached by the Buddha to various headmen (*gāmaṇī*) (SN.iv.305-59).

Gāmaṇī 01. A Tamil general and his stronghold, subdued by **Duṭṭhagāmaṇī**. Mhv.xxv.13.

Gāmaṇī 02. A prince, youngest of one hundred brothers. His story is given in the **Saṁvarajātaka**. Ja.iv.130ff; see also Ja.i.136f.

Gāmaṇī 03. One of the six brothers of **Bhaddakaccānā**; he remained behind when the others left for Ceylon. Mhv ṭ.275.

Gāmaṇī 04. See also **Dīghagāmaṇī**, **Duṭṭhagāmaṇī** and **Āmaṇḍagāmaṇī**.

Gāmantapabbhāravāsī Mahā Sīva. See **Mahā Sīva**.

Gāmantā. See **Mahā Sīva** (2), also **Vāmantapabbhāra**.

Gāmeṇḍavāla Mahā Vihāra. A monastery in **Rohaṇa**. It was the residence of **Cūḷa Piṇḍapātikatissa** and of **Milakkhatissa** (AN a.i.21).

It was evidently within easy reach of **Cittalapabbata** and **Kājaragāma** (AN-a.i.22).

Once **Maliyadeva** Thera recited the **Chachakkasutta** at this *vihāra*, and at the end of the recital sixty monks became *Arahants*. MN-a.ii.1024.

Gāyikā. One of the four wives of **Candakumāra**. Ja.vi.148.

Gāravasutta. As the Buddha sat under the **Ajapāla** Banyan tree, soon after the Awakening (in the fifth week, says the Commentary, SN.A i.158), a thought came to him that he should have someone whom he could consider and honour as his teacher. But, seeing no one worthy of such honour and respect, he decided that the Dhamma should be his teacher. Thereupon **Sahampati** appeared before him and reminded him that in this decision he was acting as all Buddhas acted. SN.i.138f.

Gālurajju. A river in South Ceylon. Cv.lxxv.34; see also Cv.Trs.147, n.1.

Gāḷhagaṅgā. A river in South Ceylon which was once decreed to be the boundary of **Rohaṇa**. It is generally identified with **Mahā Vālukagaṅgā**. Cv.xlviii.132; Cv.Trs.i.122, n.4.

Gijjhakūṭa 01. One of the five hills encircling **Rājagaha**. It was evidently a favourite resort of those who followed the religious life (it was so even in times gone by, see, e.g., Ja.ii.55).

Gotama Buddha seems to have been attracted by its solitude, and is mentioned as having visited it on several occasions, sometimes even in the dark, in drizzling rain, while **Māra** made unsuccessful attempts to frighten him (SN.i.109).

It was on the slopes of **Gijjhakūṭa**, where the Buddha was wandering about, that **Devadatta** hurled at him a mighty stone to kill him, but only a splinter injured his foot (Vin.ii.193, etc.).

It was there also that **Jīvaka** Komārabhacca administered a purgative to the Buddha (AN a.i.216).

Among those who visited the Buddha on **Gijjhakūṭa** are mentioned:

- **Sahampati** (SN.i.153),

- the youth **Māgha** (Sn., p.86),
- the **Yakkha Inda** (SN.i.206),
- **Sakka** (SN.i.233; iv.102),
- the *Paribbājaka* **Sajjha** (AN.iv.371),
- the **Kassapagotta** monk (AN.i.237),
- **Pañcasikha** (SN.iv.103; DN.ii.220),
- **Sutavā** (AN.iv.369),
- the four kings of the **Cātummahārājika** world and their followers (DN.iii.195),
- **Abhayarājakumāra** (SN.v.126),
- **Upaka** Maṇḍikāputta (AN.ii.181),
- **Dhammika** (AN.iii.368), and
- **Vassakāra** (AN.iv.18; DN.ii.72).

Several well-known *Suttas* were preached on **Gijjhakūṭa** – e.g., the **Māgha**, **Dhammika** and **Chaḷabhijāti** *Suttas*, the discourse on the seven **Aparihānīyadhammā** (AN.iv.21f.), the **Mahā Sāropamasutta** and **Āṭānāṭiyasutta** (see also SN.ii.155, 185, 190, 241; iii.121; AN.ii.73; iii.21; iv.160).

It is said (AN a.i.412) that in due course a *vihāra* was erected on **Gijjhakūṭa** for the Buddha and his monks; here cells were erected for the use of monks who came from afar, but these cells were so difficult of access that monks arriving late at **Rājagaha** would ask **Dabba Mallaputtatissa** to find accommodation for them in **Gijjhakūṭa**, in order to test his capabilities (Vin.ii.76; Dhp a.iii.321f).

Mention is made of several eminent monks who stayed at **Gijjhakūṭa** from time to time – e.g.,

- **Sāriputta** (MN.iii.263; AN.iii.300; SN.ii.155),
- **Ānanda** (AN.iii.383),
- **Mahā Kassapa**,
- **Anuruddha**,
- **Puṇṇa Mantāṇiputta**,
- **Upāli** and **Devadatta** (SN.ii.155),
- **Cunda** and **Channa** (SN.iv.55).

Channa fell ill there, and ultimately committed suicide (another monk is mentioned as having thrown himself down from **Gijjhakūṭa** because he was discontented with his life, Vin.iii.82. According to one account, AN-a.i.146f, **Vakkali**, too, committed suicide by throwing himself from **Gijjhakūṭa**; but see **Vakkali**).

Moggallāna and **Lakkhaṇa** are reported to have stayed there, and to have seen many inhabitants of **Rājagaha** reborn in **Gijjhakūṭa** as *Petas* (SN.ii.254; Vin.iii.104; for **Moggallāna** see also AN.iv.75).

The **Mettiyabhummajakas** (Vin.iii.167) and the **Chabbaggiyas** (ibid., 82) were also in the habit of visiting the hill.

Several places are mentioned as having been visited by the Buddha during his sojourns on **Gijjhakūṭa**, and it may be inferred from accounts given of these visits that these places were within easy reach of the hill. Such, for example, are:

- the **Paṭibhāṇakūṭa** (SN.v.448),
- the **Sītavana**, where the Buddha went to visit **Soṇa** (AN.iii.374),
- the river **Sappinī**, on the banks of which lived various **Paribbājakas**, including **Sarabha** (AN.i.185; ii.29, 176),
- the *Paribbājakārama* of **Udumbarikā**,
- the residence of **Nigrodha**, near the **Moranivāpa** on the bank of the lake **Sumāgadhā** (DN.iii.39), and
- the park **Maddakucchi**, where the Buddha was removed after the injury to his foot (Dhp-a.ii.164).
- The **Sūkarakhatalena** was on the slope of **Gijjhakūṭa**, and there the Buddha was once visited by **Dīghanakha** (SN.v.233; MN.i.497).
- **Jīvaka**'s mango-grove lay between **Gijjhakūṭa** and the walls of **Rājagaha** (DN a.i.150).

The **Gijjhakūṭa** was so-called, either because its peak was like a vulture's beak, or because it was the resort of many vultures (Snp a.ii.417; AN a.i.412; MN a.i.291, etc).

Cunningham (CAGI.534), on the authority of both Faxian and Xuanzang, identifies **Gijjhakūṭa** with the modern **Sailagiri**, about two and a half miles to the north-east of the old town. It is also called Giriyek Hill. **Gijjhakūṭa** is

sometimes referred to as **Gijjhapabbata** (Ja.ii.50; iii.255, 484) and as **Gijjha**. Ja.vi.204, 212.

Gijjhakūṭa 02. A tank in Ceylon, built by **Upatissa II**. Cv.xxxvii.185.

Gijjhakūṭasutta. (commonly called **Abhayasutta**)

Contains an account of the visit paid by **Abhayarājakumāra** to **Gotama Buddha** at **Gijjhakūṭa**.

Abhaya questions the Buddha on the views of **Pūraṇa Kassapa**.

The Buddha declares these to be wrong, and instructs Abhaya in the *nīvaraṇas* and the *bojjhaṅgas*. SN.v.126f.

Gijjhajātaka 01. (Ja 164). Once the Bodhisatta was born among the vultures on **Gijjhakūṭapabbata**. On one occasion there was a great storm of wind and rain, and the vultures were forced to seek shelter in a ditch outside **Benares**. A merchant, seeing them, provided them with a warm fire and food. When the weather cleared the vultures returned to their haunts, and decided to give the merchant whatever finery and jewellery they might find in their wanderings. These they dropped in the merchant's garden. The king, hearing of their depredations, set traps and caught a vulture, who confessed the truth, which was corroborated by the merchant. The vulture was set free and the goods were returned to their owners.

Ānanda was the king, and **Sāriputta** the merchant.

The story was told in reference to a monk who was charged with having supported his poor parents. The Buddha praised the man's action, saying that such gratitude was an excellent quality. Ja.ii.50f.; see also the **Sāmajātaka**.

Gijjhajātaka 02. (Ja 399). Once the Bodhisatta was a vulture, and supported his blind parents who lived in a cave. One day, being caught in a trap, he was heard by a hunter lamenting for his parents; the hunter set him free.

The story was told in reference to a monk who supported his mother. **Channa** was the hunter. Ja.iii.330f.

Gijjhajātaka 03. (Ja 427). Once the Bodhisatta was a vulture in **Gijjhapabbata**. His son, **Supatta**, was king of the vultures; he was very strong and supported his parents. One day, against the advice of his father, he flew in the upper air and was dashed to death by the *Veramba*-wind.

The story was related in reference to a disobedient monk of good family, who objected to being instructed in his duties (Ja.iii.483f.; cf. the **Migalopajātaka**; see also the **Dubbacajātaka** and the **Indasamānagottajātaka**).

The **Catudvārajātaka** (Ja.iv.1ff) was related in reference to the same monk.

Giñjakāvasatha. A brick hall at **Nādikā** (**Ñātikā**). The Buddha stayed there on various occasions during his visits to **Nādikā**. It was during one of these visits that **Ambapālī** presented her park to the Buddha and the Saṅgha (Vin.i.232).

In the **Giñjakāvasatha** the Buddha preached the **Cūḷa Gosiṅgasutta** (MN.i.205), the **Janavasabhasutta** (DN.ii.200) and several discourses on *maraṇassati* (e.g., AN.iii.303f; 306f; 391f; iv.320f); also the sermons to the Elder **Sandha** of the **Kaccānagotta** (AN.v.322f) and the Elder **Kaccāyana** (SN.ii.153f; see also SN.ii.74; iv.90).

Both in the **Janavasabhasutta** and the **Giñjakāvasathasutta** (SN.v.356f), which was preached at the same place, the Buddha is represented as having answered questions regarding the destiny and the rebirth of several residents of **Nādikā**. Does this perhaps mean that the people of **Nādikā** were more interested in this problem than the people of other places? It was by way of finding a permanent solution to these questions that the Buddha preached to **Ānanda** at **Giñjakāvasatha** the **Dhammādāsa** (Mirror of Truth) on his last visit to **Nādikā**, as described in the **Mahā Parinibbānasutta** (DN 16) (DN.ii.91ff; see also SN.v.357).

The Commentaries (e.g., MN-a.i.424) state that once the Buddha arrived at **Nādikā** while travelling in the **Vajjī** country, and the people there built for him a residence entirely made of bricks (*giñjakā*), hence its name. Later, residences were also built for the monks, complete with all requirements. The bricks were evidently a special architectural feature, and this confirms the belief that buildings were generally of wood. The “Brick Hall” was, however, not designed

for the Buddha and his monks alone, for we find mention of members of other sects staying there – e.g., the *Paribbājaka* **Sabhiya** Kaccāna (SN.iv.401). The building was probably a resting place for all travellers.

Giñjakāvasathasutta 01. Preached at the **Giñjakāvasatha**, in answer to a question by **Kaccāyana** as to how various opinions, low, moderately good and excellent respectively, arise. SN.ii.153.

Giñjakāvasathasuttā 02. A group of *Suttas* preached at the **Giñjakāvasatha** in answer to **Ānanda**'s questions regarding the destinies of various disciples, men and women, who had died at **Nādikā**. The first *Sutta* of the group includes the **Dhammādāsa** (*q.v.*). SN.v.356ff; cf. DN.191ff.

Gimhatittha. A town in **Rohaṇa** where the **Kesadhātu** *Devarāja* won a victory. Cv.lxxv.22; also Cv.Trs.146, u.2.

Giraggasamajjā. A festival held from time to time (*kālānukālaṁ*) in **Rājagaha**. (Perhaps elsewhere as well. The Bv a. p.102 says it was an annual festival held all over **Jambudīpa** and was as old as **Dīpaṅkara Buddha**; see also Ja.iii.538). It was held in the open air in the afternoon and was attended by all people of all grades of society from **Aṅga** and **Magadha**. Special seats were prepared for the more eminent of the audience, and the festivities seem to have consisted chiefly of nautch dances (Snp-a.i.326). According to the Vinaya accounts there were also singing and music, and the festival was attended not only by laymen, but also by members of religious orders, for otherwise it is unlikely that the **Sattarasavaggiyas** and the **Chabbaggiyas** would have been there (Vin.ii.107f, 150; iv.85, 267). Food was provided as well as amusements. **Buddhaghosa** (Vin-a.iv.831) explains the name of the festival thus: *giraggasamajjo ti girimhi aggasamajjo girissa vā aggadese sammajo*, and tells us that it was announced for seven days before its commencement, and was held on level ground under a shadow of a hill and outside the city. Perhaps it was originally a pagan religious festival, a survival of old exogamic communistic dancing (see Dial.i.7, n.4; VT.iii.71, n.3).

It was at a Giraggasamajjā that **Sāriputta** and **Moggallāna** decided to leave

the world (Dhp-a.i.73f.; AN-a.i.89, etc.).

The Sanskrit equivalent is *Girivaggusamāgama*. AvS.ii.24.

Giri 01. A *Nigaṇṭha* who occupied the *Nigaṇṭhārāma*, later destroyed by **Vaṭṭagāmaṇī** to make room for the construction of **Abhayagiri Vihāra**. The *Nigaṇṭha*'s name was included in that of the new *Vihāra*. Mhv.xxxiii.43f, 83; Dpv.xix.14.

Giri 02. See **Giridīpa**.

Giri 03. One of the palaces occupied by **Sikhī Buddha** in his last lay life (Bv.xxi.16). The Commentary (Bv-a., p.201) calls it **Giriyasa**.

Giri 04. A district in South Ceylon. Its capital was **Mahā Gāma**. It included the villages of **Niṭṭhulaviṭṭhika**, birthplace of **Goṭha-imbara** (Mhv.xxiii.49), and **Kutumbiyaṅgama**, birthplace of **Veḷusumana** (Mhv.xxiii.68). The district was also evidently called **Girimaṇḍala**. The chieftain of **Giri** was **Giribhojaka** (Mhv.xxiii.69, 70, 75; Mhv ṭ.454), sometimes called **Girimaṇḍalika** (Mhv ṭ.452).

Giri 05. A *Nigaṇṭha* who lived at **Anurādhapura** during the time of **Paṇḍukābhaya**. See also **Giri** (1). Mhv.x.98.

Giri Kassapa. Eldest son of **Upatissa III**. He had sixteen brothers. When **Silākāla** rose in revolt, **Kassapa** defeated him in several contests, and in the end pursued him to his stronghold in the **Pācīnapabbata**, riding to the summit of the mountain on his elephant. This deed earned for him the title of **Giri Kassapa**. Later, while fleeing with his parents from **Silākāla**, he lost his way and was surrounded by his enemies. Finding no way of escape he cut his throat. Cv.xli.11ff.

Girikaṇḍa. A mountain occupied for some time by **Paṇḍukābhaya** during his campaign against his uncle.

It was in the neighbourhood of this mountain that **Paṇḍukābhaya** met and married **Suvaṇṇapālī** (Mhv.x.28ff).

The district around it was called **Girikaṇḍadesa**, and this was later given by **Paṇḍukābhaya** to his father-in-law, **Girikaṇḍasiva** (Mhv.x.82).

Girikaṇḍaka. A *vihāra* in Ceylon restored by **Vijayabāhu I**. (Cv.lx.60).

The *vihāra*'s *gocaragāma* was a village called **Vattakālaka** (*q.v.*), where lived a girl who, by reason of her great rapture, transplanted herself to the *vihāra* through the air. Vsm.143; Dhs-a.116.

Girikaṇḍasiva. A chieftain, uncle of **Paṇḍukābhaya** and father of **Suvaṇṇapālī**. He had been appointed chieftain of the district of **Girikaṇḍa** by **Paṇḍuvāsudeva**, and refused to recognise **Paṇḍukābhaya**'s claim to the throne (Mhv.x.29f). When **Suvaṇṇapālī** was carried away by **Paṇḍukābhaya**, her father sent his five sons to rescue her, but they were all slain by **Canda**, son of **Paṇḍula** (Mhv.x.41f). When **Paṇḍukābhaya** became king he restored the province of **Girikaṇḍa** to his uncle, putting him in charge of it (Mhv.x.82).

Girikālī (**Girikārī**). Daughter of the chaplain of **Kākavaṇṇatissa**. She became a nun, won *Arahant*-ship, and became famous as an eminent teacher of the Vinaya. Dpv.xviii.20.

Girikumbhila. A *vihāra* in Ceylon built by **Lañjitissa** (Mhv.xxxiii.14). At the ceremony of the dedication of the *vihāra*, **Lañjitissa** distributed to sixty thousand monks six garments each (Mhv.xxxiii.26).

Girigāma. A village in Ceylon. A young novice named **Tissa** of **Pañcaggalalena**, travelling through the air, saw the daughter of the smith of **Girigāma** bathing in a lotus pond with five of her friends, and heard them singing aloud. He was so fascinated by her that he lost his power of flight. Snp-a.i.70; Ap-a.i.128.

Girigāmakaṇṇa. The residence of **Cūḷa Sudhamma** Thera (Vibh a.452). It was probably a monastery near **Girigāma**.

Giriguhā. One of the palaces occupied by **Piyadassī Buddha** in his last lay life (Bv.xiv.16). The Commentary (Bv a., p.172) calls it **Giribrahā**.

Giritaṭa (**Ghitaṭāka**). A tank built by **Aggabodhi II**. (Cv.xlii.67).

Near it was the village of the same name, where **Parakkamabāhu I**. once encamped with his army (Cv.lxx.312).

There the monks interviewed him on behalf of **Gajabāhu** and persuaded him to restore to the latter his kingdom (Cv.lxx.329f).

Later, the village was occupied by **Māṇābharaṇa** and his army (Cv.lxxii.149).

The tank was among those repaired by **Parakkamabāhu I**., and from there he carried the canal **Kāverī**, thus joining **Giritaṭa** to the **Kaddūravaḍḍhamāna** tank (Cv.lxxix.33, 55; see also Cv.Trs.i.312, n.3; 334 n.1).

Giritimbilatissa. A mountain and a *vihāra* in **Rohaṇa**. Near it was the village **Siva**. See **Dhammā**. Ras.ii.42.

Giridatta Thera. An *Arahant*, teacher of **Vitāsoka** (*q.v.*). **Giridatta** was especially proficient in *Sutta* and **Abhidhamma**. Thag-a.i.295.

Giridanta (*v.l.* **Giridatta**, **Giridattha**). The trainer of the horse **Paṇḍava**. He was a previous birth of **Devadatta**. See the **Giridantajātaka**.

Giridantajātaka (Ja 184). King **Sāma** of **Benares** had a state horse **Paṇḍava**, whose trainer was the lame **Giridanta**. Observing that his trainer limped, the horse imitated him. When the king saw the horse limping, not being able to discover the reason, he asked his adviser, the Bodhisatta, to investigate the matter. The Bodhisatta reported that it was the result of evil association, and had the trainer replaced by another. The trainer was **Devadatta** (Ja.ii.98f).

For the introductory story see the **Mahilāmukhajātaka** (Ja 26).

Giridāsa. A poor caravan leader, the husband of **Isidāsī**, in a previous birth. Thīg.445f; Thīg a.260, 265.

Giridīpā. An island near Ceylon. When the Buddha visited Ceylon he drew **Giridīpā** up to Ceylon, told the **Yakkhas** to go on to it, and then restored it to its former place (Mhv.i.30; Dpv.i.67f). Geiger thinks that the reference is not to

an island, but to the highlands (*giri*) in the interior of Ceylon (Mhv.Trs., p.4, n.4).

Giriddhī. An eminent *Arahant* Therī of the **Mahā Vihāra** who taught the Vinaya in Ceylon. Dpv.xviii.14.

Girinagara (**Girivhanagara**). A monastery in **Devapāli** built by **Aggabodhi V**. Cv.xlviii.3.

Girinelapūjaka Thera. An *Arahant*. Thirty-one *kappas* ago he was a hunter, and having seen **Sikhī Buddha**, he offered him a *nela*-flower (Ap.ii.457). He is evidently identical with **Gavampati**. Thag-a.i.104.

Girinelavāhanaka. A *vihāra* to the north of **Kandanagara**, built by **Sūratissa**. Mhv.xxi.6.

Giripunnāgiya Thera. An *Arahant*. Ninety-four *kappas* ago he offered a *giripunnāga*-fruit to the Buddha **Sobhita**, then staying at the **Cittakūṭa** (Ap.ii.416). He is evidently identical with **Kaṇhadinna**. Thag a.i.304.

Giribāraṭṭha. A district in the **Dakkhiṇadesa** of Ceylon. Cv.lxix.8; lxx.125.

Giribāvāpi. A tank restored by **Parakkamabāhu I**. Cv.lxviii.44; for identification see Cv.Trs.i.280, n.5.

Giribbaja 01. A name for **Rājagaha** (*q.v.*).

Giribbaja 02. A name for **Vaṅkagiri**. Ja.vi.589.

Giribrahā. See **Giriguhā**.

Giribhaṇḍa. A monastery in Ceylon restored by **Udaya I**. (Cv.xlix.29). See below, **Giribhaṇḍapūjā**.

Giribhaṇḍapūjā, **Giribhaṇḍavāhanapūjā**. A great festival, instituted by King **Mahā Dāṭhika Mahā Nāga** on the **Cetiyagiri** mountain. Carpets were laid

from the **Kadambanadī** to the mountain, in order that people might approach the mountain with clean feet; the road was decorated and illuminated, shops were erected and largesse distributed. There were mimes, songs and music. Lamps were lit throughout the island and even on the sea for one *yojana* round (Mhv.xxxiv.75ff; AN a.i.13). It is said that on the day of the festival **Māra**, wishing to spoil it, rained down a shower of coal, but an Elder created earth in the sky, thus preventing the coal from falling (Vsm.376; Vsm.Trs.ii.436, n.4). The most costly offerings given during this feast to any monk – namely, a pair of garments – fell to the lot of a young novice, **Loṇagirivāsītissa**, in spite of the efforts of the king's ministers to get them into the hands of the older monks. It was because the novice had practised the *sārāṇīyadhammā* (DN a.ii.535; AN-a.ii.653f; MN-a.i.545f).

The festival was probably connected with the **Giribhaṇḍavihāra**, in which case that was the reason for the name.

Girimaṇḍala. A district in Ceylon. See **Giri** (4). Cv.li.111; for identification see Cv.Trs.i.159, n.l.

Girimānanda Thera. He was the son of King **Bimbisāra**'s chaplain and, having seen the might of the Buddha when the Buddha entered **Rājagaha**, joined the Saṅgha. He lived in a village studying, but one day, when he came to **Rājagaha** to visit the Buddha, the king asked him to remain, promising to look after him. The king, however, forgot his promise, and **Girimānanda** had to live in the open. The gods, fearing to wet him, stopped rain from falling. The king, observing the drought and discovering the reason for it, built him a hermitage wherein the Thera put forth effort and became an *Arahant*.

In the time of **Sumedha Buddha** he was a householder, and when his wife and children died he fled into the forest in grief. There the Buddha consoled him, and he offered flowers to the Buddha and sang his praises (Thag.vv.325-9; Thag-a.i.409ff; Ap.i.330f).

The **Girisutta** was preached in reference to **Girimānanda**, when he lay grievously ill. AN.v.108ff.

Girimānandasutta. See **Girisutta**.

Girimekhalā. **Māra**'s elephant. He was one hundred and fifty leagues in height.

When **Māra** urged him to advance against the Buddha at the foot of the Bodhi-tree, he went forward and fell on his knees. Ja.i.72, 73, 74; MN a.i.384; Mbv.31; Windisch, "*Māra and Buddha*," 199; Bv a.239; Mhv ṭ.473.

Giriya. A jackal, a previous incarnation of **Devadatta**. See the **Manojajātaka**. Ja.iii.322f.

Giriya. A Tamil general, commander of **Girilaka**; he was slain by **Duṭṭhagāmaṇī**. Mhv.xxv.47.

Giriyasa. See **Giri** (3).

Giriyāvāpi. A tank restored by **Parakkamabāhu I**. Cv.lxviii.46; see also Cv.Trs.i.280, n.5.

Girilaka. A Tamil stronghold, near **Vijitapura**, commanded by **Giriya**. It was captured by **Duṭṭhagāmaṇī**. Mhv.xxv.47.

Girivhanagara. See **Girinagara**.

Girivāhana. One of the palaces of **Atthadassī Buddha** in his last lay life. Bv.xv.15.

Girivihāra. A *vihāra* in Ceylon erected by **Aggabodhi** I; he gave one hundred fields for its support (Cv.xlii.12). It was the residence of **Cūḷa Piṇḍapātiyatissa** (AN a.i.367), and also of a novice, pupil of *Tepiṭaka*, called **Cūḷa Summa Thera**. (DN a.ii.514).

Girisāra *v.l.* **Sirisāra**, **Hirisāra**. A king of eighty *kappas* ago; a previous birth of **Māṇava Thera** (or **Sammukhāthavika** Thera) (Thag a.i.164; Ap.i.159).

Girisigāmuka. One of the tanks restored by **Parakkamabāhu I**. (Cv.lxviii.49).

Girisutta (or **Girimānandasutta**). Preached at **Jetavana**. **Ānanda** brings news to the Buddha that **Girimānanda** is ill; would the Buddha go and visit him? The Buddha suggests that **Ānanda** should repeat to **Girimānanda** the ten ideas (*saññā*) – *aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloka anabhiratisaññā, sabbasaṅkhāresu aniccasaññā*, and *ānāpānasatisaññā* (the perception of impermanence, non-self, the unattractive, danger, giving up, dispassion, cessation, non-delight in the whole world, impermanence in all processes, mindfulness while breathing) – and proceeds to expound them in detail. **Ānanda** does so and **Girimānanda** recovers. AN.v.108ff.

Girihālika. A monastery built in an inland district of Ceylon by King **Mahallaka Nāga** (Mhv.xxxv.125).

Gilānadassanasutta. When **Cittagahapati** lies ill various **Devas** approach him and urge him to aspire to be a world-ruler. He scorns the suggestion and, on being asked by his relations why he is talking to himself, he tells them and exhorts them to have faith in the Buddha, the Dhamma and the Saṅgha. Soon afterwards he dies. SN.iv.302f.

Gilānavagga 01. The thirteenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya** (AN.iii.142-7).

Gilānavagga 02. The eighth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.46-53.

Gilānavagga 03. The second chapter of the **Bojjhaṅgasaṁyutta**. SN.v.78.83.

Gilānasutta 01. There are three types of sick men – those who will not, in any case, recover; those who recover whether looked after or not; those who recover only if properly looked after. Even so, there are three kinds of men –

those who will never, whether they hear the Dhamma or not, enter into an assurance of perfection, etc. AN.i.120f.

Gilānasutta 02. The Buddha visits a sick novice of no reputation and talks to him. The novice, pondering on the Buddha's words, recovers. SN.iv.46; cf. SN.iii.119.

Gilānasutta 03. The same as the above, except that the topic is final emancipation without grasping (*anupādāparinibbāna*). SN.iv.47.

Gilānasutta 04. The Buddha visits **Mahā Kassapa** lying ill in the **Pippalīguhā**, and talks to him of the seven *bojjhaṅgas*. Delighted with the talk, **Kassapa** recovers. SN.v.79.

Gilānasutta 05. Describes a similar visit to **Mahā Moggallāna** at **Gijjhakūṭa**. SN.iv.80.

Gilānasutta 06. The Buddha lies ill in the **Kalandakanivāpa** in **Veḷuvana**; **Mahā Cunda** visits him, and they talk of the seven *bojjhaṅgas*. The Buddha immediately recovers. SN.v.81.

Gilānasutta 07. Once, shortly before his death, the Buddha spent the rainy season in **Beluva**, where he became seriously ill. By great effort of will he overcame the sickness. **Ānanda** expresses his admiration for the Buddha's strength of mind, but adds his conviction that the Buddha would not die without having made some pronouncement concerning the Saṅgha. Then follows the Buddha's famous injunction to his followers that they should take no other guide or refuge but the Dhamma and their own selves. SN.v.152f.; the *Sutta* is found almost verbatim in DN.ii.98f.

Gilānasutta 08. The Buddha visits the sick ward in the **Kūṭāgārasāla** in **Vesālī** and talks to a sick monk, telling him that by practising five things during illness one can be sure of the speedy destruction of the *āsavas*, these things being *asubhānupassanā, āhāre paṭikūlasaññā, sabbaloke anabhiratasaññā, sabbasaṅkhāresu aniccānupassanā* and *maraṇasaññā*. AN.iii.142; cf. **Girisutta**.

Gilāyanasutta. As he is about to leave the **Nigrodhārāma** in **Kapilavatthu** to start on a tour, the Buddha is visited by **Mahā Nāma**, who asks him how a sick lay-disciple should be admonished. The Buddha answers that he should be asked to take comfort in his loyalty to the Buddha, the Dhamma and the Saṅgha, and in his possession of the Ariyan virtues. He should be shown the futility of longing for parents, children and sensual pleasures, and should be persuaded, if possible, to aspire not after rebirth, but after emancipation. SN.v.408f.

Gilimalaya. A village given by **Vijayabāhu I**. for the maintenance of worship at **Samantakūṭa**. Cv.lx.65; also Cv.Trs.i.22I, n.2.

Givulabā. A village in Ceylon where the forces of **Parakkamabāhu I**. won a great victory. Cv.lxxiv.91.

Gihipaṭipadāsutta. A name given in the **Suttasaṅgaha** (No. 65) to the **Gihisāmīcisutta** (*q.v.*).

Gihivinaya. See the **Sigālovādasutta**.

Gihisutta. On one occasion, when **Anāthapiṇḍika** comes to see the Buddha, the Buddha tells **Sāriputta** of the four kinds of clear-consciousness (*ābhicetasikadhamma*) which come to the pious lay devotee who guards the five precepts – viz., unwavering faith in the Buddha, Dhamma and Saṅgha, and the possession of Ariyan virtues. To him comes also the confidence that he is free from birth in a *Niraya*, among beasts or *Petas* or in unhappy states, and that he is a *Sotāpanna*. AN.iii.211f.

Gihīnayasutta. See **Bāḷhagilāyanasutta**.

Gihīsāmīcisutta. The Buddha tells **Anāthapiṇḍika** of four things which constitute the householder's path of duty – he waits upon the Saṅgha with offers of robes, food, lodgings, requisites and medicines for use in sickness. AN.ii.65.

Gītasutta. The five evil results of preaching the Dhamma in a sing-song style (*gītassareṇa*). AN.iii.251.

Guṇa. An **Ājīvaka** of the **Kassapagotta**, who was consulted by **Aṅgati**, king of **Videha**. He is identified with the **Licchavī Sunakkhatta**. For details see the **Mahā Nāradakassapajātaka**.

Guṇagandha. A scholarly monk of Burma. Sās.111, 112.

Guṇajātaka (Ja 157). The Bodhisatta was once a Lion, and one day while out hunting he sank into a bog and remained there starving for seven days until rescued by a Jackal. To show his gratitude the Lion took the Jackal and his wife home with him, and the two animals and their wives lived together, the Lion and the Jackal going out together hunting. Later on, the Lioness grew jealous of the she-Jackal and tried to frighten her away in the absence of their husbands. When the Lion heard of this, he told his wife how the Jackal had befriended him in his hour of danger, and thenceforth they all lived happily together.

The Jackal is identified with **Ānanda**.

The story was told in reference to a gift made by **Ānanda**. Once, when he had been preaching to the women of **Pasenadi**'s palace, they gave him five hundred new garments which the king had just presented to them. The king hearing of this was at first annoyed, but on questioning **Ānanda** he was satisfied that no gift presented to the Saṅgha would ever be wasted. Delighted with this discovery, the king himself gave five hundred robes to **Ānanda**, all of which **Ānanda** presented to a young monk who was very useful and helpful to him. The monk, in his turn, distributed them among his fellow celibates, who wondered why **Ānanda** should have singled out one monk as the recipient of his gifts. When the matter was related to the Buddha, he assured the monks that the gift was offered to the monk by **Ānanda** only in return for numerous services (Ja.ii.23ff).

The **Jātaka** is also called **Sīhajātaka**, and probably also the **Sigālajātaka**, e.g., in Ja.ii.314.

Guṇamuninda. A Rājaguru of Burma. Sās.132, 143.

Guṇaratanadhara. The name given by **Bhuvanekabāhu** to one of the monks who came from Ceylon to Burma to take back the pure religion to Ceylon. Sās.45.

Guṇasāgara. A monk of Burma, author of the **Mukhamattasāra** and its *Ṭīkā*. Gv., p.63; Bode, 25.

Guṇasāra. A pupil of **Guṇagandha**. He was an inhabitant of Sahassorodhagāma. Sās.112, 162, 164.

Guṇasiri. A pupil of **Canda** Thera of Repinagāma. He was the teacher of **Ñāṇadhaja**. Sās.162, 163, 164.

Guṇābhilaṅkāra. A Thera of **Tunnagāma**. He was one of the originators of the *Ekaṁsika* controversy (Sās.118). He was, later on, the incumbent of the **Jeyyabhūmivihāra**. (Sās.132, 163).

Guṇārāma. A Thera of **Arimaddanapura**. King **Ujana** built for him the **Jetavanavihāra**. Sās.83.

Gutijjita. A **Pacceka Buddha**, whose name occurs in a nominal list. MN.iii.70; Ap-a.i.107.

Gutta, **Guttaka**. A Tamil usurper. He was a horse-dealer and came to Ceylon with another Tamil named **Sena**. They killed King **Sūratissa** and reigned at **Anurādhapura** for twenty-two years (177-155 B.C.). They were killed by **Asela**. Mhv.xxi.10f; Dpv.xviii.47f.

Guttavaṅka. See **Taṅguttavaṅka**.

Guttasāla, **Guttasālaka**. A village and a district in **Rohaṇa**. **Duṭṭhagāmaṇī** lived there before being crowned at **Mahā Gāma** (Mhv.xxiv.17). **Guttasāla** was thirty to thirty-five miles to the north of **Mahā Gāma**, where the high road crossed the **Māṇikagaṅga**, and lay on the main route which spread from **Mahā Gāma** to **Mutiyaṅgaṇa**, and from there along the **Mahā Vālukagaṅgā** to

Pulatthipura; hence its strategic importance. It was the centre of several campaigns at different periods. (e.g., of **Mahinda**, Cv.li.109, 117; **Vijayabāhu I**., Cv.lxviii.34; **Jayabāhu I**., Cv.lxi.12; **Parakkamabāhu I**., Cv.lxxiv.165f.; lxxv.15. See Cv.Trs.i.158, n.4).

The **Atthasālinī** records the story of a nun of **Guttasāla** (Dhs a.398f); she was an *Arahant*, and when the village was destroyed by bandits she left it with a young nun carrying her baggage. At the village gate of **Nakulanagara** she met **Mahā Nāga** of **Kāḷavallimaṇḍapa**, who offered her a meal in his own bowl, as she had none of her own. She ate the meal, washed the bowl and returned it, telling him that from the next day he would get alms without exertion; and so he did.

Guttā 01. **Guttā Therī**. She belonged to a Brahmin family of **Sāvatthī**; when she reached adolescence household life became repugnant to her owing to her *upanissaya* (potential), and, with her parents' consent, she entered the Saṅgha under **Pajāpatī Gotamī**. For a long time she could not concentrate her mind, but, encouraged by the Buddha, she attained *Arahant*-ship. Thīg.vv.163-8; Thīg a.157f.

Guttā 02. The third of the seven daughters of **Kikī**, king of **Benares**. She was a previous birth of **Paṭācārā**. Ja.vi.481; but see Ap.ii.558, v.15, where **Paṭācārā** is identified with **Bhikkhunī**.

Guttila. The Bodhisatta born as a musician in **Benares**. He was unmarried and supported his blind parents. He had as pupil **Mūsila** from **Ujjenī**, and to him Guttila taught all he knew. Later, Guttila introduced **Mūsila** at the king's court where, as soon as he had the ear of the king, he arranged for a competition with his master, that the king might decide who should be the court musician. Guttila, fearing a contest in his old age, fled into the forest where **Sakka** appeared before him and promised to help him to victory. The contest was held, and when Guttila played according to **Sakka**'s instructions, the sound of his music filled the city and heavenly nymphs descended to earth to dance. **Mūsila** was defeated and stoned to death by the enraged crowd. Later, **Sakka** sent **Mātali** to fetch

Guttila to **Tāvatiṁsa** in his chariot, and as a return for his music Guttila was allowed to discover to what good deeds the inhabitants of **Tāvatiṁsa** owed their birth there. On returning to earth after seven days, he told the people what he had seen and exhorted them to do good (Ja.ii.248ff; Vv-a.137ff).

It is said that once Guttila sent a thousand to a woman, wishing to win her favour, but she would not grant it. He decked himself, and in the evening sang and played his lute outside her house. She was so enthralled by his music that she opened her window and, thinking it was a door, walked out and was killed by the fall (AN-a.i.16f; is this perhaps a different person?).

Guttila is mentioned (Mil.115, 291) as one of the four human beings who went to **Tāvatiṁsa** even in their human body, the others being **Sādhīna**, **Nimi** and **Mandhātā**.

Guttilajātaka (Ja 243). The story of **Guttila** (*q.v.*) and his contest with **Mūsila**. **Mūsila** is identified with **Devadatta**, **Sakka** with **Anuruddha**, and the king with **Ānanda**.

The story was told in reference to **Devadatta**. The monks had tried to persuade him to acknowledge the Buddha as his teacher, because it was from him that he had learned the three *Piṭakas* and the four *Jhānas*. But **Devadatta** would not consent. Ja.ii.248ff.

Guttilavimāna. **Moggallāna** visits **Tāvatiṁsa** and, seeing thirty-six goddesses whose palaces were next to each other, questions them as to their acts in the past, and reports their answers to the Buddha. The Buddha replies that those same goddesses were in **Tāvatiṁsa** at the time of **Guttila**'s visit; he then proceeds to give an account of **Guttila**. Vv.iii.5; Vv-a.137ff.

Gundāvana *v.l.* **Kuṇḍavana**. A forest in **Madhurā**. **Mahā Kaccāna** stayed there and was visited by **Avantiputta**, king of **Madhurā**, to whom he preached the **Madhurāsutta** (MN.ii.83f), and by the Brahmin **Kaṇḍarāyana** (AN.i.67f).

The full name of the forest seems to have been *Kaṇhagundāvana* (MN-a.ii.738; JRAS., 1894, 349).

Gumbakabhūtā. The slave woman of **Ummādacittā**, whose son was entrusted to her that she might bring him to safety. Mhv ṭ.280.

Gumbika, **Gumbiya**. A **Yakkha**; see the **Gumbiyajātaka** (Ja 366).

Gumbiyajātaka (Ja 366). Once the Bodhisatta was a merchant of **Benares**, and led a caravan of five hundred carts through the forest. He warned his men that they should not eat anything found in the forest without first consulting him. On the way they came across leaves strewn in the forest, covered with honeycomb. These had been placed there by a **Yakkha**, named **Gumbiya**, who had put poison in the honey. Some of the men ate the honey, while others remembered the warning of the Bodhisatta as soon as they had tasted it. Those who ate died, the others were given emetics and recovered.

The story was related to a monk who, fascinated by a woman's charm, wished to become a layman. Sensuous pleasures are like honey sprinkled with deadly poison, said the Buddha. The monk became a *Sotāpanna*. Ja.iii.200f.; cp. **Kimpakkajātaka**.

Guralaṭṭhakalañcha. A locality in Ceylon, the centre of a fight between the forces of the *Damiḷādhikārī* **Rakkha** and his enemies. Cv.lxxv.77; Cv.Trs.i.51, n.3.

Gulissāni. A monk living in the wilds, who once came on some business to see the monks at the **Kalandakanivāpa**. It was on his account that the **Gulissānisutta** was preached. MN.i.469.

Gulissānisutta. **Sāriputta** notices among the monks at **Rājagaha** an uncouth monk from the wilds who is named **Gulissāni**. **Sāriputta** proceeds to talk to the other monks of the duties of a bhikkhu who, coming from the wilds, starts to live in the confraternity; he should show respect and consideration to others, be correct in the matter of seats, observe certain rules in begging for alms, and keep watch over his faculties while studying the higher Dhamma and Vinaya. **Moggallāna** asks whether these duties are incumbent only on those monks who

come from the wilds, and is told that they are still more so on monks living in villages. MN.i.469ff.

Guḷa. A **Yakkha** chief who should be invoked when unbelieving **Yakkhas** molest any follower of the Buddha. DN.iii.204.

Guḷapūvatintini. A place on the outskirts of **Anurādhapura**, near **Cetiyagiri**. Ras.ii.50.

Guḷavaṇṇa. A horse belonging to King **Kuṭakaṇṇatissa**. Once the king, on his way from **Anurādhapura** to **Cetiyapabbata**, came to the **Kadamba** river and found that his horse would not cross it. When the trainer was blamed, he explained that the horse did not wish to have his tail wet, in case the king's dress should be spoilt. The king held up the horse's tail, and he immediately crossed the stream (MN-a.ii.653f).

The story was told to illustrate the good qualities of a well-trained horse.

Guhaṭṭhakasutta. The second *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta**; it was preached to **Piṇḍola Bhāradvāja**. He once went to **Udakavana** in **Kosambī**, and there the women of King **Udena**'s palace, who had come to the park with the king, left the king while he slept, and, finding the Elder, sat down and listened to his preaching. The king, awakening, went in search of them, and was angry when he discovered their whereabouts. He questioned **Piṇḍola** as to the solitude which he professed to seek in the park, but **Piṇḍola** refusing to answer, the king threatened to set red ants at him. Thereupon **Piṇḍola** went through the air to the Buddha's **Gandhakuṭi** and related the story. The Buddha was reclining on his bed and, in that position, preached this *Sutta* to the Elder.

A man who clings to the body and to the pleasures of the senses, lives in constant fear. One should therefore cast off greed and cross the flood, unstained by the world (Snp.vv.772-9; Snp-a.ii.514ff).

The *Sutta* probably derives its name from the fact that, in the first verse, the body is spoken of as a *guhā*.

It is commented on in the **Mahā Niddesa** pp.23ff.

Guhasīva. King of **Kāliṅga**. At first he did not pay honour to the Tooth-relic of the Buddha which was in his capital, but later, having seen a miracle, he became a Buddhist and paid the relic all homage.

Later, he sent the relic to Ceylon, through his daughter **Hemamālā** and her husband **Dantakumāra**. The whole story is given in the **Dāṭhāvaṁsa** (chap.iv.ff).

Guhasela. A palace occupied by **Tissa Buddha** before his final renunciation. Bv.xviii.17.

Guhānahānakoṭṭha. One of the eight stone bath-houses erected for the monks at **Pulatthipura** by **Parakkamabāhu I**. Cv.lxxviii.45.

Gūtha. One of the purgatories. It is next to the **Mahā Niraya**, and is the habitation of needle-mouthed creatures who rip away the skin, flesh, tendons, etc., of the victim and then devour his marrow (MN.iii.185; Ja.vi.8; Snp-a.ii.481).

Those who insult their parents are born in this purgatory. Dhp-a.iv.34.

Gūthakhādaka 01. A *Peta*. A householder, in a village near **Sāvatthī**, built a *vihāra* for a monk who visited his house. Other monks arrived, and the incumbent, envious of them, spoke ill of them to the householder who abused them all. As a result, he was born a *Peta* in the cesspit of the same monastery and came under the notice of **Mahā Moggallāna**. Pv.iv.18; Pv-a.266f; cp. Thag-a.i.386f.

Gūthakhādaka 02. Same as the above, except that in this case the householder was a woman. Pv.iv.9; Pv-a.269.

Gūthakhādiduṭṭhabrāhmaṇasutta. Story of a *Peta*, sunk in a dungpit, eating dung with both hands. In the time of **Kassapa Buddha**, he had invited the monks to a meal and set before them a vessel filled with dung.

The *Peta* was seen near **Gijjhakūṭa** by both **Mahā Moggallāna** and **Lakkhaṇa**. SN.ii.259.

Gūthapāṇajātaka (Ja 227). A dung-beetle drank some liquor dropped by merchants staying in a rest-house and returned to his dung-heap intoxicated. An elephant who came up smelt the dung and went away in disgust. The beetle, thinking the elephant was frightened of him, called after him and challenged him to a fight. The elephant returned, dropped some dung on him and, making water over him, killed him on the spot.

The story was told in reference to a monk who quelled the pride of a rowdy; the latter used to molest monks who went for alms to a village near **Jetavana**, asking them questions and insulting them so much that the monks were reluctant to go there. One day a monk, stronger than the rest, enticed the man out of the village, felled him with one blow, and threatened to teach him another lesson if he did not cease pestering the monks. After that the man decamped at the sight of a monk. Ja.ii.209ff.

Gūḷhatthaṭīkā. A work, probably a glossary, written by a monk in Burma, author also of the **Bālappabodhana**. Gv.63, 73; see **Vinayagandhi**.

Gūḷhatthadīpanī. A work by **Sāradassī**, explaining difficult passages in the seven books of the **Abhidhamma**. Sās. p.116; Bode, 56.

Gūḷhummagga, **Gūḷhavessantara**, **Gūḷhavinaya**. Mentioned in the Commentaries (e.g., Vin-a.iv.742) as *abuddhavacanāni*; they were probably books belonging to sects other than the orthodox **Theravādins**.

Geṭṭhumba. A canal. The taxes paid for the use of its water for tillage were given by **Mahinda III**. for the repairs of the **Ratanapāsāda**. Cv.xlix.41.

Gedhasutta. See **Anussatisutta**.

Geyya. The second section of the *Tipiṭaka* arranged according to matter (*aṅgavasena*). It includes all the *Suttas* composed in verse, especially the whole **Sagāthakavagga** of the **Saṁyuttanikāya**. DN a.i.23f.

Gelaññasutta 01. The Buddha, staying at the **Kūṭāgārasālā** in **Vesālī**, visits the sick ward in the evening and talks to the sick monks. A monk, he tells them,

should meet his end collected and composed. He should put away the dejection arising from craving. In whatever he does, he should act composedly. So composed and collected, he becomes free from bondage. When his body breaks up, he understands the matter and is prepared for it, for it is like a lamp which goes out when oil and wick are exhausted. SN.iv.210f.

Gelaññasutta 02. The topic is the same as in the above, but the wording differs. SN.iv.213f.

Gokaṇṇa 01. A locality in Ceylon and a *vihāra* founded by **Mahā Sena**, on the site of a Hindu temple (Mhv.xxxvii.41). According to the **Mahā Vaṁsaṭīkā** (p.685), it was on the east coast of Ceylon. Elsewhere (p.269), the *Ṭīkā* speaks of a **Gokaṇṇatittha** in the neighbourhood of the estuary of the **Mahā Kandaranadī**, and the **Cūḷa Vaṁsa** (lxxi.18) mentions **Gokaṇṇa** as the last of a series of fords in **Rohaṇa**, important from a strategic point of view, along the **Mahā Vāḷkaugaṅgā**, from "Sarogāmatittha to Gokaṇṇa." In another passage (Cv.xli.79), Gokaṇṇa (Gokaṇṇaka) is spoken of as *mahaṇṇava* (the ocean). These facts support Geiger's conjecture (Cv.Trs.i.59, 4; n.316, n.2) that Gokaṇṇa refers to the Trincomalee (Koddiyar) Bay at the estuary of the **Mahā Vālukagaṅgā**.

Gokaṇṇa (Gokaṇṇaka) is twice described as the scene of magic rites, once in the case of **Mahā Nāga** (Cv.xli.79) and again in that of **Māṇavamma** (Cv.lvii.5).

Aggabodhi V. built a *padhānaghara* for the **Gokaṇṇavihāra**. Cv.xlviii.5.

Gokaṇṇa 02. A general of **Gajabāhu** who defeated **Kittisirimegha**; he had his headquarters in *Kālavāpi*, of which place he was *Nagaragiri*. At a meeting between him and **Parakkamabāhu** at **Buddhagāma**, the latter won him over to his side. An amusing story is told of a dream he had after his promise of help to **Parakkamabāhu** (Cv.lxvi.47ff). He fled, therefore, to *Kālavāpi* and, on various occasions, offered battle to the forces of **Parakkamabāhu**, but everywhere he was defeated, the worst reverse being at **Nīlagala** by the general **Māyāgeha**. After that he built a fortification in *Kālavāpi*, where he lived in comparative quiet. The last we hear of him is of his incitement of **Māṇābharaṇa** to seize the

throne (Cv.lxiii.34; lxvi.35ff, 62; lxx.68, 71, 83, 257). Geiger thinks (Cv. Trs i.255, n.3) that **Gokaṇṇa** is probably a clan name.

Gokaṇṇa 03. A general of **Parakkamabāhu I**. mentioned among leaders of the expedition which he sent to South India. Cv.lxxvi.253, 270, 324-6.

Gokaṇṇaka. See **Gokaṇṇa** (1).

Gokaṇṇanāṇḍanāyaka. A **Damiḷa** chief at **Muṇḍannānaṅkoṭṭa**. Cv.lxxvi.212.

Gokulaṅkavihāra. A monastery built by cowherds for **Dhaniya** and his wife after their ordination. **Buddhaghosa** says that it existed even in his day. Snp-a.i.46.

Gokuḷikā. A secondary division of the **Vajjiputtakā**, their immediate parent-body being the **Mahā Saṅghikas**. Later, from the *Gokuḷikas*, sprang two other schools – the *Paññattivādins* and the *Bāhulikas* (or *Bahussutikas*) (Dpv.v.40; Mhv.v.4f.; Mbv., p.96). Their most important heresy seems to have been that they considered all *saṅkhāras*, without qualification, no better than a heap of embers (*kukkuḷa*) whence the flames have died out as from an inferno of ashes. They based this view on the Buddha's declaration made in the **Ādittapariyāyasutta** ("All is on fire, bhikkhus") (Kv.ii.7, p.208, and *Points of Controversy*, 127f). This view was probably responsible for their other name of (**Kukkuḷikas** or **Kukkuṭikas**) (Rockhill, 186ff). It may be that Kukkuḷika was their earlier name, of which Gokuḷikā was either a corruption or a derivation from the name of one of their teachers. But all Pāli records give only the "Gokuḷika" reading.

Gocariya *v.l.* **Kāḷāvaka**. One of the ten families of elephants. It is said that a **Chaddanta** elephant is born in a **Chaddantakula** and not in such a family as the **Gocariya**. MN-a.i.248.

Goṭha. See **Goṭhayimbara**.

Goṭhakasamudda. The sea near Ceylon, the "shallow sea." Mhv.xxii.49, 85; DN a.ii.695.

Goṭhakābhaya 01. **Goṭhābhaya**. A king of the **Rohaṇa** dynasty; son of **Yaṭṭhālayakatissa** and father of **Kākavaṇṇatissa** (Mhv.xv.170; xxii.11). He is sometimes called **Abhaya**, e.g., Mhv.xxiii.10, 56.

Goṭhakābhaya 02. King of Ceylon (302-15 CE.). He was a **Lambakaṇṇa** of **Mahiyaṅgaṇa**, and having gone to **Anurādhapura** with **Saṅghatissa** and **Saṅghabodhi**, he, with their help, slew the reigning king, **Vijaya**, and they reigned in succession (Mhv.xxxvi.58). **Goṭhakābhaya** became **Saṅghabodhi**'s treasurer but, seeing the king's weakness, he led a rebellion against him and captured the throne (vv.91, 98-117; for details see **Saṅghabodhi**). In addition to other religious works, he built the **Meghavaṇṇābhaya** *vihāra*. He banished from **Abhayagiri** sixty monks who had accepted the **Vetulla** heresy, but a **Coḷa** monk, **Saṅghamitta**, defeated in discussion the Thera **Goṭhābhaya**, the king's uncle, and became the king's favourite, obtaining the position of tutor to the king's two sons, **Jeṭṭhatissa** and **Mahā Sena**. The king was also known as **Meghavaṇṇābhaya** (v.98).

Goṭhagāma. A village on the south coast of Ceylon. Ras.ii.170.

Goṭhayimbara. One of **Duṭṭhagāmaṇī**'s chief warriors. He was the son of **Mahā Nāga** of **Niṭṭhulaviṭṭhika** and owed his name to his dwarfish stature. He pulled up *imbara*-trees from a forest clearing, thus demonstrating his enormous strength. **Kākavaṇṇatissa**, hearing of this, sent for him to the court (Mhv.xxiii.49ff; the Rasavāhini ii.28, says he subdued a **Yakkha** named **Jayasena**). He took a prominent part in the attack on **Vijitapura**, using a coconut-palm as weapon (Mhv.xxv.27, 32, 44f).

It is said (Mhv ṭ.452) that in the time of **Kassapa Buddha** he gave daily milk-rice to the monks.

See also Ras.ii.87f, which says that he was so-called because he was short, but that according to the **Uttaravihāra** monks he was given the name because, when he went hunting, he killed animals by dashing them on *koṭṭhayimbara*-trees.

Once when he was holding a feast in his house, after defeating the **Damiḷas**, a **Yakkha**, named **Jayasena** of **Ariṭṭhapabbata**, happened to pass by, and, entering the house, fell in love with Goṭhayimbara's wife. Goṭhayimbara challenged him to a fight and defeated him. He celebrated the victory for seven days and went to the palace drunk. Being refused admission, he swam across to **Kāvīrapaṭṭana**, and, having gone as far as the **Himālaya** in search of holy monks, was about to kill himself in despair when an *Arahant* Thera appeared before him and ordained him. He later attained *Arahant*-ship.

Goṭhābhaya. A monk living in the **Saṅghapāla** *pariveṇa*. He was the maternal uncle of King **Goṭhakābhaya** II, and tried, without success, to win the king over from the influence of **Saṅghamitta**. Mhv.xxxvi.115f.

Goṇa (**Goṇaka**). A river to the south of **Anurādhapura**. On its banks, King **Cūḷābhaya** built the **Cūḷa Gallakavihāra** (Mhv.xxxv.13), and **Vaṅkanāsikatissa**, the **Mahā Maṅgalavihāra** (Mhv.v.113). Once, when **Dhātusena** was fleeing from his enemies with a Thera, his uncle, the river was found to be in flood, but a **Nāga** king took them across (Cv.xxxviii.24). Later, when building the *Kālavāpi*, **Dhātusena** dammed up the river. Cv.v.42.

It is identified with the modern Kalā-oya (Cv.Trs.i.30, n.3).3.

Goṇagāmaka. A landing-place (*paṭṭana*) at the mouth of the **Mahā Kandara** river, where **Bhaddakaccānā** and her companions disembarked. Mhv.viii.25; cf.v.12.

Goṇagāmuka. A locality near the *Kālavāpi* where **Gokaṇṇa** was defeated by **Rakkhadīvāna** (Cv.lxx.70). Is this identical with **Gonagāmaka**? But see Cv.Trs.i.293, n.1.

Goṇaraviya Thera. *v.l.* **Moraṇāḷa Thera**. A monk of Ceylon, probably a colleague of **Mahā Sīva**. It is said that **Mahā Sīva** was explaining to him the **Mahā Saccakasutta**, and that when he came to the passage where the Buddha charges **Saccaka** with not understanding the training of the body, much less that of the mind, **Goṇaraviya** laid aside his fan and walked away, saying that the

Buddha could not have said such a thing; but **Mahā Sīva** persuaded him that it was so. MN-a.i.463.

Goṇḍā, **Goṇḍamittā**. A *Yakkhinī*, mother of **Polamittā** (**Posamittā**). Mhv ṭ.260.

Goṇḍigāma. A tank constructed by **Upatissa II**. (Cv.xxxvii.185). The village belonging to it was given by **Jeṭṭhatissa III**. to the **Jetavanavihāra** (Cv.xliv.97). The tank was restored by **Aggabodhi V**. Cv.xlviii.9.

Goṇṇagirika. A *vihāra* built by **Sūratissa** in the eastern quarter of **Anurādhapura**. Mhv.xxi.4.

Gotapabbata *v.l.* **Koṭapabbata**. A *vihāra* in South Ceylon built by **Mahallaka Nāga** (Mhv.xxxv.124). It may be that it is identical with **Koṭapabbata** *vihāra* and that **Mahallaka** merely restored it.

Gotama 01. **Gotama Thera**. He belonged to a Brahmin family of **Rājagaha** and was initiated at the age of seven. When he was seventeen, he fell into bad company, gave all he had to a courtesan and broke his vow of celibacy. He was then filled with remorse at the thought of what he had done, but the Buddha appeared before him and he entered the Saṅgha, becoming an *Arahant* in the tonsure-hall.

He had been a householder in the time of **Vipassī Buddha** and had given to the Buddha an *āmoda*-fruit (Thag.137f.; Thag a.i.256f).

He is evidently identical with **Āmodaphaliya** of the **Apadāna**. Ap.ii.447.

Gotama 02. **Gotama Thera**. He belonged to the **Sākiyan** clan and came to be known only by his *gotta*-name. He entered the Saṅgha when the Buddha visited his kinsfolk and, in due course, became an *Arahant*. In the time of **Sikhī Buddha** he had offered eight *campaka*-flowers at the Buddha's *Thūpa* (Thag.258-60; Thag a.i.374f). He is evidently identical with **Citapūjaka** of the **Apadāna**. Ap.ii.407.

Gotama 03. **Gotama Thera** also called **Aparagotama Thera**. He was older than the Buddha and belonged to an *Udicca*-Brahmin family of **Sāvatthī**. He was learned in the Vedas and was an unrivalled orator. When the Buddha came to **Sāvatthī** for the dedication of **Jetavana**, he heard the Buddha preach and entered the Saṅgha, attaining *Arahant*-ship in the tonsure-hall. When he returned to **Sāvatthī**, after a long residence in the **Kosala** country, many of his relations, eminent Brahmins, came to him and counselled him as to the various gospels (*suddhivādā*) current among the people; he told them of the Buddha's teaching. Thag.587-96; Thag a.i.529f.

Gotama 04. **Gotama Thera**. An *Arahant*, living in **Piyaṅgudīpa** He was the teacher of **Duṭṭhagāmaṇī** (Mhv.xx.69). When the latter, during his flight from his brother, wished to give alms to a monk before eating, **Gotama** knew his desire and sent a monk named **Tissa** to accept the alms. When the food was brought to **Piyaṅgudīpa**, Gotama offered morsels of it to five hundred monks (twelve thousand, according to Mhv.xxxii.65) and, refilling the bowl with scraps of food, sent it back by air to the prince (Mhv.xxiv.24, 30; Mhv ṭ.465).

Gotama 05. The name of the clan to which the Buddha and the **Sākiyans** belonged. The members of the clan, though *Khattiyas*, claimed descent from a Brahmin *Isi*, **Gotama** (for an explanation of this see Thomas: *Life and Legend of the Buddha*, 22f). **Gotama** and **Aṅgīras** are both enumerated in the *Pravara* ceremony as the ancestors of the **Gotama** clan (Aśvalāyana, *Srautasūtra*, 12, 11, 1).

Late Buddhists appear to have forgotten the Vedic *Ṛsi*, for, according to an ancient legend, **Okkāka**, the immediate ancestor of the **Sākiyans**, was born of an egg formed of the coagulated blood and semen of an ascetic **Gotama**, as he lay impaled for the alleged murder of a courtesan. The egg was hatched by the sun (Mvu.i.338ff; Rockhill, *Buddha*, 9f).

Gotama is the name by which the Buddha is addressed by Brahmins and others who are not his followers. In one place, at least, the Buddha is represented as addressing the **Sākiyans** as "**Gotamā**." (SN.iv.183). The **Gotama**-*gotta* is classed among the higher *gottas*, together with such *gottas* as **Moggallāna**,

Kaccāyana and **Vāseṭṭha** (Vin.iv.6; DN a.i.246f, *uccākulaparidīpanaṁ*). According to the **Theragāthā** Commentary (ii.204; also AN a.i.395; *Gotamabuddhassa sāvako pi Gotamo*), the Buddha's disciples (e.g., in the case of **Vaṅgīsa**) were also called **Gotama**, even when they did not naturally belong to that clan. See also **Sakyā**.

Gotama 06. A Brahmin sage, his full name being **Aṅgīrasa Gotama**. See **Aṅgīrasa** (7).

Gotama 07. The name of the Brahmin chaplain in the **Bhikkhāparamparajātaka**. The scholiast adds that it was his *gotta*-name (Ja.iv.371, 372).

Gotama 08. A mountain near **Himavā** (Ap.i.162).

Gotama 09. A Thera in Ceylon who wrote a Sinhalese paraphrase to the **Sambandhacintā**. He belonged to the *Araññavāsī* sect and was a pupil of **Vanaratana Ānanda** (PLC.199, 220).

Gotama 10. See **Āḷavī Gotama**.

Gotama 11. **Gotama Buddha**. The last of the twenty-five Buddhas.

No comprehensive account of Gotama Buddha is as yet possible. The details given in this article are those generally accepted by orthodox **Theravādins** and contained in their books, chiefly the Pāli Commentaries, more especially the **Nidānakathā** of the **Jātaka** and the **Buddhavaṁsa** Commentary

Biographical details are also found in the **Mahā Vagga** and the **Cūḷa Vagga** of the **Vinayapiṭaka**, the **Buddhavaṁsa** and in various scattered passages of the *Nikāyas* of the **Suttapiṭaka**. References to these are given where considered useful. Controversy exists with regard to many of the matters mentioned; for discussion of the varying views regarding these, reference should be made to the works of Oldenberg, Rhys Davids (both Professor and Mrs. Rhys Davids), Kern, E. J. Thomas and other scholars. Further particulars of persons and places mentioned can be obtained by reference to the articles under the respective

names.

He was a **Sākiyan** (the **Sākiyans** were evidently subjects of the **Kosala** king; the Buddha calls himself a **Kosalan**, MN.ii.124), son of **Suddhodana** (all Pāli Commentaries and Sanskrit works represent the Buddha as the son of a king, descendant of a long line of famous ancestors), chief ruler of **Kapilavatthu**, and of **Mahā Māyā**, **Suddhodana**'s chief consort, and he belonged to the **Gotamagotta**.

Before his conception he was in the **Tusita** heaven, waiting for the due time for his birth in his last existence. Then, having made the "five investigations" (*pañcavilokanāni*) (see **Buddha**), he took leave of his companions and descended to earth. (According to the *Lalitavistara* he appointed the Bodhisatta Maitreya as king of **Tusita** in his place). Many wondrous and marvellous events attended his conception and birth. (Given in the **Acchariyabbhutadhammasutta**, MN.iii.118f; also DN.ii.12f. A more detailed account is found in Ja.i.47ff; both the *Lalitavistara* and the Mvu.ii.14ff differ as to the details given here of the conception and the birth).

The conception takes place on the full-moon day of *Āsāḷha*, with the moon in *Uttarāsāḷha*, and **Māyā** has no relations with her husband. She has a marvellous dream in which the Bodhisatta, as a white elephant, enters her womb through her side. When the dream is mentioned to the Brahmins, they foretell the birth of a son who will be either a universal monarch or a Buddha. An earthquake takes place and thirty-two signs appear, presaging the birth of a great being. The first of these signs is a boundless, great light, flooding every corner of the ten thousand worlds; everyone beholds its glory, even the fires in all hells being extinguished. Ten months after the conception, in the month of Visākha, **Māyā** wishes to visit her parents in **Devadaha**. On the way thither from **Kapilavatthu** she passes the beautiful **Lumbini** grove, in which she desires to wander; she goes to a great *sāla*-tree and seizes a branch in her hand; labour pains start immediately, and, when the courtiers retire, having drawn a curtain round her, even while standing, she is delivered of the child. It is the day of the full moon of Visākha; four **Mahā Brahmas** receive the babe in a golden net, and streams of water descend from the sky to wash him. The boy stands on the earth, takes seven steps northwards and utters his lion-roar, "I am the chief in the world." On

the same day seven other beings were born: the Bodhi-tree, Rāhula's mother (**Rāhulamātā**, his future wife), the four Treasure-Troves (described at DN-a.i.284), his elephant, his horse **Kanthaka**, his charioteer **Channa**, and **Kāḷudāyī**. The babe is escorted back to **Kapilavatthu** on the day of his birth and his mother dies seven days later.

The *Isi* **Asita** (or **Kāḷadevala**), meditating in the **Himālaya**, learns from the **Tāvatiṁsa** gods of the birth of the Buddha, visits **Suddhodana** the same day and sees the boy, whom they both worship. **Asita** weeps for sorrow that he will not live to see the boy's Buddhahood, but he instructs his nephew **Nālaka** (*v.l.* **Naradatta**) to prepare himself for that great day. On the fifth day after the birth is the ceremony of name-giving. One hundred and eight Brahmins are invited to the festival at the palace; eight of them – **Rāma**, **Dhaja**, **Lakkhaṇa**, **Manti**, **Koṇḍañña**, **Bhoja**, **Suyāma** and **Sudatta** – are interpreters of bodily marks, and all except **Koṇḍañña** prophesy two possibilities for the boy; but **Koṇḍañña**, the youngest, says, quite decisively, that he will be a Buddha. The name given to the boy at this ceremony is not actually mentioned, but from other passages it is inferred that it was **Siddhattha** (*q.v.*).

Among other incidents recounted of the Buddha's boyhood is that of his attaining the first *jhāna* under a *jambu*-tree. One day he is taken to the state ploughing of the king where **Suddhodana** himself, with his golden plough, ploughs with the farmers. The nurses, attracted by the festivities, leave the child under a *jambu*-tree. They return to find him seated, cross-legged, in a *jhāna*, the shadow of the tree remaining still, in order to protect him. The king is informed and, for the second time, does reverence to his son. Ja.i.57f; MN-a.i.466f; the incident is alluded to in the **Mahā Saccakasutta** (MN.i.246); the corresponding incident recounted in *Mahā Vastu* (Mvu.ii.45f.) takes place in a park, and the details differ completely. The *Lalitavistara* has two versions, one in prose and one in verse and both resemble the *Mahā Vastu*; but in these the Buddha is represented as being much older. The *Divyāvadāna* (391) and the Tibetan versions (e.g., Rockhill, p.22) put the incident very much later in the Buddha's life. Other incidents are given in *Lalitavistara* and *Mahā Vastu*.

The Bodhisatta is reported to have lived in the household for twenty-nine years a life of great luxury and excessive ease, surrounded by all imaginable

comforts. He owns three palaces – **Ramma**, **Suramma** and **Subha** – for the three seasons. Mention is made of his luxurious life in AN.i.145; also in MN.i.504; further details are given in AN a.i.378f.; Ja.i.58. See also Mvu.ii.115; cf. Vin.i.15; DN.ii.21.

When the Bodhisatta is sixteen years old, **Suddhodana** sends messengers to the **Sākiyans** asking that his son be allowed to seek a wife from among their daughters; but the **Sākiyans** are reluctant to send them, for, they say, though the young man is handsome, he knows no art; how, then, can he support a wife? When this is reported to the prince, he summons an assembly of the **Sākiyans** and performs various feats, chief of these being twelve feats with a bow which needs the strength of one thousand men. (The feats with the bow are described in the **Sarabhaṅgajātaka**, Ja.v.129f). The **Sākiyans** are so impressed that each sends him a daughter, the total number so sent being forty thousand. The Bodhisatta appoints as his chief wife the daughter of **Suppabuddha**, who, later, comes to be called **Rāhulamātā**. She is known under various names: **Bhaddakaccā** (or **Bhaddakaccānā**), **Yasodharā**, **Bimbā**, **Bimbasundarī** and **Gopā**. For a discussion see **Rāhulamātā**.

According to the generally accepted account, Gotama is twenty-nine when the incidents occur which lead to final renunciation. Following the prophecy of the eight Brahmins, his father had taken every precaution that his son should see no sign of old age, sickness or death. But the gods decide that the time is come for the Awakening, and instil into Gotama's heart a desire to go into the park. On the way, the gods put before him a man showing signs of extreme age, and the Bodhisatta returns, filled with desire for renunciation. The king, learning this, surrounds him with even greater attractions, but on two other days Gotama goes to the park and the gods put before him a sick man and a corpse. (According to some accounts, e.g. that of the *Dīghabhāṇakas*, the four omens were all seen on the same day, Ja.i.59)

On the full-moon day of *Āsāḷha*, the day appointed for the Great Renunciation, Gotama sees a monk and hears from his charioteer praise of the ascetic life. Feeling very happy, he goes to the park to enjoy himself. **Sakka** sends **Vissakamma** himself to bathe and adorn him, and as Gotama returns to the city in all his majesty, he receives news of the birth of his son. Foreseeing in

this news a bond, he decides to call the babe **Rāhula** (*q.v.*) (In some versions the Renunciation takes place seven days after the birth of **Rāhula**, Ja.i.62). **Kisā Gotamī** (*q.v.*) sees Gotama on the way to the palace and, filled with longing for him, sings to him a song containing the word *nibbuta*. The significance of the word (= extinguished, at peace) thrills him, and he sends to **Kisā** his priceless gold necklace which she, however, accepts as a token of love. Gotama enters the palace and sleeps. He wakes in the middle of the night to find his female musicians sleeping in attitudes which fill him with disgust and with loathing for the worldly life, and he decides to leave it. He orders **Channa** to saddle **Kanthaka**, and enters his wife's room for a last look at her and their son.

He leaves the city on his horse **Kanthaka**, with **Channa** clinging to its tail. The **Devas** muffle the sound of the horse's hoofs and of his neighing and open the city gates for Gotama to pass. **Māra** appears before Gotama and seeks to stay him with a promise that he shall be universal monarch within seven days. On his offer being refused, **Māra** threatens to shadow him always. Outside the city, at the spot where later was erected the *Kanthakanivattanacetiya*, Gotama turns his horse round to take a last look at **Kapilavatthu**. It is said that the earth actually turned, to make it easy for him to do so. Then, accompanied by the gods, he rides thirty leagues through three kingdoms – those of the **Sākiyans**, the **Koḷiyans** and the **Mallas** – and his horse crosses the river **Anomā** in one leap. On the other side, he gives all his ornaments to **Channa**, and with his sword cuts off hair and beard, throwing them up into the air, where **Sakka** takes them and enshrines them in the **Cūḷāmaṇicetiya** in **Tāvatiṁsa**. The *Brahma* **Ghaṭīkāra** offers Gotama the eight requisites of a monk, which he accepts and adopts. He then sends **Channa** and **Kanthaka** back to his father, but **Kanthaka**, broken-hearted, dies on the spot and is reborn as **Kanthaka** *Devaputta*.

The account given here is taken mainly from the **Nidānakathā** (Ja.i.59ff) and evidently embodies later tradition; cp. DN.ii.21ff. From passages found in the *Piṭakas* (e.g., AN.i.145; MN.i.163, 240; MN.ii.212f.) it would appear that the events leading up to the Renunciation were not so dramatic as given here, the process being more gradual. I do not, however, agree with Thomas (op.cit., 58) that, according to these accounts, the Bodhisatta left the world when "quite a boy." I think the word *dahara* is used merely to indicate "the prime of youth,"

and not necessarily "boyhood." The description of the Renunciation in the *Lalitavistara* is very much more elaborate and adds numerous incidents, no account of which is found in the Pāli.

From **Anomā** the Bodhisatta goes to the mango-grove of **Anupiya**, and after spending seven days there walks to **Rājagaha** (a distance of thirty leagues) in one day, and there starts his alms rounds. **Bimbisāra**'s men, noticing him, report the matter to the king, who sends messengers to enquire who this ascetic is. The men follow Gotama to the foot of the **Paṇḍava** *pabbata*, where he eats his meal, and they then go and report to the king. **Bimbisāra** visits Gotama, and, pleased with his hearing, offers him the sovereignty. On learning the nature of Gotama's quest, he wins from him a promise to visit **Rājagaha** first after the Awakening.

This incident is also mentioned in the **Pabbajjāsutta** (Snp.vv.405-24), but there it is the king who first sees Gotama. It is significant that, when asked his identity, Gotama does not say he is a king's son. The Pāḷi version of the *Sutta* contains nothing of Gotama's promise to visit **Rājagaha**, but the *Mahā Vastu* version (Mvu.ii.198-200), which places the visit later, has two verses, one of which contains the request and the other the acceptance; and the Snp-a. (ii.385f.), too, mentions the promise and tells that **Bimbisāra** was informed of the prophecy concerning Gotama. There is another version of the *Mahā Vastu* (ii.117-20) which says that Gotama went straight to Vaiśāli after leaving home, joining **Āḷāra**, and later visited **Uddaka** at **Rājagaha**. Here no mention is made of **Bimbisāra**. We are told in the **Mahā Vaṁsa** (ii.25ff) that **Bimbisāra** and Gotama (**Siddhattha**) had been playmates, **Bimbisāra** being the younger by five years. **Bimbisāra**'s father (**Bhātī**) and **Suddhodana** were friends.

Journeying from **Rājagaha**, Gotama in due course becomes a disciple of **Āḷāra Kāḷāma**. Having learnt and practised all that **Āḷāra** has to teach, he finds it unsatisfying and joins **Uddaka Rāmaputta**; but **Uddaka**'s doctrine leaves him still unconvinced and he abandons it. He then goes to **Senānīnigama** in **Uruvelā** and there, during six years, practises all manner of severe austerities, such as no man had previously undertaken. Once he falls fainting and a *Deva* informs **Suddhodana** that Gotama is dead. But **Suddhodana**, relying on the prophecy of **Kāḷadevala**, refuses to believe the news. Gotama's mother, now born as a *Devaputta* in **Tāvatiṁsa**, comes to him to encourage him. At **Uruvelā**, the

Pañcavaggiya monks are his companions, but now, having realised the folly of extreme asceticism, he decides to abandon it, and starts again to take normal food; thereupon the **Pañcavaggiya**s, disappointed, leave him and go to **Isipatana**.

Ja.i.66f. The **Therīgāthā** Commentary (p.2) mentions another teacher of Gotama, named **Bhaggava**, whom Gotama visited before **Āḷāra**. *Lalitavistara* (330 264) contains a very elaborate account of Gotama's visits to teachers; he goes first to two Brahmin women, Śākī and Padmā, then to Raivata and Rajaka, son of Trimaṇḍika, and finally (as far as this chapter is concerned) to **Āḷāra** at Vaiśāli. A poem containing an account of the meeting of Gotama with **Bimbisāra** is inserted into this account. The next chapter tells of **Uddaka**. An account of Gotama's visits to teachers and of the details of his austerities is also given in the **Mahā Saccakasutta**, already referred to (MN.i.240ff); the **Mahā Sīhanādasutta** (MN.i.77ff) contains a long and detailed account of his extreme asceticisms. See also MN.i.163ff; ii.93f.

Gotama's desire for normal food is satisfied by an offering brought by **Sujātā** to the **Ajapāla** banyan tree under which he is seated. She had made a vow to the tree, and her wish having been granted, she takes her slave-girl, **Puṇṇā**, and goes to the tree prepared to fulfil her promise. They take Gotama to be the Tree-god, come in person to accept her offering of milk-rice; the offering is made in a golden bowl and he takes it joyfully. Five dreams he had the night before convince Gotama that he will that day become the Buddha. (The dreams are recounted in AN.iii.240 and in Mvu.ii.136f). It is the full-moon day of Visākha; he bathes at Suppatiṭṭha in the **Nerañjarā**, eats the food and launches the bowl upstream, where it sinks to the abode of the **Nāga** king, **Kāḷa** (**Mahā Kāḷa**).

Gotama spends the rest of the day in a *sāla*-grove and, in the evening, goes to the foot of the Bodhi-tree, accompanied by various divinities; there the grass-cutter **Sotthiya** gives him eight handfuls of grass; these, after investigation, Gotama spreads on the eastern side of the tree, where it becomes a seat fourteen hands long, on which he sits cross-legged, determined not to rise before attaining Awakening, Ja.i.69.

The *Piṭakas* know nothing of **Sujātā**'s offering or of **Sotthiya**'s gift. *Lalitavistara* (334-7 267-70) mentions ten girls in all who provide him with food

during his austerities. *Divyāvadāna* (392) mentions two, Nandā and Nandabalā.

Māra, lord of the world of passion, is determined to prevent this fulfilment, and attacks Gotama with all the strength at his command. His army extends twelve leagues to the front, right, and left of him, to the end of the **Cakkavāḷa** behind him, and nine leagues into the sky above him. **Māra** himself carries numerous weapons and rides the elephant **Girimekhala**, one hundred and fifty leagues in height. At the sight of him all the divinities gathered at the Bodhi-tree to do honour to Gotama – the great **Brahma**, **Sakka**, the **Nāga**-king **Mahā Kāḷa** – disappear in a flash, and Gotama is left alone with the ten *pāramī*, long practised by him, as his sole protection. All **Māra**'s attempts to frighten him by means of storms and terrifying apparitions fail, and, in the end, **Māra** hurls at him the **Cakkāvudha**. It remains as a canopy poised over Gotama. The very earth bears witness to Gotama's fitness to be the Awakened One, and **Girimekhala** kneels before him. **Māra** is vanquished and flees headlong with his vast army. The various divinities who had fled at the approach of **Māra** now return to Gotama and exult in his triumph.

The whole story of the contest with **Māra** is, obviously, a mythological development. It is significant that in the **Majjhima** passages referred to earlier there is no mention of **Māra**, of a temptation, or even of a Bodhi-tree; but see DN.ii.4 and Thomas (op.cit., n.1). According to the **Kāliṅgabodhijātaka**, which, very probably, embodies an old tradition, the Bodhi-tree was worshipped even in the Buddha's life-time. The **Māra** legend is, however, to be found in the Canonical **Padhānasutta** of the **Suttanipāta**. This perhaps contains the first suggestion of the legend. For a discussion see **Māra**.

Gotama spends that night in deep meditation. In the first watch he gains remembrance of his former existences; in the middle watch he attains the divine eye (*dibbacakkhu*); in the last watch he revolves in his mind the Chain of Causation (*paṭiccasamuppāda*). As he masters this, the earth trembles and, with the dawn, comes Awakening. He is now the supreme Buddha, and he breaks forth into a paean of joy (*udāna*).

There is great doubt as to which were these **Udāna** verses. The **Nidānakathā** and the Commentaries generally quote two verses (153, 154) included in the **Dhammapada** collection (*anekajāti Saṁsāraṁ*, etc.). The Vinaya (i.2) quotes

three different verses (as does also Dhs-a.17), and says that one verse was repeated at the end of each watch, all the watches being occupied with meditation on the *paṭiccasamuppāda*. *Mahā Vastu* (Mvu.ii.286) gives a completely different **Udāna**, and in another place (ii.416) mentions a different verse as the first **Udāna**. The Tibetan Vinaya is, again, quite different (Rockhill, p.33). For a discussion see Thomas: *Life and Legend of the Buddha*, 75ff.

For the first week the Buddha remains under the Bodhi-tree, meditating on the *paṭiccasamuppāda*; the second week he spends at the **Ajapālanigrodha**, where the "*Huhuṅka*" Brahmin accosts him (**Māra** now comes again and asks the Buddha to die at once; DN.ii.112) and where **Māra**'s daughters, **Taṇhā**, **Aratī** and **Rāgā**, appear before the Buddha and make a last attempt to shake his resolution (Ja.i.78; SN.i.124; *Lal*.490 (378); the third week he spends under the hood of the **Nāga**-king **Mucalinda** (Vin.i.3); the fourth week is spent in meditation under the **Rājāyatana** tree; at the end of this period takes place the conversion of **Tapussa** and **Bhallika**. They take refuge in the Buddha and the Dhamma, though the Buddha does not give them any instruction. This is the Vinaya account (Vin.i.1ff); but the **Jātaka** (Ja.i.77ff), extends this period to seven weeks, the additional weeks being inserted between the first and second. The Buddha spends one week each at the **Animisacetiya**, the **Ratanacaṅkama** and the **Ratanaghara**, and this last is where he thinks out the **Abhidhammapiṭaka**.

Doubts now assail the Buddha as to whether he shall proclaim to the world his doctrine, so recondite, so hard to understand. The *Brahma* **Sahampati** (according to Ja.i.81, with the gods of the thousand worlds, including **Sakka**, **Suyāma**, **Santusita**, **Sunimmita**, **Vasavatti**, etc.) appears before him and assures him there are many prepared to listen to him and to profit by his teaching, and so entreats him to teach the Dhamma. The Buddha accedes to his request and, after consideration, decides to teach the Dhamma first to the **Pañcavaggiyas** at **Isipatana**. On the way to **Benares** he meets the **Ājīvaka Upaka** and tells him that he (the **Buddha**) is a **Jina**. On his arrival at **Isipatana** the **Pañcavaggiyas** are, at first, reluctant to acknowledge his claim to be the **Tathāgata**, but they let themselves be won over and, on the full-moon day of *Āsāḷha*, the Buddha preaches to them the sermon which came to be known as the

Dhammacakkappavattanasutta (Vin.i.4ff; MN.i.118ff; cp. DN.ii.36ff. Regarding the claim of this *Sutta* to be the Buddha's first sermon, see Thomas: *Life and Legend of the Buddha*, p.86; see also **Pañcavaggiyā**). At the end of the sermon **Koṇḍañña** becomes a *Sotāpanna* and they all become monks.

This sermon is followed five days later by the **Anattalakkhaṇasutta**, at the conclusion of which all five become *Arahants*. The following day the Buddha meets **Yasa**, whom he converts. **Yasa**'s father, who comes seeking him, is the first to take the threefold formula of Refuge.

Yasa becomes an *Arahant* and is ordained. The Buddha accepts a meal at his house, and **Yasa**'s mother and one of his former wives are the first two lay-women to become the Buddha's disciples. Then four friends of **Yasa** and, afterwards, fifty more, enter the Saṅgha and become *Arahants*. There are now sixty *Arahants* besides the Buddha, and they are sent in different directions to preach the Dhamma. They return with many candidates for admission to the Saṅgha, and the Buddha, who up till now had ordained men with the "*ehi bhikkhu*" formula, now allows the monks themselves to perform the ceremony of ordination (Vin.i.15ff; Ja.i.81f).

After spending the rainy season at **Benares**, the Buddha returns to **Senānīgāma** in **Uruvela**, on the way converting and ordaining the thirty **Bhaddavaggiyā** (about this time **Māra** twice tries to tempt the Buddha, once after he had sent the disciples out to preach and once after the Retreat, SN.i.105, 111; Vin.i.21, 22).

At **Uruvela**, after a long and protracted exercise of magical powers, consisting in all of three thousand five hundred miracles, the Buddha wins over the three **Kassapa** brothers, the **Tebhātikajaṭilā**, with their thousand followers, and ordains them. They become *Arahants* after listening to the **Ādittapariyāyasutta** preached at **Gayāsīsa**; with these followers he visits **Rājagaha**, where King Seniya **Bimbisāra** comes to see him at the **Laṭṭhivanuyyāna**. The following day the Buddha and the monks visit the palace, preceded by **Sakka** disguised as a youth and singing the praises of the Buddha. After the meal, the king gifts **Veḷuvana** to the Buddha and the Saṅgha. The Buddha stays for two months at **Rājagaha** (Bv a.4), and it is during this time that **Sāriputta** and **Moggallāna** join the Saṅgha, through the

instrumentality of **Assaji** (Vin.i.23ff). It was probably during this year, at the beginning of the rainy season, that the Buddha visited **Vesālī** at the request of the **Licchavīs**, conveyed through **Mahāli**. The city was suffering from pestilence and famine. The Buddha went, preached the **Ratanasutta** and dispelled all dangers (Dhp-a.iii.436ff).

The number of converts now rapidly increases and the people of **Magadha**, alarmed by the prospect of childlessness, widowhood, etc., blame the Buddha and his monks. The Buddha, however, refutes their charges (Vin.i.42f).

The account of the first twenty years of the Buddha's ministry is summarised from various sources, chiefly from Thomas's admirable account in his *Life and Legend of the Buddha* (pp.97ff). The necessary references are to be found under the names mentioned.

On the full-moon day of **Phagguna** (February-March) the Buddha, accompanied by twenty thousand monks, sets out for **Kapilavatthu** at the express request of his father, conveyed through **Kāḷudāyī** (this visit is not mentioned in the Canon; but see Thag.527-36; AN-a.i.107, 167; Ja.i.87; Dhp-a.i.96f; Thag-a.i.997ff).

By slow stages he arrives at the city, where he stays at the **Nigrodhārāma**, and, in order to convince his proud kinsmen of his power, performs the **Yamakapāṭihāriya** and then relates the **Vessantarajātaka**. The next day, receiving no invitation to a meal, the Buddha begs in the streets of the city; this deeply grieves **Suddhodana**, but later, learning that it is the custom of all Buddhas, he becomes a *Sotāpanna* and conducts the Buddha and his monks to a meal at the palace. There all the women of the palace, excepting only **Rāhulamātā**, come and do reverence to the Buddha. **Mahā Pajāpatī** becomes a *Sotāpanna* and **Suddhodana** a *sakadāgāmi*. The Buddha visits **Rāhulamātā** in her own apartments and utters her praises in the **Candakinnarajātaka**. The following day the Buddha persuades his half-brother, **Nanda**, to come to the monastery, where he ordains him and, on the seventh day, he does the same with **Rāhula**. This is too great a blow for **Suddhodana**, and at his request the Buddha rules that no person shall be ordained without the consent of his parents. The next day the Buddha preaches to **Suddhodana**, who becomes an *Anāgāmī*. During the Buddha's visit to **Kapilavatthu**, eighty thousand **Sākiyans** join the

Saṅgha, one from each family. With these he returns to **Rājagaha**, stopping on the way at **Anupiya**, where **Anuruddha**, **Bhaddiya**, **Ānanda**, **Bhagu**, **Kimbila** and **Devadatta**, together with their barber, **Upāli**, visit him and seek ordination.

On his return to **Rājagaha** the Buddha resides in the **Sītavana** (Ja.i.92, the story is also told in the Vinaya ii.154, but no date is indicated). There **Sudatta**, later known as **Anāthapiṇḍika**, visits him, is converted, and invites him to **Sāvatthī**. The Buddha accepts the invitation and journeys through **Vesālī** to **Sāvatthī**, there to pass the rainy season (Vin.ii.158; but see Bv a.3, where the Buddha is mentioned as having spent the *vassa* in **Rājagaha**). **Anāthapiṇḍika** gifts **Jetavana**, provided with every necessity, for the residence of the Buddha and his monks. Probably to this period belongs the conversion of **Migāra**, father-in-law of **Visākhā**, and the construction, by **Visākhā**, of the **Pubbārāma** at **Sāvatthī**. The *vassa* of the fourth year the Buddha spends at **Veḷuvana**, where he converts **Uggasena** (Dhp-a.iv.59f). In the fifth year **Suddhodana** dies, having realised *Arahant*-ship, and the Buddha flies through the air, from the **Kūṭāgārasālā** in **Vesālī** where he was staying, to preach to his father on his death-bed. According to one account it is at this time that the quarrel breaks out between the **Sākiyans** and the **Koḷiyans** regarding the irrigation of the river **Rohiṇī** (AN a.i.186; Snp a.i.357; Thīg a.141; details of the quarrel are given in Ja.v.412ff). The Buddha persuades them to make peace, and takes up his abode in the **Nigrodhārāma**. **Mahā Pajāpatī Gotamī**, with other **Sākiyan** women, visits him there and asks that women may be allowed to join the Saṅgha. Three times the request is made, three times refused, the Buddha then returning to **Vesālī**. The women cut off their hair, don yellow robes and follow him thither. **Ānanda** intercedes on their behalf and their request is granted (Vin.ii.253ff; AN.iv.274f.; for details see **Mahā Pajāpatī**).

In the sixth year the Buddha again performs the **Yamakapāṭihāriya**, this time at the foot of the **Gaṇḍamba** tree in **Sāvatthī**. Prior to this, the Buddha had forbidden any display of magic powers, but makes an exception in his own case (Dhp-a.iii.199f.; Ja.iv.265, etc.).

He spends the *vassa* at **Maṅkulapabbata**. After the performance of the miracle he follows the custom of all Buddhas and ascends to **Tāvatiṁsa** in three strides to preach the **Abhidhamma** to his mother who is born there as a *Deva*,

and there he keeps the seventh *vassa*. The multitude, gathered at **Sāvatthī** at the **Yamakapāṭihāriya**, refuse to go away until they have seen him. For three months, therefore, **Moggallāna** expounds to them the Dhamma, while **Cūḷa Anāthapiṇḍika** provides them with food. During the preaching of the **Abhidhamma**, **Sāriputta** visits the Buddha daily and learns from him all that has been recited the previous day. At the end of the *vassa*, the Buddha descends a jewelled staircase and comes to earth at **Saṅkassa**, thirty leagues from **Sāvatthī** (for details see **Devorohaṇa**). It was about this time, when the Buddha's fame was at its height, that the notorious **Ciñcāmāṇavikā** was persuaded by members of some hostile sect to bring a vile accusation against the Buddha. A similar story, told in connection with a *paribbājikā* named **Sundarī**, probably refers to a later date.

The eighth year the Buddha spends in the country of the **Bhaggas** and there, while residing in **Bhesakalāvana** near **Suṁsumāragiri**, he meets **Nakulapitā** and his wife, who had been his parents in five hundred former births (AN.A.i.217).

The same is told of another old couple in **Sāketa**. See the **Sāketajātaka**. The Buddha evidently stayed again at **Suṁsumāragiri** many years later. It was during his second visit that **Bodhirājakumāra** (*q.v.*) invited him to a meal at his new palace in order that the Buddha might consecrate the building by his presence.

In the ninth year the Buddha is at **Kosambī**. While on a visit to the **Kuru** country he is offered in marriage **Māgandiyā**, the beautiful daughter of the Brahmin **Māgandiya**. The refusal of the offer, accompanied by insulting remarks about physical beauty, arouses the enmity of **Māgandiyā** who, thenceforward, cherishes hatred against the Buddha. Snp., pp.163ff; Snp a.ii.542ff; Dhp a.i.199ff. Thomas (op.cit., 109) assigns the **Māgandiyā** incident to the ninth year. I am not sure if this is correct, for the Commentaries say the Buddha was then living at **Sāvatthī**.

In the tenth year there arises among the monks at **Kosambī** a schism which threatens the very existence of the Saṅgha. The Buddha, failing in his attempts to reconcile the disputants, retires in disgust to the **Pārileyyaka** forest, passing on his way through **Bālakaloṇakāragāma** and **Pācīnavaṁsadāya**. In the forest

he is protected and waited upon by a friendly elephant who has left the herd. The Buddha spends the rainy season there and returns to **Sāvatthī**. By this time the **Kosambī** monks have recovered their senses and ask the Buddha's pardon. This is granted and the dispute settled. (Vin.i.337ff; Ja.iii.486f; Dhp a.i.44ff; but see Ud.iv.5; *s.v.* **Pārileyyaka**).

In the eleventh year the Buddha resides at the Brahmin village of **Ekanāḷā** and converts **Kasi Bhāradvāja** (Snp., p.12f.; SN.i.172f). The twelfth year he spends at **Verañjā**, keeping the *vassa* there at the request of the Brahmin **Verañja**. But **Verañja** forgets his obligations; there is a famine, and five hundred horse-merchants supply the monks with food. **Moggallāna**'s offer to obtain food by means of magic power is discouraged (Vin.iii.1ff; Ja.iii.494f; Dhp a.ii.153). The thirteenth Retreat is kept at **Cālikapabbata**, where **Meghiya** is the Buddha's personal attendant (AN.iv.354; Ud.iv.1). The fourteenth year is spent at **Sāvatthī**, and there **Rāhula** receives the *upasampadā* ordination.

In the fifteenth year the Buddha revisits **Kapilavatthu**, and there his father-in-law, **Suppabuddha**, in a drunken fit, refuses to let the Buddha pass through the streets. Seven days later he is swallowed up by the earth at the foot of his palace (Dhp-a.iii.44).

The chief event of the sixteenth year, which the Buddha spent at **Āḷavī**, is the conversion of the **Yakkha Āḷavaka**. In the seventeenth year the Buddha is back at **Sāvatthī**, but he visits **Āḷavī** again out of compassion for a poor farmer who becomes a *Sotāpanna* after hearing him preach (Dhp a.iii.262ff). He spends the rainy season at **Rājagaha**. In the next year he again comes to **Āḷavī** from **Jetavana** for the sake of a poor weaver's daughter. She had heard him preach, three years earlier, on the desirability of meditating upon death. She alone gave heed to his admonition and, when the Buddha knows of her imminent death, he journeys thirty leagues to preach to her and establish her in the *Sotāpattiphala* (Dhp-a.iii.170ff).

The Retreat of this year and also that of the nineteenth are spent at **Cālikapabbata**. In the twentieth year takes place the miraculous conversion of the robber **Aṅgulimāla**. He becomes an *Arahant* and dies shortly after. It is in the same year that **Ānanda** is appointed permanent attendant on the Buddha, a position which he holds to the end of the Buddha's life, twenty-five years later

(for details see **Ānanda**). The twentieth Retreat is spent at **Rājagaha**.

With our present knowledge it is impossible to evolve any kind of chronology for the remaining twenty-five years of the Buddha's life. The Commentaries state that they were spent at **Sāvatthī** in the monasteries of **Jetavana** and **Pubbārāma** (e.g., Bv a.3; Snp a. p.336f, says that when the Buddha was at **Sāvatthī**, he spent the day at the **Migāramātupāsāda** in the **Pubbārāma**, and the night at **Jetavana** or *vice versa*).

This, probably, only implies that the Retreats were kept there and that they were made the headquarters of the Buddha. From there, during the dry season, he went every year on tour in various districts. Among the places visited by him during these tours are the following:

Aggāḷavacetiya, **Anotatta**, **Andhakavinda**, **Ambapālivana**, **Ambalaṭṭhikā**, **Ambasaṇḍā**, **Assapura**, **Āpaṇa**, **Icchānaṅgala**, **Ukkaṭṭhā** (**Subhagavana**), **Ukkācelā**, **Ugganagara**, **Ujuññā** (**Kaṇṇakatthaka** deer-park), **Uttara** in **Koḷiya**, **Uttarakā**, **Uttarakuru**, **Uruvelakappa**, **Uḷumpa**, **Ekanāḷā**, **Opasāda**, **Kakkarapatta**, **Kajaṅgalā** (**Mukheluvana**), **Kammāsadhamma**, **Kalandakanivāpa** (near **Benares**), **Kimbilā**, **Kīṭāgiri**, **Kuṇḍadhānavana** (near **Kuṇḍakoli**), **Kesaputta**, **Koṭigāma**, **Kosambī** (**Ghositārāma** and **Badarikārāma**), **Khānumata**, **Khomadussa**, **Gosiṅgasālavana**, **Candalakappa**, **Campā** (**Gaggarā**), **Cātuma**, **Cetiyagiri** in **Vesālī**, **Jīvakambavana** (in **Rājagaha**), **Tapodārāma**, **Tindukkhānu** (*paribbājakārāma*), **Todeyya**, **Thullakoṭṭhita**, **Dakkhiṇāgiri**, **Daṇḍakappa**, **Devadaha**, **Desaka** in the **Sumbha** country, **Nagaraka**, **Nagaravinda**, **Nādikā** (**Giñjakāvasatha**), **Nālandā** (**Pāvārika** mango-grove), **Nāḷakapāna** (**Palāsavana**), **Paṅkadhā**, **Pañcasālā**, **Pāṭikārāma**, **Beluva**, the *Brahma* world, **Bhaddavatī**, **Bhaddiya** (**Jātiyāvana**), **Bhaganagara** (**Ānandacetiya**), **Maṇinālakacetiya**, **Manasākaṭa**, **Mātulā**, **Mithilā** (**Makhādeva** mango-grove), **Medatalumpa**, **Moranivāpa**, **Rammaka**'s hermitage, **Latthivana**, **Videha**, **Vedhaññaambavana**, **Venāgapura**, **Verañjā**, **Veḷudvāra**, **Vesālī** (also various shrines there, **Udenacetiya**, **Gotamacetiya**, **Cāpalacetiya**, **Bahuputtakacetiya**, **Sattambacetiya**, **Sārandadacetiya**, **Sakkara**, **Saṭṭjanela**, **Saḷalāgāraka** in **Sāvatthī**, **Sāketa** (**Añjanavana**), **Sāmagāma**, **Sālavatikā**, **Sālā**, **Siṁsapāvana**, **Silāvatī**, **Sītavana**, **Sūkarakhatalena**, **Setavyā**, **Hatthigāma**, **Halidavassana**

and the region of the **Himālaya**.

There is a more or less a continuous account of the last year of the Buddha's life. This is contained in three *Suttas*: the **Mahā Parinibbāna**, the **Mahā Sudassana** and the **Janavasabha**. These are not separate discourses but are intimately connected with each other. The only event prior to the incidents recounted in these *Suttas*, which can be fixed with any certainty, is the death of the Buddha's pious patron and supporter, **Bimbisāra**, which took place eight years before the Buddha's *Parinibbāna* (Mhv.ii.32). It was at this time that **Devadatta** tried to obtain for himself a post of supremacy in the Saṅgha, and, failing in this effort, became the open enemy of the Buddha. **Devadatta**'s desire to deprive the Buddha of the leadership of the Saṅgha seems to have been conceived by him, according to the Vinaya account (Vin.ii.184), almost immediately after he joined the Saṅgha, and the Buddha was warned of this by the *Devaputta* **Kakudha**. This account lends point to the statement contained especially in the Northern books, that even in their lay life **Devadatta** had always been Gotama's rival.

Enlisting the support of **Ajātasattu**, he tried in many ways to kill the Buddha. Royal archers were bribed to shoot the Buddha, but they were won over by his personality and confessed their intentions. Then **Devadatta** hurled a great rock down **Gijjhakūṭa** on to the Buddha as he was walking in the shade of the hill; the hurtling rock was stopped by two peaks, but splinters struck the Buddha's foot and caused blood to flow; he suffered great pain and had to be taken to the **Maddakucchi** garden, where his injuries were dressed by the physician **Jīvaka** (SN.i.27). The monks wished to provide a guard, but the Buddha reminded them that no man had the power to deprive a **Tathāgata** of his life.

Devadatta next bribed the royal elephant keepers to let loose a fierce elephant, **Nālāgiri**, intoxicated with toddy, on the road along which the Buddha would go, begging for alms. The Buddha was warned of this but disregarded the warning, and when the elephant appeared, **Ānanda**, against the strict orders of the Buddha, threw himself in its path, and only by an exercise of *iddhi*-power, including the folding up of the earth, could the Buddha come ahead of him. As the elephant approached, the Buddha addressed it, pervading it with his

boundless love, until it became quite gentle (this incident, with great wealth of detail, is related in several places – e.g., in Ja.v.333ff).

These attempts to encompass the Buddha's death having failed, **Devadatta**, with three others, decides to create a schism in the Saṅgha and asks the Buddha that five rules should be laid down, whereby the monks would be compelled to lead a far more austere life than hitherto. When this request is refused, **Devadatta** persuades five hundred recently ordained monks to leave **Vesālī** with him and take up their residence at **Gayāsīsa**, where he would set up an organisation similar to that of the Buddha. But, at the Buddha's request, **Sāriputta** and **Moggallāna** visit the renegade monks; **Sāriputta** preaches to them and they are persuaded to return. When **Devadatta** discovers this, he vomits hot blood and lies ill for nine months. When his end approaches, he wishes to see the Buddha, but he dies on the way to **Jetavana** – whither he is being conveyed in a litter – and is born in **Avīci**.

From **Gijjhakūṭa**, near **Rājagaha**, the Buddha starts on his last journey. Just before his departure he is visited by **Vassakāra**, and the talk is of the **Vajjians**; the Buddha preaches to **Vassakāra** and the monks on the conditions that lead to prosperity. The Buddha proceeds with a large concourse of monks to **Ambalaṭṭhikā** and thence to **Nālandā**, where **Sāriputta** utters his lion-roar (*sīhanāda*) regarding his faith in the Buddha. The Buddha then goes to **Pāṭaligāma**, where he talks to the villagers on the evil consequences of immorality and the advantages of morality. He utters a prophecy regarding the future greatness of **Pāṭaliputta** and then, leaving by the **Gotamadvāra**, he crosses the river **Ganges** at **Gotamatittha**. He proceeds to **Koṭigāma** and thence to **Ñātika**, where he gives to **Ānanda** the formula of the **Dhammādāsa**, whereby the rebirth of disciples could be ascertained. From **Ñātika** he goes to **Vesālī**, staying in the park of the courtesan **Ambapālī**. The following day he accepts a meal from **Ambapālī**, refusing a similar offer from the **Licchavīs**; **Ambapālī** makes a gift of her park to the Buddha and his monks. The Buddha journeys on to **Beluva**, where he spends the rainy season, his monks remaining in **Vesālī**. At **Beluva** he falls dangerously ill but, with great determination, fights against his sickness. He tells **Ānanda** that his mission is finished, that when he is dead the Saṅgha must maintain itself, taking the Dhamma alone as its

refuge, and he concludes by propounding the four subjects of mindfulness (DN.ii.100). The next day he begs in **Vesālī** and, with **Ānanda**, visits the **Cāpālacetiya**. There he gives to **Ānanda** the opportunity of asking him to live until the end of the *kappa*, but **Ānanda** fails to take the hint. Soon afterwards **Māra** visits the Buddha and obtains the assurance that the Buddha's *Nibbāna* will take place in three months. There is an earthquake, and, in answer to **Ānanda**'s questions, the Buddha explains to him the eight causes of earthquakes. This is followed by lists of the eight assemblies, the eight stages of mastery and the eight stages of release. The Buddha then repeats to **Ānanda** his conversation with **Māra**, and **Ānanda** now makes his request to the Buddha to prolong his life, but is told that it is now too late; several opportunities he has had, of which he has failed to avail himself. The monks are assembled in **Vesālī**, in the Service Hall, and the Buddha exhorts them to practise the doctrines he has taught, in order that the religious life may last long. He then announces his impending death.

According to the Commentaries (e.g., DN-a.ii.549), after the rainy season spent at **Beluva**, the Buddha goes back to **Jetavana**, where he is visited by **Sāriputta**, who is preparing for his own *Parinibbāna* at **Nālakagāma**. From **Jetavana** the Buddha went to **Rājagaha**, where **Mahā Moggallāna** died. Thence he proceeded to **Ukkācelā**, where he spoke in praise of the two chief disciples. From **Ukkācelā** he proceeded to **Vesālī** and thence to **Bhaṇḍagāma**. **Rāhula**, too, predeceased the Buddha (DN a.ii.549).

The next day, returning from **Vesālī**, he looks round at the city for the last time and goes on to **Bhaṇḍagāma**; there he preaches on the four things the comprehension of which destroys rebirth – noble conduct, earnestness in meditation, wisdom and freedom.

He then passes through the villages of **Hatthigāma**, **Ambagāma** and **Jambugāma**, and stays at **Bhoganagara** at the **Ānandacetiya**. There he addresses the monks on the Four Great Authorities (*Mahā Padesā*), by reference to which the true doctrine may be determined (Cf. AN.ii.167ff). From **Bhoganagara** the Buddha goes to **Pāvā** and stays in the mango-grove of **Cunda**, the smith. **Cunda** serves him with a meal which includes *sūkaramaddava*. (There is much dispute concerning this word. See Thomas: *Life and Legend of*

the Buddha, 149, n.3). The Buddha alone partakes of the *sūkaramaddava*, the remains being buried. This is the Buddha's last meal; sharp sickness arises in him, with flow of blood and violent, deadly pains, but the Buddha controls them and sets out for **Kusinārā**. On the way he has to sit down at the foot of a tree. **Ānanda** fetches him water to drink from the stream **Kakuṭṭhā**, over which five hundred carts had just passed; but, through the power of the Buddha, the water is quite clear. Here the Buddha is visited by **Pukkusa**, the Mallan, who is converted and presents the Buddha with a pair of gold-coloured robes. The Buddha puts them on and **Ānanda** notices the marvellous brightness and clearness of the Buddha's body. The Buddha tells him that the body of a Buddha takes on this hue on the night before his Awakening and on the night of his passing away, and that he will die that night at **Kusinārā**. He goes to the **Kakuṭṭhā**, bathes and drinks there and rests in a mango-grove. There he instructs **Ānanda** that steps must be taken to dispel any remorse that **Cunda** may feel regarding the meal he gave to the Buddha.

From **Kakuṭṭhā** the Buddha crosses the **Hiraññavatī** to the **Upavattana** *sāla*-grove in **Kusinārā**. There **Ānanda** prepares for him a bed with the head to the north. All the trees break forth into blossom and flowers cover the body of the Buddha. Divine *mandārava*-flowers and sandalwood powder fall from the sky, and divine music and singing sound through the air. But the Buddha says that the greater honour to him would be to follow his teachings.

The gods of the ten thousand world systems assemble to pay their last homage to the Buddha, and **Upavāṇa**, who stands fanning him, is asked to move away as he obstructs their view.

Ānanda asks for instruction on several points, including how the funeral rites should be performed; he then goes out and abandons himself to a fit of weeping; the Buddha sends for him, consoles him and speaks his praises. **Ānanda** tries to persuade the Buddha not to die in a mud-and-wattle village, such as is **Kusinārā**, but the Buddha tells him how it was once the mighty **Mahā Sammata**, capital of **Mahā Sudassana**.

The **Mallas** of **Kusināra** are informed that the Buddha will pass away in the third watch of the night, and they come with their families to pay their respects. The ascetic **Subhadda** comes to see the Buddha and is refused admission by

Ānanda, but the Buddha, overhearing, calls him in and converts him. Several minor rules of discipline are delivered, including the order for the excommunication of **Channa**. The Buddha finally asks the assembled monks to speak out any doubts they may have. All are silent and **Ānanda** expresses his astonishment, but the Buddha tells him it is natural that the monks should have no doubts. Then, addressing the monks for the last time, he admonishes them in these words: "Decay is inherent in all component things; work out your salvation with diligence." These were the Buddha's last words. Passing backwards and forwards through various stages of *jhāna*, he attains *Parinibbāna*. There is a great earthquake and terrifying thunder, and the **Brahma Sahampati**, **Sakka**, king of the gods, **Anuruddha** and **Ānanda** utter stanzas, each proclaiming the feeling uppermost in his mind. It is the full-moon day of the month of **Visākha** and the Buddha is in his eightieth year.

The next day **Ānanda** informs the **Mallas** of **Kusinārā** of the Buddha's death, and for seven days they hold a great celebration. On the seventh day, following **Ānanda**'s instructions, they prepare the body for cremation, taking it in procession by the eastern gate to the **Makuṭabandhana** shrine, thus altering their proposed route, in order to satisfy the wishes of the gods, as communicated to them by **Anuruddha**. The whole town is covered knee-deep with *mandārava*-flowers, which fall from the sky. When, however, four of the chief **Mallas** try to light the pyre, their attempt is unsuccessful and they must wait until **Mahā Kassapa**, coming with a company of five hundred monks, has saluted it. The Commentaries (e.g., DN a.ii.603) add that **Mahā Kassapa** greatly desired that the Buddha's feet should rest on his head when he worshipped the pyre. The wish was granted: the feet appeared through the pyre, and when **Kassapa** had worshipped them, the pyre closed together. The pyre burns completely away, leaving no cinders nor soot. Streams of water fall from the sky to extinguish it and the **Mallas** pour on it scented water. They then place a fence of spears around it and continue their celebrations for seven days. At the end of that period there appear several claimants for the Buddha's relics: **Ajātasattu**, the **Licchavīs** of **Vesālī**, the **Sākiyans** of **Kapilavatthu**, the **Bulis** of **Allakappa**, the **Koḷiyas** of **Rāmagāma**, a Brahmin of **Veṭhadīpa** and the **Mallas** of **Pāvā**. But the **Mallas** of **Kusinārā** refusing to share the relics with the others, there is

danger of war. Then the Brahmin **Doṇa** counsels concord and divides the relics into eight equal parts for the eight claimants. **Doṇa** takes for himself the measuring vessel and the **Moriyas** of **Pipphalivana**, who arrive late, carry off the ashes. *Thūpas* were built over these remains and feasts held in honour of the Buddha.

The concluding passage of the **Mahā Parinibbānasutta** (DN.ii.167) states that the Buddha's relics were eight measures, seven of which were honoured in **Jambudīpa** and the remaining one in the **Nāga** realm in **Rāmagāma**. One tooth was in heaven, one in **Gandhāra**, a third in **Kāliṅga** (later taken to Ceylon), and a fourth in the **Nāga** world. **Ajātasattu**'s share was deposited in a *Thūpa* and forgotten. It was later discovered by **Asoka** (with the help of **Sakka**) and distributed among his eighty-four thousand monasteries. **Asoka** also recorded the finding of all the other relics except those deposited in **Rāmagāma**. These were later deposited in the **Mahā Cetiya** at **Anurādhapura** (Mhv.xxxi.17ff). Other relics are also mentioned, such as the Buddha's collar-bone, his alms bowl, etc. (Mhv.xvii.9ff; Mhv.i.37, etc.).

It is said (e.g., DN a.iii.899) that just before the Buddha's *Sāsana* disappears completely from the world, all the relics will gather together at the **Mahā Cetiya**, and travelling from there to **Nāgadīpa** and the **Ratanacetiya**, assemble at the **Mahā Bodhi**, together with the relics from other parts. There they will reform the Buddha's golden hued body, emitting the six-coloured aura. The body will then catch fire and completely disappear, amid the lamentations of the ten thousand world-systems.

The Burmese claim that the Buddha visited their land and went to the **Lohitacandanavihāra**, presented by the brothers **Mahā Puṇṇa** and **Cūḷa Puṇṇa** of **Vānijagāma** (Ind.An.xxii., and Sās.36f.).

The Ceylon Chronicles record that the Buddha visited the Island on three separate occasions (Mhv.i.12ff; Dpv.i.45ff; ii.1ff etc.).

The first was while he was dwelling at **Uruvelā**, awaiting the moment for the conversion of the **Tebhātikajaṭilas**, in the ninth month after the Awakening, on the full-moon day of **Phussa** (Dec–Jan). He came to the **Mahā Nāga** garden, and stood in the air over an assembly of **Yakkhas** then being held. He struck terror into their hearts and, at his suggestion, they left Ceylon and went in a body to

Giridīpa, hard by. The Buddha gave a handful of his hair to the *Deva* **Mahā Sumana** of the **Sumanakūṭa** mountain, who built a *Thūpa* which was later enlarged into the **Mahiyaṅgaṇa Thūpa**. The Buddha again visited Ceylon in the fifth year, on the new-moon day of **Citta** (March-April), to check an imminent battle between two **Nāga** chiefs in **Nāgadīpa**; the combatants were **Mahodara** and **Cūḷodara**, uncle and nephew, and the object of the quarrel was a gem-set throne. The Buddha appeared before them, accompanied by the *Deva* **Samiddhi Sumana**, carrying a **Rājāyatana** tree from **Jetavana**, settled their quarrel and received, as a gift, the throne, the cause of the trouble. He left behind him both the throne and the **Rājāyatana** tree for the worship of the **Nāgas** and accepted an invitation from the **Nāga** king, **Maṇi akkhika** of **Kalyāṇi**, to pay another visit to Ceylon. Three years later **Maṇi akkhika** repeated the invitation and the Buddha came to **Kalyāṇi** with five hundred monks, on the second day of **Vesākha**. Having preached to the **Nāgas**, he went to **Sumanakūṭa**, on the summit of which mountain he left the imprint of his foot (legend has it that other footprints were left by the Buddha, on the bank of the river **Nammadā**, on the **Saccabaddha** mountain and in **Yoṇakapura**). He then stayed at **Dīghavāpī** and from there visited **Mahā Meghavana**, where he consecrated various spots by virtue of his presence, and proceeded to the site of the later **Silācetiya**. From there he returned to **Jetavana**.

Very little information as to the personality of the Buddha is available. We are told that he was golden-hued (e.g., Vin-a.iii.689), that his voice had the eight qualities of the *Brahmassāra* (e.g., DN.ii.211; MN.ii.166f. It is said that while an ordinary person spoke one word, **Ānanda** could speak eight; but the Buddha could speak sixteen to the eight of **Ānanda**, MN a.i.283) – fluency, intelligibility, sweetness, audibility, continuity, distinctness, depth and resonance – that he had a fascinating personality – he was described by his opponents as seductive (e.g., MN.i.269, 275) – that he was handsome, perfect alike in complexion and stature and noble of presence (e.g., MN.ii.167). He had a unique reputation as a teacher and trainer of the human heart. He was endowed with the thirty-two marks of the *Mahā Purisa* (for details of these, see **Buddha**). There is a legend that **Mahā Kassapa**, though slightly shorter, resembled the Buddha in appearance.

Attempts made, however, to measure the Buddha always failed; two such attempts are generally mentioned – one by a Brahmin of **Rājagaha** and the other by **Rāhu**, chief of the **Asuras** (DN a.i.284f). The Buddha had the physical strength of many millions of elephants (e.g., Vibh-a.397), but his strength quickly ebbed away after his last meal and he had to stop at twenty-five places while travelling three *gāvutas* from **Pāvā** to **Kusināra** (DN a.ii.573).

Mention is often made of the Buddha's love of quiet and peace, and even the heretics respected his wishes in this matter, silencing their discussions at his approach (e.g., DN.i.178f; iii.39; even his disciples had a similar reputation, e.g., DN.iii.37). Examples are given of the Buddha refusing to allow noisy monks to live near him. (e.g., MN.i.456; see also MN.ii.122, where a monk was jogged by his neighbour because he coughed when the Buddha was speaking). He loved solitude and often spent long periods away from the haunts of men, allowing only one monk to bring him his meals, e.g., SN.v.12, 320; but this very love of solitude was sometimes brought against him. By intercourse with whom does he attain to lucidity in wisdom? they asked. His insight, they said, was ruined by his habit of seclusion (DN.iii.38).

According to one account (AN.i.181), it was his practice to spend part of the day in seclusion, but he was always ready to see anyone who urgently desired his spiritual counsel (e.g., AN.iv.438).

In the **Mahā Govindasutta** (DN.ii.222f) **Sakka** is represented as having uttered "eight true praises" of the Buddha. Perhaps the most predominant characteristics of the Buddha were his boundless love and his eagerness to help all who sought him. His fondness for children is seen in such stories as those of the two **Sopāka**s, of **Kumāra Kassapa**, of **Cūḷa Panthaka** and **Dabba Mallaputta** and also of the novices **Paṇḍita** and **Sukha**. His kindness to animals appears, for instance, in the introductory story of the **Macchajātaka** and his interference on behalf of **Udena**'s aged elephant, **Bhaddavatikā** (*q.v.*). The Buddha was extremely devoted to his disciples and encouraged them in every way in their difficult life. The **Theragāthā** and the **Therīgāthā** are full of stories indicating that he watched, with great care, the spiritual growth and development of his disciples, understood their problems and was ready with timely interference to help them to win their aims. Such incidents as those

mentioned in the **Bhaddālisutta** (MN.i.445), the introduction to the **Titthajātaka** and the **Kañcakkhandhajātaka**, seem to indicate that he took a personal and abiding interest in all who came under him. It was his unvarying custom to greet with a smile all those who visited him, inquiring after their welfare and thus putting them at their ease (Vin.i.313). When anyone sought permission to question him, he made no conditions as to the topic of discussion. This is called *sabbaññupavāraṇa*, e.g., MN.i.230. When the Buddha himself asked a question of any of his interrogators, they could not remain silent, but were bound to answer; a **Yakkha** called **Vajirapāṇī** was always present to frighten those who did not wish to do so (e.g., MN.i.231).

The Buddha was not over-anxious to get converts, and when his visitors declared themselves his followers he would urge them to take time to consider the matter – e.g., in the case of **Acela Kassapa** and **Upāli** *gahapati*.

When he was staying in a monastery, he paid daily visits to the sick ward to talk to the inmates and to comfort them (see, e.g., **Kuṭāgārasālā**). The charming story of **Pūtigatatissa** shows that he sometimes attended on the sick himself, thus setting an example to his followers. In return for his devotion, his disciples adored him, but even among those who immediately surrounded him there were a few who refused to obey him implicitly – e.g., **Lāḷudāyī**, the companions of **Assaji** and **Punabbasuka**, the **Chabbaggiyas**, the **Sattarasavaggiyas** and others, not to mention **Devadatta** and his associates.

The Buddha seems to have shown a special regard for **Sāriputta**, **Ānanda** and **Mahā Kassapa** among the monks, and for **Anāthapiṇḍika**, **Mallikā**, **Visākhā**, **Bimbisāra** and **Pasenadi** among the laity. He seems to have been secretly amused by the very human qualities of **Pasenadi** and by his failure to appreciate the real superiority of **Mallikā**, his wife.

The Buddha always declared that he was among the happy ones of this earth, that he was far happier, for instance, than **Bimbisāra** (e.g., MN.i.94), and he remained unmoved by opposition or abuse, e.g., in the case of the organised conspiracy of **Māgandiyā** (Dhp a.iv.1f.).

The **Milindapañha** (p.134) mentions several illnesses of the Buddha: the injury to his foot has already been referred to; once when the humours of his body were disturbed **Jīvaka** administered a purge (Vin.i.279); on another

occasion he suffered from some stomach trouble which was cured by hot water, or, according to some, by hot gruel (Vin.i.210f.; Thag.185). The **Dhammapada Commentary** (Dhp-a.iv.232; Thag-a.i.311f) mentions another disorder of the humours cured by hot water obtained from the Brahmin **Devahita**, through **Upavāṇa**. The Commentaries mention that he suffered, in his old age, from constant backache, owing to the severe austerities practised by him during the six years preceding his Awakening, and the unsuitable meals taken during that period were responsible for a dyspepsia which persisted throughout the rest of his life (SN-a.i.200), culminating in his last serious illness of dysentery. MN-a.i.465; DN-a.iii.974; see also DN.iii.209, when he was preaching to the **Mallas** of **Pāvā**.

The **Apadāna** (Ap.i.299f) contains a set of verses called **Pubbakammapiloti**; these verses mention certain acts done by the Buddha in the past, which resulted in his having to suffer in various ways in his last birth. He was once a drunkard named **Munāli** and he abused the **Pacceka Buddha Surabhi**. On another occasion he was a learned Brahmin, teacher of five hundred pupils. One day, seeing the **Pacceka Buddha Isigaṇa**, he spoke ill of him to his pupils, calling him "sensualist." The result of this act was the calumny against him by **Sundarikā** in this life.

In another life he reviled a disciple of a Buddha, named **Nanda**; for this he suffered in hell for twelve thousand years and, in his last life, was disgraced by **Ciñcā**. Once, greedy for wealth, he killed his step-brothers, hurling them down a precipice; as a result, **Devadatta** attempted to kill him by hurling down a rock. Once, as a boy, while playing on the highway, he saw a **Pacceka Buddha** and threw a stone at him, and as a result, was shot at by **Devadatta**'s hired archers. In another life he was a mahout, and seeing a **Pacceka Buddha** on the road, drove his elephant against him; hence the attack by **Nālāgiri**. Once, as a king, he sentenced seventy persons to death, the reward for which he reaped when a splinter pierced his foot. Because once, as a fisherman's son, he took delight in watching fish being caught, he suffered from a grievous headache when **Viḍūḍabha** slaughtered the **Sākiyans**. In the time of **Phussa Buddha** he asked the monks to eat barley instead of rice and, as a result, had to eat barley for three months at **Verañja** (according to the **Dhammapada Commentary** Dhp-

a.iii.257, the Buddha actually had to starve one day at **Pañcasālā**, because none of the inhabitants were willing to give him alms.) Because he once killed a wrestler, he suffered from cramp in the back. Once, when a physician, he caused discomfort to a merchant by purging him, hence his last illness of dysentery. As **Jotipāla**, he spoke disparagingly of the Awakening of **Kassapa Buddha**, and in consequence had to spend six years following various paths before becoming the Buddha. He was one of the most short-lived Buddhas, but because of those six years his *Sāsana* will last longer (Vin-a.i.190f).

The Buddha was generally addressed by his own disciples as **Bhagavā**. He spoke of himself as **Tathāgata**, while non-Buddhists referred to him as **Gotama** or **Mahā Samaṇa**. Other names used are **Mahā Muni**, **Sākyamuni**, **Jina**, **Sakka** (e.g., Sn.vs.345) and **Brahma** (Sn.vs.91; Snp-a.ii.418), also **Yakkha** (*q.v.*).

The **Aṅguttaranikāya** (AN.i.23ff) gives a list of the Buddha's most eminent disciples, both among members of the Saṅgha and among the laity. Each one in the list is mentioned as having possessed pre-eminence in some particular respect.

Among those who visited the Buddha for discussion or had interviews with him or received instruction and guidance direct from him, the following may be included in addition to those already mentioned (this list does not pretend to be complete; some of the names have already been mentioned in this monograph in various connections): Aṅkura, Aggidatta, Acela Kassapa, Ajātasattu, Ajita the *Paribbājaka*, Ajita the Licchavī general, Attadattha, Anitthigandhakumāra, Anurādha, Anuruddha, Annabhāra, Abhayarājakumāra, Abhayā, Abhiñjaka, Abhibhūta, Abhirūpanandā, Ambaṭṭha, the monk Ariṭṭha, Ariya the fisherman, Asama, Asibandhaputta, Assaji, Assalāyana, Ākoṭaka, Āmagandha, the Yakkhas Āḷavaka and Indaka, Ugga of Vesālī, Ugga the minister, Uggatasarīra, Uggaha, Ujjaya, Uṇṇābha, Uttara *Devaputta*, Uttara the Nāga king, Uttara, pupil of Pārasariya, Uttiya, Udaya and Udāyī the Brahmins, Uttara, pupil of Brahmāyu, Uttarā, daughter of Puṇṇa, Uttarā the aged nun, Upavāṇa, Upasāḷha, Upasena, Upāli *gahapati*, Ubbirī, Eraka, Esakārī, Kakudha, Kandaraka, Kapila the fisherman, Kappa, Kappaṭakura, Kalārakkhattiya, Kassapa the *Deva*, Kāṇa, Kāṇamātā, Kātiyāna, Kāpaṭhika, Kāmada, Kāraṇapāli, the Kālāmas, Kāḷigodhā, Kimbila, Kisā Gotami, Kukkuṭamitta the hunter, Kuṇḍadhāna, Kuṇḍaliya,

Kulla, Kūṭadanta, Keniya the Jaṭila, Kevaḍḍha, Kesi the horse trainer, Kokanadā, the two daughters of Pajjuna, Kokālika, Khadiravaniya Revata, Khānu Koṇḍañña, Khema the *Deva*, Khemā, Gaṇaka Moggallāna, Gavampati, Guttā, Gotama Thera, Caṅkī, Candana, Candābha, Candimā (Candimasa), Citta *Hatthisāriputta*, Cunda, Cunda *Samaṇuddesa*, Cundī, Cūḷa Dhanuggaha, Cūḷa Subhaddā, Chattapāṇī, Janapadakalyāṇī Nandā, Janavasabha, Jantu, Jambuka, Jambukhādaka, Jāṇussoṇī, Jāliya, Jīvaka Komārabhacca, Jenta, Jotika *gahapati*, Tāyana, Tālapuṭa, Tikaṇṇa, Timbaruka, Tissa, cousin of the Buddha, Tissa, friend of Metteyya, Tissa of Roruva, Tudu *Brahmā*, Thullatissa, Daṇḍapāṇī, Dāmalī, Dāsaka, Dīgha the *Deva*, Dīghajānu, Dīghatapassī, Dīghanakha, Dīghalaṭṭhi, Dīghāvu, Dummukha, Doṇa, Dhammadinna, Dhammārāma, the Dhammika-*upāsaka*, Dhammika the Brahmin, Nanda Thera, Nanda the herdsman, Nandana, Nandiya *Paribbājaka*, Nandiya the Sākiyan, Nandivisāla, Nāgita, Nālakatāpasa, Nālijaṅgha, Nigamavāsitissa, Nigrodha, Niṅka, Nīta, Nhātakamunī, Paccanīkasāta, Pañcasikha, Pañcālacaṇḍa, Paṭācārā, Pasenadi, king of Kosala, Pahārāda the *Asura*, Pāṭaliya, Pārāpariya, Piṅgala Koccha, Piṅgiyānī, Pilindavaccha, Pilotika, Puṇṇa, Puṇṇa Koḷiyaputta, Puṇṇa Mantānīputta, Puṇṇā, Puṇṇiya, Pessa the elephant trainer, Pokkharasāti, Poṭṭhapāda, Poṭhila, Poṭaliya, Phagguna, Baka *Brahmā*, Bahuputtikā, Bāvarī and his sixteen disciples, Bāhiya Dārucīriya, Bāhuna, Biḷālapādaka, Belaṭṭhakāni, Bojjhā, Brahmāyu, Bhagu, Bhaggava, Bhadda, Bhaddā Kuṇḍakakesī, Bhaddāli, Bhaddiya the Licchavī, several Bhāradvājas (Akkosaka Bhāradvāja, Aggika Bhāradvāja, Asurinda Bhāradvāja, Ahiṁsaka Bhāradvāja, Kāsi Bhāradvāja, Jaṭā Bhāradvāja, Navakammika Bhāradvāja, Bilaṅgika Bhāradvāja, Suddhika Bhāradvāja, Sundarika Bhāradvāja), Bhāradvāja, husband of Dhanañjāni, Bhāradvāja, friend of Vāseṭṭha, Bhuñjati, Bhumiya, Bhesika the barber, Macchari Kosiya, Maṇibhadda, Maṇḍissa, Mahā Kappina, Mahā Kassapa, Mahā Koṭṭhita, Mahā Cunda, Mahā Dhana, Mahā Nāma, Mahā Moggallāna, Mahāli (Oṭṭhaddha), the two Māgandiyas – one the Brahmin and one the *paribbājaka*, Māgha, Māṇavagāmiya, Mānatthaddha, Mātuposaka, Māluṅkyaputta, Migajāla, Migasira, Meṇḍaka of Bhaddiya, Moliya Phagguna, Moliya Sīvaka, Yasoja, Raṭṭhapāla, Rādha, Rāhula, Rāsiya, Rūpānandā, Roja the Malla, Rohiṇī, Rohitassa, Lakuṇṭaka Bhaddiya, the goddess Lājā, Lomasakaṅgiya, Lohicca,

Vakkali, Vaṅgīsa, Vajjiyamāhita, Vaḍḍha the Licchavī, Vaḍḍhamāna, Vappa, Varadhara, Vassakāra, Vāraṇa, Vāseṭṭha-*upāsaka*, Vāseṭṭha, friend of Bhāradvāja, Visākha Pañcālaputta, Visākhā, Vīrā, Vekhanasa, Veṇḍu, Vatambari, Sakuludāyi, Sakka, Saṅkicca, the two Saṅgāravas, Saṅgharakkhita (Bhāgineyya Saṅgharakkhita), Saccaka, Sajjha, Satullapa Devas, Sanaṅkumāra, Santati, Sandha, Sandhāna, Samiddhi, Sarabha, Sarabhaṅga, Sātāgira, Sātāli, Sāti, Sānu, Sikhā Moggallāna, Sigāla, Sirimā, Siva, Sīvali, Sīha the general, Sukhā, Suciloma, Sujātā, daughter-in-law of Anāthapiṇḍika, Sudatta, Sunakkhatta, Sunīta, Sundara Samudda, Sundarīnandā, the leper Suppabuddha, Suppavāsā, Subha Todeyyaputta, the two nuns named Subhā, Subhūti, the novice Sumana, Sumanā, sister of Pasenadi, Subrahmā, Surādha, Suriya, Susīma, Seniya, Seri, Sela, Soṇa Kuṭikaṇṇa, Soṇa Koḷivisa, Soṇadaṇḍa, Soṇā, the two Sopākas, Hatthaka Āḷavaka, Hatthaka *Devaputta* and Hemavata.

See also **Buddha** and **Bodhisatta**.

Gotamaka 01. A class of ascetics, enumerated in a list of such classes. (AN.iii.276. Does *Devadhammikā* in Ap.ii.358 (vs.11) qualify **Gotamā**?) Rhys Davids thinks they were almost certainly the followers of some other member of the **Sākiyan** clan, as distinct from the Buddha, and suggests that it might have been **Devadatta** or possibly a Brahmin of the **Gotamagotta** (Dial.i.222; but see his article on Buddhist Dhamma in ERE.; see also Brethren, 265, n.3). The *Lalitavistara* (p.492), however, speaks of the Gautamas in a list of nine such sects; the *Gotamakas* and the *Gautamas* are evidently identical, as several of the other classes correspond with the Pāli. According to the *Lalitavistara*, these sects existed even before the Buddha, for they are represented as meeting and addressing him in the sixth week after the Awakening, on his way to the **Ajapāla**-tree. We hear no more of them in subsequent history.

Gotamaka 02. A **Yakkha**. See **Gotamakacetiya**.

Gotamaka 03. See **Kaṇha Gotamaka**.

Gotamakacetiya. A shrine near and to the south of **Vesālī** (DN.iii.9). It was considered one of the beautiful spots of that town (e.g., DN.ii.102, 118) and the

Buddha stayed there several times, particularly during the first years of his ministry (thus AN-a.i.457). During one such stay, he laid down the rule which allowed monks the use of three robes; he himself felt cold during the night and had to wear extra clothing (Vin.i.288; iii.195).

The shrine was pre-Buddhistic and dedicated to a **Yakkha** named **Gotamaka**. A *vihāra* was later built on the spot for the Buddha and his monks (Ud-a.322; Dhp-a.iii.246; AN-a.i.457; Snp-a.i.344).

There the **Gotamakasutta** was preached (and, according to some, also the **Hemavatasutta** Snp-a.i.199).

The *Divyāvadāna* (p.201), in a list of noted places of **Vesālī**, speaks of a Gautamanyagrodha. The reference is evidently to this *cetiya*. It has been suggested that the *cetiya* may have been called after the **Kāḷa Gotama** (**Kaṇha Gotama**) **Nāgas**, but the suggestion appears far-fetched. See JPTS 1891, p.67; Windisch: *Māra and Buddha*, p.68; cp. Ja.ii.145.

Gotamakasutta. Preached to the monks at the **Gotamakacetiya**. The Buddha declares that his proclamation of a Dhamma is with full comprehension, with casual connection (*sanidānaṁ*), and accompanied by wonders. His instructions are with reason (AN.i.276f).

It is said that at this pronouncement the thousand-fold universe trembled (Also DN-a.i.130; Ja.ii.259). The **Majjhima Commentary** (i.49) states that the *Sutta* was preached to the monks mentioned in the **Mūlapariyāyasutta**, and that, at the end, they became *Arahants*.

Gotamatittha. The ford by which the Buddha crossed the **Ganges**, after leaving **Pāṭaligāma**. See also **Gotamadvāra**. Vin.i.230; Ud.viii.6; Ud a.424; DN.ii.89.

Gotamadvāra. The gate by which the Buddha left **Pāṭaligāma**, after having eaten there at the invitation of **Sunidha** and **Vassakāra**. Vin.i.230, etc., as above.

Gotamā. Mother of **Candakumāra** and chief queen of the king of **Benares** (Ja.vi.134). She is identified with **Mahā Māyā** (Ja.vi.157). She is sometimes also called **Gotamī**, e.g., Ja.vi.148, 151.

Gotamī, **Gotamā**. See **Mahā Pajāpatī Gotamī**, **Kisā Gotamī**, etc.

Gotamī. One of the chief women supporters of **Vessabhū Buddha** (Bv.xxii.25). The Commentary (Bv a., p.208) calls her **Kāḷi Gotamī**.

Gotamīsutta 01. **Māra** sees **Kisā Gotamī** resting alone in the **Andhavana** and tries to frighten her, but he is forced to retire discomfited. SN.i.129.

Gotamīsutta 02. The story of how **Pajāpatī Gotamī** (*q.v.*) and her companions obtained the Buddha's sanction to enter the Saṅgha and the conditions attaching to that sanction. AN.iv.274ff.

Gotamyā. The name given to the followers of **Pajāpatī Gotamī**, e.g., Dhp-a.iv.149.

Gotta, **Goda**. See **Godatta** (2).

Godatta Thera 01. *v.l.* **Godha**, **Godhaka**, **Goda**, **Gotta**, **Godanta**. He belonged to a family of caravan-leaders and, on the death of his father, travelled about himself with five hundred carts, engaged in trade. One day, one of his oxen fell on the road, and seeing that his men could not get it up, **Godatta** went up and smote it. The ox, incensed by this cruelty, assumed a human voice and, chiding him for his base ingratitude, cursed him. **Godatta**, much moved, renounced all his property and joined the Saṅgha, in due course attaining *Arahant*-ship (Thag-a.i.555f).

The **Theragāthā** (vs.659-72) contains several stanzas attributed to him, wherein he discoursed to "Ariyan" groups, both lay and religious, on *lokadhammā* (the nature of things?), illustrating his meaning with a wealth of simile. He is probably the **Godatta** of the **Godattasutta**.

Godatta Thera 02. His full name was **Ābhidhammika Godatta**, showing that he was considered expert in **Abhidhamma**. He was evidently a well-known **Abhidhamma** commentator and is quoted in the **Visuddhimagga** (p.138), but it is said that his explanation was rejected in the Commentaries because it was only the Elder's personal view.

The **Samantapāsādika** (ii.307, also 478; iii.588), however, relates a story showing that the Elder was recognised as an authority on the Vinaya. A monk of **Antarasamudda** made a drinking bowl out of a coconut shell and, leaving it in the monastery, went to **Cetiyagiri**. Another monk, fancying the bowl, stole it and also went to **Cetiyagiri**, where he met the owner and was charged with theft. Unable to settle the dispute where they were, they went to the **Mahā Vihāra**. There, by beating of drums, the monks were assembled near the **Mahā Cetiya**, and convicted the accused of theft, holding him guilty of a *pārājikā* offence.

Godatta, being interviewed, pointed out that the value of the bowl was only a penny or two and that the Buddha had nowhere laid down that the theft of such an insignificant object could be held a *pārājikā* offence. His decision was greeted with applause, and when the report thereof reached the reigning king, **Bhātiya**, he decreed that, henceforth, in all their disputes, his subjects should abide by the decision of **Godatta**.

Godatta Thera 03. An incumbent of **Kalyāṇi Mahā Vihāra** in Ceylon. He would procure his food when the shadow of the sun was two inches long and eat it when it was but one inch. Even when no sun was to be seen, he knew the time exactly. The people discovered this by watching him and set their "clocks" by his movements. MN a.i.100.

Godattasutta. A conversation between **Godatta** and **Cittagahapati** at the **Ambāṭakavana** in **Macchikāsaṇḍa**. **Godatta** asks **Citta** about the different kinds of heart's release (*cetovimutti*) – *appamānā cetovimutti, ākiñcaññā cetovimutti, suññato cetovimutti and animittā cetovimutti*. **Citta** explains them and points out how, according to one view, these states are diverse both in spirit

and in letter and how, according to another, they are the same in spirit, though diverse in letter. SN.iv.295f.

Godāvarī. See **Godhāvarī**.

Godha, **Godhaka**. See **Godatta** (2).

Godha Thera. A **Sākiyan**. A conversation between him and **Mahā Nāma** the **Sākiyan** is recorded in the **Godhasutta** (*q.v.*). SN.v.371.

Godhagattatissa Thera. He it was who brought about a reconciliation between **Duṭṭhagāmaṇī** and his brother **Tissa** (Mhv.xxiv.49-53). The Commentary (Mhv ṭ.469) explains that he had a cutaneous complaint which made his skin scaly like that of a *godha* (iguana).

Godhajātaka 01. (Ja 138). The Bodhisatta was once born as a lizard and paid homage to a good ascetic living near the ant-hill where he dwelt. The good ascetic left and was replaced by a wicked one, to whom the Bodhisatta paid like homage. One day, the villagers brought a dish of lizard's flesh to the ascetic. Being attracted by its flavour, he planned to kill the Bodhisatta, that he might have more of the flesh. But the Bodhisatta discovered his intention just in time, and, making good his escape, denounced the hypocrite. The story was told in reference to a wicked monk. Ja.i.480f.

Godhajātaka 02. (Ja 141). The Bodhisatta was born once as an iguana, leader of many others. His son became intimate with a young chameleon, whom he used to clip and embrace. The Bodhisatta warned his son against this unnatural intimacy, but, finding his advice of no avail, and knowing that danger would come to them through the chameleon, he prepared a way of escape, should the need arise. The chameleon, growing tired of the friendship with the iguana, showed a trapper the home of the iguanas. The trapper made a fire round the hole and killed many of the iguanas as they tried to escape, but the Bodhisatta reached safety through the hole he had provided.

The story was told about a treacherous monk, identified with the young iguana (Ja.i.487f). For details see the **Mahilāmukhajātaka** (Ja 26)

Godhajātaka 03. (Ja 325). The story of the past is very similar to No.1 above, except that there is only mention of one ascetic and he is a hypocrite. The young lizard threatened to expose the ascetic's hypocrisy and compelled him to leave the hermitage. The story was related in reference to a monk who was a cheat and a rogue (Ja.iii.84f). Cf. the **Kuhaka Brāhmaṇavatthu** (Dhp a.iv.154f.).

Godhajātaka 04. (Ja 333). A prince and his wife, returning after a long journey, were greatly distressed by hunger, and some hunters, seeing them, gave them a roasted lizard. The wife carried it in her hand, hanging it from a creeper. Arriving at a lake, they sat down at the foot of a tree, and while his wife was away fetching water the prince ate the whole lizard. When his wife came back, he told her that the lizard had run away, leaving only the tail in his hand. Later, the prince became king, but his wife, though appointed queen consort, received no real honour. The Bodhisatta, who was the king's minister, wishing to see justice done to the queen, contrived that the king should be reminded of his ingratitude by allusion being made to the incident of the roast lizard. The king thereupon realised his neglect of his dutiful wife, and conferred on her supreme power.

The story was told in reference to a couple who had been given a roast lizard, when returning from a journey undertaken to collect debts. The husband ate the whole lizard when his wife was away. She said nothing and drank some water to appease her hunger, but when they visited the Buddha, and he asked her if her husband were good and affectionate, she replied in the negative. The Buddha then told her the story of the past. Ja.iii.106f.; cf. **Succajajātaka**.

Godhapura. See **Gonaddhapura**.

Godhasutta or **Mahā Nāmasutta**. **Mahā Nāma** visits **Godha** the **Sākiyan** at **Kapilavatthu** and asks him what qualities, possessed by a *Sotāpanna*, will secure for him ultimate enlightenment. There are three, answers **Godha** – unwavering loyalty to the Buddha, the Dhamma and the Saṅgha. When **Godha**, in his turn,

asks the same question of **Mahā Nāma**, the latter answers that there are four, and adds the possession of Āriyan virtues.

The two seek the Buddha to ask his opinion. **Mahā Nāma** declares to the Buddha that he would accept the Buddha's decision in face of the opinion of everyone else in the universe. In answer to a question of the Buddha, **Godha** answers that of a person who holds such a view he has nothing but good to say, the conclusion evidently being that he accepts **Mahā Nāma**'s opinion in preference to his own. SN.v.371f.

Godhā. See **Kāḷigodhā**.

Godhāvarī. A canal, built by **Parakkamabāhu I**., connecting the **Kāragaṅgā** and the **Parakkamasāgara** (Cv.lxxix.57).

Godhāvarī (*v.l.* **Godāvari**). A river in **Dakkhiṇāpatha**, of which it forms the southern boundary. During the Buddha's time, the **Aḷaka** (or **Mulaka**) king and the **Assaka** king (both **Andhakas**) had settlements on its northern bank, and **Bāvarī**'s hermitage lay in the territory between their dominions (Snp.vs.977). The Commentary (Snp a.ii.581) says that near this spot the **Godhāvarī** divided into two branches, forming an island three leagues in extent, and the island was a dense forest, known as the **Kapiṭṭhavana**. **Bāvarī**'s hermitage occupied a region of five leagues. In the past this region had been the abode of various sages, such as **Sarabhaṅga** (Ja.v.132, 136; Mvu.i.363). According to the **Aṅguttara Commentary** (AN a.i.182), **Bāvarī**'s hermitage was on a bend of the river (*Godhāvarīvaṅke*). The **Godhāvarī** is one of the holiest rivers in Southern India, rising in **Brahmagiri** near the village of Triyanvaka and sanctified by its connection with **Rāma** and various saints.

Godhika Thera. Son of a **Malla** chief in **Pāvā**. He went to **Kapilavatthu** with his friends, **Subāhu**, **Valliya** and **Uttiya**, and there he saw the Twin Miracle and joined the Saṅgha, later attaining *Arahant*-ship (but see below.) At **Rājagaha**, **Bimbisāra** built a hut for him but forgot the roof. The gods prevented rain from falling till this error was rectified. **Godhika** and his friends had been companions in good deeds in the past, especially in the time of

Siddhattha Buddha and of **Kassapa Buddha**. Eighty-seven *kappas* ago **Godhika** was seven times king, under the name of **Mahā Sena** (Thag.vs.51; Thag-a.i.123f; Ap.i.140).

According to the **Saṁyutta** (SN.i.120f; SN a.i.144f; also Dhp a.i.431f) account, **Godhika** lived on the **Kāḷasilā** in **Isigilipassa**. There he made various vain attempts to win *Arahant*-ship, achieving only temporary emancipation of mind, from which he then fell away (the Dhp-a.i.431f adds that he suffered from a disease brought about by hard work). Six times this happened and then he decided to commit suicide by cutting his throat. **Māra** saw this and reported it to the Buddha, but when the Buddha arrived it was too late and **Godhika** lay "supine on his couch with his shoulders twisted around." The Buddha, however, declared that **Godhika** had attained *Nibbāna*. The Commentary states that, after cutting his throat, **Godhika** so checked his final agony that he won *Arahant*-ship.

Godhikamahātissa Thera. Teacher of **Dhammadinna**, of **Valaṅgatissapabbata** (Mhv ṭ.606).

Godhikasutta. Contains the story of **Godhika**'s suicide, mentioned above. SN.i.120f.

Godhī. Probably the mother of **Devadatta** (*q.v.*), who is sometimes called **Godhiputta** (Vin.ii.189).

Gonaddha (**Godhapura**, **Gonaddhapura**). One of the places passed by **Bāvarī**'s disciples on their way from **Bāvarī**'s hermitage to see **Gotama Buddha** at **Rājagaha**. Between **Gonaddha** and their starting place lay **Patiṭṭhāna**, **Māhissati** and **Ujjenī**, and the next stopping place after **Gonaddha** was **Vedisā**. (Sn.vs.1011).

The Commentary (Snp-a.ii.583) says that **Gonaddha** was another name for **Godhapura**.

Gonaraṭṭha. A district in North Ceylon, where **Māgha** and **Jayabāhu** set up fortifications (Cv.lxxxiii.17).

Gonisavihāra. A *vihāra* in Ceylon where the young **Dhatusena** (*q.v.*) was brought up by his uncle, while he remained in disguise as a monk (Cv.xxxviii.21). Geiger thinks it was to the south of **Anurādhapura** (Cv.Trs.i.30, n.1).

Gonusuraṭṭha. A district in North Ceylon, once occupied by **Māgha** and **Jayabāhu** (Cv.lxxxiii.17).

Gonnagāma. A village in **Rohaṇa**, given by **Dappula** to the **Rājavihāra** (Cv.xlv.58).

Gonnaviṭṭhika. A village in **Rohaṇa**, assigned by **Dappula** to the **Cittalapabbata** *vihāra*. Cv.xlv.59.

Gopaka 01. A Thera. He once stayed at the **Kukkuṭārāma** in **Pāṭaliputta**, where he was given a set of robes. Vin.i.300.

Gopaka 02. A king of ninety-one *kappas* ago; he offered *kaṇavera*-flowers to the Buddha. He was a previous birth of **Kaṇaverapupphiya**. Ap.i.182.

Gopaka 03. A *Deva*. He had been a **Sākiyan** maid of **Kapilavatthu** named **Gopikā** (**Gopī**), who led a virtuous life and, according to the Buddha's teaching, had cultivated the thoughts of a man. After death she was born as a *Devaputta* in **Tāvatiṁsa**. There, when he saw monks reborn as **Gandhabbas**, he rebuked them for having neglected their opportunities. A series of verses attributed to **Gopaka** are given in the **Sakkapañhasutta**. DN.ii.271-5.

Gopaka Moggallāna. A Brahmin minister of **Ajātasattu**, in charge of some defence works in **Rājagaha** (MN.iii.7). See **Gopaka Moggallānasutta**. The **Theragāthā** (vs.1024) contains a stanza spoken by **Moggallāna Thera** in answer to a question by **Gopaka Moggallāna**. **Gopaka** asks **Moggallāna** how many of the Buddha's teachings he remembers. Eighty-four thousand, answers the latter and proceeds to explain. Thag-a.ii.130.

Gopaka Moggallānasutta. Soon after the Buddha's death, **Ānanda**, on his way to **Rājagaha** for alms, visits the place where **Gopaka Moggallāna** was strengthening the city's defences. **Moggallāna** asks him if there were any monk in every way like the Buddha, and receives a negative answer. **Vassakāra** arrives and, on being told the topic of conversation, asks the same question and is told by **Ānanda** that the monks regard the Dhamma as their protector. It is true, however, that there are monks whom they hold in great esteem and reverence, and **Ānanda** enumerates the qualities which win for them such homage. MN.iii.7ff.

Gopaka Sīvalī. A resident of Ceylon. He built a *cetiya* in **Tālapiṭṭhikavihāra**. At the moment of his death, remembering this act, he was reborn in the *Deva*-world. Vibh-a.156.

Gopāla 01. King **Udena**'s son. **Gopāla** was also the name of the father of **Udena**'s queen consort, **Gopālamātādevī**. AN a.i.118.

Gopāla 02. One of the **Yakkha** chieftains, to be invoked by the Buddha's followers in time of need. DN.iii.205.

Gopāla 03. One of the four sons of the chaplain to King **Esukāri**. For their story see the **Hatthipālajātaka**. **Gopāla** is identified with **Moggallāna**. Ja.iv.491.

Gopāla 04. A *seṭṭhi*, father of **Tapassu** and **Bhallika**, in the time of **Kassapa Buddha**. Thag-a.i.48.

Gopāla 05. A *Devaputta* of **Tāvatiṁsa**. He was the teacher of **Uracchadamālā** and gave alms to **Kassapa Buddha** and the monks; he heard the Dhamma but could get no special attainment. **Moggallāna** met him during a visit to **Tāvatiṁsa** and, in answer to the Elder's questions, **Gopāla** gave an account of himself. **Moggallāna** thereupon preached to him and he became a *Sotāpanna*. Vv.v.14; Vv-a.270ff.

Gopāla 06. A *Devaputta* of **Tāvatiṁsa**. He had been a cowherd of **Rājagaha** and had once offered **Moggallāna** a meal of *kummāsa* (junket and rice). Immediately afterwards he was stung by a snake and died while watching the Elder eat the meal he had given him. Vv.vii.6; Vv-a.308f.

Gopālakasutta. See **Cūḷa Gopālakasutta** and **Mahā Gopālakasutta**.

Gopālapabbata. A hill near **Pulatthipura**, used as a landmark. Cv.lxxviii.65; for identification see Cv.Trs.i.110, n.1.

Gopālamātā. Queen consort of **Udena**. She belonged to a poor merchant's family in **Telappanāḷi** and had long and beautiful hair, the envy of her friends. One day, **Mahā Kaccāna** and seven others visited the village, and she sold her hair for eight *kahāpaṇas*, that she might provide the visitors with a meal. It is said that she recovered her hair immediately on seeing **Mahā Kaccāna**. When the Elder reached **Ujjenī** that very day, by air, he related the incident to King **Udena** and the king, having sent messengers to fetch **Gopālamātā**, made her his chief consort. She gave birth to a son, whom she called **Gopāla**, after her own father, and thenceforth she herself was called **Gopālamātā**. AN a.i.118; Mil.291.

Gopī, **Gopikā**. The **Sākiyan** maiden of **Kapilavatthu**, who was born later as **Gopaka** *Devaputta*.

See **Gopaka** (3).

Gomagga. A spot in **Siṁsapāvana** near **Āḷavī**. The Buddha once stayed there during the cold season and was visited by **Hatthaka Āḷavaka** (AN.i.136).

Gomatakandarā. A grotto some distance from **Veḷuvana** in **Rājagaha**. Monks coming to **Rājagaha** from afar were provided with lodging there, and **Dabba Mallaputta** was put in charge of these arrangements (Vin.ii.76; iii.160).

Gomatī. A channel built by **Parakkamabāhu I**., branching eastwards from the **Mahā Vālukagaṅgā** (Cv.lxxix.52).

Gomayagāma. A village in **Rohaṇa**. Cv.lxxv.3.

Gomayasutta, or **Gomayapiṇḍīsutta**. Preached at **Jetavana**. A monk asks the Buddha whether there is any body or anything at all that is permanent and stable. The Buddha takes a pellet of cow dung in his hand and tells him that the personality in any one span of life (*attabhāva*) even as small as that pellet is unstable. The Buddha then tells the monk of the great luxuries he had enjoyed as king (**Mahā Sudassana**) of **Kusāvati**, and of how they all perished (SN.iii.143f).

This *Sutta* was preached by **Mahinda** at the **Nandana** grove, on the sixth day after his arrival in Ceylon. Mhv.xv.197.

Goyāniya. A shortened form of **Aparagoyāna**. Ja.iv.278, 279; Ap.i.18; ii.348.

Goyogapilakkha. A spot near **Benares**, visited by the Buddha on his begging rounds (AN.i.280). The Commentary (AN-a.i.460) explains that it was near a fig tree (*pilakkha*) set up at the spot where cows were.

Gorimanda. A rich man of **Mithilā**. He had no children and was ugly; when he spoke saliva flowed from his mouth, and two beautiful women, standing beside him, wiped his face with blue lilies and threw them away. When revellers had no money wherewith to buy flowers, they would stand outside **Gorimanda**'s house and call out for him. When he leaned out of the window to ask what they wanted, his face had to be wiped with lilies and the lilies were then thrown away. The revellers picked them up, washed them, and wore them at their revels. Ja.vi.367f.

Gola-upāsaka. A pious man of **Goṭhagāma**, so-called because he was slightly hunched. His story is given at Ras.ii.170f.

Goḷakāḷa. Husband of **Dīghatālā**. He obtained his wife after having worked seven years in a house. One day, when on his way with his wife to visit her parents, they came to a stream, and, while they were hesitating before crossing, a man named **Dīghapiṭṭhi** came along and offered to take them across, because, he said, he was well-known to the denizens of the river. He took **Dīghatālā** first,

with the sweetmeats intended for her relations, and persuaded her to come with him, leaving her husband. When Goḷakāḷa realised what had happened, he jumped into the stream in desperation, easily crossing it – because it was really very shallow – and claimed his wife. In the course of the quarrel between the two men they came to where **Mahosadha** held court, and he, having heard their respective stories, decided, with the approval of the assembled populace, in favour of Goḷakāḷa.

It is said Goḷakāḷa was so-called because he was dwarfish, like a ball (*goḷa*), and black (*kāḷa*). Ja.vi.337, 338.

Goḷapānu. A village given by King **Buddhadāsa** for the maintenance of the **Morapariveṇa** (Cv.xxxvii.173).

Goḷabāhatittha. A ford over the **Mahā Vālukagaṅgā**. Cv.lxxii.51.

Goḷahaḷā. The soldiers of a district in South India (Cv.lxxvi.264, 259).

Govaḍḍhamāna. A village in **Uttarāpatha**, in the dominion of King **Kaṁsa**. It was the residence of **Upasāgara** and **Devagabbhā** and the birthplace of the **Andhakaveṇhudāsaputtā**. Ja.iv.80.

Govaraṭṭha. A district in South India (the modern Goa). **Vimaladhammasūriya** once took refuge there. Cv.xciv.2.

Govinda. The steward or treasurer of King **Disampati**.

He had a son, **Jotipāla**, who succeeded him after his death and came to be known as **Mahā Govinda** (DN.ii.230f; Mvu.iii.204).

"**Govinda**" was evidently a title and not a name. See **Govindiya**.

Govindamala. A mountain in **Rohaṇa**. The *Ādipāda* **Bhuvanekabāhu** founded a town there and used it as a fortification for **Rohaṇa** when **Māgha**'s forces overran the country. Cv.lxxxi.6; also Cv.Trs.ii.135, n.4.

Govindiya. Evidently the title given to the High Treasurer. It occurs in the phrase *Govindiye abhisiñcissāmi*, when **Disampati** proposes to appoint **Jotipāla** to the rank of Treasurer. DN.ii.232, cp. **Jāṇussoṇī**.

Govisānaka Nanda. One of the **Nava Nandā**.

Gosāla. See **Makkhali**.

Gosāla Thera. He came from a rich family of **Magadha** and made the acquaintance of **Soṇa Kuṭikaṇṇa**. When he heard that the latter had left the world, he too joined the Saṅgha and dwelt on the uplands near his native village. One day his mother gave him a meal of rice porridge with honey and sugar. After the meal, he made a great effort and won *Arahant*-ship.

Ninety-one *kappas* ago he saw the rag robe of a **Pacceka Buddha** hanging from a tree trunk and offered flowers in homage (Thag.vs.23; Thag-a.i.79f).

He is probably identical with **Paṁsukūlapūjaka** of the **Apadāna**. Ap.ii.434; but see also **Mahā Kāḷa**.

Gosiṅgasālavanadāya 01. A forest tract near **Nādikā**. Once, when **Anuruddha**, **Nandiya** and **Kimbila** were living there, they were visited by the Buddha, who came from **Giñjakāvasatha**. The result of the visit was the preaching of the **Cūḷa Gosiṅgasutta** (*q.v.*) (MN.i.205f). On another occasion, when the Buddha was staying there with many eminent monks, among whom were **Sāriputta**, **Moggallāna** and others, their conversation led to the preaching of the **Mahā Gosiṅgasutta** (*q.v.*) (MN.i.212f).

Gosiṅgasālavanadāya 02. A forest tract near **Vesālī**. When the Buddha was living in the **Kūṭāgārasāla**, in the **Mahavana**, he was visited by many people and there was great disturbance. In order to find quiet and solitude, certain monks, among whom were **Cāla**, **Upacāla**, **Kakkaṭa**, **Kalimbha**, **Nikaṭa** and **Kaṭissaha**, retired into this forest (AN.v.133).

Gosiṅgasutta. See **Cūḷa Gosiṅgasutta** and **Mahā Gosiṅgasutta**.

Gosīsanikkhepa Thera. An *Arahant*. Ninety-four *kappas* ago he had spread *gosīsa* (sandalwood paste) outside a monastery. Seventy-five *kappas* ago he became a king, named **Suppatiṭṭhita** (Ap.i.245).

Gh.

Ghaṭasutta. **Sāriputta** and **Moggallāna** are staying at the **Kalandakanivāpa** and, in the course of their conversation, it transpires that **Moggallāna**, exercising clairvoyance and clairaudience, had seen and heard the Buddha, then dwelling in **Jetavana**. The subject of his talk was consummate energy (*āraddhaviriya*). **Sāriputta** declares that, in comparison with **Moggallāna**, he himself is like a mound of gravel set up alongside the **Himālaya**. **Moggallāna** returns the compliment by saying that, beside **Sāriputta**, he is like a pinch of salt set up alongside a large jar of salt, and recalls the high praise bestowed on **Sāriputta** by the Buddha himself. SN.ii.275f.

Ghaṭāya. A **Sākiyan** of **Kapilavatthu**, who built a monastery attached to the **Nigrodhārāma**. There the **Mahā Suññatāsutta** was preached. MN.iii.110; MN-a.ii.907.

Ghaṭīkāra. One of the great *Brahma*. In the time of **Kassapa Buddha** he was a potter of **Vehaliṅga**, looking after his blind parents. He was a very pious and devoted follower of the Buddha, ministering to him better than anyone else, and the Buddha accepted his invitation in preference to that of the king of **Benares**. It is said that when the Buddha was in need of anything he would go to **Ghaṭīkāra**'s house and take it, whether he were at home or not, so great was his confidence in **Ghaṭīkāra**'s piety. Once, when **Ghaṭīkāra** was absent, the people, at the Buddha's suggestion, took away the thatch from his house to roof the hut of **Tathāgata**. For three months **Ghaṭīkāra**'s house remained open to the sky, but no rain fell on it, so great was his faith (Mil.223f). According to the **Naḷapānajātaka** (Ja.i.172), no rain will ever fall on the site of **Ghaṭīkāra**'s house as long as this *kappa* lasts.

The Bodhisatta, who at the time of **Ghaṭīkāra** was a young Brahmin named **Jotipāla**, was the friend of **Ghaṭīkāra** but had no faith in the Buddha, and **Ghaṭīkāra**, having failed to persuade him to visit the Buddha, in the end took him by force. **Jotipāla** was converted and joined the Saṅgha, but **Ghaṭīkāra**, as the only support of his parents, could not renounce the world. **Kikī**, king of

Benares, having heard of his virtues from **Kassapa Buddha**, sent him five hundred cartloads of the choicest rice, etc., but **Ghaṭīkāra** returned the gifts, saying that he had plenty for himself (MN.ii.46ff; SN.i.35f; Bv.xxv.41; Snp-a.i.152).

After death, **Ghaṭīkāra** was born as a *Mahā Brahmā* in the **Avihā** *Brahma*-world, and an *Anāgāmī*. He was evidently already a *Sakadāgāmi* before his death (see Dhp-a.i.380), but he did not wish his attainments to be known (AN-a.i.44).

He provided the Buddha with the eight requisites of a monk when the Buddha, having left the world, decided to lead the life of a bhikkhu (Ja.i.65; Snp-a.ii.382; Bv-a.236; Vv-a.314). The begging bowl, then provided by him, vanished when the Buddha was given a bowl of milk-rice by **Sujātā** (Ja.i.69).

According to the **Saṁyuttanikāya** (SN.i.35f; 60), **Ghaṭīkāra** visited the Buddha some time after the Awakening and the Buddha reminded him of their former friendship. **Ghaṭīkāra**, on that occasion, speaks of several others (besides **Jotipāla**) who had been his friends in **Vehaliṅga** – **Upaka**, **Phalagaṇḍa**, **Pukkusāti**, **Bhaddiya**, **Khaṇḍadeva**, **Bāhuraggi** and **Piṅgiya**. They had listened to the Buddha's teaching and, after death, were born in the *Avihā*-world, where he himself was. In this context the Buddha addresses him as **Bhaggava** (*q.v.*).

Ghaṭīkārasutta 01. Preached during a tour in **Kosala**. The Buddha turned off the main road and, when he came to the spot which had once been **Vehaliṅga**, he smiled. Being asked by **Ānanda** the reason for his smile, the Buddha related to him and to the monks the story of **Ghaṭīkāra**, the potter of **Vehaliṅga**, as given above (MN.ii.45ff). It is said (MN a.ii.717) that the Buddha wished to make known to the monks the great piety of **Ghaṭīkāra**. The *Sutta* was repeated at a shrine near **Todeyya**, which was being worshipped by the people without their knowing its significance. The Buddha related the *Sutta* and explained that the shrine was the *Thūpa* of **Kassapa Buddha**. Dhp a.iii.251.

Ghaṭīkārasutta 02. Relates the visit of **Ghaṭīkāra Mahā Brahma** to the Buddha at **Jetavana** and the ensuing conversation. SN.i.35f, 60.

Ghaṭṭiyā. One of the four wives of **Candakumāra**. Ja.iv.148.

Ghata 01. (also called **Ghatakumāra**). The Bodhisatta, born as the king of **Benares**. One of his ministers misconducted himself in the royal harem and the king, catching him in the act, banished him. The minister took service with **Vaṅka**, king of **Sāvatthī**, and persuaded him to attack **Benares**. Ghata was captured and thrown into prison, where he entered into ecstatic meditation. But **Vaṅka** was seized by a burning sensation, and he ordered the release of **Ghata** and the restoration of his kingdom. Ja.iii.168f; cf. **Ekarāja**.

Ghata 02. (also called **Ghatapaṇḍita**). The Bodhisatta, born as the ninth of the ten **Andhakaveṇhudāsaputtā**. When a son of his brother, **Vāsudeva**, died, **Vāsudeva** lamented beyond all measure, and **Ghata**, wishing to cure him, feigned madness and went about **Dvāravatī** asking for the hare in the moon. When **Vāsudeva** heard of this from his courtier **Rohiṇeyya**, he hastened to **Ghata** and argued with him about the ridiculousness of his quest. The plan succeeded and **Vāsudeva** was cured of his grief. Ja.iv.81, 84ff; Pv.ii.6; Pv-a.93f.

Ghatajātaka 01. (Ja 355). The story of **Ghata** (1) (*q.v.*). It was related in reference to a minister of the **Kosala** king. He had been the king's favourite, but then, influenced by slanderers, the king cast him into prison, where he entered the First Path. When he was released he visited the Buddha, who told him the **Jātaka** story.

Ānanda is identified with King **Vaṅka** of the **Jātaka**. Ja.iii.168ff.

Ghatajātaka 02. (Ja 454). The story of the **Andhakaveṇhudāsaputta** (*q.v.*) and of the manner in which **Ghata** *paṇḍita* assuaged the grief of his brother, **Vāsudeva**. The introductory story resembles that of the **Maṭṭhakundalijātaka**.

Rohiṇeyya is identified with **Ānanda** and **Vāsudeva** with **Sāriputta** (Ja.iv.79ff).

This **Jātaka** perhaps influenced the story of **Ummādacittā** found in the **Maha Vaṁsa** (ix.13); for its connection with the **Harivaṁsa**, see ZDMG.53, 25ff.

Ghatamaṇḍadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he saw the **Pacceka Buddha**, **Sucintita**, afflicted with a nervous disease and gave him ghee (*ghatamaṇḍa*). He became king of the gods fifty-four times and king of men fifty-one times (Ap.ii.383f).

His verses are repeated elsewhere (Ap.ii.436), and are ascribed in the **Theragāthā** Commentary to **Ajina** Thera. Thag a.i.250.

Ghatāsana. Twenty *kappas* ago **Pupphathūpiya** (*q.v.*) became king thirty-eight times under this name. Ap.i.156.

Ghatāsanajātaka (Ja 133). Once the Bodhisatta was king of the birds and lived with his subjects in a giant tree, whose branches spread over a lake. The **Nāga** king of the lake, **Canda**, enraged by the dropping of the birds' dung into the water, caused flames to dart up from the water to the tree, and the Bodhisatta, perceiving the danger, flew away with his flock.

The story was told to a monk whose hut was burnt by fire. The villagers undertook to build him another, but there was a delay of three months, during which the monk with no shelter could not proceed in his meditation. The Buddha chided him for not seeking another shelter. Ja.i.471f.

Ghanamaṭṭhaka. An ornament which **Migāra** presented to **Visākhā** to show her his gratitude. Dhp-a.i.407.

Ghanasela, **Ghanaselapabbata**. A mountain in **Avanti** in the **Dakkhiṇāpatha**, where **Kāḷadevala** lived. Ja.v.133.

Ghanikā. A class of spirits (cloud-gods?). Mil., p.191.

Gharaṇī. A woman, lay-disciple of the Buddha. She had attained the Third Fruit of the Path and when the Buddha was about to perform the Twin Miracle, she offered to perform a miracle herself – to transform the earth into water and dive about in it like a water-bird. Dhp-a.iii.209.

There was a Gharaṇī Stūpa near **Suppāraka** (Divy.47).

Gharāvāsapañha. The question asked by **Dhanañjaya** and answered by **Vidhura**, before he was taken away by **Puṇṇaka**. The question dealt with how a householder could so live as to get the best out of his life, both for this world and for the next. Ja.iv.286f.

Ghoṭamukha. A Brahmin, probably of **Pāṭaliputta**. On coming to visit **Benares**, he saw **Udena** there in **Khemiyambavana** and had a conversation with him, recorded in the **Ghoṭamukhasutta**. At the conclusion of the talk he declared himself converted and wished to offer to **Udena** the daily allowance of five hundred *kahāpaṇas* which he regularly received from the king of **Aṅga**. **Udena** suggested that the money might be utilised to build an assembly-hall for the Saṅgha at **Pāṭaliputta**. The suggestion was agreed to and the assembly-hall, when built, was called *Ghoṭamukhī* (MN.ii.157ff).

The Commentary (MN a.ii.786f) adds that Ghoṭamukha held the view that one should seek self-glorification, even by the slaughter of one's parents, and that he was the only person born in heaven, in spite of having held that view. After his birth in heaven, having discovered the cause of his good fortune, be came to earth in disguise and, after revealing his identity to his only remaining sister, told her where his treasures were hidden and instructed her to spend some of the money on renovating an old refectory which the monks were trying to restore.

Ghoṭamukhasutta. Records a conversation between **Udena** Thera and **Ghoṭamukha** at **Khemiyambavana**, after the Buddha's death. **Ghoṭamukha** maintains that there is a Recluse who might be called Righteous (*dhammiko paribbājo*). Does **Udena** know of him? **Udena** describes to him the four types of individuals – those who torture themselves, those who torture others, those who torture both and those who torture neither, the last being those who live beyond appetites, consummate, unfevered and blissful. They want none of the things after which men hanker, but discarding them all go forth to homelessness. **Ghoṭamukha** admits that such are Righteous Recluses. MN.ii.157ff.

Ghoṭamukhī. See **Ghoṭamukha**.

Ghosa 01. The village in which **Buddhaghosa** was born. Sās.29.

Ghosa 02. **Ghosaka**. A *Devaputta*, **Kotūhalaka**, in a previous birth. Unable to make a living in his own country, he left it and came with his wife and child to a herdsman's house, where, having eaten too heartily after a long period of starvation, he died and was born as a dog in the same house, because be had envied a bitch which lived there. When the dog grew up, it used to accompany the herdsman on a visit to a **Pacceka Buddha**, who had meals in his house. Sometimes, when the herdsman was unable to go himself, be would send the dog to summon the **Pacceka Buddha**. The road led through a forest and the dog would bark aloud to frighten away the wild beasts. One day, when the **Pacceka Buddha** went elsewhere, the dog died of a broken heart and was reborn in **Tāvatiṁsa** as the god **Ghosa** or **Ghosaka**.

He was later reborn as **Ghosakaseṭṭhi**. Dhp a.i.169f; AN a.i.227f; MN-a.i.539f; DN-a.i.317.

Ghosakaseṭṭhi (*v.l.* **Ghositaseṭṭhi**). A *seṭṭhi* of **Kosambī**. Being born as the son of a courtesan, he is cast away on a refuse heap. A passer-by takes him home, but the Treasurer of **Kosambī**, knowing from an astrologer that the stars showed the birth of a very lucky boy, seeks him out and adopts him. A few days after, the Treasurer's wife bears him a son, and he therefore plans to kill **Ghosaka** with the help of a slave woman, **Kāḷī**. All his attempts having failed, he promises a potter one thousand pieces if he will kill the boy. **Ghosita** is sent to the potter with a message; on the way he meets his foster-brother, and gives him the message, promising to win for him a game of marbles. The foster-brother goes to the potter and is killed. The Treasurer then sends **Ghosaka** to the superintendent of his hundred villages with a letter ordering that he be killed. The letter is fastened to the boy's garment. On the way he stops for a meal at the house of a country-treasurer whose beautiful daughter falls in love with him. Discovering the letter, she substitutes another to the effect that **Ghosaka** should be married to her with great festivity and that a two-storied house should be built for them. The superintendent carries out these orders and the Treasurer falls ill on receiving the news. He is visited on his death-bed by

Ghosaka and his wife, and while trying with his dying breath to say "I do not give him my wealth," by a slip of the tongue he says "I do." Ghosaka becomes a very pious man and is made the Treasurer of King **Udena**. Later he meets **Sāmāvatī**, daughter of his friend **Bhaddavatiya**, adopts her as his daughter and, when the time comes, gives her in marriage to **Udena**.

In a past life **Ghosaka** had been **Kotūhalaka** of **Addilaraṭṭha**, but left there with his wife and child on account of great poverty. On the way he cast off the child on account of its being too heavy, but rescued it later in answer to his wife's importunities. It was as a result of that act that he was cast away in this birth. Later he was born as a dog and then as **Ghosaka** *Devaputta* (Dhp a.i.169ff; Paṭis-a.504ff) (*q.v.*).

Ghosaka had two colleagues in **Kosambī**, **Kukkuṭa** and **Pavāriya**. For a number of years they entertained five hundred ascetics from **Himavā**, during the rainy season, until one year the ascetics, hearing from a tree-sprite, who had been one of **Anāthapiṇḍika**'s labourers, of the arising of the Buddha, informed **Ghosaka** and his friends of their determination to see the Buddha at **Sāvatthī**. The ascetics went on ahead, followed by **Ghosaka** and the others, bearing all kinds of gifts. They all heard the Buddha preach, became *Sotāpannas*, and invited the Buddha to **Kosambī**. On the invitation being accepted, they built residences for the Buddha and the monks at **Kosambī**, that built by **Ghosaka** being called **Ghositārāma** (Dhp a.i.203ff; AN a.i.234f.; MN a.i.539f; Paṭis-a.414, etc.).

Mitta (Dhp-a.i.189) was the householder in charge of the refectory from which **Ghosaka** had food daily distributed to the needy, and **Sumana** was **Ghosaka**'s gardener (Dhp a.i.208).

Ghosaka is mentioned as an example of a man possessing *puññiddhi*. He could not have been killed even if stabbed in seven places (Bv-a.24).

See also **Ghositasutta**.

Ghosasaññaka Thera. An *Arahant*. Thirty-one *kappas* ago he was a hunter, and hearing the Buddha preach was delighted by the sound of his voice (Ap.ii.451). His verses are in the **Theragāthā** Commentary attributed to **Gahavaratīriya** (Thag a.i.91) and to **Dhammika**. Ibid., p.398.

Ghosita. See **Ghosaka** (2).

Ghositasutta. **Ghositaseṭṭhi** visits **Ānanda** at the **Ghositārāma** and questions him on the Buddha's teaching regarding diversity in elements (*dhātunānattaṁ*). **Ānanda** explains how the three kinds of feelings – pleasurable, painful and neutral – arise. SN.iv.113f.

Ghositārāma. A monastery in **Kosambī**, built by **Ghosita** (**Ghosaka**, *q.v.*) for the use of the Buddha and the monks. The Buddha often stayed there during his visits to **Kosambī** and numerous incidents are mentioned in the books in connection with the monastery. It was because of a dispute between two monks of the Ghositārāma, one expert in the Vinaya and one in the Dhamma, that the first schism arose in the Saṅgha, driving the Buddha himself to seek quiet in the **Pārileyyaka** forest. Vin.i.337f; MN.i.320; Dhp a.i.44ff; the **Kosambī** monks were evidently somewhat peculiar (see Vin.iv.197).

Even at other times the Buddha seems to have sought solitude in this forest during his sojourns at the Ghositārāma (See, e.g., SN.iii.96f). It was here that the Buddha decreed the *ukkhepaniyakamma* for **Channa**, who refused to acknowledge and atone for his offences (Vin.ii.21f), and here that he laid down the procedure in that connection to be followed. **Devadatta** was at Ghositārāma when he first conceived the idea of using **Ajātasattu** for his own ends (Vin.ii.184f). The Buddha was there at the time and it is said that the *Devaputta* **Kakudha** appeared before **Mahā Moggallāna** to warn him of **Devadatta**'s schemes. The information was reported to the Buddha, who warned **Moggallāna** not to pass it on to others. The Buddha then proceeded to tell **Moggallāna** of the five kinds of teachers which appear in the world (AN.iii.122f). **Ānanda** is several times spoken of as staying in the Ghositārāma, sometimes with the Buddha, sometimes alone. On one such occasion he asks the Buddha why women should suffer from certain disabilities as compared with men (AN.ii.82). And again (AN.iii.132f), what are the circumstances which conduce to ease (*phāsuvihāra*) in the case of monks? Could it be said of a follower of the Buddha that his attainments depend on the length of time during which he has observed the Buddha's teachings? Once **Ānanda** visits (AN.iv.37f), at her request, a nun

living nearby reported to be ill and enamoured of him. The mere sight of him causes her recovery, but he preaches to her on the impermanent nature of the body and makes her realise the truth (AN.ii.144f). Among those who visit **Ānanda** at the Ghositārāma and discuss various matters with him are mentioned: **Ghosita** (SN.iv.113), **Uṇṇābha** (SN.v.271f.), a householder, follower of the ***Ājīvakas*** (AN.i.217f.), and **Bhaddaji** (AN.iii.202). **Udāyī** twice visits him there, once to ask for a description of consciousness (SN.iv.169f.), and again to quote a verse uttered by **Pañcālacaṇḍa** *Devaputta* and to ask **Ānanda** to explain it (AN.iv.449). We find him also joining in a discussion which ensued on a sermon to the monks by **Ānanda** (AN.iv.426f.). **Udāyī** preached to large audiences at the Ghositārāma and was evidently appreciated, for we find **Ānanda** reporting it to the Buddha and being told that it is no easy matter to preach to a large assembly with acceptance (AN.iii.184f.). The **Yuganaddhasutta** is a discourse preached by **Ānanda** to the monks at the **Ghositārāma** of his own accord (AN.ii.156f.). **Channa** is several times mentioned in connection with incidents taking place at the **Ghositārāma**. Mention has already been made of the *ukkhepaniyakamma* declared on him. A devoted householder, wishing to build a *vihāra* for him, asked him for a site. Vin.iii.155f; mention is made of other misdemeanours which he committed in order to have a fine *vihāra* (Vin.iv.47).

Channa started cutting down trees and other things, in order to clear the site, and this led to great uproar. On another occasion he is reported to the Buddha for refusing to listen to his colleagues and the Buddha chides him (Vin.iii.77, also iv.35f, 113. See also SN.iii.132f). It was when **Channa** was at the Ghositārāma that **Ānanda** came, at the bidding of the monks, to inflict on him the *brahmadaṇḍa* (Vin.ii.292).

Among others mentioned as staying at the Ghositārāma are **Mūsila**, **Saviṭṭha**, **Nārada**, in the company of **Ānanda** (SN.ii.115), **Piṇḍola Bhāradvāja** – who converts **Udena** when the latter comes to see him (SN.iv.110f.) and earns the Buddha's praises for his attainments (SN.v.224) – **Sāriputta** and **Upavāṇa** (SN.v.76), and **Bāhiya** and **Anuruddha** (AN.ii.239). **Anuruddha** is there at the time of the schism of the **Kosambī** monks but refuses to intervene. He indulges, instead, in his powers of clairvoyance and mention is made of a visit paid to him

by the **Manāpakāyikā** *Devā* (AN.iv.262f).

Dāsaka and a number of other monks were once staying in the **Ghositārāma**; on learning that **Khemaka** lies ill in the **Badarikārāma**, one *gāvuta* away, the others send **Dāsaka** several times to and fro to ask various questions of **Khemaka**. In the end, **Khemaka** himself comes to them to solve their difficulties (SN.iii.126f).

See also **Kosambiyasutta**, **Jāliyasutta**, **Sandakasutta**, **Upakkilesasutta** and **Sekhasutta**, **Daḷhadhammajātaka**, **Kosambījātaka** and **Suripānajātaka**, all preached while the Buddha was staying at the **Ghositārāma**.

Thirty thousand monks from the **Ghositārāma**, under the leadership of **Urudhammarakkhita**, were present at the foundation of the **Mahā Thūpa** at **Anurādhapura**. Mhv.xxix.34.

C.

Cakka Peyyāla. The seventh chapter of the **Saccasaṁyutta** (SN.v.456-8).

When the Buddha's teaching disappears, the **Saṁyuttanikāya**, from the **Cakka Peyyāla** down to the **Oghataraṇa**, will be among the earliest portions to disappear. Vibh-a.432.

Cakkadaha. The home of the **Cakkaratana** of a **Cakkavatti**. Ja.iv.232.

Cakkana. An *upāsaka* of Ceylon. While he was a boy, his mother once fell grievously ill and the doctors ordered her hare's flesh. Cakkana was sent by his brother into the field, where he caught a hare which, however, out of compassion he set free. His brother blamed him, but Cakkana cured his mother by a *saccakiriyā*, saying that, inasmuch as he had never deprived anything of life, by the power of that truth his mother should recover (SN a.ii.112; the story is slightly different in MN a.i.165). Cakkana's abstinence is one that was maintained "in spite of opportunity" (*sampattivirati*) and when he had not undertaken to observe any precept. Dhs-a., p. 103.

Cakkaratana. One of the seven treasures of a **Cakkavatti**. When a **Cakkavatti** is born into the world, the Cakkaratana appears before him from the **Cakkadaha**, travelling through the air (Ja.iv.232, but see **Vepulla**).

The Cakkaratana is the **Cakkavatti**'s chief symbol of office; on its appearance before him, he sprinkles it with water and asks it to travel to the various quarters of the world, winning them for him. This the Cakkaratana does, carrying with it through the air the **Cakkavatti** with his fourfold army. Wherever the Cakkaratana halts, all the chiefs of that quarter acclaim the **Cakkavatti** as their overlord and declare their allegiance to him. Having thus traversed the four quarters of the earth, it returns to the **Cakkavatti**'s capital, and remains fixed as an ornament on the open terrace in front of his inner apartments (DN.ii.173f; MN.iii.173ff).

The Commentaries (e.g., DN-a.ii.617ff; MN-a.ii.942ff) contain lengthy descriptions of the Cakkaratana: it is shaped like a wheel, its nave is of sapphire, the centre of which shines like the orb of the moon, and round it is a band of

silver. It has one thousand spokes, each ornamented with various decorations; its tyre is of bright coral; within every tenth spoke is a coral staff, hollow inside, which produces the sounds of the fivefold musical instruments when blown upon by the wind. On the staff is a white parasol, on either side of which are festoons of flowers. When the wheel moves, it appears like three wheels moving one within the other.

When a **Cakkavatti** dies or leaves the world, the Cakkaratana disappears from the sight of men for seven days; it gives warning of a **Cakkavatti**'s impending death by slipping from its place some time before the event (DN.iii.59f.; MN a.ii.885). When his successor has lived righteously for seven days, it reappears (DN.iii.64).

It is the most precious and the most honoured thing in the world. Ud-a.356.

Cakkavagga. The fourth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.32-44.

Cakkavatti. The special name given in the books to a World ruler. The word itself means "Turner of the Wheel," the Wheel (*Cakka*) being the well-known Indian symbol of empire. There are certain stock epithets used to describe a **Cakkavatti**:

- *dhammiko, dhammarājā, cāturanto* (ruler of the four quarters),
- *vijitāvī* (conqueror),
- *janapadatthavāriyappatto* (guardian of the people's good), and
- *sattaratanasamannāgato* (possessor of the Seven Treasures).

More than one thousand sons are his; his dominions extend throughout the earth to its ocean bounds (*sāgarapariyantaṁ*); and is established not by the scourge, nor by the sword, but by righteousness (*adaṇḍena asatthena dhammeneva abhivijiva*). Particulars are found chiefly in the **Mahā Sudassana**, **Mahāpadāna**, **Cakkavattisīhanāda**, **Bālapaṇḍita** and **Ambaṭṭhasutta**s. See also SN.v.98.

From the **Mahāpadānasutta** it would appear that the birth of a **Cakkavatti** is attended by the same miracles as that of the birth of a Buddha. A **Cakkavatti**'s youth is the same as that of Buddha; he, too, possesses on his body

the **Mahā Purisalakkhaṇāni**, and sooth-sayers are able to predict at the child's birth only that one of two destinies await him.

Of the Seven Treasures of a **Cakkavatti**, the **Cakkaratana** is the chief. When he has traversed the Four Continents: **Pubbavideha**, **Jambudīpa**, **Aparagoyāna**, **Uttarakuru** accompanied by the **Cakkaratana**, received the allegiance of all the inhabitants and admonished them to lead the righteous life, he returns to his own native city.

After the Wheel, other Treasures make their appearance:

- first the Elephant, **Hatthiratana**; it is either the youngest of the **Chaddantakula** or the oldest of the **Uposathakula**.
- Next the Horse, **Assaratana**, named **Valāhaka**, all white with crow black head, and dark mane, able to fly through the air.
- Then the **Veḷuriya**-gem from **Vepullapabbata**, with eight facets, the finest of its species, shedding light for a league around.
- This is followed by the Woman, belonging either to the royal family of **Madda** or of **Uttarakuru**, desirable in every way, both because of her physical beauty and her virtuous character.
- Then the Treasurer (*Gahapati*) possessed of marvellous vision, enabling him to discover treasures,
- and then the Adviser (*Parināyaka*), who is generally the **Cakkavatti**'s eldest son.

(For descriptions of these see DN.ii.174f; DN-a.ii.624f; MN-a.ii.941f).

Judging from the story of **Mahā Sudassana**, who is the typical **Cakkavatti**, the World Emperor has also four other gifts (*iddhi*): a marvellous figure, a life longer than that of other men, good health,and popularity with all classes of his subjects. The perfume of sandalwood issues from his mouth, while his body is like a lily. When the **Cakkavatti** is about to die the Wheel slips down from its place and sinks down slightly. When the king sees this he leaves the household life, and retires into homelessness, to taste the joys of contemplation, having handed over the kingdom to his eldest son. At the king's death, the Elephant, the Horse and the Gem return to where they came from, the Woman loses her beauty, the Treasurer his divine vision, and the Adviser his efficiency (DN a.ii.635).

Cakkavattis are rare in the world, and are born in *kappas* in which Buddhas do not arise (SN a.iii.131). The **Cakkavattisīhanādasutta**, however, gives the names of seven who succeeded one another. In the case of each of them the Wheel disappeared, but, when his successor practised the Ariyan duty of a **Cakkavatti**, honouring the Dhamma and following it to perfection, the Wheel re-appeared. In the case of the seventh his virtues gradually disappeared through forgetfulness; crime spread, among his subjects, and the Wheel vanished for ever.

In the earlier literature the term **Cakkavatti** seems to have been reserved for a World ruler; but later three sorts of **Cakkavattis** are mentioned: *cakkavāḷacakkavatti* or *cāturantacakkavatti* (ruling over the four continents), *dīpacakkavatti* (ruling over one), and *padesacakkavatti* (over part of one) (DN-a.i.249). No woman can become a **Cakkavatti** (the reasons for this are given at AN-a.i.254).

A **Cakkavatti** is as worthy of a *Thūpa* as a Buddha. DN.ii.143.

Cakkavattivagga. The fifth chapter of the **Bojjhaṅgasaṁyutta**. SN.v.98-102.

Cakkavattisīhanādasutta. Preached to the monks at **Mātulā**. It is a sermon on the necessity of living in accordance with the Dhamma, with the Dhamma as one's refuge.

The *Sutta* contains the story of the **Cakkavatti Daḷhanemi** and his eldest son, and the manner in which a **Cakkavatti** administers the law, ruling by righteousness, over a people made virtuous by his instruction. But, later, there is a gradual corruption of morals, followed by the decay and destruction of human life with all its attendant comforts. This is followed by a gradual restoration of virtuousness, accompanied by the return of prosperity and longevity.

The *Sutta* also records the prophecy of the coming of the Buddha **Metteyya** (DN.iii.58ff). It is said (DN-a.iii.858) that at the end of this discourse twenty thousand monks became *Arahants* and eighty-four thousand others realised the Truth.

Cakkavattisutta 01. (also called **Pacetanasutta**). There was once a king called **Pacetana** who asked his wheelwright to make a pair of wheels for a battle which was to take place six months later. When but six days remained of this period, only one wheel had been made, but the other was finished within the stipulated time. **Pacetana** thought that both wheels were alike, but the wheelwright proved to him that the one he had made hurriedly was faulty in various ways, owing to the crookedness of its parts. The Buddha identified himself with the wheelwright and declared that one must be free from all crookedness in order not to fall away from the Dhamma and the Vinaya. AN.i.109f.

Cakkavattisutta 02. With the appearance of a **Cakkavatti** there appear seven treasures in the world; similarly, with the appearance of a **Tathāgata** there appear the seven treasures of wisdom – mindfulness, searching of the Dhamma, energy, zest, tranquillity, concentration, equanimity. SN.v.99. It was also evidently called **Ratanasutta**. See DN a.i.250.

Cakkavākajātaka 01. (Ja 434). A greedy crow, dissatisfied with the fish from the **Ganges**, flew to the **Himālaya** and there, seeing two golden-coloured geese (*cakkavāka*), asked what they fed on that they should be so beautiful. The geese replied that not food but character made people comely; the crow was too greedy ever to be beautiful.

The story was told in reference to a greedy monk who went from house to house in search of dainty food, frequenting the dwellings of the rich. The monk is identified with the crow. Ja.iii.520-4; cf. **Kākajātaka** (Ja 140).

Cakkavākajātaka 02. (Ja 451). Similar to the above. The reason given for the colour of the crow was that his heart was full of fear and sin and that he had done evil in past lives. The greedy monk always went about looking for invitations. Ja.iv.70-2.

Cakkavāḷa, **Cakkavāḷas**. The name given to a whole world-system, there being countless such systems. Each Cakkavāḷa is 123,450 *yojanas* in extent and consists of the earth, 240,000 *nahutas* of *yojanas* in volume, surrounded by a

region of water 480,000 *nahutas* of *yojanas* in volume. This rests on air, the thickness of which is 960,000 *nahutas* of *yojanas*. In the centre of the Cakkavāḷa is **Mount Sineru**, 168 *yojanas* in height, half of which is immersed in the ocean.

Around **Sineru** are seven mountain ranges, **Yugandhara**, **Īsadhara**, **Karavīka**, **Sudassana**, **Nemindhara**, **Vinataka** and **Assakaṇṇa**. The mountains are inhabited by the Regent Gods (**Mahā Rājas**) and their followers, the **Yakkhas**.

Within the **Cakkavāḷa** is the **Himavā** mountain, one hundred leagues high, with 84,000 peaks. Surrounding the whole **Cakkavāḷa** is the *Cakkavāḷasilā*. Belonging to each **Cakkavāḷa** is a moon, forty-nine leagues in diameter, a sun of fifty leagues, the **Tāvatiṁsabhavana**, the *Asurabhavana*, the **Avīcimahāniraya** and the four *mahādīpas* – **Jambudīpa**, **Aparagoyāna**, **Pubbavideha** and **Uttarakuru**, each *mahādīpa* surrounded by five hundred minor *dīpas*.

Between the **Cakkavāḷas** exist the *Lokantarikaniraya* (SN a.ii.442f.; Dhs-a.297f).

In each **Cakkavāḷa** are **Four Regent Gods** (**Cattāro Mahā Rājā**) (AN-a.i.439).

A sun can illuminate only one **Cakkavāḷa**; the rays of light from the Buddha's body can illuminate all the **Cakkavāḷas** (AN a.i.440).

Cakkasutta 01. On the four wheels that lead to prosperity: dwelling in fit places, association with the good, perfect self adjustment (*attasammāpaṇidhi*) and merit done aforetime. AN.ii.32 f.; DN.iii.276; cf. **Maṅgalasutta**.

Cakkasutta 02. A king who knows the good (*attha*) Dhamma, the measure (*matta*), the season (*kāla*), and the nature of his assemblies (*parisā*) wields dominion that cannot be wrested from him. A Buddha's dominion is also the same. AN.iii.147f.

Cakkhupāla Thera. An *Arahant*. He was the son of a landowner, **Mahā Suvaṇṇa** of **Sāvatthī**, and was called **Mahā Pāla** (major **Pāla**), his brother being **Cūḷa Pāla**. The boys were called **Pāla** on account of being born through the favour of a tree deity.

Mahā Pāla heard the Buddha preach at **Jetavana** and entered the Saṅgha. After five years of novitiate he went with sixty others to a woodland spot to meditate. There he fell a victim to ophthalmia and was prescribed for by a doctor; but he neglected his eyes, devoting his whole time to the duties of recluseship. He became an *Arahant* but lost the sight of his eyes, hence his name. Later, **Cakkhupāla**'s colleagues returned to **Sāvatthī** and, at his own request, **Cakkhupāla**'s brother sent his nephew **Pālita**, ordained as a monk, to fetch him. On the way through the forest, **Pālita** was attracted by the song of a woodcutter's wife and, bidding his uncle wait, went and sinned with her. When **Cakkhupāla**, by questioning the novice, learnt of this, he refused to be accompanied by him, even though he should die on the way. **Sakka**'s throne was heated, and he led the Elder safely to **Sāvatthī**, where he was looked after by his brother to the end of his days (Thag.95; Thag-a.i.195f).

It is said that in a previous birth he had been a physician, and because a woman, whose disease of the eye he had cured, tried to cheat him out of his promised reward, he gave her a drug which completely ruined her eyes. Dhp a.i.15ff, where several details are given regarding **Cakkhupāla** which are not mentioned here.

Cakkhulola Brahmadatta. King of **Benares**. He was very fond of watching dancing and had three dancing halls where girls and women, of various ages, danced for his pleasure. One day he noticed a householder's wife who had come to watch the dance and longed to possess her. On realising the wickedness of his desire, he renounced the kingdom and became a **Pacceka Buddha**.

His *Udānagāthā* is included in the **Khaggavisāṇasutta**. Snp.vs.63; Snp-a.i.115f.; Ap.i., p. **II**. (vs.37); Ap-a.i.160f.

Cakkhusutta 01. Preached to **Rāhula** at **Jetavana**. The Buddha shows him how the eye and all the other senses are fleeting and lead to unhappiness. The well-taught disciple should, therefore, be repelled by the senses. SN.ii.244, also 249.

Cakkhusutta 02. The eye and all the other senses are impermanent. He who has faith in these doctrines, or has seen them moderately with his insight, is assured of perfection; he who has realised them is a stream-winner, bound for enlightenment. SN.ii.225.

Cakkhusutta 03. In the arising and the rebirth of the eye lies the origin of suffering, disease, decay and death; so also with the other senses. The cessation of these states is brought about by the cessation in the birth of the senses. SN.iii.228.

Cakkhusutta 04. The desire and lust arising in the eye and in the other senses mean corruption of the heart. By putting away such corruption can the truth be realised. SN.iii.232.

Caṅkamadāyaka Thera. An *Arahant*. Eighteen *kappas* ago he made a magnificent cloistered walk for **Atthadassī Buddha**. For three *kappas* he was king of the gods and was three times **Cakkavatti**. Ap.i.99.

Caṅkamasutta. The five advantages of a *caṅkama* (cloister): it trains one to travel, encourages striving, it is healthy, it improves digestion and promotes concentration. AN.iii.29.

Caṅkī. A *Mahā Sāla* Brahmin, contemporary of the Buddha, reputed for his great learning and highly esteemed in Brahmin gatherings – e.g., at **Icchānaṅgala** (Snp., p.115) and at **Manasākaṭa** (DN.i.235).

He is mentioned together with such eminent and wealthy Brahmins as **Tārukkha**, **Pokkharasādi**, **Jāṇussoṇī** and **Todeyya** (e.g., MN.ii.202).

Caṅkī lived in the Brahmin village of **Opasāda**, on a royal fief granted him by **Pasenadi**. When the Buddha came to **Opasāda**, **Caṅkī** visited him, in spite of the protests of his friends and colleagues, and on this occasion was preached the **Caṅkīsutta** (MN.ii.164f).

We are not told that **Caṅkī** ever became a follower of the Buddha, though **Buddhaghosa** says that he held the Buddha in great esteem. MN-a.i.394; this also appears from the introductory part of the **Caṅkīsutta**.

Caṅkīsutta. **Caṅkī**, with a large company of Brahmins, visits the Buddha at **Opasāda** and finds him conversing with some eminent and aged Brahmins. A young Brahmin, called **Kāpaṭhika**, frequently interrupts the conversation and is rebuked by the Buddha. **Caṅkī** tells the Buddha that the youth is a very clever scholar and obtains for him a chance of questioning the Buddha. The Buddha declares that the Brahmin pretensions to possess the sole truth are vain, and goes on to explain how a man can come to have faith in truth, then gain enlightenment with regard to it, and finally attain the truth itself by means of practice and development. At the end of the discourse **Kāpaṭhika** declares himself a follower of the Buddha. MN.ii.164ff.

Caṅkolapupphiya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was known as **Nārada Kassapa** and offered the Buddha a *caṅkola* flower. Seventy-four *kappas* ago he was a king named **Romasa**. Ap.i.215.

Caṅgoṭakiya Thera. An *Arahant*. Ninety-four *kappas* ago he lived near the sea, and seeing **Siddhattha Buddha**, gave him a bouquet of flowers. Ap.i.235.

Caṇḍa 01. A headman (*gāmaṇi*) of Sāvatthī. He came to see the Buddha at Jetavana and asked him why some people earned the reputation of being wrathful and others of being kindly. The Buddha explained that the one man gives way to passion, resentment and illusion; therefore, others harass him; he shows vexation and comes to be called wrathful. The other shows opposite qualities and is called kindly (*sūrata*) (SN.iv.305). The Commentary says (SN a.iii.99) that the name Caṇḍa was given to the *gāmaṇi* by the Elders who compiled the texts.

Caṇḍa 02. See **Pañcālacaṇḍa**.

Caṇḍakālī. A nun, well-known for her quarrelsome propensities. She was a friend of **Thullanandā**, during whose absence the other nuns once expelled Caṇḍakālī from their midst. This act was greatly resented by **Thullanandā** and Caṇḍakālī was readmitted (Vin.iv.230).

She is several times mentioned as starting quarrels with other nuns, and when

they disagreed with her she threatened to denounce the Buddha and the nuns and to join some other Saṅgha, declaring that there were other Orders which were, in every way, as good as the Buddha's. Once, when some of her colleagues asked her if she had seen something lost by them, she cursed them roundly and started to weep and create a scene (Vin.iv.276, 277).

She was charged with frequenting gatherings of laymen (Vin.iv.293, 309), and it is said (Vin.iv.333) that she joined Thullanandā in various vicious practices. She once applied for permission to ordain nuns (*vuṭṭhāpanasammuti*) but was refused, and on discovering that other nuns had obtained this permission she became violently abusive (Vin.iv.331).

Caṇḍagāmaṇi. See **Gāmaṇicaṇḍa**.

Caṇḍappajjota. King of **Avanti** in the time of **Gotama Buddha**. His name was Pajjota, the sobriquet being added on account of his violent temper.

Once, when ill with jaundice, he asked **Bimbisāra** to lend him the services of **Jīvaka**, as no other doctor could cure him. The cure for the malady was ghee, for which Pajjota had a strong aversion. **Jīvaka**, therefore, decided to administer it disguised in an astringent decoction, and obtained the king's permission to use any of the royal animals or to leave the city at any time he wished, on the plea that he must go in search of various medicines. When all preparations were complete, **Jīvaka** gave the king the medicine and escaped on **Bhaddavatikā**, the king's she-elephant, before the truth was discovered (the elephant could travel fifty *yojanas* in one day, and **Kāka**, sixty). The king sent **Kāka** in pursuit, but **Jīvaka** gave **Kāka** a purgative and so delayed his return until the medicine had taken effect on the king. Later, when Pajjota was cured, he sent **Jīvaka** many costly presents, including a garment of **Siveyyaka** cloth (Vin.i.276ff; AN-a.i.216).

King **Udena** was Pajjota's rival in splendour, and Pajjota decided to take him captive by taking advantage of his fondness for elephants. The plan succeeded and **Udena** was taken prisoner, but in the end **Udena** eloped with Pajjota's daughter, **Vāsuladattā**, and made her his queen consort. Besides the she-elephant and the slave **Kāka**, already mentioned, Pajjota had three other fleet-

footed conveyances: two mares, **Celakaṇṭhī** and **Muñjakesī**, both capable of travelling one hundred leagues a day, and an elephant, **Nālāgiri**, able to go one hundred and twenty leagues a day. In a past birth Pajjota had been the servitor of a certain chief. One day, when the chief was returning from the bath, he saw a **Pacceka Buddha** leaving the city, where he had begged for alms without receiving anything. The chief hurried home and, finding that his meal was ready, sent it to the **Pacceka Buddha** by the hand of his fleet-footed servant. The servant travelled with all possible haste and, having given the meal to the **Pacceka Buddha**, expressed certain wishes, as the result of which in this birth he gained possession of the five conveyances. He had authority equal to the power of the sun's rays (this may be another explanation of the nickname **Caṇḍa**). His last wish was that he should partake of the Truth realised by the **Pacceka Buddha** (Dhp-a.i.196ff).

Mahā Kaccāna was the son of Pajjota's chaplain and later succeeded to his father's post. When the king heard of the Buddha's appearance in the world, he sent **Kaccāna** with seven others to the Buddha, to bring him to **Ujjenī**. But the Buddha sent **Kaccāna** and his companions, now become *Arahants*, to preach to the king and establish the *Sāsana* in **Avanti**. The mission was successful. The **Theragāthā** contains stanzas uttered by the Thera in admonition to the king. It is said that the king had faith in the Brahmins and held sacrifices involving the slaughter of animals; he was wicked in his deeds. One night he had a dream which frightened him and went to the Thera to have it explained. The Thera told him of the necessity for leading a virtuous life. We are told that from that day the king abandoned his evil ways and lived righteously (Thag.vs.496-501; Thag-a.i.483ff; AN-a.i.116f).

According to the *Dulva* (Rockhill, op.cit., 17), Pajjota was the son of **Anantanemi** and was born on the same day as the Buddha. He was called Pajjota (Pradyota), because at the time of his birth the world was illumined as if by a lamp. He became king of **Ujjenī** at the time of the Buddha's Awakening (Rockhill, op.cit., 32, n.1). He had a minister called **Bharata**, a clever mechanic (Rockhill, op.cit., 70, n.1).

It would appear from the **Samantapāsādikā** (Vin-a.i.214) that Pajjota was born as the result of an ascetic, or some other holy person, having touched the

navel of his mother.

Pajjota was the friend of **Bimbisāra**, and when the latter was put to death by **Ajātasattu**, Pajjota seems to have made preparations to wage war on **Ajātasattu**. The defences of **Rājagaha** were strengthened to meet the threatened attack, but nothing further happened (MN.iii.7).

The **Sarabhaṅgajātaka** (Ja 522, Ja.v.133) mentions a king **Caṇḍapajjota**, in whose dominion was **Lambacūḷaka**, where lived the ascetic **Sālissara**. This either refers to another king of the same name or, more probably, it is an attempt to identify **Lambacūḷaka** with some place in the country over which Pajjota ruled in the time of the Buddha.

Caṇḍalakappa. A locality in **Kosala**; it was the residence of **Dhānañjāni** and of **Saṅgārava**.

The Buddha once paid a visit there and stayed in the **Todeyya-ambavana**. **Saṅgārava** went to see him, and on that occasion was preached the **Saṅgāravasutta**. MN.ii.209f.

Caṇḍavajji. The son of a minister of **Pāṭaliputta** and friend of **Siggava**. The friends entered the Saṅgha under **Soṇaka** and became very accomplished. Later, **Caṇḍavajji** taught **Moggaliputtatissa** the *Suttapiṭaka* and the *Abhidhammapiṭaka*. Mhv.v.99, 121, 129, 150; Dpv.iv.46; v.58, 70, 86; Vin-a.i.36, 40, 235.

Caṇḍasutta. Describes the visits of the **Gāmaṇi Caṇḍa** to the Buddha. See **Caṇḍa** (1).

Caṇḍālatissa Mahābhaya. According to the **Aṅguttara Commentary** (AN-a.i.52), there was once a period of great disaster in Ceylon, known as the *Caṇḍālatissabhaya*. There was no food to be had, and **Sakka** provided the monks with a raft on which to cross the sea. Sixty monks, however, remained in Ceylon, guarding the scriptures. Twelve years later, when the danger was past, the monks who had left the land returned and dwelt in the **Maṇḍalārāma** in **Kallagāma** (**Kāḷakagāma**?). There the two parties of monks met and, on comparing their records of the scriptures, these were found not to differ by so

much as a syllable or even a single letter.

Comparison of this story with the account given elsewhere (e.g., Vibh a.445ff) of the *Brāhmaṇatissacorabhaya* strongly suggests that both refer to the same account. For details see **Brāhmaṇatissa**.

Caṇḍālasutta. He who is without faith, without morals, is a diviner by curious ceremonies, believes in luck and not deeds, who seeks outside the Saṅgha for persons worthy of gifts – such a man is a *Caṇḍāla* among laymen. The person possessing the opposite qualities is like a lotus. AN.iii.206.

Caṇḍāsoka. The name given to **Asoka**, because he so cruelly killed his brothers. The name was later changed into **Dhammāsoka**. Mhv.v.189.

Caṇḍī 01. One of the chief women supporters of **Nārada Buddha**. Bv.x.25.

Caṇḍī 02. A name given to the goddess **Kāḷakaṇṇī**, daughter of **Virūpakkha**. She was so-called because of her temper. Ja.iii.259.

Caṇḍī 03. See **Pañcālacaṇḍī**.

Caṇḍīdvāra. One of the gates erected in **Pulatthipura** by **Parakkamabāhu I**. It was brightly painted (Cv.lxxiii.161; lxxix.45). **Caṇḍī** is one of the names of Durgā, Siva's wife.

Caṇḍorana. A mountain in the **Himālaya** region. The Bodhisatta, as an elephant, once lived there looking after his mother. Ja.iv.90, 93.

Catassa Sutta. There are four elements – earth, water, heat, air. SN.ii.169.

Catukuṇḍikaniraya. A description of the sufferings undergone by a child while in its mother's womb. The foetus has to lie bent in four (*catukuṇḍena*), hence the name. Ja.iii.243f.

Catucakkasutta. A *Deva* asks how there can be escape from the body. By the destruction of craving, answers the Buddha (SN.i.16). The body is here spoken of as a "four-wheeled thing."

The Commentary (SN a.i.42) explains that it refers to the four types of deportment – standing, sitting, lying, going.

Catudvārajātaka (Ja 439). Contains the story of **Mittavindaka**.

The **Jātaka** probably derives its name from the fact that the **Ussadaniraya**, where **Mittavindaka** was destined to suffer, looked like a city with four gates, surrounded by a wall.

For the introductory story see the **Gijjhajātaka** (Ja 164).

The story is sometimes called the **Mahā Mittavindakajātaka**, e.g., Ja.i.363; iii.206.

Catunikāyikatissa. A monk of Ceylon. He lived in the **Koḷitavihāra**, while his elder brother, **Dattābhaya**, lived in the Poṭaliyavihāra. Once **Tissa** fell ill and, sending for his brother, asked for a brief formula for meditation. **Dattābhaya** recommended meditation on *kabaliṅkāhāra* and **Tissa** soon became an *Arahant* (AN a.i.243). His teacher was **Mahā Tipiṭakatthera**. Vin-a.iii.695.

Catunikāyikabhaṇḍika Thera. Evidently a well-known commentator. He is quoted as an authority in the **Saṁyutta Commentary** SN a.i.17.

Catupaccayasantosabhāvanārāma Mahā Ariyavaṁsa. See **Mahā Ariyavaṁsasutta**.

Catuparivaṭṭa 02. One of the *Suttas* not included in the Three Recensions (Vin-a.iv.742).

Catuparivatta 01. Another name for the **Bahudhātukasutta**. MN.iii.67.

Catuposathikakhaṇḍa. The first section of the **Vidhurapaṇḍitajātaka** (Ja 545).

It relates how **Sakka**, the **Nāga** king, the *Garuḷa* king, and **Dhanañjaya Koravya**, practised various virtues and asked **Vidhura** to judge as to their respective goodness. Ja.vi.262.

Catuposathikajātaka (Ja 441). This is given as the title of the four hundred and forty-first **Jātaka** and it is there stated that it will be described in the **Puṇṇakajātaka** (Ja.iv.14).

No such separate **Jātaka** exists and it is, probably, another name for the **Vidhurapaṇḍitajātaka** (Ja 545), which, in its present form, seems to be a conglomeration of various legends which were once separate stories, each with its own title. The Catuposathikajātaka was evidently one such story, which was later included in the **Vidhurajātaka**, as its first section, and came to be known as the *Catuposathikakhaṇḍa* (see below) of that **Jātaka**. The first stanza of the *Catuposathikajātaka* is quoted in the **Catuposathikakhaṇḍa**. Ja.vi.257.

Catubhāṇavāra. A compilation of twenty-seven extracts from the five *Nikāyas*, chiefly from the **Khuddakapātha**. It also includes several *Suttas* and all the well-known **Parittas** (*q.v.*). The date of compilation and the author are not known. There is a commentary to the book called the **Sāraṭṭhasamuccaya**, written by a pupil of **Ānanda Vanaratana** Thera, and a Sinhalese paraphrase of the eighteenth century, written by **Saraṇaṅkara** *Saṅgharāja*. See Introduction to **Sāraṭṭhasamuccaya** (H.B.S.); also Gv.65, 75.

Catumaṭṭajātaka (Ja 187). Two geese from **Cittakūṭa** once used a certain tree as a perch, whenever they approached it, and became friendly with the spirit of the tree, who was the Bodhisatta. They talked together about religion until a jackal came and interrupted them. Then the geese flew away and did not return.

The story was told of an old monk who interrupted a conversation between **Sāriputta** and **Moggallāna**. The monk was the jackal. Ja.ii.106f.

Caturakkha. One of the dogs whom the goat **Melamātā** proposed to take with her on her visit to the jackal **Pūtimaṁsa** (Ja.iii.535).

For details see the **Pūtimaṁsajātaka**.

In the Ṛg Veda, Caturakṣa is mentioned as one of **Yama**'s dogs. **Jātaka** trans.iii.318, n.1.

Caturaṅgabala. An officer of state of **Jambudīpa**; an author. Gv.67.

Caturārakkhā. The **Gandhavaṁsa** (pp.65, 75) mentions a commentary written on this work.

Caturitthivimāna. See **Sumanā** (13).

Catusāmaṇeravatthu. The story of the four *sāmaṇeras*: **Saṅkicca**, **Paṇḍita**, **Sopāka**, **Revata**. See **Pañcacchiddageha**.

Ñāṇābhivaṁsa (see below) wrote a fresh account of the story. For the story see Dhp-a.iv.176f.

Catussālā. A quadrangular hall, forming a part of the **Mahā Vihāra** and serving as a refectory for the monks. It was erected on one of the spots where the earth trembled when sprinkled with flowers by **Mahinda**. **Mahinda** declared that in the time of the three previous Buddhas gifts, brought from all parts of the Island, were collected there and offered to the Buddhas and their followers (Mhv.xv.47ff). It is not known who built the hall, but it was restored by **Vasabha** (Mhv.xxxv.88). The **Mahā Vaṁsaṭīkā** says (p.307) that earth from under the lintel of the **Catussālā** was used to make the vessels in which were placed the utensils employed in the coronation ceremony of the kings of Ceylon.

Cattāro Mahā Rājāno, **Four Regent Gods**. See **Cātummahārājikā**.

Canda 01. A king, one of the chief lay supporters of **Koṇḍañña Buddha** (Bv-a.114).

Canda 02. Chief lay supporter of **Sikhī Buddha**. Bv.xxi.122; but Bv a. (204) calls him **Nanda**.

Canda 03. One of the palaces occupied by **Sumaṅgala Buddha** in his last lay life (Bv.v.22).

Canda 04. A *māṇava*, son of a rich Brahmin, **Sucindara**. **Canda** and his friend, **Subhadda**, became *Arahants* at the first assembly of **Koṇḍañña Buddha**. Bv-a.110f.

Canda 05. The moon; generally spoken of as a *Deva*. See **Candimā**.

Canda 06. The Bodhisatta, born as a *Kinnara*. For details see the **Candakinnarajātaka** (Ja 485).

Canda 07. A mountain in **Himavā**. where lived the *Kinnara*, **Canda**, with his wife (Ja.iv.283, 288). It is also called **Candaka** (Ja.v.162) and **Candapassa** (Ja.v.38).

Canda 08. A Brahmin, father of **Vidhurapaṇḍita** (Ja 545). Ja.vi.262.

Canda 09. One of the palaces occupied by **Sumana Buddha** in his last lay life (Bv.xxiv.22).

Canda 10. Younger brother of **Sāriputta** and a member of the Saṅgha. Dhp-a.ii.188.

Canda 11. Son of the Brahmin **Paṇḍula**. He later became the chaplain of **Paṇḍukābhaya**. Mhv.x.25, 79.

Canda 12. See **Candakumāra**.

Candaka 01. Another name for **Canda** (**Candakumāra**).

Candaka 02. The palace of King **Sivi**. Ja.iv.411.

Candaka 03. *v.l.* **Canda**. The palace of **Aṅgati**, king of **Videha** (Ja.vi.229, 230, 231) (Ja.vi.242).

Candaka 04. One of the palaces to be occupied by the future **Metteyya Buddha**. **Anāgatavaṁsa**, vs.46.

Candakinnarajātaka (Ja 485). Once the Bodhisatta, born as a *Kinnara* named **Canda**, lived with his mate **Candā** in the **Canda** mountain in **Himavā**. One day, while they were disporting themselves near a little stream, singing and dancing, the king of **Benares**, who had gone hunting, saw **Candā** and fell in

love with her. So he shot **Canda** with an arrow, and when **Candā** lamented aloud at the sight of her dead husband the king revealed himself and offered her his love and his kingdom. **Candā** scorned the offer and protested to the gods that they should have allowed harm to befall her husband. **Sakka**'s throne was heated by her such great loyalty and, coming in the guise of a Brahmin, he restored to **Canda** his life.

The king was **Anuruddha** and **Candā** was **Rāhulamātā**. The story was related by the Buddha when he visited his father's palace at **Kapilavatthu** and heard from **Suddhodana** how devotedly **Rāhulamātā** had continued to love the Buddha. He said it was not the first time that she had shown her undying affection. Ja.iv.282ff; Dhp-a.i.97.

Candakumāra 01. The son and viceroy of **Ekarāja**, king of **Pupphavatī** (**Benares**). He was the Bodhisatta. For his story see the **Khaṇḍahālajātaka** (Ja 542, Ja.vi.131ff). It is also given in the **Cariyāpiṭaka** (p.77) as the **Candakumāracariyā**. **Canda** is sometimes referred to as **Candaka** (Cp. p.144) and sometimes as **Candiya**. Ibid., 137, 152, 154

Candakumāra 02. Son of **Brahmadatta**, king of **Benares**; and brother of **Mahiṁsaka** and **Suriyakumāra**. He is identified with **Sāriputta**. For details see the **Devadhammajātaka** (Ja 6). Ja.i.127ff; Dhp a.iii.73ff.

Candakumāracariyā. See **Candakumāra** (1).

Candakumārajātaka. Another name for the **Khaṇḍahālajātaka** (Ja 542).

Candagabbha. One of the seven mountain ranges which must be crossed on the way to **Gandhamādana**. Snp a.i.66.

Candagiri. A *vihāra* in Ceylon built by **Vijayabāhu I**. (Cv.lx.61). Geiger (Cv.Trs.i.220, n.2) identifies it with the **Sandagiri** *Thūpa* in the **Tissamahārāma**.

Candagutta. A king of twenty *kappas* ago, a previous birth of **Tamālapupphiya**. Ap.i.197.

Candagutta 01. King of **Jambudīpa**. He belonged to the **Moriya** dynasty and gained the throne through the scheming of **Cāṇakka**, who slew the rightful king **Dhanananda** and his heir **Pabbata** (the **Mahā Vaṁsaṭīkā** gives details of how **Cāṇakka** contrived to make **Candagutta** king (pp.181ff)). **Candagutta** reigned twenty-four years and was succeeded by his son **Biṇḍusāra**. His grandson was **Asoka** (Mhv.v.16ff). **Candagutta**'s senior contemporary in Ceylon was **Paṇḍukābhaya**, who died in the fourteenth year of **Candagutta**'s reign (Dpv.vi.15; Vin-a.i.72; see also Dpv.v.69, 73, 81; both the Dpv. and the Vin-a. talk of *Pakuṇḍakābhaya* (*sic*). The **Milinda** mentions a soldier **Bhaddasāla**, in the service of the **Nanda** royal family, who waged war against **Candagutta** (p.292; see also *Kathāsaritsāgara* i.30). In this war there were eighty "Corpse Dances" in which dead bodies danced. The **Theragāthā** Commentary (i., p.440) states that the father of the Thera **Tekicchakāri** incurred the displeasure of **Candagutta**, who, at the instigation of **Cāṇakka**, cast him into prison.

Candagutta 02. **Candagutta Thera**. *Saddhivihārika* of **Mahā Kassapa Thera**. His colleague was **Suriyagutta**. SN a.iii.125.

Candagutta 03. One of the eight *Khattiyas* sent by **Asoka** to accompany the Bodhi-tree to Ceylon. He took a prominent part in the celebrations when the Tree left **Pāṭaliputta** (Mbv.152), and later, on his arrival in Ceylon, was appointed by **Devānampiyatissa** to beat the golden drum at the Bodhi-tree ceremonies. He was given the office of **Malayarāja** and the **Vīrabāhujanapada** was bestowed on him for his maintenance (Mbv.165).

Candagutta 04. An *Arahant* Thera who came from **Vanavāsa** with 80,000 others for the foundation of the **Mahā Thūpa** in **Anurādhapura**. Mhv.xxix.42; Dpv.xix.8.

Candadeva. The third of the **Andhakaveṇhudāsaputtā**. Ja.iv.81.

Candadevī. See **Candā**.

Candadhara. Name of the god **Siva**. Cv.lxxiv.193.

Candana 01. A *Deva*, vassal of the **Four Regent Gods** (DN.ii.258). He is mentioned as one of the chief **Yakkhas** to be invoked by followers of the Buddha in case of need (DN.iii.204). He once visited **Lomasakaṅgiya** at the **Nigrodhārāma**, questioned him regarding the True Saint, and recited to him stanzas learnt when the Buddha preached the **Bhaddekarattasutta** in **Tāvatiṁsa** (MN.iii.199f) (but see below). The **Saṁyuttanikāya** (SN.i.53) records a conversation between Candana and the Buddha and a visit paid by Candana to **Mahā Moggallāna** (SN.iv.280). **Buddhaghosa** (MN a.ii.951) says he was an *upāsaka* in the time of **Kassapa Buddha** and offered the four requisites to the Buddha and the monks, as a result of which he became a *Deva*. It is elsewhere stated that in **Kassapa**'s time Candana and **Lomasakaṅgiya** were friends and that both became monks (Thag-a.i.84f. In this version not Candana, but **Lomasakaṅgiya**, expounds the *Sutta*; in MN.iii.199f. it is Candana).

When **Kassapa** preached the **Bhaddekarattasutta**, Candana asked **Lomasakaṅgiya** to explain it; this he was unable to do, and so made a wish that he should be able to explain it in a future birth, Candana wishing that he should then ask the questions again. Both wishes were fulfilled. For details see **Lomasakaṅgiya** (2).

Candana 02. **Candana Thera**. He belonged to a rich family in **Sāvatthī**, and having heard the Buddha preach, became a *Sotāpanna* When a son was born to him he joined the Saṅgha and took to meditating in the forest. Later he dwelt in a charnel-field near **Sāvatthī**. There he was visited by his wife and child who hoped to win him back, but, seeing them from afar, he made a special effort and became an *Arahant*, preaching to his wife as she approached (Thag.vs.299-302; Thag-a.i.395f).

Thirty-one *kappas* ago he was a tree-sprite, and having seen the **Pacceka Buddha Sudassana**, gave him a *kuṭaja*-flower. He is probably identical with **Kuṭajapupphiya Thera** of the **Apadāna**. (ii.451; the same verses are also ascribed to **Hārita**).

Candana 03. A monk of ninety-one *kappas* ago to whom **Upāhanadāyaka** made a gift of a pair of sandals. Ap.i.228.

Candanagāma. A village in **Rohaṇa**. The nobles of the village took part in the festival of the arrival of the Bodhi-tree in Ceylon, and in the village one of the eight Bodhi-saplings was planted. Mhv.xix.54, 62; Vin-a.i.100; Mbv.161.

Candanaṅgalika. A lay-disciple of the Buddha in **Sāvatthī**. He was present when five *rājās*, including **Pasenadi**, visited the Buddha and asked him which was the highest sensual pleasure. When the Buddha had answered their question, **Candanaṅgalika** obtained his permission and uttered a verse in his praise. The *rājās* thereupon gave **Candanaṅgalika** five robes which he presented to the Buddha (SN.i.81f).

The story is very similar to that of the Brahmin **Piṅgiyāni** and the verse spoken is the same. AN.iii.239.

Candanapāsāda. A building in the **Maricavaṭṭivihāra** erected by **Mahinda IV**. It housed the Hair Relic of the Buddha in a jewelled reliquary. Cv.liv.40f.

Candanapūjaka Thera. An *Arahant*. He was once a *Kinnara* in **Candabhāgā** and lived on flowers. He offered a piece of sandalwood to **Atthadassī Buddha**.

Fourteen *kappas* ago he became king three times under the name of **Rohiṇī** (Ap.i.165). He is probably identical with **Sīha** Thera. Thag a.i.179.

Candanamālā *v.l.* **Candanasālā**. One of the residences occupied by the Buddha (Snp a.ii.403). It was in **Sunāparanta** and was built of red sandalwood at the instigation of **Puṇṇa** of **Sunāparanta**. When the work was completed **Puṇṇa** sent a flower as message to the Buddha, who came with five hundred monks and performed the ceremony of dedication before dawn (Thag-a.i.158). During the festival, the Buddha showed the **Yamakapāṭihāriya** (Thag a.i.312).

Candanamāliya Thera. An *Arahant*. He was a Brahmin who entered the Saṅgha at the age of five, becoming an *Arahant* in the tonsure-ball. In the time

of **Sumedha Buddha** he was an ascetic who had renounced great wealth. Having met the Buddha, he offered him a seat and gave him mangoes, sandalwood and *sāla*-flowers. He was once king of the city of **Vebhāra** (Ap.ii.423f). He is probably identical with **Valliya** Thera. See Thag-a.i.293.

Candanasālā. See **Candanamālā**.

Candanasutta 01. The *Devaputta* **Candana** visits the Buddha at **Jetavana** and asks him how one can cross the flood (*ogha*) and not be drowned. By constant effort and destruction of craving, says the Buddha (SN.i.53).

Candanasutta 02. **Candana** visits **Mahā Moggallāna** and asks him why some beings are born in heaven. SN.iv.280.

Candapadumā 01. The chief consort of the *seṭṭhi* **Meṇḍaka** of **Bhaddiya**, and mother of **Dhanañjaya** (Dhp-a.i.385). She was, therefore, grandmother of **Visākhā**. She had been the wife of **Meṇḍaka** in a previous birth and, during a time of famine, had joined him in giving the only meal they had between them to a **Pacceka Buddha**. As a result of this act, the rice-pot in her home never became empty, however many people she might feed. In previous existences she had entertained the monks of various Buddhas, taking a rice-pot in one band and a spoon in the other. Therefore, in her left hand was the sign of the lotus, covering the palm, and in her right the sign of the moon. Further, by reason of her having fetched and filtered water for the monks, on the sole of her left foot was marked a lotus and on the right a moon; hence her name, Candapadumā. When the Buddha visited **Meṇḍaka**'s house and, after the meal, preached to the household, Candapadumā became a *Sotāpanna* (Dhp a.iii.363-86). She was one of the five persons of great merit (*Mahā Puññā*) (AN a.i.219; Paṭis-a.509). The **Visuddhimagga** (ii.383) calls her **Candapadumasirī**.

Candapadumā 02. Wife of **Tirīṭavaccha** and mother of **Mahā Kaccāna** (Ap.ii.465).

Candapadumāsirī. See Candapadumā.

Candapabbata. See **Canda** (7).

Candabhāgā 01. A river in India. It was the third river crossed by **Mahā Kappina** and his wife on their way from their own country, in the north-west, to **Sāvatthī** (Thag a.i.508). The river was one league deep and one wide (Dhp-a.ii.120) and eighteen leagues in length, with a rapid current (DN-a.iii.877, 878). On its bank was a large banyan-tree where the Buddha awaited **Kappina**'s arrival (AN a.i.177; SN a.ii.179). The **Milinda** (p.114) mentions it as one of the ten important rivers flowing from the **Himālaya**. The name is evidently old, as it occurs in several ancient legends (e.g., Ap.i.75; Thag a.i.390; Thīg a.9, etc.).

The **Candabhāgā** is generally identified with the Chenab (the Akesines of the Greeks). But see *Brethren*, 255, n.1.

Candabhāgā 02. A canal constructed by **Parakkamabāhu I**., flowing through the centre of the **Lakkhuyyāna**. Cv.lxxix.48.

Candabhānu. A king of Jāvā. He invaded Ceylon in the eleventh year of the reign of **Parakkamabāhu II**. but was defeated in battle by **Vīrabāhu** (Cv.lxxiii.36ff). In the reign of **Vijayabāhu IV**. he appeared once again with a large army and, landing at **Mahā Tittha**, marched against the king's fortress at **Subhagiri**, demanding the Tooth Relic, the Bowl Relic and the kingdom. But he was again defeated by the Sinhalese forces under **Vijayabāhu** and **Vīrabāhu**. Ibid., lxxxviii.69-83. For his later history see JA. xliii.

Candamittā. One of the two chief women disciples of **Vipassī Buddha**. Bv.xx.29; Ja.i.41.

Candamukha. A cave in **Dhūmarakkhapabbata**. **Malaya Mahā Deva** Thera once lived there. Ras.ii.126.

Candamukha. One of the descendants of **Okkāka**. Dpv.iii.42; Mhv.ii.13.

Candamukhatissa. The **Majjhima Commentary** contains a reference to a king of Ceylon bearing this name. He visited the Chief Elder of the **Mahā Vihāra** when all the other monks were away, in order to test him. The Elder had

very weak eyes, but when the king touched his feet as would a snake, he remained unafraid and asked who was there. The story is related to show that *Arahants* know no fear. MN-a.ii.869.

Candamukhasiva. Son of **Iḷanāga** and king of Ceylon for eight years and seven months (103-112 CE.). His wife was **Damiḷādevī**. He was killed by his younger brother **Yasalālakatissa**. **Siva** built a tank near **Maṇikāragāma** which he gave to the **Issarasamaṇārāma** (Dpv.xxi.44; Mhv.xxxv.46). When **Iḷanāga** was taken captive by the **Lambakaṇṇas**, his queen sent the little **Candamukhasiva** to the state elephant to be killed by him, but the elephant picked him up and brought about **Iḷanāga**'s release. Ibid., vs.20ff.

Candamukhī. The wife of **Meghavaṇṇa** *Devaputta*. Ras.ii.126.

Candamukhī. Wife of **Metteyya Buddha** in his last lay-life. **Anāgatavaṁsa**, p.48.

Candavaṅkavīthi. A street in **Anurādhapura**. Ras.ii.123.

Candavatī 01. Wife of **Assalāyana** and mother of **Mahā Koṭṭhita**. Ap.ii.480.

Candavatī 02. The city wherein, at the **Silārāma**, **Sujāta Buddha** died. Bv-a.171.

Candavatī 03. The birthplace of **Anomadassī Buddha** (Ja.i.36; Bv.viii.17; Dhp a.i.88; AN a.i.85; see also Ap.i.76). There **Koṇḍañña Buddha** spent his first *vassa* (Bv-a.110). It existed also in the time of **Sumedha Buddha** (Ap.ii.422). It was the capital of King **Vijitāvī** (Bv a.111).

Candavatī 04. Daughter of **Brahmadatta**, king of **Benares**. The king offered her to **Lomasa Kassapa** on condition that he should perform a sacrifice of beasts. **Kassapa** agreed but later withdrew his consent. See the **Lomasa Kassapajātaka** (Ja 433). Ja.iii.515ff; Mil.220.

Candasama. See **Candūpama**.

Candasāraṭṭhaṭīkā. A Commentary on the **Sambandhacintā** written in the fourteenth century by **Saddhammañāṇa** of Pagan. PLC.198.

Candasutta (**Candimasutta**). Just as the moon is brighter far than the stars, so is earnestness the best of profitable conditions. SN.v.44.

Candasuriya. A friend of **Mahā Dhanadeva**. See **Ariyagālatissa**.

Candā 01. Wife of **Sudinna** and mother of **Piyadassī Buddha** (Ja.i.39). In the **Buddhavaṁsa** (xiv.15) she is called **Sucandā**.

Candā 02. One of the two chief women disciples of **Vipassī Buddha**. Ja.i.41; Bv.xx.29.

Candā 03. A *kinnarī*, wife of **Canda**, the Bodhisatta. See the **Candakinnarajātaka** (Ja 485, Ja.iv.283ff). She is sometimes called **Candī**, e.g., Ja.iv.284.

Candā 04. Wife of **Mahā Patāpa**, king of **Benares**, and mother of **Dhammapāla**. She is identified with **Mahā Pajāpatī Gotamī**. For details see the **Cūḷa Dhammapālajātaka** (Ja 358). Ja.iii.178-ff.

Candā 05. Daughter of the **Madda**-king and chief consort of the ruler of **Benares**. She was the mother of **Mūgapakkha** (**Temiya**). For details see the **Mūgapakkhajātaka** (Ja 538). Ja.vi.1ff.

Candā 06. Chief consort of **Candakumāra**. She was the daughter of the **Pañcāla** king and the mother of **Vāsula**. It was her *saccakiriyā* which saved her husband from death. She is identified with **Rāhulamātā**. Ja.vi.151ff.

Candā 07. Chief consort of **Sutasoma**. She is identified with **Rāhulamātā**. Ja.v.177, 182, 192.

Candā 08. **Candā Therī**. An *Arahant*. She belonged to a Brahmin family which had fallen on evil days and she grew up in wretched poverty. Her kinsfolk having all died of plague, she eked out a living by begging from door to door. One day she came across **Paṭācāra** who had just finished eating. **Paṭācāra**, seeing her pitiable condition, gave her some food and, when she had eaten, discoursed to her. Delighted by **Paṭācāra**'s sermon, **Candā** renounced the world and soon afterwards attained *Arahant*-ship. Thīg.vs.122-26; Thīg a., p.120f.

Candā 09. The *kinnārī*-maiden of whom **Brahmadatta** became enamoured, preferring her to his own wife, **Asitābhū**. Vibh a.470f.; the **Asitābhūjātaka** (Ja.ii.231f.) does not mention her name.

Candābha 01. **Candābha Thera**. An *Arahant*. He belonged to a wealthy Brahmin family of **Rājagaha** and was called Candābha because from the circle of his navel proceeded a light resembling that of the moon's disk. When he grew up, the Brahmins seated him in a carriage and took him about, proclaiming that whoever stroked his body would receive power and glory. By this means they earned much money. One day, in **Sāvatthī**, a dispute arose between the Brahmins and the Buddha's followers as to Candābha's supernatural powers, and finally they took him to the Buddha for him to settle the quarrel. As Candābha approached the Buddha, the light from his body disappeared and Candābha, thinking that this was owing to some charm, asked to be taught the same. The Buddha stipulated that he should join the Saṅgha. Having done so, Candābha was asked to meditate on the thirty-two constituent parts of the body. Soon afterwards he became an *Arahant*.

In a previous birth he was a forester and formed a friendship with a merchant to whom he supplied red sandalwood. One day, when he visited the merchant in the town, he was taken by him to the place where a shrine was being erected over the remains of **Kassapa Buddha**. The forester, making a moon-disk from sandalwood, placed it within the shrine. After death, for a whole Buddha-interval, he was in **Tāvatiṁsa** and was known as the *Deva* **Candābha**. Dhp a.iv.187ff; the Snp a. version (ii.523ff) differs from this in several details.

Candābha 02. Sixteen thousand *kappas* ago there were four kings of this name, all previous births of **Ekadīpiya** (Ap.i.189).

Candābhajātaka (Ja 135). The Bodhisatta was once an ascetic and, at the moment of his death, answered his disciples' inquiries with the words "moonlight and sunlight." When his chief pupil (identified with **Sāriputta**) interpreted the words, his colleagues did not believe him until the Bodhisatta appeared in mid-air and said that whoever meditated on the sun and the moon would be born in the **Ābhassara** world (Ja.i.474).

The **Jātaka** was preached about the interpretation of a problem by **Sāriputta** at the gates of **Saṅkassa**.

Candārāma. A monastery in **Candavatī**, where **Koṇḍañña Buddha** spent his first *vassa*. Bv-a.110.

Candikā. Mother of **Candikāputta**. See below.

Candikāputta Thera. A discourse on the teaching of **Devadatta**, delivered by **Candikāputta** to the monks, is recorded in the **Silāyūpasutta** (AN.iv.402f) (*q.v.*).

The Commentary (AN a.ii.808) says that his mother's name was **Candikā**, hence his own.

Candimasasutta. Records the visit of the *Devaputta* **Candimasa** to the Buddha and the conversation that ensued. SN.i.51.

Candimā 01. **Candimasa**, **Canda**. The name of the *Devaputta* whose abode (*vimāna*) is the moon (*Canda*), sometimes also called **Candima**. The moon is forty-nine leagues in diameter and appears in the world at the wish of the **Ābhassara** *Brahmas*, who are the first inhabitants of the earth, hence its name (*amhākaṁ chandaṁ ñatvā viya uṭṭhito, tasmā cando hotū ti*) (Vibh a.519; Paṭis-a.253).

Candimā is also included among the **Cātummahārājika Devas** because he lives in their world (e.g., **Mahā Niddesa** Commentary 108). There are other

Devas besides **Canda** who dwell in the moon (DN.ii.269).

According to the **Biḷārikosiyajātaka** (Ja 450, Ja.iv.63, 69), **Sāriputta**, having once given alms, was born as **Canda**, while in the **Sudhābhojanajātaka** (Ja 535, Ja.v.382, 412) it is **Moggallāna** who was so born. The moon cannot move in the sky without the permission of **Candimā**, and he can stop its movement at will (e.g., Dhp-a.ii.143, 146; iii.97).

It is said that once, when Candimā was seized by **Rāhu** *Asurinda*, he invoked the Buddha in a verse and the Buddha asked **Rāhu** to set him at liberty, which request was granted (SN.i.50). The *Deva* **Candimasa** who is mentioned (SN.i.51) as visiting the Buddha is probably identical with Candimā. The moon was worshipped when children were desired (e.g., Ja.iv.1).

The **Sasajātaka** (Ja 513) gives details of the story of how, as a result of the Bodhisatta's sacrifice when born as a hare, **Sakka** painted the figure of a hare on the moon, which sign will be seen throughout this *kappa* (Ja.i.172).

Candimā 02. One of the descendants of **Okkāka**. Mhv.ii.13; Dpv.iii.42.

Candimāsutta. Records the incident of the Buddha's request to **Rāhu** to free **Candimā**. (SN.i.50)

Candiya. See **Candakumāra**.

Candūpama *v.l.* **Candasama**. A king of twenty-three *kappas* ago, a previous birth of **Vaṇṇakāraka Thera**. Ap.i.220.

Candūpamasutta. Monks who visit families must be like the moon, just as is **Mahā Kassapa**. They should be unobtrusive, retiring in demeanour. They should preserve their freedom and not be bound. Monks should teach the doctrine out of compassion for others, not in order to win their approval (SN.ii.197f.; see also MN-a.i.14).

Campaka 01. A city in the time of **Atthadassī Buddha**. The Bodhisatta, as **Susīma**, was born there. Bv a.180.

Campaka 02. A king of fifty-seven *kappas* ago, a previous birth of **Khadiravaniya Revata**. Ap.i.52; Thag-a.i.109.

Campaka 03. See **Campā**.

Campakapupphiya Thera 01. An Arahant. Thirty-one *kappas* ago he offered seven flowers in a basket to **Vessabhū Buddha**. Two *kappas* later he became a king named **Vihatābhā** (Ap.i.167). He is probably identical with **Belaṭṭhānika** (Thag a.i.205).

Campakapupphiya Thera 02. An Arahant. Thirty-one *kappas* ago, while travelling through the air, he saw a **Pacceka Buddha** named **Sudassana**, and dropped seven flowers as offering to him (Ap.i.279).

Campakā. See **Campā**.

Campā 01. A city in India on the river of the same name; it was the capital of **Aṅga** and was celebrated for its beautiful lake, the **Gaggarā** *pokkharaṇī*, which was excavated by Queen **Gaggarā**. On its banks was a grove of *campaka*-trees, well-known for the fragrance of their marvellous white flowers, and there, in the Buddha's time, wandering teachers were wont to lodge. The Buddha himself stayed thereon several occasions (Vin.i.312; SN.i.195; AN.iv.59, 168; v.151, 189). **Sāriputta** (AN.iv.59) and **Vaṅgīsa** (SN.i.195) are also said to have stayed there. The **Mahā Parinibbānasutta** (DN.ii.147) mentions **Campā** as one of the six important cities of India, its foundation being ascribed to **Mahā Govinda** (DN.ii.235). It lay at a distance of sixty *yojanas* from **Mithilā** (Ja.iv.32). In the Buddha's time the people of Campā owed allegiance to **Bimbisāra**, as king of **Magadha**, and **Bimbisāra** had given a royal fief in Campā to the Brahmin **Soṇadaṇḍa** (DN.i.111). Campā was evidently an important centre of trade, and we are told that merchants travelled from there to **Suvaṇṇabhūmi** for purposes of trade (e.g., Ja.vi.539). Most probably it was the Indian colonists from Campā who named one of their most important settlements in Indo-China after this famous old town. The ancient name of Campā was probably *Mālini* or *Mālina* (*Campasya tu puri Campā, yā*

Mālinyabhavat purā. *Mahā Bhārata*.xii.5, 6, 7; *Matsyapurāṇa* 48, 97, etc.; Law, *Ancient Geography of India* p.6, n.2).

The ninth chapter of the **Mahā Vagga** of the **Vinayapiṭaka** (Vin.i.312ff; see also Vin.iī.307) contains several important regulations laid down by the Buddha at Campā regarding the validity and otherwise of formal acts of the Saṅgha.

Campā is mentioned as the birthplace of **Soṇa Koḷivisa**, **Jambugāmika**, **Nandaka** and **Bharata**, and among those who resided there were **Bāhuna**, **Vajjiyamāhita** and **Thullanandā** and her companions.

The **Soṇadaṇḍasutta**, the **Dasuttarasutta**, the **Kandarakasutta** and the **Kāraṇḍavasutta** were preached there.

According to **Buddhaghosa** (MN a.ii.565), Campā was so-called because the whole place abounded in large *Campaka*-trees.

Campā is generally identified with a site about twenty-four miles to the east of the modern Bhagalpur, near the villages of Campānagara and Campāpura (C.A.G.I.5). It was visited by Xuanzang (Beal-Xuan.ii.187f), and Faxian calls it a great kingdom with many places of worship (p.65).

The Buddha's bathing-robe was enshrined in Campā (Bv.xxviii.9). See also **Kāḷa Campā**, probably another name for Campā.

Campā 02. **Campakā**. One of the two chief women disciples of **Kakusandha Buddha**. Bv.xxiii.21; Ja.i.42.

Campā 03. **Campakā**. Birthplace of **Paduma Buddha** (Bv.ix.16; Ja.i.36). Near by was the **Campaka**-*uyyāna*.

Campā 04. The river which flowed between **Aṅga** and **Magadha** (now called Chāndan). The **Nāga Campeyya** held sway over the river. Ja.iv.454f.

Campā 05. A channel branching off from the **Parakkamasamudda**, from the sluice near the **Candī** gate. Cv.lxxix.4.5.

Campeyya, **Campeyyaka**. A **Nāga**-king who dwelt in the river **Campā**. See the **Campeyyajātaka** (Ja 506).

Campeyyakkhandhaka. The ninth chapter of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.312ff.

Campeyyacariyā. See **Campeyyajātaka** (Ja 506).

Campeyyajātaka (Ja 506). Once the king of **Magadha**, at constant war with the king of **Aṅga**, obtaining the help of the **Nāga**-king who dwelt in the river **Campā**, defeated his rival. Thereafter he held an annual festival in honour of the **Nāga**-king. The Bodhisatta, a very poor man, saw **Campeyya**'s splendour on his way to the feast and longed for a like greatness. As a result, after death, he was born in the **Nāga** world where he became king under the name of **Campeyya**. Realising what had happened, he felt disgust at his position as a **Nāga** and made many attempts to observe religious vows, hoping, in this way, to gain release. But he was foiled in his efforts by his consort **Sumanā**. At last he came to the world of men, where he kept fast on certain days, lying on an ant-hill. There he was taken captive by a snake charmer who tortured him in various ways and took him about, exhibiting him for gain. By certain tokens of which **Campeyya** had earlier warned her, **Sumanā** knew that her husband had been taken captive and, after much searching, she discovered him just as the snake charmer was about to give a performance before **Uggasena**, king of **Benares**. The whole story was then revealed, and the snake charmer set **Campeyya** free. That **Uggasena** might be convinced of the truth of the story, he was invited to the **Nāga**-world, where he and his retinue were lavishly entertained.

The story was related in connection with the observance of *uposatha* vows. **Devadatta** was the snake charmer and **Sāriputta** was **Uggasena**. **Rāhulamātā** was **Sumanā** (Ja.iv.454-68).

The *Campeyyacariyā* is included in the **Cariyāpiṭaka** (p.85f) in order to illustrate *sīlapāramitā*.

This **Jātaka** is often referred to (e.g., Ja.i.45; MN a.ii.617) as one of the births in which the Bodhisatta practised *sīla* to perfection.

Cambutivāpi. A tank built by **Vasabha**. Mhv.xxxv.95.

Cammakkhandhaka. The fifth chapter of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.179ff.

Cammasātakajātaka (Ja 324). Once a religious mendicant, clad in a leather garment, saw a ram falling back before him, and imagining that the animal was doing him obeisance, uttered its praises. The Bodhisatta, who was a merchant, hearing this, warned the ascetic that the ram was only preparing to attack him, and even as he was speaking the animal charged the mendicant and felled him to the ground.

The story was related in reference to a monk of **Sāvatthī**, to whom a similar thing happened while he was wearing a leather jerkin. Ja.iii.82ff.

Cayantīvāpi *v.l.* **Mayantīvāpi**. A tank in Ceylon built by **Vasabha**. Mhv.xxxv.94.

Cara 01. **Caraka**. One of the successors of **Mahā Sammata** and a member of the **Sākya** tribe. He had a son named **Upacara**. Mhv.ii.2; Dpv.iii.5; DN a.i.258; Ja.iii.454; Snp-a.i.352.

Cara 02. A **Yakkha** chieftain to be invoked by followers of the Buddha in times of need. DN.iii.205; the PTS edition calls him **Māṇicara** as does the PTS edition of the commentary (DN.iii.970); but the Sinhalese edition, both text and commentary, divides this name into two thus: **Māṇi** and **Cara**.

Caravagga. The second chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.13ff.

Carasutta. In every posture one must strive ardently and scrupulously against lustful, malevolent and injuring thoughts. AN.ii.13; found also in **Itivuttaka**, 115.

Caritasutta 01. The four wrong practices: lying speech, spiteful speech, bitter speech, idle babble. AN.ii.141.

Caritasutta 02. The four right practices: truthful speech, speech not spiteful, mild speech, wise speech. AN.ii.141.

Carimālopasutta. A name given in the **Suttasaṅgaha** (No. 57) to a *Sutta* of the **Itivuttaka** (Iti. p.18f).

The Buddha says that if people knew as much as he did of the results of giving they would share even their last morsel of food with others.

Cariyākathā. The fifth chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**. Paṭis.ii.225f.

Cariyāpiṭaka. One of the fifteen books of the **Khuddakanikāya**, generally placed last in the list. It contains tales in metrical verse of the Buddha's previous births, chiefly setting forth the ten *pāramī*, by which he attained Awakening. Each story is called a *Cariyā*. The stories told here in verse are parallel to the corresponding **Jātaka** stories in prose, and presuppose a familiar acquaintance with all the incidents of the prose tales. The first two *pāramī* are illustrated by ten stories each, while the remaining *pāramī* have only fifteen stories between them.

The **Dīghabhāṇakas** refused to include the **Cariyāpiṭaka** in their canonical books, but it was accepted by the **Majjhimabhāṇakas** (DN a.i.15, 23).

There exists a Commentary on the **Cariyāpiṭaka** which is ascribed to **Dhammapāla** and which forms a part of the **Paramathadīpanī** (published in the *Hewavitarane Bequest Series*, vol.xxvi.; 1929).

According to the Commentary (Cp-a.1, 2), the **Cariyāpiṭaka** was preached by **Gotama Buddha** at the **Nigrodhārāma**, after the conclusion of the **Buddhavaṁsa** and at the request of **Sāriputta**.

It was preached by **Mahinda** at the **Nandanavana** in **Anurādhapura**, soon after his arrival in Ceylon (Dpv.xiv.45; but see Mhv.xv.179).

Carī. Probably the name of a celestial musician, or, perhaps, of a musical instrument. Vv-a.94; but see note on p.372, also p.211, where **Carī** is omitted from the list.

Carukkatta. A village in South India. Cv.lxxvi.127.

Cala. A Sinhalese chieftain, who once joined the **Coḷas** against **Vijayabāhu I**., (Cv.lviii.16) but who, later (Cv.vs.55; see Cv.Trs.i.207, n.3), evidently returned to him and fought bravely on his side.

Calāka. See **Talatā**.

Cāṇakka. A Brahmin of **Takkasilā**, who killed King **Dhanananda** and placed **Candagutta** on the throne (Mhv.v.16f.; Mbv.98). In his youth Cāṇakka looked after his mother, and finding that she was worrying lest he, who was destined for kingly power, should leave her, he broke his tooth, having been told that there his luck resided. One day, on going for alms to **Dhanananda**'s palace, he was insulted, and in order to avenge the insult he kidnapped the king's son, **Pabbatakumāra**. He then adopted **Candagutta** and, finding him better fitted for kingship than **Pabbata**, he contrived that the latter should be killed. When preparations had been made, he induced **Candagutta** to rise in revolt against **Dhanananda**, and, finally, to kill him and ascend the throne (see Mhv ṭ.181ff for details, also **Candagutta**).

The **Theragāthā** Commentary (i.440) states that **Tekicchānī**'s father, **Subandhu**, roused the jealousy of **Cāṇakka**, who had him put in prison.

Cātigatikapaṭimāghara. An image-house attached to the **Mahā Thūpa** and built by **Mahā Dāṭhika Mahā Nāga**. Mhv ṭ.634.

Cātuddisasutta. Five qualities that make a monk a "four-regioner" – moving without let in the four quarters. AN.iii.135.

Cātumasutta. Preached at the *Amalakīvana* in **Cātumā**. Some new members of the Saṅgha, dwelling near the Buddha, made so much noise that they were summoned and asked to leave at once. But the **Sākiyans** of **Cātumā** and **Brahma Sahampati** interceded on their behalf and they were allowed to return.

The Buddha then preached to them that just as four terrors await the man who enters the water –

- waves,
- crocodiles,
- whirlpools
- and sharks –

so are there four terrors awaiting the monk –

- temper,
- gluttony,
- the pleasures of the senses
- and women. MN.i.456ff; on this see Mil.209.

Cātumā. A **Sākiyan** village containing a mote-hall; near it was the **Amalakīvana** where the Buddha once stayed and preached the **Cātumasutta** (MN.i.456f.; MN-a.ii.660).

Cātumāsika Brahmadatta 01. A king of **Benares**. Going to his park in the early summer, he rested under a *kovilāra*-tree which was thickly covered with leaves. Going again in midsummer, he found it full of blossom. On his third visit, at the end of the season, the tree was bare and withered, and, lying under it, he realised that decay and death are the common lot of all. He thereupon became a **Pacceka Buddha**. His *udāna* is included in the **Khaggavisāṇasutta**. Snp.vs.44; Snp-a.i.90f; Ap.i.9 (vs.18); Ap-a.i.141f.

Cātumāsika Brahmadatta 02. King of **Benares**. Once in every four months he would visit his park. One day, on entering the park, he saw a *pāricchattaka*-tree covered with blossom, and picked one of the flowers. His retinue followed his example, and soon the tree was quite bare. On his return from the park he observed this, and also how another tree near by, devoid of flowers, had been spared the spoilation. He thereupon reflected how possessions led to trouble, and, renouncing his kingdom, he donned the robes of a monk, later becoming a **Pacceka Buddha**. His *udāna* is included in the **Khaggavisāṇasutta**. Snp.vs.64; Snp-a.i.116; Ap-a.i.161.

Cātumāsinī. Occurs in the phrase **Komudī Cātumāsinī**, probably referring to the **Cātumāsya** festival which is performed in the month of **Kattika**, **Komudī** being the full-moon day of **Kattika**. Vin.i.55; DN.i.47, etc.

Cātumeyyakā. The inhabitants of **Cātumā**. MN.i.457.

Cātummahārājikā. The inhabitants of the lowest (*Cātummahārājika*) *Deva* world. This world derives its name from the Four Great Kings (**Cattāro Mahā Rājāno**) who dwell there as guardians of the four quarters: **Dhataraṭṭha** of the East, **Virūḷhaka** of the South, **Virūpakkha** of the West, and **Vessavaṇa** of the North (DN.ii.207f; iii.194f).

They keep large retinues consisting, respectively, of **Gandhabbas**, *Kumbhaṇḍas*, **Nāgas** and **Yakkhas**, all of whom dwell in the same world as their lords and accompany them on their travels. These kings are mentioned (DN.ii.257f) as having undertaken the protection of the Buddha from the moment of his conception in his mother's womb, and in the **Āṭānāṭiyasutta**, they appear as protectors not only of the Buddha but also of his followers (See, e.g., Dhp-a.ii.146; iii.96).

The Four Kings appear to have been regarded as recorders of the happenings in the assemblies of the **Devas** (DN.ii.225). On the eighth day of the lunar half-month, they send their councillors out into the world to discover if men cultivate righteousness and virtue; on the fourteenth day they send their sons, on the fifteenth day they themselves appear in the world, all these visits having the same purpose. Then, at the assembly of the **Devas**, they submit their report to the gods of **Tāvatiṁsa**, who rejoice or lament according as to whether men prosper in righteousness or not (AN.i.142f.; for more details see AN-a.i.376f).

These four Gods surpass the other inhabitants of their worlds in ten ways – beauty, length of life, etc. – because their merit is greater than that of the others (AN.iv.242).

Besides these Regent Gods and their followers, other dwellers are to be found in their world – the **Khiḍḍāpadosikā**, the **Manopadosikā**, the **Sitavalāhakā**, the **Uṇhavalāhakā**, and the *Devaputtas* **Candima** and **Suriya** (Vibh a.519; MNid-a.108).

Life in the Cātummahārājikā world lasts, according to human computation, ninety thousand years (DN a.ii.472, 647, but see Kv.207). Beings are born there as a result of various acts of piety and faith which, however, are based on motives not very exalted (AN.iv.60).

The Cātummahārājikā world is situated half-way up Mount **Sineru**. Some of the **Devas** of the world dwell in the mountain, others in the sky (on these gods see Moulton: *Zoroastrianism* 22-7, 242.)

Cāthamaṅgama. A tank constructed by **Vasabha**. Mhv.xxxv.95.

Cānavela. *v.l.* for **Tanaveli** (*q.v.*).

Cānura. A wrestler employed by **Kaṁsa** to fight the **Andhakaveṇhudāsaputtā**. But **Baladeva** put a strap round him and, lifting him up, dashed his brains out on the ground. Ja.iv.81f.

Cāpā Therī (*v.l.* **Chāvā Therī**). A trapper's daughter in **Vaṅkahāra** who became the wife of the **Ājīvaka Upaka** and bore him a son, **Subhadda**.

When **Upaka**, unable to bear his wife's taunts, renounced the world and joined the Saṅgha, she followed him to **Sāvatthī**, and there, having become a nun, attained *Arahant*-ship. Thīg.291-311; Thīg a.220ff; Snp a.i.259f.

Cāpāla. A **Yakkha**. See **Cāpālacetiya**.

Cāpālacetiya. A shrine near **Vesālī**. Here the Buddha, three months before his *Parinibbāna*, definitely decided to accede to the request of **Māra** that he should die.

When he announced this decision the earth shook (DN.ii.102ff; AN.iv.308f; SN.v.260f.; Ud.vi.1; Divy.201, 207; Mvu.i.209f; iii.306).

The **Aṅguttara Commentary** (i.457) states that during the first twenty years of the Buddha's ministry, he sometimes dwelt in **Cāpālacetiya**. It was once the residence of the **Yakkha Cāpāla**, but, later, a *vihāra* was erected on the site for the use of the Buddha (Ud-a.322f).

Faxian found a pagoda there and relates a story in connection with it (p.43).

Cāpālavagga. The first chapter of the **Iddhipādasaṁyutta**. SN.v.254-63.

Cāla Thera. Son of **Cālā** and nephew of **Sāriputta**. He was ordained by **Khadiravaniya Revata** (Thag.vs.42; Thīg a.i.110).

He is mentioned as living at the **Kūṭāgārasālā**, which place he left when the **Licchavīs** caused disturbance by their visits to the Buddha (AN.v.133). In this context he is spoken of as a very eminent Elder and was, therefore, evidently an *Arahant*.

Cālā 01. **Cālā Therī**. Daughter of **Surūpasārī** and, therefore, younger sister of **Sāriputta**.

She had two sisters, **Upacālā** and **Sisūpacālā**, and all three left the world and joined the Saṅgha on hearing of **Sāriputta**'s renunciation.

In due course they attained *Arahant*-ship (Thīg a.162ff; Dhp a.ii.188). It is said that one day, when **Cālā** was taking her siesta in the **Andhavana**, **Māra** visited her, asking her various questions and trying to tempt her (Thīg.182-8; cp. SN.i.132). Her son was **Cāla**.

Cālā 02. Chief of the lay women supporters of **Sumaṅgala Buddha**. Bv.v.28.

Cālā 03. One of the two chief women disciples of **Phussa Buddha**. Bv.xix.20; Ja.i.41.

Cālāsutta. Records **Māra**'s visit to **Cālā Therī** and their conversation. SN.i.132.

Cālikapabbata. A hill near **Cālikā** where the Buddha stayed during his visits to **Cālikā**.

The hill was quite white in colour, and on dark nights, such as the night of the new moon, it gave the impression of moving hither and thither, hence its name (AN a.ii.793; Ud a.217). But see **Cālikā**.

Cālikā *v.l.* **Jālikā**. A village near the **Cālikapabbata**, where the Buddha spent the *vassas* of the thirteenth, eighteenth and nineteenth years after the Awakening (Bv-a.3).

His attendant on one of these visits was **Meghiya**. Close to **Cālikā** was the village of **Jantu** where **Meghiya** went for alms. In the neighbourhood was the river **Kimikālā**, on whose banks was a mango grove (AN.iv.354; Ud.iv.1; Dhp-a.i.287f).

Outside the city gate and all around the city was a bog (*calapaṅka*), owing to which the city gave the impression of moving, hence the name (Ud-a.217; AN-a.ii.793).

Cāvala. A mountain near **Himavā**. Ap.i.279; ii.451.

Ciñcāmāṇavikā (*v.l.* **Ciñcīmāṇavikā**). A *paribbājikā* of some ascetic Saṅgha. When the heretics of this Saṅgha found that their gains were grown less owing to the popularity of the Buddha, they enlisted the support of Ciñcā in their attempts to discredit him. She was very beautiful and full of cunning, and they persuaded her to pretend to pay visits to the Buddha at **Jetavana**. She let herself be seen going towards the *vihāra* in the evening, spent the night in the heretics' quarters near by, and in the morning men saw her returning from the direction of the *vihāra*. When questioned, she said that she had passed the night with the Buddha. After some months she simulated pregnancy by tying a disc of wood round her body and appearing thus before the Buddha, as he preached to a vast congregation, she charged him with irresponsibility and callousness in that he made no provision for her confinement. The Buddha remained silent, but **Sakka**'s throne was heated and he caused a mouse to sever the cords of the wooden disc, which fell to the ground, cutting Ciñcā's toes. She was chased out of the *vihāra* by those present, and as she stepped outside the gate the fires of the lowest hell swallowed her up (Dhp-a.iii.178f; Ja.iv.187f; Iti-a.69).

In a previous birth, too, she had helped in various ways to harm the Bodhisatta. For details see:

- **Cūḷa Padumajātaka** (Ja 193)
- **Mahā Padumajātaka** (Ja 472)
- **Bandhanamokkhajātaka** (Ja 120)
- **Vānarindajātaka** (Ja 57)
- **Vessantarajātaka** (Ja 547)

- **Sumsumārajātaka** (Ja 208)
- **Suvaṇṇakakkaṭajātaka** (Ja 389)

It is stated (Ap.i.299; Ud a.263f) that the Buddha was subjected to the ignominy of being charged by Ciñcā with not being celibate, because in a previous birth he had reviled a **Pacceka Buddha**; cp. **Sundarī**.

Ciṇṇamāla *v.l.* **Cinamāla**. A king of fifty thousand *kappas* ago, a former birth of **Kassapa Thera** (or **Sereyyaka**) (Thag-a.i.178; Ap.i.155).

Citakanibbāpaka Thera. An *Arahant*. Thirty-one *kappas* ago he sprinkled perfumed water on the pyre of **Vessabhū Buddha** and so extinguished it (Ap.ii.408). He is probably identical with **Abhibhūta** Thera. Thag a.i.372f.

Citakapūjaka Thera 01. An Arahant. Ninety-one *kappas* ago a **Pacceka Buddha**, named **Ānanda**, died in the forest and the Thera, who was then a *Deva*, descended from the *Deva*-world and burned the **Pacceka Buddha**'s body on a pyre (Ap.i.227).

Citakapūjaka Thera 02. An Arahant. In the time of **Sikhī Buddha** he was a tree-sprite on a *rājāyatana*-tree. At the Buddha's death he made offerings of flowers and music and perfume at the Buddha's funeral pyre. Thirty-one *kappas* ago, he became king sixteen times, under the name of **Uggata** (Ap.i.151).

Citakapūjaka Thera 03. An Arahant. Ninety-four *kappas* ago, while wandering along the **Candabhāgā** River, he saw the Buddha's funeral pyre and made offering to it of seven *māluvā*-flowers. Seventy-seven *kappas* ago he became king seven times, under the name of **Paṭijagga** (Ap.i.237).

Citakapūjaka Thera 04. An Arahant. He offered *sāla*-flowers at the pyre of a **Pacceka Buddha** named **Jalajuttama**, one hundred thousand *kappas* ago (Ap.i.292f).

Citta 01. (called **Cittagahapati**). A householder of **Macchikāsaṇḍa**, where he was Treasurer. He was later declared by the Buddha to be pre-eminent among laymen who preached the Dhamma (AN.i.26). On the day of his birth the whole

city was covered knee-deep with flowers of various hues, hence his name.

When **Mahā Nāma** visited **Macchikāsaṇḍa**, Citta, pleased with his demeanour, invited him to his park, the **Ambāṭakārāma**, and built for him a monastery there. And there the Elder preached to Citta the **Saḷāyatanavibhatti** and Citta became an *Anāgāmī*. Thereafter many monks visited the **Ambāṭakārāma** and accepted Citta's hospitality. Among them was **Isidatta** (*q.v.*), a former acquaintance of Citta, but **Isidatta** left when he found that his identity had been discovered. **Mahā Nāma** and **Mahaka** did likewise, after having performed miracles at the request of Citta.

The **Cittasaṁyutta** (SN.iv.282ff) contains a record of conversations between Citta and members of the Saṅgha, among whom, besides those already mentioned, were **Kāmabhū** and **Godatta**. Citta is also said to have had discussions with **Nigaṇṭha Nātaputta** and **Acela Kassapa** and to have refuted their views.

A Thera named **Sudhamma** was a permanent resident in the **Ambāṭakārāma** and was looked after by Citta. Once, when the two Chief Disciples and several other eminent Elders came to the **Ambāṭakārāma**, Citta invited first these and then **Sudhamma**; the latter, feeling slighted, blamed Citta beyond measure, but the Buddha, hearing of this, sent **Sudhamma** to ask for Citta's pardon (Vin.ii.15ff; Dhp a.ii.74f; for details see **Sudhamma**).

Some time later, Citta visited the Buddha. He was accompanied by two thousand others and took with him five hundred cartloads of offerings to the Buddha and the Saṅgha. As he fell at the feet of the Buddha, flowers of five hues showered from the sky and the Buddha preached to him the **Saḷāyatanavibhatti**. For a fortnight he continued distributing his gifts to the Saṅgha and the **Devas** filled his carts with all kinds of valuables (AN a.i.210).

When **Citta** lay ill just before his death, **Devas** visited him and advised him to wish for kingship among them, but he refused to aspire to anything so impermanent, and instructed the **Devas** and his kinsfolk gathered round him, telling them of the Buddha and his teachings (SN.iv.302f). He is regarded as the ideal layman (e.g., at AN.i.88; ii.164; iii.451).

He owned a tributary village called **Migapattaka** (SN-a.iii.93).

In the time of **Padumuttara Buddha**, Citta conceived his desire to be placed

first among laymen in the teaching of the Dhamma. In the time of **Kassapa Buddha** he was a huntsman. One day, seeing a monk in a glen, and being pleased thereat, he hurried home, prepared a meal and brought it to the monk, together with flowers he had gathered on the way. After the offering, he made a wish that he should never lack for tribute and that showers of flowers should fall on him. In the *Deva*-world he surpassed all others in his great beauty (AN a.i.209). In the **Bhisajātaka** (Ja.iii.314), he is identified with the slave.

Though **Citta** was not an *Arahant*, he possessed the *paṭisambhidā* of a probationer (*sekha*). Vsm.442.

Citta 02. The Bodhisatta born as a *Caṇḍāla*. For details see the **Cittasambhutajātaka** (Ja 498).

Citta 03. **Cittaka**. A deer, brother of **Rohanta**, the Bodhisatta. He is identified with **Ānanda**. For details see the **Rohantamigajātaka** (Ja 501).

Citta 04. called **Hatthirohaputta** (**Hatthisāriputta**). A Thera, son of an elephant trainer, who, having entered the Saṅgha, studied under the Buddha and gained special proficiency in distinguishing subtle differences in the meanings of words. Six times he left the Saṅgha and six times returned. His last quarrel was with **Mahā Koṭṭhita**, who objected to his constant interruptions of the Elder's discussions regarding the **Abhidhamma** (this incident is recorded at AN.iii.392ff).

It is said that in the time of **Kassapa Buddha**, Citta and a friend entered the Saṅgha (DN a.ii.378f.; AN a.ii.688). When the friend expressed a desire to return to household life, Citta encouraged him to do so, coveting his belongings. This was the reason for Citta's inability to remain in the Saṅgha. He was a friend of **Poṭṭhapāda**, and when he had returned for the sixth time to a householder's life, **Poṭṭhapāda** brought him to the Buddha. Citta listened to their conversation and asked questions regarding personality. At the end of the discourse (recounted in the **Poṭṭhapādasutta**) Citta once more joined the Saṅgha, never again to leave it, for he soon after became an *Arahant* (DN.i.199ff).

The **Kuddālajātaka** (Ja 70, Ja.i.311f) gives the circumstances in which he

first joined the Saṅgha. He was a youth of good family at **Sāvatthī**. One day, while on his way home from ploughing, he received from the bowl of a certain Elder some rich and dainty food. In order to gain similar food for himself, he became a monk, but soon after, lust overcame him and he left the homeless life. Even after he became an *Arahant* his colleagues are said to have taunted him, asking when he would be leaving them, and it was only when the Buddha told them that such a time would never be were they satisfied.

The same story, except for certain details, is also found in the **Dhammapada Commentary** (Dhp-a.i.305ff), but there Citta is called **Cittahattha**, and a different explanation is given of his name: *esa cittavasiko hutvā vicarati ti Cittahatthan-ti nāmaṁ kariṁsu*. It is further stated that on the last occasion of his leaving home he saw his pregnant wife lying asleep and was so filled with revolt that he returned to the Saṅgha. He started forth at once, a yellow robe tied round his waist, and as he walked to the *vihāra*, he became a *Sotāpanna*. The monks were at first reluctant to re-ordain him, but his importunity was so great that they relented, and in a few days he became an *Arahant*.

Citta 05. One of the chief lay supporters of **Sujāta Buddha**. Bv.xiii.30.

Citta 06. A Thera of Ceylon. King **Mahā Dāṭhika Mahā Nāga** had a young and beautiful queen, named **Damiḷadevī**. One day, when she was worshipping at the **Ambatthala** at **Cetiyagiri**, Citta, who had joined the Saṅgha in his old age, fell in love with her and behaved as one mad, constantly repeating to himself "beautiful as Damiḷadevī." Even when told of her death, which took place soon after, he refused to believe the news and continued as before; he became, therefore, known as *Ummattaka* Citta. AN-a.i.13.

Citta 07. A herdsman, servant of **Dīghagāmaṇi**. He was put to death by the brothers of **Ummādacittā**, because he refused to promise to kill **Ummādacittā**'s child should it be a boy. He was reborn as a **Yakkha**. See **Cittarāja**. Mahā Vaṁsa.ix.22f.; Mahāvaṁsaṭīkā.278.

Citta 08. A minister, spoken of as *Citta Mahāmatta*. He was very generous and kept in his house a gong, by sounding which monks could obtain the

requisites at any time. Each day he spent sixty *kahāpaṇas* for the supply of medicines alone. Vibh-a.341.

Citta 09. A city where **Maṅgala Buddha** performed his Twin Miracle. Bv-a.119.

Cittaka Thera. Son of a wealthy Brahmin of **Rājagaha**. He heard the Buddha preach at **Veḷuvana** and, having entered the Saṅgha, practised meditation in a wooded spot, ultimately achieving *Arahant*-ship.

In the time of **Vipassī Buddha** he offered him flowers in homage (Thag.22; Thag-a.i.77).

He is probably identical with **Tīṇikiṅkinipupphiya Thera** of the **Apadāna**. Ap.ii.433.

Cittakuṭa (**Citrakūṭa**). A mountain in **Himavā**, one of the five ranges round **Anotatta**. It is composed of all kinds of precious metals (Snp-a.ii.437; AN a.ii.759; Ud a.300; Ap.i.50, 414; Paṭis-a.15; Vsm.650). It is famed as the abode of golden geese living in a golden cave (**Kañcanaguhā**) on the top of the mountain, sometimes as many as ninety thousand in number (e.g., Ja.ii.107; iii.208, 247; iv.424, etc). There also the **Dhattaraṭṭha** geese lived (Ja.v.337).

The name is sometimes (e.g., Ja.iv.212; v.338) spelt **Citrakūṭa**. It is generally identified with Kāmptanāthgiri in Bundelkhand, an isolated hill on the Paisunī or **Mandākinī** River. Law: *Geography of Early Buddhism* p.40.

Cittakūṭadvārakoṭṭhaka. The entrance to **Tāvatiṁsa**; it formed a door into **Sudassanagiri** and was surrounded by images of **Indra**. Ja.vi.125f.

Cittakūṭalatāvana. See **Cittalatāvana**.

Cittagutta 01. **Cittagutta Thera**. An *Arahant*. He lived at the **Bodhimaṇḍavihāra**, and was present, with thirty thousand monks, at the foundation of the **Mahā Thūpa**. Mhv.xxxix.41; Dpv.xix.6.

Cittagutta 02. An Elder living in the **Kuraṇḍaka** Cave. In the cave was a beautiful painting of the Renunciation of the Seven Buddhas, but he never saw

it, though he lived there for sixty years. Three times the king sent for him, but he refused to go until the king decreed that no infant in the country should suck milk until the Elder should visit the palace. He dwelt in the palace for seven days and always pronounced the same blessing, no matter who saluted him: "May the king be happy." On the Elder's return to the cave, the deity in the ironwood tree outside stood holding a torch and the Elder attained *Arahant*-ship (Vsm.38). It may be the same Elder who is mentioned elsewhere (Vsm.171) as having developed *tejokasiṇa* on regarding the flame of a lamp on his return to the *vihāra* after listening to the Dhamma, and again *pītakasiṇa* when he saw on **Cittalapabbata** a seat spread with *pattaṅga*-flowers (Vsm.173).

Cittagutta 03. An *Arahant*. He lived in **Ambapāsāṇa**, in the village of **Aṅganakola**. He was a fluent speaker, and while yet a *puthujjana*, preached the **Rathavinītasutta** at the **Lohapāsāda** to a gathering of twelve thousand monks and nuns. In his explanation he referred to the glories of the Relic Chamber in the **Mahā Thūpa**. Though he described them in great detail, yet the Elder **Mahā Tissa**, teacher of **Asathakammikatissa**, being present, told him that his description was incomplete (Mhv ṭ.552f). The story is told to indicate the magnitude of the glories of the Relic Chamber.

Cittaculla. A tortoise. For details see the **Bhūridattajātaka** (Ja 543). Ja.vi.162f.

Cittadassī. A mythical king, descendant of **Mahā Sammata**. Dpv.iii.41.

Cittapatta. A *kokila*-bird, a previous birth of **Lakuṇṭaka Bhaddiya**, during the time of **Vipassī Buddha**.

The bird, seeing the Buddha, gave him a ripe mango and sang to him, as he ate it, a song of joy. Hence the sweetness of **Lakuṇṭaka**'s voice. SN a.ii.173.

Cittapariyādānasutta. The monk with a corrupt mind cannot achieve his purpose; the monk with a pure, well-directed mind, can. AN.i.6f.

Cittapassa. A cave wherein **Paṇḍukābhaya**, in the presence of his people, presented his consort, the *Yakkhinī* **Cetiyā**. Mhv ṭ.290.

Cittapāṭalī. A tree in the *Asurabhavana* (SN.v.238) which lives for a whole aeon. When the **Asuras** were pushed out of the *Deva*-world into their present abode, it was the presence of this tree which revealed to them their whereabouts (Ja.i.202; Snp a.ii.485; MN a.i.476; Dhp a.i.272). It is said (Dhp a.i.280) that whenever the Cittapāṭalī blossomed, the **Asuras** thought of the *Pāricchattaka*-tree which they had left behind in **Tāvatiṁsa** and started making preparations for a war against **Sakka**.

Cittaratha. A park in **Tāvatiṁsa**. Thīg.374; Thīg a.i.247; Mvu.i.32, 149, etc.; Divy.194.

Cittarāja 01. A **Yakkha**. It was the custom for ancient kings at the time of the *Kattika* Festival to deck themselves in great array and, standing on the bank of a lake "in the presence of Cittarāja," (meaning, probably, in front of his statue) to shoot arrows to the four quarters. Ja.ii.372.

Cittarāja 02. A **Yakkha** whom **Paṇḍukābhaya** honoured by giving him a settlement at the lower end of the **Abhaya** tank. On festival days the **Yakkha** occupied a seat beside the king. The **Mahā Vaṁsa** (xi.4, 84, 87, 104) says that Cittarāja was an incarnation of the herdsman **Citta** (7) who saved **Paṇḍukābhaya**'s life, but it is more likely that the **Cittarāja** mentioned here is identical with **Cittarāja** (1), and that the festival refers to the **Kattika** festival.

Cittalatāvagga. The second chapter of the **Vimānavatthu**.

Cittalatāvana 01. A pleasance, five hundred leagues in extent, in **Tāvatiṁsa**. It came into being through the good deeds performed by **Māgha**'s wife, **Cittā** (Dhp a.i.271-5; Ja.i.202). It is said (Vv-a.94) that the place was so-called not only because of its association with **Cittā**, but also because there grew in it various creepers bearing many coloured flowers. In the pleasaunce is born

the *Āsāvatī* creeper which blossoms only once in a thousand years. Thag a.i.365; Ja.iii.250.

Cittalatāvana 02. A park laid out by **Parakkamabāhu 1**. Cv.lxxix.7.

Cittalatāvimānavatthu. The story of a poor man who looked after his parents, refusing to marry, and engaged in various acts of piety. After death he was born in a twelve-league *vimāna* in **Tāvatiṁsa**. Vv.vii.1; Vv-a.299f.

Cittalapabbata, **Cittalakūṭa**. A mountain in **Rohaṇa** on which **Kākavaṇṇatissa** built a *vihāra* (Mhv.xxii.23) and **Vasabha** ten *Thūpas* (Mhv.xxxv.81). **Dāṭhopatissa** gave to the *vihāra* the village of **Gonnaviṭṭhi** (Cv.xlv.59). The mountain is described as being healthy (*utusappāya*) (Mhv ṭ.552), and sometimes there lived on it as many as twelve thousand monks (Vibh a.445; Mhv.xxiv.9). Attached to the *vihāra* was the *Niṅkaponnapadhānaghara* (Vibh a.489) and the **Koṭagerukapāsāda** – the residence of **Bhāgineyya Saṅgharakkhita** (Mhv ṭ.552) – and also, probably, a nunnery (see Vibh a.498). The Elders **Mahā Nāga** and **Cūḷa Nāga** lived at **Cittalapabbata** for three years (SN-a.ii.125). The Commentaries contain several stories connected with the mountain (e.g., Vibh-a.264, 498; Dhs-a.351, 399; AN-a.i.386; MN-a.i.18, 66, 150, 223, 351, 399). Near by (AN-a.i.386) was the village of **Kālumbara** and the bathing place of **Kuruvakatittha** (MN a.ii.1024). It was evidently a very important monastic centre in Ceylon, and is mentioned on a par with **Abhayagiri** and **Cetiyapabbata** (DN-a.ii.478). **Cittalapabbata** is sometimes called **Cittalakūṭa**, e.g., Mhv.xxxv.81.

Cittalapabbatatissa. A Thera. Seized by discontent, he asked his teacher's consent to leave the Saṅgha. The latter, seeing his *upanissaya* (potential), asked him to build a hut for his use, not omitting his religious duties the while. **Tissa** consented, and, having finished the hut and spread the bed, he informed his teacher, who said, "Now that you have done this work with such great pains, why not spend one night in the hut?" **Tissa** did so, and during the night, while reflecting on what he had accomplished, his heart was filled with joy and he became an *Arahant*. AN-a.i.26f.

Cittavagga. The third chapter of the **Dhammapada**.

Cittasambhūtajātaka (Ja 498). The Bodhisatta was once born as a *Caṇḍāla* in **Ujjenī** in the kingdom of **Avanti**. He was called **Citta** and his brother **Sambhūta**. One day, when they were out sweeping, two rich women on their way to the park noticed them and turned back. Their followers, disappointed at their loss of a picnic, beat the two *Caṇḍālas*.

Then the brothers went to **Takkasilā** to study. **Citta** became very proficient, and was sent one day, in place of his teacher, to the house of a villager who had invited the teacher and his pupils. But while there, in a moment of forgetfulness, the brothers used the *Caṇḍāla* dialect, and having thus disclosed their caste, were driven out of **Takkasilā**.

In their next birth they became does and in a subsequent birth ospreys. They were always together and always met their death together. Later **Citta** was born as the son of the chaplain of **Kosambī**, and **Sambhūta** as son of the king of **Uttarapañcāla**. **Citta**, becoming an ascetic at the age of sixteen, remembered his past births. He waited till **Sambhūta** had reigned for fifty years, and knowing that he also had some recollection of his previous existences, taught a stanza to a lad and sent him to recite it before the king. **Sambhūta** heard the stanza, remembered his brother, and, after inquiry, visited **Citta**, who had then gone to the royal park. There **Citta** gave him counsel, and not long after **Sambhūta** renounced the world. After death they were both born in the *Brahma* world.

Ānanda is identified with **Sambhūta**. The story was told in reference to two monks, colleagues of **Mahā Kassapa**, who were greatly devoted to each other. Ja.iv.390-401.

Cittasaṁyutta. The sixty-first section of the **Saṁyuttanikāya** (SN.iv.281-305). It contains records of discussions by **Cittagahapati** of **Macchikāsaṇḍa**.

Cittasālā. A hall in **Anurādhapura** to the east of **Thūpārāma**, within sight of the Bodhi-tree. The body of **Saṅghamittā**, as desired by her, was cremated near the hall and a *Thūpa* was erected over the remains. Mhv.xx.52.

Cittasutta. Preached in answer to a question by a *Deva*. The world is led by thought (*citta*) and plagued by it. SN.i.39; cf. AN.ii.177.

Cittasena. A **Gandhabba** present at the preaching of the **Mahā Samayasutta** (DN.ii.258). He is elsewhere (DN.iii.204) mentioned as a **Yakkha** chieftain who should be invoked by the Buddha's followers when troubled by evil spirits.

Cittahatthisāriputtasutta. A number of Elders were talking on the **Abhidhamma** in the **Migadāya** in **Isipatana**, when **Citta** Hatthisāriputta broke into their talk. **Mahā Koṭṭhita** rebuked him, and, on being remonstrated with by **Citta**'s friends, **Mahā Koṭṭhita** implied by means of various similes that **Citta** was not the wise man they thought him to be, and that he would, without doubt, return again to the lay life. This prediction proved true, but **Citta** came back once more to the Saṅgha, and shortly afterwards became an *Arahant* (AN.iii.392ff).

The DN-a. (ii.378) which refers to this incident says that the talk took place between **Moggallāna** and **Koṭṭhita**.

Cittā 01. One of the four wives of **Māgha**. **Māgha** and his companions erected a hall, and **Cittā** had a flower garden laid out close by wherein she grew every kind of flowering tree, shrub and creeper. As a result she was reborn in **Tāvatiṁsa** as **Sakka**'s consort, and the **Cittalatāvana** came into being for her pleasure. Dhp-a.i.269f; Ja.i.201f.

Cittā 02. A Therī. She was the daughter of a leading citizen of **Rājagaha**. Hearing the Buddha preach, she entered the Saṅgha under **Pajāpatī Gotamī**. In her old age she went to **Gijjhakūṭa** and there, after meditation, she attained *Arahant*-ship.

Ninety-four *kappas* ago she was a *kinnarā* on the bank of the **Candabhāgā** and there offered flowers to a **Pacceka Buddha** (Thīg.vs.27f.; Thīg a.33f). She is probably identical with Nalamālikā of the **Apadāna** (ii.528f).

Cittā 03. One of the five queens of **Okkāka**. DN a.i.278; Snp a.i.352; Mhv ṭ.131.

Cittā 04. See **Ummādacittā**.

Cittā 05. One of the chief lay women supporters of **Sobhita Buddha**. Bv.vii.23.

Cittā 06. A laywoman who was among the chief supporters of **Sikhī Buddha**. Bv.xxi.22.

Cittā 07. Daughter of the **Madda** king and wife of **Sumitta**, son of **Sīhabāhu**. Mhv ṭ.269; Mhv.viii.7.

Cittāgāravagga. The fifth chapter of the **Bhikkhunī Pācittiya**. Vin.iv.298ff.

Cittāpokkharaṇī. A bathing pond in the **Dīpuyyāna**, erected by **Parakkamabāhu I**. It was adorned with gay pictures, hence, probably, the name. Cv.lxxiii.121.

Cittupaṭṭhānapāsāda. A hall within the precincts of the king's palace in **Anurādhapura**, where the people waited on the monks with gifts. Here King **Bhātika** provided gifts for the monks. Mhv.xxxiv.65; Mhv ṭ.633.

Citrā. The name of certain **Supaṇṇas**. DN.ii.259.

Cintāmaṇī 01. **Cintāmaṇikā**. The name of a *Vijjā*, whereby the thoughts of others can be read by observing them. DN-a.ii.389; AN-a.i.399.

Cintāmaṇī 02. Wife of the Treasurer **Gandha**. When **Bhattabhatika** had fulfilled his contract with **Gandha**, the latter ordered that all the members of his household, with the exception of **Cintāmaṇī**, should wait on **Bhattabhatika**. Dhp-a.iii.90.

Cintāsutta 01. Unprofitable reasoning about the world, life, etc., should be abandoned. Thoughts about suffering, etc., should be cultivated. SN.v.418.

Cintāsutta 02. Once a man, having left **Rājagaha**, came to the **Sumāgadhā** Lotus Pond and started speculating about the world. He then saw a whole army entering a lotus-stalk. Thinking himself mad, he returned to the town, where he told people what he had seen; they confirmed his belief in his madness. But, in fact, said the Buddha, what he saw was real; he saw the *Asura*-host running away from the **Devas** and escaping through a lotus stalk. It is, therefore, unprofitable to speculate about the world. SN.v.446f.

Ciragumba. The residence of **Ambakhādaka Mahā Tissa**; it was probably a monastery. Vsm.43.

Cirappa. A king of fifteen *kappas* ago, a previous birth of **Abbhañjanadāyaka Thera**. Ap.i.236.

Ciravāsī. The son of **Bhadragaka**. **Bhadragaka** visited the Buddha and told him that he was always anxiously waiting for news of Ciravāsī, who was away at school. SN.iv.329; SN a.iii.103.

Cīna. The Pāli name of China. It is several times mentioned in the **Milindapañha** (121, 327), once as a place where ships congregate (359). **Nāgasena** speaks (121) of a contemporary *Cīnarājā* who could charm the ocean by an Act of Truth and could enter the ocean to a distance of one league in his chariot drawn by lions, the waves rolling back at his approach.

The **Apadāna** (ii.359) speaks of the *Cīnaraṭṭha* in a list of countries and tribes.

The Commentaries (e.g., Vibh-a.159) speak of the softness of Chinese silk (*Cīnapaṭa*).

Cīnamāla. See **Cinnamāla** below.

Cīramātikā. An irrigation canal, the taxes from which King **Mahā Nāga** gave to the **Mahā Vihāra** (Cv.xli.100). The canal probably led out of the **Cīravāpi**.

Cīravāpi. A tank in Ceylon built by King **Mahā Sena**. Mhv.xxxvii.49.

Cīrā. A seven-year-old novice, an *Arahant* who offered to perform a miracle herself, so that the Buddha might be saved the trouble of performing the Twin Miracle. She offered to fetch **Sineru**, the **Cakkavāḷapabbata** and **Himavā**, and to soar over their tops like a wild goose (Dhp-a.iii.211).

She is probably identical with the *Bhikkhunī* mentioned in the **Saṁyuttanikāya** as having won the praise of a **Yakkha** (SN.i.213).

Cīvara. A teacher in Burma who wrote a *ṭīkā* to **Jaṅghadāsa** (*sic*) (Gv.64). Elsewhere (Gv.67, 74) the same work is ascribed to **Vajira**.

Cīvarakkhandha. The eighth chapter of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.268ff.

Cīvaracetiya. A monastery in Ceylon. **Kitti**, queen of **Mahinda IV**., built three bathing-tanks there. Cv.liv.51.

Cīvarasutta. Once, when **Mahā Kassapa** was at **Veḷuvana** in **Rājagaha**, **Ānanda** returned from a tour in the **Dakkhiṇāgiri**, with thirty monks, mostly youths. They were ill-behaved, and **Kassapa** blamed **Ānanda** for going about with them, calling him "corn-tramper," "despoiler of families," and, finally, "a boy." **Ānanda** gently reminded him that being grey-haired he could hardly be called a boy, but **Kassapa** refused to listen. **Thullanandā**, hearing of this, vented her displeasure on **Kassapa** by reminding him that he was once a heretical teacher. **Kassapa** thereupon remonstrated with **Ānanda**, pointing out that he was a very devoted follower and pupil of the Buddha and relating how, on one occasion, the Buddha accepted from him the gift of his soft robe, giving him, in return, the Buddha's rag-robe. Well might he, he said, claim to be a real son of the Buddha. SN.1217ff.

Cuṇṇasālā. A district in **Rohaṇa**. Cv.lvii.46, 57.

Cunda 01. A worker in metals (*kammāraputta*) living in **Pāvā**. When **Gotama Buddha** reached **Pāvā** on his way to **Kusinārā**, he stayed in Cunda's Mango grove. There Cunda visited him and invited him and the monks to a meal

the next day. The meal consisted of sweet rice and cakes and *sūkaramaddava*. At the meal the Buddha ordered that he alone should be served with *sūkaramaddava*, and that what was left over should be buried in a hole. This was the Buddha's last meal, as very soon after it he developed dysentery (DN.ii.126; Ud.viii.5). The Buddha, a little while before his death, gave special instructions to **Ānanda** that he should visit Cunda and reassure him by telling him that no blame at all attached to him and that he should feel no remorse, but should, on the contrary, rejoice, in that he had been able to give to the Buddha a meal which, in merit, far exceeded any other (DN.ii.135f).

The **Suttanipāta** Commentary (Snp a.i.159) mentions that, at this meal, Cunda provided golden vessels for the monks' use; some made use of them, others did not. One monk stole a vessel and put it in his bag. Cunda noticed this but said nothing. Later, in the afternoon, he visited the Buddha and questioned him as to the different kinds of *samaṇas* there were in the world. The Buddha preached to him the **Cundasutta**.

The Commentary adds (p.166; also Ud-a.399) that Cunda reached no attainment, but merely had his doubts dispelled. The **Dīgha Commentary**, however, says (DN a.ii.568) that he became a *Sotāpanna* at the first sight of the Buddha and built for him a *vihāra* at the **Ambavana**. This latter incident, probably, took place at an earlier visit of the Buddha, for we are told (DN.iii.207) that while the Buddha was staying in Cunda's Mango grove, he was invited by the **Mallas** to consecrate their new Mote-hall, **Ubbhaṭaka**. He accepted the invitation, preached in the hall till late at night, and then requested **Sāriputta** to continue, which he did by preaching the **Saṅgītisutta**. This was soon after the death of **Nigaṇṭha Nātaputta** (DN.iii.210).

The **Aṅguttaranikāya** (v.263ff) mentions another conversation between the Buddha and Cunda. Cunda tells the Buddha that he approves of the methods of purification (*soceyyāni*) laid down by the Brahmins of the west (*Pacchābhūmakā*). The Buddha tells him of the teaching of the Ariyans regarding the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind. Cunda accepts the Buddha's explanations and declares himself his follower.

Cunda 02. The books appear to refer to two Theras by the name of Cunda, the better known being **Mahā Cunda** and the other **Cūḷa Cunda**. But the legends connected with them are so confused that it is not possible to differentiate clearly one from the other.

Mention is also made of a **Cunda** *Samaṇuddesa* whom, however, the Commentaries identify with **Mahā Cunda** (e.g. DN a.iii.907). **Mahā Cunda** is, for instance, described in the **Theragāthā** Commentary as the younger brother of **Sāriputta**, under whom he joined the Saṅgha, winning *Arahant*-ship after arduous and strenuous effort (Thag-a.i.261; see also Dhp-a.ii.188 and AN-a.ii.674).

In the time of **Vipassī Buddha** he had been a potter and had given to the Buddha a bowl made of clay. The **Apadāna** verses quoted in the **Theragāthā** Commentary are, in the **Apadāna** itself (Ap.ii.444), ascribed to a monk named **Ekapattadāyaka**. They make no mention whatever of his relationship to **Sāriputta**. On the other hand, there are to be found elsewhere in the **Apadāna** (Ap.i.101f) certain verses ascribed to a **Cunda** Thera, which definitely state that he was the son of the Brahmin **Vaṅganta**, and that his mother was **Sārī**. But in these verses he is called **Cūḷa Cunda**, and mention is made of his previous birth in the time of **Siddhattha Buddha**, to whom he gave a bouquet of jasmine flowers. As a result he became king of the **Devas** seventy-seven times and was once king of men, by name **Dujjaya**. It is further stated that he became *Arahant* while yet a *Sāmaṇera* and that he waited upon the Buddha and his own brother and other virtuous monks. This account goes on to say that after his brother's death, Cunda brought his relics in a bowl and presented them to the Buddha, who uttered praises of **Sāriputta**. This would identify **Cūḷa Cunda** with **Cunda** *Samaṇuddesa* who, according to the **Saṁyuttanikāya** (SN.v.161f), attended **Sāriputta** in his last illness and, after his death, brought to the Buddha at **Jetavana Sāriputta**'s bowl and outer robe and his relics wrapt in his water-strainer. Therefore if **Buddhaghosa** is correct in identifying **Cunda** *Samaṇuddesa* with **Mahā Cunda**, then all three are one and the same (**Buddhaghosa** says that the monks called him *Samaṇuddesa* in his youth before his *upasampadā*, and he never lost the name, DN a.iii.907).

Cunda *Samaṇuddesa* was, for some time, the personal attendant of **Gotama**

Buddha (Thag-a.ii.124; Ja.iv.95, etc.), and when the Buddha prepared to perform the Twin Miracle, offered to perform a miracle himself and so save the Buddha trouble and exertion (Dhp a.iii.211). Cunda's teacher was **Ānanda**, and it was to **Ānanda** that he first brought the news of **Sāriputta**'s death (SN a.iii.178; see also the **Pāsādikasutta** and the **Sāmagāmasutta**, where **Cunda** brings to **Ānanda** and then to the Buddha the news of **Nigaṇṭha Nātaputta**'s death; see also the **Sallekhasutta**).

Mahā Cunda was evidently a disciple of great eminence, and is mentioned by the Buddha (AN.iii.299; see also MN.iii.78; Ud.i.5) in company with the Two Chief Disciples, **Mahā Kassapa**, **Mahā Koṭṭhita**, **Mahā Kaccāna** and other very eminent Elders.

The *Piṭakas* contain several discourses (AN.iii.355; v.41, 157) given to the monks by **Mahā Cunda** while residing at **Sahajātī** among the **Cetis**, probably after the Buddha's death. Cunda (or **Cundaka** as he is called in this context) was with the Buddha in his last journey to **Kusinārā**, and spread a bed for him in the Mango grove by the **Kakuṭṭhā** River (DN.ii.134f; Ud.viii.5).

Cunda is mentioned (SN.iv.50f.; MN.iii.263f) as having accompanied **Sāriputta** when he went to see **Channa** at the **Kalandakanivāpa** in **Rājagaha**, just before **Channa**'s suicide. Once, when the Buddha lay ill in the **Kalandakanivāpa**, Cunda visited him and they talked of the *bojjhaṅgas*. There and then the Buddha's sickness vanished. SN.v.81.

Cunda 03. See **Cundasūkarika**.

Cunda 04. A **rājakumāra**, brother of **Cundī** and, therefore, son of **Bimbisāra**. (AN.iii.35)

Cunda Sūkarika. A pork butcher near **Veḷuvana**. For forty-five years he plied his trade, killing pigs in such a way as to retain the flavour of the flesh unimpaired. When death approached he saw before him the fires of **Avīci** and roared with pain. For seven days he grunted like a pig, crawling on all fours, and no one could prevent him. The monks told the Buddha of the noises they had heard when passing the butcher's house, and the Buddha explained how

retribution had fallen on Cunda commensurate with his wickedness. Dhp-a.i.105ff.

Cundaka. See **Cunda** (2).

Cundatthīla. A village near **Benares**, but on the other side of the river and between **Vasabhagāma** and **Benares** (*v.l.* Cu**ndavīla**). Pv.iii.1; Pv-a.168, 170; Mvu.iii.325, 327.

Cundasutta 01. **Cunda Kammāraputta** visits the Buddha in his Mango-grove in **Pāvā** and questions him as to how many classes of recluses there are in the world. Four, answers the Buddha – *maggajina*, *maggadesaka*, *maggajīvī* and *maggadūsī* – and proceeds to explain them (Snp.vs.83-90; Snp a.i.159ff). The circumstances in which the *Sutta* was preached are given *s.v.* **Cunda** (1).

Cundasutta 02. (also called **Mahā Cundasutta**). Preached by **Mahā Cunda** at **Sahajātī** to the assembled monks. Some, who are zealous about the Dhamma, speak disparagingly of those who are given to *jhāna* and *vice versa*. Sometimes it happens that those who are engaged in the Dhamma praise their fellows, and similarly with those devoted to *jhāna*. None of these things are profitable. Dhamma-zealots should learn to praise those eager for *jhāna* and *vice versa* (AN.iii.355f).

Cundasutta 03. **Mahā Cunda** tells the monks at **Sahajātī** how it is possible to distinguish true statements from false when made by a monk about himself and his attainments (AN.v.41ff).

Cundasutta 04. **Cunda** *Samaṇuddesa* comes to **Jetavana** from **Nālagāmaka**, where he had attended **Sāriputta** during his last illness, and reports his death to **Ānanda**, producing, at the same time, **Sāriputta**'s bowl and outer robe and the water-strainer containing his relics. **Ānanda** accompanies **Cunda** to the Buddha, where he breaks the news. The Buddha praises **Sāriputta**'s attainments and takes the opportunity of emphasising the impermanence of all things. SN.v.161ff.

Cundī. A princess. She visited the Buddha at the **Kalandakanivāpa** in **Veḷuvana**, and he preached to her the **Cundīsutta** (AN.iii.35f). According to the Commentary (AN a.ii.596), she was the daughter of **Bimbisāra**. The king gave her five hundred chariots for the use of herself and her companions. She was one of the three women who received this gift from their fathers, the others being **Visākhā** and the princess **Sumanā**. **Cundī**'s brother was **Cunda**. Her name occurs in a list of eminent *upāsikās*. AN.iv.347.

Cundīsutta. **Cundī** visits the Buddha and tells him that, according to her brother, **Cunda**, those who take refuge in the Buddha, the Dhamma and the Saṅgha and refrain from the taking of life, from theft, carnal lusts, lying and liquor, will be born in a happy condition after death. She wishes to know more of this. The Buddha explains to her that the **Tathāgata** is the best of beings, the Dhamma which leads to *Nibbāna* is the best of teachings, the **Tathāgata**'s Saṅgha is the best field of merit, and of virtues, those beloved by Ariyans are the best. AN.iii.35f.

Cumbaṭakalaha. The name given (e.g., Ja.i.208) to the quarrel between the **Sākiyans** and the **Koḷiyans** about the water of the **Rohiṇī** (*q.v.*).

Cūḷa Anāthapiṇḍika, **Culla Anāthapiṇḍika**. See **Anāthapiṇḍika**.

Cūḷa Assapurasutta, **Cūla Assapurasutta**. Preached at **Assapura** to the assembled monks.

It is not the robe that makes the recluse, nor living under a tree, nor intoning texts, bathing three times a day, etc.

It is by putting away all the evil qualities that a man becomes a true *Bhikkhu*. MN.i.281-4.

Cūḷa Ekasātaka, **Cūla Ekasātaka**. See **Ekasāṭaka**.

Cūḷa Kañcakunda, **Culla Kañcakunda**. A **Damiḷa** chief of South India who fought against the forces of **Parakkamabāhu** 1. but was later subdued

(Cv.lxxvi.185, 217, 220, 305). The name is closely connected with that of the districts of **Kañcakudiya** and **Kañcakudiyarājā** (Cv.lxxvi.124, 130).

Cūḷa Kammavibhaṅgasutta, **Cūla Kammavibhaṅgasutta**. **Subha Todeyyaputta** visits the Buddha at **Jetavana** and asks him why, among mankind, some are high and some low, some long-lived and some short, some handsome and some plain, some rich and some poor, etc. It is the result of their heritage from the past, answers the Buddha; their deeds are their possessions, their parents, their kindred and their refuge; he then proceeds to explain in detail (MN.iii.202ff). **Subha** acknowledges the Buddha as his teacher.

The Commentary (MN-a.ii.962) calls this the **Subhasutta**. For details of the circumstances in which the *Sutta* was preached see **Subha Todeyyaputta**.

Cūḷa Kammāsadamma, **Culla Kammāsadamma**. A village in the **Kampilla** kingdom which arose on the settlement given by **Jayaddisa** to his brother, the man-eating ogre, after the latter became an ascetic (Ja.v.35). For details see the **Jayaddisajātaka**.

Cūḷa Kāla, **Culla Kāla**. A mountain in **Himavā** which must be crossed in order to reach **Gandhamādana** (Snp a.i.66) and the **Chaddanta** Lake (Ja.v.38).

Cūḷa Kāliṅga, **Culla Kāliṅga**. Younger son of **Kāliṅga**, king of **Dantapura**. He became an ascetic, but later married the daughter of the **Madda** king, by whom he had a son **Kāliṅga** who became a **Cakkavatti** (Ja.iv.230ff). For details see the **Kāliṅga Bodhijātaka**.

Cūḷa Kāliṅgajātaka, **Culla Kāliṅgajātaka** (Ja 301). **Kāliṅga**, king of **Dantapura**, anxious to make a fight, sent his four daughters of surpassing beauty into every kingdom, offering them to any man who would fight him for them. **Assaka**, king of **Potali**, with the advice of his minister **Nandisena**, accepted the challenge. **Kāliṅga** thereupon came with his mighty army, and the Bodhisattva who was an ascetic declared, after consultation with **Sakka**, that victory would be his. But **Nandisena**, undaunted, instructed **Assaka** as to how he should kill the tutelary deity of **Kāliṅga** when this deity, in the guise of a white

bull, should appear on the battlefield. **Nandisena** led the attack of the soldiers, the white bull was killed and **Kāliṅga** defeated. He had to provide dowries for his daughters, and thenceforth the two kings lived as friends.

The story was related in reference to **Sāriputta** who is identified with **Nandisena**. Two Jains, a man and a woman, each versed in five hundred theses, met in **Vesālī** and the **Licchavīs** arranged a marriage between them. They had one son, **Saccaka**, and four daughters, **Saccā**, **Lolā**, **Avavādakā** and **Paṭācārā**. After the death of their parents, the girls wandered from city to city for purposes of disputation. They came at last to **Sāvatthī**, where they set up at the city gate a *jambu*-tree, to be pulled up by anyone accepting their challenge to a discussion. **Sāriputta**, seeing the branch, had it removed, and when the girls came to him with a great crowd of people, answered all their questions and defeated them in debate. Thereupon they entered the Saṅgha under **Uppalavaṇṇā**, and the fame of **Sāriputta** increased. Ja.iii.1ff.

Cūḷa Kāḷa, **Cūla Kāḷa** 01. The youngest of three brothers, named **Kāḷa**, householders of **Setavyā**. He accompanied **Mahā Kāḷa** to **Sāvatthī** with a caravan, and when **Mahā Kāḷa** entered the Saṅgha he joined him. Later, as they were returning to **Setavyā**, this time with the Buddha and the monks, he was sent on ahead to arrange seats in his former house, whither the Buddha and the monks had been invited. His two erstwhile wives mocked at him and persuaded him to return to the lay-life. Dhp-a.i.55ff.

Cūḷa Kāḷa, **Cūla Kāḷa** 02. A previous birth of **Aññā Koṇḍañña**. He was a householder of **Haṁsavatī**, in the time of **Vipassī Buddha**. One day going to the rice-field, he hulled a kernel of rice, ate it and found it unusually sweet. He thereupon obtained his share of the field from his brother **Mahā Kāḷa**, and gave to the Buddha and the monks the first-fruits of a single crop, nine times, at nine different stages (Dhp-a.i.82). He thus became the first to gain any attainment when **Gotama Buddha** preached his first sermon (Dhp-a.i.8ff).

Cūḷa Kāḷa, **Cūla Kāḷa** 03. A lay disciple of the Buddha. He was once on his way back to **Sāvatthī**, having spent the night in listening to the Dhamma, when

thieves, fleeing from their pursuers, threw their stolen goods in front of him and disappeared. When he was charged with theft, some women water-carriers, who had witnessed the incident on their way to the watering place, obtained his release. Dhp-a.iii.157.

Cūḷa Kuṇālajātaka (Ja 464). For this story reference is made to the **Kuṇālajātaka** (Ja 536).

The opening words quoted occur at the end of several stories, related by **Kuṇāla** to illustrate the fickleness and wickedness of women.

Cūḷa Kuṇāla is probably the name given to the last of these stories, which tells of **Piṅgiyānī**, wife of **Brahmadatta**. Ja.iv.144.

Cūḷa Kuṇālavagga, **Culla Kuṇālavagga**. The fifth section of the *Catukkanipāta* of the **Jātaka Commentary** Ja.iii.132-52.

Cūḷa Kokanadā, **Culla Kokanadā**. The younger of the two daughters of **Pajunna**, both of whom were called **Kokanadā**. She visited the Buddha at the **Kuṭāgārasālā** in **Vesālī** and questioned him. SN.i.30.

Cūḷa Kokālika, **Culla Kokālika**. See **Kokālika** (2).

Cūḷa Gaṇa, **Cūla Gaṇa**. One of the three chief buildings of the **Upāsikāvihāra**, built by **Devānampiyatissa**. It came to be called the **Kūpayaṭṭhiṭhapitaghara**. Mhv.xix.68f.; Mhv ṭ.409.

Cūḷa Gaṇṭhipada, **Cūla Gaṇṭhipada**. A work on the Vinaya, attributed to **Moggallāna** and used by the *Ekaṁsikas* in their *Pārupaṇa*-controversy. Bode, 76.

Cūḷa Gandhāravijjā, **Cūla Gandhāravijjā**. See **Gandhāravijjā**.

Cūḷa Galla. A village and a *vihāra* near the **Jajjaranadī**. For the story of a pious man who lived in the village see Ras.ii.152f.

Cūḷa Gallakavihāra, **Cūla Gallakavihāra**. A monastery built by **Cūḷābhaya** on the bank of the **Goṇakanadī** to the south of **Anurādhapura** (Mhv.xxxv.13). Attached to it was a *Padhānaghara*, built by **Aggabodhi II**. Cv.xlii.49.

Cūḷa Gavaccha Thera, **Cūla Gavaccha Thera**. A Brahmin of **Kosambī**. Having heard the Buddha preach, he entered the Saṅgha. At that time the **Kosambī** monks had become contentious, but **Gavaccha** remained steadfast and attained to *Arahant*-ship.

In the time of **Padumuttara Buddha** he was a labourer and, finding the monk **Sujāta** looking for pieces of stuff for a robe, gave him his garment.

As a result, he was king of the **Devas** thirty-three times and king of men seven times (Thag.11; Thag-a.i.55f). He is, perhaps, identical with **Upaḍḍhadussadāyaka** of the **Apadāna**. Ap.ii.435f; but the same verses are, in Thag a. (i.266), also attributed to **Heraññakāni**.

Cūḷa Gopālakasutta, **Cūla Gopālakasutta**. Preached to the monks assembled at **Ukkācelā**. Those who will listen to and trust in the wrong kind of recluse and Brahmin and who do not understand good and evil will come to grief, whereas those who hearken to teachers of the right kind will gain deliverance.

The theme is illustrated by various similes drawn from the picture of a herdsman driving cattle across a ford. MN.i.225f.

Cūḷa Gosiṅgasutta, **Cūla Gosiṅgasutta**. The Buddha, residing at the **Giñjakāvasatha** in **Nādikā**, visits the **Gosiṅgasālavana**, where dwell **Anuruddha**, **Nandiya** and **Kimbila** (according to the Vinaya account (i.350), this incident takes place in **Pācīnavaṁsadāya**). At first the keeper tries to stop the Buddha from approaching them, fearing lest he should disturb their meditation. The Buddha questions them as to their attainments and praises them. At the end of the *Sutta* mention is made of a **Yakkha**, named **Dīgha**, visiting the Buddha and telling him how the fame of the three Elders had travelled even to the world of *Brahma* (MN.i.205-11). The *Sutta* illustrates the greatness of harmony (*sāmaggi*). MN a.i.361.

Cūḷa Cārī, **Culla Cārī**. See **Cūḷa Sārī**.

Cūḷa Cunda, **Cūla Cunda**. See **Cunda** (2).

Cūḷa Janakajātaka, **Cūla Janakajātaka** (no.52). The stories, both past and present, are the same as in the **Mahā Janakajātaka** (*q.v.*). Ja.i.268

Cūḷa Jālī, **Cūla Jālī**. A **Pacceka Buddha** mentioned in a list of these. MN.iii.70; MN-a.ii.890.

Cūḷa Taṇhāsaṅkhayasutta, **Cūla Taṇhāsaṅkhayasutta**. **Sakka** visits **Gotama Buddha** at the **Migārāmatupāsāda** and asks him how a monk can be delivered by the extirpation of cravings and become foremost among gods and men. The Buddha briefly explains, and **Sakka** leaves him after expressing his satisfaction.

Moggallāna, desiring to know if **Sakka** has really understood the teaching, visits him and asks him the same question. **Sakka** evades this question and, accompanied by **Vessavaṇa**, conducts **Moggallāna** through his palace, **Vejayanta**, in order to demonstrate his power. **Moggallāna** causes the palace to quake and, seeing the agitation of **Sakka**, again asks him the same question; **Sakka** gives the Buddha's explanation, word for word, and **Moggallāna** is satisfied. MN.i.251ff.

Cūḷa Tavālagāma. A village probably on the **Mahā Vālukanadī**. See **Tambasumana**.

Cūḷa Tāpasa, **Culla Tāpasa**. **Nārada**, the son of the Bodhisatta in the **Cūḷa Nāradakassapajātaka** (Ja 477), is referred to by this title. Ja.i.416.

Cūḷa Tissa, **Cūla Tissa**. Probably a Commentator. He is called *Uruvelavāsī*, and is quoted in the **Saṁyutta Commentary** in reference to a discussion on *phassavedanā*. SN a.ii.100.

Cūḷa Tissa. A minister of **Duṭṭhagāmaṇī**. Once when **Kaṇḍula** was lost, he was sent in search and found him looking after the monks of **Mahā Nijjhara**.

Tissa gave the monks a drink of *kāra*-fruit and sugar, and took the animal back to the king. Later, **Tissa** was born in **Ambaviṭṭhi** and entered the Saṅgha. Afterwards, while on a voyage to the Bodhi-tree in **Gayā**, his ship ran short of water. **Tissa** let down his bowl into the sea. The water became fresh and sweet, and he shared it with the others. After death he was born in the *Deva* world. Ras.ii.29f.

Cūḷa Tuṇḍila, **Culla Tuṇḍila**. A pig, brother of the Bodhisatta. For details see the **Tuṇḍilajātaka** (Ja 388).

Cūḷa Daddara, **Culla Daddara**. A **Nāga**, brother of **Mahā Daddara** (the Bodhisatta), and son of **Sūradaddara**. For details see the **Daddarajātaka** (Ja 304).

Cūḷa Dukkhakkhandhasutta, **Cūla Dukkhakkhandhasutta**. **Mahā Nāma**, the **Sākiyan**, visits the Buddha at **Nigrodhārāma** and asks him why it is that evil states of mind arise in one. The Buddha replies that it is because of certain undiscarded states of consciousness, which can be got rid of through renunciation. He proceeds to describe how he, too, failed to find satisfaction before his Awakening. He then tells of a conversation he once had on **Gijjhakūṭa** with some **Nigaṇṭhas**, who believed that suffering could be got rid of through austerities and how he told them of his happiness which was far greater even than that of **Bimbisāra**, king of **Magadha**. MN.i.91ff.

Cūḷa Deva. A Thera, an eminent teacher of the Vinaya. Vin.v.3; Vin-a.i.63.

Cūḷa Dhanuggaha 01. A Brahmin of **Benares**, a very skilled archer. See the **Cūḷa Dhanuggahajātaka** (Ja 374).

Cūḷa Dhanuggaha 02. An **Udiccabrahmin**. He was a clever archer, but being rather dwarfed in stature, he joined **Bimbisāra** as his page and took service under the Andhra king. For details see the **Bhīmasenajātaka** (Ja 80). He is also referred to as **Cūḷa Dhanupaṭṭhāka** and **Cullupaṭṭhāka**. Ja.i.357.

Cūḷa Dhanuggahajātaka, **Culla Dhanuggahajātaka** (Ja 374). A young Brahmin of **Benares** came to **Takkasilā** and became very proficient in archery. His teacher gave him his daughter in marriage and he became known as **Cūḷa Dhanuggaha**. When on his way with his wife to **Benares**, he killed a fierce elephant, and then meeting fifty bandits, slew all except the leader. He seized the leader and hurling him to the ground asked his wife for his sword. But his wife, conceiving a passion for the bandit, placed the sword's hilt in the bandit's hand, and he straightway slew **Cūḷa Dhanuggaha**. While walking away with the woman, the bandit, reflecting on her treacherousness, decided to leave her. When they came to a river he left her on the bank, and taking her ornaments across the river on the pretence of keeping them safe he deserted her. The Bodhisatta, born as **Sakka**, observing this and wishing to shame the woman, appeared before her as a jackal, with **Mātali** as a fish and **Pañcasikha** as a bird. The jackal had a piece of flesh in his mouth, but when the fish leapt up he abandoned it to catch the fish, only to find the bird flying away with it. The woman saw and understood. The story was told in reference to a monk who wished to leave the Saṅgha because of his former wife. The monk is identified with **Cūḷa Dhanuggaha** and his wife with the woman of the story (Ja.iii.219-24).

According to the **Dhammapada Commentary** (Dhp-a.iv.65ff), the story was told in reference to a young monk who, going to a house to fetch water, saw a young woman and fell in love with her. She encouraged his attentions, and the monk, desiring her, wished to leave the Saṅgha.

Cūḷa Dhammapāla, **Cūla Dhammapāla**. Senior pupil of **Ānanda Vanaratana** and author of the **Saccasaṅkhepa** (Gv.60, 70; PLC.113, 203f) and of an *anuṭīkā* to the *Abhidhammamūlaṭīkā*. Ibid., 211f.

Cūḷa Dhammapālajātaka, **Culla Dhammapālajātaka** (Ja 358). Once the Bodhisatta was born as **Dhammapāla**, son of **Mahā Patāpa**, king of **Benares** and his queen, **Candā**. One day **Candā** was playing with her seven-months-old baby with whom she was so engrossed that, when the king entered the room, she omitted to rise.

This roused the king's jealousy, and he sent for the executioner and had the

prince's hands and feet and head cut off and his body encircled with sword-cuts "as though with a garland." He paid no heed to **Candā**'s lamentations, and she, in her great sorrow, fell down dead of a broken heart. Flames arose from **Avīci**, and wrapping **Mahā Patāpa** about, "as with a woollen garment," plunged him in the lowest hell.

The story was told in reference to **Devadatta**'s attempts to kill the Buddha. **Devadatta** was **Mahā Patāpa** and **Mahā Pajāpatī** was **Candā** (Ja.iii.177-82). The **Jātaka** is often cited to illustrate how anger, when once arisen, is difficult to control (e.g., Ja.iv.11; v.113).

Cūḷa Dhammasamādānasutta, **Cūla Dhammasamādānasutta**. Preached to the monks assembled at **Jetavana**. There are four ways of professing a Dhamma – one temporarily pleasant but ripening to pain thereafter; another temporarily unpleasant but ripening to pleasure, etc. – The *Sutta* also describes the monks and recluses who follow these different ways. MN.i.305ff.

Cūḷa Nagaragāma, **Cūla Nagaragāma**. A village near **Kāḷavallimaṇḍapa**. Two Brahmins of **Pāṭaliputta**, having heard of the fame of **Mahā Nāga Thera** of **Kāḷavallimaṇḍapa**, set out to see him. One died on the way; the other went to **Anurādhapura** and, hearing there that the Thera resided in **Rohaṇa**, journeyed there and took up his abode in **Cūḷa Nagaragāma**, near the *vihāra*. AN-a.i.384.

Cūḷa Nandaka, **Culla Nandaka**. See **Cūḷa Nandiya** below.

Cūḷa Nandakajātaka, **Culla Nandakajātaka**. See **Cūḷa Nandiya** below.

Cūḷa Nandikā, **Culla Nandikā**. **Talatādevī** is identified with **Cūḷa Nandikā** (Ja.vi.478) in the present age, but nothing further seems to be known of the latter.

Cūḷa Nandiya, **Culla Nandiya** *v.l.* **Cūḷa Nandaka**. A monkey, brother of **Nandiya**, the Bodhisatta. See the **Cūḷa Nandiyajātaka** (Ja 222). He is identified with **Ānanda**.

Cūḷa Nandiyajātaka, **Culla Nandiyajātaka** *v.l.* **Cūḷa Nandakajātaka** (Ja 222). The Bodhisatta was once a monkey named **Nandiya** and, with his brother **Cūḷa Nandiya**, headed a band of eighty thousand monkeys. They had a blind mother, and finding that when they were away with the herd she didn't receive the fruits they sent her, they decided to stay with her in a banyan-tree near a village. One day a Brahmin, who had studied at **Takkasilā**, entered the forest with a bow and arrow. He had been warned by his teacher **Pārāsariya** to curb his wickedness, but he could find no way, apart from killing, of keeping his wife and child. Seeing the aged monkey, he prepared to shoot her, but her sons offered their lives in her stead. The Brahmin killed first them and then the mother. On his way home he heard that lightning had hit his house and that his family was dead; he himself was thereupon swallowed up by the fires of hell. The story was told in reference to **Devadatta**'s wickedness. The hunter was **Devadatta**. Ja.ii.199-202.

Cūḷa Nāga 01. **Cūḷa Nāga Thera**, **Cūla Nāga Thera**. Generally referred to as *Tipiṭaka* **Cūḷa Nāga** He was evidently a very famous commentator, and his opinions are quoted in the commentaries of **Buddhaghosa** (e.g., MN a.i.126; SN a.iii.206; Dhs a.229, 267, 284; Vm.389; also FsA.405). Cūḷa **Nāga** was the pupil of **Summa Thera** of **Dīpavihāra** (AN a.ii.845) and a contemporary of *Tipiṭaka* **Cūḷābhaya** Thera, who seems to have differed from him most violently on certain points (See VihhA.16; also Dhs a.230). Cūḷa **Nāga** lived in the reign of **Kuṭakaṇṇatissa** (16-38 CE.), and we are told (Vibh a.452) that the king held him in great respect. Once the Elder had a boil on his finger, and the king, visiting him, put the finger in his mouth to alleviate the pain. The boil burst and the king swallowed the pus therefrom. When the Elder lay dying the king carried on his head the pot containing his stools, lamenting, "The mainstay of the Dhamma is lost." The **Saṁyutta Commentary** (SN a.ii.201) tells of an incident which occurred when Cūḷa **Nāga** was preaching in the **Lohapāsāda**. A Brahmin, listening to him, was so convinced by the sermon of the impermanence of all things, that he ran home and clasped his son to his heart, saying that he was undone. The Elder once received a bowl which it was not right for him to keep and he gave it to the Saṅgha (Vin-a.iii.699). Cūḷa **Nāga** does not always

seem to have agreed with his teacher in his interpretations of various matters (Vibh a.342). Once when it was announced to **Summa** that Cūḷa **Nāga** had explained the word *thūpīkata* in a certain way, he expressed great sorrow and resentment and declared that though he had seven times read the Vinaya with Cūḷa **Nāga**, he had never taught him such an explanation; but Cūḷa **Nāga** was able to uphold his contention (Vin-a.iv.892; for another incident see **Cūḷa Summa**). Cūḷa **Nāga** once preached the **Chachakkasutta** in **Ambilahālavihāra**, and on that occasion the audience of men extended to a distance of one *gāvuta* and that of **Devas** to a distance of a league. At the end of the discourse, one thousand monks became *Arahants* (MN-a.ii.1025).

Cūḷa Nāga 02. **Cūla Nāga**. A Thera of **Vasālanagara**. With his brother **Mahā Nāga**, he entered the Saṅgha and, for thirty years, lived in **Cittalapabbata**, where he attained *Arahant*-ship. He refused to reveal his identity to his mother when visiting her because he did not wish to have any attachments. SN-a.ii.125.

Cūḷa Nāga 03. **Cūla Nāga**. A Thera of Ceylon. An eminent teacher of the Vinaya. Vin.v.3; Vin-a.i.62.

Cūḷa Nāga 04. A monk of **Pidhānagalla** in the time of **Duṭṭhagāmaṇī**. **Saṅghadattā** (*q.v.*) gave him a robe.

Cūḷa Nāga 05. A monk of **Asiggāhakapariveṇa**. One day, after having obtained alms in **Candavaṅkavīthi**, he fed a starving bitch. That same evening he got large quantities of ghee and molasses which he gave to his colleagues. For thirty-two years he gave alms to thousands of monks from food given to him by the people of **Candavaṅkavīthi**. Later, he became an *Arahant*. Once, 500 monks on pilgrimage to the Bodhi-tree, took him with them to avert danger. In four months they reached **Koṭṭapaṭṭana** and in seven months the Bodhi-tree, being well entertained everywhere. On the way back **Cūḷa Nāga** was seized with a colic and died; but before death he advised his colleagues to cremate his body and take his ashes that they might be provided with their wants. Ras.ii.122f.

Cūḷa Nāga 06. A fortress in **Rājaraṭṭha** (in Ceylon). Ras.ii.145.

Cūḷa Nāgatittha, **Culla Nāgatittha**. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.34.

Cūḷa Nāgapabbata, **Cūla Nāgapabbata**. A *vihāra* built in the **Huvācakaṇṇikā** (in **Rohaṇa**), by King **Mahā Dāṭhika Mahā Nāga**. Mhv.xxxiv.90.

Cūḷa Nāgalena, **Cūla Nāgalena**. A cave in Ceylon (**Tambapaṇṇi**). It was once the abode of five hundred monks, all of whom won *Arahant*-ship, by meditating in that spot. Vsm.127.

Cūḷa Nāgā. An *Arahant* Therī, mentioned as an eminent teacher of the Vinaya in Ceylon. Dpv.xviii.38.

Cūḷa Nāradajātaka, **Culla Nāradajātaka** *v.l.* **Cūḷa Nāradakassapajātaka** (Ja 477). The Bodhisatta was once a rich Brahmin who, on the death of his wife, retired with his son to the **Himālaya** and became an ascetic. One day a girl, having been carried off by thieves, escaped from them and arrived at the ascetic's hut when the Bodhisatta was away. The son fell a victim to her charms and agreed to return with her to the haunts of men. She went on ahead and he was to follow, but his father, hearing of what had occurred during his absence, described to the youth the snares of household life in such a graphic way that he gave up the idea of following the girl.

The story was related in reference to a vain monk who succumbed to the wiles of a maiden of **Sāvatthī**. The girl's mother used her to entice the monk to become her son-in-law. The Buddha warned him that in the past the same girl had tried to destroy his spiritual life (Ja.iv.219-24).

In the **Jātaka** itself the Bodhisatta's son is called **Nārada** (p.222), but elsewhere (Ja.i.416, 417) he is referred to as **Cūḷa Tāpasa** (probably only a descriptive title). It was in reference to the same monk that the **Muṇikajātaka** (Ja 30) the **Udañcanijātaka** (Ja 106), the **Sālūkajātaka** (Ja 286) and the **Araññajātaka** (Ja 348) were related.

Cūḷa Niddesa, **Culla Niddesa**. See **Niddesa**.

Cūḷa Nīdānasutta. Probably another name for the **Nidānasutta** of the **Saṁyuttanikāya**. Referred to in MN a.i.225; Vibh-a.267.

Cūḷa Padumajātaka, **Culla Padumajātaka** (Ja 193). The Bodhisatta was once born as **Paduma**, son of the chief queen of the **Benares** king. He had six brothers. The king, becoming suspicious of his sons, ordered them to leave the kingdom. They went away with their wives, and coming to a region where no food was to be had, they killed their wives one by one and ate their flesh.

The Bodhisatta managed to save his wife by foregoing a share of the meal each day, and fled with her. During the flight the Bodhisatta gave his wife some of his blood to drink, she being so thirsty. Later they lived in a hut on the bank of the **Ganges**. One day the Bodhisatta rescued from the river a thief with his limbs cut off who was drifting down stream in a boat. At first the Bodhisatta's wife would not even look at the man, but soon she conceived a passion for him and threw her husband down a precipice. The Bodhisatta fell on a fig-tree, and after some time climbed down with the help of an iguana. He went to **Benares** and established his claim to his father's kingdom. His erstwhile wife, wandering from place to place with the cripple on her shoulders, gained great reputation as a devoted wife. One day she came to **Benares**. There the king recognised her and revealed her treachery (Ja.ii.115-21).

The story was told in reference to a backsliding monk. The details are given in the **Ummadantījātaka** (Ja 527).

Devadatta was the thief, **Ciñcā** the treacherous woman, and **Ānanda** the iguana.

Cūḷa Pantha, **Culla Pantha**. A *pariveṇa* built, probably, by a **Damiḷa** chief in the reign of **Aggabodhi IV**. Cv.xlvi.24.

Cūḷa Panthaka, **Culla Panthaka**. See **Cūḷa Panthaka Thera**.

Cūḷa Panthaka Thera, **Cūla Panthaka Thera**. An eminent *Arahant*, declared chief among monks skilled in creating forms by mind-power and in

mental "evolution" (*cittavivaṭṭa*) (AN.i.23). He was the younger son of the daughter of a rich merchant of **Rājagaha**, who developed intimacy with a slave and fled with him when her misconduct was discovered. She wished to return to her parents for the birth of her first child, but her husband always postponed the visit until, in the end, she started to go without his knowledge. He followed her, but the child was born by the wayside, and therefore they called him **Panthaka**. The same thing occurred at the birth of the second child, and he also received the name of **Panthaka**, he being Cūḷa Panthaka and his brother **Mahā Panthaka**. When the boys grew up they were taken to **Rājagaha**, where their grandparents took charge of them. **Mahā Panthaka** often accompanied his grandfather to hear the Buddha preach, and he yearned to become a monk. He easily obtained permission and entered the Saṅgha, in due course becoming an *Arahant*. With the consent of his grandparents, he ordained Cūḷa Panthaka, but the latter proved to be a dullard, and in the course of four months was unable to learn a single stanza. It is said that in the time of **Kassapa Buddha Cūḷa Panthaka** was a clever monk, who once laughed to scorn a dull colleague who was trying to learn a passage by heart.

When **Mahā Panthaka** discovered his brother's stupidity, he asked him to leave the Saṅgha (see Dhp a.iv.190f), but Cūḷa Panthaka so loved the Buddha's teaching that he did not wish to return to the lay-life. One day **Jīvaka** Komārabhacca, wishing to give alms to the Buddha and the monks, asked **Mahā Panthaka**, who was acting as steward, to collect all the monks in the monastery. This he did, omitting only Cūḷa Panthaka who, he said, had made no progress in the Dhamma. Greatly grieved, Cūḷa Panthaka determined to leave the Saṅgha, but as he was going out the Buddha met him, took him into the **Gandhakuṭi** and comforted him, giving him a clean piece of cloth. "Sit with your face to the East," said the Buddha, "repeat the words '*rajoharaṇaṁ*' and wipe your face with the cloth." As **Cūḷa Panthaka** carried out these orders he noticed that the cloth became dirty, and as he concentrated his mind on the impermanence of all things, the Buddha sent a ray of light and exhorted him about the necessity of getting rid of the impurities of lust and other evils. At the end of the admonition **Cūḷa Panthaka** attained *Arahant*-ship with the four *paṭisambhidā*, which included knowledge of all the *Piṭakas*.

Tradition has it that **Cūḷa Panthaka** was once a king and that while going in procession round his city he wiped the sweat from his brow with a spotless garment which he wore and noticed how the cloth was stained. His mind then grasped the idea of impermanence, hence the ease with which he did so in his last birth.

Meanwhile, the Buddha and the monks were seated in **Jīvaka**'s house, but when the meal was about to be served the Buddha ordered it to be stopped, saying that there were other monks left in the monastery. A servant was sent to find them, and Cūḷa Panthaka, aware of this, contrived that the whole grove appeared full of monks engaged in various activities. When the messenger reported this, he was told to discover which of the monks was Cūḷa Panthaka and to bring him. But all the monks answered to this name, and the messenger was forced to return without him. "Take by the hand the first who says that he is Cūḷa Panthaka," ordered the Buddha; and when this was done the other figures vanished. At the conclusion of the meal, Cūḷa Panthaka was asked to return thanks, and "like a young lion roaring defiance" the Elder ranged over the whole of the *Piṭakas* in his sermon. Thenceforth his fame spread, and the Buddha, in order to prove how in previous births also Cūḷa Panthaka had profited by advice received, related to the monks the **Cūḷakaseṭṭhijātaka** (Thag.557-66; AN-a.i.119ff; Ja.i.114ff; Dhp-a.i.239ff; Thag-a.i.515ff; Vsm.388f).

The **Dhammapada Commentary** (Dhp-a.i.250ff) gives another story of **Cūḷa Panthaka**'s past. He went to **Takkasilā** to learn under a teacher, but though he did everything for his teacher he could learn nothing. The teacher, feeling sorry for him, taught him a charm: "*Ghaṭṭesi ghaṭṭesi, kiṁ kāraṇā ghaṭṭesi? Ahaṁ pi taṁ jānāmi*, you try and try; what are you trying for? I know it too."). When he had returned home thieves entered his house, but he woke up from his sleep and repeated the charm, whereupon the thieves fled, leaving behind them even their clothes. The king of **Benares**, wandering about the city in disguise, seeing what had happened, sent for Cūḷa Panthaka the next day and learnt from him the charm after paying him one thousand. Soon afterwards the king's commander-in-chief bribed the court barber to cut the king's throat, but while the barber was sharpening his razor the king repeated the charm. The barber, thinking that his intended crime was discovered, confessed his guilt. The king, realising that the

youth had saved his life, appointed him commander-in-chief in place of the traitor, whom he banished. The youth was Cūḷa Panthaka and the teacher was the Bodhisatta.

Cūḷa Panthaka was a householder in the time of **Padumuttara Buddha**, and having seen a monk exalted by the Buddha to the rank of chief among those skilled in creating mind-born forms, aspired to the same position. In the time of **Kassapa Buddha** he was a monk and practised *odātakasiṇa* for twenty thousand years (AN-a.i.119).

Cūḷa Panthaka was expert in *rūpajjhāna* and in *samādhi*, while his brother was skilled in *arūpajjhāna* and in *vipassanā*. When creating forms, other monks could produce only two or three, while **Cūḷa Panthaka** could bring into being as many as one thousand at the same time, no two being alike in appearance or action (Thag a.i.490; Paṭis-a.276).

According to the **Apadāna** (i.58f), **Cūḷa Panthaka** joined the Saṅgha at the age of eighteen. It is said (Vin.iv.54f) that when it was his turn to teach the nuns at **Sāvatthī** they expected no effective teaching, since he always repeated the same stanza. One day, at the end of the lesson, he overheard their remarks, and forthwith gave an exhibition of his magical powers and of his wide knowledge of the Buddha's teachings. The nuns listened with great admiration until after sunset, when they were unable to gain entrance to the city. The Buddha heard of this and warned Cūḷa Panthaka not to keep the nuns so late.

The **Udāna** (v.10; Ud a.319f) contains a verse sung by the Buddha in praise of Cūḷa Panthaka, and the **Milinda** (p.368) quotes a stanza attributed to Cūḷa Panthaka which has so far not been traced elsewhere.

Cūḷa Palobhanajātaka, **Culla Palobhanajātaka** (Ja 263). The Bodhisatta once left the *Brahma*-world and was born as the son of the **Benares** king, but would have nothing to do with women. When he grew up his father was filled with despair, and then a dancing-girl offered to seduce the prince. She sang outside his door till he was filled with desire. Eventually he came to know the joys of love, and filled with madness, ran amok through the streets, chasing people. The king banished both his son and his seducer, and they lived in a hut away down the **Ganges**. One day a hermit visited the hut and, seeing the

woman, lost his power of flying through the air. When he saw the Bodhisatta he ran away and fell into the sea. The Bodhisatta, realising his plight, told him of the wiles of women and helped him to regain his lost power, while he himself sent the woman back to the haunts of men and became an ascetic.

The story was told in reference to a backsliding brother. Ja.ii.328ff.

Cūḷa Pāla, **Culla Pāla**. Son of **Mahā Suvaṇṇa** and brother of **Cakkhupāla Thera**. Dhp a.i.2.

Cūḷa Pāsāda, **Cūla Pāsāda**. See **Dīghasaṇḍana**.

Cūḷa Piṇḍapātikatissa, **Culla Piṇḍapātikatissa**. The young son of wealthy parents of **Rājagaha**.

Having heard the Buddha preach at **Veḷuvana**, he wished to join the Saṅgha; but could only obtain his parents' consent by starving for seven days. He then went with the Buddha to **Jetavana**. On the festival day his parents made great lamentation and a slave girl offered to entice him back. She rode in a palanquin to **Sāvatthī** and took up residence in a street whither the Elder came for alms. She gradually made his acquaintance, and then, feigning illness, enticed him into her apartments. Then, having violated his chastity, she took him back to **Rājagaha** (Ja.i.156f).

The Buddha, hearing of this, preached the **Vātamigajātaka** (Ja 14), in which story **Tissa** is identified with the antelope. He is also referred to as **Cūḷa Piṇḍapātiya** (Ja.i.159).

Cūḷa Piṇḍapātikanāga. A monk of **Nalakhaṇḍapadhāna**. See **Ambāmacca**.

Cūḷa Piṇḍapātiyatissa, **Culla Piṇḍapātiyatissa** (**Cūḷa Piṇḍapātikatissa**). A monk mentioned in the Commentaries (e.g., MN-a.i.355) in explaining the term *muttamuttaka*. A certain lay-woman waited on him for twelve years. One day a fire broke out in the village and burnt her house, together with those of others. The monks who were fed at neighbouring houses went there to enquire whether anything had been served, but Tissa did not arrive until the mealtime, and when given a meal which the woman had prepared with great difficulty, ate it and

went away without a word. The woman, however, was not a whit disturbed by the taunts of her neighbours.

This may be the Elder who, in the **Aṅguttara Commentary** (AN a.i.21f), is mentioned as having resided in **Gāmeṇḍavāla Mahā Vihāra** in **Rohaṇa** and ordained **Milakkhatissa**. The same Commentary (i.367) mentions a **Cūḷa Piṇḍapātiyatissa** of **Girivihāra** in (Ceylon). He, with his divine eye, saw a Tamil gate-keeper of **Madhu-aṅgaṇagāma** who, having been a fisherman for fifty years, lay dying. The Elder went to his house and made him repeat the Refuges and the Precepts. The man could not repeat beyond the first Precept, but he was born after death in the **Cātummahārājika**-world, and came to tell the Elder about it.

The **Visuddhimagga** (p.116) speaks of an Elder of the same name who had three pupils. They came to him and said they were prepared to do anything whatever for his sake, even to suffer torture and die. He thought them "possible fellows" and preached to them, whereupon they became *Arahants*. The same Elder it may be who saw an elephant-corpse in **Kāḷadīghavāpi** Lake and developed his meditation on the "wormful abomination" (Ibid., p.191).

Cūḷa Puṇṇa, **Culla Puṇṇa**. Brother of **Puṇṇa** of **Sunāparanta**. He was nearly ship-wrecked, but was saved by **Puṇṇa**. MN a.i.1016; SN a.iii.16.

Cūḷa Puṇṇamasutta, **Cūla Puṇṇamasutta**. Preached to the monks assembled on a full-moon night at the *Migārāmātupāsāda*. The *Sutta* teaches how it is possible to tell a bad man and a good man through their conduct. MN.iii.20ff.

Cūḷa Buddhaghosa, **Cūla Buddhaghosa**. An author of Ceylon to whom the **Gandhavaṁsa** (pp.63, 67; see PLC.126) ascribes a work entitled *Jātattagīnidāna*, probably a Jātaka Commentary, and a *Sotattagīnidāna*.

Cūḷa Bodhijātaka, **Culla Bodhijātaka** (Ja 443). The Bodhisatta, under the name of **Bodhi** (he is also referred to as **Cūḷa Bodhi**), was once born in a very rich family of **Kāsi** and studied in **Takkasilā**. His parents married him to a suitable wife but, because they had both come from the *Brahma*-world, they

were free from passionate desire. After his parents' death, the two distributed their wealth and became ascetics. One day they came to the king's park, and there the king fell in love with the woman and carried her away by force to the palace. When he told the Bodhisatta of this, he showed no resentment whatever. In the palace the king found that he could not win the woman's love, and returned to the park, curious to know whether the ascetic really meant what he said. In the course of conversation the Bodhisatta told the king that he did not give way to anger because anger, once awakened, is difficult to curb.

The story was related in reference to a monk of violent temper. The king was **Ānanda** and the Bodhisatta's wife was **Rāhulamātā** (Ja.iv.22-27. Cf. the **Ananusociyajātaka**).

The story is also given in the *Jātakamālā* as the *Khuddabodhijātaka* (Ja xxi), and in the **Cariyāpiṭaka**. Cp, p.86.

Cūḷa Byūha, **Cūla Byūha**. See **Cūḷa Vyūha**.

Cūḷa Māgandiya, **Cūla Māgandiya**. Brother of the Brahmin **Māgandiya**. He took charge of **Māgandiyā** when her parents renounced the world and escorted her to **Kosambī**, where she was presented at the court of **Udena** and became the latter's wife. Dhp a.i.202f; AN a.i.236.

Cūḷa Māluṅkyasutta, **Cūla Māluṅkyasutta**. The Elder **Māluṅkyaputta** is dissatisfied, feeling that the Buddha has not expounded to him various speculations concerning life and death and the nature of the world. He visits the Buddha at **Jetavana** and tells him of his disappointment. The Buddha points out to him that no promise was made regarding the elucidation of such problems and tells him it were fitter if he were to speculate by striving for deliverance. **Māluṅkyaputta** sees the error of his ways. MN.i.426ff.

Cūḷa Moggallāna, **Cūla Moggallāna**. See **Moggallāna II**.

Cūḷa Yamakavagga, **Cūla Yamakavagga**. The fifth chapter of the **Majjhimanikāya**. MN.i.285ff.

Cūḷa Raṭṭha. A district in India, near **Benares**. Ras.i.36.

Cūḷa Ratha, **Cūla Ratha**. A *Devaputta* in **Tāvatiṁsa** who excelled **Sakka** in glory. Dhp-a.i.426.

Cūḷa Rathavimānavatthu, **Cūla Rathavimānavatthu**. The story of Prince **Sujāta**, son of the **Assaka** king (Vv.v.13; Vv-a.259ff). He was born in **Tāvatiṁsa**, and Cūḷa Ratha may have been his name there. See **Sujāta**.

Cūḷa Rahulovādasutta, **Cūla Rahulovādasutta**. The Buddha realises that **Rāhula** is possessed of the qualities necessary to Deliverance and goes with him to **Andhavana** for the siesta. There the Buddha demonstrates, by means of question and answer, that all things are impermanent, and impresses on **Rāhula** the manner in which the disciples of the Ariyans should strive to be delivered from them. **Rāhula** takes the lesson to heart, and even as it is being delivered attains to *Arahant*-ship (MN.iii.277f; this *Sutta* is also found at SN.iv.105ff, where it is called the **Rāhulasutta**).

Many thousands of **Devas** are present at the preaching of the sermon, and this *Sutta* is therefore given as an illustration of the Buddha's great compassion (e.g., Ud a.324; MN a.i320; also Mil.20). Among the *Suttas* specially preached to **Rāhula**, this one emphasises *vipassanā* (AN a.ii.547). It may have been the incidents mentioned in this *Sutta* that were illustrated in the relic-chamber of the **Mahā Thūpa**. See Mhv.xxx.83.

Cūḷa Rohita, **Culla Rohita**. An ox belonging to a Brahmin. Dhp a.iv.160.

Cūḷa Lohita, **Culla Lohita**. An ox, brother of the Bodhisatta, **Mahā Lohita**. He is identified with **Ānanda**. See the **Muṇikajātaka**.

Cūḷa Vagga 01. **Cūla Vagga**. The second of the two volumes known as the two **Khandhakas** of the **Vinayapiṭaka**. The book consists of twelve chapters or **Khandhakas**, and brings the ecclesiastical history of the Buddhist Saṅgha down to the Second Council, one hundred years after the Buddha's death. In the **Cūḷa Vagga** are found several references to the **Suttavibhaṅga**, which leads us to the

hypothesis that the latter work was regarded as an authoritative text at the time the **Cūḷa Vagga** was finished. For a discussion on the contexts of the **Cūḷa Vagga** and their historical value see Law, *Pāli Literature*, pp.14ff and *passim*.

Cūḷa Vagga 02. **Cūla Vagga**. The fifth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.150ff.

Cūḷa Vagga 03. **Cūla Vagga**. The seventh chapter of the **Udāna**. Ud., pp.74ff.

Cūḷa Vagga 04. **Cūla Vagga**. The third chapter of the **Petavatthu**. Pv., pp.33ff.

Cūḷa Vagga 05. **Cūla Vagga**. The second chapter of the **Suttanipāta**. Snp., pp.29-72.

Cūḷa Vajira, **Cūla Vajira**. A grammarian, author of a work called **Atthabyakkhyāna**. Gv.60; but see p.70, where it is ascribed to **Cūḷa Vimalabuddhi**.

Cūḷa Vanavaṇṇanā, **Culla Vanavaṇṇanā**. The section of the **Vessantarajātaka** which describes **Jūjaka**'s journey through the forest to **Vessantara**'s hermitage. Ja.vi.521-32.

Cūḷa Vaṁsa, **Cūla Vaṁsa**. A Pāli chronicle of Ceylon. It is a continuation of the **Mahā Vaṁsa**, but, unlike the latter, is not a homogeneous work in that it was written by different authors at different periods. It is generally agreed that chapters thirty-seven to seventy-nine were written by the Thera **Dhammakitti** in the thirteenth century. The second section, beginning with the reign of **Vijayabāhu II**. and ending with that of **Parakkamabāhu** of **Hatthiselapura** (Chaps.80-90), seems to be the work of one author whose identity, however, remains unknown. That part of the chronicle which deals with the period from **Parakkamabāhu** to CE.1758, the death of **Kittisiri Rājasīha**, was compiled by Tibbotuvāve **Sumaṅgala** Thera, and the last chapter has been continued down to 1815 by Hikkaḍuve **Siri Sumaṅgala**. For details see PLC.141ff.

Cūḷa Vāpiyagāma, **Cūla Vāpiyagāma**. A village given by **Aggabodhi VIII**. for the maintenance of **Rājasālavihāra**. Cv.xlix.47.

Cūḷa Viṭṭhi. See **Hulapiṭṭhivihāra**.

Cūḷa Vimalabuddhi, **Cūla Vimalabuddhi**. See **Cūḷa Vajira**, also **Navavimalabuddhi**.

Cūḷa Viyūhasutta, **Cūla Viyūhasutta**. Preached in connection with the **Mahā Samayasutta** (Snp a.ii.554). It describes how philosophers of different schools proclaim different truths; such disputations only lead to strife in the world. Snp., pp.171-4.

Cūḷa Vedallasutta, **Cūla Vedallasutta**. **Visākha** visits **Dhammadinnā** and asks her a series of questions on personality, the Noble Eightfold Path, plastic forces (*saṅkhārā*), etc. **Dhammadinnā** explains these things to **Visākha**, who then consults the Buddha as to whether the explanations are correct.

The Buddha tells him that he himself would have given the same answers and praises **Dhammadinnā**'s erudition (MN.i.299f).

The *Sutta* forms a kind of commentary on certain psychological terms, such as *sakkāya*, *saṅkhāra*, etc. See **Vedalla**.

Cūḷa Sakuladāyisutta, **Cūla Sakuladāyisutta**. The Buddha visits **Sakuladāyi** at the **Moranivāpa** near **Rājagaha** and their talk turns on perfection. The Buddha points out that Sakuladāyi's conception of perfection is vague and undefined, and proves, on examination, empty and faulty. In answer to Sakuladāyi's question as to what the Buddha would define as absolute bliss, the Buddha explains the four *Jhānas* and the destruction of the *Āsavas*. Sakuladāyi is converted (MN.ii.29ff). The *Sutta* also contains references to the teachings of **Nigaṇṭha Nātaputta**.

Cūḷa Saṅgha. Brother of **Kākavaṇṇatissa**'s minister **Saṅgha** (*q.v.*).

Cūḷa Saccakasutta, **Cūla Saccakasutta**. **Saccaka Nigaṇṭhīputta** goes about **Vesālī** saying that he is unable to find his match in discussion. He meets **Assaji**

and, after a preliminary debate with him, goes with a large company of **Licchavīs** to seek the Buddha in the **Mahā Vana**. He questions the Buddha on his method of training, and the Buddha explains this to him. The talk then turns on Self, and the Buddha points out the emptiness of **Saccaka**'s contentions. **Saccaka** (here referred to as **Aggivessana**) refuses to acknowledge defeat until the **Yakkha Vajirapāṇī** threatens to smite him. **Saccaka** is driven to yield point after point till the sweat streams from his brow, and the Buddha shows the assembled multitude how his own skin remains quite dry. In the end, **Saccaka** invites the Buddha and his disciples to a meal on the next day. MN.i.227ff.

Cūḷa Samudda, **Cūla Samudda**. An Elder of Ceylon (**Tambapaṇṇi**). Once, in a time of famine, seven hundred monks came to him early in the day. Realising that he could not get alms anywhere in Ceylon, he took them across to **Pāṭaliputta** by the power of his *iddhi*. Before he started the monks asked him the time, and when he told them they said, "But, Sir, **Pāṭaliputta** is far off!" "Friends, aged elders seize the distance and make it near." "Where is the ocean, Sir?" "Friends, that was the dark ditch you passed on the way!" "But, Sir, the ocean is large!" "Friends, aged elders make the great small." (Vsm.403). The **Majjhima Commentary** (ii.758) mentions a *Gavilaṅgaṇavāsi* **Cūḷa Sammuda** who, when asked what he wished for, answered, "*Lokuttara* things only."

Cūḷa Sāri Thera, **Cūla Sāri Thera**. A co-resident of **Sāriputta**. He evidently understood medicine, and one day he administered medical treatment for a sick person, in return for which he received a portion of choice food. As he went out he met an Elder on the road to whom he offered it, telling him the circumstances in which it was obtained and offering to bring him in the future the food so obtained. The Elder listened, then walked away without a word. When the Buddha heard of this, he declared that a shameless man can, in a manner of speaking, live happily, like a crow. Dhp-a.iii.351f.

Cūḷa Sāropamasutta, **Cūla Sāropamasutta**. **Piṅgala Koccha** visits the Buddha at **Jetavana** and questions him on famous teachers such as **Pūraṇa Kassapa**, **Makkhali Gosāla** and others. The Buddha tells him that the reward of

the higher life is not to be found in presents, esteem, or good repute, nor in a life of virtue, rapt concentration, or mystic insight. Immortal deliverance only is the prize and the goal of the higher life. If a man needs the very best of wood, no other part of the tree will suffice.

Piṅgala Koccha accepts the Buddha as his teacher. MN.i.198ff.

Cūḷa Sīva, **Cūla Sīva**. An Elder of Ceylon. He once went to **Jambudīpa**, embarking at **Mahā Tittha** in a boat, in which he dwelt in seclusion. On the way across, while looking at the ocean, he developed *āpokasiṇa* (Vsm.170).

Another Thera of the same name is mentioned in the Commentaries and is described as a *Saṁyuttabhāṇaka*. It is said that because he dwelt in *mettā* poison had no effect on him (Vsm.313; AN-a.i.865). He probably lived in the time of the *Brāhmaṇa* **Tissābhaya** (*q.v.*). His colleagues were **Isidatta** and **Mahā Soṇa**. During the time of the peril, he took leave of his colleagues and went to worship at the **Mahā Vihāra**. He found it empty and started for the south, when the sprite of a neighbouring tree, assuming human form, looked after him and escorted him to a village near the **Jajjaranadī**, where he was supported by foresters (? *paṇṇakhādakamanussā*) till the peril was past (Vibh a.446). The **Dīgha Commentary** (DN a.iii.883) mentions another **Cūḷa Sīva** and calls him **Tilokanagaravāsi** (*v.l.* **Lokuttaravāsī**). He was evidently a well-known commentator.

Cūḷa Sīhanādasutta, **Cūla Sīhanādasutta**. Followers of the Buddha excel those of other teachers in faith in their teacher, faith in his Dhamma, strict observance of the *sīlas* and in love towards their fellow-believers, laymen and monks.

Their goal is the goal of men without cravings, without attachments, without facetiousness, without combative spirit, without obsessions. Their Dhamma is perfect, rightly revealed, rightly preached. MN.i.63ff.

Cūḷa Sugandha Thera, **Cūla Sugandha Thera**. An *Arahant*. In the time of **Kassapa Buddha** he belonged to a very rich family in **Benares**, and having heard the Buddha preach covered the Buddha's **Gandhakuṭi** eight times with

the four kinds of fragrant stuff (*catujātiyagandha*). In this age he was born in **Sāvatthī**. While he was yet in his mother's womb the perfume of sandalwood spread from her body and on the day of his birth it filled the whole city; so it was also on the day of his ordination and on that of his death. He entered the Saṅgha on seeing the Buddha convert **Sela** and his followers (Ap.ii.508ff). He is probably identical with **Subhūti Thera** (Thag a.i.405). His legend seems to have become confused with that of **Sugandha**. See Ap.ii.459 and Thag-a.i.80f.

Cūḷa Suññatāsutta, **Cūla Suññatāsutta**. Preached to **Ānanda** at the **Migāramātupāsāda**. True solitude is not to be found in forest-dwelling nor in the concentration of heart away from all ideas, but in attaining to deliverance from the *āsavas*. MN.iii.104ff.

Cūḷa Sutasomajātaka, **Culla Sutasomajātaka** (Ja 525). The Bodhisatta was once born as the son of the king of **Sudassana** (**Benares**), under the name of **Soma**. Because he was fond of **Soma** juice and poured out libations of it, they called him **Sutasoma**. When he came of age his father gave up the throne to him, and he had sixteen thousand wives, of whom **Candādevī** was the chief consort. As time went on his family became very great, and he wished to become an ascetic as soon as a grey hair appeared on his head. Everyone in the palace tried to turn him from this resolve; rich merchants, like **Kulavaḍḍhana**, offered him their immense wealth, but all in vain. Having handed over the kingdom to his brother, **Somadatta**, he donned the garb of an ascetic and left the city unknown to anyone. When his departure was discovered, all the inhabitants of the city left their belongings to follow him. **Sakka** sent **Vissakamma** to build for them a hermitage thirty leagues in extent. Ja.v.177-92.

Cūḷa Sudhamma, **Cūla Sudhamma**. A Thera who lived in **Girigāmakaṇṇa**. King **Kuṭakaṇṇa** (Tissa), while staying in **Uppalavāpi**, once sent for him out of his great respect for him. The Thera came and resided in **Mālārāmavihāra**. Having discovered from the Elder's mother that **Cūḷa Sudhamma** was fond of radishes (?*kaṇḍa*), the king prepared some and took them to the *vihāra*, but, while offering them to the Elder, he could not bring himself to look at his face.

When leaving the *vihāra*, he asked his queen, "what did the Elder look like?" But she replied that if he, who was the Elder's follower (*parisa*), could not look at him, how could she do so? The king marvelled that the son of one of his subjects should have such power. Vibh-a.452.

Cūḷa Subhaddā 01. **Culla Subhaddā**. An elephant, one of the two chief consorts of **Chaddanta**, against whom she conceived a grudge because he preferred her rival to her. She gave gifts to a **Pacceka Buddha** and, as a result of her wish, she was born as **Subhaddā**, chief queen of the **Madda** king. She gave orders that **Chaddanta**'s tusks be brought to her, but the hunter to whom the task was entrusted killed the elephant, and on hearing of his death **Subhaddā** died of a broken heart. For details see **Chaddanta** (4)

Cūḷa Subhaddā 02. **Cūla Subhaddā**. Daughter of **Anāthapiṇḍika**. At the insistent request of his friend Uggaseṭṭhi, and after consultation with the Buddha, **Anāthapiṇḍika** agreed to give her in marriage to **Ugga**'s son (according to the **Aṅguttara Commentary** (ii.482ff), the *seṭṭhi*'s name was **Kāḷaka** and his city was not **Ugga**, but **Sāketa**). But he was an unbeliever, and when **Nigaṇṭhas** came to his house on invitation, **Subhaddā** refused to do obeisance to them. For this she was ordered out of the house by her father-in-law; but she convinced her mother-in-law that the reasons for her behaviour were sound, and at the suggestion of the latter she prepared a meal and invited to it the Buddha and the congregation of monks, by throwing into the air from the top storey of the house eight handfuls of jasmine. The Buddha divined her thoughts and arrived with five hundred *Arahants*. After the meal the Buddha preached the Dhamma and Ugga and his family were converted. As a mark of favour towards **Subhaddā** the Buddha requested **Anuruddha** to stay behind at **Ugganagara** (Dhp-a.iii.465ff; the story is also given in AN-a.ii.482ff, but with several variations in detail. There seems to be a comparison between the stories of **Mahā Subhaddā** and Cūḷa Subhaddā. See also AN a.i.146 and Vsm.390).

Cūḷa Subhaddā, while still in her father's house, had become a *Sotāpanna*, and with her sisters, **Mahā Subhaddā** and **Sumanā**, she had been entrusted with

the distribution of food to the monks. Dhp-a.i.128; Ja.i.93; Ap-a.i.81; see also Mil.383, 387.

Cūḷa Sumana 01. **Cūḷa Sumana Thera**, **Cūla Sumana Thera**. An Elder of Ceylon, master of the *Tipiṭaka* and a well-known commentator His explanation, given at **Lohapāsāda**, of the meaning of *ubhatobhāgavimutta* is regarded as the most authoritative interpretation (DN-a.ii.514). The **Visuddhimagga** also mentions a **Cūḷa Sumana**, resident at **Niṅkaponnakapadhānaghara** on **Cittalapabbata** (p.364; see also **Cūḷa Summa**). He had discarded desire, and therefore the thought arose in him that he was a saint.

Cūḷa Sumana 02. **Cūla Sumana**. A householder of Ceylon who fell down dead when **Piturājā** (*q.v.*) looked at him and gnashed his teeth in anger. Vin-a.ii.440f.

Cūḷa Sumana 03. **Cūla Sumana**. A novice. In a past life he was the **Sumana** *seṭṭhi*, under whom **Annabhārā** (*q.v.*) worked. In this age he was born at **Muṇḍa**, near the **Viñjhā** mountains, as the son of **Mahā Muṇḍa**. When **Anuruddha** became an *Arahant* and looked back into his past lives he saw how Sumana had helped him. He therefore visited **Mahā Muṇḍa** and enjoyed his hospitality during one rainy season. At the end of his stay he obtained **Muṇḍa**'s consent to ordain Cūḷa Sumana, who became an *Arahant* while his head was being shaved. Once, when **Anuruddha** suffered from indigestion, the novice Sumana, having discovered that the water from **Anotatta** would cure him, went there and brought the water, in spite of all the efforts of the **Nāga**-king **Paṇṇaka** (*q.v.*) to prevent him. Later, **Paṇṇaka**, realising the novice's power, asked his pardon and became his friend and servitor. When **Anuruddha** went with Sumana to **Sāvatthī** to visit the Buddha, some of the monks began to play with Sumana, patting his head and tweaking his ears. In order to show them Sumana's power, **Anuruddha** asked **Ānanda** to summon all the novices in the monastery and ask them to fetch water from **Anotatta** that he might wash his feet. Only Sumana, the youngest of them all, was able to do this, and his fame spread beyond all measure (Dhp-a.iv.128ff).

Cūḷa Sumanā, **Cūla Sumanā**. A Therī of Ceylon, an eminent teacher of the Vinaya. Dpv.xviii.39.

Cūḷa Summa, **Cūla Summa**. An eminent Commentator of Ceylon, teacher of *Tipiṭaka* **Cūḷa Nāga**. The pupil seems to have disagreed with some of the explanations of his teacher – e.g., as to the meaning of *ekāyanamagga*. **Cūḷa Nāga** said it referred to *pubbabhāgasatipaṭṭhānamagga*, but **Cūḷa Summa** held that it referred to *missakamagga*. They could come to no decision; but while on his way to the bathing-place, **Cūḷa Summa** revolved the problem in his mind, and discovering that his pupil was right announced his mistake when **Cūḷa Nāga** was preaching on the day of the first quarter. **Cūḷa Nāga**, realising how even his teacher could go astray on this point, explained it at great length for the benefit of future generations (DN a.iii.744f.; MN a.i.187). The **Aṅguttara Commentary** calls him **Dīpavihāravāsī** (AN a.ii.845), while the **Vibhaṅga** Commentary says that he dwelt in **Niṅkaponnapadhānaghara** in **Cittalapabbata** (p.489; probably **Cūḷa Summa** is here a misreading for **Cūḷa Sumana**). The **Samantapāsādikā** (iv.892) says that he lived in **Rohaṇa**.

Cūḷa Sūkajātaka, **Culla Sūkajātaka** (Ja 430). The story of the past is the same as that of the **Mahā Sūkajātaka** (*q.v.*). It was related in reference to the Buddha's visit to **Verañjā**, where, for the three months of the rainy season, he had to live on water and a modicum of the ground flour of roots, because of the evil influence of **Māra**. Ja.iii.494-6; Vibh.iii.1ff.

Cūḷa Hatthipadopamasutta, **Cūla Hatthipadopamasutta**. **Jāṇussoṇī**, travelling in a carriage, meets **Pilotika**, from whom he hears praise of the Buddha. He learns how **Pilotika**, having heard the Buddha's teachings to nobles, Brahmins, householders and recluses, was convinced that the Buddha was all-enlightened, just as an expert elephant-tracker seeing a broad elephant-footprint would conclude that it indicated the track of a really large elephant. **Jāṇussoṇī** goes to visit the Buddha and reports his conversation with **Pilotika**. The Buddha tells him it would be a mistake to conclude at once from seeing a broad footprint that it belonged to a very large elephant; there are many other possibilities

which should first be eliminated. He then proceeds to describe the life of a real recluse, the disciple of the Noble One, and the attainments he reaches; these he calls the Truth-finder's footprints. Following this, the disciple makes further discoveries, till his mind is completely free from the *āsavas*, and then he realises the Truth-finder's real quest. **Jāṇussoṇī** becomes a follower of the Buddha (MN.i.175ff).

This was the first *Sutta* preached in Ceylon by **Mahinda** to **Devānampiyatissa**. At the end of the discourse the king accepts the Three Refuges. Mhv.xiv.22.

Cūḷa Haṁsajātaka, **Culla Haṁsajātaka** (Ja 533). The Bodhisatta was once born as **Dhataraṭṭha**, king of ninety thousand golden geese living in **Cittakūṭa**. One day some of his flock came upon Lake Mānusiya, near the haunts of men, and finding it a rich feeding-ground, persuaded him much against his will to go there with them. But immediately he alighted he was caught in a fowler's noose and found escape impossible. He waited till the flock had fed, then gave the cry of alarm at which all the geese flew away except his commander-in-chief, **Sumukha**. When the fowler came, **Sumukha** offered to give his life for his king, and thereby softened the fowler's heart. The latter set **Dhataraṭṭha** free and tended his wounds, and because of the man's great charity the king of the geese became whole again. When the fowler suggested that they should fly home, the two geese insisted that they should be taken to **Sakula**, the king of the land, the **Mahiṁsaka** country, that they might obtain for the fowler a suitable reward. When the king heard the story he gave to the fowler a village yielding one hundred thousand annually, a chariot and a large store of gold. **Dhataraṭṭha** preached to the king the moral law and, after being paid great honour, returned to **Cittakūṭa**.

The story was related in reference to **Ānanda**'s attempt to offer his life in order to save the Buddha from being killed by the elephant **Nālāgiri** (*q.v.*). **Channa** is identified with the fowler, **Sāriputta** with the king, and **Ānanda** with **Sumukha**. Ja.v.333-.54; Dhp a.i.119; cf. the **Mahā Haṁsajātaka** (Ja 534) and the **Haṁsajātaka** (Ja 502).

Cūḷaka Thera. A Brahmin of **Rājagaha** who, having seen the Buddha tame the elephant **Dhanapāla**, entered the Saṅgha and dwelt in the **Indasāla** cave. One day, as he sat looking down over the **Magadhakhetta**, a great storm arose and the rain came down in torrents. The peacocks danced and sang and the coolness helped **Cūḷaka** to concentrate his mind and attain *Arahant*-ship.

In the time of **Sikhī Buddha** he was a householder and gave to the Buddha a *chattapāṇī*-fruit. Thag.211f.; Thag a.i.333f.

Cūḷakaseṭṭhi, **Cullakaseṭṭhi**. The Bodhisatta, born as a Treasurer in **Benares**. See the **Cūḷakaseṭṭhijātaka** (Ja 4).

Cūḷakaseṭṭhijātaka, **Cullakaseṭṭhijātaka** (Ja 4). Once the Bodhisatta was born as **Cūḷakaseṭṭhi** in **Benares**. One day, while on his way to the palace, he saw a dead mouse lying on the road, and, noticing the position of the stars, he said, "Any decent young fellow with his wits about him has only to pick up the mouse and he will be a made man." A young man of good family, called **Cūḷantevāsika**, hearing this, picked up the mouse and sold it for a farthing to a tavern for their cat to eat. With the farthing he bought molasses and drinking water for flower-gatherers. Later, he gathered branches and leaves blown down by the wind in the king's garden and sold them to a potter for a large sum of money. He entered into friendship with a land-trader and a sea-trader and, by using the information he obtained from them, he was able to make two hundred thousand pieces by means of skilful and far-sighted business dealings. He then visited Cūḷakaseṭṭhi to express to him his gratitude, and the *seṭṭhi*, on hearing of his skill, was so impressed that he gave him his daughter in marriage.

The young man is identified with **Cūḷa Panthaka** (*q.v.*), in reference to whom the story was related. Ja.i.114-23. Cf. the story of Viṣākhila in *Kathāsaritsāgara* (i.33).

Cūḷaṅganiyapiṭṭhi. A locality in **Rohaṇa**. There a battle was fought between **Duṭṭhagāmaṇī** and his brother, **Tissa**, when **Gāmaṇi** was defeated and forced to flee. Mhv.xxxiv.19; see also xxxii.31f.; and AN-a.i.365.

Cūḷaccharāsaṅghātasutta, **Cūlaccharāsaṅghātasutta**. If for just the duration of a finger-snap a monk indulges in a thought of goodwill and cultivates a thought of goodwill, he is verily to be called a monk. Earnestness, above all other things, encourages the arising of good states; indulgence, worst of all things, encourages evil states (AN.i.10).

It is said (AN-a.i.40) that this *Sutta* was preached at **Jetavana** to counteract the effects of the **Aggikkhandhopamasutta**, which frightened many monks, causing them to revert to the lay life, the Saṅgha being thereby greatly impoverished in numbers. The present *Sutta* was designed to reassure those who were in doubt.

Cūḷanī Brahmadatta. King of **Uttarapañcāla**, in the country of **Kampilla**. His chaplain was **Kevaṭṭa**. For their story see the **Mahā Ummaggajātaka** (Ja 546). **Cūḷanī** is identified with **Sāriputta** (Ja.vi.478). He is also called **Cūḷanīya** (Ja.vi.437, 477) and **Cūḷaneyya** (Ja.vi.437).

The **Petavatthu** (Pv.ii.13; Pv-a.160ff) contains a story of a queen of **Cūḷanī Brahmadatta** called **Ubbarī**, whom he discovered while wandering about in his kingdom disguised as a tailor. Here the king is also referred to as **Cūḷanīputta** (vs.8.9), and the scholiast explains (Pv-a.164) that **Cūḷanī** was his father's name; it is said (Pv.ii.13, vs.9, 10) that there were innumerable kings of **Pañcāla** bearing that name.

Cūḷantevāsika. A youth of good family who, as related in the **Cūḷakaseṭṭhijātaka** (Ja 4), earned money by his wits, after having listened to the counsel of **Cūḷa Kaseṭṭhi**. He is identified with **Cūḷa Panthaka**. Ja.i.120f.

Cūḷābhaya 01. **Cūlābhaya**. King of Ceylon (92-93 CE.). He was the son of **Āmaṇḍagāmaṇī** and built the **Cūḷa Gallakavihāra**. **Sīvalī** was his younger sister. Mhv.xxxv.12-14; Dpv.xxi.39f.

Cūḷābhaya 02. **Cūlābhaya**. A Thera who taught the Vinaya in Ceylon. Vin.v.3; Vin-a.i.63.

Cūḷābhaya 03. **Cūlābhaya**. A Thera of Ceylon and a well-known commentator; he was known as *Tipiṭaka* Cūḷābhaya. He is several times quoted in the Commentaries (e.g., Vibh a.11, 16; Vsm.69, 394, 397). He had a prodigious memory. Once he shut three of the gates of **Anurādhapura**, allowing only one door for the use of those leaving the city. As each person went out he asked his name, and each of these names he was able to repeat when the owner returned in the evening to the city (DN a.ii.530). He was a contemporary of **Cūḷa Nāga** (Dhs-a.230; SN-a.iii.206), with whom he held discussions. His description (given at the **Lohapāsāda**) (DN a.ii.442) of the details connected with the first words uttered by the Buddha after his birth, and the manner in which he walked, is accepted as authentic. He once went with a company of monks on a pilgrimage to **Nāgadīpa**. On the way he stayed in a monastery. One of his followers, who lacked self-control, made friends with another of like temperament in the *vihāra*, and Cūḷābhaya, seeing them laugh aloud, pointed out how truly the Buddha had said in the **Dhātusaṁyutta** that like joins with like. Vibh a.457f.

Cūḷābhayasumana, **Cūlābhayasumana**. A Thera who lived in the **Mahā Vihāra** in the time of King **Bhātiya**.

He was an authority on the Vinaya, and a story is related in the **Samantapāsādikā** (Vin-a.ii.305f) of how he was consulted by a monk who having picked up in a crowd a robe that fell from the shoulders of another monk concealed it, but later wished to return it to the owner.

Cūḷāmaṇicetiya. A *cetiya* in **Tāvatiṁsa** one league in height, raised by **Sakka** over the hair cut off by the Buddha when he donned an ascetic's robes on the banks of the **Anomā** (Ja.i.65).

After the Buddha's death, **Sakka** added to the hair the right collar-bone taken by him from **Doṇa** (*q.v.*), who was trying to conceal it in his turban. DN a.ii.609; Mhv ṭ.376; Bv a.235; Mhv.xvii.20.

Cūḷupaṭṭhāka. See **Cūḷa Dhanuggaha**.

Cūḷodara, **Cūlodara**. A **Nāga** king of Ceylon, nephew of **Mahodara**. His father was the king of **Kaṇṇavaḍḍhamāna** mountain. It was the quarrel

between **Cūḷodara** and **Mahodara** regarding a jewelled throne that was the cause of a visit of the Buddha to Ceylon. Mhv.i.45ff; Dpv.ii.7, 29; Vin-a.i.120.

Cecca. A shortened form of **Cetiya**. Ja.v.267, 273.

Ceta. A kingdom through which **Vessantara** passed on his way from **Jetuttara**.

Vessantara's uncle ruled in **Ceta**, and it was ten leagues from **Dunniviṭṭha** (Ja.vi.514ff; Cp.i.9, vs.38f).

The women of **Ceta** are called **Cetiyā** (Ja.vi.514).

Ceta is probably another name for **Cetiya**.

Cetaka Thera. He was the companion of **Ānanda** soon after the Buddha's death and accompanied him to **Subha**'s house (DN.i.204).

The Commentary says he was so-called because he came from the **Cetiya** country (DN-a.ii.386; also DN-a.i.7 and Khp-a.94).

Cetanāsutta 01. That which we will and intend to do and with which we are occupied, that becomes an object (*ārammaṇa*) for the persistence of consciousness (*viññāṇa*). The object being there, there comes to be a station of consciousness. Consciousness being stationed and growing, there is renewed existence with all its consequent ills. SN.ii.65f.

Cetanāsutta 02. Same as above, with "name and-form" substituted for rebirth, and the other factors of the *paticcasamuppāda* following therefrom. SN.ii.66.

Cetanāsutta 03. Same as (1), except that consciousness, being stationed and growing, there comes a bending (*nati*) followed, serially, by a "going to a coming" (*āgatigati*), decease, rebirth, etc. SN.ii.66f.

Cetanāsutta 04. Volitioned acts occasioned by form, sound, etc., are impermanent. SN.iv.227.

Cetanāsutta 05. The arising of volitional acts is the appearing of decay and-death; their cessation, its cessation. SN.iii.230.

Cetanāsutta 06. The desire and lust that is in will, concerning shape, etc., is corruption of the heart. SN.iii.233.

Cetanāsutta 07. Preached to **Ānanda**. Rebirth is due to intention (*cetanā*) and aspiration (*paṭṭhāna*) being established in a lower element because of ignorance. AN.i.224.

Cetanāsutta 08. Where there is action of body, speech or mind, there arises pleasure or pain caused by intention (*cetanā*). This is due to ignorance; when ignorance is destroyed, there is no field or base for such action. AN.ii.157f.

Cetanāsutta 09. In a monk possessed of good conduct spiritual life proceeds spontaneously, not intentionally. AN.v.2f.

Cetanāsutta 10. The same, in substance, as (9). AN.v.312f.

Cetaputtā. The name of a tribe given in a nominal list; probably the inhabitants of **Ceta**. Ap.ii.359.

Cetā 01. Daughter-in-law of **Vidhura** and **Anujjā**. J.vi.516.

Cetā 02. The people of **Cetiya**. Ja.i.256; vi.516.

Cetāvigāma. A village in Ceylon. When **Mattābhaya** was ordained under **Mahinda** he was followed by five hundred youths from this village (Mhv.xvii.59). The village was to the south of **Anurādhapura**. Mhv ṭ.384.

Ceti, **Cetiya**, **Cetā**, **Cetis**. One of the sixteen **Mahā Janapadas** (AN.i.213, etc.), probably identical with Cedi of the older documents (e.g., Rv.viii.5, 37-9). The people of **Ceti** seem to have had two distinct settlements: one, perhaps the older, was in the mountains, probably the present Nepal (*Buddhist India*, p.26). It is evidently this older settlement which is mentioned in the **Vessantarajātaka** (Ja 547); it was passed by **Vessantara** on his way into exile in the Himalayas,

and was thirty *yojanas* distant from **Jetuttara** (Ja.vi.514, 518). The other, probably a later colony, lay near the **Yamunā**, to the east, in the neighbourhood of and contiguous to the settlement of the **Kurus**; for we are told (Vin.iv.108f; Ja.i.360f) that the Buddha, having dwelt in the Ceti country, went to **Bhaddavatikā**, where, at the **Ambatittha**, **Sāgata** tamed a **Nāga**, and from there he went to **Kosambī**. This part of the country corresponds roughly to the modern Bundelkhand and the adjoining region Law: *Geography of Early Buddhism*, p.16).

It was probably of the older Ceti that **Sotthivatī** was the capital, where once reigned **Apacara**, who uttered the first lie in the world (Ja.iii.454ff **Sotthivatī** is probably identical with *Suktimatī* or *Suktisāhvaya* of the *Mahā Bhārata* (iii.20, 50; xiv.83, 2); see also PHAI.81).

The journey from **Benares** to Ceti lay through a forest which was infested by robbers (Ja.i.253, 256). The settlement of Ceti was an important centre of Buddhism, even in the time of the Buddha. The **Aṅguttaranikāya** (AN.iii.355f; v.41f; 157ff) mentions several discourses preached to the Cetis, while the Buddha dwelt in their town of **Sahajāti**. While dwelling in the **Pācīnavaṁsadāya** in the Ceti country, **Anuruddha** became an *Arahant* after a visit which the Buddha paid to him (AN.iv.228; see also Vin.i.300f). The **Janavasabhasutta** (DN.ii.200 and *passim*) leads us to infer that the Buddha visited the Ceti country several times. The **Saṁyuttanikāya** (SN.v.436f) records a discussion on the four Ariyan Truths among a number of monks, including **Gavampati**, dwelling at **Sahajāti** (*v.l.* **Sahañcanika**).

It is said (e.g., AN-a.ii.765) that the country was called Ceti because it was ruled by kings bearing the name of Ceti or Cetiya (Snp-a.i.135).

Cetiya. A mythical king (Mhv.ii.3; Dpv.iii.5; Mvu.i.348). See **Ceti**.

Apacara is also referred to as **Cetiya** (Ja.iii.457, 460, etc.), shortened into **Cecca** (Ja.v.267).

Cetiyakapabbata. Probably a *v.l.* for **Vedisagiri** (*q.v.*). See Ras.i.99.

Cetiyagiri. See **Cetiyapabbata**, also **Vedisagiri**.

Cetiyajātaka (Ja 422). Contains the story of **Apacara**, king of **Ceti**, and the world's first liar. It was related in reference to the swallowing up of **Devadatta** by the earth. Ja.iii.454ff.

Cetiyadamiḷa. The chief warrior of **Eḷāra**, killed by **Veḷusumana**. Ras.ii.62; but see **Veḷusumana**.

Cetiyapabbata, **Cetiyagiri**. The later name of the **Missaka** mountain given on account of its many shrines. **Devānampiyatissa** built a *vihāra* there – the second *vihāra* in Ceylon – for **Mahinda** and those ordained under him (Mhv.xvi.12-17). The relics, obtained by **Sumana** *Sāmaṇera* from **Asoka** and from **Sakka**, were deposited there until they were needed. According to the **Mahā Vaṁsa** (Mhv.xxii.23ff) this fact was the occasion for the name. One of the eight saplings of the Sacred Bodhi-tree at **Anurādhapura** was planted in the *ārāma* on **Cetiyagiri** (Mhv.xix.62). **Mahinda** spent the last years of his life on **Cetiyagiri** and died there, and there his relics were enshrined (Mhv.xx.32, 45). Near the mountain was the village of **Dvāramaṇḍala** (Mhv.xxiii.23). **Kuṭakaṇṇatissa** built an *uposatha*-hall on the mountain and planted a Bodhi-tree, while *Bhātikābhaya* supplied food daily to one thousand monks dwelling there (Mhv.xxxiv.30f, 64), and **Lañjakatissa** had the *vihāra* paved at a cost of one hundred thousand (Mhv.xxxiii.25). **Mahā Dāṭhika Mahā Nāga** made four gateways and a road round the mountain, and held the *Giribhaṇḍapūjā* with great pomp and ceremony; it is said that in order that the people might approach the mountain with clean feet he spread carpets right up to it from the **Kadamba** River (Mhv.xxxiv.75ff). Kanirajānutissa had sixty monks of **Cetiyapabbata** put to death as traitors by flinging them into the cave called **Kanira** (Mhv.xxxv.11). **Vasabha** provided four thousand lamps to be lighted on **Cetiyagiri** (Mhv.xxxv.80), while **Jeṭṭhatissa** gave to the *vihāra* the income derived from the **Kāḷamattika** Tank (Mhv.xxxvi.130; see also Dpv.xv.69; xvii.90; xix.13, and Vin-a.i.82ff).

In the time of **Kakusandha**, **Cetiyagiri** was known as **Devakūṭa**, that of **Koṇāgamana** as **Suvaṇṇakūṭa**, and in that of **Kassapa** as **Subhakūṭa** (Vin-a.i.86f). The **Dhammarucikas** once occupied the **Ambatthalavihāra** on

Cetiyapabbata, it having been given to them by **Dhātusena** (Cv.xxxviii.75). **Aggabodhi** supplied a permanent supply of water for the bathing-tank called **Nāgasoṇḍi**, on the top of **Cetiyagiri** (Cv.xlii.28; see Cv.Trs.i.68, n.8), while **Aggabodhi III**. gave to the *vihāra* the village of **Ambillapadara** (Cv.xliv.122). **Aggabodhi V**. restored the ruined buildings of **Cetiyapabbata** at a cost of one hundred and twenty thousand pieces (Cv.xlviii.7), while the queen of **Udaya** I, built there the Kanthaka *cetiya*, and her husband decorated the mountain with brightly coloured flags and streamers (Cv.xlix.23, 27). **Sena** I, gave to the monastery the income from the **Kāṇavāpi** (Cv.l.72), and **Sena II**. Provided a hospital for the use of the monks there (Cv.li.73). **Kassapa VI**. built the **Hadayuṇhapariveṇa** and gifted it to the **Dhammarucikas** (Cv.lii.18). **Parakkamabāhu I**. restored all the old buildings which had been destroyed and built sixty-four *Thūpas* (Cv.lxxviii.108).

The Commentaries relate several anecdotes connected with **Cetiyapabbata**. **Maliyadeva** Thera recited there the **Chachakkasutta**, and sixty listening bhikkhus became *Arahants* (MN a.ii.1064). **Lomasanāga** Thera lived in the *Padhānaghara* in the **Piyaṅguguhā** there and overcame the cold he felt by meditating on the *Lokantarikaniraya* (MN-a.i.65). **Cetiyapabbata** was the residence of **Kāḷa Buddharakkhita**, and King **Saddhātissa** spent some time there (MN-a.i.469f. See also Vsm.20, 64; Dhsa.194, 200; AN-a.i.44). At the time that Faxian came to Ceylon there were two thousand monks in **Cetiyagiri**, including a monk of great fame, called Dharmagupta (Giles: p.72).

Cetiyambatthala. See **Ambatthala**.

Cetiyavaṁsaṭṭhakathā. One of the sources mentioned in the **Mahā Vaṁsaṭīkā** (p.548). It probably dealt with the building of the *cetiyas* in Ceylon, chiefly the **Mahā Thūpa**.

Cetiyavāda, **Cetiyavādins**. A later offshoot of the **Mahā Saṅghika** school, through the **Paññatti** and **Bāhulika** sects of the **Gokulikavāda** (Mhv.v.7; Dpv.v.42; Mbv.96f).

Bhavya, quoted by Rockhill, says that the Caityas received their name from

their having dwelt in the Caitya Mountain. Op. Cit., 183; for an account of the **Cetiyavādins** see de la Vallée Poussin's "*The Five Points of Mahā Deva*" in JRAS., April, 1910, 413ff. **Mahā Deva** is considered as their founder; his points are purely speculative. They are all alleged to have been held also by the **Pubbaseliyas**.

Cetiyasutta. The Buddha goes with **Ānanda** on his begging round in **Vesālī** and, after the meal, rests at the **Cāpāla Cetiya**. There the Buddha sings the praises of **Vesālī** and declares that, if he would, he could live for a whole *kappa*. **Ānanda** does not act on the hint. When **Ānanda** leaves him, **Māra** asks that the Buddha should die, as his disciples have been fully trained. The Buddha agrees, and declares that he will die in three months time. SN.v.258ff; the incident is also given in DN.ii.102ff and Ud.vi.1.

Cetiyā. A *Yakkhinī* who lived in the **Dhūmarakkha** mountain near **Tumbariyaṅgaṇa**.

Paṇḍukābhaya, hearing of her, tried to capture her, but succeeded only after a very long and strenuous chase, in which she assumed the form of a mare. He rode her into battle, where she helped him in various ways (Mhv.x.53ff). The **Mahā Vaṁsaṭīkā** (p.289) says she was the wife of the **Yakkha Jutindhara**, who fell in the battle of **Sirīsavatthu**.

Cetokhilasutta 01. While the five fallows of his heart (*cetokhilā*) are left untilled – doubts about the Teacher, about the Dhamma, about the Saṅgha and the course of training, lack of ardour – and the five bondages are unshattered (attachment to sensual pleasures, to the body, to visible forms, over-eating, desire to be born among the gods) – no monk can possibly show growth and progress in the Dhamma and the Vinaya. MN.i.101ff.

Cetokhilasutta 02. The five fallows (*cetokhilā*) mentioned in (1). In order to destroy them the four *Satipaṭṭhāna* should be developed. AN.iv.460.

Cetopariccasutta. **Anuruddha**, questioned by some monks at **Jetavana**, tells them that by cultivating the four **Satipaṭṭhāna** he was able to read and know the minds of beings, of other persons. SN.v.304.

Cetovimuttiphalasutta 01. When a monk perceives the foulness of the body, is conscious of the repulsiveness of food, feels distaste for the world, perceives impermanence in all compounded things, and has the thought of death inwardly established in him, there come to him mind-emancipation and emancipation by way of insight and he becomes completely free. AN.iii.84.

Cetovimuttiphalasutta 02. The thought of impermanence, of ill in impermanence, of no-self in ill, of renunciation and of dispassion – these things, when developed, have, as their fruit, mind-emancipation and emancipation by way of insight. AN.iii.85.

Celakaṇṭhī. A mare belonging to **Caṇḍappajjota**. She could travel one hundred leagues in a day and was one of his five rapid conveyances. Dhp-a.i.196.

Celasutta 01. See **Ukkācelasutta**.

Celasutta 02. When one's turban or head is ablaze, one must put forth special effort to extinguish the fire; needless to say, such effort is also necessary for the comprehension of the four Noble Truths. SN.v.440.

Cellāra. A village in South India. Cv.1xxvi.262.

Cokkhabrāhmaṇa. A Brahmin, referred to in the Commentaries (MN-a.ii.875; AN-a.i.248); no explanation is given of him in the references: *Diṭṭhivippayuttena pana ariyasāvako pariḷābhibhūto pariḷāhavūpasamatthaṁ mattahatthiparittāsito viya Cokkhabrāhmaṇo gūthaṁ kañci saṅkhāraṁ sukhato upagacchati*.

Coḍa. See **Coḷa**.

Codanāvatthu. A valley (?) near **Rājagaha**, visited by the Buddha in the course of his wanderings.

Here he laid down a rule, allowing monks to recite the *Pātimokkha* under a learned monk if the leader of their own company should be inefficient. Vin.i.116f.

Codanāvatthubhāṇavāra. The twenty-seventh section of the third **Khandhaka** of the **Mahā Vagga** of the Vinaya.

Codanāsutta. The five things to be observed by one who exhorts another – his speech should be timely, should treat of what has really happened, should be full of gentleness, should concern the good (*atthasaṁhitena*), and be uttered with a mind of amity. AN.iii.196.

Coraka Mahā Vihāra. A *vihāra* in Ceylon, the residence of **Mahā Mitta**. In the *vihāra* was the **Kuraṇḍaka** cave (*q.v.*). Vsm.38.

Corakaṇḍaka. See **Koraṇḍaka**.

Coranāga. King of Ceylon (3 B.C.–9 CE.). He was the son of **Vaṭṭagāmaṇī** and his name was **Mahā Nāga** (Mhv.xxxiii.45). During the reign of **Mahā Cūḷi Mahā Tissa** he was a rebel and came to the throne after **Mahā Cūḷi**'s death. He destroyed eighteen *vihāras* which had refused to shelter him as a rebel. He was poisoned by his queen **Anulā** (Mhv.xxxiv.11ff). It is said that after death he was born in the *Lokantarikaniraya* with a body three *gāvutas* in height (MN a.ii.920; DN-a.ii.433; AN-a.ii.532).

Corambāgāma. A village in **Rohaṇa**. Cv.lxxv.15.

Corasutta 01. An evil monk is like a robber-chief, in that he relies on roughness of the way, the entanglements, the help of the powerful; he gives bribes and works alone. AN.iii.128f.

Corasutta 02. There are eight things which lead to speedy disaster in the case of a robber – he strikes those who do not strike back, takes away everything

completely, kills women, seduces maidens, robs recluses, despoils the king's treasury, carries out his activities too near, is unskilled in storing up his gain (AN.iv.339).

Corābhaya. A brigand, who set up his stronghold between **Anurādhapura** and **Cetiyagiri**. He once came with his followers to plunder **Cetiyagiri** monastery, but *Dīghabhāṇaka* **Abhaya Thera** (*q.v.*), hearing of his intentions, gave orders that the robbers should be given a meal of the monastery food. This so pleased **Corābhaya** that from that time he undertook to provide safe passage for all pilgrims to **Cetiyagiri** (Vin-a.ii.474).

Corābhaya is generally classed with **Coranāga** and, both are said to have been born after death in *Lokantarikaniraya* with bodies three *gāvutas* in height. AN-a.ii.532; MN-a.ii.920; DN-a.ii.433.

Coriyassara. A village in Ceylon. Vibh-a.447.

Coḷa. A country whose people were called Coḷā. The country extended from the Coromandel coast of South India as far as the Penner River, its capital in mediaeval times being Tanjore. The Ceylon Chronicles mention frequent invasions of Ceylon by the Coḷā chiefly for purposes of plunder. These invasions were a constant menace to the peace and prosperity of Ceylon, and helped largely in the destruction and disappearance of that country's literary and artistic works. For details see Mhv. and Cv. *passim*.

Coḷakulantaka. A village in South India. Cv.lxxvii.53, 60.

Coḷakonāra. A **Damiḷa** chief, ally of **Kulasekhara**. He was slain by the forces of **Parakkamabāhu I**. (Cv.lxxvi.145, 163). There may have been more than one of this name. See ibid., vs.181, 188; lxxvii, 77, 86.

Coḷagaṅga 01. A **Damiḷa** chief of South India, subdued by **Laṅkāpura** (Cv.lxxvi.121). He was then put to rule over the district of **Parittikkuṇḍi**. Ibid., lxxvii.8.

Coḷagaṅga 02. King of Ceylon (1196-7 CE.). He was the son of King **Nissanka**'s sister. He slew **Vikkamabāhu III**. and reigned for nine months. He was then deposed by the general **Kitti** and his eyes were put out. Cv.lxxx.29ff.

Coḷagaṅgakumāra. A son of **Gajabāhu**. Cv.lxx.238.

Coḷagaṅgādeva. A **Damiḷa** chief, conquered by **Bhuvanekabāhu I**. Cv.xc.32.

Coḷatirikka. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.78.

Coḷarāja. A minister of **Kassapa V**. He repaired a *pariveṇa* in the **Mahā Vihāra** which had been destroyed. Cv.lii.34.

Coḷā. The people of **Coḷa**.

Coḷiya Dīpankara. See **Dīpaṅkara** ??

Ch.

Chakkhattiyakhaṇḍa. A section of the **Vessantarajātaka** dealing with the journey undertaken by **Sañjaya** and his army to bring back **Vessantara** and his queen.

The six *Khattiyas* referred to are **Sañjaya** and his queen, **Vessantara** and **Maddī** and **Jāli** and **Kaṇhā**. Ja.vi.582-7.

Chagāma, **Chaggāma**. A village in **Rohaṇa**. Ras.ii.34; Cv.lviii.45; lxxv.3.

Chachakkhasutta. Preached at **Jetavana**. The Buddha explains to the assembled monks the six "sixes" – e.g., the six internal senses (seeing etc.), the six external sense-objects (form etc.), the six groups of perceptions (sight and forms, hearing and sounds, etc.), and the six groups of cravings (MN.iii.280ff).

The Commentary (MN-a.ii.1024f) says that, apart from the sixty monks who became *Arahants* when the Buddha first preached the *Sutta*, on each occasion of its preaching, by the Chief Disciples and by the eighty chief disciples, a like number attained *Arahant*-ship. In Ceylon, **Maliyadeva** Thera preached it at sixty different places, and each time sixty monks became *Arahants*. Once, when *Tipiṭaka* **Cūḷa Nāga** preached it at the **Ambilahālavihāra**, one thousand monks attained to *Arahant*-ship (MN-a.ii.1025).

Chatta 01. A youth, son of the Brahmin of the **Nāṇacchandajātaka**. He received from the king a chariot drawn by lilywhite thoroughbreds. Ja.ii.428f.

Chatta 02. Son of the king of **Kosala**. His story is given in the **Brahāchattajātaka** (Ja 336, *q.v.*).

Chatta 03. A Brahmin youth of **Setavyā**. He studied under **Pokkharasāti** at **Ukkaṭṭhā** and, having finished his course; returned home for money wherewith to pay his teacher. On the way back to **Setavyā** he was met by the Buddha, who taught him three stanzas, on the virtues of the Buddha, the Dhamma and the Saṅgha, and made him take the five precepts. As he proceeded along his road, **Chatta** was attacked by robbers and killed. He was reborn in **Tāvatiṁsa**, and

when all his relations, his teacher and others were assembled for his funeral ceremony, he came into their midst, conveyed by his thirty-league *vimāna*, and made obeisance to the Buddha who was present, and declared to him his great indebtedness for his compassion. The Buddha preached to the assembled multitude, and **Chatta** and his parents became *Sotāpannas*. Vv.v.3; Vv-a.229ff; the story is often quoted – e.g., Vin-a.i.172; MN a.i.256; and the stanzas taught by the Buddha, as mentioned above, have become famous – e.g., DN a.i.230; MN a.i.107; AN a.i.303.

Chatta 04. A Tamil general of **Eḷāra** in charge of the fort at **Mahiyaṅgaṇa**. He was killed by **Duṭṭhagāmaṇī**. Mhv.xxv.7.

Chattaguhinda. The Pāli name of Kyansitthā, son of **Anorata**, king of Pagan. (Sās.75; Bode15, n.5).

Chattaggāhakavāpī. A tank built by a parasol-bearer (*chattaggāhaka*), the husband of **Saṅghā** (Cv.xxxviii.3).

Chattadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a king and his son became a **Pacceka Buddha**.

One day, while seeking his son, he came across his funeral pyre; he worshipped it and placed over it his parasol as a mark of respect.

Twenty-five *kappas* ago he was king seven times under the name of **Mahāraha**. Ap.i.244f.

Chattapāṇī 01. An *upāsaka* of **Sāvatthī**. He was an *Anāgāmī* according to the **Jātaka** account (Ja.i.381f.) and a *Sakadāgāmi* according to the **Dhammapada Commentary** (Dhp-a.i.380f.).

Once, when listening to the Buddha's teaching, he failed to notice and do reverence to the king, **Pasenadi**, who arrived during the discourse. Later, when summoned to the king's palace, he went with every sign of respect and paid obeisance to the king. When asked why he had not so behaved on the previous occasion, **Chattapāṇī** replied that such an action would have been discourteous to the Buddha. Thereupon **Pasenadi** asked him to act as instructor in the

Dhamma to the women of the palace, but he refused the invitation, deeming that such a course would be unseemly and unwise. The task was therefore given to **Ānanda**. Dhp-a.i.380f; cp. Vin.iv.157. The story is also found in Ja.i.381f, with several variations in detail. There we are told that the Buddha, seeing that the king was displeased, made special mention to him of Chattapāṇī's attainments.

Chattapāṇī 02. The barber of King **Yasapāṇī**. His story is related in the **Dhammaddhajajātaka** (Ja 220, *q.v.*). He had four virtues – he was free from envy, drank no intoxicants, had no strong desires and no wrath. In one of his previous lives he was a king whose queen carried on intrigues with sixty-four of the slaves. Having failed to tempt the Bodhisatta, she spoke calumny against him and had him put in prison. But he explained the matter to the king and was released. From that time the king gave up envy. In another birth he was a king of **Benares**, strongly addicted to drinking and meat-eating; one day the meat prepared for him was eaten by the palace dogs. It was fast-day, and as there was no meat in the town the cook sought the queen's advice. When the king sat down to eat, his small son, whom he much loved, was brought to him in the hope that he might forget to ask for meat. But the plan failed, and in his drunkenness he twisted his son's neck and had his flesh cooked for him to eat. Thenceforth he refrained from strong drink and meat-eating.

Two other births of **Chattapāṇī** are mentioned, once as **Kitavāsa** and once as **Araka** (*q.v.*). He is identified with **Sāriputta**. Ja.ii.186-96.

Chattapāsāda. A building in **Anurādhapura**, probably attached to the king's palace. There King **Bhātika** distributed gifts to the monks (Mhv.xxxiv.65; Mhv ṭ.663). **Sirināga** repaired the building. Mhv.xxxvi.26.

Chattavaḍḍhi. The spot in **Mahā Meghavana** where **Moggallāna I**. presented his parasol to the monks as a mark of homage. A *pariveṇa* called by the same name was built there. Mhv.xxxix.32.

Chattavimāna. See **Chatta** (3).

Chattādhichattiya. See **Adhichattiya**.

Chattunnatavāpi. A tank in Ceylon, repaired by **Parakkamabāhu I**. Cv.lxviii.43.

Chaddanta 01. A forest in **Himavā**. In the forest was the **Mandākinī Lake**, on the banks of which **Aññā Koṇḍañña** lived in retirement for twelve years, waited upon by eight thousand elephants who had once ministered to **Pacceka Buddhas**. SN-a.i.217; Thag-a.ii.3, 7; AN-a.i.84.

Chaddanta 02. A lake, one of the seven great lakes of the **Himālaya** region (AN.iv.101; AN-a.ii.759). It was fifty leagues long and fifty broad. In the middle of the lake, for a space of twelve leagues, the water was like a jewel and no weeds grew there. Around this space were seven girdles of lilies, each girdle of a different hue and each a league in extent. Round the lake were seven ranges of mountains – **Cūḷa Kāḷa**, **Mahā Kāḷa**, **Udaka**, **Candapassa**, **Suriyapassa**, **Maṇipassa** and **Suvaṇṇapassa**, the last range being seven leagues in height and of a golden hue on the side overlooking the lake. On the west side of the lake was the **Kañcanaguhā**, twelve leagues in extent, where the elephant-king lived. Ja.v.37.

Chaddanta 03. A tribe of elephants, of which tribe the Bodhisatta was once born as king (see No.4). The Chaddantas and the Uposathas are the two highest classes of elephant (Dhp-a.iii.248). The **Chaddantakula** sometimes provides the *hatthiratana* for a **Cakkavatti**, in which case it is the youngest of the tribe who so functions (Khp-a.172). Of the ten tribes of elephants enumerated in the books (e.g., Ud-a.403; Vibh-a.397) the Chaddanta is classed as the highest, and the Buddha possesses the strength of ten Chaddanta elephants, each elephant having the strength of ten thousand million men (Bv-a.37). These elephants have the power of travelling through the air and are white in hue (Ja.v.37; Vsm.650).

Chaddanta 04. The Bodhisatta, born as king of the elephants of the **Chaddanta** tribe, eight thousand in number. His body was pure white, with red face and feet, and seven parts of his body touched the ground. He lived in the **Kañcanaguhā** on the banks of the **Chaddanta** Lake, his chief queens being **Cūḷa Subhaddā** and **Mahā Subhaddā**. Owing to the preference shown to **Mahā**

Subhaddā by **Chaddanta**, **Cūḷa Subhaddā** conceived a grudge against him, and one day, when **Chaddanta** was entertaining five hundred **Pacceka Buddhas**, she offered them wild fruits and made a certain wish. As a result she was reborn in the **Madda** king's family and was named **Subhaddā**. Later she became chief consort of the king of **Benares**. Remembering her ancient grudge, she schemed to have Chaddanta's tusks cut off. All the hunters were summoned by the king, and **Soṇuttara** was chosen for the task. It took him seven years, seven months and seven days to reach Chaddanta's dwelling-place. He dug a pit and covered it, and as the elephant passed over it shot at him a poisoned arrow. When Chaddanta realised what had happened, he charged **Soṇuttara**, but, seeing that he was clad in a yellow robe, he restrained himself. Having learnt **Soṇuttara**'s story, he showed him how his tusks could be cut off, but **Soṇuttara**'s strength was not sufficient to saw them through. Chaddanta thereupon took the saw with his own trunk and, wounded as he was and suffering excruciating pain from the incisions already made in his jaws, he sawed through the tusks, handed them over to the hunter and died. In seven days, through the magic power of the elephant's tusks, **Soṇuttara** returned to **Benares**; but when **Subhaddā** heard that her conspiracy had resulted in the death of her former lover and husband, she died of a broken heart (Ja.v.36ff).

Chaddanta is mentioned as one of the births in which the Bodhisatta practised *sīlapāramitā* (Ja.i.45). **Chaddanta** could find delight only in the lakes and forests of the **Himālaya**, not in the crowded city (Vsm.650). See also **Chaddantajātaka** (Ja 514).

Chaddantajātaka (Ja 514). The story of the Bodhisatta, born as **Chaddanta**, king of elephants. It was related in reference to a nun of **Sāvatthī** who, while listening one day to a sermon by the Buddha, admired his extreme beauty of form and wondered if she had ever been his wife. Immediately the memory of her life as **Cūḷa Subhaddā**, **Chaddanta**'s consort, came to her mind and she laughed for joy; but on further recollecting that she had been the instrument of his death, she wept aloud. The Buddha related this story in explanation of her conduct. Ja.v.36; Speyer (ZDMG.lxxv.2, 305ff) suggests an allegorical explanation of the **Chaddantajātaka**. Feer (JA.1895 v.) gives a careful study of

the story based on a comparison of five different versions – two Pāli, two Chinese and one Sanskrit. This **Jātaka** forms the theme of many illustrations – e.g., in Barhut (Cunningham, pl.xxxvi.6), also Ajanta Caves x. and xvii.

Chanda, **Chandaka**, **Chandāgārika**. See **Channa**, **Channaka**, **Channāgārika**.

Chandena Sutta. A group of eighteen *Suttas* on abandoning lust and desire for that which is impermanent, suffering and without self (SN.iv.148-51).

Chandosāraṭṭhavikāsinī (or **Vuttodayapañcikā**). A Commentary on the **Vuttodaya**, written by **Saddhammañāṇa** in the fourteenth century. Bode, 26.

Channa 01. A wanderer, classed among those who wore clothes (*paṭicchannaparibbājaka*). He is only mentioned once, in the **Aṅguttaranikāya** (AN.iii.215), where we are told that he visited **Ānanda** at **Sāvatthī** and asked him questions about the Buddha's teaching (see **Channasutta**). Both the *Sutta* and the Commentary (AN a.i.432) add that he was pleased with **Ānanda**'s explanation, and admitted that the Buddha's teachings were worthy of being followed, though it is not explicitly stated that he accepted them.

Channa 02. A Thera. No particulars of his early life are available. He once stayed at **Gijjhakūṭa**, dangerously ill and suffering much pain. He was visited by **Sāriputta** and **Mahā Cunda**, and when they discovered that he contemplated suicide, they tried to deter him, promising to provide him with all necessaries and to wait on him themselves. Finding him quite determined, **Sāriputta** discussed with him the Buddha's teachings and then left him. Soon afterwards **Channa** committed suicide by cutting his throat. When this was reported to the Buddha, he explained that no blame was attached to **Channa**, for he was an *Arahant* at the moment of death (MN.iii.263ff; SN.iv.55ff).

Buddhaghosa explains that after cutting his throat, **Channa**, feeling the fear of death, suddenly realised that he was yet a *puthujjana*. This thought so filled him with anguish that he put forth special effort, and by developing insight became an *Arahant* (MN-a.ii.1012f.; SN-a.iii.12f).

Channa had friends and relations in the **Vajjī** village of **Pubbavijjhana** (*v.l.* **Pubbavajira**), and came himself from there.

Channa 03. **Gotama**'s charioteer and companion, born on the same day as **Gotama** (Ja.i.54; Mvu.ii.156, 164, 189, 233; iii.91, 262; Bv-a.233; SN-a.ii.231; Dhs-a.34. Thag-a. (i.155) says he was the son of a servant woman of **Suddhodana**). When **Gotama** left household life, **Channa** rode with him on the horse **Kanthaka** as far as the river **Anomā**. There **Gotama** gave him his ornaments and bade him take **Kanthaka** back to his father's palace (a *Thūpa* was later erected on the spot where **Channa** turned back; Divy.391). When, however, **Kanthaka** died of a broken heart, **Channa**'s grief was great, for he had suffered a double loss. It is said that he begged for leave to join **Gotama** as a recluse, but this leave was refused (Ja.i.64f). He therefore returned to **Kapilavatthu**, but when the Buddha visited his **Sākiyan** kinsfolk, **Channa** joined the Saṅgha. Because of his great affection for the Buddha, however, egotistical pride in "our Buddha, our Dhamma" arose in him and he could not conquer this fondness nor fulfil his duties as a bhikkhu (Thag a.i.155; his verse (No.69) quoted in Thag. does not, however, refer to any such remissness on his part).

Once, when in the **Ghositārāma** in **Kosambī**, **Channa** committed a fault but was not willing to acknowledge it. When the matter was reported to the Buddha, he decreed that the *ukkhepaniyakamma* be carried out against him, forbidding him to eat or dwell with the Saṅgha. He therefore changed his residence, but was everywhere "boycotted," and returned to **Kosambī** subdued and asking for reprieve, which was granted to him. Vin.ii.23ff. His obstinacy and perverseness are again mentioned elsewhere – e.g., Vin.iv.35, 113, 141. A patron of his once erected a *vihāra* for him, but he so thatched and decked it that it fell down. In trying to repair it he damaged a Brahmin's barley field (Vin.iii.47. See also Vin.iii.155f., 177).

Later, in a dispute between the monks and the nuns, he deliberately sided with the latter; this was considered so perverse and so lacking in proper *esprit de corps*, that the Buddha decreed on him the carrying out of the *Brahmadaṇḍa* whereby all monks were forbidden to have anything whatsoever to do with him.

This was the last disciplinary act of the Buddha, and the carrying out thereof was entrusted to **Ānanda**. DN.ii.154. It would, however, appear from Dhp a.ii.110 that the *Brahmadaṇḍa* was inflicted on **Channa** for his having repeatedly reviled **Sāriputta** and **Moggallāna** in spite of the Buddha's warning. In this version other details also vary.

When **Ānanda** visited **Channa** at the **Ghositārāma** and pronounced on him the penalty, even his proud and independent spirit was tamed; he became humble, his eyes were opened, and dwelling apart, earnest and zealous, he became one of the *Arahants*, upon which the penalty automatically lapsed (Vin.ii.292). In the past, **Channa** met **Siddhattha Buddha** going towards a tree, and being pleased with him, spread for him a soft carpet of leaves round which he spread flowers. Five *kappas* ago he became king seven times, under the name of **Tinasanthāraka** (Thag a.i.155).

He is probably identical with **Senāsanadāyaka** of the **Apadāna** (i.137).

Channa is identified with the hunter in the **Suvaṇṇamigajātaka** (Ja 359) (III.187), the **Gijjhajātaka** (Ja 399) (III.332), the **Rohantamigajātaka** (Ja 501) (IV.423), the **Cūḷa Haṁsajātaka** (Ja 533) (V.354), and the **Mahā Haṁsajātaka** (Ja 534) (V.382), with the wrestler in the **Sālikedārajātaka** (Ja 484) (IV.282) and with **Cetaputta** in the **Vessantarajātaka** (Ja 547) (VI.593). See also **Channasutta** (1) below.

Channapathapañha. The section of the **Mahā Ummaggajātaka** which tells of **Mahosadha**'s first meeting with **Amarādevī** and the riddle in which she indicated the way to her house (Ja.vi.363-5). It is sometimes called the **Amarādevīpañha** (Ja.i.424).

Channavagga. The ninth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.53-70.

Channasutta 01. Records the visit of **Channa** *paribbājaka* to **Ānanda**, at **Sāvatthī**. He asks **Ānanda** why the Buddha preaches the abandonment of *rāga*, *dosa*, *moha*; **Ānanda** explains and **Channa** goes away satisfied (AN.i.215f).

Channasutta 02. **Channa** Thera goes from cell to cell in the monastery at **Isipatana**, asking the Elders to teach him the Dhamma. Finding that their

teachings do not help him in getting rid of craving, he visits **Ānanda** at the **Ghositārāma**. **Ānanda** praises **Channa** for his new-found humility, and repeats to him a sermon which he (**Ānanda**) had heard the Buddha preach to the monk **Kacchānagotta**, dealing with the *paṭiccasamuppāda*.

Channa expresses his delight with the exposition of **Ānanda** (SN.iii.132ff). The Commentary (SN-a.ii.231f) says that this account refers to **Channa**, the companion of the Buddha. After the infliction on him of the *Brahmadaṇḍa*, he was greatly affected, and wandered from place to place. In the course of these wanderings he came to **Benares**.

Channasutta 03. Records the incidents in connection with the suicide of **Channa** Thera (**Channa** 2). SN.iv.55f; SN-a.iii.12; cf. MN.iii.263ff.

Channā. A nun, mentioned as being specially proficient in the Vinaya. *v.l.* **Chandā**. (Dpv.xviii.29)

Channāgarikā. A secondary division of the **Vajjiputtakas**. Mhv.v.7; Dpv.v.46; Mbv.97.

Channovādasutta. Records the same incidents as **Channasutta** (3). MN.iii.263ff.

Chapaṭa. See **Saddhammajotipāla**.

Chapāṇasutta. If a man were to catch six animals – a snake, a crocodile, a bird, a dog, a jackal and a monkey – and tether them with ropes, they would struggle to be free and to make off, each to his own range or pasture. So do a man's six senses. If the animals are strongly tethered, they will, with time, grow weary and rest. So will the six senses if one practises attention to the body. SN.iv.197; cp. Vsm.484.

Chappaccayadīpanī. A work on Pāli prosody by **Suddhammañāṇa**. Bode, 26.

Chaphassāyatanikasutta. A group of three *Suttas* concerning the sixfold sphere of contact. SN.iv.43f.

Chabbaggiyā, **Chabbaggiyas**. A group of monks, contemporary with the Buddha, frequently mentioned as being guilty of various Vinaya offences. Vin.i.84f, 104, 106, 111, 113, 114, 138, 160, 170, 185, 189, 192, 194, 203f, 216, 285, 306, 316; ii.73, 105ff, 145ff, 213ff, 241, 262, etc.: Ja.i.191, 217, 360; iii.149; Dhp-a.iii.48f., 330, 382.

Six monks – **Assaji**, **Punabbasu**, **Paṇḍuka**, **Lohitaka**, **Mettiya** and **Bhummaja** – were their leaders, hence their name.

There were also nuns in their following, who likewise violated the Vinaya rules in various ways. (Vin.ii.262, 266, 269, 271, 276).

It is said that **Assaji** and **Punabbasu** had their headquarters at **Kīṭāgiri**, **Mettiya** and **Bhummaja** (**Bhummajaka**) at **Rājagaha** and **Paṇḍuka** and **Lohitaka** at **Jetavana** (Ja.ii.387).

According to the **Samantapāsādikā** (iii.613f) they were all of **Sāvatthī** and all originally acquainted. Finding a living hard to obtain, they entered the Saṅgha under the two Chief Disciples. They decided among themselves that it was unwise for them all to live in the same place, and they therefore divided into three groups as mentioned above. Each group had five hundred monks attached to it. Of the three groups, the followers of **Paṇḍuka** and **Lohitaka** were the most virtuous. They remained near the Buddha, accompanying him on his tours. They did not, like the others, transgress Vinaya rules.

Chabbisodhanasutta. On the six-fold scrutiny by which a monk can know whether he is justified in saying that for him rebirth is no more, that his heart has been absolutely delivered from the *āsavas*. MN.iii.29-37.

Chabbyāputtā. A royal clan of **Nāgas**. Vin.ii.110; Ja.ii.145; AN.ii.72.

Chambhī. A Brahmin, chaplain of **Mahā Cūḷanī**. He conspired with queen **Talatā** and, having poisoned **Mahā Cūḷanī**, became king in his place. Later, fearing for his life, he wished to kill the king's son, Cūḷanī, but **Talatā** (*q.v.*), by means of a ruse, saved the boy's life. Ja.vi.470f.

Chalaṅga. A Brahmin of **Haṁsavatī**.

He had one thousand eight hundred pupils with whose assistance he built a bridge over the **Bhagīrathī** for the **Buddha Padumuttara** and his disciples. He was a previous birth of Dhotaka Thera. Ap.ii.344.

Chalaṅgakumāra. A general sent by the king of **Benares** to instruct **Eḷakamāra** in the art of war; afterwards he became **Eḷakamāra**'s commander-in-chief. **Eḷakamāra**'s wife misconducted herself with **Chalaṅgakumāra** and also with his attendant **Dhanantevāsī**. **Kuṇāla** said it was he who was **Chalaṅgakumāra** and that, therefore, he was an incarnation of the Buddha. Ja.v.425, 430.

Challūra. A tank built by King **Mahā Sena**. Mhv.xxxvii.47.

Chaḷabhijātiyasutta. On the six breeds declared by **Puraṇa Kassapa** – black, blue, red, yellow, white and purest white –

and the six corresponding breeds declared by **Gotama Buddha**. AN.iii.383f; cp. DN-a.i.162; SN.iii.210; DN.iii.250f.

Chaḷindriyavagga. The third chapter of the **Indriyasaṁyutta**. SN.v.203ff.

Chavakajātaka (Ja 309). The Bodhisatta was once born as a *Caṇḍāla*. His wife, being with child, yearned to eat a mango, and he went by night to the king's garden to try and get one. But day broke before he could escape and he remained perched in the tree. While he was there, the king came with his chaplain and, sitting on a high seat at the foot of the tree, learnt the Dhamma from the chaplain, who occupied a low seat. The Bodhisatta climbed down from the tree and pointed out to them their error. The king, being very pleased, made him ruler of the city by night and placed round his neck the garland of red flowers which he himself was wearing. Hence the custom of the lords of the city to wear a wreath of red flowers.

The story was related in reference to the *Chabbaggiya* monks, who preached the Dhamma to those who sat on a higher seat than they themselves. Ja.iii.27ff.

Chavasīsa. A charm which gave the power of saying where a dead person was born, by tapping on his skull with one's finger-nail, even three years after death. **Vaṅgīsa** knew the charm. Thag a.ii.192; AN a.i.150, cp. **Migasira**.

Chavālātasutta. Some people are bent neither on their own profit nor on that of others, some only on another's profit, some only on their own, and yet others on the profit of both themselves and others. He who belongs to the first class is like a firebrand from a funeral pyre, blazing at both ends, smeared with dung in the middle, useless for any purpose. AN.ii.95.

Chavisutta. Dire are gains, favours and flattery; they cut the skin, the flesh, right down to the marrow. SN.ii.237.

Chātapabbata. A mountain, slightly over two *yojanas* to the south-east of **Anurādhapura**. At the foot was a bamboo-grove in which grew three bamboo-stems, each being a waggon-pole in girth – known as *latāyatthi*, *kusumayatthi* and *sakuṇayatthi* – because of **Devānampiyatissa**'s good fortune (Mhv.xi.10; Dpv.xi.15, 19; Vin-a.i.74. For an explanation of these yatthis see IHQ.vi.571ff). **Saddhātissa** afterwards built a *vihāra* there, called the *Chātavihāra* (Mhv ṭ.300). The **Aṅguttara Commentary** (i.15) has a reference to a novice dwelling in Chātapabbata who came to grief after hearing a woman's voice.

Chāva. See **Upaka Ājīvaka**.

Chiggalasutta 01. Once, at the **Kūṭagārasālā** in **Vesālī**, **Ānanda** saw **Licchavī** youths practising archery, shooting through even a small keyhole (*chiggala*) without a miss. He reported this to **Gotama Buddha**, who remarked that those who penetrate the meaning of *dukkha*, etc., do a far more difficult thing (SN.v.453f).

Chiggalasutta 02. It is more probable that a blind turtle, rising to the surface only once in a hundred years, should put his neck through a yoke (*chiggala*) with a single hole, floating about in the ocean, than that a fool who has gone to the Downfall should become a man again (SN.v.455; cp. MN.iii.169; Thīg.500).

Chiggalasutta 03. Similar to 2. It is more probable that a turtle, etc...., than that one should get birth in a human form, or that a **Tathāgata** should arise in the world, or that the Dhamma and Vinaya proclaimed by a **Tathāgata** should be shown in the world. See also **Tālacchiggalasutta** (SN.v.456).

Chindīsutta. **Devadatta** brought schism into the Saṅgha because his heart was possessed by gains, flattery, etc. (SN.ii.239).

Chetasutta. See **Kassapagottasutta**.

Chetvāvagga 01. *v.l.* **Jhatvāvagga**. The eighth chapter of the **Devatāsaṁyutta** (SN.i.41ff). On the title of the *Sutta* see KS.i.58, n.1.

Chetvāsutta 02. *v.l.* **Jhatvāsutta**. One must destroy anger in order to be happy (SN.i.41). The *Sutta* is repeated under the same name in SN.i.237. It appears again under the names of **Māghasutta** (SN.i.46) and **Dhānañjānīsutta** (SN.i.160).

J.

Jains. See **Nigaṇṭhā**.

Jagatikāraka Thera. An *Arahant*. In the past he set up an altar (? *jagatī*) at the *Thūpa* of **Atthadassī Buddha**. Ap.i.221.

Jagatidāyaka Thera. An *Arahant*. In the time of **Dhammadassī Buddha** he set up a *jagati* at the Buddha's Bodhi-tree. Ap.ii.402.

Jagatipāla. King of Ceylon (1047-51 CE.). He came from **Ayojjha**, and claimed descent from the race of **Rāma**. Having slain **Vikkamapaṇḍu** he ruled in **Rohaṇa** till he himself was slain by the **Coḷas** (Cv.lvi.13f).

He had a daughter named **Līlāvatī**, who later became the consort of **Vijayabāhu I**. Cv.lix.23f.

Jagadvijaya. A general of **Parakkamabāhu I**. He, with **Laṅkāpura**, took the most prominent part in the expedition against **Kulasekhara** and many victories are attributed to him. Cv.lxxvi.255, 292, 303, 313, 319, 332; lxxvii.4, 45, 60, 64, 71, 82.

Jaṅghadāsa. Probably an author of some Burmese work, to which **Vajira** (**Cīvara** ?) wrote a *ṭīkā*. Gv.64, 74.

Jaṅghābhāra. A park laid out by **Parakkamabāhu I**. Cv.lxxix.9.

Jaccandhavagga. The sixth chapter of the **Udāna**.

Jajjaranadī. A river in Ceylon, the present Deduru-Oya. On the river was the famous causeway known as **Koṭṭhabaddha**, restored by **Parakkamabāhu I**. (Cv.lxviii.16), who also built a dam across the river at **Dorādattika**. Ibid., vs.37; see also lxxix.67.

Jaṭā Bhāradvāja. A Brahmin of the **Bhāradvāja** *gotta*. </p>

He goes to **Gotama Buddha** and asks him the questions given in the

Jaṭāsutta. The Buddha gives the same answer (SN.i.165).

The Commentary (SN-a.i.179) says that he was given this name by the Recensionists because he asked a question about *jaṭā* (tangle).

Jaṭāsutta. A *Deva* asks the Buddha how sentient beings can escape from their tangles. By the destruction of *rāga*, *dosa*, *moha*, answers the Buddha.

This *Sutta* forms the basis of the **Visuddhimagga**. SN.i.13; repeated at i.165.

Jaṭika. See **Jaṭila** (2).

Jaṭila 01. A class of ascetics, so-called on account of their matted hair (*jaṭilā ti tāpasā, te hi jaṭādhāritāya idha jaṭilā ti vuttā*) (Ud a.74; see also 330). These ascetics are sometimes classed under *Isi* (*Cūḷa Niddesa*.149) and also under *muni* (*Cūḷa Niddesa*.513).

Jaṭila 02. *v.l.* **Jaṭika**. A governor of a province (*Mahā Raṭṭhiya*) in the time of **Padumuttara Buddha**. He was the Bodhisatta. Ja.i.37; Bv.xi.11.

Jaṭila 03. (*v.l.* **Jaṭilaka**). A *seṭṭhi* of **Magadha**, one of the five *seṭṭhis* of **Bimbisāra** (Dhp a.i.385). His mother was a *seṭṭhi*'s daughter in **Benares**, who had illicit relations with a *Vijjādhara*, and when the child was born she placed it in a vessel which she handed to her slave, to be floated down the **Ganges**. Two women, while bathing, saw the vessel, discovered what it contained and each claimed the child. The dispute was settled by the king and the child was given to the woman who happened to be a disciple of **Mahā Kaccāna**. The child was called **Jaṭila** because the first time he was bathed after birth his hair became matted. When able to walk, he was given to **Mahā Kaccāna** to be ordained, but the Thera took him to **Takkasilā** and handed him over to one of his supporters, a merchant, who adopted him as his son. Years passed, and one day the merchant, having to go on a journey, made a list of the goods which he had accumulated in his house during twelve years and asked Jaṭila to sell them if he could find buyers. Such was the lad's fortune that in one day they were all disposed of. The merchant, realising the young man's destiny, gave him his daughter in marriage and provided him with a house. As Jaṭila stepped into the

house, the earth behind it was rent asunder and a mountain of gold, eighty cubits in height, appeared for his use. Thereupon the king made him a Treasurer. Later, wishing to retire from the world, Jaṭila sent out messengers to discover if there were others as rich as he, in case the king should raise objections to his going away. When news was brought back of **Meṇḍaka** and **Jotika**, he knew there would be no opposition and obtained the king's permission. He had three sons, but, having tested them, came to know that only the youngest had the necessary good fortune to enjoy his vast wealth. Jaṭila thereupon handed over to him his wealth and entered the Saṅgha, becoming an *Arahant* within a few days. Some time afterwards the Buddha, with Jaṭila and other monks, was entertained for a fortnight by Jaṭila's sons, and in answer to the monks' questions Jaṭila declared that he felt no desire to re-enter household life. The monks found this hard to believe till assured by the Buddha that it was so.

In the time of **Kassapa Buddha**, Jaṭila was a goldsmith. One day, an *Arahant*, seeking for gold wherewith to complete the shrine erected over the Buddha's remains, came to the goldsmith's house; the latter, having just quarrelled with his wife, was in a surly mood and said to the *Arahant*, "Throw your teacher into the water and get away." His wife told him how wicked were his words, and he, realising his fault, asked pardon of the *Arahant* and made valuable offerings at the Buddha's shrine, by way of amends. Of his three sons whom he asked, in turn, to help him with the preparations, only the youngest consented to go with him. Therefore it was that in seven successive states **Jaṭila** was thrown into the water on the day of his birth and only his youngest son could enjoy his wealth (Dhp a.iv.214ff; Paṭis-a.502f).

Jaṭila's possession of a golden mountain is given as an example of *puññiddhi*, he being one of the five persons of great merit. Vsm.383; Bv-a.24.

Jaṭilagaha. A city, the residence of **Jaṭilagāhī**. AN a.ii.812.

Jaṭilagāhī. The name given to a *bhikkhunī*, who, so **Ānanda** tells **Udāyī**, came to see him at the **Añjanavana** in **Sāketa**. The nun asked him for what purpose the Buddha requested that *samādhi* should be practised and **Ānanda** answered that it was for the purpose of obtaining insight (AN.iv.427f).

The Commentary (AN a.ii.812) says that the *bhikkhunī* was so-called because she came from a city called **Jaṭilagaha**.

Jaṭilasutta. Once when **Pasenadi** was talking with the Buddha in the loggia outside the **Migāramātupāsāda**, there passed close by thirty-five ascetics of various denominations – *Jaṭilas*, **Nigaṇṭhas**, etc. – and the king saluted them respectfully. Later, he asked the Buddha whether they were *Arahants* or on the way to *Arahant*-ship. The Buddha explained to him how hard it was for a layman, with all his encumbrances, to find an opportunity to learn the truth about *Arahants*; much time and care and attention were necessary. The king agreed and mentioned how he gathered information through his spies. SN.i.77f.

Jatukaṇṇī (**Jatukaṇṇika**). One of **Bāvarī**'s disciples. His question and the Buddha's answer are found in the **Jatukaṇṇīsutta Jatukaṇṇīmāṇavapucchā** (Snp.vv.1007, 1096-1100; Divy.635).

In the time of **Padumuttara Buddha**, **Jatukaṇṇī** was a banker in **Haṁsavatī**, rich enough to lend money even to the king, **Arindama**. One day he saw the Buddha going along the street and, having invited him and twenty thousand monks, gave them a meal at his house. Ap.ii.357ff.

Janaka 01. King of **Mithilā**, a previous birth of the Bodhisatta. For his story, see the **Mahā Janakajātaka** (Ja 539). Ja.i.268; Ja.vi.59.

Janaka 02. King of **Benares**. His minister was **Senaka**, whose story is related in the **Sattubhastajātaka** (Ja 402). Ja.iii.341, 348.

Janagāma. See **Jantugāma**.

Janapada. A district in Northern **Malaya** in Ceylon, near the frontier of the **Dakkhiṇadesa**. Cv.xliv.56, etc. For identification, see Cv.Trs.i.79, n.4; 262, n.1.

Janapadakaḷyānī Nandā. One of the three Nandās who became Bhikkhunīs – the others being **Nandā**, sister of **Nandatthera** and **Abhirūpanandā**. Because of her very great beauty she earned the sobriquet of *Janapadakaḷyānī*. The **Udāna** Commentary (170) gives details of her beauty, which justified her title;

see also Ja.i.394.

Janapadakaḷyānī was engaged to be married to **Nanda**, but on the day fixed for the marriage the Buddha induced **Nanda** to join the Saṅgha, in spite of **Nanda**'s wishes, and in due course he became an *Arahant*. Later, when women were admitted to the Saṅgha, Janapadakaḷyānī, feeling she had nothing to look forward to, became a *Bhikkhunī* under **Pajāpatī**. For a long time she would not visit the Buddha, having heard that he spoke disparagingly of physical beauty, but one day, inspired by curiosity, she accompanied her colleagues to hear the Buddha preach. He, being aware of her thoughts, created the form of a most beautiful maiden who stood fanning him. As Janapadakaḷyānī sat gazing at her, enraptured by her beauty, she saw her gradually reach extreme old age, passing through all the stages, until at last she saw her die, leaving her body to decompose and become a mass of filth. At the critical moment, the Buddha uttered the appropriate words and Janapadakaḷyānī became a *Sotāpanna*. The Buddha then preached the **Kāyavicchandanikasutta** and she became an *Arahant* (Ud.iii.2; Ja.i.91; Snp-a.i.241f, 243f, 254, 273; Dhp-a.i.97, 100).

She seems to have been known also as **Rūpanandā**. Dhp a.iii.113f; but see **Rūpanandā**; perhaps here we have a confusion of legends. In the northern books she is called Bhadrā. (Rockhill, p.55.)

In one of her previous lives, Janapadakaḷyānī was born as a she-mule; she sorely tempted **Nanda**, who was then a mule belonging to a merchant named **Kappaṭa** (Dhp a.i.105). **Sundarīnandā** also seems to have been called Janapadakaḷyānī.

Janapadakaḷyānīsutta 01. See **Janapadasutta**.

Janapadakaḷyānīsutta 02. Not even a *janapadakaḷyānī* (a city belle) can continuously possess the heart of a man whose mind is won over by gains, favours and flattery. SN.ii.233.

Janapadasutta, **Janapadakaḷyānisutta**. Preached to the monks at **Desakā** in the **Sumbhā** country. Supposing the fairest maiden in all the countryside were to dance and sing in public, and a man were told that if he carried a bowl brimful

of oil through the crowd he would win the maiden, but that if he spilt one single drop he would lose his head, that man would not turn his attention to anything else or grow slack in his efforts. In the same way should monks cultivate mindfulness relating to the body (SN.v.169f).

This *Sutta* seems also to have been called the **Janapadakaḷyānisutta**, e.g., Ja.i.393f.

Janavasabha. A **Yakkha**, a later birth of King **Bimbisāra**. He appears before the Buddha at the **Giñjakāvasatha** in **Ñātikā** and declares his identity. He is on his way as a messenger from **Vessavaṇa** to **Virūḷhaka** and reports to the Buddha an account of an assembly of the **Devas** in **Tāvatiṁsa** which had taken place some time earlier, and which account he claims to have heard from **Vessavaṇa**. See **Janavasabhasutta**.

Janavasabha is a *Sotāpanna* and expresses a wish to be a *Sakadāgāmi*. He says he remembers fourteen lives in all. DN.ii.205f, 207, 214; cp. **Janesabha**.

Janavasabhasutta. **Ānanda** asks the Buddha at **Giñjakāvasatha** questions concerning followers of the Buddha in **Magadha**. The **Yakkha**, **Janavasabha**, appears and says he was once King **Bimbisāra** and is now reborn into the communion of King **Vessavaṇa**. He then proceeds to relate a report he had just heard from **Vessavaṇa** of an assembly of the gods held in **Tāvatiṁsa** many years earlier, on the full-moon day of **Āsāḷha**. **Sakka** presided and there were present also the **Four Regent Gods**. All the **Devas** rejoiced that their numbers were increasing because so many on earth were following the teachings of the Buddha. Then there appeared in the assembly the *Brahma* **Sanaṅkumāra** in the guise of **Pañcasikha**; assuming thirty-three forms, he took his place by each god of **Tāvatiṁsa** and confirmed the glad tidings of the increasing number of **Devas**. He then told them of the Four Ways of Iddhi and the Three Avenues of Bliss as taught by the Buddha, and of the seven *samādhiparikkhārā*. Then they all sang the praises of the Buddha. DN.ii.200ff. (DN.18)

Janasandha 01. King of **Benares**, father of **Ādāsamukha**. His servant was **Gāmaṇicanda**. For their story see the **Gāmaṇicandajātaka** (Ja.ii.297ff);

Janasandha is also referred to as **Dasaratha** (e.g., p.299). He was called Janasandha because he won the hearts of men by four ways of kindness (*catūhi saṅgahavatthūhi sandahanato*). Ja.ii.299.

Janasandha 02. A *Khattiya*, father of **Tissa Buddha** (Ja.i.40; Bv, xviii.16). He seems to have been called also **Saccasandha**. Bv-a.188.

Janasandha 03. A title given to **Dhanañjaya Koravya**, king of **Kurukkhetta** (Ja.vi.291). The scholiast explains it thus: *mittaganthanena mittajanassa santhānakaro*.

Janasandha 04. Son of **Brahmadatta** and king of **Benares**; an incarnation of the Bodhisatta. See **Janasandhajātaka** (Ja 468).

Janasandhajātaka (Ja 468). The Bodhisatta was once born as **Janasandha**, son of **Brahmadatta**, king of **Benares**. He studied at **Takkasilā**. On becoming king he built six almonries and there daily distributed six thousand pieces of money. He ruled righteously and his kingdom was free from all wickedness. On the fifteenth day of every month he assembled all his people, beginning with the women of his household, and preached to them the ways of righteousness.

The story was related to **Pasenadi** when he gave himself up to sin, became remiss in his duties and refrained from even visiting the Buddha for a long time. Ja.iv.176ff.

Janasāna (**Jarasāna**, **Jarasoṇa**). An **Ājīvaka**. He it was who predicted the glory of **Asoka** by explaining the prenatal desires of his mother. The queen promised him great honour if his predictions should prove true. Later, when **Asoka** became king and heard the story, he sent a golden palanquin to fetch **Janasāna** to the palace. On the way, **Janasāna** visited the **Vattaniya** hermitage where lived **Assagutta**, and having heard the latter talk of *āyatana*, his earlier *kamma* asserted itself and he became a monk, attaining *Arahant*-ship.

In the time of **Kassapa Buddha** he was a python who died while listening to some monks reciting a chapter on the *āyatanas*. Mhv ṭ.190ff.

Janasuttā. Three *Suttas*, in answer to questions by **Devas** as to what brings about rebirth. Craving, answers the Buddha. SN.i.37f.

Janābrahma Mahārāja. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.78.

Januttama. *v.l.* **Jaluttama**. A king of fifty-one *kappas* ago, a previous birth of **Meṇḍasira** Thera, also called **Gaṇṭhipupphiya**. Thag a.i.172; Ap.i.162.

Janesabha. A **Gandhabba**, a vassal of the **Four Regent Gods**. He was present at the preaching of the **Mahā Samaya** (DN.ii.258).

In the **Āṭānāṭiyasutta** (DN.iii.204) he is mentioned as a **Yakkha** chieftain to be invoked by the Buddha's followers in time of need.

He is probably identical with **Janavasabha**.

Janogha. A city in **Uttarakuru**, **Kuvera**'s kingdom. DN.iii.201.

Jantu 01. A *Devaputta*. He saw a number of monks in a forest-lodge on the slopes of the **Himālaya**, muddled in mind, loose of speech and heedless. He appeared before them on an *uposatha* day and reminded them of their duties. SN.i.61f.

Jantu 02. One of the five queens of **Okkāka**, founder of the third **Okkāka** dynasty. DN a.i.258f; Snp a.i.352f; Mhv ṭ.131.

Jantu 03. Son of the third **Okkāka**, by a woman whom he appointed to be his chief queen when his first one, **Hatthā**, died. This woman was promised a boon and she asked that her son Jantu be appointed to succeed **Okkāka**, in preference to his other children. **Okkāka** at first refused but was obliged to yield. His other sons and daughters thereupon left the kingdom and became the founders of the **Sākiyan** race (DN a.258f; Snp a.i.352f; Mhv ṭ.131).

The *Mahā Vastu* (i.348) calls Jantu, Jentā, and his mother Jentī. He reigned in **Sāketa**.

Jantugāma. *v.l.* **Janagāma**. A village near **Cālikā**; close by was the river **Kimikālā** with the mango-grove on its banks.

Meghiya, while staying with the Buddha at **Cālikā**, once went to **Jantugāma** for alms (AN.iv.354; Ud.iv.1).

The **Aṅguttara Commentary** (AN a.i.163) says the village was in **Pācīnavaṁsamigadāya**. Ud a.217.

Jantusutta. Records the incident of the admonishment of the indolent monks by the *Devaputta* **Jantu** (*q.v.*). SN.i.61f.

Jambālisutta. Some monks attain to release of mind, but when they apply themselves to the ending of *sakkāya* their minds do not settle down, do not stay fixed; they are like a man who grasps a branch with his hand smeared with resin. In the case of other monks, their minds abide in the release attained and stay fixed in the endeavour to destroy *sakkāya* – and they are like a man who grasps a branch with a clean hand. Some monks strive to destroy ignorance but are unsuccessful. Their minds are like a village pond (*jambālī*) which has stood for countless years with all its inlets blocked and outlets open and receiving no rain. There will be no breach in its dyke. There are other monks who break through ignorance by application of the mind – like a village pond with all its inlets open and outlets closed and with rain falling continuously into it. AN.ii.165f.

Jambāvatī. A *caṇḍālī*, mother of King **Sivi** and wife of **Vāsudeva** of the **Kaṇhāyanagotta**. **Vāsudeva** saw her on his way to the park from **Dvāravatī**, and, in spite of her birth, married her and made her his chief queen. Ja.vi.421.

Jambu. A village, in command of which was a Tamil general of the same name, whom **Duṭṭhagāmaṇī** slew. Mhv.xxv.15.

Jambuka 01. **Jambuka Thera**. He was born in **Rājagaha** of rich parents but from infancy he would eat nothing but excrement. When he grew older he was ordained with the **Ājīvakas**, who pulled out his hair with a palmyra comb. When the **Ājīvakas** discovered that he ate filth, they expelled him and he lived as a naked ascetic, practising all kinds of austerities and accepting no offerings save butter and honey placed on the tip of his tongue with the point of a blade of

grass. His fame spread far. When he was fifty-five years old, the Buddha visited him and spent the night in a cave near his abode. During the night, **Jambuka** saw mighty gods come to pay homage to the Buddha and was so impressed that the next day he sought the Buddha's counsel. The Buddha told him of his past evil deeds which had condemned him to practise austerities for so long and counselled him to give up his evil ways. In the course of the sermon, **Jambuka** grew ashamed of his nakedness and the Buddha gave him a bath-robe. At the end of the discourse **Jambuka** became an *Arahant*, and when the inhabitants of **Aṅga** and **Magadha** came to him with their offerings, he performed a miracle before them and paid homage to the Buddha, acknowledging him as his teacher.

In the time of **Kassapa Buddha**, **Jambuka** was a monk and had a lay patron who looked after him. One day a pious monk came to his *vihāra*, and the layman, being pleased with him, showed him much attention. The resident monk, very jealous, reviled the visitor, saying, "It would be better for you to eat filth than food in this layman's house, to tear your hair with a palmyra comb than let his barber cut it for you, to go naked than wear robes given by him, to lie on the ground than on a bed provided by him." The Elder, not wishing to be the cause of his sinning, left the monastery the next day. Because of this act, the meditations practised by **Jambuka** for twenty thousand years were of no avail, and he was born in **Avīci**, where he suffered torments during an interval between two Buddhas. In this last life, too, he was condemned to suffer in many ways, as related above (Dhp-a.ii.52-63; Thag.283-6; Thag-a.i.386f).

In the time of **Tissa Buddha** he was a householder and made offerings at the Buddha's Bodhi-tree, fanning the Buddha's seat with a fan. He is probably identical with **Sīhāsanavījanīya** of the **Apadāna** (Ap.ii.403).

It is said (Mil.350; AN-a.i.57) that when the Buddha preached to **Jambuka**, eighty-four thousand others realised the Truth.

Jambuka 02. A parrot, an incarnation of the Bodhisatta, adopted as his son by **Brahmadatta**, king of **Benares**. He preached to the king on the fivefold power – of limbs, of wealth, of counsel, of caste and of wisdom – the last being the best. The king thereupon appointed him commander-in-chief. Ja.v.111, 120, 125.

Jambuka 03. A dog, companion of the she-goat in the **Pūtimaṁsajātaka** (Ja 437). Ja.iii.535.

Jambukajātaka (Ja 535). A jackal, seeing a lion, expressed his wish to be his servant. The lion agreed and provided him with food. On growing strong, the jackal offered to kill an elephant and, in spite of the lion's warnings, was trampled to death. The lion was the Bodhisatta and the jackal **Devadatta**.

The story was related in reference to **Devadatta**'s attempt to imitate the Buddha. Ja.iii.112ff.

Jambukola. A sea-port in **Nāgadīpa** in the north of Ceylon. Here **Mahāriṭṭha** and his companions embarked on their journey as envoys to **Dhammāsoka** (Mhv.xi.23). Here also arrived the ship conveying **Saṅghamittā** and the branch of the sacred Bodhi-tree, welcomed by **Devānampiyatissa**, who awaited her arrival in the **Samuddapaṇṇasālā** (Mhv.xix.25f). A sapling from the Bodhi-tree was afterwards planted on the spot where it had stood after landing (Mhv.vs.59; Vin-a.i.100; Mbv.145-62, *passim*) and **Devānampiyatissa** built a *vihāra* there called the **Jambukolavihāra** (Mhv.xx.25). From **Jambukola** to **Tāmalitti** by sea was a seven days' voyage (Mhv.xi.23), and it appears to have taken five days to get to **Anurādhapura** from **Jambukola** (Mhv.vs.38). It was the seaport of **Anurādhapura** (e.g., Vibh a.446).

Geiger thinks that, besides the seaport, there was another locality in the interior of Ceylon bearing the same name, which he identifies with the modern Dambulla (Cv.Trs.i.293, n.1; see Cv.lxx.72; lxxii.136).

Jambukolalena. See **Jambukolavihāra** (2).

Jambukolavihāra 01. See **Jambukola**.

Jambukolavihāra 02. Another *vihāra*, with its celebrated rock-temple called the **Jambukolalena**, in the centre of Ceylon, twenty-six miles north of modern Matale. It was restored by **Vijayabāhu I**. (Cv.lx.60) and rebuilt by **Kittinissaṅka**, who placed in it seventy-three golden statues of the Buddha. Cv.lxxx.23; see also Cv.Trs.ii.128, n.3.

Jambukhādaka. A *Paribbājaka*. The **Saṁyuttanikāya** records visits paid by him to **Sāriputta** at **Nālakagāma** and discussions between them on various topics, such as *Nibbāna*, *Arahant*-ship, the *āsavas*, *sakkāya*, ignorance, the Noble Eightfold Path, etc. (SN.iv.251-60)

The Commentary (SN a.iii.91) says that he was a nephew of **Sāriputta** and a *channaparibbājaka*.

Jambukhādakajātaka (Ja 294). The Bodhisatta was once a tree-sprite in a *jambu*-grove and saw how a crow, flattered by the words of a jackal sitting under the tree, dropped fruits for him to eat, praising his breeding. The sprite drove them both away as being liars.

The story was related in reference to a report that **Devadatta** and **Kokālika** were going about singing each other's praises. Ja.ii.438f; cp. **Antajātaka**.

Jambukhādakasaṁyutta. The thirty-eighth division of the **Saṁyuttanikāya**. It records discussions between **Jambukhādaka** and **Sāriputta**. SN.iv.250ff.

Jambukhādakasutta. See **Nibbānasutta**.

Jambugāma. A village, probably a suburb of **Campā** (see below), which the Buddha visited during his last tour. It lay between **Ambagāma** and **Bhoganagara**. DN.ii.194.

Jambugāmika Thera (**Jambugāmiya Thera**). He was born at **Campā**, his father bearing the same name as himself (he was probably chief of **Jambugāma**). He joined the Saṅgha and dwelt in the **Añjanavana** in **Sāketa**. One day, in order to test him, his father sent him a verse, and he, realising his imperfections, became an *Arahant* (Thag.28; Thag-a.i.86f).

In the time of **Vessabhū Buddha** he threw three *kiṁsuka*-flowers into the air as an offering to the Buddha.

He is probably identical with **Kiṁsukapupphiya** of the **Apadāna**. Ap.ii.435; but see **Somamitta**.

Jambudīpa. One of the four *Mahā Dīpas*, or great continents, which are included in the **Cakkavāḷa** and are ruled by a **Cakkavatti**. They are grouped round Mount **Sineru**. In **Jambudīpa** is **Himavā** with its eighty-four thousand peaks, its lakes, mountain ranges, etc. This continent derives its name from the *Jambu*-tree (also called *Naga*) which grows there, its trunk fifteen *yojanas* in girth, its outspreading branches fifty *yojanas* in length, its shade one hundred *yojanas* in extent and its height one hundred *yojanas* (Vin.i.30; Snp-a.ii.443; Vsm.i.205f; Vin-a.i.119, etc.). On account of this tree, **Jambudīpa** is also known as **Jambusaṇḍa** (Snp.vs.552; Snp a.i.121). The continent is ten thousand *yojanas* in extent; of these ten thousand, four thousand are covered by the ocean, three thousand by the **Himālaya** mountains, while three thousand are inhabited by men (Snp-a.ii.437; Ud-a.300).

Sometimes in **Jambudīpa** there are as many as eighty-four thousand cities; this number is sometimes reduced to sixty thousand, forty thousand, or even twenty thousand, but never to less (Snp-a.i.59; Ja.iv.84 says sixty-three thousand; Pv-a.111). In the time of **Asoka** there were eighty-four thousand cities, in each of which he built a monastery (Mhv.v.176; Vsm.201). In the **Aṅguttaranikāya** (i.35) it is said that, in **Jambudīpa**, trifling in number are the parks, groves, lakes, etc., more numerous the steep, precipitous places, unfordable rivers, inaccessible mountains, etc.

At the time of **Metteyya Buddha**'s appearance on earth **Jambudīpa** will be pervaded by mankind even as a jungle is by reeds and rushes. There will be eighty-four thousand cities with **Ketumātī** (**Benares**) at the head (DN.iii.75).

The Buddha once declared that the people of **Jambudīpa** excel those of both **Uttarakuru** and **Tāvatiṁsa** in three respects – courage, mindfulness and religious life (AN.iv.396; Kv.99).

Buddhas (and **Cakkavattis**) are born only in **Jambudīpa** (Bv a.48; MN-a.ii.917).

There were four sounds heard throughout **Jambudīpa**:

- the shout uttered by **Puṇṇaka** proclaiming his victory over **Dhanañjaya Koravya** in a game of dice;

- the bark of **Vissakamma** when taken about in the guise of a dog by **Sakka**, threatening to devour all wicked beings after the decay of **Kassapa**'s *Sāsana*;
- the roar of **Kusa**, challenging to battle the seven kings who sought the hand of **Pabhāvatī**;
- the yell of **Āḷavaka**, proclaiming his name from the top of **Kelāsa**, on hearing that the Buddha had visited his abode (SN-a.i.248, etc.).

When opposed to **Sīhaladīpa** or **Tambapaṇṇidīpa**, **Jambudīpa** indicates the continent of India (e.g., Mhv.v.13; xiv.8; Cv.xxxvii.216, 246).

For the purposes of *cārikā*, the monks divided their tours in **Jambudīpa** into three circuits or *maṇḍalas* – the *Mahāmaṇḍala* which extended over nine hundred leagues, the *Majjhimamaṇḍala* which extended over six hundred, and the *Antimamaṇḍala* over three hundred. Those who wish to tour the first, start after the *Mahā Pavāraṇa* and complete their journey in nine months, for the *Majjhimamaṇḍala* they start after the *Pavāraṇa*, on the full-moon day of **Kattika**, completing the tour in eight months, while for the *Antimamaṇḍala* they start on the first day of **Phussa** and return after seven months (Vin-a.i.197).

In each **Cakkavāḷa** there is a **Jambudīpa** (AN.i.227). Mention is made in the **Kākātijātaka** (Ja 327, Ja.iii.91) of a **Jambudīpa** *samudda*, beyond which was the river **Kebuka**.

Jambuddoṇi. A mountain in the **Malayaraṭṭha** in Ceylon. **Vijayabahu III**. built on its summit a town which he made his capital. For a time the Tooth Relic and the Alms Bowl were there (Cv.lxxxi.15, 29) but were later removed to **Billagiri** (Cv.lxxxii.7ff). **Parakkamabāhu II**. also used **Jambuddoṇi** as his capital, but **Vijayabāhu IV**. moved the seat of government to **Pulatthipura** (Cv.lxxxx.13). Later, we find **Bhuvanekabāhu I**. being crowned in **Jambuddoṇi**, though his capital was in **Subhagiri** (Cv.xc.30). **Vijayabāhu III**. built the **Vijayasundarārāma** (*q.v.*) on **Jambuddoṇi**.

Jambudhaja. *v.l.* **Jambudīpadhaja**. A Thera of Pagan, held in great honour by King **Ukkaṁsika**. He was the author of several works, including the **Rūpabhedapakāsanī**. Bode, 55f.

Jambuphaliya Thera. An *Arahant*. He once gave **Padumuttara Buddha** the first fruits of a *jambu*-tree (Ap.ii.395). He is probably identical with **Nadī Kassapa**. Thag a.i.415.

Jambusaṇḍa. See **Jambudīpa**.

Jambusamudda. See **Jambudīpa**.

Jambelambiya. A weavers' village in Ceylon, given by **Mahā Nāga** to the **Uttaravihāra**. Cv.xli.96.

Jayagaṅgā. A canal flowing from the *Kalāvāpi* to **Anurādhapura**. It was restored by **Parakkamabāhu I**. Cv.lxxix.58.

Jayaddisa. King of **Kampilla** and father of **Alīnasattu**. See **Jayaddisajātaka** (Ja 513).

Jayaddisajātaka (Ja 513). Twice the sons of **Pañcāla**, king of **Kampilla**, were devoured by an ogress who had conceived a hatred for his queen. On the third occasion the ogress was chased by the palace guard before she could eat the child, but she succeeded in snatching him away and brought him up as her own. He grew up to be a man-eating ogre and dwelt in a tree. The fourth son of **Pañcāla** was **Jayaddisa**, who succeeded his father.

The ogress had died before his birth. He had a son **Alīnasattu**.

One day **Jayaddisa** ordered a hunt, but just as he was about to start out, **Nanda**, a Brahmin from **Takkasilā**, brought him four verses worth one hundred each. **Jayaddisa** ordered a dwelling to be made for him and declared that he on whose side the deer escaped should pay for the verses. An antelope made straight for the king and escaped. The king pursued and killed it, but while on his way back with the carcase he came to the ogre's dwelling place and was promptly claimed as his prey. Remembering his promise to pay **Nanda**, **Jayaddisa** persuaded the ogre to let him go on condition that he would return when he had paid for the verses. **Alīnasattu**, hearing of this, offered to go in his father's place and this was allowed. He won over the ogre by his fearlessness,

taught him the moral law and, suspecting that the ogre was his father's elder brother, proved the relationship with the help of an ascetic gifted with supernatural vision. **Jayaddisa**, informed of this, made a settlement for the ogre which came to be called **Cūḷa Kammāsadamma**.

The ogre was **Aṅgulimāla** and **Alīnasattu** the Bodhisatta (Ja.v.21-30).

The story was related in reference to a monk who supported his mother; for details see the **Sāmajātaka**. The story of **Jayaddisa** is included in the **Cariyāpiṭaka** (ii.9).

Jayankoṇḍāna. A locality in South India. Cv.1xxvi.274.

Jayanta. A **Pacceka Buddha**. MN.iii.70.

Jayanta. King of Ceylon (then known as **Maṇḍadīpa**) at the time of **Kassapa Buddha**. His capital was **Visāla**. It was a devastating war between **Jayanta** and his younger brother which brought **Kassapa** to Ceylon. Mhv.xv.127ff; Dpv.xv.60; xvii.7; Vin-a.i.87, etc.

Jayabāhu 01. King of Ceylon (1114-1116 CE.). He was a brother of **Vijayabāhu I**., who made him *Ādipāda* and gave him **Rohaṇa** (Cv.lix.12). He married his step-sister **Sumittā** (Cv.lix.43) and was later made *Uparāja* (Cv.lx.87). On the death of **Vijayabāhu**, Jayabāhu became king with the help of the Pāṇḍyan faction of the royal family and appointed, "contrary to former custom," **Māṇābharaṇa** as his *Uparāja*. The latter, however, seems to have been the virtual king; his attempts to attack **Vikkamabāhu**, the lawful *Uparāja*, ended in disaster, and **Vikkamabāhu** captured the capital, **Pulatthipura**, whereupon Jayabāhu retired to **Rohaṇa**. He lived there as nominal sovereign and died in obscurity (Cv.lxi).

Jayabāhu 02. A Tamil usurper who, with **Māgha**, seems to have been in possession of the north of Ceylon and the capital at **Pulatthipura** for many years, both before and during the reign of **Parakkamabāhu II**. Cv.lxxxii.87; lxxxiii.15ff.

Jayabāhu 03. Youngest of the five sons of **Parakkamabāhu II**. He lived with his father and helped in the administration. Cv.lxxxvii.17; lxxxviii.19.

Jayabāhu 04. Grandson of **Parakkamabāhu VI**., whom he is said to have succeeded, but nothing further is known of him except that he was murdered by **Bhuvanekabāhu** (vi.). Cv.xcii.1.

Jayabāhu 05. A Thera of Ceylon, better known as **Devarakkhita** or **Dhammakitti**. He was *Saṅgharāja* and composed the *Nikāyasaṅgraha*. PLC.242f.

Jayamahālekhaka. A rank conferred by **Devānampiyatissa** on **Sumitta**, who accompanied the Sacred Bodhi-tree to **Anurādhapura** (Mbv.165). The rank was evidently held by his descendants in perpetuity, e.g., Cv.lxix.12.

Jayampati. Son of **Okkāka**, king of **Mahā Sammata**, and of his wife **Sīlavatī**. He was the younger brother of **Kusa**. Whenever **Kusa** wished to see **Pabhāvatī Jayampati** would represent him (Ja.v.282, 286, 287). He is identified with **Ānanda**. For details see **Kusajātaka** (Ja 531). Ja.v.312.

Jayavaḍḍhanapura. The Pāli name of the town usually known as Koṭṭe (the fort), built by **Bhuvanekabāhu V**. Cv.xci.7, 16; xciii.1.

Jayavāpi. See **Abhayavāpi**.

Jayasena 01. Father of **Siddhattha Buddha** (Ja.i.40; Bv-a.187). The **Buddhavaṁsa** (xvii.13) calls him **Udena**.

Jayasena 02. Father of **Phussa Buddha** (Bv.xix.14; Ja.i.41). The Buddha preached to him and he became an *Arahant* (Bv a.193). He was king of **Kāsī** and his wife was **Sirimā** (Pv-a.19). See also **Tirokuḍḍapetavatthu**.

Jayasena 03. King of **Kapilavatthu**. His son was **Sīhahanu** and his daughter **Yasodharā**. His grandson was **Suddhodana**. Mhv.ii.15.ff; Dpv.iii.44; Mhv ṭ.134;

but see Mvu.i.352, where he is called Hastikaśīrṣa. The Tibetan sources call him Dhanvadurga (Rockhill, p.13.)

Jayasena 04. A prince who once visited the novice **Aciravata** at **Veḷuvana** in **Rājagaha** and asked him to teach the Dhamma. Reluctantly the novice did so, but at the end of the exposition **Jayasena** declared that he was unable to agree with it.

When this was reported to the Buddha he said that **Jayasena**, being given up to luxury, could not be expected to appreciate renunciation (MN.iii.128).

A discussion which **Jayasena** had with his uncle **Bhūmiya** Thera is recorded in the **Bhūmiyasutta**. In this case we are told that **Jayasena** was pleased with the discourse and entertained **Bhūmiya** to his own dish of rice (MN.iii.138).

Buddhaghosa (MN a.ii.932) says that **Jayasena** was **Bimbisāra**'s own son (*Bimbisārassa putto orasako*).

Jayasena 05. A king who built for **Sobhita Buddha** at **Sudassana** a *vihāra* one league in extent (Bv.vii.6; Bv-a.138). **Jayasena** was one of the chief lay supporters of **Sobhita**. Ibid., 140; but see Bv.vii.23.

Jayasena 06. One of the Theras present at the foundation of the **Mahā Thūpa**. Dpv.xix.8; Mhv ṭ.527.

Jayasenapabbata. A monastery built by the queen of **Udaya I**. It was probably given by her to the **Damiḷa** *bhikkhu* community in Ceylon. Cv.xlix.24; but see Cv.Trs.i.129, n.4.

Jarasāna. See **Janasāna**.

Jarā. A hunter who killed **Vāsudeva**. Ja.iv.88f.

Jarāmaraṇasutta. A name given in the **Suttasaṅgaha** (No. 44) for **Rājasutta** (4)

Jarāvagga 01. The sixth chapter of the **Devatāsaṁyutta**. SN.i.36-9.

Jarāvagga 02. The fifth chapter of the **Indriyasaṁyutta**. SN.v.216-27.

Jarāvagga 03. The eleventh section of the **Dhammapada**.

Jarāsutta 01. Once, when the Buddha was on a visit to **Sāketa**, a rich Brahmin and his wife, seeing him, called him their son and ministered to him with great affection. It is said that for five hundred births they had been the parents of the Bodhisatta. At the conclusion of a meal the Buddha preached to them and they became *Sotāpannas*. After the Buddha left **Sāketa** they continued to lead pious lives and became *Arahants* before death. At their funeral they were accorded all the honours due to *Arahants*, and at the conclusion of the ceremonies the Buddha, who was present, preached this *Sutta* to those assembled there (Snp a.ii.531ff; Dhp a.iii.317ff; cp. – **Sāketajātaka** (Ja 68)).

From selfishness come grief and avarice. The monk who lives away from the world, unsmeared by it, is independent and becomes purified. Snp.804-813 explained at MNid.i.117ff.

Jarāsutta 02. Righteousness remains good even in old age; faith is a lucky stance, wisdom the jewel among men and merit the wealth none can steal. SN.i.36.

Jarāsutta 03. Everything is subject to decay – the eye, objects, etc. SN.iv.27.

Jarāsutta 04. The Buddha sits, one afternoon, outside the **Migāramātupāsāda**, warming his limbs in the sun, and **Ānanda**, while chafing the Buddha's limbs with his hands, tells him that his skin is no longer clear, his limbs are slack and his body bent. The Buddha explains that this is but natural, old age being inherent in youth and decay and death being inevitable. SN.v.216.

Jarudapānajātaka (Ja 256). The Bodhisatta was once travelling with a large caravan. In a wood they came across a disused well and, needing water, dug it deeper. There they came across buried treasure, but the men, not being satisfied, dug deeper, in spite of the Bodhisatta's warning. A **Nāga**-king who lived there was disturbed and slew all except the Bodhisatta.

The story was related in reference to some *Arahants* of **Sāvatthī**, who, on their way back from there, after having entertained the Buddha, saw the same well and found treasure there. They, however, were satisfied with their find and reported it to the Buddha (Ja.ii.294f).

Jalandhara. See **Jutindhara** (3).

Jalasikha. Seventy-four *kappas* ago there were eight kings of this name, all previous births of **Pupphacchattiya** Thera (Ap.i.265).

Jaluttama. See **Januttama**.

Jallibāva. A tank in Ceylon. Cv.lxviii.47.

Java, **Javana**. A *Devaputta*. **Rujā** said she could see **Java** making a garland ready for her birth in **Tāvatiṁsa**. Ja.vi.239f.

Javakaṇṇaka. A family name, not considered of high social standing. Vin.iv.8, 13.

Javanahaṁsajātaka (Ja 476). The Bodhisatta was once king of ninety thousand geese in **Cittakūṭa**. The king of **Benares**, seeing him, took a great fancy to him and did him honour, desiring his friendship. When the king went to **Anotatta**, the Bodhisatta did him similar honour and friendship was established between them. One day, two of the young geese, in spite of the advice of the Bodhisatta, wished to try their speed against the sun. Their king, wishing to save them from death, went with them, rescuing them when tired. Then he himself raced the sun and was victorious, arriving at the king's palace. The king, hearing of this, wished to see an exhibition of the Bodhisatta's powers of speed, and his desire was granted. When asked whether anything was fleeter than himself, the king of the geese replied that the decay of the elements of life was a thousand-fold speedier. He thereupon preached the moral law to the king. **Ānanda** is identified with the king and **Sāriputta** and **Moggallāna** with the two geese. Ja.iv.211-8.

Javamālatittha, **Javamālakatittha**. A ford in the **Kappakandara** river. Here **Duṭṭhagāmaṇī** gave his only food to the Thera **Gotama**. Mhv.xxiv.22; Mhv ṭ.465.

Javasakuṇajātaka (Ja 308). The Bodhisatta was once a woodpecker, and coming across a lion with a bone stuck in his throat he removed the bone, after having fixed a stick in the lion's mouth to prevent him from biting off the head of his rescuer. Later, he saw the lion eating the carcase of a buffalo and asked for a boon. The lion refused, saying it was enough for him to have escaped death after putting his head into a lion's jaws. The lion is identified with **Devadatta**, and the story was related in reference to his ingratitude. Ja.iii.25-7; cp. *Jātakamāla* No.xxxiv.

Javasutta. The four qualities which make a king's thoroughbred worthy – straightness, speed, patience and docility – and the similar four qualities of a worthy monk (AN.ii.113).

Javahaṁsaka Thera. An *Arahant*. He was once a forester, and having seen **Siddhattha Buddha** he was so pleased that he paid homage to him. Ap.i.232f.

Jahī. A **Pacceka Buddha**, given in a nominal list. Ap a.i.107.

Jāgarajātaka (Ja 414). Once, the Bodhisatta was a Brahmin who, having studied at **Takkasilā**, became an ascetic in the **Himālaya** region, living only in standing and walking attitudes. One day a tree-sprite appeared before him and asked him a riddle about waking and sleeping, which he solved to her satisfaction.

The story was related in reference to a certain layman who was a *Sotāpanna*. He was once travelling with a caravan along a forest road. When the caravan halted for the night it was attacked by robbers. But seeing the layman walking to and fro all night they stopped their attack and reported the matter to their leader. The layman was greatly honoured and, on arriving at **Sāvatthī**, told the Buddha of it.

The tree-sprite is identified with **Uppalavaṇṇā** (Ja.iii.403f).

Jāgaramasutta. A *Sutta* of the **Itivuttaka** (p. 41) quoted in the **Suttasaṅgaha** (No. 81) on the value of wakefulness.

Jāgarasutta. A riddle set by a *Deva* and answered by the Buddha, regarding the Five Spiritual Powers (*bala*) which respectively soil or cleanse, according to the spiritual health of the individual SN.i.3).

Jāṇussoṇī. A *Mahā Sāla* Brahmin, ranking with eminent Brahmins such as **Caṅkī**, **Tārukkha**, **Pokkharasāti** and **Todeyya** (Snp. p.115). He is mentioned as staying in **Icchānaṅgala** (MN.ii.196), where he evidently took part in the periodical gatherings of Brahmin leaders – and also at **Manasākaṭa** (DN.i.235). He was a follower of the Buddha, of whom he was a great admirer. He appears to have been in the habit of talking to well-known teachers of other schools and hearing their opinion of the Buddha, either for the purpose of comparing his own faith in him or of discovering their views. Two such conversations are recorded – one with **Subha Todeyyaputta** (MN.ii.209), the other with **Pilotika** (MN.i.175ff). His discussion with **Pilotika** he reported to the Buddha, who expanded it to form the **Cūḷahatthipadopamasutta**. The Buddha also preached to **Jāṇussoṇī** the **Bhayabheravasutta** (MN.i.16ff). **Jāṇussoṇī**'s permanent residence was **Sāvatthī** (DN a.ii.399), and he often visited the Buddha at **Jetavana**, consulting him on many topics, such as: results of actions (AN.i.56), *sandiṭṭhakanibbāna* (AN.i.157), *tevijja*-Brahmins (AN.i.166), fearlessness of death (AN.ii.173), the ideals of various classes of persons (AN.iii.362), true celibacy (AN.iv.54), the **Paccārohaṇī** ceremony (AN.v.233ff., 249ff.), the efficacy of gifts (AN.v.269ff.), and eternalism and annihilation (SN.ii.76). He had a white chariot with silver fittings and white trappings drawn by four pure white mares. He would drive about in this, wearing white garments, turban-cloths and sandals and fanned by a white fan. The reins, the goads and the canopy were also of white. His chariot was considered the finest in all **Sāvatthī** (SN.v.4f; cp. MN.i.175 and ii.208). **Buddhaghosa** says that **Jāṇussoṇī** was not his personal name but the name of the rank he held as chaplain to the **Kosala** king. MN-a.i.90; according to AN-a. (i.308) it was the name of any noble family, members of which held this rank. Cp. *Govindiye abhisiñci* (at DN.ii.231).

Jāṇussoṇīvagga. The seventeenth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.249-73.

Jāṇussoṇīsutta 01. **Jāṇussoṇī** visits the Buddha and tells him that if anyone has gifts to distribute he should give them to the *tevijja* Brahmins. At the Buddha's request, he describes these Brahmins, and the Buddha, in his turn, tells him what is considered the threefold-lore (*tevijjā*) by the Ariyans. AN.i.166.

Jāṇussoṇīsutta 02. **Jāṇussoṇī** visits the Buddha, who tells him that it is one extreme to say that everything exists, another to say nothing exists – and teaches him the Dhamma of the Middle Way, the *paṭiccasamuppāda*. SN.ii.76.

Jātaka. The tenth book of the **Khuddakanikāya** of the **Suttapiṭaka** containing tales of the former births of the Buddha. The **Jātaka** also forms one of the nine *aṅgas* or divisions of the Buddha's teachings, grouped according to the subject matter (DN a.i.15, 24).

The canonical book of the Jātakas (so far unpublished) contains only the verses, but it is almost certain that from the first there must have been handed down an oral commentary giving the stories in prose. This commentary later developed into the **Jātaka Commentary**.

Some of the Jātakas have been included in a separate compilation, called the **Cariyāpiṭaka**. It is not possible to say when the Jātakas in their present form came into existence nor how many of these were among the original number. In the time of the **Cūḷa Niddesa**, there seem to have been five hundred Jātakas, because reference is made to *pañcajātakasatāni* (p.80; five hundred was the number seen by Faxian in Ceylon (p.71)). Bas-reliefs of the third century have been found illustrating a number of **Jātaka** stories, and they presuppose the existence of a prose collection. Several Jātakas exist in the canonical books which are not included in the **Jātaka** collection. For a discussion on the Jātakas in all their aspects, see Rhys Davids *Buddhist India*, pp.189ff.

The *Dīghabhāṇakas* included the **Jātaka** in the **Abhidhammapiṭaka** (DN a.i.15; the **Samantapāsādikā** (i.251) contains a reference to a

Jātakanikāya).

The **Jātaka** consists of twenty-two sections or *nipātas*.

Jātakaṭṭhakathā, **Jātaka Commentary**. A Commentary on the **Jātaka**. It comprises all the verses of the **Jātaka** and gives also, in prose, the stories connected with the verses. Each such story is given a framework of introductory episode, stating the circumstances in which the story was related, and each story has at the end an identification of the chief characters mentioned with **Gotama Buddha** and his contemporaries in some previous birth.

The whole collection is prefaced by a long introductory essay, the **Nidānakathā**, giving the Buddha's history before his birth as **Siddhattha**, and also during his last birth, up to the time of the Awakening.

The work is a translation into Pāli of the commentary in Sinhalese as handed down in Ceylon, but the verses of this commentary were already in Pāli.

The authorship of the translation is traditionally attributed to **Buddhaghosa**, but there exists much difference of opinion on this point. For a discussion see PLC.123ff.

Jātakabhāṇakavatthu. The Commentaries (e.g., Vibh a.484) mention the story of a certain reciter of the Jātakas who once went begging to a house. The mistress of the house, not wishing to give, went in and returned saying she could not find any rice. The monk observed that there were other eatables in the house, and indicated to the woman, by means of a riddle, what he had seen.

Jātakavisodhana. A study of the **Jātaka**, written by **Ariyavaṁsa** of Ava. Bode, 43; Gv.65, 75.

Jātattaginidāna. A work ascribed to **Cūḷa Buddhaghosa**. Gv.63.

Jātaveda. The god of fire. The Jātakas contain references to his worship (e.g., Ja.i.214, 494; iii.17; v.452; vi.201, etc.). See **Aggi**. He is also called **Aggideva**.

Jātidhammavagga. The fourth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.26ff.

Jātipupphiya Thera. An *Arahant*. In a previous birth he placed a bouquet of flowers on the dead body of **Padumuttara Buddha**. As a result he was born among the **Nimmānaratī** gods. Ap.i.405f.

Jātipūjaka Thera. An *Arahant*. On the day of **Vipassī Buddha**'s birth many miracles occurred, and soothsayers predicted that he would be a Buddha. **Jātipūjaka**, hearing this, offered him jasmine flowers. Three *kappas* ago he became king thirty-four times under the name of **Supāricariya** (Ap.i.154).

He is probably identical with **Samitigutta**. Thag-a.i.176.

Jātibhūmi. Occurs in the phrase *Jātabhūmakā bhikkhū*. MN.i.145; but see MN a.i.346, where it is explained by *jāvaṭṭhāna*.

Jātimanta. A Brahmin of **Vettavatī**. **Mātaṅga** incurred his wrath by throwing his toothpick so that it fell into the river and stuck in **Jātimanta**'s hair. The latter therefore cursed **Mātaṅga** that his head should split in seven. **Mātaṅga** stopped the sun from rising till **Jātimanta** was forced to ask his pardon. Ja.iv.388f; in SN-a.ii.176f. the reason given for the curse was that **Mātaṅga** happened to tread on **Jātimanta**'s head.

Jātimitta. One of the chief disciples of **Metteyya Buddha**. **Anāgatavaṁsa**, vs.59.

Jātiyāvana. A grove near **Bhaddiya**. **Gotama Buddha**, when once staying there, laid down a rule about the use of slippers by monks (Vin.i.189f; Dhp a.iii.451). There the banker **Meṇḍaka** visited him and provided meals for him and the monks (Dhp a.iii.363; Vin.i.242f). **Meṇḍaka**'s grandson, **Uggaha**, did likewise (AN.iii.36f).

The Buddha once stayed in Jātiyāvana for three months, waiting for the ripening of **Bhaddaji**'s wisdom, ready for his conversion (Ja.ii.331; Thag a.i.286).

The **Suttavibhaṅga** contains the story of an *Arahant* on whom a woman committed a misdemeanour while he was sleeping in Jātiyāvana (Vin.iii.37f).

Buddhaghosa says that the grove formed part of a forest track extending up to the **Himālaya** (AN a.ii.597).

Jātisutta. Everything is subject to rebirth – eye, objects, etc. SN.iv.26.

Jālagāma. See **Vālagāma** ??.

Jālaroruva. A *Niraya*, one of the divisions of the **Roruva**, the other being **Dhūmaroruva**. It is filled with blood-red flowers, which enter the body of its inhabitants through the nine openings. Ja.v.271.

Jāli 01. Son of **Vessantara** and **Maddī**, and brother of **Kaṇhajinā**. He and his sister were given to **Jūjaka** as slaves, but were later rescued by the intervention of **Sakka**. **Jāli** led the army which brought **Vessantara** back from his hermitage. He is identified with **Rāhula** (Ja.vi.487ff; cp.i.9). See the **Vessantarajātaka**.

Jāli is probably also the king of the same name given in a list of **Okkāka**'s descendants, and stated to have succeeded **Vessantara** (e.g., Mhv.ii.13; Dpv.iii.42).

The gift of **Jāli** as a slave is considered one of the greatest sacrifices made by the Bodhisatta. Ja.i.77; AN-a.i.64; Dhp-a.i.406; Mil.275, 282, etc.

Jāli 02. The name of two **Pacceka Buddhas**, occurring in a nominal list. MN.iii.70; Ap-a.i.107.

Jālika. One of the ten sons of **Kāḷāsoka** *q.v.*

Jālikā. See **Calikā**.

Jālina. A **Pacceka Buddha**. MN.iii.70; Ap a.i.107.

Jālinavana. A forest in the dominion of the king of **Kosala**. It was the hiding-place of **Aṅgulimāla**. Thag a.ii.58.

Jālinī 01. One of the five queens of the third **Okkāka** king. DN a.i.258; Mhv ṭ.131; Snp a.i.352.

Jālinī 02. A goddess of **Tāvatiṁsa**, a former wife of **Anuruddha**. Once seeing him old and feeble, she appeared before him in **Kosala** and bade him aspire to rebirth among the gods. **Anuruddha** told her there would be no rebirth for him. SN.i.200; Thag.vs.908; Thag-a.ii.73; SN-a.i.226.

Jālinī 03. See **Saddasāraṭṭhajālinī**.

Jāliya. A *paribbājaka* who, with his friend **Maṇḍissa**, visited the Buddha at the **Ghositārāma** (DN.i.159). The Buddha preached to them the **Jāliyasutta** (*q.v.*). According to the **Pāṭikasutta**, when **Jāliya** heard that **Pāṭika** could not come to hold a discussion with the Buddha at **Vesālī**, he went to the *Tindukkhānaparibbājakārāma* and tried to get **Pāṭikaputta** to come. But the latter was unable to come, being fixed in his seat. **Jāliya** thereupon spoke insultingly to him, calling him boaster, etc. (DN.iii.22ff).

Jāliya is described as *dārupattakantevāsī*, because, says the Commentary (DN-a.i.319), his teacher used to beg for alms with a wooden bowl.

Jāliyasutta. Preached to **Jāliya** and **Maṇḍissa** at the **Ghositārāma** on the question as to whether body and soul are one and the same. DN.i.159f. The *Sutta* is identical with the second part of the **Mahālisutta** and was once probably included in it.

Jiṇṇasutta 01. Two very old Brahmins visit the Buddha and ask him for a teaching to cheer and comfort them. He tells them to practise self-restraint in all things. AN.i.155.

Jiṇṇasutta 02. Similar to the above. The Buddha tells them that the whole world is being burned by old age and death and that only what is saved will be useful. Meritorious deeds brings happiness after death. AN.i.156.

Jiṇṇasutta 03. **Mahā Kassapa** visits the Buddha at **Rājagaha**. The Buddha suggests that now that he is very old he should give up wearing cast-off rag

robes and dwelling in the forest, and should enjoy the gifts given to him by householders. **Kassapa** refuses to give up his long-established austere habits of life. Being asked the reason for this method of life, **Kassapa** answers that it is for his own happiness and out of compassion for those that come after (SN.ii.202). The Commentary adds that the Buddha asked the question in order to give **Kassapa** an opportunity for his "lion's roar" (*Kassapasīhanāda*) (SN-a.ii.128).

Jita. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.107.

Jitañjaya. See **Ajitañjaya**.

Jitamitta. The chief disciple of **Nārada Buddha** (Ja.i.37). See also **Vijitamitta**.

Jitasena. Seventy-seven *kappas* ago there were sixteen kings of this name, all previous births of **Khaṇḍaphulliya**. Ap.i.198.

Jitasenā. Wife of **Nārada Buddha** in his last lay-life. Bv.x.20; Bv a (151) calls her **Vijitasenā**.

Jitā. One of the palaces occupied by **Nārada Buddha** before his Renunciation. Bv.x.19.

Jitābhirāma. A palace occupied by **Nārada Buddha** in his last lay-life. Bv-a.151; Bv.x.19.

Jinacarita. A Pāli poem of four hundred and seventy-two stanzas dealing with the life of the Buddha, written by **Vanaratana Medhaṅkara** of the **Vijayabāhupariveṇa**. Gv.72; PLC.230f.

Jinadattā. A Therī. **Isidāsi** was ordained under her (Thīg a.261). She is described as expert in the Vinaya. Thīg.vs.427.

Jinadattiya. A fellow celibate of **Sudinna Kalandaputta**. Vin-a.i.206.

Jinabodhāvalī. A Pāli work composed by **Dhammakitti**, author of the **Bālāvatāra**. PLC.243.

Jinālaṅkāra. A Pāli poem of two hundred and fifty verses, containing a history of the Buddha's life.

Its authorship is uncertain; some attribute it to **Buddhadatta**, author of the **Madhuratthavilāsinī**, others to **Buddharakkhita**.

There exists a *Ṭīkā* on it. Gv.69, 72; see PLC.110f.

Jīvaka 01. **Jīvaka Komārabhacca**. A celebrated physician. He was the son of **Sālavatī**, a courtesan of **Rājagaha** (AN a. i.216 says that **Abhayarājakumāra** was his father). Directly after birth the child was placed in a basket and thrown on a dust-heap, from where he was rescued by **Abhayarājakumāra**. When questioned by **Abhaya**, people said "he was alive" (*jīvati*), and therefore the child was called **Jīvaka**; because he was brought up by the prince (*kumārena posāpito*), he was called **Komārabhacca**. It has been suggested, however, that **Komārabhacca** meant master of the *Kaumārabhṛtya* science (the treatment of infants); VT.ii.174; in Divy. (506-18) he is called Kumārabhūta.

When grown up, he learnt of his antecedents, and going to **Takkasilā** without **Abhaya**'s knowledge, studied medicine for seven years. His teacher then gave him a little money and sent him away as being fit to practise medicine. His first patient was the *seṭṭhi*'s wife at **Sāketa**, and for curing her he received sixteen thousand *kahāpaṇas*, a manservant, a maid-servant and a coach with horses. When he returned to **Rājagaha**, **Abhaya** established him in his own residence. There he cured **Bimbisāra** of a troublesome fistula and received as reward all the ornaments of **Bimbisāra**'s five hundred wives. He was appointed physician to the king and the king's women and also to the fraternity of monks with **Gotama Buddha** at its head. Other cures of **Jīvaka**'s included that of the *seṭṭhi* of **Rājagaha** on whom he performed the operation of trepanning, and of the son of the *seṭṭhi* of **Benares** who had suffered from chronic intestinal trouble due to misplacement, and for this case **Jīvaka** received sixteen thousand *kahāpaṇas*.

When **Caṇḍappajjota**, king of **Ujjenī**, was ill, **Bimbisāra** lent Jīvaka to him.

Caṇḍappajjota hated ghee, which was, however, the only remedy. Jīvaka prepared the medicine, prescribed it for the king, then rode away on the king's elephant **Bhaddavatikā** before the king discovered the nature of the medicine. **Pajjota**, in a rage, ordered his capture and sent his slave **Kāka** after him. **Kāka** discovered Jīvaka breakfasting at **Kosambī** and allowed himself to be persuaded to eat half a myrobalan, which purged him violently. Jīvaka explained to **Kāka** that he wished to delay his return; he told him why he had fled from the court and, having returned the elephant, proceeded to **Rājagaha**. **Pajjota** was cured and, as a token of his favour, sent Jīvaka a suit of *Sīveyyaka* cloth, which Jīvaka presented to the Buddha (Vin.i.268-81; AN a.i.216). Jīvaka was greatly attracted by the Buddha. Once when the Buddha was ill, Jīvaka found it necessary to administer a purge, and he had fat rubbed into the Buddha's body and gave him a handful of lotuses to smell. Jīvaka was away when the purgative acted, and suddenly remembered that he had omitted to ask the Buddha to bathe in warm water to complete the cure. The Buddha read his thoughts and bathed as required. Vin.i.279f; **Dhammapada Commentary** (Dhp-a.ii.164f), relates a like occurrence in another connection. When the Buddha's foot was injured by the splinter from the rock hurled by **Devadatta**, he had to be carried from **Maddakucchi** to Jīvaka's **Ambavana**. There Jīvaka applied an astringent, and having bandaged the wound, left the city expecting to return in time to remove it. But by the time he did return, the city gates were closed and he could not enter. He was greatly worried because he knew that if the bandage remained on all night the Buddha would suffer intense pain. But the Buddha read his thoughts and removed the bandage. See also Ja.v.333.

After Jīvaka became a *Sotāpanna*, he was anxious to visit the Buddha twice a day, and finding **Veḷuvana** too far away, he built a monastery with all its adjuncts in his own **Ambavana** in **Rājagaha**, which he gave to the Buddha and his monks (DN a.i.133; MN a.ii.590). When **Bimbisāra** died, Jīvaka continued to serve **Ajātasattu**, and was responsible for bringing him to the Buddha after his crime of parricide (for details see the **Sāmaññaphalasutta**; also Ja.i.508f; v.262, etc.).

Jīvaka's fame as a physician brought him more work than he could cope with, but he never neglected his duties to the Saṅgha. Many people, afflicted with

disease and unable to pay for treatment by him, joined the Saṅgha in order that they might receive that treatment. On discovering that the Saṅgha was thus being made a convenience of, he asked the Buddha to lay down a rule that men afflicted with certain diseases should be refused entry into the Saṅgha (Vin.i.71ff). Jīvaka was declared by the Buddha chief among his lay followers loved by the people (*aggaṁ puggalappasannānaṁ*) (AN.i.26). He is included in a list of good men who have been assured of the realisation of deathlessness (AN.iii.451; Dhp-a.i.244, 247; Ja.i.116f).

At a meal once given by Jīvaka, the Buddha refused to be served until **Cūḷa Panthaka**, who had been left out of the invitation, had been sent for (for details see **Cūḷa Panthaka**). It may have been the preaching of the **Jīvakasutta** which effected **Jīvaka**'s conversion. One discussion he had with the Buddha regarding the qualities of a pious lay disciple is recorded in the **Aṅguttaranikāya** (AN.iv.222f). **Sirimā** was Jīvaka's youngest sister (Snp a.i.244; Dhp a.iii.106).

At Jīvaka's request, the Buddha enjoined upon monks to take exercise; Jīvaka had gone to **Vesālī** on business and had noticed their pale, unhealthy took (Vin.ii.119).

Jīvaka 02. Given as an example of a name. Ja.i.402.

Jīvaka 03. A monk of the **Mahā Vihāra**, at whose request **Buddhaghosa** wrote the **Manorathapūraṇī**. AN a.i.874.

Jīvakapañhavatthu. The story of the bandage which **Jīvaka** applied to the Buddha's foot after his injury, and of the reading by the Buddha of **Jīvaka**'s thoughts. See **Jīvaka**. Dhp a.ii.164f.

Jīvakambavana. A mango-grove in **Rājagaha**, belonging to **Jīvaka**, which he made over to the Buddha and his monks. He built a monastery in the grove, and there the Buddha stayed several times. On one such occasion **Ajātasattu** visited the Buddha and the **Sāmaññaphalasutta** was preached (DN 2) (DN.i.47ff). The **Jīvakasutta**s were also preached there. The mango-grove was near **Maddakucchi**, so thither they carried the Buddha when his foot was injured by a splinter from the rock hurled by **Devadatta** (Dhp-a.ii.164, etc.).

It was in this grove that **Cūḷa Panthaka** attained *Arahant*-ship, and, at that time, there were five hundred monks there (Ja.i.114f., etc.). Nuns, too, appear to have gone there for their siesta. Thīg a.245f.

Jīvakambavanikā. See **Subhā Jīvakambavanikā**.

Jīvakasutta 01. **Jīvaka** visits the Buddha who is staying in his Mango grove, and asks if it is true that animals are slain expressly for the Buddha's use. The Buddha replies that he forbids the eating of meat only when there is evidence of one's eyes or ears as grounds for suspicion that the animal has been slain for one's express use. Anyone who slays an animal for the use of a monk and gives it to him commits a great evil. **Jīvaka** is pleased with the reply and declares himself a follower of the Buddha. MN.i.368f.

Jīvakasutta 02. Questioned by **Jīvaka**, the Buddha explains that an *upāsaka* is one who has taken the Three Refuges and the Five Precepts, and that such a man, by reason of his qualities, works the welfare both of himself and others. AN.iv.222f.

Jīvakasutta 03. To those who practise concentration and give themselves up to solitude things appear as they really are. SN.iv.143f.

Jīvahattha. Son of **Vijaya**, king of Ceylon, and of the *Yakkhinī* **Kuveṇī**. Mhv ṭ.264.

Jīvā. *v.l.* **Jīvanti**. Daughter of **Ubbirī** and the king of **Kosala**. When she died, it was her death which made **Ubbirī** attain to *Arahant*-ship. Thīg.vs.51; Thīg a.53f.

Jīvitapotthakī. See **Kitti** (7).

Jīvitasutta 01. One should train oneself not to lie, even at the cost of one's life. SN.ii.234.

Jīvitasutta 02. There are three faculties – femininity, masculinity and vitality. SN.v.204.

Juṇha 01. An Elder of **Kosala**. For his story see the **Mālutajātaka** (Ja 17, Ja.i.165f).

Juṇha 02. Son of **Brahmadatta**, king of **Benares**. He was the Bodhisatta. See the **Juṇhajātaka** (Ja 456) Ja.iv.95ff.

Juṇha 03. A minister of **Pasenadi**. When **Pasenadi** held his **Asadisadāna**, **Juṇha** rejoiced in the king's generosity, but his friend **Kāḷa** was displeased at what he considered as waste. The king, hearing of this from the Buddha, asked **Juṇha** to use the royal revenue to give alms on his own account during seven days. This **Juṇha** did. He became a *Sotāpanna* after hearing the Buddha preach. Dhp-a.iii.186ff.

Juṇhajātaka (Ja 456). Once the Bodhisatta was born as **Juṇha**, son of **Brahmadatta**, king of **Benares**. He studied in **Takkasilā** and, on one occasion, while walking in the dark, he ran up against a Brahmin, knocking him down and breaking his bowl. **Juṇha** raised the Brahmin to his feet and, on being asked for the price of a meal, told the Brahmin who he was. He had no money with him, but requested the Brahmin to remind him of the circumstance when he should become king. In due time **Juṇha** was anointed, and the Brahmin stood one day by the road when the king was passing on his elephant. The Brahmin stretched out his hand, crying, "Victory to the king." **Juṇha** took no notice, so the Brahmin uttered a stanza to the effect that a king should not neglect a Brahmin's request. **Juṇha** then turned back, and the man explained who he was, asking **Juṇha** for five villages, one hundred slave girls, one thousand ornaments and two wives, all of which **Juṇha** gave him.

The story was related in reference to the eight boons granted by the Buddha to **Ānanda** when the latter became his constant attendant. **Ānanda** is identified with the Brahmin (Ja.iv.95-100).

See also the **Nāṇacchandajātaka** (Ja 289).

Jutideva. A king of seventeen *kappas* ago, a previous birth of **Sappidāyaka**. Ap.i.212.

Jutindhara 01. A king of fifty-one *kappas* ago, a former birth of **Salaḷamāliya** (Ap.i.206) or **Samiddhi** (Thag a.i.117).

Jutindhara 02. A king of ten *kappas* ago, a previous life of **Mandāravapūjaka** (Ap.i.178) or **Usabha** (Thag a.i.219).

Jutindhara 03. *v.l.* **Jalandhara**. A king of seventy-seven *kappas* ago, a former birth of **Kilañjadāyaka**. Ap.i.219.

Jutindhara 04. A **Yakkha** of **Udumbampabbata**, husband of **Cetiyā**. He was killed in the fight in **Sirisavatthu**. Mhv ṭ.289.

Jutindhara 05. A brother of **Vedisadevī**; he was one of the nobles who escorted the Bodhi-tree to Ceylon. Mbv.166.

Jūjaka. A Brahmin of **Dunniviṭṭha** in **Kāliṅga**. He was given a young maiden in repayment of a debt, but because she was praised for her virtues, the other wives in the village grew jealous of her and mocked her as an old man's darling. Thereafter she refused to go to the village well, and suggested that **Jūjaka** should obtain as slaves the children of **Vessantara**, then living as an ascetic in **Vaṅkagiri**.

After many adventures **Jūjaka** found **Vessantara**, was allowed to have the two children, **Jāli** and **Kaṇhajinā**, and having tied their hands together, took them away. After he had travelled sixty leagues, the gods led him to **Jetuttara**, where the children's grandfather reigned as king. The king bought the children back from **Jūjaka** at a very great price and gave him choice foods to eat. **Jūjaka**, having over-eaten and being unable to digest the food, died on the spot (Ja.vi.521-81). He is identified with **Devadatta** (Ja.vi.593).

The wife of the Brahmin who went for alms to **Bāvarī** was a descendant of **Jūjaka**. His descendants were still living in **Dunniviṭṭha**, even in the Buddha's day (AN a.i.183).

Jegucchisutta. On the three kinds of persons – one is to be shunned as loathsome, the second to be regarded with indifference, and the third to be followed and honoured. AN.i.126f.

Jeṭṭhatissa 01. **Jeṭṭhatissa I**. King of Ceylon (323-33 CE.), elder son of **Goṭhābhaya**, the younger being **Mahā Sena**. He slew all the ministers who were disloyal to his father and earned the title of "The Cruel." He rebuilt the **Lohapāsāda** to a height of seven storeys and renamed it the **Maṇipāsāda**, from the costly jewels he offered in it. He also built the **Pācīnatissapabbatavihāra** and the **Ālambagāma** tank. Mhv.xxxvi.118ff; Dpv.xxii.61, 66.

Jeṭṭhatissa 02. **Jeṭṭhatissa II**. King of Ceylon, brother (?) and successor of **Sirimeghavaṇṇa**. He ruled for nine years and was a very skilful carver in ivory. Cv.xxxvii.100-4; Cv.Trs.1.9, n.1.

Jeṭṭhatissa 03. Son of King **Saṅghatissa**. When **Moggallāna III**. usurped the throne **Jeṭṭhatissa** fled to the **Malaya** country. From there he helped *Asiggāhaka* **Silāmeghavaṇṇa** in his fight with **Moggallāna**, but on discovering that **Silāmeghavaṇṇa** wished to kill him also, he fled once more to **Malaya**. Later, he made his headquarters at **Ariṭṭhapabbata**, and from there led an army against **Aggabodhi III**., who was then on the throne. **Aggabodhi** fled to **Jambudīpa**, and **Jeṭṭhatissa** became king as **Jeṭṭhatissa III**. He reigned for only five months, during which time he did several meritorious works. **Aggabodhi** returned with an army, and in the battle which followed **Jeṭṭhatissa** slew himself at the sight of his army suffering defeat. His queen entered the Saṅgha and became proficient in the **Abhidhamma**. Cv.xliv.28, 55, 61, 70, 86-106.

Jeṭṭhamūla. Name of a month (May-June). It came in the hot season (e.g., Ja.v.412). On the fifth day of the waxing moon in **Jeṭṭhamūla** the Buddha's relics were divided (DN a.i.6). On the full-moon day of **Jeṭṭhamūla** the **Aruṇavatīsutta** was preached. AN a.i.438.

Jeṭṭhā. Chief queen of **Aggabodhi IV**. She built the **Jeṭṭhārāma**. Cv.xlvi.27.

Jeṭṭhārāma. Built by Queen **Jeṭṭhā** as an abode for the nuns. The villages of **Pattapāsāṇa** and **Buddhabhelagāma** were given for its maintenance and one hundred attendants were provided for its service. Cv.xlvi.27f.

Jeta 01. A prince. Owner of **Jetavana**, which he sold to **Anāthapiṇḍika** for eighteen crores. He then spent all that money on the erection of a gateway at the entrance, which he decorated with much grandeur (see **Jetavana**). **Jeta** is generally referred to as Jetakumāra. According to the northern records he was the son of **Pasenadi** by the Kṣatriya princess Varsikā (Rockhill: 48, n.1). He was killed by his half-brother **Viḍūḍabha** for refusing to help him in his slaughter of the **Sākiyans** (Ibid., 121). Several explanations are given of his name (MN-a.i.50; Ud-a.56; Khp-a.111, etc.): he was so-called either (1) because he conquered his enemies, or (2) because he was born at a time when the king had overcome his enemies, or (3) because such a name was considered auspicious for him (*maṅgalakāmyatāya*).

Jeta 02. A **Pacceka Buddha**. MN.iii.70.

Jetavana 01. A park in **Sāvatthī**, in which was built the *Anāthapiṇḍikārāma*. When the Buddha accepted **Anāthapiṇḍika**'s invitation to visit **Sāvatthī** the latter, seeking a suitable place for the Buddha's residence, discovered this park belonging to **Jetakumāra** (MN a.i.471 says it was in the south of **Sāvatthī**). When he asked to be allowed to buy it, **Jeta**'s reply was: "Not even if you could cover the whole place with money." **Anāthapiṇḍika** said that he would buy it at that price, and when **Jeta** answered that he had had no intention of making a bargain, the matter was taken before the Lords of Justice, who decided that if the price mentioned were paid, **Anāthapiṇḍika** had the right of purchase. **Anāthapiṇḍika** had gold brought down in carts and covered **Jetavana** with pieces laid side by side (this incident is illustrated in a bas-relief at the Bharhut Tope; see Cunningham – *The Stūpa of Bharhut*, Pl.lvii., pp.84-6). The money brought in the first journey was found insufficient to cover one small spot near the gateway. So **Anāthapiṇḍika** sent his servants back for more, but **Jeta**, inspired by **Anāthapiṇḍika**'s earnestness, asked to be allowed to give this spot.

Anāthapiṇḍika agreed and **Jeta** erected there a gateway, with a room over it. **Anāthapiṇḍika** built in the grounds dwelling rooms, retiring rooms, store rooms and service halls, halls with fireplaces, closets, cloisters, halls for exercise, wells, bathrooms, ponds, open and roofed sheds, etc. (Vin.ii.158f).

It is said that **Anāthapiṇḍika** paid eighteen crores for the purchase of the site, all of which **Jeta** spent in the construction of the gateway gifted by him (MN-a.i.50; Ud-a.56f). The gateway was evidently an imposing structure; see Ja.ii.216.

Jeta gave, besides, many valuable trees for timber. **Anāthapiṇḍika** himself spent fifty-four crores in connection with the purchase of the park and the buildings erected in it.

The ceremony of dedication was one of great splendour. Not only **Anāthapiṇḍika** himself, but his whole family took part: his son with five hundred other youths, his wife with five hundred other noble women, and his daughters **Mahā Subhaddā** and **Cūḷa Subhaddā** with five hundred other maidens. **Anāthapiṇḍika** was attended by five hundred bankers. The festivities in connection with the dedication lasted for nine months (Ja.i.92ff).

Some of the chief buildings attached to the **Jetavana** are mentioned in the books by special names, viz., **Mahā Gandhakuṭi**, **Kaverimaṇḍalamāla**, **Kosambakuṭi** and **Candanamāla**. Snp a.ii.403. Other buildings are also mentioned – e.g., the *Ambalakoṭṭhaka-āsanasālā* (Ja.ii.246). According to Tibetan sources the *vihāra* was built according to a plan sent by the **Devas** of **Tusita** and contained sixty large halls and sixty small. The *Dulva* also gives details of the decorative scheme of the *vihāra* (Rockhill: op.cit.48 and n.2).

All these were built by **Anāthapiṇḍika**; there was another large building erected by **Pasenadi** and called the **Salaḷaghara** (DN a.ii.407). Over the gateway lived a guardian deity to prevent all evildoers from entering (SN a.i.239). Just outside the monastery was a *rājayatana*-tree, the residence of the god **Samiddhisumana** (Mhv.i.52f; Mhv ṭ 105; but see Dhp a.i.41, where the guardian of the gateway is called **Sumana**).

In the grounds there seems to have been a large pond which came to be called the **Jetavanapokkharaṇī** (AN a.i.264; here the Buddha often bathed (Ja.i.329ff.). Is this the **Pubbakoṭṭhaka** referred to at AN.iii.345? But see

SN.v.220; it was near this pond that **Devadatta** was swallowed up in **Avīci** (Ja.iv.158).

The grounds themselves were thickly covered with trees, giving the appearance of a wooded grove (*araññа*) (Vin-a.iii.532). On the outskirts of the monastery was a mango-grove (Ja.iii.137). In front of the gateway was the Bodhi-tree planted by **Anāthapiṇḍika**, which came later to be called the **Ānandabodhi** (*q.v.*, Ja.iv.228f). Not far from the gateway was a cave which became famous as the **Kapallapūva** *pabbhāra* on account of an incident connected with **Macchariya Kosiya** (Ja.i.348).

Near **Jetavana** was evidently a monastery of the heretics where **Ciñcāmāṇavikā** spent her nights while hatching her conspiracy against the Buddha (Dhp a.iii.179; behind **Jetavana** was a spot where the **Ājīvakas** practised their austerities (Ja.i.493)). Once the heretics bribed **Pasenadi** to let them make a rival settlement behind Jetavana, but the Buddha frustrated their plans (Ja.ii.170).

There seems to have been a playground just outside Jetavana used by the children of the neighbourhood, who, when thirsty, would go into Jetavana to drink (Dhp a.iii.492). The high road to **Sāvatthī** passed by the edge of Jetavana, and travellers would enter the park to rest and refresh themselves (Ja.ii.203, 341; see also vi.70, where two roads are mentioned).

According to the *Divyāvadāna* (395f), the *Thūpas* of **Sāriputta** and **Moggallāna** were in the grounds of **Jetavana** and existed until the time of **Asoka**. Both Faxian (Giles: p.33ff) and Xuanzang (Beal-Xuan.ii.7ff) give descriptions of other incidents connected with the Buddha, which took place in the neighbourhood of Jetavana – e.g., the murder of **Sundarikā**, the calumny of **Ciñcā**, **Devadatta**'s attempt to poison the Buddha, etc.

The space covered by the four bedposts of the Buddha's **Gandhakuṭi** in Jetavana is one of the four *avijahitaṭṭhānāni*; all Buddhas possess the same, though the size of the actual *vihāra* differs in the case of the various Buddhas. For **Vipassī Buddha**, the *seṭṭhi* **Punabbasumitta** built a monastery extending for a whole league, while for **Sikhī**, the *seṭṭhi* **Sirivaḍḍha** made one covering three *gāvutas*. The **Saṅghārāma** built by **Sotthiya** for **Vessabhū** was half a league in extent, while that erected by **Accuta** for **Kakusandha** covered only

one *gāvuta*. **Koṇāgamana**'s monastery, built by the *seṭṭhi* **Ugga**, extended for half a *gāvuta*, while **Kassapa**'s built by **Sumaṅgala** covered sixteen *karīsa*s. **Anāthapiṇḍika**'s monastery covered a space of eighteen *karīsa*s (Bv a.2, 47; Ja.i.94; DN-a.ii.424).

The Buddha spent nineteen rainy seasons in **Jetavana** (Dhp-a.i.3; Bv-a.3; AN a.i.314). It is said that after the **Migāramātupāsāda** came into being, the Buddha would dwell alternately in **Jetavana** and **Migāramātupāsāda**, often spending the day in one and the night in the other (Snp-a.i.336).

According to a description given by Faxian (Giles, pp.31, 33), the *vihāra* was originally in seven sections (storeys?) and was filled with all kinds of offerings, embroidered banners, canopies, etc., and the lamps burnt from dusk to dawn.

One day a rat, holding in its mouth a lamp wick, set fire to the banners and canopies, and all the seven sections were entirely destroyed. The *vihāra* was later rebuilt in two sections. There were two main entrances, one on the east, one on the west, and Faxian found *Thūpas* erected at all the places connected with the Buddha, each with its name inscribed.

The *vihāra* is almost always referred to as *Jetavane Anāthapiṇḍikassa ārāme*. The Commentaries (MN a.ii.50; Ud a.56f, etc.) say that this was deliberate (at the Buddha's own suggestion pp.81-131; Beal: *Romantic Legend of the Buddha*, ii.5 and Rockhill: p.49), in order that the names of both earlier and later owners might be recorded and that people might be reminded of two men, both very generous in the cause of the Religion, so that others might follow their example. The *vihāra* is sometimes referred to as **Jetārāma** (e.g., Ap.i.400).

In the district of Saheth-Mabeth, with which the region of **Sāvatthī** is identified, Saheth is considered to be **Jetavana** (*Arch. Survey of India*, 1907-8, pp.81-131).

Jetavana 02. **Jetavanavihāra**. A monastery in **Anurādhapura**, situated in the **Jotivana** (*q.v.*) and founded by **Mahā Sena** at the instigation of a monk named **Tissa** of the **Dakkhiṇārāma**. The monks of the **Mahā Vihāra** protested against this and **Jetavana** was later given to them (Mhv.xxxvii.32ff). Attached to the *vihāra* is a large *Thūpa*. The work was completed by **Sirimeghavaṇṇa** (Cv.xxxvii.65). **Dāṭhāpabhuti** held in the *vihāra* the ceremony in honour of the

Dhammadhātu (Cv.xli.40; also Cv.Trs.i.55, n.2), while **Mahā Nāga** gave to it the village of **Vasabha** in **Uddhagāma** and three hundred fields, to ensure a permanent supply of rice gruel to the monks (Cv.xli.97f). **Aggabodhi II**. crowned the *Thūpa* with a lightning conductor (*cumbata*) (Cv.xlii.66), **Jeṭṭhatissa I**. gave for its maintenance the village of **Goṇḍigāma** (Cv.xliv.97), and **Aggabodhi III**. bestowed on it the **Mahā Maṇikagāma** (Cv.xliv.121). **Potthasāta**, *senāpati* of **Aggabodhi IV**., built in the *vihāra* the **Aggabodhipariveṇa** (Cv.xlvi.22), and **Aggabodhi IX**. made a golden image to be placed in the shrine-room (Cv.xlix.77).

Sena I. erected in the monastery grounds a mansion of several storeys (Cv., l.65). **Kassapa V**. gave a village for the maintenance of the refectory (Cv.lii.59), while four officials of **Mahinda IV**. built four *pariveṇas* attached to the *vihāra* (Cv.liv.49).

The monks of **Jetavana**, though nominally forming part of the **Mahā Vihāra** fraternity, held divergent views in regard to the teachings of the Buddha, and were considered as a separate sect (the Sāgaliyas) till **Parakkamabāhu I**. united all the fraternities (Cv.lxxviii.22).

The *Thūpa* at **Jetavana** was restored by **Parakkamabāhu I**. to a height of two hundred and ten feet (Cv.lxxviii.98).

Jetavana 03. A monastery in **Pulatthipura**, built by **Parakkamabāhu I**. It included the building which housed the **Tivaṅka** image (Cv.lxxviii.32, 47). The **Nammadā** Canal flowed through the grounds of **Jetavana**. Ibid., lxxix.48. See also Cv.Trs.ii.105, n.5.

Jetārāma. See **Jetavana**.

Jetuyyāna. Another name for **Jetavana**, e.g., Mhv.i.56.

Jenta 01. A village in **Magadha**, the birthplace of **Jenta** Thera. Thag-a.i.219.

Jenta 02. A Thera. He was born in the village of **Jenta** as the son of a chieftain. He was thoughtful when young, and one day, having heard the Buddha preach, he entered the Saṅgha and soon became an *Arahant*

(Thag.vs.111; Thag a.i.219f). He was a *Devaputta* in the time of **Sikhī Buddha** and offered him *kiṅkirāta*-flowers. Five *kappas* ago he was a king named **Sattuttama**. *v.l.* **Sabbuttama**. He is probably identical with **Kakkārapupphiya** of the **Apadāna** (Ap.i.177).

Jenta 03. **Jenta Purohitaputta**. A Thera. He was the son of the chaplain of the **Kosala** king. (Was he **Aṅgulimāla**'s brother? See **Aṅgulimāla**). He was intoxicated with pride over his own advantages, and one day, though visiting the Buddha, he decided not to speak unless the Buddha should address him first. The Buddha, reading his thoughts, preached a sermon, intended for him, on the evils of pride, and **Jenta** became a *Sotāpanna*. Later he entered the Saṅgha and became an *Arahant* (Thag.vs.423-8; Thag-a.i.455f). Perhaps he is to be identified with **Mānatthaddha** of the **Saṁyuttanikāya** (SN.i.177; KS.i.224, n.1).

Jentā, **Jentī**. The daughter of a princely family of **Licchavīs** in **Vesālī**. The rest of her story resembles that of **Abhirūpanandā** (*q.v.*), and she attained *Arahant*-ship after hearing the Buddha preach. Thīg.vs.21f; Thag a.27f.

Jeyyapura. The Pāli name for Sagaing. Bode, 40, 71.

Jeyyavaḍḍhana. The Pāli name for Taungu in Burma. Bode, 40.

Jeyyasena. A Thera. He and two others, **Bhūmija** and **Abhirādhana**, were friends of **Sambhūta**, and they all left the world together. Thag a.i.47.

Jotanā. A commentary by an unknown author. Gv.65, 75.

Joti 01. A class of gods, present at the **Mahā Samaya** (DN.ii.261). **Buddhaghosa** explains (DN-a.ii.691) that they were flaming deities, like beacon lights on mountain tops.

Joti 02. A Burmese monk, author of the **Vinayagaṇṭhipada**. PLC.190.

Jotika 01. **Jotiya**. A treasurer of **Rājagaha** who later became an *Arahant*. In the past he had been a householder of **Benares** who, with his elder brother,

owned a field of sugar-cane. One day, when returning from the field with some stalks of sugar-cane, he saw a **Pacceka Buddha** from **Gandhamādana** to whom he gave a bowl full of sugar-cane juice for him to drink, and when he had drunk it, gave him another bowlful which the **Pacceka Buddha** took to **Gandhamādana** to share with his colleagues. The householder, when proffering his gifts, wished for glory and for *Nibbāna*. His elder brother, hearing of this, was likewise filled with joy and he, too, wished for *Nibbāna*.

In the time of **Vipassī Buddha** they were again brothers in a rich family of **Bandhumatī**, the elder being called **Sena** and the younger **Aparājita**. **Sena** entered the Saṅgha and became an *Arahant*. At his suggestion, **Aparājita** built for the Buddha a very costly **Gandhakuṭi**, with the seven kinds of precious things (according to Dhp-a.iii.364, both uncle and nephew were called **Avaroja**). His nephew, also called **Aparājita**, built an elephant stable in front of the **Gandhakuṭi** and was reborn in this age as **Meṇḍaka**. The **Gandhakuṭi** and its surroundings contained all kinds of luxuries and splendours beyond description (for details see Dhp-a.iv.203f). Within and without the chamber he caused jewels, pounded and otherwise, to be strewn knee deep. Those who came to listen to the Buddha went away, their hands full of jewels. One day a Brahmin tried to carry away a very costly jewel, which much annoyed **Aparājita**. On mentioning it to the Buddha, the Buddha taught him to make a wish that his property should not be taken away by thieves or lost by fire or water. For nine months **Aparājita** held the ceremony of dedication of the **Gandhakuṭi**.

In this age he was born as the son of a *seṭṭhi* in **Rājagaha**. On the day of his birth the whole city became one blaze of light, hence his name, **Jotika**. The king, **Bimbisāra**, gave one thousand a day for his milk-money. When the time came for his marriage, **Sakka** provided for him a palace, seven storeys high, made entirely of precious minerals. Four urns of treasure stood at the four corners and four stalks of sugar-cane made of solid gold, each the size of a palmyra tree with leaves of precious stones, to remind **Jotika** of his good deed in the past. Seven **Yakkhas** guarded the seven gates – **Yamakoḷī**, **Uppala**, **Vajira**, **Vajirabāhu**, **Kasakanda**, **Kaṭattha** and **Disāpāmukha** – each with numerous followers. **Bimbisāra**, hearing of his splendour, appointed **Jotika** to the rank of *seṭṭhi*.

The gods brought him a wife from **Uttarakuru** and lodged her in an apartment in **Jotika**'s palace. Her name was **Satulakāyī** (Dhp a.iv.223). She brought with her a pint-pot of rice and three crystal fire-stones. Whenever they wished to eat, they would put rice over the boiler and set it over the crystals. The stones would immediately become alight and, when the meal was cooked, would extinguish themselves. The pot was inexhaustible. All who came to visit Jotika were provided with food and were allowed to take anything they wished from the treasure, the treasure never growing less. So great were the crowds which flocked to Jotika's palace that for a long time **Bimbisāra** had no chance of seeing it. When **Bimbisāra** did in the end visit him with **Ajātasattu**, Jotika invited him to a meal which was the most dainty the king had ever tasted. After the meal Jotika presented his wife to **Bimbisāra**; so delicately was she nurtured that the perfume with which the king was scented hurt her eyes! There were no lamps in Jotika's house; only the light of jewels was made use of, and as a memento of **Bimbisāra**'s visit Jotika gave him a huge jewel to be used as a lamp (this account is taken from Dhp a.iv.199-213).

Jotika was a very pious follower of **Gotama Buddha**. Once, when he was away listening to the Buddha's preaching, **Ajātasattu** – who even when visiting the palace as a boy with his father had coveted Jotika's wealth – went with his soldiers to attack the palace in an attempt to take possession of it. But the **Yakkha Yamakoḷī** routed the army, and **Ajātasattu** fled for refuge to the *vihāra* where Jotika was listening to the Dhamma. On being charged by **Ajātasattu** with hypocrisy in that he was there listening to the Dhamma, after having charged his guards to set upon the king, Jotika's answer was that he had no need of guards since nobody could take anything of his without his sanction. He then challenged the king to remove the rings from his (Jotika's) fingers. **Ajātasattu**, trying with all his might, failed. Jotika then held out his hands and his rings all fell off. Agitated by the king's desire to possess his wealth, Jotika asked for permission to become a monk. **Ajātasattu** agreed, hoping thus to get possession of his riches. Jotika entered the Saṅgha and soon became an *Arahant*, but at the moment of his attainment of *Arahant*-ship all his wealth and earthly glory vanished and his wife returned to **Uttarakuru** (Dhp-a.iv.221-4).

Jotika is included among the five persons who possessed great merit and had

puññiddhi. Dhp a.i.385; Vsm.383; Paṭis-a.502. These five persons are described as *amitabhogā* (AN a.i.220).

Jotika 02. A householder of **Rājagaha** and father of **Dīghāvu**. When **Dīghāvu** fell ill he sent **Jotika** to tell **Gotama Buddha** (SN.v.344f).

Jotidāsa Thera. A wealthy Brahmin of **Pādiyattha** (**Pāniyattha**). One day, seeing **Mahā Kassapa** going for alms, he entertained the Elder and requested him to preach. On a hill near the village Jotidāsa built a *vihāra* for **Kassapa** and provided him with the requisites. Moved by the Elder's teaching, he left the world and soon after became an *Arahant*. After ten years – during which he learnt the Three *Piṭakas*, being specially proficient in the Vinaya – while on his way to **Sāvatthī** to see the Buddha, he entered a *Paribbājakārāma*, and there had a discussion with the **Paribbājakas** on how to burn away evil. At the end of the discussion, they were ordained under him.

In the time of **Sikhī Buddha** he was a householder and, seeing the Buddha, offered him a *kāsumārika*-fruit (Thag.143-4; Thag a.i.264f).

He is probably identical with **Kāsumāraphaladāyaka** of the **Apadāna** ii.445. But see **Sīvaka**.

Jotipāla 01. The Bodhisatta born as the son of the chaplain of **Brahmadatta**, king of **Benares**. He was a great archer and became an ascetic. He is also referred to as **Sarabhaṅga** (Ja.v.127ff).

For his story see the **Sarabhaṅgajātaka** (Ja 522). He is evidently identical with **Jotipāla** of the **Indriyajātaka** (Ja 423). He belonged to the **Koṇḍaññagotta**. Ja.v.140, 141, 142.

Jotipāla 02. The Bodhisatta born as a Brahmin of **Vehaliṅga** in the time of **Kassapa Buddha**. **Ghaṭīkāra** was his friend and invited Jotipāla to accompany him to the Buddha, but Jotipāla refused to go, saying that a "shaveling recluse" could be of no use to him. But **Ghaṭīkāra** was very insistent, and one day, after they had bathed together in the river, seized Jotipāla by the hair and made a final appeal. This boldness on the part of an inferior (**Ghaṭīkāra** was a potter) caused Jotipāla to realise his extreme earnestness and he agreed to go. After

hearing the Buddha teach, Jotipāla became a monk (MN.ii.46ff; Ja.i.43; Bv.xxv.10; see also SN.i.34f; Mil.221; Mvu.i.319ff).

This insulting remark made by Jotipāla regarding **Kassapa Buddha** led to **Gotama**, in his last life, having to practise austerities for a longer period than did the other Buddhas (Ap.i.301; Ud a.265; Ap a.i.95). The memory of what he did as Jotipāla was one of the things that made the Buddha smile. Dhs a.294, 496.

Jotipāla 03. A Brahmin, son of **Govinda**, chaplain of **Disampati**. **Jotipāla** was a friend of **Disampati**'s son, **Reṇu**, who had six other nobles as companions. On the death of **Govinda**, **Jotipāla** became chaplain to **Disampati**. He inspired **Reṇu**'s six companions to wait on **Reṇu** and make him promise to share the kingdom with them when he should come to the throne. This promise **Reṇu** kept when he succeeded his father and appointed Jotipāla to carry out the division of the kingdom, which the latter duly did. All the kings wished Jotipāla to be their chaplain, and he instructed them in the art of government, teaching the mantras also to seven eminent Brahmins and to seven hundred young graduates. Jotipāla himself came to be known as **Mahā Govinda**.

After some time, Jotipāla took leave of the seven kings, his disciples and his wives, and spent the four months of the rainy season in a retired spot outside the city, developing *jhāna* in order to see *Brahma* face to face. At the end of the four months, *Brahma* **Sanaṅkumāra** appeared before him and gave him a boon. Jotipāla asked to be taught the way to reach the *Brahma*-world, and, having listened to **Sanaṅkumāra**'s exposition, decided to leave the world. The kings and all the others did their best to make him desist from this course, but finding their efforts of no avail they went with him into the homeless life, where all of them profited thereby.

Jotipāla was the Bodhisatta (DN.ii.232-51; Mvu.i.197ff). He is twice mentioned in the **Aṅguttaranikāya** (AN.iii.372; iv.135; AN a.ii.679) in a list of ancient teachers with very large followings.

Jotipāla 04. A monk at whose request **Buddhaghosa** wrote the **Sāraṭṭhappakāsinī** and the **Manoraṭṭhapūraṇī**. He seems to have been a

colleague of **Buddhaghosa** and lived with him in several places, including **Kañcīpura**. Gv.68; SN a.iii.235; AN a.ii.874.

Jotipāla 05. A Thera of Ceylon. He defeated in debate the adherents of the **Vetulla** school, and one of their angry followers, **Dāṭhāpabhuti**, raised his hand to strike the Thera. An ulcer immediately appeared on **Dāṭhāpabhuti**'s hand. **Aggabodhi I**. gave the Elder a dwelling in the *vihāra* (**Abhayagiri**?) – where the discussion took place – and charged his nephew with his care. The king also built for the Elder the **Nīlagehapariccheda**. Later the **Kāliṅga** king came with his family to Ceylon and was ordained under Jotipāla. **Aggabodhi II**. repaired the **Thūpārāma** at Jotipāla's suggestion and deposited therein a relic of the Buddha from the **Lohapāsāda** (Cv.xlii.35, 45, 51, 60).

Jotipāsāṇa. The name given to the crystals brought from **Uttarakuru** by **Jotika**'s wife. When anything requiring cooking was placed on them they gleamed hot, and went out of themselves when the cooking was complete. Dhp a.iv.209; DN a.iii.965.

Jotiya 01. See **Jotika**.

Jotiya 02. A king of seventy-three *kappas* ago, a previous birth of **Mañjaripūjaka**. Ap.i.228.

Jotiya 03. A *Nigaṇṭha*, for whom **Paṇḍukābhaya** built a house to the east of the **Nīcasusāna** at **Anurādhapura** (Mhv.x.97). The **Mahā Vaṁsaṭīkā** (p.296) calls him a *Nagaravaḍḍhakī*. The **Abhayagirivihāra** was later erected on the spot occupied by Jotiya's residence. Mhv ṭ.620.

Jotirasa. An ascetic living near **Kañcanapabbata**, and a friend of **Vessavaṇa**. He lived in a hut called **Kañcanapatti**, and **Vessavaṇa** daily sent him four mangoes from his tree (**Abbhantaramba**), some of which he gave to a parrot, as related in the **Abbhantarajātaka** (Ja 281, *q.v.*).

He is identified with **Sāriputta**. Ja.ii.400.

Jotivana. The name given to the **Nandanavana** in **Anurādhapura** after **Mahinda** had preached there, converting a large number of people (Vin-a.i.82: Mhv.xv.202). It was situated immediately before the south gate of the city (Ibid., 1, 7, 8). It was included in the boundaries of the **Mahā Vihāra** and, later, **Mahā Sena** built the **Jetavanavihāra** in **Jotivana** (Mhv.xxxvii.33).

It is said (DN-a.i.131; see also Cv.xxxvii.65; lii.59) that when **Mahinda** preached at **Jotivana** there was an earthquake.

Jh.

Jhatvāsutta. See **Chetvāsutta**.

Jhānavagga. The last and twentieth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.38-46.

Jhānasaṁyutta 01. The twenty-fourth **Saṁyutta** of the **Saṁyuttanikāya**. SN.iii.263-79.

Jhānasaṁyutta 02. he fifty-third **Saṁyutta** of the **Saṁyuttanikāya**. SN.v.307-10.

Jhānasutta 01. **Anuruddha** tells his colleagues of the advantages of cultivating *jhāna*. SN.v.305.

Jhānasutta 02. Six things one must give up in order to develop *jhāna*. AN.iii.428.

Jhānasutta 03. Six other things which must be abandoned in order that *jhāna* may be developed. AN.iii.428.

Jhānasutta 04. The Buddha explains to the monks how the destruction of the *āsavas* is the result of every step taken in the sphere of contemplation. AN.iv.422f.

Jhānasutta 05. The great benefit one derives from practising *jhāna*, even for the duration of a finger-snap, and the different methods of attaining to such practice. AN.i.38ff.

Jhānasutta 06. On the advantages that result from the practice of mindfulness centred on the body. AN.i.43f.

Jhānasodhanajātaka (Ja 134). The Bodhisatta was once an ascetic who, at the moment of his death, said “neither conscious nor unconscious.” His chief disciple interpreted these words, but the others would not believe him until the

Bodhisatta descended from the *Brahma*-world in order to uphold his explanation.

The story was related in reference to an explanation given by **Sāriputta** at **Saṅkassa** (Ja.i.473).

This **Jātaka** is probably also called the *Anaṅgaṇajātaka*.

Jhānābhiññasutta. The Buddha tells the monks that **Mahā Kassapa** is able to do many of the things he himself can do. SN.ii.210ff.

Ñ.

Ñāṇakathā. The first chapter of the **Mahā Vagga** of the **Paṭisambhidāmagga**. Paṭis.i.4-135.

Ñāṇagambhīra. A monk of Pagan, author of the **Tathāgatuppatti**. Bode: *op.cit.*, 16.

Ñāṇathavika. An arahant. One hundred thousand *kappas* ago he was a hermit, and, seeing **Buddha Padumuttara**, worshipped him with reverence and sang his praises (Ap.ii.392f.). He is probably identical with **Yasadatta** Thera. Thag-a.i.428.

Ñāṇathomana. See **Ñāṇasaññaka**.

Ñāṇadhara (**Ñāṇavara**). A king of sixty-one *kappas* ago, a previous birth of **Tiraṁsiya**. Ap.i.257.

Ñāṇapāla. A leader of the frasternity of monks in **Anurādhapura** in the time of **Parakkamabāhu** 1. Cv.lxxviii.8.

Ñāṇavara. An author of Pagan. He wrote several works in Pāli, including the Rājādhirājanāmattappakāsinī. He was tutor to the king Mahārājādhipati. He translated the **Abhidhānappadīpikā** into Burmese. Bode: *op.cit.*, 66f.

Ñāṇavilāsa. A monk of Laos who wrote the **Saṅkhyāpakāsaka**. Bode: *op.cit.*, 47.

Ñāṇasaññaka Thera 01. An arahant. In a past life he met **Siddhattha Buddha** and paid him homage. Seventy-three *kappas* ago he became king sixteen times (Ap.i.140f). He is probably identical with **Subhāhu** (Thag-a.i.124).

Ñāṇasaññaka Thera 02. An arahant. Ninety-one *kappas* ago he saw a coco-palm and, with his mind fixed on the Buddha, thought of the Buddha's praises.

Seventy-three *kappas* ago he was a king named **Pulinapupphiya** (Ap.i.161f.). He is probably identical with **Piyañjaha**. Thag-a.i.169.

Ñāṇasāgara. A monk of Pagan, author of the *Liṅgatthavivaraṇappakāsana*. Gv.63. Bode: *op.cit.*, 22.

Ñāṇābhivaṁsa. A leader of the **Pārupaṇas** in their controversy with the *Ekaṁsikas* in Burma (Bode: *op.cit.*, 76). He wrote several *ṭīkās* and a Burmese translation of the Jātakas and the *Rājādhirājavilāsinī* (Bode: *op.cit.*, 78; Svd.vs.1215).

Ñāṇālaṅkāra. A Burmese monk, author of the **Padavibhāga** (Bode: *op.cit.*, 77).

Ñāṇodaya. The first work written by Buddhaghosa while he was yet in India (Cv.xxxvii.225). It was probably on some philosophical subject.

Ñātakasutta. If a well-known monk encourages others to act and speak contrary to the ordinances of the Dhamma and to have ideas contrary to them, he lives to the harm of a large number of people. AN.i.106.

Ñātika (*v.l.* **Nādikā**, **Nātika**). A locality in the **Vajjī** country on the highway between **Koṭigāma** and **Vesālī**. The Buddha first went there in the course of one of his tours, and the inhabitants, being greatly attracted by him, built for him a residence in brick, the **Giñjakāvasatha** (*q.v.*), which, in course of time, became a great *vihāra*. MN-a.i.424. The Buddha, subsequently, seems to have stayed several times in Ñātika.

According to the **Cūḷa Gosiṅgasutta** he stayed there soon after the schism of the **Kosambī** monks and sought the **Gosiṅgasālavana**, evidently in the neighbourhood where **Anuruddha**, **Nandiya** and **Kimbila** were in residence (MN.i.205. but according to Vin.i.350f, which relates the incident, they were in **Pācīnavaṁsadāya** and the Buddha went there from **Bālakaloṇakāragāma**).

The Buddha also visited Ñātika on his last journey, while on his way to **Kusinārā**, and was staying there on the day that he accepted **Ambapālī**'s

hospitality and her gift of the **Ambapālivana** (Vin.i.232f.).

It was evidently during this stay that **Ānanda** questioned the Buddha as to the lot of various pious inhabitants of Ñātika who had been zealous followers of the Buddha's teaching. Among them several are mentioned by name – the monk **Sāḷha**, the nun **Nandā**, **Sudatta**, **Kakudha**, **Kāliṅga**, **Nikaṭa**, **Kaṭissabha**, **Tuṭṭha**, **Santuṭṭha**, **Bhadda**, **Subhadda** and the *upāsikā* **Sugatā**. The Buddha tells **Ānanda** of their destiny, and informs him that more than ninety people of Ñātika had become *Sakadagāmīs* and more than five hundred *Sotāpannas*. He then proceeds to proclaim the discourse which has become famous as the *Dhammadāsa*. D.ii.91ff.; SN.v.356ff., also records what is evidently the same incident. Two additional names, Asoka and Asokī, occur in the Saṁyutta passage.

The Janavasabhasutta, which was also preached at Ñātika, is evidently based on this incident and is probably an elaboration of the same (DN.ii.200ff.). The **Saṁyuttanikāya** and the **Aṅguttaranikāya** record other *Suttas* on different topics preached at Ñātika. See s.v. **Giñjakāvasathasutta** and also **Ñātikasutta**; also SN.iv.90; AN.iii.303ff., AN.iii.306f., AN.iv.316f. and AN.iv.320f.

Mention is also made of discussions between the Buddha and **Kaccāyana** (SN.ii.153) and **Sandha** (AN.v.322f.), and also of a discussion between **Sabhiya Kaccāyana** and **Vacchagotta** (SN.iv.401f.).

The books spells the name of the village in two ways: Ñātika and Nādika. This doubt as to the spelling seems to have existed from quite early times, as the apparent confusion of the etymology leads us to believe. In the **Saṁyutta Commentary** (SN-a.ii.56), Buddhaghosa says "*Ñātiketi dvinnaṁ ñātakānaṁ gāme*." In the **Dīgha Commentary** (DN-a.ii.543), however, he says "*Ñādikā ti etaṁ taḷākaṁ nissāya dviṇṇaṁ cūlapitumahāpituputtānaṁ dve gāmā. Nādike ti ekasmiṁ ñātigāme*." These explanations seem to support both spellings – Ñātika and Nādika— Ñātika because it was a "*ñātigāma* "and Nādika because it was near the pond Nādikā. (MN-a.ii.424 definitely states that the name of the pond was also Nādikā (*Nādike viharati ti Nādiki nāma eka*, etc.). Rhys Davids thinks that Nādikā (pl.) was a clan-name and Nādika the name of the clan's village (Dial.ii.97.n.1). Woodward also supports the reading Nādika, and suggests that the name is connected with *nadī*, and refers to Walters' Chwang (ii. 86), where

reference is made to Nātaka on the Ganges between **Vesālī** and Patna. (GS.iii.217.n.4).

Ñātikasutta. Once the Buddha, while meditating in the **Giñjakāvasatha** at **Nātika**, uttered a discourse regarding suffering, its arising and its cessation. A certain monk stood listening, and the Buddha asked him to learn the Dhamma as he had heard it. SN.ii.71; repeated at SN.iv.90.

Ñātikā (*v.l.* **Ñātikī**). The name, probably of a pond (*taḷāka*) near the village of **Ñātika**, and/or of the clan who lived in the village. See **Ñātika**.

Ñeyyasandati. A Pāli work, probably by a Burmese author. There exists also a *ṭīkā* on the work. Gv.72.

Ṭ-Ṭh.

Ṭaṅkitamañca. A place near **Gayā**. It was the residence of the **Yakkha Suciloma** and the Buddha once stayed there (Snp. p.47f; SN.i.206).

The **Suttanipāta** Commentary (Snp a.i.301) explains that Ṭaṅkitamañca was at **Gayātittha**, and that it was a stone-bed (*pāsāṇamañca*) formed by a stone set on the top of four other stones.

The **Saṁyutta Commentary** (SN a.i.232f) says it was either a house (*geha*) so-formed, or a long bed made with supports inserted under the legs of the bedstead and placed in the temples of the gods.

Ṭhakuraka. The chief of the **Āriyakkhattayodhā**. Cv.xc.16, 24, 27.

Ṭhapanasutta. Ten reasons for establishing the *Pātimokkha*. AN.v.70f.

Ṭhānakoṅkana. A garden in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.11.

Ṭhānasutta 01. The four kinds of persons in the world – those who live on the fruit of their efforts, not of their deeds; those who live on the fruit of their deeds, not of their efforts; those who do both; those who do neither. AN.ii.135.

Ṭhānasutta 02. A man's virtue is to be understood only by association, his integrity by living with him, his courage by watching him in time of distress, his wisdom by conversing with him. AN.ii.187ff.

Ṭhānasutta 03. Five things that make parents desire a son – he will help them, he will do his duty by them, he will keep up tradition, worthily possess his heritage and give offerings to them when they are dead. AN.iii.43.

Ṭhānasutta 04. The five unattainable states – ageing which brings no decay, sickening no disease, dying no death, wasting no destruction, ending no end. AN.iii.54f.

Ṭhānasutta 05. Four occasions that exist – when action is unpleasant and unprofitable to the doer, when it is unpleasant but profitable, when it is pleasant but unprofitable, when it is both pleasant and profitable. AN.ii.118f.

Ṭhānasutta 06. Five things which should often be contemplated by everyone – the possibility of old age, disease, death, separation from what is near and dear, and the fact that one is the result of one's own deeds – and the purposes of such contemplation. AN.iii.71ff.

Ṭhānasutta 07. The special attainments of the inhabitants of **Uttarakuru**, **Jambudīpa** and **Tāvatiṁsa** respectively. AN.v.396.

Ṭhānasutta 08. Five conditions hard to be won by a woman who has won no merit – birth in a desirable family, marriage to a desirable person, having no other wife as rival, giving birth to a son and ability to retain the husband's affection. SN.iv.249.

Ṭhānasutta 09. The conditions that promote lust, malevolence, sloth, torpor, excitement and flurry, doubt and wavering, and the seven *bojjhaṅgas*. SN.v.84f.

Ṭhānasutta 10. The Buddha knows how things are caused and occasioned, and the fruits of actions. SN.v.304.

Ṭhitañjaliya. An *Arahant* Thera. In the time of **Tissa Buddha** he was a hunter, and, having seen the Buddha, worshipped him. The hunter was almost immediately afterwards killed by lightning, and at the moment of death clasped his hands once more in honour of the Buddha. Fifty-four *kappas* ago he was a king named **Migaketu**. Ap.i.123.

Ṭhitisutta 01. The four kinds of people who practise meditation – those skilled in concentration but not in steadfastness, those in steadfastness but not in concentration, those in neither, those in both. SN.iii.264.

Ṭhitisutta 02. When the Buddha has passed away, the Dhamma will last if people cultivate the four *satipaṭṭhāna*s, not if they do not. SN.v.172.

Ṭhitisutta 03. The Buddha praises not steadfastness in good actions, but growth in respect of them. In this *Sutta* the Buddha explains by means of similes how this is done. AN.v.96f.

Ṭhitisutta 04. The seven stations of consciousness (*viññāṇaṭṭhiti*). AN.iv.39f.

Ṭhulū. See **Bumū**.

T.

Takka. A city in India twelve leagues from **Kāvīrapaṭṭana**. It was the residence of monks. Ras.ii.108.

Takkajātaka (Ja 63). Once the Bodhisatta was an ascetic on the banks of the **Ganges**, from which he rescued **Duṭṭhakumārī**, daughter of the *seṭṭhi* of **Benares**, who had been thrown into the flood during a storm by her long-suffering servants. The ascetic succumbed to the wiles of **Duṭṭhakumārī** and took up his abode with her in a village, where they earned their living by selling *takka* (curds or dates). He therefore came to be called **Takkapaṇḍita**. One day the village was looted by robbers, and they carried the woman away together with their booty. Living happily with the robber chief, she feared that her former husband might come to claim her; she therefore sent for him with sweet words, planning to have him killed.

While being beaten by the robber-chief, **Takkapaṇḍita** kept repeating, "Ungrateful wretches," and, on being asked the reason, related the story. The robber thereupon killed the woman. **Ānanda** is identified with the robber-chief.

The story was related to a passion-tossed monk (Ja.i.295-99). The **Jātaka** is sometimes referred to as the **Takkāriyajātaka**, E.g., Ja.v.446 (16).

Takkapaṇḍita. The name given to the Bodhisatta in the **Takkajātaka** (Ja 63).

Takkambila. A *pāsāda* attached to a *vihāra* in **Rohaṇa**. It was repaired by **Dappula**, who also installed monks there. Cv.xlv.56.

Takkarā. A city in the time of **Sumana Buddha**. Thag a.i.303; Ap.ii.416.

Takkarujātaka. See **Kakkarujātaka** (Ja 209).

Takkaḷajātaka (Ja 446). Once in a village lived a man called **Vasiṭṭhaka**, an only son, who looked after his father with great devotion, until the latter, much against the wishes of his son, found a wife for him. A son was born to the pair and, when seven years old, he overheard his mother planning to have the old

man taken by a ruse to the cemetery and there killed and buried in a pit. The next morning, when his father set out in a cart for the cemetery, the child insisted on accompanying him. Having watched his father dig a pit, he asked what it was for, and was told that the useless old man was a burden to keep and that the pit was for him. The boy was silent, and when his father stopped to have a rest, he took up the spade and began to dig another hole. On being asked the reason, he said it was for his father when he should be too old to be supported. This remark opened Vasiṭṭhaka's eyes; he returned home and drove away his wife. He afterwards took her back on her promising to give up her treacherous ways.

The story was related to a man who had looked after his father; but the wife, whom he took at his father's wish, wanted to get rid of the old man, and suggested the idea to her husband. But his answer was that if she found the house inconvenient she could go elsewhere. The Buddha said that the characters of both stories were identical, and that he himself was the lad of the *atītavatthu*. Ja.iv.43-50.

Takkasilā. The capital of **Gandhāra**. It is frequently mentioned as a centre of education, especially in the Jātakas. It is significant that it is never mentioned in the *Suttas*, though, according to numerous **Jātaka** stories, it was a great centre of learning from pre-Buddhistic times. The Commentaries mention that in the Buddha's day, also, princes and other eminent men received their training at **Takkasilā**. **Pasenadi**, king of **Kosala**, **Mahāli**, chief of the **Licchavīs**, and **Bandhula**, prince of the **Mallas**, were classmates in the university of **Takkasilā** (Dhp a.i.337). Among others described as being students of **Takkasilā** are **Jīvaka**, **Aṅgulimāla**, **Dhammapāla** of **Avanti**, **Kaṇhadinna**, **Bhāradvāja** and **Yasadatta** (*q.v.*).

From **Benares** to Takkasilā was a distance of two thousand *yojanas* (Ja.i.395), though we are told that sometimes the journey was accomplished in one day (Ja.ii.47). The road passed through thick jungle infested by robbers (Dhp a.iv.66). Takkasilā was, however, a great centre of trade; people flocked to it from various parts of the country (MNid.i.154), not only from **Benares**, but also from **Sāvatthī**, from which city the road lay through **Soreyya**

(Dhp a.i.326). In ancient times students came to the university from **Lāla** (Ja.i.447), from the **Kuru** country (Dhp-a.iv.88), from **Magadha** (Ja.v.161), and from the **Sivi** country (Ja.v.210).

The students in the university studied the three Vedas and the eighteen sciences (*vijjā*, Ja.i.159), which evidently included the science of archery (Ja.i.356; Dhp-a.iv.66; also medicine and surgery, Vin.i.269f), the art of swordmanship (Ja.v.128), and elephant-craft (*hatthisutta*, Ja.ii.47). Mention is also made of the study of magic, such as the *Ālambanamanta*, for charming snakes (Ja.iv.457), and the *Nidhi-uddharaṇamanta*, for recovering buried treasure (Ja.iii.116). The students were also taught the science of ritual (*manta*, Ja.ii.200); but in this branch of learning **Benares** seems to have had a greater reputation, for we find students being sent there from **Takkasilā** in order to learn the *mantas* (Dhp-a.iii.445).

The students generally paid a fee to the teacher on admission, the usual amount being one thousand gold pieces. They waited on the teacher by day and were taught by him at night. The paying students were entitled to various privileges, and lived with the teacher as members of his family, enjoying his constant company. The students seem mostly to have done their own domestic work, leading a cooperative life, gathering their own firewood and cooking their meals, though mention is made of servants, both male and female, helping in the various tasks (Ja.i.319).

Only *Brāhmaṇas* and *Khattiyas* appear to have been eligible for admission to **Takkasilā** (Ja.iv.391).

Discipline was evidently very rigorous, a breach of the rules being severely punished, irrespective of the status of the pupil, who was sometimes flogged on the back with a bamboo stick (Ja.ii.277f). Often the most promising students were given the daughters of the teachers in marriage as a mark of very special favour. (e.g., Dhp a.iv.66. Elsewhere (Ja.vi.347) it is stated that the teacher's daughter was given to the eldest pupil).

Sometimes the teacher and his pupils were invited to a meal at the house of a chief man of the city (Ja.iv.391). The principal teacher was called **Disāpāmokkhācariya**; under him were assistants, usually chosen from among his students, who were called *piṭṭhi-ācariyā* (e.g., Ja.ii.100).

Takkasilā, being the capital of **Gandhāra**, was probably also the seat of government. **Bimbisāra**'s contemporary in **Gandhāra** was **Pukkusāti** (Ja.i.399; ii.218). Mention is made in the Jātakas of a Takkasilā-*rājā* (AN a.i.153; MN a.i.335; ii.979, 987f). According to the **Kumbhakārajātaka** (*q.v.*), Takkasilā was the capital of **Naggaji**. The **Dīpavaṁsa** (iii.31) records that twelve kings, descendants of **Dīpaṅkara**, ruled in succession at Takkasilā.

It is said in the *Divyāvadāna* (p.371) that **Biṇḍusāra**'s empire included Takkasilā. There was once a rebellion there and **Asoka** was sent to quell it. From the minor Rock Edict **II**. of **Asoka** it would appear that Takkasilā was the headquarters of a provincial government at **Gandhāra**, placed under a **Kumāra** or Viceroy. A rebellion broke out there again in the time of **Asoka**, who sent his son **Kuṇāla** to settle it.

Takkasilā is identified with the Greek Taxila, in Rawalpindi in the Punjab.

Takkasilājātaka. Apparently another name for the **Telapattajātaka** (Ja 96). See Ja.i.970; Dhp-a.iv.83.

Takkārika. See **Takkāriya** below.

Takkāriya. The Bodhisatta as chaplain to the king of **Benares**. See **Takkāriyajātaka** (Ja 481).

Takkāriyajātaka (*v.l.* **Takkārikajātaka**) (Ja 481). **Brahmadatta** had, as chaplain, a tawny-brown Brahmin who was toothless, and whose wife had a paramour possessed of the same attributes. Wishing for the death of the latter, the chaplain asked the king to build anew the southern gate of his city, and declared that on the day the gate was set up a tawny-brown Brahmin should be killed and sacrificed to the guardian spirits. The king agreed, but the chaplain, unable to restrain his wife's conduct, told her about it. The news spread abroad, and all tawny-brown Brahmins fled from the city, leaving, on the auspicious day, only the chaplain. The people demanded that he should be slain to avert ill-luck, and that his pupil, **Takkāriya** (the Bodhisatta), should be appointed in his place. The chaplain confessed his plan to **Takkāriya**, who thereupon related several stories showing how "silence is golden." In the end **Takkāriya** allowed

the chaplain to flee from the city, and had the corpse of a goat buried under the city gates in the dead of night (Ja.iv.242ff).

The story was related in reference to **Kokālika**, who came to grief by abusing the Chief Disciples. See **Kokālika** (2). The tawny-brown Brahmin is identified with **Kokālika**.

The **Jātaka** seems also to have been called the **Mahā Takkārijātaka**. Ja.ii.175.

Takkivīmaṁsi. The name of a class of Brahmins who might be described as sophists and researchers. MN.ii.211.

Takkola. A town mentioned in the **Milindapañha** (p.359) as a great centre of trade.

Tagara. A city in the time of **Dhammadassī Buddha**; it was the capital of King **Sañjaya**. Bv-a.p.183.

Tagarasikhī. A **Pacceka Buddha** (MN.iii.69; Ap a.i.106), third among the five hundred sons of **Padumavatī**, all of whom became **Pacceka Buddhas**. **Suppabuddha**, a banker of **Rājagaha**, having seen the **Pacceka Buddha** on his way to a park, spoke insultingly to him, and, as a result, was born as a leper in this birth (Ud.v.3; Ud-a.291). **Dhammapada Commentary** (Dhp-a.ii.36) says **Suppabuddha** spat on the **Pacceka Buddha**).

The **Saṁyuttanikāya** contains the story of a man who often met **Tagarasikhī** begging for alms (i.92f; SN a.i.126f; also Ja.iii.299f and Mhv ṭ.597). One day, being attracted by him, he asked his wife to give him a meal and went on his way. His wife prepared excellent food and gave it to **Tagarasikhī**. The husband met **Tagarasikhī** on his way back to the town, and seeing the excellence of the food, was displeased with his wife's generosity, thinking to himself that it were better that slaves and workmen should have eaten the food. As a result, he was born as a very rich *seṭṭhi* in **Sāvatthī**, but was never able to enjoy his wealth, and died intestate, all his possessions passing to the royal treasury.

The **Dhammapada Commentary** (Dhp-a.iv.77f) calls him **Aputtaka**. It has

been suggested (*Buddhist India*, p.31) that the "Tagara" in **Tagarasikhī** was the name of a place, perhaps the modern Ter.

Taṅkuttara. A **Damiḷa** chieftain, ally of **Kulasekhara**. Cv.lxxvi.144.

Taṅguttavaṅkapariveṇa. A monastery, probably in Ceylon; the residence of **Raṭṭhapāla**, author of the original of the **Rasavāhinī**. PLC.224. The *Pariveṇa* was attached to the **Mahā Vihāra**. Ras.i.1.

Tacasārajātaka (Ja 368). Once a poor village doctor saw some boys playing near a tree, in the hollow of which lived a snake. Hoping to make some money, he asked one of the boys, who was the Bodhisatta, to put his hand into the hollow of the tree, saying that a hedgehog lived there. The boy did so, but, feeling the snake, with great presence of mind, he seized it firmly by the neck and flung it away from him. The snake fell on the doctor and bit him so severely that he died. The boys were brought before the king and charged, but on hearing the Bodhisatta's explanation the king released them.

The story was related to show how the Bodhisatta practised *paññāpāramitā*. **Ānanda** is identified with the king. Ja.iii.204ff.

Tacchakā. A class of **Nāgas** present at the **Mahā Samaya**. DN.ii.258.

Tacchasūkarajātaka (Ja 492). Once a carpenter in a village near **Benares** picked up a young boar from a pit and took him home and reared him, calling him **Tacchasūkara** (Carpenter's Boar). The boar helped him in his work, fetching his tools and so on. When he grew up to be a big, burly beast, the carpenter let him go free in the forest. There he joined a herd of wild boars which was being harassed by a fierce tiger. **Tacchasūkara** made all the preparations for a counter-attack, digging pits and training all the members of the herd in their various duties, and their several positions at the time of attack. Under his guidance they succeeded in killing the tiger and greedily devouring the corpse. **Tacchasūkara** was told that there was a sham ascetic who had helped the tiger to eat the boars. The herd attacked the ascetic, who climbed up a fig-tree, but they uprooted the tree and devoured him. They consecrated

Tacchasūkara as their king, making him sit on a fig-tree, and sprinkling water on him from a conch-shell, with its spirals turned right-wise, which the ascetic had used for drinking.

Hence arose the custom of seating the king on a chair of figwood and sprinkling him with water from a conch-shell at his coronation. The story was related in connection with the Thera **Dhanuggahatissa** (*q.v.*). Spies of **Pasenadi** had heard him discuss with the Thera **Datta** the plan of campaign which should be adopted if **Pasenadi** wished to defeat **Ajātasattu**. This was repeated to **Pasenadi**, who followed the suggestion and captured **Ajātasattu**.

Dhanuggahatissa is identified with **Tacchasūkara**. Ja.iv.342ff.

Taṭavāpi. A locality near the *Kālavāpi*. There was a fortress there where **Gokaṇṇa** suffered defeat. Cv.lxx.165.

Taṇḍulanālijātaka (Ja 5). Once the Bodhisatta was appraiser to the king of **Benares**, with whom he always dealt fairly. The king was greedy, and thinking that his appraiser paid too much for things bought for the palace, he appointed in his place a rustic, whom he happened to see passing. This man fixed prices according to his own fancy. One day a dealer brought five hundred horses from **Uttarāpatha**, and the appraiser valued the whole lot at a single measure of rice. The horse-dealer sought the Bodhisatta's advice, who suggested that the appraiser should be asked to value a measure of rice. The horse-dealer went to the king, and, in the presence of the court, asked the appraiser the value of one measure of rice. The man replied that it was worth all **Benares** and its suburbs. The ministers laughed, thus putting the king to shame. He dismissed the fool and reinstated the Bodhisatta.

The story was told in reference to **Lāḷudāyi**, who had a dispute with **Dabba Mallaputta** regarding the distribution of food tickets. The monks thereupon asked **Lāḷudāyi** to undertake the task. This he did so badly that great confusion ensued, and the matter was reported to the Buddha, who related the above story to show that in the past, too, his stupidity had deprived others of their profit.

Lāḷudāyi is identified with the false appraiser. Ja.i.123-26.

Taṇḍulapatta. A village in **Rohaṇa**. Cv.lxxiv.165.

Taṇḍulapāladvāra. One of the gates of **Rājagaha**. Near the gate was the residence of the Brahmin **Dhānañjāni**. MN.ii.185; MN a.ii.795.

Taṇhakkhayasutta 01. The Buddha teaches the destruction of craving, and the path thereto. SN.iv.371.

Taṇhakkhayasutta 02. **Anuruddha** tells the monks that the four **Satipaṭṭhāna**, if cultivated, lead to the destruction of craving. SN.v.300.

Taṇhaṅkara. One of the four Buddhas born in the same *kappa* as **Dīpaṅkara**. Ja.i.44; Bv.xxvii.1.

Taṇhā. One of the three daughters of **Māra**, who tried to tempt the Buddha under the **Ajapālanigrodha**, soon after the Awakening. Snp. p.163; SN.i.124f; Ja.i.78, 469; Dhp-a.i.252; iii.196, 199.

Taṇhāvagga. The twenty-fourth chapter of the **Dhammapada**.

Taṇhāsaṅkhayasutta. See **Cūḷa Taṇhāsaṅkhayasutta** and **Mahā Taṇhāsaṅkhayasutta**.

Taṇhāsutta 01. On the one hundred and eight thoughts of craving – thirty-six each, of the past, the present, and the future – which, like a net, snares one, clings to one, etc. AN.ii.211f.

Taṇhāsutta 02. The four causes of the arising of craving in a monk – robes, food, lodging, success or failure in undertakings. AN.ii.10.

Taṇhāsutta 03. The nine evil things which have their ultimate origin in *taṇhā*. AN.iv.400f.

Taṇhāsutta 04. Both craving and the emancipation therefrom, through knowledge, are nourished and fulfilled by something, and this something may

finally be reduced to association with the bad and the good respectively. AN.v.116ff.

Taṇhāsutta 05. Preached in answer to a question by a *Deva*. It is craving, above all things, which brings everything beneath its sway. SN.i.39.

Taṇhāsutta 06. Preached to **Rāhula**, as question and answer. Craving for objects of sense is fleeting, and leads, therefore, to unhappiness. SN.ii.248, 251.

Taṇhāsutta 07. Craving for body is impermanent; likewise craving for sounds, scents, savours, etc. SN.iii.227.

Taṇhāsutta 08. The arising of craving for body and for things is the beginning of decay and death, its cessation, their cessation. SN.iii.230.

Taṇhāsutta 09. Desire and lust for visible shape, etc; these are a corruption of the heart. SN.iii.234.

Taṇhāsutta 10. A discussion between **Sāriputta** and **Jambukhādaka** on the three kinds of craving – for sense-delight, for becoming, for not-becoming. SN.iv.257.

Taṇhāsutta 11. The Noble Eightfold Path must be followed in order to get rid of the three kinds of craving. SN.v.57f.

Tatojasi. A messenger of **Vessavaṇa**. DN.iii.201.

Tatolā, **Tatotalā**, **Tattalā**. Messengers of **Vessavaṇa**. DN.iii.201.

Tatha. A **Pacceka Buddha**. MN.iii.69; Ap-a.i.106.

Tathasutta 01. There are four things that are true and unalterable – the facts of Dukkha, its arising, its cessation, the path thereto. SN.v.430.

Tathasutta 02. The Four Noble Truths. Same as above. SN.v.435.

Tathāgata. An epithet of **Gotama Buddha**, used by the Buddha in referring to himself.

The Commentaries give eight (sometimes expanded to sixteen) explanations of the word, which shows that there was probably no fixed tradition on the point (DN-a.i.59-67; AN-a.i.58-63; MN-a.39-43; Ud-a.128ff., etc.).

The explanations indicate that the name can be used for any *Arahant*, and not necessarily only for a Buddha.

The term was evidently pre-Buddhistic, though it has not yet been found in any pre-Buddhistic work.

Tathāgatasuttā. A group of *Suttas* in which the simile of the **Tathāgata**, being the chief of all creatures, is repeated. SN.v.41ff; repeated at v.135.

Tathāgatuppatti. A Pāli work by **Ñāṇagambhīra**. Gv.62, 72.

Tathāgatena vuttasutta. Another record (see Vin.i.10ff) of the first sermon preached by the Buddha, more commonly known as the **Dhammaccakkappavattanasutta** (*q.v.*).

At the conclusion of the *Sutta*, news of the establishment of the kingdom of the Dhamma was proclaimed throughout the **Cakkavāḷa**.

Koṇḍañña alone, of the **Pañcavaggiyas**, understood the significance of the teaching, and became known as **Aññāta Koṇḍañña** (SN.v.420ff; Vin.i.10ff). This *Sutta* is followed by a repetition of itself, but with the words "Tathāgatas" (plural) substituted for "Tathāgata." (SN.v.424f).

Tadaṅgasutta. **Kāludāyi** asks **Ānanda**, at the **Ghositārāma**, what is meant by *Tadaṅganibbāna*, and **Ānanda** answers. AN.iv.454.

Tadadhimutta. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.107.

Taddhigāma. A chieftain of **Rohaṇa**, subdued by **Parakkamabāhu I**. He held the title of **Laṅkāpura**. Cv.lxxv.180.

Tanagaluka. A village in **Rohaṇa**. Cv.lxxiv.165.

Tanavelivihāra. *v.l.* **Cānavelavihāra**. A *vihāra* erected in **Bījagāma** by King **Mahallakanāga**. Mhv.xxxv.125.

Tanasīva. A landowner of **Mātuvelaṅga** and a supporter of *Kupikkala* **Mahā Tissa Thera**. When **Vaṭṭagāmaṇī**, the king, was in hiding, the Thera entrusted him to the care of **Tanasīva**, who, for fourteen years, looked after him, his queen, **Anulādevī**, and his two sons. Then, as the result of a dispute between **Anulā** and **Tanasīva**'s wife, **Vaṭṭagāmaṇī** shot him dead. Mhv.xxxiii.52-65.

Tantavāyikacāṭikā. A village assigned by **Potthakuṭṭha** to the *padhānaghara* at **Māṭambiya**. Cv.xlvi.20.

Tannarugāma. A village near **Pulatthipura**, the scene of several conflicts between the forces of **Parakkamabāhu I**. and those of his enemies. Cv.ixx.313, 316, 319; lxxii.175.

Tannititha. A village in Ceylon, near **Ambagāma** and **Antaraviṭṭhi**. Cv.lxx.322.

Tapakaṇṇika. See **Tavakaṇṇika**.

Tapana. A *Niraya*. Beings born there are pierced by heated stakes and they remain transfixed, motionless. Ja.v.266, 271, 275.

Tapassī. An envoy sent by the king of **Rāmaññ** to **Parakkamabāhu I**. Cv.lxxvi.23.

Tapassu 01. **Tapussa**. A merchant of **Ukkala**. He and his friend, **Bhalluka** (**Bhalliya**), while on their way to **Rājagaha**, saw the Buddha at the foot of the **Rājāyatana** tree, in the eighth week after the Awakening. Urged by a deity, who had been their relation, they offered the Buddha rice-cakes and honey in a bowl provided by the **Four Regent Gods**. They became the first lay disciples of the Buddha, and their formula of Refuge contained no reference to the Saṅgha (Vin.i.3f; AN.i.26; Ud-a.54; Ja.i.80).

According to the **Theragāthā** Commentary (i.48f), **Tapassu** and **Bhalluka**

were brothers, sons of a caravan leader of **Pokkharavatī**. Some time later they visited the Buddha at **Rājagaha**, where he preached to them; **Tapassu**, thereupon, became a *Sotāpanna*, while **Bhalluka** entered the Saṅgha and became an *Arahant*.

In the time of **Sikhī Buddha** they were Brahmins of **Aruṇavatī**. Hearing that two caravan leaders, **Ujita** and **Ojita**, had given the first meal to the Buddha, they gave alms to the Buddha and his monks, and wished for a similar privilege for themselves under a future Buddha. In the time of **Kassapa Buddha**, they were sons of **Gopāla** *seṭṭhi*, and for many years provided the monks with milk-rice.

The **Aṅguttara Commentary** (AN a.i.207f) says that the deity, who caused **Tapassu** and **Bhalluka** to give alms to the Buddha, was their mother in their previous birth. The Buddha gave them, for worship, eight handfuls of his hair, which he obtained by stroking his head. They took the hair with them to their city – which, according to this account, was **Asitañjana** – and there built a *cetiya*, from which rays of blue light issued on fast-days. **Tapassu** is called a *dvevācikaupāsaka* (AN a.ii.696), and is included in a list of eminent *upāsakas.* AN.iii.450. The Sanskrit books call him Trapuṣa (Divy.393; Mvu.iii.303.)

See also **Tapassusutta** below.

Tapassu 02. Chief of the lay disciples of **Dīpaṅkara Buddha**. Bv.ii.215.

Tapassusutta (**Tapussasutta**). The householder **Tapassu** visits **Ānanda** at **Uruvelakappa**, and expresses surprise that young men in the fullness of life can renounce the pleasures of household life and enter the Saṅgha. **Ānanda** takes **Tapassu** to the Buddha, who is having his siesta at the foot of a tree in the **Mahā Vana**, and repeats **Tapassu**'s remark. The Buddha tells **Ānanda** how he himself had attained to Buddhahood by passing through the nine successive stages, the *anupubbavihārā*. These nine stages consist of the four *jhānas*, the four *āyatanas* (*ākāsānañcāyatana*, etc.), and, as the crowning stage, the *saññāvedayitanirodha* (AN.iv.438ff).

The **Tapassu** mentioned is evidently identical with the brother of **Bhalluka**.

The Commentary (AN-a.ii.814) on this passage makes no attempt to distinguish him from any other.

Tapussa. See **Tapassu**.

Tapokammañca Sutta. As the Buddha sits under the **Ajapālanigrodha** tree, soon after the Awakening, rejoicing in freedom from toil, **Māra** approaches and tells him that his purity is but a delusion. The Buddha rebukes him and proves him to be wrong. SN.i.103.

Tapodakandarā. See **Tapodārāma**.

Tapodā. A large lake below the **Vebhāra** mountain, outside **Rājagaha**. The lake was cool, but the stream flowing from it, also called **Tapodā**, was hot (Vin.iii.108; iv.116f; DN a.i.35; Ud a.110). Around it was the **Tapodārāma** (*q.v.*).

It is said that the water of the river was hot because it flowed between two *Lohakumbhīnirayas*, which existed under **Rājagaha** (SN a.i.30f; Vin-a.ii.512). The lake was the playground of the **Nāgas** who dwelt at the foot of the **Vebhāra** mountain. Monks and recluses were evidently in the habit of going to the **Tapodā** to bathe in the hot springs. Thus, we find **Samiddhi** being questioned by a deity as he dried himself after bathing in the **Tapodā** (SN.i.8ff; MN.iii.192ff; Ja.ii.56), and the **Aṅguttaranikāya** records a discussion between **Ānanda** and the *paribbājaka* **Kokanuda**, on the banks of the **Tapodā**, where they had gone to bathe (AN.v.196f).

Tapodārāma. A grove near lake **Tapodā** (*q.v.*). In the grove was a monastery where the Buddha seems to have stayed on several occasions. It is said that on one such occasion the Buddha gave **Ānanda** the chance of asking him to live for a whole *kappa*, but **Ānanda** failed to make use of it (DN.ii.116).

Near the **Tapodārāma** was the **Tapodakandarā**. They were both far from **Rājagaha**, and monks would come from afar late at night and, in order to test **Dabba Mallaputta**'s powers, ask him to provide lodgings for them (Vin.ii.76; iii.159).

Tapodāvatthu. The story of **Moggallāna** explaining the reason for the warmth of the water of the **Tapodā** and of the refusal of the monks to believe him (Vin.iii.108; Vin-a.ii.512).

Tapovana. A group of monasteries near **Anurādhapura** inhabited by the **Paṁsukūlikas**. They lay in the forest district to the west of the city. Cv.lii.22; liii.14ff; also Cv.Trs.i.163, n.8.

Tabbāraṭṭha. A district in the **Dakkhiṇadesa** of Ceylon (Cv.lxix.8).

Tabbāvāpī. A tank in the **Dakkhiṇadesa** of Ceylon (Cv.lxviii.3).

Tamālapupphiya Thera. An *Arahant*. In a previous birth he owned a *vimāna* with eighty thousand golden pillars. He offered a *tamāla* flower to **Sikhī Buddha**. Twenty *kappas* ago he was a king called **Candatittha**. Ap.i.197.

Tamotamasutta. A name given in the **Suttasaṅgaha** (No. 49) to the **Puggalasutta** (3). See also **Tamosutta**.

Tamonuda. A king of ninety-one *kappas* ago, a previous birth of **Punnāgapupphiya**. Ap.i.180; Thag a.i.213.

Tamosutta. The four types of people found in the world – those who, being in darkness, are bound for darkness, those who are in darkness, but are bound for light, etc. AN.ii.85; cf. Pp. p.51; and SN.i.93, where the *Sutta* is addressed to **Pasenadi**.

Tamba 01. A king of **Benares** whose queen was **Sussondī**. For his story see the **Sussondījātaka** (Ja 360, Ja.iii.187ff). He is identified with **Ānanda**.

Tamba 02. A Tamil general and a fort of the same name. Both were captured by **Duṭṭhagāmaṇī** during his campaign against the Tamils. **Tamba** was an uncle of **Unnama**. Mhv.xxv.14.

Tamba 03. An officer of **Parakkamabāhu I**. He was chief of the **Kesadhātus**. Cv.lxx.66.

Tamba 04. One of the ten families of elephants. Each elephant of this family has the strength of ten thousand men. AN-a.ii.822; MN-a.i.262, etc.

Tambagāma. A village in **Rohaṇa**. Cv.lxxv.90.

Tambadāṭhika. A public executioner of **Rājagaha**. He had copper-coloured teeth and tawny skin, and his body was covered with scars. He wished to join a band of thieves, but, for some time, the ringleader refused to admit him on account of his inordinately cruel looks. In the end he was admitted; but when the thieves were captured and no one could be found willing to kill as many as five hundred of them, Tambadāṭhika agreed to do it for a reward, and slew all his colleagues. He was afterwards appointed public executioner and held the post for fifty-five years. When he became too old to behead a man with one blow, another was appointed in his place, and he was deprived of the four perquisites to which he had, for so many years, been entitled – old clothes, milk porridge made with fresh ghee, jasmine flowers, and perfumes.

On the day on which he was deposed from office, he gave orders for milk porridge to be cooked, and having bathed and decked himself out, he was about to eat, when **Sāriputta**, out of compassion for him, appeared at his door. Tambadāṭhika invited the Elder in and entertained him hospitably. When **Sāriputta** began the words of thanksgiving, his host could not concentrate his thoughts, being worried by memories of his past wickedness. **Sāriputta** consoled him by representing to him that he had merely carried out the king's orders. At the end of the sermon, Tambadāṭhika developed the qualities necessary for becoming a *Sotāpanna*. When **Sāriputta** left, Tambadāṭhika accompanied him on his way, but on the way back he was gored to death by a cow.

The cow was a *Yakkhinī* who also killed: **Pukkusāti**, **Bāhīya Dārucīriya**, **Suppabuddha** (Dhp-a.ii.35; Ud-a.289). The Buddha said he had been reborn in the **Tusita** world. Dhp-a.ii.203ff.

Tambapaṇṇi. The name given to that district in Ceylon where **Vijaya** landed after leaving **Suppāraka** (Mhv.vi.47; Dpv.ix.30). It is said to have been so-called because when **Vijaya**'s followers, having disembarked from the ship, sat down

there, wearied, resting their hands on the ground, they found them coloured by the red dust that lay there. Later on **Vijaya** founded his capital in Tambapaṇṇi, and following that the whole island came to bear the same name (Dpv.vii.38-42). Tambapaṇṇi was originally inhabited by **Yakkhas**, having their capital at **Sirīsavatthu** (*q.v.*). The **Valāhassajātaka** (Ja 196, Ja.ii.129) speaks of a *Tambapaṇṇisara*. According to the **Saṁyutta Commentary**, the *Tambapaṇṇidīpa* was one hundred leagues in extent (ii.83; but in VbhA.p.444 it is spoken of as *tiyojana satika*).

Anurādhapura formed the **Majjhimadesa** in *Tambapaṇṇidīpa*, the rest being the **Paccantimadesa** (AN-a.i.265).

In **Asoka**'s Rock Edicts **II**. and XIII. Tambapaṇṇi is mentioned as one of the *Pratyanta deśas*, together with *Coḍa*, *Pāṇḍya*, *Satiyaputta*, *Keralaputta*, and the realm of *Antiyaka Yonarāja*, as an unconquered territory with whose people **Asoka** was on friendly terms. Vincent Smith identifies this, not with Ceylon, but with the river Tāmraparṇi in Tinnevelly (*Asoka* (3rd edn.), p.163; but see Ind.Ant., 1919, p.195f).

Tambapaṇṇī. An irrigation channel built by **Parakkamabāhu I**. It flowed northwards from the **Ambāla** tank. Cv.lxxix.50.

Tambapiṭṭha. A village seven leagues to the east of **Anurādhapura**, on the banks of the **Mahā Vālukanadī**. When **Duṭṭhagāmaṇī** made plans to build the **Mahā Thūpa**, nuggets of gold appeared in **Tambapiṭṭha**. Mhv.xxviii.16.

Tambapupphiya. A Thera. Ninety-one *kappas* ago he had fled into the forest, having committed some crime.

There he saw the Bodhi-tree of **Piyadassī Buddha**, and having swept the ground around it, he scattered flowers.

Three *kappas* ago he was a king named **Samphusita** (Ap.i.176).

He is probably identical with **Vanavaccha** Thera. Thag-a.i.222f.

Tambala. A village, probably in **Rohaṇa**, where a battle was fought between **Dāṭhopatissa** and **Maṇa**. Cv.xlv.78.

Tambalagāma. A village in **Rohaṇa**, once the headquarters of **Vijayabāhu I**. Cv.lviii.10, 38; see also Cv.Trs.i.202, n.5.

Tambaviṭṭhika. A village in Ceylon, where the soldiers of **Vijayabāhu I**. killed the **Coḷa** king. Cv.lviii.21; see also Cv.Trs.i.203, n.3.

Tambasumana. He was once a minister of **Saddhātissa**. Having gone to **Koṭṭhasāla** on official business he gave to a monk the food prepared by the people for him. He was then born in **Vallavāhagāma** and was called **Sumana**. Later he entered the Saṅgha in **Brāhmaṇārāma** and became an *Arahant*. A deity of a *timbaru*-tree provided him and 500 companions with food during the **Brāhmaṇatiya** famine. Later, during their travels near **Kaṇḍarājika**, the monks, about to eat, had doubts regarding the time because the sun was hidden. **Tambasumana** threw a stone into the sky, and, making it shine like the sun, dispelled their doubts. The spot came to be called **Maṇisūriya**.

On another occasion, at **Cūḷa Tavālagāma**, he converted a whole river into ghee from the ford of **Vālagāmavihāra** to **Bhuttakatittha**, a distance of two *yojanas*. Ras.ii.24f.

Tayodhammajātaka (Ja 58). Once **Devadatta** was born as king of the monkeys, and the Bodhisatta was his son. The monkey-king had the habit of gelding with his teeth all his male offspring, lest they should one day supersede him; but the Bodhisatta's mother left the herd before the child was born and brought him up elsewhere. When he grew up he came to see the monkey-king, and on the latter's trying to kill him by crushing him in a false embrace, the Bodhisatta showed greater strength than his sire. Then the monkey-king asked him to fetch lotuses from a neighbouring lake, which was inhabited by an ogre, saying that he wished to crown his son as king. The Bodhisatta guessed the presence of the ogre and plucked the flowers by leaping several times from one bank to the other, grasping them on his way. The ogre seeing this expressed his admiration, saying that those who combine the three qualities of dexterity, valour, and resource can never be vanquished. When the monkey-king saw his

son returning with the ogre, who was carrying the flowers, he died of a broken heart. The story was related in reference to hunting. Ja.i.2803.

Taracchavāpi. A tank built by **Mahā Nāga**. Mhv.xxii.4.

Taracchā. The name of a clan in Ceylon. The name is totemistic. This clan was among the tribes which accompanied the Bodhi-tree to Ceylon (Mhv.xix.2). When **Aggabodhi** I, set up an image of **Mahinda** on the bank of the **Mahindataṭa**, the image was carried by the **Taracchā**. Cv.xlii.30; see Cv.Trs.i.29, n.2.

Taraṇa. A king of fifty-eight *kappas* ago, a former birth of **Khadiravaniya Revata**. Ap.i.51; Thag-a.i.109.

Taraṇiya Thera 01. An Arahant. In a previous birth he took the Buddha and his monks across a river which was in flood. Thirteen *kappas* ago he became king five times under the name of **Sabhogavā** (Ap.i.204f).

He is probably identical with **Sambhūta Thera**. Thag a.i.47.

Taraṇiya Thera 02. An Arahant. Ninety-one *kappas* ago he took the **Vipassī Buddha** and his monks across a river in a boat. Ap.i.234.

Taraṇiya Thera 03. An Arahant. Ninety-one *kappas* ago he built a bridge on an impassable road. Fifty-five *kappas* ago he was a king, **Samogadha** by name. Ap.i.238.

Taraṇiya Thera 04. An Arahant. In a previous birth he was a tortoise in the river **Vinatā**, and, seeing that **Atthadassī Buddha** wished to cross the river, he took him on his back. Ap.ii.428f.

Taruṇasutta. In him who contemplates the enjoyment of what makes for enfettering, craving grows and a consequent mass of *dukkha*, like a sapling which is well tended; but in him who contemplates misery in all enslaving things, craving, etc., is destroyed. SN.ii.88f.

Talaṅga, Talaṅgatissapabbata, **Talaṅgaratissapabbata**, **Talaṅka**, **Tālaṅkara**, **Tālaṅganagara**. A locality in Ceylon, perhaps in **Piyaṅgudīpa**. It is known chiefly as having been the residence of the Elder **Dhammadinna**. Mhv.xxxii.52; VbhA.389, 489; Vsm.392, 834.

It may be the place mentioned in the **Saddhammasaṅgaha** (p.88) as the residence of **Mahā Dhammadinna**, under the name of **Talaṅgatissapabbata** (elsewhere – Mhv ṭ.606, n.2 – called **Vālaṅgatissapabbata**). There was a cave in it called **Devarakkhitalena**.

According to the **Majjhima Commentary** (i.149f), **Talaṅgaratissapabbata** was in **Rohaṇa**, and between it and **Tissamahārāma** lay the monasteries of **Haṅkana** and **Cittalapabbata**.

Talaṅgarasamuddapabbata. Mentioned in the **Rasavāhinī** (ii. 50) as the residence of **Mahā Dhammadinna**. It is probably the same as **Talaṅgara** (*q.v.*).

Talatā, **Talatādevī**. Mother of **Cūḷanī Brahmadatta**, king of **Pañcāla**, her husband being **Mahā Cūḷanī**.

She was a very wise woman, wiser than the ten sages of the court. A story is related of how, in her wisdom, she managed to procure an adequate reward for a man who had saved another from drowning at the risk of his own life (Ja.vi.398). We are told that, while her son was still young, she committed adultery with the chaplain **Chambhī**, poisoned her husband, and made the chaplain king. Later, **Chambhī** wished to kill **Cūḷanī**, but **Talatā** saved his life by sending him to the royal cook (Ja.vi.471f).

She had a son by **Chambī**, called **Tikhiṇamantī** (Ja.vi.474). She is identified with **Cūḷa Nandikā** (Ja.vi.478).

Taladilla, **Talandilla**. A port in the **Paṇḍu** kingdom, in South India. **Laṅkāpura** landed there and captured it. Cv.lxxvi.88, 92.

Talanīgāmatittha. A ford across the **Mahā Vālukagaṅgā**. Cv.lxxii.4.

Taḷaputa. See **Tāḷapuṭa** above.

Taḷākatthalī, **Taḷātthala**. A locality not far from **Pulatthipura**. It had a fortress which was once occupied by *Laṅkādhinātha* **Rakkha**. Cv.lxx.107, 112, 174.

Tavakaṇṇika, **Tavaṇṇika**, **Tavakiṇṇoka**, **Tapakaṇṇika**. A householder who realised *Nibbāna* from knowledge of the **Tathāgata**. He is mentioned in a list of such householders, but nothing further is known of him (AN.iii.451).

Is he connected with **Tikaṇṇa** (*q.v.*)? The Commentary (AN a.ii.696) says he was also called **Tapakaṇṇika**.

Tasiṇāsutta. On the three thirsts – for sensual delights, for becoming and for ceasing to become – and the way to get rid of them (SN.v.58).

Tassasutaṁ Suttā. A group of *Suttas* in which the Buddha is asked why beings are born among the different kinds of **Nāgas**.

He replies that it was because men who had practised double dealing, having heard that birth among **Nāgas** was happy, wish to be born there. SN.iii.243f.

Taṁjīvaṁtaṁsarīraṁ Sutta. One of the views which are held in the world, owing to the existence of the *khandhas* and the clinging to them. SN.iii.215.

Tāṅgipperumāla. A **Damiḷa** chieftain, ally of **Kulasekhara** (Cv.lxxvi.145). He was later won over by **Laṅkāpura**. Ibid., 190.

Tāṇasutta. The Buddha preaches the refuge and the way thereto. SN.iv.372.

Tāpana. See **Tapana** above.

Tāpanā. The younger sister of **Kapila** and **Sodhana**, in the time of **Kassapa Buddha**. Her mother was **Sādhanī**. They all entered the Saṅgha, but introduced dissension there.

Kapila was reborn as a fish in the **Aciravatī** and **Tāpanā** was born in the *Mahā Niraya*. Snp a.i.305f, 309; Dhp a.iv.37, 39.

Tāmalitti (**Tāmalitthi**). The port from which the branch of the Bodhi-tree was sent to Ceylon by **Asoka** (Mhv.xi.38; Dpv.iii.33). It is said that **Asoka** came from **Pāṭaliputta**, crossed the **Ganges** by boat, traversed the **Vinijhāṭavi**, and so arrived at **Tāmalitti** (Vin-a.i.90f).

It is identified with modern Tāmluk, formerly on the estuary of the **Ganges**, but now on the western bank of the Rūpnārāyana.

When Faxian came to Ceylon, he embarked at Tāmluk. Giles: op.cit. p.65.

Tāmalinda. One of the four companions of **Chapaṭa** and a founder of the *Sīhalasaṅgha* in Burma (Sās., p.65). He later founded a sect of his own. Bode, 24.

Tāyana. A *Devaputta*. He visited the Buddha at **Sāvatthī** and uttered certain verses in the hearing of the monks, telling of the necessity of following the recluse's calling with energy and sincerity. After his departure the Buddha asked the monks to learn the verses for their own good (SN.i.49).

The Commentary says that he was once a dissentient teacher, like **Nanda**, **Vaccha**, **Kisa**, **Saṅkicca**, etc., and taught some of the sixty-two views enumerated in the **Brahmajālasutta** (SN a.i.85). By the power of good deeds and by believing in Kamma, he was reborn in the heavens. Discerning from there that at length a really saving Dhamma and Saṅgha had been founded, he came to incite the Buddha's disciples.

Tāyanasutta. Records the visit of **Tāyana** to the Buddha (SN.i.49).

Tārukkha. One of the most eminent *Mahā Sāla* Brahmins, contemporary of the Buddha.

He was present at the assemblies of the Brahmins in **Icchānaṅgala** and in **Manasākaṭa**.

He was the teacher of **Bhāradvāja**, companion of **Vāseṭṭha**. Snp., p.115f; Snp-a.i.372; ii.462; DN.i.235; MN.ii.202.

Tālakkhettagāma. A village in the **Malaya** district of Ceylon. Cv.lxx.10.

Tālaggallakavāpi. A tank in Ceylon repaired by **Parakkamabāhu I**. Cv.lxxix.66.

Tālacatukka. A place included in the *sīmā* of the **Mahā Vihāra**. Mbv.135.

Tālacchiggalūpamasutta. It is said that, after hearing this *Sutta*, **Abhayarājakumāra** became a *Sotāpanna* (Thag a.i.83). The *Sutta* is probably that of the turtle and the floating trap. Cp. MN.iii.169, and **Chiggalasutta**, SN.v.455.

Tālapiṭṭhikavihāra. A monastery in Ceylon, where Gopakasīvali built a *cetiya*. Vibh-a. p.156.

Tālapuṭa, **Talapuṭa**. A *naṭagāmaṇi* (stage-manager) of **Rājagaha**. With a company of five hundred men, he gave dramatic performances of great splendour in towns and villages and in royal courts, and won much fame and favour. One day he visited the Buddha and asked if it was true that players who delight large audiences are reborn among the gods of laughter. Three times the Buddha refused to answer, but in the end allowed himself to be persuaded, and told Tālapuṭa that those who induce sensual states in others will be reborn in purgatory. Tālapuṭa wept to think that older actors should so have deceived him in telling him of their theories, and, having heard the Buddha preach, entered the Saṅgha and soon became an *Arahant* (SN.iv.306ff; Thag.1091-1145; Thag-a.ii.155ff).

The **Saṁyutta Commentary** (SN a.iii.100) says he obtained his name from his bright and cheerful colour, like that of a ripe palm-fruit.

Tālaphaliya Thera. An *Arahant*. Ninety-four *kappas* ago he saw the **Pacceka Buddha Sataraṁsī** and gave him a palm-fruit (Ap.ii.447). He is probably identical with **Sambula Kaccāyana**. Thag a.i.314.

Tālavatthuvihāra. A monastery in Ceylon. It was restored by **Aggabodhi V**., who also gave to it the village of **Paṇṇabhatta**. He appears to have renamed the

village **Mahā Sena**, probably after its original founder. Cv.xlviii.8; Cv.Trs.i.111, n.1.

Tālavana. See Nāḷapana ??.

Tālavantadāyaka Thera. An *Arahant*. Ninety-two *kappas* ago he gave a fan made of palm leaf to **Tissa Buddha**. Sixty-three *kappas* ago he became king several times under the name of **Mahārāma**. Ap.i.211.

Tālipabbata. The Brahmin who accompanied **Mahā Ariṭṭha** on his embassy from Ceylon to the court of **Asoka**. Mhv ṭ.302.

Tālissara. A descendant of King **Dīpaṅkara**, who ruled in **Takkasilā**. Dpv.iii.32.

Tāḷayūrunāḍu. A district in South India. Cv.lxxvi.261.

Tāḷavelimagga. A road lying between **Mahā Gāma** and **Anurādhapura**.

On this road lived the mother of **Tissa** the minister (see **Tissa** 2), and it is said that she threw down into the street a cloth worth one hundred, which had been used in her confinement. Vsm. p.63; *Path of Purity*, i.70, n.1.

Tāvatiṁsa. The second of the six *Deva*-worlds, the first being the **Cātummahārājika** world. Tāvatiṁsa stands at the top of Mount **Sineru** (or **Sudassana**). **Sakka** is king of both worlds, but lives in Tāvatiṁsa. Originally it was the abode of the **Asuras**; but when **Māgha** was born as **Sakka** and dwelt with his companions in Tāvatiṁsa he disliked the idea of sharing his realm with the **Asuras**, and, having made them intoxicated, he hurled them down to the foot of **Sineru**, where the *Asurabhavana* was later established.

The chief difference between these two worlds seems to have been that the **Pāricchattaka** tree grew in Tāvatiṁsa, and the **Cittapāṭalī** tree in *Asurabhavana*. In order that the **Asuras** should not enter Tāvatiṁsa, **Sakka** had five walls built around it, and these were guarded by **Nāgas**, **Supaṇṇas**, **Kumbhaṇḍas**, **Yakkhas** and **Cātummahārājika Devas** (Ja.i.201ff; also Dhp a.i.272f). The entrance to Tāvatiṁsa was by way of the

Cittakūṭadvārakoṭṭhaka, on either side of which statues of Indra (*Indapaṭimā*) kept guard (Ja.vi.97). The whole kingdom was ten thousand leagues in extent (Dhp a.i.273), and contained more than one thousand *pāsādas* (Ja.vi.279). The chief features of Tāvatiṁsa were its parks – the **Phārusaka**, **Cittalatā**, **Missaka** and **Nandana** – the **Vejayantapāsāda**, the **Pāricchatta** tree, the elephant-king **Erāvaṇa** and the Assembly-hall **Sudhammā** (Ja.vi.278; MN a.i.183; cp. Mhv.i.32). Mention is also made of a park called **Nandā** (Ja.i.204). Besides the **Pāricchataka** (or **Pārijāta**) flower, which is described as a **Kovilāra** (AN.iv.117), the divine *Kakkāru* flower also grew in Tāvatiṁsa (Ja.iii.87). In the **Cittalatāvana** grows the *Āsāvatī* creeper, which blossoms once in a thousand years (Ja.iii.250f).

It is the custom of all Buddhas to spend the *vassa* following the performance of the **Yamakapāṭihāriya**, in Tāvatiṁsa. **Gotama Buddha** went there to preach the **Abhidhamma** to his mother, born there as a *Devaputta*. The distance of sixty-eight thousand leagues from the earth to Tāvatiṁsa he covered in three strides, placing his foot once on **Yugandhara** and again on **Sineru**.

The Buddha spent three months in Tāvatiṁsa, preaching all the time, seated on **Sakka**'s throne, the **Paṇḍukambalasilāsana**, at the foot of the **Pāricchattaka** tree. Eighty crores of **Devas** attained to a knowledge of the truth. This was in the seventh year after his Awakening (Ja.iv.265; Dhp-a.iii.216f; Bv-a. p.3). It seems to have been the frequent custom of ascetics, possessed of *iddhi*-power, to spend the afternoon in Tāvatiṁsa (e.g., **Nārada**, Ja.vi.392; and **Kāḷadevala**, Ja.i.54).

Moggallāna paid numerous visits to Tāvatiṁsa, where he learnt from those dwelling there stories of their past deeds, that he might repeat them to men on earth for their edification (Vv-a.p.4).

The **Jātaka Commentary** mentions several human beings who were invited by **Sakka**, and who were conveyed to Tāvatiṁsa – e.g. **Nimi**, **Guttila**, **Mandhātā** and the queen **Sīlavatī**. **Mandhātā** reigned as co-ruler of Tāvatiṁsa during the life period of thirty-six **Sakka**s, sixty thousand years (Ja.ii.312). The inhabitants of Tāvatiṁsa are thirty-three in number, and they regularly meet in the **Sudhammā** Hall (see **Sudhammā** for details). A description of such an assembly is found in the **Janavasabhasutta**. The **Cātummahārājika Devas**

(*q.v.*) are present to act as guards. Inhabitants of other *Deva*- and *Brahma*-worlds seemed sometimes to have been present as guests – e.g. the *Brahma* **Sanaṅkumāra**, who came in the guise of **Pañcasikha**. From the description given in the *Sutta*, all the inhabitants of Tāvatiṁsa seem to have been followers of the Buddha, deeply devoted to his teachings (DN.ii.207ff). Their chief place of offering was the **Cūḷāmaṇicetiya**, in which **Sakka** deposited the hair of Prince **Siddhattha**, cut off by him when he renounced the world and put on the garments of a recluse on the banks of the **Nerañjarā** (Ja.i.65). Later, **Sakka** deposited here also the eye-tooth of the Buddha, which **Doṇa** hid in his turban, hoping to keep it for himself (DN-a.ii.609; Bv.xxviii.6, 10).

The gods of Tāvatiṁsa sometimes come to earth to take part in human festivities (Ja.iii.87). Thus **Sakka**, **Vissakamma** and **Mātali** are mentioned as having visited the earth on various occasions. Mention is also made of goddesses from Tāvatiṁsa coming to bathe in the **Anotatta** and then spending the rest of the day on the **Manosilātala** (Ja.v.392).

The capital city of Tāvatiṁsa was **Masakkasāra** (Ibid., p.400). The average age of an inhabitant of Tāvatiṁsa is thirty million years, reckoned by human computation. Each day in Tāvatiṁsa is equal in time to one hundred years on earth (Dhp a.i.364). The gods of Tāvatiṁsa are most handsome; the **Licchavīs**, among earth-dwellers, are compared to them (Dhp a.iii.280). The stature of some of the Tāvatiṁsa dwellers is three-quarters of a league; their undergarment is a robe of twelve leagues and their upper garment also a robe of twelve leagues. They live in mansions of gold, thirty leagues in extent (Ibid., p.8). The Commentaries (e.g., SN a.i.23; AN a.i.377) say that Tāvatiṁsa was named after **Magha** and his thirty-two companions, who were born there as a result of their good deeds in **Macalagāma**. Whether the number of the chief inhabitants of this world always remained at thirty-three, it is impossible to say, though some passages, e.g. in the **Janavasabhasutta**, lead us to suppose so.

Sometimes, as in the case of **Nandiya**, who built the great monastery at **Isipatana**, a mansion would appear in Tāvatiṁsa, when an earth-dweller did a good deed capable of obtaining for him birth in this *Deva*-world; but this mansion would remain unoccupied till his human life came to an end (Dhp-a.iii.291). There were evidently no female **Devas** among the Thirty-three.

Both **Māyā** and **Gopikā** (*q.v.*) became *Devaputtas* when born in Tāvatiṁsa. The women there were probably the attendants of the **Devas** (but see, e.g., **Jālini** and the various stories of Vv-a).

There were many others besides the Thirty-three who had their abode in Tāvatiṁsa. Each *Deva* had numerous retinues of attendants, and the dove-footed (*kakuṭapādiniyo*) nymphs (*accharā*) of Tāvatiṁsa are famous in literature for their delicate beauty. The sight of these made **Nanda**, when escorted by the Buddha to Tāvatiṁsa, renounce his love for **Janapadakaḷyānī Nandā** (Ja.ii.92; Ud.iii.2).

The people of **Jambudīpa** excelled the **Devas** of Tāvatiṁsa in courage, mindfulness and piety (AN.iv.396). Among the great achievements of **Asadisakumāra** was the shooting of an arrow as far as Tāvatiṁsa (Ja.ii.89). Tāvatiṁsa was also known as **Tidasa** and **Tidiva** (*q.v.*).

Tikaṇikārapupphiya Thera. An *Arahant*. He was once a *vijjādhara*, and, having seen **Sumedha Buddha** flying through the air, offered him three flowers which remained suspended above the Buddha's head.

He was reborn as a *Deva* in a palace in **Tāvatiṁsa** called **Kaṇikāra** (Ap.ii.441ff).

He is probably identical with **Uttara** Thera. Thag-a.i.241.

Tikaṇṭakivagga. *v.l.* **Tikaṇḍakivagga**. The fifteenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.164-74.

Tikaṇṭakivana. A grove in **Sāketa**, evidently identical with **Kaṇṭakivana** (above).

Tikaṇḍakivana. See **Tikaṇṭakivana**.

Tikaṇḍipupphiya Thera. An *Arahant*. In a previous birth he saw the Buddha **Sumaṅgala** in a grove and offered him a *tikaṇḍi* flower. Forty-six *kappas* ago he was a king named **Apilāpiya**. Ap.i.201f.

Tikaṇṇa. A Brahmin. He once visited the Buddha and spoke in praise of *tevijja* Brahmins. The Buddha explained to him that the threefold lore of the Ariyan disciple was a different and a far nobler thing. The Brahmin accepted the Buddha as his teacher. AN.i.164f; cp. DN.i.73ff.

Tikaṇṇasutta. Records the visit of **Tikaṇṇa** to the Buddha.

Tikaṇṇipupphiya. An *Arahant* Thera. Ninety-one *kappas* ago he was born in heaven, and realising that this was due to the Buddha's teaching, he offered a flower in the name of **Vipassī Buddha**.

Seventy-three *kappas* ago he became king four times under the name of **Naruttama**. Ap.i.195.

Tikantakisutta. Preached at **Tikantakivana**, on the five ways in which a monk gains poise and equanimity, being rid of both that is distasteful and that is not. AN.iii.169f.

Tikavagga. The eleventh chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. AN.iii.445-9.

Tikiṅkinipupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he gave three *kiṅkini*-flowers to **Vipassī Buddha** (Ap.ii.433). He is probably identical with **Cittaka Thera**. Thag-a.i.78.

Tikicchaka Thera. An *Arahant*. In a previous birth he was a physician of **Bandhumatī**, and cured **Asoka**, the attendant of **Vipassī Buddha**. Eight *kappas* ago he was king under the name of **Sabbosadha** (Ap.i.190). He is evidently identical with **Tekicchakāni Thera**. Thag a.i.442.

Tikicchāsutta. On emetics administered by physicians and the corresponding emetics in the discipline of the Ariyans. AN.v.218f.

Tikūṭa. A river in **Himavā**, the resort of the *Kinnaras*. Ja.iv.438, 439.

Tikoṇamālatittha. The Pāli name for Trincomali in Ceylon. Cv.c.76.

Tikhiṇamantī. Brother of **Cūḷanī Brahmadatta**. He was born while his mother, **Talatā**, was living with the Brahmin **Chambhī**, after having killed **Mahā Cūḷanī**. On discovering his real parentage, he killed **Chambhī**, and, having taken the throne, sent for his brother, **Cūḷanī**, who was then in exile, and crowned him king (Ja.vi.469, 473). It is said (Ja.vi.474) that, later, **Cūḷanī** was displeased because Tikhiṇamantī ceased to attend at the palace.

Ticampakapupphiya Thera. An *Arahant*. In a previous birth, ninety-one *kappas* ago, he saw a holy recluse under the mountain **Vikaṭa**, near **Himavā**, and offered him three *campaka*-flowers. Ap.i.227.

Tiṇa Sākiyā. The name given to those **Sākiyans** who held reeds in their mouths in order to escape slaughter when **Viḍūḍabha** massacred the **Sākiyans**. For details see Dhp-a.i.359.

Tiṇakaṭṭhasutta. Incalculable is the beginning of *Saṁsāra*. If a man were to collect all the grasses and twigs of **Jambudīpa**, the number of his mothers would surpass them. SN.ii.178.

Tiṇakuṭidāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a servant, and, having been granted a day's leave by his master, he built for the Saṅgha a grass hut. As a result, he was born in **Tāvatiṁsa** after death. Ap.i.270f.

Tiṇamuṭṭhidāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a hunter. One day, seeing **Tissa Buddha** (*v.l.* **Upatissa**) in the forest near **Lambaka**, he gave him a handful of grass for a seat. He was soon afterwards killed by a lion and was born in the *Deva*-world (AN.i.280f). The same story is given elsewhere (AN.ii.454f) in somewhat different words.

This Elder is evidently to be identified with **Posiya Thera**. Thag-a.i.97.

Tiṇasanthāraka. Five *kappas* ago there were seven kings of this name, all previous births of **Senāsanadāyaka** Thera (or **Channa** Thera). Ap.i.137; Thag-a.i.155.

Tiṇasanthāradāyaka Thera. An *Arahant*. In a previous birth he was a hermit living near a lake in **Himavā**. One day he saw **Tissa Buddha** and offered him a seat of grass. He was later born among the **Nimmānaratī** gods. Two *kappas* ago he was a king, named **Migasammata**. Ap.i.121f.

Tiṇasūlaka Thera. An *Arahant*. Many *kappas* ago he was a householder, and, seeing a **Pacceka Buddha** on **Bhūtagaṇa** Mountain, offered him a *tiṇasūla* flower. Eleven *kappas* ago he was a king named **Dharaṇīruha** (Ap.i.179). He is evidently identical with *Dhammāsavapitu* Thera. Thag a.i.215f.

Tiṇasūlakachādaniya Thera. An *Arahant*. Ninety-two *kappas* ago he was an ascetic on the banks of the **Ganges**, and meeting **Tissa Buddha** he offered him *nāga* and *tiṇasūla* flowers. He was king of the gods twenty-five times. Ap.ii.370f.

Tiṇḍukācīra. See **Mallikārāma**.

Tittirajātaka 01. (Ja 37). There were once three friends, a partridge (*tittira*), a monkey and an elephant. Discovering that the partridge was the oldest of them, they honoured him as their teacher and he gave them counsel. Their conduct came to be called the *Tittiriyabrahmacariya*. The Bodhisatta was the partridge, **Moggallāna** the elephant, and **Sāriputta** the monkey.

The story was related in reference to the failure of the **Chabbaggiyas** to show due respect to **Sāriputta**. Once, when he visited them in company with the Buddha, they refused to provide him with lodging, and he had to sleep under a tree. Ja.i.217ff; cp. Vin.ii.161; Avś.ii.17.

Tittirajātaka 02. (Ja 117). The Bodhisatta was once a leader of five hundred ascetics. One day, a talkative ascetic approached a jaundiced colleague who was chopping wood and worried him by giving him directions on how to do it. The ill man killed him with one blow of the axe. Soon after, a partridge, who used to sing on an anthill near by, was killed by a fowler. The Bodhisatta pointed out to his followers how the death of both was due to their talking too much.

The story was told in reference to **Kokālika**, who is identified with the chattering ascetic. Ja.i.431f.

Tittirajātaka 03. (Ja 319). Once the Bodhisatta was a Brahmin ascetic, and **Rāhula** a decoy partridge used by a village fowler. When the partridge uttered a cry, other partridges would flock to him, and they were killed by the fowler. The partridge was filled with remorse, fearing that he was doing wrong. One day he met the Bodhisatta who set his doubts at rest.

The story was told in reference to **Rāhula**'s readiness to profit by instruction (Ja.iii.64ff). It was related by **Moggaliputtatissa** to **Asoka**, to prove to him that an action becomes a crime only when performed with bad intention. Mhv.v.264.

Tittirajātaka 04. (Ja 438). Once in **Benares** was a famous teacher who retired into the forest. Men came from all parts to learn from him and brought him many presents. He had in his house a tame partridge, who, by listening to the teacher's exposition, learnt the three Vedas by heart. A tame lizard and a cow were given as presents to the teacher. When the teacher died, his students were in despair, but were reassured by the partridge who taught them what he knew. One day a wicked ascetic came to the hermitage and, in the absence of the students, killed the partridge, the young lizard and the cow. The partridge had two friends, a lion and a tiger, who killed the murderer.

The ascetic was **Devadatta**, the lizard **Kisā Gotamī**, the tiger **Moggallāna**, the lion **Sāriputta**, the teacher **Mahā Kassapa**, and the partridge the Bodhisatta. The story was related in reference to **Devadatta**'s attempts to kill the Buddha. Ja.iii.536f.

Tittiriyapaṇḍita. The name given to the partridge of the **Tittirajātaka** (Ja 438). Ja.iii.537.

Tittiriyabrahmacariya. See **Tittirajātaka** (1). It consisted of observing the five precepts. MN-a.i.275.

Tittiriyābrāhmaṇā. The Pāli equivalent of the Sanskrit **Taittirīyā**. DN.i.237.

Titthaka. An **Ājīvaka** who gave *kusa* grass to **Phussa Buddha** before his Awakening. Bv-a.147.

Titthagāma. A village, in the south-west of Ceylon (Cv.lxxii.42), where **Parakkamabāhu I**. established a coconut plantation. Cv.xc.93.

Titthagāmavihāra. A *vihāra* in **Titthagāma**, the modern Toṭagamuva. It was erected by **Vijayabāhu IV**. and restored by **Parakkamabāhu IV**. Cv.xc.88; Cv.Trs.ii.208, n.2.

Titthajātaka (Ja 25). The Bodhisatta was once adviser to the king of **Benares**. One day, another horse was washed in the place reserved for the king's state charger, who, when taken there to bathe, refused to enter. The Bodhisatta, divining the reason, directed that the horse should be taken elsewhere, and not always bathed in the same spot, adding that a man will tire even of the daintiest food, if it never be changed. The Bodhisatta was amply rewarded for his skill in reading the horse's thoughts.

The story was told in reference to a monk, a disciple of **Sāriputta**. He had been a goldsmith and the meditation on impurity, prescribed for him by **Sāriputta**, proved impossible for him. He was taken to see the Buddha, who asked him to gaze at a lotus in a pond near by. The monk saw the lotus fade and, developing insight, became an *Arahant*. He marvelled at the Buddha's power of reading the thoughts and temperaments of others.

The monk is identified with the state charger and **Ānanda** with the king. Ja.i.182ff.

Titthamba. A **Damiḷa** general of **Ambatitthaka**, who was conquered by **Duṭṭhagāmaṇī** after a four months' siege (Mhv.xxv.8; Mhv ṭ.473). **Duṭṭhagāmaṇī** deceived **Titthamba** by promising to give him his mother in marriage.

Titthasutta. The Buddha examines the three beliefs held by those of other sects – that whatever is experienced is due to past action, or is the creation of a supreme deity, or is uncaused and unconditioned. AN.i.173ff.

Titthārāma. A monastery built by **Paṇḍukābhaya** for the use of non-Buddhist monks. It was near the **Nīcasusāna** in **Anurādhapura**. **Vaṭṭagāmaṇī** demolished it and built on its site the **Abhayagirivihāra**. Mhv.xxxiii.42, 83.

Titthiyārāma. A monastery of the heretics, near **Jetavana**. Ja.ii.415, 416; iv.187, 188; Thīg a. p.68.

Tidasa. A name given to **Tāvatiṁsa**, the inhabitants being called *Tidasā* (Ja.iii.357, 413; vi.168; v.20, 390). The Tidasa **Devas** are spoken of as being full of glory. SN.i.234.

Tidiva. A name given to **Tāvatiṁsa**. See also **Tirīṭavaccha** (3). Ja.iv.322, 450; v.14, 15.

Tidivādhibhū. A name given to **Sakka** (*q.v.*).

Tinimakkulagāma. A village in the **Malaya** country in Ceylon, not far from **Pulatthipura**. Cv.lxx.284, 301.

Tintasīsakola. A region, thirty leagues in extent, near the spot where the stream from the **Anotatta** falls from a height of sixty leagues. The soil, being constantly sprinkled by the drops of water, is extremely soft and plastic and clay was obtained from there for the building of the **Mahā Thūpa**. Mhv ṭ.515.

Tintiṇika. A village granted by **Mahā Nāga** to the **Mahā Vihāra** (Cv.xli.96). It was once the headquarters of **Dāṭhāsiva** (Cv.xliv.125). It evidently contained a tank which was restored by **Parakkamabāhu I**. (Cv.lxviii.47).

Tinduka. A watcher of corn (*yavapālaka*), who gave grass for his seat to **Koṇāgamana Buddha**. Bv a.214.

Tindukakaṇḍarā. A cave outside **Rājagaha** where lodgings were provided for visiting monks. Vin.ii.76; iii.159.

Tindukagāma. A village near the **Mahā Vālukanadī**. Ras.ii.157.

Tindukajātaka. *v.l.* **Tiṇḍukajātaka** (Ja 177). The Bodhisatta was once the leader of eighty thousand monkeys. Near their dwelling place was a village where grew a *tinduka* tree, whose sweet fruits were eaten by the monkeys. But the people came and built a village near the tree and the monkeys could no longer take the fruit. One night, when the villagers were asleep, they crept up to the tree and began eating the fruit. A villager gave the alarm and the monkeys were in great danger of being slain when dawn came. But the Bodhisatta comforted them and kept them in good humour until they were rescued by his nephew, **Senaka**, who set fire to the village, distracting the attention of the people, thus allowing the monkeys to escape.

The story was related in illustration of the Bodhisatta's sagacity (Ja.ii.76f).

Senaka is identified with **Mahā Nāma** the **Sākiyan**.

Tindukadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a monkey who saw **Siddhattha Buddha** and gave him and his monks *tinduka* fruits to eat. Fifty-seven *kappas* ago he became king, under the name of **Upananda**. Ap.i.200f.

Tindukaphaladāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw the **Buddha Vessabhū** and gave him *tinduka* fruit to eat (Ap.i.281).

Tindukkhānuparibbājakārāma. A dwelling of **Paribbājakas**, near **Vesālī**. It was the residence of **Pāthikaputta**. DN.iii.17.

Tipa. A **Vanni** chieftain of Ceylon, subdued by **Bhuvanekabāhu I**. Cv.xc.33.

Tipadumiya Thera. An *Arahant*. In the time of **Padumuttara Buddha** he was garland-maker to the king, and, seeing the Buddha, while on his way to the palace, he threw up into the air three lotuses, which formed a canopy over the Buddha.

Tipadumiya was reborn as a *Deva*, and owned a palace called **Mahā Vitthārika**, which was three hundred leagues high. Ap.i.124ff.

Tipallatthamigajātaka (Ja 16). Once the Bodhisatta was born as a stag, leader of a herd of deer. **Rāhula** was his sister's son and was entrusted to him, that he might learn the "deer's tricks." The young stag followed his instruction diligently and one day, being caught in a net, he feigned death and so made his escape.

The story was told in reference to **Rāhula**. Once, at the **Aggāḷavacetiya**, the Buddha, noticing that monks were in the habit of sleeping with novices in the preaching-hall after the sermon, passed a rule making this a *pācittiya*-offence. As a result, **Rāhula** could find no lodging and spent the night in the Buddha's jakes, not wishing to transgress the rule. The Buddha, discovering this, assembled the monks and blamed them for their thoughtlessness, for if they thus treated his son, what might they not do to the other novices. The rule about lodgings was thereupon modified. The story was related to show **Rāhula**'s diligence in following rules (Ja.i.160ff; cp. Vin.iv.16).

The **Jātaka** seems also to have been called the **Sikkhākāmajātaka**. JA.1876, p.516.

Tipiṭakālaṅkāra. A monk of Prome in Burma. He enjoyed the patronage of **Surakitti**, king of Burma, but for a time lived in retreat in Tiriyapabbata. Among his works are the **Yasavaḍḍhanavatthu** and the **Vinayālaṅkāraṭīkā**. Sās., p.106; Bode, 53f.

Tipucullasa. See **Tīsucullasa**.

Tiputthullavihāra. A monastery built by **Dāṭhopatissa II**. as an extension to the **Abhayagirivihāra**. The **Theravādins** objected to it, as the grounds lay within their boundary. The king refused to recognise their protest and the bhikkhus passed on him the *pattanikkujjanakamma*. Cv.xiv.29ff.

Tipupphiya Thera. An *Arahant*. In a previous birth he offered three flowers to the **Pāṭalī**, the Bodhi-tree of **Vipassī Buddha**. Thirty-three *kappas* ago he became king thirteen times under the name of **Samantapāsādika**. Ap.i.136.

Tibhuvanamalla, also called **Tilokamalla**. Son of **Parakkamabāhu II**. (Cv.lxxxvii.16). He was in command of the troops stationed between **Jambuddoṇi** and the Southern sea and he lived in **Mahā Vatthalagāma**. Cv.lxxxviii.20.

Timanda. A monster fish of the deep sea, five hundred leagues in length. He eats only seaweed. Ja.v.462.

Timitimiṅgala. A fish, one thousand leagues long, living in the deep ocean and feeding on seaweed (Ja.v.462; NidA.211).

Timirapiṅgala. A fish of the deep sea. He is one thousand leagues long and eats only seaweed (Ja.v.462).

Timirapupphiya Thera 01. An Arahant. He was once an ascetic and while walking one day along the banks of the river **Candabhāgā**, saw **Siddhattha Buddha** and scattered over him *timira* flowers, paying him homage. Soon afterwards he was killed by a lion (Ap.i.126f).

Timirapupphiya Thera 02. An Arahant. Ninety-one *kappas* ago he saw a **Pacceka Buddha** walking along the **Candabhāgā** and offered him a *timira* flower (Ap.i.288f).

Timbaru. A chieftain of the **Gandhabbas** and father of **Suriyavaccasā** (DN.ii.266, 268; see also Mhv ṭ.576). He was present at the **Mahā Samayasutta**. (DN.ii.258; see Hopkins: *Epic Mythology*, *s.v.* Tumburu).

Timbaruka. A *Paribbājaka* who visited the Buddha at **Sāvatthī** and discussed with him the origin of pleasure and pain. The Buddha explained to him how ignorance was at the root of all conditioned existence.

It is said that **Timbaruka** became a follower of the Buddha (SN.ii.20f).

Timbarukasutta. Records the visit of **Timbaruka** to the Buddha.

Timbarutittha. A pond at which sacrifices were offered. Ja.v.388, 389.

Tiyaggala. A lake in **Himavā** (Ja.v.415; DN a.i.164). The river flowing from the eastern side of **Anotatta**, after having travelled along a rocky bed for sixty leagues, falls through the air for a distance of sixty leagues, on to the rock **Tiyaggala**.

The column of water is three *gāvutas* in width and, as a result of the impact, the rock is hollowed out into a lake, the **Tiyaggala** *pokkharaṇī*, fifty leagues wide. Snp-a.ii.439; AN-a.ii.760; Ud-a.302, etc.

Tiracchikā. A **Nāga** maiden, sister of **Mahodara**. Her son was **Cūḷodara**. Mhv ṭ.104.

Tiraṁsiya Thera. An *Arahant*. In a previous birth he was a hermit. He saw **Siddhattha Buddha** and spoke verses in praise of him, extolling his lustre as surpassing that of the sun and of the moon. Sixty-one *kappas* ago he was a king named **Ñāṇadhara**. Ap.i.256f.

Tirikkānappera. A locality in South India. Cv.lxxvi.302; lxxvii.72, 82.

Tiriṇaveli. A district in South India. Cv.lxxvi.143, 288; lxxvii.42, 91.

Tiritara. A Tamil usurper who succeeded **Khuddapārinda** on the throne. Two months after his accession he was killed by **Dhātusena**. Cv.xxxviii.32.

Tiriputtūru. A place in South India. Cv.lxxvii.16, 20.

Tirippāluru. A locality in South India. Cv.lxxvi.309, 312.

Tirimalakka. A village in South India. Cv.lxxvii.51, 52.

Tirivekambama. A place in South India. Cv.lxxvi.238, 266, 276.

Tirīṭavaccha 01. The Bodhisatta born as a Brahmin in **Kāsi**. See the **Titītavacchajātaka** (Ja 259).

Tirīṭavaccha 02. A *seṭṭhi* of **Ariṭṭhapura**, father of **Ummadantī** (Ja.v.210, 211). He is also called **Tirīṭivaccha**. Ja.v.215; Thīg a.i.192.

Tirīṭavaccha 03. A Brahmin, *Purohita* of **Caṇḍappajjota** and father of **Mahā Kaccāna**. His wife was **Candapadumā**. *v.l.* **Tidivavaccha**. Ap.ii.465; Thag-a.i.485.

Tirīṭavacchagāma. See **Milinda**.

Tirīṭavacchajātaka (Ja 259). Once the Bodhisatta was a Brahmin in **Kāsi** named **Tirīṭavaccha** and after the death of his parents he became an ascetic. The king of **Benares**, fleeing from his enemies, arrived at **Tirīṭavaccha**'s hermitage, riding on an elephant. Looking for water but finding none, he let himself down into the hermit's well but was unable to get out again; the hermit rescued him and showed him every hospitality. Later the hermit visited the king, now restored to the throne, and was given a dwelling place in the royal park. The courtiers were inclined to be jealous of the attentions paid to the hermit, but the king told them of the incident in the forest and they acknowledged the hermit's claim to honour.

The story was told in reference to **Ānanda** having received five hundred robes from the women of **Pasenadi**'s palace. The king is identified with **Ānanda**. Ja.ii.314ff.

Tirīṭivaccha. See **Tirīṭavaccha** (2).

Tirokuḍḍasutta. One of the five *Suttas* included in the **Khuddakapāṭha**. Departed spirits haunt their old dwelling places and their compassionate kinsmen should bestow on them in due time, food, drink, etc. and also give gifts to the monks in their name. Thus will they be happy (Khp.p.6).

The *Sutta* was preached on the third day of the Buddha's visit to **Rājagaha**. On the previous night, *Petas* had made a great uproar in **Bimbisāra**'s palace. In the time of **Phussa Buddha**, they had been workmen entrusted with the task of distributing alms to the Buddha and his monks, but they had been negligent in their duties and had appropriated some of the gifts for themselves. As a result, they suffered for a long period in purgatory and became *Petas* in the time of **Kassapa Buddha**. **Kassapa** told them that in the future, **Bimbisāra**, who had once been their kinsman, would entertain **Gotama Buddha** and make over the

merit to them. They had long waited for this occasion and when **Bimbisāra** failed to fulfil their expectations, they made great outcry.

The Buddha explained this to **Bimbisāra**, who thereupon gave alms in the name of the *Petas*, thus making them happy. It was on this occasion that the *Sutta* was preached. Khp-a.202ff; cp. Pv-a.19ff.

Tilagulla. A village in the **Dakkhiṇadesa** of Ceylon. It is mentioned in the account of the campaigns of **Vijayabāhu I**. (Cv.lviii.43). Attached to it was a tank. Cv.lxviii.44; Cv.Trs.i.206, n.1.

Tilamuṭṭhijātaka (Ja 252). **Brahmadatta**, son of the king of **Benares**, was sent to **Takkasilā** to study. One day, when going to bathe with his teacher, he ate some white seeds which an old woman had spread in the sun to dry. He did this on three different days; on the third day the woman reported him to the teacher and he was beaten. When **Brahmadatta** ascended the throne, be sent for the teacher, wishing to avenge this insult by killing him. The teacher did not come until the king had grown older, but when he did arrive, the sight of him so rekindled the king's hatred, that he ordered him to be put to death. But the teacher spoke to him, telling him that if he had not been corrected in his youth, he would today be a highway robber. Convinced that the teacher's action had been due to a desire for his welfare, **Brahmadatta** asked his forgiveness and showed him all honour.

The story was told in reference to a monk who showed resentment when advised. Ja.ii.277-82.

Tilamuṭṭhidāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he gave a handful of *tila* seeds to the Buddha, who, reading his thoughts, appeared before him in a mind-created body. Sixteen *kappas* ago he was a king named **Nandiya**. Ap.i.235.

Tilavatthu. A canal which fed the **Maṇihīra** tank. Cv.lx.53.

Tilokanagara. The residence of **Cūḷa Sīva**. So DN a. (Hewavitarne edn.) ii.641, but PTS edn. (ii.883) has **Lokuttara**.

Tilokanandana. A garden laid out in **Pulatthipura** by **Parakkamabāhu I**. Cv.lxxix.8.

Tilokamalla. See **Tibhuvanamalla** above.

Tilokasundarī. A **Kāliṅga** princess, the second queen of **Vijayabāhu I**. She later became his chief queen and had five daughters – **Subhaddā**, **Sumittā**, **Lokanāthā**, **Ratnāvalī** and **Rūpavatī** – and a son, **Vikkamabāhu**. Cv.lix.29.

Tivakka (**Tavakka**). A village, administered by the Brahmins of the same name. Here halted the procession bearing the Sacred Bodhi-tree from **Jambukola** to **Anurādhapura**.

The Brahmin, **Tivakka**, probably the head of the village, was present at the ceremony of the planting of the Bodhi-tree and later, one of the eight saplings from the tree was planted in the village. (Mhv.xix.37, 54, 61; Mbv. p.162; Vin-a.i.100).

Tivaṅka. An image, probably of the Buddha, installed in the **Tivaṅkaghara** in **Pulatthipura** by **Parakkamabāhu I**. (Cv.lxxviii.39).

A similar image was found in the **Kalyāṇīvihāra** which was restored by **Parakkamabāhu II**. Cv.lxxxv.66; see Cv.Trs.ii.105, n.5.

Tivarā. The name given to the inhabitants of Mount **Vepulla**, then known as **Pācīnavaṁsa**, near **Rājagaha**, in the time of **Kakusandha Buddha**. Their term of life was forty thousand years. SN.ii.190.

Tisaranāgamaniya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a householder in **Bandhumatī**, where he tended his blind parents. Being prevented by his parents' affliction from joining the Saṅgha, he repeated the Three Refuges under a monk, named **Nisabha**, and honoured them throughout his life of one hundred thousand years. He was eighty times born as king of the gods. In this last life he was born in a rich family in **Sāvatthī**, and, having heard the Buddha preach, became an *Arahant* at the age of seventy-seven. Ap.i.74f.

Tisīhala. See **Sīhala**.

Tisucullasa. *v.l.* **Tipucullasa**. A village, probably in East Ceylon. Cv.xlv.78.

Tissa 01. **Tissa Buddha**. The seventeenth of the twenty-four Buddhas. He was born in the **Anomā** pleasaunce in **Khemaka**. His father was **Janasandha** (*v.l.* **Saccasandha**) and his mother **Padumā**. He lived the household life for seven thousand years, in three palaces – **Guhāsala**, **Nārī** (**Nārisa**) and **Nisabha** He left the world on a horse named **Soṇuttara**. For eight months he practised austerities. After a meal of milk-rice given by the daughter of **Vīra** *seṭṭhi* of **Vīragāma**, he sat on grass given by a *yavapālaka* named **Vijitasaṅgāma** He attained Buddhahood under an *asana* tree. He preached his first sermon at **Yasavatī** to **Brahmadeva** and **Udaya** (**Udayana**) of **Haṁsavatī**, who later became his chief disciples. His attendant was **Samaṅga** (**Sambhava**) His chief patrons being **Sambala** and **Siri** among men and **Kisā Gotamī** and **Upasenā** among women. His chief women disciples were **Phussā** and **Sudattā**. His body was sixty cubits high After a life of one hundred thousand years he died at **Nandārāma** (**Sunandārāma**) in **Sunandavatī**. His body was cremated and a *Thūpa* was erected three leagues in height. Bv.xviii.1ff; Bv a.188ff; Ja.i.40.

Tissa 02. The ninth future Buddha. See **Anāgatavaṁsa**, p.40.

Tissa 03. One of the two chief disciples of **Vipassī Buddha** (Bv.xx.28; Ja.i.41; DN.ii.4). He was the son of the *Purohita* **Bandhumatī**, and the Buddha's first sermon was preached to him and **Khaṇḍa**. Bv a.196.

Tissa 04. One of the two chief disciples of **Dīpaṅkara Buddha**. Bv.ii.213; Ja.i.29; Mbv.5.

Tissa 05. An *Aggasāvaka* of **Kassapa Buddha**. He was the Buddha's brother and, having renounced the household, became an ascetic. On hearing that **Kassapa** had become Buddha, he visited him but expressed great disappointment on discovering that he ate flesh food (*āmagandha*). The Buddha taught him that *āmagandha* was not really flesh but the *kilesas* which corrupt the heart, and he preached to him the **Āmagandhasutta**. **Tissa** immediately

entered the Saṅgha and became an *Aggasāvaka* (Bv.xxv.39; Snp a.i.280-2, 293; DN.ii.4). **Tissa**'s father was born as **Subhadda** in this age. Ap.i.101.

Tissa 06. A monk who was reborn as a *Brahma* with great *iddhi*-powers. **Moggallāna** visited him soon after his birth in the *Brahma*-world and asked him questions about **Devas** and *Brahmas* who were assured of salvation (AN.iii.331; iv.75ff). He was evidently the **Tissa** mentioned as being present at the **Mahā Samaya**. DN.ii.261; DN a.ii.692.

Tissa 07. A friend of **Metteyya**. They together visited the Buddha at **Jetavana** and, having listened to his teaching, entered the Saṅgha. **Metteyya** retired with his teacher into the forest and not long after became an *Arahant*. Tissa lived in **Sāvatthī** and when his elder brother died, he went home and was persuaded by his relations to return to the lay life. Later, **Metteyya**, passing through the village with the Buddha, during a journey, visited Tissa and brought him once more to the Buddha. The Buddha preached to them the **Tissametteyyasutta**, at the end of which **Tissa** became a *Sotāpanna*, later attaining *Arahant*-ship. Snp., p.160f; Snp-a.ii.535f, NidA.184.

Tissa 08. The personal name of **Metteyya**, friend of **Tissa** (7). **Metteyya** was his *gotta*-name by which he became known (Snp-a.ii.536; NidA.184). In the **Suttanipāta** (vs.814) he is called **Tissametteyya**.

Tissa 09. **Tissametteyya**. A disciple of **Bāvarī**. He visited the Buddha with his colleagues and when the Buddha answered his questions, he and his thousand pupils became *Arahants*. **Tissa** was his personal name and **Metteyya** that of his clan. Snp., vs.1040-2; Snp-a.ii.588.

Tissa 10. An Elder of **Sāvatthī**. He once received a length of coarse cloth as a gift and handed it to his sister to be made into a robe. She had the cloth pounded and spun into fine yarn and made of it a soft robe-cloth. At first **Tissa** would not accept it but was prevailed upon to do so and had it made into a soft robe by skilled robe-makers. He died on the night it was finished and, as a result of his fancy for it, was reborn as a louse in the robe. After his death, the monks

wished to divide the robe but the louse started shouting. The Buddha, hearing this by his power of divine audience, asked the monks to lay the robe aside for seven days. At the end of that period, the louse was reborn in the **Tusita** world. Dhp-a.iii.341ff.

Tissa 11. A monk. When the Buddha declared that in four months he would pass away, many monks were greatly excited, collecting in groups, not knowing what to do. But **Tissa** remained aloof, determined to win *Arahant*-ship before the Buddha's death. The others, misunderstanding him, reported to the Buddha that **Tissa** had no love for him, but the Buddha, having questioned him, praised his earnestness. Dhp-a.iii.267f.

Tissa 12. **Tissa Thera**. An *Arahant*. He belonged to a Brahmin family of **Rājagaha** and, having attained great proficiency in the Vedas, became a teacher of five hundred young men. When the Buddha visited **Rājagaha**, **Tissa** was so struck by his majesty that he joined the Saṅgha, later winning *Arahant*-ship. The **Theragāthā** contains verses uttered by him regarding certain monks who were jealous of his great renown.

In the time of **Piyadassī Buddha**, **Tissa** was an ascetic. Seeing the Buddha in *samādhi* in a forest-grove, he built over him an arbour of silo flowers and for seven days paid him homage (Thag.vv.153-4; Thag-a.i.272f).

He is evidently identical with **Sālamaṇḍapiya** of the **Apadāna** (ii.431f).

Tissa 13. A *rājā* of **Roruva**. He was an "unseen" ally of **Bimbisāra** and, as such, sent him various gifts. The king sent him in return a painted panel on which was depicted the life of the Buddha and a gold plate specially inscribed with the *Paṭiccasamuppāda*. On seeing these, **Tissa**'s mind was filled with agitation and, giving up his title, he came to **Rājagaha** as a monk and lived in the **Sappasoṇḍika** cave, from there visiting the Buddha, and soon afterwards becoming an *Arahant*.

In the time of **Vipassī Buddha** he was a chariot-maker and gave the Buddha a stool made of sandalwood. Fifty-seven *kappas* ago he was four times king

under the name of **Santa** (**Bhavanimmita**) (Thag.97; Thag-a.i.199f). He is probably identical with **Phalakadāyaka** of the **Apadāna** (i.174).

Tissa 14. **Tissa Thera**. An *Arahant*. Son of the Buddha's paternal aunt, **Amitā**. He entered the Saṅgha and dwelt in a woodland settlement, but he was proud of his rank and irritable and captious in his conduct. He once came to the Buddha in tears because his colleagues had teased him on account of his talkativeness (SN.ii.282; MN-a.i.289). On another occasion, the Buddha, with his celestial eye, saw Tissa sleeping with open mouth during the siesta and, sending a ray of glory, woke him. Tissa's heart was filled with anguish and when he confessed to his colleagues his mental laziness and distaste for religion, they brought him to the Buddha. The Buddha preached to him the **Tissasutta**, at the end of which he became an *Arahant* (Thag.v.39; but see v.1162; SN.iii.106f; Thag-a.i.105).

In the time of **Tissa Buddha** he swept the leaves from the foot of the Bodhi-tree. He is evidently identical with **Bodhisammajjaka** of the **Apadāna** (Ap.ii.457f).

The **Dhammapada Commentary** (Dhp-a.i.31ff) calls him **Thullatissa**. He entered the Saṅgha when old and became fat through idleness. He spent most of his time in the Waiting-hall draped in rich robes. Monks, taking him for a *Mahā* Thera, begged the privilege of performing various services for him, such as massaging his feet. But when they discovered his attainments, they reviled him and he sought the Buddha. The Buddha, however, asked him to obtain their pardon for having failed to show them due honour, and when he refused, related to him the story of **Nārada** and **Devala**.

Tissa 15. A novice. He was a gatekeeper's son and, coming with some carpenters to **Sāvatthī**, joined the Saṅgha. He was constantly finding fault with the food and other offerings, even those given by **Anāthapiṇḍika**, and he boasted of the riches enjoyed by his kinsfolk. His colleagues made enquiries and, discovering the truth about his antecedents, reported him to the Buddha who preached the **Kaṭāhakajātaka** (Ja 125, *q.v.*) to show his similar tendencies in the past (Dhp a.iii.367). Tissa was identified with **Kaṭāhaka** of the **Jātaka**. Ja.i.455.

Tissa 16. A monk. He was called **Kosambivāsītissa**. He spent the rainy season at **Kosambī** and, on his departure, his supporter gave him three robes and other offerings; he, however, refused them saying that he had no novice to look after them. The layman immediately gave his son, then seven years old, to be his novice. The boy attained *Arahant*-ship in the tonsure-hall. While on his way to **Sāvatthī** to see the Buddha, Tissa accidentally blinded the novice by hitting his eye with a fan at dawn. The Elder was filled with remorse and, falling at the boy's feet, asked his pardon. But the answer was that there was no fault to pardon, the accident was due to *Saṁsāra*. When the matter was reported to the Buddha he said that such was the nature of *Arahants*. They felt no resentment. At the end of the discourse, Tissa became an *Arahant* (Dhp-a.ii.182ff).

Tissa 17. A monk, called **Asubhakammikatissa**. He is mentioned in the Commentaries (Vibh-a.270) as an example of a good friend, devoted to the contemplation of *asubha*, association with whom helps one to get rid of lust. His teacher was **Mahā Tissa** of **Koṭapabbata** *vihāra*. Mhv ṭ.553.

Tissa 18. A master of writing (*lekhācariya*). Even after his death he was known by reason of his writing. Mil., p.70; see JRAS.xii.159.

Tissa 19. One of the chief lay patrons of **Padumuttara Buddha**. Bv.xi.26.

Tissa 20. A monk known as *Āraddhavipassakatissa*. While walking about he saw a lotus open at the rising of the sun. Immediately afterwards, he heard a slave-girl singing; her song told of how men are subject to death just as the lotus opens to the sun. Tissa thereupon developed insight and became an *Arahant*. Snp-a.ii.397.

Tissa 21. Uncle of **Paṇḍukābhaya**. He administered the kingdom when his elder brother, **Abhaya**, gave up the government. He was killed by **Paṇḍukābhaya**. Mhv.x.51, 70.

Tissa 22. **Tissakumāra**. Brother of **Asoka** and his vice-regent. He once asked **Asoka** why monks were not joyful and gay and **Asoka**, in order to teach him the

reason, gave him the throne for a week, saying that at the end of the week he would be put to death. Tissa then realised that monks, who had the constant consciousness of death, could not be merry.

He later became a monk under Yonaka **Mahā Dhammarakkhita** and lived in the **Asokārāma**, where he prevented the murder of the Theras by the minister sent by **Asoka** to make the monks hold the *uposatha* together. He became an *Arahant* and, on account of his love of solitude, came to be known as **Ekavihāriya**. Thag.vv.537-46; Thag a.i.503f; Mhv.v.33, 60, 154ff, 241; SN-a.iii.125.

Tissa 23. **Tissa Kontiputta**. An Elder of **Asoka**'s time, a disciple of **Mahā Varuṇa** and brother of **Sumitta**. He was the son of a *kinnarī* called **Kuntī**. He died of a bite by a venomous insect. **Asoka** was grieved on learning that **Tissa**'s death was due to his failure to obtain ghee in his illness. Mhv.v.213ff.

Tissa 24. King of **Kalyāṇi** and father of **Vihāramahādevī** (Mhv.xxii.13ff). His brother **Ayya Uttika** entered into an intrigue with the queen and was banished. He sent the queen a letter through an attendant to an *Arahant* who was in the habit of visiting the palace. This letter fell into the hands of the king who suspected the *Arahant* himself, owing to a similarity in his writing to that of the intriguer. The king ordered the *Arahant* to be killed and cast into the sea. The **Devas**, being offended, caused the sea to overflow the land. The total destruction of the country was only averted by the king sending his daughter **Devī** (afterwards **Vihāramahadevī**), to sea in a golden boat. The Rasavāhini, however, says he was thrown into a cauldron of boiling oil; see **Telakaṭāhagāthā**.

Tissa's father was **Muṭasiva** and his grandfather **Uttiya**. Mhv ṭ.431.

Tissa 25. A minister of **Duṭṭhagāmaṇī**. When the latter fled from **Saddhātissa**, **Tissa** joined him and he gave him his own food during the flight. But the food was ultimately given to a monk (see **Tissa** 26) who accepted their invitation to the meal (for details see Mhv.xxiv.22ff; AN-a.i.365). It was probably the mother of this **Tissa** who, we are told (Vsm., p.63), used a cloth

worth one hundred to wipe away the impurities of her son's birth, which cloth she afterwards threw out on to the **Tāḷaveli** road hoping that it might prove useful to a *paṁsukūlika* monk.

Tissa 26. A Thera in **Piyaṅgudīpa**. He it was who accepted the meal given by **Duṭṭhagāmaṇī** while fleeing from his brother. Mhv.xxiv.25.

Tissa 27. A Brahmin youth of **Rohaṇa** who rebelled against **Vaṭṭagāmaṇī** in the fifth year of his reign. At that time **Damiḷas** invaded Ceylon and **Vaṭṭagāmaṇī** sent word to **Tissa** asking him to fight them, and take the throne for himself; **Tissa** did, but was conquered by them (Mhv.xxxiii.38ff). See also *Brāhmaṇa Tissa*.

Tissa 28. A monk of **Kambugallaka**; he was very learned and helped to reconcile **Vaṭṭagāmaṇī** and his discontented ministers (Mhv.xxxiii.71, 75). Later, the ministers built several *vihāras* – the **Mūlavokāsa**, the **Sāliyārāma**, the **Pabbatārāma** and the **Uttara Tissārāma** – and handed them over to **Tissa**. Ibid., 91.

Tissa 29. A minister of **Vaṭṭagāmaṇī**; he built the **Uttara Tissārāma**. Mhv.xxxiii.91.

Tissa 30. Son of **Mahā Cūḷa** and king of Ceylon (9-12 CE). He was poisoned by his wife **Anulā**. Mhv.xxxiv.15ff.

Tissa 31. A paramour of Queen **Anulā**. He was a wood-carrier and was therefore called *Dārubhatika Tissa*. He reigned for one year and one month and built a bathing-tank in the **Mahā Meghavana**. He was poisoned by **Anulā**. Mhv.xxxiv.22ff.

Tissa 32. A monk of the **Dakkhiṇārāma**, for whom **Mahā Sena** built the **Jetavanavihāra**. Mhv.xxxvii.32, 38.

Tissa 33. Younger son of **Mahā Dāṭhika Mahā Nāga** and brother of **Āmaṇḍagāmaṇī Abhaya**. He was known as *Kanirajānutissa*. Mhv.xxxv.11ff; Mhv ṭ.640.

Tissa 34. Nephew of **Khallāṭanāga** and son of **Sumanadevī**, step-sister to the king. With his brothers, **Abhaya** and **Uttara**, he conspired to kill the king. But the conspiracy failed and they committed suicide. Mhv ṭ.612.

Tissa 35. An artisan (*kammāraputta*), a previous incarnation of **Sāliya**. He lived in **Muṇḍagaṅgā** and receiving one day as wages the flesh of a boar, he had it cooked by his wife. When the meal was ready he announced alms; the Theras **Dhammadinna**, *Godhiya* **Mahā Tissa**, **Mahā Nāga** of **Samuddavihāra**, **Mahā Nāga** of **Kāḷavallimaṇḍapa**, **Mahā Saṅgharakkhita**, **Dhammagutta**, **Mahā Nāga** of **Bhātiyavaṅka** and **Malaya Mahā Deva** appeared to accept the alms. Mhv ṭ.605f.

Tissa 36. A monk resident in **Loṇagiri** (**Lenagiri**). He once saw fifty monks, on their way to **Nāgadipa** on a pilgrimage, returning from their alms-rounds in **Mahā Khīragāma**, with their bowls empty. Asking them to wait, he returned in a little while with his bowl of milk-rice which proved more than enough for the whole company. Seeing their astonishment, he explained that since he had begun to practise the *sārāṇīyadhammā*, his bowl had never lacked food.

At the **Giribhaṇḍamahāpūjā** at **Cetiyapabbata**, Tissa wished to have for himself two shawls, the most precious things there. He declared his wish in the presence of others and the king, on being informed, determined that Tissa should not have them, but every time he put out his hand to take the robes, they slipped away, and others took their place. In the end the robes were given to Tissa (DN-a.ii.534f; MN-a.i.545).

Tissa 37. A Thera of **Sāvatthī**, better known as **Kuṭumbiyaputta Tissa**. He renounced forty crores of wealth and became a monk dwelling in the forest. His younger brother's wife sent five hundred ruffians to kill him. He begged them to spare his life for one night and broke his thigh-bone with a stone as token that

he would not attempt to escape. During the night he overcame his pain and, dwelling on his virtues, became an *Arahant* (MN-a.i.188f; DN-a.iii.747; Vsm.48).

Tissa 38. A Thera of **Sāketa**. He refused to answer questions, saying that he had no time. On being asked, "Can you find time to die?" he felt ashamed, and going to the **Kaṇikāravālikasamuddavihāra**, instructed monks of varying grades during the rainy season, rousing great enthusiasm among the populace by his preaching (MN-a.i.350f; DN-a.iii.1061).

Tissa 39. A monk of **Koṭapabbata**.

Tissa 40. A minister. The scholiast to the **Kaṇhajātaka** (Ja 29) mentions a story of an *amacca* called **Tissa** who, in a rage, killed his wife and all his retinue and, finally, himself. Ja.iv.11.

Tissa 41. A novice of **Pañcaggalalena**. While travelling through the air he heard the daughter of the artisan of **Girigāma** singing, after having bathed with her companions in a lotus-pond. Being attracted by the sound, he lost his power of travelling through the air. MN-a.i.353; Snp-a.i.70.

Tissa 42. A novice of **Tissa Mahā Vihāra**. He complained to his teacher of his distaste for the Saṅgha and the latter took him to **Cittalapabbata**. There, with great effort, **Tissa** built for himself a cave and while lying there during the night, became an *Arahant*, dying the next day. A *Thūpa* called the **Tissatheracetiya** was erected over his relics and this was still in existence in **Buddhaghosa**'s day (MN a.i.312f).

Tissa 43. An attendant of King **Saddhātissa**. The king, wishing to eat pheasants, asked **Tissa** to procure some, having first tested him by threatening to have him executed if he refused to kill fowl for the king's table. **Tissa**, even when led to the executioner's block, refused to kill the birds. The king was thus satisfied that **Tissa** would not kill pheasants for him. The next day, **Tissa**, seeing a fowler hawking some dead pheasants, obtained them for the king (SN-a.iii.49ff; AN-a.i.262).

Tissa 44. See also: Kaṭamorakatissa, Cūḷa Piṇḍapātikatissa, Dārubhaṇḍakatissa, Devānampiyatissa, Dhanuggahatissa, Nigamatissa, Pabbhāravāsītissa, Padhānakammikatissa, Padhānikatissa, Punabbasukutumbikaputtatissa, Pūtigatatissa, Maṇikārakulūpagatissa, Mahā Tissa, Losakatissa, Vanavāsikatissa, Saddhātissa, etc.

Tissa 45. A *Sāmaṇera* of **Tissavihāra** in **Mahā Gāma**. See **Kuṇḍalā**.

Tissa 46. A novice who later became a *Devaputta* on a tree near **Nāgavihāra**. For details see Ras.ii.168.

Tissa 47. A monk who, when his brother's wife sent men to kill him, broke his thigh bones as token he would not run away, and having begged leave for one night, attained *Arahant*-ship. MN a.i.188f.

Tissa Mahā Nāga Thera. A monk of **Kuṭumbiyavihāra**. Having heard the **Satipaṭṭhānasutta** from **Tissa Thera** of **Ambalena**, he was on his way back when he met a wild elephant. By his virtue the elephant was subdued and **Tissa Mahā Nāga** took shelter from a storm under the elephant's body. There he developed *Arahant*-ship. He then went to *Viyolakavihāra* with the elephant, and for thirty years the animal waited on him.

After death the monk's remains were cremated at **Kuṭumbiyavihāra**, and the elephant participated in the celebrations. Ras.ii.185f.

Tissa Mahā Rājā. See **Saddhātissa**.

Tissa Mahā Vihāra. A monastery in **Rohaṇa**, founded by **Kākavaṇṇatissa** (Mhv.xxii.23). It was also called **Tissārāma** (Mhv.xxii.28). It was one of the chief monastic establishments in Ceylon and was a place of pilgrimage. Some of the Sinhalese chronicles mention that **Kākavaṇṇatissa** built another *vihāra* of the same name on the east coast of Ceylon, at the place now known as Seruvila, where the Buddha's frontal bone is deposited. The **Mahā Meghavanārāma** is also sometimes called the **Tissamahārāma** (e.g., Mhv.xx.25), and **Tissārāma** (Mhv.xv.174, 179, 203). **Dappula** gave to the **Tissa Mahā Vihāra** the village of

Kattikapabbata (Cv.xiv.59).

Buddhaghosa says (DN-a.ii.581) that in his time all monks living in Ceylon, south of the **Mahā Vālukanadī**, assembled there twice a year, on the first and last day of the *vassa*.

Tissakasutta. **Subrahmā** approaches the Buddha and speaks of **Kaṭamorakatissa**. SN.i.148.

Tissadatta. A Thera of Ceylon who had special charge of the Vinaya (Vin.v.3). He may be identical with the **Tissadatta** mentioned (Vibh-a.387, 389; MN-a.i.234) as being able to preach in eighteen different languages, explaining the text of the *Tipiṭaka*.

On one occasion, wishing to salute the Bodhi-tree by means of his *iddhi*-power, he caused it to draw near to him. Vsm.403.

Tissabhūti. A monk of **Maṇḍalārāma** in Ceylon, in the time of King **Vaṭṭagāmaṇī** (Vibh a.448). He was evidently well versed in the **Abhidhamma** and it is said (Dhs a.30) that he once explained the **Padesavihārasutta** so as to include various teachings of the **Abhidhamma**.

Once, while on his alms-rounds, he saw something which provoked desire in his heart. He immediately returned to his teacher and asked his advice as to how to conquer his disease. The teacher sent him to **Mahā Saṅgharakkhita** of **Malaya**, who gave him the *asubhakammaṭṭhāna*. That same night **Tissabhūti** became an *Arahant* at the foot of a *sepaṇṇi* tree. AN a.i.23f.

Tissametteyya. See **Tissa** (7).

Tissametteyyamāṇavapucchā. The question asked by **Tissametteyya**, and the answer given by the Buddha (Snp., p.199).

Tissametteyyasutta. Preached to **Tissa** (7) and his friend **Metteyya**, at the latter's request. It deals with the evils that follow in the train of sexual intercourse. Snp.p.160f; Snp-a.ii.535f.

Tissambatittha. A village in **Rohaṇa**. See **Tissā** (10). Ras.ii.31.

Tissarakkhā. The second queen of **Asoka**; he married her four years before his death. She was very jealous of the attention paid by **Asoka** to the Bodhi-tree, and caused it to be killed by means of poisonous thorns (Mhv.xx.3ff).

Tissarājamaṇḍapa. The name given to the pavilions erected by **Vohārīkatissa** in the **Mahā Vihāra** and in **Abhayagiri** (Mhv.xxxvi.31; Mhv.Trs.258, n.3).

Tissavaḍḍhamānaka. A locality in Ceylon, to the east of **Anurādhapura** (Mhv.xxxv.84). It contained the **Mucelavihāra** and a tank of the same name (Mhv.xxxvii.48).

Tissavasabha. Probably the name of a Bodhi-tree in **Anurādhapura**. It was surrounded by a stone terrace and a wall, both built by **Sirimeghavaṇṇa**. Cv.xxxvii.91; Cv.Trs.i.7, n.3.

Tissavāpi 01. A tank near **Anurādhapura**, probably built by **Devānampiyatissa** (Mhv.xx.20). It seems to have been customary for the king to take a ceremonial bath in the **Tissavāpi**, after his coronation festival (e.g., Mhv.xxvi.7; xxxv.38; Mhv ṭ.645), and, on this occasion, the **Lambakaṇṇas** formed the king's bodyguard (See, e.g., Mhv.xxxv.16, 38). The road from **Mahiyaṅgama** to **Anurādhapura** lay along the edge of the **Tissavāpi** (Mhv.xxxvi.59).

Tissavāpi 02. A tank in the neighbourhood of **Mahā Gāma**, built by **Iḷanāga** (Mhv.xxxv.32).

Tissavihāra. A monastery in **Nāgadīpa** round which **Vohārakatissa** built a wall (Mhv.xxxvi.36).

Tissasutta 01. Relates the story of the Buddha's nephew, **Tissa** (No.14), who visits the Buddha and complains that the monks abuse him (SN.ii.282).

Tissasutta 02. The story of **Tissa** (No.14) being taken to the Buddha because he complained of distaste for the monk's life. By means of an allegory the

Buddha teaches him how he can attain *Nibbāna*, and promises to help him to do so. SN.iii.106f.

Tissasutta 03. **Moggallāna**, hearing the Buddha report a conversation between two *devatās* at **Gijjhakūṭa**, visits the *Brahma* **Tissa** in order to discover if the **Devas** had knowledge of *sa-upādisesa* and *anupādisesa*.

Tissa tells him what he knows and **Moggallāna** describes his visit to the Buddha. The Buddha tells him that **Tissa** had omitted to mention the *animittavihārī puggala*, which he then proceeds to explain (AN.iv.77f; cp. AN.iii.332f).

Tissā 01. One of the chief women disciples of **Koṇḍañña Buddha** (Ja.i.30; Bv.iii.31).

Tissā 02. An *Arahant* Therī belonging to a **Sākiyan** family of **Kapilavatthu**. She became a lady of the Bodhisatta's court, but later renounced the world with **Mahā Pajāpatī Gotamī**, and practised insight. One day the Buddha appeared before her in a ray of glory and uttered a stanza, at the conclusion of which she became an *Arahant* (Thīg.4; Thīg a.11).

Tissā 03. An *Arahant* Therī, her story being similar to that of **Tissā** (2). Thīg.5; Thīg a.12f.

Tissā 04. An *upāsikā* mentioned, together with her mother **Tissāyamātā** in a list of pious women disciples (AN.iv.348; AN-a.ii.791).

Tissā 05. A rival of **Mattā** (*q.v.*). Pv.ii.3; Pv-a.82f.

Tissā 06. A nun of Ceylon, specially proficient in the Vinaya (Dpv.xviii.30).

Tissā 07. Wife of **Mahinda** who was brother of **Sena II**. **Tissā** was a daughter of **Kittaggabodhi** and was the sister of **Saṅghā** and **Kittī** (Cv.l.60). She had a daughter, also called **Saṅghā** (Cv.li.15).

Tissā 08. Daughter of King **Kassapa IV**. and queen of **Udaya II**. (Cv.li.94).

Tissā 09. Daughter of **Kassapa**, who afterwards became **Kassapa V**. (?) and wife of **Kassapa IV**. (Cv.lii.2).

Tissā 10. Wife of **Muṇḍagutta**. Wishing to give alms, they sold their son and bought a cow, which gave them rich ghee. A minister, displeased with them, had the cow confiscated by the king; but the king discovering that **Tissā** alone could milk her, asked her her story, and gave them great rewards, making the minister their slave. They lived in **Tissambatittha** in the time of **Saddhātissa**. Ras.ii.31f.

Tissāmacca. Son of **Venisāla**. Having heard the **Dakkhiṇāvibhaṅgasutta** in the **Tissamahārāma**, he never ate without giving a share of his food to monks. He was later born as a tree deity near **Kāḷatindukavihāra**. Ras.ii.163f.

Tissārāma 01. Name given to the **Mahā Meghavanārāma** (*q.v.*) (Mhv.xv.174, 179, 203), and also to **Tissamahārāma** (*q.v.*).2

Tissārāma 02. A nunnery in **Anurādhapura**, built by **Kassapa IV**.

The nuns of **Tissārāma** were entrusted with the care of the Bodhi-tree and of the **Maricavaṭṭivihāra**. Cv.lii.24.

Tiṁsamattasutta. Thirty monks from **Pāvā** (described as *Pāveyyakā*), all forest-dwellers, visit the Buddha at **Rājagaha**. By means of various similes the Buddha tells them of the infiniteness of *Saṁsāra*, and at the end of the sermon they become *Arahants* (SN.ii.187f).

The **Dhammapada Commentary** (Dhp-a.ii.32f) evidently refers to the same monks, but there it is stated that the Buddha first preached to them in the **Kappāsikavanasaṇḍa** while they were searching for a woman. We seem here to have a confusion of legends. cp. the **Bhaddavaggiyas**.

Ti-ukkādhāriya Thera. An *Arahant*. Once in the past he lit three torches, which he stood holding, at the foot of the Bodhi-tree of **Padumuttara Buddha**. Ap.ii.404.

Ti-uppalamāliya Thera 01. An Arahant. In the time of **Vipassī Buddha**, he was a monkey on the banks of the **Candabhāgā**, and, having seen the Buddha,

he offered him three lotuses. Shortly afterwards he fell from a rock, died, and was reborn in heaven. Ap.i.277.

Ti-uppalamāliya Thera 02. An Arahant. The same as (1), except that, in this case, the Buddha was **Phussa**. Ap.i.291.

Tuṅgabhaddā. A canal branching off from the *Dakkhiṇā* sluice in the **Parakkamasamudda**. Cv.lxxix.45.

Tucchapoṭhila. See **Poṭhila**.

Tuṭṭha. A lay disciple of **Ñātika** who died and was reborn in the **Suddhāvāsa**, there to attain *Nibbāna*. SN.v.358, DN.ii.92.

Tuṭṭhisutta. In order to get rid of dissatisfaction, want of self-possession, and desire for much, one should cultivate the opposite qualities. AN.iii.448.

Tuṇḍila 01. Brother of the courtesan **Kāḷī**. He was a ne'er-do-well, and **Kāḷī**, having helped him with money which he proceeded to squander, refused to give him any more. But a patron of **Kāḷī**, seeing his condition, gave him his clothes on entering **Kāḷī**'s house – it being the custom for those who patronised a courtesan, to be provided with clothes during their stay in her house – and had to walk away naked. Ja.iv.248f.

Tuṇḍila 02. A parrot, who had a tiger as friend. For their story see Ras.i.36.

Tuṇḍilajātaka (Ja 388). The Bodhisatta was once born as a pig and had a brother. They were adopted by an old woman of a village near **Benares** and were called **Mahā Tuṇḍila** and **Cūḷa Tuṇḍila**.

The woman loved them like her own children and refused to sell them, but, one day, some lewd men made her drunk and she agreed to sell **Cūḷa Tuṇḍila**. When **Cūḷa Tuṇḍila** discovered this, he ran to his brother, but the latter preached to him how it was the fate of pigs to be slaughtered for their flesh; he should, therefore, meet his death bravely. All **Benares** heard the Bodhisatta's preaching, and flocked to the spot. The king adopted the pigs as his sons and

Mahā Tuṇḍila was appointed to the seat of judgment. On the king's death, he wrote a book of law for the guidance of future generations.

The story was related in reference to a monk who was in constant terror of the thought of death. The monk was identified with **Cūḷa Tuṇḍila** (Ja.iii.286ff).

It is said (Dhp-a.i.83) that the lewd men were identical with the **Bhaddavaggiyā**. Having heard **Mahā Tuṇḍila** preach the five precepts, they observed them for sixty thousand years, hence their attainment of *Arahant*-ship in their last birth.

Mahā Tuṇḍila's preaching is referred to as the **Tuṇḍilovāda**.

Tudigāma. The residence of **Subha Todeyyaputta**. AN a.ii.554; MN-a.ii.802. See **Todeyya**.

Tudu Thera. He was the teacher of **Cūḷa Kokālika** and, having become an *Anāgāmī*, was born as a **Pacceka Brahma** in the *Brahma*-world.

When **Kokālika** was grievously ill, **Tudu** visited him and exhorted him to put his trust in **Sāriputta** and **Moggallāna**. But **Kokālika** refused to accept his advice and drove him away. SN.i.149; AN.v.171; Ja.iv.245; AN-a.ii.852; SN-a.i.167f; Snp-a.ii.476.

Tundagāma. A village in the dominions of the **Kosala** king. Ras.i.46.

Tumbarakandara. A forest between **Upatissagāma** and **Dvāramaṇḍalaka**. Mhv.x.2; Mhv ṭ.280.

Tumbarumālaka. One of the *mālakas* of the **Cetiyapabbata**. The first *upasampadā* was held there by **Mahinda**, when **Mahā Ariṭṭha** and the others received the *upasampadā*. Mhv.xvi.16.

Tulākūṭasutta. Few are they that abstain from cheating with scales and measures; many are they that do not (SN.v.473).

Tulādhāra. A mountain in the village of **Vihāravāpi** (Mhv.xxiii.90). It was in **Rohaṇa**, and the *vihāra* on it was the residence of **Mahā Paduma**, the reciter of the Jātakas, from whom **Iḷanāga** heard the **Kapijātaka** (Mhv.xxxv.30).

There was also, probably, a village of the same name as the mountain, for it is mentioned (Cv.xlvi.12) as having been given by **Aggabodhi IV**. for the maintenance of the *Padhānaghara* built by him.

Tuvaṭakasutta. The fourteenth *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta**. It was one of the *Suttas* preached at the **Mahā Samaya**. It deals with the qualities a monk should cultivate in order to attain emancipation (Snp., pp.179ff; Snp a.ii.562ff). It is explained in the **Mahā Niddesa** (ii.339ff). It is considered specially fitted for *saddhācaritas*. NidA.223.

Tuvaradāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a hunter who, having seen some monks in the forest, gave them a *tuvara* (?) (Ap.i.222).

Tuvarādhipativeḷāra. A **Damiḷa** chieftain, ally of **Kulasekhara**. Cv.lxxvi.138, 315; lxxvii.67.

Tusita 01. One of the palaces occupied by **Koṇāgamana Buddha** in his last lay life. Bv.xxiv.18.

Tusita 02. The fourth of the six *Deva* worlds (AN.i.210, etc.). Four hundred years of human life are equal to one day of the **Tusita** world and four thousand years, so reckoned, is the term of life of a *Deva* born in **Tusita** (AN.i.214; iv.261, etc.).

Sometimes *Sakadāgāmīs* (e.g., **Purāṇa** and **Isidatta**) are born there (AN.iii.348; v.138; also Dhp-a.i.129; Ud-a.149, 277).

It is the rule for all Bodhisattas to be born in **Tusita** in their last life but one; then, when the time comes for the appearance of a Buddha in the world, the **Devas** of the ten thousand world systems assemble and request the Bodhisatta to be born among men. Great rejoicings attend the acceptance of this request (AN.ii.130; iv.312; Dhp-a.i.69f; Ja.i.47f).

Gotama's name, while in **Tusita**, was **Setaketu** (Vin-a.i.161), and the Bodhisatta **Metteyya** (*q.v.*), the future Buddha, is now living in **Tusita** under the name of **Nāthadeva**.

The **Tusita** world is considered the most beautiful of the celestial worlds, and

the pious love to be born there because of the presence of the Bodhisatta (Mhv.xxxii.72f).

Tusita is also the abode of each Bodhisatta's parents (Dhp a.i.110).

The king of the **Tusita** world is **Santusita**; he excels his fellows in ten respects – beauty, span of life, etc. (AN.iv.243; but see Cv.lii.47, where the Bodhisatta **Metteyya** is called the chief of **Tusita**).

Among those reborn in **Tusita** are also mentioned **Dhammika**, **Anāthapiṇḍika**, **Mallikā**, the Thera **Tissa** (**Tissa** 10), **Mahā Dhana** and **Duṭṭhagāmaṇī**.

The **Tusita Devas** are so-called because they are full of joy (*tuṭṭhahaṭṭhāti* **Tusitā**) (Vibh a.519; NidA.109).

The inhabitants of **Tusita** are called **Tusitā**. They were present at the **Mahā Samaya** (DN.ii.161).

Tusitā. The inhabitants of the **Tusita** world. See **Tusita** (2).

Tekicchakārī Thera (**Tekicchakāni Thera**). He was the son of the Brahmin **Subandhu**, and was so-called because he was brought safely into the world with the aid of physicians. When **Tekicchakārī** was grown up his father, by his wisdom and policy, incurred the jealousy and suspicion of **Cāṇakka**, minister of **Candagutta**, who had him thrown into prison. **Tekicchakārī**, in his fright, fled, and, taking refuge with a forest-dwelling monk, entered the Saṅgha and dwelt in the open air, never sleeping and heedless of heat and cold. **Māra**, in the guise of a cowherd, tried to tempt him, but he developed insight and became an *Arahant*.

In the time of **Vipassī Buddha** he was born in a physician's family and cured a monk, named **Asoka**, and many others. Eight *kappas* ago he was a king named **Sabbosadha** (Thag.384-6; Thag-a.i.440f).

He is probably identical with **Tikicchaka** of the **Apadāna** (i.190).

Tekula. A Thera who, with his brother **Yamelu**, asked from the Buddha permission to translate the Buddha's teachings into Sanskrit. Vin.ii.139.

Teṅkoṅgu. A locality in South India. Cv.lxxvi.288; lxxvii.67.

Tejasi. One of the messengers employed by **Kuvera**. DN.iii.201.

Tejodīpa. A disciple of **Tilokaguru** and author of a *ṭīkā* on the **Paritta**. Sās., p.115.

Tennavallappalla. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.222, 231.

Tebhātikajaṭilā, **Tebhātikajaṭilas**. Three brothers, **Uruvelā Kassapa**, **Gayā Kassapa** and **Nadī Kassapa**. For their story see **Uruvelā Kassapa**.

Temiya. The name of the Bodhisatta in the **Mūgapakkhajātaka** (Ja 538). He was so-called because on the day of his birth there were great rains throughout the kingdom and he was born wet. Ja.vi.3.

Temiyajātaka. See **Mūgapakkhajātaka** (Ja 538).

Tela. *v.l.* **Malla**. One of the ambassadors sent by **Devānampiyatissa** to **Asoka**. Mhv ṭ.302.

Telakaṭāhagāthā. A Pāli poem of eighty-eight stanzas supposed to have been uttered by **Kalyāṇiya** Thera on being thrown into a cauldron of boiling oil by King **Kalyāṇitissa** (**Tissa** 24), who suspected him of having been accessory to an intrigue with his queen.

For details see PLC.162f.

Telakaṇḍarikā. A pious and generous woman, who gave ghee in large quantities to monks. She is mentioned in a story illustrating how monks will sometimes boast of their patrons. VbhA.483; Vsm.27.

Telakāni Thera. An *Arahant*. He was a Brahmin of **Sāvatthī**, older than the Buddha. Having become a wandering recluse he went about questioning recluses and Brahmins, but not finding satisfaction.

One day he heard the Buddha preach, entered the Saṅgha and became an *Arahant* (Thag.747-68; Thag-a.ii.24ff).

Telagāma. A canal, the revenue from which was given by **Aggabodhi IX**. to the monks for their rice gruel. Cv.xlix.89.

Telapakkanijjhara. A weir forming part of the irrigation work carried out by **Parakkamabāhu I**. Cv.lxxix.66.

Telapattajātaka (Ja 96). **Takkasilājātaka**. The Bodhisatta was once the youngest of one hundred sons of the king of **Benares**. He heard from the **Pacceka Buddhas**, who took their meals in the palace, that he would become king of **Takkasilā** if he could reach it without falling a prey to the ogresses who waylaid travellers in the forest. Thereupon, he set out with five of his brothers who wished to accompany him. On the way through the forest the five in succession succumbed to the charms of the ogresses, and were devoured. One ogress followed the Bodhisatta right up to the gates of **Takkasilā**, where the king took her into the palace, paying no heed to the Bodhisatta's warning. The king succumbed to her wiles, and, during the night, the king and all the inhabitants of the palace were eaten by the ogress and her companions. The people, realising the sagacity and strength of will of the Bodhisatta, made him their king.

The story was related in reference to the **Janapadakalyāṇisutta** (*q.v.*). The monks said it must be very hard not to look at a *janapadakaḷyāni*, but the Buddha denied this and related the above story (Ja.i.393ff).

The **Jātaka** seems also to have been called the **Takkasilājātaka** (Ja.i.470).

Telappanāḷi. A village near **Ujjenī**. When **Mahā Kaccāna** went there on his way to **Ujjenī**, a poor girl of noble family, seeing him return empty-handed from his alms-round, invited him into her house, cut off her beautiful hair, sent a slave-girl to sell it, and with the price of it gave alms to **Kaccāna**, keeping herself out of sight.

The Elder sent for her, and, at the sight of him, her hair grew as before. **Caṇḍappajjota**, hearing of the incident, sent for her and made her his queen.

She gave birth to a son called, after his maternal grandmother, **Gopāla**, and his mother thereafter came to be called **Gopālamātā**. AN a.i.117f.

Telamakkhiya Thera. An *Arahant*. Ninety-four *kappas* ago he rubbed oil on the *vedikā* of **Siddhattha Buddha**'s Bodhi-tree. Twenty-four *kappas* ago he was a king named **Succhavi**. Ap.i.230f.

Telavāhā. A river in the **Serivaraṭṭha**, and near **Andhapura** (Ja.i.111).

Telumapāli. A place through which the *sīmā* of the **Mahā Vihāra** passed. Mbv.135.

Telovādajātaka (Ja 246). Once the Bodhisatta was a Brahmin ascetic. He came to a village for alms and was invited by a wealthy Brahmin who, after having given him food with fish, tried to annoy him by saying that the fish had been killed specially for him. The Bodhisatta said that he himself was entirely free from blame.

The story was related in reference to **Nigaṇṭha Nātaputta** who sneered because the Buddha had consented to eat at the house of the general **Sīha**. The wealthy Brahmin is identified with **Nātaputta**. Ja.ii.262f.

Tevijja Vacchagottasutta. The Buddha visits **Vacchagotta** at the *Paribbājakārāma* in **Vesālī** and tells him that he is called **Tevijja** (knower of the threefold lore) because he has knowledge of his former existences, possesses the divine eye, and has knowledge of the destruction of the *āsavas*. MN.i.481ff.

Tevijjasutta. The thirteenth *Sutta* of the **Dīghanikāya**, preached to **Vāseṭṭha** and **Bhāradvāja** who visited the Buddha at **Manasākaṭa**.

The Buddha points out the futility of the belief that a mere knowledge of the Three Vedas leads to the attainment of reunion with *Brahma*.

Such union can, however, be attained only by the practice of the four *Brahmavihāras*. DN.i.235-53.

Tesakuṇajātaka (Ja 521). Once upon a time, the king of **Benares** had no heir, but finding three eggs in a nest – an owl's, a mynah's, and a parrot's – he brought them, and when they were hatched out, adopted the birds as his children, giving them the names of **Vessantara**, **Kuṇḍalinī** and **Jambuka**.

When they had grown up in the houses of the courtiers who had charge of them, the king had them summoned one by one, and asked them for advice as to how a king should reign. Each admonished the king in eleven stanzas, and, at the suggestion of the admiring populace, they were given respectively the ranks of general, treasurer, and commander-in-chief. When the king died, the people wished to make **Jambuka** king, but, having inscribed rules of righteousness on a golden plate, he disappeared into the forest.

The story was related in reference to the admonitions delivered by the Buddha to the king of **Kosala**. The king of the past was **Ānanda**, **Kuṇḍalinī** was **Uppalavaṇṇā**, **Vessantara**, **Sāriputta** and **Jambuka** the Bodhisatta (Ja.v.109-25).

The verses uttered by **Jambuka** are often quoted, e.g., Ja.i.177; vi.94.

Toṇḍamāna. A **Damiḷa** chieftain, ally of **Kulasekhara**. He had a mountain fortress where **Kulasekhara** once lay in hiding, and his wife had three brothers, all of whom helped him. He owned the villages of **Tirimalakka** and **Kattala**. Cv.lxxvi.137, 315; lxxvii.1, 32, 39, 51, 74.

Toṇḍipāra. A locality in South India (Cv.lxxvi.236; lxxvii.81). Geiger takes the name to be that of two villages, Toṇḍi and Pāra. Cv.Trs.ii.84, n.3.

Todeyya 01. A *Mahā Sāla* Brahmin, mentioned in a list of eminent Brahmins gathered together at **Icchanaṅkala** and **Manasākaṭa** (DN.i.235; Sn., p.115). **Buddhaghosa** says (DN-a.ii.399; AN-a.ii.554) that his permanent residence was at **Tudigāma**; hence his name. He was, very probably, the father of **Subha**, who is called **Todeyyaputta** (MN a.ii.802). **Subha**'s father was, we know, chaplain to **Pasenadi** and, though exceedingly rich, was a great miser; after death he was born in his own house as a dog of whom **Subha** was very fond. When the Buddha visited **Subha** the dog barked, and the Buddha chided it, addressing it by the name of Todeyya. **Subha** was greatly offended but the Buddha proved the identity of the dog by getting him to show **Subha** some of his father's buried treasure. The dog was later born in hell (MN a.ii.962f).

There was in **Caṇḍalakappa** a Mango-grove belonging to the Todeyya-

Brahmins (MN.ii.210). A **Todeyya**-Brahmin was also the owner of the Mango-grove at **Kāmaṇḍā** (SN.iv.121). The **Aṅguttaranikāya** (AN.ii.180) mentions the pupils of the **Todeyya**-Brahmin speaking ill of **Eḷeyya** because the latter followed the teachings of **Rāmaputta**.

Todeyya 02. A disciple of **Bāvarī** (Snp.vv.1006). He visited the Buddha, and his questions, with the answers given by the Buddha, are given in the **Todeyyamāṇavapucchā** (Snp.vv.1088-91). He became an *Arahant* (Snp-a.ii.597).

Todeyyagāma. A village between **Sāvatthī** and **Benares**. It contained the shrine of **Kassapa Buddha**, which was honoured even in the present age. The Buddha once visited it in the company of **Ānanda**. Dhp-a.iii.250f.

Tondiriya. A **Damiḷa** chieftain, ally of **Kulasekhara**. He was slain by **Laṅkāpura**. Cv.lxxvi.181f.

Tobbalanāgapabbata. A locality in **Rohaṇa**. There **Mahallakanāga** erected a *vihāra*. Mhv.xxxv.125.

Tomaṇaratittha. A ford in Ceylon. Ras.ii.184.

Tompiya. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.144.

Toyavāpi. A tank, one of the irrigation works of **Parakkamabāhu I**. Cv.lxxvx.46.

Toraṇavatthu. A locality in **Kosala**, between **Sāvatthī** and **Sāketa**. **Pasenadi** once stopped there and visited **Khemā**, who lived there. SN.iv.374.

Tolakavihāra. A monastery in **Rohaṇa** near which **Vihāramahādevī** landed after she was cast into the sea at **Kalyāṇi**. Mhv ṭ.431 (see n.7).

Th.

Thapatayo Sutta. The royal chamberlains, **Isidatta** and **Purāṇa**, staying at **Sādhuka**, hear that the Buddha is in the village and, waiting for him, follow him till he sits down under a tree. They tell him of their joy that he is staying near them. They are proud in telling him that in spite of the temptations placed in their way in the performance of their duties, they are free from thoughts of lust. The Buddha tells them they are possessed of the four qualities of *Sotāpannas* and should, therefore, be thankful for their good fortune. SN.v.348ff.

Thambāropaka Thera. An *Arahant*.

In the past he set up a flagstaff over the *cetiya* of **Dhammadassī Buddha** and, climbing to the top of it, decked it with jasmine flowers. Ninety-four *kappas* ago he became king sixteen times, under the name of **Thūpasikha** (Ap.i.171).

He is probably identical with **Paripuṇṇaka Thera**. Thag a.i.190.

Thalayūru. See **Athalayūru**.

Thullakoṭṭhita 01. A township in the **Kuru** country. It was the birthplace of **Raṭṭhapāla**, and it was there that the Buddha stayed during a tour among the **Kurus** (MN.ii.54; Thag-a.ii.30; AN-a.i.144). It received its name from the fact of its granaries being always full (*thullakoṭṭham, paripuṇṇakoṭṭhāgāraṁ*). It had plenteous crops. MN a.ii.722; also *Avadāna* SN.ii.118.

Thullakoṭṭhita 02. A city in the time of **Nārada Buddha**, who preached there to **Bhaddasāla** and **Vijitamitta**, afterwards appointed as his chief disciples. Bv-a.154.

Thullatissa. See **Tissa** (14).

Thullatissā. A nun. She was present when **Mahā Kassapa**, in the company of **Ānanda**, visited the nuns and preached to them. She expressed resentment that **Kassapa** should dare to preach in the presence of **Ānanda**. It was, she said, “as

if the needle-pedlar should try to sell a needle to the needle-maker." **Ānanda** afterwards asked **Kassapa** to ignore **Tissā**'s outburst, but she later left the Saṅgha. SN.ii.215ff.

Thullanandā. A nun, one of four sisters who all joined the Saṅgha, the others being **Nandā**, **Nandavatī** and **Sundarinandā**.

Thullanandā appears to have had charge of a large company of nuns, all of whom followed her in various malpractices (Vin.iv.211.239, 240, 280).

Thullanandā was well-versed in the Dhamma and was a clever preacher. **Pasenadi**, king of **Kosala**, is mentioned as having come on two occasions to hear her preach, and was so pleased with her eloquence that he allowed her to persuade him to give her the costly upper garments he was wearing (Vin.iv.254-256). She was greedy for possessions, and was later accused of misappropriating gifts intended for other nuns (Vin.iv.245-246, 258).

She was fond of the company of men, and frequented streets and cross-roads unattended that she might not be hindered in her intrigues with men (Vin.iv.270, 273).

She seems to have regarded with sympathy women who succumbed to temptation and to have tried to shield them from discovery (Vin.iv.216, 225, 230f).

She bribed dancers and singers to sing her praises. She could brook no rival, and especially disliked **Bhaddā**, whom she deliberately annoyed on more than one occasion (Vin.iv.283, 285, 287, 290, 292).

She was fractious and would wish for something, but when that was procured for her, would say it was something else she really wanted (Vin.iv.248, 250).

She was evidently an admirer of **Ānanda**, and was greatly offended on hearing that **Mahā Kassapa** had called **Ānanda** "boy," and gave vent to her displeasure at what she considered **Kassapa**'s presumption. But we are told that soon after that she left the Saṅgha (SN.ii.219ff).

She befriended **Ariṭṭha** when he was cast out of the Saṅgha (Vin.iv.218). The **Suvaṇṇahaṁsajātaka** was related in reference to her, and she is identified with the Brahmin's wife of the story (Ja.i.474f).

Thusajātaka (Ja 338). Once the Bodhisatta was a teacher in **Takkasilā**, and the heir to the throne of **Benares** was his student. Foreseeing danger to the prince from his son, he taught the prince four stanzas to be repeated when his son should be sixteen years old, at the evening meal, at the time of the great levee, while ascending the palace roof, and in the royal chamber respectively. The prince in due course became king, and, as had been foreseen by his teacher, he was conspired against by his son, but saved his life by repeating the stanzas. The son was cast into prison, and set free only after the king's death.

The story was related in reference to **Bimbisāra**'s great love for **Ajātasattu**, though soothsayers had predicted that the latter would kill his father (Ja.iii.121ff).

Thusavaṭṭhi. A village in Ceylon where king **Buddhadāsa** effected a miraculous cure (Cv.xxxvii.124f). It was near **Anurādhapura**, and the *sīmā* of the **Mahā Vihāra** passed through it (Mbv.136).

Thusavāpi. A tank near **Pulatthipura**. Cv.l.73.

Thūṇa. A Brahmin village on the western boundary of **Majjhimadesa** (Vin.i.197; AN-a.i.56, 205; MN-a.397, etc; Ja.i.49). It was in the **Kosala** country and belonged to the **Mallas**, and was once visited by the Buddha.

The people of Thūṇa were unbelievers and, hearing of the Buddha's contemplated visit, they removed all the boats of the river which the Buddha had to cross, closed all the wells except one and determined not to honour the Buddha in any way.

The Buddha arrived with the monks through the air and a slave-woman, coming to fetch water, saw them and gave them to drink. For this, she was beaten by her husband and killed; but she was reborn in **Tāvatiṁsa**.

The Buddha, by his power, caused the water in the wells to overflow and flood the village. The inhabitants begged his forgiveness and invited him and the monks to stay there. Vv.i.8; Vv-a.45ff.

The Buddha's visit is described at Ud.vii.9 (Ud a.377), but no mention is

made there of the slave-woman.

A city called Thūṇa is mentioned in the **Mahā Janakajātaka** (Ja.vi.62, 65).

Thūṇeyyakā. The people of **Thūṇa**.

Thūpavaṁsa. A Pāli poem written by **Vācissara**. It has sixteen chapters, the last eight of which contain a description of the erection of the **Mahā Thūpa** by **Duṭṭhagāmaṇī** at **Anurādhapura**. The work probably belongs to the twelfth century. PLC.216f.

Thūpaviṭṭhivihāra. A monastery in Ceylon built by **Dhātusena**. Cv.xxxviii.48.

Thūpasikha (**Thūpasikhara**). Ninety-four *kappas* ago there were sixteen kings of this name, all previous births of **Thambhāropaka** (**Paripuṇṇaka**). Ap.i.171; Thag-a.i.190.

Thūpārahasutta. There are four persons worthy of a *Thūpa* – a Buddha, a **Pacceka Buddha**, a Buddha's disciple and a **Cakkavatti**. AN.ii.245.

Thūpārāma 01. A monastery near the southern wall of **Anurādhapura**, erected by **Devānampiyatissa**. The spot was consecrated by the Buddha having sat there in meditation (Mhv.i.82) and also by former Buddhas doing likewise (Mhv.xv.86). The *Thūpa* there was the first of its kind in Ceylon and enshrined the Buddha's collar-bone. Miracles, said to have been ordained by the Buddha himself, attended its enshrinement (Mhv.xvii.30, 50). The monastery was built later than the *Thūpa*, hence its name (Mhv.xvii.62). One of the eight saplings of the Bodhi-tree at **Anurādhapura** was planted in the grounds and exists to this day (Mhv.xix.61). The **Cittasālā** was to the east of the **Thūpārāma**, and on that site **Saṅghamittā** was cremated (Mhv.xx.52). It was the monks of **Thūpārāma** who helped **Thūlatthana** to become king (Mhv.xxxiii.17).

Lañjatissa levelled the ground between the **Thūpārāma** and the **Mahā Thūpa** (about four hundred yards away), made a stone mantling for the *Thūpa*, and built a smaller *Thūpa* to the east of it, near which he built the **Lañjakāsana**-

hall (Mhv.xxxiii.23f). **Āmaṇḍagāmaṇī** added an inner verandah to the *uposatha*-hall in the monastery (Mhv.xxxv.3), while **Vasabha** placed lamps round the *Thūpa* and built a new *uposatha*-house (Mhv.xxxv.80, 87, 91). **Bhātikatissa** erected another assembly-hall, while **Goṭhābhaya** made certain restorations (Mhv.xxxvi.4, 106). The **Saṅghapālaparivena** probably formed part of the monastery (Mhv.xxxvi.114).

Jeṭṭhatissa removed from the **Thūpārāma** the stone image placed there by **Devānampiyatissa** and set it up in **Pācīnatissapabbata** (Mhv.xxxvi.128).

The renegade monk **Saṅghamitta** once threatened to destroy the **Thūpārāma** but was killed in the attempt (Mhv.xxxvii.27). **Mahā Nāma** provided a gold casing for the finial of the *Thūpa* (Cv.xxxvii.207) and **Dhātusena** restored the *Thūpa* (Mhv.xxxviii.70), while **Aggabodhi II**. effected extensive repairs, almost rebuilding the whole structure (Mhv.xlii.51ff). **Dāṭhopatissa I**. did the monastery great damage, as did **Kassapa II**., though he afterwards made amends (Mhv.xliv.133, 138, 148). **Dāṭhopatissa II**. gave the village of **Puṇṇali** to the **Thūpārāma** (Mhv.xlv.28), and **Māṇavamma** built a *pāsāda* (Mhv.xlvii.66). **Aggabodhi VII**. repaired the doors and transposed the pillars of the structure round the *cetiya* (Cv.xlviii.65). **Mahinda II**. placed a casing of gold and silver plates in the *cetiya* (Cv.xlviii.140), while **Dappula II**. covered the *thūpāghara* with golden bricks (Cv.xlix.81); both plates and bricks were later plundered by the **Paṇḍu** king (Cv.l.35). The golden plates were restored by **Udaya II**. (Cv.li.128), and **Sena Ilaṅga** provided a building for the monks to the west of the **Thūpārāma** (Cv.lii.16). **Rakkha Ilaṅga** did likewise (Cv.liii.11). **Mahinda IV**. covered the *cetiya* with strips of gold and silver, provided a golden door for the *vihāra* and instituted a great festival (Cv.liv.42f). **Vijayabāhu I**., **Parakkamabāhu I**., and **Vijayabāhu IV**., successively, restored the buildings and effected necessary repairs (Cv.lx.56; lxxviii.107; lxxxviii.80). The road into **Anurādhapura** passed by the southern gate of the **Thūpārāma**, eastwards and then northwards (Ud-a.238; Vibh-a.449). From the **Kadambanadī** to the **Thūpārāma** the road lay through the gate of the **Rājamātuvihāra** (DN a.ii.572).

Behind the **Thūpārāma** was the **Mahejjāvatthu**. It is said (Vin-a.i.86) that, at

the time of **Devānampiyatissa**, there was in the **Thūpārāma** a shrine dedicated to the three Buddhas previous to **Gotama**.

Thūpārāma 02. The name of a building in **Pulatthipura**. The date of erection and name of the founder are unknown, but it probably existed before the time of **Parakkamabāhu I**. (Cv.lx.56; Cv.Trs.i.220, n.1; ii.105, n.5).

Thūlathana. Second son of **Saddhātissa** and king of Ceylon (59 B.C.).

On his father's death the ministers crowned him king, but after a reign of only one month and a few days his elder brother **Lañjatissa** overpowered him and seized the throne.

Thūlathana built the **Kandaravihāra** (Mhv.xxxiii.15ff) and a *cetiya* on the **Sirīsamālaka** (Mhv ṭ.355).

Thera. Name of a monk in **Rājagaha**. He lived in solitude, the virtues of which state he extolled. Hearing this, the Buddha sent for him and taught him how the solitary life could be perfected in detail (SN.ii.282f).

Theragāthā. The eighth book of the **Khuddakanikāya**, a collection of poems, most of which are believed to have been composed by Theras during the lifetime of the Buddha.

Some poems contain life-histories of the Theras, while others are paeans of joy, extolling their new-found freedom.

The work has been published by the PTS (1883) and translated by Mrs. Rhys Davids, as *Psalms of the Brethren*.

Dhammapāla wrote a commentary on the **Theragāthā**, as part of the **Paramatthadīpanī**.

Theranāmasutta. Records the story of the Elder named **Thera**. SN.ii.282f.

Therapañhasutta. See **Sāriputtasutta**.

Theraputtābhaya. One of the ten chief warriors of **Duṭṭhagāmaṇī**. His personal name was **Abhaya**. His father was the headman of the village **Kitti** in **Rohaṇa**, and **Theraputtābhaya**, when sixteen, wielded a club thirty-eight

inches round and sixteen cubits long. He was therefore sent to **Kākavaṇṇatissa**'s court. **Abhaya**'s father was a supporter of **Mahā Summa** and, having heard a discourse from him, became a *Sotāpanna*, entered the Saṅgha and soon afterwards became an *Arahant*. His son, thereupon, came to be called **Theraputtābhaya** (Mhv.xxiii.2, 63ff). At the end of **Duṭṭhagāmaṇī**'s campaigns, **Abhaya** took leave of the king and joined the Saṅgha, became an *Arahant*, and lived with five hundred other *Arahants* (Mhv.xxvi.2). When **Duṭṭhagāmaṇī** lay on his deathbed **Abhaya** visited him and gladdened his heart by reminding him of the works of great merit he had done (Mhv.xxxii.48ff).

In a previous birth he had given milk-rice to monks, hence his great strength (Mhv ṭ.453).

Theraputtābhaya. The **Rasavāhinī** (ii.92f.) contains a story of his youth when he was a novice in **Kappakandaravihāra**. **Goṭhayimbara** visited the place and ate the coconuts, throwing the husks about. The novice beat him soundly.

Therambatthala. See **Ambatthala**. Geiger thinks (Mhv.Trs.264, n.3) that Therambatthala is the name given to the **Ambatthalathūpa**, built (on the **Cetiyagiri**) by **Mahā Dāṭhika Mahā Nāga** in memory of **Mahinda**.

But, probably, the whole of this locality later came to be referred to by this name, for Therambatthala is mentioned (Vsm.155, 375; Dhsa 187) as the residence of monks, among them, **Buddharakkhita** and **Mahā Rohaṇagutta**.

Therambalakavihāra. A monastery built by **Sakka**. **Dāṭhāsena** lived there. Ras.ii.109.

Theravagga 01. The ninth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.110ff.

Theravagga 02. The ninth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.151-76.

Theravagga 03. The ninth chapter of the **Khandhasaṁyutta**. SN.iii.105-37.

Theravāda, Theravādins. The name given to the Buddhist Canon as compiled by the Elders at the **Rājagaha** Council (Mhv.iii.40).

It was considered the most orthodox; from it seventeen other schools branched off from time to time in later ages, as a result of schisms in the Saṅgha (Mhv.v.1f).

The followers of Theravādā are called Theravādins (e.g., Cv.xxxviii.37) and their succession, Theravaṁsa (e.g., Cv.lii.46; liv.46).

Therasutta 01. An Elder may be time-honoured, long gone forth, well-known, renowned, with a great following, a receiver of the requisites, learned, with a well-stored mind, but if he has wrong views and a perverted vision, he exists for the ill, the harm, of **Devas** and men. AN.iii.114.

Therasutta 02. Ten qualities, the possession of which will enable a monk to live happily and comfortably, wherever he may be. AN.v.201.

Therānambandhamālaka. A locality in **Anurādhapura** where **Uttiya** erected the funeral pyre of **Mahinda**. Later he erected a *Thūpa* there over half the remains (Mhv.xx.42f).

Therāpassayapariveṇa. A building erected on the spot where **Mahinda** used to meditate, leaning against a support. Mhv.xv.210.

Therīkā. An *Arahant* Therī. She was born in a family of **Vesālī** and was so-called because of her sturdy build. She married and became a devoted wife, accepting the Buddha's teaching, after hearing him preach at **Vesālī**. Later she heard **Pajāpatī Gotamī** and wished to leave the world, but her husband refused his permission. One day, while cooking, she developed the thought of impermanence and became an *Anāgāmī*. When her husband realised this, he took her to **Pajāpatī**, who ordained her.

In the past she had entertained **Koṇāgamana Buddha** and built for him an arbour with draped ceiling and sanded floor.

In the time of **Kassapa Buddha** she was a nun. Thīg.1; Thīg a., p.5.

Therīgāthā. The ninth book of the **Khuddakanikāya**. It corresponds to the **Theragāthā** and is a unique collection in the literature of the world.

Published by the PTS (1883), and translated by Mrs. Rhys Davids as *Psalms of the Sisters*.

Therīyaparampāra. The name given to the succession of **Theravāda** monks. Mhv.v.1.

Thomadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a *Deva*, and having heard **Vipassī Buddha** preach, paid him homage. Ap.i.226.

D.

Dakapāsāṇavihāra. A monastery in West Ceylon built by **Mahallakanāga**. Mhv.xxxv.124.

Dakarakkhasajātaka (Ja 517). No story is related, but the reader is referred to the **Mahā Ummaggajātaka** (Ja 546) for details (Ja.v.75). The reference is evidently to the **Dakarakkhasapañha**.

Dakarakkhasapañha. At the suggestion of **Mahosadha** the ascetic **Bherī** asks King **Cūḷanī** what he would do if he were voyaging on the ocean with his mother, wife, brother, friend, chaplain, and **Mahosadha**, and a water-demon, seeking human sacrifice, were to seize the ship.

The king answered that he would sacrifice all but the last, in the order given, and then himself, but that **Mahosadha** should not be sacrificed. **Bherī** persuaded the king to make this declaration in public, so that **Mahosadha**'s glory might be spread far and wide. Ja.vi.469ff., 477, 478.

Dakkhiṇajanapada. See **Dakkhiṇāpatha**.

Dakkhiṇadesa. A province of Ceylon, the territory west of the mountains and reaching up to the sea. It was so-called from the relation of its position to that of **Anurādhapura**. At one time it was united with the **Malayaraṭṭha** and formed part of the territory governed by the king's second son (e.g., Cv.xli.35; but see Cv.Trs.i.54, n.4). Later, it seems to have become the special province of the heir-apparent (e.g., Cv.xliii.8; xliv.84; lxv.23; lxviii.33; li.12, etc.).

It is also referred to as **Dakkhiṇapassa** (e.g., Cv.lviii.41) and **Dakkhiṇabhāga**.

Among the strongholds of **Dakkhiṇadesa** are mentioned **Muhunnaru**, **Badalatthala**, **Vāpināgara**, **Buddhagāma**, **Tilagulla**, **Mahā Galla** and **Maṇḍagalla** (Cv.lviii.42), and among its villages, **Puṅkhagāma** (Cv.lxi.42) and **Bodhisenapabbata** (Cv.lxi.33).

Dakkhiṇamalayajanapada. The mountainous country in South Ceylon; difficult of access and providing only a hard living. AN-a.i.52.

Dakkhiṇamūla. A monastery, perhaps identical with the **Dakkhiṇavihāra**. There **Vohārikatissa** erected a parasol over the *Thūpa* (Mhv.xxxvi.33). The **Mahā Vaṁsaṭīkā** (p.662) calls it the **Dakkhiṇamūlavāsa**.

Dakkhiṇamūlavāsa. See **Dakkhiṇamūla** above.

Dakkhiṇavihāra. A monastery built by **Uttiya**, a general of **Vaṭṭagāmaṇī Abhaya**, to the south of **Anurādhapura** (Mhv.xxxiii.88; Dpv.xix.19). It was originally inhabited by monks from the **Abhayagirivihāra**, but later there was a schism by the **Dakkhiṇavihārakā**, as the monks of the **Dakkhiṇavihāra** were called (Mhv.xxxiii.98).

Āmaṇḍagamaṇī Abhaya built for the monastery the **Mahā Gāmeṇḍi** tank (Mhv.xxxv.5), while **Kaniṭṭhatissaka** added a mantling to the *Thūpa* and built a refectory on some land on the boundary of the **Mahā Meghavana**; he also constructed a road to the *vihāra*, and moved on to one side the wall of the **Mahā Vihāra** in order to do this (Mhv.xxxvi.12f). **Vohārakatissa** erected a wall round the monastery (Mhv.vs.35) and **Goṭhābhaya** restored the *uposatha* hall (Mhv.vs.107). The Thera **Tissa**, for whom **Mahā Sena** built the **Jetavanavihāra**, was an incumbent of **Dakkhiṇavihāra**, in this context called **Dakkhiṇārāma** (Mhv.xxxvii.32). **Aggabodhi I**. erected a splendid *pāsāda* in the *vihāra* (Cv.xlii.14).

The *vihāra* is generally identified with what is now known as **Eḷāra**'s tomb (But see Cv.Trs.i.66, n.3).

Dakkhiṇāgiri (*v.l.* **Dakkhiṇagiri**). A *janapada* (district) in India, the capital of which was **Ujjenī**, and over which **Asoka** ruled as Viceroy. It also contained the city of **Vedisā** (Vin-a.i.70; Mhv.xiii.5).

Dakkhiṇāgiri lay to the south of **Rājagaha**, beyond the hills that surrounded the city – hence its name (Snp a.i.136; MN a.ii.795; SN a.i.188). In the district was the Brahmin village of **Ekanāḷā** (Snp., p.13). The road from **Sāvatthī** to **Rājagaha** lay through **Dakkhiṇāgiri**, and the Buddha traversed it in the course

of his periodical tours through **Magadha**, residing in the **Dakkhiṇāgiri** *vihāra* in **Ekanāḷā** (SN.i.172; SN a.ii.133; Vin.i.80). It was during one of these tours that he converted **Kasī Bhāradvāja** and **Dhammasava** (*q.v.*) and his father. On another of these occasions the Buddha saw the **Magadhakhetta**, which gave him the idea of designing the robe of a monk to resemble a field (Vin.i.287). **Ānanda** is also said to have travelled through **Dakkhiṇāgiri**, gathering a large number of young men into the Saṅgha, who, however, do not appear to have been very serious in their intentions, as their behaviour earned for **Ānanda** the censure of **Mahā Kassapa** (SN.ii.217f). Later, we find **Puṇṇa** with a large following in **Dakkhiṇāgiri** refusing to join in the findings of the **Rājagaha** Council, and preferring to follow the Dhamma according to his own lights (Vin.ii.289).

Dakkhiṇāgiri was the residence of **Nandamātā** of **Veḷukaṇṭakī** and she was visited both by **Sāriputta** and by **Moggallāna** during a tour in the district (AN.iv.64). In **Dakkhiṇāgiri**, **Sāriputta** heard of the lack of zeal of **Dhānañjāni** (MN.ii.185; see Ja.i.224 for another incident connected with **Sāriputta**'s tour). The **Arāmadūsajātaka** (*q.v.*) was preached in **Dakkhiṇāgiri**.

The **Dakkhiṇāgiri** *vihāra* was, for a long time, a great monastic centre, and at the foundation of the **Mahā Thūpa** there were present from there forty thousand monks led by **Mahā Saṅgharakkhita**. Mhv.xxix.35.

Dakkhiṇāgirivihāra 01. See **Dakkhiṇāgiri**.

Dakkhiṇāgirivihāra 02. A monastery built by **Saddhātissa** in Ceylon (Mhv.xxxiii.7). It was restored by **Dhātusena** (Cv.xxxviii.46), and **Kassapa V**. granted a village for its maintenance (Cv.lii.60). It is probably identical with the *Dakkhiṇāgiridaḷhavihāra*, in which **Aggabodhi I**. erected an assembly-hall (Cv.xlii.27). It has sometimes been identified with the present Mulkirigalavihāra (Cv.Trs.i.33, n.3).

It was once the residence of **Appihā** *Sāmaṇera* (Mhv ṭ.552) and of **Kāḷa Buddharakkhita** (MN-a.i.469).

Dakkhiṇāpatha (**Dakkhiṇapatha**). In the old Pāli literature the name Dakkhiṇāpatha would seem to indicate only a remote settlement or colony on the banks of the upper **Godhāvarī**. Thus, we are told that **Bāvarī** had his hermitage in Dakkhiṇāpatha territory, midway between the kingdoms of **Assaka** and **Aḷaka** (Snp., vs.976). Elsewhere the name is coupled with **Avanti** as Avantidakkhiṇāpatha and seems to refer, but more vaguely, to the same limited district. Vin.i.195, 196; ii.298. In Ja.v.133, however, **Avanti** is spoken of as a part of Dakkhiṇāpatha (*Dakkhiṇūpathe Avantiraṭṭha*), but see Ja.iii.463, where Avantidakkhiṇāpatha is spoken of.

The **Suttanipāta** Commentary (ii.580) seems to explain Dakkhiṇāpatha as the road leading to the Dakkhiṇajanapada, while the **Sumaṅgalavilāsinī** (DN a.i.265) takes Dakkhiṇāpatha to be synonymous with Dakkhiṇajanapada and says that it was the district (*janapada*) south of the **Ganges** (*Gaṅgāya dakkhiṇato pākatajanapadaṁ*).

It is clear that, in the earlier literature at any rate, the word did not mean the whole country comprised in the modern word Dekkhan. It is possible that Dakkhiṇāpatha was originally the name of the road which led southwards – the Aryan settlement at the end of the road, on the banks of the **Godhāvarī** being also called by the same name – and that later the road lent its name to the whole region through which it passed (for a detailed description see Law: *Geography of Early Buddhism*, pp.60ff). In the **Petavatthu** Commentary (Pv-a., p.133) the **Damiḷa** country (*Damiḷavisaya*) is included in the Dakkhiṇāpatha.

The Dakkhiṇāpatha is famous in literature as the birthplace of strong bullocks (Dhs-a.141; NidA.16; Dhp a.iii.248, etc.). It held also a large number of ascetics (DN a.i.265), and in the "southern districts" (*Dakkhiṇesu janapadesu*) people celebrated a feast called **Dharaṇa** (AN.v.216). See **Dharaṇasutta**.

Dakkhiṇārāma. See **Dakkhiṇagiri**.

Dakkhiṇāvibhaṅgasutta. Once, when the Buddha was staying at the **Nigrodhārāma** in **Kapilavatthu**, **Pajāpatī Gotamī** offered him two lengths of cloth woven by herself on her own loom. The Buddha asked her to present her gift to the confraternity of monks rather than to him, for she would thereby gain

greater merit. He then proceeded to describe the different kinds of recipients of gifts, the different kinds of givers and the degrees of purity in gifts (MN.iii.253ff).

The *Sutta* is found word for word in the *Sūtrālaṅkāra* (Sylvan Levi: JA.1908, xx.99) and is often quoted, e.g., Mil.258; MN a.i.152; also included in anthologies – e.g., the **Suttasaṅgaha**.

Dakkhiṇāvisuddhisutta. See **Dakkhiṇāsutta**.

Dakkhiṇāsutta. The four purities in gifts (*dakkhiṇāvisuddhi*), depending on whether giver and receiver are both virtuous, or whether only one of them (AN.ii.80f; cp. MN.iii.256f). It was probably also called the **Dakkhiṇāvisuddhisutta**. Khp-a.222.

Daṭṭhabbasutta. The five powers – of faith, energy, mindfulness, concentration, and insight – and where they are to be seen. AN.iii.12; SN.v.196.

Daṭṭhabbena Sutta. He who regards pleasant feelings as suffering, painful feelings as a barb, and neutral feelings as impermanence, such a one is called "rightly seeing." SN.iv.207.

Daṇḍakappaka. A township of the **Kosalans** near the **Aciravatī**; it was visited by **Gotama Buddha** during a tour in **Kosala**. There he preached the **Udānasutta** in answer to a question by **Ānanda**, as to how the Buddha knew of the unregenerate wickedness of **Devadatta**. AN.iii.402.

Daṇḍakasutta. A stick thrown into the air may fall in different ways; even so, beings fettered by craving pass from this world to the next and return again, because they fail to see the Four Noble Truths. SN.v.469.

Daṇḍakahiraññapabbata. A golden mountain in the **Himālaya**. The Bodhisatta was once born there as a golden peacock. For details see the **Morajātaka**. Ja.ii.33, 36, 38.

Daṇḍakāraññа. The forest which overgrew **Kaliṅga** when it was laid waste through the wickedness of King **Daṇḍakī** (*q.v.*) (MN.i.378; Mil.130).

It was on the banks of the **Godhāvarī** and, with the **Viñjhāṭavi**, separated the **Majjhimadesa** from the **Dakkhiṇāpatha**. It probably comprised all the forests from Bundelkhand to the river Krishna.

Daṇḍakī. King of **Kumbhavatī** in **Kaliṅga** (MN.i.378; MN a.ii.599ff; Ja.iii.463; v.133ff; 267; Mvu.iii.363ff).

Kisavaccha, pupil of **Sarabhaṅga**, desiring solitude, lived in the royal park near the city, and was ill-treated by **Daṇḍakī** and his army while on their way to quell a rebellion, they being under the impression that insult inflicted on **Kisavaccha** would bring them luck.

As a result the gods were greatly incensed and destroyed the king and his country, only three people escaping death: **Kisavaccha**, the commander-in-chief, who was a pious follower of **Kisavaccha**, and a man named **Rāma**, who had come from **Benares** to **Kumbhavatī**. The last named was saved from destruction owing to his care for his parents. The forest which grew on the desolate land came to be called **Daṇḍakāraññа**.

Daṇḍagoṇa. A village in Ceylon. For a story of a jackal who lived there see Ras.ii.130f.

Daṇḍadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he presented to the Saṅgha a walking-stick (*ālambana*) made from a forest bamboo-tree (Ap.i.283; repeated at ii.456). He is probably identical with **Kumāputtasahāya**. Thag-a.i.103.

Daṇḍanāyakabhātaro. Two brothers, **Kitti** and **Saṅkhadhātu**, generals of **Parakkamabāhu I**.

Kitti was made chief of the **Kesadhātus** and **Saṅkhadhātu** was made a **Nagaragalla**.

These honours won from them their allegiance to the king. They took an active part in **Parakkamabāhu**'s campaign against **Gajabāhu** (Cv.lxx.279, 284,

293, 301) and also in his wars waged for the unification of the country. Cv.lxxii.36, 162, 222, 272; lxxv.181.

Daṇḍapānī. A **Sākiyan** of **Kapilavatthu**, son of **Añjana** and **Yasodharā**.

His brother was **Suppabuddha** and his sisters **Māyā** and **Pajāpatī**. He was **Gotama Buddha**'s maternal uncle (Mhv.ii.19). He was born in **Devadaha** (Mhv ṭ.137).

According to northern sources Prince **Siddhattha**'s wife was **Daṇḍapānī**'s daughter (e.g., Rockhill: p.20). It is recorded that **Daṇḍapānī** once met the Buddha in **Kapilavatthu** and questioned him on his teachings (MN.i.108). **Gotama Buddha** explained them to him, but he was not satisfied, and went away "shaking his head, wagging his tongue, with his brow puckered into three wrinkles."

Buddhaghosa says (MN-a.i.298) he received his name from the fact of his always being seen with a golden walking-stick and that he was a follower of **Devadatta**.

Daṇḍavagga. The tenth chapter of the **Dhammapada**.

Daṇḍasutta. Incalculable is the beginning of *Saṁsāra*, not revealed; just as no one knows how a stick thrown up into the air will fall, whether on its side, its tip, its butt-end, etc. SN.ii.184.

Daṇḍasena. A king of seventy-four *kappas* ago, a previous birth of **Asanabodhiya**. Ap.i.111.

Daṇḍissara. A special grant given by kings to mendicant artists. It is first heard of in the time of **Kassapa IV**. (Cv.lii.3), and seems to have been kept up by **Sena III**. (Cv.liii.30) and **Vijayabāhu I**. (Cv.lx.22).

Datta 01. A chieftain of **Dhanapiṭṭhi**, placed on the throne of Ceylon by **Potthakuṭṭha**. He reigned for only two years (674-76). Among his works of piety was a *vihāra* at **Dhanapiṭṭhi**. Cv.xlvi.41ff.

Datta 02. A gate-keeper, father of King **Subha**. Mhv.xxxv.51.

Datta 03. See **Bhūridatta**, **Mantidatta**, and **Gaṅgātīriya**. **Datta** is given as an example of a very common name. (e.g., DN-a.i.289; AN-a.i.410, etc.)

Dattā. A granddaughter of **Visākhā**, being her son's daughter. She died young, and her mother, full of grief, was comforted by the Buddha.
Dhp a.iii.278.

Dattābhaya. A monk, elder brother of the **Catunikāyika** Thera of **Koḷitavihāra**. **Abhaya** lived in Poṭaliyavihāra and once, when ill, sent for his brother and asked for a formula of meditation easy to practise. The latter suggested meditation on food, and **Dattābhaya** became an *Arahant* (AN-a.i.343). He is described as strong in appetites and dislikes, but intelligent and keen in understanding. MN-a.ii.527; Dhs-a.268.

Daddabhajātaka (Ja 322). Once a timid hare lying at the foot of a vilva tree heard a vilva fruit fall on a palm-leaf and, imagining that the world was collapsing, started to run. Other animals, alarmed by the sight, ran also until all the beasts of the forest were in headlong flight. The Bodhisatta, born as a lion, heard their story and calmed their fears.

The story was related in reference to a question asked of the Buddha by some monks, as to various austerities practised by ascetics. Ja.iii.74ff. The **Jātaka** is quoted at MN-a.i.313f.

Daddara 01. (**Daddarapabbata**). A mountain in **Himavā** (Ja.ii.8, 67; iii.16; Ap.ii.536); it is the same as the **Rajatapabbata** (*q.v.*), which was called Daddara on account of the thunder playing round it.

Daddara 02. (**Daddaranāgabhavana**). An abode of the **Nāgas** at the foot of the Daddara mountain. Ja.iii.16.

Daddara 03. (**Daddarapura**). A city founded by the fifth son of King **Upacara** on a spot where two mountains rubbing together made the sound *daddara*. Ja.iii.461.

Daddara 04. See **Mahā Daddara**.

Daddarajātaka 01. (Ja 172). Once the Bodhisatta was a lion and dwelt with his retinue in **Rajataguhā**, while in a neighbouring cave lived a jackal. One day, when the lions were roaring and playing about, the jackal tried to imitate them and the lions became silent for very shame.

The story was told in reference to **Kokālika** who, trying to imitate the eloquence of the learned monks of **Manosilā**, failed miserably. The jackal is identified with **Kokālika**. Ja.ii.65ff.

Daddarajātaka 02. (Ja 304). Once the Bodhisatta was born among the **Nāgas** in **Daddara** *pabbata*. He was called **Mahā Daddara**, his father being **Sūra Daddara** and his brother **Cūḷa Daddara**. **Cūḷa Daddara** was passionate and cruel and teased the **Nāga** maidens; the king wished to expel him, but he was saved by **Mahā Daddara**. But at last the king was very angry and sent them both for three years to **Benares**. There the boys ill-treated them, but when **Cūḷa Daddara** tried to kill them his brother urged him to practise patience.

The story was related in reference to a choleric monk who is identified with **Cūḷa Daddara**. Ja.iii.15ff.

Dadhimāla (**Dadhimāli**). A sea, so-called because it gleams like milk or curds. One of the seas mentioned in the **Suppārakajātaka** (Ja 463, Ja.iv.140).

Dadhimukha. A **Yakkha** chieftain who should be invoked by disciples of the Buddha in times of need. DN.iii.205.

Dadhivāhana. King of **Benares**. See the **Dadhivāhanajātaka** (Ja 186).

Dadhivāhanajātaka (Ja 186). Once four brothers of **Kāsi** became ascetics in the **Himālaya**. The eldest died and was born as **Sakka**; he visited the others, and gave them, respectively, a magic razor axe, which could be used as razor or axe; a drum, one side of which drove away elephants, while the other made friends of them; and a bowl from which a stream of curd flowed at its possessor's will. In a beautiful island far away lived a wild boar who owned a gem which enabled its possessor to travel through the air. A shipwrecked sailor from **Kāsi** stole this while the boar slept, and, with it, travelled to the **Himālaya**. There he saw the

ascetics, and, in exchange for the gem, obtained from them their magic possessions, afterwards returning and killing them, so that he regained the gem. He then went to **Benares** and took possession of the throne, becoming known as King **Dadhivāhana**, because he destroyed his enemies by drowning them in a river of curds. In his garden grew a mango tree, sprung from a mango which had floated down from Lake **Kaṇṇamuṇḍa**. He sent fruits from this tree as presents to the neighbouring kings, but always pricked the mango stone with a thorn so that it should not bear fruit. Once, an offended king sent to **Dadhivāhana** a gardener whom he had bribed to destroy the flavour of the mangoes. The king gave him employment, but the gardener, by growing bitter creepers round the mango tree, destroyed the flavour of the fruit. The Bodhisatta, who was the king's councillor, discovered the plot and had the creepers uprooted.

The story was related to illustrate the effects of evil association (Ja.ii.101-6).

Danu. Mother of the **Asuras**, who are, therefore, called **Dānavā** (**Abhidhānappadīpikā**, p.14).

Danta. A householder of **Nāgakāragāma**. He gave alms for many years to **Malaya Mahā Deva** Thera and the monks of **Piyaṅgudīpa**. Once, on his way to **Suvaṇṇabhūmi**, he was shipwrecked, but was rescued by **Sīhabāhu** Thera and brought to **Piyaṅgudīpa**. There he saw **Sakka** and was provided with a ship full of valuables. The king having heard of him gave him **Dantagāma**. Ras.ii.191f.

Dantakumāra. Son of the king of **Ujjenī**. He came to **Dantapura** to worship the Tooth Relic and, while there, married **Hemamālā**, **Guhasīva**'s daughter. He brought the Tooth Relic to Ceylon in the reign of **Siri Meghavaṇṇa** (**Dāṭhāvaṁsa** iv.7ff).

Dantagāma. See **Danta**.

Dantageha (*v.l.* **Dantaroha**). A nunnery founded by **Kuṭakaṇṇatissa** for his mother. She entered the Saṅgha, after having just cleaned her teeth – hence the name (Mhv.xxxiv.36; Mhv ṭ.628).

Dantadhātuppakkaraṇa. See **Dantadhātubodhivaṁsa**.

Dantadhātubodhivaṁsa. A work ascribed to **Buddhadatta**, author of the **Jināla**ṅ**kāra** (*Buddhaghosuppati*, pp.49-51). The **Gandhavaṁsa** (pp.62, 65, 72, 75) mentions a **Dantadhātuppakaraṇa** as the work of **Dhammakitti**. The reference is evidently to the **Dāṭhāvaṁsa** by that author.

Dantapura. Capital of the **Kaliṅga** country, reigned over by King **Sattabhu**, contemporary with **Reṇu** (DN.ii.235f). Other kings mentioned are **Nāḷikīra** (Ja.v.144) and **Karaṇḍu** (Ja.iii.376ff). The city is mentioned also in the **Kurudhammajātaka** (Ja 276, also Dhp a.iv.89; see also Mvu.iii.361, 364), the **Cūḷa Kāliṅgajātaka** (Ja 301), and the **Kāliṅgabodhijātaka** (Ja 479) (*q.v.*). The left eye-tooth of the Buddha was in **Dantapura** until taken to Ceylon by **Dantakumāra**. It had been handed over by **Khema** Thera (Dāṭh.ii.52, 57; for its identification see CAGI.593) to **Brahmadatta**, king of **Dantapura**.

Dantabhumisutta. **Jayasena** visits the novice **Aciravata** at the Forest Hut in **Veḷuvana** and asks him to explain how a monk whose life is strenuous and purged of self can find peace in his heart.

At the end of **Aciravata**'s discourse, **Jayasena** leaves him, complaining that the matter is not at all clear to him.

Aciravata mentions the matter to **Gotama Buddha**, who says that **Jayasena** cannot understand such matters, being too fond of pleasure and undisciplined.

He illustrates his meaning by various examples, one being a description of the catching and taming of a wild elephant. MN.iii.128ff.

Dantika. A district in South India where **Laṅkāpura** burnt twenty-seven villages. Cv.lxxvi.172.

Dantikā. An *Arahant* Therī. She was daughter of the King of **Kosala**'s chaplain and was born in **Sāvatthī**. She joined the Saṅgha under **Pajāpatī Gotamī**. One day, during her siesta on **Gijjhakūṭa**, she saw how a well-tamed elephant obeyed its master's commands, and developing insight on this theme, she became an *Arahant*.

In the past she had been a *kinnarī* on the banks of the **Candabhāgā**, and having seen a **Pacceka Buddha** at the foot of a tree, she honoured him by offering flowers. Thīg.48-50; Thīg a.51f.

Dappula 01. Second son of **Mahā Tissa** and **Saṅghasivā**, his brothers being **Aggabodhi** and **Maṇi akkhika**. Among his sons was **Māṇavamma**, and it was with his help that he became King **Dappula I**. on the death of **Kassapa II**. But he reigned in **Anurādhapura** for only seven days, after which **Hatthadāṭha** (**Dāṭhopatissa II**.) captured the throne. **Dappula** thereupon retired to **Rohaṇa** and ruled as king there for three years (650-3 CE.). His wife was the daughter of **Silādāṭha** (**Silāmeghavaṇṇa**) (Cv.xlv, 16-22, 36ff, 51ff). **Dappula** was a very pious follower of the Buddha and erected many *vihāras*, repaired others, and made an image of **Metteyya**, fifteen cubits high (for details of his doings see Cv.xli.53ff). He died from grief at the death of his son **Māṇavamma**, who was killed by **Hatthadāṭha**.

Dappula 02. Nephew of **Aggabodhi VI**. When **Mahinda II**. succeeded **Aggabodhi VII**. **Dappula** rose against him, but, in spite of several attempts, failed to overcome him. He thereupon retired to **Rohaṇa** where he ruled, having formed a treaty with **Mahinda**. Some time later, he made another attempt to win the throne and fought a fierce battle at **Mahā Ummāra**, where he was defeated and forced to flee (CV.xlviii.90, 98, 109, 122, 125, 131, 155f).

Dappula 03. Younger brother of **Aggabodhi VIII**., whom he succeeded to the throne as **Dappula** II, (812 – 28 CE.). He had a *senāpati* called **Vajira** and a daughter named **Devā**. His sister was married to **Mahinda**, ruler of **Rohaṇa**, and **Dappula** adopted **Mahinda**'s sons when they were driven away by their father. **Dappula** rebuilt the **Hatthikucchivihāra**, **Vāhadīpavihāra** and **Lāvarāvapabbatavihāra**, and enlarged the **Mahā Pāli** Hall, in addition to various other acts of piety. Cv.xlix.65.

Dappula 04. A nephew of King **Dappula II**. and brother of **Kittaggabodhi** (Cv.xlix.72).

Dappula 05. *Yuvarājā* of **Kassapa V**., and afterwards his successor as **Dappula III**. He reigned for only seven months (in 923 CE.) (Cv.lii.42; liii.1).

Dappula 06. *Yuvarājā* of **Dappula III**. and afterwards king, **Dappula IV**. (923-34 CE.). During his reign the **Paṇḍu** king came to Ceylon to seek his help against the **Coḷas**. **Dappula** was willing to help him but was opposed by his mother. **Dappula**'s commander was **Rakkhaka** Ilaṅga, who built a dwelling called after the king. Cv.liii.412.

Dappulapabbata. A dwelling erected by **Udaya I**. (also probably called **Dappula**) in the **Ambuyyānavihāra** (Cv.xlix.30). There is also mentioned a **Dappulapabbata** *vihāra* begun by one **Mahā Deva** in the time of King **Dappula** (perhaps **Dappula II**.), and completed by **Sena I**. (Cv.l.80). There may have been two buildings of the same name. See Cv.Trs.i.126, n.1.

Dabba Mallaputta Thera, **Dabba Mallaputtatissa Thera**. An *Arahant*. He was born at **Anupiya** in a family of the **Mallas** (**Kusinārā**, says the **Apadāna**). As a child of seven he saw **Gotama Buddha** who was visiting in the **Malla** country, and he asked his grandmother (his mother having died at his birth) if he might join the Saṅgha under the Buddha. She brought him to the Buddha and the boy became an *Arahant* in the Tonsure-hall. He returned with the Buddha to **Rājagaha** where, with the Buddha's sanction, and wishing to be of service to the Saṅgha, he took upon himself the task of appointing night's-lodgings to travelling monks and of directing them to meals. He performed his duties most diligently and with great intelligence, and his fame spread far and wide. Monks coming from afar, wishing to witness his skill, would deliberately arrive late and ask for lodgings in some place remote from **Rājagaha**; Dabba would "burst into flame" and walk ahead of them, with his finger burning to light them on the way. It was the sight of Dabba on one of these journeys which led to a slave-woman, **Puṇṇā**, being visited by the Buddha, resulting in her becoming a *Sotāpanna* (Dhp a.iii.321ff).

It once happened that meals were allotted by Dabba to the **Mettiya Bhummajakā** at the house of a rich man, who, discovering their identity, gave

orders that they were to be fed anyhow. The **Mettiya Bhummajakā** were greatly offended, and believing that Dabba had intended to slight them, induced one of their partisans, **Mettiyā**, to accuse Dabba of having seduced her. The charge was investigated, **Mettiyā** was expelled, and Dabba's fame increased (Thag.v.5; Vin.ii.74ff; iii.158f, 166f, iv.37f; Vin-a.iii.598f). The **Mettiya Bhummajakā** persuaded the **Licchavī**, **Vaḍḍha**, to make a similar charge against Dabba regarding his wife (Vin.ii.124f). The **Taṇḍulanālijātaka** (Ja 5, Ja.i.123f) mentions another dispute, where **Lāḷudāyi** charges Dabba with not performing his duties conscientiously. Thereupon **Lāḷudāyi** was appointed to the task, but proved a failure.

Dabba was given the rank of chief of those who appointed lodgings (*senāsanapaññāpakānaṁ*) and was given the *upasampadā* ordination when only seven years old (AN.i.24). He was called Dabba because he was said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (*dabbatthambhe*) (Thag-a.i.41; AN-a.i.152f).

He was a *seṭṭhiputta* in **Haṁsavatī** in the time of **Padumuttara Buddha**, and it was then that he conceived the desire for the rank of chief apportioner of lodgings. One hundred and three times he became king among **Devas** and one hundred and five times king of men. In the time of **Vipassī Buddha** he spoke calumny about an *Arahant* Thera, hence the conspiracy against him by the **Mettiya Bhummajakā**. In the time of **Kassapa Buddha** he, with six others, went to the top of a hill, determined not to return till they had accomplished their purpose, but five of them died before this came to pass. The other four were **Pukkusāti**, **Sabhiya**, **Bāhiya**, and **Kumāra Kassapa** (Dhp a.ii.212; Thag-a.i.44ff; Ap.ii.471f; Ud-a.81; Vin-a.ii.578f).

Dabba evidently died young. The **Udāna** contains an account of his death (Ud.viii.9; Ud a.431f). One day, returning from his alms rounds in **Rājagaha**, he saw that he had but a short while yet to live. He went, therefore, to the Buddha and, with his leave, showed various *iddhi*-powers and passed away.

Dabbasena. King of **Kosala**. He captured **Ekarāja**, king of **Benares**, and cast him into prison, but later, discovering his virtues, released him and restored his kingdom. **Dabbasena** is identified with **Ānanda** (Ja.iii.13ff; Cpxiv.3).

Dabbila. A **Pacceka Buddha**, mentioned in a nominal list. MN.iii.70.

Dabbhapupphajātaka (Ja 400). There was once a jackal called **Māyāvī**. His wife had a longing to eat fresh fish, and while he was searching for it he saw two otters, **Anutīracārī** and **Gambhīracārī**, disputing as to the division of a *rohita* fish which they had caught between them. They appealed to **Māyāvī** to arbitrate, and he gave one the head, the other the tail, while he kept the middle portion for himself!

The story was related in reference to **Upananda**, who is identified with the jackal. Two old monks had received as a gift two coarse cloaks and one fine blanket, and they appealed to him to divide the gifts. He gave them each a cloak and kept the blanket for himself. Ja.iii.332ff; the story is quoted at Dhp-a.iii.139ff.

Damatha. A king of one hundred and fifteen *kappas* ago, a former birth of **Bodhi-upatthāyaka** (Ap.i.194).

Damiḷa, **Damiḷas**. The name of a people (Tamils) whose home was in South India. The Ceylon Chronicles (Mhv., Cv., and Dpv., *passim*) contain records of invasions of Ceylon by the Damiḷas, the most noteworthy being that which was repelled by **Duṭṭhagāmaṇī**. The Damiḷa leader on that occasion was **Eḷāra**. Other Damiḷas mentioned by name in the **Mahā Vaṁsa** are **Sena**, **Gutta**, **Pulahattha**, **Vaṭuka** and **Niliya**. Large numbers of Damiḷas settled in Ceylon, chiefly in the north and east of the Island and, in due course, gained possession of that part of the country. They were employed as mercenary soldiers by some of the Sinhalese kings and many were brought as captives (e.g., Cv.lxx.230; lxxv.20, 69; lxxviii.76, etc.). The Damiḷa *bhāsā* is mentioned among the eighteen non-Aryan languages (e.g., Vibh-a.388; it was full of consonants, AN-a.i.409). In the **Akittijātaka** (Ja.iv.238) the *Damiḷaraṭṭha* is spoken of as including also the

region round **Kāvīrapaṭṭana**, while in the **Petavatthu** Commentary (p.133) it is spoken of as part of **Dakkhiṇapātha**.

Damiḷathūpa. A *cetiya* erected at **Pulatthipura** by **Parakkamabāhu I**. Its original name was the **Mahā Thūpa**, but it was renamed on account of its being built by the **Damiḷas** brought as captives from the **Damiḷa** kingdom. Its circumference of one thousand three hundred cubits was larger than that of all other *Thūpas* and, according to the Chronicle, it was built without the aid of any miraculous power. Cv.lxxviii.76ff.

Damiḷādevī 01. Queen consort of **Candamukhasiva**. She gave her revenue from **Maṇikāragāma** to the **Issarasamaṇavihāra**. Mhv.xxxv.48.

Damiḷādevī 02. Queen of **Mahā Dāṭhika Mahā Nāga**. She was young and beautiful and when she visited **Ambatthala**, an old monk named **Citta** fell in love with her and refused to be consoled even though she died soon after. AN-a.i.13.

Daraga. A locality near **Pulatthipura**. Cv.lxx.177.

Darīmukha. A **Pacceka Buddha**. See **Darimukhajātaka** (Ja 378).

Darīmukhajātaka (Ja 378). The Bodhisatta was once born as **Brahmadatta**, son of the king of **Magadha**. He studied at **Takkasilā** with his friend **Darīmukha**, son of the king's *Purohita*. Once, while travelling, they came to **Benares** and there, while resting in the king's garden, **Brahmadatta** fell asleep and **Darīmukha**, who perceived certain omens which foretold kingship for his friend, left him, and having become a **Pacceka Buddha**, retired to **Nandamūlaguhā**. **Brahmadatta** became king of **Benares** and, in his glory, forgot **Darīmukha** for many, many years. When fifty years had passed **Darīmukha** visited the king and preached to him on Renunciation. Later, **Brahmadatta** also became an ascetic.

The story was related in reference to the Buddha's Renunciation. Ja.iii.238-46.

Daliddasutta 01. Preached at the **Kalandakanivāpa** in **Rājagaha**. A poor man of **Rājagaha**, following the teaching of the Buddha, was reborn in **Tāvatiṁsa**, outshining the other gods in beauty and glory. This vexed them, but **Sakka** appealed to them saying that he who had learning, charity and wisdom, in accordance with the Buddha's teachings, was certain to obtain great bliss. SN.i.231f.

Daliddasutta 02. The term "poor wretch" (*dalidda*) is rightly applicable to him who does not develop the seven *bojjhaṅgas*. SN.v.100.

Dalla Moggallāna. See King **Moggallāna III**.

Daḷhadhamma. King of **Benares**. See the **Daḷhadhammajātaka** (Ja 409). He is identified with **Ānanda**. Ja.iii.388.

Daḷhadhammajātaka (Ja 409). Once the Bodhisatta was born as minister to **Daḷhadhamma**, king of **Benares**. The king possessed a she-elephant who was of great service to him and whom he greatly honoured.

When she grew old, however, all her honours were withdrawn and she was given to the king's potter to drag his cow-dung cart. One day she saw the Bodhisatta and fell at his feet. He interceded with the king on her behalf and all her honours were restored.

The story was told in reference to **Udāna**'s she-elephant **Bhaddavatikā** (*q.v.*). In her old age the king neglected her, but one day she complained to the Buddha, who admonished the king on the duty of gratitude to those who had once been of great service. The elephant was the same in both stories. Ja.iii.384ff.

Daḷhadhammasutta. Mentioned in the introduction to the **Javanahaṁsajātaka** (Ja.iv.211). This is evidently another name for the **Dhanuggahasutta**. SN.ii.266f.

Daḷhanemi. A **Cakkavatti** of long ago. When his *cakka* showed signs of disappearing, he handed the kingdom over to his eldest son and became a

hermit.

Later he taught his son how he, in turn, could become a **Cakkavatti**. DN.iii.59f.

Daḷhavagga. The first chapter of the *Dukanipāta* of the **Jātaka Commentary** Ja.ii.1-40.

Daḷhavihāra. A *vihāra* on **Sīhagiri**, given by **Moggallāna I**. to the **Dhammarucikas**. Cv.xxxix.41.

Daḷhika. A monk of **Sāgala**.

A pupil of his once stole a turban from a shopkeeper and confessed his fault to Daḷhika, thinking that he would, on that account, become a *pārājika*.

But the value of the turban was less than five *māsakas* and the pupil was saved from a *pārājika*-offence. Vin.iii.67.

Dasakammapathasutta. Ten kinds of people similarity in whose actions draws them together. SN.ii.167.

Dasakammasutta. Ten qualities the possessor of which is called an unworthy man, and abstention from which makes a man worthy. AN.ii.219.

Dasagaṇṭhivaṇṇanā. A *ṭīkā* by **Vepullabuddhi** of Pagan, to the **Abhidhammatthasaṅgaha** (Gv.64, 74).

Dasaṅgasutta. The ten classes of people who flock together because of the qualities they possess in common (SN.ii.168).

Dasaṇṇa. A country in Central India. **Rujā** was once born as an ox there (Ja.vi.238). It was apparently a centre of the art of sword-making (Ja.iii.338). **Erakaccha**, a city in Dasaṇṇa, was the residence of the *seṭṭhi* **Dhanapāla** (Pv.ii.7). The kings of Dasaṇṇa are called Dasaṇṇā. Dasaṇṇa is mentioned in the *Mahā Vastu* (i.34) as one of the sixteen *mahājanapadas*, and also in the *Mahā Bhārata* (ii.5-10) and the **Meghadūta** (24-5). It is generally identified with Vidisā or the Bhilsa region in the Central Provinces.

Dasaṇṇakajātaka (Ja 401). Once the Bodhisatta was born as **Senaka**, a Brahmin, counsellor to King **Maddava** of **Benares**. Maddava, seeing that his chaplain's son was yearning for his chief queen, gave her to him for a week. But at the end of the week the queen ran away with the youth and the king became ill with longing for her. **Senaka** thereupon arranged for a festival, in the course of which the king was shown a man swallowing a sword. The king then asked his counsellors, **Āyura**, **Pukkusa** and **Senaka**, if anything could be harder to do than that. They, in turn, replied that to promise a gift, to make it, and having made it, not to regret it, these acts were, in increasing degrees, far harder than swallowing a sword made in **Dasaṇṇa**. The king, grasping the purport of their answers, regained his self-composure.

The story was told in reference to a monk who was tempted by his former wife.

The king was identified with the monk, **Āyura** with **Moggallāna**, and **Pukkusa** with **Sāriputta** (Ja.iii.336-41).

Dasadhammasutta. The name given in the **Suttasaṅgaha** (No. 84) to the **Dhammasutta** (2) (*q.v.*).

Dasabala Kassapa. See **Kassapa Buddha**.

Dasabalavagga. The third chapter of the **Nidānasaṁyutta**. SN.ii.27-47.

Dasabalasutta 01. The Buddha, possessor of the ten powers, the four confidences, etc., preaches the nature of the five *khandhas* and the arising and the passing away of *dukkha*. SN.ii.27.

Dasabalasutta 02. The Buddha, possessor of the ten powers, etc., urges on his followers the desirability of putting forth supreme effort and earnestness in order to win salvation (SN.ii.28f).

Dasabalasutta 03. See **Buddhasutta**.

Dasabrāhmaṇajātaka (Ja 495). Once the Bodhisatta was born as **Vidhura**, counsellor to **Koravya** of the **Yudhiṭṭhila** *gotta*, and king of **Indapatta**. The

king's generosity was unparalleled, but he gained no satisfaction therefrom as all the recipients of his gifts were wicked men. He therefore consulted with **Vidhura** and, after having discussed with him the qualities of real virtue, obtained, with **Vidhura**'s help, five hundred **Pacceka Buddhas** from the **Nandapabbata** in **Himavā** and entertained them for seven days.

The story was related in reference to the **Asadisadāna** of **Pasenadi**. **Koravya** is identified with **Ānanda**. Ja.iv.360-8.

Dasama. A householder (*gahapati*) of **Aṭṭhakanagara**. One day, having finished some business which took him to **Pāṭaliputta**, he visited the **Kukkuṭārāma** to call upon **Ānanda**. Learning that **Ānanda** was at **Beluvagāma** near **Vesālī**, he visited him there and held a discussion with him, which is recorded in the **Aṭṭhakanāgarasutta**. Later, assembling the monks from **Pāṭaliputta** and **Vesālī**, he entertained them and presented each with two lengths of cloth, while to **Ānanda** he gave a suit of three robes and built for him a cell costing five hundred pieces (MN.i.349ff; AN.v.342ff).

Buddhaghosa says that **Dasama** was so-called because in the order of precedence with regard to aristocracy of birth and wealth, he occupied the tenth rank (MN-a.ii.571; AN-a.ii.866).

Dasamaggasutta. On the tenfold way, which consists of the Eightfold Path with the addition of right knowledge and release. AN.ii.221.

Dasamasutta. Another name for the **Aṭṭhakanāgarasutta**.

Dasaratha 01. Another name for **Janasandha**, king of **Benares** (see **Janasandha** 1). The scholiast (Ja.ii.299) explains that he was so-called because he did with his one chariot what others did with ten chariots (*dasahi rathehi kattabbaṁ attano ekeneva rathena karaṇato Dasaratho ti*).

Dasaratha 02. King of **Benares**, identified with **Suddhodana**. See the **Dasarathajātaka**.

Dasarathajātaka (Ja 461). **Dasaratha**, king of **Benares**, had three children, **Rāmapaṇḍita**, **Lakkhaṇa** and **Sītā**. On the death of his queen he took another queen and had by her a son, **Bharata**. When **Bharata** was seven years old his mother claimed the kingdom for him in accordance with a boon granted her by the king. The king was horrified and fearing that she would harm his elder children, sent them into the forest for twelve years, asking them to return after his death. In the forest **Rāma** lived the ascetic life while **Lakkhaṇa** and **Sītā** provided him with food. **Dasaratha** died after nine years, and when the ministers refused to recognise **Bharata** as king, he went into the forest in search of **Rāma**. **Rāma**, however, refused to return until three more years had elapsed, and on **Bharata** refusing to occupy the throne, **Rāma** gave him his straw slippers to be placed on the throne in his absence. When cases were heard, if the decision given was wrong, the slippers would beat upon each other, but, if right, they would lie quiet. After three years **Rāma** returned and reigned from his palace of **Sucandaka** for sixteen thousand years, with **Sītā** as queen consort.

Dasaratha was **Suddhodana**, **Bharata** was **Ānanda**, **Lakkhaṇa** was **Sāriputta**, **Sītā** was **Rāhulamātā** and **Rāma** the Bodhisatta.

The story was related to a man of **Sāvatthī** who greatly grieved at his father's death and neglected all his duties. Ja.iv.12330.

Dasaratharājaputta. A name given to **Rāma**. Ja.vi.558.

Dasavatthu. A Pāli treatise. Gv.65, 75.

Dasavaragāthā. The section of the **Vessantarajātaka** containing the account of the ten boons granted by **Sakka** to **Phusatī** just before she left **Sakka**'s world to be born as **Madda**'s daughter. These ten boons were: to be chief queen of the **Sivi** kingdom, to have dark eyes and dark eyebrows, to be named **Phusatī**, to have a son, to keep a slim figure, to have firm breasts, not to become grey-haired, and to save the condemned. Ja.vi.482-4.

Dasasiddhika Nanda. One of the **Nava Nandā**.

Dasārahā. A group of *Khattiyas*, owners of the **Ānaka**-drum (*q.v.*) (SN.ii.266f). **Buddhaghosa** says (SN-a.ii.167) they were so-called because they took one tenth of the corn (*sassato dasabhāgaṁ gaṇhiṁsu, tasmā Dasārahā ti paññāyiṁsu*). In the **Kakkaṭajātaka** (Ja.ii.344) they are referred to as the "*dasabhātikarājāno*."

Dasuttarasutta. The last (thirty-fourth) *Sutta* of the **Dīghanikāya**, preached by **Sāriputta** at the **Gaggarā** *pokkharaṇī* in **Campā**, in the presence of the Buddha. It consists of groups of doctrines – ten single doctrines, ten twofold doctrines, and so on up to ten tenfold (DN.iii.272). It is said (DN a.iii.1064) that at the end of the discourse five hundred monks became *Arahants*.

The *Sutta* is mentioned (MN-a.i.330) as describing the *pārisuddhipadhāniyaṅga*.

Daharasutta. Preached at **Jetavana** to **Pasenadi**. **Pasenadi** hints that the Buddha is young and, as compared with other teachers, not fully enlightened. The Buddha explains to him that there are four things in the world which must not be lightly regarded on account of their youth – a noble prince, a snake, a fire, and a holy man (*bhikkhu*).

It was this *Sutta* which effected the conversion of **Pasenadi**. SN.i.68f.

The Northern books call it the *Kumāradṛṣṭānta Sūtra* (Rockhill: p.49).

Dahegallaka. See **Rahegallaka**.

Dāṭṭha. A Thera, at whose request, according to the **Gandhavaṁsa** **Buddhaghosa** composed the **Sumaṅgalavilāsinī**, and **Dhammapāla** wrote the *ṭīkā* to the **Viduddhimagga** (Gv.68, 69; but see **Dāṭhānāgā**).

Dāṭhaggabodhi 01. The name of a building erected in the **Abhayuttaravihāra** by **Aggabodhi II**. He named it after himself and his queen **Dāṭhā**. Cv.xlii.64.

Dāṭhaggabodhi 02. A *pariveṇa* in **Mahā Gāma**, built by **Aggabodhi**, son of **Mahā Tissa** and **Saṅghasivā**. Cv.xlv.42.

Dāṭhā. Daughter of **Aggabodhi I**. She was given to the **Malayarājā**, the sister's son of **Aggabodhi I**. (Cv.xlii.6, 10), who afterwards became **Aggabodhi II**. (Cv.xlii.64). She seems to have been also called **Saṅghabhaddā**. (Cv.xlii.41).

Dāṭhā Nāga Thera 01. Resident of the **Sumaṅgalapariveṇa** of the **Mahā Vihāra** At his request **Buddhaghosa** wrote the **Sumaṅgalavilāsinī**. DN a.ii.780 (Hewavitame Bequest Series).

Dāṭhā Nāga Thera 02. A forest-dwelling monk in the time of **Mahinda IV**. The king made use of his services in recitals of the **Abhidhamma**. Cv.liv.36.

Dāṭhā Nāga Thera 03. A monk of Ceylon, author of the **Niruttisāramañjūsā** Svd.1241; but see Bode, 29.

Dāṭhākoṇḍañña. A monastery in **Sīhagiri**, given by King **Moggallāna** to the **Sāgalikas**. Cv.xxxix.41.

Dāṭhādhātughara. A building in **Anurādhapura**, in which was deposited the Tooth Relic after its arrival in Ceylon, in the reign of **Sirimeghavaṇṇa**. The building was evidently attached to the palace "in royal territory," and was originally erected by **Devānampiyatissa**, its name then being **Dhammacakka** (Cv.xxxvii.95f). **Dhātusena** restored it (Cv.xxxviii.70), while **Aggabodhi I**. beautified it with various decorations (Cv.xlii.33). It was burnt by the **Coḷas**, but was rebuilt by **Mahinda IV**. We are told that it was situated *nagaramajjhamhi*, i.e., in the heart of the royal quarters (Cv.xliv.134; liv.45).

Dāṭhādhātuvaṁsa. A Pāli Chronicle containing the history of the Tooth Relic. It appears to have differed from the **Dāṭhāvaṁsa** and was evidently an earlier work. Cv.xxxvii.93; PLC.66, 209.

Dāṭhānāma. A householder of **Ambilayāgu** and son of **Dhātusena** of **Nandivāpigāma**. **Dāṭhanāma** had two sons, **Dhātusena** (afterwards king) and **Silātissabodhi**. Cv.xxxviii.14.

Dāṭhāpāsāda. A building erected by **Aggabodhi I**. at the **Hatthakucchivihāra**. Cv.xlii.21.

Dāṭhāppabhuti 01. Father of King **Silākāla**. He was a **Lambakaṇṇa** and served under **Kassapa I**. Later he quarrelled with the king and retired to the **Mereliya** district. Cv.xxxix.44.

Dāṭhāppabhuti 02. Second son of King **Silākāla**. He was given the post of *Malayarājā* with the province of **Dakkhiṇadesa** and the care of the sea coast. On the death of **Silākāla** he murdered his younger brother, **Upatissa**, and became king, but his elder brother, **Moggallāna**, marched against him and challenged him to single combat. **Dāṭhāppabhuti** was vanquished in this conquest and committed suicide. He ruled for six months and six days (in 537 CE.). Cv.xli.33-53.

Dāṭhāppabhuti 03. An *Ādipāda* (royal prince), contemporary of **Aggabodhi I**. When **Jotipāla** defeated the *Vetullavādins*, **Dāṭhāppabhuti** was so incensed that he raised his arm to strike the Thera, but an ulcer immediately appeared on it. **Dāṭhāppabhuti** refused to ask **Jotipāla**'s forgiveness and died soon after. Cv.xlii.36f.

Dāṭhābhāra. A general of **Gajabāhu**. Cv.lxx.104.

Dāṭhāvaḍḍhana. A village in **Rohaṇa**, mentioned in the campaigns of **Parakkamabāhu 1** (Cv.lxxiv.77).

Dāṭhāvaṁsa. A Pāli poem, composed in the reign of **Līlāvatī** by **Dhammakitti**, at the request of the minister **Parakkama**. It is based on an older Sinhalese Chronicle, the *Daḷadāvaṁsa*, and is an elaborate work dealing with the history of the Tooth Relic up to the time of its arrival in Ceylon. Ed. by the PTS (1884); for details see PLC.207f.

Dāṭhāvedhaka. The **Mahā Vaṁsaṭīkā** mentions (Mhv ṭ.176) two Theras of this name, one a resident of the **Kurundacullaka** *pariveṇa,* and the other of the **Kolambahālaka** *pariveṇa*. They lived in the time of *Bhāgineyya* **Dāṭhopatissa**,

and about fifty years after the secession of the **Sāgalikā** from the **Dhammaruci-***nikāya* they set up a school of their own, in which they borrowed the *Ubhatovibhaṅga* from the **Dhammarucikas** and the **Khandaka** and **Parivāra** from the **Sāgalikas**.

Dāṭhāsiva 01. A Thera held in high esteem by **Aggabodhi I**. (Cv.xlii.22). Geiger (Cv.Trs.i.67, n.8) thinks he probably held some sort of position in the king's court, corresponding to that of a *Purohita*.

Dāṭhāsiva 02. Minister of **Jeṭṭhatissa III**. He was captured by the forces of **Aggabodhi III**. at **Māyetti**, but later regained his freedom and was sent by **Jeṭṭhatissa** to India to cut off **Aggabodhi**'s rearward communications. When **Jeṭṭhatissa** committed suicide and **Aggabodhi** was once more king, Dāṭhāsiva returned to Ceylon, defeated **Aggabodhi** and became king as **Dāṭhopatissa**. But his reign was insecure and he was constantly having to flee. He was very rapacious and plundered the temples. Later, to make amends, he built the **Sākavatthuvihāra** and restored the **Thūpārāma**. In the end he fled to India from **Kassapa II**., but returned later and fought a battle in which he was killed (Cv.xliv.128ff). He had a nephew, **Hatthadāṭha** (Cv.xliv.155), who became known as *Bhāgineyya* **Dāṭhopatissa**. The prince **Bodhi** and the princess **Lokitā** were descendants of **Dāṭhopatissa** (Cv.lvii.40).

Dāṭhāsiva 03. A Thera, resident of **Nāgasālā**; he was very learned and held in great esteem by **Aggabodhi IV**. (Cv.xlvi.6).

Dāṭhāsiva 04. *Uparājā* of **Aggabodhi IV**. He was captured and imprisoned by **Potthakuṭṭha**. Cv.xlvi.40.

Dāṭhāsiva 05. An *Ādipāda*, ruler of **Rohaṇa**. His son was **Mahinda**, who quarrelled with him and, with the king's help, drove him to India and took possession of **Rohaṇa**. Cv.xlix.10.

Dāṭhāsena. A warrior. In the time of **Kassapa Buddha** he gave milk-rice to monks for 20,000 years. Later he was born in **Kubukandha** and joined

Duṭṭhagāmaṇī, taking a prominent part in the capture of **Mahelanagara**. Then the king's mind was poisoned against him and an elephant was let loose on him. But he killed it and went to **Mahā Jallika**, where he defeated a fisherman of immense strength, then swam across to **Coḷa** and was ordained by **Mahā Varuṇa Thera**.

He lived for a time in **Therambalakavihāra**, sixty leagues away; but finding it unsuitable, he moved to **Lohakūṭapabbatavihāra**, fifteen leagues away, and there attained *Arahant*-ship. Ras.ii.104f.

Dāṭhika. A **Damiḷa** usurper. He slew **Piḷayamāra** and reigned at **Anurādhapura** for two years, till he was slain by **Vaṭṭagāmaṇī Abhaya**. Mhv.xxxiii.59, 60, 78; Dpv.xix.15, 16; xx.17, 18.

Dāṭhiya. A **Damiḷa** usurper who reigned at **Anurādhapura** for three years. He was then slain by **Dhātusena** (Cv.xxxviii.33).

Dāṭhopatissa 01. See **Dāṭhāsiva** (2).

Dāṭhopatissa 02. Also called *Bhāgineyya* **Dāṭhopatissa**. See **Hatthadāṭha**.

Dātāsuttā. A group of *Suttas* about those who give various kinds of gifts in order to obtain corresponding kinds of happiness after death (SN.iii.250f).

Dānakkhanda. A section of the **Vessantarajātaka** dealing with the gifts made by **Vessantara** on his way to **Vaṅkagiri**, including the chariot in which he rode. Ja.vi.513.

Dānavagga 01. The thirteenth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.91f. (gr: AN.II.142-151)

Dānavagga 02. The fourth chapter of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**. AN.iv.236-48.

Dānavatthusutta. On eight motives from which alms are given. AN.iv.236f.

Dānavā. Name given to the **Asuras** because they were descendants of **Danu**, e.g., Mil.153.

Dānaveghasā. A class of **Asuras**, present at the **Mahā Samaya** (DN.ii.259). The Commentary (DN a.ii.689) describes them as archers (*dhanuggaha asurā*).

Dānasutta 01. Preached at **Jetavana**, regarding an offering founded by **Veḷukaṇṭakī Nandamātā** to monks, with **Sāriputta** and **Moggallāna** at their head. Her offering, says the Buddha, is complete in six ways – three on the part of the giver and three on that of the recipients. The giver is glad at heart before making the gift, is satisfied while giving, and rejoices after the gift. The recipients are either free from lust, hatred and delusion, or are on the way to such freedom. The merit obtained from such a gift is infinite. AN.iii.336f.

Dānasutta 02. **Sāriputta**, with the lay disciples of **Campā**, visits the Buddha at the **Gaggarā** *pokkharaṇī* and asks him why the same offerings have, in one case, no reward, in another, great reward. The Buddha explains in detail. AN.iv.59ff.

Dānasutta 03. On the eight kinds of alms. AN.iv.236. (gr: AN.VIII.31)

Dānānisaṁsasutta. The five advantages of making gifts – popularity, affection, good reputation, steadfastness in the householder's duty, and happy rebirth (AN.iii.41).

Dānūpapattisutta. On the eight modes of rebirth of an almsgiver, according to his wish. AN.iv.239ff.

Dāmali. A *Devaputta* who visits the Buddha at **Jetavana** and tells him that an *Arahant* has to work hard for nothing. The Buddha points out to him that there is nothing left for an *Arahant* to do. SN.i.47.

Dāmalisutta. Records the visit of **Dāmali** (*q.v.*) to the Buddha.

Dāmavihāra. A *pariveṇa* founded by **Mahinda II**. Cv.xlviii.133.

Dāmahālaka (**Dāmagallaka**). A monastery in Ceylon, the residence of the Thera **Mahā Deva**. Mhv.xxxvi.68.

Dāmā. An *Aggasāvikā* of **Vessabhū Buddha**. Bv.xxii.24; Ja.i.42.

Dāyagāmavihāra. A monastery in **Rohaṇa**, built by **Dhātusena**. Cv.xxxviii.49.

Dāyapassa. A park near **Benares**. Saṅkicca once stayed there with his followers. Ja.v.264, 265.

Dāru Kassapa. A minister of **Dappula II**. He started to build the **Kassaparājakavihāra**, but was unable to finish it (Cv.l.81). He was probably a younger brother of the *Ādipāda* **Kassapa**, slain by the **Paṇḍu** king. Cv.Trs.i.145, n.5.

Dārukammikasutta. A wood-seller visits the Buddha at **Ñātika** and tells him that, in his family, alms are given to various kinds of monks – forest-dwellers, rag-wearers, *Arahants*, etc.

The Buddha points out to him that though it is difficult to distinguish the good and bad qualities of monks, yet he should continue to give alms to the Saṅgha. AN.iii.391f.

Dārukkhandhasutta 01. **Sāriputta**, coming down from **Gijjhakūṭa**, sees a log of wood, and tells the monks that a wise person could see all the elements in that log. AN.iii.340.

Dārukkhandhasutta 02. The Buddha, while staying at **Kosambī**, sees a great log of wood floating down the river, and tells the monks that just as the log, if it does not ground on a bank, or sink in midstream, or stick on a shoal, or fall into human or non-human hands, or get caught in a whirlpool, or rot inwardly, will, without doubt, float down to the ocean; so will a monk, without doubt, float down to *Nibbāna* if he escapes the dangers on the way. The monks ask what the dangers are, and the Buddha explains them, on the analogy of the dangers

besetting the log. At the end of the discourse, the cowherd **Nanda**, who had been listening, joined the Saṅgha. SN.iv.179f.

Dārukkhandhasutta 03. The same as the above, except that the place mentioned is **Kimbilā**, and the explanations are given to **Kimbila**. SN.iv.181.

Dārucīriya. See **Bāhiya Darūcīriya**.

Dāruṇasutta. Dire are gains, favours, flattery, etc., and we should train ourselves to lay them aside. SN.ii.225.

Dārupattaka. A religious teacher of **Jāliya** (DN.i.157). He was so-called because he carried a wooden bowl with him. (DN-a.i.319).

Dārubhaṇḍaka Mahā Tissa. A poor man of **Valliya** Street in **Mahā Gāma**, so-called because he earned his living by selling wood. He was very poor, and once, after consulting with his wife, offered a part of their meal to a young monk. He accepted it, but, on seeing how poor it was, threw it away. They were greatly grieved, and having obtained twelve *kahāpaṇas* by placing their daughter in service, bought a cow and gave milk twice daily to the monks. Then, wishing to reclaim his daughter, the man worked for six months in a sugar mill, and, having obtained the necessary money, was on his way home, when he met **Piṇḍapātiyatissa** Thera of **Ambariyavihāra**. As it was meal-time, the man looked for food, but could obtain it only by giving away all his money. The food so obtained he offered to the Thera, who, on learning the man's story, was so greatly moved that he went to **Tissamahārāma**, put forth great exertion and became an *Arahant*. Soon afterwards he died, but before his death he told his colleagues the story of his benefactor. King **Kākavaṇṇatissa** made arrangements for the Thera's funeral, but it was found that the litter containing the body could not be moved until the king sent for the poor man, who lifted it. The body, thereupon, travelled through the air on to the funeral pyre, and Dārubhaṇḍaka Mahā Tissa received great honour at the king's hands.
AN a.i.277ff.

Dārubhatikatissa. See **Tissa** (31).

Dārusākaṭikaputtavatthu. The story of the son of a carter. His father was a heretic, but he, while playing with a Buddhist lad, had learnt to say "Praise be to the Buddha." One day he went with his father on a journey, and as his father got locked into the city at sunset, he had to spend the night all alone under the cart outside the walls of **Rājagaha**. During the night, two **Yakkhas** tried to eat him, but in his dream he whispered "Praise be to the Buddha" and was saved. The king, hearing the story, repeated it to the Buddha. Dhp a.iii.455ff.

Dārūrugāma. A village near **Kalyāṇi** in Ceylon. Near it was **Jayavaḍḍhanakoṭṭa** (Cv.xci.6). The name may have been **Dārugāma**, the *uru* being a descriptive adjective meaning *mahā* (Cv.Trs.ii.213, n.2).

Dāsaka Thera 01. He was born in **Sāvatthī** and was appointed by **Anāthapiṇḍika** to look after the *vihāra*. There, being impressed by what he saw and heard, he entered the Saṅgha. Some say that he was the son of a slave-woman of **Anāthapiṇḍika**. The *seṭṭhi* was pleased with him and freed him that he might become a monk. It is said that in a previous birth he had ordered an *Arahant* to do some work for him, hence his birth as a slave. From the time he was ordained he became slothful and fond of sleep. The Buddha admonished him, and, much inspired, he put forth effort and realised *Arahant*-ship.

Ninety-one *kappas* ago he met the **Pacceka Buddha Ajita** and gave him some beautiful mangoes to eat. Later, in the time of **Kassapa Buddha**, he was a monk (Thag.17; Thag-a.i.68ff).

Perhaps it is this same **Dāsaka** who is mentioned in the **Saṁyuttanikāya** (SN.iii.127ff; SN a.ii.230) as having been sent by the monks of **Kosambī** to **Khemaka**, carrying messages to and fro till he had walked up and down over two *yojanas*.

Dāsaka Thera 02. Friend of **Soṇaka** and pupil of **Upāli**. He was a learned Brahmin of **Vesālī**, and, meeting **Upāli** at the **Vālikārāma**, had a discussion with him, at the end of which he entered the Saṅgha for the purpose of studying the Dhamma. He learnt the whole of the *Tipiṭaka* and became an *Arahant*. Later

he ordained **Soṇaka**, son of the caravan-guide, and teacher of **Siggava** and **Caṇḍavajji**. After **Upāli**'s death, **Dāsaka** became chief of the teachers of the Vinaya. Mhv.v.104ff; Dpv.iv.28ff; v.77ff; Vin.v.2; Vin-a.i.32, 235; but see Divy.3ff.

Dāsiyā 01. A nun who came from India to Ceylon; she was eminent in the knowledge of the Vinaya. She lived in **Anurādhapura**. Dpv.xviii.14.

Dāsiyā 02. nun of **Anurādhapura**; she was teacher of the Vinaya. Dpv.xviii.28.

Dāsīvimāna. The story of a slave-woman of **Sāvatthī**. Her master heard the Buddha preach, and gave alms every day to four monks. She was entrusted with this duty, which she discharged conscientiously. For sixteen years she observed the *sīlas*, and one day, after listening to the Dhamma, she became a *Sotāpanna*. After death, she was born as one of **Sakka**'s companions and met **Moggallāna**, to whom she related her story. Vv.ii.1; Vv-a.91ff.

Dāsīsutta. Few are those who abstain from accepting male and female slaves; many those who do not. SN.v.472.

Diṭṭhadhammikasutta. **Kāludāyi** asks **Ānanda**, who explains, what is meant by *diṭṭhadhammika-Nibbāna*. AN.iv.454.

Diṭṭhamaṅgalikā. Daughter of a *seṭṭhi* in **Benares** and wife of **Mātaṅga**. For her story see the **Mātaṅgajātaka** (Ja 497).

Diṭṭhasutta. See **Diddhasutta**. See KS.ii.156, n.2.

Diṭṭhikathā. Second chapter of the **Mahā Vagga** of the **Paṭisambhidāmagga**. Paṭis.i.135-62.

Diṭṭhisutta 01. Bad conduct in deed, word and thought, and wrong views lead to purgatory; their opposites to heaven. AN.ii.226.

Diṭṭhisutta 02. The same qualities, as in the above, make one's life barren, and earn for one the censure of the wise; their opposites have the opposite effect. AN.ii.228.

Diṭṭhisutta 03. A nun who is wrong in her views and her purpose and rejects the faith goes to purgatory. AN.iii.140.

Diṭṭhisutta 04. A monk who possesses dispassionate, benevolent and harmless thinking and right views is assured of salvation. AN.ii.76.

Diṭṭhisutta 05. **Anāthapiṇḍika** visits a gathering of confessors of other tenets and confutes them by propounding to them the tenets of the Buddha, so far as they are opposed to their own. AN.v.185ff.

Diṭṭhena Sutta. The Buddha mentions certain heresies existing in the world and explains their origin. SN.iii.211.

Diddhasutta (*v.l.* **Diṭṭhasutta**). Gains, favours and flatteries are like a poisoned dart to one whose mind has not attained to knowledge. SN.ii.229.

Dinna. Probably an attendant of King **Milinda**. Mil., p.56.

Dinnā. Consort of King **Uggasena**. The lives of one hundred kings and queens who were about to be sacrificed by a king of **Benares**, labouring under a mistaken idea, were saved by her wisdom. In a previous birth she had killed an ewe and suffered in hell. In this age she was **Mallikā**, queen of **Pasenadi**. Dhp-a.ii.15ff.

Dipellā. Daughter of **Vijaya** and **Kuveni**. Mhv ṭ.264.

Dibbacakkhu. A false ascetic, a previous birth of **Devadatta**. For his story see the **Somanassajātaka** (Ja 505).

Dibbavihāra. See **Dīpavihāra**.

Diyavāsa. A Brahmin. The boundary of the **Mahā Vihāra** passed by his house. Mbv.135; Mhv., p.332, vs.14.

Divācandantabāṭava. A forest in **Rohaṇa**. Cv.lxxiv.61.

Disampati. A king of long ago. His son was **Reṇu** and his chief stewards were firstly **Govinda** and later **Jotipāla** (DN.ii.230f; Mvu.i.197ff).

His name is mentioned in the **Dīpavaṁsa** (iii.40).

According to the **Mahā Vaṁsaṭīkā** (p.130), his father was **Samatha** and he reigned in **Benares**.

Disā. A slave-woman of **Okkāka**. She was the mother of **Kaṇha**, ancestor of the **Kaṇhāyanagotta**. DN.i.93.

Disāpāmukha. A **Yakkha** who kept guard, with seven thousand other **Yakkhas**, at the seventh gate of **Jotika**'s palace. Dhp a.iv.209.

Disāpāmokkha. A monk of Burma. He joined the Saṅgha in his old age and studied hard, till he astonished the chief Theras by his learning, and was appointed by King **Narapati** as his teacher. Sās., p.77.

Dīgha 01. A **Yakkha** chieftain whose help should be sought by followers of the Buddha, when in distress (DN.iii.205). The Buddha says (MN.i.201f) that **Dīgha** once visited him and spoke to him of the wonderful attainments of **Anuruddha**, **Nandiya** and **Kimbila**, and remarked how fortunate were the **Vajjians** that these three were dwelling in the **Vajjī** country. **Buddhaghosa** (MN a.i.431) describes **Dīgha** as a *devarājā* and says that his other name was **Parajana**. His visit to the Buddha was at **Gosiṅgasālavana**, just before the Buddha left to see **Anuruddha** and the others.

Dīgha 02. A Thera of Ceylon, and an expert in the Vinaya. Vin.v.3.

Dīgha 03. A Brahmin. He found he could not satisfy other Brahmins, even though he gave five bowls of food to each. One day he went to the *vihāra*, and, in order to test the monks, served them with only one vessel of rice. Thirty

monks partook of it and **Dīgha** was pleased with their great moderation. AN-a.i.262f.

Dīgha Kārāyaṇa 01. Nephew of **Bandhula**, commander-in-chief of **Pasenadi**. After **Bandhula**'s death, **Dīgha** was appointed in his place and accompanied the king. Once, during their travels, they came to **Naṅgaraka** (**Uḷumpa** says Dhp a.iii.356) and, hearing that the Buddha was at **Medatalumpa**, went to see him, but Dīgha stayed outside while the Buddha talked to **Pasenadi** (MN.ii.118f; MN a.ii.753f; Ja.iv.151). The **Dhammapada Commentary** (Dhp-a.i.355ff) adds that Dīgha went about reviling the king for the murder of his uncle, and that when **Pasenadi** went in to the Buddha, leaving the royal insignia in Dīgha's charge, the latter saw his chance of revenge. He left **Pasenadi**, hastened to **Viḍūḍabha** and crowned him king. He then returned to **Sāvatthī**, leaving for **Pasenadi** only a single horse and one female servant. It was this treachery which led to **Pasenadi**'s untimely death.

Dīgha Kārāyaṇa 02. A minister of **Bhātiya** (**Bhātikābhaya**?). He was a very learned Brahmin and was appointed by the king to settle a dispute between the residents of the **Mahā Vihāra** and the **Abhayagiri**, regarding the charge brought against **Dabba Mallaputta** by the nun **Mettiyā**. He decided in favour of the **Mahā Vihāra** residents (Vin-a.iii.583).

Dīghagāmaṇī. A **Sākiyan** prince, son of **Dīghāyu** and, therefore, cousin of **Ummādacittā**. Having heard of **Cittā**, he went to **Upatissagāma** and took service at the court of **Paṇḍuvāsudeva**.

There **Cittā** saw him and fell in love with him and he visited her by night. When a child was conceived **Citta** was given to him in marriage.

This child was **Paṇḍukābhaya**. **Citta** and **Kāḷavela** were servants of **Dīghagāmaṇī**. Mhv.ix.13ff; Dpv.x.8f.

Dīghacaṅkamana. A *pariveṇa* in **Anurādhapura**, built on the spot where **Mahinda** used to walk up and down in meditation. Mhv.xv.208.

Dīghacārikavagga. The twenty-third chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.257-61.

Dīghacārikasuttā. Two *Suttas* on the five results arising from roving about. AN.iii.257.

Dīghajantu (*v.l.* **Dīghajantuka**, **Dīghajayanta**). Chief of **Eḷāra**'s generals. He was slain by **Sūranimila** (Mhv.xxv.54, 62f). **Bhalluka** was his nephew (Mhv.xxv.76). He offered a red cloth (*rattapaṭa*) at the **Ākāsacetiya** on **Sumanagiri**. He was born in hell, but the sight of the fires there recalled to him his offering and he was immediately reborn in heaven (MN-a.ii.955; AN-a.i.375).

Dīghajānu. A **Koḷiyan**, inhabitant of **Kakkarapatta**. There he visited the Buddha and asked for a teaching which would bring happiness both in this world and the next. The Buddha explained to him the four conditions of temporal welfare – *uṭṭhānasampadā*, *ārakkhasampadā*, *kaḷyānamittatā* and *samajīvitā*. He then explained the four conditions of spiritual welfare – *saddhāsampadā*, *sīlasampadā*, *cāgasampadā* and *paññasampadā*. In this discourse the Buddha addresses him as **Byagghapajja** (AN.iv.281ff). The Commentary (AN-a.ii.778) says this was a *paveṇināma*, common to all **Koḷiyans**.

Dīghajānusutta. Records the visit of **Dīghajānu** to the Buddha (AN.iv.281ff).

Dīghatapassī. A *Nigaṇṭha*, follower of **Nātaputta**. He once visited the Buddha at **Nālandā**, and there followed a discussion on actions and their efficiency. Dīghatapassī reported this discussion to **Nātaputta** and **Upāli**, who was listening, went, against the advice of Dīghatapassī, to the Buddha and challenged him to a discussion, at the end of which **Upāli** was converted (MN.i.371ff).

The Commentary (MN a.ii.594) says that Dīghatapassī was long-limbed, hence his name.

Dīghataphala. A **Yakkha** resident in a palm tree outside **Rājagaha**. **Kāḷavilaṅgika**'s wife, disguised as a man, taking food from the palace to an impaled man, passed under his tree and was seized as his prey. But on learning that she was the king's messenger, the **Yakkha** released her and asked her to convey the news that **Dīghataphala**'s wife **Kāḷī**, daughter of the god **Sumana**, had given birth to a son. In return for this service, **Dīghataphala** gave the messenger the treasure buried under the tree. She went about shouting the news, and **Sumana**, hearing it, gave her more treasure. MN-a.ii.818.

Dīghatālā. Wife of **Golakāla**. She ran away with **Dīghapiṭṭhi**, but **Mahosadha** restored her to her husband. Ja.vi.337f.

Dīghati. See **Dīghīti**.

Dīghathūṇikā. The mare on which **Duṭṭhagāmaṇī** fled from **Cūḷaṅganiyapiṭṭhi**. When the king and his minister **Tissa** offered their food to the Thera **Gotama**, the mare also gave him her share. Mhv.xxiv.20, 27.

Dīghanakha. A *Paribbājaka*, nephew (sister's son) of **Sāriputta**.

He visited the Buddha at **Sūkarakhatalena** and the Buddha preached to him the **Dīghanakhasutta**, at the end of which he became a *Sotāpanna*.

In the *Sutta* he is addressed as **Aggivessana** (MN.i.497f; Thag-a.ii.95; Dhp-a.i.79).

He was originally an Annihilationist (MN-a.ii.477). Perhaps he is the heretic Brahmin, nephew of **Sāriputta**, who was admonished by **Moggallāna** because he expressed great repugnance at the sight of **Kassapa**. Thag.1108ff; Thag-a.ii.180.

Dīghanakhasutta, **Vedanāpariggahasutta**. Preached at **Sūkarakhatalena** to **Dīghanakha**, who tells the Buddha that no view can satisfy him. The Buddha points out to him the need for consistency in outlook and expounds to him his own doctrine. **Sāriputta** is present, fanning the Buddha. At the end of the discourse, **Sāriputta** becomes an *Arahant* and **Dīghanakha** a *Sotāpanna*

(MN.i.497ff). Elsewhere the *Sutta* is called **Vedanāpariggahasutta**. Dhp a.i.79; Thag-a.ii.95; MN-a.ii.862; AN-a.i.92, 321; DN-a.iii.882.

Dīghanikāya Also called **Dīghāgama** or **Dīghasaṅgaha**. It forms the first book of the **Suttapiṭaka** and consists of thirty-four long *Suttas*, divided into three *vaggas* – the **Sīlakkhandha**, the **Mahā Vagga** and the **Pātheya** or **Pāṭikavagga**. **Buddhaghosa** wrote a commentary on the work called the **Sumaṅgalavilāsinī**.

Dīghapāsāṇaka. A locality in **Anurādhapura**, through which the *sīmā* of the **Mahā Vihāra** passed. Mhv. Appendix, p.332, vv.13; Mbv.136.

Dīghapiṭṭhi. The man who ran away with **Dīghatālā**, wife of **Golakāla**. Ja.vi.337f.

Dīghapiṭṭhikā. A class of *Petas* whose bodies are sixty leagues in height. AN a.ii.712; Paṭis-a.79.

Dīghabāhugallaka. A *vihāra* built by **Mahā Cūḷi Mahā Tissa**. Mhv.xxxiv.9.

Dīghabhayagallaka. A Tamil stronghold in charge of **Dīghābhaya** and captured by **Duṭṭhagāmaṇī**. Mhv.xxv.12.

Dīghabhāṇaka Mahā Abhaya. See **Mahā Abhaya**.

Dīghabhāṇaka Mahā Siva. See **Mahā Siva**.

Dīghabhāṇakā. Reciters of the **Dīghanikāya**.

They separated the **Cariyāpiṭaka**, **Apadāna** and **Buddhavaṁsa** from the **Khuddakanikāya** and ascribed the remaining twelve divisions of that *Nikāya* to the **Abhidhammapiṭaka** (DN a.i.15).

They also held that the four omens which the Bodhisatta saw, prior to his Renunciation, were seen on one and the same day (Ja.i.59).

It is said that once, when the *Dīghabhāṇakas* recited the **Brahmajālasutta** at

the **Ambalaṭṭhikā**, to the east of the **Lohapāsāda**, the earth shook. DN a.i.131; for views expressed by them see Vin-a.ii.413; Dhs-a.159, etc.

Dīgharāji. A village in **Magadha**, the residence of many **Saṁsāramocaka** heretics. Pv-a.67.

Dīghalaṭṭhi. A *Devaputta* who once visited the Buddha at the **Kalandakanivāpa** in **Veḷuvana** and spoke a verse (SN.i.52). The Commentary (SN a.i.87) says that **Dīghalaṭṭhi** (long-stick) was his nickname, referring to his great height while on earth.

Dīghalaṭṭhisutta. Records the visit of **Dīghalaṭṭhi** (*q.v.*) to the Buddha.

Dīghalambika. A village, the birthplace of **Dīghāyu**. The Buddha lived there in the **Araññakuṭikā**. Dhp a.ii.235.

Dīghalomasutta. One who yearns for gains, favours and flattery, is like a long-fleeced she-goat in a thicket of briars. SN.ii.228.

Dīghavatthu. A tank, repaired by **Vijayabāhu I**. Cv.lx.49.

Dīghavāpi. A tank and a district in Ceylon. When the Buddha went to Ceylon he visited the village, and on the spot where he sat in meditation a *cetiya* was later erected (Mhv.i.78; Dpv.ii.60; Vin-a.i.89). It seems to have been the central post in the country lying between the Tamil kingdom and the province of **Rohaṇa**. Thus we find **Duṭṭhagāmaṇī**'s brother, **Tissa**, occupying it by the order of his father. Later, on the death of his father, he retired to Dīghavāpi with his mother and the elephant **Kaṇḍula** (Mhv.xxiv.2, 14f, 48). When he made peace with his brother, he was again sent there to look after the district.

After the conquest of the Tamils, **Tissa** was again in charge of Dīghavāpi, for we find him being sent for from there at the time of **Duṭṭhagāmaṇī**'s death (Mhv.xxxii.2). **Tissa** (afterwards called **Saddhātissa**) founded the Dīghavāpi *vihāra*, in connection with which he built a *cetiya*, to which he made valuable offerings (Mhv.xxxiii.9, 14). We hear of Dīghavāpi in connection with the campaigns of **Parakkamabāhu I**. (Cv.lxxiv.89; 98, 110, 180; lxxv.1, 10). Many

years later **Rājasīha II**. gave the district round Dīghavāpi to the settlers who came from Holland (Cv.xcvi.25, 28; for its identification see Cv.Trs.ii.30, n.1). The village of **Mahā Muni**, residence of **Sumanā**, wife of **Lakuṇṭaka Atimbara**, was in Dīghavāpi (Dhp a.iv.50). Dīghavāpi was nine leagues from **Tissamahārāma** (AN a.i.386).

For a story connected with the *cetiya* see **Dhajaggaparitta**.

Dīghavidassabhātā. The **Khuddakapāṭha** Commentary (Khp a.126f) contains a reference to a "Dīghavidassabhātā" to the effect that, for the space of four **Buddha**-intervals, he burnt in hell, going up and down, his body sixty leagues in height, and five hundred families who accepted his views suffered with him.

Dīghasandana, **Dīghasandaka** (**Dīghasandanaka**). A Commander-in-chief of **Devānampiyatissa**. He built a little *pāsāda* "on eight pillars" for **Mahinda**, which became known as *Dīghasandasenāpatipariveṇa* (Mhv.xv.212f; also Cv.xxxviii.16), and is famous as the residence of **Mahā Nāma**, author of the **Mahā Vaṁsa** (Mhv ṭ.502). According to the **Mahā Vaṁsaṭīkā** (p.289), **Dīghasandaka** was so-called because he wore a long robe (*dīghasāṭakaṁ nivāsesīti Dīghasandako*), and the original name of the *pariveṇa* built by him was **Cūḷa Pāsāda**.

Dīghasandasenāpatipariveṇa. See **Dīghasandana**.

Dīghasumana. A Thera of Ceylon, expert in the Vinaya. Vin.v.8; Vin-a.i.104.

Dīghasumma. A Thera of **Kalyāṇi**. A fisherman, living at the mouth of the **Kalyāṇi** River, gave him alms on several occasions and remembered him at the moment of his death. MN-a.ii.1008; AN-a.ii.522.

Dīghāgama. See **Dīghanikāya**.

Dīghābhaya 01. A son of **Kākavaṇṇatissa** by a wife other than **Vihāramahādevī**. He was in charge of the fortress at **Kacchakatittha**. Mhv.xxiii.17.

Dīghābhaya 02. A **Damiḷa** general, in command of **Dīghābhayagallaka**, and conquered by **Duṭṭhagāmaṇī**. Mhv.xxv.12.

Dīghāyu 01. (**Dīghāvu**). Son of **Dīghīti**, king of **Kosala**. After his parents had been cruelly murdered by **Brahmadatta**, king of **Kāsi**, he became the attendant of this king; in order to avenge their death, but when the occasion arose he made peace with **Brahmadatta**. His father's kingdom was restored to him, and he married **Brahmadatta**'s daughter (Vin.i.343ff; Dhp a.i.46f; Ja.iii.211f, 487). He was the Bodhisatta (Ja.iii.490).

Dīghāyu 02. See **Āyuvaḍḍhana**.

Dīghāyu 03. A **Sākiyan** prince, grandson of **Amitodana** and brother of **Bhaddakaccānā**. He went to Ceylon and there founded a settlement which he named after himself. His son was **Dīghagāmaṇī**. Mhv.ix.10f; 18; Dpv.x.6, 8.

Dīghāli. A locality in **Rohaṇa**. Cv.lxxv.60; lxxii.63; see Cv.Trs.i.325, n.2 and ii.49, n.3.

Dīghāvu 01. Eldest son of King **Arindama I**. He is identified with **Rāhula**. Ja.v.490.

Dīghāvu 02. A householder of **Rājagaha** and son of **Jotika** *gahapati*. He was a *Sotāpanna* and, when he lay ill, he sent his father to **Gotama Buddha** requesting the Buddha to visit him. The Buddha accepted the request, preached to him and consoled him. Soon afterwards **Dīghāvu** died and was born as an *Anāgāmī*. SN.v.344f.

Dīghāvu 03. Son of King **Mahā Janaka** and his queen **Sīvalī**. He became king when **Mahā Janaka** left the world. He is identified with **Rāhula**. Ja.vi.44, 61, 62, 68.

Dīghāvu 04. See **Dīghāyu**.

Dīghāvubhaṇavāra. Second chapter of the tenth **Khandaka** of the **Mahā Vagga** of the **Vinayapiṭaka**. Vin.i.343ff.

Dīghāvusutta. Records the visit of the Buddha to **Dīghāvu** (see **Dighāvu** 2). The Buddha exhorts him to practise the six conditions which are constituent parts of knowledge (*cha vijjābhāgiyadhamme*). These are:

- contemplation of impermanence in the *saṅkhāras*,
- consciousness of *dukkha* in impermanence,
- of there being no-self in what is *dukkha*,
- consciousness of abandoning, of dispersion, and of cessation. SN.v.344f.

Dīghāsana. A monastery in Ceylon, in which lived **Mahā Nāma Thera** (Cv.xxxix.42). Geiger thinks (Cv.Trs.i.48, n.1) that Dīghāsana is very probably a wrong reading for **Dīghasanda**.

Dīghīti, **Dīghati**. A king of **Kosala**. His kingdom was captured by **Brahmadatta**, king of **Kāsi**, and he and his wife fled to **Benares**, where they lived in disguise in the house of a potter. His wife bore a son named **Dīghāyu** (*v.l.* **Dīghāvu**). Before his birth, his mother had a craving to see the army drawn up in battle array, its swords tempered. **Dīghīti** appeased her craving with the help of his friend, the chaplain of **Brahmadatta**. **Dīghāyu** was sent away from the city lest harm should befall him. Later, **Dīghīti**'s place of refuge was discovered and he and his wife were being led to the place of execution when **Dīghāyu**, who was on a visit to the city, saw them. **Dīghīti**, recognising his son, called to him his dying advice "*mā dīgham̐ passa mā rassam̐*, look not too far nor too near). **Dīghāyu** heard and understood; he entered the service of **Brahmadatta**, first as an elephant-trainer, then as a musician, and finally as his personal servant. He wished to avenge the death of his parents, but when the occasion arose, he remembered his father's instructions and desisted. Vin.i.342ff.

Dīghīti Kosalajātaka (Ja 371). Contains the latter part of the story of **Dīghāyu**, son of **Dīghīti**, who, remembering the advice of his father, forebore from killing **Brahmadatta** when the occasion arose, and later benefited by this action of his (Ja.iii.211f; cp. Vin.i.342ff; Ja.iii.487).

It is stated in the **Jātaka** that the full story is given in the **Saṅghabhedakajātaka**. No such story is, however, to be found, unless this is another name for the **Kosambījātaka**.

The story of **Dīghīti** was related in reference to the quarrelsome monks of **Kosambī**. Some of the stanzas found in the **Jātaka** story are repeated in the **Upakkilesasutta** (MN.ii.154).

Dīpa. A monk, probably of Ceylon, author of the **Parivārapātha** (Vin.v.226).

Dīpaṅkara 01. **Dīpaṅkara Buddha**. The first of the twenty-four Buddhas. He was born in **Rammavatī**, his father being King **Sudeva** (*v.l.* **Sumedha**) and his mother **Sumedhā**. For ten thousand years he lived in the household, in three palaces, **Haṁsā**, **Koñcā** and **Mayūrā**. His wife was **Padumā** and his son **Usabhakkhandha** (**Samavatakkhandha**). He left home on an elephant and practised austerities for ten months. His Bodhi-tree was the *Pipphalī* and grass for his seat was given by an **Ājīvaka** named **Sunanda**. His first sermon was preached at **Nandārāma** (**Sunandārāma**) at **Sirighara**, where he converted the heretics. He had three great gatherings of his followers. He was always attended by eighty-four thousand *Arahants*, and his body was eighty cubits in height. He died at **Nandārāma** at the age of one hundred thousand years and his *Thūpa* was thirty-six *yojanas* high. **Sumaṅgala** and **Tissa** were his chief monks, **Nandā** and **Sunandā** his chief nuns, while **Sāgata** (*v.l.* **Nanda**) was his constant attendant. **Tapassu** and **Bhallika** were his chief lay patrons among men and **Sirimā** and **Soṇā** among women.

It was during the time of **Dīpaṅkara Buddha** that the ascetic **Sumedha** (*q.v.*), who later became **Gotama Buddha** first declared his intention of becoming an aspirant for Awakening (a **Bodhisatta**).

After **Dīpaṅkara**'s death, his doctrine lasted for one hundred thousand years.

Bv.ii.207ff; Bv-a.104f; Ja.i.29; Mhv.i.5; Dpv.iii.31; Dhp-a.i.69; but see Mhv.i.193ff., where the details differ from those given here.

Dīpaṅkara 02. See **Buddhappiya**.

Dīpaṅkaranagara. Probably another name for **Rammavatī**. Cv.xxxix.51.

Dīpadādhipati. There were once four kings of this name, all previous births of **Sūcidāyaka Thera**. Ap.i.122.

Dīpanayā. An eminent Therī of Ceylon, resident in **Rohaṇa**. She was expert in the Dhamma and the Vinaya. Dpv.xviii.40.

Dīpanī. Wife of **Mahinda VI**. She was a cowherd's daughter (Cv.lxxx.15).

Dīparājā. A king of **Nāgadīpa**, son of a king of Ceylon by a younger queen. The king granted the queen a boon and she claimed the kingdom for her son. But the prince was blinded in one eye while watching a cock fight and the king refused to grant the request. So he made him king of **Nāgadīpa**, whence he came to be known as **Dīparājā** (Vibh a.443f).

Dīpavaṁsa. The oldest extant Pāli Chronicle of Ceylon. Like the **Mahā Vaṁsa**, it was based on the *Aṭṭhakathā* handed down in the **Mahā Vihāra** of Ceylon. It gives the impression not of an evenly worked out whole, but rather of a stringing together of fragments, a composition of whole lines, sometimes whole stanzas, borrowed from the *Aṭṭhakathā*. It is generally agreed that the Dīpavaṁsa assumed its present form about the fourth century CE. It is stated (Cv.xxxviii.59) that **Dhātusena** made endowments for the regular recital of the Dīpavaṁsa.

The work was edited and published by Oldenberg in 1879. For details see Geiger: Dīpavaṁsa and **Mahā Vaṁsa**.

Dīpavihāra. *v.l.* **Devīvihāra**, **Dibbavihāra**. A monastery in Ceylon, residence of **Summa Thera** (*q.v.*). MN-a.i.126; AN-a.i.319; ii.845, etc.

Dīpasutta. A monk should cultivate in-breathing and out-breathing in order to achieve all his desires in the spiritual life. He will then understand things as they really are and, when his bodily endurance has reached its limit, he will know that it is so, like a lamp which will go out when oil and wick are used up. SN.v.316ff.

Dīpāyana. See **Kaṇhadīpāyana**.

Dīpālatittha. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.54.

Dīpika. See **Pañcadīpika**.

Dīpijātaka (Ja 426). Goatherds once occupied an ascetic's hut, and, on their departure, left behind a she-goat who had strayed away. As she ran to join the others, she saw a panther in the way; she showed great daring and tried to pacify him with soft words, but all in vain, for he devoured her.

The story was related in reference to a she-goat whom **Moggallāna** once saw near his mountain hut. When she, however, saw a panther, she, with great daring, jumped over his body and escaped. Ja.iii.479f.

Dīpuyyāna. A park in **Pulatthipura** laid out by **Parakkamabāhu I**. It was so-called because it formed a peninsula. Cv.lxxiii.113; lxxix.6; Cv.Trs.ii.14, n.2.

Dīyavāsa. A locality through which passed the *sīmā* of the **Mahā Vihāra**. Mbv.135.

Dukūla (**Dukūlaka**). A hunter's son, father of **Suvaṇṇasāma**. He is identified with **Mahā Kassapa**. For his story see the **Sāmajātaka** (Ja 540). See also Mil.123; Vin-a.i.214.

Dukkathāsutta. To five persons certain talk is ill-talk – talk on faith to the faithless, on virtue to the virtueless, on learning to one of little learning, on generosity to the mean, on insight to the foolish. AN.iii.181.

Dukkarasutta 01. (or **Kummasutta**). A wise monk should withdraw within himself, like the tortoise withdrawing his limbs. SN.i.7.

Dukkarasutta 02. Things difficult to do in the religious life, in varying degree. SN.iv.260, 262.

Dukkhakhandhasutta. See **Cūḷa Dukkhakhandhasutta** and **Mahā Dukkhakhandhasutta**.

Dukkhatātissasutta. On the three forms of suffering, caused by pain, by volitions and by the changeable nature of things. SN.v.56; cp. **Dukkhasutta** 6 above.

Dukkhadhammasutta. When a monk knows the arising and the destruction of all states of suffering, he realizes the nature of sensual pleasures and has no longing for them. This is explained by various similes. SN.iv.188ff.

Dukkhamajjhattasutta. The eye is suffering, so are the other senses, and therefore void of self. SN.iv.2.

Dukkhamūla. A **Pacceka Buddha**, mentioned in a nominal list. Ap a.i.107; MN.iii.70.

Dukkhambāhirasutta. Forms seen by the eye are suffering, so are the things perceived by other senses. They are void of self. SN.iv.4.

Dukkhalakkhaṇavatthu. The story of five hundred monks who, in the time of **Kassapa Buddha**, had practised meditation on the characteristics of suffering. In the present age they became *Arahants* immediately on hearing a stanza on suffering. Dhp-a.iii.406.

Dukkhasutta 01. *Dukkha* arises from the contact of the senses and the objects proper to the senses, resulting in feeling, which, in turn, produces craving. By destroying this process *dukkha* is destroyed. SN.ii.71; cf. SN.iv.86.

Dukkhasutta 02. All the *khandhas* are suffering; he who realizes this destroys rebirth. SN.iii.21; 196.

Dukkhasutta 03. All the *khandhas* lead to suffering. SN.iii.77.

Dukkhasutta 04. The Buddha teaches suffering, the arising thereof, the cessation, and the way to such cessation. SN.iii.158.

Dukkhasutta 05. That which is suffering and of the nature of suffering must be put away. SN.iv.199.

Dukkhasutta 06. **Sāriputta** tells **Jambukhādaka** of the three kinds of suffering, caused by pain, by the activities and by the changeable nature of things. SN.iv.259.

Dukkhasutta 07. A monk without faith is unconscientious, has no fear of blame, is indolent and lacking in insight, lives ill at ease in this world and will suffer in the next. AN.iii.3.

Dukkhasutta 08. If a monk has brooding on sense-desires, ill-will, cruelty and conjures up thoughts of these things, he will live ill at ease now and also after death. AN.iii.429.

Dukkhasutta 09. It is impossible that a monk who sees happiness in any phenomenon shall live in harmony and peace. AN.iii.442.

Dukkhāni Sutta. The five ills of a recluse: he is not content with any of the four requisites and finds no delight in the holy life. AN.iii.146.

Dukkhena Sutta. Desire should be put away for that which has suffering inherent in it. SN.iii.178.

Duggatasutta. Whenever one sees a hardship or a hard lot one should remember that one, too, has suffered likewise in some life or other. Incalculable is the course of *Saṁsāra*. SN.ii.186.

Duggatisutta. The Ariyan who has unwavering faith in the Buddha, the Dhamma and the Saṅgha and is possessed of virtue, is free from an unhappy condition of existence. SN.v.364.

Duccaritavagga. The twenty-fifth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.267-70.

Duccaritasutta 01. The four bad habits of speech – falsehood, slander, bitter speech, idle babble; and the four good habits – truthful speaking, speaking well of others, soft speech and wise speech. AN.ii.228.

Duccaritasutta 02. Five disadvantages of evil conduct – self-upbraiding, dispraise by the wise, evil reputation, death as a lunatic, unhappy rebirth. AN.iii.267.

Duccaritasutta 03. A monk once came to the Buddha and asked for a brief teaching. The Buddha asked him to abandon wrong conduct with regard to body, feelings, mind and mind-states, and to cultivate the four *satipaṭṭhāna*s. SN.v.188.

Duccaritasutta 04. Three conditions – wicked conduct in deed, word and thought – and their opposites. AN.iii.446.

Dujīpa. *v.l.* **Dudīpa**. A king who lived to the age of one thousand. He reigned for five hundred years and, at the end of that period, gave alms to the Brahmins, renounced his kingdom and became an ascetic (Ja.vi.203).

He is probably identical with **Dudīpa**, king of **Benares**, who is mentioned (Ja.vi.99) as having given away great wealth, and as a result reached heaven.

Dujjaya. A king of a past age, a previous birth of **Cūḷa Cunda** Thera. Ap.i.102.

Duṭṭha 01. called **Duṭṭhakumāra** king of **Benares**. A former birth of **Devadatta** (Ja.i.327). His story is given in the **Saccaṅkirajātaka** (Ja 73).

Duṭṭha 02. Also called **Duṭṭhakumāra**, the son of **Kitavāsa**. At his birth soothsayers foretold his death from thirst, and **Kitavāsa** had lakes and ponds dug in various parts of the capital and waterpots placed everywhere. One day **Duṭṭha** saw a **Pacceka Buddha** begging for alms and dashed his bowl to the ground. He was seized with thirst, and all the water in the city was dried-up. He died, and was reborn in **Avīci**. Ja.ii.194f.

Duṭṭha 03. Son of the king of **Benares**; a previous birth of the cruel **Licchavī** prince on whose account the **Ekapaṇṇajātaka** (Ja 149) was preached. Ja.i.506.

Duṭṭhakumārī. Daughter of a banker of **Benares**. For her story see the **Takkajātaka** (Ja 446).

Duṭṭhagāmaṇī Abhaya. King of Ceylon (101-77 B.C.) He was the son of **Kākavaṇṇatissa** (ruler of **Mahā Gāma**) and of **Vihāradevī**, and was called **Gāmaṇi Abhaya**. The antenatal cravings of his mother showed that he would be a great warrior, and his father gathered at his court the most famous warriors of the land skilled in various ways. Chief among them were **Nandhimitta**, **Sūranimila**, **Mahā Soṇa**, **Goṭha-imbara**, **Theraputtābhaya**, **Bharaṇa**, **Veḷusumana**, **Khañjadeva**, **Phussadeva** and **Labhiya Vasabha**. **Abhaya** early showed signs of an adventurous disposition, and resented the confined limits of his father's kingdom, bounded on the north by the **Mahā Vālukanadī**, on the further bank of which lay the Sinhalese country ruled by the **Damiḷas**. **Abhaya** was constantly refused permission by his father to fight the **Damiḷas** and fled in anger to the hills, whence he sent his royal father a woman's garment, to indicate that he was no man. This earned for him the nickname of **Duṭṭha**, which always stuck to him. At his father's death he had to fight with his brother **Tissa** (afterwards **Saddhātissa**) for the possession of the throne. He was first defeated at **Cūḷaṅganiyapiṭṭhi**, but later he was victorious, and the Saṅgha brought about a reconciliation between the brothers. When fully prepared, **Duṭṭhagāmaṇī** marched against the **Damiḷa** king, **Eḷāra**. He rode his state elephant, **Kaṇḍula**, born on the same day as himself. He commenced operations at **Mahiyaṅgaṇa**, capturing fort after fort, manned by **Eḷāra**'s followers, and

fought his way down to **Mahā Vālukanadī**, where he pitched his camp at **Kandhāvārapiṭṭhi**, near **Vijitapura**, where were concentrated the **Damiḷas**. After a siege of four months **Vijitapura** fell, and **Duṭṭhagāmaṇī** advanced through **Girilaka** and **Mahelanagara** to **Kāsapabbata** near **Anurādhapura**, the capital. (Mhv.xxv.75. It is said that in the course of his journey from **Mahā Gāma** to **Anurādhapura** he captured thirty-two fortresses manned by the **Damiḷas**). There he waited for the onset of **Eḷāra** and, in the battle that ensued, **Eḷāra** was defeated and fled towards the capital, but he was pursued by **Duṭṭhagāmaṇī** and slain by him in single combat close to the southern gate of the city. **Eḷāra**'s body was burnt with royal honours, and **Duṭṭhagāmaṇī** built a tomb over the ashes and decreed that no music should be played by people passing it, a decree that was for long honoured. This act of chivalry, so much in contrast with the usual conduct of victors, earned for **Duṭṭhagāmaṇī** great honour. Later, he defeated reinforcements from India under **Bhalluka**, nephew of **Eḷāra**, and thus became sole monarch of Laṅkā.

On the seventh day after his final victory, he celebrated a water festival at the **Tissavāpi** and, at its conclusion, built the **Maricavaṭṭhithūpa** (*q.v.*) on the spot where his spear, containing the relic of the Buddha, given by the monks at **Tissamahārāma**, remained firmly embedded, no one being able to remove it. From now onwards, consoled by the *Arahants* of **Piyaṅgudīpa**, who absolved him from blame for the slaughter of his enemies, he began his great works of piety, after having distributed largesse to his generals and soldiers. He first built the **Lohapāsāda** (*q.v.*) of nine stories, resembling the palace of **Bīraṇī**, the plan of which was brought to him from **Tusita** by *Arahants*. He then began his greatest achievement, the **Mahā Thūpa**, erected on a site visited by the Buddha during his third visit to Ceylon. The **Devas**, led by **Sakka**, provided the necessary materials, discovered in various parts of the island, and he began work immediately, on the full-moon day of **Vesākha**. Great celebrations marked the inauguration of the mighty task, plans of various builders were inspected before the final choice and no free work was allowed to be done. After the relics, obtained by the *Arahant* **Soṇuttara** from the **Nāga**-world, had been enshrined in unparalleled splendour and with great feasting, but before the *chatta* of the *cetiya* and the plaster work could be finished, **Duṭṭhagāmaṇī** fell ill.

Saddhātissa was summoned from **Dīghavāpi**, and he covered the *cetiya* with white cloth and crowned it with a spire of bamboo, that the king, before his death, might visualize his great work in its complete form. **Theraputtābhaya**, a former general, now become an *Arahant*, and living in the **Pañjalipabbata**, was at the king's side at the time of his death and consoled him with reminders of the great merit he had accumulated during his life. A record of the king's good deeds was read by his secretary, from which it would appear that the king had erected ninety-nine other *vihāras*, besides the buildings already mentioned. He had once tried to preach in the **Lohapāsāda**, but was so overcome by nervousness that, realizing how difficult was the task of the preacher, he ordered special benefactions for those who preached the Dhamma. Two gifts made by him are recorded as of very special merit – one was the sale of his special earrings to procure food for five Theras during the *Akkhakkhāyika* famine, the other was his gift of food during his flight from **Cūḷaṅganiyapiṭṭhi** (for details see Mhv.xxxii.49ff; also AN-a.i.365f). He was starving, and his minister **Tissa** procured a meal for him, but as he never ate without offering some of the food to the monks, he wished for a monk to appear before him. When a Thera did so appear, he gave him all he had. He was told later, on his death bed, by **Theraputtābhaya**, that this food was divided among many thousands of *Arahants* so that the merits of the donor might increase manifold.

It is said that after death **Duṭṭhagāmaṇī** was born in the **Tusita**-world, there to await the appearance of **Metteyya Buddha**. He will then become the chief disciple of that Buddha, and his parents will be the parents of **Metteyya**. Before his birth, as the son of **Kākavaṇṇatissa**, he was a *Sāmaṇera* of **Koṭapabbata** *vihāra*. He fell ill through his hard work on behalf of the Saṅgha at the **Ākāsacetiya** near **Cittalapabbata**, and as he lay dying in the **Silāpassayapariveṇa**, **Vihāradevī** visited him at the suggestion of an *Arahant* Thera, and after much difficulty persuaded him to be reborn in this world as her son (these particulars relating to **Duṭṭhagāmaṇī** are summarised from Mhv. chaps.xxii–xxxii; Dpv.xviii.53; xix.1ff; Vin-a.i.102).

Duṭṭhagāmaṇī is regarded as the hero of the **Mahā Vaṁsa** epic. His son was **Sāliya**, who, however, did not succeed him, preferring to marry a *Caṇḍāla* maiden, **Asokamālā**. **Duṭṭhagāmaṇī**'s successor, therefore, was **Saddhātissa**.

The **Dhammapada Commentary** (Dhp-a.iv.50) mentions a minister of **Duṭṭhagāmaṇī** called **Lakuṇṭaka Atimbara**, whose wife was **Sumanā**.

Duṭṭhagāmaṇī lived to the age of sixty-eight (Mhv.xxiv.47).

Once, after his conquest of the **Damiḷas**, he was unable to sleep for a whole month, then, at the suggestion of the monks, he took the fast of the eight vows and eight monks chanted to him the **Cittayamaka**. He fell asleep during the chanting (DN-a.ii.640).

Duṭṭhatthaka. The third *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta** (Snp.vs.780-87). The *Sutta* was preached in reference to the calumny raised against the Buddha by the heretics who used the female ascetic **Sundarī** to further their ends (Snp-a.ii.518f). Commentarial explanation of this is included in the **Mahā Niddesa** (MNidd.i.62ff). The burden of the *Sutta* is that he who praises his own virtue and is dependent upon varying dogmas of philosophy is constantly censured. The *muni* is one who has shaken off all systems of philosophy.

Dutiyapalāyijātaka (Ja 230). The Bodhisatta was once king of **Benares**, and the **Gandhāra** king of **Takkasilā** besieged his capital. The Bodhisatta appeared before him and threatened to crush his forces, and the **Gandhāra** king fled.

The story was told in reference to an ascetic who visited **Jetavana** in order to argue with the Buddha; but on seeing the Buddha seated in the hall expounding the Dhamma, his courage forsook him and he ran away with a crowd at his heels. He is identified with the **Gandhāra** king. (Ja.ii.219-21).

Dutiyamakkaṭajātaka. See **Dūbhiyamakkaṭajātaka** (Ja 174) ??

Dutiyasutta 01. On the four modes of progress: painful with sluggish intuition and with swift intuition, and pleasant, with the same two varieties of intuition. AN.ii.154.

Dutiyasutta 02. Questions asked by a *Deva* and the Buddha's reply thereto. "What has a good man as his companion?" is one question, and the reply thereto is "faith." (SN.i.38).

Dutiyaselavihāra. A monastery in Ceylon (Sinhalese, *Devanagala*). **Kittisirirājasīha** gave to the *vihāra* the village of **Ratanadoṇi**. Cv.c.232.

Dudīpa. See **Dujīpa**.

Duddadajātaka. *v.l.* **Duddajātaka**, **Dudadajātaka** (Ja 180). Once the Bodhisatta was a Brahmin of **Kāsi** and, after being educated in **Takkasilā**, became an ascetic in the **Himālaya**. When he and his fellow ascetics visited **Benares** for salt and seasoning, the people gathered together and gave them food. The story was told in reference to two young men who made a collection in **Sāvatthī** to feed the Buddha and his monks (Ja.ii.85f).

Dundubhissara Thera, **Durabhisāra Thera**. An *Arahant*. After the Third Council he accompanied the Thera **Majjhima** to the region at the foot of the **Himālaya** (Vin-a.i.68; Mhv ṭ.317; Mbv.115). In the **Dīpavaṁsa** (viii.10) he is called **Durabhisāra**.

Dunniviṭṭha. A Brahmin village in the **Kāliṅga** country. It lay on the road (along which **Vessantara** journeyed to **Vaṅkagiri**) from **Jetuttara** to the **Ceti** kingdom, five leagues from **Arañjaragiri** and ten from the **Ceti** country. It was the residence of **Jūjaka** and **Amittatāpanā**. Ja.vi.521, 541.

Duppaññasutta 01. One who is an unbeliever, immoral, indolent and of weak wisdom, is born in purgatory. AN.ii.227.

Duppaññasutta 02. One who has the above qualities is censured by the wise and gathers much demerit. AN.ii.227.

Duppaññasutta 03. A monk asks the Buddha as to who can be called a witless imbecile, and the answer is, he who fails to practise the seven *bojjhaṅgas*. SN.v.99.

Duppasaha. A king of long ago, descendant of **Mahā Sammata**. He was the last of fifty kings who ruled in **Ayujjha**. Sixty of his descendants reigned in **Benares**. Dpv.iii.16; Mhv ṭ.127.

Dubbacajātaka (Ja 116). The Bodhisatta was once a very skilled acrobat and travelled about with his teacher who knew the dance of the four javelins. One day the teacher, in a drunken fit of boasting, announced that he would do the dance of the five javelins – which he did not know – and insisted on doing it against the advice of the Bodhisatta. The result was that the boaster was impaled on the fifth javelin (Ja.i.430f). For the introductory story see the **Gijjhajātaka** (Ja 42).

Dubbaṇṇiyasutta. Once an ill-favoured **Yakkha** came to be seated on **Sakka**'s throne. The gods of **Tāvatiṁsa** were greatly vexed on seeing him, but the greater their annoyance, the handsomer grew the **Yakkha**. Then **Sakka** came up and showed great humility before the **Yakkha**, and the greater his humility the uglier did the **Yakkha** become, until he disappeared. SN.i.237.

Dubbalakaṭṭhajātaka (Ja 105). Once an elephant, caught in the **Himālaya**, while being trained by the king's trainers, broke away from his chains and escaped to the mountains. There he lived in a constant state of terror until the Bodhisatta, who was a tree-sprite, dispelled his fears.

The story was told in reference to a monk who was always in fear of death. He is identified with the elephant. Ja.i.414-6.

Dubbalavāpitissakavihāra. A monastery in Ceylon, founded by **Saddhātissa** (Mhv.xxxiii.8). **Kaniṭṭhatissa** built for it an *uposatha*-hall. Mhv.xxxvi.17.

Dubbinodasutta. Five things are hard to push against: sensuality, ill-will, infatuation, ostentation and vagrant thoughts. AN.iii.184.

Dubbuṭṭhi. A king of Ceylon. He held a **Giribhaṇḍamahāpūjā**. Ras.ii.183,185.

Dubbuṭṭhi Mahā Tissa. A rich man of **Mahelanagara**. Once a debtor, hoping to harm him, invited **Tissa Thera** and 500 monks of **Abhayuttaravihāra** in Dubbuṭṭhi's name on the day Dubbuṭṭhi had a ploughing ceremony. When the

monks arrived, his wife prepared food and fed them. When Dubbuṭṭhi discovered this he was full of gratitude to his debtor and tore up the promissory note. Ras.ii.166f.

Dumasāra. A **Cakkavatti** of four *kappas* ago, a former birth of **Saññaka Thera**. Ap.i.120.

Dumbara. A district in the **Malaya** country of Ceylon. Cv.lxx.5, 8.

Dummukha 01. A **Licchavī** chieftain. He was present at the discussion of the *Nigaṇṭha* **Saccaka** with the Buddha, and seeing **Saccaka** discomfited in the debate, **Dummukha** compared him to a crab pulled out of a pond and ill-treated by village boys (MN.i.234).

The Commentary says that **Dummukha** Ugly-Face just happened to be his name (MN-a.i.459). He was in reality quite handsome.

Dummukha 02. King of **Kampilla** in **Uttarapañcāla**. One day, while looking from his window down on to the palace yard, he saw several bulls setting upon a cow in lust, and one bull, stronger than the rest, killed another with his horns. The king, realizing the evil nature of lust, entered into a *jhāna* and became a **Pacceka Buddha**. Ja.iii.379, 381.

Dummedhajātaka 01. (Ja 50). The Bodhisatta was once born as **Brahmadatta**, king of **Benares**. Seeing that his subjects were much given to offering sacrifices to the gods in course of which animals were killed and other sins committed, he made proclamation, soon after becoming king, that he had made a vow to offer in sacrifice all those of his subjects who were addicted to the Five Sins and walked upon the ten paths of unrighteousness. His ministers were sent to look for such people, and the proclamation had the desired effect (Ja.i.259f).

For the introductory story see the **Mahā Kaṇhajātaka**.

Dummedhajātaka 02. (Ja 122). The Bodhisatta was once the state elephant of the **Magadha** king of **Rājagaha**. When the king rode in procession, the

people had eyes only for the elephant, and the king, in envy, schemed to have the elephant thrown down a precipice. The mahout discovering this, flew on the elephant's back to **Benares**. The king of **Benares** welcomed them and, with their help, obtained the sovereignty of all India.

The story was told in reference to **Devadatta**'s envy of people's praise of the Buddha. **Devadatta** is identified with the **Magadha** king, **Sāriputta** with the king of **Benares** and **Ānanda** with the mahout. Ja.i.444f.

Duyyodhana 01. The Bodhisatta, born as king of **Magadha**. He was later born as king of the **Nāgas**, under the name of **Saṅkhapāla**. For his story see the **Saṅkhapālajātaka** (Ja 524), SN.v.162ff.

Duyyodhana 02. The Pāli form of the Sanskrit Duryodhana, e.g., Cv.lxiv.43.

Durājānajātaka (Ja 64). A young Brahmin student of **Takkasilā** fell in love with a woman and married her. She was very capricious and her husband neglected his duties. The teacher instructed his student to take no notice of his wife's moods.

The story was related to a devout layman of **Sāvatthī** who had as wife a capricious woman. She worried him so much that he neglected his visits to the Buddha. The couple were identical in both stories. Ja.i.299-301.

Dullabhasutta. Three persons are hard to find in the world: a **Tathāgata**, one who can expound the Dhamma and Vinaya of a **Tathāgata**, and a grateful person. AN.i.266.

Duḷudesa. A country, probably in South India. Cv.lvi.11.

Duverasutta or **Anāthapiṇḍikasutta**. **Anāthapiṇḍika** visits the Buddha, who tells him of the five guilty fears – that begotten

- by killing,
- by stealing,
- by wrong indulgence of sensual lust,
- by evil speaking, and

- by the drinking of intoxicants

freedom from which, together with possession of the Noble Insight, enables a man to say that he is destined for Awakening. SN.v.387f.

Dussa Thūpa. A *Thūpa* built in the *Brahma*-world by **Ghaṭīkāra**, enshrining the garments worn by **Gotama Buddha** at the time of his Renunciation. It was built of gems and was twelve *yojanas* high (**Dāṭhāvaṁsa**, vs.35).

Among the wonders performed by **Bhaddaji** one was to carry it on his outstretched palm and show it to the multitude. Mhv.xxxi.11; Mhv ṭ.562.

Dussadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a *Khattiya*, and having received some garments as a tribute, gave them to **Siddhattha Buddha**. Sixty-seven *kappas* ago he was a king named **Parisuddha** (Ap.i.185).

Dussanta. The Pāli form of the Sanskrit Duṣyanta, e.g., Cv.lxiv.44.

Dussapāvārika. A *seṭṭhi* of **Nālandā** who owned a mango-grove near the city. Having heard the Buddha preach, he became his follower and built for him and his Saṅgha a monastery in his mango-grove, which came to be called **Pāvārikambavana**. DN a.iii.873; MN a.ii.594; SN a.iii.169.

Dussalakkhaṇa. A Brahmin of **Rājagaha** who claimed to be able to prognosticate by looking at pieces of cloth. For his story see the **Maṅgalajātaka** (Ja 87, Ja.i.373).

Dussārāma. A monastery in **Sīlavatī** where the **Buddha Sikhī** died (Bv.xxi.28). The Commentary calls it **Assārāma** (Bv a.204).

Dussāvudha. One of the four most effective weapons found in the world. It belonged to **Āḷavaka**. If he threw it up into the sky, no rain would fall for twelve years; if he let it fall on the earth, all plants and trees would die and nothing would grow for twelve years; if he threw it into the sea, the sea would completely dry up; it could make **Sineru** crumble into pieces. **Āḷavaka** hurled it

at the Buddha, but it fell at the Buddha's feet and remained there as a rug.

It is also called **Vatthāvudha**, and was evidently made of cloth (Snp-a.i.225f).

Dussīlasutta 01. For the wicked who lack virtue, right concentration is perforce destroyed, and this ultimately leads to the destruction of emancipated knowledge and insight, just as a tree devoid of branches and leaves is ultimately destroyed.

Dussīlasutta 02. A woman who is faithless, shameless, unscrupulous, immoral and of weak wisdom, is born in purgatory. SN.iv.242.

Dussīlyasutta 01. or **Anāthapiṇḍikasutta**. **Anāthapiṇḍika**, grievously ill, sends for **Sāriputta**, who visits him with **Ānanda**. **Sāriputta** reminds **Anāthapiṇḍika** of his virtuous qualities, such as his loyalty to the Buddha, the Dhamma and the Saṅgha, his freedom from immorality and the like, from wrong views, aims, etc. Immediately **Anāthapiṇḍika**'s pains vanish, he serves the two monks from his own cooking-pot, and they take their leave. **Ānanda** reports the incident to the Buddha, who praises **Sāriputta**'s wisdom. SN.v.380ff.

Dussīlyasutta 02. or **Anāthapiṇḍikasutta**. The same as the first, but here it is **Ānanda** who admonishes and reminds **Anāthapiṇḍika** that he possesses all the qualities of a *Sotāpanna*. SN.v.385f.

Dūtajātaka 01. (Ja 260). Once the Bodhisatta was king of **Benares**. He was very dainty as to food, and spent so much on it that he came to be known as **Bhojanasuddhika** (Dainty-food). He always ate in a decorated pavilion in full view of his people. One day, a greedy man seeing him eat and wishing to taste the food, rushed up to him with clasped hands, saying that he was a messenger (*dūta*), messengers having free access to the king. Approaching the table, he snatched some food and thrust it into his mouth. The king's attendants wished to behead him, but the king invited him to share his meal, and, at the conclusion, enquired as to his message. He said he was the messenger of Lust and of the Belly, and told the king how great was the power of these two. The king was

pleased with him and gave him one thousand cows.

The story was told in reference to a greedy monk. Ja.ii.318-21.

Dūtajātaka 02. (Ja 478). The Bodhisatta was once a Brahmin of **Kāsi**. He studied at **Takkasilā**, and wandered about begging for gold to pay his teacher. He collected a few ounces, but on his way back he was forced to cross the **Ganges**, and the gold fell into the river. He then thought out a plan and sat fasting on the bank of the river, refusing to speak to anybody until the king of **Benares** himself came. To him he told his story, pointing out that it would have been useless to tell the others, they being unable to help him. The king gave him twice the original quantity of gold.

The story was related in reference to a discussion by the monks as to the Buddha's great resourcefulness. Ja.iv.224-8.

Dūteyyasutta 01. Eight qualities which make a monk a suitable messenger. **Sāriputta** possesses these eight qualities. AN.iv.196.

Dūteyyasutta 02. Few are those who abstain from sending messengers, or from serving as such; many those who do not. SN.v.473.

Dūratissakavāpi. A tank in **Rohaṇa**, near **Mahā Gāma**. **Meghavaṇṇābhaya**, minister of **Mahā Sena**, leading a revolt against the king, once encamped on its bank (Mhv.xxxvii.18). **Saddhātissa** built a *vihāra* near by (Mhv.xxxiii.9). **Mahā Nāga** gave to the ascetics one thousand fields watered by the tank (Cv.xli.99; see Cv.Trs.i.62, n.1), and **Parakkamabāhu** I, repaired the tank (Cv.lxxix.32). Geiger thinks (Mhv.Trs.248, n.5) that **Dūratissavāpi** is probably identical with **Dūravāpi**.

Dūravāpi. A tank built by **Iḷanāga** (Mhv.xxxv.32), probably identical with **Dūratissavāpi** (*q.v.*).

Dūre nidāna. The story of the **Bodhisatta** from the time of the announcement made by **Dīpaṅkara** regarding his Awakening to his birth in the

Tusita world.

This forms part of the **Nidānakathā** of the **Jātaka Commentary** Ja.i.2-47.

Dūsī. Name of **Māra** in the time of **Kakusandha Buddha**. He was, in that birth, son of **Kāḷī**, sister of **Moggallāna**. He first incited the Brahmin householders to revile **Kakusandha**'s monks, chief of whom were **Vidhura** and **Sañjīva**; when that effort failed owing to the thoughts of goodwill, pity, sympathy and equanimity, developed by the monks, he next incited the Brahmins to show great honour to the monks, hoping, in that way, to tempt them. But, owing to the intervention of **Kakusandha**, **Dūsī**'s attempts failed and he was born in the **Mahā Niraya**.

The story is given in the **Māratajjanīyasutta** (MN.i.333ff; also Thag.1187-91; Thag-a.ii.183).

Dūsī is mentioned as having died early because his life was cut off by *kamma* (Vsm.229).

Demaṭavala. A locality of **Rohaṇa**. Cv.lxxiv.139.

Demaṭṭhapādatthāli. A village in the **Malaya** district of Ceylon. Cv.lxx.11.

Demaliyagāma. A locality in Ceylon, mentioned in the campaigns of **Gajabāhu** (Cv.lxvii.45).

Deva 01. *Aggasāvaka* of **Sujāta Buddha**. He was a chaplain's son, and the Buddha's first sermon was addressed to him and his friend **Sudassana** (Ja.i.38; Bv-a.168, 170). He is also called **Sudeva** (Bv.xiii.25).

Deva 02. A *Devaputta*, son of **Virūpakkha** and brother of **Kāḷakaṇṇi** (Ja.iii.261).

Deva 03. A monk, resident in **Kappukagāma** (*v.l.* **Kambugāma**). **Vohārikatissa** heard him preach and restored for him five buildings (Mhv.xxxvi.29; Dpv.xxii.41).

This may be the Thera whom **Saṅghatissa** heard preaching the

Andhakavindasutta. The king, being very pleased with him, set up an offering of gruel to the monks of the **Mahā Vihāra** (Dpv.xxii 50).

Deva 04. A Thera of Ceylon at whose request **Upasena** wrote the **Mahā Niddesa** Commentary (MNid-a.i.1).

Deva 05. See also **Maliyadeva** (**Malayadeva**) and **Mahā Deva**.

Deva 06. A Thera of Ceylon, who, according to the **Gandhavaṁsa** (Gv.p.63), wrote the **Sumantakūṭavaṇṇanā**. This work is, however, generally ascribed to **Vedeha** (PLC.223f; Svd.1263).

Deva 07. *Senāpati* of **Kittisirimegha**. He was stationed at **Badalatthalī**, and accompanied **Ratnāvalī** when he took the young **Parakkamabāhu** to **Kittisirimegha**. Cv.xxvii.82.

Deva 08. **Laṅkādhināyaka**. A general of **Gajabāhu II**. Cv.lxx.104, 324.

Deva 09. A general of **Parakkamabāhu I**. He took part in the campaigns against **Gajabāhu**, and later was sent to his rescue in **Pulatthipura**. *Deva* was imprisoned there, and **Parakkamabāhu** sent housebreakers to release him, after which he was despatched with an army to **Gaṅgātaṭāka**, where he defeated **Māṇābharaṇa**. At **Hedillakhaṇḍagāma** he defeated **Mahinda**. The last we hear of him is that he fell into his enemy's power at a village called **Surulla**. **Parakkamabāhu** went to rescue him, but had to abandon the effort. It is possible that he was ransomed and became **Laṅkāpura** (see below) Cv.lxx.123, 153-7, 245, 285, 300, 316; lxxii.45, 75, 82, 122, 137f.

Deva 10. A general of **Parakkamabāhu I**., called **Laṅkāpura**, probably identical with 9. He fought against **Sūkarabhātu**, and later took part in the Sinhalese expedition to South India and fought in fierce battles at Tirippāḷuru and Rājinā, capturing the latter place. Cv.lxxv.130; lxxvi.250, 310, 324, 326.

Deva 11. A minister of **Āyasmanta**. He was sent to erect a *vihāra* at **Valligāma**. Cv.lxxx.38.

Deva 12. A *seṭṭhi* of **Vedisagiri**. His daughter **Devī** was married to **Asoka**, who met her while staying at her father's house on his way to **Ujjenī**. Mhv ṭ.324; Vin-a.i.70.

Deva 13. A minister of **Devagāma**. He once gave food to a starving dog. He was reborn in the same village, and later entered the Saṅgha at **Pupphavāsavihāra**. During the *Brāhmaṇatiya* famine a tree deity looked after him for twelve years. Once men looking for food wished to kill him, but he was saved by his luck. He became an *Arahant*, and the deity looked after him for twelve years more. Ras.ii.13f.

Devakaṭasobbha. A pool near **Kosambī**. Close by was the **Pilakkhaguhā** and the *Paribbājakārāma*, where **Ānanda** once visited **Sandaka** and held a discussion with him. MN.i.513; MN-a.ii.687.

Devakūṭa 01. The name of the **Cetiyapabbata** in the time of **Kakusandha Buddha**. The Buddha visited it, and all the people of **Ojadīpa** (as Ceylon was then called) paid him homage. Mhv.xv.63; Vin-a.i.86; Dpv.xv.38; xvii.14, 32.

Devakūṭa 02. A hill in India where **Sumedha Buddha** preached to a very large concourse (Bv.xii.9).

Devagajjita. A king of thirty-six *kappas* ago; a previous birth of **Aṅkolaka Thera** (Ap.i.199).

Devagandha. Fourteen *kappas* ago there were sixteen kings of this name, all previous births of **Gandhamāliya Thera**. Ap.i.135.

Devagabbha. A **Yakkha**. When **Candagutta** died, the **Yakkha** entered into his dead body and pretended that the king was yet alive. **Biṇḍusāra** thereupon cut off his head (Mhv ṭ.188f; cp. Ja.vi.474).

Devagabbhā. Daughter of **Mahā Kaṁsa**, king of **Asitañjana**. It was predicted that her son would destroy the lineage of **Kaṁsa**; she was therefore imprisoned in a room built on a single pillar. With the help of her serving

woman, **Nandagopā**, she entered into an intrigue with **Upasāgara**, whom she afterwards married.

They had ten sons – the notorious **Andhakaveṇhudāsaputtā** – and one daughter, **Añjanā** (Ja.iv.79ff; Pv-a.99ff).

Devagāma. A village to the west of Ceylon. Near it was the **Pupphavāsavihāra**. Ras.ii.13.

Devacavanasutta. The name given in the **Suttasaṅgaha** (No. 29) to a *Sutta* of the **Itivuttaka** (p.76 f.), describing the signs attendant on a *Deva*'s decease and the factors determining his future.

Devacārikasuttā. A group of three *Suttas* describing how **Moggallāna** visits the *Deva*-worlds and learns from the **Devas** how they attained happiness through following the Buddha's teaching (SN.v.366f).

Devatāpañha, **Devatāpañhajātaka** (Ja 350). **Jātaka** 350 is called **Devatāpañhajātaka** (Ja.iii.152), and the Commentary states that the story will be explained in the **Ummaggajātaka**. The **Ummaggajātaka** contains a series of questions asked of King **Vedeha** by the goddess who lived in his parasol, because she wished to restore **Mahosadha** to the king's favour. **Vedeha** inquired of all his wise men, but they could find no answers, and, in the end, he was compelled to send for **Mahosadha**. The questions, in the nature of riddles, were put to him and he solved them all. vi.370f; the riddles with answers are found in pp.376f.

Devatāvagga 01. The fourth chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. AN.iii.329-44.

Devatāvagga 02. The seventh chapter of the same. AN.iii.421-9.

Devatāvagga 03. The fourth chapter of the *Sattakanipāta* of the **Aṅguttaranikāya**. AN.iv.27-39.

Devatāsaṁyutta. First division of the **Saṁyuttanikāya**. It contains records of visits paid to the Buddha by various deities and the conversations which ensued. SN.i.1-45.

Devatāsutta 01. A *Devatā* visits the Buddha at **Jetavana** and tells him of six things necessary for a monk's spiritual development: reverence for the Buddha, the Dhamma and the Saṅgha, reverence for the discipline, grace in speech and good friendship. The Buddha reports this visit to the monks, and **Sāriputta** explains why these particular qualities were mentioned by the *Devatā*. AN.iii.423.

Devatāsutta 02. The Buddha tells the monks how, on various occasions, **Devas** had visited him and told him that they had felt remorse after their death because they had not honoured recluses during their life as human beings. Others who had honoured recluses had obtained happiness. AN.iv.390f.

Devatissa. A village in **Koṭṭhavāta**, given to the **Dhammarucikas** by **Aggabodhi V**. Cv.xlviii.2.

Devadatta. Son of the **Sākiyan Suppabuddha** (maternal uncle of the **Buddha**) and his wife **Amitā**. He had a sister **Bhaddakaccānā**, who married Prince **Siddhattha**. Mhv.ii.22; Mhv ṭ.136; Dhp a.iii.44. The *Dulva* (Rockhill, p.13) calls him the son of **Amitodana** and brother of **Ānanda**. This is supported by *Mahā Vastu* (Mvu.ii.69), which says that after the Buddha's renunciation, Devadatta tried to tempt **Bhaddakaccānā**.

In one passage in the Vinaya (ii.189), Devadatta is spoken of as **Godhiputta**. Does this mean that his mother's name was **Godhī**? The Sanskrit books (e.g., *Mahā Vastu*) give several stories of his youth which show his malice. When **Siddhattha** was about to show his skill in the arts, a white elephant was being brought for him, and Devadatta, out of envy, killed it. The carcase blocked the city gates till **Siddhattha** threw it outside. The Pāli Commentaries (e.g., SN a.i.62) say that Devadatta had the strength of five elephants. On another occasion he quarrelled with **Siddhattha**, who protested against his shooting a goose.

When the Buddha visited **Kapilavatthu** after the Awakening and preached to the **Sākiyans**, Devadatta was converted together with his friends **Ānanda**, **Bhagu**, **Kimbila**, **Bhaddiya**, **Anuruddha**, and their barber, **Upāli**, and he sought the Buddha at **Anupiyā** and entered the Saṅgha (Vin.ii.182). During the rainy season that followed, Devadatta acquired the power of *iddhi* possible to those who are yet of the world (*puthujjanika-iddhi*) (Vin.ii.183; for particulars see Rockhill, p.85). For some time he seems to have enjoyed great honour in the Saṅgha, and in one passage he is mentioned in a list of eleven of the chief Elders of all of whom the Buddha speaks in praise.(Ud.i.5. Again in Vin.ii.189 **Sāriputta** is mentioned as having gone about **Rājagaha** singing Devadatta's praises; see also Dhp a.i.64f). Devadatta was later suspected of evil wishes (e.g., SN.ii.156).

About eight years before the Buddha's death, Devadatta, eager for gain and favour and jealous of the Buddha's fame, attempted to win over **Ajātasattu**.

The following account is summarised from various passages in the books, chiefly Vin.ii.184ff; iii.171f; 174f; iv.71; Dhp-a.i.112ff; iii.154; AN.iii.123, 402; ii.73; iv.160; Ja.i.113, 142, 185, 490; iv.37, 158; v.333ff; vi.129f., etc.

He assumed the form of a child having a girdle of snakes, and suddenly appeared on **Ajātasattu**'s lap, frightening him. He then resumed his own form, and **Ajātasattu**, much impressed, paid him great honour and, it is said, visited him morning and evening with five hundred chariots and sent him daily five hundred dishes of food (According to Ja.i.186, 508, **Ajātasattu** built for him a monastery at **Gayāsīsa** and sent him, daily, five hundred pots of three-year-flavoured rice and the choicest dishes. These meals were so tempting that some of the Buddha's followers would go there to eat them and return stealthily).

This encouraged Devadatta in his schemes, and he conceived the idea of taking the Buddha's place as leader of the Saṅgha. As soon as this thought occurred to him, his *iddhi*-power disappeared.

The **Koḷiyan Kakudha**, follower of **Moggallāna**, reborn as a *manomayakāyikadeva*, divined Devadatta's plan and informed **Moggallāna**. The latter repeated the matter to the Buddha, but the Buddha said it was unnecessary to discuss it as Devadatta would ultimately betray himself.

Sometime later, Devadatta went to the Buddha and suggested that the

leadership of the Saṅgha should be handed over to him in view of the Buddha's approaching old age. The Buddha scorned the suggestion, saying, "Not even to **Sāriputta** or **Moggallāna** would I hand over the Saṅgha, and would I then to thee, vile one, to be vomited like spittle?" (Vin.ii.188. This incident is referred to in the **Abhayarājakumārasutta**, MN.i.393). Devadatta showed great resentment and vowed vengeance. Thereupon, at the Buddha's suggestion, a proclamation was issued to the Saṅgha that in anything done by Devadatta in the name of the Buddha, the Dhamma and the Saṅgha, none but Devadatta was to be recognised.

It was at this time that Devadatta incited **Ajātasattu** to kill his father, **Bimbisāra**, while he himself prepared to kill the Buddha (the Ap.ii.300f explains that all these plans of Devadatta to harm the Buddha were the result of the Buddha's previous evil deeds).

Ajātasattu agreed, and provided Devadatta with royal archers to shoot the Buddha. These were placed on different paths, one on one path, two on another, and so on up to sixteen, and the plan was so laid that not one of them would survive to tell the tale. But when the Buddha approached the first man, he was terrified by the Buddha's majesty, and his body became stiff. The Buddha spoke kindly to him, and the man, throwing away his weapons, confessed his intended crime. The Buddha thereupon preached to him and, having converted him, sent him back by a different path. The other groups of archers, tired of waiting, gave up the vigil and went away one after the other. The different groups were led to the Buddha by his *iddhi*-power, and he preached to them and converted them. The first man returned to Devadatta saying that he was unable to kill the Buddha because of his great *iddhi*-power.

Devadatta then decided to kill the Buddha himself. One day, when the Buddha was walking on the slopes of **Gijjhakūṭa**, he hurled down on him a great rock. Two peaks sprang up from the ground, thereby arresting its rushing advance, but a splinter struck the Buddha's foot, causing the blood to flow. Being in great pain, he was carried to **Maddakucchi**, and from there to **Jīvakambavana**, where **Jīvaka** attended him. After this event, the monks wished the Buddha to have a guard, but this he refused, saying that it was impossible for anyone to deprive a **Tathāgata** of his life.

Devadatta's next attempt on the Buddha's life was to persuade elephant-keepers to let loose a fierce elephant, **Nālāgiri** (or **Dhanapāla**), drunk with toddy, on to the road by which the Buddha would pass. The news spread rapidly, and the Buddha was warned, but refused to turn back. As the elephant advanced he pervaded it with love, and thus completely subdued it.

This outrage made Devadatta very unpopular, and even **Ajātasattu** was compelled by the force of public opinion to withdraw his patronage from Devadatta, whose gain and honour decreased (Vin-a.iv.811. At this time, **Kokālika** was very useful to Devadatta, Ja. ii.438). Thereupon he decided, with the help of several others, **Kokālika**, **Kaṭamorakatissa**, **Khaṇḍadeviyāputta** and **Samuddadatta**, to bring about a schism in the Saṅgha. These five went accordingly to the Buddha and asked for the imposition of five rules on all members of the Saṅgha:

- (1) That monks should dwell all their lives in the forest,
- (2) That they should accept no invitations to meals, but live entirely on alms obtained by begging,
- (3) That they should wear only robes made of discarded rags and accept no robes from the laity,
- (4) That they should dwell at the foot of a tree and not under a roof,
- (5) That they should abstain completely from fish and flesh.

The Buddha's reply was that those who felt so inclined could follow these rules – except that of sleeping under a tree during the rainy season – but he refused to make the rules obligatory. This refusal delighted Devadatta, who went about with his party, declaring that the Buddha was prone to luxury and abundance. He was believed by the foolish, and in spite of the Buddha's warning against the dire sin of causing schism in the Saṅgha, Devadatta informed **Ānanda** of his intention of holding an *uposatha* meeting without the Buddha, and, having persuaded five hundred newly ordained monks from **Vesālī** to join him, he went out to **Gayāsīsa**. On this occasion he tried to imitate the Buddha, keeping two chief disciples beside him (Dhp-a.i.122). Three *Suttas*, the two **Devadattasutta**s, and the **Mahāsāropamasutta**, were preached after this event.

Among the followers of Devadatta were also some nuns, chief of whom was

Thullanandā, who never tired of singing his praises (Vin.iv.66, 335). The mother of **Kumāra Kassapa** (*q.v.*), also, first entered the Saṅgha under Devadatta, but when he denounced her, following the discovery of her pregnancy, she sought refuge with the Buddha. Some of the **Sākiyans**, too, seem to have preferred Devadatta to the Buddha – e.g., **Daṇḍapāṇī** (MN a.i.298).

The Buddha sent **Sāriputta** and **Moggallāna** to **Gayāsīsa** to bring back the deluded ones. Devadatta, believing that they had come to join him, rejoiced, and, in spite of **Kokālika**'s warning, welcomed them. That night he preached very late to the monks, and, wishing for rest, asked **Sāriputta** to address the assembly. **Sāriputta** and **Moggallāna** preached to such effect that they persuaded the five hundred monks to return with them. **Kokālika** kicked Devadatta on the chest to awaken him and tell him the news. When Devadatta discovered what had happened, hot blood came from his mouth, and for nine months he lay grievously ill (the Vinaya account omits the kicking, but it is mentioned in Dhp-a.i.143 and in Ja.i.491).

As his end drew near, he wished to see the Buddha, though the latter had declared that it would not be possible in this life. Devadatta, however, started the journey on a litter, but on reaching **Jetavana**, he stopped the litter on the banks of the pond and stepped out to wash. The earth opened and he was swallowed up in **Avīci**, where, after suffering for one hundred thousand *kappas*, he would be reborn as a **Pacceka Buddha** called **Atthissara** (the *Saddharmapuṇḍarīka* (chap.xi.) says he will be a Buddha named *Devarāja*). It is said that at the moment of being swallowed by the earth, Devadatta uttered a stanza in which he declared that he had no refuge other than the Buddha (Dhp a.i.147; see also Mil.108). It is this last act of Devadatta's which the Buddha had in view when he agreed to ordain Devadatta (he was one of five people who were swallowed by the earth in the Buddha's time. Mil.101).

The **Dhammapada Commentary** contains a graphic account of the tortures of Devadatta in **Avīci** (Dhp a.i.147; also Paṭis-a.79. His body in hell is one hundred leagues long). In previous births, also, he had been swallowed by the earth, as King **Kalābu** and as **Mahā Patāpa**. When the people heard of Devadatta's death, they held a great festival, as they had done of yore at the death of **Piṅgala**, who was an incarnation of Devadatta (Dhp a.i.126f).

The **Jātaka Commentary** contains numerous stories showing that Devadatta's enmity towards the Buddha was not confined to this life. It had existed during many *kappas*, and though sometimes he was foiled in his attempts to harm the Bodhisatta, in many cases he succeeded in working his will. The beginning of this enmity, which increased with time, is described in the **Serivāṇijajātaka** (Ja 3).

One of the **Milinda** dilemmas (200ff) is as follows: "Why should Devadatta, who was so wicked, have been, time after time, superior in power to the Bodhisatta?" A list of such instances is given. **Nāgasena**'s reply is that Devadatta did several good deeds, such as protecting the poor, building bridges, etc.

Devadatta's wickedness and his hatred of the Bodhisatta are illustrated in various Jātakas besides those already mentioned – e.g.,

- the **Kakkara** (Ja 209)
- the **Kapi** (Ja 250)
- the **Kukkura** (Ja 22)
- the **Kuruṅga**,
- the **Kuruṅgamiga** (Ja 21)
- the **Khaṇḍahāla** (Ja 542)
- the **Godha** (Ja 138)
- the **Campeyya** (Ja 506)
- the **Cūḷa Nandiya** (Ja 222)
- the **Chaddanta** (Ja 514)
- the **Tacchasūkara** (Ja 492)
- the **Tayodhamma,** (Ja 58)
- the **Tittira,**
- the **Dummedha** (Ja 50)
- the **Dhammaddhaja** (Ja 220)
- the **Dhonasākha** (Ja 353)
- the **Paṇḍara** (Ja 518)
- the **Bhūridatta** (Ja 543)
- the **Maṇicora** (Ja 194)
- the **Mahā Ummagga** (Ja 546)
- the **Mahā Kapi** (Ja 407)
- the **Mahā Nāradakassapa** (Ja 544)

- the **Mahā Paduma** (Ja 472)
- the **Mahā Sīlava** (Ja 51)
- the **Romaka** (Ja 277)
- the **Laṭukika** (Ja 357)
- the **Vānara** (Ja 342)
- the **Vānarinda** (Ja 57)
- the **Vessantara** (Ja 547)
- the **Saccaṅkira** (Ja 73)
- the **Sattigumba** (Ja 503)
- the **Sāliya** (Ja 367)
- the **Suṁsumāra** (Ja 208)
- the **Suvaṇṇakakkaṭa** (Ja 389).

In the **Dhammajātaka** (Ja 457), Devadatta is spoken of as having been the very incarnation of unrighteousness, *adhamma*. In several stories his craftiness is emphasised – e.g.,

- as the jackal in the **Sigālājātaka** (Ja 113),
- as the drunken sot in the **Sigāla** (Ja 2) and also in the **Manoja** (Ja 397).

In the **Kālabāhujātaka** (Ja 329) he is represented as very envious, and his falsehood and duplicity are emphasised in

- the **Cetiya** (Ja 422),
- the **Kakkāru** (Ja 326) and
- the **Somanassa** (Ja 505).

His ingratitude is illustrated in such stories as those of

- the **Anta** (Ja 259),
- the **Amba** (Ja 474),
- the **Asampadāna** (Ja 131),
- the **Upāhana** (Ja 231),
- the **Guttila** (Ja 243),
- the **Javasakuṇa** (Ja 308),
- the **Dūbhiyamakkaṭa** (Ja 174),
- the **Nigrodha** (Ja 445),
- the **Mahā Kapi** (Ja 407),

- the **Ruru** (Ja 482) and
- the **Sīlavanāgajātaka**s (Ja 72),

while others, such as

- the **Apaṇṇaka** (Ja 1),
- the **Ubhatobhaṭṭha** (Ja 139),
- the **Kandagalaka** (Ja 210),
- the **Kāsāva** (Ja 221),
- the **Giridanta** (Ja 184),
- the **Jambuka** (Ja 335),
- the **Jambukhādaka** (Ja 295),
- the **Parantapa** (Ja 416),
- the **Lakkhaṇa** (Ja 11),
- the **Vinīlaka** (Ja 160),
- the **Virocana** (Ja 143),
- the **Vīraka** (Ja 204),
- the **Sabbadāṭha** (Ja 241),
- the **Samuddavāṇija** (Ja 466),
- the **Sammodamāna** (Ja 33), speak of his folly and inefficiency.

It is stated that in spite of the great hatred shown by Devadatta towards him, the Buddha did not harbour, on his part, one single feeling of ill-will (e.g., Mil.410).

Only once is mention made (AN.iv.402f) of the text of a sermon by Devadatta. **Candikāputta** reports this to **Sāriputta**, who makes it an occasion for a talk to the monks.

Devadattasutta 01. Preached to the monks at **Gijjhakūṭa** soon after **Devadatta** left the Saṅgha. Love of gain, favours and flattery came upon **Devadatta** for his undoing, like fruit to a plaintain or a bamboo tree, etc. AN.ii.73; see No.3 below; cp. Vin.ii.187f and SN.ii.242.

Devadattasutta 02. Preached in the same circumstances as the above. It gives eight reasons for **Devadatta**'s downfall, and urges upon the monks the necessity for reflection on the good and bad fortune which overtake oneself and others from time to time. AN.iv.160f; cp. Vin.ii.202.

Devadattasutta 03. **Brahma Sahampati** visits the Buddha at **Gijjhakūṭa** soon after **Devadatta** had left the Saṅgha, and utters the stanza contained in No.1 above. SN.i.153.

Devadaha 01. A township (*nigama*) of the **Sākiyans**. The Buddha stayed there during his tours and preached to the monks on various topics (SN.iii.5f; iv.124f; MN.ii.214). According to the Commentaries (Ja.i.52; Bv a.226; MN a.ii.924, 1021, etc; Thīg a.182) it was the city of the birth of the Buddha's mother and of **Pajāpatī Gotamī** and of their companions, who married the **Sākiyans** of **Kapilavatthu**.

The **Lumbinīvana**, where the Buddha was born, was near **Devadaha**. The name was originally that of a lake, so-called either because kings held their sports in it (*devā vuccanti rājāno tesaṁ maṅgaladaho*), or because it came into existence without human intervention, hence divine (*sayañjāto vā so daho, tasmā pi Devadaho*). The name was later transferred to the village near by. SN-a.ii.186; also MN-a.ii.810. According to the *Dulva* (Rockhill, p.12), the city was founded by **Sākiyans** from **Kapilavatthu**, when they grew very numerous. The spot was pointed out by a *Deva*, hence its name.

Suppabuddha of **Devadaha** was a contemporary of **Suddhodana** (p.14).

Devadaha was the residence of Devadahasakka (Mhv.ii.17; Mhv ṭ.87) and of **Pakkha Thera** (Thag-a.i.114).

Devadaha 02. **Devadahasakka**. A **Sākiyan** chief called **Devadahasakka**. His children were **Añjana** and **Kaccānā**. **Māyā** and **Pajāpatī**, respectively mother and step-mother of the Buddha, were daughters of **Añjana**. Mhv.ii.17; Mhv ṭ.87.

Devadahakkhaṇasutta. Arahants need not strive earnestly in respect of the six-fold sphere of sense, but those who are yet students (*sekhā*) must do so. The reasons for this are given (SN.iv.124).

Devadahavagga 01. The eleventh section of the **Majjhimanikāya** (*Suttas* 101-10), the **Devadahasutta** being its first *Sutta*. MN.ii.214ff.

Devadahavagga 02. The fourteenth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.124ff.

Devadahasutta 01. Preached to the monks at **Lumbinīvana** (MN a.ii.810), in **Devadaha**. It deals with the teaching of the **Nigaṇṭhas**, that whatsoever the individual experience, it comes from former actions. The *Sutta* also gives ten beliefs of the **Nigaṇṭhas**, which, the Buddha says, are to be condemned. In contrast to these, ten statements are made respecting the **Tathāgata**, which are intrinsically true. MN.ii.214ff.

Devadahasutta 02. Preached to the monks at **Devadaha**. Some monks, going to reside in the western districts, come to the Buddha to take leave of him. He advises them, before starting, to visit **Sāriputta**, whom he extols. This they do, and **Sāriputta** explains to them the fundamental teachings of the Buddha, in order that they may be ready to answer any questions which may be put to them. SN.iii.6ff.

Devadāniya. A robber. See **Mahā Latāpasādhana** and **Bandhula**.

Devadūtavagga. The fourth chapter of the *Tikanipāta* of the **Aṅguttaranikāya** (AN.i.132-50).

Devadūtasutta. Deals with the three warning messengers of death – the sight of old age, the sight of illness and the sight of death. The man who fails to pay heed to these messengers and is guilty of unrighteousness is condemned by **Yama** to the tortures of the *Mahā Nirayas*, which are described in detail (AN.i.138f; cp. **Makhādevajātaka**).

The same *Sutta*, with several variations, is given at greater length in the **Majjhimanikāya** (MN.iii.178ff), where five messengers are spoken of, the first and fourth being the sight of a new-born babe and the sight of a guilty robber being punished for his offences respectively. The *Sutta* is referred to for a description of **Avīci** (Dhp a.i.107; also AN a.i.21). It was preached by **Mahā Deva** to the people of **Mahisamaṇḍala** (Mhv.xii.29; Mbv.114), and by **Mahinda** at **Anurādhapura**, on the first day of the latter's arrival there, when one

thousand people became *Sotāpannas* (Mhv.xiv.63).

The **Majjhima** version of the *Sutta* is given (e.g., MN-a.i.135) as an example of a discourse where the Buddha starts the sermon with a simile and then preaches the Dhamma.

Devadhammajātaka (Ja 6). Once the Bodhisatta was born as **Mahiṁsāsa**, son of the king of **Benares**. His brother was **Canda** and his step-brother **Suriya**. **Suriya**'s mother, having been granted a boon, claimed for him the kingdom. **Mahiṁsāsa** and **Canda** thereupon went into exile, but they were accompanied by **Suriya**. Arrived in **Himavā**, **Mahiṁsāsa** sent his two brothers to fetch water from a pool. There, first **Suriya** and then **Canda**, were seized by a demon who had been allowed by **Vessavaṇa** to eat anyone entering the pond, provided he did not know the **Devadhamma**. **Mahiṁsāsa** then went himself to the pond, and on being questioned by the demon, preached to him the **Devadhamma** – which is to shrink from sin. The demon was pleased, and offered to release one of his victims. **Mahiṁsāsa** chose **Suriya**, and gave as his reason that he was afraid of being blamed by others. Thereupon the demon gave up both his brothers and showed the Bodhisatta great honour. The Bodhisatta converted him and he gave up his evil ways.

The story was related in reference to a rich man of **Sāvatthī** who joined the Saṅgha after his wife's death. But he continued to enjoy all kinds of luxuries until, arraigned before the Buddha, he pulled off his robes and stood only in his waist-cloth. The Buddha told him it was not the first time he had had to show him the error of his ways. He is identified with the water demon, **Ānanda** with **Suriya**, and **Sāriputta** with **Canda** (Ja.i.126ff; Dhp a.iii.74-6).

The **Naccajātaka** (Ja 32) was preached in reference to the same monk.

Devadhammika. A class of ascetics (?) mentioned in a nominal list. They are doomed to purgatory. AN.iii.277; see also Dial.i.222.

Devanagara. Also called **Devapura**. A town at the southern point of Ceylon, the modern Dondra. An old *vihāra*, repaired by **Vijayabāhu I**., existed there (Cv.lx.59). **Devanagara** is mentioned in the campaigns of **Parakkamabāhu I**. as

a scene of conflict (Cv.lxxv.47). There was a temple at **Devanagara** built (by **Dappulasena** acc. to the Sinhalese poem *Pārākumbāsirita*) in honour of the god **Uppalavaṇṇa**. Here **Vīrabāhu** celebrated a sacrifice after his victory over the Jāvakas (Cv.lxxxiii.49). **Parakkamabāhu II**. found the shrine in great decay and rebuilt it with great splendour, and inaugurated a festival which is celebrated every year, even up to the present day, in the month of *Āsāḷha* (Cv.lxxxv.85). **Parakkamabāhu IV**. built a long-shaped temple of two storeys for the recumbent image of the Buddha, which is found in the *vihāra* (Cv.xc.94).

Devapa. A king of twenty-five *kappas* ago; a previous birth of **Aḍḍhacandiya** (Ap.i.231).

Devapadasutta. The four paths that lead to the **Devas**; unwavering loyalty to the Buddha, to the Dhamma, to the Saṅgha, and the cultivation of virtues dear to the Ariyans. SN.v.392.

Devapāli. A village in Ceylon in which **Aggabodhi V**. built the **Girinagaravihāra**. Cv.xlviii.3.

Devaputta. A city in India, fifteen leagues from **Pāṭaliputta**. In it was the *Sīhakumbhavihāra*. It was the birthplace of **Rūpadevī** and **Kañcanadevī**. At one time the Buddha's Bowl Relic was there and celebrations were held in its honour. The king of **Devaputta**, in the time of **Asoka**, was also called **Devaputta**. Ras.i.25, 34, 80.

Devaputta Māra. See **Māra**.

Devaputtaraṭṭha. A district, evidently in Ceylon, the residence of an Elder named **Piṇḍapātikatissa**. Vsm.292.

Devaputtasaṁyutta. The second section of the **Saṁyuttanikāya**. It contains accounts of visits paid by various **Devas** to the Buddha. SN.i.46ff.

Devapura. See **Devanagara**.

Devappatirāja. A minister of **Parakkamabāhu II**. To him were entrusted, by the king, various acts of piety, such as building the road to the shrine at **Sumanakūṭa**. In making this road the minister constructed several bridges, and, at the top of the peak, he placed an image of the god **Sumana**. He also built a three-storeyed *pāsāda* at **Hatthavanagallavihāra**. The village of **Mahā Lābugaccha** was given to his family in perpetuity, and he was entrusted with the special care of the Tooth Relic (for a detailed account of his doings, see Cv.lxxxvi.4ff). He was evidently a great patron of learning (PLC.214, 219).

Devabhūti. Thirty *kappas* ago there were five kings of this name, all previous births of **Pupphacaṅgotiya**. Ap.i.118.

Devamantiya. One of the nobles of King **Milinda**.

He it was who took the king to **Nāgasena** and who was asked to invite **Nāgasena** to the palace (Mil.22f.29).

The name is considered to be a corruption of the Greek Demetrius (Mil. Trans.vol.i.p.xix, etc.).

Devamalla. Son of **Kitti** of **Makkhakudrūsa**. He came to **Kitti** (afterwards **Vijayabāhu I**.) with a large following from **Rohaṇa** and offered his services, asking to be made *Ādipāda*. Later, he retired to **Hiraññamalaya** and built a stronghold in **Remuṇa**. Cv.lvii.59.

Devarakkhita. Another name for **Dhammakitti**, author of the **Nikāya Saṅgraha**. PLC.243.

Devarakkhitalena. A cave in Ceylon, once the residence of Talaṅgaratissapabbatavāsī **Mahā Dhamma** Thera. Sās-d. 88.

Devarāja 01. A general of **Parakkamabāhu I**. He held the office of **Kesadhātu** and lived in **Pañcayojana**. He won a great victory at **Gimhatittha**. Cv.lxxv.21.

Devarāja 02. A *vihāra* in **Rohaṇa**, the residence of **Piyadassī**, author of the **Padasādhana**. Devarāja formed part of the **Rambhāvihāra**. PLC.205.

Devala 01. An ascetic who once came from the region of **Himavā** in search of vinegar and honey and took refuge for the night in a potter's house. Another ascetic, **Nārada** (the Bodhisatta), arrived later at the hut and, with the permission of Devala, stayed there. During the night, **Nārada**, going out of the hut, trod on the locks of Devala who lay right across the doorway. He asked for pardon, and returning, passed by what he took to be Devala's feet, but Devala had turned round and **Nārada** again trod on his hair. Devala thereupon cursed him, saying that, at sunrise, his head would split in seven pieces; but **Nārada** stopped the sun from rising. The king enquired as to what had happened, and, on learning the story, forced Devala to ask **Nārada**'s pardon. As he did not do this of his own free will, he was taken, at **Nārada**'s suggestion, to a pond and made to stand up to his neck in water with a lump of clay on his head. As soon as the sun rose the lump of clay split in seven pieces and Devala swam away. Devala is identified with **Thullatissa**. Dhp-a.i.32ff.

Devala 02. See **Kāḷadevala**.

Devala 03. Cousin of **Padumuttara Buddha** and later his *Aggasāvaka*. **Padumuttara**'s first sermon was addressed to him and his brother **Sujāta**. Bv.xi.24; Bv-a.159; Ap.i.106.

Devala 04. An ascetic in **Himavā**. He lived before the time of **Padumuttara Buddha**, who was yet in **Tusita**, but realizing in his mind the qualities of previous Buddhas, **Devala** built a *cetiya* on the bank of a river and made offerings to it in the name of the Buddha. Later, he was born in the *Brahma*-world. He was a previous birth of **Sirima** Thera (**Pulinuppādaka**), Thag a.i.280; Ap.ii.426.

Devala 05. A **Pacceka Buddha**. When **Upāli** was once born as **Sunanda**, the king's son, one day, when riding on an elephant, he saw Devala and insulted him. It was for this reason that he was born in a low caste in his last life. Thag-a.i.368.

Devalā. A Sinhalese princess, sister of **Lokitā**. Cv.lvii.27.

Devavihāra. A *vihāra* in **Antarasobbha**, built by **Aggabodhi V**. Cv.xlviii.4.

Devasabha Thera 01. An Arahant. He was the son of the ruler of a province and succeeded to the title when quite young. He visited the Buddha, and after hearing him preach, entered the Saṅgha, attaining *Arahant*-ship shortly afterwards.

In the time of **Sikhī Buddha** he was a dove, and, having seen the Buddha, offered him a *piyāla*-fruit. He was three times king under the name of **Piyālī** (Thag.v.100; Thag a.i.187f). He is probably identical with **Piyālaphaladāyaka** of the **Apadāna**. Ap.i.169f.

Devasabha Thera 02. An Arahant. He was a **Sākiyan** of **Kapilavatthu**. He witnessed the Buddha settle the quarrel between the **Sākiyans** and the **Koḷiyans** and was established in the Refuges. Later he visited the Buddha at the **Nigrodhārāma** and entered the Saṅgha, afterwards attaining *Arahant*-ship.

In the time of **Sikhī Buddha** he was a householder and offered the Buddha *bandhujīvaka*-flowers. Seven *kappas* ago he was a king named **Samantacakkhu** (Thag.v.100; Thag-a.i.203f).

He is probably identical with **Bandhujīvaka** of the **Apadāna**. Ap.i.175f.

Devasutta. The struggle of the **Devas** and the *asuras* is typical of that of the monks with **Māra**; victory is sometimes on one side, sometimes on the other, until the enemy is completely crushed and rendered ineffective. AN.iv.432f.

Devasūta. One of the **Yakkha** chiefs mentioned in the **Āṭānāṭiyasutta**. DN.iii.204.

Devaseṭṭhi. See **Deva** 12.

Devahita. A Brahmin of **Sāvatthī**. Once when the Buddha was ill with cramp and desired hot water **Upavāṇa** obtained from Devahita hot water and molasses, which he sent on a pingo by a serving man. Hot fomentations and the administering of molasses cured the Buddha's complaint. **Devahita** came later to the Buddha, and after some conversation he was converted (SN.i.174f;

Dhp a.iv.232). **Devahita** was said to be a friend of **Upavāṇa** (Thag a.i.311f).

The **Saṁyutta Commentary** (SN a.i.201) adds that **Devahita** earned his living from the provision of water heated on his row of ovens and of cosmetics for those who came to bathe. On hearing of the Buddha's illness, he gave to **Upavāṇa** a kind of treacle to be administered in water.

Devahitasutta. Records the incident related above about **Devahita**. SN.i.174f.

Devā 01. **Deva**, **Devas**. A class of beings. As a title the word *Deva* is attributed to any being regarded, in certain respects, as being above the human level. Thus it is used for a king. In a late classification (CNid.307; Khp a.123, etc.) there are three kinds of Devā: *sammutidevā* (conventional gods – e.g., kings and princes); *visuddhidevā* (beings who are divine by the purity of their great religious merit – *Arahants* and Buddhas); and *uppattidevā* (beings who are born divine). Under the third category various groups are enumerated, the commonest number being seven: **Cātummahārājikā**, **Tāvatiṁsā**, **Yāmā**, **Tusitā**, **Nimmānaratī**, **Paranimmitavasavattī** and **Brahmakāyikā** (e.g., DN.i.216; AN.i.210, etc.). The longest list is that of the **Majjhimanikāya** (i.289; iii.100. The *Divyāvadāna* p.266 contains a list of twenty-two), which contains the names of twenty-five groups. The popular etymology of the word connects it with the root *div* in the sense of playing, sporting, or amusing oneself, sometimes also of shining: *dibbantī ti devā, pañcahi kāmaguṇehi kīlanti, attano vā siriyā jotantī ti attho* (Khp a.123). The word implies possession of splendour and power of moving at will, beauty, goodness and effulgence of body, and, as such, is opposed to the dark powers of mischief and destruction – such as the **Asuras**, *Petas* and *Nerayikas*. The **Devas** are generally regarded as sharing kinship and continuity of life with humans; all **Devas** have been men and may again be born among men. They take interest in the doings of men, especially the **Cātummahārājikā** and the gods of **Tāvatiṁsa**. They come to earth to worship the Buddha and to show reverence to good men. **Sakka** (*q.v.*) is usually spoken of as chief of the gods – *devānaṁ indo*. All **Devas** are themselves in *Saṁsāra*, needing salvation. They are subject to death, their life-spans varying

according to the merit of each individual *Deva*. They are born in the full flower of youth and are free from illness till the moment of their death. **Devas** die from one of the following causes: exhaustion of life, merit or food; failing, through forgetfulness to eat; and jealousy at the glory of another, which leads to anger (Dhp-a.l.173. For other particulars regarding **Devas** see the article in the PTSPED). When a *Deva* is about to die five signs appear on him: his clothes get soiled, flowers worn by him fade, sweat exudes from his armpits, his body loses its colour and he becomes restless on his seat. DN-a.ii.427f; Dhs-a, 33, etc.

Devā 02. Daughter of **Udaya I**. and wife of **Mahinda**, son of the *Ādipāda* **Dāṭhāsiva**. Cv.xlix.12.

Devā 03. Daughter of **Dappula II**. and wife of **Kittaggabodhi**. Cv.xlix.71.

Devā 04. Wife of **Kassapa V**. and mother of **Sakkasenāpati**. She built, for the monks living in the wilderness, a *vihāra* called after herself, and adorned the **Buddha**-image at **Maricavaṭṭi**. Cv.lii.52, 61, 64ff.

Devātideva. The seventh of the future Buddhas. Anāg., p.40.

Devānampiyatissa. King of Ceylon (247-207 B.C.). He was the second son of **Muṭasīva**. It is said that on the day of his coronation many wonderful treasures miraculously appeared, some of which he resolved to send as tokens of esteem to his contemporary **Dhammāsoka** of India, with whom he had long been on terms of friendship. An embassy, led by his nephew **Mahāriṭṭha**, was despatched to **Pāṭaliputta**, and the emperor showed the ambassadors every mark of honour. He sent back with them all the requisites for a coronation, with instructions to celebrate the inauguration of the Sinhalese king, whom he invited to embrace Buddhism. On the return of the embassy, the king was solemnly crowned a second time. This confirmation of **Devānampiyatissa**'s sovereignty under the aegis of **Asoka** may have been due either to the commanding position of **Asoka** or for the strengthening of family connections. **Asoka** was a **Moriyan** (a branch of the **Sākiyans**) and **Devānampiyatissa** had **Sākiyan** blood.

The chief event in the reign of **Devānampiyatissa** was the arrival of

Mahinda in Ceylon. He arrived at the head of a mission in the year of the king's second coronation. **Mahinda** met the king hunting on the full-moon day of *Jeṭṭha*. The king welcomed him with great honour and speedily embraced the new religion, to which **Asoka** had already drawn his attention.

His conversion was the direct result of **Mahinda**'s preaching of the **Cūḷa Hatthipadopamasutta**. His earlier religion is not known, it may have been Jainism. His example was followed by a large number of his subjects, many of whom entered the Saṅgha. **Devānampiyatissa** dedicated to their use the **Nandana** park and the **Mahā Meghavana**, which he himself had laid out a little earlier. In the **Mahā Meghavana** he built the famous **Mahā Vihāra** which, for many centuries, remained the centre of the orthodox religion in Ceylon. The dedication of the **Mahā Vihāra** took place in the 236th year after the death of the Buddha. The king's next pious work was the erection of the **Cetiyapabbata** *vihāra* and he, later, built the **Thūpārāma**, containing the Buddha's right collar-bone.

When the women of the palace, led by **Anulā**, wife of the sub-king, **Mahā Nāga**, expressed a desire to become nuns, **Devānampiyatissa** sent another embassy to **Asoka** asking him to send **Saṅghamittā**, together with the right branch of the sacred Bodhi-tree. This branch miraculously severed itself from the parent tree and, together with **Saṅghamittā** and eleven others, was conveyed down the **Ganges** and arrived in **Jambukola**, where it was received with all honour by Devānampiyatissa. From **Jambukola** it was taken in procession to **Anurādhapura**, where it was planted in the **Mahā Meghavana**, the king instituting in its honour a festival, which was observed for many centuries. For the use of **Saṅghamittā** and the nuns the king erected various buildings, the chief of which was the **Hatthāḷhakavihāra** and the **Upāsikāvihāra** with its twelve mansions (this account is summarised from the **Mahā Vaṁsa** (chaps.xi., xiii.–xx.); also Dpv.xi.14ff; xii.7; xvii.92).

Among other works of **Devānampiyatissa** we are told of the building of the **Issarasamaṇavihāra** and the **Vessagiri** *vihāras*, the refectory called **Mahā Pāli**, the **Jambukolavihāra** in **Nāgadīpa**, the **Tissa Mahā Vihāra**, the **Pācīnārāma** and the **Paṭhamathūpa**. He also built the **Tissavāpi** at **Anurādhapura** (the Cūḷavaṁsa (xxxvii.94) mentions also the **Dhammacakka** as having been built by

Devānampiyatissa. It later became the Temple of the Tooth at **Anurādhapura**).

Mahinda survived him by eight years. **Devānampiyatissa** seems to have died without issue, for he was succeeded by four of his brothers.

Devārohaṇa. The name given to the episode describing the Buddha's ascent to the *Deva* world to preach the **Abhidhamma** and his descent at **Saṅkassa**.

Devāsutta 01. or **Vatapadasutta**. The seven rules of conduct observed by **Sakka**, whereby he obtained celestial sovereignty. SN.i.227.

Devāsutta 02. Explains the various names of **Sakka** – **Magha**, **Purindada**, **Vāsava**, **Sahassakkha**, **Sujampati** and **Devānaminda**. SN.i.228.

Devāsutta 03. **Mahāli** visits the Buddha at the **Kūṭāgārasālā** and asks if he has seen **Sakka**. The Buddha answers that he has and that he knows many things about **Sakka**. He then repeats what is given in Nos. 1 and 2 above. SN.i.229.

Devinda. A minister of King **Vedeha**. His story is given in the **Mahā Ummaggajātaka** (Ja 546). He is identified with **Pilotika**. Ja.vi.478.

Deviyāpaṭṭana. A village in South India, captured by **Laṅkāpura**. Cv.lxxvi.169.

Devila. A **Kesadhātu**, an officer of **Parakkamabāhu I**. He was in charge of the district of **Mahā Niyyāma**. Cv.lxxii.57.

Devivihāra. See **Dīpavihāra**.

Devī. Mother of **Mahinda** and **Saṅghamittā** and wife of **Asoka**.

She was the daughter of *Deva* of **Vedisagiri**.

Asoka met and married her while on his way to **Ujjenī**, there to become Viceroy.

When he became king, **Devī** continued to live at **Vedisagiri** (Mhv.xiii.6ff; Dpv.vi.16; Vin-a.i.70).

She is sometimes called Vedisadevī (Mhv ṭ.324).

Devuttara. Thirty-six *kappas* ago there were sixteen kings of this name all previous births of **Muṭṭhipupphiya** (**Añjavaniya**), Ap.i.142; Thag a.i.128.

Desaka. *v.l.* **Sedaka**. A township in **Sumbharaṭṭha**, where the Buddha preached the **Telapattajātaka** (Ja 96, Ja.i.393) and the **Udayasutta** (SN.v.89).

Desakittiya Thera. An *Arahant*. Ninety-two *kappas* ago he was a Brahmin named **Upasālaka** who, seeing the Buddha in the forest, worshipped him. Ap.i.246.

Desanāsutta or **Bhāvanāsutta**. On the psychic power, its basis, and the practice which leads to its cultivation (SN.v.276). The *Sutta* corresponds, word for word, with a passage in Aśvaghoṣa's *Sūtrālaṅkāra*.

Desapūjaka Thera. An *Arahant*. He once saw **Atthadassī Buddha** passing through the air and, much pleased, offered homage in his direction. In another birth he was a king named **Gosujāta** (Ap.i.183).

Doṇa 01. A Brahmin. He was at **Kusinārā** at the time of the Buddha's death, and it was his intervention which prevented a quarrel among the kings who assembled there to claim the Buddha's relics. He pointed out to them the impropriety of a quarrel over anything connected with the Buddha, the teacher of peace. The claimants thereupon asked **Doṇa** to undertake the distribution of the relics. He divided them into eight parts, one of which he gave to each king. He himself kept the vessel used for collecting and dividing the relics, and over it he built a *Thūpa*, celebrating a feast in its honour (DN.ii.166f; Bv.xxviii.4; Ud-a.402).

Doṇa first met the Buddha on the road between **Ukkaṭṭhā** and **Setavyā**. He saw the Buddha's footprints and, following them, he came upon the Buddha seated at the foot of a tree. **Doṇa** asked him various questions as to his identity and the Buddha explained to him his Buddhahood (AN.ii.37f). The Commentary states that Doṇa was a teacher with a large following, and that the Buddha's journey to **Setavyā** was undertaken for the purpose of meeting him (AN a.ii.505f). At the end of the Buddha's discourse, Doṇa became an *Anāgāmī*

and composed a poem of twelve thousand words in praise of the Buddha. This poem became known as the **Doṇagajjita**. Doṇa was held in very high esteem as a teacher, and it is said that, at some time or other practically all the chiefs of **Jambudīpa** had sat at his feet (DN a.ii.607f). Therefore he was able to dissuade them from quarrelling over the Buddha's relics. On that occasion he stood on a hill and recited the **Doṇagajjita**. At first his voice could not be heard through the uproar, but, by degrees, they recognised his voice and listened with wrapt attention.

At the distribution of the relics, Doṇa, watching his opportunity, hid, in his turban, the right eye-tooth of the Buddha, but **Sakka** saw this, and thinking that Doṇa was incapable of rendering suitable honour to this relic, removed it and placed it in the **Cūlāmaṇicetiya** (DN a.ii.609).

Doṇa 02. A **Nāga** king. See **Mahā Doṇa**.

Doṇa 03. A bathing place in **Jambudīpa**, where sacrifice was offered to the gods. Ja.v.388f.

Doṇa 04. A Tamil stronghold captured by **Duṭṭhagāmaṇī**. It was commanded by **Gavara**. Mhv.xxv.11.

Doṇagajjita. A poem in 12,000 words composed by the Brahmin **Doṇa** 1, in honour of the Buddha.

Doṇapākasutta. Once **Pasenadi**, uncomfortable and short of breath after a heavy meal, visited the Buddha. The Buddha admonished him on the evils of gluttony and taught the young **Sudassana**, who came with **Pasenadi**, a verse to be repeated whenever food was placed before the king. The king paid the young man one hundred *kahāpaṇas* daily for this service. **Pasenadi** profited by the lesson and became healthy. SN.i.81; Dhp-a.iii.264f gives a fuller version of this story. There **Sudassana** is described as the king's nephew. This is also probably the incident mentioned at Dhp-a.iv.15f; but the youth there is called **Uttara**.

Doṇamukha. The elephant sent by Prince **Mahā Pāduma** of **Kumudanagara**, at **Soṇa**'s request, to kill **Piyadassī Buddha**. The Buddha spoke to the elephant and so won him over. Cf. **Nālāgiri**. Bv.xiv.6; Bv a.174f.

Doṇavatthu. A Brahmin village near **Kapilavatthu**, the residence of **Puṇṇāmantānīputta** and of **Aññā Kondañña**. Thag a.i.37; ii.1; AN a.i.81, 84, 114.

Doṇasutta. A Brahmin, **Doṇa** (probably identical with **Doṇa** 1), visits the Buddha and asks if it be true that the Buddha does not honour Brahmins. The Buddha tells him that there are five kinds of Brahmins – the *Brahma*-like, the *Deva*-like, the bound, the breaker of bonds, and the Brahmin-outcast – and, at **Doṇa**'s request, describes these in detail (AN.iii.223ff). The classification of Brahmins given in this *Sutta* is often referred to, e.g., Snp-a.i.318, 325, etc.

Doṇivagga. A village mentioned in the campaigns of **Parakkamabāhu I**. (Cv.lxxv.69, 72). It stood in a depression twelve miles from the modern **Ratnapura**, and the name is preserved in a stream flowing through it, the Denavaka. Cv.Trs.ii.50, n.3.

Dorādattika. A locality on the **Jajjarānadī**. At this spot **Parakkamabāhu I**. built a dam across the river and constructed a canal from there to **Sūkaranijjhara**. Cv.lxviii.37.

Dolāmaṇḍapa. A building erected by **Parakkamabāhu I**. in the **Dīpuyyāna**. It was so-called because it contained a swing hung with minute golden bells. Cv.lxxiii.116.

Doḷa. A minister of **Devānampiyatissa**. **Saṅghamittā** lived in his house before the **Upāsikārāma** was built, so did **Anulā** till her ordination. Mhv ṭ. 388, 408.

Doḷapabbata. Also called **Doḷaṅgapabbata**. A mountain in Ceylon, to the south of the **Mahā Vālukanadī**, where **Paṇḍukābhaya** had his stronghold for four years. Mhv.xi.44; Mhv ṭ.287.

Dovacasutta. To get rid of unruliness, evil friendship and being tossed about in mind, one should cultivate the opposite qualities. AN.iii.448.

Dovārikamaṇḍala. See **Dvāramaṇḍala**.

Dohaḷakhaṇḍa. A section of the **Vidhurapaṇḍitajātaka**. It deals with **Vimalā**'s plan for seeing **Vidhura**. Ja.vi.26274.

Dohaḷapabbata. A mountain in Ceylon, probably in the district of **Janapada**. **Silāmeghavaṇṇa** once occupied it (Cv.xliv.56; Cv.Trs.i.79, n.4). Near to it was an image house of the Buddha, called **Sūkara**. Cv. c.294.

Dvattiṁsākāra. The third section of the **Khuddakapāṭha** – on the thirty-two component parts of the body. Khp.p.2; Khp-a.37ff.

Dvayakārisutta. Double dealers are born, after death, among the egg-born harpies (SN.iii.247).

Dvayatānupassanāsutta. A dissertation delivered by the Buddha, outside the *Migārāmātupāsāda*, on a full-moon day. He tells of the twofold insight – the insight of *dukkha* and its cause, *nirodha* and the way thereto. He then proceeds to explain the origin of *dukkha*, from *upadhi*, *avijjā*, etc. (Snp. p.139ff).

Dvayasutta 01. The various "duals" which exist – eye and object, ear and sound, etc. SN.iv.67.

Dvayasutta 02. Owing to the "duals," mentioned above, arise the different kinds of consciousness, etc. – e.g., owing to the eye and objects arise eye-consciousness, etc. SN.v.167f.

Dvādasasahassaka. A district in **Rohaṇa**, the modern Giruvāpattu. The meaning of the name is the province of the twelve thousand villages (Cv.lxi.22; lxxv.160, 166; Cv.Trs.i.227, n.2).

Dvāraka. See **Dvāravatī**.

Dvārakathā. The name of a book. Gv.65, 75.

Dvāranāyaka. A village in Ceylon, given by **Aggabodhi IV**. for the maintenance of the *padhānaghara* built by him for **Dāṭhāsiva** (Cv.xlvi.13).

Dvārapālakavimāna. The story of a man who was engaged by a pious man of **Rājagaha** to guard his gate.

The gate had to be kept shut for fear of thieves and, as a result, monks had often to go away without receiving any alms.

A man was therefore engaged to see that the monks' needs were satisfied.

The gate-keeper was born after death in **Tāvatiṁsa**. Vv.v.5; Vv-a.246f.

Dvāramaṇḍala. A village in Ceylon. When **Paṇḍukābhaya** was young, he lay there in concealment and escaped various attempts on his life (Mhv.x.1; Dpv.x.9). It was near the **Cetiyapabbata**, and **Kuṇḍalī**, friend of **Dīghābhaya**, lived there (Mhv.xxiii.23). Five hundred young men from this village were ordained by **Mahinda** (Mhv.xvii.59).

Dvāravatī 01. (**Dvāraka**). A city in India. It had the sea on one side and a mountain on the other. The **Andhakaveṇhudāsaputtā** tried to take it but in vain, because when the goblin, guarding the city, gave the alarm, the city would rise up in the air and settle on the sea till the enemy disappeared. They then sought **Kaṇhadīpāyana**'s advice and fixed the city down with chains. This enabled the **Andhākaveṇhudāsaputtā** to capture it and make it their capital (Ja.iv.82ff). It was also the capital of King **Sivi** (Ja.vi.421). The **Petavatthu** and its Commentary speak of Dvāravati as a city of **Kamboja** (Pv.ii.9; Pv-a.113). It may be **Kaṁsabhoja** which is meant, the country of the **Andhakaveṇhudāsaputtā**.

Dvāravatī 02. A city in the time of **Siddhattha Buddha**. Ap.i.200.

Dvedhāvitakkasutta. Preached at **Jetavana**. The Buddha tells the monks how, before the Awakening, he divided his thoughts into two groups – the first being of pleasures of sense, of harm and of hurt, and the other thoughts of

renunciation. He then proceeds to explain how this ultimately led to Awakening. MN.i.114ff.

Dvebhāra. *v.l.* **Vebhāra**. A king of twenty-five centuries ago, a previous birth of **Sukatāveḷiya**. Ap.i.217.

Dvemātikā. A late compilation, made in Burma, from the Pāli texts. It contains the **Bhikkhupātimokkha** and **Bhikkhunīpātimokkha**, and extracts from the **Parivāra** and other Vinaya texts. Bode, 6, n.2.

Dverataniya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a hunter, and, seeing the Buddha in a forest, gave him a piece of flesh. Four *kappas* ago he was a king named **Mahā Rohita**. Ap.i.214.

Dh.

Dhaja. One of the eight Brahmins who recognised the signs at the Buddha's birth (Ja.i.56). The **Milindapañha** (p.236) speaks of him as one of the Buddha's first teachers.

Dhajaggasutta, **Dhajaggaparitta**. Relates the story of how, when **Sakka** led his forces into battle, he told them that should any panic arise in their heart, they should look at the crest of his banner and their fears would immediately vanish. Or they should look at the banners of **Pajāpatī** or **Varuṇa** or **Isāna**. Similarly should any fear arise in the mind of a monk he should recall to mind the excellences of the Buddha, or the Dhamma, or the Saṅgha, and peace would come to him (SN.i.218f).

This *Sutta* is also included among the **Parittas** and is called the Dhajaggaparitta (e.g., Mil.150).

It is said that once a *Sāmaṇera*, helping to plaster the **Dīghavāpi** *cetiya*, fell from the top. His colleagues shouted to him to recall the Dhajaggaparitta. He did so, and was miraculously saved. SN-a.i.262f.

Dhajadāyaka Thera 01. An Arahant. He set up a standard at the foot of **Padumuttara**'s Bodhi-tree and swept the ground around it. He was once a king named **Uggata**, and again a king named **Megha** (Ap.i.108f).

Dhajadāyaka Thera 02. An Arahant. Ninety-two *kappas* ago he saw **Tissa Buddha** and set up a flag in his honour (Ap.i.277f).

Dhajaviheṭhajātaka (Ja 391). A wizard was wont to come at midnight in order to corrupt the queen of **Benares**. She complained to the king and, at his request, she set the mark on her hand with vermillion on his back. By day the man was an ascetic, and when he found that he was discovered he fled through the air. The king thereupon suspected all ascetics and ordered them all to leave the kingdom. The king became a heretic. The Bodhisatta who was born as **Sakka**, seeing all this, came to **Benares** with an old **Pacceka Buddha** and stood close to the palace, showing him great reverence. When the king came out

Sakka revealed his identity, telling him that even the ruler of the gods honoured pious men. The king saw his error and mended his ways.

The origin of the story is given in the **Mahā Kaṇhajātaka** (Ja 469). The king is identified with **Ānanda**. Ja.iii.303-7. More or less the same story is given at greater length and with several variations in detail in both the **Cūḷa Haṁsajātaka** (Ja 533) and the **Mahā Haṁsajātaka** (Ja 534).

Dhaññavatī 01. The city of birth of **Nārada Buddha**. Bv.x.20.

Dhaññavatī 02. A city in the time of **Paduma Buddha**. It was the residence of **Sudhaññaseṭṭhi**, whose daughter, also called **Dhaññavatī**, offered a meal of milk-rice to **Paduma**, just before his Awakening. Bv-a.147.

Dhaññavatī 03. A city in the time of **Vipassī Buddha**. Ap.i.160; Thag-a.i.164.

Dhaññasutta. Few are they who refrain from accepting uncooked grain, many those who do not. SN.v.471.

Dhataraṭṭha 01. One of the **Cātummahārājikā**, the ruler of the Eastern Quarter. His followers are the **Gandhabbas**. He has numerous sons called Indra (DN.ii.207, 220, 257f; iii.197). He was present at the preaching of the **Mahā Samayasutta** and the **Āṭānāṭiyasutta**. The name of his daughter is **Sirī** (Ja.iii.257).

Dhataraṭṭha 02. A mythical king, mentioned in a list of kings – with **Vessāmitta**, **Aṭṭhaka**, **Yāmataggi**, **Usinnara** and **Sivi** – as having entered **Sakka**'s heaven by virtue of his righteousness and his waiting on pious men. Ja.vi.251.

Dhataraṭṭha 03. There were two kings of this name, contemporaries and vassals of **Reṇu**. One of these two was king of **Aṅgā** with his capital in **Campā**, and the other of **Kāsī** with his capital in **Benares**. DN.ii.235f.

Dhataraṭṭha 04. A **Nāga** king. Thanks to the scheming of the tortoise **Cittaculla**, he married **Samuddajā**, daughter of the king of **Benares**. They had four sons: **Sudassana**, **Bhūridatta**, **Subhaga** and **Kāṇāriṭṭha**. His kingdom was beneath the **Yamunā**. **Dhataraṭṭha** is identified with **Suddhodana**. Ja.vi.162ff., 171.186, 200, 219. For details see the **Bhūridattajātaka** (Ja 543).

Dhataraṭṭha 05. The Bodhisatta born as king of the *haṁsas*. He lived in **Cittakūṭa**, at the head of ninety thousand *haṁsas* geese. One day he was caught in a snare on the lake **Khemā**, set by the orders of King **Bahuputtaka**. **Dhataraṭṭha**'s friend, **Sumukha**, refused to leave him when he was caught. The two friends melted the heart of the hunter when he came to take Dhataraṭṭha, and later they were brought before the king. Dhataraṭṭha preached the Dhamma to the king and to his queen, **Khemā**, who longed to hear a *haṁsa* preach (Ja.iv.425ff; for details see the **Haṁsajātaka** (Ja 502)). Dhataraṭṭha is often referred to as a king surrounded by a splendid following, e.g., DN-a.i.40; MN-a.ii.576; Ud-a.57, 412; Pv-a.171.

Dhataraṭṭha 06. The family of *haṁsas* to which belonged **Dhataraṭṭha**, king of the *haṁsas*. The members of this family are called **Dhataraṭṭhā**. They were golden-coloured and lived in **Cittakūṭa**. The **Mahā Sutasomajātaka** (Ja 537, Ja.v.345, 355, 357) contains a story of the complete destruction of these *haṁsas*. They lived in **Kañcanaguhā**, and during the four months of the rainy season would not leave their cave, in case their wings should be drenched with water and they fall into the sea. A spider, as big as a cartwheel, used to weave a thick web at the entrance to the cave, but the **Dhataraṭṭha** geese sent one of their young ones, who had received two portions of food, to cut through the web. One season, however, the rains lasted for four months, and the *haṁsas* became cannibals and thus lost their strength. When, at the end of the rains, they tried to break through the web, they failed, and the spider cut off their heads one by one and drank their blood. This was the end of the **Dhataraṭṭha** *haṁsas*. Ja.v.469f.

Dhataraṭṭha 07. A class of **Nāgas** (DN.ii.259), descendants of the **Nāga** king **Dhataraṭṭha** and of **Samuddajā** (Ja.vi.219), and possessed great power. They dwell in the **Sattasidantarasamudda** (SN-a.ii.254).

Dhana 01. A banker of **Rājagaha**, grandfather of **Mahā Panthaka** and **Cūḷa Panthaka**. Thag-a.i.491, 515.

Dhana 02. A banker of **Benares**, a previous birth of **Anuruddha**. His original name was **Annabhāra**, but one day he entertained the **Pacceka Buddha**, **Upariṭṭha**, and, as a result, won the favour of the king, who conferred on him the rank of *seṭṭhi*. Thag a.ii.66.

Dhana 03. See **Mahā Dhana**.

Dhanañjaya 01. King of **Benares**. For his story see the **Kāḷabāhujātaka** (Ja 329). Ja.iii.97f.

Dhanañjaya 02. King of **Indapatta** in the **Kuru** country (Ja.ii.366). He was the father of **Dhanañjaya** 3 (below).

Dhanañjaya 03. **Dhanañjaya Koravya**, **Dhanañjaya Korabba**. King of the **Kurus**. He was the Bodhisatta and preached the five **Kurudhammā**. For his story see the **Kurudhammajātaka** (Ja 276, Ja.ii.368ff). His state elephant was **Añjanavasabha**. **Dhanañjaya** was one of the births in which the Bodhisatta practised *dānapāramitā*. Ja.i.45.

Dhanañjaya 04. King of the **Kurus**, called **Koravyarājā**. He reigned in **Indapatta** and belonged to the **Yudhiṭṭhila** *gotta*. For his story see the **Sambhavajātaka** (Ja 515, Ja.v.57ff). He is identified with **Ānanda**.

Dhanañjaya 05. Also called **Koravya**, king of the **Kurus**, with his capital at **Indapatta**. His minister was **Vidhurapaṇḍita**. He was fond of games of dice and was defeated by **Puṇṇaka**. For his story see the **Vidhurapaṇḍitajātaka** (Ja 545, Ja.vi.255ff; Snp-a.i.223). He is identified with **Ānanda**. He is probably also the king mentioned in the **Dhūmakārijātaka** (Ja 413). Ja.iii.400ff.

Dhanañjaya 06. A *seṭṭhi* of **Bhaddiyanagara**; he was the son of **Meṇḍaka** and **Candapadumasirī**. His wife was **Sumanadevī**, and their children were **Visākhā** and **Sujātā**. He was lent by **Bimbisāra** to **Pasenadi**, for the latter's kingdom held no person of great merit. **Dhanañjaya** and his family built the city called **Sāketa**, seven leagues from **Sāvatthī**, and settled down there. **Dhanañjaya** is included among the five persons of great merit (*Mahā Puññā*), contemporary with the Buddha, and he was a *Sotāpanna*. Dhp a.i.384ff; iii.363; Ja.ii.347; Vsm.383, etc.

Dhanañjaya 07. One of the chief lay supporters of **Phussa Buddha**. Bv.xix.21.

Dhanañjaya 08. A pleasance near **Dhaññavatī** where **Paduma Buddha** first preached (Bv.ix.20; Bv a.147). **Nārada Buddha** was born there. Bv a.151.

Dhanañjaya 09. A city in the time of **Sikhī Buddha**. There the Buddha converted the householder **Dhanapālaka**. Bv a.202.

Dhanañjāni. See **Dhānañjāni**.

Dhanada. See **Kuvera**.

Dhanananda. The youngest of the nine **Nandas**, sons of **Kāḷāsoka**. He was killed by **Cāṇakka**, who raised **Candagutta** to the throne (Mhv.v.17). He incurred **Cāṇakka**'s wrath by insulting him in the alms-hall. **Cāṇakka** stole his son **Pabbata**, put him to death, adopted **Candagutta** as his protégé, and stole **Dhanananda**'s treasures which he had discovered. With the money thus obtained he raised an army for **Candagutta** and defeated **Dhanananda**. Mhv ṭ.181ff.

Dhanantevāsī. An attendant of **Chalaṅgakumāra**. **Kuruṅgavī** misconducted herself with **Dhanantevāsī**. Ja.v.225, 231.

Dhanapāla 01. (**Dhanapālaka**). Another name for **Nālāgiri** (*q.v.*). Ja.i.66; iii.293, etc.

Dhanapāla 02. A *seṭṭhi* of **Erakaccha** in **Dasanna**. He was a miser and, after death, was born as a *Peta*. Some merchants, travelling to **Uttarāpatha**, saw his sufferings and, at his request, gave alms to the Buddha on his behalf. Pv.ii.7; Pv-a.99ff.

Dhanapālaka. A householder of **Dhanañjaya**, who was converted by **Sikhī Buddha**. Bv a.202.

Dhanapālagajjita. Mentioned in reference to the subjugation of the elephant **Dhanapāla** by the Buddha (e.g., Ja.iii.293). *Gajjita* is probably the name given to the stanzas spoken by the Buddha to the elephant on that occasion (*Mā kuñjara, Nāgam āsado*, etc.). See Cūḷa Haṁsajātaka, Ja 533, Ja.v.336.

Dhanapālī. A slave-girl who, in spite of her name meaning, Wealth-protector, was ill-treated by her master and mistress. The incident is mentioned as illustrating the small importance of a name. Ja.i.402.

Dhanapiṭṭhi. A locality in Ceylon. In the time of **Aggabodhi IV**. its chief was **Datta**. He erected there a *vihāra* called by his name. Cv.xlvi.41, 43.

Dhanavagga. The first chapter of the *Sattakanipāta* of the **Aṅguttaranikāya**. AN.iv.1ff. </p><hr>

Dhanavatī. A Brahmin lady, mother of **Kassapa Buddha**. Her husband was **Brahmadatta**. DN.ii.7; Ja.i.43; Bv.xxv.34; Snp-a.i.280.

Dhanavāpī. One of the three tanks constructed by **Moggallāna II**. through damming up the **Kadambanadī**. Cv.xli.62.

Dhanasutta 01. On the five treasures – faith, virtue, learning, charity, and insight. AN.iii.53.

Dhanasutta 02. On the seven treasures – the five given above, and fear and shame. AN.iv.4f.

Dhanasutta 03. The same as No.2, but the "treasures" are explained in detail. AN.iv.5f.

Dhanika. See **Dhaniya**.

Dhaniṭṭha. A king of thirteen *kappas* ago, a previous birth of **Saṇṭhita**. Ap.i.210.

Dhaniṭṭhaka. An example of a low family name. Vin.iv.6, 13.

Dhaniya 01. **Dhanika**. A herdsman living on the bank of the river **Mahī**. He was a *seṭṭhiputta* of **Dhammakoṇḍa** in **Pabbataraṭṭha**, which belonged to the kingdom of **Videha**. He had thirty thousand oxen and twenty thousand cows. He had seven sons and seven daughters and numerous retainers. In the dry season he lived on an island formed by the two forks of the river **Mahī**, and in the rainy season in a house on the upland. One day, while he was in this house, having finished his preparations for the approach of the rains, he sat meditating on his comfortable circumstances and broke forth into song in token of his happiness. The Buddha heard the song at **Sāvatthī**, seven hundred leagues away, and having travelled through the air, stood over **Dhaniya**'s dwelling. As **Dhaniya** proceeded with his song, the Buddha added a verse to each one of **Dhaniya**'s. At the end of this song **Dhaniya**, his wife, and two of his daughters, became *Sotāpannas*. The Buddha then revealed himself and **Dhaniya** and his wife entered the Saṅgha. Later they became *Arahants* and the cowherds erected for their use a monastery, which came to be called the **Gokulaṅkavihāra**. Snp.vv.18ff; Snp-a.i.26ff.

Dhaniya 02. A potter of **Rājagaha**. In his house the Buddha taught **Pukkusāti** the **Chadhātuvibhaṅgasutta**. Dhaniya, hearing that **Pukkusāti** had died an *Arahant* the same night, was so impressed by the power of the Dhamma, that he entered the Saṅgha (Thag.v.228-30; Tha.gA.i.347f). He once made a grass hut on the slopes of **Isigili** and lived there with several others during the rains. He continued to live there after the others had left. While he was away begging for alms, his hut was pulled down by women searching for straw and

firewood, but he rebuilt it. Three times this happened, until, in exasperation, Dhaniya very skilfully made bricks and tiles and built a hut both strong and splendid, with tiles of shining crimson which gave out a bell-like sound when tapped. The Buddha, seeing this, chided Dhaniya and ordered the hut to be pulled down. Dhaniya then built a hut of wood which he obtained from a guild of timber merchants, suppliers of wood to the king, giving them to understand that he had the king's permission. **Vassakāra**, hearing of this, reported the matter to **Bimbisāra**, who sent for Dhaniya. Dhaniya maintained that the king, by royal proclamation, had permitted the monks to use the royal supplies of wood and other materials. **Bimbisāra** admitted the proclamation, but said it referred only to supplies straight from the forest, and he sent Dhaniya away with a warning. The matter created a great uproar and the Buddha blamed Dhaniya. Vin.iii.41-5; Vin-a.ii.286.

Dhaniya later changed his ways and became an *Arahant*. In the time of **Sikhī Buddha** he was a householder and gave the Buddha a reed-chain (? *naḷamālā*). He is probably identical with *Naḷamāliya* of the **Apadāna**. Ap.ii.412.

Dhaniyasutta (**Dhaniyagopālasutta**). Records the conversation between the herdsman **Dhaniya** (*q.v.*) and the Buddha. Snp.vv.18ff.

Dhanuggaha. See **Cūḷa Dhanuggaha**.

Dhanuggahatissa. An Elder. One night, while staying with his friend **Utta** (**Datta**?) in a monastery in **Kosala**, he awoke and, lighting a fire, started talking to him. Their conversation turned on the war which **Pasenadi** was waging against **Ajātasattu**. **Tissa**, maintaining that **Pasenadi** was ignorant of the arts of war, proceeded to describe in detail what **Pasenadi** should do if he wished for victory. Some courtiers, overhearing the conversation, reported it to **Pasenadi**, who, profiting by it, re-entered the battle and captured **Ajātasattu** alive. When the matter was reported to the Buddha, he related the **Vaḍḍhakisūkarajātaka** (Ja 283, *q.v.*) to show that in the past, too, **Tissa** had been skilled in the art of warfare (Ja.ii.403f). The **Tacchasūkarajātaka** (Ja 492, Ja.iv.343, 354) was also related in this connection.

Dhanuggahasutta. A man, who can simultaneously seize the arrows shot by four expert bowmen from the four quarters, is possessed of great speed. Far speedier than he are the sun and the moon, but the change taking place in all things surpasses all these in speed (SN.i.265).

This seems also to have been called the **Daḷhadhammasutta**, e.g., at Ja 476, Ja.iv.211.

Dhanumaṇḍala. A locality in the hill-district of Ceylon. In the time of **Gajabāhu** its chief was **Otturāmallaka** (Cv.lxx.17). It was subdued for **Parakkamabāhu I**. by the *Adhikārī* **Mañju**. Cv.lxxiv.166.

Dhanuvillaka. A locality in the **Malaya** district of Ceylon. Cv.lxx.15.

Dhanusekha (**Dhanusekhavā**). Son of the cook of Queen **Talatā**. He was born on the same day as **Cūḷanī** (*q.v.*), who was sent to the cook's house as a refuge from **Chambhī**. The two boys became playmates. When **Cūḷanī** became king, **Dhanusekhavā** remained his constant companion, even visiting him unbidden, thus becoming a nuisance, as **Cūḷanī** confessed to **Bherī** (Ja 537, Ja.v.469, 471, 475).

Dhamma 01. The Bodhisatta, born as a *Devaputta* in the *Kāmāvacara*-world.

See the **Dhammajātaka** (Ja 457). In the **Milindapañha** (p.212) he is called a **Yakkha**.

Dhamma 02. The palace built by **Vissakamma** for **Mahā Sudassana**, by order of **Sakka**. DN.ii.180ff.

Dhamma 03. The lake in front of the palace mentioned above. DN.ii.184.

Dhammaka 01. A king, one of the chief supporters of **Anomadassī Buddha**. Bv-a.145.

Dhammaka 02. A mountain in the neighbourhood of **Himavā**, where **Sumedha** had his hermitage. Ja.i.6; Bv.ii.29.

Dhammakathikavagga. The twelfth chapter of the **Khandhasaṁyutta**. SN.iii.162-70.

Dhammakathikasutta. A monk questions the Buddha as to who is a real teacher of the Dhamma and the Buddha replies. SN.ii.18.

Dhammakathī. See **Mahā Dhammakathī**.

Dhammakitti 01. One of the Sinhalese envoys of **Parakkamabāhu I**. to the king of **Rāmaññа**. The king insulted him and sent him, together with **Vāgissara**, back to Ceylon in a leaky ship. Cv.lxxvi.32ff.

Dhammakitti 02. A monk of **Tambaraṭṭha**. **Parakkamabāhu II**., hearing of his great virtues and holiness, sent him offerings of piety, inviting him to Ceylon. The Elder came and was much honoured by the king (Cv.lxxxiv.11). It is commonly believed (e.g., JRAS., 1896, pp.202ff) that this was the monk who wrote the continuation of the **Mahā Vaṁsa** (the **Cūḷa Vaṁsa**) dealing with the period from the reign of **Mahā Sena** to that of **Parakkamabāhu II**.

Dhammakitti 03. A Thera in the time of **Vīravikkama** (circa 1542). The king appointed him head of the Saṅgha and held the ceremony of ordination under him. Cv.xcii.21.

Dhammakitti 04. Author of the **Dāṭhāvaṁsa**. He wrote this book in the reign of **Līlāvati**, at the request of her minister **Parakkama**, who was his patron. **Dhammakitti** speaks of himself as a pupil of **Sāriputta** (of **Pulatthipura**) (PLC.207f; Gv.62, 67). He is perhaps, identical with **Dhammakitti I**. PLC.215.

Dhammakitti 05. A Thera of Ceylon, author of the Sinhalese prose work, the **Saddharmālaṅkāra**, in the fourteenth century, which is an enlarged translation of the **Rasavāhinī**. He was *Saṅgharāja* in the time of **Bhuvanekabāhu V**. His teacher was also called **Dhammakitti** and was a member of the **Puṭabhattasela** fraternity. This teacher was probably the author of the Pāli poem the **Pāramīmahāsataka**. In addition to the **Saddharmālaṅkāra**, his pupil wrote

several other works, the **Saṅkhepa**, the **Jinabodhāvalī** and the **Bālāvatāra**; also the Sinhalese chronicle, the **Nikāyasaṅgraha**. PLC.226, 240, 243.

Dhammakitti 06. Called **Dhammakitti Mahā Sāmi**, author of the **Saddhammasaṅgaha**. His teacher was also called **Dhammakitti**, well-known in Ceylon. **Dhammakitti Mahā Sāmi** came to Ceylon from **Yodhapura** (**Ayojjha**?) and, having acquired much merit, returned there, where he lived in the **Laṅkārāma**, built by **Paramarāja**. JPTS, 1890, p.90.

Dhammakoṇḍa. A city in **Pabbataraṭṭha** in **Videha**. There the herdsman **Dhaniya** was born as a *seṭṭhiputta*. Snp a.i.26.

Dhammagaṇārāma. A monastery built by King **Uggata** in **Mekhalā** for the use of **Sobhita Buddha**. Bv-a.139.

Dhammagutta 01. **Dhammagutta Thera**. An Arahant. He lived in the **Kalyāṇikavihāra** and was known as the "earth-shaker" (*paṭhavicālaka*). He was among those who received a share of the meal given by **Duṭṭhagāmaṇī** when the latter fled from **Cūḷaṅganiyapiṭṭhi**. He shared his portion with five hundred others (Mhv.xxxii.50; xxiv.24ff). According to the **Jātaka Commentary** (Ja.iv.490), he was among those who joined in the assemblies (*samāgama*) known as *Kuddalasamāgama*, *Mūgapakkhasamāgama*, *Ayogharasamāgama* and *Hatthipālasamāgama*. The **Mahā Vaṁsaṭīkā** (p.606) mentions him as being one of those who accepted the meal of pork given by **Sāliya** and his wife, when they were blacksmiths, in their birth immediately preceding the last.

Dhammagutta 02. A brother of **Vedisadevī**. He was one of the nobles who escorted the Bodhi-tree. He was made **Moriyaseṭṭhi** and given the **Moriyajanapada** by **Devānampiyatissa**. Mbv.166.

Dhammaguttā 01. **Dhammaguttikā**. A secondary division of the **Mahiṁsāsakas** (Dpv.v.47; Mhv.v.8; Mbv.p.96), probably an offshoot of the **Sabbatthivādīs**. They had a special Vinaya of their own. According to Tibetan sources (Rockhill, pp.185, 192), they were called after their leader,

Dharmagupta. Their fundamental doctrines were these: that the Buddha is not comprised in the Saṅgha; that while there is great reward for offerings made to the Buddha, there is none for offerings to the Saṅgha; that a life of *brahmacariya* exists also among the **Devas**; and that there are worldly laws as opposed to spiritual.

Dhammaguttā 02. A **Vemānikapeta**, mentioned as having the power of travelling through the air. Vsm.382.

Dhammacakkakathā. The seventh chapter of the **Yuganaddhavagga** of the **Paṭisambhidāmagga**. Paṭis.ii.159-66.

Dhammacakkappavattanavagga. Second chapter of the **Saccasaṁyutta** (SN.v.420-31). The first *Sutta* is known as the **Dhammacakkappavattana**.

Dhammacakkappavattanasutta. Name of the first sermon, preached by the Buddha, to the **Pañcavaggiyas** at the **Migadāya** in **Isipatana**, on the full-moon day of *Āsāḷha*. The *Sutta* contains the fundamental principles of the Buddha's teaching – the avoidance of the two extremes of asceticism and luxury and the four Ariyan truths including the Ariyan Eightfold Way.

There was great rejoicing throughout the **Cakkavāḷa** at the preaching of the sermon, and at its conclusion **Koṇḍañña** attained to realisation of the Truth – hence his name, **Aññā Koṇḍañña**. Vin.i.10f; the *Sutta* is also given in SN.v.420ff; in neither context is the name of the *Sutta* given as such; the name occurs only in the Commentaries – e.g., Ja.i.82; DN a.i.2; AN a.i.69, etc; the Sanskrit version is found in Lal.540 (416)f., and in Mvu.iii.330f.

The sermon was later preached by the **Majjhima** Thera in the **Himālaya** country, when eighty thousand crores of beings understood the Dhamma (Mhv.xii.41; Dpv.viii.11).

It was also preached by **Mahinda** in Ceylon in the **Nandanavana**, when one thousand persons were converted. Mhv.xv.200; Dpv.xiv.46, etc.

Dhammacakkika Thera (*v.l.* **Dhammacakkadāyaka Thera**). An *Arahant*. Ninety-four *kappas* ago he placed a *Dhammacakka* in front of the seat of

Siddhattha Buddha. Eleven *kappas* ago he became king eight times under the name of **Sahassarāja**. Ap.i.90.

Dhammacariyasutta. See **Kapilasutta**.

Dhammacaryageha. A building in **Anurādhapura**, erected by **Devānampiyatissa**. It was attached to the royal palace, and when the Tooth Relic was brought to Ceylon it was deposited in this building. Cv.xxxvii.95.

Dhammacāri. A Burmese monk of the twelfth century; he was a pupil of **Chapaṭa**, who wrote the **Suttaniddesa** at his request. Gv.74; Bode, 18.

Dhammaceti. King of Pegu (A.C.1460-91); a very enlightened monarch. He was first a monk; he then gave up his robes and became first the minister and later the son-in-law and successor of Queen Shin-san-bu. He sent a mission to Ceylon, where a body of **Rāmaññā** monks were ordained at the **Kalyāṇisīmā**. These returned to **Rāmaññā** and were known as the *Sīhalasaṅgha*. For details see Bode, 38f.

Dhammacetiyasutta. **Pasenadi** and **Dīgha Kārāyaṇa** were staying once at **Naṅgaraka** and, hearing that the Buddha was residing at **Medatalumpa**, three leagues away, the king went to visit him. He was deeply impressed by the silence surrounding the Buddha and, falling at his feet, he kissed them and showed great reverence. On being asked by the Buddha why he did so, the king replied that he perceived the marvellous effects of the Buddha's teaching on his disciples. They were well controlled, yet joyful, buoyant, with hearts as free as those of wild creatures; and he added that he knew of no such discipline outside the Buddha's teaching. He then proceeded to tell the Buddha of his own servants, **Isidatta** and **Purāṇa**, and of their great devotion to the Buddha, reminding the Buddha that they were both **Kosalan** nobles of about the same age. On the king's departure, the Buddha commended the king's words to the monks, asking them to remember them, for they formed a monument (*cetiya*) to the results of the Dhamma. MN.ii.118-25.

According to the Commentary (MN-a.ii.753ff; Ja.iv.151ff) this was the last

occasion on which **Pasenadi** saw the Buddha, for during his absence **Dīgha Kārāyaṇa** set up **Viḍūḍabha** on the throne.

Pasenadi went to **Rājagaha** to seek **Ajātasattu**'s aid, but died in a hut by the wayside.

Dhammajātaka (Ja 457). The Bodhisatta once became a *Kāmāvacara*-god, named Dhamma, and **Devadatta** became **Adhamma**. On *uposatha*-days Dhamma would appear among men and urge them to lead virtuous lives, while **Adhamma** encouraged them in wickedness. One day, their two chariots meeting in mid-air, they each claimed the right of way. But at the end of the argument **Adhamma**'s chariot fell headlong to earth, where he was swallowed up into hell. The story was related in reference to **Devadatta**'s being swallowed up in **Avīci**. Ja.iv.100-4.

Dhammajoti. A Sinhalese monk of the eighteenth century who wrote a Sinhalese paraphrase (*sanne*) to the **Bālavatāra**, called the *Okandapolasanne*, because it was written in *Okandapolavihāra*. PLC.244, 284.

Dhammaññusutta. On seven qualities – such as knowing the Dhamma, moderation, etc. – which make a monk worthy of homage and of gifts. AN.iv.113ff.

Dhammaṭṭhavagga. The nineteenth chapter of the **Dhammapada**.

Dhammatāpasā. An eminent Therī of **Anurādhapura**, expert in the Vinaya. Dpv.xviii.15.

Dhammadassī 01. **Dhammadassī Buddha**. The fifteenth of the twenty-four Buddhas. He was born in the **Saraṇa** pleasance in the city of **Saraṇa**, his father being a *Khattiya* named **Saraṇa**, and his mother **Sunandā**. It is said that on the day of his birth all unjust laws disappeared from the law-books, hence his name. For eight thousand years he lived in the household, in three palaces – **Araja**, **Viraja** and **Sudassana**. His chief wife was **Vicitolī** and his son **Puññavaḍḍhana**. He left the world travelling in his palace, accompanied by all

his retinue. For seven days he practised austerities; his wife gave him a meal of milk-rice, and a *yavapālaka*, named **Sirivaḍḍha**, gave grass for his seat; his *bodhi*-tree was a *bimbijāla*-tree. His first sermon was preached at **Isipatana**. Later he preached to King **Sañjaya** of **Tagara**, and to **Sakka**, who was the Bodhisatta. The Buddha's half-brothers, **Paduma** and **Phussadeva**, became his chief disciples, and **Hārita** was chief of those who practised the *dhutaṅgas*. The Buddha's personal attendant was **Sunetta**, his chief women disciples being **Khemā** and **Sabbadinnā** (**Saccadinnā**). **Subhadda** and **Kaṭisaha** were the chief among men of his lay patrons, and **Sāliyā** and **Vaḷiyā** among women. The Buddha's body was eighty cubits high and he lived to be one hundred thousand years old, dying at the **Kesārāma** in **Sālavati**. Bv.xvi.1ff; Bv a.182ff; Ja.i.38, 39, 40, 44.

Dhammadassī 02. A monk of Pagan, author of the Pāli grammar, **Vaccavācaka**. Bode, 22.

Dhammadāyādasutta. The Buddha exhorts the monks at **Jetavana** to strive earnestly to be heirs, not of the world's goods, but of the Dhamma. On the Buddha's departure the monks gather round **Sāriputta** and ask him how the Buddha expects them to cultivate the inner life with the same aloofness as does the Buddha himself, and **Sāriputta** delivers a discourse (MN.i.12ff).

This *Sutta* is often referred to as teaching the virtues of contentment (e.g., Mil.242; Vin-a.iii.694).

Dhammadinna 01. **Dhammadinna Thera** also called **Mahā Dhammadinna**. An *Arahant*. He resided at **Talaṅgapabbata (Talaṅgatissapabbata**) (*q.v.*). He was one of the monks who partook of the meal of sour gruel given by **Duṭṭhagāmaṇī** when in dire distress for want of food. **Dhammadinna** distributed his share among ten thousand monks in **Piyaṅgudīpa** (Mhv.xxxii.52). He is also mentioned as having accepted a meal given by **Sāliya** and his wife when they were blacksmiths in a previous birth (Mhv ṭ.606). Dhammadinna had a nephew who became an *Arahant* in the tonsure-hall. Dhammadinna read to him the three *Piṭakas*, and he learnt them all on that occasion (Vibh a.389).

Dhammadinna's teacher was **Mahā Nāga** of **Uccatalaṅka** (*v.l.* **Uccavālika**). Dhammadinna visited him in his old age, knowing that, though he himself thought he had attained *Arahant*-ship, this was not the case. By a display of *iddhi*-power, Dhammadinna convinced **Mahā Nāga** of his error and gave him a subject of meditation. Almost immediately after, the Elder became an *Arahant* (Vibh a.489; Vsm.634f). Once, while preaching the **Apaṇṇakasutta**, at **Tissamahārāma**, Dhammadinna pointed his fan downwards, whereupon the earth opened to the depth of **Avīci**, revealing all that was there. Similarly, he showed all things to the height of the *Brahma*-world. During his sermon he frightened the audience with the fear of hell and lured them with the bliss of heaven (Vsm.392).

The **Majjhima Commentary** records that soon after the ordination of Dhammadinna many monks, on his advice, became *Arahants* (MN-a.i.149ff. A variation of what is evidently the same story is found in AN-a.i.25). Hearing of this, the monks of **Tissamahārāma** sent a number of their colleagues to fetch him. He preached to them, and they attained *Arahant*-ship and remained with him. Three times this happened. On the fourth occasion an aged monk was sent. He gave the message of the monks and **Dhammadinna** started at once to go to them. On the way, at **Haṅkana** (*v.l.* **Taṅgana**) and at **Cittalapabbata**, he persuaded two monks, who thought they were *Arahants*, to display their *iddhi*-power, and, thereby convinced them of their error; thereupon he gave them topics of meditation. On his arrival at **Tissamahārāma**, the monks failed to pay him their respects. He thereupon made the earth tremble and returned to his own *vihāra*. The **Saddhammasaṅgaha** (p.88f) relates the story of a blind rat-snake who heard Dhammadinna recite the *satipaṭṭhāna*s and was later born as **Tissāmacca**, minister of **Duṭṭhagāmaṇī**.

Dhammadinna 02. An eminent lay-follower of the Buddha. He once came with five hundred *upāsakas* to the Buddha at **Isipatana** and asked him to give them a lesson which might profit them, for, said he, it is difficult for a householder encumbered with a family and the luxuries of household life to comprehend the Buddha's teachings in their fullness. The Buddha answers that they should practise the four limbs of *Sotāpatti*: loyalty to the Buddha, the

Dhamma and the Saṅgha, and the cultivation of Āriyan virtues. Dhammadinna answers that they already possess these limbs. The Buddha then expresses his great satisfaction (SN.v.406ff).

The Commentary (SN a.iii.223) says that Dhammadinna was one of seven laymen with followings of five hundred – the others being **Visākha**, **Ugga**, **Citta**, **Hatthaka Āḷavaka** and **Cūḷa Anāthapiṇḍika** and **Mahā Anāthapiṇḍika**.

Dhammadinna 03. A monk of **Tissa Mahā Vihāra** near **Talaṅgarapabbata**. Once, while on pilgrimage to **Nāgadīpa** with 500 others, he stopped at **Sāgirivihāra**, and they were looked after by **Bahulamassutissa** Thera. The next day they went for alms to **Puṇṇasālakoṭṭhaka**, where a resident entertained them to a meal with hare's flesh. Dhammadinna later asked why **Tissa Thera** did not admonish his follower on the evils of killing, seeing that there was a heap of bones outside the house. **Tissa** asked Dhammadinna to do so the next day. This was done; the devotee confessed that he had never killed a hare, but in his house there was never any want of hare's flesh, and he did not know why. Dhammadinna, with his divine eye, revealed to him that in the time of **Padumuttara Buddha** he had given alms with hare's flesh. Ras.ii.128f.

Dhammadinnasutta. Records the visit of the householder **Dhammadinna** to the Buddha at **Isipatana**. SN.v.406ff.

Dhammadinnā 01. One of the two chief women disciples of **Piyadassī Buddha**. Bv.xiv.21; Ja.i.39.

Dhammadinnā 02. One of the chief supporters, among lay women, of **Piyadassī Buddha**. Bv.xiv.22.

Dhammadinnā 03. An eminent Therī, ranked foremost among nuns who possessed the gift of preaching (AN.i.25). She was the wife of **Visākha** of **Rājagaha**, and when he, having heard the Buddha preach, became an *Anāgāmī*, she left the world with the consent of her husband who sent her to the nunnery in a golden palanquin (MN a.i.515 says this was provided by **Bimbisāra**). Dwelling in solitude, she soon attained *Arahant*-ship with the four *paṭisambhidā*

(see Thīg.v.12 for a stanza uttered by her). She later returned to **Rājagaha** to worship the Buddha, and there **Visākha** asked her questions on the Dhamma, which she answered "as easily as one might cut a lotus-stalk with a knife." The questions and answers are given in the **Cūḷa Vedallasutta** (MN.i.299ff). **Visākha** reported this interview to the Buddha, who praised her great wisdom and commended her eloquence.

In the time of **Padumuttara Buddha** she was a servant, and one day saw the Buddha's disciple, **Sujāta**, begging alms and gave him a curry (Thīg a. p.15 says **Sujāta** had just risen from *samādhi*). Her master, seeing this, made her his daughter-in-law. Later, while on a visit to the *vihāra*, she saw a nun declared to be chief of preachers and wished for similar eminence.

In the time of **Phussa Buddha** she obtained merit by giving to the Buddha's half-brother double the gift prescribed by her husband (details of this are given in Pv-a., p.21).

In the time of **Kassapa Buddha** she was born as **Sudhammā**, the sixth of the seven daughters of **Kikī**, king of **Benares**; for twenty thousand years she lived in celibacy (her story is given in Thīg a.15ff; Ap.ii.567f; AN a.i.196f; MN a.i.515ff; Dhp a.iv.229ff).

Dhammadinnā was the teacher of **Sukhā** (Thīg a.58).

Dhammaddhaja. The Bodhisatta born as the chaplain of **Yasapāṇī**, king of **Benares**. For his story see the **Dhammaddhajajātaka**.

Dhammaddhajajātaka 01. (Ja 220). The Bodhisatta was once born as **Dhammaddhaja**, chaplain to **Yasapāṇī**, king of **Benares**. One day the king's captain, **Kāḷaka**, who was wont to take bribes, gave a wrong decision in a case, and the Bodhisatta, being appealed to, reheard the case and decided in the plaintiff's favour. The people applauded greatly and the king made him judge. But **Kāḷaka**, wishing for an excuse to put **Dhammaddhaja** to death, persuaded the king that he was getting too popular, and the king gave him various impossible tasks. **Dhammaddhaja**, with the help of **Sakka**, performed them all. One day the king ordered him to find a parkkeeper with four virtues, and once again, with the aid of **Sakka**, the Bodhisatta discovered **Chattapāṇī**, the king's

barber. On being questioned, **Chattapāṇī** told the king that he was free from envy, drank no wine, had no strong desires, never gave way to anger; he then related stories of his past lives, the experiences of which had made him renounce these evils (for details see **Chattapāṇī** 2). The king, at length, discovered **Kāḷaka**'s perfidy and had him put to death.

The **Jātaka** was related in reference to **Devadatta**'s attempts to kill the Buddha. **Devadatta** is identified with **Kāḷaka** and **Sāriputta** with **Chattapāṇī**. Ja.ii.186-96.

Dhammaddhajajātaka 02. (Ja 384). The Bodhisatta was once born as leader of a flock of birds on an island. Certain merchants of **Benares** started on a voyage taking with them, to aid them on the way, a much travelled crow. The ship was wrecked and the crow flew to the island. There he pretended to the other birds that he was a holy person, practising austerities and living on air. The birds, being deceived by him, left him in charge of their eggs and young ones, which he proceeded to eat each day. One day the Bodhisatta kept watch and thus discovered his villainy. The birds collected round the crow and pecked him to death.

The story was related in reference to a deceitful monk, who is identified with the crow. Ja.iii.267-70.

Dhammantarī. A celebrated physician (the Sanskrit Dhanvantarī), mentioned together with **Vetaraṇī** and **Bhoja**, in the **Jātaka Commentary** (Ja.iv.496, 498) and with **Nārada**, **Aṅgīrasa**, **Kapila**, **Kaṇḍaraggisāma**, **Atula** and **Pubba Kaccāyana**, in the **Milindapañha** (Mil.272).

Dhammapada. The second book of the **Khuddakanikāya** of the **Suttapiṭaka**. It is probably a later anthology than the **Theragāthā** and **Therīgāthā**, and its earliest mention by name is in the **Milindapañha** (p.408). It includes *gāthas* collected together from various books in the Canon, but contains hardly any from the **Jātaka** collection, or directly derived from the **Suttanipāta**. The present text of the **Dhammapada** contains four hundred and twenty-three verses divided into twenty-six *vaggas*. So far, five recensions of the

Dhammapada have been discovered (for details see Law: *Pāli Literature*, pp.215f). A commentary on it exists called the **Dhammapada Commentary**.

Dhammapada Commentary. The Commentary on the **Dhammapada**, containing stories similar to those of the Jātakas and explaining the occasions on which the **Dhammapada**-stanzas were uttered.

A considerable number of these stories are found in the Four *Nikāyas* and the Vinaya, and more than fifty are either directly derived from the **Jātaka Commentary** or are closely parallel to them.

The work is usually ascribed to **Buddhaghosa**, and in the prelude to the book it is stated that he translated the work from Sinhalese at the request of a monk named **Kumāra Kassapa**. For a discussion see PLC., pp.95ff; and Law: *Pāli Literature*, pp.449ff.

Dhammapadasutta. On four righteous things which are always held in esteem – freedom from covetousness, from envy, right mindfulness and right concentration of mind. AN.129.

Dhammapāla 01. **Dhammapāla Thera**. An *Arahant*. He was a Brahmin of **Avanti** and studied in **Takkasilā**. While returning from there after completing his studies, he saw a monk dwelling apart and, having heard the Dhamma from him, entered the Saṅgha and became an *Arahant*. We are told that one day, while meditating, he saw two novices climbing a tree in the *vihāra* to pick flowers. The bough broke and they fell, but he, with his *iddhi*-power, caught them and put them down unhurt.

In the time of **Atthadassī Buddha** he gave to the Buddha a *pilakkha*-fruit (Thag.vs.203f; Thag-a.i.326f). He is probably identical with **Pilakkhaphaladāyaka** of the **Apadāna**. Ap.i.298.

Dhammapāla 02. A Brahmin, son of the Bodhisatta. See **Mahā Dhammapāla**.

Dhammapāla 03. The Bodhisatta born as the son of **Mahā Dhammapāla**. For his story see the **Mahā Dhammapālajātaka** (Ja 447).

Dhammapāla 04. The Bodhisatta born as the son of King **Mahā Patāpa**. For his story see the **Cūḷa Dhammapālajātaka** (Ja 358).

Dhammapāla 05. A name given to **Vidhurapaṇḍita**. Ja.vi.289, 291.

Dhammapāla 06. **Dhammapāla Kumāra**. The son of **Vidhurapaṇḍita** (*q.v.*). He is identified with **Rāhula**. Ja.vi.290, 300, 329.

Dhammapāla 07. The name of the family (*kula*) of **Dhammapāla**, and the village in **Kāsi** where he lived (Ja.iv.50; Pv-a.61). See the **Mahā Dhammapālajātaka** (Ja 447).

Dhammapāla 08. A celebrated author, generally referred to as *Ācariya*. Various works are attributed to him, but as there seem to have been several authors of the same name (Gv.p.66f. mentions four), it is difficult to assign their works separately. The best known, distinguished by the name of *Ācariya*, is said (Gv.p.69) to have written fourteen books. The **Sāsanavaṁsa** (p.33) records that he lived at **Badaratittha** in South India.

His works show that he was a native of **Kāñcipura**. His period is uncertain, though it is generally agreed that he is posterior to **Buddhaghosa**. He seems to have studied in the **Mahā Vihāra**, because he mentions this fact in the introduction to his books (e.g., the **Petavatthu** Commentary). It is quite likely that he studied the Tamil Commentaries as well and that he wrote at **Badaratittha** (Xuanzang, Beal-Xuan.ii.229, says that **Dhammapāla** was a clever youth of **Kāñcipura** and that the king gave him his daughter. But **Dhammapāla**, not wishing to marry, prayed before an image of the Buddha. The gods took him to a place far away where he was ordained by the monks).

The **Khuddakanikāya** was his chief study, and seven of his works are commentaries on the books of poetry preserved in the Canon – the **Theragāthā** and **Therīgāthā**, **Udāna**, **Vimānavatthu** and **Petavatthu**, **Itivuttaka** and **Cariyāpiṭaka**. His other works are a commentary on the **Netti**, and on the **Visuddhimagga** (called the **Paramatthamañjūsā**), *ṭīkās* (called **Līnatthavaṇṇanā**) on **Buddhaghosa**'s Commentaries to the Four *Nikāyas* and

another on the **Jātaka Commentary**. He is also credited with having written a *ṭīkā* on the **Buddhavaṁsa Commentary** and on the *Abhidhammaṭṭhakathā*.

Dhammapāla 09. A Thera of Ceylon, generally called **Cūḷa Dhammapāla**. He was the senior pupil of **Vanaratana Ānanda** and wrote the **Saccasaṅkhepa**. He is also credited with *ṭīkās* on several works, including a **Līnathavaṇṇanā** on **Ānanda**'s **Mūlaṭīkā**. Gv.60, 70; also PLC., 203f, 211.

Dhammapāla 10. A Burmese scholar of **Arimaddana**. Gv.67.

Dhammapālajātaka. See **Cūḷa Dhammapālajātaka** (Ja 358) and **Mahā Dhammapālajātaka** (Ja 447).

Dhammapālā Therī, **Dhammapālī Therī**. An *Arahant*. She was the preceptor (*upajjhāya*) of **Saṅghamittā**. Mhv.v.208; Vin-a.i.51.

Dhammapālita. A Thera in **Rohaṇa**, expert in the Vinaya. His pupil was **Khema**. Vin.v.3.

Dhammapāsāda. The palace built by **Vissakamma** at **Sakka**'s request for **Mahā Sudassana**. For details of its construction see DN.ii.181f.

Dhammabhaṇḍāgārika. A name given to **Ānanda** (*q.v.*).

Dhammamitta. A monk of the **Sitthagāmapariveṇa**. He wrote a Commentary on the **Abhidhamma** at the request of **Mahinda IV**. Cv.liv.35.

Dhammarakkhita 01. A **Yona** Thera sent by the Third Council to **Aparantaka**. There he preached the **Aggikkhandhopamasutta** and converted thirty-seven thousand persons. Mhv.xii.4, 34f.

Dhammarakkhita 02. See **Mahā Dhammarakkhita** and Yonaka **Mahā Dhammarakkhita**.

Dhammarakkhita 03. A Thera in Ceylon in the time of **Kittisirirājasīha**. Cv.c.299.

Dhammarakkhita 04. A Thera at whose request *Ācariya* **Dhammapāla** wrote the Commentary on the **Netti**. Gv.69.

Dhammarakkhita 05. Mentioned as a high-class name, e.g., Vin.iv.8; Vin-a.ii.448, 480.

Dhammarakkhita 06. A monk of **Asokārāma** in **Pāṭaliputta**, under whom **Nāgasena** studied the *Tipiṭaka*. Mil.16, 18.

Dhammarathasutta. A name given in the **Suttasaṅgaha** (No. 42) to the **Accharāsutta** (*q.v.*).

Dhammaramma. A tank in Ceylon built by **Mahā Sena**. Mhv.xxxvii.47.

Dhammaruci 01. **Dhammarucikas**. One of the heterodox sects of Ceylon which branched off from the **Theravāda** (Mhv.v.13).

According to the **Nikāya Saṅgraha** (p.11) this secession took place four hundred and fifty-four years after the death of the Buddha, and in the fifteenth year of the reign of **Vaṭṭagāmaṇī Abhaya**. The **Nikāya Saṅgraha** gives an account of the origin of this sect. A monk called **Mahā Tissa**, incumbent of **Abhayagiri**, was convicted of living in domestic intercourse and expelled by the **Mahā Vihāra** fraternity. He thereupon left with his followers and lived apart at **Abhayagiri**. They were strengthened by the arrival of some monks from **Pallarārāma** in South India, descendants of the **Vajjiputtakas**. Their teacher was **Dhammaruci**, and when they joined the **Abhayagiri** monks, **Mahā Tissa** himself took the name of **Dhammaruci** and his followers became known as **Dhammarucikas**.

The **Mahā Vaṁsaṭīkā** (p.176) says that **Dhammarucika** was the name given to the monks of **Abhayagiri** when they seceded from the **Mahā Vihāra**, and gives elsewhere (p.676f) the points on which they differed from the **Theravādins**. These points concerned minor teachings of the Vinaya. The **Dhammarucikas** became active in the time of **Meghavaṇṇābhaya**, and the king, after an enquiry into the matter, sent sixty of them into exile. They again became powerful in the time of **Mahā Sena**, through the influence of

Saṅghamitta, and almost succeeded in destroying the **Mahā Vihāra**. But this disaster was averted by the intervention of the king's friend and counsellor, **Meghavaṇṇābhaya**, and **Saṅghamitta** was killed by one of the queens (Mhv.xxxvii.17ff).

In spite of **Saṅghamitta**'s untimely end, the **Dhammarucikas** seem to have enjoyed favour in Ceylon during a long period. **Dhātusena** gave over to them the **Ambatthalavihāra**, which he built on **Cetiyapabbata** (Cv.xxxviii.75), and **Kassapa** I, bestowed on them the *vihāra* he built in the **Niyyanti** garden, and made all provisions for their comfort (Cv.xxxix.17). **Moggallāna** I, gave over to them the **Daḷhavihāra** (Cv.xxxix.41) and **Aggabodhi V**. the *Rājinādīpikavihāra* (Cv.xlviii.1). **Sena Ilaṅga**, general of **Kassapa IV**., built for them the **Dhammārāma** and the **Hadayuṇhapariveṇa** (Cv.lii.17, 18).

The Sāgaliyas were an offshoot of the **Dhammarucikas**.

Dhammaruci 02. **Dhammaruci Thera**. An Arahant. In the time of **Dīpaṅkara Buddha** he was a young man named **Megha**, and on hearing the Buddha's declaration regarding **Sumedha**, he entered the Saṅgha under the latter. But, owing to wrong association, he left the Saṅgha and murdered his mother. For this he suffered in **Avīci** and was later born as a fish. One day he heard some shipwrecked sailors calling on the name of **Gotama Buddha** for protection, and, remembering **Dīpaṅkara**'s prophecy, the fish died. He was then born in **Sāvatthī**, and hearing the Buddha preach at **Jetavana**, he entered the Saṅgha and became an *Arahant*. Ap.ii.429f.

Dhammaruci 03. A **Nāga** king who gave grass to **Atthadassī Buddha** for his seat. Bv-a.178.

Dhammavagga. The ninth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.83f.

Dhammavādi. A monk who lived in the time of **Kassapa Buddha**.

After the Buddha's death, another monk, **Adhammavādi**, was charged with having violated the rules of the Vinaya, and Dhammavādi decided against him.

But **Adhammavādi** succeeded in getting two others to give a verdict in his

favour.

These two monks were later born as **Hemavata** and **Sātāgira**. Snp-a.i.195f.<p>

Dhammavādisutta. **Sāriputta** says, in answer to a question by **Jambukhādaka**, that those who preach the doctrine of abandoning lust and hatred and illusion are real preachers. To be able to do this, they must practise the doctrine which they preach, and the method of such practice is the Ariyan Eightfold Path. SN.iv.252; cp.261f.

Dhammavilāsa. See **Sāriputta** 3.

Dhammavihārīsutta. Two *Suttas* on the same theme. The monk worthy to be called a *dhammavihārī* is not one who has mastered the Dhamma nor one who teaches it to others, neither is he one who repeats it by heart nor who reflects on it, but he is one who, having learnt the Dhamma, dwells apart and devotes himself to attaining calmness of self. AN.iii.86.

Dhammasaṅgaha. Evidently another and earlier name for the **Dhammasangaṇi**.

The name occurs in the **Sumaṅgalavilāsini** (DN a.i.17) in the classification of the **Abhidhamma** books.

Its Commentary is also referred to as the **Dhammasaṅgahaṭṭhakathā**, e.g., Vibh a.391, 43, 105, 518; Paṭis-a.405.

Dhammasaṅgāhaka Therā. The name given to the Elders who took part in the Three Councils.

These Elders sometimes inserted in the Canon additional information by way of explanation or of summarising what has gone before, e.g., DN.ii.128, 134, 135, 167; as explained by DN-a.ii.568, etc.

Dhammasaññaka Thera. An *Arahant*. Once, during a festival in honour of **Vipassī Buddha**'s *bodhi*-tree, he heard the Buddha preach and paid him homage. Thirty-three *kappas* ago he was a **Cakkavatti** named **Sutavā**. Ap.i.249.

Dhammasattha. Name given to the codes of law drawn up from time to time in Burma, with the assistance of the monks. **Dhammavilāsa** (or **Sāriputta**) was the author of the oldest of these known by name. Bode, 33.

Dhammasangaṇi. The first book, in the accepted order of precedence, of the **Abhidhammapiṭaka**. It deals with more or less the same topics as the *Nikāyas*, differing only in methods of treatment; the chief subject is that of ethics, the enquiry thereinto being conducted from a psychological standpoint. The book enumerates and defines a number of categories of terms occurring in the *Nikāyas*.

There is in existence a commentary on the book, written by **Buddhaghosa** and called the **Atthasālinī**. King **Vijayabāhu** I, of Ceylon translated the **Dhammasangaṇi** into Sinhalese (Cv.lx.17), but this translation is now lost. The work has been translated into English. The text is published by the PTS (1885), and the translation (by Mrs. Rhys Davids) is published by the R.A.S., under the title of *A Buddhist Manual of Psychological Ethics*.

The **Dhammasangaṇi** appears to have been also called **Dhammasaṅgaha** (DN-a.i.17).

Dhammasangaṇigeha. A building in the centre of the citadel of **Anurādhapura**. It was evidently built by **Kassapa V**., who placed therein a copy of the **Dhammasangaṇi** adorned with manifold jewels, and caused a festal procession to be held in its honour (Cv.lii.50f).

Mahinda IV. restored the building. Cv.liv.45.

Dhammasamādānasutta. See **Cūḷa Dhammasaṅgaha** and **Mahā Dhammasamādānasutta**.

Dhammasava Thera. An *Arahant*. He was a Brahmin of **Magadha** who, having heard the Buddha preach at **Dakkhiṇāgiri**, entered the Saṅgha. In the time of **Padumuttara Buddha** he was a Brahmin ascetic named **Suvaccha**, versed in the three Vedas. The Buddha appeared before him, and he paid him homage by scattering *nāga*-flowers in his path. Thirty-one *kappas* ago he was a

king named **Mahā Ratha** (Thag.107; Thag a.i.214f). He is probably identical with **Nāgapupphiya** of the **Apadāna**. Ap.i.179.

Dhammasavaṇiya. A Thera who attained *Arahant*-ship at the age of seven, having heard the Buddha preach the stanza beginning with "*aniccā vata saṅkhārā*."

In the time of **Padumuttara Buddha** he was a **Jaṭila** who, while flying through the air, was forced to descend where the Buddha sat preaching, it being impossible to fly over him. He was afterwards born in **Tāvatiṁsa**. Ap.i.273f.

Dhammasavanasutta. The five advantages of hearing the Dhamma: hearing things not heard, purging things heard, dispelling doubt, straightening one's views, calmness of heart. AN.iii.248.

Dhammasavapitā. Father of **Dhammasava**. He was one hundred and twenty years old when his son joined the Saṅgha and, being impressed by his son's renunciation while yet young, he followed his example and soon after became an *Arahant*.

Once, in the past, he saw a **Pacceka Buddha** on the **Bhūtagaṇa** mountain, and honoured him with *tiṇasūla*-flowers. Eleven *kappas* ago he was a king called **Dharaṇīpati** (**Dharaṇiruha**) (Thag.108; Thag a.i.215f). He is probably identical with **Tiṇasūlaka** of the **Apadāna**. Ap.i.179.

Dhammasāmi. The fourth future Buddha. Anāg., p.40.

Dhammasālavihāra. A *vihāra* in **Rohaṇa** where **Aggabodhi**, son of **Mahā Tissa**, erected some buildings. Cv.xlv.46.

Dhammasiri. A monk of **Anurādhapura**, author of the **Khuddasikkhā**. He probably lived about the fourth century CE. Gv.61, 70; Svd.1206; PLC.77.

Dhammasīva. A village in Ceylon. See **Dhammā** (6).

Dhammasutta 01. On the four kinds of preachers: those who speak little and cannot persuade the audience and those who can; those who speak much and cannot persuade the audience and those who can. AN.ii.138.

Dhammasutta 02. On ten matters to be continually considered by an ascetic. AN.v.87f.

Dhammasutta 03. **Devadatta** brought schism into the Saṅgha because, in him, the conditions of good karma came to be extirpated. SN.ii.240.

Dhammasutta 04. (or **Sajjhāyasutta**). Once a certain monk retired to a forest track in **Kosala**. His life had been one of great diligence, but later he lived at ease, resigned and given to silence. A *Deva* asked him the reason for this change, and he replied that he had realised the Pure and the Holy (SN.i.202).

Dhammasutta 05. See **Nāvāsutta**.

Dhammasena 01. Son of the chaplain of **Kaṇṇakujja**. He later became the chief disciple of **Phussa Buddha**. Bv.xix.19; Bv-a.193; Ja.i.41.

Dhammasena 02. The chief disciple of **Maṅgala Buddha**. He was a resident of **Mekhala**. Bv.xxii.23; Bv a.120; Ja.i.41; *Mahā Vastu* (Mvu.i.248) calls him Dharmadeva.

Dhammasena 03. **Dhammasena Thera**. An *Arahant* of **Isipatana** He was present, with twelve thousand others, at **Anurādhapura**, at the foundation of the **Mahā Thūpa**. Mhv.xxix.31; Dpv.xxix.5.

Dhammasena 04. A monk of Ceylon of the thirteenth century. He translated a large part of the **Dhammapada Commentary** into Sinhalese, which work he called the *Saddharmaratnāvalī*. PLC.97.

Dhammasenāpati 01. A title given to **Sāriputta** (*q.v.*).

Dhammasenāpati 02. A monk of the **Ānandavihāra** in Pagan. He probably started as a nobleman and later joined the Saṅgha. He wrote a Pāli grammatical work called **Kārikā**. Bode, 15f; Gv.63, 73.

Dhammasoṇḍa. The Bodhisatta born as king of **Benares**. He was so-called because, at the time of his birth, all beings were filled with a desire for righteousness. The religion of **Kassapa Buddha** had disappeared, and Dhammasoṇḍa was unable to get anyone to preach the Dhamma to him. He therefore left the kingdom and entered the forest. By his virtue **Sakka**'s throne was heated, and **Sakka**, coming down as a **Rakkhasa**, agreed to preach to Dhammasoṇḍa if he would allow himself to be eaten. Dhammasoṇḍa consented, and, climbing a rock three *gāvutas* high, threw himself into the **Rakkhasa**'s mouth, listening to his preaching as he fell. **Sakka** then revealed his identity, took him to the *Deva*-world and taught him a stanza on impermanence, which had been spoken by **Kassapa**. Ras.i.2f.; the story is very popular in Ceylon.

Dhammasoṇḍakavagga. The first section of the **Rasavāhinī**.

Dhammahadayavibhaṅgasutta. In the **Suttasaṅgaha**, a portion of the **Dhammahadayavibhaṅga** of the **Vibhaṅgappakaraṇa** (Vibh.422f) – dealing with birth in the **Kāmāvacara** worlds, the good deeds that lead to birth therein, and the span of life in each world – has been taken as a separate *Sutta* (No.14) and called by this name.

Dhammā 01. **Dhammā Therī**. She belonged to a respectable family in **Sāvatthī** and was given in marriage to a suitable husband. Having heard the Dhamma, she wished to join the Saṅgha, but her husband refused his permission. After his death she became a nun, and one day, while returning from her alms round, she slipped and fell. Meditating on this, she became an *Arahant*. Thīg.vs.17; Thīg a.23f.

Dhammā 02. The chief woman disciple of **Atthadassī Buddha**. Bv.xv.20; Ja.i.39.

Dhammā 03. The fifth of the seven daughters of **Kikī**, king of **Benares**. For twenty thousand years she lived the life of celibacy. She is identified with **Kisā Gotamī**. Ja.vi.431; Ap.ii.565.

Dhammā 04. Wife of **Biṇḍusāra** and mother of **Asoka**. She had two sons, **Asoka** and **Tissa**. Mhv ṭ.189, 193; the "Cambodian" **Mahavaṁsa** (vs.1129) calls her **Siridhammā**.

Dhammā 05. An eminent Therī of **Anurādhapura**, an expert teacher of the Vinaya. Dpv.xviii.14.

Dhammā 06. A very poor woman of Sīva village. Once she gave a garment to the monks of **Giritimbilatissa** *pabbatavihāra*, and they agreed among themselves that none but an *Arahant* should wear it. One of them became an *Arahant* that very day and wore it; he then passed it on to another, and before the end of the rains they all thus became *Arahants*. On the day of the *pavāraṇa*, King **Lañjitissa** ordered the monastery to be decorated. The monks setup Dhamma's garment as a banner at the entrance. The king, having discovered the reason, gave **Dhammā** the village of **Sīva**, which then came to be called **Dhammasīva**. Ras.ii.42.

Dhammādāsapariyāya 01. One of the titles given to the **Bahudhātukasutta**. MN.iii.67.

Dhammādāsapariyāya 02. The name given to a sermon preached by the Buddha at **Ñātikā**, showing how the rebirth of a disciple can be predicted. DN.ii.93f; SN.v.357.

Dhammānanda. A monk who wrote several Pāli grammatical works. The **Gandhavaṁsa** (p.74, also Svd.1250; but see under these names) assigns to him the **Kaccāyanasāra** together with its *ṭīkā*, and also the **Kaccāyanabheda**.

Dhammānusāraṇi. A Pāli commentarial work. Gv.68, 72.

Dhammābhinandī. An author mentioned in a list of names. Gv.67.

Dhammārāma 01. A monastery where lived **Anomadassī Buddha**. Bv.viii.29; Bv-a.145.

Dhammārāma 02. A monastery in which **Paduma Buddha** died. Bv.ix.29.

Dhammārāma 03. **Dhammārāma Thera**. We are told that when the Buddha announced that he would die in four months, a large number of monks wandered about distracted, in small groups, not knowing where to turn But **Dhammārāma** dwelt apart, meditating. This was reported to the Buddha and, on being questioned, **Dhammārāma** confessed that he wished to become an *Arahant* while the Buddha was yet alive. The Buddha praised him and asked the other monks to follow his example. Dhp-a.iv.93ff.

Dhammārāma 04. A monastery in Ceylon, founded for the **Dhammarucikas** by **Sena Ilaṅga**, general of **Kassapa IV**. Cv.lii.17.

Dhammāsoka 01. See **Asoka**. },

Dhammāsoka 02. A king of Ceylon (1208-9 CE.). He was of royal blood, and was three months old on his accession. He was killed by the *Mahādipāda* **Anīkaṅga**. Cv.lxxx.42, 44; also Cv.Trs.ii.131, n.1.

Dhammika 01. **Dhammika Thera**. A Brahmin of **Kosala** who was converted at the presentation of **Jetavana** and entered a village *vihāra*. As he became irritated when monks visited the *vihāra* they desisted, and he became sole master of the *vihāra*. When this was reported to the Buddha by a layman, the Buddha sent for him and preached to him the **Rukkhadhammajātaka** (Ja 74), showing that in the past, too, he had been guilty of similar conduct. **Dhammika** concentrated on the verses of the **Jātaka** and, developing insight, became an *Arahant*.

In the time of **Sikhī Buddha** he had been a hunter and had listened to the Buddha preaching to an assembly of the gods in a forest. Thag.303-6; Thag-a.i.396ff.

According to AN.iii.366ff. **Dhammika** had to leave seven lodgings, one after

the other, because the lay supporters of the lodgings could not tolerate his insulting ways. He therefore sought the Buddha and complained to him. The **Rukkhadhammajātaka** mentioned here is evidently not the story of the same name mentioned in the **Jātaka Commentary** (i.327ff.). The story is given in full in the **Aṅguttaranikāya** (*loc.cit.*). There the Buddha is said to have related to him stories of several past teachers, showing the evil effects of reviling others.

He may be identical with Ghosasaññaka of the **Apadāna** (Ap.ii.451).

Dhammika 02. A householder of **Sāvatthī** who led a very holy life. One day he felt the wish to become a monk and spoke of it to his wife, but she begged him to wait until after the birth of their child. He waited till the child was able to walk and, then spoke again to her, but she then wished him to wait until the child should be of age. To this he would not agree, but joined the Saṅgha and soon after became an *Arahant*. Later, he visited his family and preached to his son, who became a monk and attained *Arahant*-ship. His mother, left alone, joined the nuns, becoming an *Arahant* herself. Dhp-a.ii.157-9.

Dhammika 03. An eminent lay disciple of **Sāvatthī**, a very learned man and an *Anāgāmī*. He had five hundred followers, all *Anāgāmī*, who, like himself, could travel through the air (Snp-a.i.367). He was one of those who possessed *sekhapaṭisambhidā* (Vsm.442; Vibh a.388). See also **Dhammikasutta** 2.

Dhammika 04. One of the chief lay supporters of **Piyadassī Buddha**. Bv.xiv.22.

Dhammika 05. King of Siam, contemporary of **Kittisirirājasīha** of Ceylon. He welcomed the delegation sent from Ceylon to Siam to bring back some monks, and gave it every help. On two occasions he sent groups of monks to Ceylon to re-establish ordination in that country, and the king of Ceylon, to show his gratitude, sent him a replica of the Tooth Relic and various other gifts. Cv.c.66, 136, 151, 157.

Dhammika 06. See Dhp a.i.129ff. The "Dhammika *upāsaka*" mentioned there is probably merely "a righteous lay disciple" and not an *upāsaka* "named **Dhammika**."

Dhammika 07. Name of a jackal in the **Bilārajātaka** (Ja 128).

Dhammikatissa. See **Saddhātissa**.

Dhammikavagga. The fifth chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. AN.iii.344ff.

Dhammikasilāmegha. A title of King **Mahinda III**. Cv.xlix.39.

Dhammikasutta 01. **Dhammika** Thera is driven out by the lay disciples of seven settlements in succession, because he insulted and reviled visiting monks. He, thereupon, seeks the Buddha at **Gijjhakūṭa** and reports the matter to him. The Buddha relates to him a story of the past connected with the observance of *Rukkhadhamma*, and exhorts him to observe the Dhamma of a recluse. He also tells **Dhammika** of various teachers of the past whose disciples, by accepting their teaching, were born in happy states. AN.iii.366ff; the teachers are **Sunetta**, **Mūgapakkha**, **Araṇemi**, **Kuddālaka** and **Jotipāla**. These names occur in the Jātakas; see for details. Perhaps the stories were pre-Buddhistic. Compare the list with that at AN.iv.135, where the name of **Araka** is added.

Dhammikasutta 02. **Dhammika** *Upāsaka*, with five hundred others, visits the Buddha at **Jetavana**, singing his praises and asking what should be the life of a monk and what that of a householder. The Buddha proceeds to lay down the course of conduct to be followed by a monk and the virtues to be cultivated by a layman (Snp.vv.376-404).

The Commentary adds (Snp a.i.367f) that these *upāsakas* were all *Anāgāmīs* who, on the day in question, had taken the *uposatha* vows. During the middle watch the question of the difference between the life of a monk and that of a layman occurred to them and they sought the Buddha.

Dhammuttarā, **Dhammuttarikā**, **Dhammuttariyā**, **Dhammuttaras**, **Dhammuttariyas**. A secondary division of the **Vajjiputtakas** (Mhv.v.7; Dpv.v.46; Mbv.97).

It is said (Rockhill: op cit., 184) that they are so-called after their teacher, **Dhammuttara**.

Their fundamental doctrine is: in birth is ignorance, in the arresting of birth is the arresting of ignorance (ibid., 194).

Dharaṇa. See **Varaṇa**.

Dharaṇipati. *v.l.* for **Dharaṇīruha** (below).

Dharaṇī. A lake in **Kuvera**'s city. DN.iii.201.

Dharaṇīruha. A king of eleven *kappas* ago, a former birth of **Tiṇasūlaka**. Ap.i.179.

Dhavajālikā. A *vihāra* on **Saṅkheyyakapabbata** in **Mahisavatthu**. A monk, named **Uttara**, once lived there and was visited by **Sakka** (AN.iv.162ff). The *vihāra* was so named because it was surrounded by a *dhava*-forest. AN a.ii.739.

Dhavalaviṭṭhika. A village in Ceylon in which was a tank, repaired by **Parakkamabāhu I**. Cv.lxviii.47.

Dhavalā. A channel flowing eastward from the **Aciravatī**, a canal of the **Mahā Vālukanadī**. Cv.lxxix.53.

Dhātaraṭṭhā. A tribe of **Nāgas**, followers of **Dhātaraṭṭha**. Ja.vi.219.

Dhātā. A *Deva* who was born in the *Deva*-world because of his gifts to Brahmins. Ja.vi.201f.

Dhātukathā. One of the seven books of the **Abhidhammapiṭaka**. It seems to have been designed as a supplement to the **Dhammasangaṇi**, and discusses, chiefly, the mental characteristics found in converted and earnest persons. It is divided into fourteen sections and possesses a Commentary by **Buddhaghosa**.

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The Sarvāstivādins call the Dhātukathā the Dhātukāyapada. There seems to have existed in Ceylon another work called the **Mahā Dhātukathā**, claimed by the *Vitaṇḍavādins* as an **Abhidhamma**-work, but rejected by the orthodox as uncanonical. Dhs-a.4.83, 1010, 103, 215

Dhātukathāyojanā. A Pāli work by **Sāradassī** of Pagan. Bode, 67.

Dhātupūjaka 01. An *Arahant* Thera. In the past he obtained a relic of **Siddhattha Buddha**, which he honoured for five years. Ap.i.224.

Dhātupūjaka 02. **Dhātupūjaka Thera**. An Arahant. When **Siddhattha Buddha** died he summoned his relations and paid obeisance to the Buddha's relics (Ap.ii.425). He is probably identical with **Uttara** Thera. Thag a.i.284.

Dhātubhājaniyakathā. The last chapter of the **Buddhavaṁsa**. It contains details of the distribution of the relics of **Gotama Buddha** (Bv.xxviii). The Commentary makes no comments on this.

Dhātumañjūsā. See Kaccāyanadhātumañjūsa ??.

Dhātuvaṁsa. See Lalāṭadhātuvaṁsa ??.

Dhātuvibhaṅgasutta. Preached to **Pukkusāti**, whom the Buddha met at the house of **Bhaggava** the potter. It deals with the six elements of earth, water, fire, air, space and consciousness.

Pukkusāti recognised the Buddha by his preaching and, at the end of the sermon, wished to be ordained. The Buddha asked him to fetch a bowl and robe. On his way to fetch these, **Pukkusāti** was killed by a mad cow (MN.iii.248ff).

This *Sutta* forms the *Suttanta* counterpart of the **Vibhaṅga**.

Dhātusaṁyutta. The fourteenth division of the **Saṁyuttanikāya**. SN.ii.140-68.

Dhātusutta 01. On the diversity in *dhātu* – e.g., the *dhātu* of eye, of visible-object, of eye-consciousness, the ear, etc. SN.ii.140.

Dhātusutta 02. On the diversity in *dhātu* – e.g., object-*dhātu*, sound-*dhātu*, odour-*dhātu*, etc. SN.ii.143.

Dhātusutta 03. Taught to **Rāhula**. All *dhātus* are fleeting. SN.ii.248.

Dhātusutta 04. Preached at **Sāvatthī**. Same as No.3. SN.iii.227.

Dhātusutta 05. The appearing of the *dhātus* is the appearing of decay and death. Their cessation is also simultaneous. SN.iii.231.

Dhātusutta 06. Desire and lust after the *dhātus* is a corruption of the heart. SN.iii.234.

Dhātusutta 07. The three principles (*dhātu*) of *kāma*, *vyāpāda* and *vihiṁsā*, and how to get rid of them. AN.iii.447.

Dhātusena 01. A householder of **Nandivāpigāma**, father of **Dāṭhānāma**. Cv.xxxviii.14.

Dhātusena 02. King of Ceylon (460-78 CE.). He was the son of **Dāṭhānāma** and brother of **Silātissabodhi**. He seems to have had another brother, **Kumārasena** (*q.v.*). **Dhātusena** belonged to the **Moriyavaṁsa**. He became a monk under his uncle, the incumbent of *Dīghasaṇḍasenāpatipariveṇa*, and remained with him till preparations for his campaign were made. Then he returned to the lay life, killed the Pāṇḍyan, **Tiritara**, then reigning at **Anurādhapura**, and became king. His chief work was the construction of the *Kālavāpi*, which he carried out by damming the **Goṇanadī**. He built eighteen *vihāras* and eighteen tanks. He showed great favour to the monks and did many works of piety. The **Ambatthalavihāra** he gave to the **Dhammarucikas**.

He had two sons – **Moggallāna** and **Kassapa**. **Kassapa** rebelled against his father at the instigation of his brother-in-law-who had been punished for ill-treating the king's daughter – and seized **Dhātusena** in the hope of securing his

treasure. The king asked to be taken to *Kālavāpi*, saw the Thera who had been his teacher, and announced that his whole treasure was the *Kālavāpi*. **Kassapa** then had him buried alive.

Among **Dhātusena**'s gifts is mentioned that of one thousand gold pieces spent by him for an interpretation (?) of the **Dīpavaṁsa** (*dīpetuṁ Dīpavaṁsaṁ*). Cv.xxxviii.14f, 30ff.

Dhātusena 03. A *vihāra*. See **Uttaradhātusena**.

Dhātusenapabbata. A *vihāra* built by **Mahā Sena** and restored by **Dhātusena**, in the west of Ceylon. Mhv.xxxvii.42; Cv.xxxviii.47.

Dhānañjāni 01. (*v.l.* **Dhanañjāni**). A Brahmin of **Taṇḍulapāladvāra** in **Rājagaha**. He was a minister of the king and oppressed the people in order to get rich. **Sāriputta**, hearing of his fall from the ways of earnestness – after the death of his first pious wife and his marriage to another – visited **Dhānañjāni** and pointed out to him that if he departed from equity and righteousness he could not hope to be excused on the plea that his fall was due to force of circumstances. **Dhānañjāni** profited by the discourse, and later, when he was ill, he sent word to **Sāriputta**, told him of his dire illness, and expressed his wish to be born in one of the *Brahma*-worlds. **Sāriputta** taught how union with *Brahma* could be attained. Soon after, **Dhānañjāni** died, and the Buddha said that he was born in one of the lower *Brahma*-worlds. MN.ii.184ff.

Dhānañjānī 02. A *Brāhmiṇī*, probably of **Rājagaha**. She was married to a Brahmin of the **Bhāradvāja** *gotta*. One day, while serving her husband's dinner, she sang the praises of the Buddha, the Dhamma and the Saṅgha. The Brahmin, very annoyed, threatens to go to the Buddha and abuse him. His wife encourages him to go. He goes, has a discussion with the Buddha, and is converted. Later, he joins the Saṅgha and, in due course, becomes an *Arahant* (SN.i.159f).

Buddhaghosa says (SN a.i.175ff) the *Brāhmiṇī* was a *Sotāpanna* and that she would constantly sing the praises of the Buddha while engaged in her duties and that the Brahmin closed his ears to it. One day he invited a large number of his friends to a banquet, and, on the eve of the great day, asked her to promise not

to offend his Brahmin friends by her *udāna*. She refused to give any such promise, even when he threatened to cut her with a dagger. She declared herself ready to suffer, and sang five hundred verses on her theme. The Brahmin surrendered. While waiting on the guests, her impulse became too great for her, and, laying down bowl and spoon, she started repeating her song of praise. The scandalised guests hurried away, spitting out the food, defiled by the presence of a heretic, and her husband scolded her for the spoiled feast. She may be the woman who was responsible for the visit of **Saṅgārava** (*q.v.*) to the Buddha. The latter is, however, stated to have lived in **Caṇḍalakappa** (MN.ii.209).

Dhānañjāni 03. **Buddhaghosa** says (SN a.i.175) that this was the name of a Brahmin clan of great pride of birth, claiming descent from the head of *Brahma*, whereas the other Brahmins were born from his mouth.

Dhānañjānisutta 01. Records the story of **Dhānañjāni** of **Taṇḍulapāladvāra** (*q.v.*). SN.ii.184ff.

Dhānañjānisutta 02. **Dhānañjānisutta** – Records the story of how **Bhāradvāja**, husband of the *Brāhmiṇī* **Dhānañjāni** (*q.v.*), became an *Arahant*. SN.i.159ff.

Dhāraṇīghara. A building in **Pulatthipura** erected by **Parakkamabāhu I**. for the recital of incantations by Brahmins. Cv.lxxiii.71.

Dhītaro Sutta. When **Māra** retires discomfited in his struggle with the Buddha, his daughters, **Taṇhā**, **Aratī** and **Ragā**, undertake to seduce the Buddha. They appear before him in various forms and guises, but all their attempts are in vain, and they report their failure to **Māra**. (SN.i.124f.)

The *Sutta* is referred to as **Kumārīpañha** at AN.v.46; cp. Dhp a.i.202). See also **Palobhanasutta**.

Dhītāsutta 01. **Pasenadi** visits the Buddha and grumbles because **Mallikā** has given birth to a daughter. The Buddha points out to him that a woman may prove a better offspring than a male. SN.i.86.

Dhītāsutta 02. Incalculable is *Saṁsāra*, and it is impossible to find one who, in his wanderings, has not lost a daughter. SN.ii.190.

Dhīrā. Two *Therīs* of this name are mentioned, both belonging to the **Sākiyans** of **Kapilavatthu**. They were members of the Bodhisatta's court, at the time when he became the Buddha. They left home with **Pajāpatī Gotamī**, entered the Saṅgha and became *Arahants*. Thīg.6, 7; Thīg a.12.

Dhuvasutta. The Buddha teaches stability and the path leading thereto. SN.iv.370.

Dhūpadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he burnt incense in the cell of **Siddhattha Buddha**. Ap.i.78.

Dhūmakāri. A Brahmin goatherd. For his story see the **Dhūmakārijātaka**. He is identified with **Pasenadi**, king of **Kosala**. Cp. **Vāseṭṭha**. Ja.iii.402.

Dhūmakārijātaka (Ja 413). **Dhanañjaya**, king of **Indapattana**, was wont to neglect his old warriors and to show favour only to newcomers. The result was that he once suffered defeat in a rebellion. On his return from the battle he consulted his chaplain **Vidhurapaṇḍita** (the Bodhisatta), who told him of a goatherd of yore, called **Dhūmakāri**. Once, when **Dhumakāri** was tending his goats, a herd of golden deer came from the **Himālaya**, and he looked after them and neglected his own goats. In the autumn the deer went back to the mountains and he found that his goats had died of starvation.

The story was told to **Pasenadi** who, like **Dhanañjaya**, suffered a defeat, and for the same reasons. **Pasenadi** sought the consolation of the Buddha, who told him this ancient tale.

Dhanañjaya is identified with **Ānanda** and **Dhumakāri** with **Pasenadi**. Ja.iii.400ff.

Dhūmaketu. Thirteen *kappas* ago there were eight kings of this name, all previous births of **Tivaṇṭipupphiya**. Ap.i.196.

Dhūmarakkha. A mountain in Ceylon, not far from **Kacchakatittha**, on the right bank of the **Mahā Vālukanadī**. There **Paṇḍukābhaya** defeated his uncles and occupied their fortified camp for two years. The mountain was the abode of **Yakkhas**, and it was here that **Paṇḍukābhaya** captured the *Yakkhinī* **Cetiyā**, near the pond **Tumbariyaṅgaṇa** in the vicinity of the mountain (Mhv.x.46, 53, 58ff). King **Mahā Nāma** built a *vihāra* there (Cv.xxxvii.213).

According to the **Mahā Vaṁsaṭīkā** (p.289), the mountain was also called **Udumbarapabbata** (or **Udumbaragiri**). There seems (See PLC., *s.v.* **Udumbaragiri**) to have lived at **Udumbaragiri** a fraternity of forest-dwelling monks who produced from among their number several scholars of great repute and monks of great piety – e.g., **Kassapa** and **Medhaṅkara**.

The mountain is identified (Ep.Zey.ii.194ff) with the present "Gunners' Quoin" on the right bank of the Mahā Valigaṅgā.

Dhūmaroruva. A *Niraya*. The eyes of beings born there are put out with fierce smoke. Snp-a.ii.480; Ja.v.271.

Dhūmasikha. Mentioned with **Apalāla**, **Cūḷodara**, **Mahodara**, **Aggisikha** and **Dhanapāla**, as a beast tamed by the Buddha and converted to the faith. Vin-a.i.120.

Dhotaka. One of **Bāvarī**'s disciples; he was among those who visited the Buddha at **Bāvarī**'s request (Snp. p.194). The questions he asked of the Buddha on this occasion, and the answers given, are found in the **Dhotakamāṇavapucchā**. SN, p.204f; explained at Snp a (ii.592f.) and also CNid. (19ff.). He became an *Arahant*.

In the time of **Padumuttara Buddha** he was a Brahmin teacher named **Chalaṅga**, with a large following, and he built a bridge over the **Bhagīrathī** for the Buddha and his monks to cross in comfort. Ap.ii.343ff.

Dhotodana. Son of **Sīhahanu** and brother of **Suddhodana** (Mhv.ii.20; Snp-a.ii.357). In the Tibetan books (Rockhill: p.13) he is called Dhonodana, and is said to have been the father of **Mahā Nāma** and **Anuruddha**.

Dhonasākhajātaka (Ja 353). Once a prince of **Benares**, named **Brahmadatta**, learned the arts from the **Bodhisatta**, then a teacher at **Takkasilā**. The teacher (**Pārāsariya**), having observed his character, warned him against harshness and counselled him to be gentle. In due course, **Brahmadatta** became king, and on the advice of his chaplain, **Piṅgiya**, went out at the head of a large army and captured alive one thousand kings.

He could not, however, take **Takkasilā**, and **Piṅgiya** suggested that a sacrifice be offered, to take the form of blinding the captive kings and letting their blood flow round the rampart. This was done; but when **Brahmadatta** went to bathe, a **Yakkha** tore out his right eye, and, as be lay down, a sharp-pointed bone, dropped by a vulture, blinded his left eye. He died in agony and was born in hell.

The story was related in reference to **Bodhirājakumāra** who blinded the architect of his palace (**Kokanada**), lest he should build another as grand.

Bodhi is identified with **Brahmadatta** and **Devadatta** with **Piṅgiya** (Ja.iii.157.161).

Dhovanasutta. On the difference between the purification (*dhovana*) practised by people of the southern countries and that practised by the Ariyans (AN.v.216f).

The Commentary explains (AN-a.ii.858) that in the south people do not burn their dead, but bury them. When the corpse has decayed, they remove the bones, wash them, arrange them in due order, and, on feast days, offer to them flowers and incense and lamentations.

N.

Na jirati Sutta. A series of questions asked by a *Deva* and the Buddha's answers. The first question is, "What doth decay and what doth not?" The answer is that material shapes of mortals decay, but not their name (SN.1.43)

Na tumhā Sutta. The body is not yours nor is it any other's. It is brought about by actions in the past, etc. Thus does the Ariyan disciple comprehend the causal law. This *Sutta* influenced **Pitamalla** Thera to join the Saṅgha (SN.2.64, MN-a. **I**. 190).

Na tumhāka Vagga. The fourth chapter of the **Khandhasaṁyutta** (SN.3.33-42).

Na tumhākaṁ Sutta. The eye is not yours, nor objects, nor eye-consciousness – even so with the other senses. They should therefore be put away. Such putting away is for your profit and welfare (SN.4.81-2).

Na tumhākaṁ Sutta. None of the *khandhas* belong to you; therefore they should be put away. The putting of them away will be for your profit and welfare. (SN.3.33-4).

Na dubbhiya Sutta. **Sakka** once made up his mind not to betray even his enemy. Soon after, **Vepacitti**, discerning his thoughts, approached him. **Sakka** wished to take him prisoner, but **Vepacitti** undertook to show him no treachery. (SN.1.225).

Na santi Sutta. A set of verses spoken before the Buddha by a number of **Satullapa Devas** on how to escape sense-desires.

Mogharāja was present, and, by asking a question of the Buddha, he helped to clear away a possible misunderstanding. SN.1.22f.; SN-a.i.50.

Na hoti Tathāgata Sutta. One of the many views existing in the world due to want of enlightenment. SN.iii.215.

Nakānibiḷu. A **Damiḷa** chief, ally of **Kulasekhara**. Cv. lxxvii. 75.

Nakula 01. Second of the five sons of King **Paṇḍu**, the others being **Aṇjuna**, **Bhimasena**, **Yudhiṭṭhila** and **Sahadeva**. All of them became husbands of **Kaṇhā** (*q.v.*). Ja. v. 424, 426.

Nakula 02. A **Damiḷa** chief, ally of **Kulasekhara**. Cv. lxxvi. 139

Nakula 03. One of the chief lay supporters of **Atthadassi Buddha**. Bv.xv. 21.

Nakula 04. Son of **Nakulapitā** and **Nakulamātā**. There is nothing further recorded of him. SN-a. ii. 181.

Nakulakaṇṇikā. See **Nakula** ??.

Nakulajātaka (Ja 165). The Bodhisatta was once an ascetic in the Himalayas. Near his walk lived a mongoose and a snake who were always quarrelling. He preached to them the virtues of amity and dispelled their suspicions of each other.

The story was related to two of **Pasenadi**'s officers, who were always quarrelling. For details see the **Uragajātaka** (Ja 154). The two noblemen are identified with the two animals. Ja. ii. 52 ff.

Nakulanagara. A village in Ceylon, near **Guttasāla**. When **Guttasāla** was destroyed by bandits, an *Arahant* Therī, with a young nun, came to this village, and there she was seen by Thera **Mahā Nāga** of **Kāḷavallimaṇḍapa**, sitting at the foot of a tree. The Thera offered her food, but she had no bowl, and the Thera lent her his. We are told that, as a result, he never had trouble in obtaining alms. Dhs-a. 298 f.

Nakulanigama. The village in which lived **Nakulā** (3). Bv a. 163.

Nakulapitā and **Nakulamātā**. A man and his wife, householders of **Suṁsumāragiri** in the **Bhagga**-country. When the Buddha visited the village and stayed at **Bhesakalāvana**, they went to see him. They immediately fell at

his feet, calling him "son" and asking why he had been so long away. It is said that they had been the Bodhisatta's parents for five hundred births and his near relations for many more. The Buddha preached to them and they became *Sotāpannas*. The Buddha visited their village once more when they were old. They entertained him, telling of their devotion to each other in this life and asking for a teaching which should keep them likewise together in the after-life. The Buddha referred to this in the assembly of the Saṅgha, declaring them to be the most intimate companions (*vissāsikā*) among his disciples. (AN.I.26, AN.II.61f, AN-a.i.216f, 246; ii.514; SN-a.ii.182)

Once, when **Nakulapitā** lay grievously ill, his wife noticed that he was fretful with anxiety. She assured him there was no need for anxiety on his part, either on behalf of her or his children. She spoke with such conviction that **Nakulapitā** regained his composure of mind and grew well. Later he visited the Buddha and told him of this, and was congratulated by the Buddha on having such an excellent wife (AN.III.295ff)

The **Saṁyuttanikāya** contains records of conversations between **Nakulapitā** and the Buddha (SN.3.1, SN.4.116; AN.IV.268). Both husband and wife are mentioned in lists of eminent disciples (AN.iii.465; AN.iv.348).

It is said that **Nakulapitā**'s desire for eminence was first conceived in the time of **Padamuttara Buddha**. He was then a householder of **Haṁsavatī**, and was present at an assembly where the Buddha declared someone to be chief of the *vissāsikas*. AN.I.216.

Nakulapitāvagga. The first chapter of the **Khandhasaṁyutta**. SN.3.1-21.

Nakulapitāsutta 01. **Nakulapitā** visits the Buddha at **Bhesakalāvana** and asks for a teaching to comfort him since he is now old and always ailing. The Buddha advises him to train his mind. **Nakulapitā**, then visits **Sāriputta** and asks him to explain the Buddha's teaching on this point. **Sāriputta** explains in detail that training of the mind implies the getting rid of thoughts of self with regard to the *khandhas*. SN.iii.1 ff.

Nakulapitāsutta 02. **Nakulapitā** visits the Buddha at **Bhesakalāvana** and asks him why some beings are wholly set free in this very life, while others are not. This has to do with grasping, says the Buddha, and then proceeds to explain it. SN. iv. 107, 116.

Nakulasutta 01. **Nakulasutta**. Records the incident of the grievous illness of **Nakulapitā**, when his wife admonished him to be calm and collected, saying there was no reason to be fretful. AN. iii. 295.

Nakulasutta 02. **Nakulamātā** visits the Buddha at **Bhesakalāvana**. The Buddha tells her of eight qualities which will secure for a woman birth among the **Manāpakāyikā** *Devā*. AN. iv. 268 f.; 265 f.

Nakulā 01. The chief woman disciple of **Sobhita Buddha**. Bv.vii.22; Ja.i.35.

Nakulā 02. Chief of the lay women who supported **Sobhita Buddha**. Bv.vii.23.

Nakulā 03. Daughter of the *seṭṭhi* of **Nakulanigama**. She gave a meal of milk-rice to **Sumedha Buddha** just before his Awakening. Bv-a. 163.

Nakkhattajātaka (Ja 49). Two parties, having arranged a marriage, fix a day for it to take place. The bridegroom's party consults their family ascetic who, piqued at not having been asked before, declares that the chosen day is unlucky. The bride's families, after waiting a while, give their daughter to another. When the first bridegroom comes later to claim her, he is charged with lack of common courtesy and a wrangle ensues, which is settled by a wise man who points out that all the trouble is due to the foolish habit of consulting stars.

The story is related in reference to two parties of **Sāvatthī** whose plans are similarly thwarted by a naked ascetic. The characters in both stories are the same, says the Buddha. Ja.i.257 ff.

Nakhasikhāsutta 01. Preached at **Jetavana**. Even as the mighty earth is many times greater than the pinch of dust taken on the tip of one's finger-nail, so also is the suffering, destroyed by the Ariyan disciple of vision and

understanding, greater than the suffering which remains undestroyed. SN.ii.133; SN.v.459.

Nakhasikhāsutta 02. Simile the same as the above. Even so are the beings born elsewhere and not among humans greater by far than those born among humans. SN.ii 263.

Nakhasikhāsutta 03. No material form, even as much as can be taken up on the tip of the finger-nail, is permanent. It is the same with the other *khandhas*. Therefore is the holy life set forth for the utter destruction of suffering. SN.iii.147.

Nakhācetiya. A holy shrine in Ceylon (at **Anurādhapura**?). It is mentioned among places at which festivals were held by **Kittisirirājasīha**. Cv.xcix.38.

Nagara. The name of King **Madda**'s capital (?) Ja.v.310.

Nagaraka (*v.l.* **Naṅgaraka**). A **Sākyan** township near **Medatalumpa**. From there **Pasenadi**, accompanied by **Dīgha Kārāyaṇa**, paid his last visit to the Buddha, as recorded in the **Dhammacetiyasutta**. MN.ii.118.

The Buddha evidently once stayed in Nagaraka, for in the **Cūḷa Suññatāsutta**, **Ānanda** is reported as reminding the Buddha that once, while staying at Nagaraka, the Buddha had remarked that he lived "with the Void a great deal."

Nagarakhaṇḍa. A section of the **Bhuridattajātaka**, dealing with the marriage of **Samuddajā** to **Dhataraṭṭha**. Ja.vi.167.

Nagaragalla. A village in Ceylon gifted by **Mahinda I**. for the maintenance of a nunnery built by him. Cv.xlviii.36.

Nagarapavesanakhaṇḍa. A section of the **Bhuridattajātaka**, which deals with the capture of the Bodhisatta by **Alambāyana** and his ultimate release by **Sudassana** and **Accimukhī**. Ja.vi.197.

Nagaravinda. A Brahmin village in **Kosala** where the Buddha once stayed during a tour and where he preached the **Nagaravindeyyasutta**. MN.iii.290.

Nagaravindeyyasutta. Preached to the Brahmins of **Nagaravinda**. One should honour and reverence only such Wanderers as have shed lust and hate and folly, have a tranquil heart, and walk in the paths of righteousness. Such Wanderers dwell in remote solitudes where there exists nothing which might excite their senses. MN.iii.290ff.

Nagarasutta. The Buddha tells the monks how, before his Awakening, he was worried by the existence of birth, old age, decay and death in the world, and how, gradually, he discovered the conditions that caused their coming-to-be and their cessation. Thereupon knowledge arose in him and insight. Just as, when a man, faring through a forest, comes upon an ancient city and announces his discovery to the king, who has the city restored, so did the Buddha see the ancient path traversed by the Awakened Ones of the past and declare it to many, to **Devas** and to men. SN.ii.104 ff.

Nagarūpamasutta. The seven defenses and the four kinds of supplies which make a king's frontier fortress unassailable by enemies and the corresponding qualities in a noble disciple which render him unassailable by **Māra**. AN.iv.106ff.

Naggaji. A king of **Kasmīra-Gandhāra**, his capital being **Takkasilā**. One day, while sitting on the terrace of his palace, he saw a woman grinding perfume, wearing a jewelled bracelet on each hand. After a while, she put both bracelets on one hand and they started jingling. This set the king thinking on the virtues of solitude, and he became a **Pacceka Buddha**. He joined **Karaṇḍu**, **Dummukha** and **Nimi**, who also became **Pacceka Buddhas**. Ja.iii.377,381.

Naggadīpa. An island where the children of **Vijaya** and of his companions landed on being expelled from **Lāla**. Mhv.vi.45; Dpv.ix.13.

Naggavagga. The third section of the **Pācittiya** in the **Bhikkhunīvibhaṅga**. Vin.iv.278-88.

Naṅgaraka. See **Nagaraka**.

Naṅgalakula Thera. An *Arahant*. He was originally a very poor man. A monk of **Jetavana**, seeing him clad in a loin cloth, carrying a plough on his shoulder, suggested to him that he should become a monk. He was ordained, and, at his teacher's suggestion, hung his loin cloth and plough on a tree near the monastery. He was called Naṅgalakula (ploughman) on account of his former calling. Whenever he felt discontented with monastic life, he would go to the tree and blame himself for his shamelessness in harbouring thoughts of returning to his former life. On being asked where he went, he would say "to my teacher." One day he became an *Arahant*, and when asked why he no longer went to his teacher, he answered that the need was no more. This was reported to the Buddha, who praised the monk for his self-admonition. Dhp-a.iv.115-17.

Naṅgalīsajataka (Ja 123). Once the Bodhisatta was a Brahmin teacher, and among his five hundred pupils was a very foolish but devoted youth, who had a knack of saying the wrong thing. Hoping to cure him, the Bodhisatta asked him to report anything which he saw.

One day the youth saw a snake, and on being asked by the Bodhisatta how it looked, he answered, "like the shaft of a plough" (*naṅgalīsa*). The Bodhisatta thought the simile good, but when it was used again about an elephant, a sugar cane, molasses and even curds and milk, he realized that the boy was hopeless. The story was told in reference to **Lāḷudāyi**, who never made an appropriate remark. **Lāḷudāyi** is identified with the youth. Ja.i.446ff.

Naṅguṭṭhajataka (Ja 144). Once the Bodhisatta was born in a Brahmin family in the North Country, and on the day of his birth his parents lit for him a sacrificial fire. When he grew up, family life having no attractions for him, he took the fire to a hermitage in the forest and there tended it. One day he was given a cow in lieu of fee, sad, wishing to sacrifice it to the Lord of Fire, he left it by the fire and went to the village in search of salt. When he returned he

found that thieves had eaten the cow, leaving only the hide and the tail. Disgusted that the Lord of Fire could not even guard his own possessions, he put out the fire and became a recluse.

The story was related in reference to a question as to whether the **Ājīvakas** – some of whom lived behind **Jetavana** – obtained any merit through the practice of their difficult penances. Ja.i.493ff.

Naccajataka (Ja 32). When the world was yet young, a golden goose, who had been elected king of the birds, had a lovely daughter, and to her he promised the boon of being allowed to choose her own husband. When all the birds were assembled, she gazed on them, and, by reason of his beautiful colouring, chose the peacock. Overjoyed by his good fortune, the peacock spread his feathers and began to dance, thus exposing himself, and feeling no shame. The goose king was so shocked by this lack of modesty that he gave his daughter to a young goose.

The story was related in reference to a monk who was charged before the Buddha with possessing too many clothes. On being questioned by the Buddha, he removed all his clothes and stood naked in the assembly. The people expressed disgust at his behaviour, and he became a layman. He is identified with the peacock of the story. Ja.i.206ff. The story is sculptured in Bharhut; see Stūpa of Bharhut. Pl.xxvii. (11).

Naccasutta. Few are they who abstain from witnessing exhibitions of dancing and singing, more numerous they who do not.' SN.v.470.

Najūpama. *v.l.* **Sabbūpasama**. Ninety-four *kappas* ago there was five hundred kings of this name, all previous births of **Uppalahatthiya** (**Valliya**) Thera. Ap.i.141; Thag-a.i.125.

Naṭakuvera. A musician of the king of **Benares**, whose queen was **Kākātī**. For details see the **Kākātījataka** (Ja 327) Ja.iii.91ff.; v.424. **Naṭakuvera** is identified with the discontented monk with reference to whom the Jātaka was preached.

Naṭapubbaka. The name given to two monks who were once mimes. Later, they joined the Saṅgha and became *Arahants*. Dhp a.iv.224,225.

Nataṁdaḷhavagga. The sixth chapter of the *Dukanipāta* of the Jātaka Commentary Ja.ii.139-64.

Natthiputtasamasutta. Records a conversation between a *Deva* and the Buddha. The *Deva* mentions certain things considered as unique and the Buddha gives a different list. SN.i.6.

Natthisutta. A discussion on the annihilation views – elsewhere ascribed to **Ajita Kesakambala** (*q.v.*) – that there is no value in doing good, there are no holy men, etc. The Buddha explains that such views disappear when the Ariyan disciple gets rid of his doubts and becomes a *Sotāpanna*. SN.iii.206f.

Nadī Kassapa. Brother of **Uruvelā Kassapa** and one of the **Tebhātikajaṭila**. He received his name from living on the bank of the **Nerañjarā** at the head of three hundred ascetics (Thag.340-44; Thag-a.i.434, etc.) For his story see **Uruvelā Kassapa**.

Nadībhaṇḍagāma. A village in **Rohaṇa**, mentioned in the campaigns of **Parakkamabāhu I**. Cv.lxxv.104; see also Cv.Trs, ii.55, n.1.

Nadīsutta 01. Just as a man who, when carried away by a mountain torrent, clings to grasses and reeds growing on the bank, which, however, break and he is destroyed, so does the man, who clings to various wrong beliefs such as that the body is self come by his undoing. SN.iii.137.

Nadīsutta 02. It is as impossible to persuade a monk, devoted to detachment, to return to the lower life, as it would be to make the eastward flowing **Ganges** to flow westward. SN.v.53; cp. iv. 191; v.136, 300.

Nanda 01. **Nanda Thera**. Son of **Suddhodana** and **Mahā Pajāpatī**, and therefore half-brother of the Buddha. He was only a few days younger than the Buddha, and when the Buddha's mother died, **Pajāpatī** gave her own child to

nurses and suckled the Buddha herself (AN-a.i.186).

On the third day of the Buddha's visit to **Kapilavatthu**, after the Awakening, the Buddha went to Nanda's house, where festivities were in progress in honour of Nanda's coronation and marriage to **Janapadakaḷyānī Nandā**. The Buddha wished Nanda good fortune and handed him his bowl to be taken to the *vihāra*. Nanda, thereupon, accompanied the Buddha out of the palace. **Janapadakaḷyānī**, seeing him go, asked him to return quickly. Once inside the *vihāra*, however, the Buddha asked Nanda to become a monk, and he, unable to refuse the request, agreed with reluctance. But as the days passed he was tormented with thoughts of his beloved, and became very downcast and despondent, and his health suffered. The Buddha suggested that they should visit the **Himālaya**. On the way there, he showed Nanda the charred remains of a female monkey and asked him whether **Janapadakaḷyānī** were more beautiful than that. The answer was in the affirmative. The Buddha then took him to **Tāvatiṁsa** where **Sakka**, with his most beautiful nymphs, waited on them. In answer to a question by the Buddha, Nanda admitted that these nymphs were far more attractive than **Janapadakaḷyānī**, and the Buddha promised him one as wife if he would live the monastic life. Nanda was all eagerness and readily agreed. On their return to **Jetavana** the Buddha related this story to the eighty chief disciples, and when they questioned Nanda, he felt greatly ashamed of his lustfulness. Summoning all his courage, he strove hard and, in no long time, attained *Arahant*-ship. He thereupon came to the Buddha and absolved him from his promise (Thag.157f.; Ja.i.91; ii.92ff.; Ud.iii.2; Dhp-a.i.96-105; Ud-a.168ff.; Snp-a.273f.)

When the Buddha was told of Nanda's *Arahant*-ship by a *Devatā*, he related the **Saṅgāmāvacarajataka** (Ja 182, *q.v.*) to show how, in the past, too, Nanda had been quick to follow advice. He also related the story of **Kappaṭa** (*q.v.*) and his donkey to show that it was not the first time that Nanda had been won to obedience by the lure of the female sex. The male donkey in the story was Nanda and the female donkey **Janapadakaḷyānī**. (Dhp a.i.103f.)

Nanda is identified with the sub-king (*uparājā*) in the **Kurudhammajataka** (*q.v.*).

Later, on seeing how eminently Nanda was trained in self control, the

Buddha declared him chief among his disciples in that respect (*indriyesu guttadvārānaṁ*). Nanda had aspired to this eminence in the time of **Padumuttara Buddha**. In the time of **Atthadassi Buddha** he was a tortoise in the river **Vinatā**, and, seeing the Buddha on the bank waiting to cross, he took him over to the other side on his back (AN.i.25; AN-a.i.174f.; Thag-a.i.276ff.)

He is said to have been called Nanda because his birth brought joy to his kinsmen. The **Apadāna** (i.57) says he was of golden hue, as reward for a gift of a costly robe given by him to **Padumuttara Buddha**. One hundred thousand *kappas* ago he became king four times under the name of Cela. Sixty thousand *kappas* ago he was again king in four births, under the name of Upacela. Later, five thousand *kappas* ago, he was four times **Cakkavatti**, and his name then, too, was Cela.

Nanda was very beautiful, and was only four inches shorter than the Buddha. He once wore a robe made according to the dimensions of the Buddha's robe. Discovering this, the Buddha chided him for his presumption (Vin.iv.173). Perhaps this is another version of the story found at SN.ii.281. There, Nanda is said to have donned a robe which was pressed on both sides, painted his face, and gone to see the Buddha, carrying a bright bowl. The Buddha chided him, and Nanda thereupon became a forest dweller and a rag-robe man. **Buddhaghosa** (SN a.ii.174) says that Nanda dressed himself up in order to evoke some comment from the Buddha – either approval, so that he might dress thus for the remainder of his life, or censure, in which case he would put on rag robes and dwell in the forest.

The **Aṅguttaranikāya** (AN.iv.166f) contains a discourse in which the Buddha discusses Nanda's claim to have achieved self control in all things.

He is probably to be identified with **Taraṇiya Thera** of the **Apadāna**. (ii.428; cp. Thag-a.i.277.)

Nanda 02. Called **Nandamāṇava**. One of the chief disciples of **Bāvarī**; he visited the **Buddha**: His conversation with the Buddha is recorded in the **Nandamāṇavapucchā**. Later, he became an *Arahant*. Snp.vs.1007, 1124.

Nanda 03. Called **Nanda Gopālaka**. He was a cowherd of **Kosambi**. One day he heard the Buddha preach to the monks, using as simile a log of wood how, in certain circumstances, it finds its way direct to the sea and how, similarly, a monk may reach *Nibbāna*. Nanda asked permission to join the Saṅgha. But the Buddha insisted that he should first return the cattle, for which he was responsible, to their owners. Nanda did so, and was then ordained, becoming an *Arahant* soon after. SN.iv.181.

Nanda 04. **Nanda Thera**. An *Arahant*. In the past he was once a hunter, and, while wandering in the forest, he saw a **Pacceka Buddha** named **Anuruddha**. He built for the Buddha a hut thatched with lotus flowers, and, having listened to the Buddha's preaching, became a monk. Soon after he fell ill, died, and was born in **Tusita**. He possessed the power of traveling through the air and of walking over the sea. In this birth he visited the Buddha and questioned him regarding the "further shore." At the end of the conversation he became an *Arahant*. Ap.ii.350f.

He is probably identical with No. 3 above. See DN-a.i.122, where Nanda *Gopālaka's* questions are given; these seem to correspond with Nanda Thera's questions about the "further shore."

Nanda 05. A herdsman of **Anāthapiṇḍika**, living in **Sāvatthī**. He was rich and tended the king's cattle as well. He often went to **Anāthapiṇḍika**'s house with gifts, and there he saw and heard the Buddha. He invited the Buddha to his house, but his invitation was not accepted for some time, until his wisdom should be ripe. But at last the Buddha paid him a visit, lasting seven days, and Nanda entertained him and his monks with the choicest foods. On the seventh day the Buddha preached to him and he became a *Sotāpanna*. He accompanied the Buddha part of the way back to the *vihāra*, but, on his return journey, was killed by a hunter's arrow. Dhp a.i.322f.

Nanda 06. **Nandamāṇava**. A former incarnation of **Subhūti Thera** (*q.v.*) in the time of **Padumuttara Buddha**. He was a *Mahā Sāla* Brahmin of **Haṁsavatī**, and later became an ascetic at the head of forty-four thousand

Jaṭilas. After thirty thousand years, **Padumuttara** visited him in the forest, and, later, ten thousand of his followers joined the Buddha. Nanda provided them all with seats made of heavenly flowers, the Buddha's being one league in height. Nanda stood by the Buddha for seven days, holding an umbrella made of flowers. Nanda and the rest of his disciples joined the Saṅgha, and all except Nanda became *Arahants*, he being born in the *Brahma* world after death. Later, for five hundred births he was a forest dweller living alone on Mount **Nisabha** in **Himavā**. He was king of the **Devas** for eighty births. (Ap.i.67; Thag a.i.17f.; AN-a.i.124f.) He evidently belonged to the **Kosiya** *gotta* (Ap.i.67.)

Nanda 07. A disciple of a **Pacceka Buddha** named **Sabbābhibhū**. The Bodhisatta was then a drunkard, named **Munāli**, and abused Nanda. It was a result of this that **Ciñcā** slandered **Gotama Buddha**. Ap.i.299; Ud a.264.

Nanda 08. A *Devaputta* who visited the Buddha and had a conversation with him. SN.i.62.

Nanda 09. One of the three palaces occupied by **Vipassī Buddha** in his last lay life. Bv.xx.24.

Nanda 10. *v.l.* **Canda**. One of the chief lay supporters of **Sikhī Buddha**.. Bv-a.204.

Nanda 11. King of **Benares**, a former birth of **Mahā Kassapa**. He belonged to a poor family, but, owing to his merit in having covered **Kassapa Buddha**'s *cetiya* with a golden coverlet, he came to be crowned king of **Benares**. He had a *kapparukkha*, which provided him and his subjects with divine robes. With the help of his queen – who became **Bhaddakapilā** in this life – he held a great almsgiving to five hundred **Pacceka Buddhas**, led by **Mahā Paduma**, and entertained them up to the time of their death. Nanda was away, quelling a frontier rebellion, at the time of their death. On his return, he gave over his kingdom to his eldest son and became an ascetic. Ap.ii.582; Thag-a.ii.139ff.; SN-a.ii.140f.; the story is also found at Pv-a.73ff.; there it is said that Nanda was granted divine clothes because he had once given his shawl to a **Pacceka**

Buddha for a robe; see also Thīg a.72.

Nanda's wealth was proverbial, e.g., Pv.ii.1 (vs. 16), iii.2 (vs.16).

Nanda 12. One of the chief lay supporters of **Maṅgala Buddha**. Bv.xxii. 25.

Nanda 13. See **Nanda Vaccha**

Nanda 14. A slave, born in this life as the co-resident of **Sāriputta**. For his story see the **Nandajātaka** (Ja 39).

Nanda 15. A Brahmin of **Takkasilā**, learned in the Vedas, who supported his parents. He related four verses to **Jayaddisa**, seated on a throne, and earned four thousand pieces of money. For details see the **Jayaddisajataka** (Ja 513). Ja.v.23ff.

This is evidently the same story as that related in the **Mahā Sutasomajataka** (Ja 537, Ja.v.476f.,483). There Nanda is said to have learnt the stanzas from **Kassapa Buddha**, and to have come expressly to **Indapatta** in order to teach them to **Sutasoma**. Nanda is identified with **Ānanda** (ibid. 511. For details see the **Mahā Sutasomajātaka**.

Nanda 16. Called **Nandakumāra**. A Brahmin ascetic, brother of the Bodhisatta in his birth as **Soṇa**. Nanda is identified with **Ānanda**. For details see **Soṇa Nandajātaka** (Ja 532). Ja.v.312ff.

Nanda 17. A Brahmin, mentioned in the **Milindapañha**, p.101. This probably refers to the Brahmin **Ānanda** (*q.v.*) who raped **Uppalavaṇṇā** (Dhp a.ii.49); this is confirmed by MN a.ii.814, where **Uppalavaṇṇā**'s seducer is called **Nanda** *māṇavaka* as having been swallowed up by the earth for having insulted the Buddha and his disciples.

Nanda 18. See **Nandopananda**.

Nanda 19. **Nanda Kumāputta Thera**. He was born in **Veḷukaṇḍa** in **Avanti** and his mother was **Kumā**. Having heard **Sāriputta** preach, he entered the Saṅgha, visiting the Buddha later. From the Buddha he obtained a formula of

meditation and became an *Arahant* (Thag.vs.36; Thag-a.i.100). He had a friend named **Sudanta** (also called **Vāsula**) who, too, became an *Arahant* (ibid.101). In the time of **Vipassī Buddha**, Nanda was an ascetic, and, having seen the Buddha in the royal park at **Bandhumatī**, gave him oil to massage his feet. He is probably to be identified with **Abbhañjanadāyaka** of the **Apadāna**. Ap.ii.456.

Nanda 20. Nine kings, called the **Nava Nandā**, reigned in India after the dynasty of **Kāḷāsoka** and his sons (Mhv.v.15). The first of the Nava Nandā was a bandit who captured the throne. Their names are given in the **Mahā Bodhivaṁsa** as follows: Uggasena Nanda, Paṇḍuka Nanda, Paṇḍugati Nanda, Bhūtapāla Nanda, Raṭṭhapāla Nanda, Govisānaka Nanda, Dasasiddhaka Nanda, Kevaṭṭa Nanda and Dhana Nanda (p.98; for details see Mhv ṭ.177-9). The last was killed by **Candagutta** with the help of **Cāṇakka**, and his throne was seized. The nine Nandas together reigned for twenty-two years.

Nanda 21. There were once two butchers named Nanda. One day they killed a cow, and the younger asked that he might take the head and the tail as he had many children. The elder refused and was killed by the other. But the murderer had no peace of mind thereafter, and, on his death, was born in hell. Iti-a.82; also AN-a.i.295; but here the names are not mentioned.

Nanda 22. A distinguished monk in the time of **Parakkamabāhu I**. He lived in the **Selantara** monastery, and was appointed Head of the three fraternities in **Rohaṇa**. Cv.lxxviii.10.

Nanda 23. A butcher who killed cattle for fifty years. One day, having no meat, he cut off the tongue of a living ox, fried it and started eating it. His own tongue fell on to his plate. He died in great agony and was born in hell. MN-a.ii.814.

Nanda 24. The **Isigilisutta** mentions four **Pacceka Buddhas** of this name. MN.iii.70.

Nanda 25. See *s.v.* **Nandaka**.

Nanda Vaccha. Mentioned in a list of well-known leaders of the **Ājīvakas**. They were declared by **Puraṇa Kassapa**, in his classification of the *chaḷabhijātas*, to be *paramasukkābhijātas* (AN.iii.384; DN a.i.162; Snp a.i.372, etc.; but see MN a.ii.632, where they rank lower than the **Ājīvakas**, who are there considered as the *paramasukkkābhijātas*.)

There seems to be some uncertainty as to Nanda's name. The list in which the name occurs runs as follows: **Nanda Vaccho**, **Kiso Sankicco**, **Makkhali Gosālo**.

The **Suttanipāta** Commentary (Snp a.i.372.) seems to treat Nanda and Vaccha as two distinct persons. The **Majjhima Commentary** (MN-a.i.463; see also MN.i.524), however, says that Nanda was his personal name and Vaccha that of his *gotta*.

The austerities practised by Nanda Vaccha are detailed in the **Mahā Saccakasutta** (MN.i.238)

Elsewhere (ibid.524) the Buddha is reported as saying that though the **Ājīvakas** had existed for a long time, they had only produced three distinguished leaders: **Nanda Vaccha**, **Kisa Saṅkicca**, **Makkhali Gosāla**.

Nandaka 01. **Nandaka Thera** (*v.l.* **Nanda Thera**). A householder of **Sāvatthī** (the **Apadāna** (ii.499) says he belonged to a rich clan of merchants and that he entered the Saṅgha at the ceremony of dedication of **Jetavana**.)

Having entered the Saṅgha after hearing a sermon of the Buddha, he developed insight and soon attained *Arahant*-ship. Once, at the Buddha's request, he preached a sermon to the nuns; on the first day they became *Sotāpannas*, and, on the second, five hundred of them attained *Arahant*-ship. From that time the Buddha declared him foremost among exhorters of the nuns (AN.i.25. The sermon he preached is known as the **Nandakovādasutta** (*q.v.*). The **Aṅguttara Commentary** (AN-a.i.173) says that the nuns were **Sākyan** maidens who had entered the Saṅgha with **Pajāpatī**. At first Nandaka was reluctant to preach to them, they having been his wives in a previous birth when he was king, and he feared the calumny of his colleagues who might suggest that he wished to see his former companions. He, therefore, sent another monk in his place; but the Buddha, knowing that only **Nanda**'s preaching would effect the nuns' release, insisted on his going.

The **Theragāthā** contains several verses uttered by him to a woman to whom he was once married (vs.279-82). She met him begging alms in Savatthi and smiled to him with sinful heart.

His aspiration after eminence was formed in the time of **Padumuttara Buddha**, when he heard a disciple of that Buddha declared foremost among exhorters of nuns. He offered the Buddha a very costly robe and illuminated his Bodhi-tree. In the time of **Kakusandha Buddha** he was a *karavīka* bird and delighted the Buddha with his song. Later, he was a peacock, and sang three times daily at the door of a **Pacceka Buddha**'s cell (Thag a. i.384f). The **Apadāna** verses given in this context differ from those given in the **Apadāna** itself (ii 499 f.).

The **Aṅguttaranikāya** attributes two discourses to **Nandaka**. The first (AN.i.193f. See s.v., **Sāḷha**) was preached at the **Migāramātupāsāda** and takes the form of a discussion with **Sāḷha**, **Migāra**'s grandson, and **Rohaṇa**, **Pekkhuṇiya**'s grandson on greed, covetousness, malice and delusion, and the benefits following their destruction. The second discourse is a sermon addressed to the monks at the waiting hall at **Jetavana**. It is said that the Buddha was attracted to the spot by the sound of Nandaka's preaching, and, finding the door locked, stood for a long time outside, listening (AN.iv.358ff.; throughout the three watches of the night says the Commentary, AN a.ii.794; also MN a.i.348). When his back began to ache he knocked at the door, and, having entered, told Nandaka that he had been waiting until the end of his discourse to speak to him. Nandaka expressed his regret that he should have kept the Buddha waiting and pleaded ignorance of his presence. The Buddha, conscious of Nandaka's remorse, went on to praise his sermon, and said that the preaching of such sermons was the duty of all pious monks. When the Buddha left, Nandaka resumed his sermon, and told his audience of the five results of listening to the Dhamma in due season.

The **Majjhima Commentary** (ii.1019) states that Nandaka was once the leader of a guild of five hundred slaves of **Benares** and that **Pajāpatī Gotamī** was his wife. One day, while fetching water, his wife noticed five hundred **Pacceka Buddhas** enter the city, and, on her return, she witnessed their departure. On enquiry, she learnt that they had applied to a merchant for

lodgings for the rainy season, but that he had been unable to help. She undertook the care of them and, having enlisted the support of all her companions and their husbands, she and her husband ministered to the **Pacceka Buddhas**. As a result, they were born together as man and wife for many births, as were their helpers. In one birth **Nandaka** was king, and all the women became his wives. In this birth, the women were born as **Pajāpatī**'s companions, and they left the world in her company. To them was the **Nandakovādasutta** preached.

Nandaka 02. **Nandaka Thera**. A householder of **Campā** and younger brother of **Bharata** Thera. When these two heard that **Soṇa Koḷivisa** had left the world – and he so delicate – they too renounced household life. **Bharata** soon acquired sixfold *abhiññā*, and, wishing to help **Nandaka**, came to him and discoursed on insight. A caravan passed by, and an ox, unable to pull his cart through a boggy place, fell down. The caravan leader had him released and fed with grass and water. He was then able to pull the cart out. **Bharata** drew **Nandaka**'s attention to the incident, and the latter, making that his object of meditation, soon attained *Arahant*-ship (Thag.173f.; Thag a.i.299f.).

In the time of **Sikhī Buddha**, **Nandaka** was a woodsman, and one day, while wandering about, he saw the Buddha's cloistered walk. Pleased with its appearance, he scattered sand over it (Ap.ii.418).

Nandaka 03. A **Yakkha**. One day, while traveling through the air with his friend, he saw **Sāriputta** sitting in *samādhi*, his head newly shaved. Ignoring his friend's warning, **Nandaka** knocked **Sāriputta** on the head; the former immediately fell down, his body aflame, and swallowed up in hell. MN-a.ii.814; Mil.100; the incident is related at Ud.iv.4, Ud-a.244ff., and referred to in Thag a.ii.116, but the **Yakkha**'s name is not given. The blow was hard enough to kill an elephant seven or eight cubits high or shatter a rock. **Sāriputta** was outside **Kapotakandarā**, **Moggallāna** being near by.

Nandaka 04. A minister of the **Licchavīs**. See **Nandakasutta** (2).

Nandaka 05. General of **Piṅgala**, king of **Suraṭṭha**, who reigned some two hundred years after the Buddha's death. **Nandaka** was a Nihilist, and, after

death, was born as a *Vemānikapeta* in the **Vindhyā** forest. His daughter, **Uttarā**, was a pious woman, and gave alms in his name to an *Arahant* monk. Thereupon **Nandaka** attained celestial happiness. Wishing to liberate **Piṅgala** from his Nihilist views, **Nandaka** waited for him on his return from a conference with **Dhammāsoka**, and, having led the king to his abode, ministered to him. Then, revealing his identity, **Nandaka** advised the king to follow the Buddha's teaching. Pv.iv.3; Pv-a.244ff.

Nandakasutta 01. Records the incident of the Buddha listening to the preaching of **Nandaka** and the continuation of **Nandaka**'s sermon. See **Nandaka** (1). AN.iv.358ff.

Nandakasutta 02. (or **Licchavīsutta**). **Nandaka**, minister of the **Licchavīs**, visits the Buddha at the **Kūṭāgārasālā** in **Vesālī**. The Buddha tells him that the Ariyan disciple, possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and having Ariyan virtues, is assured of enlightenment and happiness. During the conversation, a man comes to tell **Nandaka** that his bath is ready. **Nandaka** sends him away, saying that the inner washing – loyalty to the Buddha – is far more important. SN.v.389.

Nandakovādasutta. Preached at the **Rājakārāma**, at the Buddha's special request, by **Nandaka** (*q.v.*), to five hundred nuns led by **Pajāpatī**. The first part of the sermon is a catechism, the second is more explanatory, and contains various similes illustrating the impermanence of the senses and of sense objects. The sermon ends with the seven *bojjhaṅgas*. After the sermon the nuns visit the Buddha who, seeing that their minds are not quite ripe, asks **Nandaka** to repeat the sermon to them the next day. **Nandaka** does so, and their enlightenment is assured. MN.iii.270ff.; cf. Ja.ii.392, where it says the nuns became *Arahants* at the conclusion of the sermon.

Nandagopā. A serving woman of **Devagabbhā**.

Her husband was **Andhakaveṇhu**. She bore ten daughters, their births coinciding with those of ten sons to **Devagabbhā**, and exchanged her daughters for the latter's sons.

These, because they were adopted by her husband, came to be known as **Andhaveṇhudāsaputtā**. Ja.iv.79ff.

Nandajātaka (Ja 39). The Bodhisatta was once born as a squire, and he had as friend another squire who was old and whose young wife bore him a son. In order that the son might not be deprived of his wealth, the old squire took his slave Nanda into his confidence and buried the money, charging Nanda to deliver it to his son after his death. The old man died and, at his mother's suggestion, the son asked Nanda to show him where the wealth was buried. Nanda took him to the place in the forest, but as soon as he started digging, the thought of being able to get the money for himself so elated him that he started abusing his master. The young man pretended not to hear, and said they would go some other time. Several times the same thing happened, and at last the son decided to consult his father's friend, the Bodhisatta. The latter told him to note where Nanda started digging, and then to dig there himself and so get the treasure. This he did and found the money, which he made Nanda carry home.

The story was related in reference to a co resident of **Sāriputta**. He was by nature very modest, but when he went on tour the attentions he received made him proud and insolent.

He is identified with Nanda of the Jātaka. Ja.i.224ff.

Nandati Sutta. A *Deva* visits the Buddha and tells him of various sources of gladness: children, cattle and sense pleasures. The Buddha replies that these are really all sources of sorrow. SN.i.6; op. ibid.,107.

Nandatissārāma. A monastery in Ceylon built by **Kapiṭṭhatissa**. Mhv.xxxvi.14.

Nandana. A *Devaputta* who visited the Buddha at **Sāvatthī** and asked him questions regarding virtue, wisdom, etc. The Buddha answered them, and he went away satisfied. SN.i.62.

Nandanapariveṇa. A monastery built in **Devanagara** by **Vīrabāhu**, nephew of **Parakkamabāhu II**. Cv.lxxxiii.50.

Nandanapokkharaṇī. A lake of great splendour in **Nandanavana**, having one hundred bathing places and one thousand inlets, and covered with the five kinds of lotus. Ja.ii.189; cp. **Nandāpokkharaṇī**. Elsewhere (e.g., Ja.vi.333) it is called **Nandanavanapokkharaṇī**.

Nandanavagga. The second chapter of the **Devatāsaṁyutta**. SN.i.5-13.

Nandanavana 01. The chief of the parks in **Tāvatiṁsa**, where the inhabitants of **Tāvatiṁsa**, headed by Indra, go for their amusement. (mentioned e.g., Dhp-a.ii.266; AN.iii.40; Ja.vi.240; Vv-a.7, 34, 61, etc.; Pv-a.173, 176, 177, etc.; Mvu.i.32, etc.). **Cakkavatti** kings are born in **Tāvatiṁsa** after death and spend their time in **Nandanavana** (SN.v.342). It is said (e.g., Ja.i.49) that there is a **Nandanavana** in each *Deva* world. The **Devas** go there just before their death and disappear in the midst of their revels. Thus, the Bodhisatta went to **Nandanavana** in the **Tusita** world before his "descent" into **Mahā Māyā**'s womb (Ja.i.50; see also Ja.vi.144). In **Nandanavana** is a lake called **Nandana** (Ja.ii.189) and evidently also a palace called *Ekapuṇḍarīkavimāna* (Mhv ṭ.568). **Nandanavana** was so-called because it awoke delight in the hearts of all who visited it (Ja.v.158). Sometimes ascetics, like **Nārada** (ibid.392), possessed of great *iddhi*-power, would spend their siesta in the shadow of the grove.

Nandanavana 02. A park in **Anurādhapura** between the **Mahā Meghavana** and the southern wall of the city. **Mahinda** preached there, to the assembled populace, the **Bālapaṇḍitasutta**, the day after his arrival in **Anurādhapura**. Later, on successive days, he preached the **Asīvisūpamasutta**, the **Anamataggasaṁyutta**, the **Khajjanīyasutta**, the **Gomayapiṇḍīsutta** and the **Dhammacakkappavattanasutta**. On the occasions of the preaching of these various *Suttas*, thousands of people attained to various fruits of the Path, and, because the park was the first centre from which **Mahinda** radiated a knowledge of the Buddha's teaching' it came to be called the **Jotivana**, by which name it was known later. Mhv.xv.1, 4, 176, 178, 186, 195, 197, 199, 202; Dpv.xiii.11, 12, 14, 15; xiv.12, 17, 44, 48; Vin-a.i.80-82.

Nandanavana 03. A private park in **Pulatthipura**, laid out by **Parakkamabāhu I**. Cv.lxxiii.97; lxxix.2.

Nandanavimānavatthu. A story of a man who looked after his parents and continued to do so after his marriage. He was later born in **Tāvatiṁsa**, where he was visited by **Moggallāna**. Vv.vii.2; Vv-a.300f.

Nandanasutta 01. The Buddha tells the monks at **Jetavana** how once a *Deva*, surrounded by celestial sensuous enjoyments in **Nandanavana**, declared that no one, who had not seen the **Nandana** grove, understood real bliss. But another *Deva*, standing by, reminded him that all saints had declared such enjoyments to be vain and impermanent. SN.i.5.

Nandanasutta 02. Records the conversation between the *Devaputta* **Nandana** and the Buddha. SN.i.52.

Nandanasutta 03. Same as **Nandatisutta** (*q.v.*), except that here it is **Māra** who utters the first verse. SN.i.107.

Nandapaññā. A native of **Haṁsaraṭṭha**; author of the **Gandhavaṁsa** (*q.v.*).

Nandamāṇavapucchā. The questions asked of the Buddha by **Nanda** *māṇava*, pupil of **Bāvarī**, and the Buddha's replies thereto. It forms the seventh *Sutta* of the **Pārāyaṇavagga** (Snp.vs.1077-83) and is commented upon in the **Cūḷa Niddesa**. CNid.26ff.

Nandamātā. See **Uttarā Nandamātā** and **Veḷukaṇṭakī Nandamātā**.

Nandamātāsutta. Gives the story of the encounter between **Veḷukaṇṭakī Nandamātā** (*q.v.*) and **Vessavaṇa**. AN.iv.63ff.

Nandamāla. An eminent Buddhist monk of Burma in the latter half of the eighteenth century. He took a prominent part in the *Pārupaṇa-Ekaṁsika* controversy and was appointed by the king **Mahā Dhammarājādhirāja** as Head

of the Buddhist Saṅgha.

He wrote the **Sāsanasuddhidīpikā**. Bode, 73.

Nandamūlapabbhāra, **Nandamūla**, **Nandamūlaka**. A mountain cave in **Gandhamādana**. It is the residence of **Pacceka Buddhas** and has three caves: **Suvaṇṇaguhā**, **Maṇiguhā** and **Rajataguhā**. In front of the **Maṇiguhā** stands the **Mañjūsaka** tree (Snp a.i.86; Dhp a.i.226; Ja.ii.195; etc.). The mountain is in the northern **Himālaya**. Ja.iv.367

Nandarājā and **Nandarājadevī**. See **Nanda** (11).

Nandarāmā. One of the chief women supporters of **Paduma Buddha**. Bv.ix.23.

Nandavagga. The third chapter of the **Udāna**. Ud.21-33.

Nandavaccha. See **Nanda** (13).

Nandavatī. A nun, sister of **Thullanandā**. Her other two sisters were **Nandā** and **Sundarīnandā**. They were all married to the same Brahmin and all left the world after his death. Vin.iv.211, 259.

Nandasārathī. Chief warrior of **Eḷāra**. He was killed by **Veḷusumana**. Mhv ṭ.315.

Nandasutta 01. **Nanda** *Devaputta* visits the Buddha and recites a stanza to the effect that men should acquire merit in order to obtain bliss. The Buddha tells him that men should rather aspire to final peace. SN.i.62; cp. SN.i.2, where the same verses are given.

Nandasutta 02. Records the incident of the chiding of **Nanda** Thera (see **Nanda** 1) by the Buddha for wearing attractive robes and painting his eyes. SN.ii.281.

Nandasutta 03. The Buddha relates how **Nanda** Thera is eminent in his restraint of the senses, his moderation in food, his wakefulness and his mindfulness. AN.iv.166ff.

Nandasena. An *Upāsaka* of a village near **Sāvatthī**. His wife, **Nandā**, was a wicked woman and, after death, became a *Peta*. When she revealed herself to him, Nandasena gave alms in her name, and she gained happiness. Pv.ii.4; Pv-a.89ff.

Nandā 01. Chief woman disciple of **Dīpaṅkara Buddha**. Bv.ii.214; Ja.i.29.

Nandā 02. One of the four wives of **Magha**. When **Magha** and his friends built their hall, **Nandā** had a pond built in the grounds. As a result, she was reborn as the mate of **Sakka**, and the **Nandāpokkharaṇī** came into existence on account of her merit. Ja.i.201ff.; Dhp-a.i.269f.

Nandā 03. Three daughters of the Bodhisatta in one of his births. For details see the **Suvaṇṇahaṁsajātaka** (Ja 136).

Nandā 04. Daughter of **Candakumāra**, Ja.vi.134.

Nandā 05. A nun, sister of **Thullanandā**. Her other two sisters were **Nandavatī** and **Sundarīnandā**. Vin.iv.211, 259.

Nandā 06. **Nandā Therī**. Declared by the Buddha (AN.i.25) to be foremost among nuns in meditative power (*jhāyīnaṁ*). She was the daughter of **Suddhodana** and **Mahā Pajāpatī** and was therefore Sister of **Nanda** Thera.

She is evidently to be identified with **Sundarīnandā**.

There were three *Therīs* (Snp a.i.241) of the name of **Nandā** who were ordained with **Pajāpatī**:

- **Nandā**, sister of **Nanda** Thera (also evidently called **Sundarīnandā** and sometimes **Rūpanandā** and even **Janapadakaḷyāni Nandā**) (e.g. AN a.i.198; and Thīg a.80),
- **Abhirūpānandā** (daughter of **Khema** the **Sākyan**) and

- **Janapadakaḷyāni Nandā** (evidently sometimes also called **Rūpānandā**, e.g.,Dhp a.iii.113f.).

The legends about them seem to have been confused from very early times.

Nandā 07. A nun (evidently distinct from No. 6) mentioned as having died at Ñātika and having been reborn spontaneously in the **Suddhāvāsā**, there to pass away, never to return. DN.ii.91; SN.v.356f.

Nandā 08. One of the chief women supporters of **Kakusandha Buddha**. Bv.xxiii.22.

Nandā 09. Daughter of King **Ānanda** of **Haṁsavatī** and half sister of **Padumuttara Buddha**. She was a previous birth of **Sakulā** (**Pakulā**) Therī (*q.v.*). Thīg a.91, 92.

Nandā 10. **Nandā Therī**. An *Arahant*. Sister of King **Kāḷāsoka**. She was instrumental in winning the king's support for the orthodox monks, when he was inclined to favour the heretics. Mhv.iv.38ff.; probably the same as Dpv.xviii.10.

Nandā 11. Wife of **Nandasena**.

Nandā 12. One of the palaces occupied by **Paduma Buddha** in his last lay life. Bv.ix.17.

Nandā 13. A palace occupied by **Sujāta Buddha** in his last lay life. Bv.xiii.21.

Nandā 14. Probably the name of a celestial female musician, of Indra. Vv.ii.10; iv.25; but see Pv-a. (372), note on p.93 (1.23).

Nandā 15. The collective name of the nine Nandas (see **Nanda** 20) who ruled after the ten sons of **Kāḷāsoka**. Mhv.v.15.

Nandādevī. Chief queen of **Cūḷanī Brahmadatta**, king of **Pañcāla**. She is identified with **Yasassikā**. Ja.vi.434ff., 478; for details see **Mahā Ummaggajātaka**.

Nandāpokkharaṇī. *v.l.* **Nandanapokkharaṇī** (*q.v.*). A lake, five hundred leagues in extent, in the **Nandanavana** in **Tāvatiṁsa**, which arose there as the result of the merit of **Nandā**, wife of **Magha** (Ja.i.204, 205; vi. 132, 232, 531; Dhp-a.i.275.).

Nandāmūlakagāma. A village in Ceylon near **Aḷisāra**, mentioned in the campaigns of **Parakkamabāhu I**. There was a castle there captured by **Māyāgeha**. Cv.lxx.164.

Nandārāma 01. *v.l.* **Sunandārāma**. The pleasances in which **Dīpaṅkara Buddha** preached his first sermon. It was also the scene of his death Bv.ii.212, 220.

Nandārāma 02. The place where **Padumuttara Buddha** died. Bv.xi.31.

Nandārāma 03. A pleasance in **Sunandavatī** where **Tissa Buddha** died (Bv.xviii.28; Bv a.192). *v.1.* **Sunandārāma**.

Nandika. A **Damiḷa** chieftain of **Nandigāma**. Mhv.xxv.14.

Nandikkhayavagga. The sixteenth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.142-8

Nandikkhayasutta 01. Two discourses on the destruction of the lure of lust, through realizing the impermanence of the *khandhas*. SN.iii.51.

Nandikkhayasutta 02. Four discourses on the destruction of the lure of lust, through realizing the impermanence of sense organs and the objects of sense. SN.iv.142.

Nandigāma, **Nandigāmaka**. A village, evidently near **Kacchakatittha**, on the **Mahā Vālukanadī** (Mhv ṭ.472). There was once a **Damiḷa** stronghold there,

guarded by **Nandika**. **Duṭṭhagāmaṇī** killed **Nandika** and captured the fort (Mhv.xxv.14). Later, **Subha** erected a *vihāra* there (Ibid.,xxxv.58.).

The stronghold is also mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.44.

Nandicakka. An Elder who came to Ceylon at the head of a chapter of monks from **Rakkhaṅga**, at the request of King **Vimaladhammasūriya**, in order to confer the *upasampadā* ordination on the monks of Ceylon. Cv. xciv.15.

Nandipadmara. A **Damiḷa** chief, ally of **Kulasekhara**; he was captured by the Sinhalese forces. Cv.lxxvii.86.

Nandimitta. See **Nandhimitta**. See also Ras.ii.78 f. for a very detailed story.

Nandimittavihāra. A monastery built by **Nandimitta** on the banks of the **Jajjaranadī**. Ras.ii.81.

Nandiya 01. **Nandiya Thera**. He belonged to a **Sākiyan** family of **Kapilavatthu**, and was called **Nandiya** because his birth brought bliss. He left the world at the same time as **Anuruddha**, **Kimbila** and the others, and he soon attained *Arahant*-ship. Thereafter he dwelt with his companions in the **Pācīnavaṁsamigadāya** (Vin.i.350f). It was to them that the **Upakkilesasutta** was preached, MN.iii.155. Later, they seem to have lived in the **Gosiṅgasālavana**, MN.i.205. It is said that **Māra** appeared before him in a terrible form, but **Nandiya** drove him away.

In the time of **Padumuttara Buddha**, **Nandiya** built an altar of sandalwood at the Buddha's *cetiya* and held great celebrations. Fifteen *kappas* ago **Nandiya** was eight times born as king under the name of **Samatta** (**Samagga**) (Thag.25; Thag a.82f.) He is probably identical with **Saparivāriya** (*q.v.*) of the **Apadāna** (i.172).

According to the *Mahā Vastu* (iii.177) Nandiya (Nandika) was the son of Sukrodana.

He was a special friend of **Kimbila**. Thag-a.i.276.

Nandiya 02. A **Sākyan** layman, evidently to be distinguished from the above. He visited the Buddha at the **Nigrodhārāma** in **Kapilavatthu** and had a discussion with him on the different kinds of Ariyan disciple, the one who dwells in remissness and the one who is earnest (SN.v.397ff.; see also p. 403). Later, when the Buddha returned to **Sāvatthī** for the rainy season, **Nandiya** also went there, finding some business to do, and from time to time he visited the Buddha. At the end of the rains, when the Buddha and the monks were about to start on tour, **Nandiya** went to the Buddha and was taught the eleven conditions which lead to the destruction of evil. AN.v.334ff.

Nandiya 03. A householder of **Benares**. He was very pious and looked after his parents. When they wished him to marry **Revatī**, he refused because she belonged to a family of unbelievers. But when **Revatī** offered to help **Nandiya** in all his work, he agreed and they were married. When **Nandiya**'s parents died, leaving him very rich, he used the money to feed the poor and needy. Later he built a quadruple hall in the great monastery at **Isipatana** and furnished it with great splendour. On the day of its dedication to the Buddha and the monks, as the water of donation fell on the Buddha's hand, there arose in **Tāvatiṁsa** a celestial mansion, measuring twelve leagues in each direction, for **Nandiya**'s use. During one of **Moggallāna**'s visits to **Tāvatiṁsa** he saw this mansion, and was told by many nymphs that they were awaiting **Nandiya**'s arrival (Dhp a.iii.290ff). The **Vimānavatthu** Commentary (Vv-a.222f) goes on to say that after a life devoted to good deeds **Nandiya** died, and was born in his celestial mansion, and that **Revatī**, on the death of her husband, stopped the gifts of alms, abused the monks, and was cast alive into the **Ussada** *niraya* by the orders of **Vessavaṇa**.

Nandiya 04. A *Paribbājaka* who visits the Buddha at **Jetavana** and asks him the conditions for the attainment of *Nibbāna*. The Buddha teaches him the Noble Eightfold Path. SN.v.11.

Nandiya 05. The Bodhisatta born as a monkey. For his story see the **Cūḷa Nandiyajātaka** (Ja.ii.199ff.). He is also called Mahā Nandiya to distinguish him from his brother.

Nandiya 06. The Bodhisatta born as a deer. See the **Nandiyamigajātaka** (Ja 385). Ja.iii.270ff.

Nandiya 07. A king of sixteen *kappas* ago; a former birth of **Tilamuṭṭhidāyaka**. Ap.i.235.

Nandiyamigajātaka (Ja 385). The Bodhisatta was once born as a deer named **Nandiya** and looked after his parents. The king of **Kosala** was very fond of hunting, and his subjects, that they might be left in peace, planned to drive deer from the forest into a closed park where the king might hunt. **Nandiya**, seeing the men come, left his parents in the thicket and joined the deer who were being driven into the park so that his parents might not be seen. The deer agreed each to take his turn in being killed by the king. The Bodhisatta stayed on even in spite of a message brought by a Brahmin from his parents though he could have escaped. But he wished to show his gratitude to the king who had supplied the deer with food and drink. When his turn came to be killed, he appeared fearlessly before the king, and by the power of his virtue the king's bow refused to shoot. The king thereupon realized **Nandiya**'s goodness and granted him a boon. **Nandiya** asked for security for all living beings, and established the king in the path of virtue.

The story was related in reference to a monk who was blamed for looking after his parents. But the Buddha praised him.

The king of the story was **Ānanda**, and the Brahmin who brought the message was **Sāriputta**. Ja.iii.270ff.

Nandiyasutta 01. The *Paribbājaka* **Nandiya** (see **Nandiya** 4) visits the Buddha and is instructed in the Noble Eightfold Path. SN.v.11.

Nandiyasutta 02. The **Sākiyan Nandiya** (**Nandiya** 2) visits the Buddha and learns the difference between the Ariyan disciple who is remiss and the one who is earnest. SN.v.397ff.

Nandiyasutta 03. **Nandiya**, the **Sākiyan**, is taught by the Buddha that the Ariyan disciple who is possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who has the Ariyan qualities, is bound for enlightenment. SN.v.403.

Nandiyasutta 04. Relates the visit of **Nandiya**, the **Sākyan** (**Nandiya** 2) to **Sāvatthī**, to be near the Buddha, and the instruction he receives from the Buddha at the end of the rainy season. AN.v.334ff.

Nandiyāvaṭṭa. The name of a huge fish dwelling in the ocean. AN a.i.285.

Nandirājavagga. The second section of the **Rasavāhinī**.

Nandivaḍḍha. One of the chief lay supporters of **Anomadassī Buddha**. Bv.viii.24.

Nandivaḍḍhana. One of the ten sons of **Kāḷāsoka**.

Nandivāṇija. A merchant of **Mahā Titthapaṭṭana**. He was away from home for three years, and the king's minister, **Siva**, wishing to possess his wife, paid a necromancer to send a demon to kill **Nandi**.

The demon went to the ship, but on **Nandi**'s advice the crew sought the Three Refuges, and the demon fled. Baulked of his prey, the demon killed both the necromancer and **Siva**. Ras.ii.139f.

Nandivāpigāma. A village in Ceylon, residence of **Dhātusena**, father of **Dāṭhānāma** (Cv.xxxviii.14). **Gokaṇṇa**, officer of **Gajabāhu**, was once defeated there (Cv.lxx.72). The village is perhaps identical with **Nandigāma**.

Nandivisāla 01. **Nandivisāla**. The Bodhisatta born as a bull. See the **Nandivisālajātaka**.

Nandivisāla 02. A *Deva* who visits the Buddha and converses with him on the nature of the body and its riddance. SN.i.63; cp. ibid.,15.

Nandivisālajātaka (Ja 28). Once the Bodhisatta was born as a bull in **Gandhāra** and was named **Nandivisāla**. When quite young, he was given to a Brahmin, who fed him on delicacies and looked after him. When **Nandi** grew up, in order to show his gratitude to the Brahmin, he suggested that he should draw one hundred carts for a wager. The Brahmin boasted to his friends and had a wager with them. On the appointed day he loaded one hundred carts, lashed them together, and having tied **Nandivisāla** to the first, took his seat on the pole and, flourishing his goad, shouted, "Now, you rascal, pull." The bull, very offended, would not stir, and the Brahmin lost his money. As he lay groaning in bed, **Nandivisāla** went to him and said that he should not have abused him. He then asked him to wager two thousand, and said that this time he would win. This the Brahmin did, and the next day, having tied one hundred carts together, he yoked **Nandivisāla** to the first and stroked his back saying, "Now then, my fine fellow, pull." With one heave, **Nandivisāla** pulled the carts, and the last stood where the first had been. **Nandivisāla**'s master received many presents in addition to the wager.

The story was related in reference to the taunts uttered by the **Chabbaggiyas** against the virtuous monks.

Ānanda was the Brahmin of the story (Ja.i.191ff.; the story is also given at Vin.iv.5). It was also related in connection with the **Yamakapāṭihāriya**. Dhp-a.iii.213.

Nandivisālasutta. Records the visit of the *Deva* **Nandivisāla** (2) to the Buddha. SN.i.63.

Nandisena 01. Minister of **Assaka**, king of **Potali**. **Nandisena** is identified with **Sāriputta**. For details see the **Cūḷa Kāliṅgajātaka**. (Ja.iii.1ff.)

Nandisena 02. Father of **Suppatiṭṭhitabrahmā**, and minister of **Duṭṭhagāmaṇī**. His wife was **Sumanā**. Dpv. xix. 9; Mhv ṭ. 528.

Nandī. The name of **Mahā Kassapa** when he was king of **Benares**. The story is given in Ras.i.26f. The name is evidently a variant of **Nanda**. See **Nanda** (11).

Nanduttara 01. A Brahmin, a former incarnation of **Soṇuttara**. He lived in **Koṭigāma**, a league from **Payāga**, and offered hospitality to **Gotama Buddha** and his monks. He saw the miracle performed by **Bhaddaji** in raising up the sunken palace of **Mahā Panāda** and showing the **Dussathūpa**, and expressed the wish to possess similar power to procure relics held by others. Mhv.xxxi.5ff.; cf. Mhv ṭ.560.

Nanduttara 02. Son of **Nārada Buddha** in his last lay life. When the Buddha preached to him, eighty crores of people realized the Truth. Bv.x.9, 20.

Nanduttarā Therī. She belonged to a Brahmin family of **Kammāssadamma** and entered the Saṅgha of the **Nigaṇṭhas**. She was a renowned speaker and travelled about India, challenging others to discussion. In the course of her wanderings she met **Moggallāna**, and was defeated in discussion by him. Acting on his advice, she became a *Bhikkhunī*, and, soon after, an *Arahant*. Thīg.vs.87-91; Thīg a.87.

Nandopananda 01. A **Nāga** king, tamed by **Moggallāna**. The Buddha and five hundred monks, on their way to **Tāvatiṁsa** one morning, travelled over the **Nāga** king's abode as he was having a meal. In anger, the **Nāga** coiled round **Sineru** and covered the road to **Tāvatiṁsa**.

Thereupon several members of the Buddha's retinue, including **Raṭṭhapāla**, **Bhaddiya** and **Rāhula**, offered to quell the **Nāga**'s power, but the Buddha would not agree until **Moggallāna** sought permission to do so. It is said that no other monk had the power to face all the dangers created by the **Nāga** and remain unscathed. **Moggallāna** and **Nandopananda** vied with one another in the exhibition of their *iddhi* power, and, in the end, **Nandopananda** had to acknowledge defeat. He was thereupon conducted to the Buddha, whose follower he became. When **Anāthapiṇḍika** heard of **Moggallāna**'s victory, he celebrated it by holding a great alms festival, lasting for seven days, for the Buddha and his monks. Thag a.ii.188f.; Ja.v.126.

In the *Divyāvadāna* (p.395) **Nanda** and **Upananda** are spoken of as two **Nāga** kings.

Nandopananda 02. One of the **Lohakumbhī Nirayas**. SN a.i.111.

Nandhimitta (**Nandimitta**). One of the chief warriors of **Duṭṭhagāmaṇī**. He was the nephew of **Mitta**, one of **Eḷāra**'s generals. His genitals were hidden in his body, and he had the strength of ten elephants. When he was a baby, he was wont to wander about, and so was tied to a mill stone by a strap (*nandhi*), but he dragged the stone after him. In **Anurādhapura** he slew the **Damiḷas** who desecrated the temples, but later he joined the Sinhalese soldiers in **Rohaṇa** and fought in **Duṭṭhagāmaṇī**'s campaigns. Mhv.xxiii.2ff.; xxv.21ff.; MN a.ii.688; DN a.i.90.

Namuci. A name for **Māra** (*q.v.*), given because he does not allow either gods or men to escape (*na muci*) from his clutches, but works them harm. Snp-a.ii.386.

Nammadā 01. A river in India, (Ja.ii.314; iv.392,397) the modern Nerbudda Narmadā. It was regarded as the boundary between **Uttarāpatha** and **Dakkhiṇāpatha**. There the Buddha left his footprint to be worshipped by the **Nāgas**. This footprint is covered by high tide but visible at low tide. MN a.ii.1018; for details see **Puṇṇa**.

Nammadā 02. A **Nāga** king who dwelt in the river **Nammadā**. When the Buddha returned after his visit to **Puṇṇa** (*q.v.*) and reached the **Nammadā** river, the **Nāga** king invited the Buddha to his abode and there showed the Buddha and his monks great honour. At the **Nāga**'s request, the Buddha left his footprint on the bank of the river for the **Nāgas** to worship. MN a.ii.1018; SN a.iii.18.

Nammadā 03. A canal flowing from the **Puṇṇavaḍḍhana** tank through the **Jetavana** *vihāra* in **Pulatthipura**. Cv.lxxix.48.

Nayanāyudha. One of the four most powerful weapons in the world. It belongs to **Yama**, and seems to be comparable to **Siva**'s third eye. At a glance

from this "weapon" many thousands of *kumbhaṇḍas* are shattered to bits. Snp-a.i.225.

Nayanussava. A garden in **Pulatthipura**, laid out by **Parakkamabāhu I**. Cv.lxxix.8.

Naratuṅgabrahmā. A **Damiḷa** chieftain of South India, defeated by the forces of **Parakkamabāhu I**., near **Rāmissara**. Cv.Ixxvi.98.

Naradeva 01. A **Yakkha** who, once a fortnight, took possession of **Kāvinda** and made him bark like a dog. When this happened **Kāvinda**'s son shut him up indoors. Ja.vi.383,387.

Naradeva 02. A man eating **Yakkha** who lived in a lake near **Khemavatī**. The Buddha **Kakusandha** visited him and converted him. Bv.xxiii.5ff.; Bv-a.210f.

Naradeva 03. A **Yakkha**, who went about from city to city, killing the kings and taking possession of their harems. When his identity was discovered by the women, he would eat them and go elsewhere. When he came to the city of **Sunanda**, **Kassapa Buddha** preached to him and converted him. Bv.xxv.7ff.; Bv-a.219.

Naradeva 04. The last of the descendants of **Bhaddadeva** who reigned in **Kaṇṇagoccha**. Seven of his descendants reigned in **Rojanagara**. Dpv.iii.27.

Naradevagāthā. A set of verses in praise of the Buddha, compiled by a Sinhalese monk. Gv.p.65.

Narapatisithu. King of Pagan (1167-1202 CE.). He was a very enlightened monarch and a great patron of learning. His tutor was **Aggavaṁsa**. For details see Bode, 16, 20, 21, 23, 31.

Naramittā. An eminent Therī of **Anurādhapura**. Dpv.xviii.15.

Naravāhana. One of the palaces occupied by **Padumuttara Buddha** in his last lay life. Bv.xi.20.

Narasīha 01. King of India, ruler of **Kaṇḍuveṭhi**, and friend of **Māṇavamma**. The latter helped him to defeat the **Vallabha** king, and was rewarded by **Narasīha**'s help in acquiring the throne of Ceylon. Cv.xlvii.4-49.

Narasīha 02. The eighth future Buddha. Anāg. p. 40.

Narasīhagāthā. Ten verses praising the Buddha's beauty, said to have been uttered by **Rāhulamātā** when **Suddhodana** announced to her that the Buddha was begging alms in his own city of **Kapilavatthu**.

Each verse ends with the word "*narasīha*". Ap a.i.79; Ja.i. says there were only 8 verses.

Narasīhadeva. An officer of **Kulasekhara**. Cv.lxxvi.95, 174.

Narasīhapadmara. An ally of **Kulasekhara**. He was captured by **Laṅkāpura**. Cv.Ixxvii.76, 86.

Narinda. A **Nāga** king, who gave grass for his seat to **Vessabhū Buddha**. Bv-a.205.

Naruttama. Seventy-three *kappas* ago there were four kings of this name, all previous births of **Tikaṇṇapupphiya**. Ap.i.195.

Nalavagga. The first chapter of the **Saṁyuttanikāya**. SN.i.1-5.

Naḷa. A **Gandhabba** chieftain (DN.ii.258) to be invoked by followers of the Buddha in time of need. Ibid.,iii.204.

Naḷaka. The personal name of **Mahā Kaccāna** (*q.v.*), **Kaccāna** being his *gotta* name.

Naḷakapāna. A village in **Kosala**, where the Buddha once stayed and preached the **Naḷakapānasutta** (MN.i.462). The village received its name from

the **Naḷakapāna** *pokkharaṇī* (MN a.ii.66-4f.; AN a.ii.813). The reason for the name of this pond, which was in the village, is given in the **Naḷapānajātaka**. There were two groves near the village, the **Ketakavana** and the **Palāsavana**; in the latter, **Sāriputta** preached two sermons at the request of the Buddha. AN.v.122f., 125 f.

Naḷakapānasutta 01. Preached at the **Palāsavana** in **Naḷakapāna**. The Buddha asks the assembled monks among whom are many distinguished members, such as **Anuruddha**, **Kimbila**, **Nandiya** and others – if they feel they have realized the aim for which they have given up household life? On their assenting, he proceeds to tell them that when he claims that he has destroyed the *āsavas* and that his disciples have gained various attainments through his teaching, he does so, not in order to cajole or to delude others, nor to gain fame and profit for himself, but to hearten and fill with enthusiasm believing young men, that they may concentrate with their whole hearts and follow the example of his disciples. MN.i.462ff.

Naḷakapānasutta 02. The Buddha, having preached to the monks in **Palāsavana** in **Naḷakapāna** till late at night, asks **Sāriputta** to continue, as he has pain in his back and wishes to rest. **Sāriputta** thereupon takes up the sermon and tells the monks of the necessity for *saddhā*, *hiri*, *ottappa*, *viriya* and *paññā*, for the performance of good works. The Buddha returns and praises **Sāriputta**. AN.v.122ff.

Naḷakapānasutta 03. The circumstances are the same as in (2), but the qualities mentioned by **Sāriputta** differ – *saddhā*, *hiri*, *ottappa*, *viriya*, *sotāvadhāna*, *dhammadhāraṇā*, *atthūpaparikkhā*, *dhammānudhammapaṭipatti*, and *appamāda*. AN.v.125ff.

Naḷakalāpiyasutta. A discussion between **Sāriputta** and **Mahā Koṭṭhita** at the **Migadāya** in **Isipatana**. **Sāriputta** says that each link in the chain of causation depends upon the one next to it. It is as if two sheaves of reeds stand, leaning one against the other; if one is pushed, the other must fall. SN.ii.112f.

Naḷakāra. The **Bodhisatta**, born as a *Deva* in **Tāvatiṁsa**. In his previous life he had been a farmer in **Benares**. One day, while going to his fields, he saw a **Pacceka Buddha**. Thereupon he turned back, took the **Pacceka Buddha** home, fed him, and, with his son, built for him a hut with reed walls, on the banks of the **Ganges**, looked after him in the rains and gave him robes to wear.

When **Sumedhā**, queen of **Suruci**, yearned for a son, **Naḷakāra** agreed to be born as her son, at **Sakka**'s request; he then came to be called **Mahā Panāda** (Ja.iv.318-23). Regarding his son, see **Saṅkha** (DN a.iii.806f).

Naḷakāragāma. A village mentioned in the **Subhasutta** (MN.ii.206) as being not far from **Sāvatthī**.

Naḷakuṭidāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he built a house of reeds near **Bhārika** (**Hārita**) in **Himavā**, for the **Pacceka Buddha Nārada**, thatched it with reeds and made a covered walk near by. When he was born in **Tāvatiṁsa** he had a palace sixty leagues in extent (Ap.ii.440). He is probably identical with **Valliya** Thera (Thag-a.i.247). The same verses are attributed to **Naḷagārika**.

Naḷakhaṇḍapadhāna. A practising hall. It was the residence of **Cūḷa Piṇḍapātiyanāga** Thera. Ras.ii.145.

Naḷannaru. A tank in Ceylon, repaired by **Parakkamabāhu I**. Cv.lxviii.47.

Naḷapānajātaka (Ja 20). The Bodhisatta is born as leader of a herd of monkeys. He has given strict injunctions that none of his followers should eat or drink in a strange place without his consent. One day the monkeys are very thirsty and arrive at a lake in the forest, but will not drink until their leader arrives. He examines the lake and discovers that it is haunted by an ogre. He then provides all his followers with long reeds which, by the power of his virtue, immediately become hollow throughout. Thenceforth all the reeds round that lake are hollow, and the lake itself comes to be known as **Naḷakapāna** *pokkharaṇī*.

This is one of the four miracles which will endure throughout the *kappa*.

The story was related by the Buddha in the village of **Naḷakapāna** to explain the hollowness of the canes which grew round the lake. The ogre in the story is identified with **Devadatta**. Ja.i.170ff.

Naḷamāla, **Nalamālī**. An ocean passed by **Suppāraka** and his crew on their way from **Bharukaccha**. It looked like an expanse of reeds or a grove of bamboos. The scholiast explains that the sea was red like "scorpion reeds" or "crab weeds," which are red in colour. The sea contained coral (*veḷu*) in its bed, and some of this **Suppāraka** hauled into his ship. Ja.iv.140,141.

Naḷamālika Therī. An *Arahant*. Ninety-four *kappas* ago she was a *kinnarā* on the banks of the **Candabhāgā**, and, having seen the Buddha, offered him a garland of flowers.

She was queen of the **Devas** thirty-six times and queen among men in ten lives (Ap.ii.528f).

She is probably identical with **Cittā** Therī (Thīg a.33f).

Naḷamāliya Thera 01. An *Arahant*. Once he gave a fan, made of reeds, to **Padumuttara Buddha**, who praised his gift. He became king many times under the name of **Subbata** and eight times under that of **Māluta** (Ap.i.143f.) He is probably identical with Kuṭivihāriya Thera (Thag a.i.131).

Naḷamāliya Thera 02. An *Arahant*. Thirty-one *kappas* ago he saw **Sikhī Buddha** and gave him a garland of reed flowers (Ap.ii.412). He is probably identical with **Dhaniya** Thera (Thag-a.i.347).

Naḷasākiyā. A branch of the **Sākiyas**. When **Viḍūḍabha** waged war on the **Sākiyas**, he gave orders that all those calling themselves by the name of **Sākiyas** should be slain. His men went about asking for those who were called **Sākiyas**. Some of these therefore took blades of grass in their teeth and others reeds. When asked if they were **Sākiyas**, the former said "not *sāka*" (potherb) but "grass," (*tiṇa*), and the latter "not *sāka*" (potherb) but "reed" (*naḷa*). Owing to this play on their name they escaped death. Thenceforth they were known respectively as Tiṇasākiya and Naḷasākiya (Dhp a.i.358f).

Naḷāgārika Thera. An *Arahant*. In the time of **Nārada Buddha**, he built for the Buddha a hut of reeds near the **Hārita** mountain and thatched it with grass.

Seventy-four times he became king of the **Devas** and seventy-seven times king of men (Ap.i.178).

He is probably identical with **Valliya** Thera (Thag-a.i.247).

Naḷāṭa. See Lalāṭa ??.

Naḷiṇi. The kingdom of **Vessavaṇa**. Ja.vi.313; but Vv-a (339, 340) explains Naḷiṇi as a *kīḷanaṭṭhāna*. This agrees with DN.iii.202, where mention is made of a **Kuvera** Naḷiṇi as one of the beauties of **Vessavaṇa**'s kingdom.

Naḷinakesariya Thera. An *Arahant*. Ninety-two *kappas* ago he was a water fowl, who, having seen **Tissa Buddha** travelling through the air, took a lotus flower in his beak and offered it to him. Seventy-three *kappas* ago he was a king named **Satapatta** (Ap.i.223).

Naḷinikā. Daughter of the king of **Kāsi**. She seduced **Isisiṅga**. For her story see **Naḷinikājataka** (Ja 526).

Naḷinikājātaka. *v.l.* **Naḷinijātaka** (Ja 526). The Bodhisatta was once an ascetic in **Himavā**. A doe drank water in which his semen had fallen and conceived a son, whom he adopted and named **Isisiṅga**.

Isisiṅga was a sage of such austerity that **Sakka** trembled at his power. In order to destroy his virtue, **Sakka** caused a drought in **Kāsi**, lasting three years. When the inhabitants complained to the king, **Sakka** appeared before him and suggested that if the king's daughter, **Naḷinikā**, would seduce **Isisiṅga** and destroy his virtue, rain would fall. **Naḷinikā** was, accordingly, sent to the **Himālaya** and arrived in **Isisiṅga**'s hut dressed in the ascetic's garb, when the Bodhisatta was absent. Pretending to have been wounded by a bear, she played on the simplicity of the guileless young man (much as Venus did on that of Adonis). Through her seductions his virtue was overcome and his mystic meditation broken off.

Delighted with the outcome of his plot, **Sakka** caused rain to fall on **Kāsi**,

and **Naḷinikā** left the hermitage. When the Bodhisatta returned and heard of the visit of the youthful ascetic and of all that followed, he admonished **Isisiṅga** and warned him for the future. The story was told in reference to a monk who was seduced by the wife of his worldly days. **Isisiṅga** is identified with the monk and **Naḷinikā** with his wife. (Ja.v.193-209. It is probably a variation of the same story which is found in *Mahāvastu* Mvu.iii.143ff).

Naḷinijātaka. See **Naḷinikājātaka** (Ja 526).

Naḷira. One of the palaces occupied by **Sobhita Buddha** in his last lay life. Bv.vii.17.

Naḷerupucimanda, **Naḷerupucimandamūla**. A grove near **Verañjā** where the Buddha spent part of his time on his visit to **Nerañjā** (Vin.iii.1; AN.iv.172, 197).

Buddhaghosa explains (Vin-a.i.108) that the chief tree to be found there was a *pucimanda* or *nimba* tree at the foot of which was a shrine dedicated to a **Yakkha** named Naḷeru. The tree was shady and beautiful to look upon. The road northwards (to **Uttarakuru**?) went past this tree (Ibid.,184).

Nava Nandā. See **Nanda** (20).

Navakammika Bhāradvāja. One of the **Bhāradvājas** (*q.v.*). Once, when the Buddha was staying in a forest in **Kosala**, Navakammika, who was there seeing about some timber work, saw the Buddha at the foot of a tree and asked him what pleasure he found in his contemplations. When the Buddha explained to him how he had found liberty, the Brahmin was pleased and accepted the Buddha as his teacher (SN.i.179).

The Commentary (SN-a.i.205) explains that this Brahmin had forest trees cut, and out of the timber had the framework for gables, roof terraces, etc., fitted, and these were then carried to the town and sold.

Navakammikasutta. Records the conversation between the Buddha and **Navakammika Bhāradvāja** (SN.i.179).

Navagāmapura. A locality in Ceylon mentioned in an account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.137.

Navanavatiya. A city in **Uttarakuru** (DN.iii.201).

Navapūraṇavagga. The fifteenth chapter of the **Saḷāyatanasaṁyutta** (SN.iv.132-42).

Navayojanaraṭṭha. A district in **Rohaṇa**. Cv.lxxii.60, 61, 72; see also Cv.Trs,i.324, n.7.

Navaratha. One of the descendants of King **Mahā Sammata**. Dpv.iii.40.

Navavaṁsa. Probably another name for the **Cūḷa Vaṁsa**. It is ascribed to *Nava* **Mahā Nāma**. Gv.70.

Navavimalabuddhi. See **Vimalabuddhi**.

Navasutta. Once a novice, returning from his alms round, entered his cell and sat down in silence and at ease, not helping the monks with the robe making. This was reported to the Buddha, who sent for the monk.

The Buddha discovered his abilities, and told the monks to leave him alone as he was one who could win, without toil, the four *jhānas* (SN.ii.277).

Nāga 01. An eminent Thera of Ceylon, a teacher of the Vinaya. Vin.v.3.

Nāga 02. Third of the ten sons of **Muṭasīva**, and therefore a brother of **Devānampiyatissa**. Dpv.xi.6; xvii.75.

Nāga 03. A Thera of Ceylon during the pillage by **Brāhmaṇatissa**. His sister was an *Arahant* Therī named **Nāgā** (*q.v.*). For their story see MN a.i.546f.; AN-a.ii.654f.

Nāga 04. An Elder of **Kāraḷiyagiri** in Ceylon. For eighteen years he gave up teaching the Dhamma, but later he taught the **Dhātukathā**, and his memory of the contents was perfect. Vsm.96.

Nāga 05. See **Coranāga**, **Mahā Nāga**, etc.

Nāgakāragāma. A village in the north of Ceylon. Ras.ii.191.

Nāgakesariya Thera. An *Arahant*. In the past he was a hunter, and, while wandering in the forest, he saw a full blown **Nāga** flower and offered it with both hands to **Tissa Buddha**. Seventy-seven *kappas* ago he was a king named **Pamokkharaṇa**. Ap.i.222.

Nāgagāma. A village in **Nāgadīpa**. Ras.ii.51.

Nāgacatukka. *v.l.* **Nagaracatukka**. A locality near **Ambatthala**. While seated here, **Devānampiyatissa** heard the novice **Sumana** announce the time for the preaching of the Dhamma, to be heard all over Ceylon (Mhv.xiv.36). Geiger (Mhv.Trs. 94, n.1) identifies it with the modern Nāgapokuṇa (but see **Nāgasoṇḍi**).

According to the **Dīpavaṁsa** (Dpv.xiv. 58; also Mhv.xvi.6) (which has a *v.l.* **Nagaracatukka**) it was a pond at the foot of the **Missakapabbata** and was made out of rock.

Nāgadatta 01. **Nāgadatta Thera**. He once lived in a forest tract in **Kosala** and was inclined to be indolent. A *Deva*, noticing this, admonished him, and it is said that Nāgadatta paid heed to the warning. SN.i.200.

Nāgadatta 02. A *Deva*, living, according to one account, in **Kelāsapabbata** (SN a.i.217); according to another, in **Gandhamādana** (Thag a.i.138; AN-a.i.139). **Anuruddha**, when residing in the **Chaddanta** *vana*, used to pass by his dwelling, and the *Deva* gave him milk-rice with lotus honey. When **Sīvalī** visited **Gandhamādana** with five hundred monks, the *Deva* gave them milk-rice one day and clarified butter the next. When the monks inquired how he could get milk and ghee, he told them that this was the result of a gift of milk-rice given by him in the time of **Kassapa Buddha**.

Nāgadattasutta. Records the admonition given by a *Deva* to **Nāgadatta** Thera (*q.v.*). SN.i.200.

Nāgadāsaka. King of **Magadha** and son of **Muṇḍa**. He slew his father and ruled for twenty-four years. The people deposed him and made **Susunāga** king in his place. Mhv.xvi.4 ff.; Vin-a.i.73; Dpv.iv.41; Dpv.v.78; Dpv.xi.10, where he is called **Dasaka**. But see DN-a. i. 1.53, where his father is called **Anuruddha**.

Nāgadīpa. A province of Ceylon, identified with the modern Jaffna peninsula and the north west of Ceylon.

The Buddha's second visit to Ceylon was to **Nāgadīpa**, to settle a dispute between two **Nāgas**, **Mahodara** and **Cūḷodara** (Mhv.i.47).

Jambukola (*q.v.*) was a harbour in **Nāgadīpa**, and there a *vihāra* was built by **Devānampiyatissa** (Mhv.xx.25) and later restored by **Kaniṭṭhatissa** (Mhv.xxxvi.9). This *vihāra* was probably called **Tissavihāra** (see Mhv.36).

Another *vihāra*, called **Sālipabbata**, was built by **Mahallaka Nāga** (Mhv.xxxv.124). The **Uṇṇalomaghara**, the **Rājāyatanadhātucetiya** and the **Amalacetiya** were probably all places of worship in **Nāgadīpa** (Cv.xlii.62).

The **Valāhassajātaka** (Ja 196, Ja.ii.128) says that the coast of Ceylon, from the river **Kalyāṇī** to **Nāgadīpa**, was once infested by *yakkhinis*. Once (Ja.iii.187) **Nāgadīpa** was known as **Serumadīpa**, and near by was **Karadīpa**, earlier known as **Ahidīpa** (Ja.iv.238).

An old story, given in the Commentaries (e.g., Vibh-a.444), speaks of a king called **Dīparāga**, who reigned over **Nāgadīpa** in great splendour. **Nāgadīpa** was once an important centre of Buddhism in Ceylon (e.g., Vibh-a.446, Vibh-a.467; AN-a.i.422. MN-a.i.545; see also JRAS., vol. xxvi) and contained many places of pilgrimage. There is a legend (DN a.iii.899; Vibh a.433) which relates that, when the Buddha's *Sāsana* comes to an end, all the Buddha's relics in Ceylon will gather together at the **Mahā Cetiya** and travel to the **Rājāyatanacetiya** in **Nāgadīpa**, and then from there to the Mahā Bodhi-tree at **Gayā**.

According to the **Rasavāhinī** (ii.19) the place was so-called because it was given as gift to the woman named **Nāgā**. See **Nāgā** (7).

Nāgadeva. One of the descendants of **Mahā Sammata**. He reigned in **Campā**, and twenty-five of his descendants reigned in **Mithilā** (Dpv.iii.29).

Nāgapaṭṭana. The port from which **Buddhaghosa** sailed for Ceylon. Sās-d.53.

Nāgapabbatagāma. A village in the province of **Malaya** in Ceylon. Cv.lxx.10.

Nāgapaliveṭhana. One of the seven mountain ranges which must be crossed in order to reach **Gandhamādana**. Snp a.i.66.

Nāgapupphiya Thera 01. An *Arahant*. In the time of **Padumuttara Buddha** he was a Brahmin teacher, named **Suvaccha**. One day he saw the Buddha travelling through the air and, marvelling at the miracle, sprinkled **Nāga** flowers along his route. Thirty-one *kappas* ago he was a king named **Mahā Ratha** (Ap.i.179). He is probably identical with **Dhammasava Thera**. Thag-a.i.214.

Nāgapupphiya Thera 02. An *Arahant*. Probably identical with **Lomasakaṅgiya** (Thag a.i.84). Ninety-one *kappas* ago he saw the Buddha (Vipassī?) walking along the street and offered him **Nāga** flowers. Ap.ii.450.

Nāgapetavatthu. In a Brahmin family of **Benares**, the two sons and the daughter heard the Dhamma from **Saṅkicca** Thera and became believers. The parents were anxious to give their daughter to their nephew, but he had joined the Saṅgha. Later, however, wishing to marry his cousin, he asked his teacher's permission to become a layman. The latter withheld his consent for some time, and, while he hesitated, the house in which the family lived fell down and they were all killed.

The two sons and the daughter were born among the *Bhumma* **Devas** and the parents became *Petas*. The young monk's teacher showed them to him one day as he passed behind the monastery at **Isipatana**, and having heard their story from their own lips, the monk caused alms to be given in the name of the *Petas*, and they were freed from their sufferings. Pv.i.11; Pv-a.53ff.

Nāgamaṇḍalaparitta (or **Nāgamaṇḍalamanta**). Mentioned as a charm possessing the power of bringing blessings on others. Vibh-a.410,411.

Nāgamahāvihāra. A monastery in **Rohaṇa**, built by **Mahā Nāga**, ruler of **Mahā Gāma** and brother of **Devānampiyatissa** (Mhv.xxii.9). **Iḷanāga** restored it and bestowed land for its maintenance (Mhv.xxxv.31; Mhv ṭ.469). A story is related of a monk of this *vihāra* who cut down a **Nāga** tree near the monastery. The *Devatā* living in the tree was annoyed, and announced to the Thera that the king who looked after him would die in seven days. The Thera mentioned this in the palace; seven days passed and, as nothing happened, the king had the Thera's hands and feet cut off (Vibh-a.407). Near the monastery was a village named **Kelakacchagāma** (*v.l.* **Kāḷagacchagāma**) (MN a.ii.1025). **Dappula** gave the village of **Kevaṭṭagambhīra** to the *vihāra* (Cv.x1v.58).

Nāgamālaka. A locality in **Anurādhapura** to the north of **Sirīsamāla**. **Koṇāgamana Buddha** preached the Dhamma there and twenty thousand people realized the truth. To the north was the **Asokamālaka** (Mhv.xv.118,153). In **Nāgamālaka** was the **Silāsobbhakaṇḍakacetiya**, and, near it, **Thūlatthana** built another *cetiya*. Mhv ṭ.355.

Nāgamuṇḍā. A female slave, mistress of **Mahā Nāma** the **Sākiyan**. She was the mother of **Vāsabhakhattiyā**. Ja.i.133; iv.145.

Nāgamuṇḍā. An eminent Therī of **Anurādhapura**, a teacher of the Vinaya. Dpv.xviii.34.

Nāgalena. A cave in **Koṭipabbata** *vihāra*. A novice once recited there the **Mahā Samayasutta**, and a goddess, in the **Nāga** tree outside, applauded him. She had been present when the Buddha preached the *Sutta* when, she said, the concourse of **Devas** was so great that she could get a foothold only in the sea near **Maha Gāma** in Ceylon; yet she could see and hear the Buddha distinctly. DN-a.ii.895.

Nāgavagga. The twenty-third chapter of the **Dhammapada**.

Nāgavaḍḍhana. A monastery in Ceylon, on which **Udaya** I, bestowed many maintenance villages. Cv.xlix.21.

Nāgavana. A pleasance near **Hatthigāma**, belonging to **Uggagahapati**. It was there that he first met the Buddha and was converted. AN.iv.213; AN-a.ii.782.

Nāgavimānavatthu 01. The story of **Yasuttarā** (*q.v.*). Vv.iv.3; Vv-a.181ff.

Nāgavimānavatthu 02. The story of a man who, having offered eight flowers at the *Thūpa* of **Kassapa Buddha**, was born in **Tāvatiṁsa**, where he rode a white elephant. He had procured the flowers with great difficulty. **Moggallāna** saw him on one of his journeys and heard from him his story. Vv.v.10; Vv-a.252ff.

Nāgavihāra. See **Nāgamahāvihāra**.

Nāgasamāla Thera 01. He was a **Sākiyan** and entered the Saṅgha when **Gotama Buddha** visited his kinsmen at **Kapilavatthu**. For some time he was the Buddha's personal attendant – e.g., when the Buddha preached the **Mahā Sīhanādasutta** (or the **Lomahaṁsapariyāya**) (MN.i.83; MN a.i.283; AN-a.i.163; Ud-a. 217; Ja.iv.95).

One day, when entering the city for alms, he saw a nautch girl gaily dressed, dancing to the accompaniment of music and contemplated her as the snare of **Māra**. Making this his topic of thought, he developed insight into the perishableness of life and became an *Arahant* (Thag.vs.267-70; Thag a.i.378). Another day (evidently earlier than the previous incident), while walking with the Buddha, they came to a cleft in the road, and the Buddha wished to go along one way, while Nāgasamāla wished to go along another, in spite of the Buddha's warning that it was dangerous. In the end, he put the Buddha's begging bowl and robe on the ground and left him. Brigands waylaid him and ill-treated him, breaking his bowl and threatening to kill him. Thereupon he turned back to the Buddha and asked his forgiveness (Ud.viii.7; Ud-a.425f).

Nāgasamāla was a householder in the time of **Padumuttara Buddha**, and,

seeing the Buddha walking in the sun, he gave him an umbrella. After that, wherever he went a white parasol appeared over his head. For thirty *kappas* he was king of the gods. He is probably to be identified with **Ekachattiya** of the **Apadāna**. Ap.ii.405

Nāgasamāla Thera 02. An *Arahant*. The **Apadāna** (Ap.i.119) distinguishes him from the above, whom it calls **Ekachattiya**. Thirty-one *kappas* ago he placed a *pāṭalī*-flower on the *Thūpa* of **Sikhī Buddha**. Fifteen *kappas* ago he was a king named **Bhūmiya**.

The **Apadāna Commentary** says, however, that this Thera was the *pacchāsamaṇa* (personal attendant) of the Buddha for some time and that he was called Nāgasamāla because his body was tender as *nāga*-buds.

Nāgasamālā. One of the two chief women disciples of **Sujāta Buddha**. Bv.xiii.26; Ja.i.38.

Nāgasaṁyutta. The nineteenth section of the **Saṁyuttanikāya**. SN.iii.240-6.

Nāgasālā. A monastic building, once the residence of a monk named **Mahā Dhammakathī**. **Kassapa II**. found the buildings dilapidated, and, during their restoration, he persuaded the Elder to live in a large *pāsāda* attached to the **Maricavaṭṭi** *vihara*.

The Elder was proficient in the **Abhidhamma**, and the king caused the **Abhidhamma** and the Commentaries to be recited by him. The village of **Mahā Niṭṭhula** was given to him for his maintenance (Cv.xliv.149ff., Cv.xlv.2). **Nāgasālā** was also the residence of **Dāṭhāsiva** (Cv.xlvi.6).

A *pariveṇa*, called the *Nāgasālapariveṇa*, was built by **Aggabodhi**, ruler of **Malaya** and minister to the king, in the reign of **Sena III**., who gave a village for its maintenance (Cv.liii.36).

Nāgasutta 01. Once, when the Buddha was seated under the **Ajapāla** Banyan tree, soon after his Awakening, **Māra** assumed the form of a fearsome elephant and tried to frighten him. But the Buddha recognised **Māra** and sent him away discomfited. SN.i.103f.

Nāgasutta 02. A certain novice was in the habit of spending too much time in clansmen's houses. When warned against this, he answered that he could not understand how he was to blame when he saw many senior monks acting in the same way.

He was reported to the Buddha, who related the story of an elephant who dwelt by a great lake. He plunged into the lake, pulled up lotus stalks, cleaned them and then, by eating them, gained strength and beauty. But when the baby elephants tried to follow his example, they could not clean the stalks, and eating them with mud and dirt, they grew sick, some of them even dying (SN.ii.268).

Nāgasutta 03. Snakes which dwell in the **Himālaya**, when grown and strong, find their way into the sea, where they grow even greater. Even so do monks, who develop the Noble Eightfold Path (SN.v.47).

Nāgasutta 04. An elephant, to be fit for the royal stalls, should have four qualities: he should be a good listener (*sotā*), a good slayer (*hantā*), full of patience (*khantā*), and a good goer (*gantā*). A monk should have the corresponding qualities in order to be fit for the respect and gifts of the world. AN.ii.116.

Nāgasutta 05. The Buddha goes to the bathing place near the **Migāramātupāsāda** with **Ānanda**, bathes there, and, while drying his limbs, sees **Pasenadi**'s elephant, **Seta**, coming out of the bathing place, attended by great ceremony. People, seeing him, express their wonder and admiration of the noble animal.

Udāyī (**Kāḷudāyī**, says the Commentary, AN a.ii.669), who is near by, asks the Buddha if it is only the elephant whom people praise for his bulk or do they praise other bulky things as well? They do, says the Buddha, praise all huge things – horses, bulls, snakes, trees, and big men, calling them **Nāgas**, but really, the best **Nāga** is he who commits no enormity in word or thought (*āguṁ na karoti, taṁ nāgo*). Thereupon **Udāyī** breaks forth into song, praising the Buddha's teaching, comparing the Buddha to an elephant, each limb

representing a different virtue (AN.iii.345). This *Sutta* is also called **Nāgopamasutta**. Thag a.ii.7.

Nāgasutta 06. Sometimes it happens that a forest dwelling elephant gets bored with the company of his fellows, his women-folk and the young elephants who get in his way and interfere with his freedom. Thereupon he breaks away from them and retires into solitude. So should the monk, wearied of the haunts of men, resort to loneliness and there rid himself of the *āsavas*. AN.iv.435.

Nāgasena 01. **Nāgasena Thera**. An *Arahant*, celebrated for his discussions with King **Milinda**. He was the son of the Brahmin **Soṇuttara**, in the village of **Kajaṅgala** in the **Himālaya**.

He was well versed in the Vedas, and entered the Saṅgha under **Rohaṇa** to learn the Buddha's teaching. Later he went to **Assagutta** of the **Vattaniya** *senāsana* and studied under him. There, one day, at the conclusion of a meal, while giving thanks to a lay woman who had looked after **Assagutta** for more than thirty years, **Nāgasena** became a *Sotāpanna*. Then he was sent to **Pāṭaliputta**, where he studied under **Dhammarakkhita**, and there he attained *Arahant*-ship. Subsequently he went to the **Saṅkheyyapariveṇa** in **Sagala**, where he met **Milinda**.

It is said that in his previous birth he was a *Deva*, named **Mahā Sena**, living in **Tāvatiṁsa**, in a palace called **Ketumatī**, and that he consented to be born among men at the insistent request of **Sakka** and the *Arahants* led by **Assagutta**.

In an earlier life he had made an aspiration to be able to defeat **Milinda** in discussion.

For further details see **Milindapañha**, 6ff.

Nāgasena 02. A king of **Jambudīpa**, descendant of **Mahā Sammata**. Dpv.iii.40.

Nāgasoṇḍi. A bathing tank in **Cetiyapabbata**, restored by **Aggabodhi I**. (Cv.xlii.28). It is probably the modern **Nāgapokuṇa** where, hewn in the face of the rock, the heads of a cobra (**Nāga**) seem to rise out of the water. (Cv.Trs.i.68, n.8)

Nāgā 01. Chief woman disciple of **Sujāta Buddha**. Ja.i.38; Bv.xiii.26.

Nāgā 02. One of the chief women supporters of **Phussa Buddha**. Bv.xix.21.

Nāgā 03. A former birth of **Asokamālā**, when she was the wife of **Tissa** (later **Sāliya**), an artisan of **Muṇḍagaṅgā**. Mhv ṭ.605.

Nāgā 04. **Nāgā Therī**. An *Arahant* of **Bhātaragāma**. During the pillage of *Brāhmaṇa* **Tissa**, when all the villagers had fled, she went with her colleagues to a banyan tree, the presiding deity of which provided them with food. She had a brother, **Nāga**; when he visited her she gave him part of her food, but he refused to accept food from a *bhikkhunī*. MN a.i.546; AN a.ii.654.

Nāgā 05. See **Coranāgā**, **Mahā Nāgā**, etc.

Nāgā 06. An eminent Therī of Ceylon. Dpv.xviii.35.

Nāgā 07. A woman who lived near the **Rājāyatanacetiya**. Once, seeing sixty monks return from the village with empty bowls, she, although already pledged to work by day, borrowed some money on promise to work at night as well, and gave them food. The monks retired to **Mucalindavana** and developed *Arahant*-ship before eating. The deity of the king's parasol shouted applause, and the king, having heard the story, gave **Nāgā** the whole island, which thus came to be called **Nāgādīpa**. Ras.ii.16f.

Nāgā 08. **Nāgas** are a class of beings classed with **Garuḷas** and **Supaṇṇas** and playing a prominent part in Buddhist folk lore. They are gifted with miraculous powers and great strength. Generally speaking, they are confused with snakes, chiefly the hooded Cobra, and their bodies are described as being those of snakes, though they can assume human form at will. They are broadly divided into two classes: those that live on land (*thalaja*) and those that live on water (*jalaja*). The *Jalajanāgā* live in rivers as well as in the sea, while the *Thalajanāgā* are regarded as living beneath the surface of the earth. Several **Nāga** dwellings are mentioned in the books: e.g., **Mañjerikabhavana** under **Sineru**, **Daddarabhavana** at the foot of Mount **Daddara** in the **Himālaya**, the

Dhataraṭṭhanāgā under the river **Yamunā**, the *Nābhasānāgā* in Lake **Nābhasa**, and also the **Nāgas** of **Vesālī**, **Tacchaka**, and **Payāga** (DN.ii.258). The Vinaya (ii.109) contains a list of four royal families of **Nāgas** (*Ahirājakulāni*): *Virūpakkhā*, *Erāpathā*, *Chabyāputtā* and *Kaṇhagotamakā*. Two other **Nāga** tribes are generally mentioned together: the **Kambalas** and the **Assataras**. It is said (SN a.iii.120) that all **Nāgas** have their young in the **Himālaya**.

Stories are given – e.g., in the **Bhūridattajātaka** – of **Nāgas**, both male and female, mating with humans; but the offspring of such unions are watery and delicate (Ja.vi.160). The **Nāgas** are easily angered and passionate, their breath is poisonous, and their glance can be deadly (Ja.vi.160, 164). They are carnivorous (Ja.iii.361), their diet consisting chiefly of frogs (Ja.vi.169), and they sleep, when in the world of men, on ant hills (ibid., 170). The enmity between the **Nāgas** and the **Garuḷas** is proverbial (DN.ii.258). At first the **Garuḷas** did not know how to seize the **Nāgas**, because the latter swallowed large stones so as to be of great weight, but they learnt how in the **Paṇḍarajātaka** (Ja 518, *q.v.*). The **Nāgas** dance when music is played, but it is said (Ja.vi.191) that they never dance if any **Garuḷa** is near (through fear) or in the presence of human dancers (through shame).

The best known of all **Nāgas** is **Mahā Kāḷa**, king of **Mañjerikabhavana** (*q.v.*). He lives for a whole *kappa*, and is a very pious follower of the Buddha. The **Nāgas** of his world had the custodianship of a part of the Buddha's relics till they were needed for the **Māha Thūpa** (Mhv.xxxi.27f.), and when the Bodhi-tree was being brought to Ceylon they did it great honour during the voyage (Mbv.p.163f.). Other **Nāga** kings are also mentioned as ruling with great power and majesty and being converted to the Buddha's faith – e.g., **Āravāla**, **Apalāla**, **Erapatta**, **Nandopananda**, and **Paṇṇaka** (see also **Ahicchatta** and **Ahināga**.) In the **Āṭānāṭiyasutta** (DN.iii.198f.), speaking of dwellers of the **Cātummahārājika** world, the **Nāgas** are mentioned as occupying the Western Quarter, with **Virūpakkha** as their king.

The **Nāgas** had two chief settlements in Ceylon, in **Nāgadīpa** (*q.v.*) and at the mouth of the river **Kalyāṇī**. It was to settle a dispute between two **Nāga** chiefs of **Nāgadīpa**, **Mahodara** and **Cūḷodara**, that the Buddha paid his second visit to Ceylon. During that visit he made a promise to another **Nāga**-king,

Maṇi akkhika of **Kalyāṇī**, to pay him a visit, and the Buddha's third visit was in fulfilment of that undertaking (Mhv.i.48f.).

The **Nāgas** form one of the guards set up by **Sakka** in **Sineru** against the **Asuras** (Ja.i.204). The **Nāgas** were sometimes worshipped by human beings and were offered sacrifices of milk, rice, fish, meat and strong drink (Ja.i.497f.). The jewel of the **Nāgas** is famous for its beauty and its power of conferring wishes to its possessor (Ja.vi.179, 180).

The word **Nāga** is often used as an epithet of the Buddha and the Arahants, and in this connection the etymology given is *āguṁ na karotī ti Nāgo* (e.g., MNid.201). The Bodhisatta was born several times as king of the **Nāgas**: **Atula**, **Campeyya**, **Bhūridatta**, **Mahā Daddara**, and **Saṅkhapāla**.

In the accounts given of the **Nāgas**, there is undoubtedly great confusion between the **Nāgas** as supernatural beings, as snakes, and as the name of certain non-Aryan tribes, but the confusion is too difficult to unravel.

Nāgita Thera 01. An *Arahant*. He belonged to a **Sākiyan** family in **Kapilavatthu** and entered the Saṅgha after hearing the preaching of the **Madhupiṇḍikasutta**.

In the time of **Padumuttara Buddha** he was a Brahmin, named **Nārada**, and uttered three stanzas in praise of the Buddha. He was once a king named **Sumitta** (Thag.vs.86; Thag-a.i.183f). He is probably identical with **Atthasandassaka** of the **Apadāna** (Ap.i.169).

Nāgita Thera 02. For some time the personal attendant of **Gotama Buddha** (DN.i.151; DN-a.i.310; AN.iii.31, 341; iv.341; Ja.iv.95, etc.). He was the maternal uncle of the novice **Sīha**, who is said to have addressed him by the name of **Kassapa**, his *gotta* name. He was fat and, therefore, lazy; he got most of his work done by **Sīha**.

Nāgita Thera 03. A Thera of Ceylon, author of the **Saddasāraṭṭhajālinī**. Gv.p.74; Svd.vs.1249.

Nāgitasutta 01. Once, when the Buddha went to **Icchānaṅgala**, the Brahmin householders there came, in large numbers, to pay him their respects and made

great uproar outside. When **Nāgita**, the Buddha's personal attendant at the time, told him the cause of the clamour, the Buddha replied that he had nothing to do with homage; his concern was with renunciation. He went on to state five inevitable things: whosoever eats and drinks must answer the calls of nature; whosoever loves is destined to sorrow and despair; whosoever dwells on the *asubha* must feel disgust for the *subha*; whosoever sees impermanence in the six spheres of contact feels disgust for contact; whosoever sees the rise and fall in the five kinds of attachment, must feel disgust for attachment. AN.iii.31ff.

Nāgitasutta 02. The circumstances are the same as those of No. 1. The Buddha tells **Nāgita** that he is pleased with monks who do not live in the village, but who seek the forest and stave off gains and flattery, but to him the best is to walk on the highway unattached. AN.iii.341ff.; cp. ibid., iv.341ff.

Nāgindapalliya. An eminent Thera of Ceylon in the time of **Parakkamabāhu I**.; he was the leader of the monks in **Dakkhiṇadesa**. Cv.lxxviii.9.

Nāgopamasutta. See **Nāgasutta** (5).

Nāṭapuriya. A city in **Uttarakuru**. DN.iii.200.

Nātaputta, Nāthaputta. See **Nigaṇṭha Nātaputta**.

Nātha 01. Called *Adhikārī*, a general of King **Māṇābharaṇa**. Cv.lxx.298; lxxii.123, 126.

Nātha 02. Called **Nātha** *Laṅkāgiri*. A general of King **Māṇābharaṇa**, killed in battle (Cv.lxxii.124f).

Nātha 03. **Nātha Nagaragiri**. General of **Parakkamabāhu I**. He held the title of *Saṅkhanāyaka*. Cv.lxx.318; lxxii.31, 107; lxxv.76.

Nāthadeva. A name given to Viṣṇu as the protector (*nātha*) of Ceylon. Cv.c.248; Cv.Trs.ii.243, n.6.

Nāthaputtiyā. The followers of **Nigaṇṭha Nātaputta**. DN.iii.117.

Nāthavagga. The second chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.15-32.

Nāthasutta. Two *Suttas* on the qualities which give protection to a monk: virtue, learning, good friends, affability, skill in performance of duties, fondness for truth, energy, contentment, mindfulness, wisdom. AN.v.23f. 26f.

Nādika. See **Ñātikā**.

Nānacchandajātaka (Ja 289). Once the Bodhisatta was king of **Benares**, and while walking about the city in disguise, he fell one night into the hands of drunken thieves. He pleaded poverty, gave them his robe and escaped. In the city lived his father's former chaplain who had been dismissed. He told his wife how, as he watched the stars that night, he had seen the king fall into hostile hands and then escape. The king heard all this in the course of his wanderings and the following morning sent for his astrologers. They had not observed any such thing in the stars. He dismissed them therefore, appointed the other in their place, and gave him a boon. When the chaplain went home to consult his family as to what boon he should beg, his wife, his son **Chatta**, and his slave **Puṇṇā**, each wanted something different. He reported this to the king, who gave to each what he had desired.

The circumstances leading to the story are given in the **Juṇhajātaka** (Ja 456). The Brahmin is identified with **Ānanda**. Ja.ii.426ff.

Nānattavagga. The first chapter of the **Dhātusaṁyutta** (SN.ii.140-9).

Nānātitthiyavagga. The third chapter of the **Devaputtasaṁyutta**. SN.i.56-68.

Nānātitthiyasutta. Various *Devaputtas* – followers of different teachers – come to the Buddha and sing the praises of their respective teachers –

- **Asama** the praises of **Puraṇa Kassapa**,

- **Sahali** of **Makkhali Gosāla**;
- **Niṅka** of **Nigaṇṭha Nātaputta** and
- **Akoṭaka** of all three.

Vetambarī makes rejoinder to **Akoṭaka** and **Māra** agrees with him, while **Māṇava Gāmiya** sings the Buddha's praises. SN.i.65ff.

Nānādhimuttiyasutta. **Anuruddha** tells his colleagues that by cultivating the four *satipaṭṭhāna*s he has come to know the divers characters of beings (SN.v.305).

Nābhasa. A lake, the residence of **Nāgas** called **Nābhasā**. DN a.ii.688.

Nābhasā. A class of **Nāgas** living in the lake **Nābhasa** (DN a.ii.688); they were present at the **Mahā Samaya**. DN a.ii.258.

Nāmarūpapariccheda. An **Abhidhamma** treatise in verse, in thirteen chapters, by **Anuruddha** of **Kāñcipura**. There are two *ṭīkās* on it, one by **Vācissara** and the other by **Sumaṅgala**. Gv.61,71; Sās.69; PLC.173f.

Nāmarūpasamāsa. Also called the **Khemappakaraṇa**. An **Abhidhamma** treatise by **Khema** Thera. A *ṭīkā* on it was written by **Vācissara**. Gv.61,71; PLC.155f.; published in JPTS 1915.

Nāmarūpasutta. In him who contemplates the enjoyment of all that makes for fettering there comes descent of name and shape. The remaining links in the chain of causation follow on this. SN.ii.90.

Nāmasiddhijātaka (Ja 97). Once the Bodhisatta was a famous teacher of **Takkasilā**, and among his pupils was one named **Pāpaka**. He, wishing for a less ill-omened name, consulted his teacher. The Bodhisatta suggested that **Pāpaka** should travel and find a suitable name. He came back a wiser man, for he discovered that "*Jīvakas*" (Lively) died and that "*Dhanapālīs*" (Wealth-protector) grovelled in poverty, so a name had no relevance.

The story was related in reference to a monk called **Pāpaka** who wished to change his name. The two are identical. Ja.i.401ff.

Nāmasutta. Preached in answer to a *Deva*'s question; *nāma*, more than anything else, brings everything beneath its sway. SN.i.39.

Nāmācāradīpanī. An **Abhidhamma** treatise, probably composed by **Chapaṭa**. Bode, 18.

Nārada 01. **Nārada Buddha**. The ninth of the twenty-four Buddhas, he was born in the **Dhanañjaya** park at **Dhaññavatī**, his father being king **Sudeva** and his mother **Anomā**. For nine thousand years he lived as a layman in three palaces: **Jitā**, **Vijitā** and **Abhirāmā** (Bv a. calls them **Vijita**, **Vijitāvī** and **Jitābhirāma**). His wife was **Jitasenā** (*v.l.* **Vijitasenā**), and his son **Nanduttara**. He made his Renunciation on foot accompanied by his retinue. He practised austerities for only seven days, then, having accepted a meal of milk-rice from his wife, he sat at the foot of a *mahāsoṇa* tree, on grass given by the parkkeeper **Sudassana**. His first sermon was preached in the **Dhanañjaya** Park. His body was eighty-eight cubits high, and his aura always spread round him to a distance of one league. He died at the age of ninety thousand years in **Sudassana**, and his *Thūpa* was four leagues high. **Bhaddasāla** and **Jitamitta** were his chief monks and **Uttarā** and **Phaggunā** his chief nuns. **Vāseṭṭha** was his personal attendant, and chief among his patrons were **Uggarinda** and **Vasabha**, and **Indavarī** and **Candī**. Among his converts were the **Nāga** kings **Mahā Doṇa** and **Verocana**. The Bodhisatta was a **Jaṭila** in **Himavā**, and the Buddha, with his followers, visited his hermitage, where they were fed for seven days and received gifts of red sandalwood. Bv.x.1ff.; Bv-a.151ff.; Ja.i.35f.

Nārada 02. The personal attendant of **Sujāta Buddha**. Bv.xiii.25.

Nārada 03. A Brahmin in the time of **Padumuttara Buddha**, who praised the Buddha in three stanzas. He was a former birth of **Nāgita** (or **Atthasandassaka**) Thera. Thag-a.i.180; Ap.i.168.

Nārada 04. A Brahmin in the time of **Atthadassī Buddha**, a former birth of **Paviṭṭha** (or **Ekadaṁsaniya**) Thera. He was also called **Kesava**. Thag a.i.185; Ap.i.168f.

Nārada 05. Minister of **Brahmadatta**, king of **Benares**. He was entrusted with escorting the ascetic **Kesava**, when he fell ill, to **Kappa**'s hermitage in **Himavā**. **Nārada** is identified with **Sāriputta**. For details see the **Kesavajātaka**. Ja.iii.143ff., 362; Dhp a.i.344.

Nārada 06. A sage, younger brother of **Kāḷadevala** and pupil of **Jotipāla** (**Sarabhaṅga**). He lived in the **Majjhimapadesa** in **Arañjaragiri**. He became enamoured of a courtesan, and was saved only through the intervention of **Sarabhaṅga**. For details see the **Indriyajātaka**. Ja.iii.463ff.; v.133f.

Nārada 07. An ascetic, son of the ascetic **Kassapa**. He was tempted by a maiden fleeing from brigands, but his father came to his rescue. For details see the **Cūḷa Nāradajātaka**. Ja 477, Ja.iv.220ff.

Nārada 08. King of **Mithilā**, seventh in direct descent from **Sādhīna**. He is identified with **Ānanda**. For details see the **Sādhīnajātaka**. Ja 494, Ja.iv.355ff.

Nārada 09. A Brahmin sage, called a *Devabrāhmaṇa*, and Nāradadeva. One day, having wandered about in **Tāvatiṁsa**, he was returning to his dwelling in **Kañcanaguhā** holding a **Pāricchattaka** flower over his head, when the four daughters of **Sakka** –**Āsā**, **Saddhā**, **Sirī** and **Hirī** – asked him to give it to them. He agreed to give it to that one among them whom they should choose as their queen. They sought the advice of their father, who directed them to **Macchariya Kosiya**. **Kosiya** decided in favour of **Hirī**.

Nārada is identified with **Sāriputta**. For details see the **Sudhābhojanajātaka** (Ja 535, Ja.v.392ff). It is probably this same **Nārada** who is mentioned as being present when **Kuṇāla** (*q.v.*) delivered his famous diatribe against women. He is described as possessing the *pañcābhiññā* and as being attended by ten thousand ascetics. When **Kuṇāla** had finished his discourse, **Nārada** supplemented it with all he knew of the vices of women (Ja 535, Ja.424, 450ff., 456). He is also mentioned as having admonished **Mahā Janaka** when the latter renounced the world. In that context, **Nārada** is described as belonging to the **Kassapagotta**. Ja.vi.56, 58, 68. In Snp a.i.359 he is called Nārada Devala. This may be a wrong reading for Nāradadeva.

Nārada 10. The Bodhisatta born as a **Mahā Brahma**. He helped **Rujā** to convince her father, **Aṅgati**, of the truth as declared by her. He came down to earth and frightened **Aṅgati** by revealing to him the horrors of hell. In this context he is described as belonging to the **Kassapagotta**. For details see the **Mahā Nāradakassapajātaka**. Ja.vi.220, 242 ff.; Ap.ii.483.

Nārada 11. A celebrated physician, probably identical with the famous sage, No. 9, above. Mil.272.

Nārada 12. The fifth future Buddha. Anāg. p. 40.

Nārada 13. A Thera, mentioned once as staying at the **Ghositārāma** in **Kosambī**, with **Mūsila**, **Saviṭṭha**, and **Ānanda**. In the course of discussion he declares that, though aware of the nature of *Nibbāna*, he is not an *Arahant* (SN.ii.115f). Elsewhere he is mentioned as staying in the **Kukkuṭārāma** in **Pāṭaliputta** (AN.iii.57f). At that time King **Muṇḍa** was grieving over the death of his wife, **Bhaddā**, to the neglect of everything else, and his treasurer, **Piyaka**, suggested that he should visit **Nārada**. The king agreed, and **Nārada** preached to him on the inevitableness of old age, disease, death, etc. **Muṇḍa** was consoled, and buried the body of his wife, which he had till then preserved.

He may be identical with the Thera mentioned in the **Petavatthu** Commentary (Pv-a.2, 10, 11, 14, 204, 208, 210, 211) as finding out from various *Petas* the stories of their deeds, and in the **Vimānavatthu** Commentary (Vv-a.165, 169, 203) as visiting various *vimānas* in the course of his wanderings among the *Deva* worlds (*devacārikā*). He is stated as having repeated the stories he learnt to the *Dhammasaṅgāhakas* to be embodied in their rescensions.

Nārada 14. The Bodhisatta born as an ascetic. For his story see **Devāla**.

Nārada 15. A **Yakkha** who presided over **Nāradakūṭa**. Offerings, which included a man from each village, were brought to him once a year. **Dīpaṅkara Buddha** visited him and, after performing many miracles, converted him. He, with ten thousand other **Yakkhas**, became a *Sotāpanna*. Bv.ii.199; Bv a.101.

Nārada 16. A class of **Devas** mentioned, with the *Pabbatas*, as being wise. Snp.vs.543; Snp-a.ii.435; see also Ja.vi.568, 571; Mvu.iii.401.

Nārada 17. An ascetic, also called **Kassapa**. A former birth of **Caṅkolapupphiya** (*q.v.*). Ap.i.215.

Nārada 18. An ascetic, also called **Kassapa**, a former birth of **Ekāsanadāyaka** (*q.v.*). Ap.ii.381.

Nāradakūṭa. A mountain, the dwelling place of the **Yakkha Nārada** 15. Bv.ii.199.

Nārāyana 01. The name of a god (Viṣṇu), e.g., Cv.xlvii.25.

Nārāyana 02. A general of **Parakkamabāhu I**., in charge of **Anurādhapura**. He rose in rebellion against the king and was slain in battle. Cv.lxxii.65.

Nārāyana 03. A **Damiḷa** chief, one of the three *Vīrapparāyaras*. He was an ally of **Laṅkāpura**, general of **Parakkamabāhu I**. Cv.lxxvii.6.

Nārāyanasaṅghāṭabala. The name given to a certain measure of physical strength. It was the equivalent of the strength of ten **Chaddanta** elephants and was the strength of the Buddha. Vibh-a.397; Snp-a.ii.401.

Nārivaḍḍhana. One of the palaces occupied by **Sumaṅgala Buddha** in his last lay life. Bv-a.125; but see Bv.v.22, where other names are given.

Nārivana. A grove in **Himavā** where grew flowers shaped like the bodies of women. Ja.v.152.

Nārivasabha. One of the palaces occupied by **Sikhī Buddha** in his last lay life. Bv-a.201; but Bv.xxi.16 gives other names.

Nārivāhana 01. Son of **Sujāta**. He lived in *Nārivāhananagara*, and when **Tissa Buddha** came there, he entertained him and the monks for seven days,

and at the end of that time handed the kingdom over to his son and joined the Saṅgha. Bv a.190.

Nārivāhana 02. A city, capital of King **Nārivāhana**, in the time of **Tissa Buddha** (see above) and of **Upasanta**, in the time of **Vessabhū Buddha**. Bv-a.206.

Nārivāhana 03. The chariot of **Vessavaṇa** (*q.v.*).

Nārisa. See **Nārī**.

Nārī. One of the palaces occupied by **Tissa Buddha** in his last lay life. Bv.xviii.17; Bv a (188) calls it **Nārisa**.

Nāla, **Nālaka**, **Nālika (Nāḷa**, **Nāḷaka**, **Nāḷika)**. A Brahmin village in **Magadha**, not far from **Rājagaha**. It was the township of the **Upatissa**s (hence also called **Upatissagāma**), and it was there that **Sāriputta** and other members of his family were born (SN a.ii.172; Thag a.i.108; ii.93; Thīg a.162; Vv-a.149, 156, 158, 164; *Mahā Vastu* (Mvu.iii. 56) calls it **Nālanda**).

It was also the birthplace of **Mahā Gavaccha** (Thag a.i.57). **Sāriputta** seems to have continued to reside there from time to time, even after he joined the Saṅgha (see his discussions with **Jambukhādaka** (SN.iv.251) and with **Sāmaṇḍakāni** (AN.v.120,121); Dhp a.iv.164f.), and when his death drew near, he went back to **Nālakagāma** and, having made his mother a *Sotāpanna*, died in the room where he was born (SN.v.161; Ja.i.391; v.125; Ud-a.322, etc.)

Nālaka. Nephew of **Asita** (**Kāḷadevala**). When **Asita** realized that he would not live to see the Buddha, he sought out **Nālaka** and asked him to leave the world at once and become an ascetic and hold himself in readiness to profit by the Buddha's Awakening.

This **Nālaka** did, though possessing eighty thousand crores of wealth, and he spent his time in **Himavā**. When the time came, he visited the Buddha seven days after the Buddha's first sermon and questioned him on the *Moneyyapaṭipadā* (also called the *Nālakapaṭipadā*, because it is included in the

Nālakasutta). **Nālaka** retired once more into **Himavā** and there attained *Arahant*-ship. There he spent seven months leaning against a golden rock, practising *paṭipadā* in its highest form. After his death the Buddha, with his monks, visited the scene of his death, cremated his remains, and had a *cetiya* built over them.

It is said that **Nālaka**'s aspiration to learn and practise the *Moneyyapaṭipadā* was made in the time of **Padumuttara Buddha**. Ja.i.55; Snp-a.ii.483ff., 501. The story as drawn from Tibetan sources differs greatly from this story (see, e.g. Rockhill, p. 18, 45 f). In the *Mahā Vastu* (iii.380, 387) he is called Kātyāyana.

Nālaka Thera. Given as an example of an *ugghatitaññūpuggala* a person who grasps the meaning after a brief statement.After hearing, only once, the teaching of **Pacceka Buddhas**, he became himself a **Pacceka Buddha**. AN-a.i.354.

Nālakasutta. Preached, seven days after the first sermon, to **Nālaka** (*q.v.*), nephew of **Asita**. The *Sutta* itself is a discourse on the state of a recluse (*Moneyyapaṭipadā*), but there are twenty introductory verses (called *vatthugāthā*) giving the story of **Asita** and **Nālaka** (Snp.vs. 679-723; Snp-a.ii.501).

The *Sutta* is also called *Nālakapaṭipadā*. (Ja.i.55).

Nālagāma. A village in the **Malaya** district in Ceylon. Cv.lxx.296.

Nālandā 01. A town near **Rājagaha**, one league away (according to **Buddhaghosa**, DN-a.i.35). The Buddha is mentioned as having several times stayed there during his residence in **Pāvārika**'s mango grove, and while there he had discussions with **Upāli** *gahapati* and **Dīghatapassī** (SN.ii.110; MN.i.376ff.), with **Kevaṭṭa** (DN.i.211ff.), and also several conversations with **Asibandhakaputta** (SN. ii. 311-23).

Gotama Buddha visited **Nālandā** during his last tour through **Magadha**, and it was there that **Sāriputta** uttered his "lion's roar," affirming his faith in the Buddha, shortly before his death (DN.ii.81f.; iii.99ff.; SN.v.159ff.). The road from **Rājagaha** to **Nālandā** passed through **Ambalaṭṭhikā** (DN.ii.81;

Vin.ii.287), and from **Nālandā** it went on to **Pāṭaligāma** (DN.ii.84). Between **Rājagaha** and **Nālandā** was situated the **Bahuputtacetiya** (SN.ii.220).

According to the **Kevaṭṭasutta** (DN.i.211), in the Buddha's time **Nālandā** was already an influential and prosperous town, thickly populated, though it was not till later that it became the centre of learning for which it afterwards became famous. There is a record in the **Saṁyuttanikāya** of the town having been the victim of a severe famine during the Buddha's time (SN.iv.322).

Nālandā was the residence of **Sonnadinnā** (Vv-a.144). **Nigaṇṭha Nātaputta** is several times mentioned as staying at **Nālandā**, which was evidently a centre of activity of the **Nigaṇṭhas**.

Xuanzang (Beal-Xuan: op.cit., ii.167f) gives several explanations of the name **Nālandā**. One is that it was named after the **Nāga** who lived in a tank in the middle of the mango grove. Another – and accepted by him – is that the Bodhisatta once had his capital here and gave "alms without intermission," hence the name.

Nālandā is, in the northern books, given as the name of **Sāriputta**'s birthplace (see **Nālaka**).

Nālandā is identified with the modern Baragaon (CAGI.537).

Nālandā 02. A village in the central province of Ceylon. Once **Parakkamabāhu I**. occupied a camp there, and it is several times mentioned in the accounts of his campaigns. Cv.lxx.167, 207; lxxii.169.

Nālandāsutta 01. A conversation between the Buddha and **Upāli** *gahapati* in **Pāvārika**'s mango grove, as to why some beings attain full freedom in this world while others do not. SN.iv.110.

Nālandāsutta 02. **Sāriputta**'s affirmation of faith in the Buddha – there never was, nor is, nor shall be, anyone possessing higher wisdom than the Buddha. SN.v.159 f.; cp. DN.ii.81 and DN.iii.99ff.

Nālā 01. A village in **Magadha**, near the Bodhi-tree at **Gayā**. It was the birthplace of **Upaka** (Thīg.294; Thīg a.225). The **Buddhavaṁsa Commentary**

(p.3) speaks of a Brahmin village **Nālā**, where the Buddha spent his eleventh rainy season.

Nālā 02. Wife of the *Ādipāda* **Udaya**. She was the daughter of his maternal uncle and was under the protection of King **Sena I**., but **Udaya** married her during an absence of the king and took her to **Pulatthinagara**. The king, however, forgave him. Cv.l.9; see also Cv.Trs.i. 138, n.3.

Nālāgiri, **Nāḷāgiri**. An elephant of the royal stalls at **Rājagaha**. **Devadatta**, after several vain attempts to kill the Buddha, obtained **Ajātasattu**'s consent to use **Nālagiri** as a means of encompassing the Buddha's death. The elephant, he said, knows nothing of the Buddha's virtues and will have no hesitation in destroying him. **Nālagiri** was a fierce animal, and in order to increase his fierceness, **Devadatta** instructed his keeper to give him twice his usual amount of toddy. Proclamation was made, by the beating of drums, that the streets of the city should be cleared as **Nālāgiri** would be let loose upon them. When the Buddha was informed of this and warned against going into the city for alms, he ignored the warning, and went into **Rājagaha** with the monks of the eighteen monasteries of the city. At the sight of **Nālāgiri** all the people fled in terror. **Ānanda**, seeing the elephant advancing towards the Buddha, went, in spite of the Buddha's orders to the contrary, and stood in front of the Buddha, who had to make use of his supernatural power to remove him from his place. Just then, a woman, carrying a child, saw the elephant coming and fled, in her terror dropping the child at the Buddha's feet. As the elephant was about to attack the child, the Buddha spoke to him, suffusing him with all the love at his command, and, stretching out his right hand, he stroked the animal's forehead. Thrilling with joy at the touch, **Nālāgiri** sank on his knees before the Buddha, and the Buddha taught him the Dhamma. It is said that had the elephant not been a wild beast he would have become a *Sotāpanna*. Marvelling at the sight, the assembled populace threw all their ornaments on the elephant's body, covering it entirely, and henceforth the elephant was known as **Dhanapāla** (**Dhanapālaka**). The Buddha returned to **Veḷuvana**, and that day, at eventide, preached the **Cūḷa Haṁsajātaka** in praise of **Ānanda**'s loyalty to himself (Vin.ii.194f.: Ja.v.333ff.;

Avś.i. 177). It is said that nine hundred million living beings, who saw the miracle, realized the Truth (Mil. 349).

The Bodhisatta, in a past life, was once riding an elephant when he saw a **Pacceka Buddha**. Intoxicated by his own glory, he made the elephant charge the **Pacceka Buddha**. It was as a result of this action that the Buddha, in this birth, was charged by **Nālāgiri** (Ud a.265; Ap.i.300). cp. **Doṇamukha**.

Nālika. A **Damiḷa** general, in charge of **Nāḷisobbha**. He was defeated by **Duṭṭhagāmaṇī**. Mhv.xxv.11.

Nālikeradāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a parkkeeper in **Bandhumatī** and gave to the Buddha a *nālikera*-fruit (Ap.ii.447f). He is probably identical with **Kuṇḍala** Thera (Thag a.i.72) or with **Khitaka Thera** (Ibid., 315).

Nālikeramahāthambha. A tank in Ceylon, restored by **Parakkamabāhu**. Cv.lxxix.33.

Nālikeravatthutittha. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.14.

Nālijaṅgha. A Brahmin, whom **Mallikā** sent to the Buddha to find out if it were true that the Buddha had said that loved ones brought sorrow and tribulation. MN.ii.108.

Nāḷika. A mountain in **Himavā**, on the way to the **Mucalinda** Lake. **Vessantara** passed it on his way to **Vaṅkagiri**. Ja.vi.518, 519.

Nāḷikīra (**Nāḷikera**). King of **Dantapura** in **Kāliṅga**.

Once, a holy ascetic came with five hundred others and took up his abode in the royal park. Nāḷikīra visited the ascetic and was displeased with the questions he was asked as to whether he ruled his people righteously. He therefore invited the ascetics to his palace, filled their bowls with filth, and had them beaten and attacked by dogs. The earth opened and swallowed the king. He was born in the **Sunakha** *niraya*, where he had to undergo various kinds of tortures. His

kingdom was destroyed and became a waste (Ja.v.119, 143, 144f.; MN-a.ii.602ff.; Mvu.iii.361, 368, 369). The story was evidently widely current in India.

Nāḷikera. An island, with many attendant islands. When the country of King **Bharu** (*q.v.*) was destroyed because he took bribes, those who had blamed him for his unrighteousness were saved and found shelter in the islands round Nāḷikera. Ja.ii.173.

Nāḷisobbha. A **Damiḷa** stronghold in charge of **Nāḷika**, and captured by **Duṭṭhagāmaṇī**. Mhv.xxv.11.

Nāvāgirisa. A village in Ceylon, where **Parakkamabāhu I**. spent some time before coming to the throne. Cv.lxvi.92.

Nāvāsutta 01. It was preached in reference to **Sāriputta**'s habit when he was on tour of worshipping the direction in which his teacher, **Assaji**, lived. Others noticed this and said it was a relic of his old brahmanic habit of worshipping the different quarters. But the Buddha said there was no need of **Sāriputta** to do that, for even the **Devas** themselves worshipped him. In the *Sutta* the wise man is compared to a ship (*nāvā*) which takes many others across. Snp.vs. 316-23; Snp-a.i.325ff.

Nāvāsutta 02. See **Vāsijaṭasutta**.

Nāvāsutta 03. If a sea-going vessel is left stranded on the bank, it is dried-up by the wind and sun in the dry season and rotted by water in the rains so are the fetters in the case of a monk who cultivates the Ariyan Eightfold Path. SN.v.51.

Nāvindakī. One of King **Eḷeyya**'s guards. He was a follower of **Rāmaputta**. AN.ii.180.

Nāsinnagāma. A village in the **Āḷisāra** district of Ceylon. Cv.lxx.172.

Nāsenti Sutta. The five powers of women: beauty, wealth, kindred, sons and virtue. But if she has no virtue, the possession of other qualities will not prevent her from being cast out. SN.iv.247.

Nikaṭa 01. An *upāsaka* of **Ñātikā**. After death he was born in the **Suddhāvāsā**, there to pass away. SN.v.358f.;DN.ii.91f.

Nikaṭa 02. One of several eminent Theras mentioned as staying in the **Kūṭāgārasāla** in **Vesālī**. When the Buddha came there, **Licchavīs** crowded out the place with all their retinues, and **Nikaṭa** and his colleagues, desiring solitude, retired to the **Gosiṅgasālavana**. AN.v.133f.

Nikatthasutta. Four kinds of people in the world: those with debased bodies and noble minds, with noble bodies and debased minds, with both mind and body noble, with both debased. AN.ii.137f.

Nikapennakapadhānaghara. A building on the **Cittalapabbata**, the residence of **Cūḷa Sumana**. Vsm.ii.634; see also **Niṅkapoṇṇa**.

Nikumba. The name of a country. Mil.327.

Nikkammatissa. See **Ariyagālatissa**.

Nikkhantasutta. Once **Vaṅgīsa**, soon after his ordination, was staying at the **Aggāḷavacetiya** with his tutor, **Nigrodha Kappa**. During his tutor's absence, a number of gaily dressed women came to the *vihāra*, and **Vaṅgīsa** was greatly perturbed in mind. But he put forth great effort, and thinking of the loyalty he owed to the Buddha, conquered his disaffection. SN.i.185f; the verses are also found in Thag.1209-13.

Nigaṇṭha Nātaputta (**Nigaṇṭha Nāthaputta**). One of six eminent teachers, contemporary with the Buddha; he is described as a heretic (*aññatitthiya*, e.g., SN.i.66).

He was leader of a sect known as the **Nigaṇṭhā**, and a summary of his

teachings is found in the **Sāmaññaphalasutta** (DN.i.57; DN a.i.166).

A *Nigaṇṭha* is restrained with a fourfold restraint (*cātuyāma saṁvara*)

- he is restrained as regards all water,
- restrained as regards all evil,
- all evil has he washed away, and
- he lives suffused with the sense of evil held at bay.

And, because of this fourfold restraint,

- he is called a *Nigaṇṭha* (free from bonds),
- *gatatta* (one whose heart has been in the attainment of his aim),
- *yattala* (one whose heart is under command) and
- *ṭhitatta* (one whose heart is fixed).

The meaning of this fourfold restraint is not clear; for a discussion of this *cātuyāma saṁvara*, see Barua: *Pre-Buddhistic Indian Philosophy*, pp. 378f. The first in evidently the well-known rule of the Jains against drinking cold water, as it contains "souls" (cp. Mil.259ff). The Buddha taught a corresponding fourfold restraint, which consisted of observing the four precepts against injury, stealing, unchastity and lying (DN.iii.48f.)

Nātaputta is also stated to have claimed omiscience – to be all-knowing, all-seeing, to have all-comprising (*aparisesa*) knowledge and vision. "Whether I walk or stand or sleep or wake," he is mentioned as saying, "my knowledge and vision are always, and without a break, present before me." (E.g., MN.ii.31; AN.i.220; MN.i.92f.; also MN.ii.214ff. It is curious, in view of this statement of Nātaputta's doctrine of inaction, that the main ground on which he is stated to have objected to **Sīha**'s visit to the Buddha, was that the Buddha was an *akiriyavādī* (AN.iv.180)).

He taught that past deeds should be expirtated by severe austerities, fresh deeds should be avoided by inaction. By expelling through penance all past misdeeds and by not committing fresh misdeeds, the future becomes cleared. From the destruction of deeds results the destruction of *dukkha*; this leads to the destruction of *vedanā*. Thus all *dukkha* is exhausted and one passes beyond (the round of existence). It is said that Nātaputta did not employ the term *kamma* in

his teaching; he used, instead, the word *daṇḍa*; and that, according to him, the *daṇḍa* of deed was far more criminal than the *daṇḍas* of word and mind (MN.i.371. *Daṇḍa* probably means sins or hurtful acts. **Buddhaghosa** says (MN a.ii.595ff.) that the Jain idea was that *citta* (the *manodaṇḍa*) did not come into bodily acts or into words which were irresponsible and mechanical, like the stirring and sighing of boughs in the wind).

He is said to have shown no hesitation in declaring the destinies of his disciples after death (SN.iv.398); but **Sakuludāyi** says that when asked a question as to the past, he skipped from one matter to another and dismissed the question, evincing irritation, bad temper and resentment. (MN.ii.31; also ibid., i.93; and ii.214f.; the **Nigaṇṭhas** admit they did not know of the past).

Only one discussion is recorded between Nātaputta and a follower of the Buddha, and that was with **Cittagahapati** at **Macchikāsaṇḍa** (SN.iv.298ff). He praises **Citta** at the outset of the discussion, holding him up as an example to his own flock, and agreeing with **Citta** that knowledge is more excellent than faith. But later, when **Citta** claims knowledge of the four *jhānas*, Nātaputta is represented as condemning him for a deceitful man. **Citta**, thereupon, asks him ten questions and, getting no answer, leaves him. The Commentary (SN-a.iii.99) explains that the questions **Citta** asked were the same as the **Kumārapañhā**.

The **Devadahasutta** contains a detailed analysis and attributed to the Buddha, of the beliefs and teachings of the **Nigaṇṭhas** (MN.ii.214; cp. **Cūḷa Dukkhakkhandhasutta**; MN.i.91ff.; also AN.v.150; DN.iii.119). He there selects for his condemnation ten of their operative utterances, major and minor, and proves that the efforts and strivings of the **Nigaṇṭhas** are fruitless.

Nātaputta is said (Dhp a.iii.201) to have claimed miraculous powers, but he did not, in fact, possess them. When, for instance, the **Rājagahaseṭṭhi** offered his bowl of red sandalwood to anybody who could remove it from its perch, Nātaputta tried to obtain it by a ruse, but was unable to deceive the *seṭṭhi*.

The books contain the names of several disciples of Nātaputta, among them a *Deva* called **Niṅka** (SN.i.66; the Buddha's own paternal uncle, **Vappa**, was a follower of the **Nigaṇṭhas**). Nātaputta is so convinced of the truth and the irrefutableness of his own doctrines, that he actually encourages his disciples to hold discussions with the Buddha. Some, like **Dīgha Tapassī**, come away

unscathed, without having carried the discussion to any conclusion; others are mentioned as being convinced by the Buddha in the end and as becoming his disciples. Such, for instance, are **Asibandhakaputta** (SN.iv.317ff) and **Abhayarājakumāra** (MN.i.392ff). Nātaputta tries, without success, to dissuade **Sīha**, general of the **Licchavīs**, from visiting the Buddha (AN.iv.180ff). **Sīha** goes and is converted. The next day he holds an almsgiving, on a grand scale, to the Buddha and his monks, at which flesh is served. It is said that Nātaputta went about **Vesālī**, sneering at the Buddha for encouraging slaughter. The Buddha, hearing of this, relates the **Telovādajātaka** (Ja 246, Ja.ii.262f.; Vin.i.233ff), to show that in the past, too, Nātaputta had sneered at him for a similar reason. Nātaputta is identified with the rich man of the **Jātaka**.

In the **Bāverujātaka** (Ja 339, Ja.iii.126f) he is identified with the crow who lost all his honour and glory when approached by the peacock, who was the Bodhisatta.

But the greatest blow to Nātaputta was when **Upāli** *gahapati* joined the Buddha (MN.i.373ff). Nātaputta had allowed **Upāli** to visit him in spite of the warning of **Dīgha Tapassī** as to the Buddha's arresting personality. But Nātaputta thought **Upāli** would be proof against it, and, on hearing that he had renounced his allegiance to the **Nigaṇṭhas**, refused to believe it until he could verify the information himself. The discovery of the apostasy of **Upāli** prostrated him with grief; he vomited hot blood and had to be carried away on a litter from **Bālaka**, where he was then living, to **Pāvā**. There, soon after, he died, and immediately great dissensions arose among his followers. When the Buddha heard of the quarrels, he remarked that it was only to be expected (MN.ii.243f.; DN.iii.117, 210; it is stated that the quarrel was deliberately fostered by **Nātaputta** before his death. See **Nigaṇṭhā**).

Nigaṇṭha Nātaputta is the name by which the Jaina teacher, **Mahā Vīra**, was known to his contemporaries. He was also called Vardhamāna. Nāta (or Nāya) was the name of his clan (Snp a. (ii.423) says Nāta was the name of his father), which belonged to **Vesālī**. According to Jaina tradition, his father's personal name was Siddhatha, and he was a *Kṣatriya*, his mother being *Triśālā* (for an account of Mahā Vīra's life and philosophy, see Barua: *Pre-Buddhistic Indian Philosophy*, pp.372ff).

Nigaṇṭhā, **Nigaṇṭḥas**, **Jainas**, **Jains**. The name given to the Jains, the followers of **Nigaṇṭha Nātaputta**. Unlike the *Acelakas*, they wore one garment, a covering in front. But when praised for their modesty, they answered that their reason for wearing a garment was to prevent dust and dirt from falling into their alms dishes. For even dust and dirt are actual individuals and endowed with the principle of life (Dhp-a.iii.489).

The chief precepts of the **Nigaṇṭhā** are included in the *cātuyāma saṁvara* – the fourfold restraint (for their beliefs and practices see **Nigaṇṭha Nātaputta**). The chief centres of the **Nigaṇṭhas**, in the time of the Buddha, seem to have been **Vesālī** (e.g., Ja.iii.1; MN.i.228) and **Nālandā** (MN.i.371), though they had settlements in other important towns, such as **Rājagaha** (e.g., at **Kāḷasilā**, on the slopes of **Isigili**, MN.i.92).

The chief patrons of the Buddha's time were:

- **Sīha** *senāpati* in **Vesālī**,
- **Upāli** *gahapati* in **Nālandā** and
- **Vappa** the **Sākyan** in **Kapilavatthu** (AN a.ii.751).

The books contain several names besides that of **Nātaputta** of distinguished members of the *Nigaṇṭha Saṅgha* – e.g., **Dīgha Tapassī**, and **Saccaka**, and also of several women, **Saccā**, **Lolā**, **Avavādakā** and **Paṭācārā** (Ja.iii.1).

The lay followers of the **Nigaṇṭhas** wore white garments (MN.ii.244).

In the *Chaḷabhijāti* classification of **Pūraṇa Kassapa**, the *Ekasāṭaka* **Nigaṇṭhas** occupied the third rank, the red (AN.iii.384). The Buddha condemned the **Nigaṇṭhas** as unworthy in ten respects:

- (1) They were without faith,
- (2) Unrighteous,
- (3) Without fear and shame,
- (4) They chose wicked men as friends,
- (5) Extolled themselves and disparaged others,
- (6) Were greedy of present gain,
- (7) Obstinate,
- (8) Untrustworthy,
- (9) Sinful in their thoughts, and

- (10) Held wrong views (AN.v.150).

Their fast resembled a herdsman looking after the kine by day, which were restored to their owners at eventide (AN.i.205f). The **Nigaṇṭhas** were so-called because they claimed to be free from all bonds (*amhākaṁ ganthanakileso palibujjhanakileso natthi, kilesaganthirahitā mayan-ti evaṁ vāditāya laddhanāmavasena Nigaṇṭho*) (e.g., MN a.i.423).

The Buddhist books record that there was great dissension among the **Nigaṇṭhas** after the death of **Nātaputta** at **Pāvā** (MN.ii.243f.; DN.iii.117, 210). The Commentaries state that **Nātaputta**, realizing on his death bed the folly and futility of his teaching, wished his followers to accept the Buddha's teaching (DN a.iii.906; MN a.ii.831). In order to bring this about, he taught his doctrine in two different ways to two different pupils, just before his death. To the one he said that his teaching was Nihilism (*uccheda*), and to the other that it was Eternalism (*sassata*). As a result, they quarrelled violently among themselves, and the Saṅgha broke up.

That the **Nigaṇṭhas** lasted till, at least, the time of **Nāgasena**, is admitted by the fact that **Milinda**, was asked to consult a teacher called **Nigaṇṭha Nātaputta**, who, if at all historical, was probably the direct successor to the teacher of the same name, contemporary with the Buddha (Mil.p.4).

There is evidence in the Jātakas to show that the *Nigaṇṭha Saṅgha* was in existence prior to the life of the Buddha. **Saccatapāvī**, mentioned in the **Kuṇālajātaka** (Ja 536, Ja.v.427), is described as a *setasamaṇī*, and may well have belonged to the Saṅgha of the Svetambaras, while in the **Mahā Bodhijātaka** (Ja.v.246) mention is made of a teacher who is identified with **Nigaṇṭha Nātaputta** himself.

There seems to have been a settlement of **Nigaṇṭhas** in Ceylon from very early times. When **Paṇḍukābhaya** laid out the city of **Anurādhapura**, he built also hermitages for several **Nigaṇṭhas** – **Jotiya**, **Giri** and **Kumbhaṇḍa** (Mhv.x.97f). These continued to be inhabited even after the establishment of Buddhism in the Island, for we hear of them in the reign of **Vaṭṭagāmaṇī** (circa 44 CE.). When **Vaṭṭagāmaṇī** pulled down the residence of the *Nigaṇṭha* **Giri**,

because of his disloyalty to the king, he built on its site the **Abhayagirivihāra** (Mhv.xxxiii.42f.)

Nigamaggāmappāsāda. A monastery in **Gaṅgāsiripura**, restored by **Vijayabāhu IV**. Cv.lxxxviii.49.

Nigamavāsītissa. A Thera of a market town (*nigama*) near **Sāvatthī**. He had the reputation of being contented, purged and pure; he went for his alms only in the village of his kinsmen. When it was reported to the Buddha that Tissa lived in intimate association with his relations, the Buddha questioned him and accepted his explanation, praising him, and remarking that Tissa's good qualities were the result of association with himself; he then related the **Mahā Sukajātaka**. Dhp a.i.283-6. The introductory story of the Jātaka (*q.v.*), however, gives a different reason for its recital (Ja.ii.490f.).

Nigaya. A **Damiḷa** chief, ally of **Kulasekhara**, subdued by **Laṅkāpura**. Cv.lxxvi.316; lxxvii.69.

Nigaḷadha. A **Damiḷa** chief, ruler of **Velaṅkuṇḍī** and ally of **Kulasekhara**. He was won over by **Laṅkāpura**. Cv.lxxvi.138; lxivii.10f.; 89ff.

Niguṇḍivālukātittha. A ford in the **Mahā Vālukanadī**. Cv.lxxii.37.

Nigguṇḍipupphiya Thera 01. An *Arahant*. Ninety-one *kappas* ago he was the monastery attendant (*ārāmika*) of **Vipassī Buddha**, and once gave a *nigguṇḍi* flower to the Buddha. Thirty-five *kappas* ago he was king, under the name of **Mahā Patāpa** (Ap.i.205). He is probably identical with **Vīra** Thera. Thag-a.i.50f.

Nigguṇḍipupphiya Thera 02. An *Arahant*. In the past he had been an inhabitant of the *Deva* world and listened to the preaching of a disciple of **Padumuttara Buddha**, called **Sumana**. He then offered a *nigguṇḍi* flower on the seat of the Buddha. In this life he entered the Saṅgha at the age of seven, and after listening to a sermon by **Ānanda** became an *Arahant*. He was sixteen times king, under the names of **Abbuda** and **Nirabudda**. Ap.i.262f.

Nigrodha 01. A *Paribbājaka*. Once, when he was staying with a large number of colleagues at the Udumbarikārāma near **Rājagaha**, **Sandhāna**, on his way to see the Buddha, stopped him and entered into conversation. The Buddha, by his divine ear, hearing their talk, approached them and continued the discussion with **Nigrodha**; this discussion is recorded in the **Udumbarikasīhanādasutta**. DN.iii.36ff.; this discussion is also referred to in the **Kassapasīhanādasutta** (DN.i.175 f.). There **Nigrodha** is said to have felt great joy, but this is not mentioned in the **Udumbarikasīhanādasutta** (see DN.iii.57).

Nigrodha 02. The Bodhisatta born as the son of a Banker in **Rājagaha**, later becoming king of **Benares**. For details see the **Nigrodhajātaka**.

Nigrodha 03. **Nigrodha Thera**. He belonged to an eminent Brahmin family of **Sāvatthī**. On the day of the dedication of **Jetavana**, he saw the majesty of the Buddha and entered the Saṅgha, becoming an *Arahant* soon after. Eighteen *kappas* ago, in the time of **Piyadassī Buddha**, he left great riches and became an ascetic, dwelling in a *sāla* grove. Once, seeing the Buddha wrapped in *samādhi*, he built a bower over him, and stood there with clasped hands until the Buddha awoke from his *samādhi*. Then, at the Buddha's wish, the Saṅgha too came to the *sāla* grove, and in their presence the Buddha predicted the ascetic's future (Thag a.i.74f; Thag.21).

Nigrodha is probably identical with **Sālamaṇḍapiya** of the **Apadāna**. Ap.ii.431f.; but the same **Apadāna** verses are also given under **Tissa Thera** (Thag-a.i.273).

Nigrodha 04. See **Nigrodhamiga** and **Vattabbaka Nigrodha**.

Nigrodha 05. A **Sākiyan**, owner of the **Nigrodhārāma** (*q.v.*). Ja.i.88.

Nigrodha 06. Commonly known as **Nigrodha** *Sāmaṇera*. He was the son of **Sumana**, the eldest of **Bimbisāra**'s children, and his mother was **Sumanā**. When **Asoka** slew **Sumana**, his wife, who was with child, fled to a *Caṇḍāla* village, where the guardian deity of a *nigrodha* tree built her a hut. Here she gave birth

to her son, whom she named after her benefactor. The chief *Caṇḍāla* looked after them. When Nigrodha was seven years old, the Thera **Mahā Varuṇa** ordained him, and he became an *Arahant* in the tonsure hall. One day, while walking near the palace, **Asoka** saw him and, because of their connection in a past life, was attracted by him. Nigrodha had been one of the three brothers who gave honey to a **Pacceka Buddha** in a past life (for the story see **Asoka** and Mhv.v.49ff). Nigrodha had called the **Pacceka Buddha** a *Caṇḍāla*, hence he was born in a *Caṇḍāla* village. **Asoka** invited Nigrodha to the palace and entertained him, and Nigrodha preached to him the **Appamādavagga** of the Dhammapada. The king was greatly pleased, and offered to give food daily at the palace to thirty-two monks in Nigrodha's name. It was this visit of Nigrodha to **Asoka** which ultimately resulted in the conversion of the latter to the faith of the Buddha (for details see ibid., 37-72; Dpv.vi.34ff.; vii.12, 31; Vin-a.i.45ff). It is said that **Asoka** paid great honour to Nigrodha throughout his life (MN-a.ii.931). Three times a day he sent to Nigrodha gifts of robes carried on the backs of elephants, with five hundred measures of perfume and five hundred caskets of garlands. All these Nigrodha would distribute among his colleagues, and most of the monks of **Jambudīpa** at that time wore robes, which were the gift of Nigrodha.

Nigrodha 07. Called **Māragiri**. A general of **Parakkamabāhu I**. He was stationed at **Uddhavāpi**. Cv.lxxii.164, 174.

Nigrodha Kappa Thera. He was the preceptor (*upajjhāya*) of **Vaṅgīsa**, and together they lived in **Aggāḷavacetiya** (SN.i.185), where **Kappa** died. When **Vaṅgīsa** questioned the Buddha as to the destiny of Kappa, the Buddha's answer was that he had completely passed away (Thag.vs.1263ff.; Snp.vs.343ff). It is said that **Vaṅgīsa** was away when Kappa died, and had also seen him sleeping with his hands curled up (Thag-a.ii.211; Snp-a.i.346). This was unlike a *khīṇāsava*, but, in Kappa's case, it was due to long continued habit. **Vaṅgīsa**, not knowing this, was assailed with doubts as to his teacher's attainments. Kappa was a *vihāragaruka* that is, he attached importance to keeping to his cell. When he came back from his alms rounds, he would enter his cell and not leave it

again until evening or the next day. This caused disaffection in **Vaṅgīsa**'s heart, which the latter quelled by force of reasoning (SN.i.186; SN a.i.208).

In Nigrodha Kappa, Kappa was the Thera's personal name, but the prefix Nigrodha was given because he attained *Arahant*-ship at the foot of a *nigrodha* (banyan) tree. Snp-a.i.346; because he dwelt under a banyan, says SN-a.i.207.

Nigrodhajātaka (Ja 445). A king, named **Magadha**, once reigned in **Rājagaha**. His son married a rich merchant's daughter, but she, because she was barren, lost favour. Thereupon she pretended to be with child, and when her time drew near, she journeyed to her home with an old nurse who was in on the secret. On the way she found a child deserted by its mother, and, greatly rejoicing, she claimed it as her own. The child was the Bodhisatta and was called **Nigrodha**. His father found for him two companions: **Sākha**, son of a merchant, and **Pottika**, son of a tailor.

These three grew up together and were educated in **Takkasilā**. In the course of their travels, while his companions lay sleeping, **Pottika** heard a cock say that whoever ate its fat would become king, the flesh of its body commander-in-chief, and the flesh near its bones treasurer. **Pottika** killed the cock, gave to **Nigrodha** the fat, to **Sākha** the flesh of the body, while he himself ate the flesh near the bones. Immediately after, men, in search of a successor to the throne of **Benares** chose **Nigrodha**, while the others accompanied him as commander-in-chief and treasurer.

One day **Nigrodha**, wishing to have his parents near him, sent **Pottika** to fetch them from **Rājagaha**. On the way back he called at **Sākha**'s house, but **Sākha**, who had a grievance against him for having given the cock's fat to **Nigrodha**, insulted him. When **Pottika** reported this to **Nigrodha**, he wished to have **Sākha** killed, but **Pottika** intervened on his behalf.

The story was related in reference to **Devadatta**'s ingratitude. **Sākha** is identified with **Devadatta** and **Pottika** with **Ānanda**. Ja.iv.37ff.

Nigrodhapiṭṭhi. A *vihāra* in Ceylon, the residence of **Mahā Sīva** Thera. Mhv ṭ.555.

Nigrodhamāragallaka. A place in **Rohaṇa**, mentioned in the campaigns of **Parakkamabāhu I**. Cv.lxxv.182.

Nigrodhamigajātaka (Also called **Nigrodhajātaka**) (Ja 12). Once the Bodhisatta was born as king of the deer and was called **Nigrodha**. With him was the leader of another herd, and he was called **Sākha**. There was an agreement between these two leaders that, on alternate days, a deer from their herd should offer itself to be killed by the king of **Benares**. One day the turn fell on a pregnant doe of **Sākha**'s herd, and when she asked to be allowed to wait until she had brought forth her young she was refused by **Sākha**. She then appealed to **Nigrodha**, who took her turn on himself. Immunity was then granted to **Nigrodha**, and when his act was reported to the king, he came in person to enquire into the matter. On hearing the story, he was greatly moved, and promised immunity both to **Nigrodha** and the doe. But **Nigrodha** was not satisfied till the king promised immunity to all living beings. Later, on discovering that the deer, taking advantage of this, were destroying men's crops, **Nigrodha**, gave orders to his herd to refrain from doing so.

The story was related in reference to the mother of **Kumāra Kassapa** (*q.v.*). She had joined the Saṅgha under **Devadatta** not knowing that she was pregnant. On discovering her condition, **Devadatta** expelled her from the Saṅgha. She appealed to the Buddha, who caused an enquiry to be held, and, having been assured of her innocence, he restored her to all honour. When **Kumāra Kassapa** was seven years old he, too, was admitted to the Saṅgha.

Devadatta is identified with **Sākha**, **Kumāra Kassapa** with the doe's young one, his mother with the doe, and the king with **Ānanda**. Ja.i.145ff.; Dhp-a.iii.148f.

The story is figured in the *Bharhut Stūpa* (Cunningham: pl. xxv. (1) and xliii. (2)). It is given in *Mahā Vastu* (Mvu.i.359ff.) with several variations in detail.

Nigrodhasāla. A mound in **Rohaṇa**, near which **Veḷusumana** killed **Eḷāra**'s giant **Nandasārathī**. Mhv ṭ.441.

Nigrodhasālakhaṇḍa. A village in Ceylon. Ras.ii.46.

Nigrodha aṅgaṇa. A locality in **Anurādhapura**, through which the *sīmā* of the **Mahā Vihāra** passed. Dpv.xiv.34; Mhv.136; Mhv. p. 332. vs.14.

Nigrodhārāma 01. A grove near **Kapilavatthu**, where a residence was provided for the Buddha when he visited the city in the first year after his Awakening (MN a.i.289). It belonged to a **Sākyan** named **Nigrodha**, who gave it to the Saṅgha. In order to convince his proud kinsmen of his attainments, the Buddha performed there the **Yamakapāṭihāriya**, and when, at the conclusion of the miracle a shower of rain fell, wetting only those who wished to be wetted, he related to them the **Vessantarajātaka** (Vin.i.82; Ja.i.88f.;vi.479; Bv a.22; Dhp-a.iii.163; also Mvu.iii.101, 107, 114,138,141, 179). It was during this visit that **Mahā Pajāpatī Gotamī** first asked permission for women to enter the Saṅgha. This was refused, and from there the Buddha went on to **Vesālī** (Vin.ii.253; AN.iv.274). The Buddha stayed at the **Nigrodhārāma** on several other occasions, and several Vinaya rules are mentioned as being first promulgated there (e.g., Vin.iii.235, 244; iv.55, 101, 167, 181, 262, 314). Various **Sākiyans** came to see the Buddha at the **Nigrodhārāma**, among them, **Mahā Nāma**, **Godha**, **Sarakāni**, **Nandiya** and **Vappa** (SN.v.369-78; 395-7, 403-4, 408; AN.ii.196; iii.284; iv.220; v. 83, 328, 332, 334). The Buddha himself visited **Kāḷigodhā** during his residence there. It was during a discussion with **Mahā Nāma** that the **Cūḷa Dukkhakkhandhasutta** (*q.v.*) was preached. During one of the Buddha's residences in **Nigrodhārāma**, the **Sākiyans** invited him to consecrate their new Mote Hall, which he did by preaching there far into the night and then asking **Moggallāna** to continue his discourse (SN.iv.182ff.; also MN.i.353, **Sekhasutta**). On another occasion the Buddha is mentioned as having spent a period of convalescence at **Nigrodhārāma** (AN.i.219f); he was there also when the quarrel broke out between the **Sākiyans** and the **Koḷiyans** regarding the water of the **Rohiṇī** (Snp a.i.357; but see Ja.v.413, where he is said to have been in **Sāvatthī**). It seems to have been the Buddha's custom, when staying at **Nigrodhārāma**, sometimes to spend the noonday siesta in the **Mahā Vana** near by (e.g., SN.iii.91f).

Among others mentioned as having stayed at **Nigrodhārāma** are **Anuruddha** (Dhp a.iii.295) and **Lomasakaṅgiya**. MN.iii.200; a *Deva* called

Candana there taught him the **Bhaddekarattasutta**. Is this **Lomasakaṅgīya** the same as **Lomavaṅgīsa**, who is also mentioned as having lived in **Nigrodhārāma** (SN.v.327)?

Near **Nigrodhārāma** was once the site of the dwelling of a hermit (*Isi*) called **Kaṇha**. The Buddha, remembering this, once smiled, and, when asked the reason for his smile, related the **Kaṇhajātaka** (Ja 440, Ja.iv.6).

There is a tradition (Cp-a.1,7; Bv a.3) that the **Cariyāpiṭaka** and the **Buddhavaṁsa** were preached by the Buddha to **Sāriputta** during his first stay in **Nigrodhārāma**. It was probably there that **Anuruddha**'s sister built, at his request, an assembly hall of two storeys for the Saṅgha (Dhp a.iii.295f). **Buddhaghosa** says that **Kāḷa Khemaka**, the **Sākyan**, built a special *vihāra* near **Nigrodhārāma**, on one side of the grounds (MN a.ii.906; MN.iii.109f).

Nigrodhārāma 02. A grove in **Rājagaha**. The Buddha says that there he once gave **Ānanda** the chance of asking him to live for a whole aeon, but **Ānanda** missed his opportunity. DN.ii.116.

Nighaṇḍu. A **Yakkha** chieftain, to be invoked by followers of the Buddha when in distress (DN.iii.204). He was present at the **Mahā Samaya**. DN.ii.258.

Nighāsutta. The three pains of lust, hatred and illusion. For their full comprehension the Noble Eightfold Path must be cultivated. SN.v.57.

Niṅka (**Nika**). A *Deva* who visits the Buddha in the company of several other **Devas** and utters a verse in praise of **Nigaṇṭha Nātaputta**. SN.i.65f.

Niṅkapaṇṇapadhānaghara. A building on **Cittalapabbata**, the residence of **Cūḷa Summa** (Vibh a.489). It is probably identical with **Nikapennaka** (*q.v.*).

Niceluvana. A grove of *mucalinda* trees in **Kimbilā**. AN.iii.247 (the PTS Ed. reads **Veḷuvana**). AN a.ii.642.

Niccavinodavāṇava. A **Damiḷa** chief ally of **Kulasekhara**. Cv.lxxvi.144; lxxvii.76.

Nicchaviṭṭhiaticārinī Sutta. **Mahā Moggallāna** reports to the Buddha that while descending **Gijjhakūṭa** he saw a flayed woman going through the air. The Buddha replies that the woman was an adulteress of **Rājagaha**. SN.ii.259.

Nicchavorabhisutta. Similar to the above; a flayed man, a sheep butcher of **Rājagaha**. SN.ii.256.

Nijjarāsutta. Ten things, which are brought to nought by the cultivation of their opposites. AN.v.215f.

Niṭṭhāsutta. Five conditions which are consummated in this life and five in the next. AN.v.119f.

Niṭṭhulaviṭṭhika. A village in the district of **Giri** in Ceylon, the birthplace of **Goṭha-imbara** (Mhv.xxiii.49). It is probably identical with the village (**Niṭṭhulaveṭṭhi**) given by **Pottakuṭṭha** for the **Māṭambiya** *padhānaghara*. Cv.xlvi.20.

Nidānakathā. The introductory chapter of the **Jātaka Commentary**. It gives the story of **Gotama Buddha** in three sections:

- the **Dūrenidāna** from the time of his birth, as **Sumedha**, up to his birth in the **Tusita** world;
- the **Avidūrenidāna** from his death in **Tusita** and his birth as **Siddhattha**, son of **Suddhodana**, up to his Awakening;
- and the **Santikenidāna**, which contains his story up to the dedication of **Jetavana** by **Anāthapiṇḍika**. Ja.i.1-94.

Nidānavagga. The second division of the **Saṁyuttanikāya**. Vol.II. of the PTS Edition.

Nidānasaṁyutta. The twelfth section of the **Saṁyuttanikāya**. SN.ii.1-133.

Nidānasutta 01. The three means by which deeds are heaped up: greed, hatred and delusion. AN.iii.338.

Nidānasutta 02. Preached at **Kammāsadamma**. **Ānanda** tells the Buddha that though the *Paṭiccasamuppāda* is so deep, yet, to him, it is so plain. The Buddha warns him against such an idea, because all *Saṁsāra* is due to lack of understanding of the causal law (SN.ii.92). This *Sutta* was probably called the **Cūḷa Nīdānasutta** as opposed to the **Mahā Nidānasutta** (e.g., MN a.i. 225; Vibh-a.267).

Nidānasuttā 01. Two *Suttas* on the three originating causes of action: lust, malice and delusion. AN.i.134f.

Nidānasuttā 02. The three causes of action: lust, malice and delusion. AN.i.263.

Nidānasuttā 03. Absence of lust, malice and delusion prevents the arising of actions. AN.i.264.

Nidānasuttā 04. Actions are originated by desire for things which, in the past, were based on desire, for the like things in the future and at the present time. AN.i.265.

Nidānasuttā 05. The opposite of No. 4. AN.i.266.

Nidānuddesa. One of the five divisions of the **Pātimokkha**.

Niddasavatthusutta 01. The seven constituent qualities of a *niddasa* (*khīṇāsava*). AN.iv.15.

Niddasavatthusutta 02. The same preached in answer to a question by **Sāriputta** as to whether it is right to say that one who has observed celibacy for twelve years could be called a *niddasa*. AN.iv.34ff.

Niddasavatthusutta 03. Similar to No. 2, but the questioner is **Ānanda** and the qualities are differently stated. AN.iv.37f.

Niddā. An *upāsikā* who was born as a *Vemānikapeta*. Vv.ii.8; Vv-a.117.

Niddātandisutta. Preached in answer to the question of a *Deva*: sloth, drowsiness and surfeit of food prevent understanding of the Noble Eightfold Path. SN.i.7.

Niddesa. A commentarial work included in the Canon as part of the **Khuddakanikāya**. It is generally divided into two books: the **Cūḷa Niddesa** and the **Mahā Niddesa**.

The **Cūḷa Niddesa** contains comments on the **Khaggavisāṇasutta** and the sixteen *Suttas* of the **Pārāyaṇavagga** of the **Suttanipāta**, while the **Mahā Niddesa** deals with the sixteen *Suttas* of the **Aṭṭhakavagga**.

It is significant that the **Cūḷa Niddesa** contains no comments on the fifty-six (*Vatthugāthā*) introductory stanzas, which preface the **Pārāyaṇavagga** as at present found in the **Suttanipāta**. This lends support to the suggestion that at the time the **Cūḷa Niddesa** was written the **Pārāyaṇavagga**, was a separate anthology, and that the **Khaggavisāṇasutta** did not belong to any particular group. Similarly with the **Mahā Niddesa** and the **Aṭṭhakavagga**.

The comments in the **Niddesa** seem to have been modeled on exegetical explanations such as are attributed here and there in the *Piṭakas* to **Mahā Kaccāna** (e.g., **Madhupiṇḍikasutta** (MN.i.110f); also SN.iii.9) and to **Sāriputta** (e.g., **Saṅgītisutta**, DN.iii.207f).

There is a tradition (NidA. p.1), which ascribes the authorship of the **Niddesa** to **Sāriputta**. There exists a Commentary on it, called the **Saddhammapajjotikā**, by **Upasena**. It was written in Ceylon at the request of a monk called **Deva** Thera.

Niddhamanasutta. Ten things which are burnt out by the possession of their opposites. AN.v.220f.

Nidhikaṇḍasutta. One of the *Suttas* of the **Khuddakapāṭha** (Khp.p.7). A man buries treasure that he may use it later, but very often he loses it; not so is the treasure laid up by the doing of good deeds.

Nipaññañjalika. See **Paññañjalika**.

Nipannapaṭimāguhā. A cave forming part of the **Uttarārāma** built in **Pulatthipura** by **Parakkamabāhu I**. Cv.lxxviii.75.

Nipura. See **Sinipura**.

Nibbānasutta 01. The Buddha explains to **Jāṇussoṇī** the meaning of seeing *Nibbāna* in this life. AN.i.158.

Nibbānasutta 02. **Sāriputta** explains to **Ānanda** why some beings do not attain *Nibbāna* in this very life. AN.ii.167.

Nibbānasutta 03. It is impossible that one who sees sorrow in *Nibbāna* shall live in harmony and patience. AN.iii.442.

Nibbānasutta 04. **Sāriputta** explains to **Udāyī** (**Lāḷudāyi**, according to the Commentary: AN a.ii.810) how *Nibbāna* is happiness, though in it there is no experiencing (*vedayitaṁ*). AN.iv.414f.

Nibbānasutta 05. Preached at **Nālaka**. **Sāriputta** explains to **Jambukhādaka** the meaning of *Nibbāna* and the way thereto. SN.iv.251.

Nibbānasutta 06. Preached at **Ukkācelā**. **Sāriputta** explains to **Sāmaṇḍaka** the meaning of *Nibbāna* and the way thereto. SN.iv.261f.

Nibbidāsutta 01. The seven *bojjhaṅgas*, if cultivated, lead to revulsion, calm and *Nibbāna*. SN.v.82.

Nibbidāsutta 02. The same as above but with the four *iddhipādas*. SN.v.255.

Nibbidāsutta 03. Five things, the perception of which leads to revulsion: foulness of the body, cloying of food, distaste of the world, impermanence in all things and the thought of death. AN.iii.83.

Nibbidāsutta 04. Calling to mind the Buddha, the Dhamma, and the Saṅgha, etc., conduces to revulsion and to *Nibbāna*. AN.i.30.

Nibbindā. A channel, branching eastwards from the **Aciravatī** canal of the **Mahā Vālukagaṅgā**. Cv.lxxix.53.

Nibbedhasutta. The Buddha tells **Udāyī** that a monk who cultivates the seven *bojjhaṅgas* will penetrate and break through lust, hatred and illusion. SN.v.87f.

Nibbedhikapariyāya. A comprehensive discourse addressed to the monks on sense desires, their source, their variety, their fruit, and the steps leading thereto. AN.iii.410f.; it is often quoted, e.g., Ud-a.176; Dhs-a.369.

Nibbedhikasutta. Four things that lead to penetration: association with the good, listening to the doctrine, reflection, observance of the Dhamma. SN.v.419.

Nimi 01. The Bodhisatta born as king of **Mithilā**. See **Nimijātaka** (Ja 541).

Nimi 02. A **Pacceka Buddha**. He was king, of **Mithilā**. One day he saw a hawk, which was flying with some meat, attacked by vultures. The hawk dropped the meat, which was then taken up by another bird and he, in his turn, was attacked. This process continuing for some time, the king realized that possessions bring sorrow and suffering. He thereupon renounced his sixteen thousand women, and reflecting on his renunciation, became a **Pacceka Buddha**, and joined three others, who had also become **Pacceka Buddhas**: **Karaṇḍu**, **Naggaji** and **Dummukha**. Ja.iii.378f.

Nimijātaka (Ja 541). Once the Bodhisatta was born as the son of the king of **Mithilā**, in the **Videha** country. He was a rebirth of **Makhādeva**, who came down among men from the *Brahma* world in order to bring the number of his family, who renounced the world, up to eighty-four thousand. And because the boy was born to round off the family, like the hoop of a chariot, he was called **Nemi** ("hoop").

On his father's renunciation, he came to the throne and engaged himself and all his subjects in righteousness and generosity. Once, when doubt arose in his mind as to which was more fruitful – holy life or giving alms – **Sakka** himself

appeared before him to answer and encourage him. His fame spread to **Tāvatiṁsa**, and when the gods desired to see him, **Sakka** sent his chariot, with **Mātali**, to fetch him. On the way to **Tāvatiṁsa**, **Mātali** showed the king various hells and heavens and the palaces of various gods and goddesses. Arriving at the **Sudhammā** Hall, **Nimi** discoursed to the assembled gods. After staying in **Tāvatiṁsa** for seven days, he returned to **Mithilā** to tell his subjects what he had seen.

When, later, his barber told him of the appearance of the first white hair on his head, he, like all his predecessors, handed over the throne to his son and became an ascetic. His son, **Kāḷārajanaka**, was the last of the eighty-four thousand kings of **Makhādeva**'s dynasty.

The story was told by the Buddha when he visited **Mithilā**. He smiled when he came to the site of **Makhādeva**'s palace, and when asked why he smiled he related the **Jātaka**.

Anuruddha is identified with **Sakka** and **Ānanda** with **Mātali** (Ja.vi.95-129).

This story forms the basis of the **Makhādevasutta** and is included in the **Cariyāpiṭaka**. MN.ii.74ff. Cp.i.6; Cp-a.42ff. In Dpv.iii.35 the king is called **Nemiya**.

Nimittavagga. The eighth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.82f.

Nimittavyākaraṇīya Thera. An *Arahant*. Ninety-two *kappas* ago he was an ascetic in **Himavā**, at the head of fifty-four thousand pupils. Having seen the miracles preceding the birth of a Buddha (**Tissa Buddha**?), he was glad at heart and told of it to others (Ap.ii.411f). He is probably identical with **Vāraṇa** Thera. Thag-a.i.353f.

Nimittasaññaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a hermit on the banks of the **Candabhāgā**, and, seeing a golden deer wandering in the forest, his mind turned to thoughts of the Buddhas. Twenty-seven *kappas* ago he was a king named **Araññasatta**. Ap.i.261.

Nimokkhasutta. A *Deva* questions the Buddha on deliverance and detachment and the Buddha answers him. SN.i.2.

Nimmala. An officer in the service of **Parakkamabāhu I**. Cv.lxvi.124.

Nimmānaratī. A class of **Devas**, inhabiting the fifth of the six *Deva*-worlds (DN.i.218; MN.i.289, etc.; SN.i.133, etc.; AN.i.210, etc. For their life-span see *Comp.*140f).

They are so-called because they delight in their own creations. They can create any form in any colour. NidA.109; Iti-a.234; Vibh-a.519.

Nimmita. Nineteen *kappas* ago there were sixteen kings of this name, all previous births of **Vataṁsakiya** Thera (**Abhaya** Thera). Ap.i.174; Thag a.i.201.

Nimmitapura. A park in **Pulatthipura** laid out by **Parakkamabāhu I**. Cv.lxxix.9.

Niyama. A district in South India. Cv.lxxvii.15, 101.

Niyarāya. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.79.

Niyasa. See **Yasa**.

Niyelatissārāma. A *vihāra* in Ceylon, built by king **Kaniṭṭhatissa**. Mhv.xxxvi.15.

Niyyanti-uyyāna. A park, probably near **Sīhagiri**, where **Kassapa I**. built a *vihāra* for the **Dhammarucikas**. Cv.xxxix.14.

Niraggala. A sacrifice in which alms are given with wide open, boltless doors. Iti-a.75.

Nirabbuda 01. A *Niraya*; really a period of suffering equal to twenty **Abbudas** (i.e., twenty thousand *Ninnahutas*). Snp.p.126; SN.i.149; Snp-a.477; AN-a,ii.853.

Nirabbuda 02. Twenty-five thousand *kappas* ago there were eight kings of this name, all previous births of **Nigguṇḍipupphiya**. Ap.i.263.

Niraya. Various lists of *Nirayas* are found in the books. In the **Jātaka Commentary** occurs the following (Ja.v.266, 271; the same list is found in Divy.67, except that Raurava is substituted for Jalaroruva and Mahā Raurava for Dhūmaroruva): **Sañjīva**, **Kāḷasutta**, **Saṅghāta**, **Jālaroruva**, **Dhūmaroruva**, **Mahāvīci**, **Tapana**, **Patāpana**. The **Saṁyuttanikāya** and **Aṅguttaranikāya** and the **Suttanipāta** contain a different list: **Abbuda**, **Nirabbuda**, **Ababa**, **Aṭaṭa**, **Ahaha**, **Kumuda**, **Sogandhika**, **Uppala**, **Puṇḍarīka**, **Paduma** (SN.i.149; AN.v.173; Snp.p.126; see also Divy.67).

The Commentaries explain (e.g., AN-a.ii.853) that these are not separate *Nirayas* but specified periods of suffering in **Avīci**. The **Devadūtasutta** (MN.iii.185) of the **Majjhimanikāya** contains yet another list: **Gūtha**, **Kukkuḷa**, **Simbalivana**, **Asipattavana** and **Khārodakanadī**. Other names, also, occur sporadically e.g., **Khuradhāra** (Ja.v.269), **Kākola** (Ja.vi.247), **Sataporisa** (Ja.v.269) and **Sattisūla** (Ja.v.143). The most fearful of the *Nirayas* is, however, the **Avīci** *Mahāniraya*.

Nirayarūpasutta. Four kinds of persons which exist in the world. AN.ii.71.

Nirayavagga. The twenty-second chapter of the **Dhammapada**.

Nirayasutta. **Nirayasutta**. Five things that lead to hell: destruction of life, theft, lust, falsehood, liquor. AN.iii.170; also 204.2. **Nirayasutta**. Six things that lead to hell: taking life, theft, living carnally, falsehood, evil desires and wrong views (AN.iii.432).

Nirayuppattisutta. A man whose mind is soiled (*paduṭṭha*) is born after death in hell. Iti.12f.

Nirāmisasutta. See **Suddhikasutta**.

Nirāsasutta. Three kinds of persons existing in the world: he who longs not, he who longs, and he who has done with longing. AN.i.107f.

Nirutti. A work on exegesis, ascribed to **Mahā Kaccāyana** and divided into two parts: *Cūḷa Nirutti* and *Mahā Nirutti* (Gv.59, 65; Svd.1233f). A *ṭīkā* on it exists, the **Niruttisāramañjūsā**, written by **Saddhammaguru**. Bode, 29; Gv.60.

Niruttipathasutta. On three modes of reckoning: matter that has ceased is reckoned as "has been," not as "is" or "will be"; the same with the other *khandhas*. SN.iii.71f.

Niruttisāramañjūsā. A *ṭīkā* on the **Nirutti**; also a *ṭīkā* on the **Nyāsa** by **Dāṭhā Nāga**. Bode, 55; Svd.1241.

Nirodhavagga. The eighth chapter of the **Bojjhaṅgasaṁyutta**. SN.v.132ff.

Nirodhasutta 01. **Sāriputta** tells **Ānanda** that he has attained to a state of cessation of perception and feeling. SN.iii.238.

Nirodhasutta 02. **Sāriputta** tells the monks that one who has achieved virtue, concentration and insight, may both enter the cessation of perception and feeling and also emerge therefrom. **Udāyī** (**Lāḷudāyī**), who is present, contradicts this three times, but no one upbraids him. **Sāriputta**'s words are repeated before the Buddha, and **Udāyī** acts similarly. The Buddha rebukes **Ānanda** for not admonishing **Udāyī**. Later, the Buddha talks of the matter to **Upavāṇa** and tells him of five qualities which a monk should possess. AN.iii.192ff.

Nilavāsi. A Thera mentioned as staying at the **Kukkuṭārāma** in **Pāṭaliputta**. Vin.i.300.

Nilārāma. A monastery in Ceylon to which **Udaya I**. gave the village of **Kālussa**. Cv.xlix.16.

Niliya. A **Damiḷa** Brahmin, *Purohita* in the palace. He became the paramour of **Anulā** and occupied the throne for six months, until she poisoned him. Mhv.xxxiv.24ff.; Dpv.xx.29.

Nilīya. A hunter. Ja.iii.330.

Nivattagiri. The name of the city built on the spot where **Kaṇḍula**, the elephant, turned back in order to capture **Mahelanagara**. Mhv ṭ.480.

Nivattacetiya. A *cetiya* near the **Kadambanadī**, built on the spot where **Mahinda**, at **Devānampiyatissa**'s invitation, turned back on the way to **Missakapabbata**. Mhv.xv.10.

Nivāpasutta. Preached at **Jetavana**; a parable of **Māra** as trapper. He sets up various gins and snares to trap the unwary, and many are caught in them. It is, however, possible to find a retreat, where **Māra** and his train cannot penetrate; and the Buddha proceeds to explain how this may be found. MN.i.150ff.

Nisantisutta. **Ānanda** tells **Sāriputta** how a monk who is apt at *attha*, *Dhamma*, *vyañjana*, *nirutti* and *pubbāparānusandhi*, comes speedily to grasp things and does not forget about that which he has grasped. AN.iii.201.

Nisabha 01. One of the two chief disciples of **Anomadassī Buddha** (Bv.viii.22; Ja.i.36; Dhp a.i.88). **Pañcasīlasamādāniya Thera** took the precepts from him in the time of **Anomadassī Buddha**. Ap.i.76; also 74 (?).

Nisabha 02. One of the chief lay supporters of **Atthadassi Buddha**. Bv.xv.21.

Nisabha 03. Also called Mahā Nisabha, chief among the *dhutaṅgadharas* in the time of **Padumuttara Buddha**. It was his example that prompted **Mahā Kassapa** to strive for a similar honour. Thag a.ii.134f.; SN a.ii.135f.; AN-a.i.85f.

Nisabha 04. **Nisabha Thera**. He was born in a **Koḷiyan** family, and, having seen the Buddha's wisdom and power in the fight between the **Sākiyans** and the **Koḷiyans**, he entered the Saṅgha and became an *Arahant*. Two verses uttered by him in admonition of a fellow worker are found in the **Theragāthā** (vs.195f.). In time of **Vipassī Buddha** he was a householder, and gave to the Buddha a

kapiṭṭha fruit (Thag.i.318). He is probably identical with **Kapiṭṭhaphaladāyaka** of the **Apadāna**. Ap.ii.449; but see also Thag a.i.73.

Nisabha 05. A mountain in **Himavā**. Ja.vi.204, 212; Ap.i.67.

Nisabhā. One of the palaces occupied by **Tissa Buddha** in his last lay life. Bv.xviii.17.

Nisinnapaṭimālena. A cave in **Pulatthipura**, forming part of the **Uttarārāma** built by **Parakkamabāhu I**. Cv.lxxviii.75.

Nissaggiya. The fourth division of the **Pārājikā** of the **Suttavibhaṅga**.

Nissaṅka. See **Kittinissaṅka**.

Nissayaṭṭhakathā. A Commentary on the **Saccasaṅkhepa** by **Mahā Bodhi** Thera. PLC. 205.

Nissayavagga. The first chapter of the **Ekādasakanipāta** of the **Aṅguttaranikāya**. AN.v.311-28.

Nissayasutta 01. The Buddha explains to a monk how one can be called *nissayasampanna*. AN.iv.353f.

Nissayasutta 02. The Buddha explains to **Upāli** what qualities a monk needs to give *nissaya*. AN.v.73.

Nissaraṇīyasutta. A monk, who is not obsessed by thoughts of lust, ill-will, hurt, form and his own body (*sakkāya*), possesses the five elements of escape. AN.iii.245f.

Nisseṇikkhetta. A district in the **Malaya** province of Ceylon. Cv.lxx.18.

Nisseṇidāyaka Thera. An *Arahant*. In the time of **Koṇḍañña Buddha** he built a stairway for the Buddha by which he might ascend to his cell.

Thirty-one *kappas* ago he was king three times, under the name of **Pahasambahula**. Ap.i.187.

Nīta Thera. He was a Brahmin of **Sāvatthī** and joined the Saṅgha, believing that there he would find pleasure and comfort. He was lazy and indolent, but the Buddha, discerning his antecedents, admonished him, and Nīta, developing insight, became an *Arahant*.

In the time of **Padumuttara Buddha** he was a Brahmin teacher named **Sunanda**.

One day, as he prepared a **Vājapeyya** sacrifice, the Buddha visited him and walked through the air above him. **Sunanda** threw flowers in the sky, and they formed a canopy over the whole town.

He became king thirty-five times under the name of **Abbhasa** (*v.l.* **Ambaraṁsa**). Thag.vs.84; Thag a.i.180f.

He is probably identical with **Puppachadanīya** of the **Apadāna**. Ap.i.166.

Nītha. A **Pacceka Buddha**, mentioned in a nominal list. MN.iii.69; Ap a.106.

Nīla 01. A friend of **Mahinda I**. He died early, and **Mahinda** refused the kingship out of sorrow for his friend. Cv.xlviii. 27ff.

Nīla 02. **Nīla Thera**. He belonged to a family of flower sweepers. He joined the Saṅgha and became an *Arahant* in the tonsure hall. When he came to **Sāvatthī** in search of a rag robe a *Mahā Brahmā* saw him and stood worshipping him. Other *Brahmas* heard of this, and all worshipped him. SN-a.ii.217.

Nīlagalla 01. A monastery in Ceylon, built by **Udaya I**. Cv.xlix.31.

Nīlagalla 02. or **Nīlagiri**. A locality in the **Malaya** district of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.14,16,20,83; lxxii.12.

Nīlagallaka. An officer of **Parakkamabāhu I**. Cv.lxx.67.

Nīlagiri. See **Nīlagalla** (2), also **Rāmanīlagiri**.

Nīlageha. A building (*pariccheda*: cell ?) erected by **Aggabodhi II**. for the Thera **Jotipāla**. Cv.xlii.39.

Nīlapabbatavihāra. A monastery near **Hallolagāma**.

Nīlapokkharaṇī. A pond, probably in **Anurādhapura**. It was one of the places from which clay was taken for the vessels which held the paraphernalia used in royal coronations. Mhv ṭ.307.

Nīlavālatittha. A locality in **Rohaṇa**, identified with the modern Mātara. Cv.lxxv.48; Cv.Trs.ii.48, n.2.

Nīlavāhanā. One of the three rivers crossed by **Mahā Kappina** on his way from **Kukkuṭavatī** to see the Buddha. Dhp a.ii.120.

Nīlavāhinī. A channel branching off from the **Mālatipuppha** sluice in the **Parakkamasamudda**. Cv.lxxix.42.

Nīvaraṇapahānavagga. The second chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.3ff.

Nīvaraṇavagga 01. The sixth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.63-79.

Nīvaraṇavagga 02. The fourth chapter of the **Bojjhaṅgasaṁyutta**. SN.v.91-8.

Nīvaraṇasutta 01. The five *nīvaraṇas* make one blind, the seven *bojjhaṅgas* give one light and wisdom. SN.v.97f.

Nīvaraṇasutta 02. The four *satipaṭṭhāna*s are to be practised in order to get rid of the five *nīvaraṇas*. AN.iv.457f.

Nīvaraṇāni Sutta. The five *nīvaraṇas*: sensual desire, malevolence, sloth and torpor, excitement and flurry, and doubt and wavering. SN.v.60.

Neṭṭāru. A locality in South India. Cv.lxxvi.189.

Nettippakaraṇa Also called **Nettigantha**. An exegetical work on the *Piṭakas*, traditionally ascribed to **Mahā Kaccāna**.

There exists a Commentary on it by **Dhammapāla** (Gv.59, 60; Sās-d.65).

Ñāṇābhivaṁsa wrote a *ṭīkā* on it. Svd.1215.

Nettī. A **Yakkha** chieftain. DN.iii.204.

Nemi 01. See **Nimi**.

Nemi 02. A servitor of **Kuvera**. DN.iii.201.

Nemi 03. A **Pacceka Buddha**, perhaps the same as **Nimi** (*q.v.*). MN.iii.70.

Nemi 04. Forty-three *kappas* ago there were sixteen kings of this name, all previous births of **Vimala Koṇḍañña**. Thag a.i.146; Ap.i.150.

Nemindhara (*v.l.* **Nimindhara**). One of the seven mountain ranges round **Sineru**. Ja.vi.125; Vin-a.i.119; Snp-a.ii.443; Divy.217; Mvu.ii.300.

Nerañjarā 01. A river. After the Awakening, the Buddha lived under the **Ajapāla Nigrodha** (*q.v.*) at **Uruvelā**, on the banks of this river. There **Māra** tempted him, and, later, *Brahma* persuaded him to preach the Dhamma. Vin.i.1ff.; Snp.vs.425ff.; cp. Mvu.ii.238; Lal.327 (261); SN.i.103f; 122, 136ff.; v.167, 185, 232; Ud.i.1-4; ii.1; iii.10; AN.ii.20f; DN.ii.267.

The Commentaries say that when the Buddha, having realized the futility of austerities, left the **Pañcavaggiyas**, he retired to **Uruvelā**, on the banks of the **Nerañjarā**, and there, just before the Awakening, **Sujātā** gave him a meal of milk-rice, taking him to be a god (e.g., Ja.i.68ff.; Dhp-a.i.71; Bv-a.238). Before eating the food, he bathed in the ford called **Suppatiṭṭha**. Under the bed of the river lay the abode of the **Nāga** king, **Kāḷa**. There was a *sāla* grove on the banks, where the Buddha spent the afternoon previous to the night of the Awakening.

Three explanations are given of the name: (1) Its waters are pleasant (*nelaṁ*

jalaṁ assā ti nelañjalā, the *r* being substituted for the *l*); (2) it has blue water (*nīla jalāyā ti vattabbe Nerañjarāyā ti vuttaṁ*); (3) it is just simply the name of the river. Ud-a.26f.

Nadī Kassapa's hermitage was on the bank of the **Nerañjarā** (Thag a.i.45).

Nerañjarā is identified with the modern Nīlājanā, with its source in Hazaribagh, which, together with the Mohanā, unites to form the river Phalgu. CAGL 524.

Nerañjarā 02. A channel that branched northwards from the **Puṇṇavaḍḍhana** tank. Cv.lxxix.49.

Neru 01. The name of a king of India, descendant of **Mahā Sammata**. He was the son of **Mahā Sudassana** and father of **Mahā Neru**. Mhv.ii.5; Dpv.iii.8.

Neru 02. A mountain in **Himavā**. All birds settling there become golden. Ja.iii.247; c.p. **Kākaneru**, **Mahā Neru**, **Sineru**, **Meru**.

Nerujātaka (Ja 379). Once, the Bodhisatta was a golden goose living on **Cittakūṭa** with his brother. One day, while flying homewards, they saw Mount **Neru** and settled down there. All the birds there looked golden by virtue of the lustre of the mountain, and no one paid honour to the Bodhisatta and his brother; so they flew away.

The story was related in reference to a monk of a frontier village. At first he was honoured by the people who, however, later, transferred their favours elsewhere. But the monk, though very unhappy, contrived to stay on. When the Buddha heard of this, he rebuked the monk for remaining where he was not appreciated. Ja.iii.246ff.

Nesāda. A Brahmin, a previous birth of **Sattapaduminiya**. Ap.i.254.

Nesādaka. A hill where the Thera **Mahā Nāma** practised meditation. Thag-a.i.227.

Nehātakamuni Thera. He was a Brahmin of **Rājagaha**, who had become proficient in Vedic lore. Having become an ascetic, he dwelt in a forest glade,

three leagues from **Rājagaha**, living on wild rice and worshipping fire. There the Buddha visited him and was entertained for three days. The Buddha taught him the Dhamma, and the ascetic became a *Sotāpanna* and, later, an *Arahant*. He continued to live in the jungle, and the Buddha visited him again when he fell ill of cramp. Thag.vs.435-40; Thag-a.i.459 f.

Nyāsa. A grammatical treatise by **Vimalabuddhi**. It is also called **Mukhamattadīpanī**. **Vimalabuddhi** Thera also wrote a glossary on it. Gv.72; Bode, 21; see also Sās-d.1240.

Pa-Pā.

Pakiṇṇakanipāta. The fourteenth section of the **Jātaka Commentary** Ja.iv.276, 374.

Pakiṇṇakavagga. The twenty-first chapter of the **Dhammapada**.

Pakudha Kaccāyana (**Pakudha Kātiyāna**, **Kakudha Kaccāyana**, **Kakuda Kātiyāna**). Head of one of the six heretical sects of the Buddha's time. In the **Sāmaññaphalasutta** (DN.i.56), **Ajātassattu** is said to have visited him and obtained from him an exposition of his teaching, which was to the effect that the four elements – earth, fire, air, water; pleasure, pain, and the soul – these seven things were eternally existent and unchangeable in their very nature; that there is no volitional activity of consciousness in them. His doctrine is, therefore, one of non action (*akiriyavāda*). When one, with a sharp sword, cleaves a head in twain, no one is thereby deprived of life, a sword has merely penetrated into the interval between seven elementary substances (cf. the doctrine of the Cartesians, that there is no sin in taking the life of lower animals because they have no soul). In other words, there is no such act as killing, or hearing, or knowing, etc.; no conceptions of, or distinction between, good and bad, knowledge and ignorance, etc.

Pakudha's teachings are also referred to in the **Sandakasutta** (MN.i.517), and there described at even greater length, but there his name is not mentioned.

Buddhaghosa adds that **Pakudha** avoided the use of cold water, using always hot; when this was not available, he did not wash (DN-a.i.144). If he crossed a stream he would consider this as a sin, and would make expiation by constructing a mound of earth. This is evidence of the ascetic tendency in his teaching on matters of external conduct. His teaching is, however, described as *nissirīkaladdhi*.

We are told (MN.i.250; ii.4) that **Pakudha**'s followers did not hold him in high esteem, in contrast to the devotion felt for the Buddha by his followers. **Pakudha** did not welcome questions, and displayed annoyance and resentment when cross examined. Elsewhere however, he is spoken of as having been highly

honoured by the people, a teacher of large and well reputed schools, with numerous followers (e.g., MN.i.198; SN.i.66; Snp.p.91). But he did not lay claim to perfect enlightenment (SN.i.68).

Pakudha Kaccāyana's name is spelt in several ways. Some texts give his personal name as **Kakudha**, or **Kakuda**. In the Praśnopaniṣad (Barua.281; see also Divy.143; Mvu.i.253, 256, 259; iii.383) mention is made of a Kakuda Kātyāna, a younger contemporary of Pippalāda. There he is called Kabandhiṇ, which name, like Kakuda, means that he had a hump on his neck or shoulder.

Buddhaghosa says that **Pakudha** was his personal name and **Kaccāyana** that of his *gotta* (DN a.i.144; SN a.i.102). The **Kaccāyana** (or **Kātiyāna**, as it is sometimes called) was a Brahmin *gotta*.

Pakudha is mentioned as having been, in a past life, one of the five *diṭṭhigatikas* mentioned in the **Mahā Bodhijātaka** (Ja 528, Ja.v.246). He is also mentioned in the **Milindapañha** as one of the teachers visited by **Milinda**. The whole account is either a plagiarism of the **Sāmaññaphalasutta** or else the teachers referred to only belonged to the same respective schools of thought.

Pakudhanagara. A city, evidently in Burma, once the centre of great literary activity. See Gv.65; but elsewhere (Gv.67), the works attributed to the residents of **Pakudhanagara** are stated to have been written in **Kañcipura**. See also Gv.75, where reference is made to a **Makuranagara**. *v.l.* **Pakutanagara**. Perhaps this is the same as **Pakudha**.

Pakulā. See **Sakulā**.

Pakkantasutta. The Buddha addresses the monks at **Gijjhakūṭa**, soon after **Devadatta** had seceded from the order, and tells them that **Devadatta**'s gain was his ruin, in the same way as the flowering of the plaintain, the bamboo and the rush. SN.ii.241.

Pakkha Thera. An *Arahant*. He was a **Sākyan** of **Devadaha** and was called **Sammoda**, but in his boyhood he suffered from rheumatism (*vātaroga*) and was crippled for some time; hence he came to be called *Pakkha* (cripple) even after his recovery. When the Buddha visited his kinsfolk he entered the Saṅgha and

lived in the forest. One day he saw a kite flying up into the sky with some flesh, from which first one kite and then another grabbed a piece. Reflecting that worldly desires were like the flesh taken by the kite, he developed insight and attained *Arahant*-ship.

In the time of **Vipassī Buddha** he had been a **Yakkha** *senāpati* with a retinue of eighty-four thousand and had given the Buddha a divine robe.

Fifteen *kappas* ago he was sixteen times **Cakkavatti** under the name of **Suvāhana** (**Vāhana**) (Thag.vs.63; Thag a.i.144f).

He is evidently identical with **Mahā Parivāra** of the **Apadāna**. Ap.i.146f.

Pagatasutta. A conversation between **Sāriputta** and **Mahā Koṭṭhita** as to whether or not the **Tathāgata** exists after death. SN.iv.384f.

Paṅkadhā. A township in **Kosala**, the residence of a monk named **Kassapa** of the **Kassapagotta**. The Buddha is mentioned as having once stayed there during his tours in **Kosala**. AN.i.236; AN-a.i.446.

Paṅkadhāsutta. When the Buddha stayed at **Paṅkadhā** during one of his tours and instructed the monks there, **Kassapa** of the **Kassapagotta** disapproved of his teaching, thinking that he was too scrupulous. But later, when the Buddha returned to **Rājagaha**, **Kassapa**, filled with remorse, followed him thither, and confessing his transgression, begged for forgiveness. The Buddha praised him for having made confession, and said that only those monks who were zealous in the practice of religion deserved praise, but others did not. AN.i.236f.

Paṅkavela. A village in Ceylon where **Vikkamabāhu II**. defeated **Jayabāhu I**. and his brothers. Cv.lxi.16; see also Cv.Trs.i.226, n.2.

Paṅga. The name of a **Pacceka Buddha**, found in a nominal list. MN.iii.70; Ap-a.i.107.

Paṅguravihāra. A monastery in **Hatthibhoga** *janapada* in the south of Ceylon. In front of its refectory stood a *paṅgura* tree. One day the *Devatā* of the

tree heard a novice recite the **Mahā Dhammasamādānasutta** and applauded the recital. On being questioned by the novice, he told him that he had heard the Buddha preach the *Sutta* but had been unable to see him, there being so many deities present more important than himself. It is said that the *Devatā* became a *Sotāpanna* on the very day of this conversation. MN a.i.530f.

Pacalāsutta. Once, when the Buddha was at **Suṁsumāragiri**, he saw with his divine eye that **Moggallāna** was at **Kallavālamutta** village, and that he was nodding (*pacalāyamāno*) very sleepily. He thereupon visited him and instructed him in the various ways of overcoming somnolence. Some other miscellaneous subjects are also dealt with in this *Sutta*, such as the proper way of entering a house, the benefits of dwelling in solitude, the advantages of practising *mettā*. AN.iv.85ff.

Pacāyikasutta. Few are they that pay respect to the elders of the clan; more numerous those that do not (SN.v.468). Both the text and the *uddāna* call this *Sutta Pacāyika*, but the correct name is *Apacāyika*, and it should be altered to this.

Pacuruyyāna. A park in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.12.

Pacetana. A king of old, whose wheelwright was the Bodhisatta (AN.i.110). See **Cakkavattisutta**.

Pacetanasutta. See **Cakkavattisutta**.

Pacelivihāra. A monastery in **Soṇṇagiripāda**, residence of **Soṇaka Thera**, son of the hunter. MN a.ii.887. See also **Pipphalivihāra**.

Paccaṇīkasutta. Once the Brahmin **Paccaṇīkasāta** of **Sāvatthī** visited the Buddha and asked him to recite a doctrine. But the Buddha refused, saying that there was no use in trying to teach one whose heart was corrupt and full of animosity. This refusal seems to have pleased the Brahmin. SN.i.179.

Paccanīkasāta. A Brahmin of **Sāvatthī**, to whom the Buddha refused to preach (see **Paccaṇīkasutta**). **Buddhaghosa** says (SN a.i.205) that the Brahmin was so-called ("Gainsayer") because he took delight in opposing everything that anyone else said.

Paccantajanapada. In the texts contrast is often drawn between the Paccantajanapada and the **Majjhimadesa**. In the latter the fortunate ones are born, and it is a great disadvantage to be born outside it; for, then, the possibilities of hearing of the Buddha and his teaching become remote (e.g., Dhp-a.iii.248, 489; Khp-a.133).

The boundaries of the **Majjhimadesa** are given in several places, and the Paccantajanapada, lies beyond these boundaries. They are: in the east, **Kajaṅgala** and **Mahā Sālā**; in the south-east, the river **Salaḷavatī**; in the south, **Setakaṇṇikā**; in the west, **Thūna**; and in the north, **Usīraddhaja** (**Usīraddhajapabbata**) (Vin.i.197; Ja.i.49; cp. Divy.21f).

The Vinaya rules were relaxed in the case of those who lived in the Paccantajanapada, where it is said that the Buddha never spent a night. MN-a.ii.982.

Paccantasutta. Few are those born in the **Majjhimadesa**; more numerous those born in the **Paccantajanapada**, among unreasoning barbarians. SN.v.466.

Paccaya 01. **Paccaya Thera**. An *Arahant*. He belonged to a noble family of **Rohī** (**Rohiṇī**) and succeeded to his father's estate. Once, when he was holding a ceremonial oblation, a great number of people assembled, and the Buddha, arriving among them, preached from the sky, seated in a jewelled pavilion made for him by **Vessavaṇa**. Paccaya heard the preaching and renounced the world, attaining *Arahant*-ship in a few days, and not leaving his cell till he had developed insight.

It is said that in the time of **Kassapa Buddha**, Paccaya was a monk who refused to leave the *vihāra* till he gained insight, but he died before his purpose was fulfilled. Earlier, ninety-one *kappas* ago, he had come across the **Vipassī Buddha**, on the banks of the **Vinatā**, and had offered him a fig (*udumbara*)

(Thag. vss. 222-4; Thag-a.i.341f). He is probably identical with **Udumbaraphaladāyaka** of the **Apadāna**. Ap.i.295.

Paccaya 02. The state elephant of **Vessantara**, brought to the stall by a female flying elephant, on the day of his birth, and deposited there. He was white in colour, and was called Paccaya because he supplied a need of **Vessantara**. Ja.vi.485.

Paccayasaṅgaha. A compilation by **Vācissāra**. Gv.71.

Paccayasutta. An explanation of the teaching regarding *Paṭiccasamuppāda*. SN.ii.25f.

Paccarī. See **Mahā Paccarī**.

Paccāgamanīya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a *cakkavāka* dwelling on the banks of the river **Sindhu**. One day, seeing the Buddha travelling through the air, the bird offered him a *sāla* flower in its beak.

Seventeen *kappas* ago he was king eighteen times under the name of **Sucārudassana** (Ap.i.113).

He is probably identical with **Puṇṇamāsa** Thera. Thag a.i.53f.

Paccuggamanīya Thera. An *Arahant*. Ninety-four *kappas* ago he saw **Siddhattha Buddha** and followed him with rapt gaze. Twenty-seven *kappas* ago he was a king called **Saparivāra**. Ap.i.240.

Paccupaṭṭhānasaññaka Thera. An *Arahant*. In the time of **Atthadassī Buddha** he was a **Yakkha**, and, learning that the Buddha had died before he could pay him homage, he was filled with grief. The Buddha's disciple, **Sāgara**, advised him to honour the Buddha's *Thūpa*, and this he did for five years.

Seven *kappas* ago he became king four times under the name of **Bhūripaññā** (Ap.i.153).

He is probably identical with **Ekūdāniya** Thera. Thag a.i.153f.

Pacceka Buddha, **Pacceka Buddhas**. The name given to one who is enlightened by and for himself – i.e., one who has attained to supreme and perfect insight, but who dies without proclaiming the truth to the world – hence the equivalent "Silent Buddha" sometimes found in translations. **Pacceka Buddhas** practise their *pāramī* for at least two thousand *asaṅkheyya kappas*. They are born in any of the three *kulas*: *Brāhmaṇa*, *Khattiya*, or *gahapati* only in a *vivaṭṭamānakappa*, during which Buddhas are also born, but they never meet a Buddha face to face. They cannot instruct others; their realization of the Dhamma is "like a dream seen by a deaf mute." They attain to all the *iddhi*, *samāpatti* and *paṭisambhidā* of the Buddhas, but are second to the Buddhas in their spiritual development. They do ordain others; their admonition is only in reference to good and proper conduct (*abhisamācārikasikkhā*).

Sometimes it is stated that a **Pacceka Buddha**'s knowledge and comprehension of ways and means is less than that of a Bodhisatta (e.g., at Ja.iv.341). They hold their *uposatha* in the **Ratanamālaka**, at the foot of the **Mañjūsarukkha** in **Gandhamādana**. It is possible to become a **Pacceka Buddha** while yet a layman, but, in this case, the marks of a layman immediately disappear. Three caves in the **Nandamūlapabbhāra** – **Suvaṇṇaguhā**, **Maṇiguhā** and **Rajataguhā** – are the dwelling places of **Pacceka Buddhas**. Round the **Ratanamālaka**, *q.v.* (or **Sabbaratanamālaka**), seats are always ready to receive the **Pacceka Buddhas**. When a **Pacceka Buddha** appears in the world, he immediately seeks the **Ratanamālaka**, and there takes his appointed seat. Then all the other **Pacceka Buddhas** in the world assemble there to meet him, and, in reply to a question by the chief of them, he relates the circumstances which led to his enlightenment. Similarly, all the **Pacceka Buddhas** assemble at the same spot when one of them is about to die. The dying one takes leave of the others, and, after his death, they cremate his body and his relics disappear. These details are given in Snp-a.i.47, 51, 58, 63; Khp a.178, 199; Ap a.i.125; see also **Gandhamādana**.

But, according to another account, they die on the mountain called **Mahā Papāta** (*q.v.*). There does not seem to be any limit to the number of **Pacceka Buddhas** who could appear simultaneously. In one instance, five hundred are mentioned as so doing, all sons of **Padumavatī** (*q.v.*), at the head of whom was

Mahā Paduma. In the **Isigilisutta** (MN.iii.68ff) appears a long list of **Pacceka Buddhas** who dwelt on the **Isigili** Mountain (*q.v.*), and after whom the mountain was named.

According to **Buddhaghosa** (MN-a.ii.889ff), the names in this list belonged to the five hundred sons of **Padumavatī**, but the number of the names is far less than five hundred. This discrepancy is explained by saying that as many as twelve bore the same name. Other names are found scattered over different texts, such as the **Jātaka Commentary**, e.g., **Darīmukha** (Ja.iii.240), **Soṇaka** (v.249); see also **Dhammapada Commentary** Dhp-a.iv.120, etc.

The name occurring most frequently in the texts is that of **Tagarasikhī** (*q.v.*). Mention is also made of the Pacceka Buddhas going among men for alms and spending the rainy season in dwellings provided by men, e.g., Dhp-a.ii.112f.; iii.91, 368; iv.200. Their *patthanā* (Snp a.51). Their wisdom is less than that of a Bodhisatta (Ja.iv.341).

Among the teachings preserved of the **Pacceka Buddhas**, the most important is the **Khaggavisāṇasutta** (*q.v.*). For the definition of a **Pacceka Buddha** see **Puggalapaññatti** (p.14; cf. p.70). There he is described as one who understands the Truth by his own efforts, but does not obtain omniscience nor mastery over the fruits (*phalesu vasībhāvaṁ*). See also **Mātaṅga** (2).

Pacceka Brahma, **Pacceka Brahmas**. Mention is made in one or two places in the books of *Brahmas* who are described as **Pacceka Brahma** – e.g., **Subrahmā**, **Suddhāvāsa** and **Tudu**. I have not come across any explanation of this term. It may designate a *Brahma* who does not live in any recognized *Brahma* world, but in a world of his own. The *ṭīkā* to the Sagāthavagga (SN 1-11) says: *Pacceka Brahmā ti ca ekacārī Brahmā, na parisacārī Brahmā ti attho*; "a Pacceka Brahma is a Brahmā who lives alone, not a Brahma who lives with a retinue."

Paccorohaṇīvagga. The twelfth section of the **Dassakanipāta** of the **Aṅguttaranikāya** (AN.v.222-37). One of the *Suttas* deals with the "spiritual coming down again" (*paccorohaṇi*); hence, probably the name of the *Vagga*.

Paccorohaṇīsutta. **Jāṇussoṇī** tells the Buddha how, on certain fast days, the Brahmins perform a ceremony called *paccorohaṇi*, when they bathe and purify themselves and worship the fire three times during the night. He then asks the Buddha whether the Ariyans have a corresponding observance, and the Buddha answers him. AN.v.233ff.

Pacchābhumma (**Pacchābhūma**). The name given to the district to the west (of the **Majjhimadesa**) (SN.iii.5, 6; SN-a.ii.186). Mention is also made of the **Pacchābhūmaka** Brahmins, who are carriers of water pots, fire worshippers, and who claim to be able to send a man heavenward after death, e.g., AN.v.263; see also SN.iv.311.

Pacchābhū Thera. The teacher of **Malitavambha** (Thag.vs.105; Thag a.i.211); the word perhaps means "born in the west"; see below.

Pacchābhūmakasutta (= **Matakasutta**). Once, when the Buddha was at the *Pāvārika ambavana*, **Asibandhakaputta** visits him and asks if he claims to be able to send men heavenwards as do the **Pacchābhūmaka** Brahmins.

The Buddha explains to him that a man's destiny depends on the life he leads; no one else can send him to heaven or to a place of suffering. SN.iv.311f.

Pacchāsamaṇasutta. The five qualities which should be lacking in a monk who is taken as an attendant (*pacchāsamaṇa*). AN.iii.137.

Pacchidāyaka Thera. See **Sajjhadāyaka Thera**.

Pacchimadesa, **Pacchimadisā**, **Pacchimapassa**. A province in Ceylon, probably in the west. Cv.xliv.88f.; but see Cv.Trs.i.82, n.4. In the province was the **Vallipāsāṇavihāra** residence of **Mahā Nāgasena**. Mhv ṭ.552.

Pacchimārāma. A monastery, probably to the west of **Pulatthipura**. It was founded by **Parakkamabāhu I**. and contained twenty-two *pariveṇas* and numerous other buildings. Cv.lxxviii.70ff.

Pajāka. A king. **Lambacūḷaka** was in his kingdom and **Meṇḍissara** (*q.v.*) lived there with his followers (Ja.iii.463). But, elsewhere (Ja.v.133) we are told that **Lambacūḷaka**, was in the kingdom of **Caṇḍappajjota**. Does this mean that the kingdom of **Caṇḍappajjota** was identical with that of Pajāka?

Pajānasutta 01. It is impossible to destroy suffering without understanding the eye, the nose, etc. SN.iv.89.

Pajānasutta 02. Suffering cannot be destroyed without understanding of objects, sounds, savours, etc. SN.iv.90.

Pajāpatī 01. A name given to **Māra**, because he uses his power over all creatures. MN.i.2; MN-a.i.28.

Pajāpatī 02. One of the kings of the **Devas**, mentioned with **Sakka**, **Varuṇa**, **Isāna**, etc. SN.i.219; DN.i.244; in Ja.v.28 he is mentioned with **Varuṇa** and **Soma**; see also DN.ii.274; DN-a.iii.709.

Buddhaghosa says (SN-a.i.262) that he, among the gods, was like **Sakka** in looks and that he lived to the same age, but in the assembly he occupied the second seat. He is sometimes mentioned with *Brahma*, as distinct from him. Ja.vi.568, 571; MN.i.140, 327, 329.

In the **Āṭānāṭiyasutta** (DN.iii.204) he is mentioned among the *Mahā* **Yakkhas**, to be invoked by followers of the Buddha in times of danger.

Pajāpatī 03. See **Mahā Pajāpatī Gotamī**.

Pajjamadhu. A Pāḷi poem of one hundred and four stanzas, by **Coḷiya Dīpaṅkara** or **Buddhapiya**, on the beauty of the Buddha's person, of his teaching and of the Saṅgha. PLC.222; Svd.1260.

Pajjaraka. The name of a disease which afflicted **Abhayapura** (capital of Ceylon) in the time of **Kakusandha Buddha**. It was due to the influence of the **Yakkha Puṇṇakāla**. **Kakusandha** visited the Island to dispel the disease. It is defined as an *uṇhasīsābādha*. Mhv.xv.63; Mhv ṭ.349.

Pajjuna. The eighth of the ten **Andhakaveṇhudāsaputtā**, sons of **Devagabbhā**. Ja.iv.81; Pv-a.93,111.

Pajjunna. A *devarāja*, the god of rain. He was subject to the will of **Sakka**, and the books contain instances of his causing rain to fall at the command of **Sakka** (Ja.i.330; Mhv.xxi.31; Ja.iv.253).

He was also influenced by the exercise of *saccakiriyā* (protestation of truth) e.g., Ja.i.331f. **Buddhaghosa** (SN a.i.64) describes him as **Vassavalāhaka**, and says that he was an inhabitant of the **Cātummahārājika**-world. **Kokanadā** and **Cūḷa Kokanadā** were his daughters (SN.i.29f).

Pajjunna is mentioned among the *Mahā* **Yakkhas** to be invoked in time of need (DN.iii.205), and he was present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Pajjunnadhītāsutta 01. **Kokanadā**, daughter of **Pajjunna**, visits the Buddha at the **Mahā Vana** in **Vesālī** and praises him and his teaching. SN.i.29.

Pajjunnadhītāsutta 02. **Cūḷa Kokanadā**, daughter of **Pajjunna**, visits the Buddha at the **Mahā Vana** in **Vesālī** and, after paying homage to him and his teaching, utters a summary of the Dhamma. SN.i.30.

Pajjota. A tank near **Kāsapabbata**, built by **Duṭṭhagāmaṇī**. Near it was the city of **Pajjotanagara**. Mhv.xxv.51; MN.i.346.

Pajjota. See **Caṇḍappajjota**.

Pajjotasutta 01. The four splendours: of the moon, the sun, fire, and wisdom. AN.ii.140.

Pajjotasutta 02. The four things that give light: the sun, the moon, fire, and the Buddha, the Buddha being the best. SN.i.15.

Pajjotasutta 03. A series of questions asked by a *Deva*, and the Buddha's answers; the first being on radiance, wisdom gives radiance to all the world. SN.i.44.

Pañca Nadī, Pañca Mahā Nadī. In several places in the texts five rivers are mentioned as the five great rivers of India, and they are used in various similes and metaphors. These rivers are: **Gaṅgā**, **Yamunā**, **Aciravatī**, **Sarabhū** and **Mahī**, e.g., Vin.ii.239; AN.iv.101; SN.ii.135; Ud.v.4; also Mil.380.

Pañcaka. See **Paṇḍaka** and **Pañcikā**.

Pañcakaṅga. The *Thapati* of **Pasenadi**, king of **Kosala**. He was a devoted follower of the Buddha and loved discussion.

The **Bahuvedanīyasutta** (MN.i.396ff.; see also SN.iv.223f) is based on a discussion between him and **Mahā Udāyī**, which discussion **Ānanda** overheard and repeated to the Buddha. On another occasion, **Pañcakaṅga** related to the Buddha the conversation he had had with the *Paribbājaka* **Uggāhamāna Samaṇa Maṇḍikāputta**, and the Buddha preached to him the **Samaṇamaṇḍikāsutta** (MN.ii.23ff).

The **Anuruddhasutta** contains a discussion between **Anuruddha** and **Abhiya Kaccāna**, which took place at **Pañcakaṅga**'s house, whither he had invited them (MN.iii.144ff). The discussion was started by a question asked by **Pañcakaṅga**. **Buddhaghosa** says that **Pañcakaṅga** was the *Thapati*'s personal name, and that he was so-called ("Five Tools") because he carried the five tools of a carpenter: *vāsīpharasu* (adze), *nikhādana* (chisel), *daṇḍa* (measuring stick), *muggara* (gavel), and *kāḷasutta* (blackened thread) (MN a.ii.629; SN a.iii.86). He explains *Thapati* by *vaḍḍhakī jeṭṭha*.

Pañcakaṅgasutta. See **Bahuvedanīyasutta**.

Pañcagativaṇṇanā. The name of a Commentary Gv.65, 75.

Pañcagatisuttā. A series of *Suttas* in which the Buddha declares that, through not understanding the four Ariyan truths, beings continue to be born in one or other of the five conditions: as humans, animals, *Petas*, **Devas**, or in the *nirayas*. SN.v.474ff.

Pañcagarujātaka (**Bhirukajātaka**) (Ja 132). The Bodhisatta was once the youngest of the hundred sons of **Brahmadatta**, king of **Benares**. He had, as far as could be seen, no chance of being king, but on seeking the counsel of a **Pacceka Buddha** and following his advice, he became king on his father's death. For details reference is invited to the "**Takkasilājātaka**," this evidently being another name for the **Telapattajātaka** (*q.v.*).

This Jātaka was related in reference to the attempts made by **Māra**'s daughters to tempt the Buddha as he sat under the **Ajapāla** *nigrodha*. Ja.i.469ff.

Pañcaggadāyaka. A Brahmin, so-called because he gave the first fruits of his harvest in five stages: when it was ripe, when it was being threshed, when it was put into tubs, when it was put in the boiler, and when it was heaped on the dish. One day, the Buddha went to his house and stood at the door, while the Brahmin was having his meal, his wife serving him. The wife, seeing the Buddha, and fearing that her husband would give away his food, made a sign to the Buddha to go. But the Buddha made a gesture of refusal and sent a radiance in the direction of the Brahmin. The wife laughed at the Buddha's obstinacy, and, at that moment, the Brahmin saw the Buddha and brought to him the remnant of his meal, which the Buddha accepted. He then preached to the Brahmin and his wife, both of whom became *Anāgāmīs*.

Dhp-a.iv.98 ff.; the story is also found at Snp-a.i.270, but there the Brahmin and his wife only become *Sotāpannas*.

Pañcaggaḷalenavāsītissa. A young novice who could travel through the air. One day, while so journeying, he heard the daughter of the chief artisan of **Girigāma** singing in a lotus pond while bathing with five hundred friends. He was attracted by her voice and lost his concentration of mind. Snp-a.i.70.

Pañcaṅgikavagga. The third section of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.14-32.

Pañcaṅguliya Thera. An *Arahant*. Ninety-two *kappas* ago he approached **Tissa Buddha**, who was entering the **Gandhakuṭi**, and offered him a handful of perfume. Seventy-two *kappas* ago he was a king called **Sayampabhā**. Ap.i.186.

Pañcacūlakagāmadāraka. The disguise assumed by **Vissakamma** when, acting on **Sakka**'s orders, he went with **Asoka** to fetch the relics for his *cetiyas*. These relics lay buried, and no one had been able to find them. DN-a.ii.614; see **Pañcacūḷaka** for more probable explanation.

Pañcacūḷaka. The name of **Sanaṅkumāra** when he was born as a human in a former birth. He practised the *jhānas*, and having died in that state, was born in the *Brahma* world (MN a.ii.584). More probably, Pañcacūḷaka here is not a name but a description meaning "while he was yet a lad with his hair tied in five knots."

Pañcacchiddageha. A Brahmin and his wife wished to give alms to four Brahmins; the Brahmin went to the monastery to fetch them. With him returned four *Arahant sāmaṇeras*:

- **Saṅkicca** (Saṁkicca)
- **Paṇḍita**
- **Sopāka**
- **Revata**

The wife was angry at the sight of them and sent the man back. He brought, in turn, **Sāriputta** and **Moggallāna**, both of whom turned back on seeing the novices. **Sakka**'s throne was heated, as the novices sat hungry, and he came in the guise of a Brahmin, entered the house, and sat down after worshipping the novices. The Brahmin and his wife tried to turn him out; but failing in this, they fed all their five guests. Each of them made an opening in some part of the house, through which he departed. Henceforth the house was known as the *Pañcacchiddageha*. Dhp-a.iv.176ff.

Pañcattayasutta. Preached at **Jetavana**. It deals with various schools of thought and their doctrines regarding the future. Some say the self is conscious, others deny this; some teach annihilation, others deny that. The Buddha does not support any of these speculations. MN.ii.228ff.

Pañcatthānadānasutta. The name given in the **Suttasaṅgaha** (No. 58) to the **Bhojanasutta** (2) (*q.v.*).

Pañcadīpadāyikā Therī. An *Arahant*. One hundred thousand *kappas* ago she was a recluse wandering from one monastery to another. One dark night she sat at the foot of the Bodhi tree and wished that the tree should shine in radiance. Her wish was granted, and for seven days she sat there, and on the ninth day she lit five lamps under the tree. After death she was born in **Tāvatiṁsa**, and her palace was known as **Pañcadīpī**.

She had the power of seeing in all directions without turning her head. She was eighty times queen of the king of the **Devas**. In her last life she attained *Arahant*-ship at the age of seven. Ap.ii.527f.

The same story is told in identical words under the name of another Therī, called **Pañcadīpikā** (Ap.ii.519f). The verses are also attributed in the **Therīgāthā** Commentary to the Therī **Selā**. Thīg a.62f.

Pañcadīpika Thera. An *Arahant*. He was once a follower of **Padumuttara Buddha** and lit a lamp under his Bodhi tree. Thereby he obtained the power of being able to see through all obstacles. Thirty-four *kappas* ago he was king, under the name of **Satacakkhu**. Ap.i.108.

Pañcadīpikā. See **Pañcadīpadāyikā Therī**.

Pañcadīpī. See **Pañcadīpadāyikā Therī**.

Pañcanikāyamaṇḍala. An assembly hall in the **Lohapāsāda**, where the monks living to the north of the **Mahā Vālukanadī** used regularly to assemble at the end of the rainy season. DN-a.ii.581.

Pañcanīvaraṇasutta. On the five *nīvaraṇas*, their evil results and the means of getting rid of them. AN.i.3ff.

Pañcapaṇḍitajātaka, also called **Pañcapaṇḍitapañha** and **Paṇḍitapañha** (Ja 508). The name given to a section of the **Mahā Ummaggajātaka**, which deals with the plot of **Senaka**, **Pukkusa**, **Kāvinda** and **Devinda**, to have

Mahosadha killed by informing the king that **Mahosadha** had a guilty secret which he did not desire anyone to know of. But **Mahosadha** learnt their secrets and defeated their intentions. Ja.iv.473; v.81; vi.379, 389.

Pañcapariveṇamūla. A monastery in Ceylon. At one time **Abhaya** was head of the monks there and interceded with the chief of the **Kuṭhārasabhā** in settling the differences between **Kittisirimegha** and the prince (who afterwards became **Parakkamabāhu I**.) (Cv.lxvii.61).

A *Pañcapariveṇādhipati* was author of the Pāli medical work, the **Bhesajjamañjūsā**, in the reign of **Parakkamabāhu IV**. of **Jambuddoṇi**. PLC.244.

Pañcapāpā. Daughter of a poor man of **Benares**. Her hands, feet, mouth, eyes and nose were hideous, hence her name ("the Five Defects"); but her touch was ecstatic. The reason of all this was that in a previous birth she had given clay to a **Pacceka Buddha** with which to tidy his dwelling, but, on first sight, she had looked angrily at him.

One day she happened to touch **Baka**, king of **Benares**, and he became infatuated with her. He visited her home in disguise and married her. Later, wishing to make her his chief consort, but fearing the mockery of others because of her ugliness, he devised a plan by which the citizens should become aware of her divine touch.

Afterwards, owing to the jealousy of the other queens, she was cast adrift in a vessel and claimed by King **Pāvāriya**. **Baka**, hearing of this, wished to fight **Pāvāriya**, but they agreed to compromise, and from that time Pañcapāpā lived for a week at a time in the house of each king. The story forms one of the tales related by **Kuṇāla**, who is identified with **Baka**. Ja 536, Ja.v.440ff.

Pañcappakaraṇa. Name given to the collection of the books of the **Abhidhammapiṭaka**, with the exception of the **Dhammasangaṇi** and the **Vibhaṅga**. There is a Commentary on these by **Buddhaghosa** and **Ānanda Vanaratana**. PLC.210; Gv.64-75.

Pañcamaka. One of the ten sons of **Kāḷāsoka** (*q.v.*).

Pañcambaṅgaṇa. A place in **Mahā Meghavana** in **Anurādhapura**. Here **Dārubhatikatissa** had a pond made, which was later filled up by **Dhātusena**, who had a series of cells built there. It is probably identical with **Pañhambamālaka** (*q.v.*). Mhv.xxxiv.23; Mhv ṭ 626.

Pañcayojanaraṭṭha. A district in the **Dakkhiṇadesa** of Ceylon, the modern Pasyodunkorala. It is mentioned in various campaigns, and was irrigated and made fertile by **Parakkamabāhu I**. In it was the **Bhīmatitthavihāra**, once the repository of the Tooth Relic. Cv.Ivii.71; lxi.35; lxviii.51; lxxii.57; lxxv.21; lxxxv.81.

Pañcarājāno Sutta. Once five *rājās*, with **Pasenadi** as their chief, were indulging in various forms of amusement and they fell to discussing among themselves as to which of the sense pleasures was the highest. Unable to come to any decision, they sought the Buddha, who explained that the highest pleasure, in the case of any of the senses, was the limit point in anyone's enjoyment. A lay disciple, **Candanaṅgalika**, who was present, thereupon rose from his seat and uttered a stanza in praise of the Buddha. The five *rājās* wrapped their robes around the disciple, and he, in turn, presented these to the Buddha. SN.i.79f.

Pañcavaggiyā. The name given to the five monks:

- **Koṇḍañña**, (**Aññā Koṇḍañña**),
- **Bhaddiya,**
- **Vappa,**
- **Mahā Nāma**
- **Assaji**

to whom the Buddha preached his first sermon at **Isipatana**.

Of these, **Koṇḍañña** was the youngest of the eight Brahmins who read the signs on **Gotama**'s body on the day of the name-giving festival. The four others were children of four of the other Brahmins. They had been advised by their fathers to watch **Gotama**'s career and to join him should he renounce the world. This they did, and all five joined in the austerities of **Gotama** at **Uruvelā**. When he abandoned his austerities and started to follow the Middle Way, they left him

in disappointment. But after the Awakening, the Buddha visited them and preached to them. At first they refused to pay heed to him, but gradually his powers of persuasion won their hearts and they became his first disciples.

It is noteworthy that, although warned by their fathers of the great destiny awaiting **Gotama**, they were yet reluctant to accept the Buddha's claim to Awakening. Ja.i.57, 67, 81, 82; Dhp-a.i.87, etc.

For details of the members of the group, see under their several names; see also article by Mrs. Rhys Davids in JRAS. for 1927 on them as the "Unknown co-founders of Buddhism," where she suggests that the members of this group were responsible for certain tendencies in the Buddha's teaching.

Pañcavihāra. A place near **Pulatthinagara** to which **Parakkamabāhu I**. and his followers retreated while awaiting a favourable opportunity to advance against **Māṇābharaṇa**. Cv.lxxii.116f.

Pañcavudhajātaka (Ja 55). The Bodhisatta born as king of **Benares**. He was the son of **Brahmadatta**, and was named **Pañcāvudhakumāra** because eight hundred Brahmins prophesied that he would win glory through prowess in arms. He studied in **Takkasilā**, and, at the end of his course, his teacher gave him a set of five weapons. On the way home he had a conflict with an ogre named **Silesaloma**, against whom his weapons were of no avail, as they could not penetrate the ogre's hair. But he fought on, and the ogre, marvelling at his courage and his fearlessness, set him free. He thereupon preached to the ogre and converted him. **Pañcāvudha** later became king of **Benares**. Ja.i.272ff.

The ogre is identified with **Aṅgulimāla**. The story was related in reference to a monk who had renounced all effort. Ja.i.272ff.

Pañcaverabhayasutta. Preached at **Jetavana** to **Anāthapiṇḍika**. The Ariyan disciple is free from the fivefold guilty dread: he knows that he is not guilty of taking life, of theft, of wrong indulgence of the senses, of falsehood, of the use of intoxicants, and he is free from dread of the guilt attaching to these. He is also possessed of unwavering faith in the Buddha, the Dhamma and the

Saṅgha, and sees the Ariyan truth of the Causal Law. He thus begets confidence regarding his ultimate destiny. SN.ii.68ff.

Pañcasataraṭṭha. A district in Ceylon (the modern Pansiyapattu to the North east of Kandy) where King **Senāratna** once deposited the Tooth Relic to guard it from his enemies. Cv.xcv.9.

Pañcasatikakhandhaka. The eleventh section of the **Cūḷa Vagga** of the **Vinayapiṭaka**, about the First Council.

Pañcasatikā. The name given to the First Council, which was held under the presidency of **Mahā Kassapa**. Five hundred monks took part in it, hence its name. Mhv ṭ.151.

Pañcasattatimandira. A building erected in **Pulatthipura** by **Parakkamabāhu I**. for "the reception of the magic water and the magic thread given him by the yellow robed ascetics" (Cv.lxxiii.73). Geiger suggests that the building was used for *paritta*-ceremonies. Cv.Trs.ii.9, n.2.

Pañcasālā. A Brahmin village of **Magadha**. For an episode connected with it see **Piṇḍasutta**. SN.i.113; Dhp a.iii.257; Mil.154.

Pañcasikkhāpadasutta. On account of a common element those who commit the five evils take life, steal, etc. consort with those who do likewise. SN.ii.167.

Pañcasikha. A **Gandhabba**. His favourite instrument was the **Beluvapaṇḍuvīnā** (*q.v.*). He was considered a favourite of the Buddha (DN a.iii.699), and when **Sakka** visited the Buddha at the **Indasālaguhā** in order to ask him certain questions, he sent **Pañcasikha** in advance, that he might obtain permission for the interview. The episode in given in full in the **Sakkapañhasutta** (DN.ii.263ff.).

Pañcasikha approached the Buddha and playing on his *vinā*, sang of the beauties of the Buddha, the Dhamma, Arahants and Love. The verses really formed a love poem addressed to his beloved, **Bhaddā Suriyavaccasā**, daughter

of the **Gandhabba Timbarū**. The Buddha praised his music and song and questioned him about the poem. He confessed that when the Buddha was staying under the **Ajapālanirgodha**, before the Awakening, he (Pañcasikha) had met **Suriyavaccasā** going with her father to dance before **Sakka**. Pañcasikha thereupon fell in love with her; but she favoured the suit of **Sikhaṇḍi**, son of **Mātali**. Pañcasikha thereupon composed a song, which he sang to her. She was greatly pleased with the references in the song to the **Sākyan** sage of whom she had heard when she went to the **Sudhammāsabhā** (on this occasion **Sakka**, pronounced his 8-fold eulogy of the Buddha, contained in the **Mahā Govindasutta**, says **Buddhaghosa**, DN a.ii.704), and she consented to marry **Pañcasikha**. It is said that **Sakka** blessed the marriage in return for **Pañcasikha**'s intercession with the Buddha on his behalf.

In the **Janavasabhasutta** (DN.ii.211; also in the **Mahā Govindasutta**, DN.ii.230) it is stated that when *Brahma* **Sanaṅkumāra** appeared before the assembly of the gods of **Tāvatiṁsa** and materialized himself he assumed the form of **Pañcasikha**. **Buddhaghosa** says (DN-a.ii.640), by way of explanation, that all the **Devas** loved **Pañcasikha** and wished to resemble him. In the **Mahā Govindasutta Pañcasikha** is represented as conveying to the Buddha a full report of the happenings in the assembly of the **Devas**, when **Sakka** spoke the Buddha's praises (DN.i.220; cp. Mvu.iii.197ff).

No really satisfactory explanation is found in the Commentaries of **Pañcasikha**'s name. **Buddhaghosa** says (DN a.ii.647) *Pañcasikho ti pañcacūḷo, pañcakuṇḍaliko*, and goes on to say that **Pañcasikha** was born once as a human being, and, while yet a boy wearing his hair in five knots (*pañcacūḷakadārakakāle*), he became chief of those who tended the calves.

This is done even now in Ceylon, where young boys' hair is tied round their heads in several knots. But in one place **Buddhaghosa** says that one way of insulting a man was to shave his head, leaving him five locks of hair (*garahāyā ti pañcasikhā muṇḍakaraṇaṁ*) (DN a.i.296). And, again, he mentions that **Sanaṅkumāra** retained his eternal youth because in a previous life he had developed *jhāna* while yet a lad (*pañcasikhakumārakāle*) (SN a.i.171). See also Ja.vi.496, where a traitor had his hair tied in five knots as a sign of disgrace.

Together with other lads he engaged in works of public utility, such as

repairing roads, digging wells, building rest houses, etc., and he died while young. He was reborn in the **Cātummahārājika** world, destined to live for ninety thousand years, his body three *gāvutas* in height. He wore on his person one hundred cartloads of ornaments and rubbed nine pots of perfume on his body. He wore red robes, and on his head a chaplet of red gold, round which his hair was arranged in five locks (*kuntalikehi*), which fell back as in the case of a young boy (**pañcacūḷikadārakaparihāren'eva**).

It was **Pañcasikha** who first received from the king of the **Cātummahārājika** worlds and their ministers reports of good deeds done by human beings. These he would pass on to **Mātali**, who, in his turn, presented them to **Sakka** (DN a.ii.650). On the day of the **Devorohaṇa**, when the Buddha descended from **Tāvatiṁsa**, **Pañcasikha** was present to render honour to the Teacher in song and music (Dhp-a.iii.225; AN-a.i.72; Vsm.392). According to the legends he was present with the Buddha on other occasions as well (e.g., Mhv.xxx.75; xxxi.82).

Pañcasikha was evidently not only the name of a person, but also of an office (like **Sakka**), for in the **Biḷārikosiyajātaka** (Ja 450, *q.v.*) **Ānanda** is said to have been born as **Pañcasikha** and to have helped **Sakka** and others to make of **Bīlārakosiya** a generous man (Ja.iv.69). Similarly, in the **Sudhābhojanajātaka** (Ja 535, *q.v.*), **Anuruddha** is identified with **Pañcasikha**. Ja.v.412.

Pañcasikhasutta. **Pañcasikha** visits the Buddha at **Gijjhakūṭa** and asks how it is that some beings are wholly set free in this very life, while others are not. The Buddha enlightens him. SN.iv.103f.

Pañcasīlasamādāniya Thera. An *Arahant*. He belonged to a family of *Mahā Sāla* Brahmins in **Vesālī** and became an *Arahant* at the age of five. It is said that he heard his parents take the five precepts, and remembered his own actions of a past life when, in the time of **Anomadassī Buddha**, he was a ferryman on the **Candavatī** and took the five precepts from the Buddha's disciple **Nisabha**, keeping them for one hundred thousand years. Thirty times he was king of the **Devas** and five hundred times king of men. Ap.i.76f.

Pañcasīlasutta. The five things, being possessed of which makes women to be born in purgatory: the taking of life, theft, wrong sensuous indulgence, falsehood, the use of intoxicants. These are to be guarded against. SN.iv.245.

Pañcasutta. See **Anattalakkhaṇasutta**. SN.iii.66.

Pañcahatthiya Thera 01. **Pañcahatthiya Thera**. An *Arahant*. He once saw **Sumedha Buddha**, to whom he offered five handfuls of lilies, which formed a canopy over the Buddha's head. Later, he was king five times under the name of **Hatthiya**. Ap.i.97f.

Pañcahatthiya Thera 02. An *Arahant*. Ninety-two *kappas* ago he saw **Tissa Buddha** passing along the street with his followers and scattered five handfuls of lilies on his path. Thirteen *kappas* ago he was king five times under the name of **Sabhāsammata**. Ap.i.193.

Pañcāla, **Pañcālajanapada**, **Pañcālaraṭṭha**, **Pañcālā**. One of the sixteen **Mahā Janapadas** (AN.i.213; iv.252, etc.). It consisted of two divisions: **Uttara Pañcāla** and **Dakkhiṇa Pañcāla**. The river **Bhagīrathi** formed the boundary between the divisions. According to the **Kumbhakārajātaka** (Ja 408), the capital of **Uttara Pañcāla** was **Kampillanagara**, where a king named **Dummukha** once reigned. Ja.iii.379; also Mvu.iii.26; but the *Divyāvadāna* (435) calls the capital **Hastināpura**. According to the *Mahā Bhārata* (i.138, 73-4), the capital was Ahicchatra or Chatravatī, while the capital of Dakṣina Pañcāla was Kāmpilya.

Pañcāla was to the east of the **Kuru** country, and, in ancient times, there seems to have been a constant struggle between the **Kurus** and the Pañcālas for the possession of Uttara Pañcāla. Thus, sometimes, Uttara Pañcāla was included in the **Kuru** kingdom (e.g., Ja.v.444; also *Mahā Bhārata* i.138), but at other times it formed a part of Kampillaraṭṭha (e.g., Ja.iii.79; v. 21, 289) **Kampilla** probably being the capital of Dakkhiṇa Pañcāla. So it happened that sometimes the kings of Kampillaraṭṭha had their capital in Uttara Pañcālanagara, while at others the kings of Uttara Pañcālanagara had their capital in Kampillanagara. **Cūḷanī Brahmadatta** is described in the **Mahā Ummaggajātaka** (Ja 546) as

king of Pañcāla, with his capital in **Kampilla**. Ja.vi.329, 396, etc.; also Pv-a. 161; see also *Uttarādhiyayana Sūtra* (SBE. xlv. 57-61) and the *Rāmāyaṇa* (i.32).

Similarly **Sambhūta** was king of **Uttara Pañcāla** (Ja.iv.392ff.). Sometimes the king of Pañcāla is merely spoken of as Pañcāla e.g., Ja.iv.430, v. 98. See also **Jayaddisa**.

There seems to have been a chieftain (*rājā*) of Pañcāla even in the Buddha's day, for we are told (Thag a.i.331) that **Visākha** *Pañcāliputta* (*q.v.*) was the son of the daughter of the "Pañcālarājā." Pañcāla is generally identified with the country to the north and west of Deḷhi, from the foot of the **Himālaya** to the river Chambal. Law: *Geography of Early Buddhism*, p.19.

Pañcālacaṇḍa 01. **Pañcālacaṇḍa**. A *Devaputta* who visited the Buddha at **Jetavana** and uttered a verse to the effect that the man who understands *jhāna* finds room even among crowding obstacles. The Buddha corrects him, saying that those who are mindful and self-possessed know the way to *Nibbāna* (SN.i.48). This discussion forms the basis for the **Pañcālasutta** (above). It is probably this same *Deva* who is mentioned as a *Mahā* **Yakkha** in the **Āṭānāṭiyasutta** who is to be invoked by the Buddha's followers in time of need (DN.iii.205).

Pañcālacaṇḍa 02. A handsome Brahmin youth with whom the queen of a **Kosala** king misconducted herself on various occasions. She first saw and fell in love with him when on the way to visit her son; thereafter she found various excuses for coming to the city where he lived. This is one of the stories related by **Kuṇāla**. Ja 536, Ja.v.425, 430f.

Pañcālacaṇḍa 03. A former birth of **Kuṇāla**. He was the chaplain of **Kaṇḍari**, king of **Benares**, and helped the king in discovering the love intrigues of his queen, **Kinnarā**, with a misshapen cripple. When **Kaṇḍari** wished to have the queen beheaded, **Pañcālacaṇḍa** interceded on her behalf and convinced the king, by recalling to his mind several experiences they had lived through together, that the queen's sin was due to her nature as woman. Ja 536, Ja.v.437ff.

Pañcālacaṇḍa 04. Son of **Cūḷanī Brahmadatta**. He was sent by **Mahosadha** to be kept as hostage to King **Videha**, when **Cūḷanī** threatened to harm the latter; but **Videha** treated him like a younger brother. **Pañcālacaṇḍī** was sister to **Pañcālacaṇḍa**. Ja.vi.434, 435, 454, 462, 466.

Pañcālacaṇḍasutta. Recounts the discussion between the Buddha and the *Devaputta* **Pañcālacaṇḍa** (1). SN.i.48.

Pañcālacaṇḍī. Daughter of **Cūḷanī Brahmadatta**. Her marriage with King **Videha**, which was accomplished by the wisdom and diplomacy of **Mahosadha**, forms the main theme of the **Mahā Ummaggajātaka**. She bore a son to **Videha**, who succeeded him ten years after the marriage.

Pañcālacaṇḍī is identified with **Sundarī** (**Nandā**). Ja.vi.409, 410, 426, 427, 434, 438, 445, 453, 454; 466, 478.

Pañcālavagga. The fifth section of the *Navakanipāta* of the **Aṅguttaranikāya**. AN.iv.449-54.

Pañcālavihāra. A monastery in **Soṇṇagiripāda** (in Ceylon); the residence of the monk **Soṇa**, the son of a hunter. AN a.i.255. See also **Pipphalivihāra**.

Pañcālasutta. A discussion between **Ānanda** and **Udāyī** (**Kāḷudāyi**) regarding a verse uttered by the *Devaputta* **Pañcālacaṇḍa** (See SN.i.48) as to what constitutes obstacles (*sambādha*) in the world and what release therefrom (*okāsādhigama*). **Udāyī** says that the five sensuous pleasures are the *sambādha*, and that *okāsādhigama* consists in the attainment of the *jhānas*. AN.iv.449f.; AN-a.ii.815.

Pañcāliputta. See **Visākha** *Pañcāliputta*.

According to **Buddhaghosa** (AN a.ii.511), **Visākha**'s mother was a Brahmin called **Pañcālī**; but the **Theragāthā** Commentary says (Thīg a.i.331f) that **Visākha**'s mother was the daughter of the *rājā* of **Pañcāla**.

Pañcālī. Wife of **Esukārī**, king of **Benares**. When **Esukārī** longed for wealth, she showed him the folly of covetousness and persuaded him to become

an ascetic, later entering to ascetic life herself. The story is related in the **Hatthipālajātaka** (Ja 509, *q.v.*). Pañcālī is identified with **Mahā Māyā** (Ja.iv.491).

The scholiast says (Ibid., 486) that she was called Pañcālī because she was the daughter of the **Pañcāla** king.

Pañcāvudhakumāra. See **Pañcāvudhajātaka** (Ja 55).

Pañcikā. See Moggallāna Pañcikā ??.

Pañcuddharaṭṭha. The name of the districts lying round the modern city of Kandy. Cv.xciv.4; xcv.23, 24; xcvi.17; see Geiger, Cv.Trs.ii.233, n.2.

Pañcuposathajātaka (Ja 490). Once four animals – a wood pigeon, a snake, a jackal, and a bear – lived on friendly terms with the Bodhisatta, who was an ascetic, and, with him as their teacher, they all kept the *uposatha* to rid themselves of their sins and desires. The pigeon had yearned too much after his mate, who was killed by a hawk; the snake had killed a bull, which trod on it; the jackal had lost his hair by clinging too long to an elephant's corpse; the bear had received many blows when he visited a village for food; while the ascetic himself had been proud until visited by a **Pacceka Buddha**, who pointed out to him the folly of pride.

Anuruddha was the pigeon, **Kassapa** the bear, **Moggallāna** the jackal, and **Sāriputta** the snake.

The **Jātaka** was related to five hundred *upāsakas* to encourage them to keep the fast days. Ja.iv.325ff.

Pañjalipabbata. *v.l.* **Pañcalipabbata**, **Pajjalitapabbata**. A mountain in South Ceylon, at the source of the **Karindanadī**. Here **Theraputtābhaya** lived after he renounced the world and became an *Arahant*. Mhv.xxxii.14; Thūpavaṁsa 77.

Paññajātaka. See **Pāniyajātaka** (Ja 459)

Paññattivādā (*v.l.* **Pannattivādā**). A secondary division of the **Gokulikas** (Dpv.v.41; Mhv.v.4; Mbv. p. 96).

Their main doctrine was

- that suffering is no *skandha*,
- that there are no perfect *āyatanas*,
- that the *saṁskāras* are all bound together,
- that suffering is absolute,
- that what proceeds from the mind is not the way,
- that there is no untimely death,
- that there is no human agency, and
- that all suffering comes from karma (Rockhill, 189).

Paññattisutta. On four types of beings and their chiefs: of those who have bodies, **Rāhu** is chief; of those who enjoy pleasures of sense, **Mandhātā** is chief; of those who have lordship, **Māra** is chief; but the **Tathāgata** is chief of the whole world of **Devas**, *Māras*, etc. AN.ii.17.

Paññavagga. The third section of the **Paṭisambhidāmagga**.

Paññavāsutta. A monk who cultivates the seven factors of wisdom can be called intelligent. SN.v.467.

Paññāvuddhisutta. The four states which conduce to growth in wisdom: association with the good, hearing the Dhamma, right reflection, and right behaviour in accordance with the Dhamma. AN.ii.245.

Paññāsutta 01. On the four powers: wisdom, energy, innocence (*anavajja*) and collectedness or kindness (*saṅgāha*). AN.ii.142.

Paññāsutta 02. On eight reasons and causes which strengthen elementary wisdom (*ādibrahmacariyakā paññā*).

Paññāsutta 03. Few are they blessed with insight; more numerous they that are not. SN.v.467.

Pañhamaṇḍapaṭṭhāna. A place near the **Abhayavāpi** in **Anurādhapura**. SN-a.iii.151.

Pañhambamālaka. A place in **Anurādhapura**, where **Devānampiyatissa** offered **Mahinda** a mango, which he ate on the spot, and caused the seed to be planted. Immediately there sprouted from it a tall tree, bearing mangoes. This place later became the centre of distribution of various gifts to the monks (Mhv.xv.38).

After **Mahinda**'s death, the bier containing his body was placed here for a week, and many honours were shown to it prior to its cremation (Ibid., xx.39). This is probably the same as **Pañcambamālaka** (*q.v.*).

Paṭācārā 01. **Paṭācārā Therī**. An *Arahant*. She was the daughter of a banker of **Sāvatthī**, and, when grown up, formed an intimacy with a servant. When her parents wished to marry her to a youth of her own rank, she ran away with her lover and lived in a hamlet. As the time for her confinement drew near, she wished to return to her parents, but the husband, on various pretexts, put off the visit. One day when he was out she left a message with the neighbours and started for **Sāvatthī**. Her husband followed her, but on the way she gave birth to a son, and they returned home. The same happened when her second child was born, but soon after its birth a great storm broke, and her husband went to cut some sticks and grass in the jungle with which to make a shelter. He was bitten by a snake and died.

The wife spent the night in misery, lying on the ground hugging her children. In the morning she discovered her husband's body, and started off to go to her parents. On the way she had to cross a river, and, because it was in flood, she could not carry both her children across at the same time. She therefore left the younger on some leaves on the bank and started wading across with the other. In midstream she looked back and saw a hawk swoop down and carry away the babe. In her excitement she dropped the child she was carrying and it was swept away by the flood. Distracted, she went on towards **Sāvatthī**, but on the way she learnt that the house in which her parents and brother lived had fallen on them in the night and that they had been burnt on one pyre.

Mad with grief, she wandered about in circles, and because, as she circled round, her skirt cloth fell from her, she was called **Paṭācārā** ("Fallen Conduct, AN-a.i.359 says: *athassā ayaṁ paṭācāraṁ paṭaparihāraṇaṁ vinā caratī ti paṭācārā teva nāmaṁ akaṁsu. Yasmā cassā so naggabhāvena alajjī-ācāro pākaṭo ahosi, tasmā patito ācāro assā ti paṭācārā tveva nāmaṁ akaṁsu.*"). People drove her from their doors, till one day she arrived in **Jetavana**, where **Gotama Buddha** was preaching. The people round him tried to stop her from approaching, but the Buddha called her to him and talked to her. By the potency of his gentleness, she regained presence of mind and crouched on the earth. A man threw her his outer robe, and she, wearing it, drew close to the Buddha, and worshipping at his feet, told him her story and begged for his help.

The Buddha spoke to her words of consolation, making her realize the inevitableness of death; he then taught her the Truth. When he finished speaking, she became a *Sotāpanna* and asked for ordination. Her request was granted, and one day, while washing her feet, she noticed how the water trickled, sometimes only to a short distance, sometimes further, and she pondered, "even so do mortals die, either in childhood, in middle age, or in old age." The Buddha sent her a ray of glory and appeared before her, speaking and confirming her thoughts. When he had finished speaking, Paṭācārā won *Arahant*-ship. She later became a great teacher, and many women, stricken with grief, sought her guidance and her consolation (Thīg a.47,117,122). She was declared by the Buddha to be the best among the *Therīs* who knew the Vinaya (AN.i.25).

In the time of **Padumuttara Buddha**, she was born in a clansman's family, and having heard the Buddha speak of a nun as first among those who knew the rules of the Saṅgha, she aspired to a similar rank for herself.

In the time of **Kassapa Buddha**, she became a *Bhikkhunī*, and was third of the seven daughters of **Kikī**, king of **Benares**. She built a cell for the Saṅgha and lived a celibate life for twenty thousand years. Thīg.112-16; Thīg a.108ff. Ap.ii.557f.; AN a.ii.194ff.; Dhp a.ii.260ff.; iii.434f.;Ja.vi.481.

Paṭācārā is given as an example of one whose grief was assuaged by listening to the Dhamma. DN-a.iii.746; MN-a.i.188; Ud-a.127.

Paṭācārā 02. One of the five children of two **Jain** disputants, a man and a woman, of **Vesālī**; they married at the suggestion of the **Licchavīs** in order that their children might inherit the skill of both. **Paṭācārā** and her three sisters and one brother were later converted by **Sāriputta** and became *Arahants*.

Paṭācārā is identified with one of the daughters of the **Kaliṅga** king in the **Cūḷa Kāliṅgajātaka** (Ja 301, Ja.iii.1ff). Her brother was the *Nigaṇṭha* **Saccaka** (MN-a.i.450).

Paṭikkūlasutta. The idea of the repulsiveness of food, if cultivated and encouraged, conduces to great profit. SN.v.132.

Paṭicchannasutta. Three things which are practised in secret: the ways of women, the chants of Brahmins, the views of perverse men; and three others which are there for all to see: the sun, the moon, and the *dhammavinaya* of a **Tathāgata**. AN.i.282.

Paṭijagga. Sixty-seven *kappas* ago there were seven kings of this name, all previous incarnations of **Citakapūjaka Thera**. Ap.i.237.

Paṭidesanīyavagga. One of the sub divisions of the **Pācittiya**. Vin.iii.175ff.

Paṭipattivagga. The fourth chapter of the **Maggasaṁyutta**. SN.v.23ff.

Paṭipattisaṅgaha. A Pāli work by an unknown author. Gv.62, 72.

Paṭipattisutta. Preached at **Sāvatthī**, on wrong conduct and right conduct. SN.v.23.

Paṭipadāsutta 01. The Buddha teaches both the wrong way and the right way. SN.ii.4.

Paṭipadāsutta 02. The Buddha teaches both the way that leads to the arising of the condition of the body and also the way leading to the cessation of such a condition. SN.iii.43.

Paṭipadāsutta 03. The Buddha teaches both wrong practice and right practice. SN.v.18.

Paṭipadāsutta 04. The Buddha does not praise wrong practice, but he praises right practice. SN.v.18f.

Paṭipannasutta 01. The Buddha teaches about those that are wrongly conducted and those that are rightly conducted. SN.v.23.

Paṭipannasutta 02. By the completion and the fulfilment of the five *indriyas* one becomes an *Arahant*; their cultivation in a less degree brings lower attainments. SN.v.202.

Paṭibhānasutta. The four kinds of people in the world: he who replies to the point, not diffusely; he who replies diffusely; etc. AN.ii.135.

Paṭimāvihāra. A monastery probably in **Kāṇagāma**, where **Aggabodhi**, ruler of **Rohaṇa**, set up a large stone image of the Buddha. Cv.xlv.43.

Paṭiyārāma. The name of the **Thūpārāma** in the time of **Kakusandha Buddha**. Vin-a.i.86; Dpv.xvii.11.

Paṭiyāloka. A place near **Rājagaha**. Vin.iv.79, 131.

Paṭirūpasutta. The Buddha was once staying in **Ekasālā** in **Kosala**, and there preached to a large congregation. **Māra** warned the Buddha not to teach, lest he should suffer both from the zeal of his supporters and the anger of his opponents. The **Tathāgatha** is unmindful of both, answered the Buddha. SN.i.111.

Paṭilābhasutta. A description of the five *indriyas*. SN.v.199f.

Paṭilīnasutta. A monk, who has shaken off various speculations, has given up searching for sense pleasures and going on other quests and has obtained calm by abandoning pleasure and pain, such a one is called *paṭilīna* (withdrawn). AN.ii.41f.

Paṭisaṅkhāra. Thirty *kappas* ago there were thirteen kings of this name, all previous births of **Sudhāpiṇḍiya Thera**. Ap.i.133.

Paṭisambhidākathā. The sixth section of the **Yuganaddhavagga** of the **Paṭisambhidāmagga**. Paṭis.ii.147-158.

Paṭisambhidāmagga. The twelfth "book" of the **Khuddakanikāya**. It really belongs to the literature of the **Abhidhamma** type, and describes how analytical knowledge can be acquired by an *Arahant*. It presents a systematic exposition of certain important topics of Buddhism. It is possible that, before the development of the extant **Abhidhammapiṭaka**, it passed as one of the **Abhidhamma** treatises.

The book consists of three Vaggas: **Mahā Vagga**, **Yuganaddhavagga**, **Paññāvagga** and each *Vagga* contains ten topics (*kathā*).

The treatment of the various topics is essentially scholastic in character, and whole passages are taken verbatim from the Vinaya and from various collections of the **Suttapiṭaka**, while a general acquaintance with the early Buddhist legends is assumed (published by the PTS. There is an index in JRAS., 1908).

A commentary exists, written by **Mahā Nāma**, a Thera of Ceylon, and called **Saddhammappakāsinī**.

Paṭisambhidāsutta 01. Five qualities which make a monk become that which he should: the four *paṭisambhidā* and knowledge of all things, great and small, which must be done for his fellow celibates. AN.iii.113.

Paṭisambhidāsutta 02. Seven qualities which enable a monk to realize, unaided, the four *paṭisambhidā*. AN.iv.32f.

Paṭisallānasutta. The Buddha exhorts the monks to apply themselves to solitude, because the solitary man knows things as they really are. SN.iii.15; iv.80; v.414.

Paṭisārāṇīyasutta. Eight kinds of disqualifications in a monk, which entitle the Saṅgha to censure him. AN.iv.346f.

Paṭṭhānagaṇānaya. An **Abhidhamma** treatise ascribed to **Saddhammajotipāla**. Gv.64,74.

Paṭṭhānappakaraṇa. The last "book" of the **Abhidhammapiṭaka**. It might be described as the book of "causes," and deals with the twenty-four *paccayas* or modes of relations between things, mental and material. Its Commentary was written by **Buddhaghosa** at the request of a monk called **Cūḷa Buddhaghosa**.

Paṭṭhānasāradīpanī. A work by a monk named **Saddhammālaṅkāra**. Sās. 48; Bode, 47.

Paṭṭhānasutta. Three good results for which the good life should be lived. **Suttasaṅgaha** No.29; Iti.67f. Perhaps the correct name is **Patthanāsutta**. The **Udāna** calls it **Sukkasutta**.

Paṭhamacetiya. A *cetiya* built by **Devānampiyatissa**, on the spot where **Mahinda** alighted on his first visit to **Anurādhapura** and the king's palace. Mhv.xiv.45; xx.20; Vin-a.i.79. One of the eight Bodhi saplings was planted there. Mhv.xix.61.

Paṭhamasambodhi. The name of a book. Gv.65, 75.

Paṭhamasuddhiyasutta. The four *jhānas*, which, when cultivated, flow to *Nibbāna*, just as the **Ganges** flows to the east. SN.v.307.

Paṭhavicālaka Dhammagutta. See **Dhammagutta**.

Paṭhavidundubhi. A king of ninety-one *kappas* ago, a previous birth of **Māṇava** (**Sammukhāthavika**). Thag a.i.163; Ap.i.159.

Paṭhavivindhara 01. A **Nāga** king, a previous birth of **Rāhula** 01. AN a.i.142, etc.; but see **Rāhula**.

Paṭhavivindhara 02. Son of **Kikī**, king of **Benares**. He built one of the gateways of the **Dhātughara** of **Kassapa Buddha**. Snp a.i.194.

Paṭhavīsutta 01. Seven small balls of clay, as big as jujube kernels, are infinitely smaller than the earth. So with the Ariyan disciple – when he has won understanding, the *dukkha* that remains is infinitely smaller than that which he has destroyed. SN.ii.135f.; repeated at SN.v.462f.

Paṭhavīsutta 02. The same as the above. SN.ii.136.

Paṭhavīsutta 03. Incalculable is *Saṁsāra*. The number of parents a man has had would be greater than the number of balls, each the size of a *kola* (jujube) kernel, that could be made of the clay of the earth. SN.ii.179.

Paṇanagara. A village in Ceylon which was one of the centres of the campaigns of **Paṇḍukābhaya**. Mhv.x.27.

Paṇiva. A locality in South India. Cv.lxxvi.184,186.

Paṇihita acchannavagga. The fifth section of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.8-10.

Paṇītatarasutta. The four kinds of birth among the **Nāgas** and the pre-eminent among them. SN.iii.240.

Paṇḍaka 01. A monk, friend of **Kapila**, who lived in a village near **Kosambī**. He was found guilty of having taken what did not belong to him and also of unchastity. Vin.iii.67.

Paṇḍaka 02. A **Yakkha** of the **Himālaya** region. He, his wife **Hāritā**, and his five hundred sons, became *Sotāpannas* when **Majjhantika** preached to **Aravāḷa**. Mhv.xii.21.

Paṇḍara 01. **Paṇḍaraka**. A **Nāga** king. See **Paṇḍarajātaka** (Ja 518).

Paṇḍara 02. The name of the horse ridden by **Maṅgala Buddha** when he left household life. Bv-a.116.

Paṇḍara 03. A clan of elephants, each having the strength of one thousand men. Ud-a.403; Vibh-a.397; AN-a.ii.822.

Paṇḍara 04. The name of a *gotta*. An ascetic of this clan, hearing **Phussa Thera** preach, asked him a question which led to a long explanation by **Phussa** (Thag.vs.949; Thag-a.ii.82ff). It is said that the *gotta* had, as ancestor, a sage named **Paṇḍara**. *v.1.* **Paṇḍarasa**.

Paṇḍarakā. The name of a river which is mentioned with **Mallaṅgiri** and **Tikūṭa** as a haunt of *Kinnarīs*. (Ja.iv.438, 439).

Paṇḍaraṅga. A sect of Brahmin ascetics; they are mentioned in the time of the Buddha (e.g., Dhp-a.iv.8) and also in that of **Asoka**. Perhaps they covered their bodies with ashes, e.g., Dpv.viii.35; Vin-a.i.44.

Paṇḍarajātaka (Ja 518). A ship was once wrecked in mid-ocean and only a man called **Karambiya** survived. He was cast upon an island, where he wandered about naked and destitute. The people thought he was an ascetic and built him a hermitage. Among his followers were a **Garuḍa** king, and also a **Nāga** king named **Paṇḍara** (or **Paṇḍaraka**). One day, at the instigation of the **Garuḍa**, the ascetic wheedled out of **Paṇḍara** the secret of how the **Nāgas** prevented themselves from being carried off by the *Garuḍas*. They swallowed large stones, thus making themselves very heavy. If the *Garuḍas* seized them by their tails, they would have to disgorge the stones and could easily be carried off. **Karambiya** betrayed this secret to the **Garuḍa** king who, thereupon, seized **Paṇḍara** in the right way and carried him away. **Paṇḍara** begged for mercy, and the **Garuḍa** set him free, warning him never again to tell his secret. Thereafter the **Garuḍa** and **Paṇḍara** lived as friends. **Paṇḍara** cursed **Karambiya** and his head split in seven pieces.

The story was related in reference to the wickedness of **Devadatta**, who is

identified with **Karambiya**. **Paṇḍara** was **Sāriputta** and the **Garuḍa** the Bodhisatta. Ja.v.75ff.; vi.177.

Paṇḍarasa. See **Paṇḍara** (5).

Paṇḍava 01. The horse of **Sāma**, king of **Benares**; his trainer was **Giridanta** (Ja.ii.98). See **Giridantajātaka** (Ja 184).

Paṇḍava 02. A hill near **Rājagaha**, under the shadow of which the Buddha ate his meal when he begged alms in **Rājagaha**, soon after leaving home. Ja.i.66; Snp.vs.414; Dhp-a.i.85; Thag.vs.41, 1167; Mvu.ii.198, etc.

It is said that ascetics lived on its eastern slope (Snp-a.ii.383f). It seems formerly to have borne another name (MN.iii.68). **Paṇḍava** was one of the halting-places of **Sīvalī Thera** when on his way to the **Himālaya**. AN-a.i.139.

Paṇḍava 03. Adjective from **Paṇḍu**, e.g., Cv.lxxxvii.29.

Paṇḍavavāpī. A tank and a monastery in Ceylon, restored by **Vijayabāhu I**. (Cv.lx.48, 58). The tank was later enlarged by **Parakkamabāhu I**. and converted into the **Parakkamasamudda**. Ibid., lxviii.39; for its identification see Cv.Trs.i.219, n.1.

Paṇḍavāvana. A park laid out by **Parakkamabāhu I**. Cv.lixix.12.

Paṇḍita 01. The Bodhisatta born as a merchant. See the **Kūṭavāṇijajātaka** (Ja 98).

Paṇḍita 02. One of the four novices invited by the Brahmin whose house came later to be known as the **Pañcachiddageha** (Dhp-a.iv.176ff). In the time of **Kassapa Buddha** he was known as **Mahā Duggata**. In his last birth his mother was the daughter of a rich merchant of **Sāvatthī**. During her pregnancy, she had a longing to give to five hundred monks, headed by **Sāriputta**, the choicest portions of red fish, to don yellow robes, to sit in the outer circle of the monks' seats, and to partake of the food left over by the monks. This longing was satisfied, and seven times she held similar festivities. When the child was born

he was called Paṇḍita because, from the day of his conception, various people of the household who had been stupid or deaf or dumb recovered their faculties. When seven years old, he was filled with the desire to become a monk, and was ordained by **Sāriputta**, a constant visitor to the house. For seven days his parents held a festival in honour of his ordination. On the eighth day he went, with **Sāriputta**, into the village for alms; on the way, certain things which he saw – a ditch, arrow makers, carpenters – made him wish to strive for *Arahant*-ship. Thereupon, with the leave of **Sāriputta**, he returned to the monastery requesting the Elder to bring him some red fish on his return from the alms round. In the monastery, **Sakka** stilled all noises and held back the sun and the moon, lest Paṇḍita should be disturbed. The Buddha, seeing this, detained **Sāriputta** back on his way to the monastery, and engaged him in conversation until Paṇḍita should have succeeded in his effort. After a while, Paṇḍita became an *Arahant* and the whole world rejoiced. Dhp-a.ii.139ff.

Paṇḍita 03. A **Pacceka Buddha**, mentioned in a nominal list. MN.iii.70; Ap-a.i.107.

Paṇḍitakumāraka. A **Licchavī** who, with **Abhaya**, visited **Ānanda** at the **Mahā Vana** in **Vesālī** and held a discussion regarding ascetic practices. AN.i.220f.

Paṇḍitapañha. See **Pañcapaṇḍitapañha**.

Paṇḍitavagga. The sixth chapter of the **Dhammapada**.

Paṇḍitasutta. On three things enjoined by the wise and the good: charity, going into homelessness, and support of parents. AN.i.151.

Paṇḍimaṇḍalanādālvara. A **Damiḷa** chief. Cv.lxxvi.179.

Paṇḍiyarāyara. A **Damiḷa** chief. Cv.lxxvi.174, 178.

Paṇḍu 01. Ancestor of the **Pāṇḍavas** (Cv.lxiv.43). The name is also for those who claimed to belong to that dynasty – e.g., in the case of the kings of

Madhurā, e.g., Mhv.vii.50. See also **Pandū**.

See also **Paṇḍurājā**.

Paṇḍu 02. A **Sākiyan**, son of **Amitodana**; he was the father of **Bhaddakaccānā** and her six brothers. On learning from soothsayers of the impending destruction of the **Sākiyans** by **Viḍūḍabha**, **Paṇḍu** left the **Sākiyan** country and settled beyond the **Ganges**. Mhv.viii.18 f.; Dpv.x.i.

His wife was **Susīmā**. Mhv ṭ. 275.

Paṇḍu 03. See **Paṇḍuputta**.

Paṇḍuka 01. One of the **Chabbaggiyā**. He and **Lohitaka** were leaders of a special group called the **Paṇḍukalohitakā**, who are mentioned as having been guilty of various offences against Vinaya rules (Vin.ii.1, 5, 6).

Paṇḍuka and **Lohitaka** lived at **Jetavana** and encouraged heretics by upholding their views. The **Satapattajātaka** was preached in reference to these two (MN a.ii.668; Ja.ii.387). They were the least evil of the **Chabbaggiyā**. Vin-a.iii.614.

Paṇḍuka 02. A **Damiḷa** usurper. He killed **Mittasena** and reigned for five years over Ceylon (433-8 CE.), during which time he was unsuccessful in his attempts to kill **Dhātusena**, the rightful heir. **Paṇḍuka**'s son was **Parinda**. Cv.xxxviii.11, 21, 29.

Paṇḍuka Nanda. One of the **Nava Nandā**.

Paṇḍukaṇṇa. A juggler (*nāṭaka*) who was among those who tried, but without success, to make **Mahā Panāda** laugh. He entered with his troupe into a blazing fire and there remained until it burnt out. The people sprinkled the ashes with water, and Paṇḍukaṇṇa and his troupe rose up, wearing flowers and dancing. Ja.iv.324.

Paṇḍukambalasilāsana. The throne of **Sakka**, which stands under the **Pāricchattaka Kovilāra** tree and is sixty leagues long, fifty broad and fifteen deep. **Sakka**, sitting on it, sinks as far as the middle of his body. It is the colour

of the *jayasumana*-flower (DN-a.ii.482).

The Buddha occupied the seat when he visited **Tāvatiṁsa** to preach to his mother. It is said that **Sakka** feared the seat might prove too high for the Buddha, but the Buddha, perceiving his thoughts, sat on it, covering the whole with a fold of his robe (Dhp-a.iii.217; iv.80).

Mention is also made (Ja.ii.193) of the Buddha occupying the seat on a subsequent visit to **Tāvatiṁsa**. Distinguished guests of **Sakka**, such as **Sādhīna** (Ja.iv.357), were allowed to sit on the throne by **Sakka**'s side.

When **Sakka**'s span of life draws near its end, or his merit is exhausted, or a righteous being is in danger and needs his help, the Paṇḍukambalasilāsana becomes heated, thus attracting his attention. (e.g., Ja.iv.8 f., 238, 323; iii.53; v.92, etc.).

It is so-called because it resembled a red blanket (*rattakambala*). MNid-a.313.

Paṇḍukābhaya. King of Ceylon (377-307 B.C.). He was the son of **Dīghagāmaṇī** and **Ummādacittā** and was protected from death in infancy by **Citta** and **Kāḷavela**, who afterwards became **Yakkhas**. He was brought up by a man in **Dvāramaṇḍalaka**, but several times his uncles, discovering his whereabouts, tried to kill him, for it had been foretold that he would slay his uncles in order to obtain possession of the kingdom. At the age of sixteen he was apprenticed to the Brahmin **Paṇḍula**, who taught him various arts and provided him later with the necessary money for an army. **Paṇḍula**'s son, **Canda**, was given as friend and counsellor to Paṇḍukābhaya. Paṇḍukābhaya married, by force, a maiden named **Suvaṇṇapālī**, and declared war upon his uncles, all of whom, except the eldest, **Abhaya**, had determined to slay him. With the help of the *Yakkhinī* **Cetiyā**, who dwelt in **Dhūmarakkhapabbata**, Paṇḍukābhaya made all preparations for a final campaign against his uncles. For four years he lived in **Dhūmarakkha**, and then for seven in **Ariṭṭhapabbata**. Following the counsel of **Cetiyā**, he enticed his uncles into a trap, and slew them and their followers at **Lābugāmaka**. He then proceeded to **Anurādhagāma**, where he set up his capital, which, thenceforward, came to be called **Anurādhapura**. His uncle, **Abhaya**, was made *Nagaraguttika*, and to him was given over the government of the city by night.

After establishing peace in the land, **Paṇḍukābhaya** proceeded to lay out his capital as a city, and among the buildings which he erected were hermitages for the **Nigaṇṭhas Jotiya**, **Giri** and **Kumbhaṇḍa**, and dwellings for the **Ājīvakas**, the Brahmins, etc. He also marked out the boundaries of the villages throughout the island. He ruled for seventy years, and died at the age of 107. He was succeeded by his son **Muṭasīva**. Mhv.ix.28; x.1ff.; xi.1; Dpv.v.69, 81; x.9; xi.1-12.

Paṇḍugati Nanda. One of the **Nava Nandā**.

Paṇḍunādukoṭṭāna. A locality in South India. Cv.lxxvii.105.

Paṇḍuputta. An **Ājīvaka**. He came of a wagon building stock of bygone days. In the **Anaṅgaṇasutta** (MN.i.31f), **Moggallāna** tells **Sāriputta** that, one day, when begging alms in **Rājagaha**, he came to the house of **Samīti**, the wagon builder who was shaping a felloe. Standing by was Paṇḍuputta, watching him and wishing that he should shape it without blemish. When **Samīti** did so, Paṇḍuputta expressed his joy, saying that **Samīti** had read his thoughts.

Buddhaghosa says (MN a.i.124) that Paṇḍuputta was so-called because he was the son of **Paṇḍu**.

Paṇḍupura. A village near **Sāvatthī**. Dhp a.iii.449.

Paṇḍurājā 01. The ancestor of the **Paṇḍavas**. **Ajjuna**, **Nakula**, **Bhīmasena**, **Yudhiṭṭhila** and **Sahadeva** are called the sons of **Paṇḍurājā** and are said to belong to the Paṇḍurājāgotta. Ja.v.426.

Paṇḍurājā 02. A king of **Madhurā** (Mhv.vii.50, 69, 72). This is probably a descriptive name and means that he belonged to the Pāṇḍyan dynasty.

Paṇḍurājā 03. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.126.

Paṇḍula. A Brahmin of **Paṇḍulagāma**, rich and learned in the Vedas. He taught **Paṇḍukābhaya**, advised him in the choice of a wife, gave him one hundred thousand with which to raise an army, and allowed his son **Canda** to accompany him as his friend and counsellor. Mhv.x.20ff.

Paṇḍulagāma. The residence of **Paṇḍula** (*q.v.*); it was to the south of **Anurādhapura**. Mhv.x.20.

Paṇḍuvāsudeva. King of Ceylon (444-414 B.c.).

He was the youngest son of **Sumitta**, brother of **Vijaya**. He came to Ceylon at **Vijaya**'s request, and having succeeded him to the throne, reigned in **Upatissagāma**.

He married **Bhaddakaccānā**, who bore him ten sons and one daughter. He reigned for thirty years. Mhv.viii.10ff.; ix.1ff., 28; x.29; Dpv.iv.41; x. 2, 7, 8; xi.8ff.

Paṇḍuvijaya. A village founded by **Parakkamabāhu I**. in memory of his conquest of the **Paṇḍu** country. Cv.lxxvii.105.

Paṇḍū, **Pāṇḍavas**, **Pāṇḍiyas**. A nation in South India, the **Pāṇḍiyas**. Their country comprised the greater part of the Madura and Tinnevelly, with its capital first at Kolkai and later at **Madhurā**.

Ceylon was inconstant communication with this country, both peaceful and otherwise. Marauding bands of Pandūs often came to Ceylon and, having deposed the rightful sovereign, ruled over the country. Chief among these invasions were the following: (a) for fourteen years, when **Vaṭṭagāmaṇī** lay in hiding; (b) for twenty-seven years, after the death of **Mahā Nāma** and until **Dhātusena** established his authority; (c) in the time of **Sena I**.; (d) after the death of **Mahinda V**. They also came with **Māgha** and **Candabhānu**, and, later, with Āryacakkavattin, who succeeded in carrying the Tooth Relic away to the Pāṇḍyan court; this was later rescued by **Parakkamabāhu III**. Sometimes the Sinhalese kings would make reprisals by invading the Pāṇḍyan territory e.g., in the reign of **Sena II**., and, perhaps also, under **Nissanka Malla**. **Parakkamabāhu I**. sent an army under his general **Laṅkāpura** to help the Pāṇḍyan king Parākrama Pāṇḍya against the **Coḷa** king, **Kulasekhara**. This, according to the **Mahā Vaṁsa** account, brought great joy to the Sinhalese.

Mention is made in the chronicles of several marriages between members of the Pāṇḍyan and the Sinhalese royal families. **Vijaya** himself took his consort

from the Pāṇḍyan king at **Madhurā**, and later, **Mittā**, sister of **Vijayabāhu I**., married a Pāṇḍyan prince who became the grandfather of **Parakkamabāhu I**. This led to the establishment of a "Pāṇḍyan party" in Ceylon which was not always loyal to the reigning monarch e.g., in the case of **Vikkamabāhu III**. **Parakkama Paṇḍu**, who deposed **Līlāvati**, evidently belonged to this party and probably also **Vijaya III**. The Pāṇḍyan kings claimed descent from the Lunar race. Codr.15.

For other references, see under the names mentioned. Reference should also be made to the Index at the end of the **Cūḷa Vaṁsa**, *s.v.* Paṇḍū.

Paṇṇaka. A **Nāga** king living in **Anotatta** lake. When **Cūḷa Sumana** (*q.v.*) went to the lake to fetch water for his teacher, **Paṇṇaka** refused to let him take it. There ensued a great struggle of *iddhi* power between them, in view of the many hosts of deities invoked by **Sumana**. In the end, **Sumana** trod with his heel on the head of the **Nāga**, water squirted forth from the folds of the **Nāga**'s hood and he was overcome. Ashamed of his defeat, **Paṇṇaka** complained to **Sumana**'s teacher that the novice had stolen the water. But, on the teacher's advice, **Paṇṇaka** begged forgiveness of **Sumana** and promised to fetch water from **Anotatta** whenever he should need it. **Sumana** visited him again at the Buddha's instigation, in order that his power might be manifest to others. Dhp a.iv.129ff.

Paṇṇattivāda. See **Paññattivāda**.

Paṇṇadāyaka Thera 01. An *Arahant*. In the time of **Siddhattha Buddha** he was an ascetic wearing bark robes and eating raw leaves. One day the Buddha came to him as he ate and he gave the Buddha a handful of leaves. Twenty-seven *kappas* ago he was a king named Yadatthiya. Ap.i.228f.

Paṇṇadāyaka Thera 02. An *Arahant*. Ninety-four *kappas* ago he gave a handful of the leaves he was eating to **Siddhattha Buddha** and spread for him a seat of leaves. Ap.i.239.

Paṇṇabhatta. A village given by **Aggabodhi V**. for the maintenance of the **Tālavatthuvihāra** (or **Mahā Senavihāra**). Cv.xlviii.8.

Paṇṇavallakabhūta. A monastery in Ceylon, built by **Dhātusena**. Cv.xxxviii.47.

Paṇṇasālaka. A village in Ceylon. **Kalyāṇavatī**, the first queen consort of **Kittinissaṅka**, was fond of this village and built a *vihāra* there, endowing it with all manner of possessions. Cv.lxxx.35.

Paṇṇikajātaka (Ja 102). A greengrocer of **Benares** had a pretty daughter who was always laughing. Before agreeing to give her in marriage, her father wished to test her virtue, lest she should bring disgrace on his name. He took her into the forest and whispered to her words of love. When she expressed her horror, he was convinced of her innocence and agreed to the marriage. The Bodhisatta was a Treesprite and witnessed the incident. The story was related to a greengrocer in **Sāvatthī** who treated his daughter in a similar way. He later visited the Buddha and told him the story. The characters were identical in both cases. Ja.i.411f.

Patāpa. A mythical king, descendant of **Mahā Sammata**. His father was **Mahā Ruci** (or **Suruci**) and his son was **Mahā Patāpa**. Dpv.iii.7; Mhv.ii.44.

Patāpana. A *Niraya* (Ja.v.266, 453), so-called because its heat was excessive (*ativiya tāpetī ti Patāpano*). Ja.v.271.

Patikolamba. A cook. He refused to listen to **Sattigumba** who suggested killing the **Pañcāla** king (Ja.iv.431f.). See the **Sattigumbajātaka**.

Patiṭṭhāna. The capital of **Aḷaka**, the first place to be passed by **Bāvarī**'s disciples on their way to **Sāvatthī** (Snp.vs.1011). It is identified with the Baithana or Paitana of Ptolemy.

Patiṭṭhāraṭṭha. Another name for **Rājaraṭṭha** (*q.v.*), a division of Ceylon.

Patiṭṭhitasutta. On how a monk may establish earnestness in the five *indriyas*. SN.v.232.

Patipūjikā. A woman of **Sāvatthī**, who once had belonged to the retinue of the god **Mālābhārī**, and passed out of her *Deva* existence while sitting on the branch of a tree picking flowers for him. She remembered her former existence, and yearned to rejoin **Mālābhārī** even after she was married, hence her name. With this object in view she did many good deeds, and is said to have developed simultaneously the fifty-six qualities of goodness.

She gave birth to four sons, and dying one day of a sudden illness, was reborn into the retinue of **Mālābhārī**. She was greatly inspired on hearing her story and realizing how short is the span of human life. Dhp-a.i.363ff.

Patodasutta. Four kinds of thoroughbred steeds in the world and the corresponding four kinds of thoroughbred men. The first kind of thoroughbred steed is stirred at the very sight of the shadow of the goad stick, similarly thoroughbred men are agitated at the news of another's affliction. AN.ii.114f.

Pattakammavagga. The seventh chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.65-76.

Pattakammasutta. Preached to **Anāthapiṇḍika**. Four things are difficult to acquire in the world: wealth lawfully obtained, good report, long life, happy rebirth. Four things conduce to their attainment: perfection of faith, of virtue, of generosity and of wisdom. AN.ii.65ff.

Pattadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he gave a bowl to **Siddhattha Buddha**. Ap.i.224.

Pattapāsāṇa. A district of Ceylon, given for the maintenance of the **Jeṭṭhārāma**, by **Jeṭṭhā**, chief queen of **Aggabodhi IV**. Cv.xlvi.28.

Pattapāsāṇavāpī. A tank in Ceylon, formed by **Moggallāna II**. by the damming up of the **Kadambanadī** (Cv.xli.61). It was restored by **Vijayabāhu I**. (Cv.lx.50) and again by **Parakkamabāhu I**. Cv.lxxix.34.

Pattavagga 01. The third chapter of the *Nissaggiya* of the **Vinayapiṭaka**.

Pattavagga 02. The third section of the **Parivāra** of the **Vinayapiṭaka**.

Pattasutta 01. Eight reasons for which the Saṅgha is entitled to turn their begging bowls upside down (as a mark of censure), or to hold them up (showing their good will) on entering a layman's house. AN.iv.344f.

Pattasutta 02. The Buddha was once preaching a sermon to the monks on the five *upādānakkhandhā*, and **Māra**, wishing to disturb their thoughts, appeared in the shape of a bullock and wandered about among the bowls which had been placed to dry. But he was recognized and had to retire discomfited. SN.i.112f.

Patti. A **Damiḷa** chieftain, ally of **Kulasekhara**. Cv.lxxvi.144.

Pattipupphiya Thera. An *Arahant*. He offered a *patti*-flower to the body of **Padumuttara Buddha** as it was being taken in the procession for cremation. Ap.i.291.

Patthodanadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a forester, and one day, when wandering in the forest with his basket of rice, he saw the Buddha (**Siddhattha**?) and offered him the food. Ap.ii.376f.

Padakusalamāṇavajātaka (Ja 432). Once the queen of a **Benares** king, having sworn a false oath, became a horse-faced **Yakkha**. She served **Vessavaṇa** for three years and was given leave to eat people within a certain range. One day she caught a rich and handsome Brahmin, and, falling in love with him, made him her husband. When she went out she shut him up, lest he should escape. The Bodhisatta was born as their son, and, on learning his father's story, discovered from the **Yakkha** how far her power extended, and then escaped with his father. The **Yakkha** followed, but they were outside her territory and could not be persuaded to return. She gave her son a charm enabling him to trace the footsteps of any person, even after the lapse of twelve years. On the strength of his charm, the lad entered the service of the king of **Benares**. One day, the king and his chaplain, wishing to test him, stole some

treasure, took it away by devious paths, and hid it in a tank. The youth recovered it quite easily, tracing their footsteps even in the air. The king wished the names of the thieves to be divulged, but this the boy would not do. But he related to the king various stories, showing that he knew the real culprits. The king, however, insisted on the thieves being denounced, and when the boy revealed their names, the assembled populace murdered the king and his chaplain and crowned the Bodhisatta as king.

The story was related in reference to a seven year old boy of **Sāvatthī** who could recognize footsteps. His father put him through a severe test, and then went to the Buddha, where the boy found him. When the Buddha heard the story he revealed that of the past. The father of the story of the past is identified with **Mahā Kassapa**. Ja.iii.501-14.

Padakkamana. See **Padavikkamana**.

Padapūjaka. See **Pādapūjaka**.

Padaratitthavihāra. *v.l.* **Badaratitthavihāra**. A monastery in the **Damiḷa** country in South India. It was the residence of *Ācariya* **Dhammapāla** (Sās.33; Svd.1194).

Padarūpavibhāvana. A commentary on **Nāmarūpapariccheda**. Gv.71.

Padarūpasiddhi. See **Rūpasiddhi**.

Padalañchana. A village in Ceylon where **Vajirā**, queen of **Kassapa V**., built a monastery for the **Theravādins** (Cv.lii.63). Mention is made (Cv.liv.44) of a temple of four *cetiyas* in Padalañchana, which was burnt down by the **Coḷas** and restored by **Mahinda IV**.

Padavārasuññakaṇḍa. A district in the **Dakkhiṇadesa** of Ceylon. Cv.lxvi.10.

Padavikkamana. *v.l.* **Padakkamana**. A king of eighty-two *kappas* ago, a previous birth of **Māṇava Thera** (**Sammukhāthavika Thera**) (Thag a.i.164; Ap.i.159).

Padavibhāga. A grammatical work by a monk named **Ñāṇa**. Bode, 71.

Padasaññaka Thera. An *Arahant*. Ninety-two *kappas* ago he happened upon the footprint of **Tissa Buddha** and was overjoyed at the sight. Seven *kappas* ago he was a king named **Sumedha**. Ap.i.119.

Padasādhana. A Pāli grammar belonging to the **Moggallāna** school, by **Piyadassī**. **Vanaratana Ānanda** wrote a Sinhalese paraphrase on it, and there also exists a *Ṭīkā* on it called the *Buddhippasādanī*. The book is also called *Moggallānasaddattharatnakāra*. PLC. 201, 205.

Padasutta 01. Just as all the foot characteristics of roaming creatures are united in the foot of the elephant, and included in it, so, of all profitable conditions which are rooted in earnestness, earnestness is reckoned the chief. SN.v.43.

Padasutta 02. The simile is the same as the above; but it illustrates the fact that of all the elements which conduce to wisdom, the controlling faculty of insight is reckoned the chief. SN.v.231.

Padāvi. A locality in Ceylon where **Udaya I**. built a large hall for the sick. Cv.xlix.19.

Padīraṭṭha. A district in Ceylon, where **Māgha** and **Jayabāhu** set up fortifications. Cv.lxxxiii.16; see also lxxxviii.64; and Cv.Trs.ii.149, n.9.

Padīvāpī. A tank restored by **Parakkamabāhu II**. Cv.lxxix.34. See also Cv.Trs.ii.119, n.2.

Paduma 01. **Paduma Buddha**. The eighth of the twenty-four Buddhas. He was born in **Campaka**. His father was the *Khattiya* **Asama** (but see Ja.i.36,

where he is called **Paduma**) and his mother **Asamā**. For ten thousand years he lived as a householder in three palaces: **Nandā**, **Suyasā** and **Uttarā** (Bv a. calls them **Uttarā**, **Vasuttarā** and **Yasuttarā**). His wife was **Uttarā** and his son **Ramma**. He left home in a chariot and practiced austerities for eight months. **Dhaññavatī** gave him milk-rice, and an **Ājīvaka**, named **Titthaka**, spread grass for his seat under his Bodhi tree, which was a **Mahā Soṇa**. He preached his first sermon in **Dhanañjuyyāna**. His chief disciples were his younger brothers **Sāla** and **Upasāla** and his attendant was **Varuṇa**. **Rādhā** and **Surādhā** were his chief women disciples, and his chief patrons were **Bhiyya** and **Asama** among men and **Rucī** and **Nandarāmā** among women.

His body was fifty-eight cubits high, and he lived for one hundred thousand years. He died in **Dhammārāma** and his relics were scattered. The **Buddhavaṁsa Commentary** states that his full name was **Mahā Paduma**, that he was so-called because on the day of his birth a shower of lotuses fell over **Jambudīpa**, and that, at that time, the Bodhisatta was a lion. Bv.ix.; Bv a.146ff.; Ja.i.36; Mhv.i.7; Dhp-a.i.84.

Paduma 02. One of the chief lay disciples of **Revata Buddha**. Bv.vi.23.

Paduma 03. One of the three palaces occupied by **Sobhita Buddha** in his last lay life. Bv.vii.17.

Paduma 04. Step brother of **Dhammadassī Buddha**. The Buddha preached to him at **Saraṇa**, and he later became the Buddha's chief disciple. Bv.xvi.18; Bv a.183; Ja.i.39.

Paduma 05. A palace occupied by **Siddhattha Buddha**. Bv-a.185; but see Bv.xvii.14.

Paduma 06. A **Pacceka Buddha** to whom **Anūpama Thera** (or **Aṅkolapupphiya Thera**) offered some *ākulī*-flowers. Thag a.i.335; Ap.i.287; see also MN.iii.70 and Pv-a.75.

Paduma 07. A **Cakkavatti** of eight *kappas* ago; a previous birth of **Piṇḍola Bhāradvāja**. Ap.i.50.

Paduma 08. A *cetiya* built by **Mahā Kaccāna**, in a previous birth, for **Padumuttara Buddha** (Ap.i.84). The **Apadāna Commentary** explains that the building was, in fact, a *gandhakuṭi*, which was called a *cetiya* as a mark of respect (*pūjanīyabhāvena*), and that it was called **Paduma** because it was shaped like a lotus and was covered with lotuses.

Paduma 09. **Paduma Thera**. An *Arahant*. He once threw a lotus to **Padumuttara Buddha** as he was traveling through the air, and the Buddha accepted it. For thirty *kappas* **Paduma** was king of the **Devas**, and for seven hundred king of men. Ap.i.109f.

Paduma 10. A *Niraya*. The **Suttanipāta** explains that it was not a separate *Niraya* but only a period of suffering.

The monk **Kokālika** was born there. Snp. p.126; Ja.iv.245; AN a.ii.853; Dhp-a.iv.91.

Paduma 11. A rock near **Himavā**. Ap.ii.362.

Paduma 12. One of the Theras who assisted at the foundation-laying ceremony of the **Mahā Thūpa**. Dpv.xix.8; Mhv ṭ. (524) calls him **Mahā Paduma**.

Paduma 13. The Bodhisatta born as king of **Benares**. See the **Cūḷa Padumajātaka** (Ja 193).

Paduma 14. The Bodhisatta born as son of the king of **Benares**. See the **Mahā Padumajātaka** (Ja 472).

Paduma 15. See **Mahā Paduma**.

Padumakūṭāgāriya Thera. An *Arahant*. In the time of **Piyadassī Buddha** he was a hunter and, having seen the Buddha, built for him a gabled hut covered

with lotuses, which the Buddha occupied for seven days. Then, at the Buddha's wish, his attendant monk **Sudassana** came with thousands of monks, and the Buddha declared the future in store for the hunter. Ap.i.326f.

Padumakesariya Thera. An *Arahant*. Ninety-one *kappas* ago he was an elephant and, seeing the **Vipassī Buddha**, scattered lotus pollen over him. Ap.i.248.

Padumaghara. A building in **Anurādhapura**, where gifts were presented to the monks (Mhv.xxxiv.65). It was in the palace grounds and was near the **Padumapokkharaṇī**. Mhv ṭ.633.

Padumacchadaniya Thera. An *Arahant*. He offered a lotus at the pyre of **Vipassī Buddha**. Forty-seven *kappas* ago he was a king named **Padumissara**. Wherever he went a canopy of lotuses spread itself over him. Ap.i.98.

Padumaccharā. A name given to the nymphs who danced in the lotus blossoms, which grew in the ponds between the tusks of **Erāvaṇa**. Snp a.i.369.

Padumajātaka (Ja 261). The Bodhisatta was once the son of a rich merchant in **Benares**. In the town was a tank tended by a leper who had lost his nose. One feast day the Bodhisatta with his two brothers went to the tank to fetch some lotuses. The brothers tried to flatter the leper, thereby making him angry, but the Bodhisatta, being honest, was given a whole bunch of lotuses.

The story was related in reference to **Ānanda**. Some monks once wandered all over the lotus street to find some lotuses to offer at the **Ānandabodhi** (*q.v.*). But they found none, and **Ānanda**, hearing of it, went himself to the lotus street and returned with many handfuls of blue lotuses. The incident was reported to the Buddha who related the story of the **Jātaka**. Ja.ii.321ff.

Padumadhāriya Thera. An *Arahant*. Thirty-one *kappas* ago he offered a lotus to a **Pacceka Buddha** named **Sambhava**. Ap.ii.453f.; in Ap.i.279 the same verses are attributed to **Padumapūjaka**; see also Thag a.i.399.

Padumanahānakoṭṭha. A bathing pool in the form of a lotus, built in **Pulatthipura** by **Parakkamabāhu I**. Cv.lxxviii.45.

Padumapupphasutta (or **Puṇḍarīkasutta**). Once a monk, living in a forest tract in **Kosala**, returned from his alms round and, plunging into a lotus pool, deeply inhaled the perfume of the lotus. A *Deva* of the forest, wishing to agitate him, called him a thief, and engaged him in conversation. SN.i.204f.

Padumapupphiya Thera. An *Arahant*. Ninety-two *kappas* ago, while picking lotuses, he saw **Phussa Buddha** and offered him a flower. He later joined the Saṅgha. Forty-eight *kappas* ago he was king eighteen times under the name of **Padumabhāsa**. Ap.i.132.

Padumapūjaka Thera 01. An *Arahant*. Ninety-one *kappas* ago he lived in **Romasa**, near **Himavā**, and offered a lotus to the **Pacceka Buddha Sambhava** (Ap.i.279f.; see also **Padumadhāriya**). In the **Theragāthā** Commentary (i.399) his verses are attributed to **Sappaka** Thera, and it is said there that in the time of **Sambhava** he was a **Nāga** king.

Padumapūjaka Thera 02. An *Arahant*. Ninety-one *kappas* ago he was an ascetic in **Gotama**, near **Himavā**, and, together with his pupils, he called to mind the Buddha's virtues and offered lotuses in his name. Fifty-one *kappas* ago he was a king named **Jaluttama** (Ap.i.162f).

He is probably identical with **Meṇḍasira**. Thag a.i.172.

Padumapokkharaṇī. A pond in **Anurādhapura** in the palace grounds. Near by was the **Padumaghara**. Mhv ṭ.633.

Padumavatī 01. Mother of five hundred **Pacceka Buddhas**. She was once a householder's daughter in a village near **Benares**; one day, while guarding her father's field, she saw a **Pacceka Buddha**, and gave him a lotus with five hundred grains of fried rice (*lājā*), making a wish to have five hundred sons. At that moment, five hundred hunters who stood by gave honey and flesh to the **Pacceka Buddha** and expressed their wish to be her sons. Later, she was born in

a lotus pond, within a lotus. An ascetic, seeing her, brought her up. Wherever she went, lotuses sprang up at her every footstep. The King of **Benares**, hearing of her made her his chief consort. She gave birth to five hundred sons, the eldest being **Mahā Paduma**. All of them became **Pacceka Buddhas** (MN a.ii.889).

The **Aṅguttara Commentary** mentions that **Padumavatī** was a previous birth of the Therī **Uppalavaṇṇā**, and gives her story with much greater detail (i.188ff.; see **Uppalavaṇṇā**, also Thīg a.185ff).

Padumavatī 02. A courtesan of **Ujjenī**, who later became the Therī **Abhayamātā**.

Padumassara. A park in **Anurādhapura** laid out by King **Kuṭakaṇṇatissa**. Mhv.xxxiv.35.

Padumā 01. Chief of the women patrons of **Anomadassī Buddha**. Bv.viii.24.

Padumā 02. Chief of the lay women supporters of **Sujāta Buddha**. Bv.xiii.30.

Padumā 03. Mother of **Tissa Buddha**. Bv.xviii.16.

Padumā 04. Chief of women patrons of **Phussa Buddha**. Bv.xix.21; Ja.i.40.

Padumā 05. One of the chief women disciples of **Sikhī Buddha**. Bv.xxi.21; Ja.i.41.

Padumā 06. Wife of **Dīpaṅkara Buddha**, in his last lay life. Bv.ii.209; Mbv.p.4.

Padumā 07. One of the most distinguished lay women, followers of the Buddha (AN.iv.347). She was the wife of **Meṇḍaka** and her full name was **Candapadumā** (*q.v.*).

Padumā 08. A distinguished Therī of Ceylon. Dpv.xviii.24.

Padumā 09. One of the chief women disciples of **Metteyya Buddha**. Anāg.,vs.98.

Padumissara. A king of forty-seven *kappas* ago; a former birth of **Padumacchadaniya Thera**. Ap.i.98.

Padumuttara 01. **Padumuttara Buddha**. The tenth of the twenty-four Buddhas. He was born in **Haṁsavatī**, of the *Khattiya* **Ānanda** and his wife **Sujātā**. At the moments of his birth and his Awakening, a shower of lotuses fell in the ten thousand worlds, hence his name. He lived as a householder for ten thousand years in three palaces: **Naravāhana**, **Yassa** (or **Yasavatī**) and **Vasavatti**. His wife was **Vasudattā**, by whom he had a son, **Uttara** (according to Snp-a.i.341, his son was **Uparevata**). He left home in his palace **Vasavatti**, and practised austerities only for seven days. A maiden of **Ujjenī**, called **Rucinandā**, gave him milk-rice, and the **Ājīvaka Sumitta** gave him grass for his seat. His Bodhi tree was a *salala*, under which he spent a week, and when he touched the ground with his foot, huge lotus flowers sprang out of the earth, covering his body completely with their pollen (the *Saṁyuttabhāṇakas* give this as the reason for his name.) His first sermon was preached to his cousins **Devala** and **Sujāta**, who later became his chief disciples. The spot where the sermon was preached was **Mithiluyyāna**. **Sumana** was **Padumuttara**'s personal attendant, **Amitā** and **Asamā** his chief women disciples, **Vitiṇṇa** and **Tissa** his chief patrons among men, and **Hatthā** and **Vicittā** among women. His body was fifty-eight cubits high, and his aura spread for twelve *yojanas*. He died in **Nandārāma** at the age of one hundred thousand, and a *Thūpa* twelve leagues in height was erected over his relics. In his time, the Bodhisatta was governor of a province (*raṭṭhika*) called **Jatika** (**Jaṭila**). Bv.xi.1ff.; Bv a.157ff.; Ja.i.37, 44; Dhp-a.i.99, 417; iii.146, etc.; also Ap.i.57, 63, 101, 107; Mvu.ii.58.

It is said that in the time of **Padumuttara** there did not exist a single heretic (e.g., Mhv ṭ.59).

Many of the eminent disciples of **Gotama Buddha** are said to have first conceived their desire for their respective positions in the time of **Padumuttara Buddha**, after seeing similar rank conferred on **Padumuttara**'s various

disciples in acknowledgment of their special attainments – e.g., **Aññā Koṇḍañña**, **Mahā Kassapa**, **Anuruddha**, **Bhaddiya**, **Piṇḍola Bhāradvāja**, **Puṇṇa Mantānīputta**, **Mahā Kaccāna**, **Cūḷa Panthaka**, **Subhūti**, **Khadiravaniya Revata**, **Kaṅkhā Revata**, **Soṇa Koḷivisa**, **Soṇa Kuṭikaṇṇa**, **Sīvalī**, **Vakkalī**, **Rāhula**, **Raṭṭhapāla**, **Kuṇḍadhāna**, **Vaṅgīsa**, **Upasena**, **Vaṅgantaputta**, **Dabba Mallaputta**, **Pilinda Vaccha**, **Bāhiya Dārucīriya**, **Kumāra Kassapa**, **Mahā Koṭṭhita**, **Ānanda**, **Uruvelā Kassapa**, **Kāḷudāyī**, **Sobhita**, **Upāli**, **Nanda**, **Mahā Kappina**, **Sāgata**, **Rādha**, **Mogharājā**, **Vappa**, **Upavāṇa**, **Mahā Pajāpatī Gotamī**, **Khemā**, **Uppalavaṇṇā**, **Paṭācārā**, **Dhammadinnā**, **Sundarīnandā**, **Soṇā**, **Sakulā**, **Bhaddā Kuṇḍalakesā**, **Bhaddā Kapilānī**, **Bhaddā Kaccānā**, **Kisā Gotamī** and **Sigālakamātā**.

Padumuttara 02. A **Pacceka Buddha**. MN.iii.70.

Padesavihārasutta. The **Atthasālinī** (p.30) refers to a *Sutta* of this name and quotes from it. The reference is, evidently, to the **Vihārāsutta** (1) of the **Saṁyutta**. SN.v.12.

Padesasutta 01. A conversation between **Sāriputta**, **Anuruddha** and **Moggallāna** in the **Ketakivana** in **Sāketa**, regarding the meaning of the word "*sekha*." A *sekha* is one who has only partially cultivated the four *satipaṭṭhāna*s. SN.v.174f.

Padesasutta 02. Whoever cultivates psychic power, partially, can only do so by cultivating and developing the four bases of psychic power (*iddhipādā*). SN.v.255.

Padyapadoruvaṁsa. *v.l.* **Padyapadānuvaṁsa**. The name given to the **Mahā Vaṁsa** by the author of the **Mahā Vaṁsaṭīkā** (*q.v.*).

Padhānakammikatissa Thera. Five hundred monks of **Sāvatthī** retire into the forest to meditate; one (**Tissa**) falls away, the rest attain *Arahant*-ship. They return to the Buddha, who has a word of praise for all but **Tissa**. The latter renews his determination to become an *Arahant* and walks up and down the

cloister all night long, thereby earning his nickname. Becoming drowsy, he stumbles over a stone and breaks his thigh. As his colleagues are on the way to receive their alms at the house of a certain layman they hear his groans, and stopping to minister to him, are prevented from receiving their gifts. The Buddha tells them that this is not the first time that Tissa has so stood in their way and relates the **Varaṇajātaka** (Ja 71, *q.v.*), a discourse on the evils of procrastination. Dhp a.iii.407ff.; in the **Varaṇajātaka**, however, the name of the monk is given as **Kuṭumbiyatissa** (*q.v.*); perhaps the two are identical.

Padhānaghara. see **Mahā Padhānaghara**.

Padhānarakkha. A monastery in Ceylon where **Māṇavamma** erected the **Sepaṇṇipāsāda**. Cv.xlvii.64.

Padhānasutta 01. The four kinds of effort: to restrain, to abandon, to develop, and to preserve. AN.ii.74.

Padhānasutta 02. Four qualities which show that their possessor has entered on the path to surety, and that he is definitely bent on the destruction of the *āsavas*: virtue, learning, ardent energy, wisdom. AN.ii.76.

Padhānasutta 03. The Buddha describes how, when he gave himself up to meditation in order to win Awakening, **Māra** (**Namuci**) came to tempt him with his eightfold army of lust, discontent, hunger and thirst, craving, cowardice, doubt, hypocrisy and stupor. But the Buddha was firm, and **Māra** retired discomfited. Snp.vs.425-49.

Padhānasutta 04. The four right efforts: for the non arising of evil, for the abandoning of evil, for the arising of profitable states, and for the increase and fulfilment of such states. AN.ii.15; cp. DN.ii.120; MN.ii.11, etc.

Padhānikatissa Thera. He went with five hundred others to meditate in the forest, and, having instructed his fellows to apply themselves diligently to meditation, he himself spent the night in sleep. When the others discovered his

deceit, they complained to the teacher, who related the **Akālarāvijātaka** (Ja 119, *q.v.*), identifying **Tissa** with the cock of that story. Dhp-a.iii.142ff.

Panayamāra (or **Panayamāraka**). A **Damiḷa** ursurper who slew **Bāhiya**, another ursurper, and reigned in **Anurādhapura** for seven years (between 439 and 454) till he, in turn, was slain by his commander-in-chief **Piḷayamāra**. Mhv.xxxiii.57ff.; Dpv.xix.15; xx.16.

Panasaphaladāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw the **Pacceka Buddha Ajjuna** in **Himavā** and offered him a ripe jack fruit as large as a pot on a platter of leaves. Ap.i.297; cf. ibid., ii.446.

Panasabukka. A village in the **Guttahāla** district of Ceylon. Cv.lxi.12.

Panasiyarāja. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.99.

Panāda 01. a mythical king, who succeeded **Mahā Patāpa** and was himself succeeded by **Mahā Panāda**. Mhv.ii.4; Dpv.iii.7..

Panāda 02. One of the chief **Yakkhas** to be invoked by the Buddha's followers in time of need (DN.iii.204). He is also mentioned in the **Mahā Samayasutta** (DN.ii.258). **Buddhaghosa** says (DN a.ii.688) that **Panāda** was a **Gandhabba**.

Panāda 03. see **Mahā Panāda**.

Panthaka 01. See **Cūḷa Panthaka** and **Mahā Panthaka**.

Panthaka 02. Mentioned as the name of a man. Ja.i.403.

Pandriya. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.184.

Pannakata. A city in Esikāraṭṭha. Pv.iv.7; Pv-a.195ff.

Pannañjalika Thera. An *Arahant*. Ninety-two *kappas* ago he lay grievously ill at the foot of a tree in the forest. **Tissa Buddha**, in his compassion, came to

him, and Pannañjalika, unable to rise, clasped his hands above his head and worshipped the Buddha. Five *kappas* ago he was king five times, under the name of **Mahā Sikha**. Ap.i.128.

Pannaṭṭankoṭṭa. A locality in South India, mentioned in the account of **Laṅkāpura**'s campaigns. Cv.lxxvi.313.

Papañcasūdanī, **Majjhima Commentary**. **Buddhaghosa**'s Commentary on the **Majjhimanikāya**. The colophon states that it was written at the request of the monk **Buddhamitta** of **Mayūrapaṭṭana**. The work is quoted in the **Samantapāsādikā**. Vin-a.iv.870.

Papatitasutta. He who does not possess the virtue, the concentration, the wisdom and the release of the Ariyans, is said to have fallen away from the *Dhammavinaya*. AN.ii.2.

Papātapabbata. A mountain in **Avanti**, near **Kuraraghara**. It was a favourite spot of **Mahā Kaccāna**, and we are told of several discussions having taken place there (e.g., SN.iii.9ff.; SN.iv.115f.; AN.v.46f). **Mahā Kaccāna**'s attendant was, at that time, **Soṇa Kuṭikaṇṇa**, yet a layman. He later became a monk, and the ten monks necessary for his ordination were found with great difficulty. Vin.i.194f.; Ud.v.6; Dhp-a.iv.101f.

Papātavagga. The fifth chapter of the **Saccasaṁyutta**. SN.v.446ff.

Papātasutta. The Buddha once went with some monks to **Paṭibhāṇakūṭa** for the siesta, and a certain monk, seeing the precipice below them, asked if any precipice were deeper than that. Yes, answered the Buddha, the precipice of ignorance of the nature of *dukkha*. SN.v.448f.

Pappaṭa. A grove near the modern Colombo. **Parakkamabāhu VI**. erected there the **Sunettaparivena** in memory of his mother. Cv.xci.24; see also Cv.Trs.ii.216, n.3 and 4.

Papphālama. A landing place in **Rāmaññā** where the forces of *Damiḷādhikarī* landed. Cv.lxxvi.63.

Pabbajitasutta. On how a monk should develop and cultivate his mind, filling it with thoughts of how to get rid of evil, of thoughts of transience, selflessness, etc. AN.v.107f.

Pabbajjāsutta. When **Gotama**, after leaving home, entered **Giribbaja** (**Rājagaha**) for alms, **Bimbisāra** saw him go and sent messengers to discover his whereabouts. They reported that **Gotama** was taking his meal under the shadow of the **Paṇḍava** *pabbata*. There **Bimbisāra** visited him and requested him to share his kingdom. **Gotama** told **Bimbisāra** of his antecedents, that he was a **Sākyan** of **Kosala** and had renounced all pleasures, seeing ill in them (Snp.vs.405-24).

Buddhaghosa explains that the *Sutta* was preached by **Ānanda** at **Jetavana**, because he desired to give an account of the renunciation of the Buddha, similar to that of **Sāriputta** and others (Snp a.ii.381). The Commentary adds (p.386) that at the end of the talk with the Buddha, **Bimbisāra** asked him to visit **Rājagaha** as soon as he had attained Awakening.

Pabbata 01. A **Pacceka Buddha**, mentioned in a nominal list. MN.iii.70.

Pabbata 02. The name of the Bodhisatta in the time of **Koṇāgamana Buddha**. He was king of **Mithilā** and entertained the Buddha and his monks. Ja.i.43; Bv-a.9; Bv.xxiv.215.

Pabbata 03. A sage, the chief disciple of **Sarabhaṅga**. For details see the **Indriyajātaka** (Ja 423, Ja.iii.463ff.; see also Ja.v.133, 151). **Pabbata** is identified with **Anuruddha**.

Pabbata 04. A minister of **Vaṭṭagāmaṇī**, who built a monastery called **Pabbatārāma**, which he presented to *Kupikkala* **Mahā Tissa**. Mhv.xxxiii.91.

Pabbata 05. A **Laṅkāpura** who fought against **Parakkamabāhu I**. and was captured alive. Cv.lxxv.180, 184.

Pabbata 06. A class of gods (*Pabbatā*) mentioned with the **Nārada** (Snp.vs.543). The Commentary says (Snp-a.ii.435) that they were wise (*paññavanto*).

Pabbatakumāra. The son of Dhananda. He was kidnapped by **Cāṇakka** who brought him up with his protégé, **Candagutta**. On discovering that **Pabbata** was the weaker, he contrived to have him murdered as he slept. For details see Mhv ṭ.183ff.

Pabbatachinnā, **Pabbatā**. An eminent nun of Ceylon. Dpv.xv.78; in xviii. she is called Pabbatā.

Pabbatanta. A canal built by **Mahā Sena** from the **Mahā Vālukagaṅgā**. Mhv.xxxvii.50.

Pabbatabbhantara. The Pāli name for the Burmese Taung dwin gyī. Bode, 43.

Pabbataraṭṭha. A district in the centre of **Videharaṭṭha**. In it was the city of **Dhammakoṇḍa**, the residence of **Dhaniya**. Snp a.i.26.

Pabbatavagga. The first chapter of the **Boḷjhaṅgasaṁyutta**. SN.v.63ff.

Pabbatavihāra. A monastery built by **Moggallāna I**. and given over to the Thera **Mahā Nāma** of the **Dīghāsana** (? **Dīghasanda**) *vihāra*. Cv.xxxix.42.

Pabbatasutta 01. The *sāla* trees on the **Himālaya** grow in branch, leaf and flower, in bark and shoots, in softwood and pith; similarly the folk in a devout man's house grow in faith, virtue and wisdom. AN.i.152.

Pabbatasutta 02. An aeon is longer than the time taken by a man to waste away a mountain one league high, one long, and one wide, by stroking it once in every hundred years with a **Kāsī** cloth. SN.ii.181.

Pabbatārāma. A monastery built by **Pabbata**, minister of **Vaṭṭagāmaṇī**. It is probably the same that is mentioned in the **Mahā Vaṁsaṭīkā** (p.616) as lying

to the south of **Vessagiri** *vihāra* and near the village of **Silāsobbhakaṇḍaka**. (Mhv.xxxiii.90)

Pabbatūpattharajātaka (Ja 195). Once, **Brahmadatta**, king of **Benares**, discovered one of his courtiers intriguing in his harem. But being fond both of the man and the woman concerned, he asked advice of his counselor, the Bodhisatta, in a riddle that a pretty lake at the foot of a hill was being used by a jackal, while the lion lay quiet through it all. The counsellor's answer was that all creatures drink at will of a mighty river, yet the river is a river for all that. The king understood the answer and advised both those concerned.

The story was related to the king of **Kosala** who had detected a similar happening in his court. Ja.ii.125ff.

Pabbatūpamasutta 01. **Pasenadi** comes to the Buddha and tells him that he has been much occupied with kingly matters. The Buddha reminds him by means of a parable that old age and death are ceaselessly rolling on upon him, like mighty mountains crushing everything in their way. Against such an advance his counsellors and his armies would be useless, and the king admits that leading the righteous life is the only way (SN.i.100f). The Commentary adds (SN-a.i.131f) that on the occasion of this visit the king had been attacked by bandits lying in wait for him in the **Andhavana**. He had, however, been warned, and, having surrounded the wood destroyed the bandits.

Pabbatūpamasutta 02. The *dukkha* which one Ariyan disciple who has won understanding has destroyed, placed beside the *dukkha* which remains to be destroyed, would be like the whole **Himālaya** beside seven grains of gravel the size of mustard seeds. SN.v.464.

Pabbatūpamasutta 03. Same as (2) above, except that the simile used is that of the **Himālayas** as it is, compared with what it would be if it were wasted away to the size of seven grains of gravel the size of mustard seeds. SN.v.465.

Pabbhāradāyaka Thera. An *Arahant*. He once cleaned the shed (*pabbhāra*) in which **Piyadassī Buddha** kept his drinking water and provided him with a pot. Twenty-two *kappas* ago he was a king named **Susuddha**. Ap.i.252.

Pabbhāravāsītissa Thera. Having received a topic of meditation from the Buddha, he went into the forest. Seeing a cave, he dwelt there, a woman from the neighbouring village supplying him with food. The deity in the cave found the Elder's presence inconvenient, but could think of no excuse for asking him to go away, his life having been spotless. But after much thinking, she hit upon a plan; she took possession of the body of the youngest son of the woman who supplied the Elder, and wrung his neck, telling the mother that he would be cured if she could get certain things from the Elder as medicine. This the woman refused to do, but, in the end, she consented to throw on the head of her son, with the Elder's permission, the water used for washing the latter's feet. When the Elder returned to his cave the deity addressed him as "physician." He could not understand this until she had told him the story. Then realizing how blameless his life had been, he was filled with joy and attained *Arahant*-ship. But because the deity had tried to bring calumny on him, he asked her to leave the forest. Dhp-a.iii.169ff.

Pabhaṅkara Thera. An *Arahant*. He once saw the *cetiya* of **Padumuttama Buddha** covered with trees and creepers and quite inaccessible. He cleared it and made it ready for worship. Ap.i.269-70.

Pabhaṅgusutta. The Buddha teaches that which has the nature of crumbling away and that which has not. Body crumbles, but the sinking of the body to rest does not. SN.iii.32.

Pabhassara. A king of long ago, a previous birth of **Mahā Kaccāna**. Ap.i.84.

Pabhassarasutta. The mind is luminous, but is defiled by taints from without. It can, however, be cleansed of these taints. AN.i.10.

Pabhāvatī 01. Mother of **Sujāta Buddha**. Bv.xiii.20; Ja.i.38.

Pabhāvatī 02. Mother of **Sikhī Buddha**. Bv.xxi.15; Ja.i.41; DN.ii.6; AN-a.i.436.

Pabhāvatī 03. Daughter of King **Madda** of **Sāgala** and wife of **Kusa**. For her story see the **Kusajātaka**. Ja.v.283ff.; Mvu.ii.441f. calls her Sudarsanā and her father Mahendraka.

Pabhāvatī 04. Daughter of **Māṇābharaṇa** (1) and sister of **Parakkamabāhu I**. (Cv.lxii.3). She married **Māṇābharaṇa** (2), son of **Sirivallabha**. Ibid., lxiv.24.

Pabhedavatthu, **Pabhejavatthu**. See **Mahejjāvatthu**.

Pamatta. Fifteen *kappas* ago there were eight kings of this name all previous births of **Saparivāriya Thera**. *v.l.* **Samatta**, **Somagga**. Ap.i.172.

Pamādavagga. The ninth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.15f.

Pamādavihārīsutta. The difference between him who dwells in heedlessness and him who dwells in earnest. SN.iv.78.

Pamādasutta 01. Two **Pacceka Brahma**s, **Subrahmā** and **Suddhāvāsa**, came to see the Buddha, but finding him engaged in meditation, decided to visit a certain infatuated (*pamatta*) *Brahma* in a certain *Brahma* world 01. On their suggesting to him that he should visit the Buddha, he reproduced himself one thousand times and said he had greater *iddhi* power than the Buddha. But **Subrahmā** reproduced himself two thousand times, and pointed out that the Buddha's *iddhi* power exceeded theirs. It is said that the infatuated *Brahma* visited the Buddha later. SN.i.146f.

Pamādasutta 02. Another name for the **Appakasutta** (*q.v.*).

Pamitā. One of the seven children of the **Sākiyan Sīhahanu**, and therefore a sister of **Suddhodana**. *v.l.* **Pālitā**. Mhv.ii.20; Mhv ṭ.135; she is not mentioned in Dpv. (see iii.46).

Pamokkharaṇa. A king of seventy-seven *kappas* ago, a previous birth of **Nāgakesariya Thera**. Ap.i.222.

Payāga, **Payāgatittha**, **Payāgapatiṭṭhāna**. A ford on the **Ganges**, on the direct route from **Verañjā** to **Benares**, the road passing through **Soreyya**, **Saṅkassa** and **Kaṇṇakujja**, and crossing the **Ganges** at Payāga (Vin.iii.11).

It was one of the river ghats where people did ceremonial bathing to wash away their sins (MN.i.39; Ja.vi.198). It was here that the palace occupied by **Mahā Panāda** was submerged. **Gotama Buddha** passed it when visiting the Brahmin **Nanduttara**, and **Bhaddaji**, who was with him, raised the palace once more above the water. **Bhaddaji** had once been **Mahā Panāda** (Mhv.xxxi.6ff).

Buddhaghosa says (MN-a.i.145; DN-a.iii.856) the bathing place was on the spot where the palace stairs had stood. Reference is made to **Payāga** even in the time of **Padumuttara Buddha** (AN-a.i.126).

It is identified with the modern Allahabad, at the confluence of the **Gaṅgā** and the **Yamunā**.

Payogasiddhi. A Pāli grammatical work, belonging to the **Moggallāna** school, by **Vanaratana Medhaṅkara**. PLC.230f.

Parakusināṭā. One of the cities of **Uttarakuru**, described as having been built on an airy base. DN.iii.200.

Parakkantabāhu, **Parakkantabhuja**. See **Parakkamabāhu**.

Parakkama 01. (**Parakkanta**). A **Paṇḍyan** king, probably the son of **Vikkamapaṇḍu**, who ruled over Ceylon for two years (1051-52). He was slain by the **Coḷas**. Cv.lvi.16.

Parakkama 02. A **Paṇḍu** king of **Madhurā**. When attacked by **Kulasekhara**, he appealed for assistance to **Parakkamabāhu I**. of Ceylon. **Parakkamabāhu** sent an army under **Laṅkāpura** to help him, but by the time the Sinhalese forces arrived, **Kulasekhara** had slain the king and his family and seized **Madhurā**. **Parakkama**'s youngest son, who escaped death, was

Vīrapaṇḍu (Cv.lxxvi.76ff., 142, 193, 200). **Parakkama** was killed in the village of **Tirimalakka**. Cv.lxxvii.52.

Parakkama 03. The general and minister of Queen **Līlāvatī**. He belonged to the family of the **Kāḷanāgara** and was responsible for the queen's accession. He seems to have been slain by the **Paṇḍu** king **Parakkama** (4) see below (Cv.lxxx.49, 52). This **Parakkama**, was a patron of learning, and the **Dāṭhāvaṁsa** (*q.v.*) was written at his request.

Parakkama 04. A **Paṇḍu** king who deposed Queen **Līlāvatī** and captured the throne of Ceylon. He ruled in **Pulatthinagara**, but was captured by **Māgha** and tortured to death. Cv.lxxx.52ff., 71.

Parakkamataḷāka. A tank built by **Parakkamabāhu I**. (Cv.lxxix.27). See **Parakkamabāhu**.

Parakkamapaṇḍu. One of the three **Vīrapperaya**s whom **Laṅkāpura** won over with gifts to alliance with **Vīrapaṇḍu**. Cv.lxxvii.6.

Parakkamapura 01. A town built by **Parakkamabāhu I**. It was evidently another name for **Pulatthinagara**, which **Parakkambāhu** laid out and embellished in various ways. Cv.lxxiv.15; see also lxxii.151; for the identification see Cv.Trs.ii.22, n.1.

Parakkamapura 02. A stronghold in South India, built at **Kundukāla** by the general **Laṅkāpura**. The Chronicle contains a vivid account of a battle, which took place just outside the gates of the stronghold between the forces of **Laṅkāpura** and of **Kulasekhara**. But no more is heard of the stronghold; it may have been abandoned in favor of another. Cv.lxxvi.121, 133, 147, 150.

Parakkamabāhu 01. **Parakkamabāhu I**. King of Ceylon (1153-86). He was the son of the eldest of the three brothers, **Māṇābharaṇa**, **Kittisirimegha** and **Sirivallabha**, who ruled over **Dakkhiṇadesa** and **Rohaṇa**. He was born at **Puṅkhagāma** in the **Dakkhiṇadesa**, where **Māṇābharaṇa** was ruler. His birth was accompanied by various miracles. **Vikkamabāhu II**., the then reigning king

at **Pulatthipura**, hearing of this, wished to bring the boy up at his own court and make him his heir in place of his own son. But **Māṇābharaṇa** refused to consent to this, and soon after died. Thereupon his brother **Kittisirimegha** took over **Dakkhiṇadesa** and left **Rohaṇa** to **Sirivallabha**, who brought **Māṇābharaṇa**'s widow **Ratnāvalī** with her two daughters **Mittā** and **Pabhāvatī** and her son Parakkama, to his capital of **Mahā Nāgakula**. Meanwhile **Vikkamabāhu** dies and is succeeded by his son **Gajabāhu**, who maintains his position in spite of the attacks of **Kittisirimegha** and **Sirivallabha**. Parakkama, finding no scope for his talents in **Rohaṇa**, seeks his uncle **Kittisirimegha**, who receives him joyfully and takes him to live in his capital at **Saṅkhatthalī**. There Parakkama finishes his education, and his coming of age is celebrated under the direction of the *Senāpati* **Saṅkha** of **Badalatthalī**. **Sirivallabha** dies in **Rohaṇa** and is succeeded by his son, the younger **Māṇābharaṇa**. **Parakkama**'s ambitious spirit makes him restless, and he is discontented at the prospect of serving a petty principality. He wishes to seek royal dignity in **Rājaraṭṭha**, and refuses to listen to his uncle's dissuasion, who assures him that he is only influenced by his love for him and fears for his safety. But Parakkama leaves **Saṅkhatthalī** secretly and goes to **Badalatthalī**, where the general **Saṅkha** is slain because he informed the king of Parakkama's flight. Parakkama then goes to **Buddhagāma** near the frontiers of the **Rājaraṭṭha**. The inhabitants make repeated attempts to check his advance, but he repels these by his valour.

Meanwhile **Kittisirimegha**, after consultation with his ministers, sends a stronger force to try and overcome him, but the force is ambushed by the prince and completely routed after a night assault in **Khīravāpi**. **Parakkama** then goes to **Rājaraṭṭha**, where messengers with gifts from **Gajabāhu** meet him, the latter following to greet him in person and bring him to the capital. Parakkama lives at the court in **Pulatthipura**, but spends his time in spying out the country and intriguing with his host's subjects. In order to lull the suspicions of **Gajabāhu**, he gives him his sister **Bhaddavatī** in marriage, keeping her dowry in his own hands. Later, feeling his position insecure, he returns to **Dakkhiṇadesa**, meeting on the way with all kinds of adventures which put his courage to the test. **Kittisirimegha**, delighted to hear of his return, sends messengers to **Saraggāma** to meet him. But Parakkama hesitates to enter the capital until persuaded by his

mother to do so. Shortly after, **Kittisirimegha** dies and Parakkama succeeds to the throne. He consolidates his position by various captures, including that of **Gajabāhu**, which follows on the storming of **Pulatthipura**. But **Māṇābharaṇa** comes to the rescue, defeats Parakkama's army, and sets **Gajabāhu** free; but the latter, finding him unbearable, appeals to Parakkama for help. War ensues, and **Gajabāhu**, again at liberty, flees, while his officers fight with Parakkama. Utimately he abdicates in favour of the latter, and dies at **Gaṅgātaṭa**. His ministers, however, send for **Māṇābharaṇa**, while Parakkama hastens to **Pulatthipura**, where he is crowned. A campaign of varying fortunes ensues ending in the defeat of **Māṇābharaṇa**, who flees to his own country, where he dies. Parakkama is then crowned a second time. Parakkama is now sole monarch, but his rule is not universally acceptable. In the fourth year of his reign, **Sugalā**, mother of **Māṇābharaṇa**, raises the standard of revolt in **Rohaṇa**. The campaign against her is a protracted one and is conducted by the general **Rakkha**. In the early part of the campaign the Tooth and Bowl Relics are recovered and brought with great ceremony to **Pulatthipura**. The rebels are gradually cornered and defeated. **Sugalā** is captured, and the revolt collapses. **Rohaṇa** is quiet for a time, but rises again after some years.

In the twelfth year of his reign, Parakkama goes to war with the king of **Rāmaññа**, disputes having arisen about the elephant trade and the treatment of the Sinhalese ambassadors, the crowning offence being the seizing of a princess who was being sent from Ceylon to **Kamboja**. A fleet is collected at **Pallavavaṅka**, and the soldiers are landed at the port of **Kusumī**, with the *Nagaragiri* **Kitti** at their head, a further attack being made by the *Damiḷādhikārī* **Ādicca** at **Papphālama**. After five months the **Rāmaññа** king is slain and peace again restored.

Soon after, the **Paṇḍu** king **Parakkama** being besieged by the **Coḷa** king **Kulasekhara**, appeals for help from Ceylon. Parakkamabāhu sends an army under his general **Laṅkāpura**, but, in the meantime, the **Paṇḍu** king has been slain and his capital **Madhurā** taken. The Sinhalese army, however, landed on the opposite coast and carried on a war against the **Coḷas**, and built a fortress called **Parakkamapura**. As a result of this campaign, **Kulasekhara** was defeated and the **Paṇḍu** king's son, **Vīrapaṇḍu**, was crowned in the ancient

capital. The **Coḷa** prisoners were sent to Ceylon and employed in repairing the **Ratanavāluka** *cetiya*. The village of **Paṇḍuvijaya** was founded by Parakkama to commemorate the victory. The ultimate outcome of this expedition is not certain. The **Coḷa** records claim that **Laṅkāpura** was defeated, and that his head was nailed to the gates of **Madhurā** together with those of his generals. The war of the Paṇḍyan succession did not end there.

Parakkamabāhu now engaged in more peaceful pursuits and, after some trouble, he succeeded in reconciling the three sects of monks the **Mahā Vihāra**, the **Abhayagiri** and the **Jetavana** and held a convocation under a Thera called **Mahā Kassapa**. The *Vaitulya* heresy now finally disappeared from Ceylon. The king built for the use of the monks the **Jetavanārāma**, including a round Temple of the Tooth, in the vicinity of the royal palace, and, further to the north, he constructed the **Ālāhaṇapariveṇa**, the **Laṅkātilaka** *vihāra* and the **Baddhasīmāpāsāda**. He also built the **Pacchimārāma**, the **Uttarārāma** and the **Mahā Thūpa** (or *Damiḷa Thūpa*).

In the three suburbs he built the **Isipatana**, the **Kusinārārāma** and the **Veḷuvana** *vihāras*, and, in addition, the **Kapila** *vihāra*, while he restored the shrines at **Anurādhapura**.

Parakkamabāhu also enlarged and fortified **Pulatthipura** and adorned the city with numerous palaces and pleasure gardens. He paid great attention to irrigation, opening the **Ākāsagaṅgā** and forming or improving a system of irrigation, its centre being in the **Parakkamasamudda**, and building numerous tanks throughout the country.

The internal peace of the latter half of his reign was disturbed only by a rebellion near **Mahā Tittha**, this being easily quelled.

Parakkamabāhu I. was succeeded by his sister's son, **Vijayabahu II**. According to the *Nikāyasaṅgraha*, Parakkama was born after death as the god **Naradeva** in the **Himālaya**.

Chaps. 62-79 of the Cv. are devoted to a description of **Parakkamabāhu** and his reign. The above is a very concise account of the contents of these chapters.

Parakkamabāhu 02. **Parakkamabāhu II**. Son of **Vijayabāhu III**. and brother of **Bhuvanekabāhu**. He was born at **Sirivaḍḍhana**, and, in his youth,

was entrusted to the care of the monks under **Saṅgharakkhita**. On the death of his father he ascended the throne, and reigned for thirty-three years (1236-68), at **Jambuddoṇi**, as Parakkamabāhu **II**. On account of his profound erudition, he received the sobriquet of *Kāḷikāla Sāhicca sabbaññupaṇḍita* ("the scholar entirely familiar with literature in the Dark Age"). The first act of his reign was the bringing of the Tooth Relic from the **Billa** mountain to the capital, amidst the exhibition of various miracles. He then set about regaining **Pulatthipura** from the Tamils, with **Māghinda** and **Jayabāhu** at their head, and this was accomplished by 1244. In the eleventh year of his reign Ceylon was invaded by a *Jāvak*a (Javanese) named **Candabhānu**, probably a sea-robber with a large force. The attack was repulsed by **Vīrabāhu**, the king's nephew, but **Candabhānu** appeared again later. The rest of Parakkama's life was devoted to pious works. He invited **Coḷa** monks over to Ceylon and held a convocation, with the object of reforming the priesthood, and showed special honour to **Dhammakitti**, a monk of **Tambaraṭṭha**. Among buildings erected by him were the **Bhuvenakabāhu** *pariveṇa* at **Billasela** and the **Mahā Mahindabāhu** *pariveṇa* at **Hatthiselapura**. He also restored the *vihāras* at **Kalyāṇi** and at **Hatthavaṅgalla**. He added to the **Sirivijayasundara** *vihāra* built by his father and inaugurated a yearly festival in **Devanagara**. He made a pilgrimage to **Samantakūṭa** and erected a bridge, so that pilgrims might reach it more easily. In all these works he was assisted by his minister **Devappatirāja**. Parakkama had five sons: **Vijayabāhu**, **Bhuvanekabāhu**, **Tibhuvanamalla**, Parakkamabāhu and **Jayabāhu**. In his old age he abdicated in favour of his son **Vijayabāhu**, who, because of his piety, was called Bodhisatta. Cv., chaps. 81-9.

Parakkamabāhu 03. One of the five sons of **Parakkamabāhu II**. Nothing further is known of him. Cv.lxxxvii.16.

Parakkamabāhu 04. **Parakkamabāhu III**. Son of **Vijayabāhu IV**. and grandson of **Parakkamabāhu II**. He became king about 1302 CE., but the length of his reign is not known: He paid a visit to the Pāṇḍyan king and recovered the Tooth and Bowl Relics which had been carried away by **Ariyacakkavatti**. They were restored to **Pulatthipura** (Cv.xc.48ff). It may be

conjectured that Parakkama secured the relics at the price of vassalage to the Pāṇḍyan court.

Parakkamabāhu 05. **Parakkamabāhu IV**. Son of **Bhuvanekabāhu II**. He became king in **Hatthiselapura** as **Parakkamabāhu IV**. in about 1325 CE. The length of his reign is unknown. He paid great honour to the Tooth Relic and is said to have written, in Sinhalese, a work called the Ceremonial of the Tooth Relic (*Dāṭhādhātucāritta*). Cv. xc.64f.

Parakkamabāhu 06. **Parakkamabāhu V**. King of Ceylon (Cv.xc.1; see Codr.83, 89, and Cv.Trs. ii. 212, n.1). He was, perhaps, the brother of **Bhuvanekabāhu IV**., and, probably, had his capital at **Gaṅgāsiripura**. The period of his reign is not definitely known, but it was somewhere between 1348 and 1360 CE.

Parakkamabāhu 07. **Parakkamabāhu VI**. King of Ceylon (Cv.xci.16ff.; see also Cv.Trs., ii.215, n.1; and Codr.90f). He ruled at **Jayavaḍḍhanapura**. The **Cūḷa Vaṁsa** tells us nothing of importance except that his mother was **Sunettā**. We gather from other sources that his father was **Vijayabāhu**, but the authenticity of this information is doubtful. The date of his accession is also uncertain. Some place it at 1412 CE., others at 1415 CE. At the beginning of his reign he lived for three years at **Rājagāma**, moving later to **Jayavaḍḍhanapura**. Among his religious works were the restoration of the monasteries at **Gaṇḍāladoṇi** and **Laṅkātilaka**, and the building of a Temple of the Tooth in his capital, Also the founding of the **Sunettā** *pariveṇa* in honour of his mother. He abdicated in favour of his sister's son, Vīra Parakkamabāhu, and died after a reign of fifty-five years. His reign is noted for a great output of Sinhalese literature, particularly of poetry.

Parakkamabāhu 08. **Parakkamabāhu VII**. Also called *Paṇḍita* **Parakkamabāhu**, son of **Bhuvanekabāhu VI**. (Cv.xcii.3). He reigned for four years (circa 1480-84 CE.), and was slain by his uncle who became king as Vīra Parakkamabāhu. Codr.94f.

Parakkamabāhu 09. **Parakkamabāhu VIII**. Also called Vīra Parakkamabāhu, uncle of Parakkamabāhu **VII**. (Cv.xcii.3). He seems to have ruled from about 1484-1509 CE. He had constant trouble with his relations. His successor's name is uncertain. Codr.94f.

Parakkamabāhu 10. **Parakkamabāhu IX**. Also called **Dhamma Parakkamabāhu**. He is not mentioned in the **Cūḷa Vaṁsa**, but probably ruled somewhere about 1509-28 CE. Codr.95f.

Parakkamabāhupāsāda. A monastic building attached to the **Valligāma** *vihāra* and erected by **Parakkamabāhu IV**. Cv.xc.96.

Parakkamasamudda 01. A tank built by **Parakkamabāhu I**., by the enlargement of the **Paṇḍavāpī**. Cv.lxviii.40.

Parakkamasamudda 02. A tank built by **Parakkamabāhu I**. and attached to the river system of the **Kāragaṅgā**. It was, probably, in the neighbourhood of **Pulatthipura** and had many canals branching off: the **Gambhīra**, **Hemavatī**, **Nīlavāhinī**, **Salaḷavatī**, **Vettavatī**, **Maṅgalagaṅgā** and **Campā**; and contained many sluices: **Makara**, **Mālatīpuppha**, **Vettavatī**, **Dakkhiṇā**, **Maṅgala** and **Candī**. The canal connecting it with the **Kāragaṅgā** was called the **Ākāsagaṅgā**. Cv.lxxix.26f., 40ff.; see also Cv.Trs.ii.117, n.5.

Parakkamasāgara. A tank built by **Parakkamabāhu I**. It was connected with the **Kāragaṅgā** by the **Godhāvarī** Canal. Cv.lxxix.28,67.

Paragāmavihāra. A monastery in Ceylon, restored by **Vijayabāhu I**. Cv.lx.61.

Paraṅgī. The Pāli name for the Portuguese, who invaded Ceylon, e.g., Cv.xcv. 5, 96; xcviii.80.

Paradārikasutta. About a man of **Rājagaha**, an adulterer, born as a *Peta* in a dung pit and seen by **Mahā Moggallāna**. SN.ii.258.

Paranimmitavasavattī. A class of **Devas**, inhabitants of the highest stage of the sensuous universe (*kāmaloka*). They are described as "beings who desire the creation of others, in order to get them into their power." E.g., AN.i.210, etc.; SN.v.410, 423; DN.ii.91; iii.218.

The Commentary explains that the objects of their desires are created by other **Devas** who know their weakness, just as a cook, knowing the king's favourite dishes, will prepare them for him (DN a.iii.1001; Iti-a. 243 f.; see also MNid-a.109; Paṭis-a.441; Vibh a.519). It adds that, according to some authorities, their desires are fulfilled by a mere look, a smile, an embrace, but this statement is rejected by the ancient Commentary.

Parantapa 01. King of **Kosambī** and father of **Udena**. Dhp a.i.164.

Parantapa 02. An attendant of the king of **Benares**. For his story see the **Parantapajātaka** (Ja 416).

Parantapajātaka (Ja 416). The Bodhisatta was once born as the son of the king of **Benares**. He came to understand the speech of animals, and thus learned from a she-jackal whom he had offended that a hostile king with whom he would have to fight would march on to the city. His father bore him no love, and sent him to fight this king when he arrived. But all the citizens followed the prince, and his father, very alarmed, retired into the forest with his queen, his chaplain, and a servant named **Parantapa**, and lived in a hut. When the king and the chaplain went for fruit, the queen, though with child by the king, sinned with **Parantapa** and instigated him to kill the king while on his way to bathe in the river. The chaplain watched this deed but said nothing, and on his return feigned to have been suddenly blinded by a snake's breath. The queen bore a son, and when he was sixteen, the chaplain told him of what had happened and taught him the use of a sword. Soon after, the boy killed **Parantapa** and returned with his mother and the chaplain to **Benares**, where the Bodhisatta made him his viceroy.

The story was told in reference to **Devadatta**'s attempts to kill the Buddha. **Devadatta** is identified with the old king. Ja.iii.415-21.

Parantapabbata. One of the ambassadors sent by **Devānampiyatissa** to **Asoka**. Dpv.xi.29, 31.

Parappasādaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a Brahmin named **Sena**, who, seeing **Siddhattha Buddha**, praised him in four stanzas. Fourteen *kappas* ago he was king four times under the name of **Uggata** (Ap.i.113f). He is probably identical with **Bhūta Thera**. Thag a.i.494.

Paramaṭṭhakasutta. The fifth *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta**. It was preached in reference to the divergence of views held by various teachers in **Sāvatthī**. The king, on hearing of their constant disputes, gave orders that a company of blind men be collected and an elephant placed before them. They were then asked to touch the elephant, and each one described what it appeared like to him. Each described that part which he had touched. The king told the heretics that their divergent views were as unreliable as the blind men's descriptions of the elephant. The Buddha, hearing of this, preached the *Sutta* in order to confirm the king's judgment.

One should not give oneself up to philosophical speculations which lead nowhere and promote wrangles (Snp.vs.796-803; Snp-a.ii.1529ff). The *Sutta* is commented upon in the **Mahā Niddesa** (MNid.102ff).

Paramatta. A *Brahma* who was present at the **Mahā Samaya**. DN.ii.260.

Paramatthajotikā. **Buddhaghosa**'s Commentary on the **Khuddakapāṭha**, **Dhammapada**, **Suttanipāta** and **Jātaka**.

Paramatthadīpa. Another name for the **Khemappakaraṇa** (*q.v.*).

Paramatthadīpanī 01. **Dhammapāla**'s Commentary on the **Udāna**, **Itivuttaka**, **Vimānavatthu**, **Petavatthu**, **Theragāthā** and **Therīgāthā** (Gv.60). It seems also to have been called **Vimalavilāsinī**. PLC.114, n.4.

Paramatthadīpanī 02. The name given to the **Pañcappakaraṇaṭṭhakathā**. Sās-d.60.

Paramatthapakāsinī. The name given to the *Mūlaṭīkā* on the **Abhidhammapiṭaka** written in Ceylon under **Mahā Kassapa**. Sās-d.60.

Paramatthabindu. A grammatical work on Pāli, by King Kyocvā of Pagan. There is a *Ṭīkā* on it by **Mahā Kassapa**. Bode, 25.

Paramatthamañjūsā 01. **Dhammapāla**'s Commentary (*Ṭīkā*) on the **Visuddhimagga**. PLC.113.

Paramatthamañjūsā 02. An **Abhidhamma** treatise by **Vepullabuddhi**. Bode, 28.

Paramatthavinicchaya. A treatise on the **Abhidhamma** written by **Anuruddha** of **Kāñcipura**. There exists a *Ṭīkā* on it by **Mahābodhi** Thera. PLC.173f.; Gv.61,71; Svd.1226, 1230; Sās.69. It was written at the request of **Saṅgharakkhita**. Gv.71.

Paramannadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he invited **Vipassī Buddha** to his house, where he served him with excellent food. Ap.i.249.

Paramarāja. A king of Ayodhya (in India?) who built a monastery, called the **Laṅkārāma**, for the Elder **Dhammakitti**. PLC.245.

Paramassāsasutta. A conversation between **Sāriputta** and **Jambukhādaka** on what constitutes supreme comfort. SN.ii.254; cp.iv.261.

Parammaraṇasutta. **Mahā Kassapa** explains to **Sāriputta** that the Buddha has omitted to say anything of his existence or otherwise after death, because such a discussion would be fruitless; but he has taught of *dukkha* and its cessation, because that is fruitful. SN.ii.222f.

Parasamuddavāsī Therā. Referred to in the Commentaries (e.g., MN-a.ii.726); the reference is probably to the monks of India, as opposed to those of Ceylon.

Parābhavasutta 01. The sixth *Sutta* of the **Suttanipāta**, preached on the day after that of the preaching of the **Maṅgalasutta**. In the latter the Buddha had spoken of the ways of progress; the **Devas** then wished to hear how beings deteriorated, and, at their request, **Sakka** sent a *Deva* to ask the Buddha who, thereupon, preached this discourse. It is said that at the conclusion of the *Sutta* countless beings realized the Truth. Snp-a.i.169-74.

The *Sutta* deals with various causes, which lead to the decay and corruption of beings. Having well considered all the various ways of destruction, the wise man avoids them and, being endowed with insight, attains to happiness. Snp.vs.91-115.

Parābhavasutta 02. Seven conditions that bring about loss. AN.iv.26f.

Parikuppasutta. Five kinds of persons who lie festering (*parikuppa*) in hell: those who kill mother, father, or *Arahant*, maliciously draw blood from the Buddha, or create dissension in the Saṅgha. AN.iii.146.

Parikkhārasutta. The seven requisites for the attainment of *samādhi* the first seven stages of the Noble Eightfold Path. AN.iv.40.

Parijānanasutta. Without comprehending and detaching himself from the all – eye, nose, etc. – a man is incapable of extinguishing suffering. SN.iv.17.

Parijānasutta (or **Abhijānasutta**). By not thoroughly knowing or understanding the five *khandhas* one is unfit for the destruction of suffering. SN.iii.26f.

Pariññāyasutta. By fully understanding body, feeling, etc., deathlessness is realized. SN.v.182.

Pariññāsutta 01. The five *khandhas* are things to be understood (*pariññeyyā dhammā*). SN.iii.26.

Pariññāsutta 02. The teaching for the comprehension of all attachment: from eye and object arises eye-consciousness, the union of these is contact; from contact comes feeling; similarly with regard to the other senses. SN.iv.32f.

Pariññāsutta 03. (or **Addhānasutta**). The five *indriyas*, if developed, conduce to comprehension of the way out. SN.v.236.

Pariññeyyasutta. The All should be fully known. SN.iv.29.

Pariññeyyāsutta 01. The five *khandhas* should be understood, and their understanding consists in the destruction of lust, hatred and illusion. SN.iii.159.

Pariññeyyāsutta 02. Preached to **Rādha**; the same as the above, with the addition that the person who has so understood should be called "*arahā*." SN.iii.191.

Paritta, **Parittā**, **Parittas**. A collection of texts taken from the **Khuddakapātha**, the **Aṅguttaranikāya**, the **Majjhimanikāya** and the **Suttanipāta**, and recited on special occasions to ward off illness and danger. The word "*Paritta*" means protection. The **Milindapañha** (p.150f) gives a list of the chief **Parittas**:

- **Ratanasutta**,
- **Khandhaparitta,**
- **Moraparitta,**
- **Dhajaggaparitta,**
- **Āṭānāṭiyaparitta**
- **Aṅgulimāla**

(for particulars of these see also Dial.iii.185).
To these are generally added, in the extant collection of **Parittas**,

- the **Maṅgalasutta** and
- the **Mettasutta**.

The word *Paritta* first occurs in the **Cūḷa Vagga** (Vin.ii.110) in connection with the **Khandhaparitta**, which was allowed by the Buddha as a watch, a

guard, a protection for oneself, for the use of the Saṅgha. The occasion of the delivery of this general injunction was the death of a monk from snake bite. The **Milindapañha** states (see above) that the recital of the *Paritta* had the Buddha's express sanction.

The collection of **Parittas** is, to this day, more widely known by the laity of Burma and Ceylon than any other Pāli book, and is generally used in times of danger or of sickness, both individual and national. Thus, **Sena II**., king of Ceylon, made the community of monks recite the *Paritta*, and by sprinkling the water charmed with *Paritta* he made the people free from illness, and so removed the danger of plague from the country.

He also decreed that this practice should continue every year (Cv.li.80).

Kassapa V. is said to have had a *Paritta* ceremony performed by the three fraternities of monks to protect his people from danger and plague and bad harvest (Ibid., lii.80).

In the recent (1935) epidemic of malaria in Ceylon, monks were taken in carts through the badly affected areas reciting the *Paritta* and sprinkling water. The ceremony is held on most diverse occasions such as the inauguration of a new house, the starting of a journey, of a new business, etc. For a discussion on the *Paritta* see Dial.iii.180 ff.; also PLC.75f.

Bode says (Op. cit., 4) that in the days of King **Anorata** of Burma corrupt and cynical monks used the recital of the *Paritta* as an easy means of clearing man's guilty conscience from all wrong-doing, even from matricide.

Buddhaghosa is mentioned (Cv.xxxvii.226) as having once attempted to compile a *Parittaṭṭhakathā*. Geiger (Cv.Trs.i.24, 3) calls this a commentary on the *Paritta*, but it is more probable that *Paritta* is here used as an adjective, meaning short, concise, and that what is meant is a short or concise commentary on the *Piṭakas*.

Parittasubhā. A class of **Devas** belonging to the **Subhas** (MN.iii.102). Beings are born among them after attaining the third *jhāna* (Vibh a. 507). Their life-span is sixteen *kappas*. Abhidh-s. 23.

Parittābhā. A class of **Devas** included among the **Ābhā** gods (MN.iii.102). They belong to the plane of the second *jhāna* (Vibh a.520). Beings are born there by virtue of absorbing the idea of lesser brilliancy (MN.iii.147). Their life-span is two *kappas*. Abhidh-s.22.

Parittikuṇḍiyāra. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.137, 221.

Parittikkuṇḍiraṭṭha. A district in South India. It was given over to **Coḷagaṅgara** in return for his allegiance to **Parakkamabāhu I**. Cv.lxxvii.9.

Parinibbānasutta 01. An account of the death of the Buddha at **Kusinārā**. It contains the last words of the Buddha and stanzas of **Sahampati**, **Sakka** and **Anuruddha**, uttered immediately after his death. SN.i.157; cp. DN.ii.156f.; on their difference, see KS.i.196, n.1.

Parinibbānasutta 02. On the complete passing away. AN.iv.254.

Parinda. A **Damiḷa** usurper, son of King **Paṇḍu**. He ruled in **Anurādhapura** for three years between 433 and 460, and was succeeded by his youngest brother, **Khuddaparinda**. Cv.xxxviii.29.

Paripuṇṇaka Thera. He belonged to a **Sākyan** family of **Kapilavatthu**, and was so-called because of the completeness of his gifts and fortune. His means allowed him to enjoy, at all times, food of one hundred essences. On hearing that the Buddha lived on very simple diet, he renounced the world, and entering the Saṅgha, became an *Arahant*.

He had been a householder in the time of **Dhammadassī Buddha** and had offered various gifts at his shrine. Ninety-four *kappas* ago he was king sixteen times under the name of Thūpasikhara (Thag.vs.91; Thag a.i.190f). He is probably identical with Thambhāropaka of the **Apadāna**. Ap.i.171.

Paribbājakavagga. The eighth chapter of the **Majjhimanikāya**, containing *Suttas* 71-80. MN.i.481ff.

Paribbājakasutta 01. A Brahmin *Paribbājaka* asks the Buddha how far the Dhamma is *sandiṭṭhiko, akāliko, ehipassiko, opanāyiko*, and *paccattaṁ veditabbo viññūhi*. The Buddha explains. AN.i.157f.

Paribbājakasutta 02. The Buddha visits the *Paribbājakārāma* on the banks of the **Sappinikā** and converses with a number of distinguished **Paribbājakas** – **Annabhāra**, **Varadhara**, **Sakuludāyī** and others. The Buddha tells them that there are four factors of Dhamma which no discerning recluse or Brahmin can despise – not-coveting, not-malice, right mindfulness, and right concentration. AN.ii.31f.

Paribbājakā, **Paribbājaka**, **Paribbājakas**. The name given to the ascetics and recluses (not otherwise classified) of the Buddha's time. They were not exclusively Brahmin. Their presence seems to have been recognized and respected from earlier times. Generally speaking, their creed is formulated as a belief in perfect bliss after death for the self purged from evil, and as a conviction that this bliss can be won by *brahmacariyā*, by freedom from all evil in acts, words, aims, and mode of livelihood (see, e.g., MN.ii.24).

All these four standards of conduct were bodily incorporated in the Buddha's Noble Eightfold Path, and the last of the four gave to the **Ājīvakas** their specific name as a separate sect. The **Paribbājakas** claimed to be identical with the followers of the Buddha in their tenets and teaching, but the Buddha maintained that the two teachings were quite distinct (e.g., MN.i.64f, 84f). This is clearly indicated (e.g.,Vin.i.39.) in connection with the conversion of **Sāriputta** and **Moggallāna**, who were **Paribbājakas** under **Sañjaya**. The goal of the **Paribbājakas** was deathlessness (*amata*) which, to them, probably meant birth in the world of *Brahma*. Their conversion to the Buddha's Dhamma followed the recognition that **Gotama** dealt, not with effects but with causes, and that he went to the root of the matter by teaching how casual states of consciousness arose and how they could be banished for ever (Chalmers: *Further Dialogues* i. Introd. xxi. For discussions on the views of the **Paribbājakas** as compared with those of the Buddha, see also AN.iv.35ff., 378; i.215).

The **Paribbājakas** were not ascetics except in so far as they were celibates;

some of them were women. They were teachers or sophists who spent eight or nine months of every year wandering from place to place for the purpose of engaging in friendly, conversational discussions on matters of ethics and philosophy, nature-lore and mysticism. They differed very much in intelligence, earnestness, and even in honesty. Some of the views discussed in the **Brahmajālasutta**, for instance, and described as those of "Eel-wrigglers" and "Hair-splitters", were undoubtedly truly thus described. The books mention halls erected for the accommodation of the **Paribbājakas**, such as those in **Mallikā**'s park at **Sāvatthī** (DN.i.178), and the **Kūṭāgārasālā** at **Vesālī**.

Sometimes special places were set apart for them in the groves near the settlements, as at **Campā** on the bank of the **Gaggarā** lake (DN.i.111), at the **Moranivāpa** in **Rājagaha** (AN.v.326), and on the banks of the **Sappinikā** (Ibid., i.185; ii.175). </p>It was in such places that the **Paribbājakas** met each other, and in the course of their journeys they would visit each other in order to exchange greetings of courtesy and to engage in profitable discussion. The utmost cordiality seems to have prevailed on these occasions, intercourse and discussions were free, there were no restrictions of creed, caste or pride. Thus

- **Dīghanakha** calls on **Gotama Buddha** (MN.i.497),
- the Buddha on **Sakuladāyī** (MN.ii.29; also AN.ii.175ff)
- and **Sarabha** (AN.i.185).
- **Vekhanassa** calls on the Buddha (MN.ii.40),
- as do **Timbaruka** (SN.ii.22), **Vacchagotta** (SN.iii.257),
- and **Sivaka Moliya** (SN.iv. 230).
- **Poṭaliputta** calls on **Samiddhi** (MN.iii.207),
- **Susīma** on **Ānanda** (SN.ii.119), and
- **Jambukhādaka** on **Sāriputta** (SN.iv. 251).

The inhabitants of the towns and villages, near which the **Paribbājakas** stopped, visited them, both to show their respect and to benefit by their teachings. The names of a considerable number of **Paribbājakas**, besides those already mentioned, who were well-known in the time of the Buddha, are given in the texts (e.g., **Annabhāra**, **Varadhara**, etc., AN.ii.175), also **Sāmaṇḍaka** (SN.iv.26) and the *Paribbājikā* **Sucimukhī** (SN.iii.238f). In most cases they are

represented as having large followings, so that they were evidently regarded as distinguished teachers.

Paribhutta. A city in the time of **Sikhī Buddha**, where the Bodhisatta was born as King **Arindama**. Bv-a.203.

Parimaṇḍalavagga. The first section of the **Sekhiyā**. Vin.iv.185-7.

Parimucchitasutta. One who does not regard the body, etc., as "I" and "mine" and as "self." will not have a hereafter. SN.iii.165.

Pariyādinnasuttā. Two *Suttas* on how attachments arise and on how they can be completely exhausted. SN.iv.33f.

Pariyāyasutta. Followers of other teachers might say that their teaching was the same as that of the Buddha regarding the five hindrances and the seven limbs of wisdom. But there is a method in the teaching of the Buddha whereby five become ten and seven fourteen. Other teachers cannot satisfactorily explain this method. SN.v.108f.

Pariyesanāsutta. On four quests that are un-Ariyan and four that are Ariyan. AN.ii.247.

Pariḷāha. A *niraya* where all objects of the senses, even when really attractive, appear quite repulsive to those experiencing them. SN.v.450.

Pariḷāhasutta. Not to understand *dukkha* and its cessation is far more fearsome than to be born in the **Pariḷāha** *niraya*. SN.v.450.

Parivārapāṭha (or **Parivāra**). The concluding part of the **Vinayapiṭaka**. It is a digest of the other parts of the Vinaya and consists of nineteen chapters. The colophon states that the book was the work of a monk named **Dīpa**, probably of Ceylon.

The Commentaries (e.g., DN a.i.17; Vin-a.i.18), however, speak of the *Soḷasa Parivāra* as having formed part of the Vinaya when it was rehearsed at the First

Council. Perhaps the *Parivāras* correspond to the *mātikā* of the **Abhidhamma** and were enlarged later on.

Parivīmaṁsanasutta. A monk, when pondering on *dukkha*, realizes that it is the result of birth, and he practises according to the Dhamma to bring about its cessation. He ponders further and gets at the root cause of all things; he then realizes a state free from birth, decay, old age and death, and he becomes aware of its realization. SN.ii.80ff.

Pariveṇavihāra. A *vihāra* in **Rohaṇa**, built by **Aggabodhi**, ruler of **Rohaṇa** (**Aggabodhi** 6). Cv.xlv.45.

Parisāvagga. The fifth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.70.

Parisāsutta 01. The four corrupters of a company: a monk, a nun, a male disciple and a female disciple, if they are immoral. AN.ii.225.

Parisāsutta 02. On the three companies: the company trained in bombast, the company trained in enquiry, and the company trained according to its bent. AN.i.285.

Parisāsutta 03. On the eight assemblies: *Khattiya*, *Brāhmaṇa*, householder, *samaṇa*, *Cātummahārājika*, *Tāvatiṁsa*, *Māra* and *Brahma*. The Buddha visits them all and preaches to them. AN.iv.307f.

Parisuddha. A king of sixty-seven *kappas* ago, a previous birth of **Dussadāyaka Thera**. Ap.i.185.

Parisuddhavagga. The thirteenth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.237-40.

Parisuddhasutta. Eight conditions the factors of the Noble Eightfold Path which are absolutely pure and which come into being only on the appearance of a **Tathāgata**. SN.v.15.

Parisuddhābhā. A class of **Devas** included among the **Ābhā** gods. Beings are born among them as a result of absorbing the idea of untarnished brilliancy (MN.iii.102,147). They belong to the plane of the third *jhāna* (VbhA. 520) and their life-span is sixteen *kappas*. Abhidh-s.23.

Parihānasutta 01. **Sāriputta** tells the monks of the qualities which lead to their deterioration – not listening to the Dhamma, not having clear ideas about it, not practising it, and not obtaining fresh knowledge thereof. He who wishes to progress should train himself to know both his own mind and the minds of others; he should practise introspection. AN.v.102 ff.

Parihānasutta 02. On eight conditions which lead to the degeneration of a learner, and their opposites. AN.iv.331f.

Parihānasutta 03. On the six stations of mastery (*cha abhibhāyatanāni*) which prevent a monk from falling away. Seeing an object with the eye, he does not allow evil and unprofitable states to arise in his mind, memories and hopes akin to fetters that bind. Likewise with the other senses. SN.iv.76f.

Parihānasutta 04. A conversation between **Ānanda** and **Bhadda** at the **Kukkuṭārāma** in **Pāṭaliputta**, regarding decay and non-decay. SN.v.173.

Parihānisutta. **Sāriputta** tells the monks of four qualities that bring about "falling off": abundance of lust, hatred, and delusion, and want of wisdom in profound matters. AN.ii.143f.

Paresasutta. On three qualities essential for one who teaches others the Dhamma. AN.i.151.

Parosatajātaka (Ja 101). This story is analogous in all respects to the **Parosahassajātaka** (Ja 99, *q.v.*).

Parosatavagga. The eleventh chapter of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.410-24.

Parosahassajātaka (Ja 99). Once the Bodhisatta was an ascetic in the **Himālaya**, leader of five hundred ascetics. His chief disciple was away at the time of the Bodhisatta's death, and when his other disciples asked him, just before his death, what excellence he had won, he answered "Nothing," meaning, "insight into the nothingness of things." But they did not understand, and therefore neglected to pay him the customary honours at his cremation. When the chief disciple returned and heard of this, he tried to explain matters to them, but they would not hearken until the Bodhisatta himself appeared from the *Brahma*-world and convinced them of their folly. "Far better than a thousand fools," he said, "is one who, hearing, understands."

The story was told in reference to **Sāriputta**'s great wisdom. He is identified with the chief disciple (Ja.i.406ff). See also **Sarabhaṅgajātaka** (Ja 522).

Parosahassasutta. Relates how once, when the Buddha was at **Jetavana** with twelve hundred and fifty monks, instructing them and inciting them by means of a sermon on *Nibbāna*, **Vaṅgīsa**, who was in the assembly, after obtaining the Buddha's permission, extolled him in a number of verses. SN.i.192.

Palaṅkoṭṭa. A locality in South India, mentioned in the account of **Laṅkāpura**'s campaign against **Kulasekhara**. Cv.lxxvii.58, 64, 66.

Palandīpa. A country in South India. **Vīradeva** was once its king. Cv.lxi.36.

Palannagara. A village and a monastery in Ceylon. **Aggabodhi II**. built a *padhānaghara* attached to the monastery in honour of the Thera **Jotipāla**. Cv.xlii.50.

Palāyijātaka (Ja 229). Once the Bodhisatta was king of **Takkasilā**. **Brahmadatta**, king of **Benares**, marched on his city with a large army, hoping to capture it; but on seeing the towers on the city gates, he took fright and fled.

The story was told in reference to a mendicant who loved arguing. He could find no one to contradict him until he came to **Sāvatthī**, where was the Buddha. Forthwith he set off for **Jetavana**; but on seeing the gate towers, he fled (Ja.ii.216ff). See also **Dutiyapalāyijātaka** (Ja 230).

Palāsajātaka 01. (Ja 307). Once a poor Brahmin paid great honour to a judas tree (*palāsa*), hoping thereby to get some benefit. One day, the tree sprite appeared before him in disguise and asked why he honoured the tree. Pleased with his answer, the sprite revealed his identity and helped the Brahmin to obtain the treasure which lay buried beneath the tree. The story was related to **Ānanda** as he stood weeping, leaning against the lintel, when the Buddha lay dying. The Buddha sent for him and told him not to grieve as his services to the Buddha would not be fruitless. **Ānanda** is identified with the poor Brahmin. Ja.iii.23ff.

Palāsajātaka 02. (Ja 370). Once the Bodhisatta was a golden goose living in **Cittakūṭa**. On his way to and fro from the **Himālaya**, he rested on a *palāsa* tree and a friendship sprang up between him and the tree-sprite. One day a bird dropped a banyan seed in the fork of the *palāsa*-tree from which a sapling sprang. The goose advised the sprite to destroy it, but he paid no heed, and by and by the banyan grew up and destroyed the *palāsa*.

The story was related by the Buddha to the monks in order to illustrate that sins should be uprooted however small they may be. Ja.iii.208ff.

Palāsavana. A wood near **Naḷakapāna** in **Kosala**. The Buddha stayed there (AN.v.122), and it was there that the **Naḷakapānasutta** was preached. MN.i.462.

Palāsināsutta. One should put away what is not his eye, ear, etc. SN.iv.128f.

Palutthagiri, **Palutthapabbata**. A locality in **Rohaṇa**, the scene of two fierce battles against the **Coḷas**, in both of which they were defeated, once in the reign of **Mahinda V**., (Cv.Iv.28) and again in the twelfth year of the reign of **Vijayabāhu I**. (Cv.Iviii.18).

Palokasutta. The Buddha tells **Ānanda** that the world (*loka*) is so-called from its transitory nature (*palokadhamma*). In the teachings of the Ariyans the world consists of eye, objects, etc. SN.iv.53.

Palobhanasutta. Mention is made of a *Sutta* of this name in the **Pañcagarukajātaka** (Ja 132, Ja.i.469), but no *Sutta* has been traced by that name. The reference is probably to the **Dhītaro Sutta** (*q.v.*).

Pallaṅkadāyaka Thera. An *Arahant*. He once gave a couch (*pallaṅka*), with cushions, etc., to **Sumedha Buddha**. Twenty thousand *kappas* ago he was king three times under the name of **Suvaṇṇābha** (Ap.i.175). He is probably identical with **Uttiya** Thera. Thag-a.i.202f.

Pallaṅkavimānavatthu. The story of a woman of **Sāvatthī** who was married to a youth of equal rank, with whom she lived a virtuous life. After death she was born in **Tāvatiṁsa**, where **Moggallāna** met her and learned her story. Vv.iii.3; Vv-a.128ff.

Pallava. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.55, 73.

Pallavakā. The name of a tribe, occurring in a nominal list. Ap.ii.359.

Pallavabhogga. A country from which came **Mahā Deva**, together with four hundred and sixty thousand monks, for the foundation ceremony of the **Mahā Thūpa** (Mhv.xxix.38). Geiger thinks the reference is to Persia. Mhv.Trs.194, n.2.

Pallavavaṅka. A harbour in Ceylon, the starting place of the expeditionary force sent by **Parakkamabāhu I**. against the king of **Kamboja**. Cv.lxxvi.46.

Pallavavāla. A locality in Ceylon occupied by **Māṇābharaṇa** in his campaign against **Parakkamabāhu I**. Cv.lxxii.178,220.

Pallikavāpī. A locality where **Gokaṇṇa**, general of **Gajabāhu**, was once defeated. Cv.lxx.73.

Pavattanīsutta. Religious talk is profitable when they who teach the Dhamma are separately and together able to penetrate the spirit and the letter of the Dhamma. AN.i.151.

Pavattā. A **Pacceka Buddha**. MN.iii.70; MN a.ii.890.

Pavarā. One of the five daughters of **Vessavaṇa**, appointed, with her sisters, to dance before **Sakka**. Vv.iii.4; Vv-a.131.

Pavāraṇakkhandha. The fourth section of the **Mahā Vagga** of the **Vinayapiṭaka**.

Pavāraṇasutta. The Buddha was once staying at the **Migāramātupāsāda**, and on the day of the *pavāraṇa* he summoned the five hundred *Arahants* who were with him and asked if they had any fault to find with him.

Sāriputta, speaking for them, uttered the Buddha's praises, and the Buddha, in his turn, spoke of **Sāriputta**'s greatness and of the blamelessness of the *Arahants*. Thereupon **Vaṅgīsa**, also present, extolled the Buddha in verse. SN.i.190f.; also Thag.vs.1234ff.

Pavāsisutta. A name given in the **Suttasaṅgaha** (No. 37) to **Mittasutta** (*q.v.*).

Paviṭṭha Thera. A Brahmin of **Magadha** who, following his own inclination, became a *Paribbājaka*. His training ended, he wandered forth and heard of **Upatissa** and **Koḷita** joining the Buddha's Saṅgha. Impressed by their example, he became a monk and, soon after, an *Arahant*.

In the time of **Atthadassī Buddha**, he was an ascetic named **Nāradakesava** and paid homage to the Buddha. Seventeen *kappas* ago he was a king named **Amittatāpana** (Thag.vs.87; Thag a.i.185f).

He is evidently identical with **Ekadaṁsaniya** of the **Apadāna**. Ap.i.168f.

Pavivekasutta. Teachers of other schools teach three forms of aloofness: from robes, from food, from lodging. The Buddha's teachings give three other forms of aloofness: from immorality, from wrong views, from the *āsavas*. AN.i.240f.

Pavesanasutta. Ten evil results of a monk visiting the king's harem. AN.v.81ff.; cp. Vin.iv.159.

Pasayhasutta. Five powers – beauty, wealth, kin, sons, virtue – the possession of which enables a woman to live at home, overpowering (*pasayha*) her husband. SN.iv.246.

Pasādapāsāda. A monastic building erected in the **Selantarasamūha** *vihāra* by **Yasodharā**, daughter of **Vijayabāhu I**. Cv.Ix.84.

Pasādabahulasutta. See **Pāsādabahula**, which is a wrong reading.

Pasādasutta 01. Eight qualities of a monk which promote devotion towards him in the minds of his lay disciples. AN.iv.345f.

Pasādasutta 02. The four best faiths: in the Buddha, the Noble Eightfold Path, the Dhamma, which is passionless, and the Saṅgha of monks. AN.ii.34f.; cf. AN.iii.36f.; quoted in Vsm.i.293; it is found in Iti.87.

Pasūra. A *Paribbājaka*. He was a great debater who wandered from place to place, carrying a *jambu* branch, which he set up where he stopped, challenging anyone, who wished to engage him in disputation, to dislodge it. When he came to **Sāvatthī**, **Sāriputta**, seeing the branch, ordered its removal. **Pasūra**, followed by a large crowd, went to **Sāriputta**'s lodgings and had a discussion with him, in which he suffered defeat (*cf*. **Paṭācārā**). Later, he joined the Saṅgha under **Lāḷudāyī**, whom he defeated in discussion, and having returned in his monk's robes to the dwelling of the heretics, he started off in these same robes to visit the Buddha and hold a discussion with him. But as he entered **Jetavana**, the deity presiding over the gate made him dumb, and he had to sit before the Buddha, unable to utter a single word in answer to his questions. The Buddha thereupon preached the **Pasūrasutta** before the assembled people. Snp-a.ii.538ff.

Pasūrasutta. The eighth *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta**. Preached to **Pasūra** at **Jetavana**. Disputants quarrel with each other and call each other fools; they wish for praise and, failing to get it, become discontented.

No one is purified by dispute (Snp.vs.824, 834). This *Sutta* is commented on in the **Mahā Niddesa** (pp. 161ff).

Pasenadi. King of **Kosala** and contemporary of the Buddha. He was the son of **Mahā Kosala**, and was educated at **Takkasilā** where, among his companions, were the **Licchavī Mahāli** and the **Malla** prince **Bandhula**. On his return home his father was so pleased with his proficiency in the various arts that he forthwith made him king. (Dhp-a.i.338; for his genealogy see Beal-Xuan.ii.2, n.3).

As ruler, Pasenadi gave himself wholeheartedly to his administrative duties and valued the companionship of wise and good men (e.g., SN.i.74, 100); the Commentary (SN-a i.109f.) adds that the king tried to put down bribery and corruption in his court, but his attempt does not appear to have been very successful.

Thus he showed his favour to **Pokkharasādi** and **Caṅkī**, by giving them, respectively, the villages of **Ukkaṭṭhā** and **Opasāda** free of all taxes. It is said that his alms halls were always open to everyone desiring food or drink (Ud.ii.6). Even after becoming the Buddha's follower, he did not omit to salute holy men of other persuasions (Ud.vi.2). Quite early in the Buddha's ministry Pasenadi became the Buddha's follower and close friend, and his devotion to the Buddha lasted till his death (according to Tibetan sources, Pasenadi's conversion was in the second year of the Buddha's ministry (Rockhill, p.49)). We find the king referring to the Buddha, at their first meeting, as being young in years (SN.i.69). Their first meeting and conversation, which ended in Pasenadi's declaring himself an adherent of the Buddha, are recorded in the **Daharasutta** (*q.v.*).

But Pasenadi's conversion did not prevent him from extending his favour, with true Indian toleration, to the members of other religious orders. Mention is even made of a great animal sacrifice which he once prepared, but which he abandoned on the advice of the Buddha, whom he sought at **Mallika**'s suggestion (SN.i.75; for details, see the **Mahā Supinajātaka** (Ja 77) and **Lohakumbhījātaka** (Ja 314).

It is said (SN-a.i.111) that the king fell in love with a woman while riding

round the city; on discovering that she was married, he ordered her husband to go, before sunset, and fetch clay and lilies from a pond one hundred leagues away. When the man had gone, the king ordered the gatekeepers to shut the gates early and not on any account to open them. The husband returned in the evening, and finding the gates shut, went to **Jetavana**, to seek protection from the king's wrath. The king spent a sleepless night owing to his passion and had bad dreams. When the Brahmins were consulted they advised a great animal sacrifice. The story is also found at Dhp a.ii.1ff., with several variations in detail.

He frequently visited the Buddha and discussed various matters with him (it is said that he went three times a day to wait on the Buddha, sometimes with only a small bodyguard. Some robbers, knowing this, arranged an ambush in the **Andhavana**. But the king discovered the plot, of which he made short work).

The whole of the Third Saṁyutta (**Kosalasaṁyutta**), consisting of twenty-five anecdotes, each with a moral bias, is devoted to him. The topics discussed are many and varied. The Buddha and Pasenadi were equals in age, and their talks were, therefore, intimate and frank. Pasenadi was extremely attached to the Buddha, and the books describe how, when he saw the Buddha, he bowed his head at the Buddha's feet, covering them with kisses and stroking them (MN.ii.120).

The Chinese records say that when the Buddha went to **Tāvatiṁsa**, Pasenadi made an image of the Buddha in sandalwood, to which he paid honour (Beal-Xuan, xliv).

He was very jealous of the Buddha's reputation, and put down with a firm hand any attempt on the part of heretics to bring discredit on him – e.g., in the case of **Sundarīnandā** (*q.v.*).

In the **Aggaññasutta** (DN.iii.83f.), the Buddha explains why Pasenadi honours him. For Pasenadi's own explanation as to why people honoured the Buddha even more than the king, see MN.ii.123; see also AN.v.65 ff. Pasenadi was also jealous of the reputation of the Saṅgha, and if anything arose which seemed likely to bring discredit on it, he took prompt steps to have the matter remedied – e.g., in the case of **Kuṇḍadhāna** (*q.v.*) and **Kumāra Kassapa**'s mother (*q.v.*).

Pasenadi's palace overlooked the **Aciravatī**, and when he once saw some monks sporting in the river in an unseemingly way, he made sure that the Buddha knew of it (Vin.iv.112). The story of the blind man and the elephant shows that he was anxious to justify the Buddha's teaching as against that of other sects (Snp a.ii.529).

On one occasion we find the Buddha telling him to eat less and teaching his nephew **Sudassana** (or **Uttara**) a verse on the advantages of moderation, to be repeated to the king whenever he sat down to a meal. This advice was followed and the king became slim. SN.i.81; Dhp a.iii.264f.; iv.6f.; the **Saṁyutta Commentary** (SN-a.i.136) states that the bowl out of which he ate (*paribhogapāti*) was the size of a cartwheel.

Pasenadi was always conscious of his own dignity – e.g., the incident with **Chattapāṇī** (*q.v.*); but see Vin.iv.157f., which probably refers to the same story.

Pasenadi's chief consort was **Mallikā**, daughter of a garland-maker (see **Mallikā** for details of her marriage with the king). He loved her dearly and trusted her judgment in all things. When in difficulty he consulted her, realizing that her wisdom was greater than his own (e.g., in the **Asadisadāna**). There is an account given (SN.i.74) of Pasenadi seeking a confession from her that she loved him more than her own soul (*attā*) as a confirmation of their mutual trust. But the queen was pious and saw into the reality of things, and declared that nothing was dearer to her than her own soul. Piqued by this answer, Pasenadi sought the Buddha, who comforted him by explaining the true import of **Mallikā**'s words.

On another occasion, Pasenadi expressed to the Buddha his disappointment that **Mallikā** should have borne him a daughter instead of a son; but the Buddha pointed out to him that there was much, after all, to be said for daughters (SN.i.83).

Mallikā predeceased Pasenadi (AN.iii.57); he had also other wives, one of them being the sister of **Bimbisāra**, and another **Ubbirī** (*q.v.*). The **Kaṇṇakatthalasutta** (MN.ii.125) mentions two others who were sisters: **Somā** and **Sakulā**. Dhp a.i.385.

Pasenadi's relations with **Bimbisāra** were very cordial. **Bimbisāra** had five millionaires in his kingdom **Jotiya**, **Jaṭila**, **Meṇḍaka**, **Puṇṇaka** and **Kākavaliya** while Pasenadi had none. Pasenadi therefore visited **Bimbisāra** and

asked for one to be transferred to him. **Bimbisāra** gave him **Dhanañjaya**, **Meṇḍaka**'s son, and Pasenadi settled him in **Sāketa** (Dhp a.i.385ff).

In the **Saṁyuttanikāya** (v. 351), the king's chamberlains, **Isidatta** and **Purāṇa**, speak of his harem. When he went riding in the park he took with him his favourite and lovely wives on elephants, one before and one behind. They were sweetly scented "like caskets of scent" and their hands were soft to the touch.

It is stated that Pasenadi wished to associate himself with the Buddha's family so that their relationship might be even closer. For seven days he had given alms to the Buddha and one thousand monks, and on the seventh day he asked the Buddha to take his meals regularly at the palace with five hundred monks; but the Buddha refused the request and appointed **Ānanda** to take his place. **Ānanda** came daily with five hundred others, but the king was too busy to look after them, and the monks, feeling neglected, failed to come any more, only **Ānanda** keeping to his undertaking. When the king became aware of this he was greatly upset, and determined to win the confidence of the monks by marrying a kinswoman of the Buddha. He therefore sent messages to the **Sākyan** chiefs, who were his vassals, asking for the hand of one of their daughters. The **Sākiyans** discussed the proposition in their Mote-Hall, and held it beneath the dignity of their clan to accede to it. But, unwilling to incur the wrath of their overlord, they sent him **Vāsabhakhattiyā**, daughter of **Mahā Nāma** and of a slave woman, **Nāgamuṇḍā**. By her, Pasenadi had a son **Viḍūḍabha**. When the latter visited **Kapilavatthu**, he heard by chance of the fraud that had been practised on his father and vowed vengeance. When he came to the throne, he invaded the **Sākyan** territory and killed a large number of the clan without distinction of age or sex (Dhp-a.i.339ff.; Ja.i.133f.; iv.144ff). It is said that when Pasenadi heard of the antecedents of **Vāsabhakhattiyā**, he withdrew the royal honours, which had been bestowed on her and her son and reduced them to the condition of slaves. But the Buddha, hearing of this, related to Pasenadi the **Kaṭṭhahārikajātaka** (Ja 7), and made him restore the royal honors to the mother and her son.

Mention is made of another son of Pasenadi, named **Brahmadatta**, who entered the Saṅgha and became an *Arahant* (Thag a.i.460; the *Dulva* says that

Jeta, owner of **Jetavana**, was also Pasenadi's son (Rockhill, p.48)).

Pasenadi's sister, **Kosaladevī**, was married to **Bimbisāra**. **Mahā Kosala** gave her a village in **Kāsi** as part of her dowry, for her bath-money. When **Ajātasattu** killed **Bimbisāra**, **Kosaladevī** died of grief, and Pasenadi confiscated the **Kāsi** village, saying that no patricide should own a village which was his by right of inheritance. Angered at this, **Ajātasattu** declared war upon his aged uncle. At first, victory lay with **Ajātasattu**, but Pasenadi had spies who reported to him a plan of attack suggested by the Thera **Dhanuggahatissa**, in the course of a conversation with his colleague **Mantidatta**, and in the fourth campaign Pasenadi took **Ajātasattu** prisoner, and refused to release him until he renounced his claim to the throne. Upon his renunciation, Pasenadi not only gave him his daughter **Vajirā** in marriage, but conferred on her, as a wedding gift, the very village in dispute (Ja.ii.237, 403; iv.342f).

Three years later, **Viḍūḍabha** revolted against his father. In this he was helped by the commander-in-chief, **Dīgha Kārāyaṇa**, nephew of **Bandhula** (*q.v.*). **Bandhula**, chief of the **Mallas**, disgusted with the treachery of his own people, had sought refuge with his former classmate, Pasenadi, in **Sāvatthī**. **Bandhula**'s wife, **Mallikā**, bore him thirty-two sons, brave and learned. Pasenadi, having listened to the tales of his corrupt ministers, contrived to have **Bandhula** and all his sons killed while they were away quelling a frontier rebellion. BandhuIa's wife was a devout follower of the Buddha's faith, and showed no resentment against the king for this act of treachery. This moved the king's heart, and he made all possible amends. But **Dīgha Kārāyaṇa** never forgave him, and once when Pasenadi was on a visit to the Buddha at **Medatalumpa** (**Uḷumpa**), leaving the royal insignia with his commander-in-chief, **Dīgha Kārāyaṇa** took advantage of this opportunity, withdrew the king's bodyguard, leaving behind only one single horse and one woman servant, hurried back to the capital and crowned **Viḍūḍabha** king. When Pasenadi heard of this, he hurried on to **Rājagaha** to enlist **Ajātasattu**'s support; but as it was late, the city gates were closed. Exhausted by his journey, he lay down in a hall outside the city, where he died during the night.

When **Ajātasattu** heard the news, he performed the funeral rites over the king's body with great pomp. He wished to march at once against **Viḍūḍabha**,

but desisted on the advice of his ministers (MN.ii.118; MN-a.ii.753ff.; Dhp-a.i.353ff.; Ja.iv.150ff).

Pasenadi had a sister, **Sumanā**, who was present at his first interview with the Buddha and decided to enter the Saṅgha, but she delayed doing so as she then had to nurse their aged grandmother. Pasenadi was very fond of his grandmother, and was filled with grief when she died in her one hundred and twentieth year. After her death, **Sumanā** became a nun and attained *Arahant*-ship (Thīg a.22; SN.i.97; AN.iii.32). The old lady's possessions were given over to the monks, the Buddha giving special permission for them to be accepted (Vin.ii.169).

Among the king's most valued possessions was the elephant **Seta** (AN.iii.345); he had two other elephants, **Bhadderaka** (or **Pāveyyaka**) (Dhp a.iv.25) and **Puṇḍarīka** (**Dhammapada Commentary** Dhp-a.ii.1). Mention is also made (Ja.iii.134f) of a pet heron which lived in the palace and conveyed messages. Tradition says (SN-a.i.115; Ja.i.382ff) that Pasenadi had in his possession the octagonal gem which **Sakka** had given to **Kusa**. He valued it greatly, using it as his turban jewel, and was greatly upset when it was reported lost; it was, however, recovered with the help and advice of **Ānanda**. The **Jātaka Commentary** records that Pasenadi built a monastery in front of **Jetavana**. It was called the **Rājakārāma**, and the Buddha sometimes stayed there (Ja.ii.15). According to Xuanzang, Pasenadi also built a monastery for **Pajāpatī Gotamī** (Beal-Xuan.ii.2).

Pasenadi's chaplain, **Aggidatta** (*q.v.*) had originally been **Mahā Kosala**'s chaplain. Pasenadi therefore paid him great respect. This inconvenienced **Aggidatta**, and he gave his wealth to the poor and renounced the world. Dhp-a.iii.241ff.

Snp a. (580) says that **Bāvarī** was **Mahā Kosala**'s chaplain and Pasenadi studied under him. When Pasenadi came to the throne, **Bāvarī** declared his wish to leave the world. The king tried to prevent him but failed; he did, however, persuade **Bāvarī** to live in the royal park. **Bāvarī**, after staying there for some time, found life in a city uncongenial. The king thereupon detailed two of his ministers to establish a suitable hermitage for **Bāvarī**.

Pasenadi's minister, **Santati** (*q.v.*), who was once allowed to reign for a week

in the king's place as reward for having quelled a frontier dispute, gave his wealth to the poor and renounced the world like **Aggidatta** (Dhp a.iii.28ff). The king was always ready to pay honour to those who had won the praise of the Buddha, as in the case of **Kāṇā** (Dhp-¬a.ii.150ff), **Cūḷa Ekasātaka** (Dhp¬-a.iii.2ff) or **Aṅgulimāla** (MN.ii.100); on the other hand, he did not hesitate to show his disapproval of those who disregarded the Buddha's teaching, e.g., **Upananda** (SN.i.153f).

Pasenadi liked to be the foremost in gifts to the Buddha and his Saṅgha. This was why he held the **Asadisadāna** (*q.v.*) under the guidance and inspiration of **Mallikā**; but he was hurt when the Buddha's sermon of thanksgiving did not seem to him commensurate with the vast amount (fourteen crores) which he had spent. The Buddha then explained to him that this lack of enthusiasm was out of consideration for the king's minister **Kāḷa**. When the king learned that **Kāḷa** disapproved of the lavish way in which money had been spent at the almsgiving, he banished him from the court, while he allowed the minister **Juṇha**, who had furthered the almsgiving, to rule over the kingdom for seven days (Dhp-a.iii.188ff).

Pasenadi seems to have enjoyed discussions on topics connected with the Dhamma. Reference has already been made to the **Kosalasaṁyutta**, which records several conversations which he held with the Buddha when visiting him in **Sāvatthī**; even when Pasenadi was engaged in affairs of state in other parts of the kingdom, he would visit the Buddha and engage him in conversation if he was anywhere in the neighbourhood. Two such conversations are recorded in the **Dhammacetiyasutta** (*q.v.*) and the **Kaṇṇakatthalasutta** (*q.v.*). If the Buddha was not available, he would seek a disciple. Thus the **Bāhitikasutta** (*q.v.*) records a discussion between Pasenadi and **Ānanda** on the banks of the **Aciravatī**. Once when Pasenadi was in **Toraṇavatthu**, midway between **Sāketa** and **Sāvatthī**, he heard that **Khemā Therī** was there, and went at once to visit and talk to her (SN.iv.374ff). Rhys Davids thinks (*Buddhist India*, p.10) that Pasenadi was evidently an official title and that the king's personal name was Agnidatta. He bases this surmise on the fact that in the *Divyāvadāna* (p. 620) the king who gave **Ukkaṭṭhā** to **Pokkharasādi** is called Agnidatta, while in the **Dīghanikāya** (i.87) he is called Pasenadi, and that Pasenadi is used, as a

designation for several kings. The evidence is, however, insufficient for any definite conclusion to be drawn (e.g., in Divy.369, for a king of **Magadha** and again in the *Kathāsaritsāgara* i.268, 298). The Ud a. (104) explains Pasenadi as "*paccantaṁ parasenaṁ jinātī ti Pasenadi*." According to Tibetan sources he was so-called because the whole country was illuminated at the time of his birth (Rockhill, p. 16).

According to the **Anāgatavaṁsa** (JPTS 1886, p. 37), Pasenadi is a Bodhisatta. He will be the fourth future Buddha.

The **Suttavibhaṅga** (Vin.iv.298) mentions a **Cittāgāra** (? Art Gallery) which belonged to him.

Passaddhisutta. On tranquillity – a conversation between **Ānanda** and **Udāyī**. AN.iv.455.

Passika Thera. A Brahmin of **Kosala** who, after seeing the Twin Miracle, entered the Saṅgha. He fell ill, but was attended and cured by his own people. Putting forth great energy, he became an *Arahant*, and, travelling through the air to his kinsmen, he converted them.

In the time of **Atthadassī Buddha** he was a householder and gave the Buddha some *pilakkha* fruits (Thag.vs.240-42; Thag-a.i.355). He is probably identical with **Pilakkhaphaladāyaka Thera** of the **Apadāna**. Ap.i.296; cp.ii.410.

Passī. A **Pacceka Buddha** mentioned in a nominal list. MN.iii.70; Ap a.i.107; MN-a.ii.890.

Paṁsukūladhovanajātaka. The **Sumaṅgalavilāsinī** (DN a.i.130) mentions a Jātaka by this name, together with the **Vessantarajātaka**, and says that the earth trembled at the preaching of these Jātakas. This is a misunderstanding by Malalasekera. The passage he refers to does not specify this is a Jātaka, but simply mentions, "the washing of the rag-robes" (*paṁsukūladhovane*). Also mentioned in the same passage is "the acceptance of the rag-robes" (*paṁsukūlagahaṇe*).

Paṁsukūlapūjaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw a *paṁsukūla* robe hanging over the mountain **Udaka** (**Uraga**), and being pleased with the sight, he offered before it three *kiṅkhaṇi*-flowers (Ap.ii.434).

His **Apadāna** verses are mentioned in the **Theragātha** Commentary in connection both with **Gosāla** Thera (Thag a.i.79) and with **Mahā Kāḷa** Thera (Ibid.,272).

Paṁsukūlasaññika Thera. An *Arahant*. He was a hunter in the time of **Tissa Buddha**, and, one day, seeing in the forest a *paṁsukūla* robe of the Buddha, he worshipped it (Ap.ii.418f). He is probably identical with **Puṇṇāmāsa** Thera. Thag-a.i.297f.

Paṁsukūlī, **Paṁsukūlino**, **Paṁsukūlikā, Paṁsukūlīs**. A sect of ascetics in Ceylon, whose particular observance was probably the use of rag-robes (*paṁsukūla*). Their early origin is not known, **Māṇavamma** is said to have built for them a *pāsāda* in the **Thūpārāma** (Cv.xlvii.66). They also occupied the *Rājamātikavihāra* and enjoyed the special favour of both **Aggabodhi V**. and of **Aggabodhi VII**. (Cv.xlviii.4, 16, 73). **Vajira**, *senāpati* of **Aggabodhi IX**., built for them the **Kacchavāla** *vihāra* (Cv.xlix.80). **Sena I**. established for them headquarters on the **Ariṭṭha** *pabbata* and also made special provision for them at **Pulatthipura** (Cv.l.63, 76).

They seem to have originally belonged to the congregation of the **Abhayagirivihāra**, and continued to do so up to the reign of **Sena II**., when they separated off and formed special groups (Cv.li.52). Later, **Sena Ilaṅga**, general of **Kassapa IV**., built the **Samuddagiri** *pariveṇa*, in the **Mahā Vihāra** for their use, and it is said that he dispensed rice and clothing to the mothers of the **Paṁsukūlikas** (Cv.lii.21).

In the time of **Udaya III**. various officials of the court fled to the *tapovana* occupied by the **Paṁsukūlikas**, but were pursued thither by the king and his viceroy and beheaded. Incensed by this act, the **Paṁsukūlikas** left the *tapovana*, which stood on land granted by the king, and went to **Rohaṇa**. The people rose in rebellion, and those who had perpetrated the crime in the *tapovana* visited the **Paṁsukūlikas** in **Rohaṇa**, asked their forgiveness, and persuaded them to

return (Cv.Iiii.14ff., 21ff). **Mahinda IV**. also showed them great honour (Cv.liv.18, 24f). We hear of them last in the reign of **Vikkamabāhu II**., when that king deprived them of their lands, and they, in anger, retired again to **Rohaṇa** (Cv.lxi.59f). Thenceforth we hear no more of the sect, and it probably ceased to exist.

It is mentioned in the **Aṅguttara Commentary** (AN a.i.52f) that, after the depredations of **Caṇḍāla Tissa**, when the religion was at a very low ebb, a discussion arose between the **Paṁsukūlikas** and the **Dhammakathīkas** as to which was the more important branch of the *Sāsana: pariyatti* or *paṭipatti*. The **Paṁsukūlikas** voted for *paṭipatti*, but were defeated by the others.

Paṁsudhovakasutta. The process of getting rid of the impurities found in gold ore is a very gradual one, involving many stages; so is the progress in ecstatic meditation, the first step in which is the removal of the gross sins. AN.i.253.

Paṁsupabbatavihāra. A monastery in Ceylon, mentioned as the residence of **Bhuvenakabāhu** Thera. PLC. 247.

Paṁsupisācakā. A class of *pisācas*, born in filth. MN a.ii.713, 921; Ud a.247. The word is used as a term of contempt, e.g., AN-a.i.438; MN-a.ii.610, 611.

Paṁsusutta. The five classes of *paṁsukūlikas*, corresponding to the five kinds of *āraññakas* (see **Araññasutta**.) AN.iii.219.

Pahasambahula. *v.l.* **Sambahula**. Thirty-one *kappas* ago there were three kings of this name, all previous births of **Nisseṇidāyaka Thera** (Ap.i.187).

Pahātabbasutta 01. Everything must be cast away. SN.iv.29.

Pahātabbasutta 02. The six *nivāraṇas* must be given up by those who wish to achieve right views. AN.iii.438.

Pahānasutta. The higher life (*brahmacariyā*) is for the purpose of getting rid of the seven fetters (*saṁyojanāni*). AN.iv.7.

Pahārāda. **Pahārāda**. An **Asura** chief (DN.ii.259). **Buddhaghosa** says (AN-a.ii.758) he was one of the three leaders of the **Asuras**, the others being **Vepacitti** and **Rāhu**. He first conceived a wish to see the Buddha on the day of the Awakening; but this wish was not fulfilled until eleven years later, when he visited the Buddha at **Verañjā**. The conversation which then took place is recorded in the **Pahārādasutta** (*q.v.*).

Pahārādasutta. Preached at the **Naḷerupucimandamūla** in **Verañjā** where **Pahārāda** (*q.v.*) visited the Buddha. In answer to a question, **Pahārāda** tells the Buddha that there are eight wonderful characteristics of the ocean, on account of which **Asuras** delight in it. The Buddha tells him of eight similar qualities in his own teaching and discipline, wherefore monks find joy in them. AN.iv.197ff.

Pahāsa. A *niraya* in which stage players are born after death. **Tālapuṭa** maintained that after death they were born among the *Pahāsadevā*. The Buddha contradicts this and says that their rebirth is in a *Niraya* and not in any *Deva* world (SN.iv.305f.; Thag a.ii.156). **Buddhaghosa** explains (SN a.iii.100) that Pahāsa is not a special *Niraya* but rather a section of **Avīci**, where beings suffer while wearing the form of singers or dancers.

Pahīnasutta. The six *nivāraṇas* are given up by those who have achieved right views. AN.iii.438.

Pahecivatthu. See **Mahejjāvatthu**.

Pākatindriyasutta (or **Sambahulāsutta**). Once, a company of monks, staying in a forest track in **Kosala**, were muddled in mind, noisy and uncontrolled in their senses. The *Deva*, who haunted the forest, admonished them, which agitated them. SN.i.203f.

Pākasāsana. A name for Indra. Cv.lxxii.186; **Abhidhānappadīpikā** p.20.

Pācittiya. One of the two main divisions of the **Suttavibhaṅga** of the **Vinayapiṭaka**. It contains Vinaya rules connected with the *Pātimokkha*, the violation of which can be expiated in some way.

Pācīnakambaviṭṭhi. A monastery in Ceylon, built by **Dhātusena**. Cv.xxxviii.48.

Pācīnakā, **Pācīnakas**. By this name are described the **Vajjiputtaka** monks who raised the Ten Points which occasioned the Second Council (Mhv.iv.47,48). They were so-called because they belonged to the East (Mhv ṭ.165,166).

Pācīnakhaṇḍarājī. A district in Ceylon near **Cittapabbata** in which was the **Vettavāsavihāra**, given by **Aggabodhi II**. to the **Kaliṅga** minister who was ordained by **Jotipāla** Thera (Mhv.xxiii.4; see Mhv.Trs.155, n.3 and Cv.Trs.i.71, n.2, Cv.xlii.48). The road to the district lay to the south of **Anurādhapura**, past the Potters' Village. The **Visuddhimagga** (p.90) speaks of it as a prosperous place.

The **Aṅguttara Commentary** (AN a.ii.489; also DN a.iii.1010) has a story of a monk of the *vihāra* who was a *paṁsukulika* and became an Arahant.

Pācīnatissapabbatavihāra. A monastery in Ceylon, built by **Jeṭṭhatissa** and given to the monks of the "five settlements." The stone image set up by **Devānampiyatissa** in the **Thūpārāma** was transferred to this *vihāra* by **Jeṭṭhatissa** (Mhv.xxxvi.127, 129). **Mahā Sena** had it brought from there to the **Abhayagirivihāra** (Mhv.xxxvii.14). Near the monastery was the mountain, Pācīnatissapabbata, where an engagement took place between **Kassapa**, son of **Upatissa III**., and **Silākāla** (Cv.xli.14). Later, at the same spot, took place the decisive battle between **Saṅghatissa** and **Moggallāna III**. Cv.xliv.14ff.

Pācīnatissavihāra. A *vihāra* probably near **Jambukola**. When the Bodhi-tree arrived in Ceylon, it was taken there on the tenth day. Mbv.158.

Pācīnadīpa. An island off the coast of Ceylon. While on a journey there in order to eat *jambu* fruit, **Saṅghatissa** was killed by the enraged islanders (Mhv.xxxvi.70f).

The **Mahā Vaṁsaṭīkā** explains (p.666) that it was situated in the sea off **Mahā Tittha**, in which case it is one of the islands between the north point of Ceylon and the Indian continent. Mhv.Trs.261, n.4.

Pācīnadesa. The Eastern Province of Ceylon. It was less important than the **Dakkhiṇadesa** (See, e.g., Cv.xlviii.33, 41). It is also called the **Pubbadesa** (e.g., Cv.xlv.21) and the **Puratthimadesa** (Cv.xli.33).

Pācīnapabbata. A monastery in Ceylon, on the **Vaṅguttarapabbata**, and built by **Sūratissa**. Mhv.xxi.5.

Pācīnavaṁsa. The name of Mount **Vepulla** in the time of **Kakusandha Buddha**. The inhabitants were called **Tivarā**, and it took them four days to climb the mountain and four days to descend. SN.ii.190.

Pācīnavaṁsadāya, **Pācīnavaṁsamigadāya**. A park in the **Cetiya** kingdom (AN.iv.228f). **Gotama Buddha** visited it during his tours, and once, while staying there with **Meghīya**, the latter stopped in a mango grove in the village of **Jantugāma**, refusing to go any farther (AN.iv.163).

The park lay between **Bālakaloṇakāragāma** and the **Pārileyyakavana** (Dhp-a.i.47).

Anuruddha, **Nandiya** and **Kimbila** were living there during the time of the quarrel of the monks at **Kosambī**, and the Buddha visited them on his way to **Pārileyyaka** (Vin.i.350f.; cp. MN.i.205ff). It was there that **Anuruddha** became an *Arahant* (AN.iv.228f.; AN-a.i.108).

Buddhaghosa explains that the park was so-called because it was to the east of where the Buddha lived and it was covered with green bamboos (AN-a.iv.117).

Pācīnasuttā. A group of three *Suttas*, in all of which it is stated that just as certain rivers (e.g. **Gaṅgā**, **Yamunā**, **Aciravatī**, etc.) tend to flow eastward, so the monk who cultivates the Noble Eightfold Path tends to *Nibbāna*. SN.v.38f.

Pācīnārāma. A monastery to the east of **Anurādhapura**, built by **Devānampiyatissa** in the first year of his reign (Mhv.xx.25). Its site was one of the resting places of the Bodhi-tree on the way from **Jambukola** to **Anurādhapura**. There **Mahinda** and the monks were given a morning meal,

and **Mahinda** preached on the subduing of the **Nāgas** by the Buddha. Mhv.xix.34f.

Pāṭala 01. A dancer. He lived in a village near **Benares**. One day, having earned some money in a fete in the city, he sat down on the bank of the river, eating and drinking with his wife. He became drunk, and fastening his lute round his neck, he went with his wife down to the river. The water filled his lute and he began to sink. His wife thereupon let go of his hand and came out of the river. Seeing him about to drown, the wife begged of him one song wherewith to earn her living. He sang her a stanza to the effect that the water of the **Ganges**, which was the salvation of many, proved to be his bane.

This story was among those related by the Bodhisatta in the **Padakusalamāṇavajātaka** (Ja 432, Ja.iii.507f). The **Pārupaṇas** made use of this story in poking fun at the *Ekaṁsikas*, because the texts chosen by the *Ekaṁsikas* to prove their case proved just the contrary (see Bode, 76, n.3).

Pāṭala 02. A tank restored by **Parakkamabāhu I**. Cv.lxviii.44.

Pāṭali. A headsman of **Uttara** who visited the Buddha and questioned him regarding his power of magic. Several conversations he had with the Buddha, on various topics, are given in the **Saṁyuttanikāya**. SN.iv.340ff.

Pāṭaligāma, **Pāṭaliputta**, **Pupphapura**, **Kusamapura**. The capital of **Magadha** and situated near the modern Patna. The Buddha visited it shortly before his death. It was then a mere village and was known as Pāṭaligāma. At that time **Ajātasattu**'s ministers, **Sunīdha** and **Vassakāra**, were engaged in building fortifications there in order to repel the **Vajjians**. The Buddha prophesied the future greatness of Pāṭaligāma, and also mentioned the danger of its destruction by fire, water, or internal discord. The gate by which the Buddha left the town was called **Gotamadvāra**, and the ferry at which he crossed the river, **Gotamatittha** (Vin.i.226-30; DN.ii.86ff).

The date at which Pāṭaliputtta became the capital is uncertain. Xuanzang seems to record that it was **Kāḷāsoka** who moved the seat of government there (Beal-Xuan.ii.85, n.11). The Jains maintain that it was **Udāyī**, son of **Ajātasattu**

(Vin. Texts ii.102, n.1). The latter tradition is probably correct as, according to the **Aṅguttaranikāya** (iii.57) even **Muṇḍa** is mentioned as residing at Pāṭaliputta. It was, however, in the time of **Asoka** that the city enjoyed its greatest glory. In the ninth year of his reign **Asoka**'s income from the four gates of the city is said to have been four hundred thousand *kahāpaṇas* daily, with another one hundred thousand for his *sabhā* or Council (Vin-a.i.52).

The city was known to the Greeks as Pālibothra, and Megasthenes, who spent some time there, has left a vivid description of it (*Buddhist India* 262f). It continued to be the capital during the greater part of the Gupta dynasty, from the fourth to the sixth century CE. Near Pāṭaliputta was the **Kukkuṭārāma**, where monks (e.g. **Ānanda**, **Bhadda** and **Nārada**) stayed when they came to Pāṭaliputta (MN.i.349; AN.v.341; AN.iii.57; SN.v.15f., 171f). At the suggestion of **Udena** Thera, the Brahmin **Ghoṭamukha** built an assembly ball for the monks in the city (MN.ii.163).

Pāṭaligāma was so-called because on the day of its foundation several *pāṭali*-shoots sprouted forth from the ground. The officers of Ajātasattu and of the Licchavī princes would come from time to time to Pāṭaligāma, drive the people from their houses, and occupy them themselves. A large hall was therefore built in the middle of the village, divided into various apartments for the housing of the officers and their retainers when necessary. The Buddha arrived in the village on the day of the completion of the building, and the villagers invited him to occupy it for a night, that it might be blessed by his presence. On the next day they entertained the Buddha and his monks to a meal (Ud.viii.6; Ud-a.407ff).

Pāṭaliputta was also called **Pupphapura** (Mhv.iv.31, etc.; Dpv.xi.28) and **Kusamapura** (Mbv.p.153). The journey from **Jambukola**, in Ceylon, to Pāṭaliputta took fourteen days, seven of which were spent on the sea voyage to **Tāmalitti** (e.g., Mhv.xi.24). The **Asokārāma** built by **Asoka** was near Pāṭaliputta (Mhv.xxix.36). The Buddha's water pot and belt were deposited in Pāṭaliputta after his death (Bv.xxviii.9). The **Petavatthu** Commentary (p.271) mentions that trade was carried on between Pāṭaliputta and **Suvaṇṇabhūmi**.

Pāṭaligāmiyavagga. The eighth section of the **Udāna** pp.80ff.

Pāṭaliputta. A *Paribbājaka*; see **Poṭaliputta**, for which it is a wrong reading.

Pāṭaliputta Peta. A man of **Pāṭaliputta**, having gone to **Suvaṇṇabhūmi** for trade, fell in love with a woman there, and was born after death as a *Vimānapeta* on an island.

After some time, the woman passed the island in a ship, and he managed to stop the vessel and to get her marooned. He lived with her for a year, and then, at her request, took her back to **Pāṭaliputta**. Pv.iv.11; Pv-a.271f.

Pāṭaliputtaka. A Brahmin of **Pāṭaliputta**. He and a friend, both of that city, having heard of the virtues of **Mahā Nāga Thera** of **Kāḷavallimaṇḍapa** in Ceylon, came by ship to **Mahā Tittha**.

One died on the way, the other went to **Anurādhapura**, and from there to **Rohaṇa**, where he took up his abode in **Cūḷa Nagaragāma** and visited the Elder in his monastery. Under him he entered the Saṅgha and became an *Arahant*. AN-a.i.384.

Pāṭalipupphiya Thera. An *Arahant*. Ninety-two *kappas* ago he was a *seṭṭhiputta* who, seeing **Tissa Buddha**, offered him a lapful of *pāṭalī*-flowers. Sixty-three *kappas* ago he was a king named **Abhisammata**. Ap.i.122f.

Pāṭalipūjaka Thera 01. An *Arahant*. Thirty-one *kappas* ago he carried some *pāṭalī* flowers on his head and offered them to **Vessabhū Buddha**. Ap.i.224f.

Pāṭalipūjaka Thera 02. An *Arahant*. In the past, while going from **Bandhumatī** to bathe in the river, with three *pāṭalī* flowers in his waist, he saw **Vipassī Buddha** entering the city and offered him the flowers. Ap.i.290.

Pāṭalisutta or **Mānapasutta**. A series of discussions between **Pāṭali** and the Buddha, on various topics. SN.iv.340ff.

Pāṭika 01. Father of **Pāṭikaputta** (*q.v.*).

Pāṭika 02. Chief of the *Vinayadharas* in the time of **Padumuttama Buddha**. Thag.i.362, 365; but see Ap.i.38.

Pāṭikaputta. A naked ascetic of **Vesālī** who went about claiming to have greater mystic powers than the Buddha, and thereby much impressed **Sunakkhatta**. Pāṭikaputta had prophesied that, after death, the **Licchavī** general **Ajita** would be born in **Mahā Niraya**, but **Ajita** was born in **Tāvatiṁsa** and accused Pāṭikaputta of being a liar. Later, the Buddha visited the hermitage of Pāṭikaputta, with a large following, in order to refute his claims, but Pāṭikaputta avoided him and went to the Tindukhānu *Paribbājakārāma*. A message was sent to him asking him to come as the Buddha was at his hermitage, but Pāṭikaputta was unable to arise from his seat. Thereupon, a **Licchavī** minister, and, after him, **Jāliya** Dārupattikantevāsī, went to fetch him, but on discovering that he could not rise, they reviled him for his boastfulness. AN.iii.13ff.

Pāṭikavagga (or **Pāṭiyavagga**). The third and last section of the **Dīghanikāya**, the first *Sutta* of the section being the **Pāṭikasutta**.

Pāṭikasutta. The twenty-fourth *Sutta* of the **Dīghanikāya**. The Buddha visits the hermitage of the *paribbājaka* **Bhaggava** at **Anupiya** and the conversation turns on the **Licchavī Sunakkhatta**'s reason for leaving the Saṅgha. **Sunakkhatta** was dissatisfied because the Buddha would not work mystic wonders for him nor reveal to him the beginnings of things. Mention is also made of **Korakkhattiya**, **Kandaramasuka** and **Pāṭikaputta**, whom **Sunakkhatta** held in great esteem for their austerities, but whose spiritual development was insignificant. The Buddha is shown as holding the practice of miracles not entirely worthy.

The second part of the *Sutta*, which is a kind of appendix, deals with the beginnings of things. DN.iii.1ff.; for a discussion on the *Sutta*, see Dial.iii.1ff.

Pāṭikārāma. A park near **Vesālī**, where the Buddha was staying, when **Sunakkhatta**, having failed to impress him as to the greatness of

Korakkhattiya, left the Saṅgha and went about abusing the Buddha. Ja.i.389; cp. Ja.i.77.

Pāṭibhogasutta. Four things against which there can be no surety: decay, disease, death and rebirth. AN.ii.112; Cp.iii.54; Kv.457.

Pāṭimokkha, **Pātimokkha**. The name given to a set of two hundred and twenty-seven rules to be observed by members of the Buddhist Saṅgha. The rules are not simply ethical but mainly economic, regulating the behaviour of the members of the Saṅgha towards one another in respect of clothes, dwellings, furniture, etc., held in common. In four cases out of the two hundred and twenty-seven the punishment for infringement of a rule is exclusion from the Saṅgha; in thirteen of the remaining cases, it is merely suspension for a time (the rest are confessable offenses).

The rules are arranged in seven sections: *Pārājikā, Saṅghādisesā, Aniyatā, Nissaggiyāpācittiyā, Pācittiyā, Pāṭidesanīyā, Sekkhiyā* corresponding very roughly to the degree of weight attached to their observance.

The *Pātimokkha* is not included in the extant Buddhist Canon. The rules are included, in the **Suttavibhaṅga** ("*Sutta*" here meaning "rule"), which contains besides the rules themselves, an old Commentary explaining them and a new Commentary containing further supplementary information concerning them. The rules are divided into two parts: one for the monks (*Bhikkhu Pātimokkha*) and the other for the nuns (*Bhikkhunī Pātimokkha*). It is a moot point whether the rules originally appeared with the explanatory notes (as in the **Vibhaṅga**), the *Pātimokkha* being subsequently extracted, or whether the *Pātimokkha* alone was the older portion, the additional matter of the **Vibhaṅga** being the work of a subsequent revision. For a discussion of this, see Vin.i. Introd.xvi; Law: *Pāli Literature* 2ff.; Hastings: Encyclopaedia under *Pātimokkha*.

It is sometimes suggested (Law: *Pāli Literature* p.2) that the original number of *Pātimokkha* rules numbered only about one hundred and fifty. A passage in the **Aṅguttaranikāya** (i.231-232) is quoted in support of this suggestion (*sādhikaṁ diyaḍḍhasikkhāpadasataṁ*). According to this theory the twenty-five **Sekhiyā** rules were added later. See Law: *Pāli Literature* 19f.; Law's argument,

however, that the *Pātimokkha* rules were among the texts not recited at the First Council, is due to a wrong understanding of the **Sumaṅgalavilāsinī** passage (i.17).

The rules were recited at the gatherings of members of the Saṅgha (the *Uposathakkhandhaka* of the **Mahā Vagga** (Vin.i.101-36) gives details of the procedure at these gatherings) in their respective districts on *uposatha* days (the fourteenth or fifteenth days of the month). Each section of the rules is recited and, at the end of such recital, the reciter asks the members of the Saṅgha who are present if any one of them has infringed any of the rules. Silence implies absence of guilt. This practice of interrupting the recital seems to have been changed later (see Vin.ii.240 ff.) even though the old formula, asking the members to speak, continued as a part of the recital.

The word *Pātimokkha* is variously explained, the oldest explanation being that the observance of the rules is the face (*mukhaṁ*), the chief (*pamukhaṁ*) of good qualities. The Sanskritised form of the word being *prātimokṣa*, this led to a change in its significance, the completion of the recital being evidence that all those who have taken part are pure in respect of the specified offences – *Pātimokkha* thus meaning acquittal, deliverance or discharge. But in most contexts the word simply means code – i.e., code of verses for the members of the Saṅgha.

For a detailed account of the *Pātimokkha* rules see Law: *Pāli Literature*, 49 ff.

Pāṭimokkhaṭṭhapanakhandhaka. The ninth chapter of the **Cūḷa Vagga** of the **Vinayapiṭaka**.

Pāṭimokkhalekhana. A book for Vinaya students, by **Ñāṇavara**. Bode, 67.

Pāṭimokkhavisodhanī. A commentary by **Saddhammajotipāla**. Gv.p.64.

Pāṭimokkhasutta, **Pātimokkhasutta**. A monk asks the Buddha for a brief teaching. The Buddha tells him that he should dwell in the self-control of the *Pātimokkha*, well equipped in his range of practice (*ācāragocarasampanno*),

seeing danger in the minutest faults and undertaking the precepts. Thus will he be able to develop the four *satipaṭṭhāna*s. SN.v.187.

Pāṭihāriyakathā. The sixth chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**.

Pāṭihīrasaññaka Thera. An *Arahant*. In the past he had seen the miracles attending the entry of **Padumuttara Buddha** into his city and marvelled thereat. Ap.ii.392.

Pāṭhika (**Pāṭhiya**). An **Ājīvaka** of **Sāvatthī**. He was looked after by a woman of **Sāvatthī** who, hearing one day her neighbours praise the Buddha, wished to invite him to her home. **Pāṭhika** dissuaded her from so doing; but one day, unbeknown to him, she sent her son to invite the Buddha. The boy called at Pāṭhika's hermitage on the way, and the ascetic tried to dissuade him from going. Failing to do so, he told him not to tell the Buddha where to find the house, hoping that thus they would be able to eat all the food prepared for the Buddha themselves. The boy did as he was told, and the next day he and Pāṭhika hid in a room at the back of the house. The Buddha came, and, after the meal, thanked the woman. But when Pāṭhika heard her applaud the Buddha's sermon, he could no longer forbear and rushed forth to abuse her. Dhp a.i.376ff.

Pāṭhīna. A monastery in Ceylon, restored by **Vijayabāhu I**. Cv.Ix.58.

Pāṭheyyakā. See **Pāveyyakā**.

Pāṇasutta. Few are they who abstain from taking life, more numerous they who do not. SN.v.468.

Pāṇāsutta 01. Just as whatsoever creatures adopt the four postures do so in dependence on the earth, so does a monk develop the seven *bojjhaṅgas*, dependent on virtue. SN.v.78.

Pāṇāsutta 02. Supposing a man were to collect all the grass, sticks, etc., in **Jambudīpa**, and after making sticks of various sizes were to impale on them all

the creatures of the ocean, creatures of all sizes, even so a majority of the minute animals would remain free, being too small to be impaled. Even thus widespread is the ruin of things, yet from such widespread ruin will be saved those who have the gift of realizing the Four Noble Truths. SN.v.441.

Pātapata. A locality in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvi.224, 234.

Pātālasutta. The worldlings speak of a bottomless pit (*pātāla*) in the mighty ocean. But the real *pātāla* is painful bodily feeling, which brings about weeping and wailing and lamentation. SN.iv.206f.

Pātisutta. Dire are gains, favours and flattery. They tempt even a man, otherwise incorruptible, to lie for the sake of a silver bowl filled with gold dust, or a golden bowl filled with silver dust. SN.ii.233.

Pātubhavasutta. Six things, the manifestation of which in this world is rare. AN.iii.441.

Pāttanallūra. A fortress in South India, once occupied by **Jagadvijaya**. Cv.lxxvi.304,306; lxxvii.71.

Pātheyyasutta. Spoken in answer to a *Deva*'s questions. Faith is the provision for the way (of *Saṁsāra*); desires drag men round and round. SN.i.44.

Pādañjalijātaka (Ja 247). **Brahmadatta**, king of **Benares**, had a son Pādañjali, who was an idle loafer. When the king died, the courtiers, headed by the Bodhisatta who was the chaplain, went to test him. At everything the boy sneered with a superior air, whether it were right or wrong; and the Bodhisatta was made king in his stead.

The story was related in reference to **Lāḷudāyī**, who once curled his lip in scorn when the two chief disciples were praised. **Lāḷudāyī** is identified with Pādañjali. Ja.ii.263f.

Pādapāvara. Seven *kappas* ago there were four kings of this name, previous births of **Sattapaduminiya Thera**. Ap.i.254.

Pādapīṭhiya Thera. An *Arahant*. In the past he made a footstool for the seat of **Sumedha Buddha**. Ap.ii.400.

Pādapūjaka Thera 01. An *Arahant*. In the past he scattered seven jasmine flowers on the feet of **Siddhattha Buddha**. Five *kappas* ago he was king thirteen times under the name of **Samantagandha** (**Samantabhadda**) (Ap.i.141f). He is probably identical with **Uttiya** Thera. Thag-a.i.125.

Pādapūjaka Thera 02. An *Arahant*. Ninety-one *kappas* ago he was a *Kinnara* who, seeing **Vipassī Buddha**, gave him sandalwood, *tagara* and other perfumes. Ap.i.246.

Pādalola Brahmadatta. King of **Benares**. He loved dancing, and had three houses in which young, middle aged, and old women danced respectively. One day he passed from one house to the other, and though the dancers put forth all their skill, the king failed to find satisfaction. Realizing that this discontent was the result of his craving, he left the world, developed insight, and became a **Pacceka Buddha**. His verse is included in the **Khaggavisāṇasutta**. Snp.vs.61; Snp-a.i.113f.; Ap-a.i.158.

Pādiyattha. *v.l.* **Pāniyattha**. A district, the birthplace of **Jotidāsa Thera** (Thag-a.i.264).

Pādulaka. A tank built by **Dhātusena**. Cv.xxxviii.50.

Pānadhidāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he gave a pair of sandals (*pānadhi*?) to a forest-dwelling sage. Seventy-seven *kappas* ago he was eight times king under the name of **Suyāna**. Ap.i.208f.

Pānīyajātaka (Ja 459). The story of how six persons became **Pacceka Buddhas** by feeling remorse for sins committed and by developing supernatural insight. The **Jātaka** derives its name from the first of these, who was a villager

of **Kāsi**. He went with his friend into the fields, each carrying a flask of water. From time to time they drank, but the first drank out of the other's flask, wishing to save the water in his own. In the evening remorse seized him, and as he stood reflecting on his wickedness he became a **Pacceka Buddha**.

The **Pacceka Buddhas** met at **Nandamūlapabbhāra** and together visited the king of **Benares** who was the Bodhisatta. On hearing their stories he renounced the world, and, in spite of the efforts of his consort to stop him, became an ascetic.

The story was related in reference to five hundred householders of **Sāvatthī** who became monks. They lived in the monastery but indulged in thoughts of sin. The Buddha sent **Ānanda** to summon them, and admonished them saying that no matter how small a sin it was, it must be checked (Ja.iv.113ff). The queen consort of the story was **Rāhulamātā**.

Pānīyadvāra. One of the gates of **Pulatthipura** erected by **Parakkamabāhu I**. Cv.lxxiii.162.

Pāpaka. A monk who, believing that his name was of ill omen, wished to change it. The Buddha preached to him the **Nāmasiddhijātaka** (Ja 97, *q.v.*) to show that a name has no importance. Ja.i.401f.

Pāpaṇika 01. The shopkeeper who neglects his duties at early dawn, at midday, and at eventide, does not prosper; nor does the monk who similarly neglects his duties. AN.i.115.

Pāpaṇika 02. The shopkeeper who is shrewd, supremely capable, and who inspires confidence, soon attains to greatness and increase of wealth; a monk will in like manner attain to spiritual development. AN.i.115f.

Pāpadhammasutta. On the man who is wicked by nature and the one who is more than wicked; also on him who is of goodly nature and the one who is more than goodly. AN.ii.223.

Pāpanivāriya Thera. An *Arahant*. In the time of **Piyadassī Buddha** he had cleaned the cloistered walk of the Buddha and shown great exertion in the fulfilment of religious practices. Eleven *kappas* ago he was a king, named **Aggideva**. Ap.i.212f.

Pāpavagga. The ninth section of the **Dhammapada**.

Pāpasutta. The wicked man is he who takes life, steals, etc., and is of malicious heart; more than wicked is he who encourages others in these things. Just so with the good and the more than good. AN.ii.222f.

Pāyāgā. A class of **Nāgas** (DN.ii.258). The Commentary explains (DN a.ii.688) that they lived in Pāyāgapatiṭṭhāna.

Pāyāsadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he offered a bronze bowl filled with milk-rice to **Vipassī Buddha**. Forty-one *kappas* ago he was a king named **Buddha** (Ap.i.157). He is probably identical with **Vacchapāla Thera**. Thag a.i.159f.

Pāyāsi. A chieftain (*rājaññа*) of **Setavyā**, who lived on a royal domain gifted by **Pasenadi**. He held the view that there was no world other than this, no fruit of actions and no rebirth. But after a discussion with **Kūmara Kassapa**, who was staying in the **Siṁsapāvana** near by, he was convinced of the error of his views. Thereupon he instituted an almsgiving to all who sought his generosity. The gifts were, however, coarse and unpalatable. A young Brahmin named **Uttara**, who came to the almsgiving and was passed over, spoke scornfully of the gifts. Hearing of this, **Pāyāsi** appointed him to supervise the distribution. After death, **Pāyāsi** was born among the **Cātummahārājika** gods while **Uttara** was born in **Tāvatiṁsa**.

Gavampati met **Pāyāsi** in the *Deva* world, and **Pāyāsi** instructed him to teach men to give their gifts with thoroughness and with their own hands (DN.ii.316ff.; Vv-a.297f., 331f). **Pāyāsi** *Devaputta* was also known as **Serīsaka** *Devaputta* because he lived in the **Serīsaka** *vimāna*. For details see **Serīsaka** *Devaputta*.

Pāyāsivagga. The sixth chapter of the **Vimānavatthu**.

Pāyāsisutta. The twenty-third *Sutta* of the **Dīghanikāya**. It contains a discussion on rebirth and karma between **Pāyāsi** and **Kumāra Kassapa** in the **Siṁsapāvana** at **Setavyā** (DN.ii.316ff).

The incidents mentioned in the *Sutta* took place, according to **Dhammapāla** (Vv-a.p.297), after the Buddha's death and the erection of *Thūpas* over his relics.

Pāragaṅgā. The region beyond the **Ganges** (e.g., Ja.ii.333; vi.427), to be exiled into which was a great punishment, e.g., Snp. pp. 32, 47.

Pāragā. A class of **Devas**. DN.ii.260.

Pāramīmahāsataka. A Pāli poem of one hundred verses, in twelve sections, dealing with the ten *pāramitā*, written by **Dhammakitti** *Saṅgharāja*. The poem is based on the **Jātaka** and the **Cariyāpiṭaka**. PLC. 242.

Pārasutta. The Buddha teaches of the further shore (beyond *Saṁsāra*) and the path leading thereto. SN.iv.369.

Pārājikā. The first of the two divisions of the **Suttavibhaṅga** of the **Vinayapiṭaka**.

Pārājikākaṇḍa. The first chapter of the **Pārājikā**.

Pārājikuddesa. The second of the nine divisions of the **Pātimokkha**.

Pārāpatajātaka. See **Romakajātaka**.

Pārāpara. The name of a family. See **Pārāpariya**.

Pārāpariya Thera. An *Arahant*. He was the son of a very eminent Brahmin of **Sāvatthī**, and was so-called because the name of his family was **Pārāpara**. One day he went to **Jetavana** to hear the Buddha preach, and the Buddha, seeing him, preached the **Indriyabhāvanāsutta**.

This probably refers to MN.iii.298ff., which deals with the views of the

Brahmin teacher **Pārāsariya**, and then gives the method of developing the *indriyas* as taught in the Ariyan Vinaya. The *Sutta*, however, was preached at **Kajaṅgalā** and not at **Sāvatthī**, the questioners being **Uttara**, a pupil of **Pārāsariya**, and **Ānanda**. See *Brethren*, 295, n.1.

After learning the *Sutta*, Pārāpariya pondered on its meaning and won *Arahant*-ship (Thag.vs.726ff.; Thag a.ii.17f). The **Theragāthā** contains a number of verses (Vs.920-49; Thag a.ii.74ff) spoken by Pārāpariya after the Buddha's *Parinibbāna* and immediately before his own death.

Pārāyaṇavagga. The fifth and last division of the **Suttanipāta** (Snp.vs.976ff). It consists of sixteen *Suttas* preceded by an introduction of fifty-six *vatthugāthā*. The *vatthugāthā* describe how **Bāvarī** first heard of the coming of the Buddha from a devotee and sent sixteen of his pupils to visit the Buddha and find out if his claims to Awakening were true. A description of the route taken by them is also given. The sixteen *Suttas* give the questions asked by **Bāvarī**'s disciples and the answers given by the Buddha. The **Cūḷa Niddesa** comments on the sixteen *Suttas*, but makes no mention of the *vatthugāthā*. Perhaps, at one time, the **Khaggavisāṇasutta** was attached to the Pārāyaṇavagga.

The Pārāyaṇavagga is mentioned in the **Aṅguttaranikāya** (AN.i.133, 134; ii.45; iv.63) and in the **Saṁyuttanikāya** (SN.ii.49), which is evidence of its having been one of the oldest collections. The *Pārāyaṇaka Samiti* is among the incidents represented in the **Mahā Thūpa** (Mhv.xxx.84). It is said (e.g., AN a.i.57) that at the end of the discourses contained in the Pārāyaṇavagga, fourteen crores of beings realized *Nibbāna*.

Buddhaghosa says (AN a.ii.717) that the Pārāyaṇa was so-called because it leads to *Nibbāna* (*Nibbānasaṅkhātaṁ pāraṁ ayanato Pārāyaṇā ti laddhavohāraṁ dhammaṁ*).

Pārāyaṇasutta. The Buddha teaches the goal (*pārāyaṇa*) and the path leading thereto. SN.iv.373.

Pārāyaṇikabrāhmanā. The name given to the sixteen disciples of **Bāvarī** (*q.v.*). Each of them had one thousand followers. At the end of the *Suttas* contained in the **Pārāyaṇavagga**, they all expressed their desire to join the Saṅgha, and the Buddha ordained them by the *ehi-bhikkhu pabbajjā*. Vin-a.i.241.

Pārāsara. The name of a family. See **Pārāsariya**.

Pārāsariya 01. *v.l.* **Pārāpariya**. **Pārāsariya Thera**. A Brahmin of **Rājagaha**, expert in the three Vedas. He belonged to the family of **Pārāsara**, hence his name. He was a teacher of many Brahmins up to the time of his witnessing the miracles attending the Buddha's visit to **Rājagaha**. Thereupon he joined the Saṅgha and shortly after became an *Arahant*.

In the time of **Piyadassī Buddha** he was a hunter, and while hunting in the forest, he saw the Buddha in meditation, and erected a hut over him, covering it with lilies. For seven days he renewed the supply of flowers. On the seventh day a large concourse of humans and **Devas** assembled to hear the Buddha preach. The hunter listened to the sermon, and was born after death in the *Deva* world (Thag.vs.116; Thag-a.i.229 ff). He is probably identical with **Padumakūṭāgāriya** of the **Apadāna** (Ap.i.326ff).

Pārāsariya 02. A Brahmin teacher mentioned in the **Indriyabhāvanāsutta**. He is said, by his pupil **Uttara**, to have taught that those who have developed their *indriyas* could neither see forms with their eyes nor hear sounds with their ears (MN.iii.298). He is perhaps identical with **Pārāpariya Thera**.

Pārāsariya 03. A Brahmin teacher of **Takkasilā**, mentioned in the **Cūḷa Nandiyajātaka**. Ja.ii.202.

Pārāsariya 04. The Bodhisatta born as a teacher of **Takkasilā** (Ja.iii.160). His family name was **Pārāsariya** (Ibid., 161). For details see the **Dhonasākhajātaka** (Ja 353).

Pārikā, **Pārī**. A hunter's daughter, wife of **Dukūlaka** and mother of **Suvaṇṇāsama** (the Bodhisatta). For details see the **Sāmajātaka** (Ja 540). Pārikā was a former birth of **Bhaddā Kāpilānī**. Ja.vi.95; Mil.123.

Pāricchattaka. A tree in **Tāvatiṁsa**, which grew in the **Nandanavana** as the result of the **Kovilāra** tree planted by **Magha** outside the **Sudhammāsālā**. It is one hundred leagues in circumference and at its foot is the **Paṇḍukambalasilāsana** (Dhp a.i.273). The **Cittapāṭalī** in the **Asura** world corresponds to the **Pāricchattaka** in **Tāvatiṁsa**, but the flowers are different (Ibid., 280; Snp-a.485). The colour of the flowers is visible fifty leagues away, while their perfume travels one hundred leagues. The **Devas** eagerly watch each stage of development of leaf and flower, and each stage is marked by great rejoicings (AN.iv.117f). When the flowers are fully open they shine like the morning sun. They are never plucked; a wind arises and sweeps away the faded flowers and scatters fresh ones on the seats of **Sakka** and the other gods of **Tāvatiṁsa**. The bodies of the **Devas** are completely covered with the sweetly scented pollen, making them resemble golden caskets. The ceremony of playing with the flowers lasts four months (AN a.ii.730f). The **Pāricchattaka** is one of the seven trees which last throughout the *kappa* (AN-a.i.264).

The **Pāricchattaka** is generally described as a **Kovilāra** (e.g., Vv-a.174). It is also called the **Pārijāta**, the Sanskrit name being Pāriyātra, e.g., Divy.184, 195, 219.

Pāricchattakavagga. The third chapter of the **Vimānavatthu**.

Pāricchattakavimānavatthu. Once a pious follower of the Buddha, living at **Sāvatthī**, invited the Buddha to a meal and showed him great honour. A woman who had gone to **Andhavana** to gather firewood picked some *asoka*-flowers on the way, and, passing the Buddha, gave them to him and worshipped him. She was born after death in **Tāvatiṁsa** and was questioned by **Moggallāna**. Vv.iii.10; Vv-a.172ff.

Pāricchattakasutta, **Pāricchattakopamasutta**. Just as the **Devas** in **Tāvatiṁsa** rejoice on seeing the **Pāricchattaka** tree gradually growing and

putting forth flowers, and hold celebrations at each stage, so do they rejoice when the householder leaves the world and joins the Saṅgha, finally attaining to *Nibbāna*. His fame spreads from world to world, even up to the *Brahma* world (AN.iv.117ff).

The *Sutta* was evidently also known as the **Pāricchattakopama**, e.g., AN-a.i.32; MN-a.i.14.

Pārileyya, **Pārileyyaka**. A town (*nagara*) near **Kosambī**. When the Buddha found that he could not persuade the **Kosambī** monks to refrain from quarrelling, he left **Kosambī** alone and unattended, and passing through **Bālakaloṇakāragāma** and **Pācīnavaṁsadāya**, went to **Pārileyyaka**, where he stayed at the foot of **Bhaddasāla** in the **Rakkhitavanasaṇḍa**. There a certain elephant who, finding communal life distasteful, had left his herd, waited on the Buddha, ministering to all his needs. From **Pārileyyaka** the Buddha went on to **Sāvatthī** (Vin.i.352f.; SN.iii.95; Ud.iv.5; Ja.iii.489; MN.i.320). This was in the tenth year after the Awakening (Bv-a., p.3).

The Commentaries say that the elephant's name was **Pārileyya**, and describe in vivid detail the perfect manner in which he looked after the Buddha, omitting nothing, even to the extent of finding hot water for his bath (e.g., Dhp-a.i.48ff.; iv.26 ff. Ud-a.250f.; see Thomas: *Life and Legend of the Buddha*, 117n). There was also there a monkey who offered the Buddha a honeycomb. Soon after, the monkey fell on a tree stump and died and was born in **Tāvatiṁsa**.

Later, when **Ānanda** came with five hundred others to invite the Buddha to return to **Sāvatthī**, **Pārileyyaka** provided them all with food. He died of a broken heart when the Buddha left the forest, and was born in **Tāvatiṁsa** in a golden palace, thirty leagues high, where he came to be known as **Pārileyyaka** *Devaputta*.

This elephant is identified with the elephant of the **Bhisajātaka** (Ja 488). Ja.iv.314.

Pārileyyakasutta. When the Buddha was staying in a forest near **Pārileyya**, some monks asked **Ānanda** to take them to him. This he did, and the Buddha, reading the thoughts of certain monks, preached a sermon on the destruction of

the *āsavas* by the full realization of impermanence and the absence of any self. SN.iii.95ff.

Pārivāsikakhandha. The second section of the **Cūḷa Vagga** of the **Vinayapiṭaka**.

Pārupaṇā, **Pārupaṇas**. The name given to one of the two parties of disputants in a controversy which arose in Burma in the eighteenth century, regarding the manner in which the robe should be draped by Buddhist monks. The **Pārupaṇas** held that both shoulders should be covered, while their opponents, the *Ekaṁsikas*, maintained that it was sufficient to drape one shoulder. For a fairly full account of the controversy, see Sās. pp. 117 ff.

Pāla. See **Cūḷa Pāla**, **Mahā Pāla**, and **Cakkhupāla**.

Pālikapāsāda. A building erected by **Kassapa V**. Cv.lii.66; see also Cv.Trs.i.168, n.8.

Pālita 01. (**Pālika**). Nephew of **Cakkhupāla**. When **Cūḷa Pāla**, brother of **Cakkhupāla**, heard of the latter's blindness, he sent **Pālita** to fetch him, and, in order to protect him from danger on the way, had him ordained before he set forth. While returning with **Cakkhupāla**, **Pālita** heard the song of a woman collecting firewood, and, making some excuse, left **Cakkhupāla** and had intimacy with her. When **Cakkhupāla** heard what had happened, he refused to go any farther with him. Thag-a.i.197f.

Pālita 02. A *rājakumāra* of **Sumaṅgala** city. He and his friend, **Sabbadassī**, son of the chaplain, visited **Piyadassī Buddha** and entertained him for seven days, after which they entered the Saṅgha, becoming *Arahants* in due time. Later, they became the chief disciples of **Piyadassī Buddha**. Bv.xiv.20; Bv-a.176; Ja.i.39.

Pālita 03. The constant attendant of **Maṅgala Buddha**. Bv.iv.23; Ja.i.34.

Pālita 04. A **Nāga** king in the time of **Padumuttara Buddha**, a previous birth of **Rāhula** (*q.v.*). SN a.iii.26; MN a.ii.722,1023; but see Snp a.i.341, where he is called **Saṅkha**. At AN a.i.143 his name is given as **Paṭhavindhara**.

Pālimuttakavinayavinicchaya. See **Vinayavinicchaya**.

Pālī. See **Maha Pālī** and **Suvaṇṇapālī**.

Pāvā. A city of the **Mallas** which **Gotama Buddha** visited during his last journey, going there from **Bhogagāma** and stopping at **Cunda**'s mango grove. **Cunda** lived in Pāvā and invited the Buddha to a meal, which proved to be his last. It was on this occasion that the **Cundasutta** (1) was preached (Snp a.i. 159). From Pāvā the Buddha journeyed on to **Kusinārā**, crossing the **Kakkuṭṭhā** on the way. DN.ii.126 ff.; Ud.viii.5; the road from Pāvā to **Kusināra** is mentioned several times in the books – e.g., Vin.ii.284; DN.ii.162.

According to the **Saṅgītisutta**, at the time the Buddha was staying at Pāvā, the **Mallas** had just completed their new Mote hall, **Ubbhaṭaka**, and, at their invitation, the Buddha consecrated it by first occupying it and then preaching in it. After the Buddha had finished speaking, **Sāriputta** recited the **Saṅgītisutta** to the assembled monks.

Pāvā was also a centre of the **Nigaṇṭhas** and, at the time mentioned above, **Nigaṇṭha Nāthaputta** had just died at Pāvā and his followers were divided by bitter wrangles (DN.iii.210). **Cunda** *Samaṇuddesa* was spending his rainy season at Pāvā, and he reported to the Buddha, who was at **Sāmagāma**, news of the **Nigaṇṭhas**' quarrels (DN.iii.117f.; MN.ii.243f).

The distance from Pāvā to **Kusināra** was three *gāvutas*. It is said (Ud a.403) that on the way between these two places, the Buddha had to stop at twenty-five resting places, so faint and weary was he.

Mention is made in the **Udāna** (i.7) of the Buddha having stayed at the Ajakapālaka *cetiya* in Pāvā. This may have been during a previous visit.

After the Buddha's death, the **Mallas** of Pāvā claimed a share in his relics. **Doṇa** satisfied their claim, and a *Thūpa* was erected in Pāvā over their share of the relics (DN.ii.167; Bv.xxviii.3).

The inhabitants of Pāvā are called **Pāveyyakā**. Pāvā was the birthplace of **Khaṇḍasumana**.

Pāvārika 01. **Pāvāriya**. A king. When **Pañcapāpā** was sent down the river by her husband **Baka**, **Pāvāriya** rescued her and took her as his wife. **Baka**, hearing of this, threatened war, and it was arranged by the ministers of the two kings that **Pañcapāpā** should live as the wife of them both, spending one week in the house of each. Ja.v.443f.

Pāvārika 02. A *seṭṭhi* of **Kosambī**, friend of **Ghosita** and **Kukkuṭa**. When these three went to **Sāvatthī** to invite the Buddha to **Kosambī**, they erected three monasteries to accommodate the Buddha and his monks. The one built by **Pāvārika** was in his Mango grove (*ambavana*) and, is referred to as **Pāvārikārāma** and **Pāvārikambavana**. DN a.i.319; AN a.i.234f.; MN a.i.541; Dhp-a.i.203ff.

Pāvārika 03. See **Dussapāvārika**.

Pāvārikambavana 01. The Mango grove of **Pāvārika** (*q.v.*) of **Kosambī**.

Pāvārikambavana 02. A Mango grove at **Nālandā** where the Buddha stayed when on a visit there (e.g., DN.ii.81). It was there that he preached the **Kevaṭṭasutta**, the **Sampasādaniyasutta** and the **Upālisutta**. Among those who visited the Buddha there are mentioned **Kevaḍḍha**, **Upāli** *gahapati* and **Asibandhakaputta**.

The grove belonged to a *seṭṭhi* named **Pāvārika**, who is distinguished from the *seṭṭhi* of the same name at **Kosambī** by being described as **Dussapāvārika** (e.g., DN a.ii.873; MN a.i.540; SN a.iii.169). (? **Pāvārika** the milliner, *q.v.*).

Pāveyyaka. An elephant. See **Baddheraka**.

Pāveyyakasutta. See **Tiṁsamattasutta**.

Pāveyyakā, **Pāṭheyyakā**. The name given to the inhabitants of **Pāvā** – e.g., *Pāveyyakā* **Mallā** (e.g., DN.ii.165). **Pāvā** was evidently a centre of Buddhist

activity even during the lifetime of the Buddha, and mention is made of Pāveyyaka monks in the Vinaya (e.g., Vin.i.253). During the time of the **Vajjiputta** heresy, it was the Pāveyyakā who upheld the true doctrine, their leaders being **Revata**, **Sambhūta Sāṇavāsī**, **Yasa Kākaṇḍakaputta** and **Sumana** (Vin.ii.301ff.; Mhv.iv.17ff). In this connection the Pāveyyakā are also described as "*Pacchimikā*" in opposition to the **Vajjiputtakas** who are called "*Pācīnakā*."

It is explained (e.g., Mhv ṭ.166) that the Pāveyyakā were called "*Pacchimikā*" because they lived to the west. West of **Kosala**, according to **Buddhaghosa**, on **Mahā Vagga** (vii.1.). The Burmese MSS. seem to spell Pāveyyakā as Pāṭheyyakā.

Pāsa. A locality in South India, captured by **Laṅkāpura**. Cv.lxxvi.236.

Pāsarāsisutta. Another name for the **Ariyapariyesanāsutta** (*q.v.*). See also MN-a.ii.740.

Pāsasutta 01. Preached at the **Migadāya** in **Isipatana**. The Buddha tells the monks that he realized supreme emancipation by means of *yonisomanasikāra*, and asserts that he is free from **Māra**'s snares. SN.i.105.

Pāsasutta 02. Preached at **Isipatana**. The Buddha declares that he is free from all snares, both celestial and human, and admonishes the monks to wander about for the good of the many. He himself was going to **Senānigama** in **Uruvelā** to preach. SN.i.106.

Pāsāṇakacetiya. A shrine near **Rājagaha**, where the disciples of Bāvarī met and questioned the Buddha (Snp.vs.1013). The Buddha went there from **Sāvatthī**, knowing it to be the best place in which to meet them. **Bāvarī**'s disciples followed him thither. The *cetiya* was originally a shrine dedicated to some divinity (*devaṭṭhāna*) and built on a great rock, hence its name. Later, it was converted into a *vihāra* for the Buddha, being within easy reach of the town. **Sakka** built there a great hall (*maṇḍapa*) for the Buddha (Snp a. 583, 584). This hall was evidently behind the *cetiya* (*piṭṭhipāsāne*). AN a.i.184.

Pāsāṇagāmavāpī. A tank restored by **Parakkamabāhu I**. Cv.lxxix.36.

Pāsāṇachātaka. See **Akkhakkhāyika**.

Pāsāṇatittha. A ford across the **Kadambanadī**. From this ford the *sīmā* of the **Mahā Vihāra** started, returning to the same spot. In **Pāsāṇatittha** was the **Kuḍḍavāṭakapāsāṇa**. Mbv. 134,135.

Pāsāṇadīpa. A *vihāra* in **Rohaṇa**, built by **Mahā Dāṭhika Mahā Nāga**, who gave to it a tract of land spreading for half a league round in honour of a *Sāmaṇera* who lived there and had given the king a draught of water (Mhv.xxxiv.91). **Silādāṭha** heard the Elder of this *vihāra* preach the sacred texts, and, very pleased with him, built for him the **Rohaṇavihāra**. Cv.xlv.53.

Pāsāṇapabbata. A hill near **Anurādhapura**, to the north of the **Nīcasusāna**, laid out by **Paṇḍukābhaya**. Mhv.x.35.

Pāsāṇalekhasutta. Three kinds of persons: like carvings on rock, on the ground and on water. The first is easily angered and his anger lasts long; that of the second does not last long; the third is easily reconciled. AN.i.283.

Pāsāṇavāpigāma. A village in **Rohaṇa**, near **Mahā Gāma**. Ras.i.103.

Pāsāṇasinna. A locality in Ceylon where **Dhātusena** built the **Dhātusenapabbata** *vihāra*. Cv.xxxviii.47.

Pāsāṇasutta. Once when the Buddha was in **Giḷḷhakūṭa** on a dark and rainy night, **Māra** sent many rocks crashing down in order to frighten him, but the Buddha was quite calm (SN.i.109).

Pāsādakampanavagga. The second chapter of the **Iddhipādasaṁyutta** (SN.v.263ff). It derives its name from the **Pāsādakampanasutta** (or **Moggallānasutta**) (*q.v.*).

Pāsādakampanasutta. The **Theragāthā** Commentary (Thag a.ii.184) says that the incident of **Moggallāna** rocking the **Migāramātupāsāda** with his

thumb, at the command of the Buddha, in order to frighten some novices who indulged in worldly talk – is recounted in the Pāsādākampanasutta.

This incident is recounted in the **Moggallānasutta** of the **Saṁyuttanikāya** (SN.v.269f).

It is also related in the **Suttanipāta** Commentary (Snp a.i.336f), as an introduction to the **Utthāṇasutta**.

Pāsādabahula. A Brahmin of **Sāvatthī** who was so delighted with the preaching of the Buddha that he gave meals regularly at his house to sixteen monks, always addressing them as "*Arahant*." This displeased both the Arahants and the non-Arahants, and they ceased going there. When the Buddha heard of it, he admonished the monks. Dhp-a.iv.138f.

Pāsādikasutta. The twenty-ninth *Sutta* of the **Dīghanikāya**. **Cunda** *Samaṇuddesa*, who had been spending the rainy season at **Pāvā**, returns and reports to **Ānanda** the death of **Nigaṇṭha Nātaputta** and the consequent wrangling which had broken out among the **Nigaṇṭhas**. Together they visit the Buddha at **Sāmagāma** and tell him of it. He replies that this is to be expected from the character of **Nātaputta** and from the doctrine which he taught. The Buddha then proceeds to give in detail the qualities of the perfect teacher and the perfect teaching. The **Tathāgata** is such a teacher and the Dhamma such a teaching (DN.iii.117-41).

In the **Pāsādikasutta** the threefold training is called *brahmacariyā*. DN-a.i.179; MN-a.i.275.

Piṅgala 01. See **Mahā Piṅgala**.

Piṅgala 02. A cow killing huntsman, a former birth of **Alāta**. Ja.vi.227.

Piṅgala 03. King of **Suraṭṭha**, contemporary of **Dhammāsoka**, whose adviser he was. One day, as **Piṅgala** was returning from **Dhammāsoka**'s court, the *Peta* **Nandaka**, father of **Uttarā**, revealed himself and instructed him to follow the Buddha's teaching. Pv.iv.3; Pv-a.244ff.

Piṅgala 04. A race of elephants (MN a.i.262; Vibh a.397; Ud a.403; AN-a.ii.822), each having the strength of one hundred thousand men. Bv-a.37.

Piṅgala Koccha. A Brahmin of **Sāvatthī**.

He visited the Buddha at **Jetavana** and the Buddha preached to him the **Cūḷa Sāropamasutta**, at the end of which he declared himself the Buddha's follower (MN.i.198ff).

Buddhaghosa says (MN a.i.422) that the man's name was **Koccha**, and that he was called **Piṅgala** because he was tawny (*piṅgaladhātuko*).

Piṅgala Buddharakkhita. A monk of Ceylon, incumbent of the **Ambariyavihāra**. The *upāsaka* of **Uttaravaḍḍhamānaka** (or **Antaravaḍḍhamānaka**) took the precepts from him and was soon after seized by a snake. The *upāsaka* made up his mind not to break the precepts, and the snake set him free (MN a.i.165; SN a.ii.113; Dhs-a.103, etc.). **Piṅgala Buddharakkhita**'s monastery was near **Uttaragāma** (**Uttaravaḍḍhamāna**?) and there were one hundred houses in the village, all of which he visited, and there was not one single house at the door of which he had not developed *samāpatti*. MN a.ii.978.

Piṅgalā. A slave who, having made an assignation with her lover, as soon as her work was finished, waited outside her master's house, expecting his arrival. At the end of the middle watch, she gave up waiting and slept peacefully. This is one of the incidents mentioned in the **Sīlavīmaṁsajātaka**. Ja 290, Ja.iii.101.

Piṅgiya 01. Chaplain to **Brahmadatta**, king of **Benares**. He was a former birth of **Devadatta** (Ja.iii.161). His story is given in the **Dhonasākhajātaka** (Ja 353) (*q.v.*).

Piṅgiya 02. Called **Piṅgiya** *māṇava*, nephew and pupil of **Bāvarī**. At the time that he visited the Buddha with the other disciples he was 120 years old and very feeble. At the end of his discussion with the Buddha, as recorded in the **Piṅgiyasutta** (Snp. vs. 1120-23), because of his feebleness, he failed to reach any attainment. Thereupon he praised the Buddha and begged of him to go on. The

Buddha preached to him further, and he became an *Anāgāmī*, failing, however, to attain *Arahant*-ship because his mind wandered to his maternal uncle, **Bāvarī**. His one thousand pupils, however, became *Arahants*. Later, with the Buddha's leave, he visited **Bāvarī** and told him the glad tidings, describing the Buddha's glory (Snp.vs.1131-45). At the end of his statement, the Buddha, seeing that the minds of both of them were mature, sent forth a ray of light from **Sāvatthī** and, appearing before them, preached to them. Thereupon **Bāvarī** became an *Anāgāmī* and **Piṅgiya** an *Arahant* (Snp a.ii.603ff).

Piṅgiya was called *māṇava*, even at the age of 120! (Snp a.ii.413).

Piṅgiya 03. One of the seven *anāgamīs* born in the **Avihā** world, in the company of **Ghaṭīkāra** (SN.i.35, 60). He is described as a *bhikkhu*, and is therefore probably identical with **Piṅgiya** (2). The story of the latter having attained *Arahant*-ship must, in that case, have been a later legend. It is also possible that **Piṅgiya** is a variant reading for **Piṅgiyānī**.

Piṅgiya 04. A dog, mentioned in the **Pūtimaṁsajātaka**. Ja.iii.535.

Piṅgiyānī 01. A Brahmin of **Vesālī**. The **Aṅguttaranikāya** records a conversation between him and **Kāraṇapāli**. The latter meets **Piṅgiyānī** and, on learning that he was returning from a visit to the Buddha, asks him about the Buddha's wisdom. **Piṅgiyānī** utters the Buddha's praises with a wealth of simile and metaphor. **Kāraṇapāli** is impressed, and declares himself the Buddha's follower (AN.iii.236ff). On another occasion, **Piṅgiyānī** is present when five hundred **Licchavīs** come to pay honour to the Buddha at the **Kūṭāgārasāla**. The sight of the Buddha, sitting in their midst, outshining them all, inspires **Piṅgiyānī** and he bursts into song. The **Licchavīs** give him five hundred upper garments, all of which he presents to the Buddha. AN.iii.239f.

Buddhaghosa says (AN a.ii.636) that **Piṅgiyānī** was an *Anāgāmī*. He went daily to the Buddha, with flowers and perfumes. See also **Piṅgiya** (3).

Piṅgiyānī 02. Wife of **Brahmadatta**. One day when opening her window she saw a royal groom, with whom she fell in love, and when the king fell asleep, she climbed down through the window, lay with the groom, and climbed back

again, after which she perfumed herself and lay down beside the king. The king eventually discovered her misdemeanour and proclaimed it to his ministers, depriving her of her royal rank.

The story is one of those related by **Kuṇāla**, who is identified with **Brahmadatta** (Ja.v.444). It is perhaps this story which is referred to as the **Cūḷa Kuṇālajātaka** (Ja 464).

Piṅgiyānīsutta. The story of the Brahmin **Piṅgiyānī** (*q.v.*) uttering the Buddha's praises before the **Licchavīs**. When **Piṅgiyānī** ended his song of praise, the Buddha told the **Licchavīs** of the five kinds of rare treasures: the **Tathāgata**, one who can teach the Dhammavinaya, one who recognises the Dhamma, one who follows the Dhamma, and one who is grateful. AN.iii.239 ff.

Piṅguttara. A lad of **Mithilā** who studied in **Takkasilā** and was given in marriage his teacher's beautiful daughter. But he was unlucky and intensely disliked his wife, avoiding her whenever possible. On the way to **Mithilā**, when his wife climbed up a fig tree in order to assuage her hunger, he put thorns round the tree and left her there. King **Videha** of **Mithilā** rescued her and married her, naming her **Udumbarā**. Some time later she saw **Piṅguttara** mending the road, and smiled at her own good fortune. The king was ready to kill her out of jealousy, but **Mahosadha** saved her life. Ja.vi.347f.

Picumālaka. A locality in **Anurādhapura** where the rank of *Jayamahālekhaka* was conferred on **Bodhigutta**. Mbv.164.

Piṭakattayalakkhaṇa. A treatise ascribed by the **Pārupaṇas** to **Buddhaghosa**. PLC.189; Bode, 75.

Piṭṭhigāma. A monastery built in **Kārapiṭṭhi** by **Moggallāna III**. Cv.xliv.50.

Piṇḍapātadāyakatissa. One of the four names given to **Vanavāsītissa** (that being the last), because, when he came to **Sāvatthī**, the citizens vied with one another to do him honour, and in two days he was given one thousand bowls of alms and one thousand garments, all of which he gave to the Saṅgha. This was

due to his having given in a previous birth a piece of cloth to an Elder. Dhp-a.ii.88.

Piṇḍapātapārisuddhasutta. Preached at **Veḷuvana** in **Rājagaha**. **Sāriputta** visits the Buddha and tells him that most of his time is spent aloof. The Buddha praises him and says that all monks should practise constant review and self-questioning when they go begging for alms, and should rid themselves of the evils they have and develop those virtues they already possess. MN.iii.293 ff.

Piṇḍapātika Tissa. See **Saddhātissa** (2).

Piṇḍapātika Thera. An *Arahant*. Ninety-two *kappas* ago he was in the **Tusita** world in the time of **Tissa Buddha** and, leaving there, he gave alms to the Buddha. Ap.i.285.

Piṇḍapātikatissa. An Elder of the kingdom of *Devaputta*. He is mentioned in a list of *Arahants*, who, having become *Arahants* by the development of *ānāpānasati*, could limit the term of their lives. Vsm.292.

Piṇḍapātiya Tissa. A monk resident in **Ambariyavihāra**. For his story see *Dārubhandaka* **Mahā Tissa**. AN a.i.276f.

Piṇḍasakuṇiyasutta. The story of a fowler of **Rājagaha**, born as a *Peta*. SN.ii.256.

Piṇḍasutta. Once the Buddha was at **Pañcasālā** when the day came for all young people to send gifts to each other. The Buddha went to the village for alms, but the villagers, influenced by **Māra**, gave him nothing, and he returned with his bowl empty. **Māra** tried to influence the Buddha to go a second time, but this he refused to do (SN.i.113; the incident is also found at Dhp-a.iii., p. 257f). The Commentary says that **Māra** did not want the Buddha to accept the gifts of the maidens and to preach to them, because then they would pass beyond his evil influence (SN-a.i.141).

Piṇḍikasutta. The five kinds of persons who eat only out of one bowl. AN.iii.220.

Piṇḍiyālopasutta. A *Sutta* quoted in the **Suttasaṅgaha** (No.79) from the **Itivuttaka** (p.89) on the heinousness of a *dussīla* accepting alms from the pious.

Piṇḍola. **Piṇḍola**. A **Pacceka Buddha**, given in a nominal list. MN.iii.69; Ap-a.i.106.

Piṇḍola Bhāradvāja. The son of the chaplain of King **Udena** of **Kosambī**. He belonged to the **Bhāradvāja** *gotta*. He learnt the Vedas and became a successful teacher, but, finding his work distasteful, he went to **Rājagaha**. There he saw the gifts and favours bestowed on the Buddha's disciples and joined the Saṅgha. He was very greedy, and went about with a large bowl made of dried gourd, which he kept under his bed at night and which made a scraping sound when touched; but the Buddha refused to allow him a bag for it until it should be worn down by constant contact. Later he followed the Buddha's advice, conquered his intemperance in diet, and became an *Arahant*. He then announced before the Buddha his readiness to answer the questions of any doubting monks, thus uttering his "lion's roar." The Buddha declared him chief of the "lion-roarers" (AN.i.23; AN a.i.112f.; Thag a.i.245f.; Ud a. 252; SN a.iii.26). The **Udāna** (iv.6) contains the praise uttered by him of the Buddha, because of his perfected self-mastery.

Piṇḍola was in the habit of taking his siesta in **Udena**'s park at **Kosambī** (he had been king in a former birth and had spent many days in that park). One day **Udena**'s women, who had come to the park with him, left him asleep and crowded round **Piṇḍola** to hear him preach. **Udena**, noticing their absence, went in search of them, and, in his anger, ordered a nest of red ants to be put on **Piṇḍola**'s body. But **Piṇḍola** vanished and returned to **Sāvatthī**, where the Buddha related the **Mātaṅgajātaka** (Ja 497, Ja.iv.375ff.) and also the **Guhaṭṭhakasutta** (Snp a.ii.514f) (SN a.iii.26 says that when the king went to fetch the red ants from an *asoka* tree, the ants fell on him and started to sting him. The women, under pretence of helping him, picked up the ants that fell

from him and replaced them on his body, because they were angry at his rudeness to **Piṇḍola**). Later, we find **Udena** consulting him at the same spot and following his advice regarding the control of the senses (SN.iv.110f.; SN-a.iii.26).

In the Vinaya we find the Buddha rebuking **Piṇḍola** for performing a cheap miracle (Vin.ii.110f.; the story is given in greater detail at Dhp-a.iii.201ff.; see also Ja.iv.263). The *seṭṭhi* of **Rājagaha** had placed a sandalwood bowl on a high pole and challenged any holy person to bring it down. **Piṇḍola** heard of this and, at **Moggallāna**'s suggestion, rose in the air by magic power and brought it down. The Buddha blamed him for using his great gifts for an unworthy end. The bowl was given to the monks to be ground into sandal paste.

In the time of **Padumuttara Buddha**, **Piṇḍola** had been a lion in **Himavā**. The Buddha visited the lion in his cave, who waited on him for seven days, paying him great honour. Later, the lion died and was reborn in **Haṁsavatī**, where he heard the Buddha preach and declare one of his disciples chief of the "lion-roarers." Eight *kappas* ago he was a king named **Paduma**. AN a.i.111f.; Ap.i.50f.; Thag a.i.244f.; the last seems to identify him with **Piyālaphaladāyaka** of the **Apadāna**. (ii.444).

The **Theragāthā** contains two verses (vs.123-4) of **Piṇḍola**, uttered by him to a former friend, to convince him that he was no longer greedy and self-seeking. The **Milindapañha** (pp. 398, 404) contains two other verses not traced elsewhere.

Dhammapāla says that **Piṇḍola** was so-called because he entered the Saṅgha from love of food (*piṇḍaṁ ulamāno pariyesamāno pabbajito ti, Piṇḍolo*) (Ud-a.252; see also SN-a.iii.26).

Piṇḍolasutta. The Buddha explains to some monks at the **Ghositārāma** that **Piṇḍola Bhāradvāja** had realized truth through having cultivated three controlling faculties: mindfulness, concentration, and insight. These accomplish the destruction of birth, old age, and death. SN.v.224f.

Piṇḍolyasutta. The Buddha retires for his siesta to the **Mahā Vana**, near **Kapilavatthu**, and the thought occurs to him that he should admonish the

monks and look after them tenderly as some of them had only lately joined the Saṅgha. **Sahampati** appears before him and confirms his intention. The Buddha thereupon goes to the **Nigrodhārāma**, makes the monks come to him in ones and twos, and talks to them. The life of a recluse is the meanest of callings to be called a "scrap-gatherer." It is entered on by householders solely as a means of escaping from woe. The man who leaves the world and who yet does not fulfil the life of a recluse, is like a faggot from a funeral pyre, burnt at both ends and smeared with filth. Therefore should the monks shun thoughts of lust, ill-will and hurt, and practise the four *satipaṭṭhāna*s. Thus will they obtain release. SN.iii.91ff.

Pitirājā. See **Vaṭṭagāmaṇī**.

Pippalimāṇava. See **Pipphalimāṇava**.

Pipphaliguhā. A cave near **Rājagaha**, evidently a favourite haunt of **Mahā Kassapa**. Once when he lay there grievously ill, the Buddha visited him and cheered him by talking to him of the seven *bojjhaṅgas* (SN.v.79). On another occasion, **Mahā Kassapa** spent several days there in a *jhāna*, and when, at the end of that period, he entered **Rājagaha** for alms, **Sakka**, with **Sujātā**, waited for him in the guise of a weaver, and his wife gave him a meal. When **Kassapa** discovered this, he asked **Sakka** not to do such a thing again; but the Buddha heard **Sakka**'s song of triumph when his meal was accepted and praised him for his gift (Ud.iii.7; Ud-a.195f.; Dhp-a.i.427f.; see also Ud.i.6).

On another occasion, when **Kassapa** was in the Pipphaliguhā, he had two novices waiting on him. One was lazy and a liar and took the credit for the work, all of which was done by the other. **Kassapa** admonished him, and he then set fire to the Elder's hut and ran away (Dhp a.ii.19f). One day, as **Kassapa** sat in the Pipphaliguhā, he tried to contemplate the rising and falling of living beings, but the Buddha discouraged him, saying that such a task was beyond his abilities (Dhp a.i.258f). The goddess **Lājā** (*q.v.*), who had been born in **Tāvatiṁsa** as a reward for a meal which she once gave to **Kassapa**, attempted

to sweep his cell in the Pipphaliguhā and to look after it, but **Kassapa** rejected her services. Dhp-a.iii.6ff.

Pipphalivihāra. *v.l.* **Sabbagirivihāra**, **Pañcālavihāra**, **Pacelivihāra**. A monastery in **Soṇagiripāda** in Ceylon. It was the residence of a monk named **Soṇa** (Vibh a.439) (*q.v.*). AN a.i.225 calls it **Pañcāla** and MN a.ii.887 **Paceli**.

Pipphalīmāṇava, **Pipphalīkumāra**, **Pipphalībrāhmaṇa**. The name of **Mahā Kassapa** in a previous birth. The correct form is probably **Pippalimāṇava**.

Piyaka. The treasurer (**Kosārakkha**) of King **Muṇḍa**. When **Muṇḍa** abandoned himself to grief at the death of his wife **Bhaddā**, Piyaka arranged for him to visit **Nārada** at the **Kukkuṭārāma**. After the visit, **Muṇḍa** was consoled and ordered Piyaka to build a *Thūpa* for **Bhaddā**'s remains. AN.iii.57 ff.

Piyaketa. One of the three palaces of **Vidhurapaṇḍita**. Ja.vi.289.

Piyaṅkara. A little boy **Yakkha**. While his mother, with him on her hip, was seeking for food at night, she came unexpectedly to **Jetavana** where **Anuruddha** was reciting some verses. The sound pleased her and she stood "smitten to the marrow, like a post," hushing to sleep her child who was whimpering for food. SN.209; also Vsm.382; DN a.ii.509; and Paṭis-a.79, where she is called a *vimānapeta*.

Piyaṅkarasutta. Records the incident, above related, of **Piyaṅkara**'s mother.

Piyaṅgapariveṇa. *v.l.* **Ciṅgarapariveṇa**. A building attached to the **Mahā Vihāra**. Vibh a.292.

Piyaṅgalla. A village of Ceylon, in the **Koṭṭhivāta** district. The **Mahā Vaṁsa** relates an incident of a monk of this village who wished to have a share in the building of the **Mahā Thūpa**, in spite of the orders of **Duṭṭhagāmaṇī**. Mhv.xxx.29ff.

Piyaṅgudīpa. An island, probably near Ceylon, the monks of which enjoyed a reputation for extreme holiness. When **Duṭṭhagāmaṇī**, fleeing from **Cūḷaṅganiyapiṭṭhi**, wished to give alms though having so little food, an *Arahant* Thera came from **Piyaṅgudīpa** to accept it as soon as the time of the almsgiving was announced by the minister **Tissa** (Mhv.xxiv.24ff). Again, when **Duṭṭhagāmaṇī**, after his conquest of the **Damiḷas**, was filled with remorse for his slaughter of men, *Arahants* of **Piyaṅgudīpa** read his thoughts and came to console him (Mhv.xxv.104ff). Mention is made of as many as twelve thousand monks living on **Piyaṅgudīpa**. Mhv.xxxii.55.

Piyajātikasutta. The Buddha tells a householder, who is mourning for his son, that dear ones always bring sorrow and tribulation. The man, however, disagreed with this view and did not scruple to say so wherever he went.

Pasenadi taunted **Mallikā** with this, and she sent **Nālijaṅgha** to the Buddha to ask if these were his words. The Buddha convinced him by means of various examples that the statement was true, and when this was reported to **Mallikā**, she was able to prove to **Pasenadi** that the Buddha's teaching was in accordance with facts. MN.ii.106 ff.

Piyajāli. A teacher of the **Abhidhamma** who handed it down in pupillary succession. Dhs-a., p.32.

Piyañjaha Thera. He belonged to the family of a **Licchavī** nobleman of **Vesālī** and, when he grew up, his chief interest was war, hence his name ("ever destroying what is dear to his enemies"). When the Buddha visited **Vesālī**, Piyañjaha found faith in him, joined the Saṅgha and became an *Arahant*, dwelling in the forest.

In the time of **Vipassī Buddha** he had been a tree sprite, and, standing on the edge of a concourse of **Devas** because his influence was small, he had heard the Buddha preach. One day seeing a bank of pure sand by a beautiful river, he reflected that the Buddha's virtues were more numerous than even the grains of sand. Seventy-three *kappas* ago he was a king named **Pulinapupphiya**.

Thag.vs.76; Thag-a.i.168f.

He is probably identical with **Ñāṇasaññaka** of the **Apadāna**. Ap.i.161.

Piyadassī 01. **Piyadassī Buddha**. The thirteenth of the twenty-four Buddhas. He was born in **Sudhaññа** (**Sudassana**) and his mother was **Sucandā** (**Candā**). He was called **Piyadassī** because he showed many pleasing miracles. For nine thousand years he lived as a layman in three palaces: **Sunimala**, **Vimala** and **Giriguhā** (**Giribrahā**). His wife was **Vimalā** and his son **Kañcanavela** (**Kañcana**). He left home in a chariot and practised austerities for six months. He was given milk-rice by **Vasabha**'s daughter and grass for his seat by the **Ājīvaka Sujāta**. His, *bodhi* was a **Kakudha** tree. Among his converts were the *Deva* king **Sudassana** and the elephant **Doṇamukha**. A monk named **Soṇa** conspired with Prince **Mahā Paduma** to kill the Buddha, **Doṇamukha** being the elephant they used in their unsuccessful plot. cp. **Nālāgiri**.

Piyadassī's chief disciples were **Pālita** and **Sabbadassī** among monks and **Sujātā** and **Dhammadinnā** among nuns, his constant attendant being **Sobhita**. **Sannaka** and **Dhammika** were his chief lay patrons among men, and **Visākhā** and **Dhammadinnā** among women. He lived for ninety thousand years and died at **Assatthārāma**, his *Thūpa* being three leagues in height.

The Bodhisatta of that time was a Brahmin named **Kassapa**, and he built a monastery for the Buddha at a cost of one hundred thousand crores. Bv.xiv.1ff.; Bv-a.172ff.; Ja.i.38f., etc.

Piyadassī 02. A **Pacceka Buddha**. MN.iii.69; Ap.i.106.

Piyadassī 03. **Piyadassī Thera**. An *Arahant*. He was present with sixty thousand others, from **Jetārāma**, at the foundation ceremony of the **Mahā Thūpa** (Dpv.xix.15; Mhv.xxix.32). He stood on the north-east side at the ceremony, and at the close of it he preached to **Duṭṭhagāmaṇī**. Ibid., 65; Mhv ṭ. 531.

Piyadassī 04. A *seṭṭhi* of **Sudassana** *nigama*, whose daughter gave milk-rice to **Sikhī Buddha**. Bv-a. 201.

Piyadassī 05. A Thera of Ceylon, incumbent of the **Devarāja** *vihāra*. He was a pupil of the grammarian **Moggallāna** and wrote the Pāli grammar, **Padasādhana**. PLC. 205.

Piyadassī 06. A name for **Dhammāsoka**.

Piyapāla. A teacher of the **Abhidhamma**. Dhs-a., p.32.

Piyavagga. The sixteenth chapter of the **Dhammapada**.

Piyasutta 01. A monk who is virtuous, learned, lovely in speech, who cultivates the four *jhānas* and possesses emancipation in mind and through insight – such a monk is pious and pleasing in *brahmacariyā*. AN.iii.262.

Piyasutta 02. **Pasenadi** visits the Buddha and tells him of certain thoughts which had arisen in his mind regarding self. Those whose conduct in deed, word, and thought is evil, for them the self is a hateful enemy, because that which one enemy would do to another, that they do to the self. For those whose conduct is virtuous, the self is a dear friend. The Buddha approves of the king's exposition. SN.i.71f.

Piyasutta 03. On seven qualities which make a monk beloved of his fellows. AN.iv.1f.

Piyasutta 04. Seven other similar qualities. AN.iv.2.

Piyasutta 05-06. Eight similar qualities. AN.iv.155f., 156.

Piyā. The eldest of the five daughters of the third **Okkāka**, her mother being **Hatthā**. She developed a skin disease, and her brothers, not wishing to be near her, took her into the forest and left her near a pond. There she met **Rāma**, king of **Benares**, who, afflicted with a similar disease, was living in exile in the forest. After hearing **Piyā**'s story, he married her, and they had thirty-two children, who became the ancestors of the **Koḷiyans**. Snp a.i.352f., 355f.; DN a.i.258; Mhv ṭ.131.

Piyālapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he was a hunter who, seeing the **Vipassī Buddha**, threw a *piyāla*-flower on the path whereon he had trodden. Ap.i.220.

Piyālaphaladāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he was a hunter, and seeing the **Buddha Nārada**, he offered him a *piyāla*-fruit (Ap.i.440f). He is probably identical with **Piṇḍola Bhāradvāja** (Thag a.i.245). See also **Phaladāyaka**.

Piyālī, **Mālabhī**. Fifteen *kappas* ago there were three kings of this name, previous births of **Devasabha Thera**. Thag-a.i.198; but see Ap.i.170, where they are called **Mālabhī**.

Pilakkhaguhā. A cave near **Kosambī**. The *Paribbājaka* **Sandaka** is said to have stayed there. Near by was the **Devakaṭasobbha** (MN.i.513). The cave was so-called because a *pilakkha*-tree grew in front of it. MN-a.ii.687.

Pilakkhaphaladāyaka Thera. An *Arahant*. Eighteen *kappas* ago he met **Atthadassī Buddha** and gave him a *pilakkha*-fruit (Ap.i.296, repeated at Ap.ii.410).

His **Apadāna** verses are, in the **Theragāthā** Commentary, attributed both to **Dhammapāla** (Thag a.i.326) and to **Passika** (Thag a.i.355).

There may have been two of the same name.

Pilayakūṭa. Evidently another name for **Sīlakūṭa**. See Mbv. 126, 128, 129.

Pilavasu. A fortress erected by **Parakkamabāhu I**. Cv.lxx.93, 97.

Pilaviṭṭhi. A locality in the **Dakkhiṇadesa** of Ceylon, where there was a fortress (Cv.lxix.8; lxx.71). It is perhaps identical with **Pillaviṭṭhi**.

Pilinda, **Pilindī**. The personal name of **Pilindavaccha** (*q.v.*).

Pilindagāma. Another name for **Ārāmikagāma** (*q.v.*)

Pilindavaccha, **Pilindivaccha**, **Pilindiyavaccha**. He was a Brahmin of **Sāvatthī**, born before the Buddha's Awakening. Pilinda was his personal name, Vaccha being that of his family. He became a recluse and learnt the **Cūḷa Gandhāra** *vijjā*, but, when the Buddha appeared, the charm refused to work. Having heard that the **Mahā Gandhāra** prevented the working of the **Cūḷa Gandhāra** and having concluded that the Buddha knew the former, he entered the Saṅgha at the Buddha's suggestion, in order to acquire it. The Buddha gave him exercises in meditation, and he became an *Arahant*.

Certain **Devas** who had been born in the *Deva* world as a result of Pilinda's guidance in a former birth, out of gratitude, waited on him morning and evening. He thus became famous as being dear to the **Devas**, and was declared by the Buddha to be chief among such monks (AN.i.24).

In the time of **Padumuttara Buddha**, he was a rich householder of **Haṁsavatī** and wished to become a monk beloved of the **Devas**. In the time of **Sumedha Buddha** be was born in the world of men and paid great honour to the Buddha's *Thūpa*. In a later existence he was a **Cakkavatti**, named **Varuṇa**, and established his subjects in righteousness, so that after death they were born in heaven (Thag-a.i.51f).

Pilinda had a habit of addressing everyone as *Vasala* (outcaste). When this was reported to the Buddha he explained that this was because Pilinda had, for one hundred lives, been born among *Vasalavādī* Brahmins (Ud.iii.6; Dhp a.iv.181f). One day, on entering **Rājagaha**, Pilinda met a man carrying a bowl of *pipphalī* (long pepper). "What's in your bowl, Vasala?" he asked, and the man, in anger, said, "The dung of mice." "So be it," said Pilinda, and the pepper turned into dung. The man was horrified, and, seeking Pilinda, persuaded him to right the matter (AN a.i.154f).

The **Vinayapiṭaka** mentions that on several different occasions Pilinda suffered from various ailments and the Buddha had to give permission for the provision of suitable remedies. Vin.i.204f.; some hold that the Thera of **Rājagaha**, mentioned in the following stories, was distinct from the Thera of **Sāvatthī** (e.g., *Brethren*, 14, n.4). See below.

Once **Bimbisāra** found Pilinda, clearing a cave in order to provide a cell for himself. The king promised to build a monastery for him if he could obtain the

Buddha's sanction. The permission was obtained and was reported to the king, but he forgot the matter until one hundred days later. On remembering, he made ample amends, gave Pilinda five hundred attendants to look after the monastery, and granted for their maintenance a village, which came to be called **Arāmikagāma** or **Pilindagāma**. One day, while in the village for alms, Pilinda went into a house where a girl was weeping because the day was a feast day and she had no ornament to wear, her parents being too poor to afford any. Pilinda gave her a roll of grass to put round her head and it turned instantly into solid gold. The king's officers, hearing of this wreath, suspected the family of theft and cast them into prison. The next day Pilinda, discovering what had happened, visited the king and convinced him of his *iddhi* powers by turning the whole palace into gold. The family was released, and the king and his courtiers gave to Pilinda large quantities of the five medicaments, all of which Pilinda distributed among those who wished for them. Vin.i.206 ff.; iii.248ff. This was the occasion for the forming of the rule that all medicaments required by a monk should be used within seven days. It was in reference to this that the **Gandhārajātaka** (Ja.iii.363 ff.) was preached. The incident of the palace being turned into gold is referred to at Kv.608.

Another story is related of Pilinda's *iddhi* powers (Vin.iii.67). Once a family of **Benares**, which was wont to minister to Pilinda, was attacked by robbers and two girls were kidnapped. Pilinda, by his *iddhi* power caused them to be brought back, and the monks complained of this to the Buddha, but the Buddha held that no wrong had been done. The **Apadāna** (i.59f.; 302-16) has two sets of verses ascribed to Pilinda, the second very much longer than the first, thus supporting the view mentioned earlier, that there were two Theras named **Pilindavaccha**. In any event, there has evidently been a confusion of legends, and it is no longer possible to separate them. It is the first set of **Apadāna** verses which is quoted in the **Theragāthā** Commentary (loc.cit.). In the second set we are told that in the time of **Padumuttara Buddha**, Pilinda was a very wealthy *dovārika*. He took many precious gifts to **Ānanda**, **Padumuttara**'s father, and won from him a boon. He asked, as his boon, that he should be allowed to entertain the Buddha. The king refused to grant this, but the *dovārika* appealed to the judges and they gave the verdict in his favour. Thereupon he held a great almsgiving of

unparalleled splendour for seven days and gave away all manner of gifts. As a result he was born one thousand times as king of the **Devas** and one thousand times also as king of men. In his last birth he suffered from neither heat nor cold, dust did not adhere to his body, and the rain did not wet him.

Piliya. A *seṭṭhi* of **Benares**, a previous birth of **Devadatta**. For his story see **Asampadānajātaka**. Ja 131, Ja.i.466 ff.

Piliyakkha. A king of **Benares**, a former birth of **Ānanda**. For his story see the **Sāmajātaka**. Ja 540, Ja.vi.71ff.; also Mil. 198; Mvu.ii.212, 216, 226.

Piliṁvatthu. A village near **Badalatthalagāma**. Cv.lxv.5.

Pilotika 01. A *Paribbājaka*. **Jāṇussoṇī** once met him returning from **Jetavana**, where he had gone early to wait on the Buddha. **Pilotika**, on being questioned, spoke very highly of the Buddha. It is this conversation which, on its being repeated by **Jāṇussoṇī** to the Buddha, led to the preaching of the **Cūḷa Hatthipadopamasutta** (MN.i.175 ff). **Jāṇussoṇī** addresses **Pilotika** as **Vacchāyana**, which, according to the Commentary, (MN a.i.393) was the name of his clan. From the same source we gather that the *Paribbājaka*'s own name was **Pilotikā**; he was young, of a golden colour, and loved ministering to the Buddha and the Buddha's eminent disciples. He is spoken of, together with **Sabhiya** (SN a.ii.188), as a wise *Paribbājaka*. **Pilotika** is identified with **Devinda** of the **Mahā Ummaggajātaka**. Ja 546, Ja.vi.478.

Pilotika 02. **Pilotika Thera**. **Ānanda** once saw a poor youth going along in a ragged garment, a potsherd in his hand. **Ānanda** took him to the monastery and ordained him. The youth hung his garment and the potsherd on the branch of a tree and practised meditation. After a time he became fat and discontented and wished to return to the lay life. But on noticing his rag and his potsherd, he realized his folly and, admonishing himself, returned to his meditation. Three times the same thing happened, but in the end he became an *Arahant*. He used to speak of the rag as his "teacher." Dhp a.iii.84f.

Pilotikakamma. A chapter in the **Apadāna** which mentions various incidents in the lives of the Bodhisatta, as a result of which the Buddha, in his last life, had to suffer physical ailments and calumny (Ap.i.299f; repeated in Ud-a.263f). See **Pubbakammapiloti**.

Pillaviṭṭhi. A village near the **Kālavāpī**, mentioned in the account of the campaigns of **Parakkamabāhu I**. (Cv.lxxii.163, 170). It is very probably identical with **Pilaviṭṭhi**. Cv.Trs.i.335, n.4.

Pillicchakoli. A locality in Ceylon. SN-a.ii.169.

Piḷayamāra. A **Damiḷa** usurper, the *senāpati* of **Panayamāra**, whom he slew. He, in his turn, was slain by his own *senapāti* **Dāṭhika**. Piḷayamāra reigned for seven years (between 44-29 B.C.). Mhv.xxxiii.58; Dpv.xix.15; xx.16.

Pi-Po.

Pihitasutta. The world is shut in by death. SN.i.40.

Pīṭhajātaka (Ja 337). The Bodhisatta was once an ascetic in the **Himālaya**. One day, having gone to **Benares** for salt and vinegar, he entered the city for alms and went to the house of a merchant with a reputation for piety. But the merchant was away at the court, and as the ascetic saw no one in the house, he turned and went away. On the way he was met by the merchant, who apologised for his absence and invited him to return to his house.

The story was told to a monk, who, on joining the Saṅgha, inquired who looked after the monks. On being told that **Anāthapiṇḍika** and **Visākhā** did so, he went to their houses very early the next day. It was so early that no one attended to him. When he returned later it was too late and the food had all gone. Thereupon he started abusing the two families. Ja.iii.118 ff.

Pīṭhavagga. The first chapter of the **Vimānavatthu**.

Pīṭhiya. A **Damiḷa** usurper who ruled at **Anurādhapura** for seven months, in the time of **Dhātusena**. Cv.xxxviii.34.

Pītavimānavatthu. The story of a woman of **Rājagaha**. When **Ajātasattu** erected a *Thūpa* over the Buddha's relics at **Rājagaha**, she started early one morning with four *kosātakī*-flowers to offer at the *Thūpa*. On the way there she was gored to death by a cow, and was reborn in **Tāvatiṁsa**, wearing yellow garments. There **Moggallāna** met her and learned her story. Vv.iv.9; Vv-a.200f.

Pītimalla, **Pītimallaka**, **Pītamallaka**. A Thera. Having won the flags of three countries, he went on a visit to Ceylon and was honoured by the king. While passing the door of the **Kiñjakāsanasālā**, he heard a monk reciting the **Na tumhāka Vagga**, and, touched thereby, he went to the **Mahā Vihāra** and joined the Saṅgha. Having learnt the two *Mātikā*, he went with thirty others to **Gavaravāliya-aṅgaṇa**, and there practised meditation while walking up and down. When his legs ached he walked about on his knees.

One day a hunter, mistaking him for an animal, shot at him. The dart pierced him, but he filled the wound with herbs, lay down on a slab of rock, developed insight and attained *Arahant*-ship. To the monks who gathered round him he expressed his great joy at having succeeded in his quest, and they said that had the Buddha been alive he would have stroked his head (MN-a.i.190).

His story is given as an example of a monk striving amid great discomfort, e.g., AN-a.i.29; SN-a.ii.216.

Pītisutta. **Sāriputta** tells **Ānanda** how, by the fading away of zest (*pīti*), he had dwelt in the third *jhāna*. SN.iii.236.

Pīlapiṭṭhi. A monastery in Ceylon, built by king **Kaniṭṭhatissa**. Mhv.xxxvi.15.

Pukkāma. A city in Burma (**Arimaddana**). Cv.lxvii.74.

Pukkusa 01. A counsellor of **Maddava**, king of **Benares**. For details see the **Dasaṇṇakajātaka** (Ja 401). **Pukkusa** is identified with **Sāriputta**. Ja.iii.341.

Pukkusa 02. One of the four ministers of **Vedeha**, king of **Mithilā**. He joined with his three companions in a conspiracy against **Mahosadha**, stealing a golden necklace from the king's palace in order to try and implicate **Mahosadha**. The details are given in the **Mahā Ummaggajātaka** (Ja 546, Ja.vi.330ff). On **Pukkusa**'s thigh was a leprous spot, which he hid from the king because the king loved to lay his head on **Pukkusa**'s lap. Only his younger brother knew of this secret; but it was discovered later by **Mahosadha**, and **Pukkusa** was sent to prison. **Pukkusa** is identified with **Poṭṭhāpāda**. Ja.vi.478.

Pukkusa 03. A **Mallarājaputta**. He was a disciple of **Ālāra Kālāma**, and one day, while on his way from **Kusinārā** to **Pāvā**, he saw the Buddha seated under a tree by the roadside and stayed to talk to him. He mentioned that once five hundred carts had passed by where **Āḷāra** sat, and yet so deep was he in meditation that he had failed to notice them. The Buddha told him how, when he himself was in **Ātumā** in the **Bhusāgāra**, there was a great thunderstorm

which killed two peasants and four oxen, but that he had heard and seen nothing, so deep was his concentration. **Pukkusa** was greatly impressed by this statement, and, having declared himself a follower of the Buddha, he gave to the Buddha two robes of cloth of gold, one of which, at the Buddha's suggestion, he handed to **Ānanda**. When **Pukkusa** had left, **Ānanda** draped one robe over the Buddha, and was greatly astonished at its pale appearance in comparison with the deep gold of the Buddha's body (DN.ii.130ff).

Buddhaghosa says (DN-a.ii.569) that **Pukkusa** was a merchant, and was the owner of the five hundred carts which had crossed the **Kakkuṭṭhā** (*q.v.*) shortly before the incident above mentioned.

Pukkusa 04. The name of a caste, classified among the despised castes (e.g., AN.ii.85; MN.ii.152). The Commentary explains (e.g., AN a.ii.523) them as "those who sweep up flowers which are offered at shrines and are not removed by the devotees who have given them." The word **Pukkusa** was evidently not despised as a personal name because, in the case of **Pukkusa** (3), for instance, the person bearing the name was a *Khattiya*.

Pukkusāti. A young monk whom the Buddha met at the house of **Bhaggava**, the potter, in **Rājagaha**. Pukkusāti was already occupying the guest room of the house, and the Buddha asked to be allowed to share it, to which Pukkusāti readily agreed. They sat together for sometime in silence, and then the Buddha preached the **Dhātuvibhaṅgasutta**. Pukkusāti recognised the Buddha at the end of the sermon and begged his forgiveness for not having paid him due honour; he then begged to have the *upasampadā* conferred on him. The Buddha consented and sent him to procure a begging bowl and a robe. On the way Pukkusāti was gored to death by a mad cow. When this was reported to the Buddha, he said that Pukkusāti was an *Anāgāmī* and had been born in the realms above, never more to return. MN.iii.237-47. In this context Pukkusāti is spoken of as a *kulaputta* (iii.238); see also Ja.iv.180 and Dhp a.ii.35.

In his comments on the **Dhātuvibhaṅgasutta**, **Buddhaghosa** gives a long account of Pukkusāti. MN a.ii.979 ff. Cp. the story of **Tissa**, king of **Roruva** (Thag-a.i.199f.)

He had been the king of **Takkasilā**, contemporary of **Bimbisāra** and of about the same age. A friendly alliance was established between the two kings through the medium of merchants who travelled between the two countries for purposes of trade. In the course of time, although the two kings had never seen each other, there grew up between them a deep bond of affection. Pukkusāti once sent to **Bimbisāra**, as a gift, eight priceless garments in lacquered caskets. This gift was accepted at a special meeting of the whole court, and **Bimbisāra** having nothing of a material nature, which he considered precious enough to send to Pukkusāti, conceived the idea of acquainting Pukkusāti with the appearance in the world of the Three Jewels (*ratanāni*) the Buddha, the Dhamma, and the Saṅgha. He had inscribed on a golden plate, four cubits long and a span in breadth, descriptions of these Three Jewels and of various tenets of the Buddha's teachings, such as the *satipaṭṭhānā*, the Noble Eightfold Path, and the Thirty-seven factors of Awakening. This plate was placed in the innermost of several caskets of various precious substances, and was taken in procession on the back of the state elephant up to the frontier of Bimbisira's kingdom. Similar honours were paid to it by the chiefs of other territories, through which lay the route to **Takkasilā**.

When Pukkusāti, in the solitude of his chamber, read the inscription on the plate, he was filled with boundless joy and decided to renounce the world. He cut off his hair, donned the yellow robes of a monk, and left the palace alone amid the lamentations of his subjects. He travelled the one hundred and ninety-two leagues to **Sāvatthī**, passing the gates of **Jetavana**; but having understood from **Bimbisāra**'s letter that the Buddha was at **Rājagaha**, he omitted to enquire for him at **Jetavana**, and travelled on forty-five leagues more to **Rājagaha**, only to find that the Buddha was all the time in **Sāvatthī**. As it was then evening, he took lodging in **Bhaggava**'s house. The Buddha, with his divine eye, saw what was in store for **Pukkusāti**, and travelling on foot from **Sāvatthī**, reached **Bhaggava**'s house at sundown, and, waiting his opportunity, engaged **Pukkusāti** in talk and preached to him the **Dhātuvibhaṅgasutta**, as related above. After his untimely death **Pukkusāti** was born in the **Avihā** world, where, together with six others, he became an *Arahant* at the moment of his birth (see SN.i.35, 60, for the names of the others.).

The cow that killed **Pukkusāti** is said to have been a *Yakkhinī* who was a cow in one hundred births. In her last birth as a cow, she killed, in addition to **Pukkusāti**, **Bāhiya Dāruciriya**, **Tambadāṭhika**, and **Suppabuddha** the leper (Dhp-a.ii.35).

Pukkhusāti was one of seven monks who, in the time of **Kassapa Buddha**, decided to abstain from eating until they should attain *Arahant*-ship. They lived on the top of a mountain. The senior monk attained *Arahant*-ship, the second became an *Anāgāmī*, but the remaining five died of starvation and were reborn in **Tusita**. In this age they became, respectively, **Pukkusāti**, **Kumāra Kassapa**, **Dārucīriya**, **Dabba Mallaputta** and **Sabhiya**. Ap.ii.473; Dhp a.ii.212; Ud a.81; but see MN a.i.335, where only three are mentioned (**Pukkusāti**, **Dārucīriya**, and **Kassapa**).

Puggalapaññatti. The fourth of the seven books of the **Abhidhammapiṭaka** (in the present order). It is, however, generally considered to be the earliest of the **Abhidhamma** books. Its subject matter is the *puggala* (person). The author first gives a table of contents of the whole work, and then follows the method of the **Aṅguttaranikāya**, grouping human types first under one term, then under two, and so on up to ten. Several of the sections are found, almost complete, in the corresponding sections of the **Aṅguttara**. Others are found in the **Saṅgītisutta**. For details see Morris' edition in the PTS series (Introd. x, xi).

Puggalappasādasutta. On the five disadvantages of devotion to a person. AN.iii.270.

Puggalavagga. Several sections of the **Aṅguttaranikāya** are called by this name: the sixth of the *Dukanipāta* (AN.i.76-80), the third of the *Tika* (AN.i.118-31), the fourteenth of the *Catukka* (ii.133-39), the sixteenth of the *Dasaka* (v. 247-49), and the twentieth of the *Dasaka* (v. 281-2).

Puggalasutta 01. Seven kinds of persons who are worthy of gifts and homage. AN.iv.10f.

Puggalasutta 02. Nine kinds of persons who exist in the world: those who have attained the Four Fruits of the Path, these who are on the way thereto, and *puthujjanas*. AN.iv.372.

Puggalasutta 03. Preached at **Sāvatthī**, to **Pasenadi**, on the four kinds of persons: those that are joined to darkness and fare to light, those that are joined to darkness and fare to darkness, those that are joined to light and fare to darkness, those that are joined to light and fare to light. SN.i.93ff.; cp. DN.iii.233; AN.ii.85; Pp.iv.19.

Puggalasutta 04. Incalculable is the beginning of *Saṁsāra*. The bones of a single person faring on for an aeon, if collected, would be a pile as great as **Vepulla**. SN.ii.185.

Puṅkoṇḍa. A **Damiḷa** chief, ally of **Kulasekhara**; he fought against **Mālavacakkavatti** and captured **Semponmāri**. Later, he surrendered to **Laṅkāpura** and received much honour; but he then deserted **Laṅkāpura**, who had his palace burnt down. The last we hear of him is of his alliance with **Nigaḷadha**. Cv.lxxvi.139, 240, 273, 277, 278, 280, 299, 301; Cv.lxxvii.57, 92.

Puṅkhagāma. A village in the **Dakkhiṇadesa** of Ceylon, where **Māṇābharaṇa** lived under the name of **Vīrabāhu** (Cv.lxi.26) and where **Parakkamabāhu I**. was born (Cv.lxxii.18). **Parakkamabāhu** subsequently erected there the **Sūtigharacetiya**, one hundred and eighty feet high, on the site of the house in which he was born. Cv.lxxix.61.

Pucimandajātaka (Ja 311). Once the Bodhisatta was the sprite of a *nimba* tree in a cemetery, and one day, when a robber with stolen goods came in front of the tree, he drove him off, lest he should be discovered and impaled on a stake from the tree. When the king's officials came to find the robber, he had disappeared, and they went away. Nearby was a Bodhi tree whose sprite was **Sāriputta**.

The story was related to **Moggallāna**, who saw a man lurking near his cell,

and, feeling suspicious, drove him away. Later, his suspicions were confirmed by the arrival of the king's men. Ja.iii.33 ff.

Pucimandavagga. The second section of the *Catukkanipāta* of the **Jātaka Commentary**

Pucchārāma. A monastery, rebuilt by **Udaya I**. Cv.xlix.28. It is probably identical with the **Pubbārāma** (*q.v.*); Cv.Trs.i.130 n.2, and 144, n.4.

Puññacetiya. A *cetiya* attached to the monastery where **Ariyavaṁsa** wrote the **Maṇisāramañjūsā**. Bode, 42.

Puññalakkhaṇā. *v.l.* **Puṇṇalakkhaṇā**. Wife of **Anāthapiṇḍika**. Ja.ii.410, 415; iii.435.

Puññavaḍḍhana, **Puṇṇavaḍḍhana**. Son of **Dhammadassī Buddha**. Bv.xvi.14. See also **Puṇṇavaḍḍhana**.

Puññavaḍḍhanasutta. A name given in the **Suttasaṅgaha** (No. 60) to the **Vanaropasutta** (1) (*q.v.*).

Puññābhisandavagga 01. The sixth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.54-65.

Puññābhisandavagga 02. The fourth chapter of the **Sotāpattisaṁyutta**. SN.v.391f.

Puṭadūsakajātaka (Ja 280). The Bodhisatta was once a householder, and one day, on going to the park, he saw the gardener picking large leaves and throwing them on the ground for pottles, and the chief monkey who lived in the park destroying them as they fell. The monkey, on being questioned, said it was his nature to destroy these things; thereupon the Bodhisatta drove him away.

The story was related in reference to the young son of a gardener of **Sāvatthī**. The owner of the garden invited the monks to his park, and there they

saw the gardener picking leaves for pottles and his son tearing them up. The monkey is identified with the boy. Ja.ii.390 ff.

Puṭabhattajātaka (Ja 223). **Brahmadatta**, king of **Benares**, had a son whom he feared, so he sent the son away with his wife, and these two lived in a village in **Kāsi**. When the king died they returned to **Benares** and on the way someone gave the prince a bowl of food asking him to share it with his wife; but he ate it all, and even when he became king and she his queen, he showed her very little honour. The Bodhisatta, who was the king's counsellor, perceiving this, asked the queen to speak to the king about his neglect of her. The king confessed his fault, and thereafter showed the queen great honour.

The story was related to a landowner of **Sāvatthī** who once went with his wife into the country to collect a debt. On the way back, when they were famishing, someone gave a meal to be shared by them. But the man, deceiving his wife, sent her on ahead and ate the food himself. The wife, on visiting the Buddha, spoke to him of this. The two couples were identical. Ja.ii.202ff. Cp. **Godhajātaka**.

Puṭabhattasilā, **Puṭabhattasela**. A mountain in Ceylon where **Parakkamabāhu I**. built a monastery for the *Araññavāsī* fraternity (Cv. lxxxiv.24). This was the residence of several well-known scholars, such as **Dhammakitti**. PLC. *s.v.*

Puṭasutta. **Tālapuṭa** visits the Buddha and asks him if there be any truth in the tradition that stage actors are born, after death, among the *Pahāsadevā*. The Buddha refuses at first to answer the question, but, on being pressed, he says that the truth is that actors are born in the *Pahāsaniraya*. **Tālapuṭa** thereupon starts to weep to think that he should have been so long deceived. He enters the Saṅgha and, in due course, becomes an *Arahant*. SN.iv.306f.

Puṇḍarīka 01. One of the state elephants of **Pasenadi**. Dhp a.ii.1.

Puṇḍarīka 02. A *Niraya*; it is a period of suffering in **Avīci**, equal to twenty *Uppalakā*. SN.i.152; Snp., p.126; Snp a.ii.476.

Puṇḍarīka 03. One of the four treasure troves left behind by the Buddha when he renounced the world. DN-a.i.284.

Puṇḍarīkasutta. A monk, staying in a forest tract in **Kosala**, once entered a lotus pool and inhaled the scent of a lotus. The *Deva* of the forest, desirous of his welfare, called him "scent thief" and engaged him in conversation, whereby he was greatly agitated. SN.i.204f.

Puṇḍarīkā. A class of nymphs who provided music for **Sakka**, or, perhaps, the name of some musical instruments. See Vv-a.93, 96, 211; and 372f.

Puṇṇa 01. **Puṇṇa Thera**, **Puṇṇaka Thera**. He was born in the family of a householder of **Suppāraka** in the **Sunāparanta** country. When he was grown up, he went with a great caravan of merchandise to **Sāvatthī** where, having heard the Buddha preach, he left the world and joined the Saṅgha. He won favour by attention to his duties. One day he asked the Buddha for a short lesson so that, having learnt it, he might go back to dwell in **Sunāparanta**. The Buddha preached to him the **Puṇṇovādasutta** (*q.v.*). So **Puṇṇa** departed, and, in **Sunāparanta**, he became an *Arahant*. There he won over many disciples, both male and female, and having built for the Buddha a cell out of red sandalwood (*Candanāsālā*), he sent him a flower by way of invitation. The Buddha came with five hundred *Arahants*, spent a night in the cell, and went away before dawn.

Ninety-one *kappas* ago, when there was no Buddha alive, **Puṇṇa** was a learned Brahmin, and later became a hermit in **Himavā**. Near his abode a **Pacceka Buddha** died, and at the moment of his death there appeared a great radiance. The ascetic cremated the body and sprinkled scented water on the pyre to extinguish the flames. A *Deva*, witnessing the event, prophesied his future greatness. His name throughout his many lives was **Puṇṇa** or **Puṇṇaka**. Thag. vs. 70; Thag-a.i.156 ff.; Ap.ii.341.

In **Sunāparanta** he first lived at **Ambahatthapabbata**, but, on being recognised by his brother, he went to **Samuddagiri** *vihāra*, where was a magnetised walk which none could use. The waves of the sea breaking made

great noise, and, in order to help him to concentration, **Puṇṇa** caused the sea to be quiet. From there he went to **Mātulagiri**, where the incessant cries of birds disturbed him; he finally went to **Makulakagāma**. While he was there, his brother **Cūḷa Puṇṇa**, with five hundred others, sailed in a trading ship, and, before embarking, he visited **Puṇṇa**, took the precepts from him, and asked for his protection during the voyage. The ship reached an island where red sandalwood grew; with this the merchants filled the ship, and the spirits of the island, angered by this, raised a great storm and appeared before the sailors in fearful forms. Each merchant thought of his guardian deity and **Cūḷa Puṇṇa** of his brother. **Puṇṇa**, sensing his brother's need, travelled through the air to the ship, and, at sight of him, the spirits disappeared. In gratitude for their deliverance, the merchants gave to the Elder a share of their sandalwood. It was with this material that the *Candanasālā*, above referred to, was built.

Kuṇḍadhāna was the first among the *Arahants* to be chosen to accompany the Buddha to **Sunāparanta**. **Sakka** provided five hundred palanquins for the journey, one of which was empty. This was subsequently taken by the ascetic **Saccabandha**, whom the Buddha converted and ordained on the way. On his return journey, the Buddha stopped at the river **Nammadā**, and was entertained there by the **Nāga** king. MN a.ii.1014 ff.; SN a.iii.14ff.; Khp a.149.

Puṇṇa 02. **Puṇṇaka**. A *seṭṭhi* of **Rājagaha** (Dhp a.i.385; iii.104), father of **Uttarā Nandamātā**. He had been a poor man and had worked for the *seṭṭhi* **Sumana**. One feast day, though his master offered him a holiday, he went to work in the field, because he was too poor to be able to enjoy himself. While he was in the field **Sāriputta** came to him, and **Puṇṇa** gave him a tooth stick and water. **Puṇṇa**'s wife, coming with her husband's food, met **Sāriputta** as he was coming away, and offered him the food she carried. She cooked fresh rice and took it to her husband, who was overjoyed to hear of her gift to **Sāriputta**. After the meal, he rested his head for a while on his wife's lap, and, on awaking, he found that the field he had ploughed had turned into gold. He reported the matter to the king, who sent carts to fetch the gold; but as soon as his men touched it, saying that it was for the king, it turned again into earth. The gold was, therefore, gathered in **Puṇṇa**'s name, and the king conferred on him the

rank of *bahudhanaseṭṭhi*. He built a new house, and, at the feast of inauguration, held a great almsgiving to the Buddha and the monks. When the Buddha thanked him, he and his wife and his daughter **Uttarā** (*q.v.*) became *Sotāpannas*. MN a.ii.812; Dhp a.iii.302 ff.; also Vv-a.62ff., where **Puṇṇaka**'s wife is called **Uttarā**. In the **Aṅguttara Commentary** (i. 240 ff.) the man's name is given as **Puṇṇasīha**, of which **Puṇṇa** is the shortened form.

It is this **Puṇṇa**, described as *bhataka*, that is mentioned in the **Milindapañha** among the seven people whose acts of devotion brought reward in this very life (pp. 115, 291; see also MN-a.ii.812).

Puṇṇa 03. Slave of **Meṇḍaka** (*q.v.*). He was one of the five persons of Great Merit (*Pañca Mahā Puññā*) (AN a.i.219; Dhp a.i.385). When he ploughed the field with a single plough he made fourteen furrows, seven on each side. Vsm.383.

Puṇṇa 04. A servitor (*dabbigāhaka*) who held the oblation ladles for the seven sages, mentioned in the **Assalāyanasutta** (MN.ii.157; MN a.ii.785); they were rebuked by **Asitadevala** for their pretensions regarding the superiority of Brahmins.

Puṇṇa 05. **Puṇṇa Koḷiyaputta**. A naked ascetic (*Acela*) who visited the Buddha at **Haliddavasana**, together with **Seniya Kukkuravatika**. **Puṇṇa** questioned the Buddha regarding the practices of **Seniya**, while **Seniya** did likewise regarding those of **Puṇṇa**. The discussion is recorded in the **Kukkuravatikasutta** (*q.v.*). At the end of the discussion, **Puṇṇa** declared himself a follower of the Buddha. He is called *Govatika* (one who behaved like a cow) (MN.i.387 ff). **Buddhaghosa** says (MN-a.ii.624) that, in order to support his bovine character, he wore horns and a tail and browsed on the grass in the company of cattle.

Puṇṇa 06. **Puṇṇa Mantānīputta Thera**. He belonged to a Brahmin family of **Doṇavatthu** near **Kapilavatthu**. His mother was **Mantāṇī**, sister of **Aññā Kondañña**. While **Gotama Buddha** was at **Rājagaha**, whither he had gone after preaching the **Dhammacakkappavattanasutta**, **Aññā Kondañña** went to

Kapilavatthu and ordained Puṇṇa. **Koṇḍañña** then returned to **Rājagaha**, whence, having taken leave of the Buddha, he retired to live on the banks of the **Chaddanta** *daha*. But Puṇṇa remained in **Kapilavatthu**, intent on his practices, and soon after became an *Arahant*. He gathered round him five hundred clansmen who all became monks, and he taught them the ten bases of discourse (*dasa kathāvatthūni*), which he himself had learnt, and they became *Arahants*. When they wished to visit the Buddha, Puṇṇa sent them on in advance to **Rājagaha**, asking them to pay homage to the Buddha in his name. Later, when the Buddha came from **Rājagaha** to **Sāvatthī**, Puṇṇa visited him and was taught the Dhamma in the Buddha's own **Gandhakuṭi**. **Sāriputta**, hearing of the fame of Puṇṇa, wished to meet him, and went to **Andhavana**, where Puṇṇa was spending his siesta. **Sāriputta** questioned him on the seven acts of purity, and Puṇṇa answered him. The two monks found great joy in each other's words. The interview with **Sāriputta** is given in the **Rathavinītasutta** (MN.i.146 ff.). **Buddhaghosa**, says (MN-a.i.362) that the two Elders had many things in common.

Later, the Buddha declared Puṇṇa to be pre-eminent among those who preached the Dhamma. (AN.i.23; SN.ii.156)

In the time of **Padumuttara Buddha**, Puṇṇa was born in a rich Brahmin family of **Haṁsavatī**, before the birth of the Buddha. When grown up, he one day visited the Buddha, and as he sat on the edge of a large crowd, hearing him preach, the Buddha declared one of his monks pre-eminent among preachers, and Puṇṇa, wishing for a like honour under a future Buddha, paid great homage to **Padumuttara**. (Thag-a.i.37 ff)

In the **Aṅguttara Commentary**, however, we are told that in the time of **Padumuttara Buddha**, Puṇṇa was named **Gotama** and was expert in the Vedas (AN-a.i.113 ff). But he found no solace in the teaching of the Vedas and became an ascetic with a following of eighteen thousand *Jaṭilas*, all of whom, under his guidance, developed great *iddhi* powers. Puṇṇa was already old when **Padumuttara** attained Awakening. One day the Buddha visited **Gotama**'s hermitage, and **Gotama** and his disciples entertained him to a meal. Afterwards the Buddha wished his chief disciple **Mahā Deva** to come to the hermitage with one hundred thousand monks; this he did, and the ascetics provided flowers for

their seats. For seven days the Buddha and his monks remained in *jhāna* on their seats, at the end of which period the Buddha asked the most pre-eminent preacher to render thanks. At the conclusion of the sermon, all except **Gotama** became *Arahants*. **Gotama** wished to gain pre-eminence in preaching under a future Buddha, and **Padumuttara** proclaimed that his wish would find fulfilment. The **Apadāna** contains yet another version, according to which Puṇṇa's name in the time of **Padumuttara** was **Sunanda** (Ap.i.38, quoted at Thag-a.i.362).

Besides the **Rathavinītasutta** mentioned above, which bears testimony to **Puṇṇa**'s skill as a preacher, another *Sutta*, of the **Saṁyuttanikāya**, represents **Ānanda** as saying to the assembled monks that **Puṇṇa** was of great help to himself and others when they were yet novices; **Puṇṇa** had preached to them on causation, and they were able to understand the Dhamma because of his skilful exposition (SN.iii.105f.; according to Thag-a.ii.124, **Ānanda** became a *Sotāpanna* after hearing a sermon by **Puṇṇa**).

It is, perhaps, this **Puṇṇa** who is identified with the gate-keeper (*dovārika*) of the **Kurudhammajātaka** (Ja 276, Ja.ii.381) and with one of the seven brothers of the **Bhisajātaka** (Ja 488, Ja.iv.314).

The *Mahā Vastu* contains twenty verses attributed to Pūrṇa Maitrayānīputra (Mvu.iii.382).

Puṇṇa 07. See also *s.v.* **Puṇṇaka**.

Puṇṇaka 01. One of the stallions of **Ekarāja**. Ja.vi.135.

Puṇṇaka 02. One of the sixteen disciples of **Bāvarī**, who visited the Buddha (Snp. vs. 1006). His conversation with the Buddha is given in the **Puṇṇakamāṇavapucchā** (Snp. vs. 1043-48). At the end of the interview **Puṇṇaka** and his one thousand followers became *Arahants*. Snp a.ii.590.

Puṇṇaka 03. A **Yakkha** chief, nephew of **Vessavaṇa** (Ja.vi.255). The story of how he won the **Nāga** maiden **Irandatī** is related in the **Vidhurapaṇḍitajātaka** (Ja 545). In his previous birth he had been a young man named **Kaccāyana** in the **Aṅga** country. Ja.vi.273f.; he is also called **Kātiyāna**

(**Kaccāna**). He is also referred to as Puṇṇakarājā (Ja.iv.182). He is evidently identical with the **Yakkha** chieftain mentioned in the **Āṭānāṭiyasutta** (DN.iii.204) among those to be invoked by followers of the Buddha in times of tribulation. The gem used by **Puṇṇaka** as a stake in his gambling with **Koravya** was such that all things in the world could be seen in it (Mhv ṭ. 552). The shout of victory uttered by **Puṇṇaka** when he defeated **Koravya** was one of the four shouts heard throughout **Jambudīpa**. Snp a.i.223.

Puṇṇaka 04. A king of twenty-five *kappas* ago, a former birth of **Asanabodhiya Thera**. Ap.i.111.

Puṇṇaka 05. **Puṇṇaka** was evidently not a name of high station, e.g., Ja.vi.273.

Puṇṇaka 06. See also *s.v.* **Puṇṇa**.

Puṇṇakajātaka. Another name for the **Vidhurapaṇḍitajātaka** (Ja 545).

Puṇṇakamāṇavapucchā (or **Puṇṇakamāṇavapañha**). The questions asked by **Puṇṇaka**, pupil of **Bāvarī** (*q.v.*), and the Buddha's answers thereto.

Those who make sacrifices and exert themselves for gain of pleasure and praise do not succeed in escaping birth and decay. Only the calm and the free can so escape. Snp.vs.1043-48. They are explained in CNid.11ff. The questions are referred to at AN.i.133.

Puṇṇakāla. A **Yakkha** who, in the time of **Kakusandha Buddha**, spread in Ceylon a pestilence called **Pajjaraka**. Mhv ṭ. 349.

Puṇṇaji. One of the four friends of **Yasa** who, on hearing of his ordination by the Buddha, visited him and were taken to the Buddha. The Buddha talked to them and they became *Arahants*. They were among the first eleven *Arahants*, and were ordained by the "*ehibhikkhupabbajjā*." Vin.i.18f.

Puṇṇanadījātaka (Ja 214). The Bodhisatta was once chaplain at the court of **Brahmadatta**, king of **Benares**. But the king, listening to his enemies, sent the

Bodhisatta away from the court, and he dwelt in a village of **Kāsi**. Later, the king, remembering his chaplain's goodness, composed a verse, wrote it on a leaf, and sent it to him, together with cooked crow's flesh. The Bodhisatta understood the message and returned to the court.

The story was related in reference to the great wisdom of the Buddha. **Ānanda** is identified with the king (Ja.ii.173-5). The **Jātaka** derives its name from the first two words of the verse composed by the king.

Puṇṇapariveṇa. See **Pūjāpariveṇa**.

Puṇṇapātijātaka (Ja 53). The Bodhisatta was once Treasurer of **Benares**, and some rogues, wishing to rob him of his money, conspired together and drugged some liquor, which they offered him as he was on his way to the palace. The Treasurer suspected them, and promised to join them on his way back from the palace. But on his return the vessels which contained the liquor were still quite full; he therefore charged the men with the intent to poison him, or they would have drunk some of the liquor during his absence. They then ran away.

The story was told to **Anāthapiṇḍika**, who had a similar experience. But in this case he was returning from the palace, and challenged the rogues to taste their own liquor first. Ja.i.268 ff.

Puṇṇabhadda. The **Mahā Niddesa** (pp. 89, 92), in its explanation of *vattasuddhikā*, mentions, among others, *Puṇṇabhaddavattika*, *Vāsudevavattika*, *Baladevavattika* and *Maṇibhaddavattika*. Puṇṇabhadda is, therefore, probably the name of a **Yakkha** like **Vāsudeva** and **Baladeva**.

The PTSPED., *s.v.* **Puṇṇa**, suggests Puṇṇabhadda was the father of the **Yakkha Harikesa**. The *Mahā Bhārata* (i.35, 1557) gives Pūrṇabhadra as the name of a serpent.

Puṇṇamāsa Thera 01. He was born in **Sāvatthī** as the son of a Brahmin, named **Samiddhi**; he was called Puṇṇamāsa because, on the day of his birth, all the empty vessels in the house were filled with golden pennies. He left the world after a son had been born to him, and, having entered the Saṅgha under the Buddha, took the formula of the five impurities (*tacapañcaka*) as topic of

meditation and became an *Arahant*. His former wife adorned herself and came with her child, seeking to seduce him, but without success.

In the time of **Vipassī Buddha** he was a partridge (*cakkavāka*), and, pleased with the appearance of the Buddha, offered him a *sāla*-flower, holding it in his beak. Seventeen *kappas* ago he became king eight times under the name of **Sucārudassana** (Thag. vs. 10; Thag a.i.53f).

He is evidently identical with **Paccāgamanīya** of the **Apadāna**. Ap.i.113.

Puṇṇamāsa Thera 02. He was born at **Sāvatthī** in a landowner's family. He was named Puṇṇamāsa because, on the day of his birth, all the empty vessels in the house became filled with gold and silver coins. He left the world after the birth of a son, and, dwelling near the village, put forth effort, till he became an *Arahant*. Then going to **Sāvatthī**, he paid homage to the Buddha and dwelt in a charnel field. Meanwhile his son died, and his wife, wishing to prevent the king from taking the property, which was now left without an heir, went, with a large company, to her husband in order to persuade him to return to the lay life.

In the time of **Tissa Buddha** he was wandering about the forest, bow in hand, when he saw the Buddha's robe hanging on a branch outside his cell. He immediately threw away his bow and, recalling the Buddha's virtues, paid homage to the robe. Thag.vs.171, 172; Thag-a.i.297f.

He is probably identical with **Paṁsukūlasaññika** of the **Apadāna**. Ap.ii.418f.

Puṇṇamāsutta. Once, when the Buddha was staying in the *Migārāmātupāsāda*, a certain monk asked him a series of questions regarding the five *upādānakkhandhā* their origin and nature, their definitions, the cause of their arising, etc. The Buddha answered his questions. At the end of the *Sutta* is an explanation of *atta*. SN.iii.100 ff.

Puṇṇamukha 01. One of the merchants (*seṭṭhi*) of King **Ekarāja**, whom he proposed, at the suggestion of **Khaṇḍahāla** (Ja 542), to sacrifice for his own welfare. Ja.vi.135.

Puṇṇamukha 02. A royal cuckoo (*phussakokila*). For his story see the **Kuṇālajātaka** (Ja 536). He is identified with **Udāyī** Thera. Ja.v.456.

Puṇṇalakkhaṇadevī. See **Puññalakkhaṇadevī**.

Puṇṇavaḍḍhana 01. Son of **Migāra** and husband of **Visākhā** (*q.v.*). AN-a.i.220; Dhp-a.i.387; Ud-a. 158, etc.

Puṇṇavaḍḍhana 02. One of the gardens laid out by **Parakkamabāhu I**. in **Pulatthipura** (Cv.lxxix. 9). In it was a tank, which was connected with the Toyavāpī by the **Sarassatī** Canal. From this branched off, to the west, the **Yamunā** Canal. Cv.46, 47.

Puṇṇavaḍḍhana 03. The name given to a kind of precious garment. **Kuṇḍalī** of **Dvāramaṇḍala** sent several of these garments to **Dīghābhaya** through **Sūranimila**, and **Dīghābhaya** gave a pair himself to **Sūranimila**. Mhv.xxiii.33, 37; Mhv ṭ.450.

Puṇṇa was probably another variation of the name, e.g., Mhv ṭ.538.

Puṇṇavallika. A locality in Ceylon, the residence of **Mahā Tissa**. Vsm.143; Dhs-a.116.

Puṇṇasīha. Father of **Uttarā Nandamātā** (AN a.i.240.). See **Puṇṇa** (1).

Puṇṇasutta. Another name for the **Puṇṇovādasutta** (*q.v.*).

Puṇṇā 01. Slave girl of **Sujātā**. Ja.i.69; AN a.i.218.

Puṇṇā 02. **Puṇṇā Therī**. An *Arahant*. She was born in a householder's family of **Sāvatthī**, and, at the age of twenty, having heard **Pajāpatī Gotamī** preach, she left the world. One day, while meditating, the Buddha appeared before her in a ray of glory and she became an *Arahant*.

In the past she was a *kinnarī* on the banks of the **Candabhāgā**, and, having seen a **Pacceka Buddha**, worshipped him with a wreath of reeds. Thīg.vs.3;

Thīg a.9f.

She is perhaps identical with **Tīṇinalamālikā** of the **Apadāna**. Ap.ii.515.

Puṇṇā 03. **Puṇṇā Therī** (*v.l.* **Puṇṇikā Therī**). An *Arahant*. She was born in **Anāthapiṇḍika**'s household, as the daughter of a domestic slave. She was called **Puṇṇā** because, with her birth, the number of children in the household reached one hundred.

On the day, on which she heard the **Sīhanādasutta** she became a *Sotāpanna*. She converted the Brahmin **Sotthiya**, who believed in purification through water (the conversation is recorded in Thīg. vs. 236-51), and thereby won the esteem of **Anāthapiṇḍika**, so that he freed her. Thereupon she entered the Saṅgha and in due course became an *Arahant*.

In the time of **Vipassī Buddha** she was born in a clansman's family and entered the Saṅgha. She learned the three *Piṭakas* and became a distinguished preacher. She did the same under five other Buddhas – **Sikhī**, **Vessabhū**, **Kakusandha**, **Koṇāgamana** and **Kassapa** but, owing to her tendency to pride, she was unable to root out the defilements. Thīg a. 199 ff.; Ap.ii.611.

Buddhaghosa, however, says of this Therī that she was a slave girl of **Anāthapiṇḍika** (MN a.i.347f.; the story, with very different details, is given in AN-a.ii.716f). On one occasion, when the Buddha was about to set out on a tour, **Anāthapiṇḍika** and the other chief patrons of the Buddha, loth to lose him for several months, begged him to remain with them. But the Buddha declined this request, and **Puṇṇā**, seeing **Anāthapiṇḍika** very dejected and learning the reason, offered to persuade the Buddha to stay. So she approached him and said that she would take the Three Refuges with the Five Precepts if he would postpone his tour. The Buddha at once agreed, and **Puṇṇā** was freed and adopted as **Anāthapiṇḍika**'s daughter. She later joined the Saṅgha, and became an *Arahant* after listening to an admonition of the Buddha, who appeared before her in a ray of glory (Thīg, vs.3, about **Puṇṇā** 2). Here we undoubtedly have a confusion of legends. See **Puṇṇā** (2).

It may be this same **Puṇṇā** who is mentioned in the **Milindapañha** (p.115) as one of the seven people whose acts of devotion brought them recompense in this very life.

Puṇṇā 04. The slave girl of the Brahmin soothsayer of the **Nāṇacchandajātaka** (Ja 289). When asked what boon she desired, she answered, "A pestle and mortar and a winnowing basket." Ja.ii.428, 429.

Puṇṇā 05. A slave woman of **Rājagaha**. Late one night, when standing outside the house, cooling herself after having pounded a large quantity of rice, she saw **Dabba Mallaputta** taking some monks to their lodgings. She thought to herself that she had to work and therefore could not sleep early, but why should monks, who are free from care, be sleepless? She concluded that one of them was sick or had been bitten by a snake. At dawn the next day she went down to the bathing-ghat, taking a cake made of rice dust and baked over charcoal, meaning to eat it after the bath. On the way she met the Buddha and offered him the cake, though she did not expect he would eat it. But the Buddha, who was with **Ānanda**, accepted the gift and sat down to eat it, while **Puṇṇā** stood watching. When the meal was over, the Buddha asked her what she had thought of the monks, and she told him. The Buddha pointed out to her that monks could not sleep till late for they had to be watchful and assiduous. At the end of the discourse **Puṇṇā** became a *Sotāpanna*.

It was in reference to this **Puṇṇā** that the **Kundakakucchisindhavajātaka** (Ja 254) was preached. Dhp-a.iii.321ff.

Puṇṇā 06. A slave woman. The Commentaries mention (e.g., MN a.ii.696) that the Buddha once made a rag robe (*paṁsukūla*) out of a garment cast off by her in a cemetery overgrown with weeds (*atimuttakasusāna*). When the Buddha donned the robe the earth trembled in wonder. It was this robe that the Buddha exchanged with **Mahā Kassapa**; when the Buddha picked it up from the cemetery where **Puṇṇā** had cast it off it was covered with insects (SN a.ii.149).

Puṇṇikā 01. A slave-girl of **Pokkharasāti**. MN.ii.201.

Puṇṇikā 02. See **Puṇṇā** (3).

Puṇṇiya. A monk. He is mentioned as visiting the Buddha and asking him under what conditions a sermon presents itself to the mind of a **Tathāgata**. AN.iv.337f.; v.154f.

Puṇṇiyasutta 01. The Buddha tells **Puṇṇiya** of eight conditions under which a sermon presents itself to the mind of a **Tathāgata**. AN.iv. 337f.

Puṇṇiyasutta 02. Same as above (1), but two conditions are added. AN.v.154f.

Puṇṇeli. A village granted by **Dāṭhopatissa II**. to the **Thūpārāma**. Cv.xlv.28.

Puṇṇovādasutta. **Puṇṇa** (of **Sunāparanta**) visits the Buddha and asks him for a teaching that he may follow it and be purged of self. The Buddha tells him to avoid finding delight in the pleasures of the senses.

On learning that **Puṇṇa** proposes to live in **Sunāparanta**, the Buddha warns him that the people of that part are fierce and violent. **Puṇṇa** declares that even should they kill him, he would not bear them ill-will, but would rejoice to be of use to them. He leaves for **Sunāparanta**, with the Buddha's approval, and there gather around him five hundred disciples of either sex who have won *Arahant*-ship. After **Puṇṇa**'s death, the monks question the Buddha about him, and the Buddha tells them that he had realised *Nibbāna*. MN.iii.267 ff.; SN.iv.60 ff.

Puttatissa. An astrologer (*gaṇaka*), one of the four envoys sent by **Devānampiyatissa** to the court of **Asoka**. Dpv.xi.29, 31; cp. Mhv ṭ. 302, where he is called **Tissa**.

Puttabhāgavihāra. A *vihāra* in Ceylon, restored by **Vohāratissa**. Mhv.xxxvi.36.

Puttamaṁsasutta. The four kinds of food: material food, contact, will, and consciousness and how they should be regarded. Material food should be eaten only to maintain existence, as parents might eat the flesh of their own son in the desert. Contact should be regarded as a cow with a sore hide exposed always to

creatures and insects who devour her. Will should be regarded as a pit of glowing coal; and consciousness as a robber, brought before the king and smitten with darts at morning, noon, and evening. SN.ii.97 ff.

Puttasutta 01. An *upāsikā* should teach her only son to be like **Cittagahapati**, **Hatthaka Āḷavaka**, or **Sāriputta** and **Moggallāna**. SN.ii.235.

Puttasutta 02. Five things that make parents desire a son. AN.iii.44.

Puthujjana. A king of old, who, though he gave great gifts, could not attain to beyond the realms of sense. Ja.vi.99.

Puthuvindhara. King of **Benares** and son of **Kikī**. His son was **Suyāma**. Thag-a.i.151.

Puthusutta. Following after the good, hearing the Dhamma, systematic attention thereto, and living according to its precepts, these four conduce to increase of insight. SN.v.412.

Punabbasu 01. A young **Yakkha** (SN.i.210). He became a *Sotāpanna* (SN a.i.239). See **Punabbasumātā**.

Punabbasu 02. One of the **Chabbaggiyā**. His followers were called **Punabbasukā**, and, together with the followers of **Assaji**, they were called **Assaji-Punabbasukā** (*q.v.*).

Punabbasukuṭumbikaputtatissa Thera. He was of Ceylon, and crossed over to India, where he studied under **Yonaka Dhammarakkhita**. On his way home by sea he felt doubtful of one word, and returned all the way, one hundred leagues, to consult his teacher. On the way from the port he mentioned the word to a householder, who was so pleased with him that he gave him a blanket and one hundred thousand. This blanket Tissa gave to his teacher, but the latter cut it up and used it as a spread, as an example to others (not to desire luxuries). Tissa had his doubts set at rest and returned to **Jambukola**. There, at the **Vālikārāma**, as he was sweeping the courtyard of the *cetiya*, other monks asked him questions

in order to vex him. But he was able to answer all these, having attained the *paṭisambhidā*. Vibh a. 389.

Punabbasumātā. A *Yakkhinī*, mother of **Punabbasu**. One evening towards sunset, when the Buddha was at **Jetavana**, she, with her daughter **Uttarā** on her hip and the boy's hand in hers, came to the grove in search of food. She saw the silent monks seated round the Buddha while he preached, and having hushed her babe to silence she and **Punabbasu** listened to the Buddha. At the end of the sermon, both mother and son became *Sotāpannas*, **Uttarā** being too young to understand (SN.i.210f.; SN-a.i.239f).

Punabbasumātā is quoted as an example of a *Yakkhinī* who could travel through the air (Paṭis-a.79).

She was a *Vemānikapeta*. DN a.ii.50.

Punabbasumitta 01. A rich merchant in the time of **Vipassī Buddha**. He built a monastery, one *yojana* in extent, on the site of **Jetavana**, the ground of which he bought by covering the whole with golden bricks. Ja.i.94; Bv.xx.30; DN-a.ii.424.

Punabbasumitta 02. Son of **Sumedha Buddha**. Bv-a.163; Bv.xii.20 calls him **Sumitta**.

Punabbasusutta. Records an incident relating to **Punabbasumātā**. (*q.v.*). SN.i.210.

Punnāgapupphiya Thera. An *Arahant*. Ninety-two *kappas* ago he was a hunter who, while wandering in the forest, saw a flower, which he offered on a heap of sand in the name of **Tissa Buddha**. Ninety-one *kappas* ago he was a king named **Tamonuda** (Ap.i.180). He is probably identical with **Suhemanta Thera**. Thag-a.i.212.

Puppha 01. **Puppha Thera**. An eminent teacher of the Vinaya. Vin.v.3.

Puppha 02. One of the five horses of King **Kappina**, used by him in sending messages. Dhp-a.ii.117.

Pupphaka 01. The palace of **Sutasoma**. Ja.v.187.

Pupphaka 02. A parrot, discovered in a bed of flowers, hence his name. He was the Bodhisatta. For his story see **Sattigumbajātaka**. Ja.iv.431 ff.

Pupphacaṅgotiya Thera. An *Arahant*. Thirty-one *kappas* ago he took a casket of flowers which he sprinkled over **Sikhī Buddha**. He was five times king, under the name of **Devabhūti**. Ap.i.118.

Pupphachattiya Thera. An *Arahant*. Ninety-four *kappas* ago he made a parasol of lotus flowers, which he held over **Siddhattha Buddha**. Seventy-four *kappas* ago he was king nine times, under the name of **Jalasikha**. Ap.i.264f.

Pupphachadaniya. In the very distant past there were five kings of this name, all previous births of **Maggadattika Thera**. Ap.i.189.

Pupphathūpiya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a Brahmin ascetic on **Kukkurapabbata** with a large number of disciples. Hearing of the Buddha's appearance in the world, he wished to visit him, but fell ill on the way. He thereupon erected a *Thūpa* of flowers in the Buddha's name and died soon after.

Forty-four *kappas* ago he was king sixteen times under the name of **Aggisama**, and thirty-eight times under that of **Ghatāsana**. Ap.i.155f. </p><hr>

Pupphadhāraka. Ninety-one *kappas* ago he was an ascetic wearing bark and antelope skin. Seeing **Vipassī Buddha**, he held over him a canopy of *pāricchattaka*-flowers. Eighty-seven *kappas* ago he was a king, named **Samantadharaṇa**. Ap.i.244.

Pupphapura. Another name for **Pāṭaliputta** (*q.v.*), e.g., Dpv.xi.28; Mhv.xxix.36.

Pupphabhāṇīsutta. The three kinds of people in the world: the tricky-tongued (*gūthabhāṇī*), the fair-spoken (*pupphabhāṇī*), and the honey-tongued (*madhubhāṇī*). AN.i.127.

Puppharattajātaka (Ja 147). Once, during the **Kattika** Festival in **Benares**, the wife of a poor man insisted on having a pair of garments dyed with safflower to wear at the festival. Urged by her desire, the husband stole at night into the king's conservatories to get the safflowers.

He was caught by the guard and impaled alive. He died lamenting the non-fulfilment of his wife's desire and was born in hell. The Bodhisatta was, at that time, a Spirit of the Air.

The story was told to a passion-tossed monk who longed for the wife of his lay life. The couple are identified with that of the story. Ja.i.149f.

Pupphavagga 01. The fourth section of the **Dhammapada**.

Pupphavagga 02. The tenth chapter of the **Khandhasaṁyutta**. SN.iii.137-57.

Pupphavatī. An old name for **Benares**, when **Ekarāja**, father of **Candakumāra**, was its king. Ja.iv.131; iv.119; Cp.i.7.

Pupphasutta. See **Vaḍḍhasutta**.

Pupphasutta (or **Vaḍḍhasutta**). The Buddha declares that he upholds only that which is upheld in the world of sages (*paṇḍitānaṁ*) viz., that the *khandhas* are impermanent, subject to woe and decay. The Buddha has thoroughly penetrated the world condition (*lokadhamma*) of the world of *saṅkhāras*. He is like a lotus, sprung from the water and come to full growth therein, yet unspotted by it. SN.iii.138f.

Pupphārāma. A central monastic establishment in **Sirivaḍḍhanapura** (modern Kandy) in Ceylon. It formed the headquarters of the Siamese monks under **Upāli**, who came to Ceylon at the invitation of the king **Kittisirirājasīha**. Cv.c.86, 141.

Pupphāvāsa. A *vihāra* in the west of Ceylon. Near it was **Devagāma**. Ras.ii.13.

Pupphāsaniya Thera. An *Arahant*. Ninety-four *kappas* ago he saw **Siddhattha Buddha**, and, following him to his hermitage, made for him a seat of flowers. Ap.i.254f.

Pupphita. Seventeen *kappas* ago there were three kings of this name, all previous births of **Kuṭajapupphiya Thera**. Ap.i.191.

Pubba Kaccāyana. See **Kaccāyana**.

Pubbakammapiloti. A chapter in the **Apadāna** (Ap.i.299 ff) which gives incidents from several lives of the Bodhisatta in explanation of the reason for which the Buddha suffered in various ways during his last life – e.g., from persecutions at the hands of his enemies and from various bodily ills. Most of the incidents mentioned are not to be found in the Jātakas.

This chapter is described as a **Buddhāpadāna** (Ap.i.301), but there is no reference either to it or to the incidents recounted in the chapter entitled **Buddhāpadāna** which is found at the beginning of the **Apadāna**.

See also **Pilotikamma**.

Pubbakoṭṭhaka. See **Pubbakoṭṭhakā**.

Pubbakoṭṭhakasutta. The Buddha, while staying at **Pubbakoṭṭhaka** in **Sāvatthī**, asks **Sāriputta** if he believes that the five *indriyas* (of *saddhā*, etc.) if cultivated, lead to Deathlessness.

Sāriputta answers that he not only believes it, but has actually realized and understood it by insight. SN.v.220f.

Pubbakoṭṭhakā, **Pubbakoṭṭhaka**. A bathing place in **Sāvatthī**, near the **Migāramātupāsāda**, and therefore to the east of the city. Mention is made (AN.iii.345) of the Buddha having bathed there. It was evidently extensive, for **Pasenadi**'s state elephant **Seta** also bathed there to the accompaniment of music. The Commentary calls it (AN a.ii.668) a *nadī*. The bathing place was probably near the **Pubbakoṭṭhaka** (? Eastern Gatehouse) of **Sāvatthī**, where the Buddha is said to have stayed. SN.v.220; the bathing place seems also to have been called

Pubbakoṭṭhaka. Near by was the hermitage of the Brahmin **Rammaka** (MN.i.161).

Public bathing places were generally near the city gates.

Details of this are given at MN-a.i.370f. There were four bathing places: for the king, for the people, for the Buddha, and the Saṅgha.

Pubbaṅgamaniya Thera. An *Arahant*. Ninety-four *kappas* ago he was a leader of eighty-four thousand religieux and waited upon holy ones. Ap.i.243.

Pubbaṅgamasutta. Just as the dawn precedes sunrise, so do right views (*sammādiṭṭhi*) precede good actions. AN.v.236f.

Pubbajira, (*v.l.* **Pubbavicira**, **Pubbavijjhana**). A village of the **Vajjians** which was the constant dwelling place of **Channa**. The people there were blamed for his suicide (MN.iii.260). The village seems to have been also called **Pubbavijjhana**. SN.iv.59.

Pubbaṇhasutta. Those that practise righteousness at morn, at noon, and at eve, are always happy. AN.i.294.

Pubbadesa. See **Pācīnadesa**.

Pubbayogāvacarasutta. One of the *Suttas* preached to **Ānanda** as introduction to the **Khaggavisāṇasutta**. It dealt with the five advantages of *pubbayogāvacara*. Snp a.i.47.

Pubbavideha. The eastern of the four continents (*mahādīpā*) which compose a **Cakkavāḷa** (AN.i.227; v.59). It is seven thousand leagues in extent (Snp a. 443; 8,000 says Bv a.112) and its chief tree is the Acacia (*Sirīsa*) (AN a.i.264; MN a.ii.947; Vsm.i.206, etc.). It is the first *mahādīpa* visited by a **Cakkavatti** when on tour (Bv-a.131). See also *s.v.* **Videha**.

Pubbasutta 01. (or **Hetusutta**). The Buddha tells the monks of how, even before the Awakening, he cultivated the four *iddhipādas*, and of how their development brought various attainments, such as clairvoyance, etc. SN.v.263 ff.

Pubbasutta 02. (or **Pariyesanāsutta**). The Buddha tells the monks how, before his Awakening, he wondered as to what was the satisfaction in the world, what its misery and what the escape therefrom, and how, in the end, he thoroughly comprehended all these. AN.i.258f.

Pubbaseliyā. One of the seventeen heterodox sects which arose in **Jambudīpa** in the second century after the Buddha's death (Mhv.v.12; Dpv.v.55).

According to the **Kathāvatthu** Commentary (see *Points of Controversy* xli.104, 108, 115) they belonged to the **Andhaka** school. Their views seem to have been similar to those of the **Cetiyavādins** (JRAS. 1910, p. 413 ff).

According to Tibetan sources (Rockhill, 184) they were so-called because they lived on the Pūrva Mountain.

Pubbārāma 01. A park outside the eastern gate of **Sāvatthī**. It was the custom of **Gotama Buddha** to spend his siesta there after eating at the house of **Anāthapiṇḍika** (Dhp a.i.413; see also MN a.i.369).

In the **Pubbārāma**, **Visākhā** erected the **Migāramātupāsāda**, the site costing her nine crores and the building another nine (Dhp-a.i.413). The **Pubbārāma** in **Sāvatthī** corresponded to the **Uttamadevīvihāra** in **Anurādhapura** (Ud a.158; MN a.i.471).

It was while staying at the **Pubbārāma** that the Buddha sent the novice **Sumana** to fetch water from **Anotatta** (Dhp-a.iv.120).

The **Vighāsajātaka** (Ja 393, Ja.iii.310) was also preached there.

Pubbārāma 02. A monastery in Ceylon, built by **Sena I**. and his consort **Saṅghā** (Cv.l.69; see also Cv.Trs.i.144, n.4). **Parakkamabāhu I**. is said to have restored it. Sās-d. 58.

Pubbārāmasutta 01. Preached at the **Pubbārāma**. The winning of insight means the destruction of the *āsavas*. SN.v.222.

Pubbārāmasutta 02. The cultivation of Ariyan insight (*paññā*) and Ariyan release (*vimutti*) leads to the destruction of the *āsavas*. SN.v.223.

Pubbārāmasutta 03. The cultivation of the four *indriyas* (*viriya*, *sati*, *samādhi* and *paññā*) leads to the destruction of the *āsavas*. SN.v.224.

Pubbārāmasutta 04. The same as 4 with *saddhā* added to the *indriyas*. SN.v.224.

Puratthimadesa. See **Pācīnadesa**.

Puradeva. A god, evidently the tutelary deity of **Anurādhapura**. There was a shrine erected to him within the precincts of the **Mahā Vihāra**. Near this shrine a battle took place between **Duṭṭhagāmaṇī** and **Bhalluka**. **Kaṇḍula** considered it a lucky spot and led **Duṭṭhagāmaṇī**'s forces up to it (Mhv.xxv.87).

The shrine was to the north of the **Mahā Susāna**. Mhv ṭ. 486.

Purāṇa 01. A monk who lived in **Dakkhiṇāgiri**. It is said that when he visited **Rājagaha** after the holding of the First Council, he was asked to give his approval to the "findings" of the same. His answer was that he preferred to remember what he himself had heard and learnt from the Buddha. Vin.ii.189f.

Purāṇa 02. A chamberlain (*thapati* ? equerry) of **Pasenadi**. He was the brother of **Isidatta** and the father of **Migasālā**. In his later years he lived the life of a celibate and was reborn in **Tusita** as a *Sakadāgāmī*. AN.iii.348 ff.;v.138 ff. The SN a, however, says that **Purāṇa** was a *Sotāpanna* (iii.215).

A conversation he had with the Buddha, in the company of **Isidatta**, at **Sādhuka** (*q.v.*), is recorded in the **Saṁyuttanikāya** (SN.v.349 ff). In the **Dhammacetiyasutta** (MN.ii.123) **Pasenadi** speaks of the great loyalty of these two men towards the Buddha. After discussing the Dhamma till late at night, they would sleep with their heads towards the spot where the Buddha was staying and their feet towards the king. **Purāṇa** is mentioned as an ideal layman (e.g., AN.iii.451).

Purāṇagāma. One of the four villages granted by **Parakkamabāhu IV**. for the maintenance of the special *pariveṇa*, built for **Medhaṅkara**. Cv.xc.87.

Purābhedasutta. The tenth *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta**. It was among the *Suttas* preached at the **Mahā Samaya** in answer to the questions asked of the Buddha by the created Buddha (Snp-a.ii.548).

It is a long disquisition on the characteristics of a calm sage (*upasanta*). He is free from craving, anger, etc., is equable and thoughtful, possessed of calm, and walks in the path of righteous men (Snp. vs. 848-61).

The *Sutta* was preached for the benefit of the *buddhicaritā*. Snp a.i.361; MNid. 223.

Purindada. A name for **Sakka**, because, as a human being, he bestowed gifts from town to town (*pure pure dānaṁ adāsi*). SN.i.229; Dhp a.i.264; cp. Sanskrit *Purandara* (destroyer of cities).

Purisagatisutta. On the seven conditions of a person (*purisagatiyo*), and an explanation of *anūpādā Parinibbāna*. AN.iv.70ff.

Purisarūpasutta. Nothing so enslaves a woman as the form, etc., of a man. AN.i.2.

Purisasutta. The Buddha, in answer to a question of **Pasenadi**, tells him that three kinds of inward experience arise in a man for his bane – greed, hate, and delusion. SN.i.70.

Pulacceri 01. A park laid out by **Parakkamabāhu I**. Cv.lxxix.11.

Pulacceri 02. A landing place in Ceylon where **Māgha** and **Jayabāhu** set up fortifications. Cv.lxxxiii.17.

Pulatthinagara (**Pulatthipura**). A capital of the Sinhalese kings. It is first heard of in the reign of **Aggabodhi III**., who built in the town the **Mahā Pānadīpa** *vihāra* (Cv.xliv.122). But it was probably an important centre even earlier, and **Vijitapura**, wrested from the Tamils by **Duṭṭhagāmaṇī**, was probably near by (See Codr.20). **Sena I**. first made Pulatthipura the capital (Cv.l.9, 46, 85), though even before his time it seems to have been used as a royal residence – e.g., by **Aggabodhi IV**. (Cv.xlvi.34), **Aggabodhi VII**. (Cv.xlviii.74),

and **Udaya I**. (Cv.xlix.9, 18), who built a hospital there. **Kassapa IV**. is also mentioned as building a hospital against an epidemic (Cv.lii.25).

Mahinda II. built in the city the **Dāmavihāra** *pariveṇa* and the **Sannīratittha** *vihāra* (Cv.xlviii.134). **Sena I**. reigned in Pulatthipura for twenty years and erected there several buildings, including the **Senaggabodhi** shrine near the **Thusavāpī** (Cv.l.73). The successors of **Sena I**. found in Pulatthipura a certain amount of protection from the inroads of the **Coḷas** and the Pāṇḍiyans; but in the time of **Sena V**. the town fell into the hands of the **Damiḷas**, through the treachery of **Sena**'s mother and his commander-in-chief, **Sena**. But **Sena V**. recovered the city by making a treaty with his commander-in-chief (Cv.liv.64, 68). About 1017 CE. the **Coḷas** overran the country, captured Pulatthipura, and made the reigning king, **Mahinda V**., their prisoner. He died, after twelve years, as a prisoner in India (Cv.lv.22ff). During this period many of the Hindu shrines in the city were erected.

For many years the **Coḷas** held the sovereignty of the city, though the Sinhalese made several vain attempts to drive them out. The **Coḷas** named the city **Jananāthapura** and put down all rebellion with a strong hand. Finally, a young prince named **Kitti**, born about 1039 CE., assumed the title of **Vijayabāhu** and determined to rescue Pulatthipura. His first attempts failed, partly owing to rebellion among his own people; but finally, civil war broke out in the **Coḷa** country itself, and thus, about 1070, he captured Pulatthipura after a great deal of fierce fighting both on sea and land. But, owing to dissensions among his subjects, it was only several years later that he was able to hold his coronation (Cv.lvii.66; lviii.22 ff.; lix.6 ff). He renamed the city **Vijayarājapura**, and erected there many religious buildings, chief among which was the Temple of the Tooth Relic (Cv.x.2ff). It was not, however, till the time of **Parakkamabāhu I**. that Pulatthipura reached the pinnacle of its greatness. He enlarged it to the size of four *gāvutas* in length and seven in width and called it **Parakkamapura**. The city had three suburbs **Rāvjavesībhujaṅga**, **Rājakulantaka** and **Vijita** – and fourteen gates. **Parakkama** adorned it with various parks, chief of which were the **Nandanavana** and the **Dīpuyyāna**, and with ponds and numerous buildings, both secular and religious (for details see chiefly Cv.lxxiii.1ff.; lxxviii.44 ff). **Kittinissaṅka** added a stone temple for the

Tooth Relic (Cv.lxxx.19). In the reign of **Līlavatī**, **Lokissara** captured the city and ruled there for nine months. He was ousted by the general **Parakkama**, and later **Parakkamapaṇḍu** ruled as king, till he was deposed about 1215 CE. by **Māgha** of the **Kaliṅga** race, who, coming with a large host of Keralas and Malabars, captured the city and mercilessly plundered its possessions (Cv.lxxxiii.15 ff). From this spoliation the city never completely recovered, and it gradually lost its importance, though **Parakkamabāhu II**., **Vijayabāhu IV**. and **Parakkamabāhu III**. made attempts to restore it to its original splendour. Cv.lxxxvii.67; Cv.lxxxviii.28, 35, 89, 92, 120f.; Cv.lxxxix.1.

Pulavakasutta. The idea of a worm-eaten corpse, if cultivated, leads to great profit. SN.v.131.

Pulahattha. A **Damiḷa** usurper who reigned for three years at **Anurādhapura** in the time of **Vaṭṭagāmaṇī**. He was slain by his general **Bāhiya**. Mhv.xxxiii.56f.; Dpv.xix.15; xx.15.

Pulinacaṅkamiya Thera. An *Arahant*. Thirty-one *kappas* ago he was a hunter who, seeing the covered walk (*caṅkama*) of **Sikhī Buddha**, scattered sand over it (Ap.ii.418). He is probably identical with **Nandaka** Thera. Thag-a.i.299.

Pulinathūpiya Thera. An *Arahant*. Once, in the past, he was a **Jaṭila** named **Nārada**, with fourteen thousand followers, living near the rock called **Samaṅga**. He erected, on the bank of the **Amarikā**, a *Thūpa* of sand as an object of worship for himself.

In his last birth he was of parents who were devout followers of the Buddha and worshipped at a shrine erected in the Buddha's name. When the boy was seven years old he saw the shrine and, recalling his past, became an *Arahant* (Ap.ii.437 ff).

He is perhaps to be identified with **Vasabha** Thera (*q.v.*). Thag.A.i.258f.

Pulinapupphiya. A **Cakkavatti** of ninety-one *kappas* ago, a former birth of **Ñāṇasaññaka** (or **Piyañjaha**) Thera. Ap.i.161f.; Thag a.i.169.

Pulinapūjaka Thera 01. An *Arahant*. Ninety-one *kappas* ago he cleared the foot of **Vipassī Buddha**'s Bodhi tree and scattered fresh sand around it. Fifty-three *kappas* ago he was a king named **Mahā Pulina**. Ap.i.79.

Pulinapūjaka Thera 02. An *Arahant*. Ninety-one *kappas* ago he saw **Vipassī Buddha** and, gladdened by the sight, worshipped him and strewed sand on his path. Ap.i.259.

Pulinuppādaka Thera. An *Arahant*. One hundred thousand *kappas* ago he was an ascetic named **Devala** with eighty thousand followers. He erected a *Thūpa* of sand and honoured it in the name of the Buddha (Ap.ii.426 ff). He is probably identical with **Sirima** Thera. Thag-a.i.280f.

Pulindā. The name given to the wild tribes of Ceylon, evidently to be identified with the present Veddas. Their ancestry is traced to **Jīvahattha** and **Dipellā**, the son and daughter of **Vijaya** by **Kuveṇī**. Mhv.vii.58; Mhv ṭ.264, 266.

Pūgadaṇḍakāvāṭa. A stronghold in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.86, 95, 143.

Pūjāpariveṇa. *v.l.* **Puṇṇapariveṇa**. A monastery in **Anurādhapura** to which the **Nāgas** followed **Soṇuttara** when he brought the relics from the **Nāga** world in order to deposit them in the **Mahā Thūpa**. From Pūjāpariveṇa the **Nāgas** were induced to return by being given a few of the relics (Mhv.xxxi.4; Mhv ṭ. 575.).

Pūtigatta Tissa. A young man of **Sāvatthī**, of good family. After he joined the Saṅgha an eruption broke out on him which covered his whole body with sores. His fellow monks, unable to look after him, abandoned him. When the Buddha discovered this, he boiled some water and washed **Tissa** with his own hands and cleaned and dried his garments. When **Tissa** felt comforted the Buddha preached to him, and **Tissa** became an *Arahant*. In a past birth he had been a fowler and had killed many birds, of which he sometimes first broke the

bones to prevent them from flying away. One day he had given alms to an *Arahant*. Dhp-a.i.319 ff.

Pūtimaṁsa. A jackal, the mate of **Veṇī**. For their story see **Pūtimaṁsajātaka** (Ja 437).

Pūtimaṁsajātaka (Ja 437). Once, on the slopes of the **Himālaya**, lived a jackal called **Pūtimaṁsa** with his mate **Veṇī**. Near by dwelt a flock of wild goats. **Pūtimaṁsa** formed a device for killing the goats one by one and eating their flesh, till only a she-goat, called **Melamātā**, was left. Wishing to devour her as well, **Pūtimaṁsa** suggested to **Veṇī** that he should pretend to be dead and that **Veṇī** should then entice **Melamātā** into the cave by asking her to assist in the funeral rites. But the goat was wise and observant and discovered the ruse. **Veṇī** went to her later and saying that **Pūtimaṁsa** had recovered consciousness at the very sight of her, invited her to join them in a feast to celebrate his recovery. **Melamātā**, agreed, saying that she would bring with her a large escort of her friends, fierce dogs, including **Maliya**, **Piṅgiya**, **Caturakkha** and **Jambuka**, in order that the celebration might be a great one. At this suggestion **Pūtimaṁsa** and **Veṇī** fled from their cave, taking refuge elsewhere.

The story was told to the monks in order to impress on them the necessity for keeping guard over their senses. Ja.iii.532ff.

Pūtimukha. A *Peta* who had been a monk in the time of **Kassapa Buddha** and who had brought a dissension between two holy monks by carrying tales from one to the other. Pv.i.3; Pv-a.12ff.

Pūnagāma. A ford on the **Mahā Vālukagaṅgā**. Cv.lxxii.6.

Pūraṇa Kassapa. *v.l.* **Purāṇa Kassapa**. One of the six well-known teachers, contemporaneous with the Buddha. He is said to have taught the doctrine of non-action (*akiriya*), denying the result of good or bad actions (DN.i.52 f); probably the more correct description of **Kassapa**'s teaching would be *niṣkriyavāda* – i.e., an affirmation that the soul is passive, unaffected by the good or the bad done by us, the ultimate reality lying beyond good or evil.

Elsewhere (SN.iii.69; v.126), however, he is mentioned as an *ahetuvādin*, denying *hetupaccaya* (condition and cause – i.e., the efficacy of *kamma*), which teaching, in the **Sāmaññaphalasutta**, is attributed to **Makkhali Gosāla** (DN.i.53; see also AN.iii.383, where the teaching of *Chaḷabhijātiyo* is also attributed to **Pūraṇa**).

Buddhaghosa says that **Pūraṇa Kassapa** came by his name from the fact that as a result of his birth the number of slaves in a certain household reached one hundred (DN-a.i.142; he could not have been a slave. **Kassapa** is a Brahmin *gotta*. The Snp a (372) calls him an *ājīvaka*). Owing to this fact he was never found fault with, even when he failed to do his work satisfactorily. But, in spite of this, he was dissatisfied and fled from his masters. He then had his clothes stolen by thieves and went about naked. He had a following of five hundred, among whom was the *Devaputta* **Asama** (SN.i.65, see also **Ajātasattu**). He was consulted by the **Licchavīs Abhaya** (SN.v.126) and **Mahāli** (SN.iii.68) and by the wanderer **Vacchagotta** (SN.iv.398). He claimed to be omniscient. (AN.iv.428; here we probably have a more correct explanation of his name, **Pūraṇa** i.e., in his claim to have attained perfect wisdom, *pūraṇañāṇa*).

A story in the **Dhammapada Commentary** states that when the heretics were unable to prevent the Buddha from performing the Twin Miracle under the **Gaṇḍamba**, they fled discomfited (Dhp a.iii.208). **Pūraṇa Kassapa** was among them, and in the course of his flight, he came across one of his followers, a farmer, who was on his way to see him, carrying a vessel of broth and a rope. **Pūraṇa** took the vessel and the rope, and going to the banks of the river near **Sāvatthī**, tied the vessel round his neck and threw himself into the stream. There was a circle of bubbles on the water and **Pūraṇa** was reborn in **Avīci**. For a different version see Rockhill, 80. According to this legend, **Kassapa** must have died in the sixteenth year of the Buddha's ministry. This is hardly reconcilable with the statement that **Ajātasattu** consulted him. The **Milindapañha** (p. 4 f) also mentions a **Pūraṇa Kassapa**, contemporary with **Milinda**. This perhaps refers to a teacher descended from the same school who is credited with the view that the earth rules or sustains the world.

Pūraḷāsasutta. Another name (Snp a.ii.400) for **Sundarika Bhāradvājasutta** (*q.v.*).

Pūvagallagāma. A village on the banks of the **Mahā Vālukanadī**. In it was the **Pūvagalla** *vihāra*. Ras.ii.27; *v.l.* **Pūvapabbata**.

Pūvapabbata. See **Pūvagalla**.

Pūvapabbatavāsītissa. A monk of **Pūvagalla** *vihāra*. Because in a past birth he had given a meal of peacocks' flesh, he got that flesh wherever he went. For his story see Ras.ii.27f.

Pekhuṇiya. Grandson of **Rohaṇa** (*q.v.*), who is, therefore, called **Pekhuṇiyanattā** (AN.i.193). The Commentary (AN a.i.419) calls Pekhuṇiya a *seṭṭhi*.

Pecchadāyaka. See **Mañcadāyaka**.

Pejalaka. See **Sejalaka**.

Peṭakālaṅkara. A *ṭīkā* by **Ñāṇābhivaṁsa** on the **Nettippakaraṇa**. Sās.134.

Peṭakopadesa. A treatise on textual and exegetical methodology, generally ascribed to **Mahā Kaccāyana** (Gv.59) and included (by the Burmese) in the **Khuddakanikāya** (Bode, 5).

A *ṭīkā* on this work is ascribed to a teacher named **Udumbara**. Gv.65.

Peṇṇākaṭa. See **Bheṇṇākaṭa**.

Petavatthu. The seventh book of the **Khuddakanikāya**. It consists of stories of persons born in the *Peta* world owing to various misdeeds. **Dhammapāla** wrote on it a Commentary, called the **Petavatthuvaṇṇanā**, or **Petavatthu-aṭṭhakathā**, and forming a part of the **Vimalavīlāsinī** (GV.60). **Mahinda** preached the **Petavatthu** to **Anulā** and her companions on the day of his entry into **Anurādhapura**. Mhv.xiv.58.

Pettaṅgavāḷika. A monastery built by **Saddhātissa**. Mbv.xxxlii.8.

Petteyyasutta. Few are they who show reverence to their fathers. SN.v.467.

Penambaṅgaṇa. See **Setambaṅgaṇa**.

Pemasutta 01. **Pemasutta**. Of affection can be born both affection and ill-will; likewise of ill-will. Freedom from these states is acquired by the development of the *jhānas*. AN.ii.213ff.

Pemasutta 02. (or **Sāriputta Koṭṭhitasutta**). A conversation between **Sāriputta** and **Koṭṭhita** as to why the Buddha has said nothing regarding the existence or otherwise of a **Tathāgata** after death. SN.iv.387.

Peraddoṇī. A town in Ceylon, the modern Peradeniya. Cv.xci.2.

Perumpalaya. A village in South India. Cv.lxxvi.287.

Peḷagāmavihāra. A monastery in Ceylon, built by **Kuṭakaṇṇatissa**. Mhv.xxxiv.32; see also Mhv.Trs.240, n.1.

Peḷahāla. A village in Ceylon, granted by **Aggabodhi IV**. for the maintenance of the *Padhānaghara* built by him for **Dāṭhāsiva**. Cv.xlvi.13.

Peḷivāpikagāma. A village seven leagues to the north of **Anurādhapura**. When **Duṭṭhagāmaṇī** was looking for material for the building of the **Mahā Thūpa**, four gems were discovered by a hunter near the tank of this village. Mhv.xxviii.39; Mhv.Trs.190, n.1.

Pesakāradhītuvatthu. The story of a weaver's daughter of **Āḷavī**. She heard the Buddha preach at the **Aggāḷavacetiya** on the necessity of meditating constantly on the inevitableness of death and, though she was only sixteen, she was the only one to profit by the sermon. Three years later the Buddha again visited **Āḷavī**. The citizens entertained him, but the Buddha would not preach his thanksgiving sermon till the weaver's daughter, having finished the tasks required of her by her father, was able to be present. On her arrival the Buddha

asked her questions so that her wisdom might be known to the assembled populace, and, at the conclusion of the Buddha's discourse, she became a *Sotāpanna*. That same day she was killed by an accident to her loom, and her father joined the Saṅgha, attaining *Arahant*-ship in due course. Dhp a.iii.170-6.

Pesalā-atimaññanāsutta. Once when **Vaṅgīsa** was at **Aggāḷavacetiya** with his tutor, **Nigrodhakappa**, he found himself despising his friendly colleagues, proud of his own skill of improvisation. This discovery made him repent of his conceit and admonish himself. SN.i.187f.

Pesunasutta. Few are they who abstain from slander. SN.v.469.

Pessa. An elephant trainer of **Campā**. He visited the Buddha at **Gaggarā** *pokkharaṇī* where **Kandaraka** was also present, and his conversation on that occasion is recorded in the **Kandarakasutta**. When **Pessa** had left, the Buddha is reported to have said that he was a man of great understanding, and that had he stayed longer he could have taken away with him something which would have proved precious to him. MN.i.339-42.

Pokkhara. A musical instrument, or, perhaps, a divine musician. Vv-a.93; see also note on p.372.

Pokkharakkhī. One of the wives of **Candakumāra** (the Bodhisatta). Ja.vi.148.

Pokkharaṇiyā. A *vihāra* in **Sāmagāma** where the Buddha is said once to have stayed. AN.iii.309; AN-a.ii.660. The translator calls it a lotus pond; the Commentary definitely calls it a *Vihāra* (GS.iii.220).

Pokkharaṇīsutta. The suffering which remains to an Ariyan disciple who has won insight compared to the suffering which he has destroyed, is as the water taken up by the tip of a blade of grass compared to the water left behind in a tank fifty *yojanas* in length, breadth and depth. SN.ii.134; SN.v.460.

Pokkharapāsaya. A tank in Ceylon, built by **Upatissa II**. Cv.xxxvii.185.

Pokkharavatī. A city, the birthplace of **Tapussa** and **Bhalliya**. Thag.A.i.48.

Pokkharasāti, **Pokkharasādi**. A *Mahā Sāla* Brahmin of great wealth and learning who lived in **Ukkaṭṭhā**, on a royal demesne given by **Pasenadi**. **Ambaṭṭha** was the pupil of Pokkharasāti, who sent him to the Buddha at **Icchānaṅgala** to discover if the report of the Buddha's greatness were true. When Pokkharasāti heard later that **Ambaṭṭha** had been rude to the Buddha, he sought the Buddha by night and begged for his forgiveness. The next day he invited the Buddha to a meal, and having listened to his teaching, declared himself his follower and became a *Sotāpanna* (DN.i.87f., 106ff). Owing to his eminence, he was present at the meetings of the Brahmins held in **Manasākaṭa** (DN.i.235) and **Icchānaṅgala** (Snp.p.115). **Vāseṭṭha**, of the **Vāseṭṭhasutta**, was also his pupil (Snp.vs.594). In the **Subhasutta** (MN.ii.200ff), **Subha Todeyyaputta**, another disciple, is reported to have said that Pokkharasāti – here described as **Opamañña** (of the **Upamañña** clan) and lord of **Subhagavana** (**Subhagavanika**) treated as empty boasts the claims of Brahmins and recluses to transcend ordinary human bonds and rise to the height of Ariyan knowledge. This evidently refers to a time prior to his conversion. The same *Sutta* mentions a slave girl of Pokkharasāti, **Puṇṇikā** by name.

The **Vimānavatthu** gives the name of another of his disciples, **Chattamāṇava** (*q.v.*), who was killed while bringing presents to his teacher. (Vv.v.3; Vv-a.229ff.)

The Commentaries dwell at length on **Pokkharasāti**'s attractive personality (DN a.i.244f.; MN a.ii.804; Snp a.462). His body was of the color of the white lotus, like a silver pandal in heaven, his hair the color of sapphire, his eyes like blue lotus, etc. He evidently was of true regal appearance.

In the time of **Kassapa Buddha** he was a Brahmin versed in the three Vedas who, having heard the doctrine and given alms, was reborn in the *Deva* world. Thereafter, scorning birth in the womb of a woman, he sprang to life in a lotus, which grew in a pond in **Himavā**. An ascetic saw the lotus, adopted the boy, and taught him the Vedas. The king was pleased with his great learning, and gave him **Ukkaṭṭhā** as a mark of great favor. The name of Pokkharasāti was given to him owing to his birth in a lotus.

The *Divyāvadāna* calls him Puṣkarasārī, and tells a story of his daughter Prakṛti (p. 616 ff., 620).

Poṭirīya. A zemindar of **Kapilavatthu**, father of **Soṇa Poṭirīyaputta Thera**. Thag-a.i.316f.

Poṭṭhapāda 01. A *Paribbājaka*. A discussion between him and the Buddha on *jhāna* and on the soul, which took place in **Mallikārāma** in **Sāvatthī**, is reported in the **Poṭṭhapādasutta**. Poṭṭhapāda, accepting the Buddha's views, was jeered at by his companions for doing so. Two or three days later he again visited the Buddha with **Citta Hatthisāriputta** (*q.v.*), when the Buddha continued the earlier discussion on personality and the soul. At the end of the discourse Poṭṭhapāda became the Buddha's follower (DN.i.178ff). Poṭṭhapāda is identified with **Pukkusa** of the **Mahā Ummaggajātaka**. Ja.vi.478.

Poṭṭhapāda 02. The Bodhisatta born as a parrot. For his story see the **Rādhajātaka** Ja 145, Ja.i.495f.

Poṭṭhapāda 03. A parrot, younger brother of **Rādha**, the Bodhisatta. Poṭṭhapāda is identified with **Ānanda**. For his story see the **Rādhajātaka**. Ja 198, Ja.ii.132 ff.

Poṭṭhapāda 04. A parrot born as the younger brother of the Bodhisatta and identified with **Ānanda**. For their story see **Kāḷabāhujātaka**. Ja 329, Ja.iii.97 ff.; see also Ja.iv.129.

Poṭṭhapāda 05. **Poṭṭhapāda Thera**. In the past he was born as **Sunetta**, son of King **Kitava**, and because he insulted a **Pacceka Buddha** he was reborn in **Avīci**. Later he was born in a family of fishermen near **Kuṇḍinagara**, but, remembering his past lives, he refused to take part in any fishing. His parents therefore cast him out, but **Ānanda**, finding him starving, gave him food, and, at the Buddha's suggestion, ordained him. He soon became an *Arahant* and dwelt with twelve others in **Sānuvāsīpabbata**. Poṭṭhapāda's kinsmen became *Petas*, and his parents sent to him a brother, of whom Poṭṭhapāda was specially fond, to

plead for his intervention. He therefore begged alms, and offered them to his colleagues in the name of his kinsmen, who thus regained happiness. Pv.iii.2; Pv-a.177 ff.

Poṭṭhapādasutta. A discussion between the Buddha and the *Paribbājaka* **Poṭṭhapāda**, held at the **Mallikārāma** (DN.i.178-203). It deals with the question of *jhāna* and of the soul, and also with the infinity and eternalism of the world.

This *Sutta* is significant as containing a list of the topics which **Paribbājakas** appear to have discussed at their meetings.

Poṭhila Thera, **Poṭṭhila Thera**. During the dispensation of seven Buddhas, he was learned in the *Tipiṭaka* and preached to large numbers of monks, but he failed to win any attainment for himself. Wishing to rouse him to exert himself, the Buddha constantly referred to him as "**Tuccha Poṭhila** (Empty Poṭhila)" Poṭhila took the hint, and, travelling one hundred and twenty leagues, arrived at a forest hermitage where lived thirty monks. He asked their leader to help him, but he referred him to a junior monk, who, in his turn, referred him on, and so on, until at last he was forced to apply to the seven-year old novice who sat doing needlework. With his pride humbled, **Poṭhila** asked him for advice. In order to test him, the novice asked him to jump into a pool with his robes on. This **Poṭhila** did, and the novice, satisfied as to his earnestness taught him how, in the case of an anthill with six holes into which a lizard entered, anyone, wishing to capture the lizard, would close up five of the holes. So with the six doors of the senses; close five doors, and concentrate on the door of the mind. At the end of the discourse, the Buddha appeared before **Poṭhila** in a ray of light and **Poṭhila** became an *Arahant* (Dhp a.iii.417-21).

Two verses, addressed to him by **Moggallāna**, are given in the **Theragāthā** (Vs. 1174-5).

Pota, **Potana**, **Potala**, **Potali**. A city in **Kāsi** *raṭṭha*, the capital of the **Assaka** king. Ja.ii.155f.; Ja.iii.3; see also Vv-a.259. It was probably near the residence of **Bāvārī** (see Snp a.ii.581).

Potaliputta. A *Paribbājaka* who visited **Samiddhi** at the *Veḷuvana* in **Rājagaha** and said that he had heard the Buddha declare that all action and speech were vain, and that what passed in the mind was the only thing of importance. A stage could be reached in which there was no feeling whatever. **Samiddhi** protested that **Potaliputta** misinterpreted the Buddha's teaching, and **Potaliputta** then asked him questions regarding experience, which **Samiddhi** answered. **Potaliputta**, showing neither approval nor disapproval, walked away. When the Buddha heard from **Ānanda** of **Potaliputta**'s questions and **Samiddhi**'s answers he blamed **Samiddhi** for his hasty reply. For details see **Mahā Kammavibhaṅgasutta**. (MN.iii.207 ff.)

Potaliya 01. A householder of **Āpaṇa**. Meeting the Buddha in a wood outside the town, he greeted him, and was addressed by the Buddha as "householder," at which he was very angry, for he had, so he said, handed over his wealth to his sons, and possessed only his food and clothing. But the Buddha told him that true retirement from the household meant far more than that, and, at the request of Potaliya, he proceeded to explain his words. At the end of the discourse Potaliya declared himself the Buddha's follower. MN.i.359 ff.

Potaliya 02. A wanderer (*Paribbājaka*) probably identical with the above (1). A conversation he had with the Buddha is recorded in the **Aṅguttaranikāya**. At the end of the discussion he declared himself the Buddha's follower. AN.ii.100f.

Potaliyasutta 01. A discussion between the householder **Potaliya** and the Buddha as to what constitutes true retirement from household life. The Buddha shows, by means of various similes, that the pleasures of the senses are unsatisfying and dangerous, and should be avoided. Such renunciation brings higher knowledge. MN.i.359 ff.

Potaliyasutta 02. The Buddha tells the *Paribbājaka* **Poṭaliya**, who visits him, of four kinds of persons found in the world: those who praise and dispraise rightly and seasonably, and those who praise and dispraise wrongly and unseasonably. AN.ii.100ff.

Pottika, **Pottiya**. The son of a tailor and the friend of **Nigrodhakumāra** and **Sākhakumāra**. When **Nigrodha** became king, **Pottika** was appointed Treasurer. For their story see the **Nigrodhajātaka** (Ja 445). **Pottika** is identified with **Ānanda**. Ja.iv.37ff.

Potthakasutta. Quite new fibre cloth is of an ill colour, painful to handle and of little worth; so is one of middling wear and one worn out. Men use worn-out fibre cloth for wiping cooking pots or they throw it away. So are a novice, a monk of middle standing, or a senior monk, any of whom is immoral, of "ill colour." Their followers suffer because of them; hence they are painful to handle, and because gifts to them produce no good they are of little worth. AN.i.246 f.

Potthakuṭṭha. A **Damiḷa** in the service of **Aggabodhi IV**. He erected and endowed the **Māṭambiya** *padhānaghara*, and built houses in the Kuppurā *pariveṇa*, the **Kurundapillaka** *vihāra* and the **Mahā Rājaghara**. When the king died, he administered the kingdom, threw the sub-king **Dāṭhāsiva** into prison and set **Datta** of **Dhanapiṭṭhi** on the throne. When **Datta** died, **Potthakuṭṭha** had **Hatthadāṭha** crowned king. Later, when **Māṇavamma** rebelled against him, he ate poisoned food, provided by his friend, the chief of **Merukandara**, and died. Cv.xlvi.19, 39, 44; xlvii.55, 61.

Potthadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he gave a gift of bark (? *pottha*) in the name of the Buddha, the Dhamma and the Saṅgha. Ap.i.237.

Potthasāta. The *senāpati* of **Aggabodhi IV**. He built the **Aggabodhi** *pariveṇa* in the **Jetavanārāmā** at **Anurādhapura**. Cv.xlvi.22.

Potthā. Wife of **Vasabha**'s uncle, the *senāpati* **Subha**. She saved the life of **Vasabha** and, later, when he became king, he made her his queen (Mhv.xxxv.70). She built a *Thūpa* and a temple attached to the *Catussāla* in the **Mahā Vihāra** (Mhv.xxxv.90).

Ponamaravatī. A locality in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvii. 20, 22, 92.

Porāṇavaṁsa. A chronicle, probably of Ceylon, mentioned in the **Gandhavaṁsa**. (p. 70).

Porogāhali. A district in the **Dakkhiṇadesa** of Ceylon. Cv.lxvi.108.

Polajanaka. The younger son of **Mahā Janaka**. For his story see the **Mahā Janakajātaka**. Ja 539, Ja.vi.30ff.

Polamittā, (*v.l.* **Posamittā**). A *Yakkhinī*, wife of **Mahā Kāḷasena**. She was from **Laṅkāpura** and her mother was **Goṇḍā**. Mhv ṭ.259f.

Polonnarutala. A tank in Ceylon, restored by, **Parakkamabāhu I**. Cv.lxviii.49.

Posāla. One of Bāvari's pupils. His question to the Buddha and the answer thereto are given in the 1. **Posālamāṇavapucchā** (or **Posālasutta**) of the **Pārāyaṇavagga**. Snp.vs.1006, 1112-5.

Posālasutta, or **Posālamāṇavapuccha**. See **Posāla**.

Posiya Thera. The son of a very rich banker in **Sāvatthī** and the younger brother of **Saṅgāmajita**. When grown up, he married and had a son. Soon after, he left the world to join the Saṅgha and, dwelling alone in the forest, became an *Arahant*. Once, when he went to **Sāvatthī** to worship the Buddha, he visited his home. His former wife entertained him, but when he saw that she was trying to tempt him, he hurried away.

In the time of **Tissa Buddha** he was a hunter. The Buddha, out of compassion for him, went to the forest and stood near him. He provided the Buddha with a seat of grass and paid him homage. Soon after, he was killed by a lion (Thag.vs.34; Thag a.i.96 ff). He is probably identical with **Tiṇamuṭṭhidāyaka** of the **Apadāna**. Ap.i.280; see also ii. p.455.

Ph.

Phagguna 01. A monk. In the **Saṁyuttanikāya** (SN.iv.52) he is represented as asking the Buddha if it were possible, by means of any of the senses, to recognize and proclaim the past Buddhas. The Buddha replies in the negative. It is probably the same monk who is mentioned in the **Aṅguttaranikāya** as having been visited during his illness by the Buddha on the suggestion of **Ānanda** (AN.iii.379 ff). The Buddha found **Phagguna** in bed and grievously ill, and he talked to him and comforted him. **Phagguna** died soon after, having attained *Arahant*-ship.

Phagguna 02. See **Moliya Phagguna**.

Phaggunasutta 01. A conversation between the Buddha and **Phagguna** (1) on the possibility of recognizing, by means of the senses, the Buddhas of the past. SN.iv. 52.

Phaggunasutta 02. Contains an account of the Buddha's visit to **Phagguna** (1) when the latter lay ill. At the end of the *Sutta* is a list of six advantages of hearing the Dhamma and of testing its goodness in time. AN.iii.379 ff.

Phaggunasutta 03. A discussion between the Buddha and **Moliya Phagguna** as to whether anyone feeds on consciousness, exercises contact, feels, has craving, etc. The Buddha says that the question is badly formed; all these activities are conditioned by other activities, and so on. SN.ii.12 ff.

Phaggunī. One of the two *Aggasāvikā* of **Nārada Buddha**. Bv.x. 24; Ja.i.37.

Phandanajātaka (Ja 475). A lion acquired the habit of going to lie under a *phandana*-tree, but one day a branch fell on his shoulder and hurt him. The lion thereupon conceived an enmity against the tree, and when a carpenter came in search of wood for a cartwheel, suggested to him that he should cut down that very tree as the wood would be excellent for his purpose. The deity of the tree, discovering this, appeared before the carpenter and told him that if he placed four inches of the hide of a lion on the rim of his wheel its value would be

greatly enhanced.

The carpenter, adopting both suggestions, killed the lion and cut down the tree (Ja.iv.207ff). This was one of the stories related by the Buddha in the course of the quarrel between the **Sākiyans** and the **Koḷiyans**. Snp a.i.358.

Pharusasutta. Few are those who abstain from harsh speech. SN.v.469.

Phalakadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a waggon builder (*yānakāra*), and gave a plank of sandalwood to **Vipassī Buddha**. Fifty-seven *kappas* ago he was king four times under the name of **Bhavanimmita** (*v.l.* **Santa**) (Ap.i.174). He is probably identical with **Tissa Thera** (No. 13). Thag-a.i.199f.

Phalagaṇḍa. One of the seven human beings born in the **Avihā**-world, where they will pass completely away. SN.i.35, 60, etc.

Phalaggapariveṇa. A building in **Anurādhapura**, erected by **Devānampiyatissa** on the spot where **Mahinda** sat wrapt in meditation. Mhv.xv.209.

Phalajātaka (Ja 54). The Bodhisatta was once a caravan leader, and, while travelling along a road which led through a forest, advised his followers to eat neither fruit, flower nor leaf, without first obtaining his leave. Near a village, on the outskirts of the forest, grew a *kimpakka*-tree, which, in every respect, resembled a mango tree. Some of the men ate of it, and their leader, when he knew this, gave them medicine which cured them. The next day the villagers rushed up to the tree hoping to find all the members of the caravan dead, like those of former caravans, leaving the villagers to rob their goods. They were amazed on finding these men alive.

The story was told in reference to a gardener employed by a squire in **Sāvatthī**. He took some monks round the garden and was amazed to find that they could tell the condition of a mango by looking at the tree. Ja.i.270 ff.

Phaladāyaka Thera 01. An *Arahant*. Ninety-two *kappas* ago he was an ascetic in **Himavā**, and gave a handful of fruit to **Phussa Buddha**. Ap.i.130.

Phaladāyaka Thera 02. An *Arahant*. In the time of **Padumuttara Buddha** he was an ascetic well versed in the Vedas who, seeing the Buddha, gave him a *puṇḍarīka*-fruit. One hundred and seven *kappas* ago he was a king named **Sumaṅgala** (Ap.i.160f). He is probably identical with **Susārada Thera**. Thag-a.i.167.

Phaladāyaka Thera 03. An *Arahant*. Also called **Piyālaphaladāyaka**. In the time of **Sikhī Buddha** he was a pigeon who gave to the Buddha a *piyāla*-fruit. Fifteen *kappas* ago he was a king called **Mālabhi** (Ap.i.169f). He is probably identical with **Devasabha**. Thag-a.i.187f.

Phaladāyaka Thera 04. An *Arahant*. Ninety-four *kappas* ago **Siddhattha Buddha** came to him for alms after having arisen from *samādhi*, and he gave the Buddha various fruits. Fifty-seven *kappas* ago he was a king named **Ekajjha**. Ap.i.239.

Phaladāyaka Thera 05. An *Arahant*. In the time of **Vipassī Buddha** he was an ascetic living on the banks of the **Bhāgīrathī** and gave to the Buddha all the fruits he had gathered for his own meal. Ap.i.250.

Phaladāyakavimānavatthu. The story of a gardener of **Bimbisāra**. The king expressed a desire to eat mangoes out of season, and the gardener, having promised to satisfy this desire, worked very hard and succeeded in making one of the trees bear four fruits. While on his way to the palace with these fruits, he saw **Moggallāna** and gave them to him, prepared to bear the king's wrath. **Moggallāna** gave the fruits to the Buddha, who gave one each to **Sāriputta**, **Mahā Kassapa** and **Moggallāna**.

When **Bimbisāra** heard of what his gardener had done he was greatly pleased, and granted him a village and made him other presents. After death the gardener was born in **Tāvatiṁsa**, where he met **Moggallāna**. Vv. vi. 3; Vv-a.288ff.

Phalasutta 01. The cultivation of the five *indriyas* leads to one of two results: either realization in this life, or the state of *Anāgāmī*. SN.v.236.

Phalasutta 02. Same as (1), only substituting the four *iddhipādas* for the five *indriyas*. SN.v.285f.

Phalasutta 03. On seven fruits to be obtained from the cultivation of the four *iddhipādas*. SN.v.285.

Phalasutta 04. Four conditions which, if cultivated, lead to the Four Fruits of the Path. SN.v.410f.

Phalika. One of the peaks of the **Himālaya** (Ja.v.415). Phalikaguhā was evidently in this peak. Ja.ii.6, 7, 8.

Phalikasandāna. One of the Theras dwelling in the **Kukkuṭārāma** in **Pāṭaliputta** in the time of the Buddha. Vin.i.300.

Phaḷudhiya. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.99.

Phassamūlakasutta. Three things are rooted in, and conditioned by, contact: feeling, pleasant, painful and neutral. SN.iv.215.

Phassasutta 01. Because of diversity in elements arises diversity of perceptions, etc. SN.ii.146.

Phassasutta 02. Eye-contact is impermanent, changeable; so is it with the others. SN.iii.226.

Phassasutta 03. The arising of contact by the six senses is the arising of decay and death; and, similarly, its cessation. SN.iii.230.

Phassasutta 04. The desire and lust which is in the contact of the six senses is a corruption of the heart. SN.iii.233.

Phassāyatanikasutta. The Buddha explains how necessary is the right understanding of the arising and destruction, the satisfaction and misery, and the escape from the sixfold sphere of contact. SN.iv.43f.

Phārusa, **Phārusaka**. One of the parks of **Tāvatiṁsa**. Ja.vi.278; Vibh-a.439; Paṭis-a.259, etc.

Phārusaka. A garden in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.10.

Phārusaphaladāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw **Vipassī Buddha** and offered him a *phārusa*-fruit. Ap.i.296.

Phālakāla. The name of three generals of **Rohaṇa** who were subdued by the forces of **Parakkamabāhu I**. Cv.lxxv.180,183.

Phāsuvihāravagga. The eleventh section of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.127 ff.

Phāsusutta 01. The five abodes of comfort: the four *jhānas* and final emancipation of mind through insight. AN.iii.119.

Phāsusutta 02. The five comfortable abodes: living in amity with one's fellows in act of deed, in act of word, in act of mind, maintaining whole and unbroken the virtues, praised by the wise and living in accordance with the Ariyan view. AN.iii.132; cf. DN.ii.88.

Phudhamanakamanta. Mentioned among the *dhammika vijjā*. Vibh a. 410.

Phulla. *v.l.* **Puppha**. Ninety-two *kappas* ago there were seven kings of this name, all previous births of **Saṅgharakkhita** (**Kadambapupphiya**) Thera. Thag-a.i.217; Ap.i.217.

Phusatisutta. To him who touchets not comes no touch. A wicked man's actions recoil upon him. SN.i.13.

Phusatī. Daughter of the **Madda** king and chief queen of the **Sivi** king **Sañjaya** and mother of **Vessantara**. She had been **Sudhammā**, daughter of **Kikī**, and was born in **Tāvatiṁsa** because of an offering of sandalwood made by her to **Vipassī Buddha**. When she left **Tāvatiṁsa**, **Sakka** gave her ten boons: to be chief queen, to have dark eyes, dark eyebrows, to be named Phusatī, to have a son, to keep a slim figure, to have firm breasts, hair always dark, to have soft skin, and to save the condemned. She was called **Phusatī** because on the day of her birth her body smelt of sandalwood. She was a previous birth of **Mahā Māyā**. Ja.iv.480 ff., 593; Cp.i.9.

Phussa 01. **Phussa Buddha**. The eighteenth of the twenty-four Buddhas. He was born in the Sirimā-uyyāna in **Kāsi**, his father being the *Khattiya* **Jayasena** and his mother **Sirimā**. AN a.i.144 says that his father was **Mahinda** and that he had three step-brothers. One of them was **Uruvelā Kassapa** in this birth (AN-a.i.165).

He lived for six thousand years in three palaces: **Garuḷa**, **Haṁsa** and **Suvaṇṇabhara**. His wife was **Kisā Gotamī** and his son **Ānanda** (or **Anūpama**). His body was fifty-eight cubits high. He left the world riding an elephant, and practised austerities for six months. A *seṭṭhi*'s daughter, **Sirivaḍḍhā**, gave him milk-rice, while an ascetic, named **Sirivaḍḍha**, gave him grass for his seat, under an *āmanda* (or *āmalaka*) tree. His chief disciples were **Sukhita** (or **Surakkhita**) and **Dhammasena** among men and **Cālā** (or **Sālā**) and **Upacālā** (**Upasālā**) among women. His personal attendant was **Sambhiya**. **Dhanañjaya** and **Visākha** among men, and **Padumā** and **Nāgā** among women, were his chief lay patrons. The Bodhisatta was a *Khattiya* named **Vijitāvī** of **Arimanda**. The Buddha lived for ninety thousand years and died at the **Sonārāma** (**Setārāma**) in **Kusinārā**. His relics were scattered (Bv.xix.1ff.; Bv a.192f.; Pv-a.19f). **Ambapālī** was his sister. Ap.ii. 613.

Phussa 02. **Phussa Thera**. He was the son of a ruler of a province and was trained in all accomplishments. Having heard a great Thera preach, he left the world and joined the Saṅgha. He practised *jhāna* and became an *Arahant*. One day an ascetic named Paṇḍarassagotta heard him preach and questioned him on

the future progress of *Bhikkhus*. **Phussa**'s reply is contained in the **Theragāthā**, vs. 949-80; Thag-a.ii.82f.

Phussadeva 01. One of the two chief disciples of **Dhammadassī Buddha**. Ja.i.39; Bv.xvi.18.

Phussadeva 02. **Phussadeva Thera**. An eminent teacher of the Vinaya (Vin.v.3) in Ceylon. He was a contemporary of **Upatissa**, from whose views his own often differed. See Vin-a.i.263; ii.456, 495; iii. 651, 653; iv. 890.

Phussadeva 03. **Phussadeva Thera**. An incumbent of **Kaṭakandhakāra** in Ceylon. He was among those taking part in the assemblies mentioned in **Kuddālakajātaka**, **Mūgapakkhajātaka**, **Ayogharajātaka** and **Hatthipālajātaka** (Ja.iv. 490; vi. 30). Once **Māra**, assuming the form of the Buddha, tried to tempt him, but the Elder, seeing this form and deriving joy from its contemplation, became an *Arahant*. Vsm. 263.

Phussadeva 04. One of the chief warriors of **Duṭṭhagāmaṇī**. He was born in the village of **Gaviṭa** and his father was **Uppala**. Once, having gone to the *vihāra* with other boys, he saw a conch shell offered at the Bodhi tree and blew on it. All those who heard him stood as if stunned, and he came to be called Ummāda Phussadeva. His father was an archer, and he himself became very skilled in this art (Mhv.xxiii.82f), the best archer in the island (Mhv.xxv.82). In **Duṭṭhagāmaṇī**'s fight with **Bhalluka**, Phussadeva sat behind the king on the elephant and shot **Bhalluka**. His arrow grazed the king's ear, causing the blood to flow. In expiation, Phussadeva cut off the lobe of his own ear and showed it to the king. Later the king planted Phussadeva's arrow on the floor, and covering it to its full height with *kahāpaṇas*, gave the money to Phussadeva. Mhv.xxv.91 ff. See also Ras.ii.100f.

Phussamitta. A monk of the Kurundaka *vihāra* in Ceylon; he was evidently a commentator. AN-a.i.31.

Phussamittā. A denizen of purgatory (*vinipātikā*) who had the power of travelling through the air. Vsm.382; Paṭis-a.79.

Phussā. One of the two chief women disciples of **Tissa Buddha**. Ja.i.40; Bv.xviii. 22.

Pheggū. A Therī of **Jambudīpa** who came to Ceylon, where she taught the Vinaya. Dpv.xviii.12.

Phenasutta. Like a lump of foam, a water bubble or a mirage, the trunk of a plantain tree, and the vision conjured up by a magician are, respectively, the body, feelings, perception, volitions and consciousness, unreal, having no excuse. The *Sutta* was preached at **Ayojjhā**, on the bank of the **Ganges**. SN.iii.140 f.

B.

Baka 01. **Bakabrahma**. When the Buddha was once staying at **Ukkaṭṭhā** in the **Subhagavana**, he read the thoughts of Baka, who had conceived the idea that this world was permanent and free from decay and death; and the Buddha visited him in order to point out his error.

Baka welcomed the Buddha but, owing to the influence of **Māra**, refused to acknowledge his error, until the Buddha, by the exercise of his magical power, prevented Baka from disappearing from sight, while he himself dissolved into complete darkness. The Buddha then proceeded to tell him of four incidents connected with his previous birth as **Kesava** (MN.i.326ff.; SN.i.142ff).

Baka was once born in a noble family, but he renounced the world and became an ascetic named **Kesava**. One day, seeing a caravan in distress in the desert, by his supernatural power he turned a river into the desert, thereby rescuing the members of the caravan. On another occasion, while staying on the banks of the river **Eṇī**, near a frontier village, he found the village being attacked by dacoits, whom he drove away by causing them to see a vision of the royal police approaching, with himself at their head. On another day he saw people floating down the river in boats, making merry, singing and drinking. The **Nāga** of the river, incensed at their behaviour, appeared before them, threatening destruction. **Kesava**, assuming the form of a **Garuḍa**, frightened the **Nāga** away. The fourth incident is related in the **Kesavajātaka** (Ja 346). The Bodhisatta, known as **Kappa**, was the pupil of **Kesava**. **Kesava**, practising meditation, developed the fourth *jhāna* and was born in the **Vehapphala** world. While there he developed the third *jhāna* and was born in the **Subhakiṇha** world. Thence he descended to the **Ābhassara** world, and, later, by practising the first *jhāna*, he was reborn in the same world, but with a span of life of only a single *kappa* (Ja.iii.358 ff.; SN-a.i.164 f.; MN-a.i.553 ff).

See also **Bakabrahmasutta**.

Baka 02. The Bodhisatta, born as the king of **Benares**. For his story see **Pañcapāpā**. Ja.v.440ff.

Bakagalluddhavāpī. A locality in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.124.

Bakajātaka 01. (Ja 38). A crane, living near a pond, where the water dried-up in summer, offered to carry the fish to a distant pond where water was plentiful. The fish, very suspicious, sent one of their numbers with the crane to verify his words, and when he returned with a favourable report, they accepted the crane's offer. One by one the fish were carried off and eaten by the crane, till only a crab was left. The wily crab agreed to go too, but he clung round the crane's neck while being carried along and cut off his head with his pincers when he discovered the crane's intentions.

The story was told in reference to a monk of **Jetavana** who was a clever robe maker. He could make robes of rags, which he dyed so skilfully that they looked new and costly. Visiting monks, on seeing them, would exchange their new robes for his old ones and not discover their folly till later. A similar robe maker lived in a hamlet at some distance from **Jetavana**, who, hearing of the **Jetavana** monk succeeded in cheating him. The monk was the crane and the hamlet dweller the crab of the story. Ja.i.220 ff.

Bakajātaka 02. (Ja 236). The Bodhisatta was once the leader of a large shoal of fish. A crane, who wished to eat them, stood on the bank of the pond with outstretched wings, gazing vacantly into space. The fish were impressed by his pious demeanour, but were warned against him by the Bodhisatta.

The story was told in reference to a hypocrite who is identified with the crane. Ja.ii.233f.

Bakabrahmajātaka (Ja 405). Relates the story of the Buddha's visit to **Bakabrahma** and the incidents mentioned regarding **Baka**'s previous birth as **Kesava**. Ja.iii.358 ff.

Bakabrahmasutta. Relates the story of the Buddha's visit to **Baka** and the conversation between **Baka** and the Buddha on that occasion. The incidents of **Baka**'s previous life are referred to but without detail (SN.i.142 f). Cp. **Brahmanimantikasutta**.

This *Sutta* cannot be identical with the **Bakabrahmasutta** mentioned in the **Theragāthā** Commentary and quoted there in full (ii. 185 f). It is stated there that once when the Buddha was at **Jetavana** a certain *Brahma* conceived the view that no monk or recluse could come to his world. The Buddha, aware of this, went to the *Brahma* world and stood in the air enveloped in flame.

He was followed by **Moggallāna**, **Kassapa**, **Kappina** and **Anuruddha**. **Moggallāna** asked the *Brahma* if he still held the same view, to which he replied that he no longer thought that he was eternal (this shows that the *Brahma* of the story was most probably **Baka**.)

When the Buddha and his followers had departed, the *Brahma* sent one of his retinue to **Moggallāna** to find out if there were other disciples of the Buddha as mighty as he. **Moggallāna**'s answer was that there were many such (the *Sutta* is given at SN.i.144 ff., but there the name given is **Aparādiṭṭhisutta**).

Bakkula Thera, **Bākula Thera**, **Vakkula Thera**. He was born in the family of a councillor of **Kosambī**, and, while being bathed by his nurse in the waters of the **Yamunā**, he slipped into the river and was swallowed by a fish. The fish was caught by an angler and sold to the wife of a **Benares** councillor. This preservation of **Bakkula** was due to the power of the sanctity of his last life; it was a case of psychic power diffused by knowledge (*ñāṇavipphārā iddhi*), Paṭis.ii.211; Vsm.379. When the fish was split open the child was discovered unhurt, and cherished by the councillor's wife as her own son. On discovering his story, she asked permission of his parents to keep him. The king decided that the two families should have him in common, hence his name Bākula (two families – bi-kin). Cp. the explanation of *bakkula* in JPTS 1886, pp. 95ff.

After a prosperous life, at the age of eighty, **Bakkula** heard the Buddha preach and left the world. For seven days he remained unenlightened, but on the dawn of the eighth day he became an *Arahant*. Later, the Buddha declared him to be foremost in good health (AN.i.25; for a problem connected with this, see Mil.215ff.).

In the time of **Anomadassī Buddha**, he was a learned Brahmin who became a holy hermit. He heard the Buddha preach and became his follower, and when the Buddha suffered from stomach trouble, he cured him and was reborn later in

the *Brahma* world. In the time of **Padumuttara Buddha**, he was a householder of **Haṁsavatī**, and, hearing a monk acclaimed as most healthy, he wished for a similar honour in a future life. Before the appearance of **Vipassī Buddha**, he was born in **Bandhumatī**, where he became a hermit. Later, he saw the Buddha, acknowledged him as teacher, and cured a monk of *tiṇapupphakaroga* (? hay fever).

In the time of **Kassapa Buddha**, he renovated an old *vihāra* and provided the monks with medicaments (AN-a.i.168 ff.; MN-a.ii.928 ff.; Thag-a.i.434 ff.; Ap.i.328 ff.; Paṭis-a.491). **Bakkula** lived to a very old age (AN a.ii.596), and shortly before his death ordained **Acela Kassapa**, who had been his friend in his lay days. According to the **Bakkulasutta** (MN.iii.125), he was eighty years a monk. This is confirmed by DN-a.ii.413, where his age is given as 160. See **Bakkulasutta** below. The Thag. contains three verses (225-7) which he spoke when about to pass away. **Bakkula** was one of the four who had great *abhiññā* (*mahābhiññappattā*) in the time of **Gotama Buddha**, the others being the two chief disciples and **Bhaddā Kaccānā** (AN a.i.204). He is often mentioned as an example of a monk who practised asceticism without preaching it to others (e.g., MN a.i.348). Fifty-five *kappas* ago he was a king named **Anoma** (*v.l.* **Araṇemī**) (Ap.i.329).

Bakkulasutta. **Bakkula**'s friend, **Acela Kassapa**, visits him at **Veḷuvana** in **Rājagaha**. **Bakkula** tells him of his life during the eighty years of monkhood, and **Kassapa** wishes to be ordained under him. Soon after, **Kassapa** becomes an *Arahant*, and **Bakkula** passes away as he sat on his pyre. MN.iii.124ff.

Badaguṇa. A locality in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.124.

Badaratittha. See **Padaratittha**.

Badaravallī. The scene of a battle between the forces of **Māṇābharaṇa** and those of **Parakkamabāhu I**. Cv.lxxii.96.

Badarikārāma. A park about three miles from **Kosambī** where **Khemaka** stayed during his illness (SN.iii.126). He was visited by monks from the **Ghositārāma** (SN a.ii.230). The Buddha is said to have stayed there and to have preached the **Tipallatthamigajātaka** (Ja 16, Ja.i.160) and the **Tittirajātaka** (Ja 319, Ja.iii.64) regarding **Rāhula** (*q.v.*), who spent a whole night in the Buddha's jakes at the **Badarikārāma** because he was unwilling to violate the rule laid down by the Buddha that no novice should share the room of an ordained monk (see also Vin.iv.16).

Badarībhātikamāna. A locality in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.148.

Badalatthala, **Badalatthalī**. A locality in the **Dakkhiṇadesa** of Ceylon (Cv.lviii.42; lxv.26). It was the abode of the *senāpati* **Saṅkha**, who was killed there (Cv.lxiv.9). Nearby was **Piliṁvatthu** (Cv.lxv.4); it was to **Badalatthala** that the young **Parakkamabāhu** first came when he escaped from his custodians. From there he went to **Buddhagāma** (Cv.lxvi.19), and later returned to Baddalatthala in order to meet his mother, **Ratanāvalī**, and the *senāpati Deva*, that he might visit his father with them (Cv.lxvii.81).

Baddulasutta. See **Gaddulasutta**.

Baddhagunavihāra. A monastery in Ceylon. The *cetiya* there, destroyed by the **Coḷas**, was restored by **Vīrabāhu**, viceroy of **Vijayabāhu I**. (Cv.lx.80).

Baddhasīmāpāsāda. A twelve storied *uposatha*-house built in **Pulatthipura** by **Parakkamabāhu I**. Cv.lxxviii.56, 67.

Baddheraka. *v.l.* **Pāveyyaka**. An elephant of the king of **Kosala**. He was once very strong, but as he grew old he became weak and, one day, stuck fast in the mire. The elephant trainer, by the king's orders, went to the elephant arrayed as for battle and caused the battle drum to be beaten. The elephant's pride was roused and he rose from the mire. (Dhp a.iv.25f).

Bandhatisutta 01. Eight ways in which a woman attracts a man. AN.iv.196f.

Bandhatisutta 02. Eight ways in which a man attracts a woman. AN.iv.197.

Bandhanamokkhajātaka (Ja 120). The Bodhisatta was once chaplain to King **Brahmadatta**. While the king was absent, quelling a frontier rebellion, his queen sinned with all the messengers sent by the king to inquire after her welfare. On the day of the king's return, the chaplain, while decorating the palace, entered the queen's apartments, and she asked him to satisfy her lust. When he refused the queen (feigning illness) charged him with having ill-treated her. Thereupon the king ordered that the chaplain be beheaded, but the latter begged to be brought before the king, where he protested his innocence and proved, by the testimony of the king's messengers, the queen's wickedness. The king wished to put to death the queen and all the messengers, but the chaplain interceded on their behalf and they were pardoned. He himself retired to the **Himālaya**, where he became an ascetic.

The story was told in reference to the attempt of **Ciñcā** to bring calumny upon the Buddha. The queen is identified with **Ciñcā** and the king with **Ānanda**. Ja.i.437ff.

Bandhanasutta 01. The world is bound by pleasure; by abandoning craving, the world will become free. SN.i.39.

Bandhanasutta 02. The Buddha once heard that **Pasenadi** had taken men prisoners and had bound them in chains. He thereupon declared that the bonds of passion were stronger than any chains (SN.i.76). The Commentary says that the incident was connected with the loss of the king's turban diadem. (SN a.i.115; cp. **Bandhanāgārajātaka**, Ja 201).

Bandhanāgārajātaka (Ja 201). The Bodhisatta was once born in a poor family and supported his mother. Having provided him with a wife, much against his will, she died soon after. When his wife was with child, he wished to go away and became an ascetic, but his wife persuaded him to stay. On her second conception he ran away and, becoming an ascetic, rejoiced in his freedom from the bonds of wife and family.

The story was related when some monks reported to the Buddha that a gang

of thieves had been taken captive by **Pasenadi** and put in chains. No chains were stronger than those of passion, said the Buddha.

Ja.i.139ff.; cp. **Bandhanasutta** (2); the verses given in the **Jātaka** are also found there.

Bandhanāsutta. Those who regard the body, feelings, perceptions, etc., as self, are fettered by bonds those who do not are free. SN.iii.164.

Bandhasutta. See **Vacchasutta**.

Bandhujīvaka Thera 01. **Bandhujīvaka Thera**. An *Arahant*. Thirty-one *kappas* ago he strung *bandhujīvaka* flowers together and offered them to **Sikhī Buddha**. Seven *kappas* ago he was a king named **Samantacakkhu** (Ap.i.175f). He is probably identical with **Devasabha**. Thag-a.i.203f.

Bandhujīvaka Thera 02. An *Arahant*. He met **Siddhattha Buddha** in the forest ninety-four *kappas* ago and offered him lotuses and *bandhujīvaka*-flowers. Fourteen *kappas* ago he was a king named **Samuddakappa**. Ap.i.192.

Bandhumatī 01. The city of birth of **Vipassī Buddha**. Ja.i.41; Bv.xx. 23; DN.i.7, etc.

Bandhumatī 02. Wife of King **Bandhumā** and mother of **Vipassī Buddha**. Ja.i.41; Bv.xx.23; DN.i.7, etc.

Bandhumatī 03. A river near **Bandhumatī**. Snp a.i.190.

Bandhumā 01. King of **Bandhumatī** and father of **Vipassī Buddha**. His wife was **Bandhumatī** (Ja.1.41, etc.). He had two daughters who, in their later lives, were **Mahā Māyā** and **Uracchadā** (Ja.vi.480f). See also **Ekasāṭaka** and **Mettā Therī**.

Bandhumā 02. A **Pacceka Buddha**. MN.iii.70; Ap a.i.107.

Bandhura. The chief groom of the elephant house of the king of **Benares**. Bandhura had only one eye.

A crow built her nest over the doorway of the elephant house, laid there her eggs and hatched out her young. But every time Bandhura entered or left the stable on the back of the elephant, he struck the crow's nest with his hook, thus destroying it. The crow, in despair, made complaint, and her cry was one of the sounds mentioned in the **Aṭṭhasaddajātaka** (Ja 418). When the king discovered how Bandhura was acting, he rebuked him and dismissed him from his service. Ja.iii.430 f.

Bandhura Thera. Son of the *seṭṭhi* of **Sīlavatī**. Having gone to **Sāvatthī** on business and heard the Buddha preach, he entered the Saṅgha, winning *Arahant*-ship in due course. He later returned to **Silāvatī** and preached to the king, who became a convert, and built for him a *vihāra* called **Sudassana** and paid him great honour. Bandhura gave the *vihāra* to the monks and returned to **Sāvatthī**, saying that he had no need of possessions.

In the time of **Siddhattha Buddha** he was a watchman in the king's palace and offered *kaṇavera* flowers to the Buddha and his monks. Thag.vs.103; Thag-a.207f.

He is probably identical with **Kaṇaverapupphiya** of the **Apadāna** (Ap.i.182). *v.l.* **Sandhaya**, **Sandhava**.

Bandhula. Son of a chieftain of the **Mallas** in **Kusinārā**. He studied at **Takkasilā** with **Mahāli** and **Pasenadi**. On his return home, he wished to give an exhibition of his skill, and the princely families of the **Mallas** bound sticks of bamboo in bundles of sixty, inserting a strip of iron in each bundle; they then suspended the bundles in the air and challenged **Bandhula** to cut them down. He leapt up in the air and smote them with his sword, but on discovering the treachery of his kinsmen, he threatened to kill them all; his parents, however, dissuaded him, and he went to live in **Sāvatthī**, where **Pasenadi** appointed him *Senāpati*.

Bandhula's wife was **Mallikā** (known as Bandhula **Mallikā** in order to distinguish her from the wife of **Pasenadi**). As she bore no children, **Bandhula** wished to send her back to her people; but when she went to bid farewell to the Buddha before her departure, he asked her to return to her husband. He

accepted her, thereby showing his faith in the Buddha. Soon after she conceived a child, and her pregnancy-longing was to enter the lotus tank used by the princes of **Vesālī** on their coronation and to drink its water. **Bandhula** took her to **Vesālī**, drove away the strong guards who were posted at the lotus tank, and let **Mallikā** enjoy it to her heart's content. When the **Licchavī** princes heard of this, they were greatly enraged and pursued **Bandhula**'s chariot, in spite of the warning of **Mahāli**. When the chariots of the **Licchavīs** came into line, **Bandhula**, in order to frighten them, twanged his bow; but as they still pursued him, he shot a single arrow, which pierced each of the five hundred **Licchavīs** through his girdle without their being aware of the wound. **Bandhula** told them of their plight; but they refused to believe him until they loosed the girdle of the foremost and he fell down dead. Thereupon they returned to their homes, bade farewell to their families, and fell dead on the moment of loosening their armour.

Mallikā bore twin sons sixteen times; each of them became perfect in the various arts, and each had a retinue of one thousand men. One day, **Bandhula** retried a case, which had been unjustly decided by the judge and his decision was greatly applauded. The king, hearing the applause and learning the reason, appointed him judge. It is probably this incident, which is referred to at SN.i.74 (**Aṭṭhakaraṇasutta**); see also KS.i.101, n.3.

But the former judges poisoned the king's mind against **Bandhula**, and the king, listening to them, sent **Bandhula** and his sons to quell a frontier rebellion, giving orders that they should all be murdered on the way home. This was done, and the news of the massacre was brought to **Mallikā** while she was entertaining five hundred monks led by the two Chief Disciples (according to MN-a.ii.753 the Buddha was also present). **Mallikā** read the message, and placing it in a fold of her dress, went on with her duties. **Sāriputta** discovered her fortitude at the end of the meal and greatly praised her. **Mallikā** sending for her daughters-in-law, broke the news to them, urging them to harbour no resentment against the king. The king's spies, discovering this, brought the news to **Pasenadi**. The king was greatly moved, and having sent for **Mallikā**, begged her forgiveness and granted her a boon. She chose as her boon that she and her thirty-two daughters in law should be allowed to return home to **Kusinārā**. **Bandhula**'s nephew,

Dīgha Kārāyaṇa, was appointed commander-in chief, but he never forgave the injury to **Bandhula**, and, in the end, brought about **Pasenadi**'s deposition and consequent death (Dhp a.i.228f., 349-56; Ja.iv.148 ff.; MN a.ii.753f). **Bandhula** is sometimes referred to as **Bandhulamalla**. (e.g., Ja.iv.148.)

Bandhula's wife, **Mallikā**, was one of the three persons possessing the **Mahā Latāpasādhana**, the others being **Visākhā** and **Devadāniyacora** (but see Dhp a.i.412, where the daughter of Bārānasī *seṭṭhi* is substituted for **Devadāniya**).

From the time of her husband's death **Mallikā** laid aside the *pasādhana*, but, on the day on which the Buddha's body was being removed for cremation, she washed the *pasādhana* in perfumed water and placed it on the body, which it completely covered. She expressed the wish that, as long as she remained in *Saṁsāra*, her body should need no ornament. DN a.ii.597.

Babbarā. Name of a tribe. Ap.ii.359.

Babbujātaka (Ja 137). There was once a rich merchant of **Kāsi** who amassed forty crores of gold. His wife died and, because of her love of money, was reborn as a mouse dwelling over the family treasure. In due course the rest of the family died and the village was deserted. The Bodhisatta was a stone cutter, working a quarry near the mouse's residence. She, liking him, brought him one day a coin, suggesting that, with a part of it, he should buy her some meat. The Bodhisatta agreed, and this continued for some time. One day the mouse was caught by a cat, but she obtained her release by promising him some of her food. She was later caught by three other cats, but was let free on the same terms. The mouse thus had only one fifth of her food and grew very thin. The Bodhisatta noticed this, and when she told him the reason, he put her inside a crystal box and suggested that when the cats came she should refuse to have anything to do with them. The first cat arrived and, on being reviled by the mouse, jumped on the crystal box and was crushed to death. The same fate overtook the other cats. The mouse thus became free, and in gratitude to the Bodhisatta, showed him all the treasure.

The story was told in reference to **Kāṇā** (*q.v.*), who lost her husband owing to four monks. The monks were the cats and **Kāṇā** the mouse. Ja.i.477-80.

Barabbala. A locality in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.51.

Balakathā. The ninth chapter of the **Yuganandhavagga** of the **Paṭisambhidāmagga**.

Balakaraṇīyavagga. Several sections of the **Mahā Vagga** of the **Saṁyuttanikāya** bear this name, i.e., SN.v.45, 135, 138, 191, 240, 242, 246, 291, 308.

Balakkāra. A **Kāliṅga** prince, kinsman of **Tilokasundarī**. He came to Ceylon and was given honour and gifts by **Vijayabāhu I**. Cv.lix.46.

Balataṁ Sutta. Six qualities, the possession of which destroys strength in concentration. AN.iii.427.

Baladatta. A king, last of the dynasty of **Brahmadeva**, who reigned in **Ekacakkhu**. Dpv.iii.25; Mhv ṭ. 128.

Baladeva. The second of the sons of **Devagabbhā**, the brothers known as the **Andhakaveṇhuputtā**. **Baladeva** killed **Cānura** and **Muṭṭhika**. The latter, when dying, vowed vengeance and, having been born as a goblin in the **Kāḷamattikā** forest, assumed the form of a wrestler when **Baladeva** passed that way and killed and ate him. Ja.iv.81, 82, 88; Pv-a.11, 93.

Baladevavattikā. Followers of a certain cult who hoped for purification by their practices. MNid.89.

Balapāsāṇa. A locality in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.178; lxxv.3, 5.

Balavagga 01. The second chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.9-14.

Balavagga 02. The third and eighth chapters of the **Balasaṁyutta**. SN.v.250, 252.

Balasaṁyutta. The sixth section of the **Mahā Vagga** of the **Saṁyuttanikāya**. SN.v.249-53.

Balasutta 01. The four powers: energy, mindfulness, concentration and wisdom. AN.ii.252.

Balasutta 02. On the five powers: faith, self respect (*hiri*), fear of blame, energy and wisdom. AN.iii.248.

Balasutta 03. On the six powers: faith, energy, mindfulness, concentration, insight, destruction of the *āsavas*. AN.iii.280.

Balasutta 04. On the seven powers: faith, self respect (*hiri*), fear of blame, energy, wisdom, mindfulness and concentration. AN.iv.3.

Balasutta 05. On the ten powers of an *Arahant*, whereby he knows that his *āsavas* have come to an end. AN.v.174f.

Balasutta 06. The five powers (*saddhā*, *viriya*, *sati*, *samādhi*, *paññā*) constitute the path which leads to the Uncompounded. SN.iv.361.

Balasutta 07. The practice of these five powers (*saddhā*, *viriya*, *sati*, *samādhi*, *paññā*) is the path to the Uncompounded. SN.iv.366.

Balasutta 08. The eight powers of eight beings: weeping in children, anger in women, weapons with thieves, power in kings, discontent with fools, understanding with the wise, consideration with the learned, forgiveness with ascetics and recluses. AN.iv.223.

Balasutta 09. Just as all deeds requiring strength are done with the earth as their support, even so a monk, supported by virtue, cultivates the Noble Eightfold Path. SN.v.45 = SN.v.135.

Balasena. A king of fifty-seven *kappas* ago; a previous birth of **Upaṭṭhāyaka Thera**. Ap.i.241.

Balāni Sutta. The four powers of faith, energy, mindfulness, concentration. AN.ii.141f.

Balibhojakā. Probably the totemistic name of a Sinhalese clan; they are mentioned in connection with the celebrations in honour of the Tooth Relic in the reign of **Parakkamabāhu II**. Cv.lxxxv.51; see also Cv.Trs.i.29, n.2.

Balivaddasutta. On four kinds of oxen: those that are fierce to the cows of their own herd, to cows of other herds, those that are fierce to neither their own nor others; and the four corresponding kinds of men. AN.ii.108.

Balisasutta. Dire are gains, favours and flattery, like to a flesh-baited hook, **Māra** being the fisherman. SN.ii.226.

Baliharaṇa. A forest tract (*vanasaṇḍa*) near **Kusinārā** where the Buddha is said to have stayed (AN.i.274;v.79). It was so-called because the people there made offerings to various spirits (AN-a.i.457; MN-a.ii.826). The **Kintisutta** was preached there (MN.ii.238).

Baluggata. *v.l.* **Khaluggata**. Fifteen *kappas* ago there were twelve kings of this name, previous births of **Ugga** Thera (Thag-a.i.175; Ap.i.165).

Bahalagaṅgā. The name given to a portion of the river flowing from the south of **Himavā**. The section is that which flows between the **Tiyaggala** *pokkharaṇī* and the **Ummaggagaṅgā**. It flows through a rock for a distance of sixty leagues. Snp-a.ii.439; AN-a.ii.760; Ud-a.302; MN-a.i.586.

Bahalamassutissa Thera. He was a pupil of **Mahā Tissa**, and when the latter was expelled by the **Mahā Vihāra** monks for misdemeanour, Bahalamassutissa left the **Mahā Vihāra** in anger and, dwelling in **Abhayagiri**, formed there a separate faction. Mhv.xxxiii.96.

Bahukā. *v.l.* **Bāhukā**. A river to which sacrifices were offered (MN.i.39; Ja.v.388f.).

Bahukārasutta. Three persons who are very helpful to one another he who leads to the Three Refuges, he through whom one understands suffering, etc., and he who leads one to the destruction of the *āsavas*. AN.i.123.

Bahucintī. A fish. See the **Mitacintījātaka** (Ja 114). Ja.i.427f.

Bahutarāsattā vagga. The tenth chapter of the **Saccasaṁyutta**. SN.v.473.

Bahudhanaseṭṭhi. The name conferred by the king of **Rājagaha** on **Puṇṇa**, when the latter was raised to the rank of *seṭṭhi* (Dhp a.iii.307). See **Puṇṇa** (2).

Bahudhātukasutta. Preached at **Jetavana**. It contains a series of questions asked by **Ānanda** and **Gotama Buddha**'s answers. The Buddha describes various ways in which the monk can achieve mastery of the elements (*dhātu*), the senses, the chain of causation, the rationally possible and the rationally impossible.

Other names for the *Sutta* are **Catuparivaṭṭa**, **Dhammādāsa**, **Amatadundubhi** and **Anuttarasaṅgāmavijaya**. MN.iii.61ff.

Bahudhīti. A Brahmin of the **Bhāradvāja** *gotta* who had seven widowed daughters and was much in debt. One day he lost fourteen oxen, and, after searching for them for six days, he came across the Buddha in a forest tract. He spoke the praises of the Buddha's freedom, unperturbed by the anxieties to which he himself was a prey for the Buddha had no nagging wife, no creditors, no vermin disturbing his sleep. The Buddha agreed with him, and he was so pleased with the Buddha's words that he asked to be ordained. The Buddha ordained him (SN.i.170f); the Commentary adds (SN a.i.187ff), that he took the newly ordained monk to **Pasenadi** to whom he related what had happened. The king summoned the man's creditors; and paid them off, and having sent for his wife and daughters he took them under his protection. The man soon after became an *Arahant*.

Bahudhītisutta. Relates the story of **Bahudhīti** Bhāradvāja. SN.i.170f.

Bahunandi. See **Bāhuraggi** below.

Bahuputtacetiya, **Bahuputtakacetiya**. A shrine in the neighbourhood of **Vesālī**, to the north of that city (DN.iii.9). The Buddha is said to have stayed there (DN.ii.118;, Ud.vi.1; SN.v.259). It was a pre-Buddhist shrine and, according to the Commentaries (e.g., Ud-a.323; SN-a.ii.128, etc.), was a many branched *nigrodha* tree where persons prayed for sons to the *Deva* of the tree. Hence its name.

Mahā Kassapa says that while yet a "learner" he paid homage to the Buddha at a **Bahuputtaka**-*nigrodha* where the Buddha had gone to meet him. The Buddha taught him the training to be followed and, profiting by the lesson, eight days later **Mahā Kassapa** became an *Arahant*. This *nigrodha*, however, was on the road from **Rājagaha** to **Nālandā** and was three leagues from **Rājagaha**. It cannot, therefore, have been identical with the tree, which gave its name to the **Bahuputtacetiya**. SN.ii.220; see **Mahā Kassapa**. It was here that the Buddha exchanged his robe for that of **Kassapa**, SN-a.ii.128; Thag-a.ii.145; AN-a.i.102; Mvu.iii.50.

Bahuputtikā. See **Soṇā** Therī.

Bahubhāṇijātaka. Evidently another name (given in Dhp a.iv.92) for the **Kacchapajātaka** (Ja 215).

Bahubhāṇisutta. The five disadvantages of excessive talking: liability to falsehood, malice, harshness, babbling and suffering after death. AN.iii.254.

Bahumaṅgalacetiya. A shrine in **Anurādhapura** in the image house of which **Dhātusena** erected Bodhisatta figures. He also provided a diadem of rays for the Buddha images in the *cetiya*. These images were known as **Kāselasatthā** and **Upasumbha** (Cv.xxxviii.65). The *cetiya* is probably identical with the **Maṅgala** *cetiya* (*q.v.*).

Bahulasutta. Four conditions which conduce to the growth of insight. SN.v.412.

Bahulikā, **Bāhulikā**. A heretical sect among the Buddhists, an offshoot or **Gokulikā** (Mhv.v.5; Mbv.p.97). The **Dīpavaṁsa** (Dpv.v.41) calls the adherents of this sect **Bahusuttakā**. According to Tibetan sources (Rockhill, p.183) they derived their name from their teacher, Bahuśrutiya. In addition to the five propositions held by the **Mahā Saṅghikas**, they considered it as a fundamental doctrine that there is no mode of life leading to real salvation, that the truth of suffering is the Noble Truth, that to perceive the suffering of the *saṁskāras* is to enter perfect purity, that there is no way of seeing the misery of suffering and the misery of change; the Saṅgha is but subject to worldly laws and conditions, *Arahants* acquire the doctrine of others, there is a rightly preached way and a right entry into *samāpatti*. Rockhill, p.189.

Bahuvedanīyasutta. **Pañcakaṅga** asks **Udāyī** (Paṇḍita **Udāyī**, says MN a.ii.629) how many kinds of feelings the Buddha mentions. **Udāyī** answers that there are three: pleasant, unpleasant and indifferent. **Pañcakaṅga**, however, insists that there are but two: pleasant and unpleasant. **Ānanda**, overhearing the conversation, reports it to the Buddha, who says that both **Pañcakaṅga** and **Udāyī** are correct because he himself classified feelings in various ways; sensual pleasures might be pleasant, but are not the highest pleasures; far better and more excellent are the pleasures enjoyed by a monk who develops the four *jhānas*, the plane of infinity of consciousness and the plane of nought. MN.i.396ff.; the *Sutta* is repeated at SN.iv.223ff., under the name of **Pañcakaṅgasutta**.

Bahusodarī. A goddess (*devadhītā*) living in **Gandhamādana** (Ja.vi.83). See the **Sāmajātaka** (Ja 540).

Bahussutasutta. Five qualities which make a man learned and wise. SN.iv.244.

Bahūpakārasutta. Five things which make a monk of great service to his residence. AN.iii.263.

Bārāṇasī (Benares). The capital of **Kāsi** *janapada*. It was one of the four places of pilgrimage for the Buddhists – the others being **Kapilavatthu**, **Buddhagayā** and **Kusināra** – because it was at the **Migadāya** in **Isipatana** near Bārāṇasī that the Buddha preached his first sermon to the **Pañcavaggiyā** (DN.ii.141). This was the spot at which all Buddhas set in motion the Wheel of the Dhamma (*Dhammacakka*). It is the custom of Buddhas to travel by air from the Bodhi-tree to the scene of their first sermon, a distance of eighteen leagues (MN-a.i.388; Bv.A.242, etc.), but the present Buddha did all the journey on foot in order to be able to meet on the way the **Ājīvaka Upaka**.

Benares was an important centre of trade and industry. There was direct trade between there and **Sāvatthī** (Dhp a.iii.429), the road passing through **Bhaddiya** (Vin.i.189), and between there and **Takkasilā** (Dhp a.i.123). It was the custom for enthusiastic young men of Benares to go to the university at **Takkasilā** (e.g., Ja.ii.4; Dhp a.i.250), but there seem to have been educational institutions at Benares also, some of which were older than even those of **Takkasilā** (Khp a.198; see also Dhp a.iii.445, where **Susīma**, **Saṅkha**'s son, goes from **Takkasilā** to Benares for purposes of study).

From **Verañjā** to Benares there seem to have been two routes: one rather circuitous, passing through **Soreyya**, and the other direct, crossing the **Ganges** at **Payāgatittha**. From Benares the road continued to **Vesālī** (Vin-a.i.201). On the road from Benares to **Rājagaha** was **Andhakavinda** (Vin.i.220). There seems to have been friendly intercourse between the chieftains of Benares and the kings of **Magadha**, as shown by the fact that **Bimbisāra** sent his own physician, **Jīvaka**, to attend to the son of the Treasurer of Benares (Vin.i.275). The distance from **Kosambī** to Benares was thirty leagues by river (MN-a.ii.929).

The extent of the city of Benares, including its suburbs, at the time when it was the capital of an independent kingdom, is often stated to have been twelve leagues (e.g., Ja.iv.377; vi.160; MN a.ii.608). The names of several kings are mentioned in the Jātakas, among them being those of **Aṅga**, **Uggasena**, **Udaya**,

Kikī, **Dhanañjaya**, **Mahā Sīlava**, **Vissasena**, and **Saṁyama** (the Snp a on the **Khaggavisāṇasutta** contains the names of several kings of Benares who renounced the world and became **Pacceka Buddhas**).

The name which occurs most frequently, however, is that of **Brahmadatta**, which seems to have been the dynastic name of the Benares kings. In the **Mahā Govindasutta**, the foundation of Bārāṇasī is attributed to **Mahā Govinda**, its first king being **Dhataraṭṭha**, contemporary of **Reṇu** (DN.ii.235). The Ceylon Chronicles (Mhv ṭ. 127,129,130) mention the names of others who reigned in Benares, e.g., **Duppasaha** and sixty of his descendants; **Asoka**, son of **Samaṅkara**, and eighty-four thousand of his descendants; also sixteen kings, ancestors of **Okkāka**. The city itself had been known by different names at different periods; thus, in the time of the **Udayajātaka** it was called **Surundhana**; in that of the **Sutasoma**, **Sudassana**; in that of the **Soṇananda**, **Brahmavaḍḍhana**; in that of the **Khaṇḍahāla**, **Pupphavatī**; in that of the **Yuvañjaya**, **Rammanagara** (Ja.iv.119f); and in that of the **Saṅkha**, **Molinī** (Ja.iv.15). It was also called **Kāsinagara** and **Kāsipura** (e.g., Ja.v.54; vi.165; Dhp a.i.87), being the capital of **Kāsi**. The **Bhojājāniyajātaka** (Ja 23, Ja.i.178) says that "all the kings around coveted the kingdom of Benares." In the **Brahāchattajātaka** (Ja 336, Ja.iii.116), the king of Benares is mentioned as having captured the whole of **Kosala**. At the time of the Buddha, however, Benares had lost its great political importance. **Kosala** was already the paramount power in India, and several successful invasions of **Kāsi** by the **Kosalans** under their kings **Vaṅka**, **Dabbasena** and **Kaṁsa**, are referred to. The final conquest would seem to be ascribed to **Kaṁsa** because the epithet **Bārāṇasiggaha** (conqueror of Benares) is an established addition to his name (Ja.ii.403).

Later, when **Ajātasattu** succeeded in establishing his sway over **Kosala**, with the help of the **Licchavīs**, **Kāsī**, too, was included in his kingdom. Even in the Buddha's time the city of Benares was wealthy and prosperous and was included in the list of great cities suggested by **Ānanda** as suitable places for the *Parinibbāna* of the Buddha (DN.ii.146).

Mention is also made of a *Bārāṇasīseṭṭhi* (e.g., Dhp a.i.412; iii. 87, 365) and a **Santhāgārasālā** (Mote Hall), which was then, however, no longer being used so

much for the transaction of public business as for public discussions on religious and philosophical questions, e.g., Ja.iv.74; ascetics who came to the city found lodging for the night in the Potters' Hall (e.g., Dhp a.i.39).

Near Benares was a grove of seven *sirīsaka*-trees where the Buddha preached to the **Nāga** king **Erakapatta** (Dhp a.iii.230), and also the **Kemiyambavana** where **Udena** met **Ghoṭamukha** (MN.ii.158); on the other side of the river was **Vāsabhagāma**, and beyond that another village called **Cundaṭṭhila** (Pv-a.168).

The Buddha is several times spoken of as staying in Benares, where he preached several sermons (e.g., AN.i.110f., 279f.; iii.392ff., 399ff.; SN.i.105; v.406; Vin.i.189, 216f., 289) and converted many people including **Yasa**, whose home was in Benares (Vin.i.15), and his friends **Vimala**, **Subāhu**, **Puṇṇajī** and **Gavampati**, all members of eminent families (Vin.i.19). **Isipatana** (*q.v.*) became a monastic centre in the Buddha's time and continued so for long after. From there came twelve thousand monks under the leadership of **Dhammasena** to be present at the ceremony of the foundation of the **Mahā Thūpa** (Mhv.xxix.31).

In the past, **Bārāṇasī** was the birthplace of **Kassapa Buddha** (Bv.xxv.33). In the time of **Metteyya Buddha**, **Bārāṇasī** will be known as **Ketumatī** at the head of eighty-four thousand towns. **Saṅkha** will be **Cakkavatti** there, but he will renounce the world and will become an *Arahant* under **Metteyya** (DN.iii.75f). **Bārāṇasī** evidently derives its name from the fact that it lies between the two rivers Barṇā and Asi (CAGI.499f).

Bārānasīseṭṭhi. See **Mahā Dhana**.

Bālaka. See below, **Bālakaloṇakāragāma**.

Bālakaloṇakārāma, **Bākaloṇakārāgama**. A locality near **Kosambī**. When the monks of **Kosambī** started quarrelling, the Buddha left them and went to **Bālakaloṇakārāma**, where he visited **Bhagu** and preached to him on the virtues of solitude. From there the Buddha proceeded to **Pācīnavaṁsadāya** (Vin.i.350; MN.iii.154; Dhp-a.i.47; Ja.iii.489).

The readings of the texts are uncertain, and it is impossible to say whether a village (*gāma*) is meant or only a grove (*ārāma*).

The reading **Bālakaloṇakāragāma** occurs in the **Majjhima Commentary** (MN a.ii.596); but even here two explanations are given: one to the effect that Bālaka was the name of a village of salt makers (? *loṇakāragāma*) belonging to **Upāli** *gahapati*. When the inhabitants of the village came to **Upāli** with their taxes, he went with them (*bālakagāmavāsiniyā... parisāya*) to see **Nigaṇṭha Nātaputta**.

The other explanation is that the word *bālakiniyā* in the text is an adjective meaning "composed of fools" (*bālavatiyā bālussannāya*, cp. Ja.i.246, where mention is made of *bālagāmikamanussā* who were obviously fools). The confusion seems, therefore, to have arisen very early. **Upāli**'s village (of **Bāka**), if such a place existed, was probably near **Nālandā**.

Bālacittapabodhanī. The name of a *Ṭīkā*. Gv.65, 67.

Bālanakkhatta. A festival lasting for seven days, during which people smeared their bodies with ashes and cow dung and went about talking coarsely. They respected no one, and when they visited at a house where their conversation was not appreciated, they received one penny to go away. Once when the festival was being held in **Sāvatthī**, the Buddha's followers requested him not to leave the monastery, and provided him and the monks with all requisites so that they did not have to go out. Dhp a.i.256 f.

Bālapaṇḍitasutta. The 129th *Sutta* of the **Majjhimanikāya**, preached at **Jetavana**. It deals with the disabilities of folly and the pain and anguish resulting therefrom, also with the advantages of wisdom and the bliss to which it leads.

It contains, besides, descriptions of the horrors of the hells, expressed by means of various similes (MN.iii.163ff.; cp. SN.ii.23f).

The *Sutta* forms a kind of prose background to the **Bālavagga** and the **Paṇḍitavagga** of the **Dhammapada**.

Mahinda preached this *Sutta* at the **Nandapavana** in **Anurādhapura**, and one thousand women, who listened to him, became *Sotāpannas*. Mhv.xv.4.

Bālava. A maintenance village, given by **Aggabodhi IV**. to the *padhānaghara* of **Dāṭhāsiva**. Cv.xlvi.13.

Bālavagga 01. The fifth section of the **Dhammapada**.

Bālavagga 02. The third chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.59-61.

Bālavagga 03. The tenth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.184-6.

Bālavagga 04. The first chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.iii.101-5.

Bālādicca. A monastery in South India, the residence of **Coḷiya Dīpaṅkara** (**Buddhappiya**), author of the **Rūpasiddhi**. PLC.220.

Bālāppabodhana. A Pāli work, probably a Commentary (Gv.63, 73). There exists a *Ṭīkā* on it. Gv.65, 76.

Bālāvatāra. A Pāli grammar in seven chapters, by **Dhammakitti** (or **Vācissara**), written in the fourteenth century. It is based on the **Kaccāyana** and forms an extremely good summary of Pāli grammar. There are to be found several Sinhalese paraphrases of the work and two *ṭīkās* in Pāli. For details see PLC.243ff.

Bālisikasutta. Like baited hooks cast by a fisherman are the objects cognisable by the external sense spheres. He who avoids them has escaped from the clutches of **Māra**. SN.iv.158.

Bāḷhagilāyanasutta (or **Bāḷhagihīnayasutta**, but see KS.v.268, n.2). A number of monks visit **Anuruddha**, who lies grievously ill in the **Andhakavana**, and ask him how it is that painful feelings make no impression on his mind. He answers that it is because he is well grounded in the four *satipaṭṭhāna*. SN.v.302.

Bāvarī. A Brahmin ascetic who went from **Sāvatthī** to **Dakkhiṇāpatha** and lived on the banks of the **Godhāvarī** in a hermitage which lay half in the territory of **Assaka** and half in that of **Aḷaka**.

He received the revenue of a village near by and held a great sacrifice, spending all he possessed. Then to him came a Brahmin of terrible mien, demanding five hundred pieces. He was a Brahmin of **Dunniviṭṭha**. His wife was a descendant of the family of **Jūjaka** and was constantly nagging at him. It was she who sent him to **Bāvarī**, AN a.i.183.

When Bāvari told him of his poverty, the Brahmin cursed him saying that his head would split in seven pieces. **Bāvarī** was greatly distressed, but a *Devatā* (his mother in a previous birth, AN a.i.183), seeing his trouble, reassured him by saying that the Brahmin knew neither the meaning of "head" nor of "the splitting of it." "Who then knows it?" asked **Bāvarī**, and the *Devatā* told him of the appearance in the world of **Gotama Buddha**. Forthwith he sent his sixteen pupils – **Ajita**, **Tissametteyya**, **Puṇṇaka**, **Mettagū**, **Dhotaka**, **Upasīva**, **Nanda**, **Hemaka**, **Todeyya**, **Kappa**, **Jatukaṇṇī**, **Bhadrāvudha**, **Udaya**, **Posāla**, **Mogharāja** and **Piṅgiya** to **Sāvatthī** to see the Buddha and to find out if his claims to Buddha-hood were justified. The pupils went northward, through **Aḷaka**, **Patiṭṭhāna**, **Māhissati**, **Uj̧jenī**, **Gonaddha**, **Vedisā**, **Vanasavhya** (or **Tumbava**. *v.l.* **Vanasāvatthi**), **Kosambī**, **Sāketa** and **Sāvatthī**; then, finding that the Buddha had gone to **Rājagaha**, they followed him there to the **Pāsāṇakacetiya**, passing through **Setavyā**, **Kapilavatthu**, **Kusinārā**, **Pāvā**, **Bhoganagara** and **Vesālī**.

When they arrived before the Buddha, they greeted him in the name of **Bāvarī**, and being satisfied that he bore the characteristic signs of a Great Being, **Ajita** asked **Bāvarī**'s question of the Buddha, and when that had been answered, each of the pupils asked him a question in turn, to which the Buddha replied. For a problem arising out of the manner in which some of the marks were seen, see Mil.168f.; DN a.i.275f. This account is given in Snp.vs.976-1148.

According to the Commentary, all **Bāvarī**'s disciples and their sixteen thousand followers whom they had gathered on their way, became *Arahants* at the conclusion of the Buddha's sermon, save only **Piṅgiya**, **Bāvarī**'s nephew, who became an *Anāgāmī*, because he had been thinking of **Bāvarī** when the

Buddha preached (Snp a.603f). **Piṅgiya** took leave of the Buddha and returned to **Bāvarī**, to whom he recounted all these events. At the end of his recital, the Buddha appeared before them in a ray of glory and preached to them. **Piṅgiya** thereupon became an *Arahant* and **Bāvarī** an *Anāgāmī*.

In the time of **Kassapa Buddha**, **Bāvarī** was King **Kaṭṭhavāhana** (*q.v.*). Hearing of the Buddha from his friend, the king of **Benares**, he sent messengers, including his nephew, to find out about the Buddha and to report to him. But the nephew returned with the news of the Buddha's death, which had taken place before their arrival at **Benares**. Thereupon, **Kaṭṭhavāhana**, having accepted the Buddha's teaching, engaged in various good deeds and was reborn after death in the **Kāmāvacara** *Deva*-world. From there he was born in the family of **Pasenadi**'s chaplain and was the teacher of **Pasenadi**'s boyhood. Unwilling to remain longer in the court, he took leave of the king and lived in the royal park as an ascetic. Then, wishing for greater peace, he retired to an island (*antaradīpa*) in the **Godhāvarī** where the two kings **Assaka** and **Aḷaka** gave him a tract of land, five leagues in extent, the residence of the sages of old. It was from there that he sent his disciples to the Buddha (Snp-a.575ff.; AN a.i.182ff). At that time he was one hundred and twenty years old. **Bāvarī** was the name of his *gotta*. He bore on his body three of the marks of a Great Being. Snp.vs.1019.

Bāveru. A kingdom outside India, beyond the sea. Trade was carried on between Bāveru and India. See the **Bāverujātaka** (Ja 339). Bāveru is identified with Babylon, e.g., *Buddhist India*, p.104.

Bāverujātaka (Ja 339). Once some merchants sailed from **Bārāṇasī** to **Bāveru** (Babylon) with a crow on board to help them in finding land. There were then no birds in **Bāveru**, and the people, marvelling at the sight, bought the bird, after much bargaining, for one hundred pieces and paid it great honour.

On another voyage, the same merchants brought with them a peacock (the Bodhisatta), and this bird, after much show of reluctance on the part of the merchants, was sold to the people of **Bāveru** for one thousand pieces. From the time of the arrival of the more beautiful peacock, the crow was entirely

neglected and flew away on to a refuse heap.

The story was told in reference to the fact that from the time the Buddha appeared in the world, the heretics lost all their glory. Ja.iii.126ff.; cp. Ud.vi.10.

Bāhika. See **Bāhiya** (3)

Bāhiya 01. **Bāhiya Dārucīriya**. **Bāhiya Dārucīriya**. An *Arahant*. He was born in the family of a householder of **Bāhiya** – hence his name – and engaged himself in trade, voyaging in a ship (Ap.ii.476 says he was born in **Bhārukaccha**). Seven times he sailed down the Indus and across the sea and returned safely home. On the eighth occasion, while on his way to **Suvaṇṇabhūmi**, his ship was wrecked, and he floated ashore on a plank, reaching land near **Suppāraka**. Having lost all his clothes, he made himself a bark garment, and went about, bowl in hand, for alms in **Suppāraka**. Men, seeing his garment and struck with his demeanour, paid him great honour. Though they offered him costly robes and many other luxuries, he refused them all and his fame increased. Because of his bark garment he was known as **Dārucīriya**. In due course he came himself to believe that he had attained *Arahant*-ship, but a *Devatā* (a **Suddhāvāsa** *Brahmā*, who had been his fellow celibate in the time of **Kassapa Buddha**, says the Commentary, see below and also MN-a.i.340), reading his thoughts and wishing him well, pointed out to him his error and advised him to seek **Gotama Buddha** at **Sāvatthī**. By the power of the *Devatā*, **Bāhiya** reached **Sāvatthī** in one night, a distance of one hundred and twenty leagues, and was told that the Buddha was in the city begging alms. **Bāhiya** followed him thither and begged to be taught something for his salvation. Twice he asked and twice the Buddha refused, saying that it was not the hour for teaching. But **Bāhiya** insisted, saying that life was uncertain and that the Buddha or he might die.

The Commentaries say that **Bāhiya** was excited by his meeting with the Buddha and that the Buddha wished to give him time to regain his calm, hence his refusal. The Buddha knew of his impending death and of his *upanissaya* (potential) for Arah*ant*-ship. He was a *pacchimabhavika* (someone in his last existence).

The Buddha then taught him the proper method of regarding all sense experiences – namely, as experiences and no more. Even as he listened, **Bāhiya** became an *Arahant* and the Buddha left him. Shortly after, **Bāhiya** was gored to death by a cow with calf (cp. the story of **Pukkusāti**). The Buddha, seeing his body lying on the dung heap, asked the monks to remove it and to have it burnt, erecting a *Thūpa* over the remains. In the assembly he declared **Bāhiya** to be foremost among those who instantly comprehended the Truth (*khippābhiññānaṁ*) (AN.i.24; Ud.i.10).

Bāhiya's resolve to attain to this eminence was made in the time of **Padumuttara Buddha** when he heard the Buddha declare a monk foremost in instantaneous comprehension. In the time of **Kassapa Buddha**, when the Buddha's teachings were fading from the minds of men, Bāhiya was one of seven monks who climbed a rock, determined not to leave it until they had attained their goal. Their leader became an *Arahant* and the second an *Anāgāmī* – passing into the **Suddhāvāsa** world; the rest were reborn in this age as **Pukkusāti**, **Kumāra Kassapa**, **Dabba Mallaputta**, **Sabhiya** and **Bāhiya**. Although Bāhiya had kept the precepts in previous births, he had never given a bowl or a robe to a monk. For this reason the Buddha did not, at the end of his sermon, ordain him by the "*ehibhikkhupabbajā*." The Buddha knew that **Bāhiya** had not sufficient merit to obtain divine robes. Some say that he was once a brigand and had shot a **Pacceka Buddha** with an arrow and had taken possession of the **Pacceka Buddha**'s begging bowl and robe.

Bāhiya met his death while searching for a robe in which to be ordained (Ud a.77ff.; AN a.i.156ff.; Dhp a.ii.209ff.; Ap.ii.475ff). The cow, which killed Bāhiya was identical with the one which killed **Pukkusāti**, **Tambadāṭhika** and **Suppabuddha** (for her story see Dhp-a.ii.35f).

Bāhiya 02. A **Damiḷa** usurper who reigned in **Anurādhapura** for two years (between 43 and 29 B.C.). He was commander-in-chief of **Puḷahattha** whom he slew, being himself, in turn, slain by his own commander-in-chief, **Panayamāra**. Mhv.xxxiii.56ff.; Dpv.xx.15.

Bāhiya 03. A monk. He is said to have come to the Buddha asking for a teaching in brief and the Buddha told him to dwell on the impermanence of the senses and of sense objects. Profiting by the lesson, **Bāhiya** dwelt apart and, putting forth effort, soon became an *Arahant* (SN.iv.63f).

It is perhaps the same monk – called **Bāhiya** or **Bāhika** – who is mentioned elsewhere as asking for the Buddha for a lesson and being told to meditate on the four *satipaṭṭhāna*s (SN.v.165f). This contemplation led to *Arahant*-ship.

Bāhiya 04. A monk, fellow dweller of **Anuruddha** at the **Ghositārāma**. He seems to have taken a prominent part in the disputes of the **Kosambī** monks, helping them, but **Anuruddha** let him take his own way, not protesting at all. AN.ii.239; cf. Khp-a.115.

Bāhiya 05. **Bāhika**. The name of a country, residence of **Bharata**, the hunter mentioned in the **Aṭṭhasaddajātaka** (Ja.iii.432). See also **Bāhiyajātaka** (Ja 108).

Bāhiyajātaka (Ja 108). Once **Brahmadatta**, king of **Benares**, saw from his window a fat and badly dressed woman relieving nature modestly and decently as she passed the courtyard of the palace when pressing need came upon her. The king was pleased with her quickness and decency, and having sent for her made her his chief queen. Their son became a **Cakkavatti**.

The story was told in reference to the fat wife of a **Licchavī** prince. The monks expressed surprise that he should love her, but the Buddha pointed out that she was healthy and cleanly in her house (Ja.i.420 ff).

In the course of the **Jātaka**, the woman is referred to as a *bāhiyā*, which the scholiast explains by *bahijanapadavāsī* one who dwells in an outside country. Bāhiya here, therefore, probably means “rustic.”

Bāhiyasutta 01. Relates the incident of **Bāhiya** (3) asking the Buddha for a lesson. SN.iv.63.

Bāhiyasutta 02. The same as the above, but the lesson given is on the *satipaṭṭhāna*s. SN.v.165.

Bāhuna. A monk who is said to have asked the Buddha, while on the banks of the **Gaggarā** Lake in **Campā**, about the conditions from which the **Tathāgata** is released and emancipated. The Buddha enumerated ten such. AN.v.151f.

Bāhunasutta. The questions asked by **Bāhuna** (*q.v.*) and the Buddha's answers thereto. AN.v.151 f.

Bāhuputta, **Bahuputtaka**. King of **Benares** and husband of **Khemā**. He is identified with **Sāriputta**. For details see the **Haṁsajātakā** Ja 502, Ja.iv.423ff.; cp. **Seyya**.

Bāhumatī. A holy river where men bathe in order to expiate their sins. MN.i.39; MN-a.i.145.

Bāhuraggi. *v.l.* **Bahunandi**. One of seven beings born in the **Avihā** world, there to pass away entirely. SN.i.35, 60; Thīg a. 222.

Biṇḍumatī. A courtesan of **Pāṭaliputta**. She was present when **Asoka**, sailing up the **Ganges**, asked his ministers and the people if there were any person who could make the river flow backwards. **Biṇḍumatī** performed an act of Truth (*saccakiriyā*) and the river rolled back. Mil.121f.

Biṇḍusāra. King of **Magadha** and father of **Asoka**. He was the son of **Candagutta** and reigned for twenty-eight years. He had one hundred sons – the eldest being **Sumana** – ninety-nine of whom were killed by **Asoka** (Mhv.v.18 f., 38f.; Dpv.v.101; vi.15; some accounts, e.g., Mhv ṭ.324, say he had one hundred and one sons).

Biṇḍusāra patronised the Brahmins and provided constant meals for sixty thousand Brahmins of various sects (Vin-a.i.44). His mother was **Candagutta**'s maternal cousin and chief queen.

One day, while **Biṇḍusāra** was yet unborn, she was eating with **Candagutta** and he fed her with some food prepared for himself. The food contained poison, placed there by the orders of **Candagutta**'s minister, **Cāṇakka**, that the king

might gradually be made immune from poison. **Cāṇakka** entered as she was about to swallow the food, and, anxious to save the unborn child, he cut off the queen's head with a sword before the food could travel down into her stomach, opened her womb, removed the child, and placed it in the womb of a freshly slaughtered goat. For seven days the child lay in the womb of a goat, each day a fresh one, until, at the end of these seven days, the child was ready for birth. Because of this, **Biṇḍusāra**'s body was spotted in various places from the blood of the goats, and from this he obtained his name (Mhv ṭ.187f).

Biṇḍusāra's chief queen was **Dhammā** of the **Moriya** clan. She bore two sons, **Asoka** and **Tissa** (Mhv ṭ.189, 324). **Biṇḍusāra** had to kill the **Yakkha Devagabbha** (*q.v.*) before he could ascend the throne (Mhv ṭ.188).

Bimbasundarī. Probably another name for **Bimbādevī**. She is identified with **Amarādevī** of the **Mahā Ummaggajātaka**. Ja 546, Ja.vi.478.

Bimbādevī. See **Rāhulamātā**.

Bimbijāliya Thera. An *Arahant*. In the past he gave a *bimbijālika*-flower to **Padumuttara Buddha**. Sixty-eight *kappas* ago he was king four times under the name of **Kiñjakesara**. Ap.i.225.

Bimbisāra. King of **Magadha** and patron of the Buddha. He ascended the throne at the age of fifteen and reigned in **Rājagaha** for fifty-two years. The Buddha was five years older than Bimbisāra, and it was not until fifteen years after his accession that Bimbisāra heard the Buddha preach and was converted by him. It is said that the two were friends in their youth owing to the friendship which existed between their fathers (Mhv.ii.25ff.; Dpv.iii.50ff). Bimbisāra's father was called **Bhāti** (Mhv ṭ.137; Dpv.iii.52); according to Tibetan sources he was called **Mahā Paduma** and his Mother **Bimbī** (Rockhill, op.cit., 16).

But according to the **Pabbajāsutta** the first meeting between the Buddha and Bimbisāra took place in **Rājagaha** under the **Paṇḍava** *pabbata*, only after the Buddha's Renunciation (Snp.vs.405ff.; also Ja.i.66 and Dhp a.i.85; also Rockhill, p. 27). The king, seeing the young ascetic pass below the palace windows, sent messengers after him. On learning, that he was resting after his meal, Bimbisāra

followed him and offered him a place in his court. This the Buddha refused, revealing his identity. The Commentary adds that Bimbisāra wished him success in his quest and asked him to visit first **Rājagaha** as soon as he had attained Awakening (Snp-a.ii.386). It was in fulfilment of this promise that the Buddha visited **Rājagaha** immediately after his conversion of the **Tebhātikajaṭilā**. He stayed at the **Suppatiṭṭha** *cetiya* in **Laṭṭhivanuyyāna**, whither Bimbisāra, accompanied by twelve *nahutas* of householders, went to pay to him his respects. The Buddha preached to them, and eleven *nahutas*, with Bimbisāra at their head, became *Sotāpannas*. On the following day the Buddha and his large retinue of monks accepted the hospitality of Bimbisāra. **Sakka**, in the guise of a young man, preceded them to the palace, singing songs of glory of the Buddha. At the conclusion of the meal, Bimbisāra poured water from a golden jar on the Buddha's hand and dedicated **Veḷuvana** for the use of him and of his monks (Vin.i.35ff).

It was this gift of **Veḷuvana**, which formed the model for **Devānampiyatissa**'s gift of the **Mahā Meghavana** to **Mahinda** (Mhv.xv.17). The gift of **Veḷuvana** was one of the incidents sculptured in the Relic chamber of the **Mahā Thūpa** (Mhv.xxx.80). It may have been in **Veḷuvana** that the king built for the monks a storeyed house, fully plastered (Vin.ii.154). With the attainment of *Sotāpatti*, the king declared that all the five ambitions of his life had been fulfilled: that he might become king, that the Buddha might visit his realm, that he might wait on the Buddha, that the Buddha might teach him the doctrine, that he might understand it (Vin.i.36). The king became a *Sotāpanna* after listening to the **Mahā Nāradajātaka** according to Bv a.p.18f.

From this moment up till the time of his death, a period of thirty-seven years, Bimbisāra did all in his power to help the new religion and to further its growth. He set an example to his subjects in the practice of the precepts by taking the *uposatha* vows on six days, of each month (Pv-a.209).

Bimbisāra's chief queen was **Kosaladevī** (*q.v.*), daughter of **Mahā Kosala** and sister of **Pasenadi**. On the day of her marriage she received, as part of her dowry, a village in **Kāsi**, for her bath money. Her son was **Ajātasattu** (also Ja.iii.121). Bimbisāra had other wives as well; **Khemā**, who, at first, would not even visit the Buddha till enticed by **Bimbisāra**'s descriptions of the beauties of

Veḷuvana; and the courtesan **Padumavatī**, who was brought from **Ujjenī**, with the help of a **Yakkha**, so that **Rājagaha** might not lack a *Nagarasobhinī*. Both these later became nuns. **Padumavatī**'s son was **Abhaya**. **Bimbisāra** had another son by **Ambapālī**, known as **Vimala Koṇḍañña**, and two others, by different wives, known as **Sīlava** and **Jayasena**. A daughter, **Cundī**, is also mentioned.

Bimbisāra's death, according to the Commentaries, was a sad one (e.g., DN a.i.135 ff.; see also Vin.ii.190f). Soothsayers had predicted, before the birth of **Ajātasattu**, that he would bring about the death of his father, for which reason his mother had wished to bring about an abortion. But Bimbisāra would not hear of this, and when the boy was born, treated him with the greatest affection (for details see **Ajātasattu**). When the prince came of age, **Devadatta**, by an exhibition of his *iddhi*-power, won him over to his side and persuaded him to encompass the death of his father, Bimbisāra's patronage of the Buddha being the greatest obstacle in the path of **Devadatta**. The plot was discovered, and Bimbisāra's ministers advised him to kill **Ajātasattu**, **Devadatta** and their associates. But Bimbisāra sent for **Ajātasattu** and, on hearing that he desired power, abdicated in his favour. **Devadatta** chided **Ajātasattu** for a fool. "You are like a man who puts a skin over a drum in which is a rat," and he urged on **Ajātasattu** the need for the destruction of Bimbisāra.

But no weapon could injure Bimbisāra (probably because he was a *Sotāpanna*, he also had the power of judging the status of anyone by his voice – e.g., in the case of **Kumbhaghosa**, Dhp a.i.233), it was therefore decided that he should be starved to death, and with this end in view he was imprisoned in a hot house (*tāpanageha*) with orders that none but the mother of **Ajātasattu** should visit him. On her visits she took with her a golden vessel filled with food which she concealed in her clothes. When this was discovered she took food in her head dress (*molī*), and, later, she was obliged to take what food she could conceal in her footgear. But all these ways were discovered, and then the queen visited Bimbisāra after having bathed in scented water and smeared her person with *catumadhura* (the four kinds of sweets). The king licked her person and that was his only sustenance. In the end the visits of the queen were forbidden; but the king continued to live by walking about his cell meditating. **Ajātasattu**,

hearing of this, sent barbers to cut open his feet, fill the wounds with salt and vinegar, and burn them with coals. It is said that when the barbers appeared Bimbisāra thought his son had relented and had sent them to shave him and cut his hair. But on learning their real purpose, he showed not the least resentment and let them do their work, much against their will (in a previous birth he had walked about in the courtyard of a *cetiya* with shoes on, hence this punishment)! Soon after, Bimbisāra died, and was reborn in the **Cātummahārājika** world as a **Yakkha** named **Janavasabha**, in the retinue of **Vessavaṇa**. The **Janavasabhasutta** records an account of a visit paid by **Janavasabha** to the Buddha some time after.

A son was born to **Ajātasattu** on the day of Bimbisāra's death. The joy be experienced at the birth of his son made him realize something of the affection his own father must have felt for him, and he questioned his mother. She told him stories of his childhood, and he repented, rather belatedly, of his folly and cruelty. Soon after, his mother died of grief, and her death gave rise to the protracted war between **Ajātasattu** and **Pasenadi**, as mentioned elsewhere (Ja.ii.237, 403).

The books contain no mention of any special sermons preached by the Buddha to Bimbisāra nor of any questions asked by him of the Buddha. When he heard that the Buddha intended to perform a miracle, although he had ordered his disciples to refrain from doing so, **Bimbisāra** had doubts about the propriety of this and questioned the Buddha who set his doubts at rest (Dhp a.iii.204; Ja.iii.263f.). It was also at the request of Bimbisāra that the Buddha established the custom of the monks assembling on the first, eighth, and either the fourteenth or fifteenth days of each month (Vin.i.101f.).

Perhaps, like **Anāthapiṇḍika**, his equal in devotion to the Buddha, he refrained from giving the Buddha extra trouble, or perhaps the affairs of his kingdom, which was three hundred leagues in extent, did not permit him enough leisure for frequent visits to the Buddha (Dhp-a.iii.205; the kingdom included eighty thousand villages, *gāma*, Vin.i.179).

It is said that he once visited four monks – **Godhika**, **Subāhu**, **Valliya** and **Uttiya** – and invited them to spend the rainy season at **Rājagaha**. He built for them four huts, but forgot to have them roofed, with the result that the gods

withheld the rains until the king remembered the omission (Thag-a.i.125). He similarly forgot his promise to give **Pilindavaccha** a parkkeeper, if the Buddha would sanction such a gift. Five hundred days later he remembered his promise and to make amends, gave five hundred parkkeepers with a special village for their residence, called **Ārāmikagāma** or **Pilindagāma** (Vin.i.207f.).

Bimbisāra's affection for the Buddha was unbounded. When the **Licchavīs** sent **Mahāli**, who was a member of Bimbisāra's retinue, to beg the Buddha to visit **Vesālī**, Bimbisāra did not himself try to persuade the Buddha to do so, but when the Buddha agreed to go he repaired the whole road from **Rājagaha** to the **Ganges** – a distance of five leagues – for the Buddha to walk upon; he erected a rest house at the end of each league, and spread flowers of five different colours knee deep along the whole way. Two parasols were provided for the Buddha and one for each monk. The king himself accompanied the Buddha in order to look after him, offering him flowers and perfume and all requisites throughout the journey, which lasted five days. Arrived at the river, he fastened two boats together decked with flowers and jewels and followed the Buddha's boat into the water up to his neck. When the Buddha had gone, the king set up an encampment on the river bank, awaiting his return; he then escorted him back to **Rājagaha** with similar pomp and ceremony (Dhp a.iii.438 ff).

Great cordiality existed between Bimbisāra and **Pasenadi**. They were connected by marriage, each having married a sister of the other. **Pasenadi** once visited Bimbisāra in order to obtain from him a person of unbounded wealth (*amitabhoga*) for his kingdom. Bimbisāra had five such – **Jotiya**, **Jaṭila**, **Meṇḍaka**, **Puṇṇaka** and **Kākavaliya**; but **Pasenadi** had none. The request was granted, and **Meṇḍaka**'s son, **Dhanañjaya**, was sent back to **Kosala** with **Pasenadi** (Dhp a.i.385f.; AN a.i.220). Some of these were richer than Bimbisāra, e.g., **Jotiya** (*q.v.*), whose house was built entirely of jewels while the king's palace was of wood; but the king showed no jealousy (Dhp a.iv.211).

Bimbisāra also maintained friendly relations with other kings, such as **Pukkusāti**, king of **Takkasilā**, **Caṇḍappajjota**, king of **Ujjenī**, to whom he sent his own physician **Jīvaka** to tend in his illness – and Rudrāyaṇa of **Roruka** (Divy.545).

Among the ministers and personal retinue of Bimbisāra are mentioned **Soṇa**

Koḷivisa, the flower-gatherer **Sumana** who supplied the king with eight measures of jasmine flowers, the minister **Koḷiya**, the treasurer **Kumbhaghosaka** and his physician **Jīvaka**. The last named was discovered for him by the prince **Abhaya** when he was suffering from a fistula. The king's garments were stained with blood and his queens mocked him. **Jīvaka** cured the king with one single anointing; the king offered him the ornaments of the five hundred women of the palace, and when he refused to take these, he was appointed physician to the king, the women of the seraglio and the fraternity of monks under the Buddha (Vin.i.272f).

When **Dhammadinnā** wished to leave the world, Bimbisāra gave her, at her husband's request, a golden palanquin and allowed her to go round the city in procession (MN-a.i.516).

Bimbisāra is generally referred to as **Seniya Bimbisāra**. The Commentaries explain **Seniya** as meaning "possessed of a large following" or as "belonging to the *Seniyagotta*," and Bimbisāra as meaning "of a golden colour," *bimbī* meaning gold (e.g., Ud a.104). According to Tibetan sources, **Bimbī** was the name of his mother, and from this his own name was derived; but another reason was that he was radiant like the morning sun (Rockhill 16, see also MN-a.i.292).

In the time of **Phussa Buddha**, when the Buddha's three step-brothers, sons of King **Jayasena**, obtained their father's leave to entertain the Buddha for three months, Bimbisāra, then head of a certain district, looked after all the arrangements. His associates in this task were born as *Petas*, and he gave alms to the Buddha in their name in order to relieve their sufferings.

See **Tirokuḍḍasutta**, also Pv-a.21ff.; for his intercession on behalf of another *peta*. see Pv-a.89.

During his lifetime, Bimbisāra was considered the happiest of men, but the Buddha declared (e.g., MN.i.95) that he himself was far happier than the king.

The *kahāpaṇa* in use in **Rājagaha** during Bimbisāra's time was the standard of money adopted by the Buddha in the formation of those rules into which the matter of money entered (Vin-a.ii.297).

Bimbisāra had a white banner and one of his epithets was Paṇḍaraketu (Thag.vs.64; Thag-a.i.147). Nothing is said about his future destiny, but he is

represented in the **Janavasabhasutta** as expressing the wish to become a *Sakadāgāmī*, and this wish may have been fulfilled (DN.ii.206).

Bimbī. An eminent laywoman, follower of the Buddha. AN.iv.347; AN-a.ii.791.

Bilaṅgika Bhāradvāja. One of the **Bhāradvāja** brothers. On hearing that the eldest of the clan had entered the Saṅgha, he went to the Buddha, and, unable to speak for rage, sat on one side, sulking. The Buddha preached to him, and he was pleased and entered the Saṅgha, becoming an *Arahant* in due course (SN.i.164; Dhp-a.iv.163).

The Commentary explains (SN a.1.178f) that he had earned large profits by running a shop for different kinds of excellently prepared "congey" (*kañjikā*). The name **Bilaṅgika** (*bilaṅga* being another name for such preparations) was given him by the Recensionists at the Third Council.

Bilaṅgika Bhāradvājasutta. Relates the story of the conversion of **Bilaṅgika Bhāradvāja**. SN.i.164.

Billagāmatittha. A ford in the **Mahā Vālukagaṅgā**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.48,122.

Billaphaliya Thera. An *Arahant*. He was an ascetic living on the banks of the **Candabhāgā** in the time of **Kakusandha Buddha**. One day he gave the Buddha a *billa*-fruit (wood apple) from the tree which grew in his grove. Ap.ii.397.

Billasela. A mountain in Ceylon. **Vijayabāhu III**. built, on its summit, a temple for the Tooth Relic (Cv.lxxxi.33; see also Cv.Trs.ii.138, n.4.). From there the Relic was removed by **Parakkamabāhu II**. to **Jambuddoṇi**. Cv.lxxxii.7.

Billaselavihāra. A monastery on **Billasela**, where **Bhuvanekabāhu**, brother of **Parakkamabāhu II**., erected, under the king's orders, a *pariveṇa* called the **Bhuvanekabāhupariveṇa**. Cv.lxxxv.59.

Biḷārajātaka (Ja 128). The Bodhisatta was once born as a big rat, leader of a troop of rats. A roving jackal, wishing to eat them, took up his stand near their home, poised on one leg, feigning great holiness. Impressed by his austerities, the Bodhisatta and his troop worshipped him, and each day the jackal ate the rat which was hindmost when they turned to leave him. Seeing their number diminish, the Bodhisatta suspected the reason, and one day he himself came last, behind the others. When the jackal pounced on him, he sprang at his throat and killed him, the other rats eating the body.

The story was told in reference to a monk who was a hypocrite. Ja.i.460f.

Biḷārasutta. A cat once stood on the refuse heap of a house drain, and when the mouse who lived there came out, pounced on her and ate her. But the mouse gnawed the guts of the cat so that she died. Such will be the fate of monks who go among the dwellings of householders with unrestrained senses.

The *Sutta* was preached to a recalcitrant monk. SN.ii.270.

Biḷārikosiya. A rich miser whom **Sakka** converted into a generous donor. See the **Biḷārikosiyajātaka** (Ja 450).

Biḷārikosiyajātaka (Ja 450). The Bodhisatta was once a rich merchant of **Benares** who built an almonry and distributed much alms. On his deathbed, he asked his son to continue with the alms, and, after death, he was reborn as **Sakka**. His son followed him and became the god **Canda**. His son **Suriya**, **Suriya**'s son **Mātali**, and **Mātali**'s son **Pañcasikha**, all followed in the same path. But the sixth of the line, **Biḷārikosiya**, became a miser and burnt the almonry. **Sakka** and the others then came separately, in the guise of Brahmins, to visit him and to ask for alms. **Kosiya** refused their request until each one uttered a little verse, when he was asked to enter and receive a small gift. **Kosiya** asked the servant to give each a little unhusked rice. This was refused, and in the end he was obliged to give the Brahmins cooked rice, meant for cows. Each swallowed a mouthful, but then let it stick in his throat and lay down as if dead. **Kosiya**, very frightened, had a meal prepared, which he put into their bowls, and then, calling in the passers-by, asked them to note how the Brahmins,

in their greed, had eaten too much and died. But the Brahmins arose, spat out the rice, and publicly shamed **Kosiya** by showing up his miserliness and the manner in which he had disgraced his ancestors. Then each revealed his identity and departed. Biḷārikosiya mended his ways and became most generous.

The story was related to a monk reputed for his great generosity; he would not even drink a cup of water without sharing it. The monk is identified with Biḷārikosiya, and the Buddha related the story in order to show how he had changed his ways. **Sāriputta** was **Canda**, **Moggallāna** was **Suriya**, **Kassapa** was **Mātali** and **Ānanda** was **Pañcasikha**. Ja.iv.62-9.

Biḷālapādaka. A rich man of **Sāvatthī**. Once a resident of **Sāvatthī** invited the Buddha and all his monks to a meal and went from house to house asking the householders to share in the almsgiving. **Biḷālapādaka**, annoyed at the request, gave only as much as could be grasped by three fingers – hence his name – ("cat foot"). The man took the gifts and added them to the others, but **Biḷālapādaka**, suspecting that he might be disgraced in public, went to the almsgiving with a knife concealed on his person, ready to kill the man if he should mention his gift in ridicule. But he heard the man offer the alms to the Buddha, expressing the wish that all who had joined in the almsgiving should receive a rich reward. Moved by the man's largeness of heart, Bilālapāda fell at his feet, confessing his guilty intentions and begging for pardon. The Buddha thereupon preached to Bilālapāda, who, at the conclusion of the sermon, became a *Sotāpanna*. Dhp-a.iii.17ff.

Biḷālidāyaka Thera 01. An *Arahant*. In the time of **Padumuttara Buddha** he was an ascetic in the **Himālaya** and offered the Buddha some *biḷāli*-tubers. Fifty-four *kappas* ago he was a king called **Sumekhali** (Ap.i.145) (*v.l.* Sumelaya). He is probably identical with **Kosalavihārī Thera**. Thag a.i.134f.

Biḷālidāyaka Thera 02. An *Arahant*. Fifty-four *kappas* ago he gave some *bilāli*-tubers to a recluse at the foot of the mountain **Romasa**. Ap.i.232.

Bījaka 01. A slave of **Videha**, present when the ascetic **Guṇa** expounded his doctrine to King **Aṅgati**, and it was approved by **Alāta**. Bījaka also agreed that

Guṇa's teaching accorded with his own experience. He remembered his previous life, when he had been born as **Bhāvaseṭṭhi** of **Sāketa** and had done many acts of virtue and piety. But at present he was the son of a poor prostitute leading a wretched life. Even so, he always gave half his food to any who might desire it, kept the fast, and led, in every way, a virtuous life. But virtue, he said, was useless; it bore no fruit. So saying, he wept. When **Rujā** (*q.v.*) heard this, she said that Bījaka's sufferings were due to evil actions done in the past in earlier lives (Ja.vi.227, 228, 229, 233, 235).

The scholiast explains (Ja.vi.228) that in the time of **Kassapa Buddha**, while Bījaka was seeking a lost ox, a monk enquired of him the way which he had lost. Bījaka was angry and abused the monk, calling him a slave. His birth as **Bhāvaseṭṭhi** was due to some earlier good done by him, but in this birth he became a slave.

Bījaka is identified with **Moggallāna** (Ja.vi.225).

Bījaka 02. The son of **Sudinna Kalandakaputta** by the wife of his lay days. He was conceived after **Sudinna** had already been ordained. His wife came to him during her period and begged him to give her an offspring (*bījaka*). As the rule against unchastity had not then been promulgated, **Sudinna** yielded to her importunities, thus giving rise to the first **Pārājikā** ruling. The son was called Bījaka, and so **Sudinna** came to be called Bījakapitā and the mother Bījakamātā. Both Bījaka and his mother later left the world and became *Arahants*. Vin.iii.17-19; Vin-a.i.215f.

Bījagāma. A village in Ceylon where **Mahallaka Nāga** built the **Tānaveli** *vihāra* (or **Canavela** *vihāra*). Mhv.xxxv.125.

Bījasutta 01. The five sorts of seed, if unspoilt and planted in good soil, and nourished by wind and water, will sprout and grow. Like to the five kinds of seed are the five kinds of consciousness; like to the earth the four *satipaṭṭhāna*s, like to water the lure of lust. SN.iii.54f.

Bījasutta 02. Just as earth is essential to all seed and vegetation, so is virtue essential to the practice of the Noble Eightfold Path. SN.v.54f.

Bījasutta 03. Perverted view is the most fertile soil for the development of evil states. AN.i.30.

Bījasutta 04. Just as bitter seed produces bitter fruit, so do false views produce evil and suffering. It is the opposite with sweet seeds and right views. SN.v.212ff.

Bīraṇī. A goddess (*devadhītā*). She had a palace in the **Cātummahārājika** world which **Nimi** saw on his visit to heaven when he learnt her story from **Mātali**. In the time of **Kassapa Buddha** she had been a slave in a Brahmin's house. The Brahmin, whose name was **Asoka**, invited eight monks to feed daily at his house and asked his wife to arrange to feed them at a cost of one *kahāpaṇa* each. This she refused to do as did also his daughters; but their slave agreed to carry out this work, and she did it most conscientiously and with great devotion. As a result she was reborn in heaven (Ja.vi.117f). Her palace was twelve leagues in height and one in extent; it possessed nine storeys and one thousand rooms. When **Duṭṭhagāmaṇī** wished to erect the **Lohapāsāda**, he asked the monks for a plan, and eight *Arahants* went to the *Deva* world and returned with a plan of **Bīraṇī**'s palace. Mhv.xxvii.9ff.

Bīranatthambhakavagga. The seventh chapter of the *Dukanipāta* of the **Jātaka Commentary** Ja.ii.164ff.

Budalaviṭṭhi. A village in Ceylon where **Vijayabāhu I**. erected five dwelling places for the monks on the spot where his parents had been cremated. Cv.lx.57.

Buddha 01. A generic name, an appellative – but not a proper name – given to one who has attained Awakening (*na mātarā kataṁ, na pitarā kataṁ – vimokkhantikaṁ etaṁ Buddhānaṁ Bhagavantānaṁ bodhiyā mūle... paññatti*, not by mother or father (is he named, but) liberation is at the root of the Awakening of the Buddhas the Bhagavās MNid.458; Paṭis.i.174). He is a man superior to all other beings, human and divine, by his knowledge of the Truth (Dhamma).

The texts mention two kinds of **Buddha**: viz.,

- **Pacceka Buddhas** – i.e., Buddhas who also attain to complete Awakening but do not preach the way of deliverance to the world; and
- Sammāsambuddhas, who are omniscient and are teachers of *Nibbāna* (*Satthāro*).

The Commentaries, however (e.g., SN-a.i.20; AN-a.i.65) make mention of four classes of **Buddha**:

- *Sabbaññu Buddhā*
- *Pacceka Buddhā*
- *Catusacca Buddhā*
- *Suta Buddhā*

All *Arahants* (*khīṇāsavā*) are called *Catusacca Buddhā* and all learned men *Bahussuta Buddhā*. A **Pacceka Buddha** practises the ten perfections (*pāramitā*) for two *asaṅkheyya*s and one hundred thousand *kappas*, a *Sabbaññu Buddha* practises it for one hundred thousand *kappas* and four or eight or sixteen *asaṅkheyya*s, as the case may be (see below).

Seven *Sabbaññu Buddhas* are mentioned in the earlier books; these are **Vīpassī**, **Sikhī**, **Vessabhū**, **Kakusandha**, **Koṇāgamana**, **Kassapa**, **Gotama** e.g., DN.ii.5f.; SN.ii.5f.; cp. Thag.491; Ja.ii.147; they are also mentioned at Vin.ii.110, in an old formula against snake bites. Beal (*Catena*, p. 159) says these are given in the Chinese *Pātimokkha*. They are also found in the Sayambhū Purāṇa (Mitra, Skt. Buddhist Lit. of Nepal, p. 249).

This number is increased in the later books. The **Buddhavaṁsa** contains detailed particulars of twenty-five Buddhas, including the last, **Gotama**, the first twenty-four being those who prophesied **Gotama**'s appearance in the world. They are the predecessors of **Vipassī**, etc., and are the following:

Dīpaṅkara, **Koṇḍañña**, **Maṅgala**, **Sumana**, **Revata**, **Sobhita**, **Anomadassī**, **Paduma**, **Nārada**, **Padumuttara**, **Sumedha**, **Sujāta**, **Piyadassī**, **Atthadassī**, **Dhammadassī**, **Siddhattha**, **Tissa** and **Phussa**.

The same poem, in its twenty-seventh chapter, mentions three other Buddhas – **Taṇhaṅkara**, **Medhaṅkara** and **Saraṇaṅkara** – who appeared in the world before **Dīpaṅkara**.

The *Lalitavistara* has a list of fifty-four Buddhas and the *Mahā Vastu* of

more than a hundred. The **Cakkavattisīhanādasutta** (DN.iii.75ff) gives particulars of **Metteyya Buddha** who will be born in the world during the present *kappa*. The **Anāgatavaṁsa** gives a detailed account of him. Some MSS. of that poem (JPTS 1886, p. 37) mention the names of ten future Buddhas, all of whom met **Gotama** who prophesied about them. These are **Metteyya**, **Uttama**, **Rāma**, **Pasenadi Kosala**, **Abhibhū**, **Dīghasoṇī**, **Saṅkacca**, **Subha**, **Todeyya**, **Nālāgiripalaleyya** (*sic*).

The **Mahāpadānasutta** (DN.ii.5f) which mentions the seven Buddhas gives particulars of each under eleven heads (*paricchedā*) – the *kappa* in which he is born, his social rank (*jāti*), his family (*gotta*), length of life at that epoch (*āyu*), the tree under which he attains Awakening (*bodhi*), the names of his two chief disciples (*sāvakayuga*), the numbers present at the assemblies of *Arahants* held by him (*sāvakasannipāta*), the name of his personal attendant (*upaṭṭhākabhikkhu*), the names of his father and mother and of his birthplace. The Commentary (DN a.ii.422ff) adds to these other particulars – the names of his son and his wife before his Renunciation, the conveyance (*yāna*) in which he leaves the world, the monastery in which his **Gandhakuṭi** was placed, the amount of money paid for its purchase, the site of the monastery, and the name of his chief lay patron. In the case of **Gotama**, the further fact is stated that on the day of his birth there appeared also in the world **Rāhulamātā**, **Ānanda**, **Kanthaka**, Nidhikumbhi (Treasure Trove), the **Mahā Bodhi** and **Kāḷudāyī**. **Gotama** was conceived under the asterism (*nakkhatta*) of *Uttarāsāḷha*, under which asterism he also made his Renunciation (Da.ii425), preached his first sermon and performed the Twin Miracle. Under the asterism of **Visākha** he was born, attained Awakening and died; under that of **Māgha** he held his first assembly of *Arahants* and decided to die; under *Assayuja* he descended from **Tāvatiṁsa**.

The **Buddhavaṁsa Commentary** says (Bv a.2f) that in the **Buddhavaṁsa** particulars of each Buddha are given under twenty-two heads, the additional heads being the details of the first sermon, the numbers of those attaining realization of truth (*abhisamaya*) at each assembly, the names of the two chief women disciples, the aura of the Buddha's body (*raṁsi*), the height of his body, the name of the Bodhisatta (who was to become **Gotama Buddha**), the prophecy

concerning him, his exertions (*padhāna*) and the details of each Buddha's death. The Commentary also says that mention must be made of the time each Buddha lived as a householder, the names of the palaces he occupied, the number of his dancing women, the names of his chief wife, and his son, his conveyance, his renunciation, his practice of austerities, his patrons and his monastery.

There are eight particulars in which the Buddhas differ from each other (*aṭṭhavemattāni*). These are length of life in the epoch in which each is born, the height of his body, his social rank (some are born as *Khattiyas*, others as Brahmins), the length of his austerities, the aura of his body (thus, in the case of **Maṅgala**, his aura spread throughout the ten thousand world systems, while that of **Gotama** extended only one fathom (but when he wishes, a Buddha can spread his aura at will, Bv-a.106); the conveyance in which he makes his renunciation, the tree under which he attains Awakening, and the size of the seat (*pallaṅka*) under the Bodhi-tree.

Only the first five are mentioned in DN-a.ii.424; also at Bv-a.105; all eight are given at Bv-a.246f., which also gives details under each of the eight heads, regarding all the twenty-five Buddhas.

In the case of all Buddhas, there are four fixed spots (*avijahitaṭṭhānāni*). These are: the site of the seat under the Bodhi-tree (*bodhipallaṅka*), the Deer Park at **Isipatana** where the first sermon is preached, the spot where the Buddha first steps on the ground at **Saṅkassa** on his descent from **Tusita** (**Tāvatiṁsa**?), the spots marked by the four posts of the bed in the Buddha's **Gandhakuṭi** in **Jetavana**.

The monastery may vary in size; the site of the city in which it stands may also vary, but not the site of the bed. Sometimes it is to the east of the *vihāra*, sometimes to the north (DN-a.ii.424; Bv-a.247).

Thirty facts are mentioned as being true of all Buddhas (*samatiṁsavidhā dhammatā*).

In his last life every Bodhisatta is conscious at the moment of his conception;
in his mother's womb he remains cross-legged with his face turned outwards;
his mother gives birth to him in a standing posture;
the birth takes place in a forest grove (*araññe*);
immediately after birth he takes seven steps to the north and roars the "lion's

roar";

he makes his renunciation after seeing the four omens and after a son is born to him;

he has to practise austerities for at least seven days after donning the yellow robe;

he has a meal of milk-rice on the day of his Awakening;

he attains to omniscience seated on a carpet of grass;

he practises concentration in breathing;

he defeats **Māra**'s forces;

he attains to supreme perfection in all knowledge and virtue at the foot of the Bodhi-tree;

Mahā Brahma requests him to preach the Dhamma;

he preaches his first sermon in the Deer Park at **Isipatana**;

he recites the *Pātimokkha* to the fourfold assembly on the full moon day of **Māgha**;

he resides chiefly in **Jetavana**, he performs the Twin Miracle in **Sāvatthī**;

he preaches the **Abhidhamma** in **Tāvatiṁsa**;

he descends from there at the gate of **Saṅkassa**;

he constantly lives in the bliss of *phalasamāpatti*;

he investigates the possibility of converting others during two *jhānas*;

he lays down the precepts only when occasion arises for them;

he relates Jātakas when suitable occasions occur;

he recites the **Buddhavaṁsa** in the assembly of his kinsmen;

he always greets courteously monks who visit him;

he never leaves the place where he has spent the rainy season without bidding farewell to his hosts;

each day he has prescribed duties before and after his meal and during the three watches of the night;

he eats a meal containing flesh (*maṁsarajabhojana*) immediately before his death;

and just before his death he enters into the twenty-four crores and one hundred thousand *samāpattī*.

There are also mentioned four dangers from which all Buddhas are immune:

no misfortune can befall the four requisites intended for a Buddha; no one can encompass his death; no injury can befall any of his thirty-two **Mahā Purisalakkhaṇā** or eighty *anubyañjanā*; nothing can obstruct his aura (Bv-a.248).

A Buddha is born only in this **Cakkavāḷa** out of the ten thousand **Cakkavāḷas** which constitute the *jātikkhetta* (AN a.i.251; DN a.iii.897). There can appear only one Buddha in the world at a time (DN.ii.225; DN.iii.114; the reasons for this are given in detail in Mil. 236, and quoted in DN-a.iii.900f). No Buddha can arise until the *Sāsana* of the previous Buddha has completely disappeared from the world. This happens only with the *dhātu-Parinibbāna* (see below). When a Bodhisatta takes conception in his mother's womb in his last life, after leaving **Tusita**, there is manifested throughout the world a wonderful radiance, and the ten thousand world systems tremble.

Similar earthquakes appear when he is born, when he attains Awakening, when he preaches the first sermon, when he decides to die, when he finally does so (DN.ii.108f.; cp. DN-a.iii.897).

The **Mahā Padānasutta** (DN.ii.12-15) and the **Acchariyabbhutadhammasutta** (MN.iii.119-124) contain accounts of other miracles, which attend the conception and birth of a Buddha. Later books (e.g., Ja.i.) have greatly enlarged these accounts. They describe how the Bodhisatta, having practised the thirty *Pāramī*, and made the five great gifts (*pañcamahāpariccāgā*), and thus reached the pinnacle of the threefold *cariyā* – *ñātatthacariyā*, *lokatthacariyā* and *buddhicariyā* – gives the seven *mahādānā*, as in the case of **Vessantara**, making the earth tremble seven times, and is born after death in **Tusita**. The Bodhisatta, who later became **Vipassī Buddha**, remained in **Tusita** during the whole permissible period – fifty-seven crores and sixty-seven thousand years. But most Bodhisattas leave **Tusita** before completing the full span of life there. Five signs appear to warn the *Devaputta* that his end is near (see *Deva*); the gods of the ten thousand worlds gather round him, beseeching him to be born on earth that he may become the Buddha. The Bodhisatta thereupon makes the five investigations (*pañcamahāvilokanāni*).

Sometimes only one Buddha is born in a *kappa*, such a *kappa* being called *Sārakappa*; sometimes two, *Maṇḍakappa*; sometimes three, *Varakappa*;

sometimes four, *Sāramaṇḍakappa*; rarely five, *Bhaddakappa* (Bv a.158f). No Buddha is born in the early period of a *kappa*, when men live longer than one hundred thousand years and are thus not able to recognize the nature of old age and death, and therefore not able to benefit by his preaching. When the life of man is too short, there is no time for exhortation and men are full of *kilesa*. The suitable age for a Buddha is, therefore, when men live not less than one hundred years and not more than ten thousand. The Bodhisatta must first consider the continent and the country of birth. Buddhas are born only in **Jambudīpa**, and there, too, only in the **Majjhimadesa**. He must then consider the family; Buddhas are born only in Brahmin or *Khattiya* families, whichever is more esteemed during that particular age. Then he must think of the mother: she must be wise and virtuous; and her life must be destined to end seven days after the Buddha's birth.

Having made these decisions, the Bodhisatta goes to **Nandanavana** in **Tusita**, and while wandering about there "falls away" from **Tusita** and takes conception. He is aware of his death but unaware of his *cuticitta* or dying thought. The Commentators seem to have differed as to whether there is awareness of conception. When the Bodhisatta is conceived, his mother has no further wish for indulgence in sexual pleasure. For seven days previously she observes the *uposatha* vows, but there is no mention of a virgin birth; the birth might be called parthenogenetic (see Mil.123).

On the day of the actual conception, the mother, having bathed in scented water after the celebration of the *Āsāḷha* festival, and having eaten choice food, takes upon herself the *uposatha* vows and retires to the adorned state bedchamber. As she sleeps, she dreams that the **Cātummahārājika** raise her with her bed, and, having taken her to the **Himālaya**, bathe her in Lake **Anotatta**, robe her in divine clothes, anoint her with perfumes and deck her with heavenly flowers (according to the **Nidānakathā**, Ja.i.50, it is their queens who do these things, *re* the Bodhisatta assuming the form of an elephant, see Dial.ii.116n). Not far away is a silver mountain and on it a golden mansion. There they lay her with her head to the east. The Bodhisatta, assuming the form of a white elephant, enters her room, and after circling right wise three times round her bed, smites her right side with his trunk and enters her womb. She

awakes and tells her husband of her dream. Soothsayers are consulted, and they prophesy the birth of a **Cakkavatti** or of a Buddha.

The two *Suttas* mentioned above speak of the circumstances obtaining during the time spent by the child in his mother's womb. It is said (DN a.ii.437) that the Bodhisatta is born when his mother is in the last third of her middle age. This is in order that the birth may be easy for both mother and child. Various miracles attend the birth of the Bodhisatta. The Commentaries expound, at great length, the accounts of these miracles given in the *Suttas*. Immediately after birth the Bodhisatta stands firmly on his feet, and having taken seven strides to the north, while a white canopy, is held over his head, looks round and utters in fearless voice the lion's roar: "*Aggo 'ham-asmi lokassa, jeṭṭho 'ham-asmi lokassa, seṭṭho 'ham asmi lokassa, ayam-antimā jāti, natthi dāni punabbhavo*, I am the chief of the world, I am supreme in the world; this is my last birth; henceforth there will be no rebirth for me (DN.ii.15).

To the later Buddhists, not only these acts of the Bodhisatta, but every item of the miracles accompanying his birth, have their symbolical meaning. See, e.g., DN-a.ii.439; thus, standing on the earth means the attaining of the four *iddhipādas*; facing north implies the spiritual conquest of multitudes; the seven strides are the seven *bojjhaṅgas*; the canopy is the umbrella of emancipation; looking round means unveiled knowledge; fearlessness denotes the irrevocable turning of the Wheel of the Dhamma; the mention of the last birth, the *Arahant*-ship he will attain in this life, etc.

There seems to have been a difference of opinion among the Elders of the Saṅgha as to what happened when the Bodhisatta took his seven strides northwards. Did he walk on the earth or travel through the air? Did people see him go? Was he clothed? Did he look an infant or an adult? *Tipiṭaka* **Cullābhaya**, preaching on the first floor of the **Lohapāsāda**, settled the question by suggesting a compromise: the Bodhisatta walked on earth, but the onlookers felt he was traveling through the air; he was naked, but the onlookers felt he was gaily adorned; he was an infant, but looked sixteen years old; and after his roar he reverted to infancy (DN-a.ii.442)!

After birth, the Bodhisatta is presented to the soothsayers for their prognostications and they reassert that two courses alone are open to him either

to be a **Cakkavatti** or a Buddha. They also discover on his body the thirty-two marks of the Great Man (**Mahā Purisa**) (These are given at DN.ii.17-19; also MN.ii.136f). The Bodhisatta has also the eighty-secondary signs (*asīti anubyañjanā*) such as copper-coloured nails glossy and prominent, sinews which are hidden and without knots, etc. (The list is found in *Lal*.121 106). The **Brahmāyusutta** (for details see MN.ii.137f) gives other particulars about **Gotama**, which are evidently characteristic of all Buddhas. Thus, in walking he always starts with the right foot, his steps are neither too long nor too short, only his lower limbs move; when he gazes on anything, he turns right round to do so (*Nāgavilokana*). When entering a house he never bends his body (cp. Dhp-a.ii.136); when sitting down, accepting water to wash his bowl, eating, washing his hands after eating, or returning thanks, he sits with the greatest propriety, dignity and thoroughness. When preaching, he neither flatters nor denounces his hearers but merely instructs them, rousing, enlightening and heartening them (MN.ii.139). His voice possesses eight qualities: it is frank, clear, melodious, pleasant, full, carrying, deep and resonant; it does not travel beyond his audience (for details concerning his voice see DN-a.ii.452f.; and MN a.ii.771f). A passage in the **Aṅguttara** (AN.iv.308) says that a Buddha preaches in the eight assemblies – of nobles, Brahmins, householders, recluses, **Devas** of the **Cātummahārājika** world, and of **Tāvatiṁsa**, of *Māras* and of *Brahmas*. In these assemblies he becomes one of them and their language becomes his.

The typical career of a Buddha is illustrated in the life of **Gotama**. He renounces the world only after the birth of a son. This, the Commentary explains (DN-a.ii.422), is to prevent him from being taken for other than a human being. He sees the four omens before his Renunciation: an old man, a sick man, a dead man, and a recluse. Some Buddhas see all four on the same day, others, like **Vipassī**, at long intervals (DN a.ii.457). On the night before the Awakening, the Bodhisatta dreams five dreams (AN.iii.240). After the Awakening the Buddha does not preach till asked to do so by **Mahā Brahma**. This is in order that the world may pay greater attention to the Buddha and his teaching (DN-a.ii.467). A Buddha generally travels from the Bodhi-tree to **Isipatana** for his first sermon, through the air, but **Gotama** went on foot

because he wished to meet **Upaka** on the way (DN-a.ii.471).

The Buddha's day is divided into periods, each of which has its distinct duties (DN a.i.45f; Snp a.i.131f, etc.). He rises early, and having attended to his bodily functions, sits in solitude till the time arrives for the alms round. He then puts on his outer robe and goes for alms, sometimes alone, sometimes with a large following of monks. When he wishes to go alone he keeps the door of his cell shut, which sign is understood by the monks (Ibid., 271). Occasionally he goes long distances for alms, travelling through the air, and then only *khīṇāsavā* are allowed to accompany him (Thag-a.i.65). Sometimes he goes in the ordinary way (*pakatiyā*), sometimes accompanied by many miracles. After the meal he returns to his cell; this is the pure *bhattakicca*.

Having washed his feet, he would emerge from his cell, talk to the monks and admonish them. To those who ask for subjects of meditation, he would give them according to their temperament. He would then retire to his cell and, if he so desire, sleep for a while. After that, he looks around the world with his divine eye, seeking whom he may serve, and would then preach to those who come to him for instruction. In the evening he would bathe, and then, during the first watch, attend to monks seeking his advice. The middle watch is spent with **Devas** and others who visit him to question him. The last watch is divided into three parts: the first part is spent in walking about for exercise and meditation; the second is devoted to sleep; and the third to contemplation, during which those who are capable of benefiting by the Buddha's teaching, through good deeds done by them in the past, come into his vision. Only beings that are *veneyyā* (capable of benefiting by instruction) and who possess *upanissaya* (potential), appear before the Buddha's divine eye (DN a.ii.470).

The Buddha gives his visitors permission to ask what they will. This is called *Sabbaññupavāraṇa*, and only a Buddha is capable of holding to this promise to answer any question (Snp-a.i.229). Except during the rains, the Buddha spends his time in wandering from place to place, gladdening men and inciting them to lead the good life. This wandering is called *cārikā* and is of two kinds – *turita* and *aturita*. The first is used for a long journey accomplished by him in a very short time, for the benefit of some particular person. Thus **Gotama** travelled three *gāvutas* to meet **Mahā Kassapa**, thirty *yojanas* to see **Āḷavaka** and

Aṅgulimāla, forty-five *yojanas* to see **Pukkusāti**, etc. In the case of *aturitacārikā* progress is slow. The range of a Buddha's *cārikā* varies from year to year. Sometimes he would tour the *Mahā Maṇḍala* of nine hundred *yojanas*, sometimes the *Majjhimamaṇḍala* of six hundred *yojanas*, sometimes only the *Antomaṇḍala* of three hundred *yojanas*. A tour of the *Mahā Maṇḍala* occupies nine months, that of the *Majjhimamaṇḍala* eight, and that of the *Antomaṇḍala* from one to four months. Details of the *cārikā* and the reasons for them are given at length in DN-a.i.240-3. When the Buddha cannot go on a journey himself, he sends his chief disciples (Snp-a.ii.474). The Buddha announces his intention of undertaking a journey two weeks before he starts, so that the monks may get ready (Dhp-a.ii.167).

The Buddha is omniscient, not in the sense that he knows everything, but that he could know anything should he so desire (see MNid.178,179; see also MNid-a.223; Snp a.i.18.). His *ñāṇa* is one of the four illimitables (neither can the Buddha's body be measured for purposes of comparison with other bodies, MN a.ii.790). He converts people in one of three ways: by exhibition of miraculous powers (*iddhipāṭihāriya*), by reading their thoughts (*ādesanāpāṭihāriya*), or teaching them what is beneficial to them according to their character and temperament (*anusāsanīpāṭihāriya*). It is the last method, which the Buddha most often uses (Bv-a.81).

The Buddha's rivals say that he possesses the power of fascination (*āvattanīmāyā*); but this is untrue, as sometimes (e.g., in the case of the **Kosambi** monks) he cannot make even his own disciples obey him. Some beings, however, can be converted only by a Buddha. They are called *Buddhaveneyyā* (Snp a.i.331). Some are pleased by the Buddha's looks, others by his voice and words, yet others by his austerities, such as the wearing of simple robes, etc.; and finally, those whose standard of judgment is goodness, reflect that he is without a peer (Dhp-a.iii.113f.).

Though the Buddha's teaching is never really lost on the listener, he sometimes preaches knowing that it will be of no immediate benefit (see, e.g., **Udumbarikasīhanādasutta**, DN.iii.57). It is said that wherever a monk dwells during the Buddha's time, in the vicinity of the Buddha, he would always have ready a special seat for the Buddha because it is possible that the Buddha would

pay him a special visit (DN-a.i.48). Sometimes the Buddha will send a ray of light from his **Gandhakuṭi** to encourage a monk engaged in meditation and, appearing before him in this ray of light, preach to him. Stanzas so preached are called *obhāsagāthā* (Snp a.i.16, 265).

Every Buddha founds a Saṅgha; the first *pātimokkhuddesagāthā* of every Buddha is the same (DN-a.ii.479). The attainment of *Arahant*-ship is always the aim of the Buddha's instruction (DN a.iii.732). Beings can obtain the four *abhiññā* only during the lifetime of a Buddha (AN a.i.204). A Buddha has ten powers (*balāni*) which consist of his perfect comprehension in ten fields of knowledge, and physical strength equal to that of one hundred thousand crores of elephants (Bv-a.37) A.v.32f.; MN.i.69, etc. At SN.ii.27f., ten similar powers are given as consisting of his knowledge of the Paṭiccasamuppāda. The powers of a disciple are distinct from those of a Buddha (Kv.228); they are seven (see, e.g., DN.iii.283).

He alone can digest the food of the **Devas** or food which contains the *ojā* put into it by the **Devas**. No one else can eat with impunity the food which has been set apart for the Buddha (Snp-a.i.154). Besides these excellences, a Buddha possesses the four assurances (*vesārajjāni*, given at MN.i.71f), the eighteen *āveṇikadhammā* (described at *Lalitavistara* 183, 343, **Buddhaghosa** also gives (at DN a.iii.994) a list of eighteen *Buddhadhammā*, but they are all concerned with the absence of *duccarita* in the case of the Buddha), and the sixteen *anuttariyas* (given by **Sāriputta** in the **Sampasādāniyasutta** (DN.iii.102ff)).

The remembrance of former births a Buddha shares with six classes of purified beings, only in a higher degree. This faculty is possessed in ascending scale by *titthiyā*, *pakatisāvakā*, *mahāsāvakā*, *aggasāvakā*, *Pacceka Buddhā* and *Buddhā* (e.g.,Vsm.411).

Every Buddha holds a **Mahā Samaya**, and only a Buddha is capable of preaching a series of *Suttas* to suit the different temperaments of the mighty assembly gathered there (DN.ii.255; DN-a.ii.682f).

A Buddha is not completely immune from disease (e.g., **Gotama**). Every Buddha has the power of living for one whole *kappa*, but no Buddha does so, his term of life being shortened by reason of climate and the food he takes (DN-a.ii.413).

The Commentary explains (DN a.ii.554f.) that *kappa* here means *āyukappa*, the full span of a man's life during that particular age. Some, like **Mahā Sīva** Thera, maintained that if the Buddha could live for ten months, overcoming the pains of death, he could as well continue to live to the end of this **Bhaddakappa**. But a Buddha does not do so because he wishes to die before his body is overcome by the infirmities of old age.

No Buddha, however, dies till the *Sāsana* is firmly established (DN.iii.122). There are three *parinibbānā* in the case of a **Buddha**: *kilesa-Parinibbāna*, *khandha-Parinibbāna* and *dhātu-Parinibbāna*. The first takes place under the Bodhi-tree, the second at the moment of the Buddha's death, the third long after (DN a.iii.899f.; for the history of **Gotama**'s relics see **Gotama Buddha**).

Some Buddhas live longer than others; those that are *dīghāyuka* have only *sammukhasāvakā* (disciples who hear the Dhamma from the Buddha himself), and at their death their relics are not scattered, only a single *Thūpa* being erected over them (Snp-a. 194, 195).

Short lived Buddhas hold the *uposatha* once a fortnight; others (e.g. **Kassapa Buddha**) may have it once in six months; yet others (e.g. **Vipassī Buddha**) only once in six years (Thag-a.i.62).

After the Buddha's death, his Dhamma is gradually forgotten. The first *Piṭaka* to be lost is the **Abhidhamma**, beginning with the **Paṭṭhāna** and ending with the **Dhammasaṅgaṇī**. Then, the **Aṅguttaranikāya** of the **Suttapiṭaka**, from the eleventh to the first *nipāta*; next the **Saṁyuttanikāya** from the *Cakkapeyyāla* to the *Oghataraṇa*; then the **Majjhima**, from the **Indriyabhāvanāsutta** to the **Mūlapariyāyasutta**, and then the **Dīgha**, from the **Dasuttara** to the **Brahmajāla**. Scattered *gāthā* like the *Sabhiyapucchā*, and the *Āḷavakapucchā*, last much longer, but they cannot maintain the *Sāsana*. The last *Piṭaka* to disappear is the Vinaya, the last portion being the *mātikā* of the *Ubhatovibhaṅga* (Vibh a.432).

When a Buddha dies, his body receives the honours due to a monarch (these are detailed at DN.ii.141f). It is said that on the night on which a Buddha attains Awakening, and on the night during which he dies, the colour of his skin becomes exceedingly bright (DN.ii.134). Here we have the beginning of a legend which later grew into an account of an actual "transfiguration" of the Buddha.

At all times, where a Buddha is present, no other light can shine (Snp-a.ii.525).

No Buddha is born during the *saṁvattamānakappa*, but only during the *vivaṭṭamānakappa* (Snp a.i.51). A Bodhisatta who excels in *paññā* can attain Buddhahood in four *asaṅkheyyas*; one who exels in *saddhā*, in eight, and one whose *viriya* is the chief factor, in sixteen (Snp-a.i.47f). When once a being has become a Bodhisatta there are eighteen conditions from which he is immune (Snp-a.i.50). The Buddha is referred to under various epithets. The **Aṅguttaranikāya** gives one such list. There he is called *Samaṇa*, *Brāhmaṇa*, *Vedagū*, *Bhisaka*, *Nimmala*, *Vimala*, *Ñāṇī* and *Vimutta*. **Buddhaghosa** gives seven others: *Cakkkumā*, *Sabbabhūtānukampī*, *Vihātaka*, *Mārasenappamaddī*, *Vusitavā*, *Vimutto* and *Aṅgīrasa* (DN a.iii.962f).

The Buddha generally speaks of himself as **Tathāgata**. This term is explained at great length in the Commentaries – e.g., DN a.i.59f. His followers usually address him as **Bhagavā**, while others call him by his name (**Gotama**). In the case of **Gotama Buddha**, we find him also addressed as Sakka (Snp. vs. 345; perhaps the equivalent of **Sākya**), *Brahma* (Snp. p.91; Snp a.ii.418), *Mahā Muni* (Bv-a.38) and **Yakkha** (MN.i.386; also KS.i.262). Countless other epithets occur in the books, especially in the later ones. One very famous formula, used by Buddhists in their ritual, contains nine epithets, the formula being: *Bhagavā arahaṁ sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro, purisadammasārathi, satthā devamanussānaṁ, Buddho, Bhagavā* (these words are analysed and discussed in Vsm. 198 ff). It is maintained (e.g., DN a.i.288) that the Buddha's praises are limitless (*aparimāṇa*). One of his most striking characteristics, mentioned over and over again, is his love of quiet, e.g., DN.i.178f.; he is also fond of solitude (*paṭissallāna*) (DN.ii.70; AN.iv.438f.; SN.v.320f., etc.). When he is in retirement it is usually *akāla* for visiting him (DN.ii.270). There are also certain accusations, which are brought against a Buddha by his rivals, for this very love of solitude. "It is said that his insight is ruined by this habit of seclusion. By intercourse with whom does he attain lucidity in wisdom? He is not at his ease in conducting an assembly, not ready in conversation, he is occupied only with the fringe of things. He is like a one-eyed cow, walking in a circle" (DN.iii.38).

In this his disciples followed his example (DN.iii.37). The dwelling place of a

Buddha is called **Gandhakuṭi**. His footprint is called *Padacetiya*, and this can be seen only when he so desires it. When once he wishes it to be visible, no one can erase it. He can also so will that only one particular person shall see it (Dhp-a.iii.194). It is also said that his power of love is so great that no evil action can show its results in his presence (Snp-a.ii.475). A Buddha never asks for praise, but if his praises are uttered in his presence he takes no offence (Thag-a.ii.42). When the Buddha is seated in some spot, none has the power of going through the air above him (Snp-a.i.222). He prefers to accept the invitations of poor men to a meal (Dhp-a.ii.135).

See also **Gotama** and **Bodhisatta**. Also the article on Buddha in the PTSPED.

Buddha 02. A king of forty-one *kappas* ago, a previous birth of **Vacchapāla** (**Pāyāsadāyaka**) Thera. Thag a.i.160; Ap.i.157.

Buddha 03. A minister of **Mahinda V**. He was a native of **Māragallaka** and, in association with **Kitti**, another minister, vanquished the **Coḷa** army at **Palutthagiri**. He received as reward his native village. Cv.lv.26-31.

Buddha 04. A **Kesadhātu**, general of **Parakkamabāhu I**. He inflicted a severe defeat on **Māṇābharaṇa** at **Pūnagāmatittha**. Cv.lxxii.7.

Buddha 05. See **Buddhanāyaka**.

Buddhakula. The family of the Brahmin of **Sāketa** mentioned in the Commentary to the **Jarāsutta**.

He and his wife had been the parents of the Buddha in five hundred births, and when they saw him at **Sāketa** they greeted him like a long lost son. Thenceforth they were known as **Buddhapitā** and **Buddhamātā** and their family as Buddhakula. Snp a.ii.531ff.; see also the **Sāketajātaka** and *Avadānaśataka* ii. 41.

Buddhagāma. A village and district in the **Dakkhiṇadesa** of Ceylon. It is mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lviii.43;

lxvi.19, 25, 39, 62; lxix.9; lxx.311; lxxii.178; for its identification see Cv.Trs.i.206, n.1.

Buddhagāmakanijjhara. A tank restored by **Parakkamabāhu I**. Cv.lxviii.45.

Buddhagāmavihāra. A monastery in Ceylon for the maintenance of which **Sena II**. gifted a village. Cv.li.74.

Buddhaghosa 01. **Buddhaghosa Thera**. The greatest of Commentators on the *Tipiṭaka*. He was a Brahmin. The Sās. (p. 29) says his father was a *Purohita*, named **Kesa**, his mother being **Kesī**. Gv.66 says his father was the *Purohita* of King **Saṅgāma**. He was born in a village near **Buddhagayā** and became proficient in the Vedas and allied branches of knowledge. One day he met a monk, named **Revata**, and on being defeated by him in controversy, entered the Saṅgha to learn the Buddha's teachings. Because his speech was profound, like that of the Buddha, and because his words spread throughout the world (like those of the **Buddha**), he came to be called **Buddhaghosa**.

While dwelling with **Revata**, he wrote the **Ñāṇodaya** and the **Atthasālinī**, and also began to write a **Parittaṭṭhakathā** (a concise commentary) on the *Tipiṭaka*. In order to complete his task, he came over to Ceylon at the suggestion of **Revata** and studied the Sinhalese Commentaries at the **Mahā Vihāra**, under **Saṅghapāla** (Sās.p.29, says he was sent to Ceylon as punishment for thinking himself wiser than his teachers). When his studies were ended he wrote the **Visuddhimagga**, and having thereby won the approval of the Elders of the **Mahā Vihāra**, he rendered the Sinhalese Commentaries into Pāli. During this period he lived in the **Ganthākaravihāra**, and on the accomplishment of his task he returned to **Jambudīpa**. (Burmese tradition says he obtained his copy of the *Tipiṭaka* and the Commentaries from the *Ālokavihāra*, but see PLC.83, n.1.4).

Besides the above mentioned works of **Buddhaghosa**, we have also the **Samantapāsādikā** and the **Kaṅkhāvitaraṇī** on the **Vinayapiṭaka**; the **Sumaṅgalavilāsinī**, the **Papañcasūdanī**, the **Sāraṭṭhappakāsinī** and the

Manorathapūraṇī on the **Suttapiṭaka**. He is also said to have compiled Commentaries on the **Khuddakapāṭha** and the **Suttanipāta** (called the **Paramatthajotikā**) and on the **Dhammapada**. He also wrote a series of Commentaries on the **Abhidhammapiṭaka** (the **Atthasālinī**, the **Sammohavinodanī** and the **Pañcappakaraṇaṭṭhakathā**). Some ascribe to him the **Jātaka Commentary**. For further particulars relating to **Buddhaghosa**, see Law's *Life and Work of Buddhaghosa* and PLC.79 ff. The account of his life given here is taken from Cv.xxxvii.215ff. For a list of works ascribed to **Buddhaghosa** see Gv., pp.59 and 68.

Buddhaghosa 02. Called **Cūḷa Buddhaghosa** to distinguish him from the greater. He was a native of Ceylon (Gv.67), and two works are ascribed to him (Gv.63) – the *Jātattagīnidāna* and the *Sotattagīnidāna*. The former probably refers to the **Jātaka Commentary** (PLC.126). It was at his request that **Buddhaghosa** (1) wrote his Commentaries to the **Abhidhamma**. Gv.68.

Buddhaghosuppatti. A very late account of the life of **Buddhaghosa**; it is more a romance than a historical chronicle. For an account of this see Law, *Pāli Literature* p.558 f. The work has been translated and edited by Gray (London).

Buddhadatta 01. **Buddhadatta Thera**. He lived in **Uragapura** in South India and wrote his works in the monastery of **Bhūtamaṅgalagāma** in the **Coḷa** country, his patron being **Accutavikkama**.

He studied, however, at the **Mahā Vihāra** in **Anurādhapura**. Tradition says that he met **Buddhaghosa** (e.g., Sās-d., p.55).

Buddhadatta's works include the **Vinayavinicchaya**, the **Uttaravinicchaya**, the **Abhidhammāvatāra** and the **Rūpārūpavibhāga**. The **Madhuratthavilāsinī** and the **Jinālaṅkāra** are also sometimes ascribed to him. Svd.1195,1199; Gv.59,66,69. For details see PLC.105 ff.

Buddhadatta 02. Head of a dynasty of twenty-five kings who reigned in **Rājagaha**. His ancestors reigned in **Mithilā**. Dpv.iii.30; the Mhv ṭ. (P.129) calls him **Samuddadatta**.

Buddhadāsa 01. King of Ceylon for twenty-nine years (between 362 and 409 CE.) He was the son of **Jeṭṭhatissa** and led a very pious life. He was renowned as a great physician, and various miraculous cures are attributed to him, even snakes seeking his assistance. A jewel, which he received from a snake in gratitude for a cure, he placed in the stone image in the **Abhayagirivihāra**.

A medical work, the **Sāraṭṭhasaṅgaha**, in Sanskrit, is ascribed to him (but see Cv.Trs. 13, n.7). It is said that he appointed a royal physician for every ten villages, and established hospitals for the crippled and for the dumb and also for animals. He appointed preachers to look after the people's spiritual welfare.

Among religious buildings erected by him was the **Moraparivena**. He extended his patronage to a holy monk, named **Mahā Dhammakathī**, who translated the *Suttas* into Sinhalese.

Buddhadāsa had eighty sons, named after the Buddha's eminent disciples, the eldest being **Upatissa II**. who succeeded him. Cv.xxxvii.105ff.

Buddhadāsa 02. A pious man of **Tuṇḍagāma**. He drove away a **Yakkha** who had taken possession of a friend of his. Ras.i.46f.

Buddhadeva Thera. A member of the **Mahiṁsāsaka** sect. He was one of the three monks – the others being **Atthadassī** and **Buddhamitta** – at whose suggestion the **Jātaka Commentary** was written. Ja.i.1.

Buddhanāga Thera. A disciple of **Sāriputta** of Ceylon. He wrote the **Vinayatthamañjūsā** on the **Kaṅkhāvitaraṇī** at the request of a monk named **Sumedha**. Gv.61f., 71; Sās-d.65; Svd.1212; PLC.201.

Buddhanāyaka, **Buddhanātha**. A general of **Māṇābharaṇa** (2). He was defeated at **Nāla** by the **Kesadhātu Rakkha**. Later, during eight days, he fought at **Pillaviṭṭhi** a battle against the forces of **Parakkamabāhu I**. and again against the *Adhikārī* **Rakkha**. He was killed in the last-named conflict. Cv.lxx.296; lxxii.171, 266, 270. See Cv.Trs.i.311,n.2.

Buddhapakiṇṇakhandha. The twelfth chapter of the **Buddhavaṁsa**.

Buddhapitā. See **Buddhakula**.

Buddhappiya 01. **Buddhappiya Thera**. He was a native of **Coḷa**, but studied in Ceylon under **Ānanda Vanaratana**. He was the head of **Bālādiccavihāra** and wrote two books, the **Rūpasiddhi** and the **Pajjamadhu**. He is also known as **Coḷiya Dīpaṅkara**. PLC.220 f.; Svd.1239, 1260; Sās-d.65.

Buddhappiya 02. A monk, one of those who requested **Buddhaghosa** to write the **Jātaka Commentary**. Gv.68; but see Ja.i.1, where his name does not occur.

Buddhabhelagāma. A village in Ceylon given by **Jeṭṭhā**, wife of **Aggabodhi IV**., for the maintenance of the **Jeṭṭhārāma**. Cv.xvli.28.

Buddhamātā. See **Buddhakula**.

Buddhamitta 01. **Buddhamitta Thera**. A colleague of **Buddhaghosa** and one of those at whose request he wrote the **Jātaka Commentary** (Ja.i.1; GV. 68). He is also mentioned as having requested **Buddhaghosa** to write the **Majjhima Commentary**. It is said that he lived with **Buddhaghosa** at the **Mayūrarūpapaṭṭana**. MN a.ii.1029.

Buddhamitta 02. A monk. It was at his request that **Ānanda** wrote the *Mūlaṭīkā* on the **Abhidhammapiṭaka** *aṭṭhakathā*. Gv.69.

Buddharakkhita 01. **Buddharakkhita Thera**. A monk of Ceylon, an eminent teacher of the Vinaya. Vin.v.3; Vin-a.i.62.

Buddharakkhita 02. A monk of Ceylon. He was once, with thirty thousand others, ministering to the Elder **Mahā Rohaṇagutta** of **Therambatthala**, when he saw the king of the **Supaṇṇas** dashing across the sky to seize the **Nāga** king who was offering rice gruel to the Elder. Buddharakkhita immediately created a mountain into which he made the Elder enter, thus saving the **Nāga** king. Vsm.154 f., 376.

Buddharakkhita 03. A monk of Ceylon to whom is sometimes ascribed the **Jināla**ṅ**kāra**. He is supposed to have lived about 426 B.C. on the west coast of Ceylon, at the head of a congregation of monks (PLC.18). According to others, he is said to have written both the **Jināla**ṅ**kāra** and its *Ṭīkā*, e.g., Gv.72.

Buddharakkhita 04. See **Mahā Buddharakkhita**.

Buddharāja. A powerful man of **Rohaṇa** who is said to have quarrelled with **Loka**, ruler of **Kājaragāma**. Cv.lvii.45.

Buddhavagga 01. The fourteenth chapter of the **Dhammapada**.

Buddhavagga 02. he first chapter of the **Nidānasaṁyutta**. SN.ii.1-11.

Buddhavaṁsa. The fourteenth book of the **Khuddakanikāya** (DN a.i.17). The **Dīghabhāṇakas** excluded it from the canon, but it was accepted by the **Majjhimabhāṇakas** (DN a.i.17).

It contains, in verse, the lives of the twenty-five Buddhas, of whom **Gotama** was the last. The name of the **Bodhisatta** under each Buddha is also given. The last chapter deals with the distribution of **Gotama**'s relics.

It is said (Bv.i.74) that the **Buddhavaṁsa** was preached, at **Sāriputta**'s request, at the **Nigrodhārāma** in **Kapilavatthu**, after the Buddha had performed the miracle of the **Ratanacaṅkama**. The Commentary on the **Buddhavaṁsa** is known as the **Madhuraṭṭhavilāsinī** (*q.v.*).

The **Gandhavaṁsa** (p.61) speaks of a **Buddhavaṁsa** written by an author named **Kassapa**. This is probably not the same work. Mention is also made (Gv.60) of a *Ṭīkā* to the **Buddhavaṁsa**, **Paramatthadīpanī** by name.

Buddhavīmaṁsakamāṇava. See **Uttara** (9).

Buddhasaññaka 01. **Buddhasaññaka Thera**. An *Arahant*. In the time of **Vipassī Buddha** he was an earth-bound *Deva*, and when, at the death of the Buddha, the earth trembled, he realized the Buddha's might and honoured him in his heart. Fourteen *kappas* ago he was a king named **Samita** (Ap.i.151f). He is probably identical with **Meghiya** Thera. Thag-a.i.149f.

Buddhasaññaka 02. **Buddhasaññaka Thera**. Ninety-four *kappas* ago he saw **Siddhattha Buddha** and his heart was gladdened. Ap.i.252.

Buddhasaññaka 03. A hermit in the time of **Siddhattha Buddha**. Having heard from his pupils of the birth of the Buddha, he set forth from his hermitage to visit him. But he fell ill while yet one hundred and fifty leagues away, and he died full of faith in the Buddha (Ap.ii.420). He is probably identical with **Vītasoka Thera**. Thag a.i.295f.

Buddhasiri. A monk of the **Mahā Vihāra**, at whose request **Buddhaghosa** wrote the **Samantapāsādikā**. Vin-a.i.2.

Buddhasīha. A monk of Ceylon, pupil of **Buddhadatta**. It was at his request that **Buddhadatta** (1) wrote the **Rūpārūpavibhāga** (an **Abhidhamma** treatise). (PLC.108). According to one tradition (Sās-d.30) **Buddhasīha** himself was the author of the work, but the colophon to the book states otherwise.

Buddhasutta. See **Arahaṁsutta** (5).

Buddhasoma. A monk of Ceylon, friend of **Ānanda**, the author of the **Saddhammopāyana**. The work was composed by **Ānanda** to be sent as a religious gift to **Buddhasoma**. PLC.212.

Buddhā. Wife of Prince **Bodhi** and, later, of **Moggallāna**. By **Bodhi** she had a daughter **Lokitā** and by **Moggallāna** four children: **Kitti** (afterwards **Vijayabāhu I**.), **Mittā**, **Mahinda** and **Rakkhita**. Cv.lvii.40.

Buddhālaṅkāra. A Pāli poem based on the **Sumedhakathā** by **Sīlavaṁsa**. Bode, 43.

Buddhija, **Buddhiya**. Personal attendant of **Kakusandha Buddha**. Bv.xxiii.20; Ja.i.42; DN.ii.6.

Buddhippasādinī. A *Ṭīkā* on the **Padasādhana** by Srī **Rāhula** of the fifteenth century. PLC.205.

Buddhupaṭṭhāka Thera. An *Arahant*. Ninety-one *kappas* ago he blew a conch shell in honour of **Vipassī Buddha**. Twenty-four *kappas* ago he became king sixteen times under the name of **Mahā Nigghosa** (Ap.i.138f). He is probably identical with **Vimala** Thera. Thag-a.i.122f.

Buddhūpaṭṭhāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he was named **Veṭambarī** and his father dedicated him to the service of the Buddha (? **Buddha Sikhī**). Twenty-three *kappas* ago he became king four times under the name of **Samaṇūpaṭṭhaka**. Ap.i.242.

Bubbula. A village in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.99; see Cv.Trs.i.295, n.4.

Bumū. *v.l.* **Thulū** and **Khulū**. The name of a *gotta*. The village of **Uttarakā** belonged to them, and when the Buddha was staying there with **Sunakkhatta**, the latter was greatly taken up with the practices of **Korakkhattiya** (DN.ii.6). The editors of the **Sumaṅgalavilāsinī** have adopted the reading **Khulū**. DN-a.iii.819.

Burudatthalī. A ford across the **Mahā Vālukagaṅgā**. Cv.lxxii.36.

Bulī. The name of a *gotta*. They claimed one eighth share of the Buddha's relics and raised a *Thūpa* over them in their city of **Allakappa** (DN.ii.167). Their territory was probably near **Veṭhadīpa**, because the king of **Allakappa** is mentioned (Dhp-a.i.161) as being in intimate relationship with the king of **Veṭhadīpa**.

Būkakalla. A village in Ceylon near which was the **Ambavāpī** given by **Potthakuṭṭha** to the **Māṭambiya** *padhānaghara*. Cv.xlvi.20.

Belaṭṭha. Father of **Sañjaya** (*q.v.*). Snp a.ii.423.

Belaṭṭha Kaccāna. A sugar dealer. On his way from **Andhakkavinda** to **Rājagaha** he met the Buddha seated at the foot of a tree, and, with his permission, presented a pot of sugar (*gulakumbha*) to the monks. When the

monks had shared as much of the sugar as they wished, much was left over, and the Buddha asked **Kaccāna** to throw it into the water. This he did, and the water crackled. The Buddha preached to **Kaccāna** who accepted his teaching. Vin.i.224ff.

Belaṭṭhaputta. See **Sañjaya Belaṭṭhaputta**.

Belaṭṭhasīsa Thera. An *Arahant*, preceptor of **Ānanda**. He was once afflicted with scurvy and his robes clung to him. The monks thereupon applied water to the robes, but when the Buddha heard of it he made a rule allowing necessary therapeutic measures (Vin.i.202, 295f).

At one time this Thera would lie in the forest where he kept a store of dried boiled rice. When he needed food, after *samāpatti* he would sprinkle water on the rice and eat it instead of going for alms. When this was reported to the Buddha, he blamed **Belaṭṭhasīsa** for storing up food and promulgated a rule forbidding this (Vin.iv.86).

The **Dhammapada** Commentary (Dhp-a.ii.171), however, states that the offence was committed after the rule was laid down, and, because the food was stored, not because of greed but through lack of covetousness, the Buddha declared Belaṭṭhasīsa free from guilt.

Belaṭṭhasīsa was a Brahmin of **Sāvatthī** who had left the world under **Uruvelā Kassapa** before the Buddha's Awakening and was converted when **Uruvelā Kassapa** became a follower of the Buddha.

He had been a monk in the time of **Padumuttara Buddha**, but could achieve no attainment. He once gave a *mātuluṅga*-fruit to **Vessabhū Buddha** (Thag-a.i.67 ff.; Thag.vs.16).

He is probably identical with **Mātuluṅgaphaladāyaka** of the **Apadāna**. Ap.ii.446.

Belaṭṭhānika Thera (**Belaṭṭhakāni Thera**). He belonged to a Brahmin family of **Sāvatthī**, and, after hearing the Buddha preach, he entered the Saṅgha. While meditating in a forest tract in **Kosala**, he grew slothful and rough in speech. One day the Buddha, seeing his maturing insight, appeared before him

in a ray of glory and admonished him with a verse. **Belaṭṭhānika** was filled with agitation and soon after became an *Arahant*.

In the time of **Vipassī Buddha** he was a Brahmin teacher, and, while wandering about with his pupils, he saw the Buddha and offered him seven flowers. Twenty-nine *kappas* ago he became king under the name of **Vipulābhāsa** (Thag.vs.101; Thag a.i.205f).

He is probably identical with **Campakapupphiya** of the **Apadāna**. Ap.i.167.

Beluva, **Beluvagāma**. A village near **Vesālī**, where **Gotama Buddha** spent his last *vassa*. This was ten months before his death (SN-a.iii.198). According to the Commentaries (e.g., Ud-a.322; SN-a.iii.172) the Buddha did not go straight from Beluva to **Vesālī**, but turned back to **Sāvatthī**. He fell grievously ill during this period, but, by a great effort of will, overcame his sickness. During this sickness **Sakka** ministered to the Buddha, waiting on him and carrying on his head the Buddha's stools when he suffered from acute dysentery (Dhp a.iii.269 f.).

It was at this time that the Buddha, in answer to a question by **Ānanda**, said that he had kept nothing back from his disciples and had no special instructions for the Saṅgha to follow after his death. Each disciple must work out his own salvation. DN.ii.98 ff.; SN.v.151ff.

Ānanda is also mentioned as having stayed at Beluva after the Buddha's death. The householder **Dasama** of **Aṭṭhakanagara** sought him there, and their conversation is recorded in the **Aṭṭhakanagarasutta** (MN.i.349ff.; AN.v.342ff).

Beluva was a small village, and when the Buddha was there the monks stayed in **Vesālī**. Beluva was just outside the gates of **Vesālī** (SN a.iii.165) and was to the south of this city (MN-a.ii.571).

The **Theragāthā** (vs.919) states that **Anuruddha** died at Beluvagāma in the **Vajjī** country. This probably refers to **Beluvagāma**, in which case *Veluva* is a *varia lectio*.

Beluvapaṇḍuvīnā. The lute carried by **Pañcasikha** (*q.v.*); it belonged originally to **Māra**. When **Māra**, after wasting seven years trying in vain to discover some shortcoming in the Buddha – six years before the Awakening and

one year after it – left the Buddha in disgust and weariness, the lute which he carried slung on his shoulder slipped and fell. **Sakka** picked it up and gave it to **Pañcasikha**. It was so powerful that when plucked with the fingers the lovely music produced echoed on for four months (Snp-a.ii.393f).

The *vīnā* was three *gāvutas* in length (Bv a.239) and had fifty trestles (AN a.i.72). The **Sumaṅgalavilāsinī** (DN a.iii.699) describes it at length. It was pale yellow, like a ripe *beluva* fruit. Its base (*pokkhara*) was of gold, its stem of sapphire its strings of silver, and its knots (*veṭhikā*) of coral.

The *vīnā* was probably so-called partly because its base was made of a *bilva*-fruit, instead of the usual gourd, and partly because of its colour.

Bokusala. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.169.

Bojjhaṅgakathā. The third chapter of the **Yuganaddhavagga** of the **Paṭisambhidāmagga**.

Bojjhaṅgakosallasutta. One of the sections of the **Bojjhaṅgasaṁyutta**. Vibh-a.229, 231; the reference is to SN.v.112f.

Bojjhaṅgasaṁyutta. The second section (forty-sixth **Saṁyutta**) of the **Mahā Vagga** of the **Saṁyuttanikāya**. SN.v.61ff.

Bojjhaṅgasākaccavagga. The sixth chapter of the **Bojjhaṅgasaṁyutta**. SN.v.102ff.

Bojjhaṅgasutta 01. Among the four kinds of deeds – dark with a dark result, dark with a bright result, bright with a bright result and bright with a dark result – the seven kinds of wisdom (*bojjhaṅga*) are neither dark nor bright, and conduce to the waning of deeds. AN.ii.236f.

Bojjhaṅgasutta 02. The seven *bojjhaṅgas* lead to the Uncompounded (*Asaṅkhata*). SN.iv.361.

Bojjhaṅgasutta 03. Describes how concentration on breathing leads to the cultivation of the seven *bojjhaṅgas*. SN.v.312.

Bojjhā, **Bocchā**. An eminent *upāsikā*. The **Aṅguttaranikāya** (AN.iv.259, also 347) records a visit paid by her to the Buddha at **Jetavana**. The Buddha then preached to her on the *uposatha* and the advantages of keeping the fast.

Bojjhāsutta. Records the visit of **Bojjhā** (*q.v.*) to the Buddha and the sermon preached to her on the *uposatha*. AN.iv.259ff.

Bodhanāsutta. The Buddha explains to a monk, in answer to his question, that the *bojjhaṅgas* are so-called because they conduce to wisdom. SN.v.83.

Bodhāhārakula, **Bodhidhārakula**. That name given to the descendants of the eight families who brought the branch of the Bodhi-tree from **Pāṭaliputta** to Ceylon (Mhv.xix.67). The heads of the families were brothers of **Vedisadevī**, wife of **Asoka**, and they were led by **Sumitta** and **Bodhigutta** (Mbv. p. 154). The others (Mbv. p. 165) were **Candagutta**, **Devagutta**, **Dhammagutta**, **Suriyagutta**, **Gotama** and **Jutindhara**. They were entrusted with the ceremonies in connection with the Bodhi-tree at **Anurādhapura** and each was given a special office.

Bodhi 01. He lived at **Suṁsumāragiri** in the **Bhagga** country and built a palace called **Kokanada** (*q.v.*). When the palace was completed, **Gotama Buddha** was staying at **Bhesakalāvana** near by, and Bodhi sent a message by **Sañjikāputta**, inviting the Buddha to the palace, that he might bless it by being its first occupant. The Buddha agreed to come and, the next day, arrived with the monks for a meal. Bodhi came, with his retinue, to meet them at the foot of the steps and asked the Buddha to step on to the carpeting which was spread there. Three times the request was made, three times the Buddha kept silence. Thereupon **Ānanda** asked for the carpeting to be removed, saying that the Buddha's refusal to step thereon was as an example to future generations. After the meal, Bodhi had a discussion with the Buddha, recorded in the **Bodhirājakumārasutta** (Vin.ii.127f.; MN.ii.91ff).

The Commentary adds that one of the reasons for the Buddha's refusal to step on the carpet was that he knew the thoughts of Bodhi (MN a.ii.739ff). Bodhi was saying to himself: "If I am to have a son, the Buddha will step on this carpet, if not, he will not." The Buddha knew also that Bodhi was not destined to have a son because in a previous life he and his wife had lived on an island and eaten young birds. Dhp a.iii.137ff adds that the Buddha actually told Bodhi of the non-fulfillment of his wish for a son, and related to him the story of his past life in which he and his wife ate birds' eggs.

Bodhi was the son of **Udena**, king of **Kosambi**, and his mother was the daughter of **Caṇḍappajjota**. Bodhi was skilled in the art of managing elephants (see also MN.ii.94), which art he learned from his father, a master in this direction. It is said that, while Bodhi was yet in his mother's womb, she visited the Buddha at the **Ghositārāma** in **Kosambī** and declared that whatever child was born to her it would accept the Buddha, his teaching and the Saṅgha, as its abiding refuge (MN.ii.97). Later, after Bodhi's birth, his nurse took him to the Buddha at **Bhesakalāvana** and made a similar declaration. When, therefore, Bodhi acknowledged the Buddha as his teacher, at the conclusion of the **Bodhirājakumārasutta**, he was seeking the Buddha's refuge for the third time.

Some accounts of the building of Bodhi's palace add that as it was being completed, Bodhi conceived the idea of killing the architect or of blinding him so that he could never design a similar house for anyone else. He confided this idea to **Sanjikāputta**, who warned the architect, see e.g., Dhp a.iii.134ff.; in Ja.iii.157 it is stated briefly that Bodhi did actually blind the architect. In a previous birth he put out the eyes of one thousand warriors. See the **Dhonasākhajātaka** (Ja 353).

The latter, therefore, obtained special timber from **Bodhi**, saying it was for the palace, and made out of it a wooden bird large enough to hold himself and his family. When it was ready, he made it fly out of the window, and he and his family escaped to the **Himālaya** country, where he founded a kingdom and came to be known as King **Kaṭṭhavāhana**.

Bodhi 02. One of the eight Brahmins who recognized the signs at the birth of the Buddha. Ja.i.56; in the **Milinda** (236) he is called **Subodhi**.

Bodhi 03. Called **Bodhikumāra**. The Bodhisatta born as an ascetic. For his story see the **Cūḷa Bodhijātaka** (Ja 443, Ja.iv.22ff).

Bodhi 04. Also called **Mahā Bodhi**; the Bodhisatta born as an ascetic. See the **Mahā Bodhijātaka** (Ja 528), Ja.v.227ff.

Bodhi 05. A monk of Ceylon. At his request **Silāmeghavaṇṇa** proclaimed a regulative act against the undisciplined monks of **Abhayagirivihāra**. The monks, expelled under the act, conspired together and killed Bodhi. But the king renewed his exertions and, in memory of Bodhi, succeeded in purifying the Saṅgha. Cv.xliv.75.

Bodhi 06. A descendant of **Dāṭhopatissa**. He married Buddhā (*q.v.*), and had by her a daughter named **Lokitā**. Cv.lvii.40.

Bodhi 07. **Laṅkādhinātha Bodhi**. General of **Māṇābharaṇa** (2). He was slain in battle. Cv.lxx.294, 309.

Bodhiāvāṭa. A village in **Rohaṇa** mentioned in the accounts of the campaigns of **Parakkamabāhu I**. Cv.lxxv.97, 146.

Bodhigāmavara. A village and district in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu 1**. Cv.lxvi.78; lxix.9; lxx.88; for its identification see Cv.Trs.i.259, n.1.

Bodhigutta. Brother of **Vedisadevī**. He belonged to the **Sākyan** clan, and with **Sumitta** was leader of the retinue sent by **Asoka** to escort the branch of the Bodhi-tree to **Anurādhapura**.

At the conclusion of the planting of the tree, Bodhigutta was taken by the king to **Morapāsāda** and there invested with the rank of *Laṅkājayamahālekhaka* (*q.v.*) amid great pomp and ceremony. He was given a house near the Bodhi-tree. Later he married **Sunandā**, sister of **Bodhiguttā**, and had two children – **Mahinda** and **Vidhurinda**. Mbv.154 f., 163 f., 169.

Bodhiguttā. A nun of the **Hatthāḷhakārāma** in **Anurādhapura**, colleague of **Saṅghamittā**. She belonged to the **Moriya** clan and was the elder sister of **Sunandā**, wife of **Bodhigutta**. Mbv. 169.

Bodhighariya Thera. An *Arahant*. Ninety-four *kappas* ago he built a pavilion by the Bodhi-tree of **Siddhattha Buddha**. Sixty-five *kappas* ago he became king in **Kāsika**, which city was built for him by **Vissakamma**, ten leagues long and eight broad. His palace was called **Maṅgala**. Ap.ii.401.

Bodhitalagāma. A village on the road from **Gaṅgāsiripura** to **Samantakūṭa** where **Devappatirāja** built a bridge. Cv.lxxxvi.21.

Bodhitissa. A chieftain, probably of **Malaya**. He built the **Bodhitissavihāra**. Cv.xlvi.30.

Bodhitissavihāra. See **Bodhitissa**.

Bodhimaṇḍa. The name given to the spot under the Bodhi-tree where the Buddha attained Awakening and where he sat for one week after the Awakening (Vin.i.1; but according to Dhp-a.i.71 he spent seven weeks there). A monastery was later erected there called the Bodhimaṇḍa *vihāra*.

Thirty thousand monks, under **Cittagutta**, came from there to the foundation ceremony of the **Mahā Thūpa** (Mhv.xxix.41). It was near here that **Buddhaghosa** was born (Cv.xxxvii.215), and here **Silākāla** entered the Saṅgha (Cv.xxxix.47). See also **Bodhirukkha**.

Bodhimātu Mahā Tissa Thera. He came through the air to receive from **Duṭṭhagāmaṇī** a share of the food which the latter had obtained while fleeing from **Cūḷaṅganiyapiṭṭhi**. According to other accounts the Thera's name was **Kuṭumbiyaputtatissa**. AN a.i.366.

Bodhirājakumārasutta. Records the visits of the Buddha to Prince **Bodhi** (1) and the discussion which ensued. The Buddha refutes **Bodhi**'s view that true welfare comes only through unpleasant things, and declares that if a monk has

confidence in the Buddha and also the necessary qualities of head and heart, he can master the Dhamma without delay. MN.ii.91ff.

Bodhirukkha. The generic name given to the tree under which a Buddha attains Awakening (DN.A.ii.416). The tree is different in the case of each Buddha. Thus,

- for **Gotama** and also for **Koṇḍañña** it was an *asvattha*;
- for **Dīpaṅkara** and **Kakusandha** a *sirīsa*;
- for **Maṅgala**, **Sumana**, **Revata** and **Sobhita** a **Nāga**;
- for **Anomadassī** an *ajjuna*;
- for **Paduma** and **Nārada** a *mahā soṇa*;
- for **Padumuttara** a *salala*;
- for **Sumedha** a *nimba*;
- for **Sujāta** a bamboo;
- for **Piyadassī** a *kakudha*;
- for **Atthadassī** a *campaka*;
- for **Dhammadassī** a *bimbajāla*;
- for **Siddhattha** a *kaṇikāra*;
- for **Tissa** an *asana*;
- for **Phussa** an *āmaṇḍa*;
- for **Vipassī** a *pāṭalī*;
- for **Sikhī** a *puṇḍarīka*;
- for **Vessabhū** a *sāla*;
- for **Koṇāgamana** an *udumbara*;
- for **Kassapa** a banyan (see *passim*; the details differ somewhat at Bv-a.247).

The site of the Bodhi-tree is the same for all Buddhas (Bv-a.247), and it forms the navel of the earth (Ja.iv.233) (*puthuvinābhi*). No other place can support the weight of the Buddha's attainment. Ja.iv.229.

When no Bodhi-tree grows, the Bodhimaṇḍa (ground round the Bodhi-tree), for a distance of one royal *karīsa*, is devoid of all plants, even of any blade of grass, and is quite smooth, spread with sand like a silver plate, while all around it are grass, creepers and trees. None can travel in the air immediately above it, not even **Sakka** (Ja.iv.232f).

When the world is destroyed at the end of a *kappa*, the Bodhimaṇḍa is the last spot to disappear; when the world emerges into existence again, it is the first to appear. A lotus springs there bringing it into view and if during the *kappa* thus begun a Buddha will be born, the lotus puts forth flowers, according to the number of Buddhas (DN-a.ii.412).

In the case of **Gotama Buddha**, his Bodhi-tree sprang up on the day he was born (DN-a.ii.425; Bv-a.248). After his Awakening, he spent a whole week in front of it, standing with unblinking eyes, gazing at it with gratitude. A shrine was later erected on the spot where he so stood, and was called the **Animisacetiya** (*q.v.*). The spot was used as a shrine even in the lifetime of the Buddha, the only shrine that could be so used. While the Buddha was yet alive, in order that people might make their offerings in the name of the Buddha when he was away on pilgrimage, he sanctioned the planting of a seed from the Bodhi-tree in **Gayā** in front of the gateway of **Jetavana**. For this purpose **Moggallāna** took a fruit from a tree at **Gayā** as it dropped from its stalk, before it reached the ground. It was planted in a golden jar by **Anāthapiṇḍika** with great pomp and ceremony. A sapling immediately sprouted forth, fifty cubits high, and in order to consecrate it the Buddha spent one night under it, wrapt in meditation. This tree, because it was planted under the direction of **Ānanda**, came to be known as the **Ānandabodhi** (Ja.iv.228ff).

According to the Ceylon Chronicles (e.g., Mhv.xv), branches from the Bodhi-trees of all the Buddhas born during this *kappa* were planted in Ceylon on the spot where the sacred Bodhi-tree stands today in **Anurādhapura**. The branch of **Kakusandha**'s tree was brought by a nun called **Rucānandā**, **Koṇāgamana**'s by **Kaṇṭakānandā** (or **Kanakadattā**), and **Kassapa**'s by **Sudhammā**.

Asoka was most diligent in paying homage to the Bodhi-tree, and held a festival every year in its honour in the month of **Kattika** (Mhv.xvii.17). His queen, **Tissarakkhā** was jealous of the Tree, and three years after she became queen (i.e., in the nineteenth year of **Asoka**'s reign), she caused the tree to be killed by means of *maṇḍu*-thorns (Mhv.xx.4f). The tree, however, grew again, and a great monastery was attached to the Bodhimaṇḍa. Among those present at the foundation of the **Mahā Thūpa** are mentioned thirty thousand monks from this *Vihāra*, led by **Cittagutta** (Mhv.xxix.41).

Kittisirimegha of Ceylon, contemporary of Samudragupta, erected with the permission of Samudragupta, a **Saṅghārāma** near the **Mahā Bodhivihāra**, chiefly for the use of the Sinhalese monks who went to worship the Bodhi-tree. The circumstances in connection with the **Saṅghārāma** are given by Xuanzang who gives a description of it as seen by himself (Beal-Xuan, op.cit., 133ff). It was probably here that **Buddhaghosa** met the Elder **Revata** who persuaded him to come to Ceylon.

In the twelfth year of **Asoka**'s reign the right branch of the Bodhi-tree was brought by **Saṅghamittā** to **Anurādhapura** and placed by **Devānampiyatissa** in the **Mahā Meghavana**.

The Buddha, on his death bed, had resolved five things, one being that the branch which should be taken to Ceylon should detach itself (Mhv.xvii.46f). From **Gayā**, the branch was taken to **Pāṭaliputta**, thence to **Tāmalittī**, where it was placed in a ship and taken to **Jambukola**, across the sea; finally it arrived at **Anurādhapura**, staying on the way at **Tivakka**. Those who assisted the king at the ceremony of the planting of the Tree were the nobles of **Kājaragāma** and of **Candanagāma** and of **Tivakka**. From the seeds of a fruit which grew on the tree sprang eight saplings, which were planted respectively at **Jambukola**, in the village of **Tivakka**, at **Thūpārāmā**, at **Issaramaṇārāma**, in the court of the **Paṭhamacetiya**, in **Cetiyagiri**, in **Kājaragāma** and in **Candanagāma** (Mhv.xix.60ff.; for details in connection with the bringing of the Bodhi-tree, see Mbv.144 ff).

Thirty-two other saplings, from four other fruits, were planted here and there at a distance of one *yojana*. Ceremonies were instituted in honour of the Tree, the supervision of which was given over to **Bodhāhārakula**, at the head of which were the eight ministers of **Asoka** who, led by **Bodhigutta** and **Sumitta**, were sent as escorts of the Tree (see Mbv.165f., for the names of the others). Revenues were provided for these celebrations.

Later, King **Dhātusena** built a *Bodhighara* or roof over the Tree (Cv.xxxviii.431) while **Silākāla** made daily offerings at the shrine (see Cv.Trs.i.32, n.6; Cv.xli.29), and **Kittisirimegha** had the *Bodhighara* covered with tin plates (Cv.xli.65). **Mahā Nāga** had the roof of the *Bodhighara* gilded, built a trench round the courtyard and set up Buddha images in the image house

(Cv.xli.94). **Aggabodhi I**. erected a stone terrace round the Tree and placed, at the bottom of it, an oil pit to receive the oil for illuminations on festival days (Cv.xlii.19). **Aggabodhi II**. had a well dug for the use of pilgrims (Cv.xlii.66), and **Moggallāna III**. held a great celebration in the Tree's honour (Cv.xliv.45).

Aggabodhi VII. found the *Bodhighara* in ruins and had it rebuilt (Cv.xlviii.70); **Mahinda II**. instituted a regular offering in its honour (Cv.xlviii.124), and **Udaya III**. gave a village near **Anurādhapura** to the service of the Bodhi-tree. Cv.liii.10.

Bodhivagga. The first chapter of the **Udāna**.

Bodhivandaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw the *pāṭalī*-Bodhi of **Vipassī Buddha** and worshipped it. Ap.i.290.

Bodhivaṁsa. See **Mahā Bodhivaṁsa**.

Bodhivāla. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Kitti** (**Vijayabāhu I**.). Cv.lvii.54.

Bodhisatta. The name given to a being who aspires to *Bodhi* or Awakening. The Commentaries (e.g., DN-a.ii.427) define the word thus: *Bodhisatto ti paṇḍitasatto bujjhanakasatto; bodhisaṅkhātesu vā catusu maggesu āsatto laggamānaso ti Bodhisatto* (Bodhisatta means 'one attached to wisdom,' 'a being intent on Awakening,' or 'one whose mind is inclined toward and attached to the four paths designated as Awakening.') See also AN a.i.453. For a discussion of the meaning of the word see Har Dayal: *The Bodhisattva Doctrine*, pp.4ff.

The word can therefore be used in reference to all those who seek *Nibbāna*, including Buddhas, **Pacceka Buddhas**, and the disciples of Buddhas (*Buddha-paccekabuddha-Buddhasāvakā*), but is commonly used only of those beings who seek to become Buddhas. The word may have been used originally only in connection with the last life of a Buddha, in such contexts as "in the days before my Awakening, when as yet I was only a Bodhisatta", e.g., MN.i.17, 114, 163; so also in the **Mahāpadānasutta** (DN.ii.13) and the **Acchariya-abbhutadhammasutta** (MN.iii.119).

But already in the **Kathāvatthu** (e.g., 283-90, 623) the previous lives of **Gotama Buddha** and other saints had begun to excite interest and speculation.

In the developed form of the ideas regarding Bodhisattas, a Bodhisatta's career started with his making a resolution before a Buddha (*abhinīhārakaraṇa* or *mūlapaṇidhāna*) to become a Buddha for the welfare and liberation of all creatures. In later literature, the *abhinīhāra* is preceded by a period during which the Bodhisatta practises *manopaṇidhi*, when he resolves in his mind to desire to become a Buddha without declaring this intention to others.

For the *abhinīhāra* to be effective, eight conditions should be fulfilled (Bv.ii.59; explained at Bv-a.75f. and Snp-a.i.48f): the aspirant should be

- (1) a human being,
- (2) a male,
- (3) sufficiently developed to become an *Arahant* in that very birth,
- (4) a recluse at the time of the declaration,
- (5) he should declare his resolve before a Buddha,
- (6) should be possessed of attainments such as the *jhānas*,
- (7) be prepared to sacrifice all, even life, and
- (8) his resolution should be absolutely firm and unwavering.

In the case of **Gotama Buddha**, his *abhinīhāra* was made at **Amaravatī** in the presence of **Dīpaṅkara Buddha**. His name at that time was **Sumedha** (*q.v.*). The Buddha, before whom the *abhinīhāra* is made, looks into the future and, if satisfied, declares the fulfilment of the resolve, mentioning the particulars of such fulfilment. This declaration is called *vyākaraṇa*, and is made also by all subsequent Buddhas whom the Bodhisatta may meet during his career. Having received his first *vyākaraṇa*, the Bodhisatta proceeds to investigate the qualities which should be acquired by him for the purposes of Buddhahood (*buddhakārakadhammā*), in accordance with the custom of previous Bodhisattas. These he discovers to be ten in number, the Ten Perfections (*dasapāramī*): *dāna*, *sīla*, *nekkhamma*, *paññā*, *viriya*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā* and *upekhā*. Bv.ii.116ff.

Sometimes thirty *pāramī* are spoken of, each of the ten being divided into three, varying in kind and degree. Thus, in the case of *dāna*, the *dānapāramī*

consists in giving one's limbs, *dāna-upapāramī* in giving away one's external possessions and *dānapāramatthapāramī* in giving one's life, this last being the most excellent.

In the case of **Gotama Buddha**, examples of births in which the ten *pāramī* were practised to the highest degree are as follows: the **Ekarāja**, **Khantivādī**, **Cūḷasaṅkhapāla**, **Mahā Janaka**, **Mahā Sutasoma**, **Mūgapakkha**, **Lomahaṁsa**, **Sattubhattaka**, **Sasa**, and **Sutasomajātaka**s (Bv a. 50; Ja.i.44f).

He also develops the four **Buddhabhūmi** (*catasso buddhabhūmiyo*) – *ussāha*, *ummagga*, *avaṭṭhāna* and *hitacariyā* – explained respectively as zealousness (*viriya*), wisdom (*paññā*), resolution (*adhiṭṭhāna*) and compassion (*mettābhāvanā*).

He cultivates the six *ajjhāsayas* which conduce to the maturing of Awakening (*bodhiparipākiyā saṁvattanti*), these six being: *nekkhammajjhāsaya*, *pavivekajjhāsaya*, *alobhajjhāsaya*, *adosajjhāsaya*, *amohajjhāsaya* and *nissaravajjhāsaya*. Snp a.i.50.

A Bodhisatta, during his career, escapes from being born in eighteen inauspicious states (*aṭṭhārasa abhabbaṭṭhānāni*). He is never born blind, deaf, insane, slobbery (*eḷamūga*) or crippled, or among savages (*milakkhesu*), in the womb of a slave, or as a heretic. He never changes his sex, is never guilty of any of the five *ānantarikakamma*s, and never becomes a leper. If born as an animal, he never becomes less than a quail or more than an elephant. He is never born either among various classes of *Petas* nor among the **Kāḷakañjakas**, neither in **Avīci** nor in the *lokantarakanirayas*, neither as **Māra**, nor in worlds where there is no perception (*asaññībhava*), nor in the **Suddhāvāsas**, nor in the *Arūpa* worlds, nor ever in another **Cakkavāḷa**. Snp a.i.50 f.

Besides practising the (thirty) *pāramī*, all Bodhisattas must make the five great sacrifices (*mahāpariccāgā*) – giving up wife, children, kingdom, life and limb (Ja.vi.552) and must fulfil the three kinds of conduct (*cariyā*): *ñātatthacariyā*, *lokatthacariyā* and *buddhi-atthacariyā* and the seven *mahādanas* as practised by **Vessantara**, which caused the earth to quake seven times. DN a.ii.427; Dhp a.iii.441; the Bv a. (116 f.) gives a story about **Maṅgala Buddha** which corresponds to that of **Vessantara** in regard to **Gotama Buddha**. See **Kharadāṭhika**.

The length of a Bodhisatta's career varies; some practice the *pāramī* for at least four *asaṅkheyya*s and one hundred thousand *kappas*, others for at least eight *asaṅkheyya*s and one hundred thousand *kappas*, and yet others for sixteen *asaṅkheyya*s and one hundred thousand *kappas*. The first of these periods is the very least that is required and is intended for those who excel in wisdom (*paññā*), like our **Gotama Buddha**. The middle is for those who excel in faith (*saddhā*); and the last and highest for those whose chief feature is perseverance (*viriya*) (Snp-a.i.47 f) like **Metteyya Buddha**.

In their penultimate life all Bodhisattas are born in **Tusita** (see **Buddha**), where life lasts for fifty-seven crores and six million years, but most Bodhisattas leave **Tusita** before completing their life-span. **Vipassī**, e.g., was among the exceptions (DN-a.ii.427).

As the time for the announcement of their last birth approaches, all is excitement because of various signs appearing in the ten thousand world systems. The **Devas** of all the worlds assemble in **Tusita** and request the Bodhisatta to seek birth as a human being, that he may become the Buddha. The Bodhisatta withholds his reply until he has made the Five Great Investigations (*pañcamahāvilokanā*) regarding time, continent, place of birth, his mother and the life-span left to her. Buddhas do not appear in the world when men live to more than one hundred thousand years or to less than one hundred. They are born only in **Jambudīpa** and in the **Majjhimadesa**, and only of a *Khattiya* or Brahmin clan. The Bodhisatta's mother in his last birth must not be passionate or given to drink; she should have practised the *pāramī* for one hundred thousand *kappas*, have kept the precepts inviolate from birth, and should not be destined to live more than ten months and seven days after the conception of the Bodhisatta.

Having satisfied himself as to these particulars, the Bodhisatta goes with the other **Devas** to **Nandanavana** in **Tusita**, where he announces his departure from their midst and disappears from among them while playing. On the day of his conception, the Bodhisatta's mother takes the vows of fasting and celibacy at the conclusion of a great festival, and when she has retired to rest, she dreams that the **Four Regent Gods** take her with her bed, bathe her in the **Anotatta** Lake, clad her in divine garments, and place her in a golden palace surrounded by all

kinds of luxury. As she lies there the Bodhisatta in the form of a white elephant enters her womb through her right side. The earth trembles and all the ten thousand world systems are filled with radiance. Immediately the **Four Regent Gods** assume guard over mother and child. Throughout the period of pregnancy, which lasts for ten months exactly, the mother remains free from ailment and sees the child in her womb sitting cross-legged (like a preacher on a dais, says the Commentary DN-a.ii.436). At the end of the ten months; she gives birth to the child, standing in a grove, never indoors. **Suddhāvāsa** Brahmins, free from all passion, first receive the child in a golden net, and from them the **Four Regent Gods** take him on an antelope skin and present him to his mother. Though the Bodhisatta is born free of the mucous otherwise present at birth, two showers of water – one hot, the other cold – fall from the sky and bathe mother and child. The child then takes seven strides to the north, standing firmly on his feet, looks on all sides, and seeing no one anywhere to equal him, announces his supremacy over the whole world and the fact that this is his last birth. (**Gotama Buddha** as the Bodhisatta, spoke, in three different births, as soon as born – as **Mahosadha**, as **Vessantara**, and in his last birth, Ja.i.53).

Seven days after birth his mother dies. She dies because she must bear no other being. The Bodhisatta's time of conception is so calculated that the mother's destined life-span completes itself seven days after his birth. From the Commentary account it would appear that the age of the Bodhisatta's mother at the time of his birth is between fifty and sixty (*majjhimavayassa pana dve koṭṭhāsā atikkamma tatiye koṭṭhāse*) (DN a.ii.437; Ud a.278).

The Bodhisatta's last birth is attended by various miracles. The Commentaries see, in the various incidents connected with the Bodhisatta's last birth, signs of various features, which came, later, to be associated with the Buddha and his doctrine; for details see DN a.ii.439ff.

Soothsayers, being summoned, see on the child's body the thirty-two marks of a Great Man (*mahāpurisa*), and declare that the child will become either a **Cakkavatti** or a Buddha (for details of these marks see DN.ii.17ff.; MN.ii.136f. The reasons for these marks are given at DN.iii.145ff). His father, desiring that his child shall be a **Cakkavatti** rather than a Buddha, brings him up in great luxury, hiding from him all the sin and ugliness of the world. But the destiny of

a Bodhisatta asserts itself, and he becomes aware of the presence in the world of old age, disease, death and the freedom of mind to be found in the life of a recluse. In the case of some Bodhisattas (e.g., **Vipassī**) these four signs (*nimittāni* as they are called) are seen by them at different times, but in the case of others on one and the same day (DN-a.ii.457).

Urged by the desire to discover the cause of suffering in the world and the way out of it, the Bodhisatta leaves the world on the day of his son's birth.

- Some Bodhisattas leave the world riding on an elephant (e.g., **Dīpaṅkara**, **Sumana**, **Sumedha**, **Phussa**, **Sikhī** and **Koṇāgamana**),
- some on a chariot (e.g., **Koṇḍañña**, **Revata**, **Paduma**, **Piyadassī**, and **Kakusandha**),
- some on a horse (e.g., **Maṅgala**, **Sujāta**, **Atthadassī**, **Tissa**, **Gotama**), and
- some in a palanquin (e.g., **Anomadassī**, **Siddhattha** and **Vessabhū**).
- Some, like **Nārada**, go on foot,
- while **Sobhita**, **Dhammadassī** and **Kassapa** travelled in the palaces of their lay life.

Having left the world, the Bodhisatta practises the austerities, the period of such practices varying.

- In the case of **Dīpaṅkara**, **Koṇḍañña**, **Sumana**, **Anomadassī**, **Sujāta**, **Siddhattha** and **Kakusandha** it was ten months;
- for **Maṅgala**, **Sumedha**, **Tissa** and **Sikhī** it was eight;
- for **Revata** seven;
- for **Piyadassī**, **Phussa**, **Vessabhū** and **Koṇāgamana** six;
- for **Sobhita** four;
- for **Paduma**, **Atthadassī** and **Vipassī** two weeks;
- for **Nārada**, **Padumuttara**, **Dhammadassī** and **Kassapa** one week;
- and for **Gotama** six years (for the reason for this great length in the last case, see **Gotama Buddha**).

On the day the Bodhisatta attains to Buddhahood, he receives a meal of milk-rice (*pāyāsa*) from a woman and a gift of *kusa*-grass, generally from an **Ājīvaka**, which he spreads under the Bodhi-tree (the Bodhi-tree is different for each Bodhisatta) for his seat. The size of this seat varies;

- the seats of **Dīpaṅkara**, **Revata**, **Piyadassī**, **Atthadassī**, **Dhammadassī** and **Vipassī** were fifty-three hands in length;
- those of **Koṇḍañña**, **Maṅgala**, **Nārada** and **Sumedha** fifty-seven hands;
- that of **Sumana** sixty hands;
- those of **Sobhita**, **Anomadassī**, **Paduma**, **Padumuttara** and **Phussa** thirty-eight;
- of **Sujāta** thirty-two;
- of **Kakusandha** twenty-six;
- of **Koṇāgamana** twenty;
- of **Kassapa** fifteen;
- of **Gotama** fourteen (Bv-a. 247).

Before the Awakening the Bodhisatta has five great dreams:

- (1) That the world is his couch with the **Himālaya** as his pillow, his left hand resting on the eastern sea, his right on the western, and his feet on the southern;
- (2) That a blade of *tiriyā* (*kusa*) grass growing from his navel touches the clouds;
- (3) That white worms with black heads creep up from his feet, covering his knees;
- (4) That four birds of varied hues from the four quarters of the world fall at his feet and become white;
- (5) That he walks to and fro on a heap of dung, by which he remains unsoiled.

For the explanations of these dreams see AN.iii.240f.; these dreams are referred to at Ja.i.69.

The next day the Bodhisatta sits cross-legged on his seat facing the east, determined not to rise till he has attained his goal. The gods of all the worlds assemble to do him honour, but **Māra** (*q.v.*) comes with his mighty hosts and the gods flee. All day, the fight continues between **Māra** and the Bodhisatta; the *pāramī* alone are present to lend their aid to the Bodhisatta, and when the moment comes, the Goddess of the Earth bears witness to his great sacrifices, while **Māra** and his armies retire discomfited at the hour of sunset, the gods

then returning and singing a paean of victory. Meanwhile the Bodhisatta spends the night in deep concentration; during the first watch he requires knowledge of past lives, during the second watch he develops the divine eye, while during the last watch he ponders over and comprehends the *Paṭiccasamuppāda* doctrine. Backwards and forwards his mind travels over the chain of causation and twelve times the earth trembles. With sunrise, omniscience dawns on him, and he becomes the Supremely Awakened Buddha, uttering his *udāna* of victory, while the whole world rejoices with him.

For the *Paṭiccasamuppāda* see DN.ii.31ff.; for the other details see Ja.i.56ff., where the story of **Gotama** is given. DN-a.ii.462ff gives similar details regarding **Vipassī**; Bv a.248 says it is the same for all Bodhisattas.

The above is a brief account, as given in the books, of certain features common to all Bodhisattas. In addition to these, particulars of the personal career of the Bodhisatta who became **Gotama**, are found, chiefly in the **Buddhavaṁsa** and the **Jātaka Commentary**. It has already been stated that each Bodhisatta receives the *vyākaraṇa* from every Buddha whom he meets, and **Gotama** was no exception.

- He received his first *vyākaraṇa* as the ascetic **Sumedha**, from **Dīpaṅkara**;
- and then, as a **Cakkavatti**, from **Koṇḍañña**;
- as the Brahmin **Suruci**, from **Maṅgala**;
- as the **Nāga** king **Atula**, from **Sumana**;
- as the Brahmin **Atideva**, from **Revata**;
- as the Brahmin **Ajita**, from **Sobhita**;
- as a **Yakkha** chief, from **Anomadassī**;
- as a lion, from **Paduma**;
- as an ascetic (*Isi*) from **Nārada**;
- as a governor (*Mahā Raṭṭhiya*) **Jaṭila**, from **Padumuttara**;
- as the youth **Uttara**, from **Sumedha**;
- as a **Cakkavatti**, from **Sujāta**;
- as the youth **Kassapa**, from **Piyadassī**;
- as the ascetic **Susīma**, from **Atthadassī**;
- as **Sakka**, from **Dhammadassī**;
- as the ascetic **Maṅgala**, from **Siddhattha**;

- as **Sujāta**, from **Tissa**;
- as King **Vijitāvī**, from **Phussa**;
- as the **Nāga** king **Atula**, from **Vipassī**;
- as King **Arindama**, from **Sikhī**;
- as King **Sudassana**, from **Vessabhū**;
- as King **Khema**, from **Kakusandha**;
- as King **Pabbata**, from **Koṇāgamana**;
- and as the youth **Jotipāla**, from **Kassapa**.

The **Jātaka Commentary** gives particulars of other births of the Bodhisatta (to the births given below and taken from the **Jātaka Commentary** should be added those given in the **Pubbakammapiloti** of the **Apadāna** i.299ff.; also Ud a, and given *s.v.* **Gotama**) e.g., as **Akitti**, **Ajjuna**, **Aṭṭhisena**, **Anitthigandha**, **Ayoghara**, **Araka**, **Arindama**, **Alīnacitta**, **Alīnasattu**, **Asadisa**, **Ādāsamukha**, **Udaya**, **Udayabhadda**, **Kaṭṭhavāhana**, **Kaṇhadīpāyana**, **Kaṇha** *paṇḍita*, **Kapila**, **Kappa**, **Kassapa**, **Kāraṇḍiya**, **Kāliṅga Bhāradvāja**, **Kuṇāla**, **Kuṇḍakumāra**, **Kuddālaka**, **Kusa**, **Komāyaputta**, **Khadiravaniya**, **Guttila**, **Ghata**, **Canda**, **Candakumāra**, **Campeyya**, **Citta** *paṇḍita*, **Cūḷaka** *seṭṭhi*, **Cūḷa Dhanuggaha**, **Chaddanta**, **Chalaṅga** *kumāra*, **Janasandha**, **Juṇha**, **Jotipāla** (= **Sarabhaṅga**), **Takkapaṇḍita**, **Takkāriya**, **Tirīṭavaccha**, **Temiya** (= **Mūgapakkha**), **Dīghāvu**, **Duyyodhana**, **Dhanañjaya**, **Dhamma**, **Dhammaddhaja**, **Dhammapāla** (prince and Brahmin), **Nārada**, **Nigrodha**, **Nimi**, **Pañcālacaṇḍa**, **Pañcāvudha**, **Paṇḍita**, **Paduma** *kumāra*, **Baka**, **Bodhi** *kumāra*, **Brahmadatta** (in several births), **Bhaddasāla**, **Bharata**, **Bhallātiya**, **Bhūridatta**, **Bhojanasuddhika**, **Makhādeva**, **Magha**, **Mandhātā**, **Mahā Kañcana**, **Mahā Janaka**, **Mahā Dhana**, Mahā **Bodhi** (= **Bodhi**), **Mahā Sīlava**, **Mahā Sudassana**, **Mahiṁsāsa**, **Mahosadha**, **Mātaṅga**, **Mūgapakkha** (= **Temiya**,) **Yuvañjaya**, **Rakkhita**, **Rāma**, *Lomasa* **Kassapa**, **Vacchanakha**, **Vidhura**, **Visayha**, **Vessantara**, **Saṅkicca**, **Saṅkha**, **Santusita**, **Sambhava**, **Sarabhaṅga**, **Sādhīna**, **Siri**, **Suciparivāra**, **Sujāta**, **Sutana**, **Sutasoma**, **Suppāraka**, **Suvaṇṇasāma**, **Susīma**, **Senaka**, **Seruva**, **Soṇa**, **Soma**, **Somadatta**, **Somanassa**, **Hatthipāla** and **Hārita**.

In these and other births the Bodhisatta occupied various stations in life, such as that of an

- acrobat (**Dubbacajātaka**);
- *ājīvaka* (**Lomahaṁsajātaka**);
- ascetic (numerous births);
- barber (**Illīsajātaka**);
- caravan leader (**Kimpakkajātaka** and **Mahā Vāṇijajātaka**);
- carpenter (**Samuddavāṇijajātaka**);
- chaplain (various births);
- conch blower (**Saṅkhadhamanajātaka**);
- councillor (**Kacchapa**, **Kalāyamuṭṭhi**, **Kukku**, **Giridanta**, **Dhūmakāri**, **Pabbatūpatthara**, **Pādañjali**, **Puṭabhatta**, **Vālodakajātaka**s);
- courtier (**Bāhayi**, **Sālittaka**, etc.);
- dice player (**Littajātaka**);
- drummer (**Bherivādajātaka**);
- elephant trainer (**Saṅgāmāvacarajātaka**);
- farmer (**Kañcanakkhandha**, **Kummāsapiṇḍa**, **Sīhacamma**, **Suvaṇṇakakkaṭajātaka**s);
- forester (**Khurappajātaka**);
- gardener (**Kuddālakajātaka**);
- goldsmith (**Kuṇālajātaka**);
- hawker (**Serivajātaka**);
- horse dealer (**Kuṇḍakakucchisindhavajātaka**);
- householder (**Gahapati** and **Jāgarajātaka**, also as **Kuṇḍaka**, **Sutana** and **Hārita**);
- judge (**Kūṭavāṇijajātaka**, **Rathalatthijātaka**);
- king (numerous births, e.g. **Arindama**, **Ādasamukha**, etc.);
- mariner (**Suppārakajātaka**);
- merchant (several births, e.g. as **Paṇḍita**, etc.);
- minisiter (numerous births, e.g. as **Senaka**, **Vidhura**);
- musician (Guttila); physician (**Kāmajātaka** and **Visavantajātaka**);
- potter, (**Kacchapajātaka**, **Kumbhakārajātaka**);
- robber (the scholiast, Ja.ii.389, explains that when a Bodhisatta is born as a wicked man it is due to a fault in his horoscope) (**Kaṇaverajātaka**, **Satapattajātaka**);
- smith (**Sūcijātaka**);
- squire (e.g., **Nandajātaka**);

- stonecutter (**Babbujātaka**);
- teacher (numerous births, e.g. **Anabhirati**, **Durājāna**, **Losakajātaka**);
- treasurer (e.g. as **Cūḷaka**, **Visayha**, **Saṅkha** and **Suciparivāra**);
- tumbler (**Ucchiṭṭhabhattajātaka**); and
- valuer (**Taṇḍulanālijātaka**).

The Bodhisatta was born

- as a *Caṇḍāla* in several births (e.g., as **Citta** and **Mātaṅga**);
- in several instances as **Sakka**, (e.g.in the **Kāmanīta**, **Kelisīla**, **Mahā Panāda** and **Vakajātakas**;).
- He was born several times in the *Deva* world (e.g. as **Dhamma** and **Bhaddasāla**, also in the **Kakkāru**, **Kāmavilāpa** and **Mittavindajātaka**.)
- He was a *Brahma* of the **Ābhassara** world (**Candābhajātaka** and **Janasodhanajātaka**);
- and a *Mahā Brahmā* (**Parosahassa** and **Mahā Nārada Kassapa**), in the latter his name was **Nārada**.
- He was an air sprite (**Puppharattajātaka**) and a mountain sprite (e.g. **Kākajātaka** and **Samuddajātaka**);
- a tree-sprite in numerous births (e.g. **Āyācitabhatta**, **Baka**, **Matakabhatta**, **Rukkhadhammajātaka**);
- and a forest sprite (**Kaṇḍina** and **Gūthapānajātaka**s).

Many Jātakas mention the birth of the Bodhisatta among animals – e.g.,

- as buffalo (**Mahisajātaka**);
- bull (as **Ayyakāḷaka**, **Nandivisāla**, **Mahā Lohita**, **Sārambha**);
- cock (in the two **Kukkuṭajātaka**s, Nos. 383, 448);
- crow (as **Vīraka** and **Supatta** and in **Kākajātaka**);
- dog (**Kukkurajātaka**);
- elephant (e.g., **Chaddanta** and **Sīlavajātaka**s;);
- fish (**Mitacintī**);
- frog (**Haritamātajātaka**);
- *garuḍa* (e.g., **Sussoṇḍijātaka**);
- goose (e.g. **Ulūka**, **Cakkavāka**, **Neru**, **Palāsajātaka**s);
- hare (**Sasajātaka**);
- horse (**Ājañña**, **Bhogājānīyajātaka**s and as **Vātaggasindhava**);

- iguana (**Godhajātaka**);
- jackal (**Sigālajātakas**);
- *Kinnara* (as **Canda**);
- lion (e.g., **Guṇa**, **Sigālajātaka** (Ja 152), **Sūkarajātaka**);
- mallard (**Naccajātaka**);
- monkey (**Kapi**, **Naḷapāna**, **Mahā Kapi**, **Suṁsumārajātaka**s and as **Nandiya**);
- parrot (e.g. as **Jambuka**, **Pupphaka**, **Poṭṭhapāda**, and **Rādha**);
- peacock (Nos. 42, 375, **Mora**, **Bāveru**, and **Mahā Morajātaka**s);
- pig (**Mahā Tuṇḍilajātaka**);
- pigeon (**Kapota**, **Kāka** No.395, **Romaka**, **Lolajātaka**s);
- quail (the three **Vaṭṭaka**, and **Sammodamānajātaka**s);
- rat (**Aggika** and **Bilārajātaka**s);
- snake – **Nāga** (as **Campeyya**, **Bhuridatta**, **Mahā Daddara**, **Saṅkhapāla**);
- vulture (as **Aparaṇṇa** and in the three **Gijjhajātaka**s, Nos. 164, 399, 427), and
- woodpecker (as **Khadiravaniya** and in **Javasakuṇajātaka**).

The Bodhisatta was born several times in the purgatories (Ap.i.299 ff). The wishes of Bodhisattas are generally fulfilled (Ja.iii.283; v.282, 291; vi. 401, 405, etc.), chiefly because of their great wisdom (Ja.iii.282) and zeal (Ja.iii.425). The wisdom of a Bodhistatta is greater than that of a **Pacceka Buddha** (Ja.iv.341). See also Buddha.

Bodhisammajjaka Thera. An *Arahant*. In the past he picked up leaves from the courtyard of a Bodhi-tree and cleaned it (Ap.ii.457). He is probably identical with **Tissa Thera**. Thag-a.i.105f.

Bodhisiñcaka Thera. *v.l.* **Bodhisaññaka Thera**. An *Arahant*. Ninety-one *kappas* ago, when a great festival was being held in honour of the Bodhi-tree of **Vipassī Buddha**, he sprinkled perfumed water on the tree. Thirty-three *kappas* ago he became king eight times under the name of **Udakāsecana** (Ap.i.131).

Bodhisutta. On the seven *bojjhaṅgas* as the seven things that prevent decline (*aparihāniyā dhammā*). AN.iv.23.

Bodhisenapabbatagāma. A village in the **Dakkhiṇadesa** of Ceylon where **Vikkamabāhu II**. defeated **Māṇābharaṇa** and his two brothers. Cv.lxi.33.

Bodhi-upaṭṭhāyaka Thera. An *Arahant*. Eighteen *kappas* ago he was born in **Rammavatī** under the name of **Muraja** and paid great homage to the Bodhi-tree. Fifteen *kappas* ago he was a king named **Damatha**. Ap.i.174.

Bodhī. Daughter of **Kassapa I**. Cv.xxxix.11.

Bodhī Therī. A friend of **Isidāsī**, who related the story of her own past lives at the request of **Bodhī**. Thīg a.p.261.

Bodhī-uppalavaṇṇā Kassapagiri. The name given to the enlarged monastery at **Issarasamaṇārāma** built by **Kassapa I**. Cv.xxxix.11; see also Cv.Trs.i.43, n.7.

Bolagāma. A village mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.6.

Br.

Brahāchattajātaka (Ja 336). Once **Brahmadatta**, king of **Benares**, captured **Kosala** with its king, and brought all its treasures to **Benares**, where he buried them in iron pots in the royal park. **Chatta**, the **Kosala** king's son, escaped, and became an ascetic near **Takkasilā** with a following of five hundred. Later he came with his followers to **Benares**, won the heart of the king by his demeanour, and lived in the royal park. There, by means of a spell, he discovered the buried treasure, and taking his followers into his confidence, took the treasure to **Sāvatthī** and made the city impregnable. When **Brahmadatta** discovered his loss and its results, he was disconsolate, but was comforted by his minister, who was the Bodhisatta, and who pointed out to him that **Chatta** had but taken what belonged to him.

The story was told in reference to a knavish monk, identified with **Chatta**. Ja.iii.115ff.

Brahmakāyikā Devā. See **Brahmaloka**.

Brahmacariyasutta 01. *Brahmacariyā* is practised for nought else but self-restraint and cessation of suffering. AN.ii.26.

Brahmacariyasutta 02. The best practice is the Noble Eightfold Path. Its fruits are *Sotāpatti*, etc. SN.v.26.

Brahmacariyasutta 03. The best practice is the Noble Eightfold Path. Its aim is the destruction of lust, hatred, and delusion. SN.v.26f.

Brahmajālasutta. The first *Sutta* of the **Dīghanikāya**. It was preached to the *paribbājaka* **Suppiya** and his disciple **Brahmadatta**. It first explains the *sīlā*, or moral precepts, in three successive sections *cūḷa* (concise), *majjhima* (medium), and *mahā* (elaborate) and then proceeds to set out in sixty-two divisions various speculations and theories regarding the "soul" (DN.i.46). Other names for it are **Atthajāla**, **Dhammajāla**, **Diṭṭhijāla**, and **Saṅgāmavijaya**. At the end of the discourse the ten world systems trembled (DN.i.46). It is said that once when

Piṇḍapātiya Thera recited this *Sutta* at the **Kalyāṇiya** *vihāra*, his mind concentrated on the Buddha, the earth trembled; the same phenomenon occurred when the **Dīghabhāṇaka** Theras recited it at the **Ambalaṭṭhikā**, to the east of the **Lohapāsāda** (DN a.i.131).

The **Brahmajāla** was the first *Sutta* preached in **Suvaṇṇabhūmi**, when **Soṇa** and **Uttara** visited it as missionaries (Mhv.xii.51).

The *Sutta* is often quoted, sometimes even in the Canon, e.g., SN.iv.286, 287.

Brahmaññasutta 01. The highest life is the Noble Eightfold Path, and the fruits thereof are *Sotāpatti*, etc. SN.v.26.

Brahmaññasutta 02. The highest life is the Noble Eightfold Path, and its aim is the destruction of lust, hatred, and illusion. SN.v.26; cf. **Brahmacariyasutta** (3).

Brahmaññasutta 03. Few are they who reverence Brahmins, many they who do not. SN.v.468.

Brahmadatta 01. King of **Kāsi**. He captured **Kosala** and murdered its king **Dīghīti** and **Dīghīti**'s wife, but made peace later with **Dīghīti**'s son, **Dīghāvu**, restored to him his father's kingdom, and gave him his own daughter in marriage. Vin.i.342ff.; Dhp a.i.56f.

Brahmadatta 02. King of the **Assakas** and friend of **Reṇu**. When **Mahā Govinda** divided **Jambudīpa** into seven equal portions for **Reṇu** and his six friends, **Brahmadatta** was given the kingdom, of the **Assakas**, with **Potana** as his capital. DN.ii.235f.

Brahmadatta 03. In the **Jātaka Commentary** this is given as the name of numerous kings of **Benares**. In most cases we are told nothing further of them than that they reigned at **Benares** at the time of the incidents related in the story. **Brahmadatta**, was probably the dynastic name of the kings of **Benares**. Thus, for instance, in the **Gaṅgamālajātaka** (Ja 421, Ja.iii.452) **Udaya**, king of **Benares**, is addressed as **Brahmadatta**.

In the **Gaṇḍatindujātaka** (Ja 520, Ja.v.102-106) however, **Pañcāla**, king of **Uttarapañcāla**, is also called **Brahmadatta**; in this case it was evidently his personal name. It was also the name of the husband of **Piṅgiyāni** (*q.v.*). He was a king, but we are not told of what country. He is identified (Ja.v.444) with **Kuṇāla**.

Brahmadatta 04. **Brahmadatta Thera**. He was the son of the king of **Kosala**, and, having witnessed the Buddha's majesty at the consecration of **Jetavana**, he entered the Saṅgha and in due course became an *Arahant*. One day, while going for alms, he was abused by a Brahmin, but kept silence. Again and again the Brahmin abused him, and the people marvelled at the patience of **Brahmadatta**, who then preached to them on the wisdom of not returning abuse for abuse. The Brahmin was much moved and entered the Saṅgha under **Brahmadatta**. Thag. vs. 441-6; Thag-a.i.460ff.

Brahmadatta 05. Head of a dynasty of thirty-six kings, all of whom ruled at **Hatthipura**. His ancestors ruled at **Kapilanagara**. Mhv ṭ. 127; Dpv.iii.18.

Brahmadatta 06. A **Pacceka Buddha**. In the time of **Kassapa Buddha** he had been a monk and had lived in the forest for twenty thousand years. He was then born as the son of the king of **Benares**. When his father died he became king, ruling over twenty thousand cities with **Benares** as the capital, but, wishing for quiet, he retired into solitude in the palace.

His wife tired of him and committed adultery with a minister who was banished on the discovery of his offence. He then took service under another king and persuaded him to attack **Brahmadatta**. **Brahmadatta**'s minister, much against his will, and having promised not to take life, made a sudden attack on the enemy and drove them away. **Brahmadatta**, seated on the field of battle, developed thoughts of *mettā* and became a **Pacceka Buddha**. Snp a.i.58ff.

Brahmadatta 07. A Brahmin, father of **Kassapa Buddha**. Ja.i.43; Bv.xxv.34.

Brahmadatta 08. Pupil of the *Paribbājaka* **Suppiya**. A conversation between these two led to the preaching of the **Brahmajālasutta**. DN.i.1.

Brahmadatta 09. A monk, sometimes credited with having supplied the illustrations to the aphorisms in **Kaccāyana**'s grammar. PLC. 180.

Brahmadatta 10. See also **Ekaputtika Brahmadatta**, **Cātumāsika Brahmadatta**, **Cūḷanī Brahmadatta**, and **Sāgara Brahmadatta**; and *s.v.* **Brahmadattakumāra**.

Brahmadattakumāra 01. Son of **Brahmadatta**, king of **Benares**. He was the Bodhisatta. For his story see **Dummedhajātaka**. Ja 50, Ja.i.259ff.

Brahmadattakumāra 02. See **Rājovādajātaka**. Ja 151, Ja.ii.2ff.

Brahmadattakumāra 03. Brother of **Asadisa**; see the **Asadisajātaka**. Ja 181, Ja.ii.87ff.

Brahmadattakumāra 04. See the **Asitābhūjātaka**. Ja 234, Ja.ii.229ff.

Brahmadattakumāra 05. See the **Tilamuṭṭhijātaka**. Ja 252, Ja.ii.277ff.

Brahmadattakumāra 06. See the **Dhonasākhajātaka**. Ja 353, Ja.iii.158ff.

Brahmadattakumāra 07. See the **Susīmajātaka**. Ja 411, Ja.iii.391ff.

Brahmadattakumāra 08. See the **Kummāsapiṇḍajātaka**. Ja 415, Ja.iii.407ff.

Brahmadattakumāra 09. See the **Aṭṭhānajātaka**. Ja 425, Ja.iii.475ff.

Brahmadattakumāra 10. See the **Lomasa Kassapajātaka**. Ja 433, Ja.iii.514ff.

Brahmadattakumāra 11. See the **Surucijātaka**. Ja 489, Ja.iv.315ff.

Brahmadattakumāra 12. See the **Saṅkiccajātaka**. Ja 530, Ja.v.263ff.

Brahmadattakumāra 13. See the **Mahā Sutasomajātaka**. Ja 537, Ja.v.457ff.

Brahmadattakumāra 14. See the **Bhūridattajātaka**. Ja 543, Ja.vi.159ff.

Brahmadattajātaka (Ja 323). Once, the Bodhisatta, after studying at **Takkasilā**, became an ascetic in the **Himālaya**, visited **Uttarapañcāla**, and resided in the garden of the **Pañcāla** king. The king saw him begging for alms, invited him into the palace and, having shown him great honour, asked him to stay in the park. When the time came for the Bodhisatta to return to the **Himālaya**, he wished for a pair of single soled shoes and a leaf parasol. But for twelve years he could not summon up enough courage to ask the king for these things! He could only get as far as telling the king he had a favour to ask, and then his heart failed him, for, he said to himself, it made a man weep to have to ask and it made a man weep to have to refuse. In the end the king noticed his discomfiture and offered him all his possessions; but the ascetic would take only the shoes and the parasol, and, with these, he left for the **Himālaya**.

The king is identified with **Ānanda**. Ja.iii.78ff.

Brahmadeva 01. One of the two chief disciples of **Revata Buddha**. Bv.vi.21; Ja.i.35.

Brahmadeva 02. A *Khattiya* of **Haṁsavatī** to whom **Tissa Buddha** preached his first sermon (Bv a.189). He later became the Buddha's chief disciple. Bv.xviii.21.

Brahmadeva 03. **Brahmadeva Thera**. The son of a Brahmin woman. Having joined the Saṅgha, he dwelt in solitude and became an *Arahant*. One day he went to **Sāvatthī** for alms, and, in due course, arrived at his mother's house. She was in the habit of making an oblation to *Brahma*, but, on that day, **Sahampati** appeared before her and told her to bestow her gifts on her son. SN.i.140f.

Brahmadeva 04. *Aggasāvaka* of **Metteyya Buddha**. **Anāgatavaṁsa**, vs. 97.

Brahmadevasutta. Records the story of **Brahmadeva** Thera (*q.v.* 3) and his mother. SN.i.140ff.

Brahmanimantanikasutta. Preached at **Jetavana**. The Buddha tells the monks of his visit to **Bakabrahma**, who holds the view that this world is eternal. The Buddha tells **Baka** that his view is false, whereupon **Māra**, having taken possession of one of the *Brahmas*, protests and urges the Buddha not to be recalcitrant. **Baka** himself agrees with the Buddha, who tells him of planes of existence of which **Baka** knows nothing. **Baka** then says that he will vanish from the Buddha's presence, but finds himself unable to do so. The Buddha then vanishes and repeats a stanza for the *Brahmas* to hear. **Baka** admits defeat, but **Māra** again enters into a *Brahma* and asks the Buddha not to communicate his doctrine to others. The Buddha refuses to agree to this.

The *Sutta* is so-called because it was preached on account of **Bakabrahma**'s challenge (MN.i.326ff). Cp. **Bakabrahmasutta**.

Brahmapārisajja, **Brahmapurohita**. See **Brahmaloka**.

Brahmaloka. The highest of the celestial worlds, the abode of the *Brahmas*. It consists of twenty heavens: the nine ordinary *Brahma*-worlds, the five **Suddhāvāsā**, the four *Arūpa* worlds, the **Asaññasatta** and the **Vehapphala** (e.g., Vibh-a.521).

All except the four *Arūpa* worlds are classed among the *Rūpa* worlds (the inhabitants of which are corporeal). The inhabitants of the *Brahma* worlds are free from sensual desires (but see the **Mātaṅgajātaka**, Ja.iv.378, where **Diṭṭhamaṅgalikā** is spoken of as **Mahā Brahma** *bhariyā*, showing that some, at least, considered that **Mahā Brahmas** had wives).

The *Brahma* world is the only world devoid of women (Dhp-a.i.270); women who develop the *jhānas* in this world can be born among the **Brahmapārisajjā** (see below), but not among the **Mahā Brahmas** (Vibh a.437f). Rebirth in the *Brahma* world is the result of great virtue accompanied by meditation (Vsm.415). The *Brahmas*, like the other celestials, are not necessarily *Sotāpanna* or on the way to complete knowledge (*sambodhiparāyaṇā*); their attainments depend on the degree of their faith in the Buddha, the Dhamma and the Saṅgha. See, e.g., AN.iv.76f.; it is not necessary to be a follower of the Buddha for one to be born in the *Brahma* world; the names of six teachers are given whose

followers were born in that world as a result of listening to their teaching (AN.iii.371ff.; iv.135ff.).

The Jātakas contain numerous accounts of ascetics who practised meditation, being born after death in the *Brahma* world (e.g., Ja.ii.43, 69, 90; v.98, etc.). Some of the *Brahmas* – e.g., **Baka** (*q.v.*) – held false views regarding their world, which, like all other worlds, is subject to change and destruction (MN.i.327). When the rest of the world is destroyed at the end of a *kappa*, the *Brahma* world is saved (Vsm.415; Khp-a.121), and the first beings to be born on earth come from the **Ābhassara** *Brahma* world (Vsm.417). Buddhas and their more eminent disciples often visit the *Brahma* worlds and preach to the inhabitants, e.g., MN.i.326 f.; Thag a.ii.184ff.; **Sikhī Buddha** and **Abhibhū** are also said to have visited the *Brahma* world (AN.i.227f.). The Buddha could visit it both in his mind-made body and his physical body (SN.v.282f.).

If a rock as big as the gable of a house were to be dropped from the lowest *Brahma*-world it would take four months to reach the earth travelling one hundred thousand leagues a day. *Brahmas* subsist on *jhāna*, abounding in joy (*sappītikajjhāna*), this being their sole food. SN a.i.161; food and drinks are offered to *Mahā Brahmā*, and he is invited to partake of these, but not of sacrifices (SN a.i.158 f.). *Anāgāmīs*, who die before attaining *Arahant*-ship, are reborn in the **Suddhāvāsā** *Brahma*-worlds and there pass away entirely (see, e.g., SN.i.35, 60, and *Comp.*v.10). The beings born in the lowest *Brahma* world are called **Brahmapārisajjā**; their life term is one third of an *asaṅkheyya kappa*; next to them come the **Brahmapurohitā**, who live for half an *asaṅkheyya kappa*; and beyond these are the **Mahā Brahmas** who live for a whole *asaṅkheyya kappa* (*Comp.*v.6; but see Vibh a.519f., where **Mahā Brahmas** are defined).

The term **Brahmakāyikā Devā** seems to be used as a class-name for all the inhabitants of the *Brahma*-worlds (AN.i.210; v.76f).

The **Mahā Niddesa** Commentary (p.109) says that the word includes all the five (?) kinds of *Brahma* (*sabbe pi pañca vokāra Brahmāno gahitā*).

The Bv a.p.10 thus defines the word *Brahma*: *brūhito tehi tehi guṇavisesahī ti=Brahma. Ayaṁ pana Brahmasaddo* **Mahā Brahma**-*Brāhmaṇa-Tathāgata-mātāpitu-seṭṭhādisu dissati.*

The **Samantapāsādikā** (i.131) speaks of a **Mahā Brahma** who was a *khiṇāsava*, living for sixteen thousand *kappas*. When the Buddha, immediately after his birth, looked around and took his steps northward, it was this *Brahma* who seized the babe by his finger and assured him that none was greater than he.

The names of several *Brahmas* occur in the books – e.g., **Tudu**, **Nārada**, **Ghaṭikāra**, **Baka**, **Sanaṅkumāra**, **Sahampati**. To these should be added the names of seven *Anāgāmīs* resident in **Avihā** and other *Brahma* worlds: **Upaka**, **Phalagaṇḍu**, **Pukkusāti**, **Bhaddiya**, **Khaṇḍadeva**, **Bāhuraggi** and **Piṅgiya** (SN.i.35, 60; SN-a.i.72 etc.).

Baka speaks of seventy-two *Brahmas*, living, apparently, in his world, as his companions (SN.i.142).

See also **Tissa** *Brahma*.

These are described as **Mahā Brahmas**. Mention is also made of *Pacceka Brahmā* – e.g., **Subrahma** and **Suddhavāsa** (SN.i.146f).

Tudu is also sometimes described as a **Pacceka Brahma** (e.g., SN.i.149). Of the Pacceka *Brahmas*, **Subrahma** and **Suddhavāsa** are represented as visiting another *Brahma*, who was infatuated with his own power and glory, and as challenging him to the performance of miracles, excelling him therein and converting him to the faith of the Buddha. **Tudu** is spoken of as exhorting **Kokālika** to put his trust in **Sāriputta** and **Moggallāna** (*loc.cit.*)

The *Brahmas* are represented as visiting the earth and taking an interest in the affairs of men. Thus, **Nārada** descends from the *Brahma*-world to dispel the heresies of King **Aṅgati** (Ja.vi.242f). When the Buddha hesitates to preach his doctrine, because of its profundity, it is **Sahampati** (*q.v.*) who visits him and begs him to preach it for the welfare of the world. The explanation given (e.g., at SN-a.i.155) is that the Buddha waited for the invitation of **Sahampati** that it might lend weight to his teaching. The people were followers of *Brahma*, and **Sahampati**'s acceptance of the Buddha's leadership would impress them deeply.

Sahampati is mentioned as visiting the Buddha several times subsequently, illuminating **Jetavana** with the effulgence of his body. It is said that with a single finger he could illuminate a whole **Cakkavāḷa** (SN a.i.158). **Sanaṅkumāra** (*q.v.*) was also a follower of the Buddha. The *Brahmas* appear to have been in the habit of visiting the *Deva* worlds too, for **Sanaṅkumāra** is

reported as being present at an assembly of the **Tāvatiṁsa** gods and as speaking there the Buddha's praises and giving an exposition of his teaching. But, in order to do this, he assumed the form of **Pañcasikha** (DN.ii.211ff).

The books refer to the view held, at the Buddha's time, of *Brahma* as the creator of the universe and of union with *Brahma* as the highest good, only to be attained by prayers and sacrifices (e.g., at DN.i.18, where *Brahma* is described as *vasavattī issaro kattā nimmātā*, etc.). But the Buddha himself did not hold this view and does not speak of any single *Brahma* as the highest being in all creation. See, however, AN.v.59f., where **Mahā Brahma**, is spoken of as the highest denizen of the *Sahassalokadhātu* (*yāvatā sahassalokadhātu,* **Mahā Brahma** *tattha aggaṁ akkhāyati*); but he, too, is impermanent (*Mahā Brahmūno pi... atthi eva aññathattaṁ, atthi viparināmo*).

There are **Mahā Brahmas**, mighty and powerful (*abhibhū anabhibhūto aññadatthudaso vasavattī*), but they too, all of them, and their world are subject to the laws of Kamma, e.g., at SN.v.410 (*Brahmaloko pi āvuso anicco adhuvo sakkāyapariyāpanno sādhāyasmā Brahmalokā cittaṁ vuṭṭhāpetvā sakkāyanirodhacittaṁ upasaṁharāhi*). See also AN.iv.76f., 104f., where **Sunetta**, in spite of all his great powers as **Mahā Brahma**, etc., had to confess himself still subject to suffering.

To the Buddha, union with *Brahma* seems to have meant being associated with him in his world, and this can only be attained by cultivation of those qualities possessed by the *Brahma*. But the highest good lay beyond, in the attainment of *Nibbāna*. Thus in the **Tevijjāsutta**; see also MN.ii.194f.

The word *Brahma* is often used in compounds meaning highest and best – e.g., *Brahmacariyā*, *Brahmassara*; for details see *Brahma* in the Pāli English Dictionary (PTSPED).

Brahmavaḍḍhana 01. An old name for **Bārāṇasī** (Ja.iv.119). A king named **Manoja** reigned there. For details see the **Sonanandajātaka** (Ja 532, Ja.v.312ff.)

Brahmavaḍḍhana 02. Son of **Metteyya Buddha** before his Renunciation. **Anāgatavaṁsa**, vs.48.

Brahmavatī. A *Brāhmiṇī*, the mother of **Metteyya Buddha**. Vsm.434; Dhs-a.415; Divy.60; **Anāgatavaṁsa**, vs. 96.

Brahmasaṁyutta. The sixth section of the **Saṁyuttanikāya**. SN.i.136-59.

Brahmasutta 01. The Buddha is under the **Ajapālanigrodha**, soon after the Awakening, pondering on the four *satipaṭṭhāna*s as the only way to *Nibbāna*. **Sahampati** visits him and agrees with his sentiments. SN.v.167.

Brahmasutta 02. The scene is the same as in the above. The Buddha is reflecting on the five *indriyas* (*saddhā*, *sati*, etc.), as the way to *Nibbāna*, and **Sahampati** visits him and agrees with him, relating how, when he was a monk named **Sahaka**, in the time of **Kassapa Buddha**, he developed the five *indriyas* and was born in the *Brahma* world. SN.v.232f.

Brahmāyu. A Brahmin foremost in **Mithilā** in his knowledge of the Vedas. On hearing of the Buddha at the age of one hundred and twenty, he sent his pupil **Uttara** to discover if the Buddha had on his body the marks of a Mahā Purisa. **Uttara** therefore visited the Buddha and, having seen the thirty-two marks, resolved to observe the Buddha in his every posture and, to this end, followed him about for seven months. He then returned to Brahmāyu and told him of the result of his investigations. Brahmāyu folded his palms reverently and uttered the praises of the Buddha. Soon after, the Buddha came to **Mithilā** and took up his residence in the **Makhādeva-ambavana**. Brahmāyu, having sent a messenger to announce his arrival, visited the Buddha.

It is said that all those present rose to greet him, but Brahmāyu signed to them to be seated. He satisfied any remaining doubts he had as to the marks on the Buddha's body and then proceeded to ask him questions on various topics. At the end of the discussion he fell at the Buddha's feet, stroking them and proclaiming his name. The Buddha asked him to compose himself, and preached to him on "progressive" discourse. Brahmāyu invited the Buddha and his monks to his house, where he entertained them for a week. His death occurred not long after, and the Buddha, when told of it, said that **Brahmāyu** had become an

Anāgāmī (MN.ii.133ff). Brahmāyu's salutation of the Buddha is described as *paṇipāta*. Iti-a.177.

Brahmāyusutta. Records the story of the conversion of **Brahmāyu** (*q.v.*).

The *Sutta* contains a description of the thirty-two marks of the Mahā Purisa (Cp. **Lakkhaṇasutta**) and also particulars of the Buddha's conduct in various circumstances – such as walking, eating, meditating, preaching, etc. That is an example of a *Sutta* in which the word "*dhammacakkhu*" means the three Paths leading to *anāgāmiphala*. MN a.ii.617.

Brahmāli Thera. He belonged to a Brahmin family of **Kosala**, and, through association with spiritually-minded friends and his own realization of the ills of *Saṁsāra*, he entered the Saṅgha. Dwelling in the forest he soon developed insight and acquired *Arahant*-ship.

In the time of **Vipassī Buddha** he was a householder, and, seeing the Buddha going on his alms rounds, he gave him a *vāra*-fruit. Thag.vs.205-6; Thag-a.i.327f.

Brāhmaṇagāma. A village in Ceylon, near which **Mahā Sena** built the **Kalandavihāra**. Mhv ṭ.685.

Brāhmaṇagāmavāpi. A tank in Ceylon, restored by **Parakkamabāhu I**. Cv.lxxix.32.

Brāhmaṇatissacora. *v.l.* **Brāhmaṇatiyacora**, **Brāhmaṇatissabhaya**. Reference is made in the Ceylon Chronicles and in some of the Commentaries to a period of great distress in Ceylon, owing to the activities of a *cora* (? brigand) called Brāhmaṇatissa in the time of **Vaṭṭagāmaṇī-Abhaya** (**Pitirājā**).

According to the **Mahā Vaṁsa** and the **Mahā Vaṁsaṭīkā** (Mhv.xxxiii.37ff.; Mhv ṭ.613), Tissa was a Brahmin youth of **Rohaṇa**. One day he heard a Brahmin soothsayer announce that if a brigand were to commence his activities under a certain combination of planets, he would conquer the whole of Ceylon. Tissa, acting on this idea, turned robber and sent word to the king that he should hand over his throne to him. At the same time seven **Damiḷas**, with their followers,

arrived in **Mahā Tittha** with the same demand. The king thereupon sent word to Tissa that the kingdom would be his if he could defeat the **Damiḷas**. Tissa agreed to this and marched against them, but was taken captive in a battle near **Saṅketahāla**. The Pāli Commentaries give further details. Tissa plundered the land for twelve long years; food became so scarce that, owing to starvation, people lost even their sexual desires, and the birth of a child was such a rare occurrence that all the land rejoiced over such a birth (SN a.ii.83). Tissa's activities were at their height when **Vaṭṭagāmaṇī** was in hiding. The stores of food in **Cittalapabbata** *vihāra* and in **Tissamahārāma** were laid waste by enormous rats and the monks could obtain no food, Tissa having ravished the land. They therefore sent eight Theras to **Sakka**, begging him to rid the country of Tissa; but **Sakka** sent reply that he was powerless, and suggested that the monks should go over the seas. Some took his advice and sailed from **Jambukola**, but the leaders of the community – *Saṁyuttabhāṇaka* **Cūḷa Sīva**, **Isidatta** and **Mahā Soṇa** – remained behind awaiting better times (see also **Nāgā** Therī, whose story is given in AN a.ii.654f.; also MN a.i.546). The **Mahā Vihāra** at **Anurādhapura** was deserted; the **Mahā Thūpa** was overgrown with trees. The monks had to live on lotus stalks and fruit rinds thrown away by the people. When Brāhmaṇatissa died, **Vaṭṭagāmaṇī** once more came to the throne (Vibh a.445-51). *v.l.* Brāhmaṇatiyacora (from which the Ceylon Chronicles derive the form Bæmiṇitiyā). About the date of the Bæmiṇisāya (the Brahmin famine as it was called in Sinhalese), see Cv.Trs. Introd. xvii., section 4.

See also **Caṇḍāla Tissa** (**Caṇḍāla Tiya**) which evidently refers to this same "*bhaya*."

Brāhmaṇadhammikasutta. Several old and decrepit but wealthy (*Mahā Sāla*) Brahmins of **Kosala**, visit the Buddha at **Jetavana** and ask him if the practices of the Brahmins of their own day are in conformity with those of old. The Buddha answers in the negative and describes in detail the high moral standard of the lives of ancient Brahmins. In course of time, however, the Brahmins were disturbed by the sight of the king's wealth and adorned and bejewelled women, and became covetous of these. They thereupon induced the king to make offerings and hold sacrifices of animals that these might be for

their own gain. Thus righteousuess decayed and disease became prevalent among men.

The Brahmins, pleased with the Buddha's sermon, declared themselves his followers. Snp.pp.50-55.

Brāhmaṇavagga 01. The tenth section of the **Majjhimanikāya**, *Suttas* 91-100.

Brāhmaṇavagga 02. The sixth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.155-73.

Brāhmaṇavagga 03. The twentieth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.221-46.

Brāhmaṇavagga 04. See also **Yodhājīvavagga** (2).

Brāhmaṇavagga 05. The twenty-sixth section of the **Dhammapada**.

Brāhmaṇasaṁyutta. The seventh section of the **Saṁyuttanikāya**. SN.i.160-84.

Brāhmaṇasutta 01. **Ānanda** sees, on his begging round, **Jāṇussoṇī**'s white chariot, drawn by four white mares, the people crowding round it and declaring it the best and most beautiful of chariots. He goes to the Buddha and asks him if such a description could be used of the Buddha. The Buddha says that the Noble Eightfold Way can be so described. SN.v.4f.

Brāhmaṇasutta 02. A Brahmin visits the Buddha at **Jetavana** and asks why it is that the Buddha's Dhamma will disappear soon after his death. The Buddha says it is because of the failure of men to realize the four *satipaṭṭhāna*s. SN.v.174.

Brāhmaṇasutta 03. The Brahmin **Uṇṇābha** visits **Ānanda** at the **Ghositārāma** and questions him. **Ānanda** tells him that the life of a recluse has for its object the abandonment of desire and that this is brought about by the

cultivation of the four *iddhipādas*. That would be a task without end, says **Uṇṇābha**; but **Ānanda** proves to him that once the purpose is accomplished, there remains nothing more to do. **Uṇṇābha** accepts **Ānanda** as his teacher. SN.v.271f.

Brāhmaṇasutta 04. The Buddha explains to the monks how the teachings of the Brahmins differ from his on the practice leading to prosperity. SN.v.361.

Brāhmaṇasutta 05. The Buddha explains, in answer to the question of a Brahmin, how the Dhamma can be described as *sandiṭṭhika*. AN.i.156.

Brāhmaṇasutta 06. Two Brahmins, skilled in *lokāyata*, visit the Buddha and say that, according to **Pūraṇa Kassapa**, the world is finite, while, according to **Nigaṇṭha Nātaputta**, it is infinite, and that both teachers claim omniscience. How can one know which teaching is true? The Buddha dismisses their question and teaches them that it is not by trying to walk to the end of the world that the end of the world can be reached, but by understanding the five strands of sense-desire (*kāmaguṇa*). This can be accomplished by the cultivation of the *jhānas*. AN.iv.428f.

Bh.

Bhagandhahatthakasutta. See **Bhadragandhahatthakasutta**.

Bhagalavatī. A place in **Uttarakuru** where the **Yakkhas** assemble. The **Dīghanikāya** (DN.iii.201) speaks of it as a hall (*sabhā*), while the **Suttanipāta** Commentary (Snp a.i.197) says it is a mountain in **Himavā** where the **Devas** assemble every month for eight days in order to settle disputes. The **Yakkha** leaders also attend these assemblies.

The **Sumaṅgalavilāsinī** (DN a.iii.967), however, says that it is a jewelled pavilion (*ratanamaṇḍapa*) twelve leagues in extent, on the banks of the **Dharaṇī** Lake. It is surrounded by a creeper named *Bhagalavatī*, hence, probably, its name.

Bhaginīsutta 01. It would not be easy to find a person who has not been one's sister during *Saṁsāra*. SN.ii.189.

Bhaginīsutta 02. There are men who would not lie, even for a sister's sake. SN.ii.243.

Bhagīrathī, **Bhagīrasī**. See **Bhāgirathī**.

Bhagīrasa. A king of old, mentioned as having held great sacrifices; he could not, however, advance beyond the *Peta* world. Ja.vi.99.

Bhagu. A famous sage (*Isi*) of old (Vin.i.245; DN.i.104, 238, 243; MN.ii. 169, 200; AN.iii.224; AN.iv.61). He was one of the teachers who composed runes combined with the teachings of **Kassapa Buddha**. DN-a.i.273, etc.

Bhagu Thera. He was born in a **Sākiyan** family, and having left the world with his clansmen **Anuruddha** and **Kimbila**, he dwelt in the village of **Bākaloṇa**. One day, having left his cell in order to drive away his drowsiness, he fell as he was stepping on to the terrace, and, urged thereby to further effort, he accomplished self-mastery and won *Arahant*-ship. Later, when he was living in the bliss of fruition, the Buddha came to congratulate him on his solitude.

Thag.vss.271-4; Thag-a.i.380f.; cf. MN.iii.155; Vin.i.350, ii.182; Dhp-a.i.56, 133; Ja.i.140, iii.489; Mil.107.

It is said that, on this occasion, the Buddha, after his meal, preached to **Bhagu** for a whole day and a whole night (SN-a.ii.222; this sermon is referred to as the **Kilesiyasutta**). The next day **Bhagu** accompanied the Buddha on his alms round, and turned back when the Buddha proceeded to **Pācīnavaṁsamigadāya** to see **Anuruddha** and the others.

In the time of **Padumuttara Buddha**, **Bhagu**, was a householder, and, after the Buddha's death, offered flowers to his relics. As a result he was born among the **Nimmānaratī** gods (Thag a.i.380). He is probably identical with **Jātipupphiya** of the **Apadāna** (Ap.ii.405f).

A monk named **Bhagu** is mentioned (Vin.i.300) as staying with **Jātipupphiya** at the **Kukkuṭārāma** in **Pāṭaliputta**, but he is probably a different person.

Bhaggava 01. A teacher to whom the Buddha went after leaving **Rājagaha**, and before seeking **Āḷāra** and **Uddaka**. Thīg a., p. 2.

Bhaggava 02. Father of **Aṅgulimāla** and chaplain of the king of **Kosala**. **Bhaggava** was a Brahmin. Thag.A.ii.57.

Bhaggava 03. A potter in **Rājagaha** in whose dwelling the Buddha met and conversed with **Pukkusāti** (MN.iii.237).

Bhaggava seems to have been a generic name for all potters, perhaps a special form of address used towards members of the *kumbhakāra* "caste." Thus we find in the books several instances of potters being addressed as "**Bhaggava**", e.g., Dhp a.i.33; Ja.ii.80, iii.382. At Ja.111.382 the potter's wife is addressed as "*Bhaggavī*."

In the **Saṁyuttanikāya** (SN.i.36, 60) the Buddha addresses **Ghaṭīkāra** *Brahma* as "**Bhaggava**"; he had been a potter of **Vehaliṅga** in his previous birth and the name "**Ghaṭīkāra**" itself means "jar maker." The Commentaries give no explanation of the word; perhaps the potters claimed their descent from Bhṛgu.

Bhaggava is sometimes given as an example of a *gotta*, e.g., Vin-a.i.160 (with

Gotama).

See also **Bhaggavagotta**.

Bhaggavagotta. A clothed Wanderer (*channaparibbājaka*) (DN a.iii.816), who lived in a pleasance near **Anupiyā**. He was a friend of **Sunakkhatta** (*q.v.*). The Buddha once visited him, and their conversation is recorded in the **Pāṭikasutta** (*q.v.*) (DN.iii.1ff). He was evidently so-called because he belonged to the *gotta* named **Bhaggava** (? potters).

Bhaggavī. See **Bhaggava** (3).

Bhaggā, **Bhaggas**. The name of a tribe and a country, the capital of which was **Suṁsumāragiri** (*q.v.*). The Buddha went there several times in the course of his wanderings (e.g., AN.ii.61, AN.iv.85, etc.; Vin.ii.127; iv. 115, 198) and three rules for the monks were laid down there (Vin.v.145).

Bodhirājakumāra (*q.v.* 1), son of **Udena** of **Kosambi**, lived there, apparently as his father's viceroy, in which case the Bhaggā were subject to **Kosambī**. The CHI. (i.175) says that the Bhaggā were members of the **Vajjī** confederacy. The Bhagga country lay between **Vesālī** and **Sāvatthī**.

It was while sojourning in the Bhagga country that **Moggallāna** was attacked by **Māra** entering into his stomach (MN.i.332), and it was there that he preached the **Anumānasutta** (MN.i.95). **Sirimaṇḍa** and the parents of **Nakula** were inhabitants of the **Bhagga** country, and **Sigālapitā** (Thag a.i.70) went there in order to meditate; there he became an *Arahant*.

In the **Apadāna** (Ap.ii.359) the Bhaggā are mentioned with the **Kārusā**.

Bhaññā. The word occurs in the compound **Ukkalāvassabhaññā** (**Okkalā vassabhaññā**) (SN.iii.73; MN.iii.78; AN.ii.31), a group described as *ahetuvādā*, *akiriyavādā*, *natthikavāda*, but who, nevertheless, agreed that the *khandhas* might be divided into past, present and future and who accepted the teaching of the Great Forty (see **Mahā Cattārīsakasutta**). They also accepted non-covetousness, non-malice, right mindfulness and right concentration as worthy.

The Commentaries (AN a.ii.497; MN a.ii.894; SN a.ii.201 says, *dve pi te*

mūladiṭṭhigatikā) explain that *Vassa* and *Bhañña* were two people (*dvejanā*) (? tribes).

Bhaṇḍa Thera, **Bhaṇḍu Thera**. A colleague of **Ānanda** whom **Kassapa** reported to the Buddha at **Veḷuvana** for disputing with **Abhiñjaka**, colleague of **Anuruddha**. The Buddha sent for the disputants and rebuked them for their contentiousness. They confessed their fault and were pardoned. SN.ii.204f.

Bhaṇḍakucchi. One of the gate-keepers (*dovārikā*) of **Maṇḍavya**, who were ordered to cast **Mātaṅga** out. Ja.iv.382.

Bhaṇḍagāma. A **Vajjī** village between **Vesālī** and **Hatthigāma** and near the former. The Buddha visited it during his last tour, and while there he talked to the monks on four conditions, which lead to *Nibbāna*: righteousness, earnest thought, wisdom, and freedom. DN.ii.123; AN.ii.1ff.

Bhaṇḍagāmavagga. The first chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.1-12.

Bhaṇḍanasutta 01. The Buddha says it is unpleasant for him even to think of a place where monks are given to dispute, but far worse to go to it. Strife is due to the abandonment of dispassionate, benevolent and harmless thinking. Monks who dwell in harmony cultivate these things. AN.i.275f.

Bhaṇḍanasutta 02. Five disadvantages which come to those who encourage strife and disputes. AN.iii.252.

Bhaṇḍanasutta 03. The Buddha rebukes some monks at **Jetavana** who were engaged in disputation and tells them to reflect on ten things which conduce to kindness, peace and concord. AN.v.88 ff.

Bhaṇḍāgāra amacca. Given as an example of a handsome person. AN-a.ii.596.

Bhaṇḍārapotthakī. See **Kitti** (7).

Bhaṇḍika. An eminent Thera, well versed in the four *Nikāyas* (*catunikāyika*). He was evidently an esteemed Commentator. See, e.g., SN a.i.17.

Bhaṇḍikāpariveṇa. A building attached to the **Abhayāgiri** *vihāra* and built by **Kassapa V**. (Cv.lii.68) It evidently received its name in honour of the king's mother. Cv.Trs.i.167, n.6.

Bhaṇḍu 01. **Bhaṇḍuka**. An *Anāgāmī upāsaka*, son of a sister of **Devī**, and therefore cousin of **Mahinda** and **Saṅghamittā**. He accompanied **Mahinda** to Ceylon, and was ordained, on the day of their arrival, at **Ambatthala**. He attained *Arahant*-ship immediately after. Mhv.xiii.16, 18; xiv.29, 31f.; Dpv.xii.26, 39, 62, 63.

Bhaṇḍu 02. See **Bhaṇḍa**.

Bhaṇḍukaṇṇa. A juggler, who tried to make **Mahā Panāda** laugh. He made a mango tree, the **Atulamba**, grow before the palace door and climbed it with the help of a string. **Vessavaṇa**'s slaves chopped him up and threw the pieces down, and the other jugglers joined the pieces together and poured water over them. Bhaṇḍukaṇṇa then donned upper and under garments of flowers and started dancing again. But he could not make **Mahā Panāda** laugh. Ja.iv.324.

Bhattabhatika. A labourer who, in return for three years' work, obtained the privilege of enjoying the luxuries of the Treasurer **Gandha** (*q.v.*). When he was ready to eat, however, a **Pacceka Buddha** appeared and Bhattabhatika gave him all his food. When **Gandha** discovered this, he made over to Bhattabhatika one half of all his possessions, and they became firm friends. The king made Bhattabhatika a Treasurer.

After death he was born in the *Deva* worlds, whence he was reborn in **Sāvatthī** as Sukhakumāra. Dhp a.iii.87ff.; for the rest of the story see **Sukha**.

Bhattabhuttavalāhaka. The name given to the spot where **Duṭṭhagāmaṇī** took his meal after crossing the **Mahā Vālukagaṅgā**, in his advance against the **Damiḷas**. Mhv ṭ. 476.

Bhattasutta. The five disadvantages which come to a family who wait to eat till the sun has fully risen. AN.iii.260.

Bhattasūpagāma. A village in **Rohaṇa**, where a great battle was fought between the forces of **Parakkamabāhu I**. and the rebels who wished to take possession of the Buddha's Tooth Relic and Alms Bowl. **Parakkama**'s forces were victorious. Cv.lxxiv.135.

Bhattā. See **Hatthā**.

Bhadda 01. A lay disciple of **Nādikā** who, the Buddha declared, had destroyed the five *orambhāgiyasaṁyojanā* and had been born in the highest *Deva* worlds, thence to pass away entirely. DN.ii.92.

Bhadda 02. **Bhadda Thera**. He was born in the family of a *seṭṭhi* of **Sāvatthī**. His parents had gone to the Buddha before his conception, and had told him that if they had a child they would give him to the Buddha as his servant. When he was seven years old, they took him, arrayed in his best, to the Buddha, in fulfilment of their promise. The Buddha asked **Ānanda** to ordain him. This he did and instructed him, and the same night Bhadda became an *Arahant*. The Buddha called to him saying, "Come, Bhadda," and that was his *upasampadā*.

In the time of **Padumuttara Buddha** he had offered hundreds of thousands of robes, etc., to the Buddha and his monks. Thag.vss.473-9; Thag-a.i.474f.

Bhadda 03. **Bhadda Thera**. Perhaps to be identified with **Bhadda** (2). He is mentioned as staying at the **Kukkuṭārāma** in **Pāṭaliputta** in the company of **Ānanda**, with whom he discussed the righteous and the unrighteous life (SN.v.15f) and the cultivation of the *satipaṭṭhāna*s. SN.v.171f.

Bhadda 04. One of the two chief disciples of **Koṇḍañña Buddha**. Ja.i.30; Bv.iii.304.

Bhadda 05. Commander-in-chief of **Sena I**. He built the **Bhaddasenāpati** *pariveṇa* and endowed it with servants and revenues. Cv.l.82.

Bhaddakaccā, **Bhaddākaccā**, **Bhaddakaccānā**, also **Subhaddakaccānā**. See **Rāhulamātā**.

Bhaddakaccānā. The youngest of the children of **Paṇḍu**, the **Sākiyan**. She was so beautiful that seven kings begged to be allowed to marry her. Her father, unable to decide between her suitors, put her in a boat with thirty-two companions and launched the boat upon the **Ganges**. The boat arrived in the course of the following day at **Goṇagāmaka** in Ceylon, where the women landed, dressed as nuns. In due course they came to **Upatissagāma**, where the king, **Paṇḍuvāsudeva**, warned by soothsayers, awaited their arrival and married **Bhaddakaccānā**.

Later, six of her brothers came to Ceylon and settled in different parts; the brothers were **Rāma**, **Uruvela**, **Anurādha**, **Vijita**, **Dīghāyu** and **Rohaṇa**. The seventh brother, **Gāmaṇi**, stayed at home.

Bhaddakaccānā had ten children, the eldest being **Abhaya** and the youngest **Ummādacittā**. Mhv.viii.18ff.; ix. 1, 9 f.; Dpv.x.1ff.

Bhaddakappa. A *kappa* such as the present in which five Buddhas are born. Bv-a.159.

Bhaddakasutta. **Sāriputta** tells the monks that he who delights and engages himself in worldly activities meets with a luckless fate, while he who renounces such meets with a lucky fate. AN.iii.293.

Bhaddaji Thera. The son of a *seṭṭhi* in **Bhaddiya**. He was worth eighty crores (800 million), and was brought up in luxury like that of the Bodhisatta in his last birth. When Bhaddaji was grown up, **Gotama Buddha** came to Bhaddiya to seek him out, and stayed at the **Jātiyāvana** with a large number of monks. Thither Bhaddaji went to hear him preach. He became an *Arahant*, and, with his father's consent, was ordained by the Buddha. Seven weeks later he accompanied the Buddha to **Koṭigāma**, and, while the Buddha was returning thanks to a pious donor on the way, Bhaddaji retired to the bank of the **Ganges** outside the village, where he stood wrapt in *jhāna*, emerging only when the Buddha came by, not having heeded the preceding chief Theras. He was blamed

for this; but, in order to demonstrate the attainments of Bhaddaji, the Buddha invited him to his own ferry boat and bade him work a wonder. Bhaddaji thereupon raised from the river bed, fifteen leagues into the air, a golden palace twenty leagues high, in which he had lived as **Mahā Panāda**. On this occasion the **Mahā Panāda** or **Surucijātaka** (Ja 489) was preached.

The **Mahā Vaṁsa** account (xxxi.37ff) says that, before raising **Mahā Panāda**'s palace, Bhaddaji rose into the air to the height of seven palmyra trees, holding the **Dussa Thūpa** from the *Brahma* world in his hand. He then dived into the **Ganges** and returned with the palace. The Brahmin **Nanduttara**, whose hospitality the Buddha and his monks had accepted, saw this miracle of Bhaddaji, and himself wished for similar power by which he might procure relics in the possession of others. He was reborn as the novice **Soṇuttara**, who obtained the relics for the *Thūpas* of Ceylon.

In the time of **Padumuttara Buddha**, Bhaddaji was a Brahmin ascetic who, seeing the Buddha travelling through the air, offered him honey, lotus stalks, etc. Soon after he was struck by lightning and reborn in **Tusita**. In the time of **Vipassī Buddha** he was a very rich *seṭṭhi* and fed sixty-eight thousand monks, to each of whom he gave three robes. Later, he ministered to five hundred **Pacceka Buddhas**. In a subsequent birth his son was a **Pacceka Buddha**, and he looked after him and built a *cetiya* over his remains after his death. Thag.vs.163f.; Thag-a.i.285ff.; also Ja.ii.331ff., where the details vary slightly; Ja.iv.325; also Mhv ṭ.560f.

Bhaddaji is identified with **Sumana** of the **Mahā Nāradakassapajātaka** (Ja 544, Ja.vi.255).

He is probably identical with **Bhisadāyaka** of the **Apadāna** (Ap.ii.420f). **Bhaddaji** is mentioned among those who handed down the **Abhidhamma** to the Third Council (Dhs-a.32). See also **Bhaddajisutta**.

Bhaddajisutta. A discussion between **Bhaddaji** and **Ānanda** at the **Ghositārāma**. In answer to **Ānanda**'s questions, **Bhaddaji** says that *Brahma* is the best of sights; the best of sounds is that of Radiant **Devas** shouting "Joy, joy," etc. **Ānanda** says that such is the talk of *puthujjanas*. The best sight, in his view,

is that of the destruction of the *āsavas*; the best sound that of their destruction, etc. AN.iii.202f.

Bhaddanahānakoṭṭha. A bathing place in **Pulatthipura**, built by **Parakkamabāhu I**. Cv.lxxviii.45.

Bhaddayānikā. An offshoot of the **Vajjiputtaka** heretics (Mhv.v.7; Dpv.v.46). Their doctrines resembled those of the **Dhammuttariya**s; in birth is ignorance and in the arresting of birth is the arresting of ignorance (Rockhill, op.cit., 194).

They also held the view that the corruptions were put away by slices. Mrs. Rhys Davids, *Points of Controversy*, p. 130.

Bhaddavaggiyā, **Bhaddavaggiyas**. A group of thirty young men, converted by **Gotama Buddha**. They had gone picnicking with their wives in a forest glade between **Bārāṇasī** and **Uruvelā**. One of them had no wife, and for him they found a courtesan; but she awaited the opportunity and ran away with their goods.

While seeking for her, they saw the Buddha and enquired if he had seen a woman. But he answered, should they not rather seek the "self" than a woman. They all agreed thereto, and he preached to them. At the end of the sermon they realized the Truth and were ordained (Vin.i.23f.; Dhp a.ii.33f).

Their conversion was one of the subjects sculptured in the Relic Chamber of the **Mahā Thūpa**. Mhv.xxx.79. According to the Extended **Mahā Vaṁsa** (i.298) they were the step-brothers of the king of **Kosala**.

Bhaddavatikā. A market town near **Kosambī**. The Buddha went there and was warned by cowherds and others not to approach **Ambatittha** as a fierce **Nāga** dwelt there. **Sāgata** Thera, hearing this, went to **Ambatittha** and subdued the **Nāga**, afterwards rejoining the Buddha at **Bhaddavatikā** (Vin.iv.108f.; Ja.i.360f).

The town is probably identical with **Bhaddavatī** (*q.v.*), and was in the **Cetiya** Country. Vin.iv.108.

Bhaddavatiya. Father of **Sāmāvatī**; he was a *seṭṭhi* of **Bhaddavatī**. He formed a close friendship with **Ghosita** *seṭṭhi* of **Kosambī**, through the medium of traders and, when **Bhaddavatī** was attacked by plague, he left with his wife and daughter to visit **Ghosita** *seṭṭhi*. But he died of starvation outside the city before he could reach him. Dhp-a.i.187f.

Bhaddavatī 01. A city, the residence of Bhaddavatiya *seṭṭhi*, father of **Sāmāvati**. Trade was carried on between **Kosambī** and Bhaddavatī (Dhp a.i.187). See also **Bhaddavatikā**.

Bhaddavatī 02. **Bhaddavatikā**. A female elephant belonging to King **Udena**. She had belonged originally to **Caṇḍappajjota**. She could travel fifteen leagues in a day (Dhp-a.i.196). **Udena** made use of her in his elopement with **Vāsuladattā** (Dhp a.i.198). At first the king paid her great honour, declaring that his life, queen and kingdom were all due to her; her stall was smeared with perfumed earth and hung with coloured hangings, a lamp burned perfumed oil and a dish of incense was set on one side. She stood on a coloured carpet and ate royal food of many flavours. But when she grew old she was neglected and became destitute. One day she saw the Buddha entering the city for alms, fell at his feet, and complained of the king's neglect. The Buddha reported the matter to the notice of **Udena**, and all former honours were restored to **Bhaddavatī**. This incident led to the preaching of the **Daḷhadhammajātaka**. Ja.iii.384f.

Bhaddavatī 03. A princess, sister of **Parakkamabāhu I**. Cv.lxvi.147.

Bhaddasāla 01. One of the chief disciples of **Nārada Buddha** (Ja.i.37; Bv.x.23). He was a Brahmin of **Thullakoṭṭhita** and, together with his friend **Vijitamitta**, he went in search of the Lake of Immortality (*Amatarahada*). During their travels they met **Nārada Buddha** and entered the Saṅgha under him, later becoming *Arahants*. Bv-a.154.

Bhaddasāla 02. A dryad; see the **Bhaddasālajātaka** (Ja 465).

Bhaddasāla 03. **Bhaddasāla Thera**, *v.1*. **Bhaddanāma**. An *Arahant*. He accompanied **Mahinda** to Ceylon (Mhv.xii.7; Dpv.xii. 12, 38; Vin-a.i. 62, 70). **Sirimeghavaṇṇa** made an image of him and placed it in a shrine near his palace. Cv.xxxvii.87.

Bhaddasāla 04. A tree in the **Rakkhitavanasaṇḍa** in the **Pārileyyaka** forest where the Buddha stayed during his retirement. Ud.iv.5; Vin.i.352.

Bhaddasāla 05. A general of King **Nanda**; he waged war against **Candagutta**. In that war took place eighty Corpse Dances, where headless corpses arose and danced in frenzy over the battle field. Mil.292.

Bhaddasāla 06. **Bhaddasāla Thera**. A monk of Ceylon. **Mahā Siva** was greatly devoted to him, and built for him the *Nagaraṅgaṇavihāra* to the east of **Anurādhapura**. Mhv.xxi.2.

Bhaddasālajātaka (Ja 465). **Brahmadatta**, king of **Benares**, wishing to have a palace built on one column, sent his carpenters to find a suitable tree. They found many such in the forest, but no road by which to transport them. At last they discovered a lordly *sāla* tree in the king's park and made preparations to cut it down. The deity of the tree (**Bhaddasāla** 2), who was the Bodhisatta, was greatly distressed at the prospect of the destruction of his children. He, therefore, visited the king by night and begged him not to have the tree cut down. When the king refused this request, **Bhaddasāla** asked that the tree should be cut down in pieces, so that in its fall it might not damage its kindred round about. This feeling of **Bhaddasāla** for his kinsmen touched the king, and he desisted from his purpose of destroying the tree.

The story was related in reference to the Buddha's interference with **Viḍūḍabha** (*q.v.*) when he wished to destroy the **Sākiyans**.

Ānanda is identified with the king (Ja.iv.153-7). On this occasion was preached also the **Kukkurajātaka** (Ja 22), the **Kākajātaka** (Ja 140), and the **Mahā Kapijātaka** (Ja 407).

Bhaddasena. One of the ten sons of **Kāḷāsoka**.

Bhaddasena. Son of **Ekarāja** and brother of **Candakumāra** (Ja.vi.134). He is identified with **Moggallāna**. Ja.vi.157.

Bhaddasenāpatipariveṇa. A monastic building erected and endowed by **Bhadda**, general of **Sena I**. Cv.l.82.

Bhaddā 01. One of the two chief women disciples of **Revata Buddha**. Ja.i.35; Bv.vi.22.

Bhaddā 02. One of the chief women patrons of **Kassapa Buddha**. Bv.xxv.41.

Bhaddā 03. Wife of King **Muṇḍa**. At her death the king placed her body in a vessel of oil and mourned for her until his friend **Piyaka** took him to **Nārada** Thera at the **Kukkuṭārāma**, and there made him realize the folly of mourning. AN.iii.57ff.

Bhaddā 04. A woman of **Kimbila**; she was the wife of **Rohaka**. She became famous in the city as a virtuous woman (*bhadditthī*) on account of her goodness and was admired even by the gods. One festival day, while her husband was away in **Takkasilā** on business, she greatly longed to be with him. The spirit of the house conveyed her thither, and from their union a child was born. Her virtue was doubted by her relations, but she convinced them by arresting a flood with an "Act of Truth." Her husband was also suspicious, but she convinced him by producing a signet ring, which he had given her in **Takkasilā**. Thus she became famous through her virtue. After death she was born in **Tāvatiṁsa**, where she met the Buddha on his visit there, and at his request related to him her story. Vv.ii.5; Vv-a.109ff.

Bhaddā Kapilānī Therī. The daughter of a **Kosiyagotta** Brahmin of **Sāgala**, in the **Madda** country. Ap.ii.583 (vs. 57) says that her mother was **Sucīmatī** and her father **Kapila**, whence, probably, her title of **Kāpilānī**. When the messengers sent by the parents of **Pipphali**-*māṇava* (**Mahā Kassapa**) were wandering about seeking for a wife for him to resemble the image they carried with them, they discovered **Bhaddā** and informed Pipphali's parents. The

parents arranged the marriage without the knowledge of the young people and **Bhaddā** went to **Pipphali**'s house. There they lived together, but, by mutual consent, the marriage was never consummated. It was said that, she brought with her, on the day of her marriage, fifty thousand cartloads of wealth. When **Pipphali** desired to leave the world, making over to her his wealth, she wished to renounce it likewise, and together they left the house in the guise of recluses, their hair shorn, unobserved by any. In the village, however, they were recognized by their gait, and the people fell down at their feet. They granted freedom to all their slaves, and set forth, **Pipphali** leading and **Bhaddā** following close behind. On coming to a fork in the road, they agreed that he should take the right and she the left. In due course she came to the **Titthiyārāma** (near **Jetavana**), where she dwelt for five years, women not having yet been admitted to the Buddha's Saṅgha. Later, when **Pajāpatī Gotamī** had obtained the necessary leave, **Bhaddā** joined her and received ordination, attaining *Arahant*-ship not long after. Later in the assembly, the Buddha declared her foremost of nuns who could recall former lives.

In the time of **Padumuttara Buddha** she was the wife of **Videha**, a *seṭṭhi* of **Haṁsavatī**, and having heard a nun proclaimed in the first rank of those who could recall former lives, she resolved to acquire a similar rank, while her husband (**Mahā Kassapa** in this life) resolved to be chief among those who practise austere vows (*dhutavādinaṁ*). Together they did many good deeds and were reborn in heaven.

In the time of **Vipassī Buddha**, the husband was the Brahmin **Ekasāṭaka** and she was his wife. In his next birth he was king of **Benares** and she his chief queen. Together they entertained eight **Pacceka Buddhas** on a very lavish scale. In the interval between the appearance in the world of **Koṇāgamana Buddha** and **Kassapa Buddha**, the husband was a clansman and she his wife. One day a quarrel arose between her and her sister-in law. The latter gave alms to a **Pacceka Buddha** and Bhaddā, thinking, "She will win glory for this," took the bowl from her hand and filled it with mud. But later she was filled with remorse, took back the bowl, emptied it, scrubbed it with scented powder and, having filled it with the four sweet foods, sprinkled over the top ghee of the colour of a lotus calyx. Handing it back to the **Pacceka Buddha**, she prayed to

herself "May I have a shining body like this offering."

In a later birth, **Bhaddā** was born as the daughter of a wealthy treasurer of **Benares**; she was given in marriage, but her body was of such evil odour that she was repulsive to all and was abandoned by several husbands. Much troubled, she had her ornaments made into an ingot of gold and placed it on the shrine of **Kassapa Buddha**, which was in process of being built, and did reverence to it with her hands full of lotuses. Her body immediately became fragrant and sweet, and she was married again to her first husband. The **Apadāna** account mentions two other lives: one when she was the wife of **Sumitta** and gave a blanket to a **Pacceka Buddha**, and again when she was born among the **Koḷiyans** and attended on one hundred **Pacceka Buddhas** of **Koḷiya**.

Later, she was the queen of **Nanda**, king of **Benares** (**Brahmadatta**, according to the **Apadāna**, which gives King **Nanda** as the name of her husband in another life), with whom she ministered to five hundred **Pacceka Buddhas**, sons of **Padumavatī**. When they passed away she was greatly troubled and left the world to give herself up to ascetic practices. She dwelt in a grove, developed *jhāna*, and was reborn in the *Brahma* world. (Thīg a.67ff.; Ap.ii.578ff.; AN a.ii.93ff., 203f.; AN.i.25; Thīg.vs.63-6).

Bhaddā Kāpilānī's name is mentioned several times in the Vinaya rules in connection with her pupils who were found guilty of transgressing them (e.g., Vin.iv.227, 268, 269, etc.). She and **Thullanandā** were both famous as preachers, and the latter, being jealous of **Bhaddā**, went out of her way to insult her (Vin.iv.290). Once **Bhaddā** sent word to **Sāketa** asking **Thullanandā** if she could find her a lodging in **Sāvatthī**. **Nandā** agreed to do this, but made things very unpleasant for **Bhaddā** when she arrived (Vin.iv.292).

Bhaddā Kāpilānī is identified with the Brahmin woman in the **Hatthipālajātaka** (Ja 509, Ja.iv.491) and with **Sāma**'s mother in the **Sāmajātaka** (Ja 540, Ja.vi.95).

Bhaddā Kuṇḍalakesā. A Therī. She was foremost among nuns, of swift intuition, and was born in the family of a treasurer of **Rājagaha**. On the same day, a son was born to the king's chaplain under a constellation favourable to highwaymen, and was therefore called **Sattuka**. One day, through her lattice,

Bhaddā saw **Sattuka** being led by the city guard to execution on a charge of robbery. She fell at once in love with him and refused to live without him. Her father, out of his love for her, bribed the guard to release **Sattuka**, let him be bathed in perfumed water, and brought him home, where Bhaddā, decked in jewels, waited upon him. Very soon, **Sattuka** began to covet her jewels and told her that he had made a vow to the deity of the Robbers' Cliff that, should he escape, he would bring him an offering. She trusted him and, making ready an offering, went with him arrayed in all her ornaments. On arriving at the top of the cliff, he told her of his purpose, and she, all undaunted, begged of him to let her embrace him on all sides. He agreed to this, and then, making as if to embrace him from the back, she pushed him over the cliff. The deity of the mountain praised her presence of mind saying that men were not in all cases wiser than women.

Unwilling to return home after what had happened; she joined the Saṅgha of the white robed **Nigaṇṭhas**. As she wished to practise extreme austerities, they dragged out her hair with a palmyra comb. Her hair grew again in close curls, and so they called her Kuṇḍalakesā ("Curly-hair"). Dissatisfied with the teaching of the **Nigaṇṭhas**, she left them, and going to various teachers, became very proficient in discussion and eager for debate. She would enter a village and, making a heap of sand at the gate, set up the branch of a rose-apple saying, "Whoever wishes to enter into discussion with me, let him trample on this bough." One day, **Sāriputta**, seeing the bough outside **Sāvatthī**, ordered some children to trample on it. **Bhaddā** then went to **Jetavana** accompanied by a large crowd whom she had invited to be present at the discussion. **Sāriputta** suggested that **Bhaddā** should first ask him questions; to all of these he replied until she fell silent. It was then his turn, and he asked "One – what is that?" (probably meaning: "state any one fact true for everyone"). She, unable to answer, asked him to be her teacher. But **Sāriputta** sent her to the Buddha, who preached to her that it were better to know one single stanza bringing calm and peace than one thousand verses bringing no profit. At the end of this sermon, **Bhaddā** attained *Arahant*-ship, and the Buddha himself ordained her.

In the time of **Padumuttara Buddha**, she had heard him preach and place as foremost among nuns one whose intuition was swift (*khippābhiññā*). She vowed

that this rank should one day be hers. Later, when **Kassapa** was Buddha, she was one of the seven daughters of **Kikī**, king of **Benares**, and was named **Bhikkhadāyikā** (*v.l.* **Bhikkhudāsikā**). For twenty thousand years she remained celibate and built a dwelling for the Saṅgha. AN.i.25; AN a.i.200ff.; Thīg a.99ff.; Ap.ii.560ff. The **Dhammapada Commentary** account (Dhp-a.ii. 217 ff.) differs in various details. There **Bhaddā** is shut up by her parents at the top of a seven-storied building with only a single woman to wait on her, for "girls when young, burn for men!" It was thus that she saw the robber.

In the **Therīgāthā** (Thīg.vss.107-11) are included several verses spoken by her when she had been a nun for fifty years, wandering about in **Aṅga**, **Magadha**, **Kāsi** and **Kosala**, living on the people's alms.

Bhaddākaccāna. See **Bhaddakaccāna**.

Bhaddāli Thera. When the Buddha, at **Jetavana**, laid down the rule that monks should eat one meal a day and that in the morning, **Bhaddāli** protested and refused to keep this rule because he said that, in so eating, he would be a prey to scruples and misgivings. For three months he avoided the Buddha, until, just before the Buddha was starting on a journey, **Bhaddāli**, acting on the advice of his fellow monks, confessed his fault to the Buddha and begged for forgiveness (MN.i.437ff). The Buddha praised this action and preached to him the **Bhaddālisutta** (*q.v.*).

It is said (MN a.ii.648) that, in a previous birth, **Bhaddāli** had been a crow, therefore in this life he was always hungry and was known among his fellows as the Great Eater (*Mahā Chātaka*).

Thirty *kappas* ago he met **Sumedha Buddha** in the forest, wrapt in meditation, and, having tidied the place where the Buddha was sitting, he erected over him a pavilion. Ap.ii.365f.

Bhaddālisutta. Preached to **Bhaddāli** (*q.v.*) when he confessed his fault. The monk, who believes in the Buddha and obeys his instructions, will ultimately understand *dukkha* and will bring it to an end.

The *Sutta* also contains the parable of the *ājāniya* horse. A horse, schooled by

an expert trainer and put through the various stages of training, becomes endowed with ten qualities, and is fit to be regarded as a treasure by a king. Similarly, a man who has developed the Noble Eightfold Path and obtained right knowledge and right deliverance, becomes the richest field in which the seed of merit may be sown. MN.i.437ff.

Bhaddāsuriyavaccasā. Daughter of the **Gandhabba Timbarū** and beloved of **Pañcasikha**.

Bhaddika. See **Bhaddiya** (3).

Bhaddithivimānavatthu. The story of **Bhaddā**, wife of **Rohaka**. See **Bhaddā** (4).

Bhaddiya 01. **Bhaddiya Thera** An *Anāgāmī*, one of seven persons who became *Arahants* as soon as they were born in **Avihā**. SN.i.35, 60; Thīg a. 222, etc.

Bhaddiya 02. **Bhaddiya Thera**. Called **Kāḷigodhāputta**, chief among monks of aristocratic birth (*uccakulikānaṁ*) (AN.23). He belonged to a family of the **Sākyan** *rājas* of **Kapilavatthu** and entered the Saṅgha in the **Anupiya** Mango grove with **Anuruddha** and the others, soon afterwards attaining to *Arahant*-ship. Dwelling in the bliss of *Nibbāna*, under a tree in a lonely spot, Bhaddiya used to exclaim "*Aho sukhaṁ, aho sukhaṁ*." When this was reported to the Buddha, he questioned **Bhaddiya**, who answered that when he was ruling his principality he was well protected, yet was ever fearful and nervous, whereas now, having renounced all, he was free from all fear (Thag.vss.842-65; Ud-a.ii.10; Vin.i.183f.; Ja.i.140). This incident was the occasion for the preaching of the **Sukhavihārījātaka** (*q.v.*).

Bhaddiya was the son of **Kāḷigodhā**, the senior **Sākyan** lady of her time. For five hundred births **Bhaddiya** had been king, hence his eminence in this life, though there were others more aristocratic (AN-a.i.109). His resolve to gain this distinction was formed in the time of **Padumuttara Buddha**, when he was born in a very rich family and did various good deeds towards that end. In the

interval between **Kassapa Buddha** and **Gotama Buddha**, he was a householder of **Benares** and, discovering that **Pacceka Buddhas** took their meals on the banks of the **Ganges**, placed seven stone planks for them to sit on (Thag a.ii.55f.; Ap.i.95f). When Bhaddiya was ruling his **Sākyan** principality he had as general **Soṇa Poṭiriyaputta**, who later joined the Saṅgha (Thag a.i.316). **Anuruddha** was Bhaddiya's great friend, and when **Anuruddha** wished to renounce the world, his mother agreed only on condition that Bhaddiya should accompany him, hoping, in this way, to hold him back. But **Anuruddha** overcame all Bhaddiya's objections and persuaded him to renounce the household life within a week.

It is said (Vin.ii.182f) that Bhaddiya attained *Arahant*-ship in the first rainy season after his ordination.

Bhaddiya 03. *v.l.* **Bhaddika**. A city in the **Aṅga** kingdom (Dhp a.i.384; also iii.363). The Buddha visited there several times and stayed sometimes at the **Jātiyāvana** where **Meṇḍaka**, who lived there, came to see him (Vin.ii.242; Dhp-a.iii.363; also AN.iii.36).

It was there that the precept was laid down forbidding monks to wear sandals. Vin.i.190; Dhp a.iii.451f.; also another ruling *re* the **Pārājikā** (Vin.iii.37f).

Bhaddiya was also the residence of **Bhaddaji Thera** and **Visākhā**.

Ja.ii.331, etc.; Divy.123ff calls it **Bhadraṅkara**.

Bhaddiya 04. A *seṭṭhi*, father of **Bhaddaji Thera**.

Bhaddiya 05. See **Lakuṇṭaka Bhaddiya**.

Bhaddiya 06. One of the four chief merchants of **Ekarāja**, king of **Pupphavatī** (**Benares**). Ja.vi.135.

Bhaddiya 07. A **Licchavī** who visited the Buddha at the **Kūṭāgārasālā** and asked if it were true that the Buddha was a magician who, by a glamorous trick, enticed away the followers of others. The Buddha advised Bhaddiya not to be led away by hearsay but to judge for himself; and he then proceeded, by means

of question and answer, to convince Bhaddiya that his teachings were truly founded on fact and, if accepted and practised, would benefit not only human beings but the very trees of the forest (AN.ii.190ff). The Commentary adds (AN-a.ii.558) that, at the conclusion of the discourse, Bhaddiya became a *Sotāpanna*.

Bhaddiyasutta 01. Records the visit of the **Licchavī Bhaddiya** to the Buddha and also their conversation. AN.ii.190ff.

Bhaddiyasutta 02. Preached in reference to **Lakuṇṭaka Bhaddiya** (*q.v.*).

Though hunchbacked and unsightly, yet, says the Buddha, he was highly gifted, of a lofty nature, having achieved his goal. Even a puny boy, if wise, is truly great, feared by men as the lion is by animals. SN.ii.279.

Bhaddiyasutta 03. The Buddha tells **Bhaddiya Thera** (2) that the Noble disciple who is a *Sotāpanna* is pleased with four things: unwavering loyalty to the Buddha, to the Dhamma, to the Saṅgha, and virtues that are dear to the Noble Ones. SN.v.403.

Bhaddekarattasutta. Preached at **Jetavana**. The true saint is he who does not hanker after the past and does not long for the future. He is not swept away by present states of consciousness, but scanning his heart with insight, he struggles unceasingly to win eternal Changelessness (MN.iii.187 ff).

This *Sutta* was learned by **Ānanda** and used by him in an exposition to his colleagues. This exposition was approved by the Buddha and came to be called the Ānanda Bhaddekarattasutta (MN.iii.189 ff). One day, as **Samiddhi** was drying himself after bathing at **Tapodā** in **Rājagaha**, a deity questioned him on this *Sutta*, and he had to confess his ignorance. **Samiddhi** then went to the Buddha and asked him about the *Sutta*, and the Buddha preached to him only the verses, with no explanation. The monks, who were present, thereupon asked **Mahā Kaccāna** for a detailed exposition. He gave it, and the monks referred it to the Buddha who advised them to remember it. This exposition came to be called the Mahā Kaccāna Bhaddekarattasutta (MN.iii.192 ff).

Similarly, **Lomasakaṅgiya** was asked about the *Sutta* by the god **Candana**,

when he was staying in the **Nigrodhārāma** at **Kapilavatthu**. He, in his turn, had to confess his ignorance, and **Candana** taught him the verses, which, he said, were uttered by the Buddha during his visit to **Tāvatiṁsa**, when he went to preach the **Abhidhamma**. The Commentary (MN-a.ii.962) explains that the Buddha preached this *Sutta* for the benefit of **Devas** who could not understand the **Abhidhamma**. **Lomasakaṅgiya** learnt the verses, and, going to the Buddha, questioned him concerning them. The Buddha made them clear to him. This account is called the Lomasakaṅgiya Bhaddekarattasutta (MN.iii.199ff).

Extracts from the Bhaddekarattasutta are uttered by speakers in the **Hatthipālajātaka** (Ja 509, Ja.iv.481) and the **Mahā Kapijātaka** (Ja 407, Ja.v.66).

Bhadra Hatthakasutta, or ? **Bhagandha Hatthakasutta**. The headman **Bhadragaka** visits the Buddha at **Uruvelakappa** and asks for a teaching about *dukkha*. The Buddha says he will talk neither of the future nor of the past, but only of the present. By means of questioning **Bhadragaka**, the Buddha makes him realize that sorrow and suffering come only through desire. For example, he would grieve if anything happened to his friends in **Uruvelakappa**, or to his son **Ciravāsi**, or to his wife; but he would not worry about those who were unknown to him and therefore unloved by him (SN.iv.327f).

The Commentary says (SN a.iii.103) that in this *Sutta vaṭṭadukkha* (? the sorrow of transmigration) is described.

Bhadrakāra. Son of **Vidhura** and eldest brother of **Sambhava** (the Bodhisatta). For details see the **Sambhavajātaka** (Ja 515). **Bhadrakāra** is identified with **Moggallāna**. Ja.v.67.

Bhadragaka. A headman of **Uruvelakappa** and father of **Ciravāsi** (SN.iv. 327). See **Bhadrasutta**.

Bhadraghaṭajātaka (Ja 291). Once the Bodhisatta was a rich merchant with an only son. He did great good and was born as **Sakka**. The son squandered all his wealth in drinking and amusements and fell into poverty. **Sakka** took pity on him and gave him the **Bhadraghaṭa** (Wishing Cup), asking him to take care of

it. But one day, when the son was drunk, he threw the cup into the air and smashed it, thus reducing himself once again to misery.

The story was told in reference to a ne'er-do-well nephew of **Anāthapiṇḍika**. His uncle helped him again and again, but he squandered everything, and one day **Anāthapiṇḍika** had him turned out of his house. The two squanderers were the same. Ja.ii.431f.

Bhadravanasaṇḍa. The name given to the grove near the Bodhi-tree where the Buddha took his noonday rest after the meal of milk-rice provided by **Sujātā**. Snp a.ii.391.

Bhadrā Therī. She belonged to a clan of the **Sākiyans**, and left the world with **Pajāpatī Gotamī**. While she was meditating, the Buddha sent her a ray of glory and she attained *Arahant*-ship. Thīg.vs.9; Thīg a.13.

Bhadrāvudha. One of the sixteen disciples of **Bāvarī**, who, at his request, visited **Gotama Buddha** (Snp.vs.1008). He questioned the Buddha as to how a man could get over attachment and cross the flood. By grasping after nothing in the world, answered the Buddha, for **Māra** follows the man who clings to things.

This question and answer are contained in the **Bhadrāvudhamāṇavapuccha** (Snp.vs.1101-4), which is explained in the **Cūḷa Niddesa** (CNid.36f).

At the end of the discourse, Bhadrāvudha and his pupils became *Arahants* and joined the Saṅgha. Snp a.ii.599.

Bhayabheravasutta. **Jāṇussoṇī** visits the Buddha at **Jetavana** and asks him how it is that young men who have left the world under him should be able to live in solitude, in the depths of the forest, a joyless life. The Buddha answers that while yet a Bodhisatta he was assailed by the same doubts. Fear comes only to him whose heart is filled with desire and longing, and who is restless, witless, and drivelling. But the man, who is pure, resolute, and free from corruptions of the heart, lives in confidence in the forest and develops the *jhānas*. The Buddha then describes how he passed through these stages of development before becoming the Enlightened One (MN.i.16ff).

This *Sutta* contains an account of the "threefold lore"(*tisso vijjā*) of the Buddha (see Vin-a.i.116) and praises of the *Saraṇā* (Refuges) (Vin-a.i.172).

Bhayavagga. The thirteenth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.121-33.

Bhayasīva. A **Pacceka Buddha**. MN.iii.69; Ap a.i.106.

Bhayasīva. A member of the **Moriya** clan in Ceylon, contemporary of **Silākāla**. His son was **Aggabodhi** and his nephew King **Mahā Nāga**. Cv.xli.69f.

Bhayasutta 01. There are three terrors that part mother and son: a great fire, a great flood, and a raid by robbers. They are also parted by old age, disease, and death. The practice of the Noble Eightfold Path will avoid these terrors. AN.i.178 f.

Bhayasutta 02. "Fear" is a name for sense desires; likewise "pain," "disease," "blain," "bondage" and "bog." Impassioned by the senses and bound by them, both in this world and in the next, men are subject to fear, etc. AN.iii.310f.

Bhayasutta 03. The same as No.2, with the addition of "womb" to the list. AN.iii.311.

Bhayasutta 04. There are four fears: birth, old age, disease, and death. AN.ii.121.

Bhayasutta 05. Four other fears: fire, water, kings, bandits. AN.ii.121.

Bhayasutta 06. or **Bhikkhusutta**. In the Ariyan disciple the five kinds of guilty dread are allayed; he is possessed by the four limbs of *Sotāpanna*, and the Ariyan method is, by him, well seen and penetrated by insight. SN.v.389.

Bhayoluppala. A tank in Ceylon, made by **Kuṭakaṇṇatissa** (Mhv.xxxiv.33). The name was later corrupted into **Bahuppala**. Mhv ṭ. 628.

Bharaṇa. One of the chief warriors of **Duṭṭhagāmaṇī**. He was the son of **Kumāra** of **Kappalakaṇḍara** and was very fleet of foot. At the age of ten or twelve he could chase hare and elk, seize them and dash them on the ground. Mhv.xxiii.64 ff. See also Ras.ii.96.

Bharaṇḍu Kālāma. A recluse, once a co-disciple of the Buddha in the holy life. Once, when the Buddha visited **Kapilavatthu** and wanted lodging for the night, **Mahā Nāma** suggested that he should go to the hermitage of **Bharaṇḍu**. The Buddha acted on this suggestion and spent the night there.

When **Mahā Nāma** arrived the next morning, the Buddha talked to him about the three kinds of teachers: those who have full comprehension of sense desires only but not of objects of sense or of feelings; those who have full comprehension of sense desires and of objects of sense; and those who have comprehension of all three. Would their conclusions coincide, or would they differ?

Here **Bharaṇḍu** chimed in and asked **Mahā Nāma** to say they would be the same. But the Buddha contradicted him, whereupon **Bharaṇḍu** said they would be different; but the Buddha again contradicted him, and even, also, a third time. Grieved at being slighted by the Buddha in the presence of **Mahā Nāma**, an important **Sākiyan**, **Bharaṇḍu** left **Kapilavatthu**, never to return (AN.i.276 f).

The Commentary explains (AN-a.i.458) that he had lived in the same hermitage as the Buddha, when they were both pupils of **Āḷāra Kālama**. **Bharaṇḍu** had the reputation of being able to secure the best and choicest alms in the city.

Bharaṇḍusutta. Records the visit of the Buddha to the hermitage of **Bharaṇḍu Kālāma**. AN.i.276 ff.

Bharata 01. A sage of old who, as a result of living the holy life, was born in the *Brahma* world. Ja.vi.99.

Bharata 02. The Bodhisatta born as the king of **Roruva** and husband of **Samuddavijayā**. For his story see the **Ādittajātaka** (Ja 424). Ja.iii.470 ff.

Bharata 03. A hunter who brought from the **Himālaya** the chief of a herd of monkeys whose cry was one of the noises mentioned in the **Aṭṭhasaddajātaka** (*q.v.*). Ja.iii.432.

Bharata 04. **Bharata Thera**. He was a householder of **Campā**, and, having heard that **Soṇa Koḷivisa** had left the world, he, too, with his brother, **Nandaka**, entered the Saṅgha, soon afterwards becoming an *Arahant*. Later, he helped his more slow-witted brother to obtain insight.

In the past **Bharata** gave to **Anomadassī Buddha** a pair of comfortable and very beautiful sandals. Thag.vss.175, 176; Thag-a.i.300f.

Bharata 05. King of the **Sovīra**s in the time of **Reṇu**. His capital was in **Roruva**. DN.ii.235f.

Bharata 06. A king of **Benares**, belonging to the dynasty of **Okkāka**. He was the father of **Dasaratha** (*q.v.*). Mhv ṭ. 130.

Bharata 07. A scion of the **Mahā Sammata** race and son of **Sāgaradeva**. He was the father of **Aṅgīrasa**. Mhv.ii.4; Dpv.iii.6.

Bharatakumāra. Son of the second queen of **Dasaratha** and step-brother of **Rāma** and **Lakkhaṇa**. For his story see the **Dasarathajātaka** (Ja 461). He is identified with **Ānanda**. Ja.iv.124 ff.

Bharattāla. A village in Ceylon, given by **Aggabodhi IV**. for his maintenance of the **Dāṭhāsiva** *padhānaghara*. Cv.xlvi.12.

Bharu. The name of a king, a country, and its capital. See the **Bharujātaka** (Ja 213) and **Bharukaccha**. The name of the king and the country in the **Suppārakajātaka** (Ja 463) are also identical.

Bharukaccha 01. A seaport in the country of **Bharu** (Ja.iv.137). Mention is made of merchants going by sea from there to **Suvaṇṇabhūmi** (e.g., Ja.iii.188). Bharukaccha was the residence of **Vaḍḍhamātā Therī** (Thīg a.171) and **Malitavambha Thera** (Thag-a.i.211).

In the **Mahā Niddesa** (MNid.i.155; see also Mil.331), Bharukaccha is mentioned in a list of places to which men went for trade. **Vijaya** lived there for three months before sailing for Ceylon. Dpv.ix.26; the *Divyāvadāna* (586) says the city was founded by **Bhiru**, one of the three people who escaped from the kingdom of Sikhaṇḍi, the parricide ruler of Sauvīra, when this was destroyed by a heavy fall of sand, following on the murder of Rudrāyana, king of **Roruka**. *Bharukaccha* is, according to this account, a corruption of *Bhīrukaccha* (Marsh of Bhiru). But Brahmanized tradition ascribes its foundation to the sage Bhṛgu. It is identical with Barygaza of Ptolemy and the Periplus of the Erythrean Sea.

Bharukaccha is the modern Broach in Kathiawar. The people of Bharukaccha are called Bharukacchakā, e.g., Dhs-a.305.

Bharukaccha 02. A park in Ceylon laid out by **Parakkamabāhu I**. Cv.lxxix.11.

Bharukacchakavatthu. The story of a monk of **Bharukaccha** who having (in his dream) lain with a woman, thought he was guilty of a *pārājikā* offence. But **Upāli** ruled that he was blameless. Vin.iii.39; Vin-a.i.283.

Bharujātaka (Ja 213). Once the Bodhisatta was leader of a band of five hundred ascetics in **Himavā**. One day they came to the city of **Bharu** for salt and vinegar, and took up their residence under a banyan-tree to the north of the city. A similar group remained under a tree to the south. Next year, the tree to the south of the city was found to have withered away, and the group who had lived there, having arrived first, took possession of the other tree, to the north. This led to a dispute between the two groups, and they sought the intervention of **Bharu**, king of the **Bharu** country. He decided in favour of one group, but being bribed by the other, he changed his mind. Later, the ascetics repented of their greed and hastened back to **Himavā**. The gods, angry with the king, submerged the whole of **Bharu**, three hundred leagues in extent, under the sea.

The story was told to **Pasenadi**, king of **Kosala**, who took bribes from some heretics and gave permission for them to build a centre near **Jetavana**. When the Buddha heard of it, he sent monks to interview the king, but the latter

refused to receive even the Chief Disciples. The Buddha then went himself and dissuaded the king from giving permission for an act which would lead to endless dissensions. Ja.ii.169ff.; the story is also given at SN-a.iii.218 f., which says further that **Pasenadi** built the **Rājakārāma** to make amends for his fault.

Bhallatittha. A landing place in Ceylon where **Abhayanāga** once lived. Mhv.xxxvi.43.

Bhallāṭiya. King of **Benares**. See the **Bhallāṭiyajātaka** (Ja 504).

Bhallāṭiyajātaka (Ja 504). The Bodhisatta was once born as **Bhallāṭiya**, king of **Benares**. Desirous of eating venison cooked on charcoal, he gave the kingdom in charge of his courtiers and went to the **Himālaya** on a hunting expedition. While wandering about near **Gandhamādana**, among pleasant streams and groves, he came across two *Kinnaras* fondly embracing each other and then weeping and wailing most pitifully. The king quieted his hounds, laid down his weapons, and approached the *Kinnaras*. In answer to his questions, the female told him that one day, while she was picking flowers on the opposite bank for a garland for her lover, it grew late and a storm arose. The stream which separated the two lovers swelled in flood and they had to spend the night apart from each other. The memory of one night, thus passed in separation, had filled them with sorrow for six hundred and ninety-seven years, and they still wept whenever they thought of it.

The story was told in reference to a quarrel between **Pasenadi** and **Mallikā** about conjugal rights. They were sulky and refused to look at each other. The Buddha visited the palace and reconciled them. The two *Kinnaras* were identified with the king and the queen. Ja.iv.437ff.

Bhallātakadāyaka Thera. An *Arahant*. Eighteen *kappas* ago he was an ascetic and, seeing **Atthadassī Buddha** going through the air, invited him to his hermitage. There he gave the Buddha a *bhallātaka*-fruit (Ap.ii.398). He is probably, identical with **Vijitasena**. Thag.A.i.426.

Bhallātakavihāra. A monastery in Ceylon, built by **Dhātusena** (Cv.xxxviii.47) and restored by **Vijayabāhu I**. (Cv.lx.61).

Bhallika 01. **Bhallika Thera**, **Bhalliya Thera**, **Bhalluka Thera**. The younger brother of **Tapassu**, their father being a caravan leader of **Pokkharavatī** in **Ukkalā** (AN a.i.207 calls their birthplace **Asitañjana**). While they were going along with five hundred trading carts, these stopped near the **Rājāyatana** tree where the Buddha was sitting, eight weeks after his Awakening. When they investigated the cause for their carts thus stopping, a deity, their kinsman in a former life (their mother according to AN-a.i.207), pointed out to them the Buddha and asked them to give him a meal as he had eaten nothing for seven weeks. Not waiting to cook, the merchants gave the Buddha some butter and honey in a bowl provided by the **Four Regent Gods**. At the end of the meal the Buddha talked to them. They accepted the Buddha and the Dhamma as their Refuge (the *Dvevācikasaraṇa*, they thus became the Buddha's first lay disciples; AN.i.26), and obtained from the Buddha a few hairs as an object of worship. Later, when the Buddha was in **Rājagaha** after the preaching of his First Sermon, the merchants visited him and listened to his preaching. **Tapassu** became a *Sotāpanna*, and Bhallika entered the Saṅgha and became an *Arahant*.

In the past, Bhallika had given fruit to a **Pacceka Buddha**, named **Sumana**. During this life of **Sikhī Buddha**, he was a Brahmin of **Aruṇavatī**, and hearing that **Ujita** and **Ojita** had given the Buddha his first meal, he and his friend invited the Buddha to eat at their house, and resolved to win a similar distinction for themselves in the future. They were herdsmen in the life of **Kassapa Buddha**, and for many years supplied milk-rice to the Buddha and the monks (Thag-a.i.48f.; AN-a.i.207f.; Vin.i.3f.; Ja.i.80. Mhv.iii.303f).

The **Theragāthā** (vs.7), contains a verse spoken by Bhallika when **Māra** tried to frighten him by assuming a hideous form.

It is said that the hair (eight handfuls) given by the Buddha was deposited in a *cetiya* in **Asitañjana** and that on fast days blue rays shone from the *cetiya*. AN a.i.208. There is a tradition in Ceylon (recorded in the *Pūjāvaliya*) that **Tapassu** and **Bhalluka** visited the east coast of Ceylon and built a *cetiya*, there. An inscription makes a similar record.

Bhallika 02. **Bhalluka**. One of the chief lay patrons of **Dīpaṅkara Buddha**. Bv.ii.215.

Bhalluka. Nephew of **Dīghajantu**. He received a message from **Eḷāra**, in consequence of which he landed at **Mahā Tittha** in Ceylon with sixty thousand men, only to find that **Eḷāra** was dead and had been cremated seven days earlier. **Bhalluka** thereupon marched on **Anurādhapura** and pitched his camp at **Kolambahālaka**. **Duṭṭhagāmaṇī** marched against him, and a battle took place in the precincts of the **Mahā Vihāra**. **Bhalluka** shot an arrow at the king, and, believing that it had pierced his mouth, set up a great shout, but **Phussadeva**, who was seated on **Kaṇḍula** immediately behind the king, shot at **Bhalluka**, who thereupon fell dead prostrate at the feet of the king. Mhv.xxv.77ff.

Bhavagga. The name given to the highest point of existence (among the gods) (e.g., Vibh.426; Mil.132), but, more often, to the highest point in the universe as opposed to **Avīci**, the lowest, e.g., Ja.iv.182; Ja.vi.354; Mil.336.

Bhavanimmita. *v.l.* **Santanāmika**.. Fifty-seven *kappas* ago there were four kings of this name, previous births of **Phalakadāyaka Thera** (Ap.i.174).

Bhavanettisutta. The Buddha tells **Rādha** that that which leads to rebirth is lust for the body, for feelings, etc. SN.iii.190.

Bhavasutta 01. A discussion between **Sāriputta** and **Jambukhādaka** on "becoming." SN.iv.258.

Bhavasutta 02. On the three kinds of *bhava* in the *kāma* world, the *rūpa* world, and the *arūpa* world. SN.v.56.

Bhavasutta 03. There are three kinds of *bhava*: *kāma*, *rūpa*, and *arūpa*; these can be given up by training in further virtue, further thought, and further insight. AN.iii.444.

Bhavasutta 04. **Ānanda** asks the Buddha to what extent there is "becoming." There will be "becoming" as long as there are worlds of sense, of form, and of formlessness; action is the field, consciousness the seed, and craving the moisture which bring about rebirth in these worlds. AN.i.223f.

Bhāgineyya Upāli. See **Upāli** (2).

Bhāgineyya Saṅgharakkhita 01. A Thera. He was the nephew of the Elder **Saṅgharakkhita**. Once, at a certain monastery he was given two sets of robes, and immediately put away the better set to be given as a present to his uncle and teacher. At the end of the rains, he went to the monastery of his uncle, and, having waited upon him, offered his gift. But his uncle refused it in spite of the youth's repeated request. Thereupon the nephew became sulky, and while fanning the Elder, started to think what he could do if he became a layman. He would sell his robe, buy a she-goat, get rich thereby, marry, and have a son. While taking the child out for a walk, he would ask to be allowed to carry him, his wife would refuse and carry him herself. Then she would drop the child and her husband would hit her. So thinking, in his absent-mindedness, the youth hit the Elder with the fan. The Elder read his thoughts and rebuked him. The youth then started to run away, but the monks caught him and brought him before the Buddha. The Buddha preached to him on the difficulty of keeping the mind in check. At the end of the sermon the youth became a *Sotāpanna*. Dhp a.i.300ff.

Bhāgineyya Saṅgharakkhita 02. A novice who ate hot food and burnt his tongue. His teacher warned him against such lack of restraint, and the novice, developing insight on that topic, became an *Arahant*. Vsm., p. 45..

Bhāgineyya Saṅgharakkhita 03. A monk who lived in the **Koṭagerukapāsāda** during his illness. His cell could accommodate just one bed, yet the **Devas** of two *Deva* worlds, led by **Sakka**, were present there to wait upon him. Mhv ṭ. 552.

Bhāgīrathī 01. A name for the **Ganges** (e.g., Ja.v.93, 255; Ap.ii.436). The river was so-called because the sage Bhagīratha filled up the ocean with the

Ganges whom he made his daughter (*Mahā Bhārata*, iii. 107, 9961; v.178, 7096). It may also be the name of a separate river flowing from the **Himālaya** and forming one of the chief sources of the **Ganges**. The river flowed past **Haṁsavatī** (e.g., Ap.i.51; ii.343).

Bhāgīrathī 02. A channel, branching off from the **Anotattavāpī** in Ceylon, and forming part of the irrigation scheme of **Parakkamabāhu I**. Cv.lxxix.49.

Bhājanadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a potter of **Bandhumatī** and supplied pots to the monks. Fifty-three *kappas* ago he was a king named **Anantajāli**. Ap.i.218.

Bhātaragāma. A village in Ceylon, residence of **Nāgā** Therī. AN a.ii.654; MN a.i.546.

Bhātāsutta. It is not easy to find one who has not been a brother in the long faring of *Saṁsāra*. SN.ii.189.

Bhāti, **Bhātiya**. King of **Magadha**, father of **Bimbisāra**. Dpv.iii.52f.; Mhv ṭ.137.

Bhātikatissa. Son of **Mahallanāga** and king of Ceylon for twenty-four years (203-227 CE.). He built a wall round the **Mahā Vihāra**. He erected the **Gavaratissa**- and **Bhātikatissa**- *vihāras* and built the **Mahā Maṇi** tank, and also built an *uposatha* hall in the **Thūpārāma**.

He was succeeded by his younger brother, **Kaniṭṭhakatissa**. Mhv.xxxvi.1ff.; Dpv.xxii.18, 20, 30, 31.

Bhātikatissavihāra. A *vihāra* built by **Bhātikatissa**.

Bhātikābhaya, also called **Bhātika** or **Bhātiya**. Son of **Kuṭakaṇṇatissa** and king of Ceylon for twenty-eight years (38-66 CE.). He was called **Bhātika** or **Bhātiya** because he was the elder brother of **Mahā Dāṭhika Mahā Nāga**. He was very pious, and once had the whole of the **Mahā Thūpa** covered with sandalwood paste in which were embedded sweet-smelling flowers. On another

occasion he covered the whole *Thūpa* with flowers and sprinkled them with water drawn by machines from the **Abhayavāpi**. He made a plaster covering for the **Mahā Thūpa** into which were mixed many cartloads of pearls. A net of coral was made and thrown over the *cetiya*, and in its meshes were fastened lotus flowers of gold, as large as wagon wheels. One day the king heard the sound of the chanting of *Arahants* in the relic chamber of the **Mahā Thūpa**, and he lay down resolving not to rise until he had seen them. The Theras made a door by which he could enter, and, having seen the glories of the chamber, he described them for the benefit of the people, making figures in illustration of his descriptions. Bhātikābhaya did many other works of merit, held **Vesākha** festivals, organized offerings for the Bodhi-tree, and showed great hospitality to the monks at various places. He was succeeded by his brother **Mahā Dāṭhika Mahā Nāga** (Mhv.xxxiv.38ff.; Mhv ṭ.553f).

Bhātikābhaya once heard of a skilful judgment being given by *Ābhidhammika* **Godha Thera** and laid down a rule that all disputes should be taken to the Elder for settlement (Vin-a.ii.307). On another occasion he appointed a Brahmin minister, named **Dīgha Kārāyaṇa**, to settle a controversy between the monks of **Abhayagiri** and those of the **Mahā Vihāra** (Vin-a.iii.583). He had a queen called **Sāmadevī** who was the daughter of a cattle butcher. A large number of cattle butchers were once brought before the king, but as they were unable to pay the fine demanded, he appointed them as scavengers in the palace. One of them had a beautiful daughter, and the king fell in love with her and married her. Owing to her, her kinsmen, too, lived in happiness (Vibh-a.440).

Bhātikābhaya once heard a *Sutta* (see AN.v.21f) in which the Buddha had declared that, of all perfumes, that of jasmine was the strongest. In order to test this the king filled a room with the four kinds of perfume and then placed in it handfuls of various flowers, including jasmine. He then left the room and shut the door. After a while he entered again, and the first scent which greeted him was that of jasmine. Convinced of the truth of the Buddha's statement, he fell prostrate and worshipped him (AN a.ii.819).

It is said (SN-a.ii.180) that the king once asked a reciter to tell him of an auspicious stanza (*jayamaṅgala*) connected with all the Three Jewels. After

thinking for a while, he recited the stanza beginning *divā tapati ādicco, ratti ābhāti candimā* (SN.ii.284). At the end of the first *pāda*, the reciter saluted the setting sun, at the end of the second the rising moon, at the end of the third the Saṅgha, and at the end of the stanza he stretched his hands upwards in salutation of the **Mahā Thūpa**. The king asked him to hold his hands there and placed in them one thousand pieces.

Bhātiyavaṅkavihāra. A monastery in Ceylon. A monk of the monastery, who once went to worship at the **Mahā Thūpa**, saw there some *devatās* also worshipping; they had been born in heaven as a result of having participated in the building of the *Thūpa* (Mhv.xxx.46f).

In the time of **Duṭṭhagāmaṇī**, the chief incumbent of the *vihāra* was **Mahā Nāga**. Mhv ṭ. 606.

Bhārata. A title by which **Pañcāla**, king of **Uttarapañcāla**, is addressed in the **Sattigumbajātaka** (Ja 503, Ja.iv.435); also the king of **Benares**, in the **Saṅkhapālajātaka** (Ja 524, Ja.v.170) and **Manoja**, king of **Benares**, in the **Sonanandajātaka** (Ja 532, Ja.v.317, 326). The scholiast explains (Ja.v.317) the word by *raṭṭhabhāradhāritāya* (bearing the weight of the kingdom).

Bhāratayuddha. Evidently refers to the story of the *Mahā Bhārata*. It is reckoned among the sinful topics of conversation, e.g., Vibh-a.490.

Bhāradvāja 01. One of the two chief disciples of **Kassapa Buddha**. Ja.i.43; Bv.xxv.39; Snp-a.i.293.

Bhāradvāja 02. **Bhāradvāja Thera**. He belonged to the Bhāradvāja *gotta* and was a Brahmin of **Rājagaha**. He sent his son **Kaṇhadinna** to **Takkasilā**, to study under a certain teacher, but, on the way there, the boy met a Thera, entered the Saṅgha, and became an *Arahant*. **Bhāradvāja**, too, heard the Buddha preach at **Veḷuvana**, became a monk, and attained *Arahant*-ship. Later, when **Kaṇhadinna** visited the Buddha at **Rājagaha**, he met his father and learnt from him of his attainments.

Thirty-one *kappas* ago, **Bhāradvāja** met the **Pacceka Buddha Sumana** and

gave him a *vallīkāra*-fruit (Thag.vss.177-8; Thag a.i.302f). He is, perhaps, identical with **Vallīkāraphaladāyaka** of the **Apadāna**. Ap.ii.416; but the same **Apadāna** verses are given under **Bhalliya** (Thag a.i.49).

Bhāradvāja 03. **Bhāradvāja Thera**. He was the eldest of a clan of **Bhāradvājas** living in **Rājagaha** and his wife was a **Dhanañjāni** *Brāhmiṇī*. The wife was a devout follower of the Buddha, and constantly sang the praises of the Buddha, of his teachings, and of the Saṅgha. Annoyed at this, **Bhāradvāja** went to the Buddha and asked a question. He was so pleased with the answer that he joined the Saṅgha and not long after became an *Arahant* (SN.i.160f), several of his brothers following his example (see **Bhāradvāja** 5)

Bhāradvāja 04. A young Brahmin, pupil of **Tārukkha**. A discussion between him and **Vāseṭṭha** led to the preaching of the **Tevijjasutta** (DN.i.235), and also the **Vāseṭṭhasutta** (Snp., p.115ff.; MN.ii.197f).

Bhāradvāja later became the Buddha's follower (DN.i.252; Snp., p. 123). The **Aggaññasutta** was preached to him and to **Vāseṭṭha** when they were undergoing the probationary period prior to their becoming fully ordained monks (DN.iii.80).

Buddhaghosa says (DN-a.iii.860) that they accepted the Buddha as their teacher at the conclusion of the **Vāseṭṭhasutta** and entered the Saṅgha at the end of the **Tevijjasutta**. Later, while meditating on the teachings of the **Aggaññasutta**, they became *Arahants* (DN-a.iii.872). According to **Buddhaghosa**, Bhāradvāja belonged to a noble family worth forty-five crores (DN a.iii.860).

Bhāradvāja 05. **Bhāradvājas**. The name of a Brahmin clan; about twenty individuals belonging to this clan are mentioned in the *Piṭakas*. In one family, living at **Rājagaha**, the eldest was married to a **Dhanañjāni** *Brāhmiṇī* and later became an *Arahant* (see **Bhāradvāja** 3)

His brothers: **Akkosaka Bhāradvāja**, **Asurindaka Bhāradvāja**, **Bilaṅgika Bhāradvāja** and **Saṅgārava Bhāradvāja**, followed him (SN.i.160ff.; SN-a.i.175ff.; MN-a.ii.808).

Several other **Bhāradvājas** living in **Sāvatthī** visited the Buddha there, and joined the Saṅgha and became *Arahants*; viz.,

- **Ahiṁsaka Bhāradvāja,**
- **Jatā Bhāradvāja** and
- **Suddhika Bhāradvāja**;
- **Aggika Bhāradvāja** joined the Saṅgha at **Veḷuvana**,
- **Sundarika Bhāradvāja** on the banks of the **Sundarikā**, and
- **Bahudhītīka Bhāradvāja** in a forest tract in **Kosala**.
- **Kasi Bhāradvāja**,
- **Kaṭṭhahāra Bhāradvāja** and
- **Navakammaki Bhāradvāja** became lay disciples.

The Elder **Piṇḍola** also belonged to the Bhāradvāja *gotta*; so did **Kāpaṭhika** (MN.ii.169f). The *gotta* was evidently considered to be very ancient. Mention is made in the books of a **Bhāradvāja** is among the authors of the runes of the *Brāhmaṇas* (e.g., DN.i.242; MN.ii.169, 200; AN.iii.224; iv.61, etc.).

The **Kāliṅgabodhijātaka** (Ja 479) speaks of a **Kāliṅga Bhāradvāja** Brahmin, while the Brahmin carpenter in the **Phandanajātaka** (Ja 475) belongs to the same clan.

The *Purohita* **Sucīrata**, of **Dhanañjaya Koravya** (in the **Sambhavajātaka** (Ja 515), is a **Bhāradvāja**, as is also **Jūjaka** of the **Vessantarajātaka** (Ja 547). In a Vinaya passage the Bhāradvāja *gotta* is mentioned together with the **Kosiya** as a low clan (*hīnagotta*) (Vin.iv.6; but see DN a.iii.860).

Bhāradvāja 06. A Brahmin of the **Bhāradvāja** *gotta* living at **Kammāsadhamma**. **Gotama Buddha** once stayed there and slept on a mat in his fire hut, and there he met the *Paribbājaka* **Māgandiya**. MN.i.501ff.

Bhāradvāja 07. A **Yakkha** chief to whom disciples of the Buddha should make appeal in time of need. DN.iii.204.

Bhāradvāja 08. A **Pacceka Buddha**. MN.iii.70.

Bhāradvājasutta. **Udena** visits **Piṇḍola Bhāradvāja** at the **Ghositārāma** and asks how it is that young men in their prime should leave the world and yet

live to the full the righteous life. **Piṇḍola** answers that these young men regard all women as mothers, sisters, or daughters. They regard the body as full of manifold impurities, and abide watchful over the doors of the senses. **Udena** is pleased with the explanation and accepts the Buddha's teaching. SN.iv.110f.

Bhāravagga. The third chapter of the **Khandhasaṁyutta**. SN.iii.25-33.

Bhārasutta. The burden is the five *upādānakkhandhas*, the burden-bearer is the person (*puggala*), the taking up of the burden is the lust that leads to rebirth, the laying down of the burden is passionless ceasing of craving. SN.iii.25f.

Bhāvanāsutta 01. A monk may wish to be free from the *āsavas* and from attachment, but his wish will be fruitless unless he develops the four *satipaṭṭhāna*s, the four *sammappadhānas*, the four *iddhipādas*, the five *indriyas*, the five *balas*, the seven *bojjhaṅgas*, and the Eightfold Noble Path. Without these he resembles one who waits for eggs to hatch out when there is no hen. But if the monk develops these qualities he will wear away the *āsavas*, etc., and be aware that they are worn away, like a carpenter who knows when the handle of his adze is worn away; all these things will weaken and rot away like a ship out of the water all the winter, exposed to wind and rain. AN.iv.125f.

Bhāvanāsutta 02. The four *satipaṭṭhāna*s, if cultivated, conduce to the state in which no further and no hither shore exist. SN.v.180.

Bhāvanāsutta 03. The cultivation of the four *satipaṭṭhāna*s consists in contemplation of body, feelings, mind, and mind states. SN.v.182.

Bhāvanāsutta 04. On psychic (*iddhi*) power, its basis, its cultivation, amid the practice which leads to its cultivation. SN.v.276.

Bhāvaseṭṭhi. A previous birth of **Bījaka** (2). Ja.vi.228.

Bhāvitatta 01. One of the two chief disciples of **Sumana Buddha** (Ja.i.34; Bv.v.26). He was the *Purohita* in **Sumana**'s city of birth, and was one of those to whom **Sumana** preached his first sermon. Bv a. 126.

Bhāvitatta 02. A king who heard **Paduma Buddha** preach, and became a monk with a retinue of one hundred thousand crores. Bv-a.148.

Bhāvitatta 03. The name of two **Pacceka Buddhas**. MN.iii.69.

Bhikkhakasutta. A mendicant Brahmin of **Sāvatthī** asks the Buddha if there be any difference between the Buddha and himself, they both being mendicants. Mere mendicancy does not make a "*Bhikkhu*," answers the Buddha; the true *Bhikkhu* is he who has cast out all wickedness. SN.i.182.

Bhikkhadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he gave a spoonful of food to **Siddhattha Buddha**. Eighty-seven *kappas* ago he was king seven times under the name of **Mahā Reṇu** (Ap.i.140). He is probably identical with **Godhika Thera**. Thag-a.i.124.

Bhikkhadāyī. See **Bhikkhudāsi**.

Bhikkhādāyaka. Once a man of **Rājagaha** had just sat down to eat when he saw a monk, who had travelled far, standing outside his house. He emptied his food into the monk's bowl. When he died he was reborn in **Tāvatiṁsa** in a golden palace twelve *yojanas* in height. Vv.vi.6; Vv-a.292f.

Bhikkhādāyikā 01. A woman of **Uttaramadhurā**. The Buddha visited that city for her special benefit. Seeing him as she was returning from her bath, she invited him to her house and gave him a meal. She died soon after and was reborn in **Tāvatiṁsa**, where **Moggallāna** saw her and learnt her story. Vv.ii.10; Vv-a.118f.

Bhikkhādāyikā 02. A similar story of a woman of **Rājagaha** who gave alms to an *Arahant* monk and was reborn in **Tāvatiṁsa**. Vv.ii.11; Vv-a.119f.

Bhikkhāparamparajātaka (Ja 496). Once **Brahmadatta**, king of **Benares**, travelled about his kingdom in disguise seeking for someone who would tell him of a fault possessed by him. One day, in a frontier village, a very rich landowner saw him, and, pleased with his appearance, brought him a very luxurious meal.

The king took the food and passed it to his chaplain; the latter gave it to an ascetic who happened to be by. The ascetic placed it in the bowl of a **Pacceka Buddha** sitting near them. The **Pacceka Buddha** proceeded, without a word, to eat the meal. The landowner was astonished and asked them the reason for their action, and, on learning that each one was progressively greater in virtue than the king, he rejoiced greatly.

The story was told in reference to a landowner of **Sāvatthī**, a devout follower of the Buddha. Being anxious to honour the Dhamma also, he consulted the Buddha, and, acting on his advice, invited **Ānanda** to his house and gave him choice food and three costly robes. **Ānanda** took them and offered them to **Sāriputta**, who, in his turn, made a gift of them to the Buddha.

Ānanda was the king of the story, **Sāriputta** the chaplain, while the ascetic was the Bodhisatta. Ja.iv.369ff.

Bhikkhudāsikā, **Bhikkhadāyikā**. The fourth of the seven daughters of **Kikī**, king of **Benares**, in the time of **Kassapa Buddha**. She lived in celibacy for twenty thousand years and erected a building for the use of the monks. She was a previous birth of **Bhaddā Kuṇḍalakesā**. Ap.ii.561; Thīg a.104; Ja.vi.481, however, says she was **Gotamā** (**Pajāpatī Gotamī**).

Bhikkhunāsutta 01. In the Buddha's method of explaining Dhamma, there feelings are divided into various categories of 2, 3, 5, 6, 18, 30, 108, etc. SN.iv.229.

Bhikkhunāsutta 02. Same as **Bhikkhusutta** (6).

Bhikkhunī. The third of the seven daughters of **Kikī**, king of **Benares**. She was a previous birth of **Paṭācārā**, e.g., Ap.ii.546, 561; Thīg a.114; but see Ja.vi.481, where *Bhikkhunī* is given as a common noun. I am inclined to think that this latter reading is wrong.

Bhikkhunīkhandhaka. The tenth section of the **Cūḷa Vagga** of the **Vinayapiṭaka**.

Bhikkhunīvāsakasutta. **Ānanda** visits a settlement of nuns at **Sāvatthī** and is told that the nuns who have cultivated the four *satipaṭṭhāna*s have attained to greater excellence of comprehension than before. **Ānanda** says that is how it should be. Later, he visits the Buddha and reports to him the incident. The Buddha tells him how to develop the *satipaṭṭhāna*s and of the advantages resulting there from. The *Sutta* ends with an exhortation to earnestness and diligence. There are plenty of places suitable for meditation, one should not therefore be remiss with regard to this. SN.v.154f.

Bhikkhunīvibhaṅga. The second section of the **Suttavibhaṅga** of the **Vinayapiṭaka**, also called **Cūḷa Vibhaṅga**.

Bhikkhunīsaṁyutta. The fifth section of the **Saṁyuttanikāya**. SN.i.128-35.

Bhikkhunīsutta 01. The same as **Bhikkhusutta** (2), substituting "nun" for "monk." SN.ii.261.

Bhikkhunīsutta 02. Once a nun, being enamoured of **Ānanda**, sent a message asking him to visit her, saying that she was ill. **Ānanda** came and preached to her on the body, how food should be taken only to sustain it, how craving for food should be abandoned together with pride and desire for sexual relations. The nun was overcome with shame at her intended deception and, falling at **Ānanda**'s feet, begged his forgiveness. AN.ii.144f.

Bhikkhupātimokkha. See **Anumānasutta**.

Bhikkhuvagga 01. The seventh section of the **Majjhimanikāya**, containing *Suttas* 61-70.

Bhikkhuvagga 02. The twenty-fifth section of the **Dhammapada**.

Bhikkhuvibhaṅga. The first division of the **Suttavibhaṅga** of the **Vinayapiṭaka**. It is also called the **Mahā Vibhaṅga**.

Bhikkhusaṁyutta. The twenty-first section of the **Saṁyuttanikāya**. SN.ii.273-86.

Bhikkhusutta 01. Gains, favours and flattery are a danger even to an *Arahant* unless the freedom of his will is unshakable. SN.ii.238.

Bhikkhusutta 02. Once **Moggallāna** and **Lakkhaṇa** saw a *Bhikkhu*, born as a *Peta*, going through the air, his body, robes, etc., on fire. He had been a sinful monk in the time of **Kassapa Buddha**. SN.ii.260.

Bhikkhusutta 03. A monk asks for a teaching in brief and the Buddha tells him that that for which a monk has bias, by that is he reckoned (i.e., he has to give up all bias). The monk dwells in solitude, reflecting on this, and becomes an *Arahant*. SN.iii.34f.

Bhikkhusutta 04. Ignorance consists in ignorance of the nature of the body, its arising, its cessation and the way thereto; wisdom is wisdom with regard to these things. The same with the other *khandhas*. SN.iii.162f.

Bhikkhusutta 05. The Buddha agrees with a group of monks that if when questioned by other sectarians as to the object of their holiness, they answer that it is the full knowledge of *dukkha*, their answer is right; he proceeds to tell them what should be their answer if questioned as to what is *dukkha*. SN.iv.50f.

Bhikkhusutta 06. The Buddha tells a monk about feelings, their arising and cause, their cessation and the way thereto, etc. SN.iv.232.

Bhikkhusutta 07. A monk asks for a teaching in brief, and the Buddha tells him that he must have truly pure virtue and straight view. Standing on sure virtue, he should cultivate the four *satipaṭṭhāna*s; thus will he reach his goal. The monk follows this teaching and becomes an *Arahant*. SN.v.142f.

Bhikkhusutta 08. It is by cultivating the four *iddhipādas* that a monk destroys the *āsavas*. SN.v.284.

Bhikkhusutta 09. See **Bhayasutta** (6).

Bhikkhusutta 10. The Buddha tells the monks at **Gijjhakūṭa** of seven things, the maintenance of which among the monks will conduce to their progress and save them from desire. AN.iv.216.

Bhikkhusutta 11. See also **Bhikkhū Sutta**.

Bhikkhū Sutta 01. A monk who knows decay and death, birth, becoming, grasping, craving, etc., their arising, their cessation and the way thereto – such a monk stands knocking at the door of Deathlessness. SN.ii.43.

Bhikkhū Sutta 02. Whatever monks have destroyed the *āsavas* by personal knowledge and insight, have done so by cultivating and developing the four *iddhipādas*. It is the same for the past, present and future. SN.v.257.

Bhikkhū Sutta 03. The Buddha explains to a group of monks psychic power and its cultivation. SN.v.287.

Bhikkhū Sutta 04. The Buddha tells a group of monks about the seven *bojjhaṅgas* and their cultivation. SN.v.334f.

Bhikkhū Sutta 05. or **Suddhikasutta**. Four conditions, the possession of which makes of a disciple a *Sotāpanna*. SN.v.403.

Bhidurasutta. A *Sutta* quoted in the **Suttasaṅgaha** (No. 83) from the **Itivuttaka** (p.69f). The body breaks up, consciousness is contemptible; all things change.

Bhinnālavanagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.97.

Bhinnorudīpa. A monastery in Ceylon built by **Aggabodhi I**. for the Elder (probably **Dāṭhāsiva**) who was living in the **Mahā Pariveṇa**. The revenue from **Vaṭṭākārapiṭṭhi** was given for its maintenance. Cv.xlii.26.

Bhima. The name of a celestial musician or a musical instrument. Vv-a.93, 96, 211, 372.

Bhiyya. One of the chief lay patrons of **Paduma Buddha**. Bv.ix.23.

Bhiyyasa (**Bhīya**). One of the two chief disciples of **Koṇāgamana Buddha** (Ja.i.43; Bv.xxiv.22; DN.ii.5, etc.). He was a royal prince, and the Buddha preached to him and to his companion, **Uttara**, together with their thirty thousand followers, at **Sundaravatī**. Bv a.215.

Bhillivānavihāra. A monastery in Ceylon built by **Dhātusena**. Cv.xxxviii.50.

Bhisa. A king of three *kappas* ago, a previous birth of **Bhisāluvadāyaka**. Ap.i.120.

Bhisajātaka (Ja 488). Once the Bodhisatta, was born into a family which had eighty crores. He was called **Mahā Kañcana** and had six younger brothers (the eldest of them being **Upakañcana**) and a sister, **Kañcanadevī**. None of them would marry, and, on the death of their parents, they distributed their wealth, and, together with a servant man and maid, they went into the **Himālaya** and became ascetics, gathering wild fruits for food. Later, they agreed that **Mahā Kañcana**, **Kañcanadevī** and the maid should be spared the task of collecting fruit and that the others should do this in turn. Each day the fruits collected were divided into lots and the gong was sounded. The ascetics would then come one by one and take each his or her share. By the glory of their virtues, **Sakka**'s throne trembled. In order to test them, for three days in succession he caused **Mahā Kañcana**'s share to disappear. On the third day, **Mahā Kañcana** summoned the others and asked the reason for this. Each protested his innocence and swore an oath that heavy curses should attend them if any were guilty of stealing so much as a lotus stalk (*bhisa*). In each case punishment was to be that in their next birth they should have lands, possessions and other encumbrances – which, from an ascetic's point of view, would be a grievous thing. At this gathering were also present the chief deity of the forest, an elephant escaped from a stake, a monkey who had once belonged to a snake

charmer, and **Sakka**, who remained invisible. At the end of their protestations of innocence, **Sakka** inquired of **Mahā Kañcana** why they all so dreaded possessions; on hearing the explanation, he was greatly moved and asked pardon of the ascetics for his trick.

The story was related in the same circumstances as the **Kusajātaka** (Ja 531, *q.v.*). **Sāriputta**, **Moggallāna**, **Puṇṇa**, **Kassapa**, **Anuruddha** and **Ānanda** were the Bodhisatta's brothers, **Uppalavaṇṇā** the sister, **Khujjuttarā** the maid, **Citta** *gahapati* the servant, **Sātāgiri** the forest deity, **Pārileyya** the elephant, **Madhuvāseṭṭha** the monkey and **Kāludāyi**, **Sakka** (Ja.iv.304-14).

The *Bhisacariyā* is included in the **Cariyāpiṭaka** (Ja.iii.4), and the story is also found in the *Jātakamālā*, No.19.

Bhisadāyaka Thera 01. An *Arahant*. In the past, while gathering lotus stalks for food, he saw **Padumuttara Buddha** travelling through the air and asked him to accept some stalks. The Buddha did so. Soon after, the man was struck by lightning and reborn in **Tusita** (Ap.ii.420f). He is probably identical with **Bhaddaji Thera**. Thag-a.i.286.

Bhisadāyaka Thera 02. An *Arahant*. Thirty-one *kappas* ago he was an elephant, and seeing **Vessabhū Buddha** in the forest, he gave him lotus stalks to eat. Thirteen *kappas* ago he was born sixteen times as king under the name of **Samodhāna**. Ap.i.114.

Bhisapupphajātaka (Ja 392). The Bodhisatta was born once as an ascetic, and one day a goddess, having seen him smell a lotus in bloom, upbraided him, telling him he was a thief to smell a lotus which did not belong to him. Near by was a man digging up lotus plants for their fibres, but to him the goddess said nothing. When questioned, her answer was that in a man like the Bodhisatta, seeking for purity, a sin even as large as a hair tip showed like a dark cloud in the sky. The Bodhisatta, greatly impressed, thanked her. goddess is identified with **Uppalavaṇṇā**.

The story was told in reference to a monk who was upbraided by a deity in a

forest tract in **Kosala** for smelling a lotus. In great agitation, he went and consulted the Buddha, who told him the above story. Ja.iv.307ff.

Bhisamuḷāladāyaka Thera. An *Arahant*. Ninety-two *kappas* ago he met **Phussa Buddha** alone in the forest and gave him lotus stalks and petals. Ap.i.286f.

Bhisāluvadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago he gave some lotus stalks and water to **Vipassī Buddha**. Three *kappas* ago he was a king named **Bhisa**. Ap.i.120.

Bhītasutta. The Buddha, in answer to a *Deva*'s question, says that if a man be pure in word, deed and thought, has faith, and is generous, he need not fear life in another world. SN.i.42.

Bhīma. A sage of old who possessed the five *abhiññā* and great *iddhi*-powers. The Bodhisatta, at that time, was a learned Brahmin, and, having met **Bhīma**, said that he was a sensualist (*kāmabhogī*), and his disciples agreed with him. It was for this reason the Buddha and five hundred monks suffered calumny at the hands of **Sundarikā**. Ap.i.299; Ud a.264.

Bhīmatitthavihāra. A monastery in the **Pañcayojana** district of Ceylon (the modern Bentota). In the time of **Parakkamabāhu II**. a tooth of **Mahā Kassapa** was enshrined in the *vihāra*, and the king visited the *vihāra* and held a three days' festival in honour of the relic (Cv.lxxxv.81).

Kittinissaṅka laid out a garden of fruit trees in the *vihāra* precincts, and later **Devappatirāja**, minister of **Parakkamabāhu II**., laid out, on the king's orders, a great grove of coco palm, a *yojana* broad, from the *vihāra* up to Kālanadītittha. Cv.lxxxvi.16, 40, 44.

Bhīmaratha 01. One of the vassal kings of **Daṇḍakī** who sinned against **Kisavaccha**. When **Daṇḍakī** and his kingdom were destroyed, **Kāliṅga**, **Aṭṭhaka** and **Bhīmaratha**, in the company of **Sakka**, sought **Sarabhaṅga**.

Sarabhaṅga preached to them and they became free from sensuality. Ja.v.135, 137, 149.

Bhīmaratha 02. A king and a city of the same name. **Siddhattha Buddha** preached to the king, and ninety crores of beings understood the Truth. Bv.xvii.4; Bv-a.186.

Bhīmaratha 03. A king of seventy-seven *kappas* ago, a previous birth of **Sirivaḍḍha** (**Kiṅkiṇipupphiya**) Thera. Ap.i.204; Thag a.i.107.

Bhīmarāja. A **Kāliṅga** prince of **Sīhapura**, brother of **Tilokasundarī**. He came to Ceylon and **Vijayabāhu I**. gave him suitable maintenance. Cv.lix.46.

Bhīmasena 01. A weaver; see the **Bhīmasenajātaka** (Ja 80).

Bhīmasena 02. One of the five **Pāṇḍavas**, sons of King **Paṇḍu**; he was the husband of **Kaṇhā**. Ja.v.424, 426.

Bhīmasenajātaka (Ja 80). The Bodhisatta was once a very skilful archer, educated at **Takkasilā** and famed as **Cūḷa Dhanuggaha**. He was a crooked little dwarf and, lest he should be refused employment on account of his size, he persuaded a tall, well-built weaver, called Bhīmasena, to be his stalking horse. Bhīmasena went with him to the king of **Benares** and obtained the post of royal archer. Once, the kingdom was attacked by a tiger and Bhīmasena was sent to kill it. Following the advice of the Bodhisatta, he went with a large band of country men, and when the tiger was sighted he waited in a thicket and lay flat on his face. When he knew that the tiger had been killed, he came out of the thicket trailing a creeper in his hand and blamed the people, saying that he had meant to lead the tiger like an ox to the king and had gone into the wood to find a creeper for that purpose. “Who has killed the tiger and spoilt all my plans?” he asked. “I will report all of you to the king.” The terrified people bribed him heavily and said no word as to who had killed the tiger. The king, believing that Bhīmasena himself had killed it, rewarded him handsomely. The same thing happened with a buffalo. Bhīmasena grew rich and began to neglect the

Bodhisatta. Soon after, a hostile king marched on **Benares**. Bhīmasena went with a large army riding on an elephant, the Bodhisatta behind him, but at the sight of the battlefield Bhīmasena was so terrified that he fouled the elephant's back. The Bodhisatta taunted him and sent him home, while he himself captured the enemy king and brought him to the king of **Benares**, who showed him all honour.

The story was related in reference to a monk who, although of low family, used to boast of that family's greatness. The truth was discovered and his pretensions exposed. He is identified with Bhīmasena. Ja.i.355-9.

Bhīrukajātaka. See **Pañcagarujātaka** (Ja 132).

Bhujaka. A tree with fragrant wood, found only in **Gandhamādana**. Vv-a.162.

Bhujaṅgadvāra. One of the gates of **Pulatthipura**. Cv.lxxiii.162.

Bhuñjatī. Wife of **Vessavaṇa** and a devout follower of the Buddha. Once, when **Sakka** went to see the Buddha at the **Saḷalāgāra**, he found the Buddha engaged in meditation, Bhuñjatī waiting on him and worshipping him with clasped hands. **Sakka** asked her to salute the Buddha in his name when he should awake from his meditation (DN.ii.270f).

Buddhaghosa adds (DN a.iii.705) that Bhuñjatī had reached the second Fruit of the Path and found no pleasure in the luxuries of heaven.

Bhuttakatittha. A ford, probably on the **Mahā Vālukanadī**. It was two leagues from **Vālagāma** *vihāra*. See **Tambasumana**.

Bhummaja. One of the **Chabbaggiyā**. His followers were called *Bhummajakā*.

Bhummā. A class of **Devas**, earth-bound deities. They belong to the lowest category of **Devas**, e.g., AN.iv.119.

Bhuvanekabāhu 01. A Sinhalese ruler (*Ādipāda*) who founded a town at **Govindamala** in **Rohaṇa** and dwelt there after **Māgha**'s forces had devastated Ceylon. Cv.lxxxi.6.

Bhuvanekabāhu 02. The younger son of **Vijayabāhu III**. When **Parakkamabāhu II**. came to the throne, **Bhuvanekabāhu** was made *Yuvarāja*. By the king's orders he learnt the *Tipiṭaka*, in which he became well versed, and later instructed the Theras therein. Cv.lxxxi.68; lxxxii.4; lxxxiv.29. See also **Bhuvanekabāhupariveṇa**.

Bhuvanekabāhu 03. **Bhuvanekabāhu I**. The second of the five sons of **Parakkamabāhu II**. He was entrusted (by **Vijayabāhu IV**.) with the defence of the north of Ceylon with his headquarters at **Sundarapabbata**. He later built a town there where he settled. When **Vijayabāhu** died and **Mitta** usurped the throne, Bhuvanekabāhu fled from the capital (**Jambuddoṇi**) and narrowly escaped death on the way. But soon after, the **Ariya** soldiers revolted against **Mitta** and restored Bhuvanekabāhu to the throne, where he ruled for eleven years (1237-84 CE.) as **Bhuvanekabāhu I**.

Among other acts of piety, he appointed scribes to copy the whole of the *Tipiṭaka*, and gave copies to the chief *vihāras* of Ceylon. Cv.lxxxvii.16; lxxxviii.24, 79; xc.4, 28ff.

Bhuvanekabāhu 04. **Bhuvanekabāhu II**. Son of **Bhuvanekabāhu I**. He succeeded **Parakkamabāhu III**. and had his capital at **Hatthiselapura**. Every year, in the month of **Jeṭṭhamūla**, he held a great festival to celebrate his coronation and to admit new members into the Saṅgha. He ruled for eleven years (1291-1302 CE.). Cv.xc.59ff.

Bhuvanekabāhu 05. **Bhuvanekabāhu III**. Also called Vanni Bhuvanekabāhu. He succeeded **Parakkamabāhu IV**. Cv.xc.105.

Bhuvanekabāhu 06. **Bhuvanekabāhu IV**. He succeeded **Vijayabāhu V**. and ruled at **Gaṅgāsiripura** (c. 1346-53 CE.). Cv.xc.107ff.

Bhuvanekabāhu 07. **Bhuvanekabāhu V**. (1360-91 CE.). He reigned at **Jayavaḍḍhanakoṭṭa**. Among other pious acts, he made a very costly casket for the Tooth Relic. Cv.xci.9ff.

Bhuvanekabāhu 08. **Bhuvanekabāhu VI**. He came to the throne by murdering **Jayabāhu II**. and ruled for seven years (1473-80 CE.). Cv.xcii.1f.

Bhuvanekabāhu 09. **Bhuvanekabāhu VII**. (1521-50 CE.). He succeeded **Vijayabāhu VI**. Cv.xcii.4f.

Bhuvanekabāhu 10. **Bhuvanekabāhu Thera**. An eminent monk of Ceylon in the fifteenth century. He was the teacher of the author of the *Anāpattidīpanī*. PLC.247, 254.

Bhuvanekabāhupariveṇa. A monastic building in the **Billaselavihāra** in **Hatthiselapura**, erected by **Bhuvanekabāhu**, younger brother of **Parakkamabāhu II**. (Cv.lxxxv.59).

Bhuvanekabāhu was cremated there, and **Vijayabāhu IV**. erected a three-storied building on the spot, with a Buddha image. He also set up a statue of **Bhuvanekabāhu** with all ornaments and gave a maintenance village for the *vihāra*. Cv.lxxxviii.54ff.

Bhusāgra. The threshing floor in **Ātumā** where the Buddha stayed on his visit there (Vin.i.249). Once while he was meditating there, a thunderstorm broke out and two peasants and four oxen were killed near him, but so wrapped in thought was he that he knew nothing of it. DN.ii.131f.

Bhūta 01. **Bhūta Thera**. The son of a very wealthy councillor of **Sāketa**, his last and only child, the others having been devoured by a **Yakkha**. The child was, therefore, well guarded at his birth, but the **Yakkha** had meanwhile gone to wait on **Vessavaṇa** and had not returned. The boy was called **Bhūta** so that non-humans might protect him. He grew up in great luxury, but, like **Yasa**, having heard the Buddha preach at **Sāketa**, he entered the Saṅgha and dwelt on the banks of the **Ajakaraṇī**, where he attained *Arahant*-ship. Later, when

visiting his relations, he stayed in the **Añjanavana**. They besought him to remain there, but this he refused to do.

In the time of **Siddhattha Buddha** he was a Brahmin and, seeing the Buddha, he sang his praises in four verses. Fourteen *kappas* ago he became king four times under the name of **Uggata**. Thag.vs.518-26; Thag-a.i.493ff.

He is probably identical with **Parappasādaka Thera** of the **Apadāna**. Ap.i.113f.

Bhūta 02. An officer of **Parakkamabāhu I**. He bore the title **Bhaṇḍārapotthakī**, and later came to be called *Adhikārī*. Cv.lxxii.196; lxxiv.72, 119, 136; lxxv.196.

Bhūta 03. The son of a householder of **Sāvatthī**, his mother being **Tissā** and his step-mother **Mattā**. Pv-a.82.

Bhūtagana. A mountain near **Himavā**. Ap.i.179; Thag a.i.215.

Bhūtapariveṇa. A monastic building erected by **Aggabodhi VIII**. (Cv.xlix.46). It was probably attached to the **Bhūtārāma** (*q.v.*).

Bhūtapāla 01. An example of one who possessed *ñāṇavipphāra-iddhi* (Paṭis.ii.211). He was the child of a poor man of **Rājagaha**, and went one day with his father in a cart to the forest to collect firewood. By the time they returned to the town gate, evening had fallen. The cart was halted awhile, and the oxen, having got free from the yoke, entered the town. Telling the child to sit near the cart, the father set off after the oxen. Before he could return, the gate was shut, and the child owed his escape during the night from wild beasts and demons to his *ñāṇavipphāra-iddhi*.

Although the place where he slept was near to a cemetery, no evil spirit could harm the boy as that birth was destined to be his last. He later joined the Saṅgha and became an *Arahant*, being famed as **Bhūtapāla** Thera. Paṭis-a.493f.; Vsm.379f.

Bhūtapāla 02. The **Vibhaṅga** Commentary in explaining the term *kāsāvapajjota* says that it means "resplendent with the colour of orange, completely (*ekobhāsinī*) like the family of Bhūtapāla *seṭṭhi*" (*Bhūtapālaseṭṭhikulasadisānī*). Vibh a.342; see also **Bhūtavālika**.

Bhūtapāla Nanda. One of the **Nava Nandā**.

Bhūtamaṅgalagāma. A village in the **Coḷa** country in South India. **Buddhadatta** lived there in a monastery built by **Veṇhudāsa**. PLC.107.

Bhūtavālika. A *seṭṭhiputta*, held up as an example of a devout follower of the Buddha (AN a.i.335). He is probably identical with **Bhūtapāla** *seṭṭhi*.

Bhūmicālavagga. The seventh chapter of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**. AN.iv.293-313.

Bhūmicālasutta. It records the incident, at the **Cāpāla** *cetiya* in **Vesālī**, of the Buddha giving **Ānanda** a last chance of asking him to prolong his life. When **Ānanda** fails to take advantage of this opportunity, the Buddha announces to **Māra**, who asks him to finish his life, that he will die at the end of three months. At this announcement there was a great earthquake, the reason for which **Ānanda** enquires of the Buddha, who enlightens him. AN.iv.308ff; DN.ii.102f.; SN.v.259; Ud.vi.1.

Bhūmija Thera. Uncle of Prince **Jayasena**. He was a friend of **Sambhūta** (*q.v.*), and, when the latter left the household, he was accompanied by his friends **Bhūmija**, **Jeyyasena** and **Abhirādhana**, all of whom joined the Saṅgha (MN.iii.138ff). See **Bhūmijasutta**.

Bhūmijasutta. **Bhūmija** once went to the house of his nephew **Jayasena** in **Rājagaha**. **Jayasena** questioned him about **Gotama Buddha**'s teaching, and, pleased with what he heard, entertained **Bhūmija** to a meal. **Bhūmija** reported this to the Buddha, who approved of what he had said to **Jayasena** and further developed the theme. Right outlook is absolutely essential to the winning of the fruits of the higher life; it is just as impossible to get oil out of sand or milk from

a cow's horn at it is to obtain the fruits of higher life with a wrong outlook. MN.iii.138ff.

Bhūmiya. A king of fifteen *kappas* ago; a previous birth of **Nāgasamāla**. Ap.i.119.

Bhūridatta. The Bodhisatta born as the son of the **Nāga** king, **Dhataraṭṭha**. See the **Bhūridattajātaka** (Ja 543).

Bhūridattajātaka (Ja 543). Prince **Brahmadatta**, son of the king of **Benares**, lived on the banks of the **Yamunā**, exiled from his father's kingdom. He wore the garb of an ascetic, but his heart was not in the ascetic life, and, when a **Nāga** maiden tried to seduce him, he easily succumbed. Their children were **Sāgara Brahmadatta** and **Samuddajā**. When the king of **Benares** died, **Brahmadatta** returned with his children to the kingdom and his **Nāga** wife returned to the **Nāga** world. While playing about in a lake specially prepared for them, the children of **Brahmadatta** discovered a tortoise, **Cittaculla**, and were much frightened. **Cittaculla** was brought before the king and was ordered to be cast into the **Yamunā**, that being the direst penalty the king could envisage. Caught in a whirlpool, **Cittaculla** was carried to the realm of the **Nāga**-king **Dhataraṭṭha**, and, when questioned, had the presence of mind to say that he had been sent from **Benares** to propose a marriage between **Dhataraṭṭha** and **Samuddajā**. **Nāga** messengers were sent to the **Benares** court to make arrangements, and they laid their proposal before the king. **Cittaculla** had meanwhile spirited himself away. **Brahmadatta** was horrified at the proposals of the messengers, and did not fail to say so, whereupon **Dhataraṭṭha** was so incensed at the insult offered to him that he laid siege to **Benares** with his **Nāga** hosts. To avert the total destruction of the city, **Samuddajā** was given to **Dhataraṭṭha**, with whom she dwelt for a long time without discovering that she was in the **Nāga** world, everyone, at the king's orders, having assumed human form. **Samuddajā** had four children **Sudassana**, **Datta**, **Subhaga** and **Ariṭṭha** (**Kāṇāriṭṭha**) – and one step daughter, **Accimukhī**. **Datta**, who was the Bodhisatta, used to visit **Virūpakkha**, the ruler of the **Nāga** hosts, and one day

went with him to pay homage to **Sakka**. In the assembly a question arose which only **Datta** could answer, and **Sakka** was so pleased with him that he gave him the name of **Bhūridatta** (wise **Datta**). Anxious to be born in **Sakka**'s company, **Bhūridatta** took the vows and observed the fast, lying on the top of an ant hill. At the end of the fast, **Nāga** maidens would come and take him back.

One day a Brahmin villager and his son, **Somadatta**, went hunting in the forest and spent the night on a banyan tree near where **Bhūridatta** lay. At dawn, these two saw the **Nāga** maidens come for **Bhūridatta** and witnessed their song and dance, which **Bhūridatta**, having laid aside his snake form, much enjoyed. Discovering the presence of the villagers, **Bhūridatta** entered into conversation with them, and invited them to the **Nāga** world, where they passed a whole year, enjoying great luxury. Owing to lack of merit, the villagers grew discontented and wished to return to the world of men on the pretext that they wished to become ascetics. **Bhūridatta** offered them a wish-conferring jewel, but this they refused, saying that they had no use for it. Once in the world of men, **Somadatta** and his father took off their ornaments to bathe, but these divine ornaments disappeared to the **Nāga** world.

Some time later, while father and son were wandering about in the forest, having returned from stalking deer, they met a Brahmin called **Alambāyana**, who possessed a **Nāga** jewel. He was a poor man of **Benares** who had fled into the forest to escape his creditors. There he had met an ascetic, **Kosiya**, to whom a **Garuḍa** king had taught the **Ālambāyana** spell which was potent to tame **Nāgas**. The **Garuḍa** had torn up a banyan tree, which shaded the ascetic's walk. A **Nāga**, which the **Garuḍa** had seized, coiled itself round the tree, but the **Garuḍa** carried the tree with the **Nāga** on it. When he discovered that he had done the ascetic an injury in pulling up the tree, he felt repentant and taught the ascetic the **Ālambāyana** spell by way of atonement. The ascetic, in turn, taught it to the poor Brahmin, hoping it would help him. The Brahmin, now called **Ālambāyana**, left the ascetic and, while wandering about, came across some **Nāgas**, carrying **Bhūridatta**'s jewel. They heard him recite the spell and fled in terror, leaving behind them the jewel, which he picked up.

When **Somadatta** and his father met the Brahmin, they saw the jewel, and the father schemed to steal it. He told **Ālambāyana** of the difficulties connected

with guarding the jewel and of how dangerous it might prove, if not duly honoured. If **Ālambāyana** would give him the jewel, he would show him the abode of **Bhūridatta**, whom the Brahmin might then capture, making money with his help. When **Somadatta** realized his father's treachery, he rebuked him and fled from him. **Ālambāyana** went with the villager and captured **Bhūridatta** and crushed his bones. Having thus rendered the **Nāga** helpless. **Ālambāyana** put him in a basket and travelled about making him dance before large audiences. The jewel, which **Ālambāyana** gave to the treacherous villager, slipped from the latter's hand and returned to the **Nāga** world.

On the day of the capture of **Bhūridatta**, his mother had a terrifying dream, and later, when **Bhūridatta** had been absent for a month, she grew very anxious and lamented piteously. A search was instituted – **Kāṇāriṭṭha** was sent to the *Deva* world, **Subhaga** to **Himavā**, **Sudassana** and **Accimukhī** to the world of men. **Sudassana** went disguised as an ascetic, and **Accimukhī**, assuming the form of a frog, hid in his matted hair. They found **Ālambāyana** making ready to give an exhibition of **Bhūridatta**'s dancing before the king of **Benares**. **Sudassana** took up his stand at the edge of the crowd, and **Bhūridatta**, seeing him, went up to him. The crowd retreated in fear. When **Bhūridatta** was back in his basket, **Sudassana** challenged **Ālambāyana** to prove that his magic powers were greater than those of **Sudassana**. This challenge was accepted, and **Sudassana** called out to **Accimukhī** who, uttering the frog's cry, stood on his shoulder, and having spat drops of poison on to his palm, went back into his hair. Saying that the country would be destroyed if the poison fell on the earth, **Sudassana** had three holes dug, and filled the first with drugs, the second with cow dung, and the third with heavenly medicines. He poured the poison into the first hole; a flame instantly burst out, spread to the second, and, having travelled on to the third, consumed all the medicines and was extinguished. **Ālambāyana** was standing near the last hole: the heat of the poison smote him, the colour of his skin changed, and he became a leper. Filled with terror, he set the **Nāga** free. **Bhūridatta** assumed a radiant form decked with all ornaments; so did **Sudassana** and **Accimukhī**. The king, on discovering that they were the children of **Samuddajā**, rejoiced greatly and entertained them. **Bhūridatta** returned to the **Nāga** world, the king accompanying him. The king stayed there

for some days and then returned to his kingdom.

Subhaga, in the course of his wanderings, came across **Somadatta**'s father, and, on discovering that it was he who had betrayed **Bhūridatta**, snatched him away into the **Nāga** world, after first nearly drowning him in the whirlpools of the **Yamunā**. **Kāṇāriṭṭha**, who was guarding the entrance to the room where **Bhūridatta** lay ill and tired after his experiences, protested against **Subhaga**'s ill treatment of a Brahmin, and described the greatness of the Brahmins and the importance of holding sacrifices and of learning the Vedas. The **Nāgas**, who were listening, were greatly impressed, and **Bhūridatta**, seeing them in danger of accepting false doctrine, sent for **Kāṇāriṭṭha**, confuted his arguments, and converted the **Nāgas** to the right view. Some time after, **Bhūridatta**, with his retinue, and followed by **Dhataraṭṭha**, **Samuddajā**, and their other children, visited his grandfather **Brahmadatta**, who had become an ascetic. There they met **Sāgara Brahmadatta**, now king of **Benares**, and great was the rejoicing over their reunion. **Samuddajā** then returned with her family to the **Nāga** world, where they lived happily to the end of their days.

The story was related in reference to some laymen of **Sāvatthī** who kept the fast diligently.

Devadatta is identified with **Ālambāyana**, **Ānanda** with **Somadatta**, **Uppalavaṇṇā** with **Accimukhī**, **Sāriputta** with **Sudassana**, **Moggallāna** with **Subhaga**, and **Sunakkhatta** with **Kāṇāriṭṭha** (Ja.vi.157-219).

The story of **Bhūridatta** is found also in the **Cariyāpiṭaka** (Cpii.2) as the **Bhūridattacariyā**, to illustrate *Sīlapāramitā*. In the fifteenth century **Raṭṭhasāra**, a monk of Ava, wrote a metrical version of the **Bhūridattajātaka**. Sās.99.

Bhūripañña. One hundred and seven *kappas* ago there were four kings of this name, previous births of **Paccupaṭṭhānasaññaka** (**Ekūdāniya**). Ap.i.153; Thag-a.i.153.

Bhūripañhajātaka (Ja 452). The name given to a section of the **Mahā Ummaggajātaka**, which describes how **Mahosadha**, having lost the king's favour, lived with a potter. The deity of the king's parasol put several questions

to the king, but his wise men (**Senaka** and others) were unable to answer them. The king then sent messengers with gifts to look for **Mahosadha**; they found him in the potter's hut and brought him back. The king expressed surprise that **Mahosadha** should have borne him no resentment. **Mahosadha** pointed out to him that wise men were incapable of ingratitude or meanness. Ja.vi.372-6.

Bhūrisutta. Four conditions which, if developed, lead to extensive insight. SN.v.412.

Bheṇṇākaṭa. A locality where **Rujā** lived as a castrated goat. Ja.vi.237.

Bherapāsāṇavihāra. A monastery in **Rohaṇa**. A story is told of a man who lived there, named **Uttara**. He once went with some young novices into the forest to fetch grass for the fireplace; he had agreed to carry a certain load and they cheated him into taking a larger one. AN-a.i.442f.

Bheravāya. A rock cave, near **Himavā**, where **Sambula Kaccāna** dwelt in meditation. Thag-a.i.314.

Bherivādajātaka (Ja 59). The Bodhisatta was once a drummer, and having gone one day, with his son, to a great festival where he had earned much money, was returning through a forest infested by robbers. The boy kept on beating the drum, though his father tried to stop him, saying, "Beat it only now and again, as if some great lord were passing by." At first the robbers were scared away, but they soon discovered that the two were alone and robbed them of their money.

The story was told to a self-willed monk who is identified with the youth of the story. Ja.i.283-4.

Bherī. A female ascetic who was often invited to the palace of King **Videha**, where she heard of the wisdom of **Mahosadha** and wished to meet him. One day she met him on her way to the palace and questioned him by means of dumb signs, to which **Mahosadha** replied in the same way. Queen **Nandā**'s confidantes saw this, and reported to the king that **Mahosadha** and **Bherī** were conspiring to kill him. But the king questioned each of the two separately, and, satisfied with

their innocence, appointed **Mahosadha** commander-in-chief (Ja.vi.467f).

Bherī is identified with **Uppalavaṇṇā** (Ja.vi.478).

Bheruva. A city, the residence of **Asayha** *seṭṭhi*. Pv-a.112,118,119.

Bhesakalā. A *Yakkhinī*. See **Bhesakalāvana**.

Bhesakalāvana. A grove in the **Bhagga** country. It contained a Deer Park wherein **Gotama Buddha** stayed, on **Suṁsumāragiri**. Near by was the house in which lived **Nakulapitā** and **Nakulamātā** (AN.ii.61; iii.295; SN.iii.1; iv.116).

Once, when the Buddha was at **Bhesakalāvana**, he saw, with his divine eye, **Anuruddha** dwelling in the **Pācīnavaṁsadāya** in the **Ceti** country, and appeared before him to encourage him in his meditations (AN.iv.228ff.; Ja.iii.157).

The palace **Kokanada**, built for Prince **Bodhi**, was in the neighbourhood of the grove (Vin.ii.127; Dhp-a.iii.134, etc.).

It was while staying in this grove that **Mahā Moggallāna** was molested by **Māra** and he preached the **Māratajjanīyasutta** (MN.i.332).

Siṅgālapitā is said to have retired to **Bhesakalāvana** for his meditations (Thag-a.i.70).

The grove received its name from the fact that its presiding spirit was a *Yakkhinī* called **Bhesakalā** (SN a.ii.181).

According to the **Buddhavaṁsa Commentary** (Bv a.3), the Buddha spent the eighth *vassa* at **Bhesakalāvana**.

The *Divyāvadāna* calls it *Bhīsanikāvana*. Divy.182.

Bhesajjamañjūsā. A Pāli medical work written in the time of **Parakkamabāhu II**. by a monk of Ceylon. The author is referred to as *Pañcapariveṇādhipati*. **Saraṇaṅkara** wrote a Sinhalese Commentary on it. Cv.xcvii.59; Svd.1265.

Bhesajja anuññātabhāṇavāra. The thirteenth chapter of the sixth **Khandaka** of the **Mahā Vagga** of the **Vinayapiṭaka**.

Bhesikā. The barber of **Lohicca**. DN.i.224.

Bhokkanta. A village in the **Dakkhiṇadesa** of Ceylon. Till deserted by its inhabitants (probably through fear of the **Damiḷas**), it was the residence of **Sumanā**, wife of **Lakuṇṭaka Atimbara** (Dhp a.iv.50).

Bhogagāmanagara. A village in the **Vajjī** country, where **Gotama Buddha** stayed on his last journey, in the **Ānanda** *cetiya*, and where he preached a sermon on the four **Mahā Padesā** (the "Great Authorities") (DN.ii.124f.; AN.ii.167ff). From Bhoga he went on to **Pāvā** (DN.ii.126).

Bhoga was one of the places passed by **Bāvari**'s pupils on their way to **Rājagaha**. It lay between **Pāvā** and **Vesālī**. Snp.vs.1013.

Bhogavatī. A palace in the **Nāga** world, the residence of the **Nāga** king **Varuṇa**, father of **Irandatī**. Ja.vi. 269, 270.

Bhogasamharapetavatthu. The story of a woman of **Rājagaha** who, having earned money by selling things with false measures, was born in the *Peta* world. Pv.iv.14; Pv-a.278f.

Bhogasutta. The five disadvantages of riches and also the five advantages of the same. AN.iii.259.

Bhoja 01. A Brahmin, one of the eight who read the auspicious marks on the Buddha's body on the fifth day after his birth. Ja.i.56; in the **Milinda** (p.236) he is called **Subhoja**.

Bhoja 02. A physician of old. Ja.iv. 496, 498.

Bhoja 03. A country. See **Bhojaputta**.

Bhojakagiri. A *vihāra* in **Kāliṅga**, built by **Asoka**, at the cost of one crore, for his brother **Tissa** (**Ekavihārika**). Thag a.i.506, 507.

Bhojanadāyaka Thera. An *Arahant*. Thirty-one *kappas* ago he gave a meal to **Vessabhū Buddha**. Twenty-five *kappas* ago he was a king named **Amitābha**. Ap.i.253.

Bhojanavagga. The fourth section of the **Pācittiya** of the **Vinayapiṭaka**. Vin.iv. 69-90.

Bhojanasutta 01. He who gives food gives four things to the receiver thereof: life, beauty, comfort, and strength. AN.ii.64.

Bhojanasutta 02. In giving a meal, the giver gives five things: life, beauty, comfort, strength, and ready understanding (*paṭibhāna*), and he himself also becomes a partaker of these things. AN.iii.42.

Bhojanasuddhika. The Bodhisatta born as the king of **Benares**. See the **Dūtajātaka** (Ja 260). Ja.ii.319, 321.

Bhojaputta. Evidently the name for a resident of the **Bhoja** country. In the **Saṁyuttanikāya** (SN.i.6f) the *Devaputta* **Rohitassa** says that he was a **Bhojaputta** in his previous birth. The Jātakas (Ja.i.45; Ja.v.163) mention sixteen Bhojaputtā. **Bhoja** is modern Berar. Law: *Geography of Early Buddhism* p. 62.

Bhojājānīyajātaka (Ja 23). The Bodhisatta was once born as a thoroughbred horse and was made the destrier of the king of **Benares**. He was given every kind of luxury and was shown all honour. All the kings around coveted the kingdom of **Benares**, and seven kings encompassed the city. At the suggestion of his ministers, the king sent out a knight on the royal destrier. Mounted on the noble steed, the knight destroyed six camps, when his horse was wounded. He thereupon took it to the gate, loosened its armour, and prepared to arm another horse. But the animal, knowing that no other horse could accomplish what awaited him, insisted on attacking the seventh camp. Then when they brought him back to the king's gate, the king came out to look upon him, and the horse died with a counsel for mercy towards the captive kings.

Bh. 1715

The story was told in reference to a monk who had given up persevering. **Ānanda** is identified with the king. Ja.i.178-81. Cp. the **Ajaññajātaka** (Ja 24).

Ma-Maha

Makara. A floodgate in the **Parakkamasamudda** from which ran the **Gambhīra** Canal. Cv.lxxix.40.

Makaradhaja. A name for the god **Kāma**. Cv.Iii.68.

Makasajātaka (Ja 44). Once, in a border village in **Kāsi**, there lived a number of carpenters. One day, one of them, a bald, grey-haired man, was planing some wood when a mosquito settled on his head and stung him. He asked his son who was sitting by to drive it away. The boy raised an axe, and meaning to drive away the mosquito, cleft his father's head in two, killing him. The Bodhisatta, a trader, saw this incident. " Better an enemy with sense than such a friend," said he.

The story was related in reference to some inhabitants of a hamlet in **Magadha** who were worried by mosquitoes when working in the jungle. One day they armed themselves with arrows, and while trying to shoot the mosquitoes, shot each other. The Buddha saw them outside the village greatly disabled because of their folly. Ja.i.246-48.

Makākarañjiya. A monastery, the residence of the Elder **Mahā Tissa**. Vsm.292.

Makuṭacetiya. A monument erected by **Sakka** on the summit of **Sineru**, enshrining a lock of hair cut off by **Dīpaṅkara Buddha**, when he renounced the world and became a monk. Bv-a.68.

Makuṭabandhana. A "shrine" of the **Mallas** to the east of **Kusināra**, where **Gotama Buddha**'s body was cremated (DN.ii.160-1). **Buddhaghosa** explains that the **Makuṭabandhana** was a Hall in which the **Malla** chiefs put on their ornaments on festival days. It was called a *cetiya* because it was decorated (*cittakatthena pan'esa cetiyaṁ*). DN a.ii.596; see also Divy.201.

Xuanzang's description (Beal-Xuan, op.cit., ii.37) of the *stūpa* erected at what is evidently **Makuṭabandhana** suggests a different explanation. It was there

that the **Mallas** laid aside their ornaments (*makuṭa*) and fell prostrate on the ground with grief at the Buddha's death.

Makuṭamuttasālā. A hall built in **Anurādhapura** on the spot where the dancing maidens laid aside their ornaments immediately after the death of **Duṭṭhagāmaṇī**. Mhv.xxxii.78; Mhv ṭ.601.

Makulaka. A *vihāra* in Ceylon, to the east of **Ariṭṭhapabbata**, built by **Sūratissa**. Mhv.xxi.6.

Makkaṭajātaka (Ja 173). Once the Bodhisatta was a learned Brahmin of **Kāsi**, and, when his wife died, he retired with his son to the **Himālaya**, where they lived the ascetic life. One day during a heavy shower of rain, a monkey, wishing to gain admission to the ascetics' hut, put on the bark dress of a dead ascetic and stood outside the door. The son wished to admit him, but the Bodhisatta recognised the monkey and drove him away. The boy is identified with **Rāhula** (Ja.ii.68 f).

The circumstances in which the story was related are given in the **Uddālajātaka** (Ja 70, *q.v.*).

Makkaṭasutta. In certain tracts of the **Himālaya** where monkeys resort, hunters set up traps of pitch to catch the monkeys. Wise monkeys avoid the traps, but the foolish ones handle the pitch and their paws stick in it, one after another, and finally their muzzles, in their struggles to escape. So it is with foolish men who allow their senses to roam in wrong pastures – the objects of the senses. SN.v.148.

Makkarakaṭa. A locality in **Avanti**. **Mahā Kaccāna** once stayed there in a forest hut and was visited by **Lohicca** and his pupils (SN.iv.116f). The Commentary (SN a.iii.29) calls Makkarakaṭa a town (*nagara*).

Makkhakudrūsa. A village in **Rohaṇa**, the residence, of **Kitti** and **Loka**. Cv.Iv.26; Cv.lvii. 1, 59.

Makkhali Gosāla. One of the six heretical teachers contemporaneous with the Buddha. He held that there is no cause, either ultimate or remote, for the depravity of beings or for their rectitude. DN.i.53 f.

Makkhali, his views and his followers are also referred to at MN.i.231, 238, 483, 516f.; SN.i.66, 68; iii.211; iv.398; AN.i.33f., 286; iii.276, 384; also Ja.i.493, 509; SN.iii.69 ascribes the first portion of the account of **Makkhali**'s views (as given in DN.i.53) that there is no cause, no reason for depravity or purity to **Pūraṇa Kassapa**. AN.i.286 apparently confounds **Makkhali** with **Ajita Kesakambala**, and AN.iii.383f. represents **Pūraṇa Kassapa** as though he were a disciple of **Makkhali**.

The attainment of any given condition or character does not depend either on one's own acts, nor on the acts of another, nor on human effort. There is no such thing as power or energy or human strength or human vigour. All beings (*sattā*), all lives (*pāṇā*), all existent things (*bhūtā*), all living substances (*jīvā*), are bent this way and that by their fate, by the necessary conditions of the class to which they belong, by their individual nature; it is according to their position in one or other of the six classes (*abhijāti*) that they experience ease or pain.

Buddhaghosa (DN-a.i.160 ff.) gives details of these four classes showing how they are meant to include all that has life on this earth, from men down to plants. But the explanation is very confused and makes the terms by no means mutually exclusive.

There are fourteen hundred thousands of principle genera or species (*pamukhayoniyo*), again six thousand others and again six hundred. There are five hundred kinds of *kamma* – there are sixty-two paths (or modes of conduct), sixty-two periods, six classes among men, eight stages of a prophet's existence (*atthapurisabhūmi*), forty-nine hundred kinds of occupation, forty-nine hundred **Ājīvakas**, forty-nine hundred Wanderers (*Paribbājaka*), forty-nine hundred **Nāga** abodes (or species), two thousand sentient existences (*vīse indriyasate*), three thousand infernal states, thirty-six celestial, mundane or passionate grades (*rajodhātuyo*), seven classes of animate beings (*saññigabbhā*), or beings with the capacity of generating by means of separate sexes, seven of inanimate production (*asaññigabbhā*), seven of production by grafting (*nigaṇṭhagabbhā*), seven grades of gods, men, devils, great lakes, precipices, dreams.

Buddhaghosa gives them as babyhood, playtime, trial time, erect time, learning time, ascetic time, prophet time, and prostrate time, with (very necessary) comments on each.

There are eighty-four thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. This cannot be done by virtue, or penance, or righteousness. Ease and pain, measured out as it were with a measure, cannot be altered in the course of transmigration (*Saṁsāra*); there can be neither increase nor decrease thereof both fools and wise alike, wandering in transmigration, exactly for the allotted term, shall then, and then only, make an end of pain.

Makkhali's views as given in the Buddhist books are difficult to understand, the Commentators themselves finding it a hopeless task. He seems to have believed in infinite gradations of existence; in his view, each individual thing has eternal existence, if not individually, at least in type. He evidently had definite conceptions of numerous grades of beings, celestial, infernal and mundane, as also of the infinity of time and the recurrent cycles of existence. He seems to have conceived the world as a system in which everything has a place and a function assigned to it, a system in which chance has no place and which admits of no other cause whatever of the depravity or purity of beings, but that which is implied in the word Fate or Destiny (*niyati*). All types of things and all species of beings, however, are individually capable of transformation that is of elevation or degradation in type. His theory of purification through transmigration (*Saṁsārasuddhi*) probably meant perfection through transformation (*pariṇatā*) – transformation which implies not only the process of constant change, but also a fixed orderly mode of progression and retrogression. All things must, in course of time, attain perfection (for a discussion on **Makkhali** and his doctrines see Barua: *Pre-Buddhistic Indian Philosophy*, 297ff). **Makkhali**'s followers are known as the **Ājīvakas** (*q.v.*).

According to the books, the Buddha considered **Makkhali** as the most dangerous of the heretical teachers: "I know not of any other single person fraught with such loss to many folk, such discomfort, such sorrow to **Devas** and men, as **Makkhali**, the infatuate (AN.i.33). The Buddha also considered his view the meanest – just as the hair blanket is reckoned the meanest of all woven

garments, even so, of all the teachings of recluses, that of **Makkhali** is the meanest (AN.i.286). **Buddhaghosa** (DN-a.i.166f) draws particular distinction between the moral effect of **Makkhali**'s doctrine on the one hand and that of the doctrines of **Pūraṇa Kassapa** and **Ajita** on the other. **Pūraṇa**, by his theory of the passivity of the soul, denied action; **Ajita**, by his annihilationistic theory denied retribution; whereas **Makkhali**, by his doctrine of fate or non-causation, denied both action and its result.

Very little is known of the name and the life of **Makkhali**. The Buddhist records call him **Makkhali Gosāla**. **Buddhaghosa** explains (DN a.i.143f; MN a.i.422) that he was once employed as a servant; one day, while carrying an oil-pot along a muddy road, he slipped and fell through carelessness, although warned thus by his master: "*Mā khali*," (stumble not) – hence his name. When he found that the oil pot was broken, he fled; his master chased him and caught him by his garment, but he left it and ran along naked. He was called **Gosāla**, because he was born in a cow shed. According to Jaina records (e.g. *Uvāsagadasāo*, p.1), he is called Gosāla Maṅkhaliputta; he was born at **Saravana** near **Sāvatthī**, his father's name being Maṅkhali and his mother's **Bhaddā**. His father was a Maṅkha i.e., a dealer in pictures – and **Gosāla** followed this profession until he became a monk.

The philosopher's true name (Barua., op.cit., 298) seems to have been Maskarin, the Jaina Prakrit form of which is Maṅkhali and the Pāli form Makkhali. "Maskarin" is explained by Pāṇinī (VI.i.154) as "one who carries a bamboo staff" (*maskara*). A Maskarin is also known as *Ekadaṇḍī*. According to Patañjali (*Mahā Bhāsya* iii.96), the name indicates a School of Wanderers who were called Maskarins, not so much because they carried a bamboo staff as because they denied the freedom of the will. The Maskarins were thus fatalists or determinists.

Makkhalivagga. The ninth chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.33-5.

Makkhalisutta or **Micchādiṭṭhikasutta**. A man with perverted view leads many people away from righteousness and plants them in unrighteousness.

There is no other thing so greatly to be blamed as wrong view. Like a fish trap set at a river mouth is **Makkhali**, existing for the distress and destruction of many beings. He who urges adherence to a doctrine and discipline rightly expounded, he whom he thus urges, and he who, thus urged, walks therein accordingly, all alike beget much merit. AN.i.33f.

Makhādeva 01. King, son of **Sāgaradeva**, in the direct line from **Mahā Sammata**. He was a great and liberal ruler, and his sons and grandsons, eighty-four thousand in number, reigned in **Mithilā**, the last of them being **Nemiya**, son of **Kāḷārajanaka** (Dpv.iii.34 f.; Mhv.ii.10; Mhv ṭ.129; DN a.i.258 calls him the son of **Upacara**; also Snp-a.i.352).

His dynasty was followed by that of **Okkāka**, so that he is one of the ancestors of the **Sākiyans** (DN a.i.258; Snp a.i.352). See also **Makhādevajātaka** (Ja 9) and **Makhādevasutta**.

Makhādeva is identified with the Bodhisatta. In a later birth he became **Nimi**.

Makhādeva 02. A **Yakkha**, identified with **Aṅgulimāla**. For his story see **Sutanajātaka** (Ja 398). Ja.iii.325ff.

Makhādevajātaka (Ja 9). The Bodhisatta was once born as **Makhādeva**, king of **Mithilā** in **Videha**. For successive periods of eighty-four thousand years each he had respectively amused himself as prince, ruled as viceroy, and reigned as king. He one day asked his barber to tell him as soon as he had any grey hairs. When, many years later, the barber found a grey hair, he pulled it out and laid it on the king's palm as he had been requested. The king had eighty-four thousand years yet to live, but he granted the barber a village yielding one hundred thousand, and, on that very day, gave over the kingdom to his son and renounced the world as though he had seen the King of Death. For eighty-four thousand years he lived as a recluse in the **Makhādeva-ambavana** and was reborn in the *Brahma* world. Later, he became once more king of **Mithilā** under the name of **Nimi**, and in that life, too, he became a recluse.

The barber is identified with **Ānanda** and the son with **Rāhula**. The story

was related to some monks who were talking one day about the Buddha's Renunciation. Ja.i.137ff.; cp. MN.ii.74ff., and Ja.vi.95. See Thomas: *Life and Legend of the Buddha*, 127.

Makhādevasutta. The Buddha visits the **Makhādeva-ambavana**, and, at a certain spot, smiles. In reply to **Ānanda**'s question, he tells him the story of **Makhādeva**, of how he renounced the world when gray hairs appeared on his head and became a recluse, enjoining on his eldest son to do likewise when the time came. **Makhādeva** developed the four *Brahmavihārā* and was reborn in the *Brahma* world. Eighty-four thousand of his descendants, in unbroken succession, followed the tradition set by him; the last of the kings to do this was **Nimi**, and his virtue having been remarked by the gods of **Tāvatiṁsa**, **Sakka** invited him there. **Nimi** accepted the invitation, but later returned to earth to rule righteously and to observe the four fast days in each month. **Nimi**'s son was **Kāḷārajanaka**, who broke the high tradition and proved the last of the line.

Makhādeva's tradition led only to the *Brahma* world, but the teachings of the Buddha lead to Awakening and *Nibbāna*.

Makhādeva is identified with the Bodhisatta. MN.ii.74 ff.; cp. **Makhādevajātaka** (Ja 9) and **Nimijātaka** (Ja 541).

Makhādeva-ambavana. A mango grove in **Mithilā** where **Makhādeva** lived in meditation after retiring from household life (Ja.i.138 f.; vi. 95). This grove existed even in the time of the Buddha, and during his stay there with **Ānanda** he preached the **Makhādevasutta** (MN.ii.74).

Buddhaghosa explains (MN-a.ii.732; see also Mvu.iii.450) that the garden was originally planned by **Makhādeva**, and that other kings, from time to time, replaced trees which had died.

Makhilā 01. A city near the Deer Park at **Isipatana** close to where **Kakusandha Buddha** preached his first sermon. Bv-a. 210.

Makhilā 02. One of the two chief women disciples of **Sikhī Buddha**. Ja.i.41; Bv a.204; see also **Akhilā**.

Makhilā 03. One of the chief female lay patrons of **Atthadassī Buddha**. Bv.xv.21.

Makhilā 04. Wife of **Sobhita Buddha** in his last lay life; she gave him a meal of milk-rice just before his Awakening. Bv-a.137; but Bv.vii.18 calls her **Samaṅgī**.

Magadha. One of the four chief kingdoms of India at the time of the Buddha, the others being **Kosala**, the kingdom of the **Vaṁsas** and **Avanti**. **Magadha** formed one of the sixteen **Mahā Janapadas** and had its capital at **Rājagaha** or **Giribbaja** where **Bimbisāra**, and after him **Ajātasattu**, reigned. Later, **Pāṭaliputta** became the capital. By the time of **Bimbisāra**, **Aṅga**, too, formed a part of **Magadha**, and he was known as king of **Aṅga-Magadha** (see, e.g., Vin.i.27 and Thag a.i.544, where **Bimbisāra** sends for **Soṇa Koḷivisa**, a prominent citizen of **Campā**, capital of **Aṅga**). But prior to that, these were two separate kingdoms, often at war with each other (e.g., Ja.iv.454f). Several kings of **Magadha** are mentioned by name in the Jātakas – e.g., **Arindama** and **Duyyodhana**. In one story the **Magadha** kingdom is said to have been under the suzerainty of **Aṅga** (Ja.vi.272). In the Buddha's day, **Magadha** (inclusive of **Aṅga**) consisted of eighty thousand villages (Vin.i.179) and had a circumference of some three hundred leagues (DN-a.i.148).

Ajātasattu succeeded in annexing **Kosala** with the help of the **Licchavīs**, and he succeeded also in bringing the confederation of the latter under his sway; preliminaries to this struggle are mentioned in the books (e.g., DN.ii.73f., 86).

Under **Bimbisāra** and **Ajātasattu**, **Magadha** rose to such political eminence that for several centuries, right down to the time of **Asoka**, the history of Northern India was practically the history of **Magadha** (a list of the kings from **Bimbisāra** to **Asoka** is found in Divy.369; cp. DN a.i.153; Mbv.96, 98).

At the time of the Buddha, the kingdom of **Magadha** was bounded on the east by the river **Campā** (**Campā** flowed between **Aṅga** and **Magadha**; Ja.iv.454), on the south by the **Vindhyā** Mountains, on the west by the river **Soṇa**, and on the north by the **Ganges**. The latter river formed the boundary between **Magadha** and the republican country of the **Licchavīs**, and both the

Māgadhas and the **Licchavīs** evidently had equal rights over the river. When the Buddha visited **Vesālī**, **Bimbisāra** made a road five leagues long, from **Rājagaha** to the river, and decorated it, and the **Licchavīs** did the same on the other side. Dhp a.iii.439 f.; the *Divyāvadāna* (1p.55) says that monks going from **Sāvatthī** to **Rājagaha** could cross the **Ganges** in boats kept either by **Ajātasattu** or by the **Licchavīs** of **Vesālī**.

During the early Buddhist period **Magadha** was an important political and commercial centre, and was visited by people from all parts of Northern India in search of commerce and of learning. The kings of **Magadha** maintained friendly relations with their neighbours, **Bimbisāra** and **Pasenadi** marrying each other's sisters. Mention is made of an alliance between **Pukkusāti**, king of **Gandhāra** and **Bimbisāra**. When **Caṇḍappajjota** of **Ujjenī** was suffering from jaundice, **Bimbisāra** sent him his own personal physician, **Jīvaka**.

In **Magadha** was the real birth of Buddhism (see, e.g., the words put in the mouth of **Sahampati** in Vin.i.5, *pātur-ahosi Magadhesu pubbe Dhammo*, etc.), and it was from **Magadha** that it spread after the Third Council. The Buddha's chief disciples, **Sāriputta** and **Moggallāna**, came from **Magadha**. In **Asoka**'s time the income from the four gates of his capital of **Pāṭaliputta** was four hundred thousand *kahāpaṇas* daily, and in the Sabhā, or Council, he would daily receive another hundred thousand *kahāpaṇas* (Vin-a.i.52). The cornfields of **Magadha** were rich and fertile (Thag.vs.208), and each **Magadha** field was about one *gāvuta* in extent. Thus AN a.ii.616 explains the extent of **Kakudha**'s body, which filled two or three Māgadha village fields (AN.iii.122).

The names of several places in **Magadha** occur in the books, e.g., **Ekanāḷā**, **Nālakagāma**, **Senāṇigāma**, **Khānumata**, **Andhakavindha**, **Macala**, **Mātulā**, **Ambalaṭṭhikā**, **Pāṭaligāma**, **Nālandā** and **Sālindiya**.

Buddhaghosa says (Snp-a.i.135 f) that there are many fanciful explanations (*bahudhā papañcanti*) of the word **Magadha**. One such is that king **Cetiya**, when about to be swallowed up by the earth for having introduced lying into the world, was thus admonished by those standing round – "*Mā gadhaṁ pavisa*;" another that those who were digging in the earth saw the king, and that he said to them: "*Mā gadhaṁ karotha*." The real explanation, accepted by **Buddhaghosa** himself, seems to have been that the country was the residence of

a tribe of *Khattiyas* called Magadhā.

The *Magadhabhāsā* is regarded as the speech of the Āriyans (e.g., Vin-a.i.255). If children grow up without being taught any language, they will spontaneously use the **Magadha** language; it is spread all over *Niraya*, among lower animals, *Petas*, humans and **Devas** (Vibh-a.387f).

The people of **Aṅga** and **Magadha** were in the habit of holding a great annual sacrifice to *Māha Brahma* in which a fire was kindled with sixty cartloads of firewood. They held the view that anything cast into the sacrificial fire would bring a thousand-fold reward. SN-a.i.269; but it is curious that in Vedic, *Brāhmaṇa* and *Sūtra* periods, **Magadha** was considered as outside the pale of Ariyan and Brahmanical culture, and was therefore looked down upon by Brahmanical writers. But it was the holy land of the Buddhists. See VT.ii.207; Thomas: *Life and Legend of the Buddha*, 13, 96.

Magadha was famous for a special kind of garlic (Vin-a.iv.920) and the **Magadha** *nāla* was a standard of measure. (e.g., AN a.i.101).

Magadha is identified with the modern South Behar. See also **Magadhakhetta**.

Magadhakhetta. Mention is made in the books of the **Magadhakhetta**, probably an extensive rice field which at once caught the eye on account of its terraces. It could be seen from the **Indasālaguhā** (Thag a.i.333). The contour of the field struck the Buddha's imagination and he asked **Ānanda** to design a robe of the same pattern. **Ānanda** did this very successfully, and this pattern has been adopted for the robes of members of the Saṅgha ever since (Vin.i.287).

The **Suvaṇṇakakkaṭajātaka** (Ja 389, Ja.iii.293; also iv.277) mentions a field of one thousand *karīsa*s (about eight thousand acres) in a Brahmin village called **Sālindiya** to the east of **Rājagaha**. Magadhakhetta may sometimes have been used as another name for **Magadha**. See, e.g., AN a.i.126, where **Nālakagāma** is mentioned as having been in Magadhakhetta.

Maggakathā. The ninth division of the **Mahā Vagga** of the **Paṭisambhidāmagga**.

Maggadattika Thera. An *Arahant*. He once saw **Atthadassī Buddha** wandering about and scattered flowers in his path. Twenty thousand *kappas* ago he was king five times under the name of **Pupphachadaniya**. Ap.i.189.

Maggadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he saw **Siddhattha Buddha** walking in the forest, and, with basket and hoe, made a path for him. Fifty-seven *kappas* ago he was a king named **Suppabuddha** (Ap.i.173). He is probably identical with **Eraka Thera**. Thag-a.i.193f.

Maggavagga. The twentieth section of the **Dhammapada**.

Maggasaññaka Thera. An *Arahant*. In the time of **Padumuttara Buddha** he was a *Devaputta* in **Himavā**, and, coming across some monks who had lost their way in the forest, he entertained them and set them on the right road. One hundred and five *kappas* ago he was king twelve times under the name of **Sacakkhu** (Ap.i.152f). He is probably identical with **Ekadhammasavaniya**. Thag-a.i.151f.

Maggasaṁyutta. The forty-fifth section of the **Saṁyuttanikāya**. SN.v.1-62.

Maggasira. The name of a month (Nov-Dec). DN-a.i.241.

Maggasutta 01. The Buddha tells the monks how, as he meditated under the **Ajapāla** *nigrodha*, the conviction came to him that the only way to *Nibbāna* was the cultivation of the four *satipaṭṭhāna*s. The **Brahma Sahampati** read his thoughts, and, appearing before him, confirmed this view. SN.v.167f.; 185f.

Maggasutta 02. The Buddha tells the monks how, while yet a Bodhisatta, he discovered the method of cultivation of the *iddhipādas*. SN.v.281.

Maggasutta 03. Wrong view, wrong aim, wrong speech and wrong action lead one to purgatory, their opposites to heaven. Likewise with livelihood, effort, mindfulness and concentration. AN.ii.227.

Maggasutta 04. The man who has wrong view, aim, speech and action, is censured by the wise. AN.ii.229.

Maggena Sutta. The Noble Eightfold Path goes to the Uncompounded (*asaṅkhata*). The Buddha has shown it to his disciples for their welfare. SN.iv.361.

Magha. The name **Sakka** bore in a previous birth when he was born as a man in **Macalagāma** in **Magadha**. The usual form of the name is a derivative – e.g., Ja.vi.212; he is often called *Maghavā Sujampati* – e.g., Ja.iii.146; iv.403; v.137, 139; vi.102, 481, 573; or *Maghavā Sakko* – e.g., Ja.v.141; see also Mvu.i.165, 167 (*sahasranetro Maghavān va sobhase*) and Mvu.iii.366 (*Sakro āha: Maghavān ti me āhu syaloke*).

His story is given in the **Kulāvakajātaka** (Ja 31). For a slightly different version see Dhp-a.i.264ff. Because of his birth as Magha, **Sakka** came to be known as **Maghavā**. **Maghavā** was, perhaps, not the personal name of any particular **Sakka**, but a title of all Sakkas, because the **Sakka** who was the real Magha is identified with the Bodhisatta (Ja.i.207), while the Buddha says (SN.i.231; Dhp-a.i.264) that the **Sakka**, who visited him, and whose conversation is recorded in the **Sakkapañhasutta**, was also known as **Maghavā**. The title probably originated from the time when Magha became **Sakka**.

The **Saṁyutta** Commentary, however, says that **Magha** was not the Bodhisatta, but that his life was like that of a Bodhisatta (*Bodhisattacariyā viyassa cariyā ahosi*); in which case the name **Maghavā** belongs only to the present **Sakka** (SN-a.i.267; this is supported by the story as given in DN-a.iii.710 ff. and Dhp-a.i.264ff., where no mention is made of the Bodhisatta). **Magha** took upon himself seven vows (*vatapadāni*), which brought him birth as **Sakka**: to maintain his parents, to revere his elders, to use gentle language, to utter no slander, to be free from avarice, to practise generosity and open-handed liberality and kindness, to speak the truth, to be free from anger (SN.i.227f.; SN-a.i.267). For this and other titles of **Sakka**, see **Sakka**.

Maghavapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he saw the Buddha (? **Vipassī**) seated in meditation on the banks of the **Nammadā**, and honoured him by placing a *maghava*-flower near him. Ap.i.240f.

Maghavā. See **Magha**.

Maghādeva. See **Makhādeva**.

Maṅkura. On of the four ministers of **Milinda** who were sent to fetch **Nāgasena** to the palace. (Mil.p.29f.)

Maṅkulakārāma. A monastery in **Sunāparanta** where **Puṇṇa** Thera lived (*q.v.*) and where the Buddha visited him. Near by was a village of merchants where **Puṇṇa** went for his alms and where lived his brother **Cūḷa Puṇṇa**. After the merchants had been saved from death by the intervention of **Puṇṇa**, they gave him a share of the red sandalwood they had obtained in the course of their travels, and with this they built a *maṇḍalamāla* in the *vihāra* and dedicated it to the Buddha. The Buddha lived there for seven days. (SN-a.iii.15ff.)

Maṅkulapabbata. A locality where the Buddha spent his sixth *vassa* (Bv a.3). The reference is perhaps to the Maṅkulakārāma (*q.v.*), but there the Buddha is said to have stayed only seven days of the rainy season.

Maṅgana. A locality, probably a monastery in Ceylon, the residence of an *Arahant*, **Khuddakatissa** (**Kujjakatissa**) (Mhv.xxxii.53; Ja.vi.30). The place was five leagues from **Anurādhapura** and was visited by **Saddhātissa** (AN a.i.384). A **Maṅgana** *vihāra* is mentioned among the religious buildings erected by **Dhātusena** (Cv.xxxviii.48). This was probably a restoration of the original.

Maṅgala 01. **Maṅgala Buddha**. The third of the twenty-four Buddhas. He was born in the **Uttaramadhura** Park, in the city of **Uttara**, his father being a *Khattiya* named **Uttara** and his mother **Uttarā**. It is said that from the day of her conception, an aura shed its rays night and day from her body, to a distance of eighty hands – hence his name. He surpassed other Buddhas in glory of body. In his last birth as a human being (corresponding to that of **Vessantara** in the

case of **Gotama**) he lived with his family as an ascetic. A man eating **Yakkha**, named **Kharadāṭhika**, took from him his two children and ate them in his presence, "crunching them as though they were yams," while the blood dripped from his mouth (it is probably this incident, which is referred to at Ja.iv.13). The Bodhisatta stood firm in his resolve and repented not of his gift to the **Yakkha**, but registered a desire that in future births his body should emit light as bright as the blood which flowed down the **Yakkha**'s face. In a previous birth, **Maṅgala** paid honour to the *cetiya* of a Buddha by wrapping his body in cloth drenched with oil, setting fire to it and walking round the *cetiya* throughout the night, carrying on his head a golden bowl filled with scented oil and lighted with one thousand wicks. Not a hair on his body suffered damage.

For nine thousand years **Maṅgala** lived in the household in three palaces, **Yasavā**, **Sucimā** and **Sirimā**, with his wife **Yasavatī**, by whom he had one son, **Sīvala**. He left the world on a horse and practised austerities for eight months. Just before his Awakening he ate a meal of milk-rice given by a maiden, **Uttarā**, daughter of **Uttara** *seṭṭhi* in **Uttaragāma**; an **Ājīvaka**, named **Uttara**, gave him grass for his seat. His **Bodhi** was a **Nāga** tree. After his Awakening he lived for ninety thousand years, and for all that time the aura from his body spread throughout the ten thousand world systems, shutting out sun, moon and stars. People knew the times and the seasons by the cries of the birds and the blooming of the flowers.

Maṅgala's first sermon was preached in the Sirivaruttama Grove, near **Sirivaḍḍha**. His chief disciples among men were **Sudeva** and **Dhammasena**, and his chief nuns **Sīvalā** and **Asokā**. **Pālita** was his constant attendant (Bv a.124 calls him **Uttara**). **Nanda** and **Visākha** were his chief patrons among lay men and **Anulā** and **Sutanā** among lay women. In **Maṅgala**'s time the Bodhisatta was the Brahmin **Suruci** (*q.v.*). **Maṅgala**'s body was eighty cubits high; he held three assemblies: the first at the preaching of the **Dhammacakka**, the second at **Citta** *nagara*, when he preached to **Sunanda**, king of Surabhinagara, and his son **Anurāja**, and the third at **Mekhala** to **Sudeva** and **Dhammasena** who later became his chief disciples.

He died in the park of **Vessara**, and a *cetiya*, thirty leagues high, was erected over his ashes (Bv.iv.1ff.; Bv-a.115ff.; Ja.i.30 ff.; the particulars found in

Mvu.i.248-50, are slightly different). It is said that all Maṅgala Buddha's personal disciples attained *Arahant*-ship before their death (Bv.iv.29).

Maṅgala 02. The Bodhisatta born as an ascetic in the time of **Dhammadassī Buddha** Ja.i.40; but Bv.xvi.9 says he was then born as **Sakka**.

Maṅgala 03. The Bodhisatta born as an ascetic in the time of **Siddhattha Buddha** (Bv.xvii.8; MN.T.62). He was a very rich Brahmin of **Surasena**, and later gave away all his wealth and became an ascetic. On one occasion, by his *iddhi* power, he obtained fruit which grew on the *jambu* tree (which gave its name to **Jambudīpa**) and offered it at the **Surasena** *vihāra* to **Siddhattha Buddha** and ninety crores of monks. Bv-a.187.

Maṅgala 04. **Maṅgala Thera**. An *Arahant*. He was present at the Foundation-ceremony of the **Mahā Thūpa** (Dpv.xix.8). See **Mahā Maṅgala**.

Maṅgala 05. A flood gate in the **Parakkamasamudda** from which branched off the **Maṅgala Gaṅgā**. Cv.lxxix.45.

Maṅgala 06. A locality in South India mentioned in the account of the campaigns of **Parakkamabāhu**. Cv.lxxvi.297.

Maṅgala 07. A tribe of elephants, each of which had the strength of ten million men. MN-a.i.262; AN-a.ii.822; Bv-a.37, etc.

Maṅgala 08. A monk of Pagan, probably of the fourteenth century, author of a grammatical work called the Gandhatthi. Bode, 26.

Maṅgala 09. A Thera of Ceylon, preceptor of **Vedeha**. PLC. 223.

Maṅgala 10. A young man in the time of **Vipassī Buddha**, who came from **Tāvatiṁsa** and held a *mandārava* flower over the Buddha as he sat meditating. **Maṅgala** was a previous birth of **Ekamandāriya Thera**. Ap.i.286.

Maṅgala 11. A **Pacceka Buddha**. MN.iii.70.

Maṅgala 12. A monk of **Khaṇḍasīmā** and teacher of **Vedeha** (*q.v.*).

Maṅgala 13. A palace occupied by **Asoka**. Ras.ii.93.

Maṅgalagaṅgā. A channel branching off from the sluice called **Maṅgala** in the **Parakkamasamudda**. See **Maṅgala** (5). (Cv.lxxix.45.)

Maṅgalagiri. A spot where the Buddha was staying when **Kāludāyi** visited him at **Suddhodana**'s request. Ap.ii.501.

Maṅgalacetiya. A religious building, probably in **Anurādhapura**. **Upatissa II**. erected a *Thūpa* to the north of it and also an image house containing an image (Cv.xxxvii.183). It is probably identical with **Bahumaṅgalacetiya** (*q.v.*). Cv.Trs.i.36; n.1.

Maṅgalajātaka (Ja 87). The Bodhisatta was once an **Udicca** Brahmin who, having entered the ascetic life, lived in **Himavā**. He one day visited **Rājagaha**, and the king invited him to stay in the Royal Park. While he was there, a Brahmin who believed in omens as shown by clothes (*Dussalakkhaṇa Brāhmaṇa*) found a garment in his chest which had been gnawed by mice, and, fearing disaster, wished to have it thrown out into the charnel ground. Unwilling to entrust the job to anyone else, he gave the clothes to his son to throw away. The Bodhisatta saw the garment and picked it up in spite of the grave warnings of the old Brahmin, saying that no wise man should believe in omens.

The story was told in reference to a superstitious Brahmin of **Rājagaha** who had his clothes thrown away in the manner related above. The Buddha was waiting in the charnel field and picked up the garments. When the Brahmin protested, he related to him the story and preached to him on the folly of paying heed to superstitions. At the end of the sermon, father and son became *Sotāpannas*. The characters in both stories are the same. (Ja.i.371ff.)

Maṅgaladīpanī. A commentary on the **Maṅgalasutta**, written by **Sirimaṅgala** of Laos. Bode, 47.

Maṅgalankoṭṭa. A locality in South India, mentioned in the account of the campaigns of **Parakkamabāhu I**. (Cv.lxxvii.38). It is probably identical with Maṅgala (6).

Maṅgalapabbata. See **Maṅgalappadesa**.

Maṅgalapāsāda. A palace in **Kāsika**, erected by **Vissakamma** and inhabited by **Bodhighariya** in a previous birth sixty-five *kappas* ago. Ap.ii.401.

Maṅgalapokkharaṇī. A bathing place in the garden of **Parakkamabāhu I**. Cv.lxxiii.110.

Maṅgalappadesa (**Maṅgalapabbata**). A place in the south of Ceylon which formed the limit of the estate given to **Sāliya** by **Duṭṭhagāmaṇī**. Mhv ṭ.607.

Maṅgalabegāma. A place near **Pulatthipura**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxvii.52; lxx. 178, 283, 297; lxxii.160, 207.

Maṅgalavagga. The fifteenth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. (AN.i.292-4.)

Maṅgalavitāna. A place in the west of Ceylon, near **Vallipāsāṇavihāra**. Mhv ṭ.552.

Maṅgalavīthi. A street in **Mahā Gāma**. Ras.ii.34

Maṅgalasutta. Preached at **Jetavana** in answer to a question asked by a *Deva* as to which are the auspicious things (*maṅgalāni*) in the world. The *Sutta* describes thirty-seven *maṅgalāni*, including such things as the avoidance of fools, association with the wise, honouring those worthy of honour, etc. (Khp.p.2f)

The Commentary (Khp-a.vii.; Snp-a.i.300) explains that at the time the *Sutta* was preached there was great discussion over the whole of **Jambudīpa** regarding the constitution of *maṅgala*. The **Devas** heard the discussion and

argued among themselves till the matter spread to the highest *Brahma* world. Then it was that **Sakka** suggested that a *Devaputta* should visit the Buddha and ask him about it.

In the **Suttanipāta** (Snp., pp. 46f) the *Sutta* is called **Mahā Maṅgala**. It is one of the *Suttas* at the preaching of which countless **Devas** were present and countless beings realized the Truth (Snp-a.i.174; Bv-a.243; AN-a.i.57,320).

The *Sutta* is often recited, and forms one of the commonest of the **Parittas**. To have it written down in a book is considered an act of great merit (MN-a.ii.806).

It is said that once **Duṭṭhagāmaṇī** attempted to preach the Maṅgalasutta at the **Lohapāsāda**, but he was too nervous to proceed (Mhv.xxxii.43).

The preaching of the Maṅgalasutta was one of the incidents of **Gotama Buddha**'s life represented in the Relic Chamber of the **Mahā Thūpa** (Mhv.xxx. 83).

See also **Mahā Maṅgalajātaka** (Ja 453).

Maṅgalāna. A minister of **Kittisirimegha** (2). Cv.lxvi.66; see Cv.Trs.i.258, n.2.

Maṅgujanapada. A district in Ceylon. Ras.ii.180

Maṅgura. One of the ten sons of **Kāḷāsoka** (*q.v.*)

Macala. A village in **Magadha**, residence of **Magha**. Ja.i.199; SN-a.i.267; Dhp-a.i.265; Snp-a.ii.484.

Macalavagga. The ninth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.83-91.

Macalavihāra. A *vihara* in **Mahā Gama**. Ras.ii.52

Maccutthala. A locality in **Rohaṇa**, where **Vijayabāhu I**. once set up a camp. Cv.Iviii.35.

Maccunābbhāhata Sutta. A name in the **Suttasaṅgaha** (No. 38) to the **Abbhāhatasutta**

Macchajātaka 01. (Ja 34). Some fishermen once cast their net into a river, and a great fish, swimming along, toying amorously with his wife, was caught in the net, while his wife escaped. The fishermen hauled him up and left him on the sand while they proceeded to light a fire and whittle a spit whereon to roast him. The fish lamented, saying how unhappy his wife would be, thinking he had gone off with another. The Bodhisatta, who was the king's priest, coming along to the river to bathe, heard the lament of the fish and obtained his freedom from the fishermen.

The story was related to a passion-tossed monk who longed for the wife of his lay days. The two fish were the monk and his seducer. J.i.210-12.2.

Macchajātaka 02. (Ja 75). . Once the Bodhisatta was born as a fish in a pond; there was a great drought, the crops withered, and water gave out in tanks and ponds and there was great distress. Seeing this, the Bodhisatta approached **Pajjuna**, god of rain, and made an Act of Truth, begging for rain. The request succeeded, and heavy rain fell.

The story was told in reference to a great drought in **Kosala**. Even the pond by the gate of **Jetavana** was dry, and the Buddha, touched by the universal suffering, resolved to obtain rain. On his way back from the alms round, he sent **Ānanda** to fetch the robe in which he bathed. As he was putting this on, **Sakka**'s throne was heated, and he ordered **Pajjuna** to send rain. The god filled himself with clouds, and then bending his face and mouth, deluged all **Kosala** with torrents of rain. The **Pajjuna** of the earlier story is identified with **Ānanda**. Ja.i.329-32; cp. Cp.iii.10.

Macchajātaka 03. (Ja 216). The story very much resembles **Macchajātaka** (1). Ja.ii.178f.

Macchatittha. The name of two villages and two monasteries of Ceylon. Cv.xlviii.24; Ep.Zey.i.216, 221, 227.

Maccharaṭṭha. See **Macchā**.

Macchari Kosiya 01. A *seṭṭhi*, worth eighty crores, of **Sakkhara** near **Rājagaha**. His real name was **Kosiya**, but as he was too miserly to give away even a drop of oil, he came to be called **Macchari Kosiya** (Selfish Kosiya). One day, when returning from the palace, he saw a half-starved yokel eating a round cake filled with sour gruel. The sight made him hungry, but fearing to spend his money, he told no one, but lay on his bed in great distress, till his wife found him. Having discovered the reason for his misery, she said she would bake cakes sufficient for everyone in **Sakkhara**. "But that would be such extravagance," said **Kosiya**, and persuaded his wife to bake just one cake, using only broken grains of rice. Fearful lest someone should ask for a piece of his cake, he retired with her to the seventh storey of his house and there made her start the cooking after bolting all the doors.

The Buddha saw him with his divine eye and sent **Moggallāna** to him; **Moggallāna** stood poised in mid-air just outside **Kosiya**'s window and indicated his wish to have something to eat, but **Kosiya** blustered and threatened, and, after refusing to give him anything, bade his wife cook another little cake for him. But each cake she baked grew bigger than the previous one, and when she tried to take a single cake from the basket, they all stuck together. In despair, **Kosiya** presented cakes and basket to the Elder. **Moggallāna** then preached on the importance of generosity, and transported **Kosiya**, his wife and the cakes to **Jetavana**. There the cakes were offered to the Buddha and five hundred monks, and even after they had all eaten, there was no end to the cakes. The spot where the remaining ones were thrown away at the gates of **Jetavana** was known as **Kapallapūva** *pabbhāra*. The Buddha preached to **Kosiya** and his wife and they became *Sotāpannas*. **Kosiya** then spent all his wealth in the service of the Buddha and his religion. It was in reference to him that the **Illīsajātaka** was preached, **Illīsa** being identified with **Macchari Kosiya**. Dhp a.i.367ff.; Ja.i.345ff.

Macchari Kosiya 02. See the **Sudhābodhanajātaka** (Ja 535).

Maccharīsutta 01. On the five disadvantages of staying too long in one place – one grudges sharing one's lodging, the families who provide alms, one's provisions, one's fame, or the Dhamma. AN.iii.258.

Maccharīsutta 02. A monk who grudges sharing his lodging, the families who provide him with food, the gifts he receives, his fame, and who frustrates gifts offered in faith – such a monk is destined to hell. AN.iii.266.

Maccharīsutta 03. The same as the above except that the fifth quality is given as stinginess with regard to Dhamma. AN.iii.266f.

Maccharīsutta 04. The same as (3) except that "nun" is substituted for "monk." AN.iii.139.

Maccharīsutta 05. A group of **Satullapa Devas** visit the Buddha at **Jetavana** and four of them speak, each one verse, before him on the evils of avarice and the blessings of generosity. The Buddha utters a verse to the effect that gifts given should be well gotten. SN.i.18f.

Maccharīsutta 06. A *Deva* visits the Buddha and asks him questions as to what kind of person is a miser and what awaits the generous man. The Buddha replies. SN.i.34.

Maccharīsutta 07. Seven fetters must be destroyed in order that the good life may be led: complying, resisting, wrong views, uncertainty, conceit, envy, meanness. AN.iv.8.

Maccharīsutta 08. The five forms of meanness: in sharing lodgings, the services of a family, gains, fame and Dhamma. AN.iv.459.

Maccharena Sutta. A woman who is faithless, shameless, stingy, and of weak wisdom, is destined to suffering. SN.iv.24.

Macchasutta. Once, during a tour in **Kosala** with a large number of monks, the Buddha saw a fisherman selling fish.

Sitting down at the foot of a tree by the wayside, the Buddha pointed out to the monks how no fisherman enjoyed a happy life because his mind was, for ever engaged in slaughter.

It was the same, he said, with those who killed other creatures; those guilty of killing would suffer greatly after death. AN.iii.301f.

Macchā. A country, with its people, included in the traditional list of the sixteen **Mahā Janapadas** (AN.i.213; iv. 252, 256, 260).

The Macchā are generally mentioned with the **Sūrasenā** (e.g., DN.ii.200; cp. **Kāsikosalā**, **Vajjimallā**). In the **Vidhura Paṇḍitajātaka** (Ja. i.280) the Macchā are mentioned among those who witnessed the game of dice between the king of the **Kurus** and **Puṇṇaka**.

The Macchā country lay to the south or south west of Indraprastha and to the south of **Sūrasena**. Its capital was Virāṭanagara or Vairāt, so-called because it was the city of King Virāṭa. Rv.vii.6, 18; Cunningham: *Ancient Geography of India*, p. 19.

Macchikāsaṇḍa. A township in **Kāsī**, the residence, among others, of **Cittagahapati** (SN.iv.281).

It contained the **Ambāṭakavana**, which **Citta** presented as a monastery for the monks, at the head of whom was **Mahā Nāma**.

Sudhamma Thera also lived there, and the place was visited by **Sāriputta** and **Moggalāna** and also by **Acela Kassapa** (SN.iv.300).

For details see Dhp-a.ii.74f.; according to Vin.ii.15f., they were accompanied by **Mahā Kaccāna**, **Mahā Koṭṭhita**, **Mahā Kappina**, **Mahā Cunda**, **Anuruddha**, **Revata**, **Upāli**, **Ānanda** and **Rāhula**; these all went there while travelling in the **Kāsi** kingdom.

The books contain, besides these, the names of several monks who lived at **Macchikāsaṇḍa** – e.g., **Isidatta**, **Mahaka**, **Kāmabhū** and **Godatta**. The place may also have been a centre of the **Nigaṇṭhas**, for **Nigaṇṭha Nātāputta** is mentioned as having gone there with a large following (SN.iv.298).

It was thirty leagues from **Sāvatthī** (Dhp a.ii.79), and near by was the village of **Migapathaka**.

Macchikāsaṇḍika. An epithet of **Cittagahapati**, because he lived in **Macchikāsaṇḍa**. AN.i.26; AN a.i.209; Thag a.i.238.

Macchuddānajātaka (Ja 288). The Bodhisatta was once the son of a landed proprietor, and, after his father's death, he and his younger brother went to a village to settle some business. On their way back, they had a meal out of a leaf bottle, and, when they had finished, the Bodhisatta threw the remains into the river for the fish, giving the merit to the river spirit. The power of the river spirit increased and she discovered the cause. The younger brother was of a dishonest disposition, and when the elder was asleep, he packed a parcel of gravel to resemble the money they were carrying and put them both away. While they were in mid-river he stumbled against the side of the boat and dropped overboard what he thought to be the parcel of gravel, but what was really the money. He told the Bodhisatta about it who said, "Never mind, what's gone has gone." But the river spirit out of gratitude to the Bodhisatta made a fish swallow the parcel. The fish was later caught and hawked about, and, owing again to the influence of the spirit, the fisherman asked one thousand pieces and seven *annas* for it, and the people laughed at what they thought was a joke. But when they came to the Bodhisatta's house, they offered him the fish for seven *annas*. The fish was bought and cut open by his wife, and the money was given to him. At that instant the river spirit informed him of what she had done and asked him to have no consideration for his brother, who was a thief and was greatly disappointed at the failure of his trick. But the Bodhisatta sent him five hundred pieces.

The story was told in reference to a dishonest merchant who is identified with the cheat. Ja.ii.423-6.

Maccherasutta. See **Maccharīsutta** ??.

Machadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was a hawk on the banks of the **Candabhāgā** and once gave a large fish to **Siddhattha Buddha**. Ap.i.232.

Majjha. See **Megha**.

Majjhantika or **Sanikasutta**. Once a monk dwelt in a forest tract in **Kosala** and was told by a *Deva* of the forest how the noonday silence frightened him. But the monk replied that to him it was enchanting. SN.i.203.

Majjhantika Thera. An *Arahant*. He recited the *kammavācā* (or ecclesiastical act) at the ordination of **Mahinda**, on whom he later conferred the *upasampadā* ordination (Mhv.v.207; Vin-a.i.51; Dpv.vii.24). Later, at the conclusion of the Third Council, **Majjhantika** went as preacher to **Kasmīra-Gandhāra**. There, by his great *iddhi* powers, he overcame the **Nāga** king **Aravāḷa** and converted him to the Faith, while **Paṇḍaka** and his wife **Hāritā** and their five hundred sons became *Sotāpannas*. **Majjhantika** preached the **Āsīvisopamasutta** to the assembled concourse and later ordained one hundred thousand persons (Mhv.xii.3, 9ff.; Vin-a.i.64ff.; Dpv.viii.4; Mbv.113; for the Tibetan version see Rockhill, op.cit., 167ff.). The sermon preached by **Majjhantika** is referred to in the Scholiast to the **Sarabhaṅgajātaka** (Ja.v.142).

This same Elder is referred to elsewhere as an example of one who practised *pariyatti appicchatā* (Snp a.ii.494; DN a.iii.1061, but at AN a.i.263 he is called **Majjhantika Tissa**). He was the leader of the assembly of monks (*saṅghathera*). On the day of the dedication of **Asoka**'s *vihāra*, the Thera was a *khīṇāsava* and was present, but his begging bowl and robe were hardly worth a farthing. People, seeing him there, asked him to make way; but he sank into the earth, rising to receive the alms given to the leader of the monks, knowing that he alone was fit to accept it. The story is given at AN-a.i.43; MN-a.i.350.

Majjhantikatissa. See **Majjhantika**.

Majjhapallivihāra. A *vihāra* in Ceylon restored by the monk **Saṅgharakkhita** in the reign of **Kittisirirājasīha**. The king showed the monk great honour and gave the village of **Mālāgāma** for the maintenance of the *vihāra*. Cv.c.234. (Sinhalese *Medapola*.)

Majjhavelavihāra. A monastery in Ceylon built by **Vaṭṭagāmaṇī** and restored by **Kittisirirājasīha**, who gave for its maintenance the village of **Siṅgatthala**. Cv.c.230. (Sinhalese *Medavala* ??)

Majjhima. An *Arahant*. He went, after the Third Council, as preacher to the **Himālaya** country (Mhv.xii.6), accompanied by four others:

- **Kassapagotta**,
- **Durabhissara**,
- **Sahadeva**, and
- **Mūlakadeva**.

Dpv.viii.10; Mhv ṭ. (317) has **Dundubhissara** for **Durabhissara**; Mbv. (115) agrees with Mhv ṭ., but has **Sahassadeva**; Vin-a.(i.68) gives their names as **Kassapagotta**, **Ālokadeva**, **Dundubhissara**, and **Sahadeva**.

Majjhima preached the **Dhammacakkappavattanasutta** and eighty crores of persons became *Sotāpannas*. The five Elders, separately, converted five kingdoms, and each of them ordained one hundred thousand persons. Mhv.xii.41ff.

Majjhima Kāḷa. The second of three brothers, all named **Kāḷa**, of **Setavyā**. **Cūḷa Kāḷa** and **Mahā Kāḷa**, the youngest and the oldest, used to travel about with caravans and procure goods, which were sold for them by Majjhima Kāḷa.

He had four crores. Dhp-a.i.66, 73.

Majjhimagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.83.

Majjhimajanapada. See **Majjhimadesa**.

Majjhimaṭīkā. The second of three Commentaries on the **Saddatthabhedacintā**. Gv.63, 73.

Majjhimadesa. The country of Central India which was the birthplace of Buddhism and the region of its early activities. It extended in the east to the town of **Kajaṅgala**, beyond which was **Mahā Sāla**; on the south-east to the river **Salaḷavatī**; on the south-west to the town of **Satakaṇṇika**; on the west to the Brahmin village of **Thūna**; on the north to the **Usiraddhaja** Mountain.

Vin.i.197; Ja.i.49, 80; Mbv.12; Divy.21f, extends the eastern boundary to

include Puṇḍavardhana, roughly identical with North Bengal. It is interesting to note that in early Brahminical literature (e.g. the *Dharmasūtra* of Baudhāyana), Āryāvarta, which is practically identical with what came to be called Madhyadesa, is described as lying to the east of the region where the Sarasvatī disappears, to the west of the *Kāḷakavana*, to the north of *Pāripātra*, and to the south of the **Himālaya**. This excludes the whole of **Magadha** (Baudhāyana i. 1, 2, 9, etc.).

It is also noteworthy that in the Commentaries the **Majjhimadesa** is extended to include the whole of **Jambudīpa**, the other continents being *Paccantimajanapadā*. The term came also to be used in a generic sense. Thus, in Ceylon (**Tambapaṇṇidīpa**) **Anurādhapura** came to be called the Majjhimadesa (AN-a.i.165).

The Majjhimadesa was three hundred *yojanas* in length, two hundred and fifty in breadth, and nine hundred in circumference (DN-a.i.173). It contained fourteen of the sixteen **Mahā Janapadas**, that is to say all but **Gandhāra** and **Kamboja**, which belonged to the **Uttarāpatha**.

The people of **Majjhimadesa** were regarded as wise and virtuous (Ja.iii.115, 116). It was the birthplace of noble men (*purisājanīyā*) including the Buddhas (Dhp-a.iii.248; AN-a.i.265), and all kinds of marvellous things happened there (Snp a.i.197). The people of **Majjhimadesa** considered peacocks' flesh a luxury. Vibh a.10.

Majjhimanikāya. The second "book," or collection, of the **Suttapiṭaka**, containing discourses of medium length.

It consists of eighty *bhāṇavāras* and is divided into three sections of fifty *Suttas* each (*Paṇṇāsa*), the last *Paṇṇāsa* containing fifty-two *Suttas*.

At the First Council the duty of learning the **Majjhimanikāya** and of handing it down intact was entrusted to the "school" of **Sāriputta** (DN a.i.15).

Buddhaghosa wrote a commentary to the **Majjhimanikāya**, which is called the **Papañcasūdanī**, and **Sāriputta** of Ceylon wrote its *Ṭīkā*.

The **Majjhimanikāya** was also called the **Majjhima** *Saṅgīti* (e.g., MN a.i.2; Mhv ṭ.193, 305).

When the *Sāsana* (Buddhism) disappears, the **Majjhima** predeceases the **Dīghanikāya**. MN a.ii.881.

Majjhimabhāṇakā. The "reciters" of the **Majjhimanikāya** (*q.v.*), those who learned it and handed it down, probably the "school" of **Sāriputta**.

This "school" included the **Cariyāpiṭaka**, **Apadāna** and **Buddhavaṁsa** in the **Khuddakanikāya**, and ascribed the whole *Nikāya* to the **Suttapiṭaka**. DN-a.i.15; Mil.341.

Majjhimavagga. A district in the **Malaya** country of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx. 20, 21, 23; see Cv.Trs.i.289, n.1.

Mañcakkuṇḍi. A locality in South India mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxvii.87.

Mañcadāyaka 01. **Mañcadāyaka Thera**. An *Arahant*. In the time of **Siddhattha Buddha** he was a *Caṇḍāla*, and made a lintel which he offered to the Saṅgha. He was fifty times king of the gods and eighty times king of men. Ap.ii.377f.

Mañcadāyaka 02. *v.l.* **Pecchadāyaka**. An *Arahant* Thera. Ninety-one *kappas* ago he gave a bed to **Vipassī Buddha** (Ap.ii.455). He is probably identical with **Sāmaññakāni Thera** (Thag a.i.99).

Mañjaripūjaka Thera. An *Arahant*.

Ninety-two *kappas* ago, while walking in the street with a spray of flowers in his hand, he saw the Buddha (? **Tissā**) and offered him the flowers.

Seventy-three *kappas* ago he was a king, named **Jotiya**. Ap.i.228.

Mañju. An officer of **Parakkamabāhu I**. He was sent to fight against **Sūkarabhātu**, and defeated him at **Sāpatagamu**. He was put in charge of the campaign in **Rohaṇa**, his colleagues being **Kitti** and **Bhūta**. **Mañju** practised great cruelty in order to instil terror into the hearts of the people. He seems to have been replaced by **Bhūta**. Cv.lxxiv.129, 144; lxxv.150, 152, 185, 196.

Mañjūsaka. A tree in **Gandhamādana** in front of the **Maṇiguhā**. It is one *yojana* in height and one in girth, and bears all the flowers, which bloom both on land and in water, on earth and in heaven. Around the tree is the **Sabbaratanamāla**, where the **Pacceka Buddhas** hold their assembly. The place of meeting seems also to have been called the *Mañjūsakamāla*. Snp a.i.66, 67; Vv-a.175.

Mañjeṭṭhakavagga. The fourth section of the **Vimānavatthu**.

Mañjeṭṭhakavimāna. The abode in **Tāvatiṁsa** of a woman who once spread over the Buddha's seat a bouquet of flowers which she had gathered in **Andhavana**. Vv.iv.1; Vv-a.176f.

Mañjerika. The name of the **Nāga** kingdom (*Nāgabhavana*). It is five hundred leagues in extent and is the residence of **Mahā Kāḷa**, the **Nāga** king (Ja.i.72; Ja.vi.264; Bv-a.239).

When the urn containing the Buddha's relics, deposited in **Rāmagāma**, was washed away, it was taken to the Mañjerika *Nāgabhavana*, and remained there till taken by **Soṇuttara** to be enshrined in the **Mahā Thūpa**. Mhv.xxxi.27; see also JRAS. 1885, p. 220.

Maññamānasutta. One who lets his imagination play on the body, feeling, etc., becomes **Māra**'s bondsman. SN.iii.74.

Maṇamekkuṇḍi. A locality of South India pillaged by **Laṅkāpura**. Cv.lxxvii.87.

Maṇi. A **Yakkha** chief, to be invoked by Buddhists in time of need. DN.iii.205.

Maṇikaṇṭha. A **Nāga** king. See **Maṇikaṇṭhajātaka** (Ja 253). The king was so-called because he wore round his neck a wish-conferring gem. (SP.iii.565.)

Maṇikaṇṭhajātaka (Ja 253). The Bodhisatta and his younger brother, after the death of their parents, lived as ascetics in leaf huts on the **Ganges**, the elder

being higher up the stream than the younger. One day, the **Nāga** king **Maṇikaṇṭha**, while walking along the river in the guise of a man, came to the hut of the younger ascetic and became his friend. Thereafter he called daily and their friendship grew apace. **Maṇikaṇṭha** finally became so fond of the ascetic that he put off his disguise, and encircling the other in his folds, lay thus for a short while each day, until his affection was satisfied. But the ascetic was afraid of his **Nāga** shape and grew thin and pale.

The Bodhisatta noticing this, suggested that the next time **Maṇikaṇṭha** came, his brother should ask for the jewel which he wore round his throat. On the morrow, when the ascetic made this request, **Maṇikaṇṭha** hurried away. Several times this happened, and then he came no more. The ascetic was much grieved by his absence, but was comforted by the Bodhisatta.

The Buddha related this story at the **Aggāḷavacetiya** near **Āḷavī**. The monks of **Āḷavī** became so importunate with their requests for building materials from the householders that at the mere sight of a monk the householders would hurry indoors. **Mahā Kassapa** discovered this and reported it to the Buddha, who admonished the monks against begging for things from other people. (Ja.ii.282-6; also Vin.iii.146f., where the details of the story of the past are slightly different.)

On the same occasion were preached the **Brahmadattajātaka** and the **Aṭṭhisenajātaka** (*q.v.*).

Maṇikā. The name of a *vijjā*, whereby thoughts can be read. (DN a.ii.389.)

Maṇikārakulūpagatissa. An Elder who ate for twelve years at the house of a jeweller of **Sāvatthī**.

One day when the jeweller was chopping some meat, **Pasenadi** sent him a certain precious stone to be cleaned and threaded. The jeweller took the stone without wiping his hands and put it in a box. While he went to wash his hands, his pet heron, thinking it was a piece of meat, swallowed it. **Tissa** was present and saw this happen. The jeweller, finding his jewel had disappeared, suspected **Tissa** and questioned him. The Elder denied having taken the stone, but said nothing about the heron in case it should be killed. The jeweller became very

angry, and, convinced that **Tissa** was the thief, proceeded to torture him, in spite of the protests of his wife. As the blood flowed from the Elder's body, the heron came to drink it, but the jeweller kicked him and he fell down dead. Then **Tissa** told the jeweller what had happened. The heron's crop was cut open and the jewel recovered. The jeweller was full of remorse and begged **Tissa**'s pardon, which was readily granted, but, soon after, **Tissa** passed away into *Nibbāna*. The heron was reborn in the womb of the jeweller's wife. She became a *Deva* after death, but the jeweller was reborn in hell. (Dhp-a.iii.34ff.)

Maṇikāragāma. A village in Ceylon near which **Candamukhasiva** constructed a tank, the revenues from which he gave to the **Issarasamaṇavihāra**. (Mhv.xxxv.47.)

Maṇikuṇḍalajātaka (Ja 351). The Bodhisatta, born as king of **Benares**, discovering that one of his ministers had intrigued in his harem, expelled him from the kingdom. The minister took up service under the king of **Kosala**, and, as a result of his conspiracy, the Bodhisatta was taken captive and cast into prison (Ja.iii.153ff). For the rest of the story see **Ekarājajātaka**.

The story was related in reference to a councillor of **Pasenadi** who was guilty of misconduct in the harem.

Maṇikuṇḍalavagga. The thirty-sixth chapter of the **Jātaka Commentary** It forms the first chapter of the *Pañcanipāta*. (Ja.iii.153ff.)

Maṇikhaṇḍa. A section of the **Vidhurapaṇḍitajātaka** (Ja 545) which contains a description of the marvellous jewel offered by **Puṇṇaka** as a stake in the dice play with **Koravya**. (Ja.vi.275-9.)

Maṇiguhā. One of the three caves in the **Nandamūlaka** *pabbhāra*. In front of the cave was the **Mañjūsaka** tree (*q.v.*). (Snp a.i.66.)

Maṇicullaka. A headman of **Rājagaha**. See **Maṇicullasutta**.

Maṇicullasutta. In the royal palace at **Rājagaha**, the report once arose among the retinue that **Sākyan** recluses were allowed to take gold and silver.

The headman **Maṇicullaka**, who was present, denied this, but, being unable to convince his audience, he sought the Buddha, who assured him that these monks were allowed neither to seek nor to accept gold and silver. (SN.iv.325f.; cp. Vin.ii.296f.)

Maṇicetiya. A *Thūpa* in **Rāja Mahāvihāra** in **Mahā Gāma**. (Ras.ii.3.)

Maṇicorajātaka (Ja 194). The Bodhisatta was once a householder in a village near **Benares** and he had a most beautiful wife, named **Sujātā**. One day, at her request, they prepared some sweetmeats, and, placing them in a cart, started for **Benares** to see her parents. On the way **Sujātā** was seen by the king of **Benares**, and, wishing to possess her, he ordered the jewel of his diadem to be introduced into the Bodhisatta's cart. The cry of "thief." was then set up, and the Bodhisatta arrested and taken off to be executed. But Sakka's throne was heated by **Sujātā**'s lamentations, and, descending to earth, **Sakka** made the king and the Bodhisatta change places. The king was beheaded, and **Sakka**, revealing himself, set the Bodhisatta on the throne.

The story was related in reference to **Devadatta**'s attempts to kill the Buddha. The king is identified with **Devadatta**, **Sakka** with **Anuruddha**, and **Rāhulamātā** with **Sujātā** (Ja.ii.121-5). The story gives the case of a man getting happiness through a virtuous woman. (Ja.iv.77.)

Maṇithūnavimāna. A palace in **Tāvatiṁsa**, the abode of a *Deva* who had been a resident of **Sāvatthī** and cleared a path leading from the forest to **Sāvatthī**, in order to make it easy for the many monks who went to and fro. (Vv.vii.3; Vv-a.301f.)

Maṇidīpa. A sub commentary (*anuṭīkā*) to the **Atthasālinī**, by **Ariyavaṁsa**. (Gv.65, 75; Bode, 42.)

Maṇināgapabbata. A *vihāra* in the Kālāyana Kaṇṇikā in **Rohaṇa**, built by **Mahā Dāṭhika Mahā Nāga**. (Mhv.xxxiv.89; Mhv ṭ.637.)

Maṇipabbata, **Maṇipassapabbata**. A mountain range of the **Himālaya**. (Ja.ii.92; v.38, 415; Snp-a.i.358.)

Maṇipāsāda. The name given to the **Lohapāsāda**, after it had been rebuilt in seven storeys by **Jeṭṭhatissa**. He offered to the building a jewel worth sixty thousand, hence its name. The building was worth one crore (Mhv.xxxvi.125). The **Coḷas** burnt it down, and **Udaya IV**. tried to rebuild it, but died before the work was completed (Cv.liii.51). This was done by **Mahinda IV**. (Cv.liv.48.)

Maṇipūjaka Thera 01. An *Arahant*. Ninety-four *kappas* ago he was an ascetic, and, having seen the Buddha (? **Padumuttara**), gave him a jewelled seat. Twelve *kappas* ago he was king eight times under the name of **Sataraṁsī**. Ap.i.190.

Maṇipūjaka Thera 02. An *Arahant*. He was once a **Nāga** king in a lake in **Himavā**, and, having seen **Padumuttara Buddha** travelling through the air, he offered him the jewel which he wore round his throat, that being the only thing he had (Ap.ii.413f). He is probably identical with **Mātaṅgaputta Thera**. (Thag-a.i.349.)

Maṇippabhāsa. One hundred and sixteen *kappas* ago there were thirty-two kings of this name, all previous births of Vedikāraka (**Vijaya**) Thera. (Ap.i.171; Thag-a.i.192.)

Maṇibhadda. A **Yakkha** who visited the Buddha at the **Maṇimālaka** *cetiya* and held a conversation with him regarding hate and the release there from. (SN.i.208; cf. Avś.ii.179.)

Maṇibhaddavattikā. A class of ascetics and recluses who, perhaps, worshipped **Maṇibhadda** (*q.v.*). (MNid.89.) (In the *Mahā Bhārata*, **Maṇibhadda** is mentioned among the *yakṣas* in **Kuvera**'s palace (ii.10, 397). He is the tutelary deity of travellers and caravans (iii.65, 2553).) The *Maṇibhaddā* are mentioned in the **Milindapañha** (p.191) together with tumblers, jugglers, actors, etc.

Maṇibhaddasutta. Records the conversation between the Buddha and **Maṇibhadda** (*q.v.*).

Maṇimālaka. A **Cetiya** where the Buddha stayed and where he was visited by the **Yakkha Maṇibhadda**. (SN.i.208.)

Maṇimekhalapāsāda. A monastic building in Ceylon, probably belonging to the Mahāyānists. It held statues of the Bodhisattas, which were restored by **Sena II**. (Cv.li.77.)

Maṇimekhalā 01. A goddess who presided over the ocean where she was placed by the **Cātummahārājikā** to protect virtuous people who might suffer shipwreck. Ja.iv.17; vi.35.

Maṇimekhalā 02. A dam erected by **Aggabodhi I**. across the **Mahā Vālukagaṅgā** (Cv.xlii.34). It was restored by **Sena II**. (Cv.li.72.)

Maṇimekhalā 03. A district in Ceylon, founded by the general **Saṅkha** during the time that the usurper **Māgha** ruled at **Pulatthipura**. (Cv.li.72.)

Maṇisāramañjūsā. A Commentary on the **Abhidhammatthavibhāvanī**, by **Ariyavaṁsa**. Gv.65, 75; Bode, 42.

Maṇisūkārajātaka (Ja 285). The Bodhisatta lived in the **Himālaya** as an ascetic, and near his hut was a crystal cave in which lived thirty boars. A lion used to range near the cave in which his shadow was reflected. This so terrified the boars that one day, they fetched mud from a neighbouring pool with which they rubbed the crystal; but because of the boars' bristles, the more they rubbed, the brighter grew the crystal. In despair they consulted the Bodhisatta, who told them that a crystal could not be sullied.

The story was told in reference to an unsuccessful attempt by the heretics to accuse the Buddha of having seduced **Sundarī** (*q.v.*) and then brought about her death. (Ja.ii.415-8.)

Maṇisūriya. See **Tambasumana**

Maṇisomārāma. Probably another name for the **Somārāma**. **Kaniṭṭhatissa** built a *pariveṇa* there (Mhv.xxxvi.8). **Goṭhābhaya** restored the *vihāra* and built there an *uposatha* house. (Mhv.xxxvi.106f.)

Maṇi-akkhi 01. **Maṇi akkhika**. A **Nāga** king of **Kalyāṇi**, maternal uncle of **Mahodara**.

He came to take part in the battle between **Mahodara** and **Cūḷodara**, and having heard the Buddha preach on that occasion, begged him to visit his kingdom. The Buddha agreed, and, three years later went to **Kalyāṇi** in the eighth year after the Awakening on the full moon day of **Vesākha**. The **Nāga** entertained him and his five hundred monks on the spot where, later, the **Kalyāṇi** *cetiya* was built. (Mhv.i.63ff.; xv.162; Dpv.ii.42, 52; it is said that **Maṇi-akkhika** went to **Jambudīpa** to bring the Buddha to Ceylon (Mhv ṭ.111). According to the Extended **Mahā Vaṁsa** (i.700) he was the uncle (*mātula*) of **Mahodara**.

Maṇi akkhika 02. The youngest of the three sons of **Mahā Tissa** and **Saṅghasivā**. Cv.xlv.40.

Maṇi-upaṭṭhāna. One of the places appointed by King **Bhātika** for the dispensing of hospitality to the monks of Ceylon. (Mhv.xxxiv.65; the Mhv ṭ. (633) calls it Maṇi-upaṭṭhāna *pāsāda*.)

Maṇihīra 01. A *vihāra* built by **Mahā Sena**. (Mhv.xxxvil.40.)

Maṇihīra 02. A tank built by **Mahā Sena** (Mhv.xxxvii.47). **Aggabodhi** built a canal leading out of it (Cv.xlii.34); so did **Sena II**. (Cv.li.72). Among the canals flowing into the tank was the **Tilavatthuka**, restored by **Vijayabāhu I**. (Cv.lx.53). **Parakkamabāhu I**. rebuilt the tank (Cv.lxxix.31), and constructed the **Kālindī** Canal to carry away the overflow from the south side (Cv.xlii.54). It was near this tank that **Saṅghatissa** was taken prisoner by the followers of **Moggallāna III**. (Cv.xliv.30.)

Maṇḍakappa. A *kappa* in which two Buddhas are born. Bv a.158; Ja.i.38, 39, 41, 42.

Maṇḍagalla. A village near **Anurādhapura**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.Iviii.43; Cv.Trs.i.206, n.5.

Maṇḍagāma. A village in **Rohaṇa**, given by **Aggabodhi**, son of **Mahā Tissa**, to the monks, in gratitude for a meal which they had given him. Cv.xlv.47; Cv.Trs.i.93, n.5.

Maṇḍadīpa. The name of Ceylon in the time of **Kassapa Buddha**; its capital was **Visāla** and its king **Jayanta**. The **Mahā Meghavana** was called Mahā Sāgara. Mhv.xv.127; Dpv.i.73; ix.20; xv.57, etc.

Maṇḍapadāyikā Therī. An *Arahant*. She built a pavilion for **Koṇāgamana Buddha**. Ap.ii.514; Thīg a.6.

Maṇḍapeyyakathā. The tenth chapter of the **Mahā Vagga** of the **Paṭisambhidāmagga**.

Maṇḍalagirivihāra. *v.l.* **Maṇḍalagirika**. A monastery in Ceylon, built by **Kaniṭṭhatissa** (Mhv.xxxvi.17). The ruler of the province of **Malaya** in the time of **Aggabodhi IV**. built a relic house for the *cetiya* there (Cv.xlvi.29), while **Sena II**. gave to it several maintenance villages (Cv.Ii.75) and **Vijayabāhu I**. restored it (Cv.lx.58). It was while living there that **Gajabāhu** made his peace with **Parakkamabāhu I**. and set up an inscription to that effect in the *vihāra* (Cv.lxxi.3; for its identification see Cv.Trs.i.100, n.3.), **Maṇḍalīgiri**.

Maṇḍalamandira. A building erected by **Parakkamabāhu I**. at **Pulatthipura**. It was used by the teacher specially appointed by him to recite **Jātaka** stories. Cv.lxxiii.72; see Cv.Trs.ii.9, n.1.

Maṇḍalārāma. A monastery in Ceylon, probably near the village of **Bhokkanta**. It was the residence of the Elder **Mahā Tissa**, reciter of the **Dhammapada**.

Sumanā, wife of **Lakuṇṭaka Atimbara**, recited there, in the assembly of the monks, the story of her past lives (Dhp-a.iv.51).

According to the **Vibhaṅga** Commentary (Vibh a.448; also Dhs-a.30; AN a.i.52) the monastery was in the village of **Kāḷakagāma**, and, in the time of **Vaṭṭagāmaṇī**, it was the residence of many monks, at the head of whom was **Tissabhūta**.

It was also the residence of **Maliyadeva** Thera. AN-a.i.22.

Maṇḍavāṭaka. A tank in Ceylon, restored by **Vijayabāhu I**. Cv.Ix.49.

Maṇḍavāpivihāra. **A monastery built by** Mahā Cullitissa (Mhv.xxxiv.8). **Mahā Dāṭhika Mahā Nāga** gave land for the monks of this *vihāra* out of gratitude to a *Sāmaṇera* who lived there (Mhv.xxxiv.93).

Maṇḍavya 01. An ascetic. For his story see the **Kaṇhadīpāyanajātaka**.

Maṇḍavya 02. Son of **Mātaṅga** and **Diṭṭhamaṅgalikā**. For his story see the **Mātaṅgajātaka**. **Maṇḍavya** is given as an example of conception by touching the navel. Mil.123f.; Vin-a.i.214.

Maṇḍika. A tank in Ceylon restored by **Parakkamabāhu I**. Cv.lxviii.44; see Cv.Trs.i.280, n.5.

Maṇḍikā. Mother of **Maṇḍikāputta** (*q.v.*).

Maṇḍikāputta. See **Upaka Maṇḍikāputta**. He was so-called because he was the son of **Maṇḍikā** (AN a.ii.554; Khp-a. 105). See also *Samaṇa* **Maṇḍikāputta**.

Maṇḍissa. *v.l.* **Muṇḍiya**. A *Paribbājaka* of **Kosambī**, friend of **Jāliya**. It was to them that the **Jāliyasutta** was preached.

Maṇḍūka. A *Deva*. In his previous birth he was a frog on the banks of the **Gaggarā**, and, hearing the Buddha preach, was attracted by his voice. A cowherd, who stood leaning on a stick, drove it unwittingly into the frog's head and it died immediately, to be reborn in **Tāvatiṁsa** in a palace twelve *yojanas*

in extent. Having discovered his previous birth, he appeared before the Buddha, revealed his identity and worshipped him. The Buddha preached to him, and the *Deva* became a *Sotāpanna*. Eighty-four thousand others realized the Truth. Vv.v.1; Vv-a.216ff.; Vsm.208f.; Vin-a.i.121; Mil.350.

Maṇṇaya. A **Damiḷa** chief, ally of **Kulasekhara** (Cv.lxxvi.141). He later joined **Laṅkāpura** (Cv.lxxvii.7, 35).

Matakabhattajātaka (Ja 18). Once a Brahmin, well versed in the Vedas, wished to slay a goat at the Feast of the Dead (*Matakabhatta*), and sent his pupils to bathe the goat in the river. After the bath, the goat remembered its past lives and knew that after its death that day it would be free from misery. So it laughed for joy. But it saw also that the Brahmin, through slaying it, would suffer great misery, and this thought made it weep. On being questioned as to the reason for its laughing and its weeping, it said the answer would be given before the Brahmin. When the Brahmin heard the goat's story, he resolved not to kill him; but that same day, while the goat was browsing near a rock, the rock was struck by lightning and a large splinter cut off the goat's head. The Bodhisatta, who was a tree sprite, saw all this and preached the Dhamma to the assembled multitude.

The story was told in reference to a question by the monks as to whether there was any good at all in offering sacrifices as Feasts for the Dead, which the people of **Sāvatthī** were in the habit of doing. Ja.i.166ff.

Matakasutta. See **Pacchābhūmikasutta**.

Matarodanajātaka (Ja 317). The Bodhisatta was once born in a family worth eighty crores. When his parents died, his brother managed the estate. Some time later the brother also died, but the Bodhisatta shed no tear. His relations and friends called him heartless, but he convinced them that he did not weep because he knew that all things are transient.

The story was related to a landowner of **Sāvatthī** who gave himself up to despair on the death of his brother. The Buddha visited him and preached to him, and the man became a *Sotāpanna*. Ja.iii.56-8.

Matta 01. One of the seven children of **Paṇḍuvāsudeva** and **Bhaddakaccānā**. Dpv.x.3.

Matta 02. A householder in the **Vihāravāpi** village near the **Tulādhāra** Mountain; he was the father of **Labhiya Vasabha**. Mhv.xxiii.90.

Matta 03. A hunter who discovered four marvellous gems near **Pelavāpikagāma**, seven leagues to the north of **Anurādhapura**. He reported his discovery to **Duṭṭhagāmaṇī**, and the gems were used for the **Mahā Thūpa**. Mhv.xxviii.39; Mhv ṭ. 512.

Mattakuṇḍali, **Matthakuṇḍali**. The only son of the Brahmin **Adinnapubbaka**. His father loved him dearly, but was a great miser, and made for him, with his own hands, a pair of burnished ear rings in order to save the goldsmith's fee; the boy thus came to be called Mattakuṇḍali (burnished ear rings). When he was sixteen he had an attack of jaundice. His father refused to call in a physician, and prescribed for him himself till the boy was beyond all cure. Then he carried him out and laid him on the terrace, lest those who came to prepare for the funeral should see his wealth.

The Buddha saw **Mattakuṇḍali** as he lay dying, and, out of compassion, came to the door of his father's house. Too weak to do anything else, the boy conjured up devout faith in the Buddha; he died soon after, and was born among the gods in a golden mansion thirty leagues in extent. When he surveyed his past birth, he saw his father in the charnel ground, weeping and lamenting and preparing to cremate his body. Assuming the form of **Mattakuṇḍali**, he went himself to the charnel ground and, standing near, started to weep. When questioned by **Adinnapubbaka**, he said he wanted the moon, and in the course of conversation he revealed his identity and censured his father. **Adinnapubbaka** invited the Buddha to a meal the next day, and, when it was over, asked if it were possible to attain to heaven by a mere act of faith. In order to convince him, the Buddha made **Mattakuṇḍali** appear before him and confirm his statement that this was so. At the conclusion of the Buddha's sermon, both **Adinnapubbaka** and **Mattakuṇḍali** became *Sotāpannas*, and

eighty thousand persons realized the Truth (Mil.350).

Dhp-a.i.20ff.; Vv.vii.9; Vv-a.322ff.; Pv.ii.5; Pv-a.92; the stanzas found in **Mattakuṇḍali**'s story occur also in the **Mattakuṇḍalijātaka** (*q.v.*), but the introductory story is quite different.

Mattakuṇḍalijātaka (Ja 449). The son of a wealthy Brahmin died at the age of sixteen and was reborn among the **Devas**. From the time of his son's death, the Brahmin would go to the cemetery and walk round the heap of ashes, moaning piteously. The *Deva* visited him and admonished him, as in the story of Mattakuṇḍali. The Brahmin followed his advice and gave up his grief.

The story was told in reference to a rich landowner of **Sāvatthī**, a devout follower of the Buddha, who lost his son. The Buddha, knowing of his great grief, visited him in the company of **Ānanda** and preached to him. At the conclusion of the sermon, the landowner became a *Sotāpanna*. Ja.iv.59ff.

Mattakela. One of the eleven children of **Paṇḍavāsudeva** and **Bhaddakaccānā**. Dpv.x.3.

Mattapabbata. A monastery in Ceylon where **Aggabodhi II**. built a *padhānaghara* for **Jotipāla** Thera. Cv.xlii.46.

Mattā 01. A Therī who came to Ceylon from **Jambudīpa** and taught the Vinaya at **Anurādhapura**. Dpv.xviii.12.

Mattā 02. A *Petī*. In her previous life she was married to a householder of **Sāvatthī**, but, because she was barren, her husband married another woman, named **Tissā**, by whom he had a child called **Bhūta**. One day, when **Tissā** and her husband were talking together, **Mattā** was seized with jealousy and threw a heap of dirt on **Tissā**'s head. After death, **Mattā** was born as a *Petī* and suffered grievously. She appeared before **Tissā**, and, at her request, **Tissā**, gave alms to eight monks, giving the merit to **Mattā**. **Mattā** immediately won heavenly bliss. Pv.ii.3; Pv-a.82ff.

Mattābhaya. Younger brother of **Devānampiyatissa**. He witnessed the miracles which attended the arrival of the Buddha's Relics in Ceylon, and, with one thousand others, entered the Saṅgha (Mhv.xvii.57f).

When **Mahā Ariṭṭha** recited the Vinaya at the **Thupārāma** and held the *Saṅgīti* at the suggestion of **Mahinda**, **Mattābhaya**, with five hundred others, was charged with the duty of learning the Vinaya from him. Vin-a.i.103.

Mattikāvāṭatittha. A landing place in Ceylon, the scene of the embarkment of part of the army sent by **Vījayabāhu** to the **Coḷa** kingdom. Cv.Ix.34.

Mattikāvāpi. A village in the **Āḷisāra** district of Ceylon, where **Māyāgeha** captured an entrenchment. Cv.lxx.172.

Matteyyāsutta. Few are they who abstain from intoxicating liquor; many they that do not. SN.v.467.

Matthara. See **Māthara**.

Matthalā. The name of a tribe mentioned in a nominal list. Ap.ii.359.

Mathurā. See **Madhurā**.

Madagu. A tank in Ceylon, restored by **Parakkamabāhu I**. Cv.lxxix.37.

Madda, **Maddā**. The name of a country and its people (*Maddā*). In the **Kusajātaka** (*q.v.*), **Kusa**, son of **Okkāka**, king of **Mahā Sammata** in the **Malla** country, is mentioned as having married **Pabhāvatī**, daughter of the king of **Madda**, and the capital of the **Madda** king was **Sāgala** (Ja.v.283ff.; **Kusāvati** was one hundred leagues from **Sāgala** (Ja.v.290), cp. Mvu.ii.441f).

In the similar story of **Anitthigandha**, a prince of **Benares** contracts a marriage with a daughter of the king of **Sāgala** his name being **Maddava**; but the girl dies on the way to her husband. (Snp-a.i.68f.; cp. Dhp-a.iii.281, about the other **Anitthigandha** of **Sāvatthī** of the Buddha's days, who also married a **Madda** princess).

The **Chaddantajātaka** also mentions a matrimonial alliance between the

royal houses of **Benares** and Sāga**la**, while in the **Kāliṅgabodhijātaka** (Ja.iv.230f) the **Madda** king's daughter marries a prince of **Kāliṅga** while both are in exile.

Ja.v.39f.; so also in the **Mūgapakkhajātaka** (Ja.vi.1), the wife of the **Kāsi** king was the daughter of the king of **Madda**, **Candadevī** by name; while **Phusatī**, wife of **Sañjaya** of **Jetuttara** in the **Sivi** kingdom and mother of **Vessantara**, was also a **Madda** princess (Ja.vi.480); likewise **Maddī**, wife of **Vessantara**.

Cūḷanī, son of **Talatā**, also married a princess of **Madda** (Ja.vi.471). According to the **Mahā Vaṁsa** (Mhv.viii.7; this probably refers to Madras and not to the **Madda** country, whose capital was **Sāgala**), **Sumitta**, son of **Sīhabāhu** and king of **Sīhapura**, married the daughter of the **Madda** king and had three sons by him, the youngest of whom, **Paṇḍuvāsudeva**, became king of Ceylon.

Bhaddā Kāpilānī wife of **Pippali** *māṇava* (**Mahā Kassapa**), was the daughter of a **Kosiyagotta** Brahmin of **Sāgala** in the **Madda** country. Men went there in search of a wife for him because it was famed for the beauty of its women (*Maddaraṭṭham nāma itthāgāro*) (Thag a.ii.142; Thīg a.68). **Anojā**, wife of **Mahā Kappina** of **Kukkuṭavatī**, also came from the royal household of **Madda** (Dhp a.ii.116), as did **Khemā**, wife of **Bimbisāra** (Thīg a.127).

The wife of a Cakkavattī comes either from **Uttarakuru** or from the royal family of **Madda** (MN-a.ii.950; DN-a.ii.626; Khp-a.173).

For the identification of **Madda** see **Sāgala**.

Maddakucchi. A park near **Rājagaha**, at the foot of **Gijjhakūṭa**. It was a preserve (*migadāya*) where deer and game could dwell in safety. When **Devadatta**, wishing to kill the Buddha, hurled a rock down **Gijjhakūṭa**, it was stopped midway by another rock, but a splinter from it fell on the Buddha's foot, wounding it severely. As the Buddha suffered much from loss of blood, the monks took him on a litter to **Maddakucchi**, and from there to the **Jīvaka** *ambavana*, where he was treated by **Jīvaka** (Vin.ii.193f.; Dhp a.ii.164ff.; Ja.iv.430; Mil.179). It is said (SN.i.27f) that seven hundred **Devas** of the **Satullapa** group visited the Buddha there and told him of their great admiration

for his qualities. **Māra** tried to stir up discontent in the Buddha, but had to retire discomfited (SN.i.110; this visit of **Māra** is referred to at DN.ii.116).

According to the Commentaries (e.g., SN.A.i.61; cp. Ja.iii.121f), **Maddakucchi** was so-called because it was there that **Bimbisāra**'s queen, mother of **Ajātasattu**, tried to bring about an abortion when she was told by soothsayers that the child in her womb was destined to bring about **Bimbisāra**'s death. She went into the park unknown to the king and violently massaged her womb, but without success. The king heard of this and forbade her to visit the park.

Once when **Mahā Kappina** was at **Maddakucchi**, doubts arose in his mind as to the necessity of joining the assembly of monks for the holding of *uposatha*, he himself being pure. The Buddha read his thoughts, appeared before him, and urged upon him the necessity of so doing (Vin.i.105).

Maddakucchi was difficult of access; monks who came from afar late at night, wishing to put **Dabba Mallaputta**'s powers to the test, would often ask him to provide lodging there for them. Vin.ii.76; iii.159.

Maddarūpī. *v.l.* **Khuddarūpi**. Daughter of **Okkāka** and wife of **Kaṇha**, ancestor of **Ambaṭṭha** (DN.i.96f)

Maddava 01. King of **Benares**. The Bodhisatta was his councillor **Senaka**. See the **Dasaṇṇakajātaka**. Ja 401, Ja.iii.337.

Maddava 02. King of **Sāgala** in the **Madda** country. His daughter was given in marriage to **Anitthigandha** of **Benares**, but she died on the way to her husband's house. Snp a.i.69.

Maddipabba. The section of the **Vessantarajātaka** which deals with the search of **Maddī** for her children, and finally with her joy on learning the purpose of **Vessantara**'s gift. Ja.vi.568.

Maddī. Wife of **Vessantara** whose first cousin she was, being the daughter of the **Madda** king. When **Vessantara** went into exile, she, with her two children, **Jāli** and **Kaṇhājinā**, accompanied him. At **Vaṅkagiri** she and the

children occupied one of the hermitages provided for them by **Vissakamma**, at **Sakka**'s orders. While she was getting fruit and leaves, **Jūjaka** obtained from **Vessantara** the two children as slaves. **Maddī** the previous night had had a dream warning her of this, but **Vessantara** had consoled her. When she came back from her quest for food later than usual, the gods having contrived to detain her, she found the children missing, and searched for them throughout the night. It was at dawn the next day, on her recovery from a death-like swoon, that **Vessantara** told her of the gift of the children, describing the miracles, which had attended the gift and showing how they presaged that he would reach Awakening. **Maddī**, understanding, rejoiced herself in the gift.

The next day **Sakka** appeared in the guise of a Brahmin and asked **Vessantara**, to give him **Maddī** as his slave. Seeing him hesitate, **Maddī** urged him to let her go, saying that she belonged to him to do as he would with her. The gift was made and accepted by **Sakka**. He then, however, gave her back, with praises of **Vessantara** and **Maddī**. For these details see the **Vessantarajātaka** (Ja 547); see also Cp.i.9; Mil.117, 281f; Ja.i.77; Dhp a.i.406.

Maddī is identified with **Rāhulamātā**.

Maddha. A locality in Ceylon, probably a *vihāra*, residence of **Mahā Nāga Thera**. Ja.vi.30.

Madhitthala. A fortress in **Rohaṇa** where *Damiḷādhikārī* defeated the rebels. Cv.lxxv.147.

Madhukaṇṇava. A **Kāliṅga** prince, brother of **Tilokasundarī** queen of **Vijayabāhu I**. He came to Ceylon, and the king paid him great honour. Cv.lix.46.

Madhukavanagaṇṭhi. A locality in Ceylon. Cv.lxx.325.

Madhutthalavihāra. A *vihāra* restored by **Vijayabahu I**. Cv.Ix.58; also Cv.Trs.i.220, n.2.

Madhudāyaka Thera. An *Arahant*. Once in the past he was a hermit living on the banks of the **Sindhu**, and, having seen **Sumedha Buddha**, he gave him some honey. It is said that on the day of his birth there was a shower of honey (Ap.i.325). He is probably identical with **Mahā Nāma Thera**. Thag a.i.228.

Madhudīpanī. A *ṭīkā* on the **Visuddhimagga**. Sās.33.

Madhupādapatittha. A landing place, probably in the north of Ceylon. It was used as a stronghold by **Māgha** and **Jayabāhu**. Cv.lxxxiii.18.

Madhupiṭṭhika. A village near **Mahā Gaṅgā** in **Pācīnapassa**. In it was the *Madhupiṭṭhiyacetiya*, once pillaged by **Sirināga**. Ras.ii.8

Madhupiṇḍika Thera. An *Arahant*. In the time of **Siddhattha Buddha** he was a hunter, and, meeting the Buddha in the forest, he offered him a honey cake, when he rose from *samādhi*.

Thirty-four *kappas* ago he was king four times under the name of **Sudassana**, and at his birth showers of honey fell. Ap.i.136f.

Madhupiṇḍikasutta. **Daṇḍapāṇī** meets the Buddha at the **Mahā Vana** near **Kapilavatthu** and questions him as to his tenets. The Buddha explains that his tenets are such that they avoid all strife and make a man dwell above all pleasures of sense, etc. **Daṇḍapāṇī** shakes his head and walks on, without comment.

Later in the evening the Buddha visits the **Nigrodhārāma** and tells the monks there briefly how to get rid of all obsessions, so that all evil and wrong states of mind are quelled and pass away entirely. After the Buddha's departure the monks seek **Mahā Kaccāna** and ask him to expound in detail what the Buddha has told them in brief. **Kaccāna** explains that where there is eye and visible form, visual consciousness arises, this begets contact, contact conditions feeling, what a man feels he perceives, what he perceives he reasons about, and this leads to obsession. It is the same with the other senses. The monks report this explanation to the Buddha, who approves of it and praises **Kaccāna**'s learning and insight. **Ānanda** praises the discourse, comparing it to a honeyed

pill of delicious savour, and the Buddha suggests that the *Sutta* should be remembered by that name (*Madhupiṇḍika*) (MN.i.108-14).

Nāgita was among those present when the *Sutta* was preached. He was thereby persuaded to enter the Saṅgha, and soon after became an *Arahant*. Thag-a.i.183.

Madhubhaṇḍapūjā. A ceremony held by **Bhātikābhaya** in honour of the **Mahā Thūpa**. It consisted of offerings of vessels filled with honey, and of lotus flowers strewn ankle-deep in the courtyard, of lighted lamps filled with fragrant oil, etc. Mhv.xxxiv.52ff.; Mhv ṭ.631.

Madhumaṁsadāyaka Thera. An *Arahant*. Ninety-one *kappas* ago, in the time of **Vipassī Buddha**, he was a pig sticker of **Bandhumatī**, and one day gave as alms to an Elder a bowl of tender flesh. He was reborn after death in **Tāvatiṁsa**. Ap.ii.372.

Madhurakā. The people of **Madhurā**, mentioned in a list of tribes. Ap.i.359; also Mil.331.

Madhuratthavilāsinī, **Buddhavaṁsa Commentary**. A Commentary on the **Buddhavaṁsa** written by **Buddhadatta** Thera of **Kāvīrapaṭṭana** at the request of **Buddhasīha**. Gv.60; Bv a.249; Svd.1195.

Madhuraddhamakkāra. A district in South India, the forces of which were among the allies of **Kulasekhara**. Cv.lxxvii.2.

Madhurapācikā. A woman of **Sāvatthī**, wife of a man who joined the Saṅgha in his old age with his friends. All these friends used to eat at his house, where they were well looked after. But the wife died, and they all lamented greatly. The Buddha heard of this, and sent for them and recited to them the **Kākajātaka** (*q.v.*, Ja.i.497ff). At the end of the discourse the aged monks all became *Sotāpannas* (Dhp a.iii.422ff.)

Madhurammānavīra. A fortress in South India subdued by **Jagadvijaya**. (Cv.lxxvi.304.)

Madhurasasavāhinī. See **Rasavāhinī**.

Madhurasutta 01. **Avantiputta**, king of **Madhurā**, visits **Mahā Kaccāna**, who is staying at the **Gundāvana** in **Madhurā**, some time after the Buddha's death, and questions him regarding the Brahmin claims to superiority over other castes. **Kaccāna** points out that wealth confers power on all, not only on Brahmins. A Brahmin experiences the result of his actions both good and bad, in this world and in the next, just as do members of other castes. A Brahmin ascetic receives no more homage than an ascetic of other castes. **Avantiputta** accepts the Buddha's Faith. MN.ii.83-90; cp. **Ambaṭṭhasutta**; for a discussion see Dial.i.105.

Madhurasutta 02. On the five disadvantages of **Madhurā**: the ground is uneven, there is much dust, there are fierce dogs and bestial **Yakkhas**, and alms are obtained with difficulty (AN.iii.256).

The Commentary explains (AN-a.ii.646) that the Buddha, during a tour, once entered **Madhurā**, and was on his way to the inner city. But a certain heretic *yakkhinī* stood before him naked, stretching out her arms, her tongue out. The Buddha thereupon turned back and went to the *vihāra*, where the people entertained him and the monks.

Madhurā 01. The capital of **Surasena**, situated on the **Yamunā**. Its king, soon after the death of **Bimbisāra**, was **Avantiputta** (MN.ii.83), who, judging by his name, was probably related to the royal family of **Ujjenī**. Madhurā was visited by the Buddha (AN.ii.57; iii.256), but there is no record of his having stayed there. In fact, the **Madhurasutta** (2) (*q.v.*) states that he viewed the city with distinct disfavour. But **Mahā Kaccāna** evidently liked it, for he stayed there in the **Gundāvana**, and was visited there by the king of the city, **Avantiputta** (MN.ii.83), and the Brahmin **Kaṇḍarāyana** (AN.i.67). One of the most important *Suttas* on caste, the **Madhurasutta** 1, was preached to **Avantiputta** by **Mahā Kaccāna** at Madhurā. Perhaps it was through the agency of **Mahā Kaccāna** that Buddhism gained ground in Madhurā. Already in the Buddha's time there were, in and around Madhurā, those who accepted his

teachings, for the **Aṅguttaranikāya** (AN.ii.57) mentions that once when he was journeying from Madhurā to **Verañjā** and stopped under a tree by the wayside, a large number of householders, both men and women, came and worshipped him. Later, about 300 B.C., Madhurā became a Jain centre (CHI.i.167), but when Faxian (Giles, p. 20) and Xuanzang visited it, Buddhism was flourishing there, and there were many *saṅghārāmas* and *stūpas*. Beal-Xuan.i.179ff.; for a prophecy (attributed to the **Buddha**) regarding the future greatness of **Madhurā**, see Divy.348ff.

From **Saṅkassa** to **Madhurā** was a distance of four *yojanas* (thus in **Kaccāyana**'s Grammar, iii.1).

Madhurā is sometimes referred to as **Uttara Madhurā**, to distinguish it from a city of the same name in South India. Thus, in the **Vimānavatthu** Commentary (Vv-a.118f), a woman of **Uttara Madhurā** is mentioned as having been born in **Tāvatiṁsa** as a result of having given alms to the Buddha.

The **Ghaṭajātaka** (Ja.iv.79ff) speaks of Mahā Sāgara as the king of **Uttara Madhurā**, and relates what is evidently the story of **Kaṁsa**'s attempt to tyrannize over Madhurā by overpowering the Yādavas and his consequent death at the hands of Kṛṣṇa, a story which is found both in the Epics and in the *Purāṇas*. This **Jātaka** confirms the Brahmanical tradition as to the association of **Vasudeva**'s family with Madhurā (PHAL, p. 89).

There is a story (Cv.xcii.23ff) of a king called **Mahā Sena** of **Pāṭaliputta**, who was very generous in feeding the monks, and once thought of giving alms by cultivating a piece of land himself. He, therefore, went to **Uttara Madhurā** in disguise, worked as a labourer, and held an almsgiving with the gains so obtained.

Madhurā is generally identified with Maholi, five miles to the Southeast of the present town of Mathurā or Muttra. It is the Modura of Ptolemy and the Methoras of Pliny (CAGI.427f).

The **Milindapañha** (p. 331) refers to Madhurā as one of the chief cities of India. In the past, **Sādhīna** and twenty-two of his descendants, the last of whom was **Dhammagutta**, reigned in Madhurā (Dpv.iii.21).

Madhurā 02. A city in South India, in the Madras Presidency, and now known as Madura. It is generally referred to as **Dakkhiṇa Madhurā**, to distinguish it from (**Uttara Madhura**) on the **Yamunā**. **Dakkhiṇa Madhurā** was the second capital of the Paṇḍyan kingdom (their first being Korkai, see Vincent Smith, EHI.335ff), and there was constant intercourse between this city and Ceylon. From **Madhurā** came the consort of **Vijaya**, first king of Ceylon, and she was accompanied by many maidens of various families who settled in Ceylon (Mhv.vii.49ff). **Sena II**. sent an army to pillage **Madhurā**, and set upon the throne a **Paṇḍu** prince who had begged for his support (Cv.li.27ff). Later, **Madhurā** was attacked by **Kulasekhara**, and its king, **Parakkama**, sought the assistance of **Parakkamabāhu I**. of Ceylon. The latter sent an army under his general **Laṅkāpura**, but in the meantime the Pāṇḍyan king had been slain and his capital taken. The Sinhalese army, however, landed on the opposite coast and carried on a war against the **Coḷas**, and built a fortress near Rāmnād, which they called **Parakkamapura**. They managed to defeat **Kulasekhara** and restore the crown of **Madhurā** to the Pāṇḍyan king's son, **Vīra Paṇḍu**. The captives taken by the army were sent to Ceylon. For details see Cv.lxxvi.76ff.; lxxvii.1ff.; see also Cv.Trs.ii.100, n.1.

Rājasīha II. is said to have obtained wives from **Madhurā** (Cv.xcvi.40), as did his successors **Vimaladhammasūriya II**., **Narindasīha** and **Vijayarājasīha**. (Cv.xcvii.2, 24; Cv.xcviii.4.)

Madhurindhara. King of **Rādhavati**. **Anomadassī Buddha** preached to him, and he and seven thousand of his followers became *Arahants*. Bv-a.144.

Madhuvāseṭṭha. A Brahmin of **Sāketa**, father of **Mahā Nāga Thera** (Thag-a.i.442). It is probably he who is identified with the ape in the **Bhisajātaka** (Ja 488). Ja.iv.314.

Madhusāraṭṭhadīpanī. A Commentary on the **Abhidhamma** *ṭīkā* compiled by **Ānanda** of **Haṁsavatī**. Sās.48.

Manasākaṭa. A Brahmin village in **Kosala** on the banks of the **Aciravatī**. It was in a beautiful spot, and eminent Brahmins would collect there from time to

time in order to find rest and quiet and recite their mantras (DN-a.ii.399).

The Buddha stayed in the Mango grove to the north of the village, and, during one such stay, preached the **Tevijjasutta**. (DN.i.235.)

Manasikārasutta. **Ānanda** asks the Buddha, and the Buddha explains how far it is possible to be without any distinct perception and apperception and yet possess perception and apperception. (AN.v.321f.)

Manasisutta. If, for just the space of a finger snap, a monk indulges a thought of goodwill, such a one is to be called a monk. (AN.i.11.)

Manāpakāyikā. A class of **Devas** possessing lovely forms. Once a large number of them visited **Anuruddha** at the **Ghositārāma** and announced to him that in a trice they could assume any colour they desired, produce any sound, and obtain any happiness. **Anuruddha** tested their claims and found them to be true.

Some of them sang, some danced, some clapped, some played on various musical instruments, but finding that their entertainment was lost on **Anuruddha**, they left him. **Anuruddha** told the Buddha of their visit, and the Buddha explained to him the eight qualities, the possession of which enabled women to be born among the **Manāpakāyikā**. (AN.iv.265ff., also AN.iv.268, where the Buddha speaks of them to **Visākhā**; cf. AN a.ii.773.)

Manāpadāyisutta. **Ugga**, a householder of **Vesālī**, having heard from the Buddha that the giver of good things (*manāpadāyī*) gains the good, invites the Buddha to his house and gives him various things which he himself is very fond of – gruel from *sal* flowers, flesh of pigs with jujube-fruit, oily tube-like vegetables, rice with curries and condiments, muslin from **Benares** and a sandalwood plank (in place of a luxurious couch, which, **Ugga** knew, the Buddha could not accept). Out of compassion for **Ugga**, the Buddha accepted these gifts and blessed him. Later, **Ugga** died and was reborn in a mind-born world (*manomayakāya*). He visited the Buddha at **Jetavana** and told him that his hopes had been realized. (AN.iii.49f.)

Manāpasutta. See **Pāṭalisutta**

Manāpāmanāpā Sutta. Five qualities that make a woman attractive to a man: she is beauteous in form, possessed of wealth, moral, vigorous, and has offspring. Absence of these qualities robs her of this claim. Likewise for a man (SN.iv.238f.).

Manu. An Indian sage of old who wrote a work for the guidance of kings in good government (e.g., Cv.lxxx.9, 55; lxxxiii.6; lxxxiv.2; xcvi.26.)

Manujā. An eminent *upāsikā* mentioned in a list (AN.iv.347; AN a.ii.791.).

Manoja 01. King of **Brahmavaḍḍhana** (**Benares**). He is identified with **Sāriputta** (Ja.v.332). For his story see the **Soṇa Nandajātaka** (Ja 532).

Manoja 02. A lion. See the **Manojajātaka** (Ja 397).

Manojajātaka (Ja 397). The Bodhisatta was once a lion and had a son called **Manoja**. One day **Manoja**, in spite of his father's warnings, made friends with a jackal called **Giriya**. Acting on **Giriya**'s suggestion, **Manoja** went in search of horse flesh and attacked the king's horses. The king engaged the services of an archer, who shot **Manoja** as he was making off with a horse. **Manoja** managed to reach his den, but there he fell down dead (Ja.iii.321ff).

The circumstances in which the story was related are similar to those of the **Mahilāmukhajātaka** (*q.v.*).

Manojava. A sage of old mentioned in a nominal list. (Ja.vi.99.)

Manonivāraṇasutta. Preached in answer to the question of a *Deva* as to where the mind should be checked and where developed. SN.i.14.

Manopadosikā (**Manopadūsikā**). A class of **Devas** living in the **Cātummahārājika** world (DN a.i.114; AN a.ii.544; MNid.108). They burn continually with envy one against another and their hearts become ill disposed and debauched (**Buddhaghosa** relates a story illustrating this in DN-a.i.114).

Their bodies thus become feeble and their minds imbecile, and, as a consequence, they fall from their state (DN.i.20; iii.32).

The **Manopadosikā** were among those present at the preaching of the **Mahā Samayasutta** (DN.ii.260). They are so-called because their minds are debauched by envy (*dosassa anudahanatāya*) (Vibh a.498).

Manomaya. A **Pacceka Buddha** (MN.iii.70; Ap-a.i.107.).

Manorathapūraṇī, **Aṅguttara Commentary**. **Buddhaghosa**'s Commentary on the **Aṅguttaranikāya**, written at the request of **Jotipāla** and **Jīvaka**. (AN-a.ii.874; Gv.59, etc.)

Manosattā. A class of **Devas**. Beings who die devoted to some idea are born in their world – e.g., a **Nigaṇṭha** who will take only warm water and would rather die than take it cold (MN.i.376; MN-a.ii.597).

Manosilātala. A locality in **Himavā**. When **Āḷavaka** threatened the Buddha he stood with his left foot on **Manosilātala** and his right on **Kelāsa** (Snp a.i.223). **Manosilātala** was near **Anotatta**, and those who bathed in the lake dried and robed themselves there (e.g., Ja.i.232; iii.379). It was also a resort of lions (Ja.ii.65) and was sixty leagues in extent (Ja.ii.92, 219). Above it was the **Kañcanaguhā** (Ja.v.392) and below it the **Kāḷapabbata** (Ja.vi.265).

Manohara. A park laid out by **Parakkamabāhu I**. (Cv.lxxix.9.)

Manoharī. A king of Thaton who later became a vassal of **Anorata** of Burma. It is said that flames issued from his mouth when he spoke, till **Anorata** made him eat food taken from a holy shrine. Manoharī, confounded by the loss of his power, sold a gem and erected two great images of the Buddha (Sās.64; Bode, 13, 14, 15).

Manohāra. A *ṭīkā* written by **Dhammasenāpati** Thera. Gv.63, 73.

Mantāṇī 01. Sister of **Aññā Kondañña** and mother of **Puṇṇa Mantānīputta**. She lived in **Rājagaha**.

Mantāṇī 02. A *Brāhmiṇī*, mother of **Aṅgulimāla**; her husband was **Gagga**. MN.ii.102; Thag-a.ii.58.

Mantāvatī. A city, the birthplace of **Sumedhā** Therī, its chieftain being **Koñca**. Thīg.vs.448; Thīg a.272.

Mantidatta Thera. He was once an officer of **Pasenadi**, but later left the world. A conversation between him and **Dhanuggahatissa** it was which, overheard by **Pasenadi**'s spies, led to **Pasenadi** changing his tactics and defeating **Ajātasattu**. Ja.iv.343; but see Ja.ii.403, where Dhanuggatissa's companion is called **Utta**, which is probably a wrong reading of **Datta**.

In the conversation **Mantidatta** is addressed as **Datta**, which was evidently his personal name, the prefix **Manti** being given him as the king's minister and to distinguish him from other Dattas.

Mantī. A Brahmin well versed in reading auspicious signs. He was one of the Brahmins consulted by **Suddhodana** when **Gotama Buddha** was born. Ja.i.56; Mil.236.

Mandākinī. One of the seven great lakes of the **Himālaya**. Their names are given at Ja.v.415; AN.iv.101; Snp-a.ii.407; DN-a.i.164; Ud-a.300; AN-a.ii.759. At Vsm.416, the name **Tiyaggalā** is substituted for **Mandākinī**.

It is in the **Chaddanta** *vana* and is fifty leagues in extent, of which twenty-five leagues is of crystal water, free from moss or weeds. For the next twenty-five leagues, the water is but waist deep and is covered with white lotus, spreading for half a league around the lake; beyond that are red lotus, red lilies, etc., rice fields, fruit trees, a grove of sugar cane – each cane being as big as a palm tree – banana, jak, mango, rose-apple, etc.

On the bank of the lake is a spot where **Pacceka Buddha**'s generally live; but **Aññā Koṇḍañña** lived there for twelve years attended by **Chaddanta**, the elephant and **Nāgadatta**, a *Devaputta*. They ministered to all his needs, and he only left there to take leave of the Buddha before his death. He then returned to **Mandākinī**, where he died and was cremated, his relics being later deposited at the gateway of **Veḷuvana**, where a *cetiya* was erected over them. SN a.i.217ff.;

but see Thag-a.ii.3, where he is said to have lived on the bank of the **Chaddanta** *daha*; **Mandākinī** may have been another name for the same lake.

The **Mandākinī** Lake never grows hot and dries up only at the end of the *kappa*. Snp-a.ii.407.

Mandāra. A mountain in **Himavā**, mentioned together with **Meru** and **Daddara**. Ap.ii.536, 86; according to the **Abhidhānappadīpikā** vs.606, it is the western mountain, behind which the sun sets.

Mandāravapūjaka Thera. An *Arahant*. In the time of **Sikhī Buddha** he was a *Devaputta*, and offered the Buddha some *mandārava*-flowers, which remained like a canopy over the Buddha's head for seven days. Ten *kappas* ago he was a king named **Jutindhara** (Ap.i.178). He is probably identical with **Usabha** Thera. Thag-a.i.219.

Mandiyaputta. See Meṇḍiya ??, for which it is a wrong reading. DN a.i.181.

Mandī. A general of **Parakkamabāhu I**., mentioned among those who led his campaigns (Cv.lxx. 318; lxxii.161). He is titled "*Jīvitapotthakī*". See Cv.Trs.i. Introd. xxix. for an explanation of the title.

Mandhātā. A primeval king, descended from **Mahā Sammata**, **Roja**, **Vararoja**, **Kalyāṇa**, **Varakaḷyāna** and **Uposatha**, the last named being his father. He was thus an ancestor of the **Sākiyans**. Ja.ii.311; iii.454; Mvu.ii.2; Dpv.iii.5; but see Snp-a.i.352, where the genealogy is slightly different.

He had the seven Jewels of a **Cakkavatti** and his four Supernatural Powers. When he clenched his left hand and touched it with his right, a shower of the seven kinds of jewels fell knee-deep from the sky. For eighty-four thousand years he was a prince, for eighty-four thousand a viceroy, and for eighty-four thousand more a king. His life-span was an *asaṅkheyya*. But he grew discontented, and, at the suggestion of his ministers, visited the *Deva* world. First he went to the **Cātummahārājika** world, where he ruled; but still unsatisfied, he went to **Tāvatiṁsa**. There **Sakka** welcomed him and gave him half his kingdom. **Mandhātā** ruled there during the lifetime of thirty-six

Sakkas, each **Sakka**'s life lasting for thirty-six million years and sixty times one hundred thousand. As time went on, **Mandhātā**'s craving increased; he wished to kill **Sakka** and gain the whole kingdom. Because of his greed his power waned, and he fell from heaven into his park. The gardener announced his arrival to the royal family, and they provided a resting place for him and there he lay dying. When asked for a message for his people, he wished them to know how even he, in spite of his great pomp and power, had to die (Ja.ii.311ff.; DN-a.ii.481f.; MN-a.i.182f.; cp. Divy.210ff).

Mandhātā is identified with the Bodhisatta (Ja.ii.314). His son was **Varamandhātā**, whose son was **Cara** and grandson **Upacara** (or **Apacara**, Ja.iii.454; Dpv.iii.6). **Mandhātā** ruled at **Rājagaha** (Snp a.ii.413; DN a.i.132), and is named as one of the four persons who attained, while yet in their earthly bodies, to the glory of the gods. Mil. 115, 291; MN-a.ii.737f.; the others being **Guttila**, **Sādhīna** and **Nimi**.

He is considered as chief of those given up to the pleasures of the senses and as an example of one whose desires could never be satisfied. AN.ii.17; AN a.ii.474; e.g., Vibh a.506. Thīg.486.

When **Mandhātā** went to the *Deva* world he was accompanied by inhabitants of all the four continents. After his return to earth, however, the **Cakkaratana**, stuck fast in the ground, and the others could not return to their homes. They thereupon begged for the intervention of the minister (*Parināyaka*), who was carrying on the government with **Mandhātā**'s shoes on the throne. He gave them lands in **Jambudīpa**. There those who came from **Pubbavideha** called their land **Videharaṭṭha**; those from **Aparagoyāna** called it **Aparantajanapada**, and those from **Uttarakuru** dwelt in what afterwards came to be known as **Kururaṭṭha**. DN a.ii.482; MN a.i.183f.

Mandhātujātaka (Ja 258). The story of King **Mandhātā**. It was told to a backsliding monk who, while travelling in **Sāvatthī** for alms, saw an attractively dressed woman and fell in love with her. This was reported to the Buddha, who told him this story to show that lust could never be satisfied. At the end of the discourse the monk, with many others, became a *Sotāpanna*.

Dhp-a.iii.240 gives a different occasion for the story; but that, too, refers to a discontented monk. Ja.ii.310ff.

Mannāya. A **Damiḷa** chief, among the immediate retinue of **Kulasekhara**. Cv.lxxvi.220.

Mannāra. A village in Ceylon (the modern Mannar) near **Mahā Tittha**. There **Vīradeva** defeated **Vikkamabāhu** (Cv.xli.39ff). The village possessed a harbour, where **Māgha** and **Jayabāhu** set up fortifications. Cv.lxxxiii.16.

Manyāgāma. A village in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx. 133, 134.

Mayanti. *v.l.* **Cayanti**. A tank built by King **Subha**. Mhv.xxxv.94.

Mayūra. One of the three palaces of **Vidhurapaṇḍita** (Ja 545). Ja.vi.289.

Mayūrapariveṇa. *v.l.* **Moraparivena**. A building attached to the **Mahā Vihāra** and built by King **Buddhadāsa**. Two villages, **Samaṇa** and **Goḷapānu**, were given for its maintenance (Cv.xxxvii.172; also Cv.Trs.i.16, n.2.). The building was twenty-five cubits high; **Dhātusena** removed it and replaced it by a building twenty-one cubits high (Cv.xxxviii.52). It was restored by **Mahā Nāga** (Cv.xli.100), while **Dāṭhopatissa II**. gave to it the village of **Kesagāma** (Cv.xlv.28).

Mayūrapāsāna. A locality in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.73.

Mayūrarūpaṭṭana ??, **Mayūradūtapaṭṭana**. A place where **Buddhaghosa** once stayed with his colleague **Buddhamitta**. MN-a.ii.1029.

Mayettikassapāvāsa. A monastic building in Ceylon. **Jeṭṭhatissa** gave to it the village of **Sahannanagara** (Cv.lxiv.100), and **Aggabodhi III**. that of **Sālaggāma** Cv.lxiv.121.

Mayettivāpī. A tank, enlarged by **Udaya II**. Cv.Ii.130.

Mayhaka. A bird, see the **Mayhakajātaka** (Ja 390).

Mayhakajātaka (Ja 390). The Bodhisatta was once born in a very wealthy family, and he built an alms hall and gave away generously. He married, and, on the birth of a son, he entrusted wife and child to his younger brother and became an ascetic. When the boy began to grow up, the brother drowned him in the river lest he should claim half the estate. The Bodhisatta saw this with his divine eye and called on his brother, to whom he pointed out the folly of covetousness – "You are like the bird, Mayhaka, who sits on the pipal tree and keeps on crying 'Mine, mine,' while the other birds eat the fruit."

The story was told in reference to a wealthy man of **Sāvatthī**, a stranger who settled down there. He neither enjoyed his wealth nor gave it to others, living in poverty, eating rice dust and sour gruel, and travelling in a broken-down chariot with a parasol of leaves. He died without issue and his money passed to the king. When the king told the Buddha of this, the Buddha explained to him that the miser had, in a previous birth, met the **Pacceka Buddha Tagarasikhī** begging for alms and had sent word to his wife to give the food prepared for himself. This the wife gladly did. But the man saw **Tagarasikhī** with his bowl full of sweet foods and repented of his generosity. Therefore, in this birth, though possessing much wealth, he never enjoyed it. He was childless because he was the very man who had drowned the Bodhisatta's son. Ja.iii.299-303.

Maraṇasatisutta 01. The Buddha tells the monks at Nādika that mindfulness of death, if properly cultivated, leads to great advantages. Various monks thereupon claim that they practise such mindfulness, but the Buddha tells them their practice is not sufficiently diligent and instructs them how to improve it. AN.iv.317f.

Maraṇasatisutta 02. Preached at Nādika. A monk must ever remember that death may overtake him at any instant. He must, therefore, examine himself day and night and put away any evil states that may remain in him. AN.iv.320f.

Maravarā. The soldiers of a certain district in India. They were employed by **Kulasekhara** against **Laṅkāpura**. Cv.lxxvi. 130, 246.

Maricavaṭṭi. A *cetiya* in **Anurādhapura** and a monastic building attached to it. The *cetiya* was built by **Duṭṭhagāmaṇī** on the spot where the king's spear, containing the Buddha's relic given to him by the monks (Mhv.xxv.1), was planted, when **Duṭṭhagāmaṇī** went to the **Tissavāpī** for his ceremonial bathing after his consecration. When the king's men attempted to remove the spear they found it impossible, and the king, after consultation with the monks, decided to build a *cetiya* enclosing the spot with a *vihāra* attached. The work was completed in three years and a great ceremony of dedication was held, the building and the ceremony costing nineteen crores. The *vihāra* was called Maricavaṭṭi because it was intended by the king as expiation for having once eaten a pepper pod (*maricavaṭṭi*) without sharing it with the monks, thus violating the vow of his childhood. For the building of the *vihāra*, see Mhv.xxvi.1ff.; the vow is mentioned at Mhv.xxii.80; the **Dīpavaṁsa** makes no mention of Maricavaṭṭi.

Vohārikatissa renovated the *vihāra* (Mhv.xxxvi.33, 36), while **Goṭhābhaya** built an *uposatha* hall (Mhv.xxxvi.107) and **Vasabha** provided a mantling for the *Thūpa* (Mhv.xxxv.121).

Kassapa II. built a *pāsāda* in the *vihāra* and gave it to the Thera who, at one time, lived in **Nāgasālā** (Cv.xliv.149). **Kassapa IV**. entrusted the care of the Bodhi-tree at Maricavaṭṭi to the *bhikkhunīs* at the **Tissārāma**, which he built for them (Cv.lii.24), while **Kassapa V**. restored the whole *vihāra*, gave it to the **Theravādins** and granted five hundred maintenance villages (Cv.lii.45). **Devā**, mother of **Sakkasenāpati**, provided a diadem jewel for the Buddha image in the *vihāra*, also a halo, an umbrella and a garment (Cv.lii.65). **Dappula III**. gave a maintenance village to the *vihāra* (Cv.liii.2), while **Mahinda IV**. started to build in it a *pāsāda* called **Candana**, which does not seem to have been completed (Cv.liv.40). **Parakkamabāhu I**. found the *Thūpa* destroyed by the **Damiḷas** and rebuilt it to the height of eighty cubits (Cv.lxxviii.99).

Marugaṇapariveṇa. A building in **Anurādhapura**, erected on the spot where hosts of gods visited **Mahinda** to pay obeisance to him. Mhv.xv.211.

Marutta. A Brahmin of **Homagāma**. Once he gave food to a mangy dog, which later saved his life. See Ras.i.42f. for details.

Maruttapokkharaṇī. A tank in **Anurādhapura**, north of the royal palace, in the time of **Devānampiyatissa**. When **Mahinda** scattered flowers on it the earth trembled, and **Mahinda** prophesied that it would become the **Jantāgharapokkhoraṇī** situated to the east of the gateway of the **Kāḷapāsāṇapariveṇa**.

It had disappeared by the time the **Mahā Vaṁsa** *ṭīkā* was written (Mhv ṭ.344f). The *sīmā* of the **Mahā Vihāra** passed through the tank. Mbv.135, 136.

Maruthukoṭṭa. A locality in South India. Cv.lxxvi.180.

Maruthūpa. A village in South India mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxvi.129.

Maruppiya. See **Devānampiyatissa**.

Marumabatittha. A locality in **Anurādhapura**, through which passed the *sīmā* of the **Mahā Vihāra**. Mbv.135, 136.

Malatā. See **Mallā**.

Malaya 01. A mountainous district in South India, e.g., Ja.iv.327; Cv.lxxvi.195.

Malaya 02. The mountainous country of Ceylon, originally the home of the **Pulindā** (Mhv.vii.68; see Mhv.Trs.60, n.5). When **Duṭṭhagāmaṇī** fled from his father's wrath, it was in **Malaya** that he hid (Mhv.xxiv.7). In **Malaya** was the **Ambaṭṭhakolalena**, from which **Duṭṭhagāmaṇī** obtained silver for the **Mahā Thūpa** (Mhv.xxviii.20). The hill country provided protection from marauders who invaded Ceylon (e.g., in the case of **Vaṭṭagāmaṇī**; Mhv.xxxiii.62; also xxxv.26), and also from those causing danger to the rightful ruler (e.g., ibid., xxxvi.50; Cv.xli.20; l.20). When Buddhism was threatened by the activities of

unbelievers who had obtained possession of **Anurādhapura**, it was to **Malaya** and to **Rohaṇa** that the monks fled in order to save themselves and their teaching (e.g., Mhv.xxxvii.6). **Malaya** also afforded shelter to rebels against the government both during preparations for attack and, if necessary, during their flight (e.g., Cv.xli.10; xliv.62; xlviii.98; *li*.112f.; lvii.47, 57).

In later times **Malaya** was treated as a special province, and was in charge of an official called **Malayarāja**, who was generally the king's younger son, the elder being viceroy in charge of the Eastern Province (**Pācīnadesa**). The district of **Dakkhiṇadesa** was included in **Malaya** (See Cv.xli.33ff.; lii.68; Cv.Trs.i.54, n.4; but see Cv.xlii.6, 10; xliv.43 li.13; liii.36), but it was later separated (Cv.li.8). The *Yuvarāja* himself was sometimes *Malayarājā*, particularly when the other provinces were in the hands of enemies (e.g., Cv.lviii.7). Mention is also made (Cv.lxix.6) of a *Malayarājā* who was in charge of a **Damiḷa** army (probably of mercenaries). In times of war the people of **Malaya** usually gave a great deal of trouble as the country was difficult of access (e.g., Cv.lxx.30). Some of the villages in **Malaya** were composed of only one house. Vin-a.ii.298.

Malaya 03. The mountainous district of **Rāmaññā**. Cv.lxxvi.22.

Malaya Mahā Deva Thera (*v.l.* **Maliya Mahā Deva Thera**, **Malliyadeva Thera**). An *Arahant*. During the *Akkhakkhāyika* famine, **Duṭṭhagāmaṇī** provided him and four others with a dish of sour millet gruel, which was purchased with the proceeds of the sale of the king's earrings (Mhv.xxxii.30). **Mahā Deva** took his portion to **Sumanakūṭa** and shared it with nine hundred others (Mhv.xxxii.49). He was also among the eight *Arahants* who accepted a meal of pork from **Sāliya** in his previous birth as a blacksmith (Mhv ṭ.606). He was probably so-called because he lived at **Koṭapabbata** in the **Malaya** country. Mhv ṭ.606 he is called *Koṭapabbatavāsika*.

It is said that for three years after his ordination **Mahā Deva** lived in the **Maṇḍalārāmaka** *vihāra* (**Mahā Deva** called **Maliyadeva** in the context (AN a.i.22), but further on in the same passage (p.23) he is addressed as **Mahā Deva**). One day, while going for alms in **Kallagāma**, near by, he was invited by an *upāsikā* to her dwelling, where she gave him a meal, and, regarding him as a

son, invited him to take all his meals at her home. The invitation was accepted, and each day, after the meal, he would return thanks with the words "May you be happy and free from sorrow" (*sukhaṁ hotu, dukkhā mucca*). At the end of the rainy season he became an *Arahant*, and the chief incumbent of the *Vihāra* entrusted him with the task of preaching to the assembled people on the *Pavāraṇa* Day. The young novices informed the *upāsikā* that her "son" would preach that day, but she, thinking they were making fun of her, said that not everyone could preach. But they persuaded her to go to the *vihāra*, and, when the turn of **Maliyadeva** came, he preached all through the night. At dawn he stopped, and the *upāsikā* became a *Sotāpanna*.

Maliyadeva once preached the **Chachakkasutta** in the **Lohāpāsāda**, and sixty monks, who listened to him, became *Arahants*. He also preached the same *Sutta* in the **Mahā Maṇḍapa**, in the **Mahā Vihāra**, at **Cetiyapabbata**, at **Sākyavaṁsa** *vihāra*, at **Kuṭāli** *vihāra*, at **Antarasobbha**, **Mutiṅgana**, **Vātakapabbata**, **Pācīnagharaka**, **Dīghavāpī**, **Lokaṇḍara**, and **Gameṇḍavāḷa**, and, at each place, sixty monks attained *Arahant*-ship. At **Cittalapabbata** he saw a monk of over sixty preparing to bathe at **Kuruvakatittha**, and asked permission to bathe him. The Elder, discovering from his conversation that he was **Maliyadeva**, agreed to let him do so, though, he said, no one had ever touched his body during sixty years. Later in the day, the Elder begged **Maliyadeva** to preach to him, and this he did. Sixty monks, all over sixty, were among the audience, and at the conclusion of the **Chachakkasutta** they all became *Arahants*. The same thing happened at **Tissa Mahā Vihāra**, **Kalyāṇi** *vihāra*, **Nāgamahā** *vihara*, **Kalacchagāma**, and at other places, sixty in all (MN-a.ii.1024f).

Malaya Mahā Deva was among those various large groups who renounced the world in the company of the Bodhisatta: the **Kuddāla** *samāgama*, **Mūgapakkha** *samāgama*, **Cūḷa Sutasoma** *samāgama*, **Ayogharapaṇḍita** *samāgama* and **Hatthipāla** *samāgama* (Ja.iv.490; also vi.30, where **Mahā Maliyadeva** is called **Kāḷavelavāsī**). It is said (Vsm.241) that two monks once asked **Malaya Mahā Deva** for a subject of meditation, and that he gave them the formula of the thirty-two parts of the body. Though versed in the three

Nikāyas, the monks could not become *Sotāpannas* until they had recited the formula for a period of four months.

Malayappa. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.18, 55, 91; Mhv ṭ. 593.

Malayavāsī Mahā Saṅgharakkhita. See **Mahā Saṅgharakkhita**.

Malavagga. The twenty-first chapter of the **Dhammapada**.

Malavāḷāna. A district of Ceylon, mentioned in the account of the campaigns of **Gajabāhu**. **Komba** built a fortress there which was captured by the **Malayarāja**, and later by the *Nagaragiri* **Mahinda**. Cv.lxx.60ff., 89.

Malasutta. On the three stains: lust, hatred, and illusion. They are comprehended by the Noble Eightfold Path. SN.v.57.

Malānī Sutta. On eight stains – non-repetition in the case of a mantra, late rising, sluggishness in beauty, carelessness in a guard, misconduct in a woman, etc., stinginess in one who gives, unskilful things stain this world and the next, and ignorance, which is the greatest stain. A.iv.195; cp. Dhp.vs.241f.; see also **Malasutta**.

Malitavambha Thera. He was the son of a Brahmin of **Bhārukaccha** and entered the Saṅgha under **Pacchābhū Thera**. It is said that he preferred to live where no conveniences, except food, were available, and before long he became an *Arahant*.

In the time of **Padumuttara Buddha** he was a bird named **Kakudha** living on a lake, and, seeing the Buddha walking along the edge of the lake, he offered him *kumudu*-flowers.

One hundred and sixteen *kappas* ago he was king eight times under the name of **Varuṇa** (Thag.vs.105; Thag a.i.210f).

He is probably identical with **Kumudadāyaka** of the **Apadāna**. Ap.i.180.

Maliya. Perhaps the name of a dog, or it may be an adjective describing its colour. See Ja.iii.535.

Maliyadeva. See **Malaya Mahā Deva**.

Malla. See **Tela**.

Mallaka. An Elder. As he stood one day looking at a ploughed field a sign arose in him of the size of the field. He enlarged it, induced the five *jhānas*, and, developing insight, became an *Arahant* (Vsm.123). He is mentioned as consulting *Dīghabhāṇaka* **Abhaya** on some problem connected with *jhāna*. Vsm.265f.

Mallagiri, **Mallāgiri**, **Mallaṅgiri**. A mountain in the **Himālaya**, the abode of *Kinnaras*. Ja.iv.4.38, 439.

Mallaputta. See **Dabba Mallaputta**.

Mallavāta. A monastery in Ceylon, built by **Aggabodhi VII**. (Cv.xlviii.70). **Aggabodhi VIII**. gave to it a maintenance village. Cv.xlix.47.

Mallā 01. **Mallas**. *v.l.* **Mālā**, **Malatā**. The name of a people and their country. The country is included in the sixteen **Mahā Janapadas** of the Buddha's time. The kingdom, at that time, was divided into two parts, having their respective capitals in **Pāvā** and **Kusinārā**. The Mallas of **Pāvā** were called Pāveyyaka Mallā, those of **Kusināra**, Kosinārakā. That these were separate kingdoms is shown by the fact that after the Buddha's death at **Kusināra**, the Mallas of **Pāvā** sent messengers to claim their share of the Buddha's relics (DN). Each had their Mote Hall.

In the **Saṅgītisutta** we are told that the Buddha, in the course of one of his journeys, came with five hundred followers to **Pāvā** and stayed in the **Ambavana** of **Cunda** the smith. A new Mote Hall, called **Ubbhaṭaka**, had just been completed for the Mallas of **Pāvā**, and the Buddha was invited to be the first to occupy it that it might be consecrated thereby. The Buddha accepted the invitation, and preached in the Hall far into the night. It was also at **Pāvā** that the Buddha took his last meal, of *Sūkaramaddava*, at the house of **Cunda** (DN).

From there he went to **Kusinārā**, and there, as he lay dying, he sent **Ānanda** to the Mallas of **Kusināra**, who were assembled in their Mote Hall to announce his approaching death. The Mallas thereupon came to the **Upavattana** *Sāla* grove where the Buddha was, in order to pay him their last respects. **Ānanda** made them stand in groups according to family, and then presented them to the Buddha, announcing the name of each family. After the Buddha's death, they met together once more in the Mote Hall, and made arrangements to pay him all the honour due to a **Cakkavatti**. They cremated the Buddha's body at the **Makuṭabandhana** *cetiya*, and then collected the relics, which they deposited in their Mote Hall, surrounding them with a lattice work of spears and a rampart of bows till they were distributed among the various claimants by **Doṇa** (DN). The Mallas, both of **Pāvā** and **Kusināra**, erected *Thūpas* over their respective shares of the relics and held feasts in their honour (DN).

The Malla capital of **Kusinārā** was, in the Buddha's day, a place of small importance. **Ānanda** contemptuously refers to it as a "little wattle and daub town in the midst of a jungle, a branch township," quite unworthy of being the scene of the Buddha's *Parinibbāna*. But the Buddha informs **Ānanda** that it was once **Mahā Sammata** (*q.v.*), the mighty capital of **Kusa** and **Mahā Sudassana**. This shows that the Mallas had, at first, a monarchical constitution, but in the sixth century B.C. they were regarded, together with the **Vajjī**, as a typical example of a republic (*saṅgha*, *gaṇa*) (MN.i.231). The chief Mallas administered the state in turn. Those who were free from such duties engaged in trade, sometimes undertaking long caravan journeys (DN-a.ii.569).

Both the Buddha and **Nigaṇṭha Nātaputta** appear to have had followers among the Mallas. **Pāvā** was the scene of **Nātaputta**'s death, just as **Kusinārā** was of the Buddha's (see **Pāvā**). Several followers of the Buddha among the Mallas are mentioned by name – e.g., **Dabba**, **Pukkusa**, **Khaṇḍasumana**, **Bhadragaka**, **Rāsiya**, **Roja** and **Sīha** (*q.v.*). The Mallas seem to have lived at peace with their neighbours, though there was apparently some trouble between them and the **Licchavīs**, as shown by the story of **Bandhula Malla** (*q.v.*). Both the Mallas and the **Licchavīs** were *Khattiyas*, belonging to the **Vasiṭṭha** *gotta*, because in the books both tribes are repeatedly referred to as **Vāseṭṭhā** (*q.v.*). **Manu** says that both **Licchavīs** and Mallas had *Kṣatriya* parents, but their

fathers were *Vrātyas* – i.e., had not gone through the ceremony of Vedic initiation at the proper time.

There is reason to believe that the Malla republic fell into the hands of **Ajātasattu**, as did that of the **Licchavīs** (Bhaṇḍarkar, *Carmichael Lectures*, 1918, p.79).

The Mallas are generally identified with the Malloi mentioned in the Greek accounts of Alexander's invasion of India. The Malloi were a warlike tribe who, for some time, successfully resisted Alexander's attack. Their territory must have been situated in or near the Punjab.

Other places in the **Malla** country, besides **Pāvā** and **Kusinārā**, are mentioned where the Buddha stayed – e.g., **Bhoganagara**, **Anupiyā** and **Uruvelakappa**, near which was the **Mahā Vana**, a wide tract of forest.

Bandhula went from **Kusināra** to **Takkasilā** for purposes of study. *v.l.* **Mālā** (e.g., Ud a.377) and **Malatā** (e.g., AN a.ii.814), evidently both wrong readings.

Mallā 02. A *bhikkhunī* who came to Ceylon from **Jambudīpa**; she was an eminent teacher of the Vinaya at **Anurādhapura**. Dpv.xviii.12.

Mallika. A king of **Kosala**, identified with **Ānanda**. See the **Rājovādajātaka** (Ja 151. Ja.ii.2ff).

Mallikā 01. Chief queen of **Pasenadi**, king of **Kosala**. She was the daughter of the chief garland-maker of **Kosala**, and was very good and beautiful. When she was sixteen she was, one day, on her way to the garden with some companions, carrying with her three portions of sour gruel in a basket. Meeting the Buddha, she offered them to him and worshipped him. The Buddha, seeing her wrapt in joy, smiled, and, in answer to **Ānanda**'s question, said she would be chief queen of **Kosala** that very day. Ja.iii.405; SN a.i.110ff. It was to explain **Mallikā**'s good fortune that the **Kummāsapiṇḍajātaka** (Ja 416) was preached.

It happened that **Pasenadi**, having suffered defeat at the hands of **Ajātasattu** that very day, was passing by and entered the flower garden, attracted by Mallikā's voice. Mallikā, seeing him coming, and noting his weariness, seized his horse's bridle. The king, discovering that she was unmarried, dismounted, and,

having rested awhile, his head on her lap, entered the town with her and took her to her own house. In the evening he sent a chariot for her, and with great honour and pomp brought her from her own home, set her on a heap of jewels and anointed her chief queen. From that day onward she was the beloved and devoted wife of the king and an undeviating follower of the Buddha (Dhp a.iii.121f). The king found her sagacious and practical minded and consulted her and accepted her advice when in difficulty – e.g., in the **Asadisadāna**, wherein he wished to excel his subjects, and again when he was troubled by evil dreams as narrated in the **Mahā Supīnajātaka** (Ja 77). Dhp a.ii.8ff. says that Mallikā called the king a simpleton for putting his faith in Brahmins and took him to the Buddha, and while the king sat trembling, asked the questions for him and had them explained.

The **Jātaka** states how Mallikā saved many innocent lives from being sacrificed, and the Buddha declared that in a past life too, as **Dinnā** (*q.v.*), she had saved the lives of a large number of people by her wisdom (Dhp-a.ii.15f).

Both Mallikā and **Pasenadi**'s other queen, **Vāsabhakhattiyā**, desired to learn the Dhamma, and, at their request conveyed through **Pasenadi**, the Buddha asked **Ānanda** to visit the palace regularly and teach them the Dhamma. Ānanda found in Mallikā an apt and ready pupil, conscientious in her work; **Vāsabhakhattiyā** was not so devoted to her duties. Dhp a.i.382f. For an incident connected with **Ānanda**'s visit to the palace, see Vin.iv.158f.

Mallika's knowledge of the Dhamma made her wiser than **Pasenadi** would have desired, and he once, in a moment of great affection, asked if anyone were dearer to her than her own "self." "No, Sire," was the answer; the king was evidently greatly disappointed, for he sought the Buddha, who explained to him that Mallikā, in making that answer, had uttered a great truth (SN.i.75; Ud.v.1). Mallikā, though an exemplary wife, was not without lapses. Reference is made to the quarrels she had with her husband, once, at least, on the question of conjugal rights, as a result of which they both sulked and had to be reconciled by the Buddha. Ja.iv.437; also Ja.iii.20; in these quarrels the king was probably more to blame than Mallikā; it is said that until reconciled by the Buddha he ignored her very existence, saying that prosperity had turned her head.

The **Dhammapada Commentary** (Dhp-a.iii.119ff) relates a ridiculous story

about her misbehaviour with a dog in the bath house. **Pasenadi** was a witness of this scene, but she was able to convince him that it was the fault of the lighting of the bath house. Nevertheless, it is said that at the moment of her death she recollected this misdeed, and, as a result, was reborn in **Avīci**. The king was overcome by grief at Mallika's death, and, after the funeral rites, went to the Buddha to ask where she had been reborn. The Buddha, not wishing him to know, caused the king to forget the question, every time he came to the *vihāra*, for a whole week, till Mallikā's suffering in **Avīci** was over; then he allowed the question to be asked, and he was able to assure **Pasenadi** that she had been reborn in **Tusita** and to console him in his grief. It is said (AN.iii.57) that **Pasenadi** was on a visit to the Buddha when a man came with the whispered message that the queen was dead. It was a terrible shock, "his shoulders drooped, his mouth fell, and he sat brooding, unable to speak."

Mallikā had a daughter by **Pasenadi**; no mention is made of a son. Probably **Vajīrī**, who is spoken of as the king's only daughter (MN.ii.110). He is said to have been disappointed on hearing that the child was a girl; but the Buddha assured him that women were sometimes wiser than men (SN.i.86f).

Mallikā is mentioned (Mil. 115, 291) as one of seven persons whose acts of devotion bore fruit in this life and whose fame reached even to the gods. Only one instance is on record of Mallikā asking a question of the Buddha. She wished to know why some women are plain, others beautiful, some rich, and others poor. And the Buddha explained to her the reasons for these discrepancies (See **Mallikāsutta** 1).

In the **Piyajātikasutta** (MN.ii.106ff) **Pasenadi** is said to have taunted her because "her recluse **Gotama**" had said that dear ones bring sorrow and tribulation. "If the Lord says so, it must be so," she replies; but secretly sends **Nālijaṅgha** to find out from the Buddha himself if he had said so and why. Having learnt the facts, she faces **Pasenadi** again, and convinced him too that the Buddha is right.

Mallikā had a garden, called the **Mallikārāma**, in which was a Hall among the Deispyros trees (*tindukācīra*) set apart for religious discussions between members of various sects (*samayappavādaka*). MN.ii.22; MN a.710; DN.i.178; see **Ekasālā**.

Mallikā is identified with **Sujātā** of the **Sujātajātaka** (Ja 269, Ja.iii.22), the *Kinnarī* in the **Bhallāṭiyajātaka** (Ja 504, Ja.iv.444) and **Sambulā** in the **Sambulajātaka** (Ja 519, Ja.v.98). In all three births **Pasenadi** was her husband. **Mallikā** is included in a list of eminent *upāsikās* (AN.iv.348).

Mallikā 02. Wife of **Bandhula**. She is called *Mallarājaputtā* (Vv-a.165), and belonged, evidently, to a **Malla** clan.

Mallikārāma. A pleasance in **Sāvatthī** belonging to Queen **Mallikā**. It is described as "*Samayappavādakatindukācīra-ekasalaka* (*v.l.* -tind*ukākhīra-*)." DN.i.178; MN.ii.22, etc.; Vin-a.i.107, etc.

The Commentary (MN-a.ii.710; cf. DN-a.ii.365) says it was called *Samyappavādaka* because teachers holding various views used to gather there and discourse on their doctrines. It was surrounded by *tindukakhīra* (*timbaru*) trees, hence *tindukācīra* (*sic*); at first it possessed only one hall, but later many were erected through the good fortune of **Poṭṭhapāda** – hence its epithet **Ekasālāka**.

Mallikāvimānavatthu. The story of **Mallikā**, wife of **Bandhula**, who, after death, was born in a wonderful palace in **Tāvatiṁsa**, surrounded by all manner of luxuries. This was chiefly as a result of her having offered her *Mahā Latāpasādhana* in honour of the Buddha, after his death. **Moggallāna** met her in **Tāvatiṁsa** and heard her story. VV.iii.8; Vv-a.165ff.

Mallikāsutta 01. **Mallikā** visits the Buddha and asks him why some women are beautiful, others plain, some rich, others poor. The Buddha explains that if a woman be ill-tempered and irritable, jealous and slow to give alms, such a one becomes poor and of ill-favour, wherever she may happen to be born. A woman, however, who never becomes angry or agitated even under great provocation, and is generous, such a one becomes beautiful and rich.

Mallikā declares her determination for the future, to be gentle in temper, never revengeful or harbouring a grudge, but always amiable and generous. AN.ii.202ff.

Mallikāsutta 02. **Pasenadi** asks **Mallikā**, as they sit on the upper terrace of the palace, if anyone is dearer to her than her own "self"; she says "No one." He says that the same is true of him, but is evidently piqued, for he seeks the Buddha; the Buddha tells him that **Mallikā** has spoken truly and well. SN.i.75.

Mallī. A **Malla** woman. Vin.ii.268.

Masakkasāra. A name given to **Tāvatiṁsa**, the abode of **Vāsava** (**Sakka**, Ja.v.167; vi. 272, 289, 400; Vv-a.350). The scholiast explains (Ja.v.168; vi. 272) that **Masakkasāra** is really the name of Mount **Sineru**, so-called because it is immoveable (*Masakkasāro vuccati osakkanaparisakkanābhāvena ghanasāratāya ca Sinerupabbarājā*), and **Tāvatiṁsa** came to be known as **Masakkasāra** because it was built on **Sineru**.

Masāra. A hill from which the *masāragalla* stones are obtained. See Rhys Davids, **Milindapañha** Trs.i.117, n.6.

Maṁsajātaka (Ja 315). The four sons of four rich merchants of **Benares** were once sitting at the crossroads, and, seeing a deer stalker hawking venison in a cart, one of them proposed to get some flesh from him. So he went up to the man and said, " Hi! My man! Give me some meat," and the hunter gave him some skin and bone; the second, going up to him addressed him as "Elder Brother" and was given a joint; but the third cajoled him, calling him "Father," and received a savoury piece of meat; while the fourth (the Bodhisatta) addressed him as "Friend," and was given the whole of the rest of the deer, and the meat was conveyed to his house in the man's cart.

The story was related in reference to **Sāriputta**. Some monks of **Jetavana**, having taken oil as a purgative, wished for some dainty food. They sent their attendants to beg in the cooks' quarters, but these had to come back empty-handed. **Sāriputta** met them, and, having heard their story, returned with them to the same street; the people gave him a full measure of dainty fare, which was distributed among the sick monks. **Sāriputta** is identified with the hunter of the story. Ja.iii.48-51.

Maṁsasutta. Few are those who abstain from accepting gifts of uncooked flesh, many who do not. SN.v.471.

Mahaka. A novice, pupil of **Upananda**, who is mentioned as having been guilty of an unnatural offence with **Kaṇḍaka**, another novice. Vin.i.70.

Mahaka Thera. An *Arahant*. See **Mahakasutta**.

Mahakasutta. Once a number of monks staying in the **Ambāṭaka** grove in **Macchikāsaṇḍa** were entertained by **Citta** *gahapati* to a sumptuous meal. At the end of the meal, **Citta**, escorted them back to the monastery. On the way the monks were overcome by the heat, and **Mahaka**, the junior monk, with the permission of his senior, made by his magic power a cool wind to blow and wrought a thunderstorm accompanied by gentle rain. **Citta** was greatly impressed, and, seeking **Mahaka** in his cell, asked him to perform some miracle. **Mahaka** told him to put his cloak on the veranda and to scatter a bundle of grass on it. Then he retired to his cell, locked the door, and caused a flame to dart through the keyhole and burn the grass without damaging the cloak. **Citta** was overcome with surprise, and promised to supply **Mahaka** with all requisites. **Mahaka** thanked him, but soon after left **Macchikāsaṇḍa** never to return, because he did not wish to enjoy gains won by a display of *iddhi* power; SN.vi.288ff.; the story is also referred to at Vsm.393.

Mahaṇṇavāpi. A tank restored by **Parakkamabāhu I**. Cv.lxxix.34.

Mahanta. A stone image of the Buddha set up in the **Paṭimāvihāra** in **Kāṇagāma** by **Aggabodhi**, son of **Mahā Tissa** and ruler of **Rohaṇa**. Cv.xlv.44.

Mahantapariveṇa. A monastic building erected by a corporation (*pūga*) in **Bandhumatī** in the time of **Vipassī Buddha**. Ap.ii.493 (vs. 19).

Mahapphalasutta. The four *iddhipādas*, if developed, bear great fruit. SN.v.267.

Maharīvara. A stronghold in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.121.

Mahallakanāga, **Mahallanāga**. Father-in-law and commander in-chief of **Gajabāhuka Gāmaṇi**. After **Gajabāhu**'s death he became king of Ceylon and reigned for six years (196-202 CE.). He built seven *vihāras*: **Sejalaka**, **Goṭapabbata**, **Dakapāsāṇa**, **Sālipabbata**, **Tanaveli**, **Tobbalanāgāpabbata** and **Girihālika**. He was succeeded by his son **Bhātikatissa**. Mv.xxxv.123ff.; xxxvi.1; Mhv ṭ.657; Dpv.xxii.15ff., 29.

Mahallarāja. A *padhānaghara* erected by **Aggabodhi III**. and his viceroy **Māna**. The villages of **Haṅkāra** and **Sāmugāma** were given for its maintenance. Cv.xliv.119.

Mahavāpivihāra. A monastery in **Mahā Gāma**. For a story connected with it see Ras.ii.4f.

Mahā.

Mahā Aṅgana. A locality in **Anurādhapura** through which the *sīmā* of the **Mahā Vihāra** passed; it was so-called because of a large *aṅgaṇa*-tree which stood there. Mbv.135,136.

Mahā Aṭṭhakathā. The oldest and most important of the Commentaries on the *Tipiṭaka*, brought, according to tradition, to Ceylon by **Mahinda**, who translated it into Sinhalese (Cv.xxxvii.228f). It thus came to be called the **Sīhalaṭṭhakathā**. Besides exegetical material on the Pāli Canon, it contained also historical materials on which were later based the Pāli Chronicles, the **Mahā Vaṁsa** and the **Dīpavaṁsa**. For a description see Geiger's **Dīpavaṁsa** and **Mahavaṁsa**, pp. 44, 63, etc.

The **Mahā Aṭṭhakathā** was the chief source from which **Buddhaghosa** drew his materials for his Commentaries and is often referred to in his works, particularly in the **Samantapāsādikā**, e.g., Vin-a.i.2; ii.494; 265; iii.537, 616, 617, 627, 701, 716, 718, 726; iv. 744, 776, 783, 817, 863, 914, 923; Dhs-a.157; DN-a.i.180, etc.

The **Mahā Aṭṭhakathā** was in charge of the monks of the **Mahā Vihāra** at **Anurādhapura**. It was superseded by the Commentaries of **Buddhaghosa**, **Dhammapāla** and others, and is not now extant. It is often referred to merely as **Aṭṭhakathā**, e.g., Vibh a.56, 155, 200, etc.

Mahā Anāthapiṇḍika. See **Anāthapiṇḍika**. He was evidently so-called in some contexts to distinguish him from **Cūḷa Anāthapiṇḍika**, e.g., Dhp a.iii.145; Ja.i.148.

Mahā Anula Thera. He once saw a number of monks, who had obtained only dry food, eating it on the banks of a river. **Anula** resolved that the river water should turn into butter cream and made a sign to the novices, who then took the cream in cups and gave it to the monks. Vsm.404.

Mahā Abhaya 01. See **Abhayagiri**.

Mahā Abhaya 02. A *Thera*. Usually called *Dīghabhāṇaka* **Abhaya**. He was evidently an eminent Thera. It is said that when news arrived that the brigand **Abhaya** was coming to **Cetiyagiri** to pillage it, the patrons of the *vihāra* informed **Abhaya Thera** of this (Vin-a.ii.474f.; referred to at Dhs-a.399). He asked them to collect various kinds of food and drink wherewith to entertain the brigand. The latter was greatly pleased, and, on learning that this hospitality was shown him at the instigation of **Abhaya Thera**, he visited the Elder and took upon himself the protection of the *vihāra* from all danger. Later the monks questioned the right of the Elder to entertain a robber with what belonged to the *vihāra*, but he convened an assembly of the monks and convinced them that he was guiltless, as his act had been solely for the protection of the belongings of the Saṅgha. This story shows that the Elder lived at **Cetiyagiri**.

On another occasion (MN a.i.65f) **Abhaya Thera** preached the **Mahā Ariyavaṁsa** *paṭipadā*, and the whole village (? *Mahā Gāma*) came to hear him. After the sermon he received great honour. An elderly monk was full of envy and abused him, saying that under guise of preaching he had filled the night with noise. The two monks had to travel along the same road for the distance of a *gāvuta*, and all the way the old monk abused **Abhaya**. When their roads separated, **Abhaya** worshipped the monk and took leave of him and said, when asked later, that he had heard none of the abuse because he had been all the time engaged in meditation. One day, a certain woman who had come all the way from **Ullabha Kolakaṇṇikā**, a distance of five leagues, to hear **Abhaya** preach the **Ariyavaṁsa**, found that he was about to arise without finishing the sermon, and reminded him that he was omitting the most important part. The monk praised her and continued to preach till dawn, when the woman became a *Sotāpanna* (AN a.i.386). It is said that once **Abhaya** wanted to know if a certain *piṇḍapātika* monk were a *puthujjana* or not. While this monk was bathing at the mouth of the **Kalyāṇī** River, **Abhaya** told a novice to dive into the water and catch hold of his foot. The monk, thinking it was a crocodile, screamed with fear, and **Abhaya** knew that he was a *puthujjana* (MN-a.ii.869). Thieves once bound an Elder with creepers and made him lie down. A jungle fire spread to him, but before the creepers could be cut, he established insight and died an *Arahant*. **Abhaya**, coming along with five hundred others, saw the body,

cremated it, and had a shrine built over the remains (Vsm.36).

Abhaya's opinion was evidently greatly respected, and he is mentioned as having been consulted by **Mahā Dhammarakkhita** (Vibh a.81) and **Mallaka** (Vsm.266) on problems connected with the **Abhidhamma**.

Abhaya is mentioned among those who could remember very early incidents in their lives. When he was only nine days old, his mother bent down to embrace him, but her hair became loose and the *sumana*-flowers she wore on her head fell on him, hurting him. In later life he could remember this incident. DN-a.ii.530; MNid-a.234.

Mahā Abhaya 03. A monk of *Uddalokaka Vihāra*. Ras.ii.1.f.

Mahā Ariṭṭha. Nephew of **Devānampiyatissa**. He was the king's chief minister, and led the embassy which was sent to **Asoka** soon after **Devānampiyatissa** ascended the throne (Mhv.xi.20). **Asoka** conferred on him the title of *Senāpati* (Mhv.xi.25). It is said that he had fifty-five elder and younger brothers who all joined the Saṅgha at **Cetiyagiri** at the end of a sermon by **Mahinda** on the *Vassūpanāyikakhandha* (Mhv.xvi.10). This was before the commencement of the rainy season, but elsewhere (Mhv.xviii.3; perhaps here we have to deal with two different traditions) it is said that **Ariṭṭha** was sent during the rainy season – to **Pāṭaliputta** to fetch **Saṅghamittā** and the Bodhi-tree from the court of **Asoka**, and that, he agreed to go only on condition that he should join the Saṅgha on his return. The king consented, and, his mission successfully concluded, he entered the Saṅgha with five hundred others and attained *Arahant*-ship (Mhv.xix.5, 12, 66). He died in the reign of **Uttiya** (Mhv.xx.54).

The **Samantapāsādikā** gives an account of a recital (*saṅgīti*) held in Ceylon by **Mahā Ariṭṭha** (Vin-a.i.102ff). The scene was the *pariveṇa* of the minister **Meghavaṇṇābhaya** in the **Thūpārāma**, where sixty-eight thousand monks were assembled. A seat, facing south, was provided for **Mahinda**, **Ariṭṭha**'s seat, the *dhammāsana*, facing north. **Ariṭṭha** occupied this seat at **Mahinda**'s request, and sixty-eight Mahā Theras, led by **Mahinda**, sat around him. **Devānampiyatissa**'s younger brother, **Mattābhaya** Thera, with five hundred others, were present in order to learn the Vinaya, the king also being present. When **Ariṭṭha** began his

recital of the Vinaya, many miracles occurred. This was on the first day of the *pavāraṇa* ceremony in the month of **Kattika**.

Mahā Ariṭṭha's chief disciples were **Tissadatta**, **Kāḷasumana** and **Dīghasumana** (*q.v.*).

Mahā Ariyavaṁsasutta. On the four Ariyan lineages, reckoned as ancient and pure, and held in esteem by discerning recluses and Brahmins of all times. A monk is content with any kind of robe; he does not, for the sake of robes, resort to unseemly conduct; he is free from either selfishness or greed with regard to robes; neither does he exalt himself because of his contentment. So it is with other requisites. He also delights in abandoning and in *bhāvanā*. A monk possessed of these four *Ariyavaṁsā* verily becomes a sage, praised by *Brahma* himself (AN.ii.27ff).

This *Sutta* was evidently a favourite topic for a sermon (AN-a.i.385, 386). The Commentary explains (AN-a.ii.494) how, for instance, anyone who preaches on the first three *Ariyavaṁsā* (*catupaccayasantosa*) could bring the whole **Vinayapiṭaka** to bear on the discussion, while a discussion on the *bhāvanārāma ariyavaṁsa* could include the two other *Piṭakas*, chiefly the *nekkhammapāli* of the **Paṭisambhidāmagga**, the **Dasuttarasutta** of the **Dīghanikāya**, the **Satipaṭṭhānasutta** of the **Majjhimanikāya**, and the **Niddesapariyāya** of the **Abhidhamma**.

The full name of the *Sutta* seems to have been **Catupaccayasantosabhāvanārāmamahā-ariyavaṁsasutta** (AN a.i.385). It was also probably called **Vaṁsasutta** for short.

It is probably this **Mahā Ariyavaṁsasutta** which was held in such high esteem by **Vohārakatissa**, that he ordered almsgiving throughout Ceylon whenever the "*Ariyavaṁsa*" was read (Mhv.xxxvi.38; but see Mhv.Trs.258, n.6). It is said that people would journey five *yojanas* to hear a monk preach the **Ariyavaṁsa** (e.g., AN a.i.386), and mention is made of **Mahā Ariyavaṁsabhāṇakā**, who, judging from the stories of them (e.g., SN a.iii.151), were extremely able and eloquent preachers.

Mahā Avīci. See **Avīci**.

Mahā Assapurasutta. Preached at **Assapura**, in the **Aṅga** country. Since monks are called recluses (*samaṇā*) they must train themselves to be true *samaṇas* and *Brāhmaṇas*; they should beconscientious and scrupulous, pure in deed, word and thought, guarding the portals of the senses, moderate in eating, ever vigilant, mindful and self-possessed, striving to put off the five *nivaraṇā* and cultivating the *jhāna*. Such an almsman can truly be called a *samaṇa*, a Brahmin, a *nahātaka*, *vedagū*, *sotthiya*, *ariya*, and *Arahant*. He is an ideal recluse. MN.i.271-80.

Mahā Assārohajātaka (Ja 302). The Bodhisatta was once king of **Benares**, and having been defeated in some frontier disturbance, he fled on his horse till he reached a certain village. At sight of him all the people disappeared except one man, who made enquiries, and, on finding that he was no rebel, took him home and entertained him with great honour, looking well after his horse. When the king left, he told the man that his name was **Mahā Assāroha**, and asked him to visit his home if ever he should be in the city. On reaching the city himself, he gave orders to the gate-keepers that if anyone should come enquiring for **Mahā Assāroha**, he should be brought at once to the palace. Time passed and the man failed to appear. The king, therefore, constantly increased the taxes of the village, until the villagers asked their neighbour to visit his friend **Mahā Assāroha** and try to obtain some relief. So he prepared presents for **Mahā Assāroha** and his wife, and taking a cake baked in his own house he set forth. Arrived at the city gates, he was conducted by the gate-keeper to the palace. There the king accepted his presents, showed him all the honours due to a king, and, in the end, gave him half of his kingdom. When the ministers complained, through the medium of the king's son, that a mere villager had been exalted to the rank of king, the Bodhisatta explained that real friends who help one in time of adversity should be paid every honour.

The story was related in reference to the good offices of **Ānanda**, who is identified with the villager. Ja.iii.8-13.

Mahā Āsana. A spot in **Anurādhapura** where the fruit from the **Bodhi** branch, brought by **Saṅghamittā**, was planted in a golden vase by

Devānampiyatissa. Immediately eight saplings sprang from the fruit. Mhv.xix.57; Mbv.162.

Mahā Ukkusajātaka (Ja 486). Not far from a certain village settlement a hawk lived on the south shore of a lake. He courted a female hawk on the western shore, and, at her suggestion, made friends with an osprey on the west side, a lion on the north and a tortoise on an island in the lake. Later, the hawks had two sons, who lived on the island. One day, some men, wandering about in search of food, lay down under the tree where the hawks lived and kindled a fire to keep away the insects. The smoke disturbed the young ones and they set up a cry. The men, hearing this, wished to get the birds for their food. But the she-hawk, perceiving the danger, sent her husband to summon their friends. First came the osprey who brought water in his wings and quenched the fire every time it was lighted; when he was tired, the tortoise sent his son with mud from the lake, which he put on the fire. The men caught the tortoise and tied it with creepers, but he plunged into the water, dragging the men with him. Then the lion appeared, and at his first roar the men fled, and the friends rejoiced over the firmness of their friendship.

The story was told in reference to **Mittagandhaka** (*q.v.*) and his wife. They were the hawks of the story. **Rāhula** was the young tortoise and **Moggallāna** the father tortoise. **Sāriputta** was the osprey and the **Bodhisatta** the lion. Ja.iv.288-97.

Mahā Udāyī. See **Udāyī**.

Mahā Ummaggajātaka (Ja 546). The Bodhisatta was once born in **Mithilā** as the son of **Sirivaḍḍhaka** and **Sumanādevī**. The child was born with a medicinal plant in his hand, and was therefore called **Mahosadha**. He talked immediately after birth, and it is said that, on the day of his conception, **Videha**, king of **Mithilā**, dreamed a dream, which presaged the birth of a sage. From early childhood **Mahosadha** gave evidence of unusual ability, and one of his first acts was to build a large hall and lay out a garden with the help of his companions. The king wished to have him in the court though he was only seven years old,

but was dissuaded by his wise men. But he sent a councillor to watch the boy and report of his doings from time to time. When the king was fully convinced (the **Jātaka** gives an account of nineteen problems solved by **Mahosadha**) that **Mahosadha** was undoubtedly endowed with unusual wisdom, he sent for him in spite of the counsel of his ministers – **Senaka**, **Pukkusa**, **Kāvinda** and **Devinda** – and appointed him as his fifth councillor. One day, **Mahosadha** saved the queen **Udumbarā** (*q.v.*) from the unjust wrath of the king, and ever after she was his firm and loyal friend. After his entry into the court, **Mahosadha** was on many occasions called upon to match his wit against that of the senior councillors, and on each occasion he emerged triumphant, e.g., in the **Meṇḍakapañha** (*q.v.*) and the **Sirimaṇḍapañha** (*q.v.*).

When aged sixteen he married **Amarādevī**. She was a wise woman, and frustrated many attempts of **Mahosadha**'s enemies to embroil him with the king. Once they stole various things from the palace and sent them to her. She accepted them, and made assignations with each of the donors. When they arrived she had them seized, their heads shaved, and themselves thrown into the jakes, where she tormented them, and then arraigned them before the king with the stolen goods. **Mahosadha**, aware of the plots against him, lay in hiding, and the deity of the king's parasol put several questions to the king, knowing that none but **Mahosadha** could answer them. The king sent men to seek him, and he was discovered working for a potter. The king showed him all honour, and obtained from him the answers to the deity's questions.

But his enemies continued to plot against him, until orders were given by the king that he should be killed the next day. **Udumbarā**, discovered this and warned him. But in the meantime he had discovered the guilty secrets of his enemies: **Senaka** had killed a courtesan, **Pukkusa** had a leprous spot on his thigh, **Kāvinda** was possessed by a **Yakkha** named **Naradeva**, and **Devinda** had stolen the king's most precious gem. **Mahosadha** posted these facts everywhere in the city, and the next day went boldly into the palace. The king professed innocence of any evil intentions against him; but **Mahosadha** exposed the schemes of them all, and **Senaka** and the others were only saved from severe punishment by the intervention of **Mahosadha** himself. Thenceforward **Mahosadha** was **Videha**'s trusted councillor, and took various measures to

increase his royal master's power and glory. Spies were sent to every court, whence they brought home reports. **Mahosadha** also had a parrot whom he employed to ferret out the most baffling secrets. While returning from a visit to **Saṅkhapāla**, king of **Ekabala**, the parrot passed through **Uttarapañcāla** and there overheard a conversation between **Cūḷanī Brahmadatta**, king of **Kampilla**, and his *Purohita* **Kevaṭṭa**, wherein the latter unfolded a scheme for capturing the whole of **Jambudīpa**. **Kevaṭṭa** was too wise to allow **Brahmadatta**, to attack **Mithilā**, knowing of **Mahosadha**'s power, but **Mahosadha** deliberately provoked **Brahmadatta** by sending his men to upset a feast he had prepared, during which he had planned to poison the hundred princes whom he had brought under subjection. **Brahmadatta** then set out to attack **Mithilā**. He laid siege to the city, and adopted various ways of compelling the citizens to surrender. But **Mahosadha** was more than a match for him, and found means of defeating all his plans. In the end **Mahosadha** engaged the services of **Anukevaṭṭa**, who, pretending to be a traitor to **Mithilā**, went over to the army of **Brahmadatta** and, gaining the king's confidence, informed him that **Kevaṭṭa** and all the other counsellors of **Brahmadatta** had accepted bribes from **Mahosadha**. The king listened to him, and on his advice raised the siege and fled to his own city.

But **Kevaṭṭa** planned revenge, and, a year later, he persuaded **Brahmadatta** to send poets to **Videha**'s city, singing songs of the peerless beauty of the daughter of **Brahmadatta**, **Pañcālacaṇḍī**. **Videha** heard the songs and sent a proposal of marriage, and **Kevaṭṭa** came to **Mithilā** to arrange the day. **Videha** suggested that **Kevaṭṭa** should meet **Mahosadha** to discuss the plans, but **Mahosadha** feigned illness, and when **Kevaṭṭa** arrived at his house, he was grossly insulted by **Mahosadha**'s men. When **Kevaṭṭa** had left, **Videha** consulted **Mahosadha**, but would not be dissuaded from his plan to marry **Pañcālacaṇḍī**. Finding that he could do nothing with the king, **Mahosadha** sent his parrot **Maṭṭhara** to find out what he could from the maynah bird which lived in **Brahmadatta**'s bedchamber. **Maṭṭhara** used all his wits and won the favour of the maynah and learnt from her of **Kevaṭṭa**'s plan, which he repeated to **Mahosadha**.

With **Videha**'s leave, **Mahosadha** went on **Uttarapañcāla** to, as he said,

make preparations for the wedding. But he gave orders for a village to be built on every league of ground along the road, and gave instructions to the shipwright, **Ānandakumāra**, to build and hold ready three hundred ships. At **Uttarapañcāla** he was received with great honour, and obtained the king's permission to build in the city a palace for **Videha**. The king gave him a free hand, and he immediately started to threaten to pull down houses belonging to various people, from the queen mother downwards, and obtained money from them as bribes to spare their houses. Having reported to the king that no suitable spot was available within the city, he obtained his consent to erect a palace outside the city, between that and the **Ganges**. All access was forbidden to the site on penalty of a large sum, and having first erected a village called **Gaggali** for his workmen, elephants, etc., **Mahosadha** started to dig a tunnel, the mouth of which was in the **Ganges**. The tunnel, a marvellous place, was duly constructed, fitted with all manner of machinery, and beautifully decorated. A smaller tunnel was dug, leading into the larger, one opening, which was, however, concealed, giving access to the king's palace. The task occupied four months, and when all preparations were complete, **Mahosadha** sent word to **Videha**.

Videha arrived at **Brahmadatta**'s court, and a great feast was held in his honour at **Upakārī**, the palace which had been prepared for his residence. While the feast was in progress, **Mahosadha** sent men by the smaller tunnel to the palace and bade them fetch **Talatā** (the queen mother), the queen **Nandā**, and **Pañcālacaṇḍī**, on the pretext that they had been sent for by **Brahmadatta** to take part in the festivities as **Videha** and **Mahosadha** had both been killed, according to plan. Meanwhile **Brahmadatta** had given orders that the whole city should be surrounded. **Videha** was overcome with fright on discovering what was happening, but he put himself into **Mahosadha**'s hands. The latter led him into the large tunnel, and there he was brought face to face with the members of **Brahmadatta**'s family, who had already been conducted thither. **Pañcālacaṇḍī** was placed upon a heap of treasure and married to **Videha**. On emerging from the tunnel, they were placed on board a waiting ship, with **Talatā** and **Nandā**, and sent away into safety, escorted by the other ships, **Mahosadha** himself remaining behind in **Uttarapañcāla**.

The next day, **Brahmadatta** came with his army to **Upakāri**, hoping to capture **Videha**. There **Mahosadha** revealed to him what had happened, and, in due course, persuaded him to forget his wrath and inspect the tunnel. While in the tunnel **Brahmadatta** expressed his remorse for having listened to the evil advice of **Kevaṭṭa**, and he and **Mahosadha** swore eternal friendship. **Mahosadha** returned to **Mithilā**, taking with him **Brahmadatta**'s dowry for his daughter; the members of **Brahmadatta**'s family returned to **Uttarapañcāla**, and the two kings lived in great amity.

Videha died ten years later, and in fulfilment of a promise made to **Brahmadatta**, **Mahosadha** went to **Uttarapañcāla**. There **Nandā**, who had never forgiven him, tried to poison the king's mind against him; but this plot was frustrated by a religious woman, **Bherī** (*q.v.*), and **Brahmadatta** remained his firm friend, loving him, as he confessed to **Bherī**, more than any of his own family.

The **Jātaka** was related to illustrate the Buddha's great wisdom.

- **Uppalavaṇṇā** is identified with **Bherī**,
- **Suddhodana** with **Sirivaḍḍhaka**,
- **Mahā Māyā** with **Sumanādevī**,
- **Bimbādevī** with **Amarā**,
- **Ānanda** with **Maṭṭhara**,
- **Sāriputta** with **Cūḷanī Brahmadatta**,
- **Devadatta** with **Kevaṭṭa**,
- **Cūḷa Nandikā** with **Talatā**,
- **Sundarī** with **Pañcālacaṇḍī**,
- **Yasassikā** with **Nandī**,
- **Ambaṭṭha** with **Kāvinda**,
- **Poṭṭhapāda** with **Pukkusa**,
- **Pilotika** with **Devinda**,
- **Saccaka** with **Senaka**,
- **Diṭṭhamaṅgalikā** with **Udumbarā**,
- **Kuṇḍalī** with the maynah bird, and
- **Lālūdāyī** with King **Videha**.

The story occupies Ja.iv., pp. 329-478, in Fausböll's edition; what is given here is merely an extremely short summary; cp. Mvu.ii.83-9.

Mahā Kaccāna, **Mahā Kaccāyana**. One of the most eminent disciples of the Buddha, considered chief among expounders in full of the brief saying of the Buddha (*saṅkhittena bhāsitassa vitthārena atthaṁ vibhajantānaṁ*) (AN.i.23). He was born at **Ujjenī** in the family of the chaplain of King **Caṇḍappajjota**, and was called **Kaccāna** both because of his golden colour and because **Kaccāna** was the name of his *gotta*. He studied the Vedas, and, on the death of his father, succeeded him as chaplain. With seven others he visited the Buddha, at the request of **Caṇḍappajjota**, to invite him to come to **Ujjenī**. **Kaccāna** and his friends listened to the Buddha's sermon, and having attained *Arahant*-ship, joined the order. He then conveyed the king's invitation to the Buddha, who pointed out that it would now suffice if **Kaccāna** himself returned to **Ujjenī**.

Kaccāna accordingly set out for **Ujjenī** with his seven companions, accepting alms on the way at the house of a very poor girl of **Telappanāḷi**, who later became **Caṇḍappajjota**'s queen. For details see **Telappanāḷi**.

Arrived in **Ujjenī**, **Kaccāna** lived in the royal park, where the king showed him all honour. He preached constantly to the people, and, attracted by his discourses, numerous persons joined the Saṅgha, so that the whole city was one blaze of orange robes. It is said that after having duly established the *Sāsana* in **Avanti**, Kaccāna returned once more to the Buddha (thus, the explanation of the **Madhupiṇḍikasutta** was given at **Kapilavatthu**). **Caṇḍappajjota** consulted him on various occasions, and among the verses attributed to him in the **Theragāthā** (Thag.vss.494-501), are several addressed to the king himself.

It was in the time of **Padumuttara Buddha** that Kaccāna had made his resolve to win the eminence he did, after listening to **Padumuttara**'s praise of a monk, also named Kaccāna, for similar proficiency. Kaccāna was then a *vijjādhara*, and offered the Buddha three *kaṇikāra*-flowers. So says the **Apadāna** ii.463, but Thag a. says he was a *vijjādhara* in the time of **Sumedha Buddha**. In the time of **Kassapa Buddha** he was a householder of **Benares**, and offered a golden brick, worth one hundred thousand, to the *cetiya* which was being built over the Buddha's remains, and then made a vow that in future births

his body should be golden (Thag-a.i.483f.; AN-a.i.117f).

According to the **Apadāna** (Ap.ii.465), **Kaccāna**'s father was called **Tirīṭivaccha** (or **Tidivavaccha**), and his mother **Candapadumā**. There is another account of **Mahā Kaccāna** in the **Apadāna** (AN.i.84f), in which it is said that in the time of **Padumuttara Buddha** he built a *gandhakuṭi* named **Paduma** in the shape of a lotus and covered with lotus flowers, and that thirty *kappas* later he became king under the name of **Pabhassara**.

Three *Suttas* are mentioned (AN a.i.118) as having obtained for **Kaccāna** his title of eminence – the **Madhupiṇḍika**, the **Kaccāyana** and the **Pārāyaṇa**; several instances are given of people seeking **Mahā Kaccāna**'s assistance, for a detailed explanation of something said in brief by the Buddha – e.g., **Hāliddikāni**, **Kāḷī**, **Samiddhi**, **Uttara** and **Valliya** (see also AN.iii.314, 321; v. 225; MN.iii.223). Among **Kaccāna**'s pupils and followers and those who consulted him were **Soṇa Kuṭikaṇṇa**, **Isidatta**, **Avantiputta**, **Lohicca**, **Arāmadaṇḍa**, and **Kaṇḍarāyaṇa**.

In **Avanti**, **Kaccāna** is said to have stayed, not in the king's park, where he lived soon after his return from the Buddha, but chiefly in the **Kuraraghara** *papātā* (e.g., SN.iii.9; AN.v.46; Ud.v.6; Vin.i.194; Dhp a.iv.101) and in a hut in **Makkarakaṭa** forest. SN.iv.116; see also Vv-a.259, according to which he stayed near **Potali**.

Mention is also made of his staying at **Varaṇā** on the bank of **Kaddamadaha** (AN.i.65); at the **Gundāvana** in **Madhurā** (AN.i.67; MN.ii.83); at **Tapodā** in **Rājagaha** (AN.iii.192), in **Soreyya** (Dhp a.i.325; for a curious incident connected with **Kaccāna**'s visit see **Soreyya**), and in **Kosambī** (Pv-a. 140). According to Divy.551, 585, 586 he also stayed in **Roruka**.

It is said that even when Kaccāna was living at **Avanti**, a long distance away, he went regularly to hear the Buddha preach, and when the chief Theras took their places in the assembly, they always left room for him (Dhp-a.ii.176). On one such occasion **Sakka** showed him great honour, falling at his feet, and the Buddha explained that this was because Mahā Kaccāna kept his senses well guarded.

The **Majjhima Commentary** (MN a.ii.854) records a curious story in reference to Kaccāna. **Vassakāra**, minister of **Ajātasattu**, saw Kaccāna

descending **Gijjhakūṭa** and said he looked like a monkey. The Buddha read **Vassakāra**'s thoughts, and warned him that after death he would be born as a monkey in **Veḷuvana**. He believed the Buddha, and made provision in **Veḷuvana** for his future comfort as monkey. And this be did indeed become, living in **Veḷuvana** and answering to the name of **Vassakāra**!

Kaccāna is identified with the charioteer in the **Kurudhammajātaka** (Ja 276, Ja.ii.181), and with **Devala** in the **Sarabhaṅgajātaka** (Ja 522, Ja.v.151).

According to tradition, Kaccāna was the author of the **Nettippakaraṇa**, the Pāli grammar bearing his name, and of the **Peṭakopadesa**. It is probable that these works were the compilations of a school, which traced its descent to **Mahā Kaccāna**. See also **Madhurasutta**.

Mahā Kaccāna Bhaddekarattasutta. **Samiddhi** was once drying himself after bathing at **Tapodā** in **Rājagaha**, when a deity appeared before him and asked if he knew the **Bhaddekarattasutta**. On his replying in the negative, the deity asked him to learn it, and the next day **Samiddhi** sought the Buddha and learnt the verses of the *Sutta*.

Samiddhi and his colleagues then went to **Mahā Kaccāna** and urged him to explain the *Sutta* in detail. This he did, for which they were very grateful. They repeated **Kaccāna**'s exposition to the Buddha, who greatly approved of it. MN.iii.192ff.

Mahā Kaccānavatthu. The story of **Sakka**'s honouring of **Mahā Kaccāna**. Dhp-a.ii.176f.

Mahā Kañcana. The Bodhisatta born as the son in a rich Brahmin family, and later becoming an ascetic. See the **Bhisajātaka**. Ja.iv.305ff.

Mahā Kaṇha. The name assumed by **Mātali** when he became a dog. See the **Mahā Kaṇhajātaka** (Ja 469).

Mahā Kaṇhajātaka (Ja 469). In the past, when the teachings of **Kassapa Buddha** were already forgotten, there ruled a king named **Usīnara**. Monks and nuns lived in wickedness, and men followed evil paths, being born, after death,

in the *Niraya*. **Sakka**, finding no one entering the *Deva* worlds from among men, decided to scare the men into virtue. Assuming the guise of a forester and leading **Mātali** disguised as a black fierce looking dog called **Mahā Kaṇha**, **Sakka** came to the city gates and cried aloud that the world was doomed to destruction. The people fled in terror into the city and the gates were shut. But the forester leapt over the city wall with his dog, the latter scaring everyone he saw. The king shut himself up in his palace, but the dog put his forefeet on the palace window and set up a roar, which was heard from the hells to the highest heavens. The forester said the dog was hungry, and the king ordered food to be given him. But he ate it all in one mouthful and roared for more. **Usīnara** then asked the forester what kind of dog it was, and was told that the animal ate up all those who walked in unrighteousness, and described who the unrighteous were. Then having terrified everyone, **Sakka** revealed himself and returned to his heaven. The king and his people became virtuous, and **Kassapa**'s religion lasted for one thousand years more.

The story was told in reference to a conversation among the monks to the effect that the Buddha was always working for the good of others, never resting, never tiring, his compassion extended towards all beings. **Mātali** is identified with **Ānanda** (Ja.iv.180-6).

The barking of **Mahā Kaṇha** was among the four sounds heard throughout **Jambudīpa**. Snp a.i.223; see Ja.iv.182, where only three are mentioned.

Mahā Kanda. The name of a **Damiḷa** and of a *pariveṇa* built by him in the reign of **Aggabodhi IV**. Cv.xlvi.23.

Mahā Kandara. A river in Ceylon, at the mouth of which **Paṇḍuvāsudeva** and his retinue landed from India. Mhv.viii.12.

Mahā Kapijātaka 01. (Ja 407). The Bodhisatta was once a monkey, leader of eighty thousand. In the grove where they lived was a mango tree (some say a banyan) growing on a river bank bearing fruit of divine flavour, and the monkeys were always careful to let no fruit drop into the river. But one day a fruit, which had been hidden by an ants' nest, fell into the water, and was picked

up at **Benares**, where the king was bathing. The king tasted it, and being seized with a desire to eat more, had many rafts made, and ascended the river with a company of foresters. They found the tree, and the king, having eaten his fill, lay down at the foot. At midnight the Bodhisatta came with his retinue and started eating the mangoes. The king was disturbed, and gave orders to his archers that the wood should be surrounded and all the monkeys shot at daybreak. But the Bodhisatta was a real leader; he ascended a straight-growing branch and, with one leap, reached the river bank. He then marked the distance, and having cut off a bamboo shoot of the required length, fastened one end to a tree on the bank and the other end round his waist. On leaping back, he found he had not allowed for the length which went round his waist, but grasping a branch firmly with both hands, he signalled to his followers to cross the bridge so formed. The eighty thousand monkeys thus escaped; but the monkey who was **Devadatta**, coming last, saw a chance of injuring the Bodhisatta, and taking a spring into the air, fell on the Bodhisatta's back, breaking it. There the Bodhisatta hung in agony, and the king who had seen all this caused him to be brought down and covered with a yellow robe and ministered to. But nothing could be done, and the Bodhisatta died after having admonished the king. A funeral pyre was made with one hundred wagon loads of timber, and the dead monkey was paid all the honours due to a king. A shrine was built on the spot where the cremation took place, while the skull was inlaid with gold and taken to **Benares**, where a great feast was held in its honour for seven days. Afterwards it was enshrined and offerings were made to it.

The story was told concerning good works towards one's relations, as narrated in the introduction to the **Bhaddasālajātaka**. **Ānanda** is identified with the king. Ja.iii.369-75; cf. *Jātakamālā*, No. 27; the story is sculptured in the *stūpa* of Bharhut, Cunningham, pl.xxxiii.4.

The **Jātaka** is also called the **Rājovādajātaka**. It is probably this story which is said to have greatly impressed **Iḷanāga** when he heard it from the Thera **Mahā Paduma**, who lived in **Tulādhāra**. Mhv.xxxv.30.

Mahā Kapijātaka 02. (Ja 516). The Bodhisatta was once a monkey, and one day, in the forest, he came across a man who had fallen into a pit while looking

for his oxen and had lain there starving for ten days. The Bodhisatta pulled him out and then lay down to sleep. But the man, very hungry, and wishing to eat him, struck his head with a stone, grievously wounding him. The monkey at once climbed a tree in order to escape, but realizing that the man would be unable to find his way out of the forest, he jumped from tree to tree (in spite of his intense pain) and showed him the way out. The man became a leper, and wandered about for seven years till he came to the **Migācira** Park in **Benares** and told his story to the king. At the end of his recital the earth opened and he was swallowed up in **Avīci**.

The story was related in reference to **Devadatta**'s attempt to kill the Buddha by hurling a stone upon him. The leper was **Devadatta**. Ja.v.67-74; cf. *Jātakamāla*, No. 24. The story is also called the **Vevaṭiyakapijātaka**.

Mahā Kappina Thera. One of the most eminent disciples of the Buddha, considered foremost among those who taught the monks (*bhikkuovādakānaṁ*) (AN.i.25). He was older than the Buddha, and was born in a frontier kingdom three hundred *yojanas* in extent, in the city of **Kukkuṭavatī**. On the death of his father he became *rājā* under the name of Mahā Kappina. His chief wife was **Anojā**, from **Sāgala** in the **Madda** kingdom. She had been his companion in good works in past births. Every morning Mahā Kappina would send men out of the four gates of the city to stop any scholarly or learned men who might happen to pass along the road, and then to return and tell him of them. He owned five horses: **Vāla**, **Puppha**, **Vālavāhana**, **Pupphavāhana** and **Supatta**. **Supatta** he alone rode, the others were used by his messengers. One day, after the Buddha's appearance in the world, traders came from **Sāvatthī** to **Kukkuṭavatī** and, after disposing of their goods, went to see Mahā Kappina. He received them and asked them about their country and the teaching (*Sāsana*) which they followed. "Sire," they replied, "we cannot tell you with unwashed mouths." A golden jug of water was brought, and with cleansed mouths and clasped hands they told the king of the appearance of the Buddha. At the word "*Buddha*" Kappina's body was suffused with rapture. He made them utter the word three times, giving them one hundred thousand pieces. The men told him also of the Dhamma and the Saṅgha, and he trebled his gifts and forthwith renounced the world,

followed by his ministers. They set forth to find the Buddha, and reached the bank of a river which they crossed by an "Act of Truth," saying, "If this teacher be a Sammāsambuddha, let not even a hoof of these horses be wetted." In this manner they crossed three rivers: the **Aravacchā**, the **Nīlavāhana** (*q.v.*), and the **Candabhāgā**. The Buddha perceived them with his divine eye, and after he had eaten at **Sāvatthī**, went through the air to the banks of the **Candabhāgā** (one hundred and twenty *yojanas*, says Ja.iv.180; see also Snp-a.ii.440) and sat down under the great banyan tree facing the landing stage of the river, sending forth Buddha rays. **Kappina** and his men saw him and prostrated themselves. The Buddha taught them the Dhamma, and they became *Arahants* and joined the Saṅgha, the formula "*Ehi bhikkhu*" being their sanction and their ordination. But see Vsm.393, where it says that at the end of the sermon **Kappina** became only an *Anāgāmī* and his followers *Sotāpannas*.

Anojā and the wives of Kappina's ministers hearing that their husbands had renounced the world and gone to see the Buddha, determined to do likewise. They crossed the river in the same way as Kappina and his retinue, and approached the Buddha as he sat under the banyan tree on the banks of the **Candabhāgā**. The Buddha made the husbands and wives invisible to each other and preached to the latter. They became *Sotāpannas* and were ordained by **Uppalavaṇṇā**, the Buddha taking the monks to **Jetavana**. Mahā Kappina spent his days in the ecstasy of *jhāna*, and so full of happiness was he that he constantly repeated "*aho sukhaṁ, aho sukhaṁ*," which made the monks suspect that he was longing for the pleasures of kingship which he had left behind, until the Buddha dispelled their doubts.

One day the Buddha discovered that Kappina lived inactively, enjoying his happiness, and that he never taught anybody (Vin.i.105 records that when Kappina was in the Deer Park at **Maddakucchi** he wondered whether he need attend the *uposatha* ceremonies, since he himself was pure. The Buddha appeared before him, telling him to go). He sent for him and asked him to teach the Dhamma to his associates. This Kappina did, and at the end of a single sermon one thousand listening recluses became *Arahants*, hence the title conferred on him.

In the time of **Padumuttara Buddha**, Kappina had registered a vow to

become chief among admonishers of monks, having seen a similar honour conferred on a disciple of the Buddha. He was at that time an assessor (*akkhadassa*) of **Haṁsavatī**, and having invited the Buddha and his monks entertained them with great honour. In another birth he was a **Koḷiyan**, and waited upon five hundred **Pacceka Buddhas** and gave them robes. The story of the entertainment of the **Pacceka Buddhas** is given at length in Dhp-a.ii.112ff., and the number given there is one thousand. They came to **Benares**, but the king, occupied with the ploughing festival, asked them to return on the third day. The wife of the senior weaver of a village near by heard this and invited the **Pacceka Buddhas** to her village, where there were one thousand artisans. On the invitation being accepted, she returned quickly to the village, told the people of what she had done, and they all made the necessary preparations, each family looking after one **Pacceka Buddha**. The **Pacceka Buddhas**, by their own wish, stayed on for three months, the same woman seeing to all their comforts. At the end of their visit, she persuaded each family to give a set of robes to its own **Pacceka Buddha**. The senior weaver was Kappina and his wife **Anojā**.

In the time of **Kassapa Buddha**, he was the leader of a guild of one thousand men and built a great *pariveṇa* containing one thousand rooms. AN a.i.175ff.; Thag-a.i.507ff.; SN-a.ii.172ff.; Dhp-a.ii.117ff. gives a more detailed and slightly different version; cp. Avś.ii.102f.

It is said that once **Kassapa Buddha** was preaching and that all the householders of **Benares**, with their families, went to hear him (Dhp-a.ii.115f). Scarcely had they entered the monastery when there was a heavy downpour of rain. Those who had friends among the novices and monks found shelter in their cells, the others were unprotected. The senior householder then suggested that they should build a great monastery so that all might be sheltered in future; the others agreeing, he himself gave one thousand, each of the other men five hundred, and each woman two hundred and fifty. The monastery had one thousand pinnacles, and when money ran short, each gave half as much again. At the dedication ceremony the festival lasted for seven days. The senior householder's wife, **Anojā**, offered the Buddha a casket of *anoja*-flowers and placed at his feet a garment of the colour of the flowers worth one thousand, and made a wish that in future births her body should be of the colour of the

anoja-flower.

Although Kappina was famed as a teacher of monks, the **Theragāthā**, curiously enough, contains verses in which he admonishes the nuns (*bhikkhunīyo*) (Thag.vss. 547-556; Thag a.i.511).

Kappina is described by the Buddha as pale (? *odāta*), thin, and having a prominent nose (*tanukaṁ tuṅganāsikaṁ*). He possessed great *iddhi*-powers and had attained every *samāpatti*, which could be attained (Ja.ii.284). (It was owing to his *iddhi* powers that he was able to follow the Buddha to the *Brahma* world, SN.i.145; see also SN.v.315, where he is described as *samādhibhāvanīya*). It has been remarked (*Brethren*, 257 n.2) that the verses attributed to him are, for the most part, more gnomic sayings of popular philosophy than genuine Dhamma, and that they would have befitted an early Greek Pagan. Mrs. Rhys Davids has an interesting theory that **Kappina** was **Assaji**'s teacher (JRAS. 1927, ii.p.206f; also **Sākya**, p.140).

Mahā Kappina was quite often in the company of **Sāriputta**, and it is said (Thag.vs.1086) that once, seeing the profound homage the gods payed to his colleague, he smiled by way of congratulation.

See also **Kappinasutta**.

Mahā Kappinatheravatthu. Describes the good deeds done by **Kappina** and **Anojā** in the time of **Kassapa Buddha**. See **Mahā Kappina**. Dhp a.ii.112-27.

Mahā Kammavibhaṅgasutta. **Potaliputta** comes to **Samiddhi** in his forest hut, near **Veḷuvana** in **Rājagaha**, and tells him that the Buddha has declared that all one says or does is vain; the only thing of importance is that which passes in one's mind. **Samiddhi** protests against this, and when **Potaliputta** says, "Tell me, what does a man experience who acts of set purpose?" gives his own explanation. **Potaliputta** then goes away without further talk and seeks **Ānanda**, to whom he reports the incident. **Ānanda** takes him to the Buddha, remarking that **Samiddhi** should not have given a single direct reply to a question, which required careful qualifications in the answer. **Lāḷudāyi** interrupts and is rebuked by the Buddha, who explains that the question was essentially a triple one and should have been so answered. If a man's purposeful

act is calculated to produce a pleasant feeling, his experience is pleasant; if an unpleasant feeling, unpleasant; if neither pleasant nor unpleasant, it is neither. **Ānanda** asks him to explain further, and this he does. A man may be wicked in this world and yet, at death, pass either into heaven or into hell, he may be good yet go into hell or into heaven. But one should not rush to conclusions from this truth, because the consequence of man's action, good or bad, may be felt either here and now, in the next birth, or at some other time. Kamma can be divided into four classes: (1) not only in operation, but also having the appearance of being so; (2) in operation, though not appearing so; (3) in operation, and appearing so; (4) not in operation, and not appearing so. (MN.iii.207-15).

Mahā Kammāsadamma. See **Kammāsadamma**.

Mahā Kalyāṇa. Another name for **Varakaḷyāna**.

Mahā Kassapa. An eminent Thera of Ceylon, incumbent of **Udumbaragiri** *vihāra*, who, as the most senior monk, was in charge of the reform of the Saṅgha carried out by **Parakkamabāhu I**. Cv.lxxviii.6, 16, 57; Cv.Trs.ii.102, n.2.

Mahā Kassapa Thera. One of the Buddha's most eminent disciples, chief among those who upheld asceticism (*dhutavādānaṁ*) (AN.i.23). He was born in the Brahmin village of **Mahā Tittha** in **Magadha**, and was the son of the Brahmin **Kapila**, his mother being **Sumanādevī**; he himself was called **Pippali** at Ap.ii.583, vs. 56; but there his father is called **Kosiyagotta**.

When he grew up he refused to marry in spite of the wishes of his parents; but in the end, to escape from their importunities, he agreed to marry if a wife could be found resembling a statue, which he had made. **Bhaddā Kāpilānī** was found at **Sāgala** to fulfil these conditions, and though the young people wrote to each other suggesting that somebody else should be found as a match for each, their letters were intercepted and they were married. By mutual consent, however, the marriage was not consummated, the two spending the night separated by a chain of flowers. **Pippali** had immense wealth; he used twelve measures of perfumed powder daily, each measure a Magadha *nāḷi*, for his person alone. He had sixty lakes with water works attached, and his workmen

occupied fourteen villages, each as large as **Anurādhapura**.

One day he went to a field, which was being ploughed and saw the birds eating the worms turned up by the plough. On being told that the sin therein was his, he decided to renounce all his possessions.

At the same time, **Bhaddā** had been watching the crows eating the little insects, which ran about among the seamsum seeds that had been put out to dry, and when her attendant women told her that hers would be the sin for their loss of life, she also determined to renounce the world.

The husband and wife, finding that they were of one accord, took yellow raiments from their wardrobe, cut off each other's hair, took bowls in their hands, and passed out through their weeping servants, to all of whom they granted their freedom, and departed together, **Pippali** walking in front. But soon they agreed that it was not seemly they should walk thus together, as each must prove a hindrance to the other. And so, at the cross roads, he took the right and she the left and the earth trembled to see such virtue.

The Buddha, sitting in the **Gandhakuṭi** in **Veḷuvana**, knew what the earthquake signified, and having walked three *gāvutas*, sat down at the foot of the **Bahuputtaka** *Nigrodha*, between **Rājagaha** and **Nālandā**, resplendent in all the glory of a Buddha (this journey of the Buddha is often referred to – e.g., MN a.i.347, 357). **Pippali** saw the Buddha, and recognising him at once as his teacher, prostrated himself before him (he was henceforth called Mahā Kassapa, no explanation is to be found anywhere as to why he is called **Kassapa**; it was probably his *gotta* name, but see Ap.ii.583, vs.56 where his father is called **Kosiyagotta**). The Buddha told him to be seated, and, in three homilies, gave him his ordination.

The three homilies are given at SN.ii.220, "Thus Kassapa must thou train thyself: (1) 'There shall be a lively sense of fear and regard (*hirotappa*) towards all monks, seniors, novices, and those of middle status.' (2) 'Whatever doctrine I shall hear bearing upon what is good, to all that I will hearken with attentive ear, digesting it, pondering it, gathering it all up with my will.' (3) 'Happy mindfulness with respect to the body shall not be neglected by me.'"

Together they returned to **Rājagaha**, Kassapa, who bore on his body seven of the thirty-two marks of a Great Being, following the Buddha. On the way, the

Buddha desired to sit at the foot of a tree by the roadside, and Kassapa folded for him his outer robe (*pilotikasaṅghāṭi*) as a seat. The Buddha sat on it and, feeling it with his hand, praised its softness. Kassapa asked him to accept it. "And what would you wear?" inquired the Buddha. Kassapa then begged that he might be given the rag robe worn by the Buddha. "It is faded with use," said the Buddha, but Kassapa said he would prize it above the whole world and the robes were exchanged (the robe which Kassapa exchanged with the Buddha was **Puṇṇā**'s cloak. See **Puṇṇā** 6).

This incident Kassapa always recalled with pride, e.g. SN.ii.221. It is said that the Buddha paid him this great honour because he knew that Kassapa would hold a recital after his death, and thus help in the perpetuation of his religion, SN a.ii.130. The earth quaked again in recognition of Kassapa's virtues, for no ordinary being would have been fit to wear the Buddha's cast-off robe. Kassapa, conscious of the great honour, took upon himself the thirteen austere vows (*dhutaguṇā*) and, after eight days, became an *Arahant*.

In the past Kassapa and **Bhaddā** had been husband and wife and companions in good works in many births. In the time of **Padumuttara Buddha Kassapa** was a very rich householder named **Vedeha** and married to **Bhaddā**, and very devoted to the Buddha. One day he heard the Buddha's third disciple in rank (**Nisabha**) being awarded the place of pre-eminence among those who observed austere practices, and registered a wish for a similar honour for himself in the future. He learnt from the Buddha of the qualities in which **Nisabha** excelled the Buddha himself, and determined to obtain them. With this end in view, during birth after birth, he expended all his energies in goods deeds. Ninety-one *kappas* ago; in the time of **Vipassī Buddha**, he was the Brahmin **Ekasāṭaka** and **Bhaddā** was his wife. In the interval between **Koṇāgamana Buddha** and **Kassapa Buddha** he was a *seṭṭhiputta*. He married **Bhaddā**, but because of an evil deed she had done in the past (see **Bhaddā Kāpilānī**), she became unattractive to him and he left her, taking her as wife again when she became attractive. Having seen from what had happened to his wife how great was the power of the Buddhas, the *seṭṭhiputta* wrapped **Kassapa Buddha**'s golden *cetiya* with costly robes and decked it with golden lotuses, each the size of a cartwheel.

The Therī **Apadāna** (Ap.ii.582. vs. 47-51) gives an account of two more of his

lives, one as **Sumitta** and the other as **Koḷiyaputta**, in both of which he and his wife ministered to **Pacceka Buddhas**.

In the next birth he was **Nanda**, king of **Benares**, and, because he had given robes in past lives, he had thirty-two *kapparukkhas*, which provided him and all the people of his kingdom with garments. At the suggestion of his queen, he made preparations to feed holy men, and five hundred **Pacceka Buddhas**, sons of **Padumā**, came to accept his gift. In that life, too, **Nanda** and his queen renounced the world and became ascetics, and having developed the *jhānas*, were reborn in the *Brahma* world.

This account of Kassapa's last life and his previous life is compiled from AN a.i.92ff.; SN a.ii.135ff.; Thag a.ii.134ff.; Ap.ii.578ff. Ap.i.33ff. gives other particulars – that he made offerings at **Padumuttara**'s funeral pyre and that he was once a king named **Ubbiddha** in the city of **Rammaka**; see also Ap a.i.209f.

Kassapa was not present at the death of the Buddha; as he was journeying from **Pāvā** to **Kusināra** he met an **Ājīvaka** carrying in his hand a *mandārava*-flower picked up by him from among those which had rained from heaven in honour of the Buddha, and it was he who told **Kassapa** the news. It was then the seventh day after the Buddha's death, and the **Mallas** had been trying in vain to set fire to his pyre. The *Arahant* Theras, who were present, declared that it could not be kindled until **Mahā Kassapa** and his five hundred companions had saluted the Buddha's feet. **Mahā Kassapa** then arrived and walked three times round the pyre with bared shoulder, and it is said the Buddha's feet became visible from out of the pyre in order that he might worship them. He was followed by his five hundred colleagues, and when they had all worshipped the feet disappeared and the pyre kindled of itself (DN.ii.163f).

It is said that the relics of the Buddha which fell to **Ajātasattu**'s share were taken to **Rājagaha** by Kassapa, in view of that which would happen in the future (Mhv.xxxi.20f.; see also Vsm.430). At **Pāvā** (on the announcement of the Buddha's death), Kassapa had heard the words of **Subhadda**, who, in his old age, had joined the Saṅgha, that they were "well rid of the great *samaṇa* and could now do as they liked." This remark it was which had suggested to Kassapa's mind the desirability of holding a Recital of the Buddha's teachings. He announced his intention to the assembled monks, and, as the senior among them

and as having been considered by the Buddha himself to be fit for such a task, he was asked to make all necessary arrangements (e.g., DN-a.i.3). In accordance with his wishes, all the monks, other than the *Arahants* chosen for the Recital, left **Rājagaha** during the rainy season. The five hundred who were selected met in Council under the presidency of Kassapa and recited the Dhamma and the Vinaya (DN-a.i.3f.; 5ff.; Vin-a.i.4.ff.; Mhv.iii.3ff). This recital is called the *Therasaṅgīti* or **Theravāda**.

The books contain numerous references to **Mahā Kassapa** – he is classed with **Moggallāna**, **Kappina**, and **Anuruddha** for his great *iddhi*-powers, e.g., SN.i.114; but his range of knowledge was limited; there were certain things which even Kassapa did not know (Dhp-a.i.258).

The Buddha regarded him as equal to himself in exhorting the monks to lead the active and zealous lives (SN.ii.205), and constantly held him up as an example to others in his great contentment (SN.ii.194f) and his ability to win over families by his preaching. The Buddha compares him to the moon (*candopama*), unobtrusive; his heart was free from bondage, and he always taught others out of a feeling of compassion. SN.ii.197ff. Kassapa's freedom from any kind of attachment was, as the Buddha pointed out to the monks, due to the earnest wish he had made for that attainment in the past, "He has no attachment to requisites or households or monasteries or cells; but is like a royal goose which goes down into a lake and swims there, while the water does not adhere to his body" (Dhp a.ii.169f.).

The Buddha also thought him equal to himself in his power of attaining the *jhānas* and abiding therein (SN.ii.210ff).

Kassapa was willing to help monks along their way, and several instances are given of his exhortations to them (e.g., Thag.vss.1051-57, 1072-81, and his long sermon at AN.v.161ff); but he was evidently sensitive to criticism, and would not address them unless he felt them to be tractable and deferential to instruction, e.g., SN.ii.203ff.; and at 219, when **Thullanandā** finds fault with him for blaming **Ānanda**. **Kassapa** had good reason for not wishing to address recalcitrant monks. The **Kuṭidūsakajātaka** (Ja 321) relates how one of his disciples, **Uluṅka Saddaka**, angered by some admonition from **Kassapa**, burnt the latter's grass hut while he was away on his alms round (Ja.iii.71f.).

He was very reluctant to preach to the nuns, but on one occasion he allowed himself to be persuaded by **Ānanda**, and accompanied by him he visited the nunnery and preached to the nuns. He was probably not popular among them, for, at the end of his discourse, **Thullatissā** openly reviled him for what she called his impertinence in having dared to preach in the presence of **Ānanda**, "as if the needle pedlar were to sell a needle to the needle maker." (SN.ii.215f) Kassapa loved **Ānanda** dearly, and was delighted when **Ānanda** attained *Arahant*-ship in time to attend the First Recital, and when **Ānanda** appeared before the *Arahants*, it was Kassapa who led the applause (DN-a.i.10f). But Kassapa was very jealous of the good name of the Saṅgha, and we find him (SN.ii.218f) blaming **Ānanda** for admitting into the Saṅgha new members incapable of observing its discipline and of going about with them in large numbers, exposing the Saṅgha to the criticism of the public. "A corn trampler art thou, **Ānanda**," he says, "a despoiler of families, thy following is breaking up, thy youngsters are melting away," and ends up with "The boy, methinks, does not know his own measure." **Ānanda**, annoyed at being called "boy," protests "Surely my head is growing grey hairs, your reverence." This incident, says the Commentary took place after the Buddha's death, when **Ānanda**, as a new *Arahant* and with all the honour of his intimacy with the Buddha, whose bowl and robe he now possessed, had become a notable personage. SN-a.ii.133; **Ānanda** regarded Kassapa in some sort of way as a teacher, and held him in great respect, not daring to mention even his name, lest it should imply disrespect (see Vin.i.92f.).

Thullanandā heard Kassapa censuring **Ānanda** and raised her voice in protest, "What now? Does Kassapa, once a heretic, deem that he can chide the learned sage **Ānanda**?" Kassapa was hurt by her words, and complained to **Ānanda** that such things should be said of him who had been singled out by the Buddha for special honour.

Kassapa viewed with concern the growing laxity among members of the Saṅgha with regard to the observance of rules, even in the very lifetime of the Buddha, and the falling off in the number of those attaining *Arahant*-ship, and we find him consulting the Buddha as to what should be done. SN.ii.224f. At the First Council, when **Ānanda** stated that the Buddha had given leave for the

monks to do away with the minor rules of the Saṅgha, Kassapa was opposed to any such step, lest it should lead to slackness among the monks and contempt from the laity (Vin.ii.287f.).

Kassapa himself did his utmost to lead an exemplary life, dwelling in the forest, subsisting solely on alms, wearing rag robes, always content with little, holding himself aloof from society, ever strenuous and energetic. See also the **Mahā Gosiṅgasutta** (MN.i.214), where Kassapa declares his belief in the need for these observances; that his example was profitable to others is proved by the case of **Somamitta** who, finding his own teacher **Vimala** given up to laziness, sought Kassapa and attained *Arahant*-ship under his guidance.

When asked why he led such a life, he replied that it was not only for his own happiness but also out of compassion for those who came after him, that they might attain to the same end. Even when he was old and the Buddha himself had asked him to give up his coarse rag robe and to dwell near him, he begged to be excused. SN.ii.202f; but see **Jotidāsa**, who is said to have built a *vihāra* for **Kassapa**, and entertained him.

Once, when **Kassapa** lay grievously ill at **Pipphaliguhā**, the Buddha visited him and reminded him of the seven *bojjhaṅgas* which he had practised (SN.v.78). The knowledge that he had profited by the Master's teaching, we are told (SN a.iii.128), calmed his blood and purified his system, and the sickness fell away from him "like a drop of water from a lotus leaf."

He disdained being waited upon by anybody, even by a goddess such as **Lājā**, lest he should set a bad example (Dhp-a.iii.6ff). Owing to his great saintliness, even the gods vied with each other to give alms to Kassapa. Once when he had risen from a *jhāna* lasting seven days, five hundred nymphs, wives of **Sakka**, appeared before him; but, snapping his fingers, he asked them to depart, saying that he bestowed his favours only on the poor.

The story of **Kāḷavilaṅgika** is an example of Kassapa's compassion for the poor. Once, after a seven days' *jhāna*, he went to the house of **Kāḷavilaṅgika** and received alms from his wife, which he gave to the Buddha for their greater benefit. The Buddha took a portion of this and gave the rest to five hundred monks. **Kāḷavilaṅgika**, received only a mouthful of the food left. The Buddha said that as a result he would be a *seṭṭhi* within seven days. **Kāḷavilaṅgika** told

this to his wife. It happened that a few days later the king saw a man impaled alive in the place of execution; the man begged him for some food, which he agreed to send. At night, when eating, the king remembered his promise, but could find no one bold enough to go to the cemetery. On the offer of one thousand pieces, **Kāḷavilaṅgika**'s wife agreed to go in the guise of a man. On the way she was stopped by the **Yakkha Dīghataphala**, who, however, later released her and gave her treasure, as did also the **Yakkha**'s father-in-law, the *Deva* **Sumana**. The man ate the food and, when wiping his mouth, recognised her as a woman and caught hold of her hair. But she cut off her hair, and proved to the satisfaction of the king that her mission had been accomplished. She then recovered the treasure given her by the **Yakkha** and **Sumana**; when the king discovered her wealth, she and her husband were raised to the rank of *seṭṭhi* (MN-a.ii.812ff.).

When **Sakka** heard of this, he disguised himself as a weaver worn with age, and accompanied by **Sujātā**, transformed into an old woman, appeared in a weaver's hut along the lane where **Kassapa** was begging. The ruse succeeded and **Kassapa** accepted their alms; but, later, be discovered the truth and chided **Sakka**. **Sakka** begged forgiveness, and, on being assured that in spite of his deception the almsgiving would bring him merit, he flew into the air shouting, "*Aho dānaṁ, mahā danaṁ, Kassapassa patiṭṭhitaṁ*." The Buddha heard this and sympathised with **Sakka** in his great joy (Dhp a.i.423ff.; cp. Ud.iii.7).

But on one occasion so great was the importunity with which the monks of **Āḷavī** had wearied the people, that even **Mahā Kassapa** failed to get alms from them (Ja.ii.282). The **Visuddhimagga** (p.403) relates a story of how once, when **Kassapa** was begging for alms in **Rājagaha**, in the company of the Buddha, on a festival day, five hundred maidens were going to the festival carrying cakes, "round like the moon." They saw the Buddha but passed him by, and gave their cakes to Kassapa. The Elder made all the cakes fill just his single bowl and offered it to the Buddha (this is probably the incident referred to at Vsm.68).

Sāriputta seems to have held Kassapa in great esteem, and the **Kassapasaṁyutta** contains two discussions between them: one on the necessity for zeal and ardour in the attainment of *Nibbāna* (SN.ii.195f), and the other on the existence of a **Tathāgata** after death (SN.ii.222f). This regard was mutual,

for when **Kassapa** saw the great honour paid to **Sāriputta** by the **Devas** he rejoiced greatly and broke forth into song (Thag.vs.1082-5).

Kassapa lived to be very old, and, when he died, had not lain on a bed for one hundred and twenty years. DN-a.ii.413; AN-a.ii.596; he was one hundred and twenty at the time of the First Recital (SN-a.ii.130). According, to northern sources, **Kassapa** did not die; he dwells in the **Kukkuṭagiri** Mountains, wrapt in *samādhi*, awaiting the arrival of **Metteyya Buddha** (Beal-Xuan, op.cit., ii.142f.). A tooth of **Mahā Kassapa** was enshrined in the **Bhīmatitthavihāra** in Ceylon (Cv.lxxxv.81).

He is several times referred to in the Jātakas. Thus, he was

- the father in the **Gaggajātaka** (Ja 155) (ii.17),
- the Brahmin in the **Kurudhamma** (Ja 276) (ii.381),
- one of the *Devaputtas* in the **Kakkāru** (Ja 326) (iii.90),
- **Meṇḍissara** in the **Indriya** (Ja 423) (iii.469), and in the **Sarabhaṅga** (Ja 522) (v.151),
- the father in the **Padakusalamāṇava** (Ja 432) (iii.514),
- the teacher in the **Tittira** (iii.545),
- **Mātali** in the **Bīlārakosiya** (Ja 450) (iv.69),
- one of the seven brothers in the **Bhissa** (Ja 488) (iv.314),
- the bear in the **Pañcuposatha** (Ja 490) (iv.332),
- the chaplain in the **Hatthipāla** (Ja 509) (iv.491),
- **Vidhura** in the **Sambhava** (Ja 515) (v.67),
- the senior ascetic in the **Saṅkhapāla** (Ja 521) (v.177),
- **Kulavaḍḍhana** *seṭṭhi* in the **Cūḷa Sutasoma** (Ja 525) (v.192),
- **Suriya** in the **Sudhābhojana** (Ja 535) (v.412),
- the tree sprite in the **Mahā Sutasoma** (Ja 537) (v.511),
- the father in the **Sāma** (Ja 540) (vi.95), and **Sūravāmagotta** in the **Khaṇḍahāla** (Ja 542) (vi.157).

Mahā Kassapa was so-called to distinguish him from other **Kassapa**s (Bv a.42; chiefly **Kumāra Kassapa**, Vibh a.60), and also because he was possessed of great virtues (*mahanti hi sīlakkhaṇḍa hi Samaññāgatattā*).},

Mahā Kassapatherapiṇḍapātavatthu. The story of **Sakka** giving alms to **Mahā Kassapa** in the disguise of a weaver. Dhp a.i.423ff.

Mahā Kassapasaddhivihārikavatthu. The story of the pupil of **Mahā Kassapa** who set fire to his hut. Dhp a.ii.19ff.; see also the **Kuṭidūsakajātaka** (Ja 321).

Mahā Kaṁsa. King of **Asitañjana** in **Kaṁsabhoga** in **Uttarāpatha**. His children were **Kaṁsa**, **Upakaṁsa** and **Devagabbhā**. Ja.iv.79; Pv-a.111.

Mahā Kāliṅga. King of **Dantapura** and brother of **Cūḷa Kāliṅga**. For their story see the **Kāliṅgabodhijātaka** (Ja 479. Ja.iv.230ff).

Mahā Kāḷa 01. **Mahā Kāḷa Thera**. He belonged to a merchant family of **Setavyā**, and, while on a journey to **Sāvatthī** with five hundred carts, he heard the Buddha preach at **Jetavana** and entered the Saṅgha. He lived in the charnel field meditating, and, one day, the crematrix **Kāḷā**, noticing him, arranged the limbs of a recently cremated body near the Thera that he might gaze at them. With these as a topic of meditation, he soon became an *Arahant*. Thag.vss.151f.; his story is given in much greater detail at Dhp-a.i.66ff.; there he is said to have been the eldest of three brothers, of whom the others were **Majjhima Kāḷa** and **Cūḷa Kāḷa**.

He went with the latter to **Sāvatthī**, where both of them joined the Saṅgha. After becoming an *Arahant*, **Mahā Kāḷa** went with the Buddha to **Setavyā** and dwelt in the **Siṁsapā** grove, **Cūḷa Kāḷa** accompanying him. **Cūḷa Kāḷa**'s wives invited the Buddha and the other monks to a meal, and he himself went on earlier to make arrangements. His wives disrobed him. At the end of the meal, **Mahā Kāḷa** was left behind by the Buddha to make the thanksgiving. His eight wives surrounded him and stripped him of his robes, but, knowing their intention, he disappeared through the air.

Ninety-one *kappas* ago, while wandering near the mountain **Urugaṇa**, he saw the rag robe of an ascetic and offered three *kiṅkiṇika*-flowers in its honour (Thag a.i.271f). He is probably identical with **Paṁsukūlapūjaka Thera** of the **Apadāna**. Ap.ii.434; but see Thag a.i.79, where the same **Apadāna** verses are quoted.

Mahā Kāḷa 02. An *upāsaka* of **Sāvatthī** who was a *Sotāpanna*. One day he took the *uposatha* vows and, having listened throughout the night to the preaching, was washing his face in the pool near **Jetavana** early the next morning, when thieves who had broken into a house and were being pursued put their stolen goods down near him and ran away. He, being taken for a thief, was beaten to death. When this was reported to the Buddha, he related a story of the past in which **Mahā Kāḷa** had been a forest guard of the king of **Benares**. One day he saw a man entering the forest road with his beautiful wife and, falling in love with the wife, invited them to his house. He then had a gem placed in the man's cart, and the latter was beaten to death as a thief. Dhp a.iii.149ff.

Mahā Kāḷa 03. A **Nāga** king who dwelt in the **Mañjerika** *Nāgabhavana*. When the Buddha, after eating the meal given by **Sujātā**, launched the bowl upstream, it travelled a short way and then stopped, having reached the **Nāga**'s abode under the **Nerañjarā**, and then came into contact with the bowls similarly launched by the three previous Buddhas of this *kappa*. To the **Nāga** because of his long life it seemed that the previous Buddha had died only the preceding day, and he rejoiced to think that another had been born. He went therefore to the scene of the Buddha's Awakening with his **Nāga** maidens and they sang the Buddha's praises. Ja.i.70, 72; this incident is among those sculpturally represented in the Relic Chamber of the **Mahā Thūpa** (Mhv.xxxi.83); see also Divy.392; Mhv.ii.265, 302, 304.

Kāḷa's life-span was one *kappa*; therefore he saw all the four Buddhas of this *kappa*, and when **Asoka** wished to see the form of the Buddha, he sent for **Mahā Kāḷa**, who created for him a beautiful figure of the Buddha, complete in every detail (Mhv.v.87f.; Vin-a.i.43, etc.).

When the Buddha's relics, deposited at **Rāmagāma**, were washed away, **Mahā Kāḷa** took the basket containing them into his abode and there did them honour till they were removed, against his will, by **Soṇuttara**. Mhv.xxxi.25ff.

Mahā Kāḷa 04. A householder of **Bandhumatī** in the time of **Vipassī Buddha**. He was a previous birth of **Aññā Koṇḍañña**. He and his brother **Cūḷa**

Kāḷa gave the first fruits of their harvest, in nine stages of its growth, to the Buddha. AN-a.i.79ff.; Thag-a.ii.1f.

Mahā Kāḷa 05. One of the seven mountains surrounding **Gandhamādana**. Snp-a.i.66; Ja.v.38.

Mahā Kāḷasena. *v.l.* **Kāḷasena**. The chief **Yakkha** of **Sirīsavatthu** who married **Polamittā** of **Laṅkāpura** (Mhv ṭ. 259f). See **Kāḷasena** (2).

Mahā Kāḷī. An eminent Therī of Ceylon. Dpv.xviii.39.

Mahā Kirālavāpi. A tank restored by **Parakkamabāhu I**. Cv.lxviii.46.

Mahā Kusa. A king of **Jambudīpa**, descendant of **Mahā Sammata**. His father was **Kusa** and his son **Navaratha** (**Bharata**). They reigned in **Kapilavatthu**. Dpv.iii.40; Mhv ṭ.130.

Mahā Kokālika. See **Kokālika** (1).

Mahā Koṭṭha. A **Damiḷa** chief of **Antarāsobbha**, whom **Duṭṭhagāmaṇī** subdued in the course of his campaigns. Mhv.xxv.11.

Mahā Koṭṭhita Thera (**Mahā Koṭṭhika Thera**). One of the foremost disciples of the Buddha, ranked foremost among masters of logical analysis (*paṭisambhidappattānaṁ*) (AN.i.24; Dpv.iv.5; v. 9). He was born into a very wealthy Brahmin family of **Sāvatthī**, his father being **Assalāyana** and his mother **Candavatī**.

He gained great proficiency in the Vedas and, after hearing the Buddha preach (to his father, says the **Apadāna** account), entered the Saṅgha and, engaging in meditation, soon became an *Arahant*. He was extremely skilled in knowledge of the *Paṭisambhidā*, on which were based all his questions to the Buddha and his own colleagues.

In the time of **Padumuttara Buddha** he was a rich householder, and, hearing the Buddha praise a monk as foremost among those skilled in the *paṭisambhidā*, he wished for a similar eminence for himself in the future. To this end he visited

the Buddha and his monks and entertained them for seven days, giving them three robes each at the conclusion of his almsgiving. Owing to the skill showed by him in the **Mahā Vedallasutta** (*q.v.*), the Buddha declared him foremost among those skilled in the *Paṭisambhidā* (Thag.vs.2; Thag a.i.29ff.; AN a.i.287; Ap.ii.479; also Avś.ii.195).

Several instances are given of discussions between Koṭṭhita and other eminent Theras – e.g., the **Nalakalāpiyasutta** on *kamma* (SN.ii.112f), the **Sīlasutta** on religious discipline (SN.iii.165ff), three *Suttas* on *samudayadhamma* (the nature of arising), two on *assāda* (satisfaction) (SN.iii.172-7), two on *samudaya* (arising) (SN.iii.173) and three on *avijjā* and *vijjā* (SN.iii.17). Another similar *Sutta* is on sense and sense objects (SN.iv.162-5), and there is a series of *Suttas* on matters not revealed by the Buddha (*avyākatāni*). SN.iv.384-91; Mrs. Rhys Davids suggests (KS.i.79i n.1) that all these *Suttas* were compiled rather as "lessons" to be learnt than as genuine inquiries by Koṭṭhita. The pre-eminent monks were "playing" at teacher and pupil in order to aid Koṭṭhita to win proficiency as a teacher. Another such "lesson" is given at AN.iv.382ff., as to the motives guiding those who live the *brahmacariya* life.

All these *Suttas* took the form of discussions with **Sāriputta**, in which **Mahā Koṭṭhita** is the questioner and **Sāriputta** the instructor.

One *Sutta* (SN.iv.145-7) records a "lesson" given by the Buddha to Koṭṭhita on conceptions of *anicca*, *dukkha* and *anatta*. The **Aṅguttaranikāya** (see the **Kāyasakkhisutta**, AN.i.118f) records a discussion at **Jetavana** between **Saviṭṭha**, **Koṭṭhita** and **Sāriputta**, as to who is best: one who has testified to the truth with body, one who has won view, or one released by faith. Another discussion (AN.ii.161f) takes place between **Sāriputta** and Koṭṭhita as to whether anything continues to exist after the ending of the six spheres of contact (*Nibbāna*). Once there was a dispute between Koṭṭhita and **Citta Hatthisāriputta**; **Citta** was constantly interrupting the elder monks who were gathered at **Isipatana** for the discussion of the **Abhidhamma**, and was asked by Koṭṭhita to abide his time and not interrupt. **Citta**'s friends protested that **Citta** was well qualified to take part in the discussion; but Koṭṭhita declared that, far from being wise enough, **Citta** would, not long after, renounce the Saṅgha. And

so it happened (AN.iii.392ff).

Sāriputta evidently had a great regard for Koṭṭhita; the **Theragāthā** (Thag.vss.1006-8; Thag a.ii.117) contains three stanzas in which **Sāriputta** proclaims his excellence.

Mahā Kosala. King of **Kosala**. He was the father of **Pasenadi**, and his daughter, **Kosaladevī**, was given in marriage to **Bimbisāra**, who received a village in **Kāsi** for her bath money (Ja.ii.237, 403; iv.342; SN a.i.120, etc.). **Aggidatta** was the *Purohita* of **Mahā Kosala**. Dhp a.iii.241.

Mahā Khandaka. The first chapter of the **Mahā Vagga** of the **Vinayapiṭaka**.

Mahā Khīragāma. A village near **Nāgadīpa** in Ceylon; it was the residence of **Loṇagirivāsītissa**. AN a.ii.653; MN a.i.545.

Mahā Khetta. A locality in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.50; Cv.Trs.ii.49, n.3.

Mahā Gaṅgā. See **Gaṅgā** and **Mahā Vālukagaṅgā**.

Mahā Gaṇa. One of the three chief buildings of the **Upāsikāvihāra** (*q.v.*). It was later called **Piyathapitaghara**. Mhv ṭ. 408, 409.

Mahā Gatimba Abhaya Thera. Mentioned among those who could remember early incidents in their lives. When he was five days old he saw a crow pecking at some milk-rice prepared for a ceremony and made a sound to drive it away. This was the earliest recollection of the Thera. He had a beautiful complexion. DN-a.ii.530; MNid-a.234. AN-a.ii.596.

Mahā Gatimbyatissadatta (*v.l.* **Mahā Gatigamiyatissadatta**). A Thera. He once went over from Ceylon to India to worship the Bodhi-tree. While crossing, seeing only the waters round him, he fell to wondering which was the more extraordinary, the sound of the ocean waves or the method of the twenty-four

divisions of the **Paṭṭhāna**. The limits of the great ocean then became apparent to him. Dhs-a. p.11.

Mahā Gallaka 01. A village in **Dakkhiṇadesa** of Ceylon where **Saṅghatissa** once camped (Cv.xliv.3). **Dāṭhopatissa II**. gave the village to the *Padhānaghara* in the **Kassapa** *vihāra*. The village is mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxv.27. Cv.lviii.43; see also Cv.Trs.i.74, n.2; 206, n.1.

Mahā Gallaka 02. A tank built by **Mahā Sena**. **Parakkamabāhu I**. repaired it and constructed a canal from the tank to **Sūkaranijjhara**. Mhv.xxxvii.49. Cv.lxviii.34, 43; lxxix. 66; see also Cv.Trs.i.279, n.5.

Mahā Gavaccha Thera. He was the son of **Samiddhi**, a Brahmin of **Nālaka** in **Magadha**. **Mahā Gavaccha** admired **Sāriputta** greatly, and on learning that he had joined the Saṅgha, he followed **Sāriputta**'s example, becoming an *Arahant* in due course.

In the past he gave a drink of water to **Padumuttara Buddha** and was a devout follower of **Sikhī Buddha** (Thag.vs.12; Thag a.i.57). He is probably identical with **Udakadāyaka** of the **Apadāna**. Ap.ii.437; but the same verses are attributed to **Gaṅgātiriya** (Thag a.i.249).

Mahā Gāma. A tank built by **Mahā Sena**. Mhv.xxxvii.47.

Mahā Gāma. The capital of **Rohaṇa**. **Duṭṭhagāmaṇī** was born there, and ruled there till he started on his campaign against the **Damiḷas** (Mhv.xxviii.8, 59, etc.; Cv.xlv.42, etc.; see also Mhv.Trs.146, n.5).

Throughout history Mahā Gāma remained the most important place in **Rohaṇa**. Near by were the **Tissamahārāma** and the **Anurārāma** built by **Subha**. It is first mentioned (Mhv.xxii.8) as the residence of **Devānampiyatissa**'s younger brother, **Mahā Nāga**, who founded the **Rohaṇa** dynasty, but, as a settlement, it probably dates back to the most ancient times. **Mahā Nāga** built in it the **Nāgamahāvihāra**. **Mahā Tissa** built the **Mahā Pāli** Hall in Mahā Gāma and attached to it the **Dāṭhaggabodhi** *pariveṇa* (Cv.xlv.42).

The **Damiḷas** (probably in the time of **Mahinda IV**.) destroyed Mahā Gāma, but the buildings were restored by **Vijayabāhu I**. Cv.lx.56.

Mahā Gāmanāgavihāra. A monastery in **Rohaṇa** where **Vohārikatissa** crowned the *Thūpa* with a parasol (Mhv.xxxvi.34; Mhv ṭ.662). The *vihāra* is probably identical with the **Nāgamahāvihāra**, built by **Mahā Nāga** (*q.v.*).

Mahā Gāmeṇḍivāpi. A tank built by **Āmaṇḍagāmaṇī Abhaya** to the south of **Anurādhapura** and gifted to the **Dakkhiṇavihāra**. Mhv.xxxv.5; Mhv.Trs.246, n.4.

Mahā Girigāma. A village on the road to **Nāgadīpa**, near the residence of **Loṇagirivāsītissa**. DN a.ii.534.

Mahā Gopālakasutta. Preached to the monks at **Jetavana**. A herdsman who is ignorant of form, has no eye for marks, does not get out ticks, does not dress sores, does not smoke out lairs, knows nothing either of fords or watering places, roads or pastures, milks the cows dry, and fails to pay special attention to the leaders of the herd – such a herdsman cannot look after his herd nor promote its increase. A monk who has the corresponding eleven bad qualities is not capable of showing growth and progress in the Dhamma and the Vinaya. MN.i.220ff.; AN.v.347ff.

Mahā Govinda. A primeval king, mentioned with **Mandhātā** as reigning in **Rājagaha**. Snp a.ii.413; DN a.i.132, etc.

Vv-a.(p. 82) speaks of a **Mahā Govinda** *paṇḍita* by whom **Rājagaha** was planned and built. See **Jotipāla**.

Mahā Govindasutta. **Pañcasikha** visits the Buddha at **Gijjhakūṭa** and tells him of a meeting once held in **Tāvatiṁsa**. At this meeting **Sakka** rejoices with the **Devas** of **Tāvatiṁsa** over the increase in their numbers owing to the appearance in their midst of new **Devas** produced by the good *kamma* of the followers of the new view of life put forward by the Buddha. **Sakka** expresses his joy in a song and then utters a eulogy on the eight qualities of the Buddha.

Brahma **Sanaṅkumāra** appears and desires to hear the eulogy, which is, accordingly, repeated for his benefit. **Sanaṅkumāra** says that the Buddha has ever been thus wise, and tells the story of **Disampati** and his son **Reṇu**. **Disampati** has a *Purohita* called **Govinda** and when he dies **Disampati** is distressed, but, at the suggestion of **Reṇu**, appoints **Govinda**'s son **Jotipāla** in his place.

On the death of **Disampati Reṇu** becomes king, and, with **Jotipāla**'s help, divides his kingdom into seven to be shared by himself and six of his friends, the divisions of the kingdom being **Dantapura**, **Potana**, **Māhissati**, **Roruka**, **Mithilā**, **Campā** and **Bārāṇasī**; and the kings, respectively, are: **Sattabhū**, **Brahmadatta**, **Vessabhū**, **Bharata**, **Reṇu** and two **Dhataraṭṭha**s. **Jotipāla**, now called **Mahā Govinda** by virtue of his post, trains seven others to fill the posts of stewards to the seven kings. **Mahā Govinda** acquires the reputation of having seen *Brahma* face to face, and, in order to justify this reputation, he takes leave of **Reṇu** and practises meditation for four months. During his meditation, **Sanaṅkumāra** appears before him and tells him that he may see *Brahma* face to face and attain communion with him. Here we have the teaching regarding the ideal Brahmin. **Mahā Govinda** decides to leave the world and carry out the teachings of **Sanaṅkumāra**. Having obtained the leave of his master, he enters the homeless life, where he practises the four ecstasies of love, pity, sympathy in joy and equanimity. He teaches these to his disciples, and, after death, they are all born into the *Brahma* world.

At the end of **Pañcasikha**'s recital, the Buddha tells him that he himself was **Mahā Govinda** and therefore remembers all that life. DN.ii.220-51; cp. **Janavasabhasutta**, also Mvu.iii.197ff.

In the **Mahā Govindasutta**, *brahmacariyā* is explained as the four infinities (*appamaññā*), infinite love, etc. DN a.i.178; MN a.i.275.

Mahā Gosiṅgasutta. A discussion in **Gosiṅgasālavana**, between **Sāriputta**, **Mahā Moggallāna**, **Mahā Kassapa**, **Anuruddha**, **Revata** and **Ānanda**. **Sāriputta** is visited by the others in the evening, and asks them what type of monk would illumine the **Gosiṅga** wood.

- **Ānanda** speaks of one who treasures what he has been taught and learns by heart the doctrines which declare the higher life in all its perfection and purity;
- **Revata** of one who delights in meditation and lives in solitude;
- **Anuruddha** of one who possesses the celestial eye;
- **Mahā Kassapa** of one living in the forest a strenuous life, recommends that life;
- **Moggallāna**, of one who holds discussions with another on the **Abhidhamma**;
- **Sāriputta** of a monk who is master of his heart and is not under its mastery.

They all seek the Buddha and ask for his opinion. He praises the opinion of each of the Elders, but he himself would choose a monk who is delivered from the *āsavas*. MN.i.212-19.

Mahā Cattārīsakasutta. Preached at **Jetavana**. The Buddha explains to the monks the meaning of Right Concentration the focussing of the heart with the sevenfold equipment of Right Views, Right Thoughts – Right Mindfulness. In all things, Right Views come first. MN.iii.71-8.

Mahā Canda. A river. See **Candabhāgā**.

Mahā Cunda. See **Cunda**.

Mahā Cundasutta. See **Cundasutta**.

Mahā Cūḷa Mahā Tissa (**Mahā Cūḷika Mahā Tissa**). Son of **Khallāṭanāga** and **Anulādevī**. **Vaṭṭagāmaṇī** adopted him (thereby earning the title of **Pitirājā**) and took him with him when forced to flee from the **Damiḷas** (Mhv.xxxiii.35, 45; Dpv.xx.22f, 31).

Mahā Cūḷa succeeded **Vaṭṭagāmaṇī** as king of Ceylon and ruled for fourteen years (17-3 B.C.). He worked in a rice field, disguised as a labourer, and with the wages so earned gave alms to **Mahā Summa**. For three years he laboured in a sugar mill near **Soṇṇagiri** and built the *vihāras* known as **Maṇḍavāpi**, **Abhayagallaka**, **Vaṅkāvaṭṭakagalla**, **Dīghabāhugallaka**, and

Jālagāma. He was succeeded by **Coranāga** (Mhv.xxxiv.1ff). **Mahā Cūḷa** Had two sons, **Tissa** (poisoned by the notorious **Anulā**) and **Kuṭakaṇṇatissa**. Mhv.xxxiv.15, 28.

Mahā Cūḷanī. King, father of **Cūḷanī Brahmadatta**. His wife was **Talatā**, who intrigued with his *Purohita* **Chambhī** and poisoned her husband. Ja.vi.470.

Mahā Cetiya. See **Mahā Thūpa**.

Mahā Corasutta. A robber chief carries on his activities through relying on the inaccessible, the impenetrable and the powerful. Inaccessible are mountains, etc.; impenetrable are jungles, etc.; powerful are chieftains and their ministers, ready to speak in his defence. Similarly, a depraved monk depends on crooked actions, wrong views and influential friends. AN.i.153.

Mahā Chātaka. A nickname given to **Bhaddāli**, because he was always eating. MN-a.ii.648.

Mahā Janaka 01. King of **Mithilā** in **Videha**. He had two sons, **Ariṭṭhajanaka** and **Polajanaka**. Ja.vi.30.

Mahā Janaka 02. Son of **Ariṭṭhajanaka**. See the **Mahā Janakajātaka** (Ja 539).

Mahā Janakajātaka (Ja 539). **Mahā Janaka**, king of **Mithilā** in **Videha**, had two sons, **Ariṭṭhajanaka** and **Polajanaka**. On his death, the elder came to the throne and made his brother viceroy, but, later, suspecting him of treachery, had him put in chains. Polajanaka escaped, and, when he had completed his preparations, laid siege to the city, killed **Ariṭṭhajanaka**, and seized the throne. **Ariṭṭhajanaka**'s wife escaped in disguise, taking with her a lot of treasures. She was pregnant, and as her child was the Bodhisatta, **Sakka**'s throne was heated, and he appeared before her as a charioteer and took her to **Kāḷa Campā**. There she was adopted by an **Udicca** Brahmin as his sister and the child was born. When he played with other boys they mocked at him, calling him the widow's son. He asked his mother what this meant, but she put him off with evasive

answers until one day he bit her on the breast and insisted on being told the truth. When he was sixteen, she gave him half the treasures, and he embarked on a ship going to **Suvaṇṇabhūmi** for trade. The ship was wrecked in mid-ocean, but nothing daunted, **Mahā Janaka** (as the boy was called) swam valiantly for seven days, till **Maṇimekhalā**, goddess of the sea, admiring his courage, rescued him and placed him in the mango grove in **Mithilā**.

Meanwhile **Polajanaka** had died and left orders that the throne should go to one who could find favour in the eyes of his daughter, should know which is the head of a square bed, could string the bow that required the strength of one thousand men, and could draw out the sixteen great treasures. No one seemed forthcoming who was able to fulfil these conditions; the ministers thereupon decked the state chariot with the five insignia of royalty and sent it out, accompanied by music. The car left the city gates, and the horses went to the mango grove and stopped at the spot where **Mahā Janaka** lay asleep. The chaplain, seeing the auspicious marks on his feet, awoke him, and explaining to him his mission, crowned him king. When he entered the palace, **Sīvalī** (the late king's daughter) was immediately won over by his appearance, and willingly agreed to be his queen. He was told of the other conditions mentioned by the dead king; he solved the riddles contained in some and fulfilled them all.

In time **Sīvalī** bore him a son, **Dīghāvu** *kumāra*, whom, in due course, **Mahā Janaka** made viceroy. One day **Mahā Janaka** went into his park, and noticing how a mango tree, which bore fruit had been plundered by his courtiers while another which was barren was left in peace, he realized that possessions meant sorrow, and retiring into a room, lived the ascetic life. His life-span was ten thousand years, of which three thousand still remained to him. After living for four months in the palace, he resolved to renounce the world, and having made his preparations, secretly left the palace. The queen met him on the stairs, but did not recognise him in his ascetic garb. On discovering his absence, she ran after him and tried by many devices to persuade him to return, but in vain. She then urged his people to follow him, but he turned them back. She, however, would not obey him, and for sixty leagues she and the people followed **Mahā Janaka**.

The sage **Nārada**, dwelling in **Himavā**, saw **Mahā Janaka** with his divine

eye and encouraged him in his resolve, as did another ascetic, **Migājina**, who had just risen from a *jhāna*. Thus they journeyed on till they reached the village of **Thūṇa**. There the king saw a dog running away with a morsel of roasted flesh, which it dropped in its flight. The king picked it up, cleaned it, and ate it. The queen, very disgusted, felt that he was not worthy to be a king. Further on they saw a girl shaking sand in a winnowing basket; on one arm she wore a single bracelet, on the other arm, two. The two bracelets jingled, while the single one was noiseless. **Mahā Janaka** pointed out the moral of this to **Sīvalī**, and she agreed to go a different way, but soon came running back to him and followed him till they came across a fletcher, straightening an arrow, looking at it with one eye only. On being questioned by the king, he answered that the wide horizon of two eyes served but to distract the view. But **Sīvalī** still refused to leave him till, on the edge of a forest, he told her there could be no more intercourse between them, and she fell senseless. The king rushed into the forest, while the ministers revived the queen. When she recovered the king was no more to be seen, and she returned to the city. *Thūpas* were erected on various spots connected with the king's renunciation, and the queen lived as an ascetic in the royal garden of **Mithilā**.

The story was told in reference to the Buddha's Renunciation.

- **Maṇimekhalā** is identified with **Uppalavaṇṇā**,
- **Nārada** with **Sāriputta**,
- **Migājina** with **Moggallāna**,
- the girl with **Khemā**,
- the fletcher with **Ānanda**,
- **Sīvalī** with **Rāhulamātā**,
- **Dīghāvu** with **Rāhula**,
- while **Mahā Janaka** was the Bodhisatta (Ja.iii.30-68).

The **Jātaka** exemplifies *viriyapāramitā*. Bv a.51.

Mahā Janapadā, **Mahā Janapadas**. The books frequently mention the sixteen **Mahā Janapadas** or countries, which existed in the time of the Buddha. They are **Kāsī**, **Kosala**, **Aṅga**, **Magadha**, **Vajjī**, **Mallā**, **Cetiya**, **Vaṁsā**, **Kuru**, **Pañcāla**, **Macchā**, **Sūrasena**, **Assaka**, **Avanti**, **Gandhāra** and **Kamboja**

(AN.i.213; iv. 252, 256, 260; a list of twelve is found at DN.ii.200, in which the last four are omitted). The first fourteen are included in the **Majjhimadesa**, the two last being in **Uttarāpatha**.

The **Niddesa** adds the **Kaliṅga**s to the sixteen and substitutes **Yona** for the **Gandhāra** (CNid.37).

The Jaina *Bhagavātī Sūtra* gives a slightly different list: Aṅga, Baṅga, Magadha, Malaya, Mālava, Accha, Vaccha, Kocchaka, Pādha, Lādha, Bajji, Moli, Kāsi, Kosala, Avaha and Sambhuttara (PHAI. p.60).

Mahā Jallika. A fishing village in Ceylon. In it was a fisherman, also called **Mahā Jallika**, whom **Dāṭhāsena** overcame. Ras.ii.107.

Mahā Jāli. A **Pacceka Buddha** mentioned in a list of names. MN.iii.70.

Mahā Takkārijātaka. See **Takkāriyajātaka** (Ja 481).

Mahā Taṇhāsaṅkhayasutta. **Sāti Thera**, a fisherman's son, went about saying that, according to the Buddha's doctrine, one's consciousness runs on and continues without break of identity. Hearing this several monks protested, but failed to convince him of his error. **Sāti** was therefore brought before the Buddha and acknowledged that he had spread such a view. The Buddha explains that he had always taught that consciousness arises only by causation and that, without assignable condition, consciousness does not come about.

There are four substances (*āhārā*), which either maintain existing organisms or help those yet to be: material substance, contact, cogitation, and perception. The derivation and birth of all four substances is craving – craving arises from feeling and so on. Three things must combine for a conception to take place: the coitus of the parents, the menstruation, at the time, of the mother, and the presence of a being awaiting rebirth (**Gandhabba**). MN.i.256-71.

Mahā Talāka. A monastery in Ceylon, the residence of **Āraññaka Mahā Abhaya**. Ras.ii.5

Mahā Tālitagāma. A village in **Uttaradesa**, in Ceylon, where the **Paṇḍu** king who invaded Ceylon in the reign of **Sena I**. occupied an armed camp. Cv.l.14.

Mahā Tittha 01. A Brahmin village in **Magadha**, the birthplace of **Mahā Kassapa**. Thag a.ii.141; AN a.i.99; SN a.ii.143.

Mahā Tittha 02. The name of **Mahā Meghavana** in the time of **Kakusandha Buddha**. It was presented to the Buddha by king **Abhaya**, who planted in it a branch of the Bodhi-tree brought by **Rucānandā**. Mhv.xv. 58, 73f., 83.

Mahā Tittha 03. A landing place on the west coast of Ceylon. The wives brought from **Madhurā** for **Vijaya** and his companions landed there, hence the name (Mhv.vii.58; see Mhv.Trs.60, n.1). There landed also in later times **Bhalluka**, from South India (Mhv.xxv.79), the **Damiḷas** and others who invaded Ceylon (Mhv.xxxiii.39; Cv.lviii.14; Cv.xi.37; Cv.lxxxviii.63). It was probably the chief port for vessels plying between South India and Ceylon. Thus, it was from there that **Sakkasenāpati** embarked for the **Paṇḍu** country (Cv.lii.73), and there that the **Paṇḍu** king landed from **Coḷa** (Cv.liii.5). The expeditionary force of **Vijayabāhu I**. embarked there for **Coḷa** (Cv.lx.34), as did the forces of **Parakkamabāhu I**. under **Laṅkāpura** (Cv.lxxvi.83).

It was a convenient place for preparations to be made before advancing on the capital, or merely journeying thither (thus Cv.lxviii.81; Cv.li.28). It was a place of strategic importance, and when **Māgha** and **Jayabāhu** invaded Ceylon, they set up fortifications there. Cv.lxxxiii.16.

Mahā Titthadvāra. One of the gates of **Pulatthipura**, erected by **Parakkamabāhu I**. Cv.lxxiii.163.

Mahā Tissa 01. A Thera who lived in **Bhaggari** in Ceylon. He was an *Arahant*, and is mentioned as being among the last of those who took part in various assemblies that followed the departure of the Bodhisatta during different births, such as the **Kuddālaka** *Samāgama*, **Mūgapakkha**, etc. Ja.vi.30.

Mahā Tissa 02. Called **Vanavāsī Mahā Tissa**. He was a colleague of *Alindakavāsī* **Mahā Phussadeva** of Ceylon, and witnessed **Sakka** and other deities waiting on the latter in recognition of his holiness. **Mahā Tissa** perceived only the radiance of the **Devas** and questioned **Phussadeva**, who did not, however, give a direct answer. Snp-a.i.55f.; Vibh-a.352.

Mahā Tissa 03. **Mahā Tissa Thera**. Called **Ambakhādaka Mahā Tissa**. He lived at **Ciragumba**, and is mentioned as an example of a monk who refused to eat food which came to him as a result of signifying in words that he desired it. Vsm.43.

Mahā Tissa 04. **Mahā Tissa Thera**. He lived in **Cetiyagiri**, and one day, while on his way to **Anurādhapura**, saw a woman who was leaving her husband, having quarrelled with him. She was beautifully dressed, and seeing the Elder, smiled at him, in order to show her perfect teeth. The Elder looked at her, and acquiring the perception of "the foul" through thinking of the bones of her teeth, became an *Arahant*. The husband followed his wife and asked the Elder if he had seen her. The Elder replied, "I know not if it was man or woman, but I saw a lump of bones." Vsm.20f., 194.

Mahā Tissa 05. **Mahā Tissa Thera**. Of **Puṇṇavallika**. One full moon day, at evening, he went to the courtyard of the **Mahā Thūpa**, saw the moonlight, and turning towards the shrine, entered into rapture, the Buddha being his object of thought. He habitually recalled this experience thenceforth until, one day, he was able to travel through the air to the **Mahā Thūpa**. Vsm.143; Dhs-a.116.

Mahā Tissa 06. An Elder of the **Mahā Karañjiya** *vihāra*. He became an *Arahant* by developing *ānāpānasati*, and was thus able to limit his life term. Vsm.292.

Mahā Tissa 07. **Mahā Tissa Thera**. While begging for alms in **Kalyāṇigāma** his mind was defiled by the sight of an "uncommon" form (*visabhāgarūpa*, naked woman?) Snp-a.i.6f.

Mahā Tissa 08. **Mahā Tissa Thera**. An incumbent of the **Maṇḍalārāma** near **Bhokkantagāma**. He was a reciter of the **Dhammapada**. **Sumanā**, wife of **Lakuṇṭaka Atimbara**, related the story of her past in the assembly of monks in association with this Thera. Dhp-a.iv.51.

Mahā Tissa 09. A man of the **Okkāka** race, father of **Dappula I**. His wife was **Saṅghasivā**, and they had two other sons, **Aggabodhi** and **Maṇi akkhika**, and one daughter. Cv.xlv.38.

Mahā Tissa 10. **Mahā Tissa Thera**. Incumbent of **Koṭapabbata** *vihāra* and teacher of **Asubhakammikatissa**. He was an *Arahant*, and heard, with his divine ear, the description given in the **Lohapāsāda** by **Cittagutta** Thera of the marvels of the **Mahā Thūpa**. **Mahā Tissa** told **Cittagutta** that the description was not full enough. Mhv ṭ. 552f.

Mahā Tissa 11. **Mahā Tissa Thera**. Incumbent of **Kambugallaka** *vihāra*. He was a colleague of *Kupikkala* **Mahā Tissa**, and interceded on behalf of **Vaṭṭagāmaṇī** when that king's ministers wished to leave him. Later, the ministers appointed him to look after all the monasteries built by them. Mhv.xxxiii.76, 89ff.; Mhv ṭ. 619, 622.

Mahā Tissa 12. **Mahā Tissa Thera**. Incumbent of **Kupikkala** *vihāra*. When **Vaṭṭagāmaṇī** was in hiding in the forest of **Vessagiri**, the Elder once provided him with a meal, and the king, out of gratitude, made him a grant of land (Mhv.xxxiii.49). Later, the ministers wanted to revolt against the king on account of his cruelty to **Tanasīva**, but the Elder and his colleague **Mahā Tissa** from **Kambugallaka**, prevented them from doing so (Mhv.xxxiii.76). When **Vaṭṭagāmaṇī** built the **Abhayagirivihāra**, he gave it into the charge of **Mahā Tissa**. Mhv.xxxiii.83.

Mahā Tissa 13. **Mahā Tissa Thera**. An incumbent of the **Mahā Vihāra**. He was expelled by reason of his association with families. His pupil **Bahalamassutissa** thereupon seceded from the **Mahā Vihāra** and established a new sect in **Abhayagiri**. Mhv.xxxiii.95ff.

Mahā Tissa 14. **Mahā Tissa Thera**. Incumbent of **Anurārāma**. **Vohārikatissa** was so pleased with him that he ordered alms to be regularly given to him in the **Mucelapaṭṭana**. Mhv.xxxvi.30.

Mahā Tissa 15. **Mahā Tissa Thera**. Even when sixty years old he did not realize that he was a *puthujjana* Then, one day, his pupil **Dhammadinna** of **Talaṅgara** came to him, asking for his company in a journey to **Tissa Mahā Vihāra**, where he had been asked to preach. **Mahā Tissa** greeted him, and in the course of conversation, **Dhammadinna** discovered that his teacher was under the false impression that he was an *Arahant*. Wishing to show him his error, he persuaded **Mahā Tissa**, by his *iddhi* power, to create a pond, and in the pond a lotus, which a young girl was picking. At the sight of the girl, **Mahā Tissa** was possessed by lust, and realized that he was no *Arahant*. **Dhammadinna** withdrew, and that same day **Mahā Tissa** put forth effort and attained *Arahant*-ship. AN-a.i.25.

Mahā Tissa 16. An incumbent of **Cittalapabbata**. He was troubled by lustful thoughts and consulted his teacher. The Thera asked him to prepare a cell for him, which he did with great care. The Thera then asked him to occupy it for one night, since he had taken so much trouble over it. That night **Mahā Tissa** put forth effort and became an *Arahant*. AN-a.i.26.

Mahā Tissagāma. A village at the foot of **Laṅkāpabbata**. Ras.ii.159

Mahā Tissabhūti Thera. An incumbent of the **Maṇḍalārāma**. While begging for alms in the village, his mind was defiled by an unusual sight. He therefore returned to the *vihāra*, but, even in his sleep, he was haunted by what he had seen, and, greatly agitated, he went to **Mahā Saṅgharakkhita** and obtained from him a formula of meditation with which to counteract the lustful feelings. With this formula he went into a thicket and lay on his *paṁsukūla* robe and became an *Anāgāmī*. MN a.i.55.

Mahā Tissā. An eminent Therī of Ceylon. Dpv.xviii.38.

Mahā Tuṇḍila. The Bodhisatta born as a pig. See the **Tuṇḍilajātaka** (Ja 388).

Mahā Thala. A village in which **Aggabodhi V**. built the **Kadambagona** *vihāra*. Cv.xlviii.3.

Mahā Thūpa. The great *Thūpa* in **Anurādhapura**, built by **Duṭṭhagāmaṇī**. The site on which it was erected was consecrated by the visit of all the four Buddhas of this *kappa* and was at the upper end of the **Kakudha** *vāpi*. It was one of the spots at which **Mahinda** scattered *campaka* flowers by way of homage, and the earth trembled. When **Mahinda** informed **Devānampiyatissa** of the great sanctity of the spot and of its suitability for a *Thūpa*, **Tissa** immediately wished to build the *Thūpa* himself, but **Mahinda** bade him desist, telling him that the work would be carried out in the future by **Duṭṭhagāmaṇī**. **Tissa** recorded this prophecy on a pillar of stone (Mhv.xv.51ff., 167ff). When **Duṭṭhagāmaṇī** had won his victory over the **Damiḷas** and had brought peace to the country, he saw the prophecy inscribed on the stone pillar, but was unwilling to start the work as the people were too crippled with regard to money to be able to support such an immense undertaking. But the **Devas** read his thoughts and provided him with all the necessaries for the building of the *Thūpa*. Prepared bricks were found on the banks of the **Gambhīranadī**, copper near **Tambapiṭṭha**, silver in the **Ambaṭṭhakolalena**, pearls at **Uruvelā**, and gems in a cave near **Pelivāpigāma**. The building was started on the full moon day of **Visākha**. The foundation stone was laid on the fourteenth day of the bright half of the month of *Āsāḷha*. Great celebrations marked the event, arrangements for which were in the hands of the ministers **Visākha** and **Sirideva**. Monks were present not only from all over Ceylon but from many other places:

- eighty thousand under **Indagutta** from **Rājagaha**,
- twelve thousand under **Dhammasena** from **Isipatana**,
- sixty thousand under **Piyadassī** from **Jetavanārāma**,
- eighteen thousand under **Mahā Buddharakkhita** from **Mahā Vana** in **Vesālī**,

- thirty thousand under **Mahā Dhammarakkhita** from **Ghositārāma** in **Kosambī**,
- forty thousand under **Mahā Saṅgharakkhita** from **Dakkhiṇāgiri** in **Ujjenī**,
- one hundred and sixty thousand under **Mittiṇṇa Asokārāma** in **Pāṭaliputta**, two hundred and eighty thousand under **Uttiṇṇa** from **Kasmīra**,
- four hundred and sixty thousand under **Mahā Deva** from **Pallabhogga**,
- thirty thousand under Yona **Mahā Dhammarakkhita** from **Alasandā**,
- sixty thousand under **Uttara** from **Viñjhāṭavī**,
- thirty thousand under **Cittagutta** from **Bodhimaṇḍa** *vihāra*,
- eighty thousand under **Candagutta** from **Vanavāsa**,
- and ninety-six thousand under **Suriyagutta** from **Kelāsa** *vihāra*.

Of *Arahants* alone ninety-six crores were present. As the king stepped into the space left open for him, he expressed the desire that, if his worship were to have a happy result, Theras bearing the names of the Buddha, his Dhamma and his Saṅgha, should take their places on the east, south, and west sides respectively, and a Thera bearing the name of **Ānanda** on the north side, each Thera to be surrounded by a group bearing the same name. The king's wish was fulfilled; the Theras in question and their companions were called **Mahā Buddharakkhita**, **Mahā Dhammarakkhita**, **Mahā Saṅgharakkhita** and **Mahā Ānanda**. As the king was about to mark the space to be covered by the *cetiya*, the Thera **Siddhattha**, looking into the future, told him to define only a moderate space for the *Thūpa*. This the king did; then, looking at the Theras immediately around him, he inquired their names and rejoiced to find them so auspicious, they being **Siddhattha**, **Maṅgala**, **Sumana**, **Paduma**, **Sīvalī**, **Candagutta**, **Suriyagutta**, **Indagutta**, **Sāgara**, **Mittasena**, **Jayasena**, and **Acala**. He then laid the first foundation stone on the east side on sweet smelling clay prepared by **Mittasena** and sprinkled with water by **Jayasena**; **Mahā Sumana** placed jasmine flowers on the stone. Immediately the earth trembled in wonder. The minister who helped the king to mark out the area of the *cetiya* was **Suppatiṭṭhita** *brahma*, son of **Nandisena** and **Sumanadevī**. At the end of the ceremony, **Piyadassī** preached to the assembled populace, and many attained

to various fruits of the Path.

The *Thūpa* was like a water bubble in shape; its architect was **Sirivaḍḍha** and his assistant **Acala**. Orders were given that no unpaid work should be done in the construction of the *cetiya*. Arahants caused the three terraces of flower offerings to the *Thūpa* (*pupphādhānā*) to sink nine times into the earth, in order, as they explained, to strengthen the foundations. The *cetiya* was one hundred and twenty cubits high, and for the ten flower terraces alone ten crores of bricks were used.

The Relic Chamber was of unparalleled magnificence, and consisted of four *medavaṇṇapāsāṇā*, each eighty cubits in length and in breadth and eight inches thick. These were brought from **Uttarakuru** by two *sāmaṇeras*, **Uttara** and **Sumana**. In the Chamber were placed sculptural representations of the chief events connected with the Buddha's life as well as pictures of several Jātakas, including the **Vessantara**. For a list see Mhv.xxx.71ff.; the Mhv ṭ (549ff.) contains a long disquisition to prove that there is no reason to doubt the account given of the contents of the Relic Chamber, for in its construction the power (*iddhi*) of the king, of **Devas**, and of *Arahants* came into play.

The work of the Relic Chamber was under the personal supervision of **Indagutta** Thera, of great *iddhi* power. When the Chamber was ready for the enshrining of the Relics, **Soṇuttara** of **Pūjā** *pariveṇa* was entrusted with the task of obtaining them. In a previous birth, as **Nanduttara**, he had vowed to have the power of doing this, and now was his opportunity. He went to **Mañjerika** *Nāgabhavana*, where the Relics, washed away from the *Thūpa* at **Rāmagāma**, were in the custody of the **Nāga Mahā Kāḷa**, and by a display of *iddhi* power obtained them from the **Nāga** against his desire. They represented one *doṇa* of the Buddha's Relics, and the Buddha had predicted that they would ultimately be placed in the **Mahā Thūpa**. These Relics were enshrined on the fifteenth *uposatha* day in the light half of the month of *Āsāḷha*, under the constellation of *Uttarāsāḷha*. Many **Devas** and *Brahmas* and **Nāgas** were present as on the day of the Buddha's Awakening, and ninety-six crores of *Arahants* attended the ceremony.

As the king, after passing three times round the *cetiya*, ascended it on the east side, and was about to descend into the Relic Chamber, bearing on his head the

Casket of Relics, the casket opened and the Relics rose out of it, and taking on the form of the Buddha, performed the Twin Miracle, as at the foot of the **Gaṇḍamba**. When the Relics were placed on the couch prepared for them they assumed, as the king had desired, the form of the Buddha as he lay on his death bed.

For a whole week the celebrations lasted, and during this period the king offered to the Relics the dominion of Ceylon, and **Indagutta** decreed that the people of Ceylon, wherever they might be, should be able immediately to visit the *Thūpa* should they desire to do so. At the end of the seven days, the two *sāmaṇeras*, **Uttara** and **Sumana**, closed the Chamber with the *medavaṇṇapāsāṇā* set apart for the purpose, while *Arahants* pronounced that flowers offered in the Relic Chamber should not wither, nor scents dry up; the lamps should not be extinguished nor anything whatever perish.

The building of the Māha Thūpa is described in Mhv. chaps xxviii-xxx.; Mhv ṭ. 514-83; Dpv.xix.1ff.; also **Thūpavaṁsa** (pp. 66ff.). The treasures enshrined in the Mahā Thūpa were worth twenty crores, the rest cost one thousand crores (Mhv.xxxii.18).

Before the parasol of the **Mahā Thūpa** and the plaster work could be completed, **Duṭṭhagāmaṇī** fell ill, and his brother, **Saddhātissa**, summoned from **Dīghavāpi**, contrived with great skill to make the *Thūpa* look complete, that the king might see it before he died. After the king's obsequies had been performed, in a place within sight of the **Mahā Thūpa** (Mhv.xxxii.58), **Saddhātissa** finished the work yet remaining and established celebrations to be performed three times daily at the Mahā Thūpa (Mhv.xxxii.60; Mhv.xxxiii.5). **Lañjatissa** levelled the ground between the Mahā Thūpa and the **Thūpārāma** and built three stone terraces at the cost of three hundred thousand (Mhv.xxxiii.22f). **Khallāṭanāga** made the courtyard of sand, surrounded by a wall (Mhv.xxxiii.31). **Bhātika** constructed two *vedikā* round the courtyard (Mhv.xxxiv.39). It is said (Mhv ṭ. 553f) that **Bhātika** was taken by the *Arahants* into the Relic Chamber, and he held great celebrations in its honour (see **Bhātikābhaya**). **Mahā Dāṭhika Mahā Nāga** converted the sand courtyard into a wide court laid out with *kiñcakkha*-stones on plaster (Mhv.xxxiv.69), while **Āmaṇḍagāmaṇī** erected a parasol over the *cetiya* (Mhv.xxxv.2) and **Iḷanāga**

made the **Lambakaṇṇas** construct a roadway leading up to the Mahā Thūpa (Mhv.xxxiv.17). **Sirināga** had the whole *Thūpa* gilded and crowned with a new parasol (Mhv.xxxvi.24), this work being undertaken again later by **Saṅghatissa** (Mhv.xxxvi.65), while **Saṅghabodhi** made rain to pour down by means of prostrating himself in the courtyard (Mhv.xxxvi.75). **Jeṭṭhatissa** offered two precious gems to the *Thūpa* (Mhv.xxxvi.126), while **Aggabodhi I**. placed on the *Thūpa* a golden umbrella (Cv.xlii.32), From this time onward the country passed through very troublous times and the Mahā Thūpa was neglected. But it was restored by **Parakkamabāhu I**. (Cv.lxxiv.10; lxxvi.106f; lxxviii.97) and again by **Kittinissaṅka** (Cv.lxxx.20); it was later pillaged by **Māgha** (Cv.lxxx.68), and remained neglected till the time of **Parakkamabāhu II**., who started the work of reconstruction (Cv.lxxxvii.66), which was completed by his son **Vijayabāhu IV**. Cv.lxxxviii.83; after this, the *cetiya* once more fell into disrepair and has so continued till recently, when an attempt is being made to rebuild it.

The Mahā Thūpa has been a place of pilgrimage for Buddhists from the time of its building down to the present day, even when the place was deserted and its courtyards overgrown with creepers (e.g., Vibh-a.446). There seems to have been a hall for pilgrims to the west of the *cetiya* (Vibh-a.446). When the Buddha's *Sāsana* disappears, all the Relics of the Buddha deposited in various *cetiyas* all over Ceylon will gather together at the **Mahā Cetiya**, and from there will go to the **Rājāyatana** *cetiya* in **Nāgadīpa**, thence to the *Mahā Bodhipallaṅka*, where all the Relics, assembled from everywhere, will take the form of the Buddha seated at the foot of the Bodhi-tree. Then they will be consumed by self-generated flames (Vibh-a.433).

The **Mahā Thūpa** is known by other names: **Mahā Cetiya**, **Ratanavāluka** (Cv.lxxvi.106), **Ratanavāli** (Cv.lxxx.68), **Soṇṇamāli** (Mhv.xxvii.3) (**Hemamāli**), and **Hemavāluka** (Cv.li.82).

Mahā Datta 01. A Thera of **Ariyakoṭiya**. He was once sitting at the foot of a tree to meditate, but because of the great power of his virtue, the children of the tree deity grew restless, and the deity tried to frighten him away but failed. She then appeared before the Thera, in disguise, and told him of her trouble. He

asked her to take her family somewhere else for that day only as he did not wish it to be thought that she had scared him away. MN-a.i.131.

Mahā Datta 02. **Mahā Datta Thera**. An incumbent of **Haṅkanaka** who wrongly believed that he was an *Arahant* because of the inoperation of the corruptions. Vsm.634; Vibh-a.489.

Mahā Datta 03. An Elder of **Moravāpi**, an eminent commentator whose opinions are quoted in the Commentaries, e.g., Dhs-a. 230, 267, 284, 286; Paṭis-a.405.

Mahā Datta 04. A *senāpati*. He was a follower of the *Brāhmaṇas*, and at the moment of his death he saw before him a picture of hell. The Brahmins who were round him asked him what he saw, and he said that he saw a house blood red in colour. They assured him that that was the *Brahma* world, but after death he was born in hell. MN-a.ii.803.

Mahā Daddara. The Bodhisatta born as a *Nagā* king, son of **Sūradaddara**. See the **Daddarajatāka** (Ja 172). Ja.iii.16ff.

Mahā Dāṭhika Mahā Nāga. Younger brother of **Bhātikābhaya** and king of Ceylon for twelve years (67-79 CE.). He made a courtyard of *kiñcikkha* stones on plaster round the **Mahā Thūpa**, and built the **Ambatthala** *Thūpa*, making it firm at the risk of his own life. He placed chairs for the preachers in all the *vihāras* of Ceylon, and laid out the grounds round **Cetiyagiri**, holding a great celebration called the **Giribhaṇḍapūjā** (*q.v.*).

From the **Kadambanadī** to **Cetiyagiri** he laid carpets for the comfort of pilgrims. He built the **Maṇināgapabbata**, the **Kalanda**, the **Samudda**, and the **Cūḷānāgapabbata** *vihāras*, and gave land for the use of monks in **Pāsāṇadīpaka** and **Maṇḍavāpi** *vihāras* in gratitude for favours shown him by novices of these monasteries. He had two sons, **Āmaṇḍagāmaṇī Abhaya** and **Kaṇirajānutissa**, both of whom succeeded to the throne. Mhv.xxxiv. 68ff.; xxx*v.l.*9; Dpv.xxi.34. He had a queen called **Damiḷadevī** (apparently a Tamil lady) who died young. AN-a.i.13.

Mahā Dāragalla. A tank built by **Mahā Sena** (Mhv.xxxvii.49). It was repaired by **Vijayabāhu I**. and later by **Parakkamabāhu I**. Cv.lx.50; lxxix.31.

Mahā Dāragiri. A village (probably near **Mahā Dāragallaka**) given by **Jeṭṭhatissa II**. to the **Abhayagirivihāra**. Cv.xliv.96.

Mahā Diṭṭhena Sutta. The great heresy: that the four elements and weal and woe are stable and permanent, that weal and woe are allotted to each person and do not wax and wane (SN.iii.211f). Some of these views are elsewhere attributed to **Pakudha Kaccāyana** and others to **Makkhali Gosāla**.

Mahā Dīpanī. A Commentary Gv.65, 75.

Mahā Dukkhakkhandhasutta. Some monks once visited a *Paribbājakārāma* near **Sāvatthī** and were told by the **Paribbājakas** that they, as well as the Buddha, understood how to transcend pleasures of sense, visible forms and feelings; what then was the difference between themselves and the Buddha. The monks repeated this to the Buddha, who said that none save himself knew the satisfaction, the perils, and the deliverance which attend pleasures of sense, etc.; he then proceeded to explain the pleasures of the senses, the perils that attend them, and the deliverance therefrom, which is to shed all desire and appetite therefore. It is the same with feelings. MN.i.83ff.

Mahā Duggata. A very poor man of **Benares** in the time of **Kassapa Buddha**. The citizens of **Benares** once invited the Buddha and his monks and went about asking people to help in their entertainment. In spite of their extreme poverty, **Mahā Duggata** and his wife undertook to look after one monk; they both worked hard to earn the necessary money and then prepared a simple meal. **Sakka**, knowing what was to come, came in the guise of a labourer to help them. When the time came for the meal it was found that in allotting the monks to their several hosts, **Mahā Duggata**'s house had been overlooked. **Mahā Duggata** wrung his hands and burst into tears, but somebody pointed out to him that nobody was yet entertaining the Buddha. He, therefore, went to the *vihāra* and invited the Buddha, who accepted the invitation, while princes and

nobles waited outside wishing to conduct him to their own palaces. The Buddha ate the food prepared by **Mahā Duggata** and **Sakka** and returned thanks. That same day, by the power of **Sakka**, the seven kinds of jewels fell from the sky and filled **Mahā Duggata**'s house, and when it was reported to the king that he was the wealthiest man in the city, he was appointed Treasurer. **Mahā Duggata** built a new house and discovered many hidden treasures while digging the foundations. With the money from these he entertained the Buddha and his monks for seven days, and, after death, was reborn in heaven. He is identified with **Paṇḍita** *Sāmaṇera*. Dhp a.ii.127-38.

Mahā Duggala. *v.l.* **Mahā Nuggala**. A monastery and *cetiya* built by **Kākavaṇṇatissa**. At its inauguration twelve thousand monks from **Cittalapabbata** were present. Mhv.xxiv.8ff.

Mahā Dundubhi. Thirty thousand *kappas* ago there were sixteen kings of this name, previous births of **Vappa** (or **Saraṇāgamaniya**) Thera. Thag.i.141; Ap.i.149.

Mahā Deva 01. **Mahā Deva Thera**. The Chief Disciple of **Padumuttara Buddha**. AN-a.i.114; but Bv.xi.24 calls him **Devala**.

Mahā Deva 02. **Mahā Deva Thera**. A disciple of **Kakusandha Buddha**, whom he accompanied to Ceylon, and who was left behind by the Buddha to look after the converts. Mhv.xv.89; Dpv.xv.38, 43; xvii.25; Vin-a.i.86.

Mahā Deva 03. **Mahā Deva Thera**. He conferred the *pabbajā* ordination on **Mahinda** (Mhv.v.206; Dpv.vii.25). After the Third Council he went as apostle to **Mahisamaṇḍala**, where he preached the **Devadūtasutta**, converting forty thousand people and conferring ordination on forty thousand more. Mhv.xii.3, 29; Dpv.viii.5; Vin-a.i.66.

Mahā Deva 04. A minister of **Asoka**, whose counsel was followed by **Asoka** in the arrangements for the despatch of a branch of the Bodhi-tree to Ceylon. Mhv.xviii.20.

Mahā Deva 05. **Mahā Deva Thera**. He was from **Pallavabhogga**, and was present with four hundred and sixty thousand monks at the Foundation Ceremony of the **Mahā Thūpa**. Mhv.xxix.38.

Mahā Deva 06. **Mahā Deva Thera**. He was an incumbent of **Bhaggari**, and was among those who were the last to become *Arahants* after renouncing the world with the Bodhisatta in previous births. Ja.iv.490.

Mahā Deva 07. **Mahā Deva Thera**. From **Dāmahālaka**. King **Saṅghatissa** heard him one day preach the merits of giving rice gruel, and thereupon instituted an abundant gift of rice gruel to the monks at the gates of **Anurādhapura**. Mhv.xxxvi.68.

Mahā Deva 08. A minister of **Dappula II**. He built the **Dappulapabbata** *vihāra*. Cv.l.80.

Mahā Deva 09. See **Maliya Mahā Deva**.

Mahā Devarattakurava. A *vihāra* in the district of **Kāsikhaṇḍa** in Ceylon; the **Anurārāma** was a building attached to it. Cv.xli.101.

Mahā Devī. An eminent Therī of Ceylon. Dpv.xviii.24.

Mahā Doṇa. A **Nāga** king of the city of **Mahā Doṇa** on the bank of the **Gaṅgārahada**. He used to destroy the districts of those who did not pay him tribute. **Nārada Buddha** preached to him and vanquished him. Bv.x.7; Bv a.153.

Mahā Dhana 01. The son of the Treasurer of **Benares**. His parents possessed eighty crores, and, for all education, he learnt music and singing. He married the daughter of an equally rich family and of similar education. After the death of their parents, they were very rich. One night, as the husband was on his way from the palace, some knaves tempted him to drink. He soon fell a victim to the habit and all his wealth was squandered. Then he spent his wife's money, and finally sold all his belongings, and used to go about begging, a potsherd in his hand. One day the Buddha, seeing him waiting outside the refectory for leavings

of food, smiled. In answer to **Ānanda**, who asked him the reason for his smile, the Buddha said that there was a man who had had the power of becoming chief Treasurer or attaining *Arahant*-ship, if he did but use his opportunities, but he was now reduced to beggary, like a heron in a dried-up pond. Dhp-a.iii.129ff.

Mahā Dhana 02. A merchant of **Sāvatthī**. Five hundred thieves once attempted unsuccessfully to enter his house, but hearing that he was about to travel through a forest with five hundred carts laden with goods, they lay in wait for him. The merchant took with him five hundred monks and entertained them in a village at the entrance to the forest. As he tarried there several days, the thieves sent a man to find out when he might be setting out, which he learnt would be soon. The villagers warned the merchant of the thieves' intention, and he gave up the idea of the journey and decided to return home. But on hearing that the thieves were lying in ambush on the homeward road, he stayed in the village. The monks returned to **Jetavana** and told the Buddha, who taught them that men should avoid evil even as **Mahā Dhana** avoided thieves. Dhp a.iii.21f.

Mahā Dhana 03. A merchant of **Benares**. On his way to **Sāvatthī** with five hundred carts filled with cloth of the colour of safflower, he came to the river and unyoked his oxen, thinking to cross on the morrow. In the night it rained and there was a flood. For seven days the rain continued, and **Mahā Dhana** decided to stay until his wares were sold and then return home. The Buddha, on his begging rounds, saw him and smiled. When asked the reason by **Ānanda**, he said that the man, in spite of all his plans, had only seven days to live. With the Buddha's permission, **Ānanda** warned **Mahā Dhana**, who thereupon invited the Buddha and his monks and entertained them. At the end of the meal the Buddha preached to him and he became a *Sotāpanna*. Shortly after he was seized with pain in the head and died immediately, to be reborn in **Tusita**. Dhp-a.iii.429f.

Mahā Dhana 04. A very rich man of **Rājagaha**. He had only one son, to whom he taught nothing, in case he should weary of learning. The boy, when grown up, married a woman likewise of no education. After the death of his father, he squandered all his wealth and sought refuge in a destitute's home

(*anāthasālā*). Thieves saw him there, and as he was young and strong enlisted his services. One night the thieves broke into a house, but the owner awoke and pursued them, catching **Mahā Dhana**'s son, who was brought before the king. The king ordered him to be beheaded. The courtesan of the city, **Sulasā**, saw him being led to execution, and remembering their past friendship, gave him sweetmeats and drink, bribing the guard to let him have them. At that moment **Moggallāna**, seeing the youth's fate with his divine eye, appeared before him and was given some sweetmeats. After execution, the man was born as a tree sprite, and one day carried **Sulasā** off as she was walking in the park and kept her for a week. **Sulasā**'s mother consulted **Moggallāna** on her disappearance, and was told she would return to **Veḷuvana** at the end of a week. When the time came, the sprite brought **Sulasā** back and left her on the edge of the crowd which was listening to the Buddha's preaching at **Veḷuvana**. **Sulasā** was recognised, and recounted what had happened. The Buddha made this a topic for a sermon, which benefited many beings. Pv.i.1; Pv-a.3ff.

Mahā Dhana 05. Sixty-five *kappas* ago there were four kings of this name, all previous births of **Tiṇasanthāradāyaka Thera**. Ap.i.198.

Mahā Dhanaka. A *seṭṭhi* of **Benares** identified with **Devadatta**. For his story see the **Rurujātaka** (Ja 482). Ja.iv.255ff.

Mahā Dhanakumāra. The Bodhisatta born as the son of the Treasurer of **Benares** (Ja.iii.475ff). For his story see the **Aṭṭhānajātaka** (Ja 425).

Mahā Dhanadeva. Father of **Ariyagālatissa**.

Mahā Dhammakathī Thera 01. In the time of king **Buddhadāsa** he translated the Pāli *Suttas* into Sinhalese. Cv.xxxvii.175; he is evidently referred to by Faxian (Giles, p. 72).

Mahā Dhammakathī Thera 02. An incumbent of **Nāgasāla** *vihāra*. **Kassapa II**. showed him great honour and induced him to preach the Dhamma. Cv.xlv.2.

Mahā Dhammapālajātaka (Ja 447). In **Dhammapāla**, a village of **Kāsi**, there lived a family whose head was **Mahā Dhammapāla**. The Bodhisatta was his son, and was called **Dhammapāla** *kumāra*. He went to study at **Takkasilā**. There the teacher's eldest son died, but among all the lamentations it was noticed that **Dhammapāla** did not weep. When questioned by his fellows as to how he could refrain, he answered that as it was impossible for anybody young to die, he did not believe his friend was dead. The teacher asked him about this, and found that in **Dhammapāla**'s family no one died young. Wishing to know if this were true, he left **Takkasilā** and went to the home of **Dhammapāla**, carrying with him the bones of a goat. After his welcome had subsided, he announced to **Dhammapāla** that his son was dead, and begged him not to grieve. But **Dhammapāla** clapped his hands and laughed, saying that such a thing could never be as no member of their family ever died young. He then told the Brahmin, in answer to his query, that they owed their longevity to the fact that they lived good lives.

The story was related to **Suddhodana**, who told the Buddha how, when the Bodhisatta was practising severe penances, some gods came to him (**Suddhodana**) and said that he was dead. But he refused to believe them. **Suddhodana** was **Mahā Dhammapāla** and the teacher **Sāriputta** (Ja.iv.50-55). At the conclusion of the **Jātaka Suddhodana** became an *Anāgāmī* and **Mahā Pajāpatī Gotamī** a *Sotāpanna*. Dhp a.i.99; Ja.i.92.

Mahā Dhammarakkhita 01. A *Thera*. An *Arahant*. He lived at **Asokārāma**. Once, **Tissa**, brother of **Asoka**, saw him seated at the foot of a tree meditating, fanned by a **Nāga** with a *sāla* branch. **Tissa** was later ordained by him. Mhv.v.161, 167; Thīg a.i.505; but see Vin-a.i.561, according to which it was Yonaka Mahā Dhammarakhita who ordained **Tissa**; also SN a.iii.125.

After the Third Council he was sent as messenger of Buddhism to **Mahā Raṭṭha**. There he preached the **Mahā Nāradakassapajātaka**, and eighty-four thousand people were converted, thirteen thousand joining the Saṅgha. Mhv.xii.5, 37; Dpv.viii.8; Vin-a.i.67.

Mahā Dhammarakkhita 02. An ancient Commentator, generally called *Tipiṭaka* **Mahā Dhammarakkhita**, who is quoted several times in the Commentaries. He was a contemporary of *Dīghabhāṇaka* **Abhaya**, e.g., Dhs-a.267, 278, 286f.; Vibh-a.81; Paṭis-a.405.

Mahā Dhammarakkhita 03. An Elder of **Tulādhāra** *vihāra* in **Rohaṇa**. *Tipiṭaka* **Cūḷābhaya** went to him from the **Mahā Vihāra** in order to learn from him the Dhamma. At the end of the teaching, **Dhammarakkhita** asked **Abhaya** to give him a subject for meditation, for, he said, **Abhaya** had a greater knowledge than he of that matter. The subject was given, and soon after **Dhammarakkhita** attained *Nibbāna*, and died while preaching at the **Lohapāsāda**. Vsm.96f.

Mahā Dhammarakkhita 04. See *Yonaka* **Mahā Dhammarakkhita**.

Mahā Dhammasamādānasutta. On professions and living up to them. There are four ways of professing a Dhamma: the first is unpleasant at the time and ripens to pain thereafter, the second is pleasant at the time but also ripens to pain, the third is unpleasant at the time but ripens to pleasure, while the fourth is pleasant both at the time and thereafter. The Buddha then explains in detail these four classes of profession. MN.i.309-17.

Mahā Dhātukathā. See **Dhātukathā**.

Mahā Nadī. A river, dammed up by **Udaya II**. Cv.li.127; Cv.Trs.i.159, n.3.

Mahā Nanda. *v.l.* **Mahā Nāma**. An author of **Haṁsavatī**, to whom some authorities ascribe the authorship of the **Madhusāraṭṭhadīpanī** in the **Abhidhamma**. Bode, 47, n.6;.

Mahā Nandana. See **Nandana**.

Mahā Nāga 01. **Mahā Nāga Thera**. The son of **Madhuvāseṭṭha** of **Sāketa**. While the Buddha was at **Añjanavana**, **Mahā Nāga** saw the wonder wrought by **Gavampati** and entered the Saṅgha under him, attaining to *Arahant*-ship in due

course.

In the past he had given a *dādima* (pomegranate) fruit to **Kakusandha Buddha** (Thag-a.i.442f).

Several verses uttered by him in admonition of the **Chabbaggiyā**, because of their failure to show regard for their co-religionists, are found in the **Theragāthā**. Thag.vss.387-92.

Mahā Nāga 02. Son of **Muṭasiva** and viceroy of **Devānampiyatissa**. His wife was **Anulā**, for whose ordination **Saṅghamittā** came over from **Jambudīpa** (Mhv.xiv.56; Dpv.xi.6; xvii.75). His second wife was a foolish woman who tried to poison him in order to get the throne for her son. While he was building the **Taraccha** tank, she sent him some mangoes, the top one of which, intended for him, was poisoned. But it was her son who ate the mango and died. **Mahā Nāga** thereupon went to **Rohaṇa**, where he founded the dynasty of that name at **Mahā Gāma**. His son was *Yaṭṭhālayaka* **Tissa**. **Mahā Nāga** built the **Nāgamahāvihāra** and the **Uddhakandaraka** *vihāra*. Mhv.xxii.2ff.

Mahā Nāga 03. A resident of **Niṭṭhulaviṭṭhika** in **Girijanapada**. He was the father of **Goṭha-imbara**. Mhv.xxiii.49.

Mahā Nāga 04. Son of **Vaṭṭagāmaṇī**. He later came to be known as **Coranāga**. Mhv.xxxiii.45.

Mahā Nāga 05. See **Mahā Dāṭhika Mahā Nāga**.

Mahā Nāga 06. **Mahā Nāga Thera**. Incumbent of **Bhūtārāma**. As a mark of favour, **Kaniṭṭhatissa** built for him the **Ratanapāsāda** at **Abhayagirivihāra**. Mhv.xxxvi.7.

Mahā Nāga 07. **Mahā Nāga Thera**. Incumbent of **Samudda** *vihāra*. He was among those who accepted the gift of a meal by Prince **Sāliya**, in his birth as a blacksmith. Mhv ṭ. 606.

Mahā Nāga 08. **Mahā Nāga Thera**. Incumbent of **Kāḷavallimaṇḍapa**. He was among those who accepted the meal given by **Sāliya** in his previous birth (Mhv ṭ. 606). He was one of the last to attain *Arahant*-ship among those who left the world with the Bodhisatta in various births (Ja.iv.490). He did not sleep for seven years, after which he practised continual meditation for sixteen years, becoming an *Arahant* at the end of that time. Snp-a.i.56; MN-a.i.209; SN-a.iii.155.

His fame was great, and there is a story of a Brahmin who came all the way from **Pāṭaliputta** to **Kāḷavallimaṇḍapa** in **Rohaṇa** to visit him. The Brahmin entered the Saṅgha under him and became an *Arahant* (AN a.i.384). Once, while **Mahā Nāga** was begging alms at **Nakulanagara**, he saw a nun and offered her a meal. As she had no bowl, he gave her his, with the food ready in it. After she had eaten and washed the bowl, she gave it back to him saying, "Henceforth there will be no fatigue for you when begging for alms." Thereafter the Elder was never given alms worth less than a *kahāpaṇa*. The nun was an *Arahant*. Dhs-a.399.

Mahā Nāga 09. **Mahā Nāga Thera**. Incumbent of **Bhātiyavaṅka** *vihāra* He received alms from **Sāliya** in his previous birth. Mhv ṭ. 606.

Mahā Nāga 10. **Mahā Nāga Thera**. Incumbent of **Maddha** (?) *vihāra*. He was one of the last to become *Arahant* among those who left the world with the Bodhisatta in various births. Ja.vi.30.

Mahā Nāga 11. **Mahā Nāga Thera**. He and his brother, **Cūḷa Nāga**, householders of **Vasāḷanagara**, renounced the world and became *Arahants*. One day, while visiting their own village, they went to their mother's house for alms. The mother, not quite sure who they were, asked if they were her sons. But they, not wishing for any bonds of affection, gave an evasive reply. SN a.ii.125.

Mahā Nāga 12. **Mahā Nāga Thera**. He lived in **Uccatalaṅka** (**Uccavālika**). *Talaṅkavāsi* **Dhammadinna** (*q.v.*) was his pupil and became an *Arahant* through his intervention. Vibh-a.489; Vsm.634.

Mahā Nāga 13. **Mahā Nāga Thera**. He once went to his mother's house for alms and while sitting there entered into *jhāna*. The house caught fire and all the others fled. When the fire was put out the Thera was discovered unhurt, and the villagers did him great honour. Finding his attainments discovered, he rose into the air and went to **Piyaṅgudīpa**. Vsm.706.

Mahā Nāga 14. A king of Ceylon, mentioned in the **Dhammasangaṇi** Commentary (Dhs-a.399). While travelling to India from Ceylon he won the favour of an Elder, and on his return became king. Out of gratitude he established gifts of medicine in **Setambaṅgaṇa** for as long as he lived. (Dhs-a.399).

Mahā Nāga 15. Teacher of **Saṅgharakkhita** *Sāmaṇera* (*q.v.*). He was called *Sāmuddika* **Mahā Nāga**. DN a.ii.558.

Mahā Nāga 16. Nephew of **Bhayasīva**. During a time of famine he sold his upper garment and obtained food for a man learned in magic spells. The latter, in gratitude, took him to the **Gokaṇṇasamudda**, and there, having conjured up a **Nāga**, prophesied **Mahā Nāga**'s future. **Mahā Nāga** entered **Silākāla**'s service, and was sent by him to collect revenue in **Rohaṇa**. Later he was made *Andhasenāpati*, and he established himself master of **Rohaṇa**. He once attempted to fight against **Dāṭhāpabhuti**, but soon gave up the attempt. Taking advantage of the confusion in **Kittisirimegha**'s dominions, **Mahā Nāga** advanced against him, killed him, and seized the throne. Among his benefactions was the grant of the village of **Jambalambaya** to **Uttara** *vihāra*, **Tintinika** to **Mahā Vihāra**, and **Vasabha** in **Uddhagāma** to **Jetavana** *vihāra*, together with three hundred fields for the supply of rice soup. He also gave **Cīramātikavāra** to the **Mahā Vihāra** and instituted a gift of rice soup. He renovated the **Mayūrapariveṇa** and **Anurārāma** in the **Mahā Devarattakurava** *vihāra* in **Kāsikhanda**. He reigned for only three years (556-9 CE.), and was succeeded by his nephew, **Aggabodhi I**. (Cv.xli.69ff), who built a *vihāra* in his memory and assigned it to an Elder versed in the *Tipiṭaka*. Cv.xlii.24; Cv.Trs.i.68, n.2.

Mahā Nāga 17. A monk of **Kontaraṭṭhakapabbata** *vihāra*. He died seated in mid air, and **Kākavaṇṇatissa**, having heard of it from a crow, paid him great honour. Ras.ii.64.

Mahā Nāgakula. See **Mahā Nāgahula**.

Mahā Nāgatissavihāra. A monastery in Ceylon where **Vohārikatissa** erected a parasol over the *Thūpa*. Mhv.xxxvi.34.

Mahā Nāgapabbata. A *vihāra* in Ceylon where **Aggabodhi I**. built an *uposatha* hall. Cv.xlii.27.

Mahā Nāgavana 01. An open space in Ceylon, on the banks of the **Mahā Vālukagaṅgā**. It was three *yojanas* long and one wide and was the meeting place of the **Yakkhas**. The Buddha went there on his first visit to Ceylon, and in it was later built the **Mahiyaṅgaṇa Thūpa**. Mhv.i.22f.

Mahā Nāgavana 02. A park near **Anurādhapura**. It was there that the relics brought by **Sumana** for the **Thūpārama** were first received by **Devānampiyatissa**. Mhv.xvii.7, 22f.

Mahā Nāgavihāra 01. See **Nāgamahāvihāra**.

Mahā Nāgavihara 02. A monastery built by **Aggabodhi I**. in memory of King **Mahā Nāga** (Cv.xlii.24) (see **Mahā Nāga** 16). **Jeṭṭhatissa III**. assigned the villages of **Mātulaṅgaṇa** and **Odumbaraṅgaṇa** to the *padhānaghara* there. Cv.xliv.98.

Mahā Nāgahula, **Mahā Nāgasula**, **Mahā Nāgakula**. A town in **Rohaṇa** in **Dvādasasahassakaraṭṭha**. It is first mentioned in the account of the campaigns of **Vijayabāhu I**. (Cv.lviii.39). His *Ādipāda*, **Vikkamabāhu**, made it his capital and lived there (Cv.lx.90), as did **Kittisirimegha**, brother of **Māṇābharaṇa** (Cv.lxi.23). Later, **Sirivallabha** lived there with his queen **Ratnāvalī**, her two daughters and the young **Parakkamabāhu** (Cv.lxiii.4).

When **Parakkamabāhu** became king as **Parakkamabāhu I**., he wished to

bring the city under his power, and sent *Damiḷādhikārī* **Rakkha** and **Rakkha Kañcukināyaka** to subdue it. This they did only after much difficulty, owing to the severe resistance of the rebels of **Rohaṇa**. After its capture, *Damiḷādhikārī* **Rakkha** held a great festival in celebration of his victory, and the place was made the headquarters of **Parakkamabāhu**'s forces in **Rohaṇa**. Cv.lxxv.19, 70, 115ff.; 162f. For its identification see Cv.Trs.i.205, n.3.

Mahā Nāma. A lake in **Nāgadīpa**. Near it was the **Mucalindavana**. Ras.ii.18; see also Naga.

Mahā Nāma 01. **Mahā Nāma Thera**. He was born in a Brahmin family of **Sāvatthī**, and, after hearing the Buddha preach, entered the Saṅgha. Taking a formula of meditation, he dwelt on the hill called **Nesādaka**. Unable to prevent the rising of evil thoughts, he was disgusted with himself, and climbing a steep crag, made as if to throw himself down, and evoking insight became an *Arahant*.

In the time of **Sumedha Buddha** he was a Brahmin teacher skilled in the Vedas, and the Buddha visited him in his hermitage on the banks of the **Sindhū** and was given honey by him (Thag a.vs.115; Thag a.i.227ff). **Mahā Nāma** is probably identical with **Madhudāyaka Thera** of the **Apadāna**. Ap.ii.325f.

Mahā Nāma 02. **Mahā Nāma Thera**. One of the **Pañcavaggiyā** (Ja.i.82). He became a *Sotāpanna* on the third day after the preaching of the **Dhammacakkappavattanasutta**. He became an *Arahant* on the day of the preaching of the **Anattalakkhaṇasutta**, together with the other **Pañcavaggiyā** (AN-a.i.84; MN-a.i.390).

Mahā Nāma once visited **Macchikāsaṇḍa**, and there **Citta** *gahapati*, seeing him beg for alms and pleased with his bearing, invited him to his house, gave him a meal, and listened to a sermon by him. **Citta** was greatly pleased, and offered his pleasure garden of **Ambāṭakavana** to **Mahā Nāma** as a gift to the Saṅgha and built there a great monastery. Dhp a.ii.74.

Mahā Nāma 03. A **Sākiyan** *rājā*, son of **Amitodana**; he was elder brother of **Anuruddha** and cousin of **Gotama Buddha**. When the **Sākiyan** families of **Kapilavatthu** sent their representatives to join the Saṅgha of their distinguished

kinsman, **Mahā Nāma** allowed **Anuruddha** to leave the household, he knowing nothing of household affairs. Vin.ii.180f.; Dhp-a.i.133; iv.124, etc.; but according to Northern sources (Rockhill, p. 13) he was son of Dronodana; according to Thag-a. (ii.123) **Ānanda** was a brother (or, at least, a step-brother) of **Mahā Nāma**, for there **Ānanda**'s father is given as **Amitodana**. But see MN a.i.289, where **Mahā Nāma**'s father is called **Sukkodana** and **Ānanda**'s **Amitodana**.

Mahā Nāma showed great generosity to the Saṅgha, and was proclaimed best of those who gave choice alms to the monks (AN.i.26). Once, with the Buddha's permission, he supplied the Saṅgha with medicaments for three periods of four months each. The **Chabbaggiyā**, always intent on mischief, tried in vain to discourage him. Vin.iv.101; AN-a. (i.213) adds that this was during the period of want experienced by the Buddha and his monks at **Verañjā**. At the end of the year, **Mahā Nāma** wished to continue the supply of good food to the Buddha and his monks, but the Buddha refused his permission.

Mahā Nāma was a devoted follower of the Buddha and wished to understand the Dhamma. The books record several conversations between him and the Buddha, and **Ānanda**, **Godha**, and **Lomasavaṅgīsa** (see **Mahā Nāmasutta** and **Lomasavaṅgīsa**). Once when the Buddha arrived at **Kapilavatthu** he asked **Mahā Nāma** to find him lodging for the night. **Mahā Nāma** tried everywhere without success, and finally suggested that the Buddha should spend the night in the hermitage of **Bharaṇḍu Kāḷāma** (SN.v.327f). This he did, and was joined there the next morning by **Mahā Nāma**; as a result of the discussion between the Buddha, **Mahā Nāma** and **Bharaṇḍu**, the last-named left **Kapilavatthu** never to return. On another occasion, **Mahā Nāma** visited the Buddha at **Nigrodhārāma** where the Buddha was convalescing after a severe illness, and at once **Mahā Nāma** asked a question as to whether concentration followed or preceded knowledge. **Ānanda**, who was present, not wishing the Buddha to be troubled, took **Mahā Nāma** aside and explained to him the Buddha's teachings on the subject. See **Sakkasutta** (SN.i.219f.).

Mahā Nāma had a daughter **Vāsabhakhattiyā**, born to him by a slave-girl named **Nāgamuṇḍā**, and when **Pasenadi** asked the **Sākiyans** to give him in marriage a **Sākiyan** maiden they met in the Mote Hall, and, following the

advice of **Mahā Nāma**, sent **Vāsabhakhattiyā** to him. In order to allay any suspicions, **Mahā Nāma** sat down to a meal with her, taking one mouthful from the same dish; but before he could swallow it a messenger arrived, as secretly arranged, and summoned him away. He left, asking **Vāsabhakhattiyā** to continue her meal (Dhp-a.i.345f.; Ja.i.133; iv. 145f).

See also the **Cūḷa Dukkhakkhandhasutta** and **Sekhasutta**, both preached to **Mahā Nāma**.

His resolve to attain to eminence as the best distributor of pleasant food to the monks was made in the time of **Padumuttara Buddha**. He was then a householder of **Haṁsavatī** and heard the Buddha confer a similar rank on a monk (AN-a.i.213).

Mahā Nāma is included in a list of exemplary lay devotees (AN.iii.451). The **Samantapāsādikā** (Vin-a.iv.857) adds that **Mahā Nāma** was one month older than the Buddha and that he was a *Sakadāgāmī*.

Mahā Nāma 04. A **Licchavī**. One day while walking about in the **Mahā Vana** in **Vesālī** he saw some young **Licchavīs** paying homage to the Buddha and accused them of inconsistency. For details see the **Kumārasutta** (AN.iii.75ff.).

Mahā Nāma 05. King of Ceylon. He was the younger brother of **Upatissa II**. and was for some time a monk, but he carried on an intrigue with **Upatissa**'s wife, and she killed her husband. Then **Mahā Nāma** became a layman, assumed the sovereignty, and married **Upatissa**'s queen. He built refuges for the sick, enlarged the **Mahā Pāli** Hall, and erected the **Lohadvāra**, **Ralaggāma**, and **Koṭipassāvana** *vihāras*, which he gave to the monks of **Abhayagiri** a *vihāra* which he built on the **Dhūmarakkha** mountain, he gave, at the instigation of his queen, to the monks of **Mahā Vihāra**. He ruled for twenty-two years (409-31 CE.). It was during his reign that **Buddhaghosa** arrived in Ceylon and wrote his Commentaries, dwelling in a *vihāra* given by the king. Cv.xxxvii.209ff.; see also PLC. 96. The king seems to have also been called **Sirinivāsa** and **Sirikuḍḍa**.

Mahā Nāma 06. Incumbent of **Dīghasaṇḍa** (or **Dīghāsana**) *Vihāra* (Cv.xxxix.42). He is generally identified with the uncle of **Dhātusena** mentioned

elsewhere (Cv.xxxviii.16). **Moggallāna I**. built for him the **Pabbatavihāra** (Cv.xxxix.42). **Mahā Nāma** is generally regarded as the author of the older part of the **Mahā Vaṁsa**. Mhv ṭ. 687; e.g., in Gv.61, 66; Svd.1266; for a discussion on this see PLC.139ff.

Mahā Nāma 07. Author of the **Saddhammappakāsanī** Commentary on the **Paṭisambhidāmagga** (Gv.61; Svd.1196). The colophon to the book (Paṭis-a.526) states that he lived in the **Uttaramanti** *pariveṇa* in the **Mahā Vihāra** and finished his work in the third year after the death of **Moggallāna** (probably **Moggallāna I**.). The **Gandhavaṁsa** (Gv.70) says that the work was written at the request of an *upāsaka*, also named **Mahā Nāma**.

Mahā Nāma 08. See **Mahā Nanda**.

Mahā Nāmamatthaka. A tank restored by **Parakkamabāhu I**. Cv.lxxix.35.

Mahā Nāmasikkhāpada. A rule formulated by the Buddha regarding the advisability of those not actually ill receiving medicaments. Vin-a.iv.842; see Vin.iv.102.

Mahā Nāmasutta 01. **Mahā Nāma** the **Sākyan** visits the Buddha at **Nigrodhārāma** and confesses his worry as to where he would be reborn if he were to meet with an accident while passing through the crowded streets of **Kapilavatthu**! The Buddha assures him that he need not distress himself as he has for long practised faith and virtue, learning, renunciation and insight. His mind will soar aloft like a jar of butter or of oil, broken in a deep pool of water, where the fragments of the jar will sink but the butter and the oil float. SN.v.370.

Mahā Nāmasutta 02. The circumstances are similar to those of the above *Sutta*. The noble disciple, possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who cultivates virtues dear to the Ariyans, such a one is destined to *Nibbāna*. **Mahā Nāma** is such a one. SN.v.371; 404.

Mahā Nāmasutta 03. See **Godhasutta**.

Mahā Nāmasutta 04. **Mahā Nāma** asks the Buddha, at **Nigrodhārāma**, as to how a man becomes a disciple, how virtuous and a believer, how far is he given to generosity and blessed with insight? The Buddha answers his questions. SN.v.395f.

Mahā Nāmasutta 05. The Buddha tells **Mahā Nāma**, in answer to his question, that the noble disciple who has won the fruit (*āgataphala*) and grasped the teaching (*viññātasāsana*), lives a life of abundance, his mind occupied with thoughts of the Buddha, the Dhamma and the Saṅgha, the virtues he practises, his liberality and the **Devas**. Thus among uneven folk he lives evenly and untroubled. AN.iii.284ff.

Mahā Nāmasutta 06. On six qualities which are developed in a monk who is faithful, energetic, mindful, concentrated and wise. His thoughts dwell on the **Tathāgata**, the Dhamma and the Saṅgha, on his own generosity and on the **Devas**. Thus his mind is free from thoughts of ill-will, lust, folly; it is direct, And he realises the *attha* and Dhamma and the joy associated with Dhamma; his body is serene and his mind filled with joy. AN.v.328ff.; cp. No. 5 above.

Mahā Nāmasutta 07. Very similar to *Sutta* No. 6. AN.v.332ff.

Mahā Nāradakassapajātaka (Ja 544). **Aṅgati**, king of **Mithilā** in **Videha**, is a good ruler. One full moon night he consults his ministers as to how they shall amuse themselves. **Alāta** suggests new conquests; **Sunāma** suggests that they shall seek pleasure in dance, song and music; but **Vijaya** recommends that they shall visit some *samaṇa* or Brahmin. **Aṅgati** falls in with the views of **Vijaya**, and in great state goes to **Guṇa** of the **Kassapagotta**, an ascetic who lives in the park near the city. **Guṇa** preaches to him that there is no fruit, good or evil, in the moral life; there is no other world than this, no strength, no courage; all beings are predestined and follow their course like the ship her stern. **Alāta** approves of the views of **Guṇa**; he remembers how, in his past life, he was a wicked councillor called **Piṅgala**; from there he was born in the family of a general, and now he is a minister. A slave, **Bījaka**, who is present, can remember his past life and says he was once **Bhava** *seṭṭhi* in **Sāketa**, virtuous and generous,

but he is now the son of a prostitute. Even now he gives away half his food to any in need, but see how destitute he is!

Aṅgati is convinced that **Guṇa**'s doctrine is correct, and resolves to find delight only in pleasure. He gives orders that he shall not be disturbed in his palace; **Candaka**, his minister, is deputed to look after the kingdom. Fourteen days pass in this manner. Then the king's only child, his beloved daughter **Rujā**, comes to him arrayed in splendour, attended by her maidens, and asks for one thousand to be given the next day to mendicants. **Aṅgati** protests; he will deny his daughter no pleasure or luxury, but has learnt too much to approve of her squandering money on charity or wasting her energy in keeping the fasts.

Rujā is at first amazed, then tells her father that his councillors are fools, they have not taken reckoning of the whole of their past, but remember only one birth or two; they cannot therefore judge. She herself remembers several births; in one she was a smith in **Rājagaha** and committed adultery, but that sin remained hidden, like fire covered with ashes, and she was born as a rich merchant's only son in **Kosambī**. There she engaged in good works, but, because of previous deeds, she was born after death in the **Roruvaniraya** and then as a castrated goat in **Bheṇṇākaṭa**. In her next birth she was a monkey, and then an ox among the Dasannas; then a hermaphrodite among the **Vajjians**, and later a nymph in **Tāvatiṁsa**. Once more her good deeds have come round, and hereafter she will be born only among gods and men. Seven births hence she will be a male god in **Tāvatiṁsa**, and even now the god **Java** is gathering a garland for her.

All night she preaches in this way to her father, but he remains unconvinced. The Bodhisatta is a *Brahma*, named **Nārada Kassapa**, and, surveying the world, sees **Rujā** and **Aṅgati** engaged in conversation. He therefore appears in the guise of an ascetic, and **Aṅgati** goes out to greet and consult him. The ascetic praises goodness, charity, and generosity, and speaks of other worlds. **Aṅgati** laughs, and asks for a loan which, he says, he will repay twice over in the next world, as the ascetic seems so convinced that there is one. **Nārada** tells him of the horrors of the hell in which **Aṅgati** will be reborn unless he mends his ways, and mentions to him the names of former kings who attained to happiness through good lives. The king at last sees his error and determines to choose new

friends. **Nārada Kassapa** reveals his identity and leaves in all majesty.

The story was related in reference to the conversion of **Uruvelā Kassapa**. He came, after his conversion, with the Buddha to **Latthivana**, and the people wondered if he had really become a follower of the Buddha. He dispelled their doubts by describing the folly of the sacrifices which he had earlier practised, and, laying his head on the Buddha's feet did obeisance. Then he rose seven times into the air, and, after having worshipped the Buddha, sat on one side. The people marvelled at the Buddha's powers of conversion, which, the Buddha said, were not surprising since he possessed them already as a Bodhisatta.

Aṅgati is identified with **Uruvelā Kassapa**, **Alāta** with **Devadatta**, **Sunāma** with **Bhaddiya**, **Vijaya** with **Sāriputta**, **Bījaka** with **Moggallāna**, **Guṇa** with the **Licchavī Sunakkhatta**, and **Rujā** with **Ānanda**. Ja.vi.219-55; see also Ja.i.83.

Mahā Nikkaḍḍhika. One of the villages given by **Aggabodhi IV**. for the maintenance of the *Padhānaghara*, which he built for **Dāṭhāsiva**. Cv.xlvi.13.

Mahā Nikkhavaṭṭivāpi. A tank built by King **Vasabha**. Mhv.xxxv.94.

Mahā Nigaṇṭha. See **Nigaṇṭha Nātaputta**.

Mahā Nigama. A minister of **Mahā Nāma**; he built the **Ganthakāra** *pariveṇa*. PLC. 96.

Mahā Nigghosa. Twenty-four *kappas* ago there were sixteen kings of this name, previous births of **Vimala** (or **Buddhupaṭṭhāka**) Thera. Thag a.i.122; Ap.i.139.

Mahā Nijjhara. A monastery in Ceylon. Once the elephant **Kaṇḍula** looked after the monks there. Ras.ii.29.

Mahā Niṭṭhilagāma. A village given by **Kassapa II**. for the incumbent of the **Nāgasālavihāra**. Cv.xliv.151

Mahā Nidāna. Seventy-two *kappas* ago there were eight kings of this name, previous births of **Vātātapanivāriya Thera**. Ap.i.207.

Mahā Nidānasutta. The fifteenth *Sutta* of the **Dīghanikāya**, preached to **Ānanda** at **Kammāssadamma** in the **Kuru** country. **Ānanda** says that the doctrine of events as arising from causes is quite clear to him; that it only appears deep. "Say not so," warns the Buddha, and proceeds to give a detailed exposition of the *Paṭiccasamuppāda*, or Chain of Causation, as it comes later to be called, explaining how each link in the chain of *Saṁsāra* is both the effect of one factor and the cause of another. The *Sutta* also discusses the idea of "soul," the seven resting places of cognition (*viññāṇaṭṭhiti*), the two spheres (*āyatana*), and the eight kinds of deliverance (*vimokkha*). DN.ii.55-71; Thomas: cp. Cit.,197.

Khemā had heard the **Mahā Nidānasutta** in the time of **Kassapa Buddha** (Ap.ii.546, vs.34). On hearing it again, preached by **Gotama**, she revived her memory and became an *Arahant*. Ap.ii.549, vs.72.

Mahā Niddesa. See **Niddesa**. One of the books of the **Khuddakanikāya**.

Mahā Nipāta 01. The twenty-second section of the **Jātaka Commentary** Ja.vi.1-593.

Mahā Nipāta 02. The last section of the **Theragāthā** and the **Therīgāthā**. The former contains the verses attributed those attributed to **Vaṅgīsa** and the latter to **Sumedhā**.

Mahā Niyyāmaraṭṭha. A district in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.57; Cv.Trs.i.324, n.2.

Mahā Niraya. See **Avīci**.

Mahā Nirutti. One of the books attributed to **Mahā Kaccāna** (Gv.59). This probably refers to the tradition which ascribes the **Kaccāyana** Grammar to **Mahā Kaccāna**.

Mahā Nisabha. See **Nisabha**.

Mahā Nissara. A work ascribed to **Ariyavaṁsa** of Ava (Gv.65). The correct reading is probably **Mahā Nissaya**, and refers to the *atthayojanā* written by him on the **Abhidhamma**.

Mahā Nīpa. A place in **Anurādhapura** through which the *simā* of the **Mahā Vihāra** passed (Mbv. 134,135). It probably received its name from a *nīpa* tree growing there.

Mahā Nuggala. See **Mahā Duggala**.

Mahā Nettapabbata. A monastery in Ceylon where **Sena I**. built a refectory (*mahāpāli*). Cv.l.74.

Mahā Nettappāsāda. A monastery in Ceylon, for the incumbent of which **Vijayabāhu I**. built a *vihāra* in **Vātagiri** (Cv.lxxxviii.46). Among the incumbents of Mahā Nettappāsāda was an Elder known as **Vīdāgama** Thera, author of several Sinhalese works. PLC. 253.

Mahā Nettādipādika. A series of cells built for the **Dhammaruci** monks by **Aggabodhi IV**. Cv.xlviii.2.

Mahā Neru 01. A mountain. Another name for **Meru** (**Sumeru**) MN.i.338; DN.iii.199; Ja.iii.210.

Mahā Neru 02. A primeval king, descendant of **Mahā Sammata**; he lived for the space of one *asaṅkheyya*. Dpv.iii.8; Mhv.ii.5; Mvu.i.124.

Mahā Nela. A king of twenty *kappas* ago, a previous birth of **Kotumbariya Thera**. Ap.i.192.

Mahā Nela. A servitor of **Kākavaṇṇatissa**. He was very fleet of foot, though he refused to work with his hands. In his past birth he was **Kurudeva**. Ras.ii.111f.

Mahā Pakaraṇa. Another name for the **Paṭṭhānappakaraṇa** of the **Abhidhamma**.

Mahā Paccarī. An old Commentary on the *Tipiṭaka*, used by **Buddhaghosa** in the compilation of his works. It is often referred to in the **Samantapāsādika** and its comments quoted. Tradition has it that it was so-called because it was compiled on a raft, e.g., Vin-a.i.283; iii.527, 536, 553, 615; iv. 763, 770, 776, 778, 782, 803, 806, 807, 813, 861, 914, 923, etc.

Mahā Pajāpatī Gotamī. An eminent Therī. She was born at *Deva*-**daha** in the family of **Suppabuddha** as the younger sister of **Mahā Māyā**. Ap.ii.538 says her father was **Añjana Sakka** and her mother **Sulakkhaṇā**. Mhv.ii.18 says her father was **Añjana** and her mother **Yasodharā**. **Daṇḍapāṇī** and **Suppabuddha** were her brothers; cp. Dpv.xviii.7f.

At the birth of each sister, interpreters of bodily marks prophesied that their children would be *cakkavattīs*. King **Suddhodana** married both the sisters, and when **Mahā Māyā** died, seven days after the birth of the Buddha, **Pajāpatī** looked after the Buddha and nursed him. She was the mother of **Nanda**, but it is said that she gave her own son to nurses and herself nursed the Bodhisatta. The Buddha was at **Vesālī** when **Suddhodana** died, and **Pajāpatī** decided to renounce the world, and waited for an opportunity to ask the permission of the Buddha.

Pajāpatī was already a *Sotāpanna*. She attained this eminence when the Buddha first visited his father's palace and preached the **Mahā Dhammapālajātaka** (Ja 447) (Dhp a.i.97).

Her opportunity came when the Buddha visited **Kapilavatthu** to settle the dispute between the **Sākiyans** and the **Koḷiyans** as to the right to take water from the river **Rohiṇī**. When the dispute had been settled, the Buddha preached the **Kalahavivādasutta**, and five hundred young **Sākiyan** men joined the Saṅgha. Their wives, led by **Pajāpatī**, went to the Buddha and asked leave to be ordained as nuns. This leave the Buddha refused, and he went on to **Vesālī**. But **Pajāpatī** and her companions, nothing daunted, had barbers cut off their hair, and donning yellow robes, followed the Buddha to **Vesālī** on foot. They arrived

with wounded feet at the Buddha's monastery and repeated their request. The Buddha again refused, but **Ānanda** interceded on their behalf and their request was granted, subject to eight strict conditions. For details see Vin.ii.253ff.; also AN.iv.274ff.

There was some question, which arose later as to the procedure of **Pajāpatī**'s ordination, which was not formal. When the nuns discovered this some of them refused to hold the *uposatha* with her. But the Buddha declared that he himself had ordained her and that all was in order (Dhp a.iv.149). Her *upasampadā* consisted in acquiescing in the eight conditions laid down for nuns (Vin-a.i.242).

After her ordination, **Pajāpatī** came to the Buddha and worshipped him. The Buddha preached to her and gave her a subject for meditation. With this topic she developed insight and soon after won *Arahant*-ship, while her five hundred companions attained to the same after listening to the **Nandakovādasutta**. Later, at an assembly of monks and nuns in **Jetavana**, the Buddha declared **Pajāpatī** chief of those who had experience (lit. many nights, *rattaññūnaṁ*) (AN.i.25). Not long after, while at **Vesālī**, she realized that her life had come to an end. She was one hundred and twenty years old; she took leave of the Buddha, performed various miracles, and then died, her five hundred companions dying with her. It is said that the marvels which attended her cremation rites were second only to those of the Buddha.

It was in the time of **Padumuttara Buddha** that **Pajāpatī** made her resolve to gain eminence. She then belonged to a clansman's family in **Haṁsavatī**, and, hearing the Buddha assign the foremost place in experience to a certain nun, wished for similar recognition herself, doing many good deeds to that end. After many births she was born once more at **Benares**, forewoman among five hundred slave girls. When the rains drew near, five **Pacceka Buddhas** came from **Nandamūlaka** to **Isipatana** seeking lodgings. **Pajāpatī** saw them after the Treasurer had refused them any assistance, and, after consultation with her fellow slaves, they persuaded their several husbands to erect five huts for the **Pacceka Buddhas** during the rainy season and they provided them with all requisites. At the end of the rains they gave three robes to each **Pacceka Buddha**. After that she was born in a weaver's village near **Benares**, and again ministered, this time to five hundred **Pacceka Buddhas**, sons of **Padumavatī**

(Thīg a.140ff.; AN a.i.185f.; Ap.ii.529-43).

It is said that once **Pajāpatī** made a robe for the Buddha of wonderful material and marvellously elaborate. But when it came to be offered to the Buddha he refused it, and suggested it should be given to the Saṅgha as a whole. **Pajāpatī** was greatly disappointed, and **Ānanda** intervened. But the Buddha explained that his suggestion was for the greater good of **Pajāpatī**, and also as an example to those who might wish to make similar gifts in the future. This was the occasion for the preaching of the **Dakkhiṇāvibhaṅgasutta** (MN.iii.253ff.; MN-a.ii.1001ff.; this incident is referred to in the **Milinda** p.240). The Buddha had a great love for **Pajāpatī**, and when she lay ill, as there were no monks to visit her and preach to her – that being against the rule – the Buddha amended the rule and went himself to preach to her (Vin.iv.56).

Pajāpatī's name appears several times in the Jātakas. She was the mother monkey in the **Cūḷa Nandiyajātaka** (Ja 222, Ja.ii.202), **Candā** in the **Cūḷa Dhammapāla** (Ja 358, Ja.iii.182), and **Bhikkhudāyikā** (or **Bhikkhudāsikā**) daughter of **Kikī**, king of **Benares** (Ja.vi.481).

Mahā Pajāpatī was so-called because, at her birth, augerers prophesied that she would have a large following; **Gotamī** was her *gotta* name (MN a.i.1001; cp. AN-a.ii.774).

There is a story related of a nurse employed by **Pajāpatī** and born in **Devadaha**. She renounced the world with **Pajāpatī**, but for twenty-five years was harassed by thoughts of lust till, at last, she heard **Dhammadinnā** preach. She then practiced meditation and became an *Arahant*. Thīg a.75f.

Mahā Pajāpatīsutta. Contains details of the events which led to the admission of women into the Saṅgha. AN.iv.274ff.; cp. Vin.ii.253ff.

Mahā Paññākathā. The first chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**.

Mahā Pañhasutta. A number of lay devotees of **Kajaṅgalā** visit the **Kajaṅgalā** *bhikkhunī* (*q.v.*) and ask her to explain in detail the **Mahā Pañhā** as stated by the Buddha. She answers that she has heard neither the explanation of

the Buddha nor that of the *Arahants*, but she will explain them according to her own lights, and proceeds to do so. The devotees report her explanation to the Buddha, who praises her wisdom and declares that his own explanation would have been identical. AN.v.54ff.

Mahā Pañhasutta. A series of questions and answers forming an epitome of the Buddha's teachings; each question contains one statement (*uddesa*) and one exposition (*veyyākaraṇa*), and so on, up to ten, which consists of ten subjects (*dasa akusalakammapathā*) put in one group (AN.v.48ff). It is probably this *Sutta* which is referred to as the **Mahā Pañhā** in the **Aṅguttaranikāya**. AN.v.54.

Mahā Pañhā. A series of questions referred to in the **Aṅguttaranikāya**. See **Mahā Pañhasutta**. AN.v.54.

Mahā Paṭhavi. The name of the Bodhisatta once born as a monkey. In that birth **Devadatta** was a man who earned his living by winnowing grain; he was therefore superior to the Bodhisatta. Mil. 201.

Mahā Patāpa 01. **Mahā Patāpana**. King of **Benares**, father of the Bodhisatta in the **Cūḷa Dhammapālajātaka** (Ja 358, *q.v.*). He is identified with **Devadatta**. He was swallowed up by the earth. Ja.iii.182. Dhp-a.i.129.

Mahā Patāpa 02. A king of thirty-five *kappas* ago, a former birth of **Vīra** (or **Nigguṇḍipupphiya**) Thera. Thag a.i.50; Ap.i.205.

Mahā Patāpa 03. A king of twenty-seven *kappas* ago; a former birth of **Vataṁsakiya** Thera. Ap.i.216.

Mahā Patāpa 04. A primeval king, descendant of **Mahā Sammata**. Dpv.iii.7; Mhv.ii.5; ep. Mhv.i.348.

Mahā Paduma 01. A **Pacceka Buddha**, chief of five hundred **Pacceka Buddhas**, all sons of **Padumavatī**. He alone was born of his mother's womb, the others being *saṁsedajā*. After **Padumavatī**'s rivals (for the earlier part of their

story see **Uppalavaṇṇā**) had placed the children in caskets which they launched down stream, they announced to the king that **Padumavatī** was a non-human and had given birth to a log of wood. He expelled her from the palace, and as she wandered about in the streets, deprived of all her glory, an old woman had pity on her, took her home, and looked after her. The king was bathing in the river when the caskets containing the children got entangled in his nets, and, having taken them out and unlocked them, he found the babes inside, together with a letter from **Sakka** saying that they were the children of **Padumavatī**. The king hastened back to his palace and issued a proclamation that anyone finding **Padumavatī** would receive one thousand as reward. On **Padumavatī**'s suggestion, the old woman, her protector, offered to find her, and **Padumavatī** then revealed herself. She was conducted back to the palace in all glory, and her five hundred rivals were given to her as slaves. She had them freed, and appointed them as nurses to look after her children, except **Paduma** (called **Mahā Paduma**), whom she nursed herself. When **Mahā Paduma** and his brothers reached the age of sixteen, they went one day to the park, where they were impressed by the appearance of an old and faded lotus among the fresh ones growing in the pond, and developing this topic of thought, they became **Pacceka Buddhas** and went to **Nandamūla** cave. **Padumavatī** died of grief at the loss of all her sons and was reborn in a labourer's family. She married, and, one day, while taking gruel to her husband, she saw eight **Pacceka Buddhas** (her sons in a previous birth) travelling through the air and descending near to where she stood. She gave them the food intended for her husband and invited them for the next day. The next day all the five hundred came to do honour to their mother and to accept her entertainment. She fed them all and offered flowers to them (Thīg a.185ff). Afterwards **Mahā Paduma** and his brothers were entertained by **Nanda**, king of **Benares**, and his queen (who in their last birth were **Mahā Kassapa** and **Bhaddā Kāpilānī**).

They stayed in the royal park during the rains, and, one day, when the king was away, the queen visited them and found them dead. Thag-a.ii.140f.; SN-a.ii.142; AN-a.i.98,190ff.; MN-a.ii.889.

Mahā Paduma 02. A prince of **Kumuda** *nagara*. **Soṇa** Thera – who harboured enmity against **Piyadassī Buddha**, just as **Devadatta** did against **Gotama** – persuaded **Paduma** to kill his father, and devised various schemes for killing the Buddha, all of which failed. In the end he sent his elephant **Doṇamukha**, drunk with toddy, to attack the Buddha, who, however, subdued the animal. Bv a.174; cp. **Ajātasattu**.

Mahā Paduma 03. A **Pacceka Buddha**. In the time of **Kassapa Buddha** he was a monk, but was later reborn as a Treasurer of **Benares**, in which life he committed adultery and was reborn in hell. Later, he became the daughter of a treasurer and was given in marriage. But, owing to her former misdeeds, her husband did not care for her and went with another woman to the fair. One day, however, she begged her husband to take her, and he told her to make preparations. This she did, and on the day of the feast, hearing that her husband had already gone to the park, she followed him with her servants, taking the food and drink she had prepared. On the way she met a **Pacceka Buddha**, descended from her carriage, filled his bowl with food, placing a lotus on the top, and then offered him a handful of lotuses. When her gift was accepted, she made a vow that she should be born in a lotus and be of a lotus colour, should become a man and attain the deliverance of *Nibbāna*. Her body instantly became beautiful, and her husband, who suddenly remembered her, sent for her, and from then on loved her exceedingly. After death she was born in a lotus in the *Deva* world and was called **Mahā Paduma**.

In his next birth, at the suggestion of **Sakka**, he was born in a lotus in the park of the king of **Benares**, whose queen was childless. She saw the lotus in the pond, and conceiving a great affection for it, picked it and found the child within as if in a casket. She adopted the child and brought him up in great luxury.

One day, while playing outside the palace gates, he saw a **Pacceka Buddha** and warned him not to enter the palace as they pressed all who entered to eat and drink. The **Pacceka Buddha** turned away, and the boy was filled with remorse at the idea that the **Pacceka Buddha** should be offended, and went to his lodging, riding on an elephant, to ask his forgiveness. On the way he

descended from the elephant and went on foot. Arrived near the dwelling of the **Pacceka Buddha**, he dismissed his attendants and went on alone. He found the **Pacceka Buddha**'s cell empty, and, sitting down, developed insight and became a **Pacceka Buddha**. When his attendants came for him, he declared his attainment.

His verse is included in the **Khaggavisāṇasutta**. Snp.vs.39; Snp a.i.76ff.

Mahā Paduma 04. An elephant, belonging to **Devānampiyatissa**, which, with **Kuñjara**, drew the plough that marked the boundaries of the **Mahā Vihāra**. Mbv.134.

Mahā Paduma 05. **Mahā Paduma Thera**. Preacher of Jātakas (*Jātakabhāṇaka*). When **Iḷanāga** was in **Rohaṇa**, after fleeing from the capital, he heard the **Kapijātaka** (Ja 250) from Mahā Paduma, who lived in **Tulādhāra** *vihāra*, and was greatly pleased. Mhv.xxxv.30.

Mahā Paduma 06. One of the chief Theras present at the Foundation Ceremony of the **Mahā Thūpa**. Mhv ṭ. 524. See also **Paduma**.

Mahā Paduma 07. **Mahā Paduma Thera**. Famous for his knowledge of the Vinaya. He was a pupil of **Upatissa** and colleague of **Mahā Summa** (Vin-a.i.263).

Mahā Paduma's opinions are often quoted in the **Samantapāsādikā**. i. 184, 283; ii.368, 471; iii.536, 538, 588, 596, 609, 644, 651, 683, 715; iv.819, 827, etc.

Once, when **Vasabha**'s queen was ill, a woman of the court was sent to **Mahā Paduma** for a remedy, he being evidently skilled in medicine. The Thera would not prescribe, but explained to his fellow monks what should be done in the case of such an illness. The remedy was applied in the case of the queen and she recovered. Later, she visited the Thera, and offered him three robes and a medicine chest containing three hundred *kahāpaṇas*; this she placed at his feet, requesting that he should offer flowers in her name. The Elder accepted the gift and spent the money on offerings of flowers. Vin-a.ii.471.

Mahā Paduma 08. The Bodhisatta. See the **Mahā Padumajātaka** (Ja 472).

Mahā Padumajātaka (Ja 472). The Bodhisatta was once born as **Mahā Paduma**, son of **Brahmadatta**, king of **Benares**. When **Paduma**'s mother died, his father took another wife. On one occasion the king had to leave the city to quell a border rising, and, thinking the dangers too great to take his queen with him, he entrusted her to the care of **Paduma**. The campaign was victorious. In the course of making arrangements for the celebration of his father's return, **Paduma** entered the queen's apartments. She was struck by his amazing beauty, and fell in love with him, inviting him to lie with her. On his indignant refusal, she feigned illness, and, on the return of the king, falsely accused him of having ill-treated her. The king gave orders, in spite of the protestations of the people, that **Paduma** should be thrown from the "Robbers' Cliff." The deity of the mountain saved his life and entrusted him to the care of the **Nāga** king, who took him to his abode, where he stayed for one year. **Paduma** then went to the **Himālaya** and became an ascetic. The king heard of this and went to offer him the kingdom, but it was refused by **Paduma**. The king, convinced of the falsity of the charge brought against **Paduma**, caused the queen to be flung from the Robbers' Cliff.

The story was related in reference to **Ciñcamāṇavikā**'s false accusations against the Buddha. **Ciñcā** was the wicked queen, **Devadatta** the king, **Sāriputta** the deity, and **Ānanda** the **Nāga**. Ja.iv.187-96; Dhp a.iii.181ff.

Mahā Padesasutta. Preached at the **Ānanda** *cetiya* in **Bhoganagara**. The Buddha tells the monks of the four *mahāpadesā* to be respected by them. If a monks says he has a certain teaching direct from the Buddha himself, his statement should be compared with the rest of the Vinaya and Dhamma; if these do not agree, it should be rejected; if they do, accepted.

The same applies to that which is said to have been learnt from a group of monks led by a Thera, from a body of senior monks residing in a certain place, or from a single senior monk, proficient in the Dhamma, the Vinaya, and the Mātikā. AN.ii.167ff.; the *Sutta* is incorporated in the **Mahā Parinibbānasutta** (DN.ii.123ff).

Mahā Padhānaghara. A monastic building in **Anurādhapura**, where **Buddhaghosa** went to learn the Sinhalese Commentaries under **Saṅghapāla** (Cv.xxxvii.232). **Dāṭhopatissa II**. gave the village of **Mahā Galla** for its maintenance. Cv.xlv.27.

Mahā Panāda 01. Son of **Suruci** and king of **Mithilā**. He owned a palace one hundred storeys high, all of emerald; it was one thousand bow-shots (twenty-five leagues) high and sixteen broad and held six thousand musicians. **Mahā Panāda** was a previous birth of **Bhaddaji**. See the **Mahā Panādajātaka** and also **Kosalā**. See also **Saṅkha** (3).

Mahā Panāda 02. A primeval king, descendant of **Mahā Sammata**. Mhv.ii.4; Dpv.iii.7.

Mahā Panādajātaka (Ja 264). The story of **Mahā Panāda**, given in the **Surucijātaka** (Ja 489). Cp. Divy.56ff.

Mahā Panālagāma. A village of **Rohaṇa** in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.47.

Mahā Panthaka Thera. The elder brother of **Cūḷa Panthaka** (*q.v.*) and grandson of **Dhana** *seṭṭhi* of **Rājagaha**. He went with his grandfather to hear the Buddha preach, won faith, and entered the Saṅgha. He became skilled in the Dhamma, and, in due course, received higher ordination and became an *Arahant*, with special proficiency in the four *arūpajhānas*. Later, he was declared pre-eminent among those skilled in the evolution of perception (*saññāvivaṭṭakusalānaṁ*) (AN.i.24).

His resolve to win such eminence was made in the time of **Padumuttara Buddha** when he heard a monk similarly honoured by the Buddha. Thag a.i.490f.; AN a.i.118f; details about **Mahā Panthaka** are given, see **Cūḷa Panthaka**. They are to be found in Ja.i.114ff.; Dhp-a.i.241ff.

A set of verses uttered by him in the joy of attainment is included in the **Theragāthā**. Thag.vss.510-17.

Mahā Papāta. A mountain in the **Himālaya** where all **Pacceka Buddhas** die. When the time comes for a **Pacceka Buddha** to die, he goes there, throws into the precipice below the bones of the **Pacceka Buddha** who died last, and then sits down on the special seat to die himself. Snp-a.i.129.

Mahā Pabbata 01. The state elephant of **Eḷāra**. Mhv.xxv.57.

Mahā Pabbata 02. A mountain in **Rohaṇa** in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.158.

Mahā Parakkama Thera. He belonged to Taungu in Burma, and settled the dispute regarding the monks being allowed to drink the fermented juices of the coconut palm. He wrote the **Surāvinicchaya**, a book dealing with this subject. Sās., p.81.

Mahā Parinibbānasutta. The sixteenth *Sutta* of the **Dīghanikāya**. It contains a more or less detailed account of the last year of the Buddha's life. It also contains, besides other matter,

- a prophecy of the greatness of **Pāṭaliputta** and
- the contemplated attack on the **Vaḷjjians** by **Ajātasattu**,
- details of the seven conditions of welfare of the Saṅgha,
- the lineage of faith (*ariyavaṁsa*),
- eight causes of earthquake,
- the last meal of the Buddha,
- the four places of pilgrimage,
- the four great authorities (*mahāpadesa*),
- the obsequies of a king,
- the erection of *cetiyas*,
- the previous history of **Kusinārā**,
- the Buddha's death and cremation,
- the distribution of the Relics by **Doṇa**, and
- the erection of the *Thūpas* over the Relics. DN.ii.72ff.

Mahā Parivāra Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a **Yakkha** chief and, seeing the Buddha enter **Bandhumatī** with a large following

of monks, offered his upper garment and worshipped him. The earth trembled with the force of his wish. Fifteen *kappas* ago he was king sixteen times under the name of **Vāhana** (Ap.i.146f). He is probably identical with **Pakkha Thera**. Thag-a.i.144f.

Mahā Pariveṇa. A building attached to the **Jetavana** *vihāra* at **Anurādhapura** (Cv.l.67). **Aggabodhi I**. built the **Bhinnorudīpa** *vihāra* and gave it, with endowments, to an incumbent of the **Mahā Pariveṇa** (Cv.xlii.26) while **Aggabodhi VII**. enlarged the *pariveṇa* by the addition of a *pāsāda* (Cv.xlviii.65). This was later destroyed by fire and rebuilt by **Sena I**. (Cv.l.67).

Mahā Palobhanajātaka (Ja 507). The story is the same in all details as that of the **Cūḷa Palobhanajātaka** (Ja 263). The name of the Bodhisatta is **Anitthigandha**. Ja.iv.468-73.

Mahā Paharaṇī. A channel branching off from the **Mahā Vālukagaṅgā** and constructed by **Parakkamabāhu I**. Cv.lxxix.52.

Mahā Pānadīpa. A monastery in **Pulatthipura** built by **Aggabodhi III**. Cv.xliv.122.

Mahā Pāragā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.26.

Mahā Pāla. The original name of **Cakkhupāla**. Dhp a.i.4.

Mahā Pāli 01. A refectory built by **Devānampiyatissa Anurādhapura**, for the use of the monks (Mhv.xx.23). Various kings provided special food to be distributed there – e.g., **Upatissa II**., who sent food prepared for him in the palace (Cv.xxxvii.181; so did King **Silākāla**, Cv.xli.28), and himself ate of the food left over after the distribution (Cv.xxxvii.203).

Mahā Nāma enlarged the building (Cv.xxxvii.211), as did **Silāmeghavana** (Cv.xliv.65) and **Udaya II**. (Cv.li.132). **Dhātusena** instituted distribution of rice (Cv.xxxviii.41), while **Aggabodhi II**. added to the hall and set up a stone canoe (*bhattanāvaṁ*) for the distribution of rice (Cv.xlii.67; **Aggabodhi I**. had already

given a canoe of bronze, Cv.xlii.33).

After his victory, **Kassapa II**., by way of celebration, held a special almsgiving at the **Mahā Pāli** (Cv.xlv.1). **Dāṭhopatissa II**. distributed there clothing, rice, sour milk, milk and milk-rice on *uposatha* days (Cv.xlv.25). **Mahinda I**. gave ten cartloads of food (Cv.xlviii.34), and **Aggabodhi IX**. distributed daily an amount of rice equal in weight to his own body (Cv.lxix.78). The Coḷiyans burnt down the building, and the last we hear of it is its restoration by **Mahinda IV**. (Cv.liv.45).

Mahā Pāli 02. A monastic building, probably a refectory, built by **Aggabodhi**, son of **Mahā Tissa**, at **Mahā Gāma**. Cv.xlv.42.

Mahā Piṅgala. King of **Benares**, father of the Bodhisatta. He is identified with **Devadatta**. See the Mahā Piṅgalajātaka (Ja 240).

Mahā Piṅgalajātaka (Ja 240). Mahā Piṅgala was once king of **Benares**; he was extremely wicked and quite pitiless. When he died the people were delighted, and burnt his body with one thousand cartloads of wood amidst great festivity. They then elected his son, the Bodhisatta, as king. He noticed that while all others rejoiced, the palace doorkeeper wept, and inquired the reason. The man replied that Mahā Piṅgala would strike him on the head in passing eight times a day. He was sure, he would treat **Yama** in like fashion, and would be banished from hell and return to his palace where he would again start to assault him. The Bodhisatta told the man it would be quite impossible for Mahā Piṅgala to rise from hell.

The story was told in reference to the great joy shown by multitudes of people at the death of **Devadatta**. **Devadatta** is identified with Mahā Piṅgala. Ja.ii.239ff.; Dhp-a.i.126f.

Mahā Piṭaka Thera. Of Ceylon. He was an eminent Thera and was teacher of **Catunikāyikatissa** Thera. At the time of the great disturbance in the country (*mahābhaya*, probably the *Brāhmaṇatissamahābhaya*) there was only one monk who knew the **Mahā Niddesa**, and Mahā Piṭaka asked his colleague, **Mahā Rakkhita**, to learn it from him. But the latter refused on the plea of the

wickedness of the monk possessing this knowledge; but in the end he acquiesced, on condition that Mahā Piṭaka himself would be present at the lessons. On the day of the last lesson he discovered a woman hidden under the teacher's bed. Vin-a.iii.695.

Mahā Puṇṇa. A village in Ceylon where **Lakuṇṭaka Atimbara** lived with his wife **Sumanā**. It was near **Koṭapabbata** *vihāra*. Dhp a.i.117.

Mahā Puṇṇamasutta. Preached at the **Migāramātupāsāda** on a full moon night. A monk asks the Buddha a series of questions regarding the five *upādānakkhandhā*, their origin, their definition, and also as to how notions of self come about (*sakkāyadiṭṭhi*). The Buddha answers him, and shows how deliverance can be attained by realization that there is no-self in any *khandha*.

It is said that sixty monks, who heard the *Sutta*, became *Arahants*. MN.iii.15-20.

Mahā Purisa. The name given to a Great Being, destined to become either a **Cakkavatti** or a Buddha. He carries on his person the following thirty-two marks (*Mahā Purisalakkhaṇāni*) (these are given at DN.ii.17f.; iii.142ff.; MN.ii.136f):

- he has feet of level tread;
- on his soles are marks of wheels with spokes, felloes and hubs;
- his heels project;
- his digits are long;
- his hands and feet are soft;
- his fingers and toes straight;
- his ankles like rounded shells;
- his legs like an antelope's;
- standing, he can touch his knees without bending;
- his privies are within a sheath;
- he is of golden hue;
- his skin is so smooth that no dust clings to it;
- the down on his body forms single hairs;
- each hair is straight, blue-black and at the top curls to the right;

- his frame is straight;
- his body has seven convex surfaces;
- his chest is like a lion's;
- his back flat between the shoulders;
- his sheath is the same as his height;
- his bust is equally rounded;
- his taste is consummate;
- he has a lion's jaws;
- he has has forty teeth;
- they are regular, and continuous;
- lustrous;
- his tongue is long;
- his voice like that of a *karavīka* bird;
- his eyes intensely black;
- his eyelashes like a cow's;
- between his eyelashes are soft, white hairs like cotton down;
- his head is like a turban.

The theory of the Mahā Purisa is pre-Buddhistic. Several passages in the *Piṭakas* mention Brahmins as claiming that this theory of the Mahā Purisa and his natal marks belonged to their stock of hereditary knowledge (e.g., DN.i.89, 114, 120; AN.i.163; MN.ii.136; Snp.vs.600, 1000, etc.). The Buddhists, evidently, merely adopted the Brahmin tradition in this matter as in so many others. But they went further. In the **Lakkhaṇasutta** (DN.iii.142ff) they sought to explain how these marks arose, and maintained that they were due entirely to good deeds done in a former birth and could only be continued in the present life by means of goodness. Thus the marks are merely incidental; most of them are so absurd, considered as the marks of a human being, that they are probably mythological in origin, and a few of them seem to belong to solar myths, being adaptations to a man, of poetical epithets applied to the sun or even to the personification of human sacrifice. Some are characteristic of human beauty, and one or two may possibly be reminiscences of personal bodily peculiarities possessed by some great man, such as **Gotama** himself.

Apart from these legendary beliefs, the Buddha had his own theory of the attributes of a Mahā Purisa as explained in the **Mahā Purisasutta** (SN.v.158)

and the **Vassakārasutta** (AN.ii.35f).

Buddhaghosa says (MN-a.ii.761) that when the time comes for the birth of a Buddha, the **Suddhāvāsa** *Brahmas* visit the earth in the guise of Brahmins and teach men about these bodily signs as forming part of the Vedic teaching so that thereby auspicious men may recognize the Buddha. On his death this knowledge generally vanishes. He defines a Mahā Purisa as one who is great owing to his *paṇidhi*, *samādāna*, *ñāṇa* and *karuṇā*. A Mahā Purisa can be happy in all conditions of climate. DN a.ii.794.

Bāvarī had three *Mahā Purisalakkhaṇā*; he could touch his forehead with his tongue, he had a mole between his eyebrows (*uṇṇā*), and his privies were contained within a sheath. Snp.vs.1022.

Mahā Purisavitakkasutta. The books say that **Anuruddha** became an *Arahant* after listening to this *Sutta* (e.g., Dhp-a.i.117). There is no *Sutta* of this name, but the reference is evidently to the **Anuruddhasutta** (AN.iv.227ff), which the Buddha preached to **Anuruddha** who was then dwelling among the **Cetis** in **Pācīnavaṁsamigadāya**.

Anuruddha was meditating on the seven **purisavitakkā**, and the Buddha appeared before him and taught him the eighth – that the Dhamma is for the precise and for one who delights in exactness, not for the diffuse or for him who delights in diffuseness. The Buddha later addresses the monks of **Suṁsumāragiri** and tells them of the eight *mahāpurisavitakkā*.

Mahā Purisasutta. **Sāriputta** asks the Buddha who is a "*mahāpurisa*." The Buddha answers that it is one who has won emancipation of mind, which can be attained by practising the four *satipaṭṭhāna*s. SN.v.158.

Mahā Puḷina. A king of fifty-three *kappas* ago, a previous birth of **Puḷinapūjaka** Thera. Ap.i.79.

Mahā Phussadeva Thera. Generally called *Ālindakavāsī* Mahā Phussadeva. For twenty-one years he practised meditation on his way up and down to the village for alms (*gatapaccāgatikavatta*). People working in the fields, seeing him constantly stop and walk back again, would wonder why he did so. But he

did not heed their curiosity, and after twenty years he became an *Arahant*. That night the deity at the end of his walk illuminated it with the radiance of her fingers, and **Sakka**, **Brahma**, and other gods came to do him honour. His colleague, **Vanavāsī Mahā Tissa**, asked him the next day the reason for all the light, but he evaded the question (SN-a.iii.154f.; Vibh-a.352; MN-a.i.208f; Snp-a.i.55f). It is said (MN-a.i.524) that during the period of his meditations, he wept every *pavāraṇa* day to see that he was yet a "learner."

Mahā Buddharakkhita. A monk of **Piyaṅgudīpa**, described as **Yonakarājaputta**. See **Ariyagālatissa**.

Mahā Bodhi 01. See **Bodhirukkha**.

Mahā Bodhi 02. See **Bodhirājakumāra**.

Mahā Bodhi 03. **Mahā Bodhi Thera**. He belonged to the **Mahā Vihāra**, and wrote the Commentaries on the **Paramatthavinicchaya** and the **Saccasaṅkhepa**. PLC.174.

Mahā Bodhijātaka (Ja 528). The Bodhisatta was born in an **Udicca** Brahmin family, and, on growing up, renounced the world. His name was **Bodhi**.

Once, during the rains, he came to **Benares**, and, at the invitation of the king, stayed in the royal park. The king had five councillors, unjust men, who sat in the judgment hall giving unjust judgments. One day a man, who had been very badly treated by them, asked **Bodhi** to intervene. **Bodhi** reheard the case and decided in his favour. The people applauded, and the king begged **Bodhi** to dispense justice in his court. **Bodhi** reluctantly agreed and twelve years passed. The former councillors, deprived of their gains, plotted against **Bodhi** and constantly poisoned the king's mind against him; they first decreased all the honours paid to **Bodhi**, and when this failed to drive him away, obtained the king's permission to kill him.

A tawny dog, to whom **Bodhi** used to give food from his bowl, overheard the plot, and, when **Bodhi** approached the palace the next day, bared his teeth and barked as a warning of the conspiracy. **Bodhi** understood, returned to his hut,

and, in spite of the king's expression of remorse, left the city, promising to return later, and dwelt in a frontier village. The councillors, nervous lest **Bodhi** should return, informed the king that **Bodhi** and the queen were conspiring to slay him. Believing their words, he had the queen put to death. The queen's four sons thereupon rose in revolt, and the king was in great danger and fear.

When **Bodhi** heard of this, he took a dried monkey skin, went to **Benares**, and stayed again in the royal park. The king came to do him honour, but **Bodhi** sat silent, stroking the monkey skin. The king asked him why he did so. He answered, "This monkey was of the greatest service to me; I travelled about on its back, it carried my water pot, swept out my dwelling, and performed various other duties for me; in the end, through its simplicity, I ate its flesh and now I sit and lie on its skin." (He had used the skin for his garment, hence "I sat on the monkey's back"; he had the skin on his shoulder, whence his water pot was suspended, hence "it carried the water pot"; he had swept the cell with the skin, hence "swept my dwelling place"; he had eaten the flesh of the monkey, hence "I ate its flesh").

The councillors who were present made great uproar, calling him a murderer and a traitor. But **Bodhi** knew that of these councillors, one denied the effect of all *kamma*, one attributed everything to a Supreme Being, one believed that everything was a result of past actions, one believed in annihilation, and one held the *Khattiya* doctrine that one should secure one's interests, even to the extent of killing one's parents. He, therefore, argued with one after another, and proved that in accordance with their doctrines no blame whatever attached to him for having killed the monkey. Having thus completed their discomfiture, he exhorted the king not to trust in slanderers, and asked the king's sons to obtain their father's pardon. The king wished the councillors to be killed, but **Bodhi** intervened, and they were disgraced and exiled from the kingdom, their hair fastened in five locks.

The story was related in the same circumstances as the **Mahā Ummaggajātaka** (Ja 546). The five ministers are identified with **Pūraṇa Kassapa**, **Makkhali Gosāla**, **Pakudha Kaccāna**, **Ajita Kesakambala** and **Nigaṇṭha Nātaputta**; the dog was **Ānanda**. Ja.v.227-46; ep. *Jātakamālā*, xxiii.

Mahā Bodhivaṁsa. A Pāli translation of a Sinhalese original, giving the history of the arrival of the Bodhi-tree in Ceylon. It was written about the tenth century and is ascribed to **Upatissa** (Svd.vs.1262), who wrote it at the request of **Dāṭhā Nāga**.

Saraṇaṅkara *Saṅgharāja* wrote a paraphrase on it, the *Madhurārthaprakāśinī*. For details see PLC.156ff.

Mahā Byūhasutta, **Mahā Vyūhasutta**. Philosophers praise only themselves and their views, and disparage others. Their disputations cannot lead to purity. The true Brahmin is he who has overcome all disputes and is confident in his knowledge. He is indifferent to learning, for he is calm and peaceful (Snp.vss.895-914).

The *Sutta* was one of those preached on the occasion of the **Mahā Samaya** (Snp-a.ii.557), and is specially recommended for those inclined to confusion of mind (*mohacaritānaṁ*). MNid-a.222.

Mahā Brahma, **Mahā Brahmas**. See **Brahmaloka**.

Mahā Magagāma. A village given by **Udaya I**. for the celebrations in honour of the **Kholakkhiya** image of the Buddha. Cv.xlix.15.

Mahā Maṅgala Thera. A monk present at the foundation ceremony of the **Mahā Thūpa**. Mhv ṭ. 524.

Mahā Maṅgalajātaka (Ja 453). The Bodhisatta, called **Rakkhita**, was born in a wealthy Brahmin family. He married, and then, having distributed all his wealth, became an ascetic with five hundred followers. During the rains, his disciples went to **Benares** and dwelt in the king's park, while **Rakkhita** stayed in the hermitage. At that time there was a great discussion going on among men as to what constituted auspiciousness, and **Rakkhita**'s disciples, on being consulted, said that **Rakkhita** would solve the problem. They, therefore, went to **Rakkhita**'s hermitage and asked him the question, which he answered in a series of eight verses. (The *maṅgalas* enumerated in these verses differ from those given in the **Maṅgalasutta**). The disciples, having learnt the verses, returned to

Benares, where they expounded them, thus setting all doubts at rest.

The story was related in reference to the preaching of the **Mahā Maṅgalasutta**. It happened that in **Rājagaha** there was a large assembly at the **Santhāgāra**, and a man rose and went out, saying, "This is a day of good omen." Some one, hearing this, inquired the meaning of "good omen." One said, "The sight of a lucky thing is a good omen." But this was denied, and then began the discussion on omens, which, in the end, was carried to **Sakka**, and referred by him to the Buddha. The senior disciple of **Rakkhita** is identified with **Sāriputta** (Ja.iv.72-9).

Mahā Maṅgalavihāra. A monastery built by **Vaṅkanāsikatissa** on the banks of the **Goṇanadī**. Mhv.xxxv.113.

Mahā Maṅgalasutta. See **Maṅgalasutta**.

Mahā Maṇi. A tank constructed by **Bhātikatissa**, and given by him to the **Gavaratissa** *vihāra* (Mhv.xxxvi.3). It was restored by **Mahā Sena**. Mhv.xxxvii.47.

Mahā Maṇikagāma. A village granted by **Aggabodhi III**. to the **Jetavana** *vihāra*. Cv.xliv.121.

Mahā Maṇḍapa. A palace in **Anurādhapura**, probably in the **Mahā Vihāra**, used by preachers. **Maliyadeva** Thera preached there the **Chakkasutta**, when sixty monks became *Arahants*. MN-a.ii.1024.

Mahā Mattā. Wife of King **Vaṅkanāsikatissa**. She was the daughter of King **Subha**, and was given to a friend of his, a brick worker, who adopted her as his daughter. She used to bring him food at midday. One day, seeing an ascetic in a *kadamba* thicket, she gave him the food. The brick worker was glad, and asked her to give food regularly to the monk, who prophesied that she would be the queen, and asked her not to forget the *kadamba* thicket. She had auspicious signs on her body, on account of which she was chosen to be the wife

of **Vaṅkanāsika**. She later remembered the Thera's words and built a *vihāra* on the site of the *kadamba* thicket. Mhv.xxxv.101ff.

Mahā Mandhātā. See **Mandhātā**. His story is also given at Ras.i.20f.

Mahā Maliyadeva. See **Malayamahādeva**.

Mahā Malla. Younger brother of **Sena**, general of **Sena V**. He committed an offence with his mother and the king had him killed. Cv.liv.60.

Mahā Mallaka. A nunnery built by **Mahinda IV**. for the **Theravāda** nuns. Cv.liv.47.

Mahā Mahinda. See **Mahinda**.

Mahā Mahindabāhupariveṇa. A monastic building, probably in **Hatthiselapura**, erected by **Bhuvanekabāhu**, at the request of his brother, **Parakkamabāhu II**. Cv.lxxxv.63.

Mahā Māyā. See **Māyā**.

Mahā Māladeva. A general of **Māṇābharaṇa** (2) stationed at *Kālavāpi*. Cv.lxxii.171.

Mahā Māluṅkyāsutta. On the five bonds that chain uninstructed men to the lower life: delusion as to personality, doubt, attachment to rites, lusts of the flesh, and malevolence. The path to the destruction of these bonds is the cultivation of the *jhānas* (MN.i.432-7).

The *Sutta* is so-called because it was preached in contradiction of a wrong answer given by Māluṅkyāputta to a question of the Buddha. The Buddha pointed out his error, and **Ānanda** requested the Buddha to give the correct answer. This is one of the *Suttas* which teach *samatha-vipassanā*. MN a.ii.572.

Mahā Mitta (*v.l.* **Ayyamitta**). A monk of **Kassakalena**. A very poor woman provided him with food. When a tree deity pointed out this to him he put forth effort and became an *Arahant*). MN-a.i.237f; DN-a.iii.790.

Mahā Mittavindaka. See the **Catudvārajātaka** (Ja 439).

Mahā Mucala. A primeval king, descendant of **Mahā Sammata**. Dpv.iii.6; Mhv.ii.3; Mvu.i.348.

Mahā Mucalamālaka. A locality in **Mahā Meghavana**, where stood the *uposatha* hall for monks (Mhv.xv.36). It was outside the enclosure of the Bodhi-tree. Mhv ṭ. 346.

Mahā Muṇḍa 01. See **Muṇḍa**.

Mahā Muṇḍa 02. A lay disciple of **Muṇḍa**, in **Viñjhaṭavi**. He was the friend and patron of **Anuruddha** and had two children, **Mahā Sumana** and **Cūḷa Sumana**. **Anuruddha** visited him because he wished to ordain **Cūḷa Sumana** (*q.v.*). Dhp-a.iv.128

Mahā Muni. A village in Ceylon, in the **Dīghavāpi** district. **Sumana**, father of **Sumanā**, who was the wife of **Lakuṇṭaka Atimbara**, lived there. Dhp-a.iv.50.

Mahā Meghavana 01. A park to the south of **Anurādhapura**. Between the park and the city lay **Nandana** or **Jotivana**. The park was laid out by **Muṭasīva**, and was so-called because at the time the spot was chosen for a garden, a great cloud, gathering at an unusual time, poured forth rain (Mhv.xi.2f). **Devānampiyatissa** gave the park to **Mahinda** for the use of the Saṅgha and within its boundaries there came into being later the **Mahā Vihāra** and its surrounding buildings (Mhv.xv.8, 24; Dpv.xviii.18; Vin-a.i.81). The fifteenth chapter of the **Mahā Vaṁsa** gives a list of the chief spots associated with the religion, which came into existence there (Mhv.xv.27ff). Chief among these are the sites of the Bodhi-tree, the thirty-two *mālakas*, the **Catussālā**, the **Mahā Thūpa**, the **Thūpārāma**, the **Lohapāsāda**, and various *pariveṇas* connected with **Mahinda**: **Suṇhāta**, **Dīghacaṅkamana**, **Phalagga**, **Therāpassaya**, **Marugana** and **Dīghasandasenāpati**. Later, the **Abhayagirivihāra** and the **Jetavanārāma** were also erected there.

The **Mahā Meghavana** was visited by **Gotama Buddha** (Mhv.i.80; Dpv.ii.61, 64), and also by the three Buddhas previous to him. In the time of **Kakusandha** it was known as **Mahā Tittha**, in that of **Koṇagamana** as **Mahānoma**, and in that of **Kassapa** as Mahā Sāgara (Mhv.xv.58, 92, 126).

The **Mahā Meghavana** was also called the **Tissārāma**, and on the day it was gifted to the Saṅgha, **Mahinda** scattered flowers on eight spots contained in it, destined for future buildings, and the earth quaked eight times (Mhv.xv.174). This was on the day of **Mahinda**'s arrival in **Anurādhapura**. The first building to be erected in the **Mahā Meghavana** was the **Kāḷapāsāda** *pariveṇa* (*q.v.*) for the use of **Mahinda**. In order to hurry on the work, bricks used in the building were dried with torches (Mhv.xv.203). The boundary of the **Mahā Meghavana** probably coincided with the *sīmā* of the **Mahā Vihāra**, but it was later altered by **Kaniṭṭhatissa**, when he built the **Dakkhiṇa** *vihāra*. Mhv.xxxvi.12. For a deposition of the various spots of the **Mahā Meghavana** see Mbv.137.

Mahā Meghavana 02. A park laid out by **Parakkamabāhu I**. Cv.lxxix. 7, 41.

Mahā Metta. A Bodhi-tree, planted in the **Mahā Vihāra** by **Jeṭṭhatissa III**. Cv.xliv.96.

Mahā Moggallāna Thera. The second of the Chief Disciples of **Gotama Buddha**. He was born in **Koḷitagāma** near **Rājagaha**, on the same day as **Sāriputta** (they were both older than the **Buddha**), and was called **Koḷita** after his village. His mother was a *Brāhmiṇī* called **Moggalī** (**Moggallāni**), and his father was the chief householder of the village. **Moggallāna**'s and **Sāriputta**'s families had maintained an unbroken friendship for seven generations, and so the children were friends from their childhood. **Sāriputta** had five hundred golden palanquins and **Moggallāna** five hundred carriages drawn by thoroughbreds. One day the two friends went together to see a mime play (*giraggasamajjā*), and there, realizing the impermanence of things, decided to renounce the world. They first lived as disciples of **Sañjaya**, and then wandered all over **Jambudīpa**, discussing with all learned men, but finding no satisfaction. Then they separated, after agreeing that whoever first succeeded in finding

what they sought should inform the other.

After some time, **Sāriputta**, wandering about in **Rājagaha**, met **Assaji**, was converted by him to the faith of the Buddha, and became a *Sotāpanna*. He found **Moggallāna** and repeated the stanza he had heard from **Assaji** (*ye dhammā hetuppabhavā*, etc.), and **Moggallāna** also became a *Sotāpanna*. The two then resolved to visit the Buddha at **Veḷuvana**, after an unsuccessful attempt to persuade **Sañjaya** to accompany them. **Sañjaya**'s disciples, however, five hundred in number, agreed to go, and they all arrived at **Veḷuvana**. The Buddha preached to them, and ordained them by the "*ehi bhikkhu*" *pabbajjā*. All became *Arahants* except **Sāriputta** and **Moggallāna**. **Moggallāna** went to the hamlet of **Kallavāla** in **Magadha**, and there, on the seventh day after his ordination, drowsiness overcame him as he sat meditating (for details see **Pacalasutta**, AN.iv.85f, where the village is called **Kallavālamutta**). The Buddha knew this, and appearing before him, exhorted him to be zealous. That very day he attained *Arahant*-ship.

On the day that **Sāriputta** and **Moggallāna** were ordained, the Buddha announced in the assembly of monks that he had assigned to them the place of Chief Disciples and then recited the *Pātimokkha*. The monks were offended that newcomers should be shown such great honour. But the Buddha told them how these two had for a whole *asaṅkheyya* and one hundred thousand aeons strenuously exerted themselves to win this great eminence under him. They had made the first resolve in the time of **Anomadassī Buddha**. **Moggallāna** had been a householder, named **Sirivaḍḍha**, and **Sāriputta** a householder, called **Sarada**. **Sarada** gave away his immense wealth and became an ascetic. The Buddha visited him in his hermitage, where **Sarada** and his seventy-four thousand pupils showed him great honour. **Anomadassī**'s chief disciple, **Nisabha**, gave thanks, and **Sarada** made a vow that he would become the chief disciple of some future Buddha. **Anomadassī** saw that his wish would be fulfilled and told him so.

After the Buddha's departure, **Sarada** went to **Sirivaḍḍha**, and, announcing the Buddha's prophecy, advised **Sirivaḍḍha** to wish for the place of second disciple. Acting on this advice, **Sirivaḍḍha** made elaborate preparations and entertained the Buddha and his monks for seven days. At the end of that time,

he announced his wish to the Buddha, who declared that it would be fulfilled. From that time, the two friends, in that and subsequent births, engaged in good deeds. AN-a.i.84ff.; Ap.ii.31ff.; Dhp-a.i.73f.; Snp-a.i.326ff.; the story of the present is given in brief at Vin.i.39ff.

Sāriputta and **Moggallāna** are declared to be the ideal disciples, whose example others should try to follow (e.g., SN.ii.235; AN.i.88). In the **Saccavibhaṅgasutta** (MN.iii.248) the Buddha thus distinguishes these "twin brethren" from the others: "**Sāriputta** is as she who brings forth and **Moggallāna** is as the nurse of what is brought forth; **Sāriputta** trains in the fruits of conversion, **Moggallāna** trains in the highest good. **Sāriputta** is able to teach and make plain the four Noble Truths; **Moggallāna**, on the other hand, teaches by his *iddhipāṭihāriya*" (Bv a.31). **Moggallāna**'s pre-eminence lay in his possession of *iddhi* power (AN.i.23). He could create a living shape innumerable times and could transfer himself into any shape at will. Thag.vs.1183; he is recorded as saying that he could crush **Sineru** like a kidney bean, and, rolling the earth like a mat between his fingers, could make it rotate like a potter's wheel, or could place the earth on **Sineru** like an umbrella on its stand (Dhp a.iii.212). When the Buddha and his monks failed to get alms in **Verañjā**, **Moggallāna** offered to turn the earth upside down, so that the essence of the earth, which lay on the under surface, might serve as food. He also offered to open a way from **Nalerupucimanda** to **Uttarakuru**, that the monks might easily go there for alms; but this offer was refused by the Buddha (Vin.iii.7; Vin-a.i.182f.; Dhp-a.ii.153).

Several instances are given of this special display of *iddhi*. Once, at the Buddha's request, with his great toe he shook the **Migāramātupāsāda**, and made it rattle in order to terrify some monks who sat in the ground floor of the building, talking loosely and frivolously, regardless even of the fact that the Buddha was in the upper storey. See **Pasādakampanasutta**, SN.v.269ff.; also the **Utthāṇasutta**, Snp a.i.336f.

On another occasion, when **Moggallāna** visited **Sakka** to find out if he had profited by the Buddha's teaching, he found him far too proud and obsessed by the thought of his own splendour. He thereupon shook **Sakka**'s palace, **Vejayanta**, till **Sakka**'s hair stood on end with fright and his pride was humbled

(See **Cūḷa Taṇhāsaṅkhayasutta**, MN.i.251ff). Again, **Moggallāna** is mentioned as visiting the *Brahma* world in order to help the Buddha in quelling the arrogance of **Bakabrahma**. He himself questioned **Baka** in solemn conclave in the **Sudhammā** Hall in the *Brahma* world and made him confess his conviction that his earlier views were erroneous. Thag.vs.1198; Thag-a.ii.185; SN.i.144f.; other visits of his to the *Brahma* world are also recorded when he held converse with **Tissa** *Brahma* (AN.iii.331ff.; iv.75ff.; cp. Mhv.i.54ff.).

In the **Māratajjanīyasutta** (MN.i.332ff) we are told how **Māra** worried **Moggallāna** by entering into his belly, but **Moggallāna** ordered him out and told him how he himself had once been a **Māra** named **Dūsī** whose sister **Kāḷī** was the mother of the present **Māra**. **Dūsī** incited the householders against **Kakusandha Buddha** and was, as a result, born in purgatory.

But, according to the Commentaries (e.g., Thag a.ii.188ff), **Moggallāna**'s greatest exhibition of *iddhi* power was the subjugation of the **Nāga Nandopananda**. No other monk could have survived the ordeal because no other was able to enter so rapidly into the fourth *jhāna*; which was the reason why the Buddha would give permission to no other monk but **Moggallāna** to quell the **Nāga**'s pride. Similar, in many ways, was his subjection of the **Nāga** who lived near the hermitage of **Aggidatta** (Dhp a.iii.242, *q.v.*). **Moggallāna** could see, without entering into any special state of mind, *Petas* and other spirits invisible to the ordinary mortal eye (see, e.g., Dhp-a.ii.64; iii.60, 410f., 479; SN.ii.254ff.; where he saw *Petas* while in the company of **Lakkhaṇa**; cp. Avś.i.246ff.). He would visit various worlds and bring back to the Buddha reports of their inhabitants (see also Mhv.i.4ff. regarding his visit to the *Nirayas*), which the Buddha used in illustration of his sermons. The **Vimānavatthu** (see also Dhp a.iii.291, *re* **Nandiya**, and iii.314) contains a collection of stories of such visits, and we are told (SN.v.366f) that **Moggallāna**'s visits to the *Deva* worlds, e.g., that to **Tāvatiṁsa** were very welcome to the **Devas**.

Though **Moggallāna**'s pre-eminence was in *iddhi* power, yet in wisdom, too, he was second only to **Sāriputta**. These two could answer questions within the range of no other disciple of the Buddha (Dhp-a.iii.227). The Buddha paid a compliment to **Moggallāna**'s powers of preaching, when, having preached

himself to the **Sākiyans** in their new Mote Hall at **Kapilavatthu**, he asked **Moggallāna**, after their departure, to talk to the monks, as he himself was weary. And **Moggallāna** spoke to them of lusts and of the means of getting rid of them. At the end of the sermon the Buddha praised him warmly (SN.iv.183ff). Mention is made elsewhere of eloquent sermons preached by him on the *jhānas* (SN.iv.262-9), on qualities which lead to true emancipation (AN.v.155ff), and of visits paid to him by **Sakka** in company with numerous other gods in order to hear him preach. Other **Devas** also went to hear him – e.g., **Candana**, **Suyāma**, **Santusita**, **Sunimitta** and **Vasavatti** (SN.iv. 269-80). He was also consulted by those, such as **Vacchagotta** (e.g., SN.iv.391ff), and **Vappa** (AN.ii.196ff), eager to learn from him the teachings of the Buddha. When the Buddha went to preach the **Abhidhamma** in **Tāvatiṁsa**, it was to **Moggallāna** that he entrusted the task of preaching to the people who were waiting for his return. **Moggallāna**, therefore, provided for these people spiritually, while **Anāthapiṇḍika** looked after their bodily needs (Dhp a.iii.219). When the time drew near for the Buddha's return, **Moggallāna**, at the request of the people, went to **Tāvatiṁsa**, diving into the earth and climbing **Sineru**, in full view of them all, in order to find out what the Buddha intended doing, so that the people might be kept informed (Dhp-a.224; Ja.iv.265; cp. Divy.375). No task, which he might be told by the Buddha to perform, seemed to **Moggallāna** too insignificant. Thus we find him employed by the Buddha as messenger to the *Arahant* **Uggasena**, telling him that the Buddha wished to see him (ibid., iv.62). He was also sent to **Sakkhara**, to **Macchariya Kosiya**, to check his miserliness and bring him to **Jetavana** (ibid., i.369f.; Ja.i.347); and to **Sīlavā**, whom **Ajātasattu** was plotting to kill (Thag a.i.536). When **Visākhā** was building the **Migāramātupāsāda** and the Buddha was away on one of his journeys, **Moggallāna**, because of his *iddhi* power, and five hundred monks were left to supervise the work, which was carried through without difficulty (Dhp-a.i.414f). The Buddha placed great faith in his two chief disciples and looked to them to keep the Saṅgha pure. There is one instance recorded of **Moggallāna** seizing a wicked monk, thrusting outside and bolting the door (AN.iv.204ff.). Once, when a monk charged **Sāriputta** with having offended him as he was about to start on a journey, **Moggallāna** and **Ānanda** went from lodging to lodging to summon

the monks that they might hear **Sāriputta** vindicate himself (Vin.ii.236; AN.iv.374).

Their fame had reached even to the *Brahma* world, for we find **Tudu** *Brahma* singing their praises, much to the annoyance of the **Kokālika** monk (**Kokalika** had a great hatred of them – e.g., AN.v.170ff.; Snp., p. 231ff.; Snp a.ii.473ff).

When **Devadatta** created a schism among the monks and took five hundred of them to **Gayāsīsa**, the Buddha sent **Sāriputta** and **Moggallāna** to bring them back. They were successful in this mission (Dhp-a.i.143ff.; see also Dhp a.ii.109f., where they were sent to admonish the **Assaji-Punabbasukā**). **Kakudha Koḷiyaputta**, once servant of **Moggallāna** and later born in a huge *manomayakāya*, had warned **Moggallāna** of **Devadatta**'s intrigues against the Buddha, but the Buddha ignored this information carried to him by **Moggallāna** (Vin.ii.185; AN.iii.122ff). When **Rāhula**, the Buddha's son, was ordained, **Sāriputta** was his preceptor and **Moggallāna** his teacher (Ja.i.161; see Snp a.i.304f., where the account is slightly different. There **Moggallāna** is spoken of as **Rāhula**'s *kammavācācariya*.). **Moggallāna** seems to have carried out diligently the charge laid on him by the Buddha of looking after the monks' welfare. Among the verses, attributed to him in the **Theragāthā**, are several containing exhortations to his colleagues (Thag.vss.1146-9, 1165f); some of the colleagues are mentioned by name – e.g., **Tissa**, **Vaḍḍhamāna** and **Poṭṭhila** (Thag.vss.1162, 1163, 1174f). Elsewhere (SN.i.194f) mention is made of his living at **Kāḷasilā**, with a company of five hundred monks, watching over them and discovering that all were *Arahants*. **Vaṅgīsa** witnessed this and praised **Moggallāna** in verse before the Buddha.

The love existing between **Moggallāna** and **Sāriputta** was mutual, as was the admiration. **Sāriputta**'s verses in praise of **Moggallāna** (Thag.vss.1178-81) are even more eloquent than those of **Moggallāna** in praise of **Sāriputta** (Thag.vss.1176). Their strongest bond was the love of each for the Buddha; when away from him, they would relate to each other how they had been conversing with him by means of the divine ear and the divine eye, e.g., SN.ii.275ff.; **Moggallāna** elsewhere alsotells the monks of a conversation he held with the Buddha by means of these divine powers (SN.ii.273f.). For another discussion

between **Sāriputta** and **Moggallāna**, see AN.ii.154f.

In the **Mahā Gosiṅgasutta** (MN.i.212) we find them staying in the **Gosiṅgasālavana** in the company of **Mahā Kassapa**, **Ānanda**, **Revata** and **Anuruddha**, engaged in friendly discussion, referring their conclusions to the Buddha for his opinion. **Sāriputta**, **Moggallāna**, and **Anuruddha** are again mentioned as staying in the **Ketakavana** in **Sāketa** (SN.v.174f., 299). Among discussions between **Anuruddha** and **Moggallāna** is recorded one in which **Anuruddha** speaks of the value of cultivating the four *satipaṭṭhāna*s (SN.v.294f). It seems to have been usual for **Sāriputta** and **Moggallāna**, in their journeys, to travel together at the head of the monks, and lay disciples, who gave alms to the monks, were anxious to include them in their invitations. **Veḷukaṇḍaki** in **Dakkhiṇagiri** (AN.iii.336; iv.63); and **Cittagahapati** in **Macchikāsaṇḍa** (Dhp a.ii.74f.).

Moggallāna died before the Buddha, **Sāriputta** dying before either. The **Theragāthā** contains several verses attributed to **Moggallāna** regarding **Sāriputta**'s death (vs.1158-61). **Sāriputta** died on the full moon day of **Kattika** and **Moggallāna** two weeks later, on the new moon day (SN a.iii.181).

According to the Commentaries (Ja.v.125ff) his death resulted from a plot of the **Nigaṇṭhas**. **Moggallāna** used to visit various worlds and return with his report that he had discovered that those who followed the Buddha's teaching reached happy worlds, while the followers of the heretics were reborn in woeful conditions. These statements diminished the number of the heretics and they bribed brigands to kill **Moggallāna**. They surrounded the Elder's cell in **Kāḷasilā**, but he, aware of their intentions, escaped through the keyhole. On six successive days this happened; on the seventh, they caught him and beat him, crushing his bones and leaving him for dead. Having recovered consciousness, with a great effort of will, he dragged himself to the Buddha in order to take his leave, and there he died, to the sorrow of the *Deva* worlds. This sad death is said to have been the result of a sin committed by him in a previous birth. Acting on the instigation of his wife, he had taken his blind parents into a forest, where, pretending that they were attacked by thieves, he had beaten them to death. For this deed he suffered in hell for innumerable years, and in his last birth lost his life by violence.

The account in Dhp-a.iii.65ff. differs in several details. The thieves tried for two months before succeeding in their plot and, in the story of the past, when the blind parents were being beaten, they cried out to the supposed thieves to spare their son. **Moggallāna**, very touched by this, did not kill them. Before passing into *Nibbāna*, he preached to the Buddha, at his request, and performed many miracles, returning to **Kāḷasilā** to die. According to the **Jātaka** account his cremation was performed with much honour, and the Buddha had the relics collected and a *Thūpa* erected in **Veḷuvana**.

Moggallāna's body was of the colour of the blue lotus or the rain cloud (Bv.i.58). There exists in Ceylon an oral tradition that this colour is due to his having suffered in hell in the recent past!

Moggallāna is connected with characters in several Jātakas: thus, he was

- **Kisavaccha** in the **Indriyajātaka** (Ja 423, Ja.iii.469),
- **Sakka** in the **Illīsa** (Ja 78, Ja.i. 354),
- one of the **Devas** in the **Kakkāru** (Ja 326, Ja.iii.90),
- the tortoise in the **Kuruṅgamiga** (Ja 206, Ja.ii.155),
- **Candasena** in the **Khaṇḍahāla** (Ja 542, Ja.vi.157),
- the *senāpati* in the **Cūḷa Sutasoma** (Ja 525, Ja.v.192),
- the youngest bird in the **Javanahaṁsa** (Ja 476, Ja.iv. 218),
- the elephant in the **Tittira** (Ja 37, Ja.i.92),
- the tiger in the **Tittira** (Ja 319, Ja.iii.543),
- **Āyura** in the **Dasaṇṇaka** (Ja 401, Ja. iii.341),
- the jackal in the **Pañcūposatha** (Ja 490, Ja. iv. 332),
- **Suriya** in the **Biḷārikosiya** (Ja 450, Ja.iv. 69),
- one of the brothers in the **Bhisa** (Ja 488, Ja.iv.314),
- **Subhaga** in the **Bhūridatta** (Ja 543, Ja.vi.219),
- the old tortoise in the **Mahā Ukkusa** (Ja 486, Ja.iv.297),
- **Migājina** in the **Mahā Janaka** (Ja 539, Ja.vi. 68),
- **Bījaka** in the **Mahā Nāradakassapa** (Ja 544, Ja.vi.255),
- the king's charioteer in the **Rājovāda** (Ja 334, Ja.ii.5),
- the tiger in the **Vaṇṇāroha** (Ja 361, Ja.iii.193),
- the *Garuḷa* king in the **Vidhurapaṇḍita** (Ja 545, Ja.vi.329),
- the tiger in the **Vyaggha** (Ja 272, Ja.ii.358),
- the rat in the **Saccaṅkira** (Ja 73, Ja.i.32),

- **Bhadrakāra** in the **Sambhava** (Ja 515, Ja.v.67),
- **Kisavaccha** in the **Sarabhaṅga** (Ja 522, Ja.v.151),
- the jackal in the **Sasa** (Ja 316, Ja.iii.56),
- **Canda** in the **Sudhābhojana** (Ja 522, Ja.v.412), and
- **Gopāla** in the **Hatthipāla** (Ja 509, Ja.iv.491).

Mahā Yaññavagga. The fifth section of the *Sattakanipāta* of the **Aṅguttaranikāya**. AN.iv.39-67.

Mahā Yamakavagga. The fourth section of the **Majjhimanikāya**, containing *Suttas* 21-30.

Mahā Yasa Thera. Of Thāton, author of the **Kaccāyanabheda** and the **Kaccāyanasāra**. He probably belonged to the fourteenth century. Bode, 36f.; Svd.1250.

Mahā Rakkhita 01. **Mahā Rakkhita Thera**. He went after the Third Council to the **Yona** country, and there preached the **Kāḷakārāmasutta** One hundred and seventy thousand people adopted the Buddha's faith and ten thousand entered the Saṅgha. Mhv.xii.5, 39; Dpv.viii.9; Vin-a.i.64, 67.

Mahā Rakkhita 02. An ascetic in **Himavā**. See the **Somanassajātaka**. He is identified with **Sāriputta**. Ja.iv.454.

Mahā Rakkhita 03. **Mahā Rakkhita Thera**. Incumbent of **Uparimaṇḍalaka** (Ja.vi.30). See **Mahā Saṅgharakkhita** (3).

Mahā Rakkhita 04. **Mahā Rakkhita Thera**. When told by his patron that the latter had given a robe to a certain monk, he praised him; when the man offered to give him one, he praised that likewise. MN-a.ii.666.

Mahā Raṭṭha 01. A country where **Mahā Dhammarakkhita** went after the Third Council. It is generally identified with the country of the Marāthī at the source of the **Godhāvarī**. Mhv.xii.5, 37; Dpv.viii.8; Vin-a.i.64,67.

Mahā Raṭṭha 02. A district in Ceylon, near *Kālavāpi*, to the east. It held the village of **Pillavaṭṭhi**. Cv.lxxii.141, 163, 190, 199; also Cv.Trs.i.333, n.3.

Mahā Ratha 01. A king of thirty-one *kappas* ago; a former birth of **Dhammasava** (**Nāgapupphiya**) Thera. Thag a.i.215; Ap.i.179.

Mahā Ratha 02. A *Devaputta* in **Tāvatiṁsa**. As a result of his good deeds, he excelled in majesty **Sakka** himself. Dhp-a.i.426; Ud-a.i.199.

Mahā Rathavagga. The fifth section of the **Vimānavatthu**.

Mahā Rathavimānavatthu. The story of the *Devaputta* **Gopāla**. Vv.v.14; Vv-a.270ff.

Mahā Rabbhakalena. Once the residence of **Mahā Dhammadinna** of **Talaṅgatissapabbata**. See Ras.ii.131f.

Mahā Rājaghara. A monastery enlarged by **Potthakuṭṭha**. Cv.xivi.21.

Mahā Rājapabba. A section of the **Vessantarajātaka** (Ja 547). Ja.vi.582.

Mahā Rājāno. See **Cattāro Mahā Rājāno**.

Mahā Rāmetti. A tank constructed by **Vasabha**. Mhv.xxxv.94.

Mahā Rāhulovādasutta. The Buddha and **Rāhula** are on their way to the village for alms, and the Buddha tells **Rāhula** that all *rūpa* should be regarded as *anatta*, and not only *rūpa*, but also the other *khandhas*. **Rāhula** stops and sits under a tree meditating. **Sāriputta** approaches and suggests that he should develop *ānāpānasati*. Later in the evening **Rāhula** asks the Buddha how he can do this. The Buddha describes how it is done by regarding all the elements: earth, water, fire, air and space, both personal and external with disgust and loathing of heart. One should not allow sensory impressions to lay hold of one's heart, just as the earth remains impassive whatever may be thrown upon it. It is so with the other elements. One should grow in loving-kindness, compassion, in gladness over the welfare of others, in equanimity, contemplation of the body's

corruption, perception of the fleeting nature of things, and in the mindfulness which comes from ordered breathing. MN.i.420-6; it is perhaps a part of this *Sutta* which is quoted at Mil. 385, 388; see Mil. Trs.ii.312, n.1.

Mahā Rukkhatittha. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.11; Cv.Trs.i.320, n.1.

Mahā Rukkhasutta. In him who contemplates enjoyment in things which make for grasping (*upādana*), craving grows with its consequent round of suffering, like juice which travels upwards from the roots of a tree. If he contemplates the misery of such things, craving ceases, like the growth of a tree which is cut in pieces and burnt to ashes. SN.ii.87f.

Mahā Ruci 01. A primeval king, descendant of **Mahā Sammata**. Dpv.iii.7.

Mahā Ruci 02. king of thirty-eight *kappas* ago, a previous birth of **Sucintita** Thera. Ap.i.133.

Mahā Ruhā. A nun, skilled in the **Saddhammavaṁsa**; she came from India to Ceylon. Dpv.xviii.31.

Mahā Renu. Eighty-seven *kappas* ago there were seven kings of this name, previous births of **Godhika** (**Bhikkhadāyaka**) Thera. Thag a.i.124; Ap.i.140.

Mahā Roruva. One of the *Nirayas*. SN.i.92; Dhp a.iv.79.

Mahā Rohaṇagutta Thera. Of **Therambatthala**. When he was ill, thirty thousand monks of great power came to minister to him. The king of the **Nāgas** was also present, and as he offered rice gruel to the Elder, the king of the **Supaṇṇas** dashed across the sky to seize him. But **Buddharakkhita** created a mountain, into which he made the Elder and the **Nāga** enter. Vsm.155, 375; Dhs-a.187.

Mahā Rohita. A king of four *kappas* ago; a previous birth of **Dveratanya Thera**. Ap.i.214.

Mahā Latāpasādhana (**Mahā Latāpilandhana**). A very costly ornament of gold. In the time of the Buddha it was possessed only by three persons: **Bandhula**'s wife, **Mallikā**, **Visākhā** and **Devadāniyacora** (DN a.ii.599; at Dhp-a.i.412 the daughter of the treasurer of **Benares** is substituted for **Devadāniya**). **Visākhā** once left it behind in the monastery, where she had gone to hear the Buddha preach, and when she sent her slave girl for it **Ānanda** had already put it away. She, thereupon, refused to take it back and had it sold. It was worth nine crores, the workmanship being worth one hundred thousand. No one was found able to buy it, so **Visākhā** herself paid the price for it, and, with the proceeds, erected the **Migāramātupāsāda** (Dhp a.i.411ff). **Mallikā**, after the death of her husband, refused to wear her jewels, and, when the Buddha's body was being taken for cremation, she washed her ornament in scented water and placed it on the Buddha's bier with the following resolve: "May I, in future births, have a body that shall need no ornaments, but which shall appear as though it always bore them" (DN a.ii.597).

The making of **Visākhā**'s ornament took four months, with five hundred goldsmiths working day and night. In its construction were used four pint pots (*nāḷi*) of diamonds, eleven of pearls, twenty-two of coral, thirty-three of rubies, one thousand *nikkhas* of ruddy gold, and sufficient silver. The thread work was entirely of silver, the parure was fastened to the head and extended to the feet. In various places, seals of gold and dies of silver were attached to hold it in position. In the fabric itself was a peacock with five hundred feathers of gold in either wing, a coral beak, jewels for the eyes, the neck feathers and the tail. As the wearer walked the feathers moved, producing the sound of music. Only a woman possessed of the strength of five elephants could wear it. Dhp-a.i.393ff. MN-a.i.471.

Mahā Labujagaccha. A forest cleared by **Devappatirāja**. He built a village there, and planted a large grove of jack trees near by (Cv.lxxxvi.49). This village was among those given to **Devappatirāja** by **Parakkamabāhu II**., to be held in perpetuity. Cv.lxxxvi.53.

Mahā Lekha. A *pariveṇa* in the **Abhayagirivihāra**; it was built by **Mahinda II**. Cv.xlviii.135.

Mahā Lekhapabbata. A *pariveṇa* in the **Mahā Vihāra**; it was founded by the **Mahā Lekhasena**, in the time of **Kassapa IV**. Cv.lii.33.

Mahā Lenavihāra. A monastery in Ceylon. See **Saṅghadattā**.

Mahā Lohita. The Bodhisatta born as a bull; see the **Muṇikajātaka** (Ja 30) and **Sālūkajātaka** (Ja 286).

Mahā Vagga 01. A section of the **Vinayapiṭaka**, divided into chapters called **Khandhakas**. The introductory chapters give an account of the incidents immediately following the Buddha's Awakening, leading up to the foundation of the Saṅgha. It then gives various rules for members of the Saṅgha, together with the circumstances which led to the formulation of each rule.

Mahā Vagga 02. The second section of the **Dīghanikāya**, containing *Suttas* XIV.-XXIII.

Mahā Vagga 03. The third section of the **Suttanipāta**, containing twelve *Suttas*.

Mahā Vagga 04. The first section of the **Paṭisambhidāmagga**.

Mahā Vagga 05. The fifth section of the **Saṁyuttanikāya**.

Mahā Vagga 06. The seventh section of the *Tikanipāta*, the twentieth of the **Catukka**, the sixth of the **Chakka**, the seventh of the **Sattaka**, the second of the **Aṭṭhaka**, and the third of the *Dasakanipāta* of the **Aṅguttaranikāya**.

Mahā Vacchagottasutta. The *Paribbājaka* **Vacchagotta** visits the Buddha at **Veḷuvana** and asks him to expound right and wrong. The Buddha does so, and adds that those who follow his teaching are sure of deliverance and of birth in happy worlds and are destined for *Nibbāna*. **Vacchagotta** is very pleased and seeks admission to the Saṅgha, but the Buddha says that he must first pass four

months as a probationer. At the end of that time he enters the Saṅgha and the Buddha further expounds the Dhamma to him. Shortly after he becomes an *Arahant*. MN.i.489-97.

Mahā Vajirabuddhi. A monk of Ceylon, author of **Vinayagaṇṭhi** (**Vinayagandhi**) or **Vajirabuddhiṭīkā** on the Vinaya Commentaries (GV. 60, 66). He was a contemporary of King **Dhammaceti** of Burma, and presented him with a copy of his work. Bode, 39f.

Mahā Vattaniya. A desert in India. Ras.i.23.

Mahā Vatthalagāma. A village on the southern sea coast of Ceylon, where **Tilokamalla** lived. Cv.ixxxviii.22; Cv.Trs.ii.184, n.2.

Mahā Vana 01. A wood near **Vesālī**. It was partly natural, partly man-made, and extended up to the **Himālaya** (MN a.i.298; DN a.i.309). See **Kūṭāgārasālā**.

Mahā Vana 02. The wood near **Kapilavatthu**, it was virgin forest, and reached from the edge of **Kapilavatthu** to the **Himālaya** on one side and to the sea on the other (MN a.i.298, 449). In this wood was preached the **Mahā Samayasutta** (for details see **Mahā Samaya**) and also the **Madhupiṇḍikasutta** (*q.v.*).

Mahā Vana 03. A forest on the outskirts of **Uruvelakappa**, where the Buddha retired for his noonday rest after his meal at **Uruvelakappa**. It was in that grove that **Ānanda** took **Tapussa** to see him. AN.iv.437f.

Mahā Vana 04. A forest on the banks of the **Nerañjarā**. Dhp a.i.86; Dhs-a.34, etc.; Ja.i.77.

Mahā Varuṇa Thera. He ordained **Nigrodha** *Sāmaṇera* (Vin-a.i.46; Mhv.v.45) and also **Tissa** and **Sumitta**, the two sons of the *kinnarī* **Kuntī**. Ibid., 214.

Mahā Valligottavihāra. A monastery built by **Vasabha** and given to the incumbent of the **Valliyera** *vihāra*. Mhv.xxxv.82.

Mahā Vaṁsa. The great Chronicle of Ceylon. The first part of the work, i.e., to the time of King **Mahā Sena** – is attributed to **Mahā Nāma Thera** (Mhv ṭ.687). The continuation of the Chronicle is called the **Cūḷa Vaṁsa**. The first portion of the **Cūḷa Vaṁsa** – i.e., from **Mahā Sena** to the reign of **Parakkamabāhu II**. – is traditionally ascribed to a Thera named **Dhammarakkhita** (Cv.Trs.ii.155, n.3). The next section – i.e., to the time of **Kittisiri Rājasīha** – was written by **Tibbaṭuvāve** Thera, *Mahā Nāyaka* of **Pupphārāma**, at the invitation of the king, who obtained for him copies of the Chronicle from Siam (Cv.xcix.78f; Cv.Trs.ii.263, n.1). From there it was continued till the time of the British occupation (1815 CE.) by Hikkaḍuve **Sumaṅgala** Thera (PLC.310).

There is a Commentary on the **Mahā Vaṁsa** called the **Vaṁsatthappakāsinī** (*q.v.*).

Mahā Vaṁsakatissa Thera. Of Ceylon. Mentioned among the last of the *Arahants*. He was among those who took part in various "assemblies" the **Kuddālaka**, **Mūgapakkha**, **Ayoghara** and **Hatthipāla**. Ja.vi.30.

Mahā Vācakāla. A man who lived on the banks of the **Mahā Vālukagaṅgā**. For thirty years he meditated on the thirty-two impurities of the body in the hope of becoming a *Sotāpanna*. But at the end of that period he gave up his meditations, renouncing the Buddha's Dhamma as futile.

After death he was born as a crocodile in the river, and one day sixty carts laden with stone pillars started crossing the river at **Kacchakatittha**. The crocodile ate the bulls, carts, and pillars. AN-a.i.367.

Mahā Vāṇijajātaka (Ja 493). A company of merchants once went astray in the forest without food or water, and, seeing a huge banyan-tree with moist branches, they out off a branch and water poured out, from another branch came food, from another a company of girls, and from the fourth various precious things. Overcome by greed, they wished to cut the tree from its roots in

order to get more. Their leader, the Bodhisatta, tried to prevent this, but they refused to listen. Then the **Nāga** king who lived in the tree, ordered his followers to slay all the merchants except the leader. Him the **Nāgas** escorted to his home with all the treasures.

The story was told in reference to a company of merchants from **Sāvatthī**, followers of the Buddha, who had a similar experience. But having moderate desires, they made no attempt to cut down the tree. Then they returned to **Sāvatthī**, and, offering some of the precious things to the Buddha, made over the merit thereof to the deity of the tree. The Buddha praised them for their moderation. **Sāriputta** is identified with the **Nāga** king. Ja.iv.350ff.

Mahā Vālukagaṅgā, **Mahā Gaṅgā**, **Mahā Vālukanadī**. The chief river of Ceylon, the modern Mahā Veligaṅga. Viewed from the city of **Anurādhapura**, the right bank was called *pāragaṅgā* and the left *oragaṅgā*. The river was of great strategic importance, and is mentioned in various accounts of campaigns between opposing armies. It was always regarded as the boundary between North Ceylon, with **Anurādhapura** (and later, **Pulatthipura**) as the centre, and the south-east province of **Rohaṇa**.

Various fords on this river are mentioned in the books, the chief among these being **Kacchakatittha**, **Ganthambatittha**, **Mahā Rukkhatittha**, **Mālāgāmatittha**, **Yakkhasūkaratittha**, **Sarogāmatittha**, **Sahassatittha** and **Suvaṇṇatthambhatittha**. There were evidently other fords at the bends of the river with no particular names (e.g., Cv.lxxii.285).

The kings of Ceylon constructed various canals branching off from the river to help in their irrigation schemes. One such was the **Pabbatanta** Canal, built by **Mahā Sena** (Mhv.xxxvii.50); while the **Aciravatī**, the **Gomatī**, and the **Malāpaharaṇī** were constructed by **Parakkamabāhu I**. (Cv.lxxix.51f). **Dhātusena** irrigated the surrounding fields by means of damming up the river (Cv.xxxviii.12), as did **Sena II**. by the construction of the **Maṇimekhala** dam (Cv.li.72). In the time of **Parakkamabāhu II**. and, later, of **Vijayabāhu IV**., great ordination ceremonies were held on the river at **Sahassatittha** (Cv.lxxxvii.72; lxxxix.70f), and again at **Ganthambatittha** in the time of **Vimaladhammasūriya I**. Cv.xciv.17; also **Vimaladhammasūriya II**.

(Cv.xcvii.12).

The river rises in **Samantakūṭa** (Cv.c.82). The **Mahā Nāgavana** of the **Yakkhas**, where, later, was erected the **Mahiyaṅgathūpa**, was on the right bank of the river. Cv.lxxxix.70; Mhv.Trs., p.3.

Mahā Vālukagāma. A village on the south coast of Ceylon. It is mentioned in the account of the campaigns of **Parakkamabāhu I**. cp. **Vālukagāma**. Cv.lxxv. 36f, 40, 45.

Mahā Vālukavīthi. A street in **Anurādhapura**. Ras.ii.49.

Mahā Vijita. A king of long ago, whose exemplary sacrifice, held under the direction of his chaplain, is narrated in the **Kūṭadantasutta** (*q.v.*).

Mahā Vitthārika. A palace in heaven, occupied by **Tīnipadumiya Thera** in a previous birth. Ap.i.124.

Mahā Vinayasaṅgahapakaraṇa. Another name for the **Vinayavinicchaya**.

Mahā Vibhaṅga. The first part of the **Suttavibhaṅga** of the **Vinayapiṭaka**, also called the **Bhikkhuvibhaṅga**.

Mahā Vimalabuddhi. See **Vimalabuddhi**.

Mahā Visuddhācariya. See **Visuddhācariya**.

Mahā Vihāra. The great monastery at **Anurādhapura**, for many centuries the chief seat of Buddhism in Ceylon. It was founded by **Devānampiyatissa**, on the counsel of **Mahinda**, and included the **Mahā Meghavana**. The **Mahā Meghavanārāma** henceforth came to be included in the **Mahā Vihāra**. The boundary of the *vihāra* was marked out by the king ploughing a circular furrow starting from near the **Gaṅgalatittha** on the **Kadambanadī** and ending again at the river (Mhv.xv.188ff.; Mhv ṭ.361; Mbv. 135, 136 says that the ford on the **Kadambanadī** was **Pāsāṇatittha**).

A list is given in the **Mahā Bodhivaṁsa** (pp. 135f) of the places through

which the *sīmā* (boundary) of the **Mahā Vihāra** passed – **Pāsāṇatittha**, **Kuddavāṭakapāsāṇa**, **Kumbhakāra-āvāta**, the **Mahā Nīpa** tree, **Kakudhapāli**, **Mahā Aṅgaṇa** tree, **Khujjamātula** tree, **Marutta** *pokkharaṇī*, the northern gate of the **Vijayārāma** park, **Gajakumbhakapāsāṇa**, then passing **Avaṭṭimajjha**, **Bālakapāsāṇa** on the **Abhayavāpi**, **Mahā Susāna**, **Dīghapāsāṇa**, the left side of **Caṇḍālagāma**, the **Nīcasusāna** to the left of **Kammāradeva**, **Sīmānigrodha**, **Veḷuvaṅgaṇa**, round the hermitages of the **Nigaṇṭhas Jotiya Giri** and **Kumbhaṇḍa**, to the right of the various hermitages of the **Paribbājakas**, by Hiyagalla, along the shrine of the Brahmin Dīyavāsa, through **Telumapāli**, **Tālacatukka**, to the right of the stables (*assamaṇḍala*), on to **Sasakapāsāṇa** and **Marumbatittha**. It then proceeded up the river to **Sīhasinānatittha**, on to **Pāsāṇatittha**, ending at **Kuddavāṭakapāsāṇa**.

The **Mahā Vihāra** contained thirty-two *Mālakas* (Mhv.xv.214) and had numerous buildings attached to it, apart from sacred shrines, such as the **Mahā Bodhi**-tree, **Thūpārāma**, **Mahā Thūpa**, etc. In its early period, the precincts of the **Mahā Vihāra** contained other buildings besides those dedicated to the service of Buddhism e.g., the hermitages of the **Nigaṇṭhas** and the **Paribbājakas** (as mentioned above) and the shrine of the guardian deity of **Anurādhapura** (Mhv.xxv.87). In the time of **Vaṭṭagāmaṇī**, the **Mahā Vihāra** monks divided into two factions, and one party occupied **Abhayagiri**, built by the king (Mhv.xxxiii.97f). At first the differences between these two factions were trivial, but, as time went on, **Abhayagiri** grew in power and riches and proved a formidable rival to the older monastery.

From time to time various kings and nobles made additions and restorations to the **Mahā Vihāra**. Thus **Vasabha** (Mhv.xxxxv.88) built a row of cells, and **Bhātikatissa** erected a boundary wall (Mhv.xxxvi.2), while **Kaniṭṭhatissa** removed the boundary wall and constructed the **Kukkuṭagiri** *pariveṇa*, twelve large *pāsādas*, a refectory, and a road leading from **Mahā Vihāra** to **Dakkhiṇavihāra** (Mhv.xxxvi.10f). **Vohārikatissa** appointed a monthly gift of a thousand to the monks of the **Mahā Vihāra** (Mhv.xxxvi.32), while **Sirisaṅghabodhi** built a *salāka* house (Mhv.xxxvi.74). **Goṭhābhaya** erected a stone pavilion and made a *padhānabhūmi* to the west of the *vihāra* (Mhv.xxxvi.102,106).

Towards the latter part of **Goṭhābhaya**'s reign, a dispute arose between the **Mahā Vihāra** and **Abhayagiri** on matters of doctrine, and sixty monks of **Abhayagiri**, who had adopted the *Vetulyavāda*, were banished. They obtained the assistance of a **Coḷa** monk, named **Saṅghatissa**, and at a solemn assembly of the monks concerned, at **Thūpārāma**, **Saṅghamitta** expounded his heretical doctrine, refuting the opposition of the **Mahā Vihāra** monks, and succeeded in winning over the king, who was present, in spite of the efforts of his uncle, **Goṭhābhaya** Thera, to bring him round to the orthodox party. **Saṅghamitta** became tutor to the king's sons, and when one of these, **Mahā Sena**, became king, he prompted him to destroy the **Mahā Vihāra**. A royal decree was issued forbidding the giving of alms to the **Mahā Vihāra**. The monks thereupon left the monastery, and for nine years it remained deserted. Many of the buildings were destroyed, and various possessions belonging to the **Mahā Vihāra** were removed to **Abhayagiri**; but the people, led by the king's minister and friend, **Meghavaṇṇābhaya**, revolted against the impious deeds of **Mahā Sena** and his admirers, **Saṅghamitta** and **Soṇa**, and the king was forced to yield. **Saṅghamitta** and **Soṇa** were slain by one of the queens, and the king, with the help of **Meghavaṇṇābhaya**, rebuilt several *pariveṇas* and restored some of the possessions, which had been removed. But **Mahā Sena**'s allegiance to the **Mahā Vihāra** teaching was not lasting; acting on the advice of a monk named **Tissa**, he built the **Jetavanavihāra** in the grounds of the **Mahā Vihāra**, against the wish of the monks there; the latter left again for nine months as a sign of protest against the king's attempts to remove the boundary of the *vihāra*. This attempt, however, he was forced to abandon (Mhv.xxxvi.110f.; xxxvii.1-37).

Mahā Sena's son, **Sirimeghavaṇṇa**, on coming to the throne, exerted himself to undo the damage which had been wrought by his father. He rebuilt the **Lohapāsāda** and restored all the demolished *pariveṇas*, together with their endowments (Cv.xxxvii.54ff). Mahā Vihāra had, by now, become famous as a seat of learning; it was the centre of **Theravāda** Buddhism, and was the repository of various Commentaries, of which the chief were the **Sīhalaṭṭhakathā** on the Pāli Canon. Thither, therefore, came scholars from various countries, among them **Buddhaghosa** (q.,v.), who resided in the **Ganthākara** *pariveṇa* and compiled his Pāli Commentaries (Cv.xxxvii.215ff).

When **Dhātusena** became king he had the walls of the **Mahā Vihāra** painted with various ornamental designs (Cv.xxxviii.43). The **Dhammarucikas** seem to have been favourites of this king and to have occupied the **Mahā Vihāra**, later moving to **Ambatthala** *vihāra* (Cv.xxxviii.75). **Mahā Nāga** instituted a permanent distribution of soup to the inhabitants of the **Mahā Vihāra** (Cv.xli.99) and **Jeṭṭhatissa III**. planted another Bodhi-tree there, called the **Mahā Metta** (Cv.xliv.96).

Udaya I. built a new *salāka* hall (Cv.xlix.14). **Aggabodhi IX**. discontinued the habit of the monks of the smaller *vihāras* surrounding **Anurādhapura** from coming to **Mahā Vihāra** for their supply of medicines and made other arrangements for their distribution (Cv.xlix.88). **Sena I**. and his queen **Saṅghā** erected and endowed the **Saṅghasena** *pariveṇa* (Cv.l.70), while **Kassapa IV**. built the **Samuddagiri** *pariveṇa* and gave it for the use of the **Paṁsukūlikas**, while for the forest dwelling monks of the **Mahā Vihāra** he built forest dwellings (Cv.lii.21f.; Cv.Trs.i.163, n.8). **Kassapa**'s kinsman, the general **Rakkha**, built a *vihāra* in the village of **Savāraka** and gave it to the incumbents of the **Mahā Vihāra**, to be used as a *padhānaghara*, while **Mahā Lekhasena** built, in the **Mahā Vihāra** itself, the **Mahā Lekhapabbata** (Cv.lii.31ff). **Udaya IV**. gave a diadem of jewels to the Buddha image in the **Mahā Vihāra**, while his wife **Vidurā** added to it a network of rays made of precious stones (Cv.liii.49ff).

During the invasions of the **Coḷas** and the **Paṇḍus** from South India, and owing to the consequent confusion prevailing in the country, the **Mahā Vihāra** seems to have been neglected. Many of the buildings were destroyed and their priceless possessions plundered. Discipline among the monks became slack and there were many dissensions. Later, when **Parakkamabāhu I**. had restored peace, he wished to purify the religion, but met with great opposition, and it was only after strenuous efforts that he brought about a reconciliation between the different parties (Cv.lxxviii.11ff).

It is said that the king could not find one single pure member of the Saṅgha (Cv.lxxviii.25). He, therefore, held a special ordination ceremony, admitting many monks into the Saṅgha.

After the removal of the capital from **Anurādhapura** to **Pulatthipura**, the **Mahā Vihāra** lost its importance; the centre of activity was now at

Pulatthipura, and later, at other capitals, and the **Mahā Vihāra** fell into neglect and decay, from which it has never recovered.

Mahā Vedallasutta. A series of questions asked by **Mahā Koṭṭhita** on psychological topics – e.g., understanding, consciousness, feeling, perception, pure mental consciousness (*manoviññāṇa*), isolated from the five faculties of bodily sense – the eye of understanding, right outlook, types of rebirth, first *jhāna*, etc. – and **Sāriputta**'s answers thereto (MN.i.292-8).

The *Sutta* was probably originally compiled rather as a "lesson" for learners than as a genuine enquiry by **Koṭṭhita**. This *Sutta* it was which obtained for **Koṭṭhita** the rank of pre-eminence among those possessing the *paṭisambhidā*. AN-a.i.159.

Mahā Vessantarajātaka (Ja 547). See **Vessantarajātaka**.

Mahā Vyaggha Thera. An *Arahant* of **Ukkanagara** *vihara*. He received a portion of sour millet gruel given by **Duṭṭhagāmaṇī**, and distributed his share among seven hundred monks. Mhv.x.xxii.54.

Mahā Vyūha. A gabled chamber erected by **Mahā Sudassana** into which he could retire during the heat of the day. It was made of silver. DN.ii.182; DN-a.ii.632; see Dial.ii.214, n.1.

Mahā Vyūhasutta. See **Mahā Byūha**.

Mahā Sakuludāyīsutta. The Buddha visits the hermitage of **Sakuludāyī** near **Rājagaha**. **Sakuludāyi** tells him that the Buddha, unlike other religious teachers, is honoured by his disciples, and gives it as his opinion that this is because the Buddha eats sparingly, is content with any raiment, accepts any alms, is satisfied with any lodging, lives in seclusion, and counsels others to do likewise. The Buddha answers that if the esteem shown him depends on these qualities, he has numerous disciples more austere than himself with regard to these practices, and gives five other qualities which have won for him esteem: he has the higher virtues, outstandingly keen vision, super-eminent intellect, he

teaches his disciples the Noble Truths, and shows them the way in which to develop the four *satipaṭṭhāna*.

He has taught them, besides,

- the *sammāppadhāna*,
- the four *iddhipāda*,
- the five *indriyas*,
- the five *bala*,
- the seven *bojjhaṅgas*,
- the Noble Eightfold Path, (*magga*)
- the eight Deliverances (*vimokkha*),
- the eight spheres of mastery (*abhibhāyatamas*),
- the ten *kasiṇāyatanas*,
- the four *jhānas*,
- the sixfold *abhiññā*.

It is for these reasons that his disciples esteem him. MN.ii.1-22.

Mahā Saṅgharakkhita 01. **Mahā Saṅgharakkhita Thera**. An *Arahant*. He came, with forty thousand others, from **Dakkhiṇāgiri** *vihāra* in **Ujjenī**, to the Foundation Ceremony of the **Mahā Thūpa** (Mhv.xxix.35) and took up his position at the western entrance. Mhv ṭ. 530.

Mahā Saṅgharakkhita 02. A monk of **Corakaṇḍaka** *vihāra*; one of those who accepted the meal given by Prince **Sāliya** in his previous birth as a blacksmith. Mhv ṭ. 606.

Mahā Saṅgharakkhita 03. Called *Malayavāsī* **Mahā Saṅgharakkhita** or *Uparimaṇḍalakamalayavāsī*. **Tissabhūti** went to him, on finding his mind corrupted by sinful thoughts, and having received from **Saṅgharakkhita** a topic of meditation, he attained to *Arahant*-ship (AN-a.i.23f.; MN-a.i.55). He was one of the last of the *Arahants*. J. L. Makārakkhira. Ja.iv.490; vi.30.

Mahā Saṅgharakkhita 04. Mentioned in the Commentaries as being free from impurities, e.g., MN-a.i.525; Vsm.104; Dhs-a.268.

Mahā Saṅgharakkhita 05. **Mahā Saṅgharakkhita Thera**. When over sixty years old and about to die, his companions questioned him on his transcendental attainment. "I have none," he replied. A young monk who waited on him said that people had come from twelve *yojanas* round in the belief that he had attained *Nibbāna*. He then asked that he should be raised up and left alone. As soon as the others left him, he snapped his fingers to show that he had attained *Arahant*-ship. He confessed that he had never done anything without mindfulness and understanding. His nephew also attained *Arahant*-ship only after fifty years of age. Vsm.47f.

Mahā Saṅgharakkhita 06. An *Arahant* Thera who preached to **Rūpadevī** (*q.v.*).

Mahā Saṅghikā, **Mahā Sangītikā**. One of the Buddhist schools which separated out from the **Theravādins** at the Second Council. The members rejected the **Parivāra**, the **Abhidhamma**, the **Paṭisambhidāmagga**, the **Niddesa** and some portions of the **Jātakas** (Kv-a.p.4; Dpv.v.32ff).

The school was so-called owing to the great number of its followers, which made a great assembly or "*Mahā Sangīti*." They were counted among the *Anātmavādīs*, and later gave rise to the following schools: the Mahā Saṅghika, **Pubbasela**, **Aparasela**, **Rājagiriyā**, **Hemavatas**, **Cetiyavādins**, **Saṅkantivādins** and **Gokulikas**. Originally they had only two divisions the **Ekabbohārikas** and **Gokulikas** (Rockhill, op.cit., 182ff).

Their separation from the orthodox school was brought about by the **Vajjiputta** monks, and was probably due to difference of opinion on the ten points (for these see Vin.ii.294f) held by the **Vajjiputta** monks. According to Northern sources, however, the split occurred on the five points raised by **Mahā Deva**:

- (1) An *Arahant* may commit a sin under unconscious temptation;
- (2) one may be an *Arahant* and unconscious of the fact;
- (3) an *Arahant* may have doubts on matters of doctrine;
- (4) one cannot attain *Arahant*-ship without the help of a teacher;

- (5) the "Noble Way" may begin with some such exclamation as "How sad!" uttered during meditation (JRAS. 1910, p. 416; cf. Mhv ṭ 173).

These articles of faith are found in the **Kathāvatthu**, attributed to the **Pubbaselas** and the **Aparaselas**, opponents of the **Mahā Saṅghika** school (173ff., 187ff., 194, 197).

According to Xuanzang (Beal-Xuan.ii.164), the **Mahā Saṅghikas** divided their canon into five parts: *Sūtra*, *Vinaya*, **Abhidhamma**, *Miscellaneous* and *Dhāraṇī*. Faxian took from **Pāṭaliputta** to China a complete transcript of the **Mahā Saṅghika** Vinaya. (Giles, p. 64, Nañjio's Catalogue mentions a **Mahā Saṅghika** Vinaya and a Mahā Saṅgha Bhikṣuṇī Vinaya in Chinese translations, **Coḷa**. 247, 253. Ms. No.543).

The best known work of the **Mahā Saṅghikas** is the Mahā Vastu. Their headquarters in Ceylon were in **Abhayagirivihāra**, and **Sena I**. is said to have built the **Vīraṅkurārāma** for their use. Cv.1.68.

Mahā Saccaka. See **Saccaka**.

Mahā Saccakasutta. **Saccaka** visits the Buddha at the **Kūṭāgārasālā** and questions him on the disciplining of the body and the mind. The Buddha describes to him the training he underwent from the time of leaving the world to that of his Awakening, stopping at no exertion, avoiding no austerities till, in the end, wisdom came to him, and he realized that bliss could not be experienced with an emaciated body. The **Pañcavaggiyas**, who had been with him till then, left him in disgust. But he persevered, and, in the end, destroyed the *āsavas*. **Saccaka**, addressed in the *Sutta* as **Aggivessana**, expresses great admiration for the Buddha and acknowledges his superiority over other teachers. MN.i.237-51; see Thomas: *Life and Legend of the Buddha*, 58.

Mahā Saṭṭhivassa Thera. A resident of **Kaṭṭhakasālā** *pariveṇa*. King **Vasabha** went to the monastery, as the monk lay dying, intending to worship him, but at the door he heard the groans of the ill man, and disgusted that, after sixty years of monastic life, he should not be able to conquer his pain, he did not enter. This was reported to the Elder, and putting forth great effort, he subdued

his pain and sent word to the king to come to him. **Vasabha** entered, and prostrating himself before the Elder, said, "I worship you, not for your *Arahant*-ship, but for the exertion you put forth while yet a *puthujjana*." DN a.i.291.

Mahā Satipaṭṭhānasutta. Preached at **Kammāssadamma** in the **Kuru** country. The Buddha tells the monks that the one and only path leading to *Nibbāna* is that of the Four Bases of Mindfulness. These, in brief, are the four ways of directing the mind to the impurities and the impermanency of body: (1) *kāya*, physical structure and activities; (2) *vedanā*, the emotional nature, first as bare feeling, then as having ethical implications; (3) *citta*, conscious life or intelligence, considered under ethical aspects; (4) *Dhamma*, considered under the five hindrances; the five groups (*khandhas*), the six spheres of sense, the seven *bojjhaṅgas*, and the four Ariyan Truths. DN.ii.290-315.

The *Sutta* is considered as one of the most important in the Buddhist Canon. It has been translated into various languages, and several commentaries on it are in existence. Its mere recital is said to ward off dangers and to bring happiness, and it is the desire of every Buddhist that he shall die with the **Satipaṭṭhānasutta** on his lips, or, at least, with the sound of it in his ears.

The materials found in the **Mahā Satipaṭṭhānasutta** are found also in the **Majjhimanikāya**, broken up into two portions, each representing a separate discourse – the **Satipaṭṭhānasutta** and the **Saccavibhaṅgasutta**.

Mahā Sappika. One of **Asoka**'s palaces. Ras.i.93.

Mahā Samayasutta 01. Preached at **Mahā Vana** in **Kapilavatthu**, where **Gotama Buddha** was staying with five hundred *Arahants*. The gods of the ten thousand world systems had come to visit the Buddha and the monks, and were joined by four gods from the **Suddhāvāsā**, who saluted the Buddha in verse. The Buddha then addressed the monks and recited this *Sutta* (DN.ii.253-62). It is possible to divide the discourse into three parts.

The first contains a list of the **Devas** and other beings present to worship the Buddha. It is a long list of strange names given in verses, mostly doggerel. Many of the beings mentioned are to us now mere names, with no special information

attached. Most of them were probably local deities, the personification of natural phenomena, guardian spirits, fairies, harpies, naiads, dryads, and many others, who are here represented as adherents of the Buddha, come to do him honour. It is noteworthy that even the most important gods – e.g., **Soma**, **Varuṇa** and **Brahma** – are only incidentally mentioned, added to the list, as it were, without special distinction. A similar list of **Devas** is found in the Mahā Vastu (Mvu.i.245; iii.68, 77); the addition of **Siva** to this list is significant. The list of gods given in the **Mahā Samaya** should be compared with that given in the **Āṭānāṭiyasutta**.

The second part of the *Sutta* is the framework of the words attributed to the Buddha, introducing the list of **Devas**, giving the Buddha's warning to the monks to beware of **Māra** and **Māra**'s declaration that he had no power over them as *Arahants* are free from fear.

The third part of the *Sutta* may be called the prologue, the verses of greeting spoken by the **Devas** from **Suddhāvāsā** (Rhys Davids, Dial.ii.282f). This prologue is elsewhere preserved as a separate episode (SN.i.27).

The Commentaries give long accounts of the preaching of the Mahā Samaya (e.g., Snp a. 357ff.; DN a.ii.672ff). The *Arahants* mentioned are **Sākiyan** and **Koḷiyan** youths, representatives of **Sākiyan** and **Koḷiyan** families, sent to join the Saṅgha as a sign of gratitude to the Buddha for having averted the quarrel between the two families regarding the water of the **Rohiṇī**. On that occasion the Buddha had preached to the opposing armies the **Attadaṇḍasutta** and the **Phandana** (Ja 475), **Laṭukika** (Ja 357) and **Vaṭṭakajātakas** (Ja 35) (DN a.ii.674 adds the **Paṭhavi-uddriyana** (Ja 322) and the **Rukkhadhammajātakas** (Ja 74)). He then related the story of their origin, showing that both families were descended from a common stock. When the quarrel was thus settled, two hundred and fifty young men from each family entered the Saṅgha and the Buddha dwelt with them in **Mahā Vana**. But the wives of the men tried to entice them back; the Buddha, therefore, took them to **Himavā**, where he preached to them the **Kuṇālajātaka** (Ja 536) on the banks of the **Kuṇāla** Lake. At the conclusion of the sermon they attained to various fruits of the Path, from *Anāgāmīphala* to *Sotāpatti*. He then returned with them to **Mahā Vana**, where they developed insight and became *Arahants*. They assembled to pay homage to

their teacher on the evening of the full moon day of *Jeṭṭhamāsa* (in June) and to the assembly came the **Devas** of the ten thousand world systems. The Buddha told the monks the names of the **Devas** present (as given in the **Mahā Samaya**), and, surveying the assembly, saw that it consisted of two kinds of beings, one capable of benefiting by his teaching (*bhabbā*), and the other not so capable (*abhabbā*). The *bhabbā*, he saw, could be divided into six groups – the *rāgacaritā* and the *dosacaritā*, *mohacaritā*, *vitakkacaritā*, *saddhācaritā*, and *buddhicaritā*, according to temperament. To these, respectively, he preached six *Suttas*, calculated to benefit each separate class, and, in order that each *Sutta* might take the form of question and answer, he created a Buddha form to ask questions, while he himself answered them. The six *Suttas*, so preached, were the **Purābheda**, **Kalahavivāda**, **Cūḷa Vyūha**, **Mahā Vyūha**, **Tuvaṭaka** and **Sammāparibbājaniya**. Countless numbers of beings realized the Truth (AN-a.i.173, 320; Mil. 20, 350; Snp-a.i.174).

The preaching of the **Mahā Samayasutta** was among the incidents of the Buddha's life sculptured in the Relic Chamber of the **Mahā Thūpa**. Mhv.xxx.83.

Mahā Samayasutta 02. See the **Sammāparibbājaniyasutta**.

Mahā Sammata. A king who lived in the beginning of this present age. The Pāli Chronicles mention him as the original ancestor of the **Sākiyan** family, to which the Buddha belonged, and gives a list of the dynasties from his day to the time of the Buddha, to prove that the line was "unbroken." (Mhv.ii.1ff.; Dpv.iii.1ff.; Mhv ṭ. 122ff.; also Ja.ii.311; iii.454, etc.)

Mahā Sammata belonged to the Solar Race and is identified with the Bodhisatta, who was born among men after sojourn in the *Brahma* worlds (Mhv ṭ. 121 f). He was called **Mahā Sammata**, because, on the arising of wickedness in the world, he was chosen by the people to show indignation against and disapproval of those worthy of blame (*sannipatitvā samaggajātehi mahājañchi sammannitvā kato Mahā Sammato*; Mhv ṭ.122; cp. DN.iii.92f.; Mvu.i.248; Dhs-a. 390, 392). In return for his services, he was given a portion of their harvest.

It is said (Ja.iv.192) that in the dynasty of **Mahā Sammata** the idea of meting

out punishments, such as torture, fining, expulsion, was unknown. These were invented later with the advance of civilisation!

The **Vimānavatthu** Commentary (p.15) explains that **Mahā Sammata** is the name given in the sacred books (*sāsane*) for **Manu**. Some, at least, of the Ceylon kings traced their descent from **Mahā Sammata**. See, e.g., Cv.xlvii.2.

Mahā Sarā. The books contain a list of seven great lakes, situated in the **Himālaya**. They form the sources of the five great rivers and dry up only when four suns appear in the world. These seven lakes are **Anotatta**, **Sīhapapāta**, **Rathakāra**, **Kaṇṇamuṇḍā**, **Kuṇāla**, **Chaddanta** and **Mandākinī** (AN.iv.101; also at Ja.v.415; Snp-a.407; DN-a.i.164; Ud-a.300; AN-a.ii.759). Sometimes (e.g., Vsm.416) **Haṁsapātana** is given in place of **Mandākinī**.

Mahā Saḷāyatana, **Mahisaḷāyatanikasutta**. The Buddha instructs the monks on the necessity of acquiring the right kind of knowledge of the sense organs, their objects, their perception, their contact and the feelings arising there from. Such knowledge enables a monk to traverse the Noble Eightfold Path to its perfected development and to the realization of transcendent knowledge, which is understanding and deliverance. MN.iii.287-90.

Mahā Sākyamunigotamasutta. The Buddha describes how, before reaching Awakening, he traced back, step by step, the cause of suffering in the world and the Way of escape there from. SN.ii.10f.

Mahā Sāmi 01. A name given by his people to **Dappula**, governor of **Rohaṇa** and father of **Māṇavamma**. Cv.xlv.50.

Mahā Sāmi 02. A title given to **Moggallāna**, ruler of **Rohaṇa**, and father of **Kitti** (afterwards **Vijayabhāhu I**.). Cv.lvii.30, 49.

Mahā Sāmi 03. A Thera of Ceylon, to whom tradition ascribes the authorship of the **Mūlasikhā**. PLC. 77.

Mahā Sāmi 04. **Mahā Sāmi Thera**. Author of the new *ṭīkā* on the **Nāmarūpapariccheda** Sās. 69.

Mahā Sāmi 05. **Mahā Sāmi Thera**. Author of a *ṭīkā* on the **Subodhālaṅkāra**. Gv.62.

Mahā Sāmi 06. The title of the head of the Saṅgha in Sri Lanka in the middle ages.

Mahā Sārajātaka (Ja 92). The Bodhisatta was once minister of **Brahmadatta**, king of **Benares**. One day the king went with his queens to the park and the latter took off their ornaments for bathing. A female monkey, watching her opportunity, stole a pearl necklace. On the loss being discovered, the king had every person and every place searched. A rustic, seeing the commotion, took to his heels and was chased and captured by the guards. When questioned, he confessed to having stolen the necklace, thinking that the best way of saving his life, and said he had given it to the Treasurer. The Treasurer said he had given it to the chaplain, the chaplain to the chief musician, the musician to the courtesan. As it was by this time late, the matter was put off till the next day, the alleged accomplices being imprisoned. The Bodhisatta, doubting their words, obtained the king's leave to investigate the matter. He had the prisoners watched, and knew, from their reported conversations, that they were innocent. He then decided that it had been stolen by a monkey, and gave orders that a number of monkeys should be captured and turned loose again with strings of beads round their necks, wrists, and ankles. The monkey, who had stolen the necklace, on seeing the others with their beads, was filled with jealousy and produced the necklace. The guard frightened her, and so she dropped it, and the Bodhisatta was greatly praised for his wisdom.

The story was told in reference to **Ānanda**. **Pasenadi**'s wives wished for someone to preach to them in the palace. **Pasenadi** went to the Buddha and from him heard the praises of **Chattapāṇī**. Later, he met him and asked him to preach in his harem. But **Chattapāṇī** was unwilling, saying that it was the prerogative of the monks. Thereupon the king asked the Buddha to appoint someone, and the Buddha appointed **Ānanda**. One day **Ānanda** found all the women of the palace very dejected, and learnt that the jewel of the king's turban had been lost and everyone was most distracted. **Ānanda**, therefore, went to the

king and asked that each suspect should be given a wisp of straw on a lump of clay and asked to place it somewhere, the idea being that the thief would leave the jewel in one of these lumps. The ruse, however, did not succeed, and orders were then given that a water pot be set in a retired corner of the courtyard behind a screen and that everyone should be asked to wash his hands. When all had washed, the pot was emptied and the jewel found inside it. **Ānanda** is identified with the king of the **Jātaka**. Ja.i.381-7.

Mahā Sārappakāsinī. The name of a Commentary Gv.75.

Mahā Sāropamasutta. Preached at **Gijjhakūṭa**, soon after **Devadatta**'s secession. Some young men leave the household, being lured by the life of a monk. As monks, they receive presents, esteem, and repute. These things so please them and satisfy their aspirations that they become conceited and disparage others. Thus they grow remiss and a prey to suffering. Their case resembles that of a man who, needing the best of timber, goes into a forest and is satisfied with cutting off the leafy foliage or the bark of the trees, knowing nothing of the grades of wood. On the other hand, the monk who is satisfied only when he reaches the end of suffering is like a man who takes only the choicest timber, passing over the other. MN.i.192-7.

Mahā Sālasutta 01. A rich Brahmin asks the Buddha why there is an apparent decrease of human beings. The Buddha answers that it is because the world is ablaze with unlawful lusts, wrong doctrines, and depraved longings. There is no reasonable rain, harvests are poor, and men die easily. AN.i.159f.

Mahā Sālasutta 02. or **Lūkhapāpuraṇasutta**. A wealthy Brahmin, looking worn and wearing a coarse garment, visits the Buddha at **Sāvatthī** and tells him that his four sons, aided by their wives, have shown him the door. The Buddha teaches him several verses illustrating the ingratitude of his sons to be recited in the **Santhāgārasālā**. He recited these and his sons, who are in the assembly, take him home and look after him. Later he goes to the Buddha and asks him to accept a set of garments which his sons have given him. The Buddha accepts it out of compassion (SN.i.175f).

The Commentary says that the man had immense wealth in his house, some eighty crores. He found wives for his sons and divided half his wealth among them. His wife died, and his sons, fearful lest he should marry again and they should lose the rest of their patrimony, pet him and look after him, and he gives them all except his wrap. He goes to live with his eldest son, but is driven out by his daughter-in-law; the rest of the family treats him likewise. He enters the order of the **Paṇḍaraṅga**s and suffers the greatest privations, till he finally throws himself on the reputed kindness and graciousness of the Buddha. When the people discover the disloyalty of the sons they threaten to kill them, and then the sons take the old man back and nurse him. Later the members of the family become *Sotāpannas*. SN a.i.202ff.

Mahā Sikha. Five *kappas* ago there were five kings of this name, previous births of **Pannañjalika Thera**. Ap.i.128.

Mahā Sineru. See **Sineru**.

Mahā Sīlava. The Bodhisatta born as king of **Benares**. See the **Mahā Sīlavajātaka** (Ja 51).

Mahā Sīlavajātaka (Ja 51). The Bodhisatta was once king of **Benares** under the name of **Mahā Sīlava**. He built six almonries and ruled in all goodness. One of his ministers, having intrigued with a member of his harem, was expelled and took service under the king of **Kosala**. He caused several bands of ruffians to invade the territory of **Mahā Sīlava** at different times. When they were caught and brought before **Mahā Sīlava**, the latter gave them money and sent them away, telling them to act differently in the future. In this way the king of **Kosala** was easily persuaded by his minister that **Mahā Sīlava**'s kingdom could easily be captured. He therefore set out with an army, and as the people of **Mahā Sīlava** were allowed to offer no resistance, the king and his ministers were captured alive and buried up to their necks in the cemetery. In the night, when jackals approached to eat them, **Mahā Sīlava** fastened his teeth in the neck of the jackal that came to him. The jackal started howling and his companions fled. In his struggles to get free, the jackal loosened the earth round

Mahā Sīlava, who managed to free himself and then his companions.

In the cemetery two **Yakkhas** were having a dispute about a dead body, and they asked **Mahā Sīlava** to settle it. But he wished first to bathe, and they fetched him water and perfumes and food from the usurper's table in **Benares** and also his sword of state. With this he cut the body in half, giving half to each **Yakkha**, and, with their aid, he entered the usurper's room where he slept. When the latter showed signs of terror, **Mahā Sīlava** told him of what had happened and granted him forgiveness. His kingdom was then restored, and **Mahā Sīlava** exhorted his subjects on the virtues of perseverance. The story was related to a backsliding monk. **Devadatta** is identified with the treacherous minister of the **Jātaka**. Ja.i.261-8.

Mahā Sīva 01. King of Ceylon; he was the son of **Muṭasīva** and the younger brother of **Uttiya**, whom he succeeded. He reigned for ten years (197-87 B.C.) and built the *Nagaraṅgaṇavihāra* for **Bhaddasāla** Thera. He was succeeded by **Sūratissa**. Mhv.xxi.1ff.

Mahā Sīva 02. **Mahā Sīva Thera**. Resident of **Vāmantapabbhāra**. He was among the last of the *Arahants*, and had taken part in various assemblies led by the Bodhisatta (Ja.iv.490; vi. 30). It is probably this Thera who is referred to as *Gāmantapabbhāravāsī* **Mahā Sīva** in the **Aṅguttara Commentary** (AN a.i.24, 29). He lived in **Tissamahārāma** at **Mahā Gāma**, and was the teacher of eighteen groups of monks. One of his pupils became an *Arahant*, and, being aware that his teacher was yet a *puthujjana*, went to him and asked his leave to be taught a stanza. But **Mahā Sīva** said his pupils were so numerous that he had no time to give him a stanza. The pupil waited for a whole day and night, and then getting no chance of learning, said, "If you are so busy now how will you find time to die?" **Mahā Sīva** heard and understood, and exerted himself strenuously for thirty long years, at the end of which time he became an *Arahant*.

Mahā Sīva 03. A famous Commentator, sometimes called *Dīghabhāṇaka* **Mahā Sīva**. His interpretations are quoted, with respect, in the Commentaries,

e.g., DN-a.ii.430, 511, 543, 554, 805, 881, 883; SN-a.iii.171, 198; Vin-a.iii.711; Dhs-a. 405; Paṭis-a.80; AN a.ii.490.

Mahā Sīva 04. **Mahā Sīva Thera**. An incumbent of **Bhātivaṅka**, during the reign of **Duṭṭhagāmaṇī**. One day he went to worship at the **Mahā Thūpa**, and there he saw two *devatās* offering flowers. In their previous lives they were two women who had worked for hire on the **Mahā Thūpa**. Mhv.xxx.46ff.

Mahā Sīva 05. **Mahā Sīva Thera**. Incumbent of **Nigrodhapiṭṭhi** and expert in the *Tipiṭaka*. Once, while preaching the **Sīhanādasutta** in King **Vasabha**'s palace, he described the splendours of the Relic Chamber in the **Mahā Thūpa** and the king expressed some difficulty in believing the report, but the Elder was able to convince the king that nothing was impossible where there was a combination of *rājiddhi*, *deviddhi* and *ariyiddhi*. The king was pleased, conveyed the Elder under the white umbrella to the **Mahā Vihāra** and made great offerings, lasting for seven days, to the **Mahā Thūpa**. Mhv ṭ. 555.

Mahā Sīva 06. **Mahā Sīva Thera**. Mentioned as an eminent teacher of the Vinaya (Vin.v.3; Vin-a.i.63). He is probably identical with one of the foregoing.

Mahā Sīva 07. **Mahā Sīva Thera**. It was for him that **Aggabodhi I**. built a *pariveṇa* and also the **Kurunda** *vihāra* with a tank and a grove of coco palms. Cv.xlii.11, 16.

Mahā Sīva 08. A monk of **Piyaṅgudīpa**. See **Mahā Sena** (5).

Mahā Sīvalī Thera. A commentator, evidently of Ceylon, referred to by **Buddhaghosa**, e.g., MN-a.ii.797.

Mahā Sīhanādasutta. Preached at the **Mahā Vana** in **Vesālī**. **Sāriputta** tells the Buddha that **Sunakkhatta**, who had recently left the Saṅgha, went about saying that there was nothing marvellous about the Buddha's knowledge and insight and that his teachings did not lead to the end of suffering. The Buddha says that **Sunakkhatta** is a man of wrath and folly and incapable of appreciating the good either of the **Tathāgata** or of his teachings. He then issues

his challenge to the effect that no one can deny to the **Tathāgata** the possession of ten powers (*balā*) – which are enumerated – and the four confidences (*vesārajjā*). The **Tathāgata** can attend any of the eight assemblies without fear; he knows the various classifications of beings, the birth of beings, the way to *Nibbāna*; he can read the minds of men and the five destinies which await different beings. He has lived the fourfold higher life being foremost in his practice of asceticism, in loathsomeness, in scrupulosity, in solitude. No one has surpassed him in the practice of these things. He has discovered, by experimentation, the futility of the claims of those who maintain that purity comes by way of food, or offering, or ritual. Though eighty years old and his body broken down, yet his powers of mind are at their prime; even if he must be carried on a litter, yet will his mind retain its powers (MN.i.68-83).

Nāgasamāla, who is near by, asks the Buddha for a title for the discourse, and the Buddha gives it the name of **Lomahaṁsapariyāya**. cp. **Lomahaṁsajātaka**.

Mahā Sukajātaka (Ja 429). The Bodhisatta was once king of the parrots and lived in a fig tree grove in the **Himālaya**. After some time the fruits of the trees on which he lived came to an end, but he still lived on there, eating bark or shoots or whatever else he could find. **Sakka**'s throne was heated, and **Sakka**, assuming the form of a goose and accompanied by **Sujā**, visited the parrot and asked why he did not go elsewhere. The parrot answered that he did not wish to forsake old friends, and **Sakka**, pleased with this answer, promised him a boon. The parrot asked that the fig tree be made fruitful again, and this **Sakka** did.

The story was told in reference to a monk who had a pleasant dwelling place near a village, but who found alms difficult to get, the villagers becoming very poor. He became very discontented, but the Buddha asked him not to forsake his dwelling.

The **Sakka** of the story is identified with **Anuruddha** (Ja.iii.490-4). According to the **Dhammapada Commentary** (Dhp-a.i.283ff), the story was related to **Nigamavāsītissa** (*q.v.*) and **Sakka** is identified with **Ānanda**.

Mahā Suññatāsutta. Preached at **Nigrodhārāma** in **Kapilavatthu**. The Buddha was staying in the cell erected by **Kāḷa Khemaka**, and near by, in the cell erected by **Ghaṭāya**, **Ānanda**, with many monks, was making robes. The Buddha knew from the number of pallets outside the cells of **Kāḷa Khemaka** that many monks were in residence there. He therefore addressed **Ānanda**, telling him of the joys of tranquility and solitude. A monk should dwell apart and concentrate his heart internally and thus develop the four *jhānas*. He then knows that, whatever his posture, he will be free from evil dispositions; his speech will be free from faults, his thoughts pure. A monk should always search his heart to discover if he has any traffic with pleasures of sense. A disciple should follow his master's footsteps, not in order to obtain interpretations of canonical law, but solely to hear words which conduce to passionlessness, illumination, *Nibbāna* (MN.iii.109-18).

The *Sutta* is also called **Gaṇabheda**, because it tends to break up crowds. Once, in the **Vālikapiṭṭhivihāra**, Ābhidhammika **Abhaya** recited this *Sutta* with several others, and, understanding its import, dwelt apart and attained *Arahant*-ship during the rains. MN-a.ii.907.

Mahā Sutasomajātaka (Ja 537). **Brahmadatta**, king of **Benares**, was much addicted to meat. One *uposatha* day the meat which had been prepared for him was eaten by dogs, and the cook, unable to buy any more, cut a piece from a human body recently dead and cooked it. **Brahmadatta** had been a **Yakkha** in a former birth and therefore enjoyed the dish. Having discovered what the meat was, he developed a taste for human flesh, and, in due course, came to having his subjects murdered in order to supply him with food. His crime was discovered and his guilt brought home by his commander-in-chief, **Kāḷahatthī**, but the king refused to give up his cannibalism and was driven out of the kingdom. **Kāḷahatthi** relates various stories to the king, showing the folly of his behaviour – e.g., the story of the fish **Ānanda**, of **Sujāta**'s son, of the geese who lived in **Cittakūṭa** and of the **Uṇṇābhi** spider.

The king dwelt in the forests with his cooks, eating all the travelers they were able to seize. The day arrived when he killed the cook himself and ate his flesh. Some time after he fell upon a Brahmin traveling through the forest with a large

retinue, and they gave chase to the king. As he ran an acacia splinter pierced his foot, causing him great pain. Seeing a banyan tree, he made a vow to bathe its trunk with the blood of one hundred and one princes if his foot were healed in seven days. The foot did heal within that time, and with the assistance of a **Yakkha**, who had been his friend in a previous birth, he managed to capture one hundred kings whom he hung on the tree by means of cords passed through their hands.

The deity of the tree was alarmed and, on the advice of **Sakka**, appeared before the man-eater (who is called in the context *Porisāda*) and demanded that he should bring **Sutasoma**, Prince of **Kuru**, to complete the number of his victims. **Sutasoma** had been the man-eater's friend and private tutor (*piṭṭhācariya*) at **Takkasilā**. Anxious to appease the deity, the man-eater went to **Sutasoma**'s park and there waited for him hidden in the pond, when **Sutasoma** came to take his ceremonial bath on the festival day of **Phussa**. On the way to the park, **Sutasoma** met a Brahmin, **Nanda**, who offered, for four thousand pieces, to teach him four verses learnt from **Kassapa Buddha**. **Sutasoma** promised to learn them on his return from the park, but there he was caught by the *Porisāda*. Promising to return to the *Porisāda*, **Sutasoma** obtained leave to keep his appointment with **Nanda**. This promise fulfilled, **Sutasoma** returned to the *Porisāda* and went with him to the banyan tree. There he told the *Porisāda* of the verses he had learnt from **Nanda**, reciting them to him, and discoursing on the virtues of Truth. The *Porisāda* was greatly pleased and offered **Sutasoma** four boons. **Sutasoma** chose as his first boon that the *Porisāda* should live for one hundred years; as his second that the captive kings should be released; as his third, that their kingdoms should be restored; and as his fourth that the *Porisāda* should give up his cannibalism. Only very reluctantly did the *Porisāda* agree to the fourth. **Sutasoma** then took him back to **Benares**, where he restored to him his kingdom, having first assured the people that the king would never return to his former vicious habits. **Sutasoma** then returned to **Indapatta**. In gratitude for the tree sprite's intervention, a lake was dug near the banyan tree and a village founded near by, whose inhabitants were required to make offerings to the tree. This village, built on the spot where the *Porisāda* was converted, came to be called **Kammāsadamma**.

The story was related in reference to the Buddha's conversion of **Aṅgulimāla**, with whom the man-eater is identified. **Kāḷahatthi** was **Sāriputta**, **Nanda** was **Ānanda**, the tree sprite was **Kassapa**, **Sakka** was **Anuruddha**, and **Sutasoma** the Bodhisatta. Ja.v.456-511; cp. *Jātakamāla* xxxi. The **Sutasomacariyā** is given in the **Cariyāpiṭaka** iii.12.

Mahā Sudassana. The Bodhisatta born as king of **Kusāvati**. Ja.i.45; Dpv.iii.8; Mhv.ii.5; Mvu.i.348. See the **Mahā Sudassanasutta**.

Mahā Sudassanajātaka (Ja 95). Relates the story of the death of **Mahā Sudassana**. For the rest of the king's story, reference is suggested to the **Mahā Sudassanasutta**. **Mahā Sudassana**'s queen is called **Subhaddā** and is identified with **Rāhulamātā**. Ja.i.391-3.

Mahā Sudassanasutta. Preached between the twin *Sāla* trees in **Upavattana**, the grove of the **Mallas**. **Ānanda** asks the Buddha not to die in the "little wattle and daub" town of **Kusināra**, but in some important city, such as **Campā**, **Rājagaha** or **Sāvatthī**. The Buddha tells him that **Kusinārā** was once **Mahā Sammata**, the royal city of King **Mahā Sudassana**, and was surrounded by seven ramparts, a city containing all the characteristics of a great capital.

Mahā Sudassana possessed the seven treasures of a **Cakkavatti**: the *cakkaratana*, the *hatthiratana* (named **Uposatha**), the *assaratana* (named **Valāhaka**), the *maṇiratana*, the *itthiratana* (pearl among women), the *gahapatiratana*, and the *parināyakaratana*. He also possessed four *iddhi* powers: he was handsome, long lived, free from disease, and beloved by all classes of people. He had lotus ponds made all over his kingdom, food and clothing being placed on their banks for any who might require them. With the money brought to the king by the people, **Vissakamma**, under **Sakka**'s orders, built the **Dhammapāsāda** Palace, filled with all splendor and luxury. The king possessed a gabled hall called **Mahā Vyūha**, where he spent the hot part of the day. In front of the **Dhammapāsāda** was the **Dhammapokkharaṇī**.

Having realized that his power and glory were the result of past good deeds, **Mahā Sudassana** practiced generosity, self-conquest and self-control, and

developed the four *jhānas*, suffusing all quarters with thoughts of love and pity and sympathy and equanimity.

Mahā Sudassana had eighty-four thousand cities, the chief of which was **Mahā Sammata**; eighty-four thousand palaces, the chief being **Dhammapāsāda**; eighty-four thousand gabled houses, the chief being **Mahā Vyūha**; eighty-four thousand state elephants, led by **Uposatha**; and eighty-four thousand horses, led by **Valāhaka**. He had eighty-four thousand chariots led by **Vejayanta**, and eighty-four thousand wives, of whom **Subhaddā** was the chief. One day, the king realized that his death was approaching, and, when **Subhaddā** visited him to try and induce him to enjoy his pleasures, he stopped her, telling her to speak to him of the impermanence of things and the need for giving up all desire. While she talked to him of these things, he died and was reborn in the *Brahma* world. For eighty-four thousand years be had been a prince, a viceroy and a king respectively, and later, for forty-eight thousand years, a devout layman in the **Dhammapāsāda**. **Mahā Sudassana** is identified with the Bodhisatta (DN.ii.169-99; the story is also referred to at SN.iii.144).

In the time of **Kassapa Buddha**, **Sudassana** had been a forester. He met a monk in the forest and built a hut for him. He also requested the monk to receive alms every day at his house or, at least, to eat there. The monk agreed, and **Sudassana** made his hut comfortable in every way, constructing walks, bathing places, gardens, etc., outside. He also gave him innumerable gifts, of various kinds and descriptions. DN-a.ii.631f.

Mahā Supinajātaka (Ja 77). **Pasenadi**, king of **Kosala**, had, one night, sixteen bad dreams, and his Brahmins, on being consulted, said that they presaged harm either to his kingdom, his life, or his wealth, and prescribed all manner of sacrifices in order to avert the danger (it is perhaps this sacrifice which is referred to at SN.i.75). **Mallikā**, the king's wife, heard of this and suggested that the Buddha should be consulted. The king followed her advice, and the Buddha explained the dreams.

- first dream was of wild bulls entering the royal courtyard to fight but retiring after roaring and bellowing. This, said the Buddha, meant that,

in future, when wicked kings rule, rain clouds will gather, but there will be no rain.

- The second dream was of trees and shrubs sprouting from the earth which flowered and bore fruit when only about one span high. This foretold a time when men would be short-lived owing to their lusts.

  In the third dream cows sucked calves which were hardly a day old. This showed that, in the future, the young would refuse respect to the old.
- The fourth dream was of sturdy draught oxen standing by, while young steers tried to draw loads. This signified a time when the administration of affairs will be entrusted to the young and inexperienced, while the wise and old stand by.
- The fifth dream was of a horse which ate from two mouths, one on either side of its body, which foretold a time when the king's justices will take bribes from contending parties and give themselves to corruption.
- The sixth dream was of people holding a very valuable golden bowl and asking a jackal to stale therein. This shows that, in the future, kings will exalt the low born and noble maidens will be mated with upstarts.
- The seventh dream was of a man holding a rope which he trailed at his feet, while a she-jackal kept on eating it. This foretold a time when women will lose their sense of modesty and behave badly.
- In the eighth dream was a big pitcher at the palace gates filled with water and surrounded by empty ones. This foretold a time when kings will be poor and set the whole country working for them, the people being left in extreme poverty.
- The ninth dream was of a deep pool with sloping banks overgrown with lotus. Men and beasts entered the pond; the middle was muddy, but at the edges was crystal water. This meant that in the future there would be unrighteous kings oppressing the people, who would leave the capital and take refuge in the frontier districts.
- The tenth dream was of rice cooking in a pot, which rice, instead of cooking evenly, remained in three parts: some sodden, some raw, some well cooked. This showed that in the future men of all classes, even Brahmins and sages, will be wicked, the very forces of nature will be against them, and their harvest will be spoiled.

- The eleventh dream was of men bartering butter milk for precious sandalwood, and presaged a time when the Dhamma would decay and its votaries clamour for money and gifts.
- The twelfth dream was of empty pumpkins sinking in the water; the world will be reversed: the low born will become great lords and the noble sink into poverty.
- In the thirteenth dream solid blocks of rock floated in the water; nobles and wise men will be scorned while upstarts shall have their own way.
- In the fourteenth dream tiny frogs chewed huge snakes and ate them; a time will come when men, because of their lusts, will become the slaves of their wives and be ruled by them.
- The fifteenth dream was of a wicked village crow attended by mallards; kings will arise, ignorant and cowardly, who will rise to power, not their peers, but their footmen, barbers, and the like; nobles will be reduced to waiting on these upstarts.
- In the sixteenth dream goats chased panthers, devouring them; the lowborn will be raised to lordship and nobles will sink into obscurity and distress; when the latter plead for their rights, the king's minions will have them cudgelled and bastinadoed.

Having thus explained the dreams, the Buddha told **Pasenadi** a story of the past. A king of **Benares**, named **Brahmadatta**, had dreams similar to those of **Pasenadi**. When he consulted the Brahmins, they began to prepare sacrifices. A young Brahmin protested, saying that animal sacrifice was against the teaching of the Vedas, but they would not listen. The Bodhisatta, who was a hermit in the **Himālaya**, possessed of insight, became aware of what was happening, travelled through the air and took his seat in the park. There he was seen by a young Brahmin, who brought the king to the park. The Bodhisatta heard the king's dreams and explained them to his satisfaction. **Ānanda** was the king and **Sāriputta** the young Brahmin. Ja.i.334-45.

Mahā Subhaddā 01. Chief wife of the Bodhisatta when he was the elephant king **Chaddanta**. Ja.v.37, 39.

Mahā Subhaddā 02. Eldest daughter of **Anāthapiṇḍika**. Before her marriage she waited on the monks who came to her father's house and became a *Sotāpanna* (Dhp a.i.128; Ja.i.93). According to the **Aṅguttara Commentary** she married an unbeliever, a householder of **Ugganagara**, and the Buddha, at her request, went to her house with five hundred monks (chief among whom was **Kuṇḍadhāna**) to receive alms (AN a.i.146, 148f). But see **Cūḷa Subhaddā**.

Mahā Subhaddā 03. Chief queen of **Mahā Sudassana** (*q.v.*). A ii.189; SN.iii.145; Ja.i.392, calls her **Subhaddā**.

Mahā Sumana 01. The presiding deity of **Sumanakūṭa**. He was a *Sotāpanna*, and on the Buddha's first visit to Ceylon obtained from him a handful of hair, which he placed in a sapphire shrine. This shrine was later known as **Mahiyaṅgaṇa Thūpa**. Mhv.i.33ff.

Mahā Sumana 02. Elder son of **Mahā Muṇḍa**. He waited upon **Anuruddha** at his father's house and his father offered to have him ordained. But **Anuruddha** preferred his brother **Cūḷa Sumana**. Dhp a.iv.128f.

Mahā Sumana 03. A Thera, present at the Foundation Ceremony of the **Mahā Thūpa**; when the foundation was laid, he offered *jātisumana* flowers. Mhv ṭ. 524, 527, 528.

Mahā Sumana 04. A *Devaputta* of **Ariṭṭhapabbata**. Ras.ii.169.

Mahā Sumanā. One of the pre-eminent nuns of Ceylon. Dpv.xviii.39.

Mahā Sumba Thera. A disciple of **Koṇāgamana Buddha**; he came to Ceylon at the Buddha's request. He, with one thousand others, was left behind to look after the new converts. Mhv.xv.123.

Mahā Summa Thera 01. An incumbent of **Koṭapabbata** *vihāra*. The father of **Theraputtābhaya** was his supporter and was ordained by him. Mhv.xxiii.60f.

Mahā Summa Thera 02. A monk of Ceylon. King **Mahā Cūḷi Mahā Tissa** labored in a rice harvest, and, with the wages thus received, gave him alms. Mhv.xxxiv.3.

Mahā Summa Thera 03. Pupil of **Upatissa**. After reading the **Vinayapiṭaka** nine times, he went to live beyond the river (**Mahā Vālukagaṅgā**) (Vin-a.i.263). His views are quoted in the **Samantapāsādikā**, e.g., ii.368; iii.535, 538, 556, 588, 596, 609, 644, 646, 647, 651, 683, 698, 715, 719, etc.

Mahā Suvaṇṇa. Father of **Cakkhupāla**. Thag a.i.195; Dhp a.i.2.

Mahā Suvaṇṇadīpa. Son of **Parakkama** *bahalarājā* and *ācariya* of Queen **Sīvalī** of **Haṁsavatī**, in Pegu. He was author of the **Apheggusāradīpanī**. Bode, 36, n.2.

Mahā Sena 01. A *Deva* living in **Ketumatī** Palace to the east of **Vejayanta**. At the request of **Sakka** and of members of the Saṅgha, led by **Assagutta**, he was born in the world of men as **Nāgasena**. Mil. 6f.

Mahā Sena 02. A Brahmin, friend of **Vaṅganta**, father of **Sāriputta**. He was poor, and, out of compassion for him, **Sāriputta** came to his house for alms. Twice **Mahā Sena** hid himself, having nothing to give, but, one day, receiving a bowl of rice porridge and a small piece of cloth, he thought of **Sāriputta**. The Elder had just risen from a *jhāna*, and, becoming aware of **Mahā Sena**'s desire, he visited him, and was given the porridge and the piece of cloth with a prayer from **Mahā Sena**, "May I realize the Truth you have seen." After death, **Mahā Sena** was born as the novice and was called **Vanavāsītissa**. Dhp a.ii.84.

Mahā Sena 03. Younger son of King **Goṭhābhaya**. He became king of Ceylon (334-361 CE.), and under the advice of his teacher **Saṅghamitta** and his minister **Soṇa**, he despoiled **Mahā Vihāra** and enriched **Abhayagiri**. He issued a decree that no one should give alms to the monks of **Mahā Vihāra**. But, later, his friend and minister, **Meghavaṇṇābhaya**, convinced him of his error, and he became a supporter of **Mahā Vihāra**. Soon after, however, he fell under the

influence of a monk, named **Tissa**, and built **Jetavana** *vihāra* in the precincts of **Mahā Vihāra**, despite the protests of the monks. **Tissa** was later expelled from the Saṅgha. The king built the **Maṇihīra**, **Gokaṇṇa**, **Erakāvilla**, **Kalandagāma**, **Migagāma**, **Gaṅgāsenakapabbata**, **Dhātusenapabbata**, **Kokavāta**, **Rūpārāma**, and **Hulapiṭṭhi** *vihāras* and two nunneries **Uttara** and **Abhaya**. He also built sixteen tanks and a great canal called **Pabbatanta**. (Dpv.xxii.66-76; Mhv.xxxvii.1ff). **Sirimeghavaṇṇa** was the son of **Mahā Sena**. Cv.xxxvii.53.

Mahā Sena 04. A king of India who ruled in **Pāṭaliputta**. He fed one thousand monks daily; but, not satisfied with that, he went to **Uttaramadhurā**, where he labored in disguise, giving alms with the wages so earned. Cv.xcii.23ff.

Mahā Sena 05. A king of **Pāṭaliputta**. He and his sister worked with their own hands and gave alms to 500 monks from **Piyaṅgudīpa**, among whom was **Mahā Sīva** (8). The monk wished that they should see their alms being eaten by the monks in **Piyaṅgudīpa**. Ras.i.72f.

Mahā Senagāma. A village in **Rohaṇa**, whose *vihāra* was restored by **Vijayabāhu I**. (Cv.lx.62). The village is mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.109; Cv.Trs.ii.55, n.2.

Mahā Senavagga. The fourth section of the **Rasavāhinī**.

Mahā Senavihāra. A *vihāra* called after King **Mahā Sena**, to which **Aggabodhi V**. gave the village of **Paṇṇabhatta** (Cv.xlviii.8; Cv.Trs.i.111, n.1). In the *vihāra* was a Buddha image, and **Sena II**. granted it a village and appointed watchmen to look after it. (Cv.li.76)

Mahā Sela. See **Sela**.

Mahā Soṇa 01. An evil-natured horse of **Brahmadatta**, king of **Benares**. See the **Suhanujātaka** (Ja 158).

Mahā Soṇa 02. One of the ten chief warriors of **Duṭṭhagāmaṇī**. He was born in **Hunadarīvāpī** in the **Kuḷumbarī** district as the eighth son of a man named

Tissa. He was as strong as ten elephants, and took a prominent part in the attack on **Vijitapura**. Mhv.xxiii.2, 46ff.; xxv. 27f.; 44f. See also Ras.ii.86f.

Mahā Soṇa 03. A monk in the time of **Vaṭṭagāmaṇī Abhaya**. During the troubles caused by the brigand **Brāhmaṇatissa**, he travelled about in the company of **Isidatta** Thera, maintaining themselves on whatever they could find. One day a maiden made three balls of food, gave one to **Isidatta**, the second to **Mahā Soṇa**, and wished to give the third to **Isidatta**; but her hand turned, and the food fell into **Mahā Soṇa**'s bowl. Later, he lived with five hundred others in **Maṇḍalārāma** *vihāra*. One day, while in **Kāḷakagāma** for alms, they were entertained by a pious devotee. The latter asked for **Mahā Soṇa** and showed him special honour, though **Mahā Soṇa** was only a junior monk. Some time after, **Mahā Soṇa** returned to the **Mahā Vihāra** in **Anurādhapura** and received many gifts, which he distributed among the Saṅgha. Vibh-a.446ff.

Mahā Soṇā Therī. A teacher of the Vinaya in Ceylon. Dpv.xviii.27.

Mahā Hatthipadopamasutta. **Sāriputta** addresses the monks at **Jetavana** and tells them that, just as the foot of every creature will fit in the elephant's footprint, even so are all right states of mind comprised within the Four Noble Truths. He then goes on to explain that *dukkha* consists of the five *upādānakkhandhas*: visible shapes, feelings, perception, *saṅkhāras* and consciousness. The constituents of these attachments are the four principle elements: earth, water, fire, and air. Each element is of two kinds personal (*ajjhatta*) and external (*bahiddhā*) – and each is transient and subject to decay. The chain of causation entails all that makes up the five attachments. Where there is eye intact, on which external shapes come to focus, and where there is developed pertinent material to sustain it, there is developed a manifestation of the pertinent section of consciousness. Thus arises the *upādānakkhandha* of form; similarly with the others. MN.i.184-91.

Mahā Haṁsajātaka (Ja 534). **Khemā**, wife of **Saṁyama**, king of **Benares**, had a dream, after which she longed to see a golden *haṁsa* preach the law from the royal throne. When the king came to know this, he consulted various people,

and, acting on their advice, had a pond dug to the north of the city in the hope of enticing a golden *haṁsa* there, and appointed a fowler, who came to be called **Khemaka**, to look after the pond.

The plan succeeded. Five different kinds of geese came: the grass geese, the yellow geese, the scarlet geese, the white geese, and the *pāka* geese.

Dhataraṭṭha, king of the golden geese, who lived in **Cittakūṭa**, had taken as wife a *pāka* goose, and at the repeated suggestion of his minister, **Sumukha**, arrived with his flock of ninety thousand, to see the wonderful pond at **Benares**. Khemaka saw them and waited his opportunity. On the seventh day he found it, and set a snare in which **Dhataraṭṭha** was caught. At his cry of alarm the flock fled, with the exception of **Sumukha**, who stayed and asked **Khemaka** for permission to take **Dhataraṭṭha**'s place. When **Sumukha** heard why they had been caught, he asked that both he and **Dhataraṭṭha** should be taken before **Saṁyama**. When **Saṁyama** heard of **Sumukha**'s devotion he was greatly touched, and showed the *haṁsas* every possible honour, after asking their forgiveness for the way they had been treated. **Dhataraṭṭha** preached to the queen and the royal household, and, having exhorted the king to rule righteously, returned to **Cittakūṭa**.

The story was told in reference to **Ānanda**'s attempt to sacrifice his own life for that of the Buddha, when **Nālāgiri** (*q.v.*) was sent to kill him.

Khemaka was **Channa**, **Khemā** was the Therī **Khemā**, the king was **Sāriputta**, **Sumukha** was **Ānanda**, and **Dhataraṭṭha** the Bodhisatta. Ja.v.354-82; cp. **Cūḷa Haṁsajātaka**.

Mahānoma. The name of the **Mahā Meghavana** in the time of **Koṇāgamana Buddha**. The capital, **Vaḍḍhamāna**, lay to the south of it, and the park was given by King **Samiddha** to the Buddha. Mhv.xv. 92,107ff.

Mahāpadānasutta. The fourteenth *Sutta* of the **Dīghanikāya**. It gives an account of the general events attendant on the advent of a Buddha, and gives various facts connected with the Buddhas, with details of seven Buddhas by way of illustration. But it is only the life of **Vipassī**, the first of the seven Buddhas preceding **Gotama**, which is at all elaborately treated.

The *Sutta* was preached at the **Karerimaṇḍapa** in **Jetavana**, and was the result of a conversation among the monks, in which they expressed the desire to know something of the births of previous Buddhas (DN.ii.6-54). It is noteworthy that the **Cūḷa Niddesa** (p. 80) cites the *Sutta* as a typical example of the earlier Jātakas. Some regard it as the basis of the Mahā Vastu.

The *Sutta* is held in great esteem and is called in the Commentaries (e.g., DN a.ii.480) the "King of *Suttas*" (*Suttantarājā*), because no other *Sutta* contains so many *bhāṇavāras* (one hundred and twenty-six).

Mahāppamādasutta. One of the **Appamādasutta**s. It was preached by **Mahinda** in the **Mahā Meghavana**, on the thirteenth day of the bright half of *Āsāḷha*. Mhv.xvi.3.

Mahārāma. A king of sixty-three *kappas* ago, a previous birth of **Tālavantadāyaka Thera**. Ap.i.211.

Mahāli 01. A **Licchavī** chief, mentioned as having visited the Buddha at the **Kūṭāgārasālā** to ask if he had seen **Sakka** (SN.i.230; Dhp a.i.263ff. add that the Buddha here related to him the story of **Magha**) and also to beg information as to the teachings of **Pūraṇa Kassapa** (SN.iii.68). This conversation resulted from **Mahāli** having heard the **Sakkapañhasutta** (see **Mahālisutta**.)

Mahāli was educated at **Takkasilā**. After his return to **Vesālī**, he devoted himself to the education of the young **Licchavī** men, but, through over-exertion, lost his sight. He continued to instruct them, however, and was given a house by the gate, which led from **Sāvatthī** into **Vesālī**. The revenue from this gate, worth one hundred thousand, was given to him (Dhp-a.i.338). When **Bandhula** came to **Vesālī**, to satisfy the pregnancy-longings of his wife **Mallikā**, **Mahāli**, hearing the rumble of his chariot, instantly recognised it. He warned the **Licchavīs** not to interfere with **Bandhula**, and, finding that they insisted on pursuing him, urged them to turn back when they saw **Bandhula**'s chariot sink up to the nave, or at least when they heard a sound like the crash of a thunderbolt, or when they saw a hole in the yokes of the chariot. But they paid no heed to his warnings and were all killed (Dhp a.i.350f.; Ja.iv.148f).

When the **Licchavīs** decided to invite the Buddha to **Vesālī**, to rid the city of its plagues, **Mahāli** it was who went with the son of the *Purohita* to **Veḷuvana** to intercede with **Bimbisāra**, that he might persuade the Buddha to come. **Mahāli** was a favourite of **Bimbisāra** and a member of his retinue. He had attained *Sotāpatti* at the same time as the king (Dhp a.iii.438).

This **Mahāli** is perhaps identical with the **Mahāli** mentioned in the **Apadāna** (Ap.ii.494, vs.28) as the father of **Sīvalī**. His wife was **Suppavāsā**.

Mahāli 02. See **Oṭṭhaddha**.

Mahāli 03. A **Sākiyan** prince, one of seven grandsons of **Amitodana**. They were brothers of **Bhaddakaccānā**, wife of **Paṇḍuvāsadeva**, and came to Ceylon, where they settled. Dpv.x.6. See Mhv.ix.6, 9.

Mahālisutta 01. The **Licchavī Oṭṭhaddha** (**Mahāli**) visits the Buddha at the **Kuṭāgārasālā** and reports to him a conversation he had had with **Sunakkhatta**, who claimed to be able to see heavenly forms but not to hear heavenly sounds. **Mahāli** inquires how such a faculty can be acquired, and the Buddha tells him, but explains that it is not for the sake of acquiring these powers that people join the Saṅgha. Asking what then is their object, he gradually leads the conversation on to the question of *Arahant*-ship, along the Eightfold Path. The Buddha then raises a quite different question, as to whether the soul and the body are identical. The discourse on this again leads to the question of *Arahant*-ship (cp. **Jāliyasutta**), but it is significant that the Buddha leaves this last question unanswered (DN.i.150-8).

Buddhaghosa explains (DN-a.i.316) that the Buddha raised the point of body and soul, because he knew that **Mahāli** harboured the heretical belief that a soul exists and that it has form.

Mahālisutta 02. The **Licchavī Mahāli** visits the Buddha at the **Kūṭāgārasālā** and questions him regarding the doctrine of **Pūraṇa Kassapa** that there is no cause or condition for the impurity of beings. The Buddha contradicts this view, and explains that it is because beings take delight in the

body, etc., that they become impure. When they feel revulsion towards the body, etc., they become pure. SN.iii.68f.

Mahālisutta 03. The Buddha, in answer to a question of **Mahāli**, says that greed, ill-will, dullness cause the continuance of evil action, and right reflection and a well-poised mind cause the continuance of good. The existence of these two different sets of qualities cause the good and evil in the world. AN.v.86f.

Mahi-Mo.

Mahiddhisutta, or **Samaṇabrāhmaṇasutta**. All recluses or Brahmins possessed of *iddhi* power, whether of the past, present or future, must obtain it through the development of the four *satipaṭṭhāna*. SN.v.273f.

Mahinda 01. **Mahā Mahinda**. Son of **Asoka** and brother of **Saṅghamittā**. He was fourteen at the time of the coronation of his father and was ordained at the age of twenty, his preceptor being **Moggaliputtatissa**. The ordination was performed by **Mahā Deva**, while **Majjhantika** recited the *kammavācā*. **Mahinda** became an *Arahant* on the day of his ordination (Mhv.v.204ff.; Dpv.v.24 f; Vin-a.i.51). He spent three years in study of the Dhamma under his preceptor, and, later, when the latter retired to **Ahogaṅgā**, he left his one thousand disciples for seven years under the care of Mahinda (Mhv.v.233; Vin-a.i.52). When the Third Council was held, Mahinda had been for twelve years a monk and was charged with the mission of converting Ceylon. But he delayed for six months, until **Devānampiyatissa** became king. He then went to **Dakkhiṇāgiri** and from there to his birthplace, **Vedisagiri**, staying in **Vedisagiri** *vihāra* and visiting his mother, the queen **Devī**. Still one more month he tarried, teaching the Dhamma to Bhaṇḍuka, and then, on the full moon day of *Jeṭṭha*, at the request of **Sakka**, he went, in company with **Iṭṭhiya**, **Uttiya**, **Sambala**, **Bhaddasāla**, **Sumana** *Sāmaṇera* and **Bhaṇḍuka**, to Ceylon, where he converted **Devānampiyatissa** by preaching to him the **Cūḷa Hatthipadopamasutta**. Later, on the same day, he preached the **Samacittasutta**. The next day, at the request of the king, he visited **Anurādhapura**, travelling through the air and alighting on the site of the (later) **Paṭhamacetiya**. After a meal at the palace he preached the **Petavatthu**, the **Vimānavatthu** and the **Saccasaṁyutta**, and **Anulā** and her five hundred companions became *Sotāpannas*. Later, in the elephant stables, he preached the **Devadūtasutta** to the assembled people, and, in the evening, the **Bālapaṇḍitasutta**, in **Nandanavana**. The night he spent in **Mahā Meghavana**, and on the next day the king gave the park to **Mahinda**, on behalf of the Saṅgha.

Mahinda pointed out to the king various spots destined to be connected with the growth of the *Sāsana* in Ceylon, offering flowers at the same, and at the site of the (later) **Mahā Thūpa**, he described the visits of the Four Buddhas of this *kappa* to Ceylon. On the fourth day he preached the **Anamataggasutta** in **Nandanavana** and helped the king in defining the boundaries of what later became the **Mahā Vihāra**. On the fifth day he preached the **Khajjanīyasutta**, on the sixth the **Gomayapiṇḍīsutta**, and on the seventh the **Dhammacakkappavattanasutta**.

The *pāsāda* first built for the residence of **Mahinda** was called **Kāḷapāsāda** *pariveṇa*. Other buildings associated with him were the **Suṇhāta** *pariveṇa*, the **Dīghacaṅka** *pariveṇa*, the **Phalagga** *pariveṇa*, the **Therāpassaya** *pariveṇa*, the **Marugaṇa** *pariveṇa*, and the **Dīghasandasenāpatipariveṇa**.

Twenty-six days **Mahinda** stayed in **Mahā Meghavana**, and on the thirteenth day of the bright half of *Āsāḷha*, after having preached the **Mahāppamādasutta**, he went to **Missakapabbata**, to spend the *vassa*. The king had sixty-eight rock cells built in the mountain and gave them to the Theras on the full moon day. On the same day **Mahinda** ordained sixty-two monks, who attained *Arahant*-ship, at **Tumbarumālaka**. After the full moon day of **Kattika**, at the conclusion of the *pavāraṇa* ceremony, **Mahinda** held a consultation with **Devānampiyatissa** and sent **Sumana** *Sāmaṇera* to **Pāṭaliputta** to bring the relics of the Buddha from **Dhammāsoka** and other relics from **Sakka**. These relics were brought and placed on the **Missakapabbata**, which from then onwards was called **Cetiyagiri**. The collar-bone from among the relics was deposited in the **Thūpārāma** (*q.v.*), which was built for the purpose. It was at **Mahinda**'s suggestion that **Devānampiyatissa** sent an embassy headed by **Mahā Ariṭṭha** to **Asoka**, with a request that **Saṅghamittā** should come to Ceylon with a branch of the Bodhi-tree. The request was granted, and **Saṅghamittā** arrived in Ceylon with the branch. **Devānampiyatissa**, during the later part of his reign, acting on the advice of **Mahinda**, built numerous *vihāras*, each one *yojana* from the other; among them were **Issarasamaṇaka** and **Vessagiri**.

Mahinda is said to have taught the Commentaries to the *Tipiṭaka* in the Sinhalese language, after translating them from the Pāli (Cv.xxxvii.228ff).

The **Samantapāsādikā** mentions a recital held by **Mahinda** under the

presidency of **Mahā Ariṭṭha** (pp. 102ff).

Mahinda continued to live for the first eight years of the reign of **Uttiya**, who succeeded **Devānampiyatissa**. Then, at the age of sixty, he died on the eighth day of the bright half of *Assayuja*, in **Cetiyagiri**, where he was spending the rainy season. His body was brought in procession, with every splendor and honour, to the **Mahā Vihāra** and placed in the **Pañhambamālaka**, where homage was paid to it for a whole week. It was then burnt on a pyre of fragrant wood on the east of the **Therānambandhamālaka**, to the left of the site of the **Mahā Thūpa**. A *cetiya* was erected on that spot over half the remains, the other half being distributed in *Thūpas* built on **Cetiyagiri** and elsewhere. The place of cremation was called **Isibhūmaṅgaṇa**, and there for many centuries were cremated the remains of holy men who lived within a distance of three *yojanas* (for details of **Mahinda** see Mhv.xiii. xx; Dpv.vii.57f., xii., xiii., iv.: xv.; Vin-a.i.61, 69ff., 79ff., 83ff., 90ff., 103, etc.)

Later, King **Sirimeghavaṇṇa** had a life-size image of **Mahinda** made of gold; this he took to the **Ambatthala** *cetiya*. For eight days a festival was held in its honour; on the ninth day the image was taken from **Ambatthala**, carried by the king himself at the head of a large and splendid procession, and placed for three days in **Sotthiyākara** *vihāra*. On the twelfth day it was taken with all splendours to **Anurādhapura**, to the **Mahā Vihāra**, where it was left for three months in the courtyard of the Bodhi-tree. From there it was removed to the inner city and deposited in a magnificent image house to the south-east of the palace. An endowment was set up for the annual performance of ceremonies in honour of the image, and this custom was continued for many centuries. The image was brought from the inner town to the **Mahāvihāra** on the *pavāraṇa* day, and every year an offering was made on the thirteenth day (Cv.xxxvii.66ff).

Dhātusena had the image brought to the place where **Mahinda**'s body was cremated and there held a great festival (Cv.xxxviii.58), while **Aggabodhi I**. set up the image on the banks of the tank called **Mahindataṭa**, and ensured that the special task of carrying the image to the dyke of the tank was the task of the **Taracchas**. Cv.xlii.30.

Mahinda 02. See **Indra** (= **Sakka**).

Mahinda 03. King, father of **Phussa Buddha** (AN-a.i.165; SN-a.iii.4; Dhp-a.i.84). Elsewhere he is called **Jayasena**. See **Phussa**.

Mahinda 04. A king of old, descendant of **Mahā Sammata**, and last of a dynasty which ruled at **Rojanagara**. Twelve of his sons and grandsons ruled in **Campā**. Dpv.iii.28.

Mahinda 05. **Mahinda I**. Brother of **Kassapa III**. and king of Ceylon (724-27 CE.). He refused to be crowned, out of sorrow for the death of his friend **Nīla**, and administered the government as *Ādipāda*. He thus came to be known as *Ādipāda* **Mahinda**. His brother's son, **Aggabodhi**, was his viceroy, while his own son was made ruler of **Dakkhiṇadesa**.

He gave ten cartloads of food to the **Mahā Pāli** and would eat nothing without first giving of it to beggars. He built a nunnery for the *bhikkhunīs* (called **Mahinda-upassaya**) and gave to it the village of **Nagaragalla**. He also built the **Mahindataṭa** *vihāra*. Cv.xiviii.26ff.

Mahinda 06. Son of **Aggabodhi VII**. He was made viceroy, but died young. Cv.xlviii.69, 75.

Mahinda 07. Son of **Silāmegha** (**Aggabodhi VI**.) (Cv.xlviii.42, 76). **Aggabodhi** made him *senāpati* and gave over the government to him. But when **Aggabodhi VI**. died and **Aggabodhi VII**. came to the throne, **Mahinda** went to **Mahā Tittha**. Later, on the death of **Aggabodhi VII**., **Mahinda** quelled all disturbances and put the queen in chains because she conspired to kill him. His cousin **Dappula** rose against him, but was defeated after much fighting. **Mahinda** then married the queen of **Aggabodhi VI**. and became king as **Mahinda II**., when a son was born to him. **Dappula** again rose in revolt, but **Mahinda** made a treaty with him and gave him part of **Rohaṇa** with the **Gāḷhagaṅgā** as boundary.

Among **Mahinda**'s benefactions was the erection of the **Dāmavihāra** *pariveṇa* and the **Sannīratittha** *vihāra* in **Pulatthipura**, also the costly

Ratanapāsāda, containing a golden image of the Buddha. To the **Silāmegha** nunnery **Mahinda** gave a silver Bodhisatta statue. He had the **Abhidhamma** recited by the monks of **Hemasāli** *vihāra*, and built many shrines and helped those who were poor or in trouble. To the lame he gave bulls and to the **Damiḷas** horses. He strengthened the weir of the *Kālavāpi*. He reigned for twenty years (772-92 CE.) and was succeeded by his son **Udaya I**. (Cv.xlviii.83ff).

Mahinda 08. Son of the *Ādipāda* **Dāṭhāsīva** of **Rohaṇa**. He quarreled with his father, took service under **Udaya I**. and married his daughter **Devā**. He was later sent to **Rohaṇa**, where he drove out his father. His two sons revolted against him, and, with **Udaya**'s help, led an army against him. **Mahinda** defeated them, but was killed in a fight with another kinsman. Cv.xlix.10ff.; 66ff.

Mahinda 09. Son of **Udaya I**.; he was, however, known by the name of **Dhammikasilāmegha** and was a very pious man. He gave the income from the **Geṭṭhumba** Canal to be used in repairs of the **Ratanapāsāda**. He became king as **Mahinda III**. and reigned for four years (797-801 CE.). Cv.xlix.38ff.

Mahinda 10. Son of **Mahinda III**. When **Aggabodhi IX**. came to the throne, contrary to the laws of succession, **Mahinda** fled to India (Cv.xlix.84f). He was afterwards slain by **Sena I**. (Cv.l.4).

Mahinda 11. Younger brother of **Sena I**. and his viceroy. He quelled the rising of **Udaya** against the king, his brother. When the **Paṇḍu** king invaded Ceylon, **Mahinda** led an army against him, and, on the defeat of his forces, he cut his own throat. Cv.l.6, 10, 21ff.

Mahinda 12. Eldest son of **Kittaggabodhi**, ruler of **Rohaṇa**. He was killed by **Kittaggabodhi**'s sister. Cv.l.51.

Mahinda 13. Son of the *Ādipāda* **Kassapa** and brother of **Sena II**. He married **Tissā** and **Kittī**. He became viceroy under **Sena II**. and ruled in **Dakkhiṇadesa**. Later he was discovered guilty of an intrigue in the king's

harem, and fled, unrecognized, with his family, to **Malaya**. Afterwards, however, he regained his honors and continued as viceroy, his daughter **Saṅghā** being married to **Kassapa**, son of **Sena II**. **Mahinda** built a temple under the Bodhi-tree, and, in the course of its construction, a workman discovered that one of the beams would harm a branch of the tree. **Mahinda**, on being informed of this, came and made a *saccakiriyā*, as a result of which the branch of the tree straightened itself during the night, leaving the building free. **Mahinda** also built the **Mahindasena** *pariveṇa*, and died in the twenty-third year of **Sena**'s reign (Cv.l.59; li.7, 13, 15ff., 53ff). *Ādipāda* **Kittaggabodhi** was his son. Cv.l.94.

Mahinda 14. Son of **Kassapa V**., and brother of **Sena II**. and **Saṅghā**. When the *Ādipāda* **Kittaggabodhi** raised a rebellion in **Rohaṇa** against **Udaya II**., the latter sent **Mahinda** to quell it with the help of the general **Vajiragga**. The expedition was completely successful and **Kittaggabodhi** taken prisoner. **Mahinda** stayed in **Mahā Gāma** and ruled over **Rohaṇa** justly and well. Among his works was the construction of a dam across the **Mahā Nadī** (Cv.li.99ff). When **Kassapa IV**. became king, **Mahinda** revolted against him, but the king, through the influence of **Mahinda**'s father, persuaded him to desist. Later, **Mahinda** returned to **Anurādhapura** at the request of the monks, and, after having married the king's daughter, went back to **Rohaṇa**, where, evidently, he died. Cv.lii.4ff.

Mahinda 15. Viceroy of **Sena IV**. and probably his brother. He afterwards became king as **Mahinda IV**. (956-72 CE.). He married a **Kāliṅga** princess. During his reign, the **Vallabha** king invaded Ceylon, but was defeated by the general **Sena** and entered into a treaty with **Mahinda**. **Mahinda** showed great favour to the **Paṁsukūlikas** and the **Lābhavāsīs** and decreed that the incomes derived from *vihāras* should not be taxed. His good acts were many. He had a Commentary to the **Abhidhamma** written by the Thera **Dhammamitta** in the **Sitthagāma** *pariveṇa* and the **Abhidhamma** recited by the Thera **Dāṭhā Nāga**. He made great offerings at the **Mahā Thūpa** and started to build the **Candanapāsāda**, where he had preserved the Hair Relic of the Buddha. He restored the temple of the four *cetiyas* in **Padalañchana** as well as the Temple

of the Tooth, the **Dhammasangaṇigeha** and the **Mahā Pāli**. He built the **Mahā Mallaka** for the **Theravāda** nuns and completed the **Maṇipāsāda**. **Mahinda**'s wife was **Kittī** (q.n), who, herself, engaged in various works. Their son was **Sena** (**Sena V**.). Cv.liv.1ff.; Cv.Trs.i.178, n.2; 179, n.2; 183, n.2.

Mahinda 16. Younger brother of **Sena V**. He succeeded **Sena** as **Mahinda V**. and ruled for ten years at **Anurādhapura** under great difficulties. He was weak and powerless, and the **Keraḷa** soldiers in his employ mutinied for better salaries. **Mahinda** escaped to **Rohaṇa** by means of an underground passage, and lived at **Sīdupabbatagāma** with his brother's wife as queen, later marrying his brother's daughter. Their son was **Kassapa**, and afterwards they lived in **Kappagallaka**. In the thirty-sixth year of **Mahinda**'s reign, the **Coḷas**, taking advantage of the discontent in Ceylon, invaded the country, capturing the king, the queen, and all the royal regalia. They ruled for many years with **Pulatthinagara** as base, and **Mahinda** died in **Coḷa** after a captivity lasting for twelve years (Cv.iv.1ff). **Lokitā** and **Devalā** were his maternal cousins. Cv.lvii.27.

Mahinda 17. Son of **Moggallāna** and **Lokitā** and brother of **Kitti** (afterwards **Vijayabāhu I**.). Cv.lvii.42.

Mahinda 18. Son of **Vikkamabāhu II**. and brother of **Gajabāhu**. He fought against *Deva*, general of **Parakkamabāhu I**. at **Hedillakhaṇḍagāma**, but was defeated, and fled to **Billagāma**. From there he went to **Vallititha**, and was again defeated. Later he joined **Māṇābharaṇa**, and was sent by him to **Moravāpi**, thence to **Anurādhapura**, where he defeated **Mahā Lekharakkha** and **Bhaṇḍārapotthakī**, who marched against him. From **Anurādhapura**, **Mahinda** proceeded to *Kālavāpi* where, for three months, he fought against **Bhaṇḍārapotthakī Bhūta**, and was finally defeated by him. This is the last we hear of him. Cv.lxii.59; lxxii.46, 82, 123ff., 176ff., 191f., 198ff.

Mahinda 19. An officer of **Kittisirimegha**, sent by him to fetch the young **Parakkamabāhu**. Cv.lxvi. 66.

Mahinda 20. A **Lambakaṇṇa** in the Moriya district, an officer of **Parakkamabāhu I**. He was a *Nagaragiri*, and was sent by **Parakkamabāhu** to **Mallavāḷāna**, where he conducted a victorious campaign against **Uttararaṭṭha**. Later he took **Anurādhapura**, and was one of those responsible for the capture of **Gajabāhu** at **Pulatthipura**. Cv.lxix. 13; lxx. 89, 146ff.; 158, 199ff.

Mahinda 21. **Mahinda Mahā Lekha**. An officer of **Māṇābharaṇa**. He was defeated by the **Kesadhātu Rakkha** at **Sarogāmatittha** and again by the troops of **Parakkamabāhu I**. at **Janapada**. Cv.lxxii.Iff., 166.

Mahinda 22. A minister and kinsman of **Parakkamabāhu I**. He lived in the palace and erected at **Pulatthipura** a *pāsāda* for the Tooth Relic. Cv.lxxiii.124ff.

Mahinda 23. A man of the **Kuliṅga** clan, whose wife was a cowherd's daughter called **Dīpanī**. He killed **Vijayabāhu II**. and reigned for five days, but was slain by **Kittinissaṅka**. Cv.lxxx.15ff.

Mahinda 24. Son of **Sumanadevī** and **Bodhigutta**. He came among the escort of the Bodhi-tree. **Devānampiyatissa** conferred on him the rank of *Cūḷa Jayamahālekhaka*. Mbv.169.

Mahindaguhā. The cave occupied by **Mahinda** in the **Cetiyagiri** *vihāra* (Mhv.xx. 16; Mhv ṭ. 416). It was on the **Hatthikucchipabbhāra**, covered by forest, at the entrance to a deep valley. Vsm., p. 110.

Mahindataṭa. A monastery built by **Mahinda I**. Cv.xlviii.37.

Mahindataṭavāpi. A tank built by **Aggabodhi I**. The image of **Mahinda** Thera (*q.v.*) was taken there by the **Taracchas** and set up on its dyke at the time of the **Mahinda** festival. Cv.xlii.29.

Mahindatalāka. A tank built by **Parakkamabāhu I**. (Cv.lxxix. 28). It is perhaps identical with **Mahindataṭa** (above), in which case the king merely restored it.

Mahindasena. A *pariveṇa* built and endowed by **Mahinda**, viceroy of **Sena II**. Cv.li.60.

Mahindasenavāsa. A building erected in the **Uttara** *vihāra* (**Abhayagiri**) by **Saṅghā**, wife of **Sena I**. (Cv.l.79). It was later destroyed, and afterwards restored by **Parakkamabāhu I**. Cv.lxxviii.105.

Mahinda-upassaya. A nunnery built by **Mahinda I**. The village of **Nagaragalla** was just outside its boundary, and this he gave for its maintenance. Cv.xlviii.36.

Mahiyaṅgaṇa. A locality in the old **Mahā Nāga** garden, on the banks of the **Mahā Vālukagaṅgā**. It was there that the Buddha hovered in the air on his first visit to Ceylon, in order to frighten the **Yakkhas**. Later, **Mahā Sumana** built there a shrine seven cubits in diameter, all of sapphire, and containing the hair given to him by the Buddha. After the Buddha's death, **Sarabhū**, a disciple of **Sāriputta**, brought there the collar-bone of the Buddha, which he deposited in the *Thūpa*, increasing the height of the *Thūpa* to twelve cubits. **Uddhacūḷābhaya** raised it to thirty cubits, while **Duṭṭhagāmaṇī**, dwelling there during his campaign against the *Damiḷa* **Chatta**, increased it to eighty cubits (Mhv.i.24, 33ff.; xxv.7; Cv.Trs.i.154, n.3). **Vohārikatissa** erected a parasol over the *Thūpa* (Mhv.xxxvi.34). Attached to the *Thūpa* was a *vihāra*, near which lived the three **Lambakaṇṇas**: **Saṅghatissa**, **Saṅghabodhi** and **Goṭhābhaya** (Mhv.xxxvi.58).

In later times, **Sena II**. gave maintenance villages to the *vihāra* (Cv.li.74), as did also **Kassapa IV**. (Cv.lii.14). **Vijayabāhu I**. found the *vihāra* in a bad state of decay and had it restored (Cv.lx.59), while **Parakkamabāhu VI**. carried out repairs to the *Thūpa* (Cv.xci.29). King **Vīravikamma** went from his capital to **Mahiyaṅgaṇa**, a distance of seven *gāvutas* on foot, and held a great festival in honour of the *Thūpa* (Cv.xcii.17). King **Narindasīha** is mentioned as having visited **Mahiyaṅgaṇa** three times: once alone and twice with his army, and as having held magnificent festivals in its honour (Cv.xcvii.27ff). **Vijayarājasīha** held a festival there (Cv.xcviii.85), as did **Kittisirirājasīha**, who made a

pilgrimage to the spot (Cv.xcix.38); he also made arrangements for travelers from Siam to Ceylon to visit the spot and hold celebrations there (Cv.c.125ff). **Rājasīha II**. was born in **Mahiyaṅgaṇa**, while his parents were staying there for protection from their enemies. Cv.xcv.12.

Mahilā. An eminent Therī of Ceylon who kept the *dhutaṅgas*. Dpv.xviii.15.

Mahilādīpa. An island off the coast of India where the women, who were exiled with **Vijaya**, landed. Mhv.vi.45.

Mahilāmukha. The state elephant of **Brahmadatta**, king of **Benares**. See the **Mahilāmukhajātaka** (Ja 26).

Mahilāmukhajātaka (Ja 26). **Brahmadatta**, king of **Benares**, owned a state elephant, called **Mahilāmukha**, who was gentle and good. One day thieves sat down outside his stable and started talking of their plans for robbery and murder. Several days in succession this happened, until at last, by dint of listening to them, **Mahilāmukha** became cruel and began to kill his keepers. The king sent his minister, the Bodhisatta, to investigate the matter. He discovered what had happened, and made good men sit outside the stables who talked of various virtues. The elephant regained his former goodness and gentleness.

The story was related in reference to a monk who was persuaded by a friend to eat at the monastery of **Gayāsīsa**, built for **Devadatta** by **Ajātasattu**. The monk would steal off there at the hour of the meal and then return to **Veḷuvana**. After some time his guilty secret was discovered, and he was admonished by the Buddha. He is identified with **Mahilāmukha** and the king with **Ānanda**. Ja.i.185-8; see also **Giridantajātaka** (Ja 184) and **Manojajātaka** (Ja 397).

Mahisajātaka (Ja 278). The Bodhisatta, was born once as a buffalo in **Himavā**. One day, as he stood under a tree, a monkey fouled him, and taking hold of his horn pulled him about. But the buffalo showed no resentment. This happened several times, and on being asked by the spirit of the tree why he endured it, the buffalo answered that it was by virtue of his goodness. Later the

monkey tried his games on another buffalo, who killed him.

The story was told in reference to a monkey who, in the same way, fouled an elephant of **Sāvatthī** and escaped unhurt owing to the patience of the elephant. On another day a fierce elephant came from the stables and the monkey was trampled to death. Ja.i.385-7.

Mahisadoṇika. A village in the **Nakulanagara** district; the birthplace of **Khañjadeva**. Mhv.xxiii.77.

Mahisamaṇḍala. *v.l.* **Mahiṁsamaṇḍala**. A country, converted by the Thera **Mahā Deva**, who preached there the **Devadūtasutta** (Mhv.xii.4, 29; Dpv. viii.5; Vin-a.i.63). The country is generally regarded as the modern Mysore. But see JRAS.1910, 429ff., where the author says that **Māhissati** was its capital and that it was an island in the Narbadā River; see also Mhv.Trs.84, n.5.

Mahisamanta. Long ago there were thirty-eight kings of this name, previous births of **Isimuggadāyaka** Thera. Ap.i.194.

Mahisavatthu. A place on the **Saṅkheyya** Mountain where **Uttara** is said to have stayed, in **Dhavajālika** (*vihāra*). AN.iv.162; AN a.ii.739.

Mahiṁsaka, **Mahiṁsakaraṭṭha**, **Mahiṁsakamaṇḍala**. A kingdom mentioned in the **Saṅkhapālajātaka** (Ja 524) as being near Mount **Candaka**. There lived the Bodhisatta, in a hermitage on the bend of the river **Kaṇṇapaṇṇā**, where it left Lake **Saṅkhapāla** (Ja.v.162). **Keka** is mentioned as the capital of **Mahiṁsaka**, where a king named **Ajjuna** once ruled (Ja.v.145); also a city, called **Sakula**, capital of King **Sakula**. Near **Sakula** was a lake, called **Mānusiya** (Ja.v.337). In the **Bhīmasenajātaka** (Ja 80, Ja.i.356) the Bodhisatta is mentioned as living for some time in **Mahiṁsaka** in his birth as **Cūḷa Dhanuggaha** *paṇḍita*. **Mahiṁsaka** is mentioned (e.g., Vibh-a.4) as an example of a country where cold weather frequently occurs. The country is generally identified with **Malayagiri**, the Malabar Ghats. See also **Mahisamaṇḍala**.

Mahiṁsāsa. The Bodhisatta, born as the son of the king of **Benares**. For details see the **Devadhammajātaka** Ja 6, Ja.i.127ff.; Dhp a.iii.73.

Mahiṁsāsaka, **Mahiṁsāsakas**. An heretical sect, which broke off from the **Theravādins** at the same time as the **Vajjiputtakas**. The sect was later divided into the **Sabbatthivādīs** and the **Dhammaguttikas** (Mhv.v. 6, 8; Dpv.v.45, 47; Mhv ṭ. 174f.; Mhv. 96). They held that the truth of *nirodha* had two aspects (Kv.ii.11; see also viii.9; xviii.6; xix.8; xx.5; and Rockhill, op.cit., 182-186, 191-192). **Buddhadeva Thera**, at whose request the **Jātaka Commentary** was written, belonged to the **Mahiṁsāsaka** *vaṁsa* (Ja.i.1). Faxian found a group of monks belonging to this sect in Ceylon (Giles, op.cit., p. 76.).

Mahī 01. One of the five great rivers of India, all of which have a common origin (Vin.ii.237; AN.iv.101; v. 22; SN.ii.135; v. 38; Mil. 20, 104; Vsm.10, etc.). **Aṅguttarāpa** was to the north of the **Mahī** (Snp a.ii.437ff). It is also called **Mahā Mahī**.

Mahī 02. A *Laṅkāgiri*, an officer of **Parakkamabāhu I**., stationed at **Assamaṇḍalatittha**. Cv.lxxii.27.

Mahīpālaraṭṭha. A district in the **Dakkhiṇadesa** of Ceylon. Cv.lxix.8.

Mahummāra, **Mahā Ummāra**. A village in which **Mahinda II**. once occupied an armed camp (Cv.xlviii.120). Later his son had a hand to hand fight there with **Dappula**, defeating him (Cv.xlviii.156). The queen of **Udaya I**. gave the village for the maintenance of **Jayasenapabbata** *vihāra*. Cv.xlix.24.

Maheja. See **Mahejjāghara**.

Mahejjāghara, **Maheja**, **Mahejjāgharavatthu**, **Mahejjāvatthu**, **Mahejjāgharāsanasālā**, **Pahecivatthu**. A building in **Anurādhapura**, near the west gate. The grounds of the building were laid out by **Paṇḍukābhaya** (Mhv.x.90; xvii.30). **Gajabāhu I**. first erected the Mahejjāsanasālā (Mhv.xxxv.122). The **Mahā Vaṁsaṭīkā** (p.378) explains that Mahejavatthu is a shrine (*devaṭṭhāna*) dedicated to the **Yakkha** Maheja.

Mahelanagara. A **Damiḷa** stronghold, subdued by **Duṭṭhagāmaṇī** after a four months' siege. Its commander was called Mahela (Mhv.xxv.48f). The **Mahā Vaṁsaṭīkā** (479f.) explains that the city lay off the road leading from **Vijitapura** to **Anurādhapura**. It was the king's elephant, **Kaṇḍula**, who led the way thither. The city erected on the spot where the elephant turned off the main road was called **Nivattagiri** *nagara*.

Mahodara. A **Nāga** king who reigned over a kingdom by the sea in Ceylon. His younger sister was married to the **Nāga** on **Vaḍḍhamāna** *pabbata* and her son was **Cūḷodara**. There was a war between uncle and nephew regarding a gem set throne, and it was to settle this dispute that the Buddha paid his second visit to Ceylon. Mhv.i.45ff.

Mahosadha. The Bodhisatta born as minister to King **Videha**. For details see the **Mahā Ummaggajātaka** (Ja 546).

Mā puññabhāyi Sutta. A *Sutta* quoted in the **Suttasaṅgaha** (No.30) from the **Itivuttaka** (p.14f). The Buddha admonishes monks to do good, assuring them that he has always profited by doing good.

Māgadha. The name of a *gotta*. Ja.iii.339.

Māgadhā. The people of **Magadha**.

Māgandiya 01. A Brahmin of the **Kuru** country. He had a very beautiful daughter, called **Māgandiyā**. Many men of high station sought her hand, but the Brahmin did not consider them worthy. The Buddha, one day, became aware that both **Māgandiya** and his wife were ready for conversion, so he visited their village. **Māgandiya** saw him, and, noting the auspicious marks on his body, told him of his daughter and begged him to wait till she could be brought. The Buddha said nothing, and **Māgandiya** went home and returned with his wife and daughter arrayed in all splendours. On arriving, they found the Buddha had gone, but his footprint was visible, and **Māgandiya**'s wife, skilled in such matters, said that the owner of such a footprint was free from all passion. But

Māgandiya paid no attention, and, going a little way, saw the Buddha and offered him his daughter. The Buddha thereupon told them of his past life, his renunciation of the world, his conquest of **Māra**, and the unsuccessful attempts of **Māra**'s very beautiful daughters to tempt him. Compared with them, **Māgandiya** was, he said, a corpse, filled with thirty-two impurities, an impure vessel painted without; he would not touch her with his foot. At the end of the discourse, **Māgandiya** and his wife became *Anāgāmīs*. Dhp a.iii.193ff.; Snp a.ii.542f.; cp. Divy.515ff., where the name is given as Mākandika and he is called a *parivrājaka*. The daughter's name is given as **Anūpamā** and the wife's **Sākalī**.

It is said that they gave their daughter into the charge of her uncle, **Cūḷa Māgandiya**, retired from the world, and became *Arahants*. Dhp a.i.202

According to the **Aṅguttara Commentary** (AN a.i.235f), **Māgandiya**'s village was **Kammāsadamma**, and the Buddha went there on his journey to **Kosambī** at the invitation of **Ghosita**, **Kukkuṭa** and **Pāvārika**. He turned off the main road to visit **Māgandiya**.

See also **Māgandiya** (2), **Māgandiyasutta**, and **Māgandiyapañha**.

Māgandiya 02. A *Paribbājaka*. The Buddha was once staying in the fire hut of the Brahmin **Bhāradvāja** *gotta* at **Kammāsadamma** and **Māgandiya** came to the hut. Seeing the grass mat on which the Buddha slept at night, he inquired whose it was, and, on being told, he was very annoyed, calling the Buddha a rigid repressionist (*bhunahu*). **Bhāradvāja** protested, whereupon **Māgandiya** offered to repeat his charge to the Buddha's face. The Buddha, aware of this conversation, entered the hut in the evening and had a discussion with **Māgandiya**, who ended by joining the Saṅgha, later becoming an *Arahant*. MN.i.502ff.; Mil.313.

Buddhaghosa explains (MN a.ii.681) that this **Māgandiya** was the nephew of **Māgandiya** (1).

Māgandiyapañhā. The name given to the questions asked of the Buddha by the Brahmin **Māgandiya**. (SN.iii.12). See **Māgandiyasutta** (1).

Māgandiyasutta 01. The conversation between **Māgandiya** and the Buddha after the former had offered the Buddha his daughter in marriage. **Māgandiya** expresses the view that purity comes from philosophy, from disputations and discussions, learning and austerities. The Buddha denies this, and says that purity comes from inward peace. The sage (*muni*) is a confessor of peace and does not indulge in disputes. Snp.vs.835-47.

Māgandiyasutta 02. Records the conversation between the Buddha and the *paribbājaka* **Māgandiya**. **Māgandiya** says the Buddha is a repressionist (*bhunahu*) and this the Buddha denies, saying that he teaches only the subjugation of the senses, knowing their origin and their cessation; he has discarded all craving after them and dwells with his heart at peace. He then relates how, in his youth, he had enjoyed the greatest and most luxurious kinds of sensuous pleasures and had renounced them. He could no more crave for them than a leper, cured of his disease, craves for his old sores. Both the Buddha and teachers of other persuasions are convinced that health is the greatest boon and *Nibbāna* the highest bliss. But the Buddha's conception of health and *Nibbāna* differs from that of other teachers. Their knowledge is as that of a blind man, taken on trust. **Māgandiya** listens and is convinced. He enters the Saṅgha and becomes an *Arahant*. MN.i.501-13; Thomas: *Life and Legend of the Buddha*, 115.

Māgandiyā. Daughter of the Brahmin **Māgandiya**. When **Gotama Buddha** rejected her father's offer of marriage with her, her parents joined the Saṅgha, giving her in charge of her uncle, **Cūḷa Māgandiya**. The latter took her to **Udena**, king of **Kosambī**, who made her his chief consort, giving her five hundred ladies in waiting. **Māgandiyā** was incensed against the Buddha for having called her a "vessel of filth," and, when he came to **Kosambī**, she planned her revenge. Having discovered that **Udena**'s other queen, **Sāmāvatī**, and her companions were in the habit of watching for the Buddha through windows in the walls of their rooms, she told the king that **Sāmāvatī** and her friends were conspiring to kill him (Udena). For some time the king refused to believe this, but when the holes were shown to him, he had them closed up and

the windows built higher.

This plan having failed, **Māgandiyā** hired a slave to revile and abuse the Buddha in the streets. **Ānanda** suggested to the Buddha that they should go elsewhere. The Buddha answered, "I am like the elephant who has entered the fray, I must endure the darts that come upon me. After seven days the abuse ceased. **Māgandiyā** then persuaded her uncle to send eight live cocks to the palace and sent a page with them to the king's drinking place. When the king asked what should be done with them, she suggested that **Sāmāvatī** and her friends should be asked to cook them for him. This the king agreed to do, but the women refused to deprive an animal of its life. **Māgandiyā** said they should be tested, and sent word by the page that the cocks were to be cooked for the Buddha. The page was bribed to change the live cocks for dead ones on the way, and **Sāmāvatī** and her companions then cooked them and sent them to the Buddha. But even then the king, though not knowing of the exchange, would not be convinced of **Sāmāvatī**'s disloyalty.

Māgandiyā then obtained a snake from her uncle with its fangs removed. This she inserted in the shell of the flute which **Udena** carried about, closing the hole with a bunch of flowers. **Udena** was in the habit of spending a week in turn with each of his three consorts. When he announced his intention of going to **Sāmāvatī**, **Māgandiyā** begged of him not to go, saying she had had a dream and feared for his safety. But the king went and **Māgandiyā** went with him. As he lay asleep with the lute under his pillow she pulled out the bunch of flowers, and the snake lay coiled on his pillow. **Māgandiyā** screamed and accused **Sāmāvatī** of designs on the king's life. This time **Udena** believed her, and placing **Sāmāvatī** and her friends in a line one behind the other, he sent for his bow, which could only be strung by one thousand men, and shot an arrow at **Sāmāvatī**'s breast. But by the power of her goodness the arrow failed to pierce her. Convinced of her innocence, the king pleaded for her forgiveness and gave her a boon. She chose that the Buddha should be invited to come to the palace every day, but the Buddha would not accept the invitation and sent **Ānanda** in his place.

Once more **Māgandiyā** conspired with her uncle against **Sāmāvatī**. They had all the pillars of **Sāmāvatī**'s house wrapt in cloth, soaked in oil, and, when she

and her women were inside, the house was set fire to. **Sāmāvatī** saw the flames spreading and exhorted her women to be self-possessed, and they attained to various fruits of the Path. **Udena** questioned **Māgandiyā** very carefully, and became convinced of her share and that of her uncle in the crime. He then sent for all **Māgandiya**'s relations saying that he wished to reward them. He buried them waist-deep in the palace grounds and covered them with straw; the straw was then set fire to, and when it was burnt he had their bodies ploughed with an iron plough. Pieces of flesh were ripped from **Māgandiyā**'s body, fried like cakes in oil, and **Māgandiyā** was then forced to eat them. Dhp a.i.201f., 210ff.; Ud a.383f.; cf. Divy., 515ff., where **Māgandiyā** is called **Anūpamā**.

Māgha 01. A sage of old. Ja.vi.99.

Māgha 02. A youth of **Rājagaha**. He visited the Buddha at **Gijjhakūṭa** and asked if he would gain greatly by the gifts he made to various people, gifts which were rightly obtained. The Buddha answered that his gifts would bear great fruit. At the end of the Buddha's discourse, **Māgha** became his follower. Snp. pp. 86ff.; Snp-a.ii.413ff.

Māgha 03. See **Sakka** and **Magha**.

Māgha 04. A usurper from **Kāliṅga** who came to Ceylon with a band of **Keraḷa** warriors in about 1215 CE., deposed the reigning king, **Parakkamapaṇḍu II**., blinded him, and occupied the throne at **Pulatthipura**. Being a bigoted Hindu, he destroyed the Buddhist religious buildings and burnt their books. He persecuted the people in various ways and distributed their land among his warriors. He ruled for twenty-one years, and seems to have been succeeded at **Pulatthipura** by **Jayabāhu** (*q.v.*) (Cv.lxxx.58ff). During part of his reign, **Vijayabāhu III**. (*q.v.*) ruled over a portion of Ceylon. Cv.lxxxi.10ff.

Māghasutta. Records the conversation between **Māgha** (1) and the Buddha.

Māṭambiya. A *padhānaghara* built by the *Damiḷa* **Potthakuṭṭha**. He gave for its maintenance the **Ambavāpi** at **Būkakalla** and the villages of

Tantavāyikacāṭikā and **Niṭṭhilaveṭṭhi**, together with slaves. Cv.xlvi.19f.; Cv.Trs.i.100, n.1.

Māṭhara (*v.l.* **Maṭṭhara**). A parrot belonging to **Mahosadha**. When **Mahosadha** wished to find out the plans of **Cūḷanī Brahmadatta**, he sent Māṭhara to the mynah that lived in **Cūḷanī**'s bedchamber. Māṭhara made love to her, pretending that he had come from **Ariṭṭhapura** to ask her to marry him, because his first wife (also a mynah) had been killed by a hawk. He related the stories of **Vāsudeva** and **Jambāvatī** and of **Vaccha** and **Rattavatī**, to prove that husband and wife need not be equal in birth. Having won her heart and discovered **Cūḷanī**'s secrets, Māṭhara flew back to **Mahosadha** (Ja.vi.418ff). He is identified with **Ānanda**. Ja.vi.478.

Māṇava Thera. He belonged to a rich Brahmin family of **Sāvatthī**. When on his way to the park one day, at the age of seven, he saw, for the first time, persons afflicted with old age, disease, and death. These filled him with horror, and he went to the monastery, heard the Buddha preach, and, with his parents' consent, entered the Saṅgha. He was called "*Māṇava*" because he left the world so young.

In the time of **Vipassī Buddha** he was a physiognomist, and, having seen the child, declared that he would certainly become a Buddha, and worshipped him. In subsequent lives he became king many times under the names of **Sammukhāthavika**, **Paṭhavīdundubhi**, **Obhāsa**, **Sadinacchedana**, **Agginibbāpaka**, **Vātamma**, **Gatipacchedana**, **Ratanapajjala**, **Padakkamana**, **Vilokana** and **Girisāra** (Thag a.vs.73; Thag a.i.162ff). He is evidently identical with **Sammukhāthavika** Thera of the **Apadāna**. Ap.i.158f.

Māṇavagāmiya, **Māṇavagāmika**. A *Devaputta*. He visited the Buddha in the company of **Asama**, **Sahali**, **Niṅka**, **Akoṭaka** and **Veṭambarī**, and while these all spoke in praise of their own teachers, Māṇavagāmiya sang the glories of the Buddha (SN.i.65, 67; Mil.242). It is said (SN a.i.101) that in his previous birth he was a body servant of the Bodhisatta.

Māṇavamma 01. See **Māna**, Nos. 2 and 3.

Māṇavamma 02. Elder brother of **Māna** (**Māna** 2) and son of **Kassapa II**. Once, as he made an incantation, the god **Kumāra** appeared before him, riding his peacock; the bird, finding nothing to drink, flew at **Māṇavamma**'s face. He, thereupon, offered the peacock his eye, of which the bird drank. **Kumāra** promised him the fulfilment of his wish, but he did not aspire to royal power, and retired in favour of his younger brother **Māna**. Cv.lvii.5ff.

Māṇābharaṇa 01. **Mānabhūsaṇa**. Nephew of **Vijayabāhu I**. His father was king of **Paṇḍu** and his mother, **Mittā**, was **Vijayabāhu**'s sister. He had two brothers, **Kittisirimegha** and **Sirivallabha**. He married **Ratanāvalī**, daughter of **Vijayabāhu** (Cv.lix.42ff). When **Vijayabāhu** died, **Jayabāhu I**. became king and **Māṇābharaṇa** was made viceroy. When the rightful heir, **Vikkamabāhu**, rose in revolt, **Māṇābharaṇa** seized from him **Rohaṇa** and **Dakkhiṇadesa** and lived in **Puṅkhagāma**, under the name of **Vīrabāhu** (Cv.lxi.21ff). He seems to have lived in constant conflict with **Vikkamabāhu**. Later, when he had already two daughters, **Mittā** and **Pabhāvatī**, he gave over the government to his ministers and retired from the world. But seven or eight months later he had a dream in the temple of Indra and hurried back to **Puṅkhagāma** because the dream presaged the birth of a mighty son. This son was **Parakkamabāhu I**. Cv.lxii.3ff.

Māṇābharaṇa 02. Son of **Sirivallabha** and **Sugalā**. **Līlāvatī** was his sister (Cv.lxii.2). He married **Mittā**, daughter of **Māṇābharaṇa I**., and also her sister, **Pabhāvatī**, and by the latter he had a son, **Kittisirimegha** (Cv.lxiv. 19, 23, 24). **Māṇābharaṇa** reigned in **Rohaṇa** as an independent king (Cv.lxvii.95). When the throne was captured by **Gajabāhu**, **Māṇābharaṇa** tried several times to wrest it from him, but, failing in these attempts, made an alliance with **Gajabāhu** through the intervention of the monks; later, however, finding **Parakkamabāhu** growing in power, he went over to him (Cv.lxx.179ff). When **Gajabāhu** was captured and detained at **Pulatthinagara**, the soldiers started to pillage the city, despite the orders of **Parakkamabāhu**. The people were enraged and invited **Māṇābharaṇa** to come. On his arrival at **Pulatthipura**, he captured **Gajabāhu** and threw him into a dungeon, seized all the treasures,

including the Tooth Relic and Alms bowl, and took counsel with his mother to kill **Gajabāhu**. On hearing of this, **Parakkamabāhu** sent his forces against **Māṇābharaṇa** and defeated the latter's followers at various places. **Māṇābharaṇa** then fled to **Rohaṇa**, taking with him some of the treasures (Cv.lxx.255ff). From there he again tried to ally himself with **Gajabāhu**; but the latter did not so desire, though his ministers were in favor of it. Relying on their support, **Māṇābharaṇa** advanced from **Rohaṇa**. He was, however, severely defeated at **Pūnagāma** and other places and **Parakkamabāhu**'s forces assailed him from all sides. The campaign brought varying success to the opposing armies, and **Māṇābharaṇa** proved a skilful warrior. He was helped by various chieftains and fought bitterly and valiantly to the end (for details see Cv.lxxii.148-309), but, as he lay dying, he summoned his children and ministers and counseled them to join **Parakkamabāhu**. Even after his death his queen **Sugalā** encouraged intrigues against **Parakkamabāhu**. Cv.lxxiv.29ff.

Māṇābharaṇa 03. A general of **Māgha**, for whose coronation he was responsible. Cv.lxxx.73.

Māṇābharaṇa 04. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.146.

Māṇicara. A **Yakkha** chief to be invoked by followers of the Buddha in time of need. See DN-a.iii.970; A iii.205; but see **Cara** (2).

Mātaṅga 01. The Bodhisatta born as a *Caṇḍāla*. See the **Mātaṅgajātaka** (Ja 497).

Mātaṅga 02. A **Pacceka Buddha** (MN.iii.70; Ap a.i.107). He was the last of the **Pacceka Buddhas** and lived near **Rājagaha**. At the last birth of the Bodhisatta the **Devas**, on their way to do him honour, saw **Mātaṅga** and told him, "Sir, the Buddha has appeared in the world." **Mātaṅga** heard this as he was issuing from a *jhāna*, and, going to Mount **Mahā Papāta** where **Pacceka Buddhas** die, he passed away. Ap-a.i.170; Snp-a.i.128f; Mvu.i.357.

Mātaṅga 03. A hermit. One day he arrived in **Benares** and went to a potter's hall for the night. He found the place already occupied by another hermit named **Jātimā**, and was told by the potter that he could only stay there with **Jātimā**'s permission. **Jātimā** agreed to his staying, but, on finding that **Mātaṅga** was a *Caṇḍāla*, he wished him to occupy a place apart. During the night **Mātaṅga** wished to go out, and, not knowing where **Jātimā** was lying, trod on his chest. When **Mātaṅga** returned he took the other way with the idea of passing near **Jātimā**'s feet, but meanwhile **Jātimā** had changed his position, and **Mātaṅga** again trod on his chest. **Jātimā** thereupon cursed him, saying that his head would split in seven pieces at sunrise. **Mātaṅga** thereupon stopped the sun from rising (SN-a.ii.176f).

The rest of the story is as in the **Mātaṅgajātaka**. It may be a variety of the same legend. cp. also **Nārada** and **Devala**.

Mātaṅga 04. Father of **Mātaṅgaputta** (q.v.).

Mātaṅgajātaka (Ja 497). The Bodhisatta was once born in a *Caṇḍāla* village outside **Benares** and was named **Mātaṅga**. One day, when **Diṭṭhamaṅgalikā**, the daughter of a rich merchant, was on her way to the park with a group of friends, she saw **Mātaṅga** coming towards the city, and thinking the sight inauspicious, washed her eyes with perfumed water and turned back home. Her companions, annoyed at being deprived of their fun, beat **Mātaṅga** and left him senseless. On recovering consciousness, he determined to get **Diṭṭhamaṅgalikā** as wife and lay down outside her father's house refusing to move. Seven days he lay thus until her relations, fearing the ignominy of having a *Caṇḍāla* die at their door, gave **Diṭṭhamaṅgalikā** to him as wife.

Knowing her pride to be quelled by this act, **Mātaṅga** decided to bring her great honour. He, therefore, retired into the forest and in seven days, won supernatural power. On his return he told her to proclaim abroad that her husband was not a *Caṇḍāla* but *Mahā Brahmā*, and that seven days later, on the night of the full moon, he would come to her, breaking through the moon's disk. She did as he said and so it happened. The people thenceforth honoured her as a goddess; the water in which she washed her feet was used for the coronation of

kings, and in one single day she received eighteen crores from those who were allowed the privilege of saluting her. **Mātaṅga** touched her navel with his thumb, and, knowing that she had conceived a son, admonished her to be vigilant and returned to the moon.

The son was born in the pavilion, which the people had constructed for the use of **Diṭṭhamaṅgalikā**, and was therefore called **Maṇḍavya**. At the age of sixteen he knew all the Vedas and fed sixteen thousand Brahmins daily. On a feast day **Mātaṅga** came to him, thinking to turn him from his wrong doctrines, but **Maṇḍavya** failed to recognize him and had him cast out by his servants, **Bhaṇḍakucchi**, **Upajjhāya**, and **Upajotiya**. The gods of the city thereupon grew angry and twisted the necks of **Maṇḍavya** and all the Brahmins so that their eyes looked over their shoulders. When **Diṭṭhamaṅgalikā** heard of this she sought **Mātaṅga**, who had left his footsteps so that she might know where he was. He asked her to sprinkle on the Brahmins water in which were dissolved the leavings of his food; to **Maṇḍavya** himself was given some of the food. On recovering and seeing the plight of the Brahmins, he realized his error. The Brahmins recovered, but were shunned by their colleagues; they left the country and went to live in the kingdom of **Mejjha**.

On the bank of the **Vettavatī** lived a Brahmin called **Jātimanta**, very proud of his birth. **Mātaṅga** went thither to humble the pride of **Jātimanta** and lived higher upstream. One day he nibbled a tooth stick and threw it into the river, where, lower down, it got entangled in **Jātimanta**'s hair. He was greatly annoyed and went upstream, where he found **Mātaṅga** and told him that, if he stayed there any longer, at the end of seven days his head would split into seven pieces. On the seventh day **Mātaṅga** stopped the sun from rising. On discovering the cause, the people dragged **Jātimanta** to **Mātaṅga** and made him ask forgiveness, falling at **Mātaṅga**'s feet. **Jātimanta**'s head was covered with a lump of clay, which was immersed in the water as the sun rose.

Mātaṅga then went to the kingdom of **Mejjha**, where the exiled Brahmins reported against him to the king, saying that he was a juggler and a mountebank. The king's messengers surprised **Mātaṅga** as he was eating his food beside a well, and cut off his head. He was born in the *Brahma* world. The gods were angry and wiped out the whole kingdom of **Mejjha** by pouring on it torrents of

hot ashes. Before his meeting with **Diṭṭhamaṅgalikā** the Bodhisatta was a mongoose tamer (*koṇḍadamaka*). But in Snp a.i.186, he is called a *sopākajīvika*.

The story was told in reference to the attempt of King **Udena** (q.i) to torture **Piṇḍola Bhāradvāja**. **Udena** is identified with **Maṇḍavya**. Ja.iv.375-90; the story is found also at Snp-a.i.184-93, with alterations in certain details, e.g., for **Vettavatī** we have **Bandhumatī**; see also Mil.123ff.

Mātaṅgaputta Thera. The son of **Mātaṅga**, a landowner of **Kosala**. He was idle, and, when rebuked, joined the monks, hoping thus to have an easy life. But one day he heard the Buddha preach, entered the Saṅgha, and not long after became an *Arahant*.

In the time of **Padumuttara Buddha** he was a mighty **Nāga** king, and, seeing the Buddha travelling through the air, he honoured him by giving him his throat jewel (Thag.vss.231-3; Thag-a.i.348ff). He is probably identical with **Maṇipūjaka** Thera of the **Apadāna**. Ap.ii.413f.

Mātaṅgārañña. Another name for **Mejjhārañña**. See Mil. 130; MN a.ii.615.

Mātarisutta 01. Sometimes a man who would not lie, even for his mother's sake, has been won over by flattery and bribes. SN.ii.241.

Mātarisutta 02. Six things – such as killing his mother, father, etc. – which a man who possesses right view will never do. AN.iii.439.

Mātali. The name given to the chariot driver (*saṅgāhaka*) of **Sakka**. The **Mātali** of the present age had a son, **Sikhaṇḍhi**, with whom **Bhaddā Suriyavaccasā**, daughter of **Timbarū**, was in love; but later she transferred her affections to **Pañcasikha** (DN.ii.268). **Mātali** is **Sakka**'s constant companion and accompanies him everywhere, more as a confidant than as a servant. See, e.g., the conversation reported at SN.i.221, 224, 234ff.; and Vv.iv.9.

Thus, he was by **Sakka**'s side in the war against the **Asuras** and drove his chariot when he fled with his bride **Sujātā**. The chariot is called **Vejayanta** *ratha* and is drawn by one thousand Sindh horses (Dhp-a.i.279f.; Ja.i.202f). **Mātali** often accompanied **Sakka** on his journeys to the world of men, changing

his form e.g., to that of a fish in the **Cūḷa Dhanuggahajātaka** (Ja 374), a Brahmin in the **Biḷārikosiyajātaka** (Ja 450) and in the **Sudhābhojanajātaka** (Ja 535), and a big black dog in the **Mahā Kaṇhajātaka** (Ja 469). On several occasions he was sent by **Sakka** to fetch human beings to **Tāvatiṁsa** e.g., **Guttila**, **Nimi**, **Makhādeva** and **Sādhīna** and he proved an excellent guide, pointing out to the visitors the places of interest passed on the way.

When the Buddha descended from **Tāvatiṁsa**, after preaching there the **Abhidhamma**, he was accompanied, on the left, by **Mātali**, offering celestial scents, garlands and flowers (Dhp a.iii.226). Both in the **Biḷārikosiyajātaka** (Ja 450) and the **Sudhābhojanajātaka** (Ja 535, *q.v.*) **Mātali** is spoken of as the son of **Suriya**. **Ānanda** is said to have been **Mātali** during several lives (Ja.i.206; iv.180; v. 412; vi.129); so also **Mahā Kassapa** (Ja.iv.69). In the **Mahā Samayasutta** (DN.ii.258), **Mātali** is described as a **Gandhabba** chief, while in the **Āṭānāṭiyasutta** (DN.iii.204) he is mentioned among the chief **Yakkhas** to be invoked by followers of the Buddha in time of need.

Mātikaṭṭhakathā. Another name for the **Kaṅkhāvitaraṇī**.

Mātikatthadīpanī. A work on the **Abhidhamma**, ascribed to **Chapaṭa**. Gv.64; Bode, 19.

Mātikapiṭṭhaka. A *vihāra* in Ceylon, built by the sword-bearer of **Aggabodhi II**. Cv.xlii.43.

Mātikā. A portion of the **Vinayapiṭaka** in its arrangement according to *Dhammakkhandhas*. DN-a.i.24.

Mātugāmasaṁyutta. The thirty-seventh section of the **Saṁyuttanikāya**. SN.iv.238-60.

Mātugāmasutta. No woman can persistently possess the heart of a man who is influenced by gains and flattery. SN.ii.234.

Mātuputtikasutta. Once a mother and her son – a monk and a nun – spent the rainy season at **Sāvatthī**. They saw much of each other and, in course of

time, became guilty of incest. When this was reported to the Buddha, he declared that nothing ensnares the heart of a man as does a woman; she is indeed a noose of **Māra**. AN.iii.67f.

Mātuposaka Rāma. See **Rāma**.

Mātuposakajātaka, **Mātuposakanāgarājajātaka** (Ja 455). The Bodhisatta was once born as an elephant in the **Himālaya** and looked after his blind mother, who lived near Mount **Caṇḍoraṇa**. One day he met a forester who had lost his way, and, feeling sorry for him, the elephant set him on the right path, carrying him on his back. But the forester was wicked, and, on his return to **Benares**, told the king about the elephant. The king asked him to fetch the elephant, who, seeing the forester approaching, meekly followed him lest his virtue be impaired. The elephant was received in the city with great pomp and placed in the royal stables as the state elephant, but he would touch no morsel of food. The king enquired into this and learnt of the elephant's blind mother. Thereupon the elephant was set free, and returned to the **Himālaya** amid the applause of the people. The king built a town near the elephant's dwelling, where he showed him great honour, and later, when, at his mother's death, the elephant went away to the **Karaṇḍaka** monastery to wait on the ascetics there, the king did the same for them.

The story was related in reference to a monk who tended his mother. For details see the **Sāmajātaka**. **Ānanda** is identified with the king, whose name is given as **Vedeha**, and **Mahā Māyā** with the mother-elephant (Ja.iv.90-5).

The **Dhammapada Commentary** (Dhp-a.iv.13) calls this the *Mātuposakanāgarājajātaka* and gives the name of the elephant as **Dhanapāla**. It was related to the four sons of a Brahmin who waited on their aged father. The audience shed floods of tears, so greatly were they moved, and the Brahmin and his sons became *Sotāpannas*.

Mātuposakasutta. A Brahmin of **Sāvatthī** visits the Buddha and, having told him that he supports his mother with food obtained from begging, asks if his action is worthy. The Buddha declares his action to be very good and one

which will bring him birth in heaven. See also the **Sāmajātaka** (Ja 540). SN.i.181.

Mātulagiri. A place in **Sunāparanta** where **Puṇṇa** Thera lived for some time. MN-a.ii.1015; SN-a.iii.15.

Mātulaṅgaṇa. A village assigned by **Jeṭṭhatissa III**. to **Mahā Nāgavihāra**. Cv.xliv.97.

Mātularaṭṭha, **Mātulajanapada**. One of the provinces of Ceylon (Cv.xcv.22; xcvi.4; xcviii.65), the modern Mātale. The name is found only in the latest part of the **Cūḷa Vaṁsa**. In the earlier parts it is called **Mahā Tila** (Cv.lxvi.71). Near by is **Ālokavihāra**.

Mātulavihāra. A monastery in **Roliyajanapada**. Ras.ii.51.

Mātulā. A village in **Magadha**, where the Buddha stayed and where he preached the **Cakkavattisīhanādasutta**. A iii.58.

Mātuluṅgaphaladāyaka Thera. Named at Ap.ii.446. Evidently identical with **Belaṭṭhasīsa** (Thag a.i.67) or **Surādha** (Thag a.i.255).

Mātuvihāra 01. A *vihāra* built by King **Saddhātissa**. Mhv.xxxiii.9.

Mātuvihāra 02. A *vihāra* built by the mother of **Gajabāhukagāmaṇī**, on the spot where, in a thicket of flowering *kadambas*, she had met an ascetic rising from a *jhāna* of seven days and had given him food which she was taking to her father the brick worker. As a result of this gift she became the queen of **Vaṅkanāsikatissa**. Later she bought the piece of land for one thousand and built there the *vihāra*. **Gajabāhukagāmaṇī** built a stone *Thūpa* connected with it and gave lands to the monks of the *vihāra* (Mhv.xxxiii.104ff., 115ff). The full name of this *vihāra* seems to have been **Rājamātuvihāra** (*q.v.*). Mhv ṭ. 656.

Mātuvelaṅga. A locality near **Sāmagalla**, where lived **Kupikkalamahātissa** Thera. Mhv.xxxiii.51.

Mādhava. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.77, 79.

Mādhuraka. The classifying name for an inhabitant of **Madhurā**, e.g., Mil.331.

Māna 01. Youngest brother and viceroy of **Aggabodhi III**. (**Sirisaṅghabodhi**). He was governor of **Dakkhiṇadesa**. He was later found guilty of an offence in the women's apartments of the palace and was treacherously killed by the court officers. Cv.xliv.84,123f.

Māna 02. Eldest son of **Kassapa II**. (Cv.xlv.6) His full name was **Māṇavamma** (regarding these names, **Māna** and **Māṇavamma**, see Cv.Trs.i.192, n.3.). He was very young when his father died, and, when the government fell into the hands of **Dappula I**. and later of **Dāṭhopatissa II**., he left **Uttaradesa**, where he was living in retirement with his wife **Saṅghā**, and went to **Jambudīpa**, there to take service under the Pallava king, **Narasīha** (for details see Cv.xivii.9ff., 15ff). He won the king's favor and very loyally helped him to defeat the **Vallabha** king. He then raised an army with the help of **Narasīha**, landed in Ceylon, and recovered the kingdom from **Dāṭhopatissa**. But later his army deserted him on hearing tidings of **Narasīha**'s illness and **Māna** returned once more to **Jambudīpa**. Some time after he came again to Ceylon with a large army and defeated **Hatthadāṭha**, the reigning king, and his general **Potthakuṭṭha**. In the confusion which followed, **Hatthadāṭha** was killed and **Potthakuṭṭha** was poisoned at **Merukandara**. **Māna** thereupon became king and did many acts of merit, including the erection of the **Padhānarakkha** and the **Sirisaṅghabodhi** *vihāras*, also the **Sepaṇṇi** and **Siri** *pāsādas*. **Māna** was a supporter of the **Paṁsukūlīs**. Cv.xlvii.1ff. **Māṇavamma** reigned *circa* 676-711 CE.

Māna 03. (also called **Māṇavamma**). He was the nephew of **Kassapa II**. and the son of **Dappula I**. **Kassapa** handed over the kingdom to him at the time of his death, his own children being very young. When **Kassapa** died, the **Damiḷas** attacked Ceylon, but **Māna**, with his father's help, repulsed them and crowned his father king. When **Hatthadāṭha** heard of this, he came with a large force

and seized the throne under the name of **Dāṭhopatissa II**. **Māna** went to the Eastern Province, while **Dappula** returned to **Rohaṇa**. Later, **Māna** led a rebellion against **Dāṭhopatissa** and was killed in battle (Cv.xlv.1ff.; 52, 77ff). His mother was the sister of **Kassapa II**. and the daughter of King **Silāmeghavaṇṇa**. Cv.Trs.i.94, n.1.

Māna 04. Called **Mūlapotthakī**. He was an officer of **Parakkamabāhu I**. and, in one campaign, defeated **Lokagalla Vikkama** at **Mahā Gāma**. Cv.lxxv.139f.

Mānakapiṭṭhi. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.47.

Mānakāmasutta. The praises spoken of the Buddha by a *Deva* at **Jetavana** regarding his freedom from all vain conceits. SN.i.4.

Mānaggabodhi. A monastery built by **Aggabodhi VII**. Cv.xlviii.64.

Mānacchidda. A **Pacceka Buddha**. MN.i.70; Ap a.i.107.

Mānatthaddha 01. A Brahmin of **Sāvatthī** who, because of his great pride respected no one. One day he came upon the Buddha preaching to a large crowd of people and stood near, on one side. The Buddha, seeing him, preached on the vanity of pride; **Mānatthaddha** understood, and, falling at the Buddha's feet, worshipped him. And then, in answer to his question, the Buddha told him of those to whom respect should be shown, among whom the *Arahants* are perfect. **Mānatthaddha** became the Buddha's follower. SN.i.177f; cp. **Jenta**.

Mānatthaddha 02. A **Pacceka Buddha** mentioned in a nominal list. MN.iii.71; Ap-a.i.107.

Mānatthaddhasutta. Records the visit of the Brahmin **Mānatthaddha** to the Buddha. SN.i.177f.

Mānadinna. A householder of **Rājagaha**. When he lay ill he was visited by **Ānanda**, to whom he confessed that even in his illness he practiced the four *satipaṭṭhāna*. He was quite free from the five *orambhāgiyasaṁyojanā*. SN.v.178.

Mānadinnasutta. Records the visit of **Ānanda** to **Mānadinna**. SN.v.178.

Mānabhūsana. See **Māṇābharaṇa**.

Mānamatta. A village, probably in North Ceylon; one of the spots where the **Damiḷas**, under **Māgha** and **Jayabāhu**, set up fortifications. Cv.lxxxiii.16.

Mānavīramadhurā. A place in South India mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvi.213.

Māpamādakandarā. A cave, probably not very far from **Rājagaha**. When the Buddha went on tour with the monks, some of the latter accompanied him as far as this cave and then turned back. To such monks the Buddha would say, "*Mā pamajjittha*" (be not heedless). From this fact the cave took its name. Dhp a.ii.167.

Māyā, **Mahā Māyā**. The mother of **Gotama Buddha** (DN.ii.52; see Thomas: *Life and Legend of the Buddha*, 25). Her father was the **Sākiyan Añjana** of **Devadaha**, son of **Devadahasakka**, and her mother **Yasodharā**, daughter of **Jayasena**. (Mhv.ii.17ff.; elsewhere her father is called **Mahā Suppabuddha** (Thīg a.141), while the **Apadāna** (ii.538) gives the name of her mother as **Sulakkhaṇā**).

Daṇḍapāṇī and **Suppabuddha** were her brothers, and **Mahā Pajāpatī** her sister. Both the sisters were married to **Suddhodana** in their youth, but it was not till **Māyā** was over 50 years old that the Buddha was born (Vibh-a 278). She had all the qualities necessary for one who was to bear the exalted rank of being the mother of the **Buddha**: she was not too passionate, she did not take intoxicants, she had practiced the *pāramī* for one hundred thousand *kappas*, and had not, since her birth, violated the five *sīlā*. On the day of her conception she kept her fast, and in her sleep that night she had the following dream: the

Cattāro Mahā Rājāno gods took her in her bed to **Himavā** and placed her under a *sāla* tree on **Manosilātala**. Then their wives came and bathed her in the **Anotatta Lake** and clad her in divine robes. They then led her into a golden palace and laid her on a divine couch; there the Bodhisatta, in the form of a white elephant, holding a white lotus in his gleaming trunk, entered into her right side. This was on the day of the *Uttarāsāḷha nakkhatta*, after a festival lasting seven days, in which she had already taken part.

From the day of her conception she was guarded by the **Four Regent Gods**; she felt no desire for men, and the child in her womb could be seen from outside. At the end of the tenth month she wished to return to her people in **Devadaha**, but, on her way thither, she stopped at the *sāla* grove in **Lumbinī** and there her child was born as she stood holding on to the branch of a *sāla* tree (Ja.i.49ff). Seven days later **Māyā** died and was reborn as a male in the **Tusita** world, under the name of **Māyā** *Devaputta* (Thag.vss.533f.; Thag a.i.502).

The Buddha visited **Tāvatiṁsa** immediately after the performance of the Twin Miracle at the foot of the **Gaṇḍamba** tree, on the full moon day of *Āsāḷha*, and there, during the three months of the rainy season, the Buddha stayed, preaching the **Abhidhammapiṭaka** to his mother (who came there to listen to him), seated on **Sakka**'s **Paṇḍukambalasilāsana**, at the foot of the **Pāricchattaka** tree (it is said that, during this time, at certain intervals, the Buddha would return to earth, leaving a seated image of himself in **Tāvatiṁsa** to continue the preaching while he attended to his bodily needs, begging alms in **Uttarakuru** and eating his food on the banks of **Anotatta**, where **Sāriputta** waited on him and learnt of what he had been preaching to the **Devas**. Dhs-a.i.15; Dhp-a.iii.216f)

The Commentaries (Ud a.276f) state the view, held by some, that had **Māyā** been alive the Buddha would not have shown such reluctance to bestow ordination on women. This view, says **Dhammapāla** is erroneous. It would have made no difference, for it is the *dhammatā* of all Buddhas that women shall be ordained, but subject to certain important restrictions. The mothers of all Buddhas die very soon after the birth of their son, because no other child is fit to be conceived in the same womb as a Buddha.

Māyā is mentioned in several Jātakas as the mother of the Bodhisatta – e.g.,

in the **Alīnacitta** (Ja 156), the **Kaṭṭhahāri** (Ja 7), the **Kurudhamma** (Ja 276), the **Kosambī** (Ja 428), the **Khaṇḍahāla** (Ja 542), the **Dasaratha** (Ja 461), the **Bandhanāgāra** (Ja 201), the **Mahā Ummagga** (Ja 546), the **Mātuposaka** (Ja 455), the **Vessantara** (Ja 547), the **Susīma** (Ja 411) the **Somanassa** (Ja 505), the **Hatthipāla** (Ja 509).

According to some contexts, after her birth as **Phusatī** in the **Vessantarajātaka**, Māyā became one of the daughters of King **Kikī**.

Māyā's resolve to be the mother of a Buddha was formed ninety-one *kappas* ago in the time of **Vipassī Buddha** (Ja.vi.480f). She was then the elder daughter of King **Bandhumā**. One of the king's vassals sent him a piece of priceless sandalwood and a golden wreath, worth one hundred thousand. The sandalwood the king gave to his elder daughter and the wreath to the younger. The elder powdered the sandalwood and took it in a golden casket to the Buddha. Some of the powder she offered to the Buddha to be rubbed on his body, and the rest she scattered in his cell. It was the sight of the Buddha's golden body that inspired her with the desire to be the mother of such a being. Her sister later became **Uracchadā** (*q.v.*).

Māyāgeha. An officer of **Parakkamabāhu I**., mentioned in the account of his campaigns. He fought against **Gokaṇṇa** at **Nīlagala**. Later, he was in charge of the successful campaign in **Āḷisāra**, and then was stationed in **Ambavana**, where the king confided to him his plan to attack **Pulatthinagara**. In recognition of his services, **Parakkamabāhu** conferred on him the rank of *Adhikārī* (Cv.lxx. 83, 162, 170, 191, 278). The last mention made of him (Cv.lxxii.10) is of his being appointed to guard the ford at **Samīrukkha** and crushing there the army of **Gajabāhu**.

Māyādvāra. One of the gates of **Pulatthipura**. Cv.lxxiii.162.

Māyādhanu 01. The youngest brother of **Bhuvanekabāhu VII**. and father of **Rājasīha I**. He reigned over a part of Ceylon with his capital at **Sītāvaka** (1521-81 CE.). His reign was marked by a series of severe and fluctuating struggles against his brother and against the Portuguese then in Colombo. He is said to

have been succeeded by his son, **Rājasīha**. Cv.xciii.3ff.; Cv.Trs.ii.224, n.1; 225, n.3.

Māyādhanu 02. The name of a district in Ceylon, between the coast and the mountains. Its capital was **Sītāvaka**, founded by **Parakkamabāhu IV**. There was in it a village called **Udakagāma**. Cv.xc. 100; c. 213; Cv.Trs.ii.209, n.8.

Māyāvī. A jackal, for whose story see the **Dabbhapupphajātaka** (Ja 400). He is identified with **Upananda**. Ja.iii.336.

Māyāsutta. Once, **Vepacitti**, ruler of the **Asuras**, was ill. He was visited by **Sakka**, who was requested by the **Asuras** to heal him. **Sakka** agreed to do this if **Vepacitti** would teach him the *Sambaramāyā*. But **Vepacitti** wished to consult the **Asuras** on this matter and was advised against it. SN.i.238.

Māyetti. A village in Ceylon in the time of **Jeṭṭhatissa III**. Cv.xliv.90.

Māyettikassapāvāsa. A *vihāra* in Ceylon, to which **Jeṭṭhatissa III**. gifted the village of **Sahannanagara**. Cv.xliv.100.

Māra. Generally regarded as the personification of Death, the Evil One, the Tempter (the Buddhist counterpart of the Devil or Principle of Destruction). The legends concerning Māra are, in the books, very involved and defy any attempts at unravelling them. In the latest accounts, mention is made of five *Māras: Khandha Māra, Kilesa Māra, Abhisaṅkhāra Māra, Maccu Māra* and *Devaputta Māra* as shown in the following quotations: *pañcannaṁ pi Mārānaṁ vijayato Jino*, the Victor, conqueror of the five Māras (Thag a.ii.16); *sabbāmittehi khandhakilesābhisaṅkhāramaccudevaputtasaṅkhāte, sabbapaccatthike*, along with all enemies – namely, the constituents, defilements, volitional formations, death, and the Devaputta – (the Buddha has conquered) all adversaries (Thag a.ii.46); *saṅkhepato vā pañcakilesakhandhābhisaṅkhāradevaputtamaccumāre abhañji, tasmā... bhagavā ti vuccati*, in brief, he shattered the five Māras – namely, the defilements, aggregates, volitional formations, the Devaputta, and death. Therefore ... he is

called the Bhagavā (Vsm.211).

Elsewhere, however, Māra is spoken of as one, three, or four. Where Māra is one, the reference is generally either to the *kilesas* or to Death. Thus: *Mārenā ti kilesamārena*, by Māra means by the Māra of the defilements (Iti-a.197); *Mārassa visaye ti kilesamārassa visaye*, in Māra's domain means in the domain of the Māra of defilements (Thag a.ii.70); *jetvāna maccuno senaṁ vimokkhena anāvaran-ti lokattayābhibyāpanato diyaḍḍhasahassādi vibhāgato ca vipulattā aññehi avāituṁ paṭisedhetuṁ asakkuṇeyyattā ca maccuno, Mārassa senaṁ vimokkhena ariyamaggena jetvā*, having conquered the army of Death, through the unobstructed liberation by means of the Noble Path, supreme over the three worlds, and the 1,500 (world systems), vast, incapable of being obstructed or repelled by others, he conquered Māra's army through the liberating Noble Path (Iti-a.198); *Mārāsenā ti ettha satte anatthe niyojento māretī ti Māro*, here, Māra is so called because he leads beings to harm and destroys them (Ud a.325); *nihato Māro bodhimūle ti vihato samucchinno kilesamāro bodhirukkhamūle*, Māra was defeated at the foot of the Bodhi tree means the Māra of defilements was utterly destroyed and uprooted at the base of the Tree of Awakening (**Netti** Commentary 235); *vasaṁ Mārassa gacchatī ti kilesamārassa ca sattamārassa* (?) *ca vasaṁ gacchi*, he falls under Māra's control means he comes under the power of both the Māra of defilements and Māra as attachment (**Netti**, p. 86); *tato sukhumataraṁ Mārabandhanan-ti kilesabandhanaṁ panetam tato sukhumataraṁ*, more subtle than that is the bondage of Māra - indeed, this bondage of defilements is even more subtle than that (SN a.iii.82); *Māro māro ti maraṇaṁ pucchati, māradhammo ti maraṇadhammo*, Māra, Māra, he asks about death; the nature of Māra means the nature of death (SN a.ii.246).

It is evidently with this same significance that the term Māra, in the older books, is applied to the whole of worldly existence, the five *khandhas*, or the realm of rebirth, as opposed to *Nibbāna*. Thus Māra is defined at CNid. (No. 506) as *kammābhisaṅkhāravasena paṭisandhiko khandhamāro, dhātumāro, āyatanamāro*, through the force of volitional formations, the connecting consciousness becomes the Māra of the constituents, the Māra of the elements, the Māra of the sense spheres. And again: *Māro Māro ti bhante vuccati katamo nu kho bhante Māro ti? Rūpaṁ kho, Rādha, Māro, vedanāmāro, saññāmāro,*

saṅkhāramāro viññāṇam-Māro, venerable sir, people say Māra, Māra. What, venerable sir, is this Māra? Form is Māra, Rādha. Feeling is Māra. Perception is Māra. Volitional formations are Māra. Consciousness is Māra (SN.iii.195); *yo kho Rādha Māro tatra chando pahātabbo. Ko ca Rādha Māro? Rūpaṁ kho Rādha Māro … pe … vedanāmāro. Tatra kho Rādha chando pahātabbo*, Rādha, whatever is called Māra - desire for that should be abandoned. And Rādha, what is Māra? Form is Māra... feeling is Māra... perception is Māra... volitional formations are Māra... consciousness is Māra. Rādha, desire for these should be abandoned (SN.iii.198); *sa upādiyamāno kho bhikkhu baddho Mārassa, anupadiyamāno mutto pāpimāto*, a monk who clings is bound by Māra; who does not cling is freed from the Wicked One (SN.iii.74); *evaṁ sukhumaṁ kho bhikkhave, Vepacittibandhanaṁ; tato sukhumataraṁ mārabandhanaṁ; maññamāno kho bhikkhave baddho Mārassa, amaññamāno mutto pāpimato*, truly subtle, monks, is the bondage of Vepacitti; yet more subtle than that is the bondage of Māra. One who conceives is bound by Māra; who does not conceive is freed from the Evil One (SN.iv.202); *labhati Māro otāraṁ, labhati Māro ārammaṇaṁ*, Māra gains an opening; Māra gains a foothold (SN.iv.85); *santi bhikkhave cakkhuviññeyyarūpā … pe … taṅ ce bhikkhu abhinandati … pe … ayaṁ vuccati bhikkhave bhikkhu āvāsagato Mārassa, Mārassa vasaṁ, gato*, there are, monks, forms cognizable by the eye ... if a monk delights in them ... this is called a monk who has entered Māra's abode, who has come under Māra's control (SN.iv.91); *dhunātha maccuno senaṁ nalāgāraṁ va kuñjaro ti paññindriyassa padathānaṁ*, shake off Māra's army, as an elephant shakes off a hut of reeds (**Netti**, p. 40); *rūpe kho Rādha sati Māro vā assa māretā vā yo vā pana mīyati. Tasmā he tvaṁ Rādha rūpaṁ māro ti passa māretā ti passa mīyatī ti passa … ye nam evaṁ passanti te sammā passanti*, when there is form, Rādha, then there is Māra, or the killer, or the one who dies. Therefore, Rādha, see form as Māra, see it as the killer, see it as the one who dies ... Those who see thus see rightly (SN.iii.189); *Mārasaṁyogan-ti tebhūmakavattaṁ*, the bondage of Māra means being caught up in the three realms (of existence) (Snp a.ii.506).

The Commentaries also speak of three *Māras: bodhipallaṅke tinnaṁ Mārānaṁ matthakaṁ bhinditvā*, having shattered the heads of the three Māras upon the seat of enlightenment (DN a.ii.659); *aparājitasaṅghan-ti ajjeva tayo*

Māre madditvā vijitasaṅgānaṁ matthakaṁ madditvā anuttaraṁ Sammāsambodhiṁ abhisambuddho, the invincible victor – having this very day crushed the three Māras, having shattered the heads of the conquered hosts – Awakened to the unsurpassed perfect Awakening (CNid a. p. 47). In some cases the three *Māras* are specified: *yathayidaṁ bhikkhave mārabalan-ti yathā idaṁ Devaputtamāra maccumāra kilesamārānaṁ balaṁ appasahaṁ durābhisambhavaṁ*, monks, this is called Māra's power – that is, the power of Devaputta Māra, Māra as death, and Māra as defilements. This power is hard to overcome, difficult to surpass (DN a.iii.858); *maccuhāyino ti maraṇamaccu kilesamaccu Devaputtamaccu hāyino, tividham-pi taṁ maccuṁ hitvā gāmino ti vuttaṁ hoti*, those called conquerors of death are ones who have abandoned the threefold death – namely, the death of physical cessation, the death of the defilements, and the death brought by the Devaputta (Māra). It is said they proceed having completely transcended all these forms of death (Snp a.ii.508; cp. MN a.ii.619); *na lacchati Māro otāraṁ, Māro ti devaputtamāro pi maccumāro pi kilesamāro pi*, Māra gains no foothold. By Māra is meant the celestial tempter, the force of death, and the corruptions of mind (DN a.iii.846); but elsewhere five are mentioned e.g., *ariyamaggakkhaṇe kilesamāro abhisaṅkhāramāro, Devaputtamāro ca carimaka cittakkhaṇe khandhamāro maccumāro ti pañcavidhamāro abhibhūto parājito*, at the moment of attaining the Noble Path, the fivefold Māra are completely vanquished and defeated: the defilements that distort the mind, the volitional formations that drive rebirth, and Devaputta Māra's illusions – while in the final moment of consciousness, the constituents that bind one to existence and the very force of mortality itself are conquered (Ud a.216). Very occasionally four *Māras* are mentioned: *catunnaṁ Mārānaṁ matthakaṁ madditvā anuttaraṁ sammāsambodhiṁ abhisamabuddho*, having crushed the heads of the four Māras, he awakened to the supreme perfect Awakening (MNid. 129); *indakhīlopamo catubbidhamāraparavādigaṇehi akampiyatthena*, like an unshaking gatepost, he is impervious to the assaults of the fourfold Māra, through his utterly unshakable nature (Snp a.i.201); *Mārasenaṁ sasenaṁ abhibhuyyā ti kilesasenāya anantasenāya ca sasenaṁ anavasittham, catubbidham-pi māraṁ abhibhavitvā Devaputtamārassā pi hi guṇamāraṇe sahāyabhāvūpagamanato kilesā senā ti vuccanti*, having

overpowered Māra's army along with its allies means he overpowered the fourfold Māra and the endless armies of defilements, along with their allies, were left without refuge. Even the Devaputta Māra's forces are called an army of defilements because they assist in perpetuating bondage to negative qualities (Iti-a.136). The last quotation seems to indicate that the four *Māras* are the five *Māras* less *Devaputta* Māra.

A few particulars are available about *Devaputta* Māra*: Māro ti Vasavattibhūmiyaṁ aññataro dāmarikadevaputto. So hi taṁ ṭhānaṁ atikkamitukāmaṁ janaṁ yaṁ na sakkoti taṁ māreti, yaṁ na sakkoti tassa pi maraṇaṁ icchati, tenā Māro ti vuccati*, Māra refers to a certain troublemaking Devaputta in the Vasavatti realm. He is called Māra because he kills those who wish to transcend his domain but lack the power to do so; even when he cannot kill someone, he still desires their death – thus he is named Māra (Snp a.i.44); *Māro yeva pana sattasaṅkhātāya pajāya adhipaṭibhāvena idha Pajāpatī ti adhippeto. So hi kuhiṁ vasatī ti? Paranimmittavasavattidevaloke. Tatra hi Vasavattirājā rajjaṁ kāreti. Māro ekasmiṁ padese attano parisāya issariyaṁ pavattento rajjapaccante dāmarikarājaputto viya vasatī ti vadanti*, here, the term Māra specifically refers to his dominance over beings perceived as creations. Where does he dwell? In the Paranimmittavasavatti Deva realm. There, King Vasavatti rules, while Māra – exercising authority over his own retinue in one region – resides like a rebellious prince ruling a border territory (MN a.i.28); *so hi Māro opapātiko kāmāvacarissaro, kadāci brahmapārisajjānam-pi kāye adhimuccituṁ samattho,* this Māra is a spontaneously reborn being, sovereign over the realm of sensual desire. On occasion, he can even manifest within the assemblies of Brahmā's retinue (**Jināla**ṅ**kāra** *Ṭīkā*, p.217).

In view of the many studies of Māra by various scholars, already existing, it might be worthwhile here, too, to attempt a theory of Māra in Buddhism, based chiefly on the above data. The commonest use of the word was evidently in the sense of Death. From this it was extended to mean "the world under the sway of death" (also called *Māradheyya* – e.g., AN.iv.228) and the beings therein. Thence, the *kilesas* also came to be called Māra in that they were instruments of Death, the causes enabling Death to hold sway over the world. All Temptations

brought about by the *kilesas* were likewise regarded as the work of Death. There was also evidently a legend of a *Devaputta* of the **Vasavatti** world, called Māra, who considered himself the head of the **Kāmāvacara** world and who recognized any attempt to curb the enjoyment of sensual pleasures, as a direct challenge to himself and to his authority. As time went on these different conceptions of the word became confused one with the other, but this confusion is not always difficult to unravel.

Various statements are found in the *Piṭakas* connected with Māra, which have, obviously, reference to Death, the *kilesas*, and the world over which Death and the *kilesas* hold sway. Thus: Those who can restrain the mind and check its propensities can escape the snares of Māra (Dhp. 7). He who delights in objects cognizant to the eye, etc., has gone under Māra's sway (SN.iv.91). He who has attachment is entangled by Māra (SN.iii.73). Māra will overthrow him who is unrestrained in his senses, immoderate in his food, idle and weak (Dhp. 8). By attaining the Noble Eightfold Path one can be free from Māra (Dhp. 40). The **Saṁyutta** (i.135) records a conversation between Māra and **Vajirā**. She has attained *Arahant*-ship, and tells Māra: "There is no *satta* here who can come under your control; there is no being but a mere heap of *saṅkhāras* (*suddhasaṅkhārapuñja*).

The later books, especially the **Nidānakathā** of the **Jātaka Commentary** (Ja.i.71ff.; cp. MN a.i.384) and the **Buddhavaṁsa Commentary** (p. 239f), contain a very lively and detailed description of the temptation of the Buddha by Māra, as the Buddha sat under the Bodhi-tree immediately before his Awakening. These accounts describe how Māra, the *Devaputta*, seeing the Bodhisatta seated, with the firm resolve, of becoming a Buddha, summoned all his forces and advanced against him. These forces extended to a distance of twelve *yojanas* to the front of the Bodhisatta, twelve to the back, and nine each to the right and to the left. Māra himself, thousand-armed, rode on his elephant, **Girimekhala**, one hundred and fifty leagues in height. His followers assumed various fearsome shapes and were armed with dreadful weapons. At Māra's approach, all the various **Devas**, **Nāgas** and others, who were gathered round the Bodhisatta singing his praises and paying him homage, disappeared in headlong flight. The Bodhisatta was left alone, and he called to his assistance the

ten *pāramī* which he had practiced to perfection.

Māra's army is described as being tenfold, and each division of the army is described, in very late accounts (especially in Sinhalese books), with great wealth of detail. Each division was faced by the Buddha with one *pāramī* and was put to flight. Māra's last weapon was the **Cakkāvudha** (*q.v.*). But when he hurled it at the Buddha it stood over him like a canopy of flowers. Still undaunted, Māra challenged the Buddha to show that the seat on which he sat was his by right. Māra's followers all shouted their evidence that the seat was Māra's. The Buddha, having no other witness, asked the Earth to bear testimony on his behalf, and the Earth roared in response. Māra and his followers fled in utter rout, and the **Devas** and others gathered round the Buddha to celebrate his victory. The sun set on the defeat of Māra. This, in brief, is the account of the Buddha's conquest of Māra, greatly elaborated in later chronicles, and illustrated in countless Buddhist shrines and temples with all the wealth of riotous color and fanciful imagery that gifted artists could command.

That this account of the Buddha's struggle with Māra is literally true, none but the most ignorant of the Buddhists believe, even at the present day. The Buddhist point of view has been well expressed by Rhys Davids (Article on Buddha in the Encyclopaedia Britannica). We are to understand by the attack of Māra's forces, that all the Buddha's "old temptations came back upon him with renewed force. For years he had looked at all earthly good through the medium of a philosophy which had taught him that it, without exception, carried within itself the seeds of bitterness and was altogether worthless and impermanent; but now, to his wavering faith, the sweet delights of home and love, the charms of wealth and power, began to show themselves in a different light and glow again with attractive colors. He doubted and agonized in his doubt, but as the sun set, the religious side of his nature had won the victory and seems to have come out even purified from the struggle." There is no need to ask, as does Thomas, with apparently great suspicion (Thomas: *Life and Legend of the Buddha*, 230), whether we can assume that the elaborators of the Māra story were recording "a subjective experience under the form of an objective reality," and did they know or think that this was the real psychological experience which the Buddha went through? The living traditions of the Buddhist countries supply the adequate

answer, without the aid of the rationalists. The epic nature of the subject gave ample scope for the elaboration so dear to the hearts of the Pāli rhapsodists.

The similar story among Jains, as recorded in their commentarial works – e.g., in the **Uttarādhyayanasūtra** (ZDMG. vol. 49 (1915), 321ff) bears no close parallelism to the Buddhist account, but only a faint resemblance.

There is no doubt that the Māra legend had its origin in the **Padhānasutta** (*q.v.*). There Māra is represented as visiting **Gotama** on the banks of the **Nerañjarā**, where he is practicing austerities and tempting him to abandon his striving and devote himself to good works. **Gotama** refers to Māra's army as being tenfold. The divisions are as follows: the first consists of the Lusts; the second is Aversion; the third Hunger and Thirst; the fourth Craving; the fifth Sloth and Indolence; the sixth Cowardice; the seventh Doubt; the eighth Hypocrisy and Stupidity; Gains, Fame, Honour and Glory falsely obtained form the ninth; and the tenth is the Lauding of oneself and the Contemning of others. "Seeing this army on all sides," says the Buddha, "I go forth to meet Māra with his equipage (*savāhanaṁ*). He shall not make me yield ground. That army of thine, which the world of **Devas** and men conquers not, even that, with my wisdom, will I smite, as an unbaked earthen bowl with a stone." Here we have practically all the elements found in the later elaborated versions.

The second part of the **Padhānasutta** (Snp. vs. 446f.; cf. SN.i.122) is obviously concerned with later events in the life of **Gotama**, and this the Commentary (Snp a.ii.391) definitely tells us. After Māra had retired discomfited, he followed the Buddha for seven years, watching for any transgression on his part. But the quest was in vain, and, "like a crow attacking a rock," he left **Gotama** in disgust. "The lute of Māra, who was so overcome with grief, slipped from his arm. Then, in dejection, the **Yakkha** disappeared thence." This lute, according to the Commentary (Snp a.ii.394), was picked up by **Sakka** and given to **Pañcasikha**. Of this part of the *Sutta*, more anon.

The **Saṁyuttanikāya** (SN.i.124f.; given also at *Lalitavistara* 490 (378); cp. AN.v.46; see also Dhp a.iii.195f) also contains a *Sutta* (**Dhītaro Sutta**) in which three daughters of Māra are represented as tempting the Buddha after his Awakening. Their names are **Taṇhā**, **Aratī** and **Ragā**, and they are evidently personifications of three of the ten forces in Māra's army, as given in the

Padhānasutta. They assume numerous forms of varying age and charm, full of blandishment, but their attempt is vain, and they are obliged to admit defeat.

Once Māra came to be regarded as the Spirit of Evil all temptations of lust, fear, greed, etc., were regarded as his activities, and Māra was represented as assuming various disguises in order to carry out his nefarious plans. Thus the books mention various occasions on which Māra appeared before the Buddha himself and his disciples, men and women, to lure them away from their chosen path.

Soon after the Buddha's first *vassa*, Māra approached him and asked him not to teach the monks regarding the highest emancipation, he himself being yet bound by Māra's fetters. But the Buddha replied that he was free of all fetters, human and divine (Vin.i.22). On another occasion Māra entered into the body of **Vetambarī** and made him utter heretical doctrines, where Māra asks the Buddha about the further shore (SN.i.67; cp. Dhp a.iv.141). In the **Brahmanimantanikasutta** (MN.i.326) Māra is spoken of as entering the hearts even of the inhabitants, of the *Brahma* world. The **Mārasaṁyutta** (SN.i.103ff) contains several instances of Māra's temptations of the Buddha by assailing him with doubts as to his emancipation, feelings of fear and dread, appearing before him in the shape of an elephant, a cobra, in various guises beautiful and ugly, making the rocks of **Gijjhakūṭa** fall with a crash; by making him wonder whether he should ever sleep; by suggesting that, as human life was long, there was no need for haste in living the good life; by dulling the intelligence of his hearers (e.g., at **Ekasalā**; cf. **Nigrodha** and his fellow **Paribbājakas**, DN.iii.58). Once, when the Buddha was preaching to the monks, Māra came in the guise of a bullock and broke their bowls, which were standing in the air to dry; on another occasion he made a great din so that the minds of the listening monks were distracted. Again, when the Buddha went for alms to **Pañcasālā**, he entered into the Brahmin householders and the Buddha had to return with empty bowl. Māra approached the Buddha on his return and tried to persuade him to try once more; this was, says the Commentary, a ruse, that he might inspire insult and injury in addition to neglect. But the Buddha refused, saying that he would live that day on *pīti*, like the **Ābhassara** gods. The incident is related at length in SN-a.i.140f. and Dhp-a.iii.257f.; the Commentaries (e.g., Vin-a.i.178f.)

state that the difficulty experienced by the Buddha and his monks in obtaining food at **Verañja** (*q.v.*) was also due to the machinations of Māra.

Again, as the Buddha was preaching to the monks on *Nibbāna*, Māra came in the form of a peasant and interrupted the sermon to ask if anyone had seen his oxen. His desire was to make the cares of the present life break in on the calm and supramundane atmosphere of the discourse on *Nibbāna*. On another occasion he tempted the Buddha with the fascination of exercising power that he might rescue those suffering from the cruelty of rulers. Once, at the **Sākyan** village of **Sīlavatī**, he approached the monks who were bent on study, in the shape of a very old and holy Brahmin, and asked them not to abandon the things of this life, in order to run after matters involving time. In the same village, he tried to frighten **Samiddhi** away from his meditations. **Samiddhi** sought the Buddha's help and went back and won *Arahant*-ship (cp. the story of **Nandiya** Thera. **Buddhaghosa** says (DN a.iii.864) that when **Sūrambattha**, after listening to a sermon of the Buddha, had returned home, Māra visited him there in the guise of the Buddha and told him that what he (the Buddha) had preached to him earlier was false. **Sūrambattha**, though surprised, could not be shaken in his faith, being a *Sotāpanna*). Māra influenced **Godhika** to commit suicide and tried to frighten **Rāhula** in the guise of a huge elephant (Dhp a.iv.69f). In the account of **Godhika**'s suicide (SN.i.122) there is a curious statement that, after **Godhika** died, Māra went about looking for his (**Godhika**'s) consciousness (*paṭisandhicitta*), and the Buddha pointed him out to the monks, "going about like a cloud of smoke." Later, Māra came to the Buddha, like a little child (*khuddadārakavaṇṇī*) (SN a.i.145), holding a *vilva* lyre of golden color, and he questioned the Buddha about **Godhika** (this probably refers to some dispute which arose among the monks regarding **Godhika**'s destiny.)

The books mention many occasions on which Māra assumed various forms under which to tempt *bhikkhunīs*, often in lonely spots – e.g., **Āḷavikā**, **Kisā Gotamī**, **Somā**, **Vijayā**, **Uppalavaṇṇā**, **Cālā**, **Upacālā**, **Sisūpacālā**, **Selā**, **Vajirā** and **Khemā**. To the same category of temptations belongs a story found in late commentaries (Ja.i.63): when **Gotama** was leaving his palace on his journey of Renunciation, Māra, here called **Vasavattī**, appeared before him and promised him the kingdom and the whole world within seven days if he would but turn

back. Māra's temptations were not confined to monks and nuns; he tempted also lay men and women and tried to lure them from the path of goodness – e.g., in the story of **Dhaniya** and his wife (Snp-a.i.44; see also Ja.i.231f).

Mention is made, especially in the **Mahā Parinibbānasutta**, of several occasions on which Māra approached the Buddha, requesting him to die; the first of these occasions was under the **Ajapāla** Banyan tree at **Uruvelā**, soon after the Awakening, but the Buddha refused to die until the *Sāsana* was firmly established. Can it be that here we have the word Māra used in the sense of physical death (*Maccumāra*), and that the occasions referred to were those on which the Buddha felt the desire to die, to pass away utterly, to "lay down the burden"? Perhaps they were moments of physical fatigue, when he lay at death's door, for we know (see **Gotama**) that the six years he spent in austerities made inroads on his health and that he suffered constantly from muscular cramp, digestive disorders and headache (it is true that in the **Mahā Saccakasutta** (MN.i.240ff.), which contains an account of the events leading up to the Awakening, there is no mention whatsoever of any temptation by Māra, nor is there any mention of the Bodhi-tree. But to argue from this, that such events did not form part of the original story, might be to draw unwarranted inferences from an *argumentum e silentio*.) At **Beluvagāma**, shortly before he finally decided to die, we are told that "there fell upon him a dire sickness, and sharp pains came upon him even unto death" (DN.ii.99; cp. Divy.203). But the Buddha conquered the disease by a strong effort of his will because he felt it would not be right for him to die without addressing his followers and taking leave of the Saṅgha. Compare with this Māra's temptation of the Buddha at **Maddakucchi** (*q.v.*), when he laid suffering from severe pain after the wounding of his foot by a splinter. It may have been the physical weariness, above referred to, which at first made the Buddha reluctant to take upon himself the great exertions which the propagation of his Dhamma would involve (e.g., Vin.i.4f). We know of other *Arahants* who actually committed suicide in order to escape being worried by physical ills – e.g., **Godhika**, **Vakkali**, **Channa**. When their suicide was reported to the Buddha, he declared them free from all blame.

Can it be, further, that with the accounts of Māra, as the personification of Evil, came to be mixed legends of an actual *Devaputta*, named Māra, also called

Vasavatti, because he was an inhabitant of the *Paranimmitavasavatti Deva* world? Already in the **Aṅguttaranikāya**, Māra is described as the head of those enjoying bliss in the **Kāmāvacara** worlds (*aggo ādhipateyyānaṁ iddhiyā yasasā jalaṁ*) and as a *dāmarika Devaputta* (as mentioned earlier) AN.ii.17. Even after the Buddha's death Māra was regarded as wishing to obstruct good works. Thus, at the enshrinement of the Buddha's relics in the **Mahā Thūpa**, **Indagutta** Thera (by supernatural power) made a parasol of copper to cover the universe, in order that it might ward off the attentions of Māra (Mhv.xxxi.85).

Can it be that ancient legends represented him as looking on with disfavour at the activities of the **Buddha**? **Buddhaghosa** says (MN a.i.533) that **Māra** *Devaputta*, having dogged the Buddha's footsteps for seven years, and having found no fault in him, came to him and worshipped him. Is it, then, possible, that some of the conversations, which the Buddha is reported to have had with Māra – e.g., in the second part of the **Padhānasutta** (see above) were originally ascribed to a real personage, designated as **Māra** *Devaputta*, and later confused with the allegorical Māra? This suggestion gains strength from a remark found in the **Māratajjanīyasutta** uttered by **Moggallāna**, that he too had once been a Māra, **Dūsī** by name (MN.i.333; cp. DN.iii.79); **Kāḷā** was his sister's name, and the Māra of the present age was his nephew. In the *Sutta*, **Dūsī** is spoken of as having been responsible for many acts of mischief, similar to those ascribed to the Māra of **Gotama**'s day. According to the *Sutta*, Māra *Devaputta* was evidently regarded as a being of great power, with a strong bent for mischief, especially directed against holy men. This suggestion is, at all events, worthy of further investigation. See also *Mārakāyikā Deva*.

Māra bears many names in *Pāli Literature*, chief of them being **Kaṇha**, **Adhipati**, **Antaka**, **Namuci** and **Pamattabandhu** (MNid.ii.489; for their explanation see MNid-a.328; another name of Māra was **Pajāpatī**, MN a.i.28). His usual standing epithet is *Pāpimā*, but other words are also used, such as *anatthakāma*, *ahitakāma*, and *ayogakkhemakāma* (e.g., MN.i.118).

Māra is called **Namuci** because none can escape him *Namucī ti Māro; so hi attano visayā nikkhamitukāme devamanusse na muñcati antarāyaṁ tesaṁ karoti tasma Namucī ti vuccati* (Snp a.ii.386). In the **Mahā Samayasutta**, **Namuci** is mentioned among the **Asuras** as being present in the assembly, DN.ii.259;

elsewhere in the same *Sutta* (p. 261f.) it is said that when all the **Devas** and others had assembled to hear the Buddha preach, Māra came with his "swarthy host" and attempted to blind the assembly with thoughts of lust, etc. But the Buddha, seeing him, warned his followers against him and Māra had to depart unsuccessful. At the end of the *Sutta*, four lines are traditionally ascribed to Māra. They express admiration of the Buddha and his followers. In this *Sutta* Māra is described as *mahāsena* (having a large army).

The Commentary explains (DN a.ii.689) that **Namuci** refers to **Māra** *Devaputta* and accounts for his presence among the **Asuras** by the fact that he was temperamentally their companion (*te pi acchandikā abhabbā, ayam-pi tādiso yeva, tasmā dhātuso saṁsandamāno āgato*). **Buddhaghosa** says that Māra is so-called because he destroys all those who seek to evade him (SN a.i.133; cp. MNid-a. 328): *attano visayaṁ atikkamituṁ paṭipanne satte māreti ti Māro*; he is called **Vasavatti** (SN a.i.158) because he rules all, *Māro nāma vasavattī sabbesaṁ upari vasaṁ vattati*. **Kāḷī** (**Kāḷā**) is the mother of Māra of the present age. See **Kāḷī** (4).

Mārakāyikadevī. A group of **Devas**, evidently followers of **Māra**, who were credited by the **Pubbaseliyas** and **Aparaseliyas** with making *Arahants* discharge seminal fluid, though neither the *Arahants* nor the **Devas** themselves were guilty of physical impurity (Kv. 164f.). One of these **Devas** once entered the bodies of five hundred women, friends of **Visākhā**, made them drunk, and caused them to commit gross improprieties in the presence of the Buddha. Dhp-a.iii.102.

Māragalla. A village in **Rohaṇa**, the birthplace of the minister Buddha (Cv.lv.26). It is probably identical with **Mārapabbata** mentioned in the account of the campaigns of **Mahinda II**. Cv.xlviii.129.

Māratajjanīyasutta. The fiftieth *Sutta* of the **Majjhimanikāya**. While **Moggallāna** is living at **Bhesakalāvana**, **Māra** enters his belly and worries him. When **Māra** realizes that **Moggallāna** has discovered him and can read his thoughts, he leaves his body and perches on the door bar of his cell. **Moggallāna** then addresses him and tells him how, once, he himself was a **Māra** named **Dūsī**,

and roused the Brahmin householders against **Kakusandha Buddha** and his disciples. As a result of this, **Dūsī** was born in *Mahā Niraya* and suffered great torments. **Moggallāna** warns **Māra** against assailing holy men lest he suffer a similar fate. **Māra** retires discomfited. MN.i.332-8.

Māradhammasutta. The Buddha admonishes **Rādha** and says that desire for whatever is perishable, such as the body, etc., must be put away. SN.iii.195, 198, 200.

Mārapabbata. See **Māragalla**.

Mārapāsasutta. **Māra**'s noose encircles him who finds delight in objects, sounds, etc. SN.iv.91-92.

Mārasaṁyutta. The fourth section of the **Saṁyuttanikāya**. SN.i.103-27.

Mārasutta. **Rādha** asks the Buddha as to what is meant by "*Māra*". Anything that perishes, says the Buddha, such as body, feeling, perceptions, etc. SN.iii.188.

Mālatīpuppha. A sluice gate of the **Parakkamasamudda**, from which flowed the **Nīlavāhinī** Canal. Cv.lxxix.42.

Mālabhī. See **Piyālī**.

Mālava. The name of various **Damiḷa** chiefs, allies of **Kulasekhara** (Cv.lxxvi. 132, 137, 210, 235, 265ff., 284). Two of them were called **Lambakaṇṇas**. Cv.lxxvii.27.

Mālavatthu. A village in **Rohaṇa**, given by **Dappula** to the **Ariyākarivihāra** (Cv.xiv.60). It is mentioned (Cv.lxx.66) in the account of the campaigns of **Parakkamabāhu I**.

Mālavalli. A tank in **Dakkhiṇadesa** repaired by **Parakkamabāhu I**. (Cv.lxviii.45). It was the scene of a battle between the forces of **Gajabāhu** and those of **Parakkamabāhu I**. Cv.lxx.66.

Mālā. An eminent Therī of Ceylon. Dpv.xviii.30

Mālāgāma. A village in Ceylon, given by **Kittisirirājasīha** to **Majjhapallivihāra**. Cv.c.236; Cv.Trs.ii.293, n.5.

Mālāgāmatittha. A ford in the **Mahā Vālukagaṅgā**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxii.50; Cv.Trs.i.323, n.2.

Mālāgiri. A mountain in the **Himālaya**. This and other mountains were formed out of the brick collected by the king of **Benares** as mentioned by **Kāṇāriṭṭha** in the **Bhūridattajātaka**. Ja.vi.204,212.

Mālābhārī. A *Devaputta*, husband of **Patipūjakā**.

Mālārāma, **Mālārāmavihāra**. A *vihāra* in Ceylon, near **Uppalavāpi**, in the time of King **Kuṭakaṇṇatissa**. The Thera **Cūḷa Sudhamma** lived there. Vibh-a.452.

Mālāvaraṭṭhalī. A place in **Rohaṇa**, the scene of a campaign of **Parakkamabāhu I**. Cv.lxxv.66ff.

Māliya. One of the dogs mentioned in the **Pūtimaṁsajātaka** (Ja 437).

Māliya-unna. A *vihāra* in Ceylon. **Muṇḍagaṅgā** was a village in its neighbourhood. Mhv ṭ. 605.

Māluṅkyā. See **Māluṅkyāputta**.

Māluṅkyāputta Thera (*v.l.* **Māluṅkyaputta**, **Mālukyaputta**). Son of the assessor (*agghāpanika*) of the king of **Kosala**, his mother being **Māluṅkyā**. He was religious by nature, and, when he came of age, became a *Paribbājaka*. Later, he heard the Buddha preach and joined the Saṅgha, becoming an *Arahant* (Thag a.i.446f). The **Theragāthā** contains two sets of verses attributed to him: one (vv. 399-404) spoken on his visit to his home after attaining *Arahant*-ship when his people tried to lure him back by a great display of hospitality; the other in connection with a brief sermon preached to him by the Buddha before

he became an *Arahant*, vv. 794-817; the reference is probably to the **Māluṅkyāputtasutta** of AN.ii.248; see also SN.iv.72, where the verses are quoted in full.

The Thera asked the Buddha for a doctrine in brief and the Buddha gave him one. The verses contain a detailed account of the stanzas which were only outlined to him by the Buddha. There the monk is described as a broken down old man, far on in years. The Commentators (AN-a.ii.582 and SN-a.iii.20) add that he had, in his youth, neglected the detailed teaching and fallen back, through love of possessions.

In the **Majjhimanikāya** are two *Suttas* – the **Cūḷa Māluṅkyā** and the **Mahā Māluṅkyā** (this is referred to at Mil. 144) – both evidently preached before Māluṅkyāputta's attainment of *Arahant*-ship, because in both the Buddha speaks disparagingly of him.

Māluṅkyāputtasutta. **Māluṅkyāputta** comes to the Buddha in his old age and asks for a teaching in brief. The Buddha first chides him for having wasted his opportunities, but then tells him of the four ways in which craving arises and the advantages of destroying it. **Māluṅkyāputta** retires into the forest and shortly after becomes an *Arahant*. AN.ii.248f.; AN-a.ii.582f.; cp. SN.iv.72f. and SN-a.iii.20f.

Māluta. Twenty-nine thousand *kappas* ago there were eight kings of this name, previous births of **Nalamāliya** (**Kuṭivihāriya**) Thera. Ap.i.144; Thag-a.i.132.

Mālutajātaka (Ja 17). Once, two friends, a lion and a tiger, lived in a cave. They had a dispute as to which was the cold part of the month, the dark half or the light, and they referred the matter to a hermit (the Bodhisatta), who said that the cold was caused by wind and not by light or darkness.

The story was told to two forest dwelling monks of **Kosala**, **Kāḷa** and **Juṇha**, who consulted the Buddha in a similar dispute. The lion and the tiger are identified with the monks. Ja.i.164ff.

Māsapiṭṭhigāma. A village near **Brahmacola**. It was built near the spot where a spring appeared by the virtue of a girl who gave water to a thirsty monk. Ras.ii.42.

Māhissati. A city in the Buddha's day, mentioned as lying on the route from **Bāvari**'s hermitage to **Sāvatthī** (Snp. vs. 1011). According to the **Mahā Govindasutta** (DN.ii.) it was the capital of **Avanti** and was founded at the same time as **Campā**. It was probably the capital of Southern **Avanti**, **Avanti Dakkhiṇāpatha**, the capital of Northern **Avanti** being **Ujjenī**.

In the Māhābhārata (ii.31, 10) **Avanti** and **Māhismati** are spoken of as two different countries.

Miga. A king of the two *kappas* ago, a previous birth of **Tiṇasanthāradāyaka**. Ap.i.122; the name is probably **Migasammata**.

Migaketu. A king of fifty-four *kappas* ago, a former birth of **Ṭhitañjaliya** Thera. Ap.i.123.

Migagāmavihāra. A monastery in Ceylon, founded by **Mahā Sena**. Mhv.xxxvii.41.

Migajāla Thera. Son of **Visākhā**. Having heard the Dhamma during his frequent visits to the *vihāra*, he entered the Saṅgha and in due time became an *Arahant*. (Thag. 417-22; Thag-a.i.452f).

The **Saṁyuttanikāya** (SN.iv.35f) contains two discussions which he had with the Buddha; the second was a teaching in brief which he learned before going to the forest to live in solitude prior to his attainment of *Arahant*-ship.

Migajālavagga. The second chapter of the **Saḷāyatanasaṁyutta**. SN.iv.35-83.

Migajālasutta. **Migajāla** visits the Buddha and asks for a brief teaching before going to live in the forest. The Buddha tells him how lure (*nandī*) arises from various objects of the senses and how the destruction of this lure means the

destruction of *dukkha*. **Migajāla** profits by the lesson and, contemplating it, becomes an *Arahant*. SN.iv.37f.

Migajālena Sutta. **Migajāla** visits the Buddha and asks what is meant by an *ekavihārī* (lone dweller) and what by a *sadutiyavihārī* (living with a mate). The Buddha answers that he who is enamored of objects of sense is a *sadutiyavihāri*, while the lone dweller is he who has cast off craving. SN.iv.35f.

Migapathaka. A village near **Macchikāsaṇḍa**, behind **Ambāṭakavana**. It was a tributary village of **Citta** *Gahapati*. SN.iv.281; SN-a.iii.93

Migapotakajātaka (Ja 372). Once a certain ascetic in **Himavā** adopted a young deer which had lost its dam. The deer grew up most comely but died from over-eating. The ascetic lamented greatly till **Sakka** (the Bodhisatta) appeared before him and pointed out the folly of his sorrow.

The story was told in reference to an old man of **Sāvatthī** who looked after a novice very devotedly. The novice died and the old man abandoned himself to grief. The characters in both stories were identical. Ja.iii.213-15.

Migapotakavagga. The fifth section of the **Rasavāhinī**.

Migalaṇḍika. *v.l.* **Migaladdhika**. An undesirable monk (*samaṇakuttaka*). When the Buddha had once been preaching to the monks in **Mahā Vana** in **Vesālī** regarding the defilement and filth of the body, and had retired into solitude, many of the monks, in disgust with their bodies, put an end to their lives. Some of them sought out Migalaṇḍika and asked him to cut off their heads. This he did with a sword, but on his way to the River **Vaggamudā**, to wash his sword, he was seized with remorse. A *Mārakāyika Devatā*, however, appeared before him in the river and assured him he was doing a service to the monks by helping them to commit suicide. This encouraged him, and he put to death many more monks, until the Buddha, discovering the facts, intervened. Vin.iii.68ff.; Vin-a.ii.399ff.

Migaluddapetavatthu. The story of a hunter of **Rājagaha** who, acting on the advice of a holy friend, refrained from hunting at night. He was reborn as a *vemānikapeta*. **Nārada** came across him in the course of his wanderings and learnt his story. Pv.iii.7; Pv-a.204ff.

Migasammata. See **Miga**.

Migasammatā. A river which rose in **Himavā** and flowed into the **Ganges**. On its bank was the hermitage of **Sāma**. Ja.vi.72, etc.

Migasālā. A woman follower of the Buddha. She was the daughter of **Pūraṇa**, chamberlain of **Pasenadi**, and niece of **Isidatta**. AN.iii.347; AN.v.137.

Migasālāsutta. **Ānanda** visits **Migasālā** in her home and is questioned as to why both **Pūraṇa** and **Isidatta**, the former of whom was a *brahmacārī* and the latter not, should both have been born in **Tusita**, as *Sakadāgāmīs*. **Ānanda** offers no explanation, but consults the Buddha, who declares that **Migasālā** is but a foolish, frail, motherly body with none but mother wit; how, then, could she understand the diversity in the person of man (*purisapuggalaparopariyañāṇa*)? The Buddha then goes on to divide men into six classes according to their capabilities and attainments. It is not possible for anyone, save a **Tathāgata**, to measure persons. AN.iii.347ff.; v. 137ff.

Migasiṅga. See **Isisiṅga**.

Migasira 01. **Migasira Thera** *v.l.* **Migasīsa**. He belonged to a Brahmin family of **Kosala**, and was so-called because he was born under the constellation of **Migasira**. He acquired Brahmin culture and practiced the skull spell (*chavasīsamanta*), by which he could tap with his nail on the skull and declare the destiny of the dead person. Later, he became a *Paribbājaka* and visited the Buddha at **Sāvatthī**. The Buddha, having been told of his claims to knowledge, gave to him the skull of an *Arahant*. **Migasira** tried his art, but had to confess himself beaten. The Buddha thereupon offered to teach him if he would join the Saṅgha. **Migasira** agreed and soon became an *Arahant*.

In the time of **Kassapa Buddha** he was a Brahmin, and, seeing the Buddha, offered him eight food tickets (*kusaṭṭha*) (Thag.vss.181f.; Thag a.i.305ff.). He is evidently identical with **Kusaṭṭhakadāyaka Thera** of the **Apadāna**. Ap.ii.416.

Migasira 02. The name of a constellation and the month named after it, e.g., DN-a.i.241.

Migasīsa. See **Migasira** (1).

Migācira 01. A park in **Benares** (Ja.v.68, 476, 506). This seems to have been an old name for **Isipatana**, for it was the scene of **Sikhī Buddha**'s first sermon (Bv a. 205), and all Buddhas preach their first sermon in the same place. See Buddha.

Migācira 02. A park near **Indapatta**, which once belonged to **Dhanañjaya Korabba** (Ja.vi.256). It existed even in the time of the Buddha, for **Raṭṭhapāla** Thera is mentioned as having stayed there. MN.ii.65; MN-a.ii.725, 730; but Thag a.ii.34 calls it **Migājina**.

Migājina. An ascetic in **Himavā**. When **Mahā Janaka** renounced the world he was followed by a great crowd, and there was danger that he might be turned from his noble purpose. Migājina, who had just risen from an ecstatic *jhāna*, saw this and, appearing before him, exhorted him to be earnest and determined. (Ja.vi.58ff) **Migājina** is identified with **Moggallāna**. Ja.vi.68.

Migāra 01. A *seṭṭhi* of **Sāvatthī**. His son, **Puṇṇavaḍḍhana**, married **Visākhā**. He was evidently not as rich as **Visākhā**'s father, **Dhanañjaya**, for he drove back, on the plea that he could not afford to feed them, the large retinue who wished to follow **Visākhā**, to her new home. **Migāra** was a follower of the **Nigaṇṭhas**, and was angry when **Visākhā** refused to wait on them and pay homage to them when they visited his house. One day, while **Migāra** was eating and **Visākhā** was standing by his side fanning him, a monk stopped at their door, and **Visākhā** stepped aside that **Migāra** might see him. But **Migāra** refused to notice the monk, whom, therefore, **Visākhā** asked to go away, saying

that **Migāra** ate "stale food" (*purānaṁ*). This greatly annoyed **Migāra**, and he ordered her to be cast out of the house. But the servants refused to carry out his orders, and he was obliged to agree to **Visākhā**'s suggestion that the matter should be submitted for arbitration to the eight householders who had accompanied her to enquire into disputes of such a nature. To them, therefore, **Migāra** recited a list of all his grievances against **Visākhā**, but she was adjudged quite innocent and threatened to return at once to her father. **Migāra** begged her to stay, and she agreed on condition that he invited the Buddha and his monks for a meal. He did so, but the **Nigaṇṭhas** would not allow him to wait upon the Buddha. At the conclusion of the meal, however, out of politeness, he insisted on listening to the Buddha's sermon, if only from behind a screen. At the conclusion of the sermon **Migāra** became a *Sotāpanna*, and, realizing the error of his ways, adopted **Visākhā** as his mother by sucking her breast. Henceforth **Visākhā** was called **Migāramātā**. The next day, again, the Buddha was invited, and **Migāra**'s wife became a *Sotāpanna*. From that day onwards they kept open house for the Buddha and his monks. As a token of his gratitude, **Migāra** held a great festival in honour of **Visākhā**, to which the Buddha and his monks were invited. She was bathed in sixteen pots of perfumed water and presented with a jeweled ornament called *Ghanamaṭṭhakapasādhana* (Dhp a.i.387ff.; AN a.i.220; MN a.i.471f). It is probably this same **Migāra** whose grandson was called **Sāḷha** (*q.v.*) **Migāranattā**; but see **Migāra** (2).

Migāra 02. Son of **Visākhā** and **Puṇṇavaḍḍhana**. Dhp a.i.407; AN a.i.313 says he was their eldest son.

Migāra 03. **Migāra Rohaṇeyya**. A very rich *seṭṭhi* of **Sāvatthī**. **Ugga**, **Pasenadi**'s minister, mentions him during a visit to the Buddha and remarks on his immense wealth. But the Buddha reminds him that **Migāra**'s treasure is not real treasure in that it is subject to various dangers: fire, water, kings, robbers, enemies and heirs. AN.iv.7.

The Commentary says (AN a.ii.697) that **Migāra** was called Rohaṇeyya because he was the grandson of **Rohaṇa** *seṭṭhi*. He is probably to be distinguished from **Visākhā**'s son.

Migāra 04. A general of **Kassapa I**. He built a *pariveṇa* called after himself and a house for an image of **Abhiseka Buddha**, for which he also instituted a festival. Cv.xxxix.6, 40.

Migāranattā. See **Sāḷha**.

Migāraparivena. See **Migāra** (4).

Migāramātā. A name of **Visākhā**. See **Migāra** (1).

Migāramātupāsāda. The name given to the monastery erected by **Visākhā** *Migāramātā* in the **Pubbārāma**, to the east of **Sāvatthī**. It is said (Dhp-a.i.410ff.; Snp-a.ii.502; Ud-a.158; DN-a.iii.860; SN-a.i.116, etc.) that, one day, when **Visākhā** had gone to the monastery to hear the Dhamma and afterwards attend on the sick monks and novices, she left in the preaching hall her **Mahā Latāpasādhana** and her servant girl forgot to remove it (this incident is referred to at Vin.iv.161f., as the cause of the institution of a Vinaya rule).

Later, on going to fetch it, she found that **Ānanda** had put it away, and **Visākhā**, being told of this, decided not to wear it again. She had it valued by goldsmiths, who declared that it was worth nine crores and one hundred thousand. She had the ornament put in a cart and sent round for sale. But there was none in **Sāvatthī** rich enough to buy it, and **Visākhā** herself bought it back. With the money thus obtained she built the **Migāramātupāsāda** at the Buddha's suggestion. The site for the *pāsāda* on the **Pubbārāma** cost nine crores, the buildings costing another nine. While the building was being erected, the Buddha went on one of his journeys and, at **Visākhā**'s request; **Moggallāna** was left to supervise the work with five hundred other monks. **Moggallāna** made use of his *iddhi* powers in order to expedite and facilitate the work. The building had two floors with five hundred rooms in each, the whole structure being surmounted by a pinnacle of solid gold, capable of holding sixty water pots. The work was completed in nine months, and the celebration of its dedication was held on the Buddha's return. These celebrations lasted for four months and cost a further nine crores. On the last day, **Visākhā** gave gifts of cloth to the monks, each novice receiving robes worth one thousand. The building was so richly

equipped that one of **Visākhā**'s friends, wishing to spread a small carpet, worth one hundred thousand, wandered all over the building, but could find no place of which it was worthy. **Ānanda** found her weeping in disappointment, and suggested that it should be spread between the foot of the stairs and the spot where the monks washed their feet.

During the last twenty years of his life, when the Buddha was living at **Sāvatthī**, he divided his time between the Anāthapiṇḍikārāma at **Jetavana** and the **Migāramātupāsāda**, spending the day in one place and the night in the other and *vice versa* (Snp-a.i.336).

It is, therefore, to be expected that numerous *Suttas* were preached there; chief among these were the **Aggañña**, the **Utthāṇa**, the **Ariyapariyesana**, and the **Pāsādakampana**. See also SN.i.77, 190 (= Ud.vi.2); iii.100; v. 216, 222f.; AN.i.193f.; ii.183f.; iii.344f.; (cp Thag.vss.689-704); iv. 204f., 255, 265, 269; Ud.ii.9; Dhp-a.iv.142f.; iv.176.

It was at **Migāramātupāsāda** that the **Vighāsajātaka** (Ja 393) was preached, and the Buddha gave permission for the **Pātimokkha** to be recited in his absence. Vin-a.i.187.

Migālopa. See the **Migālopajātaka** (Ja 381).

Migālopajātaka (Ja 381). The Bodhisatta was once born as a vulture, **Aparaṇṇagijjha**, and lived with his son, **Migālopa**, in **Gijjhapabbata**. **Migālopa** used to fly much higher than the others in spite of his father's warning, and he was, one day, dashed to pieces by the **Verambha** winds.

The story was told in reference to an unruly monk who is identified with **Migālopa**. Ja.iii.255f.; cp. **Gijjhajātaka** (Ja 427).

Miṅgala. One of the great fishes that live in the deep ocean. Ja.v.462.

Micchattavagga. The third chapter of the **Maggasaṁyutta**. SN.v.17-23.

Micchattasutta 01. Wrong views, etc., are perversion (*micchatta*) and their opposites perfection (*sammatta*). SN.v.17.

Micchattasutta 02. Perversion leads to failure (*virādhanā*) and not to success (*ārādhanā*) because it encourages evil states. AN.v.211f.

Micchādiṭṭhisutta 01. Wrong view is abandoned by realizing that eye, objects, seeing, etc., are all impermanent. SN.iv.147.

Micchādiṭṭhisutta 02. See **Makkhalisutta**.

Micchāsutta. Wrong views arise because of clinging to body, feelings, etc., because they are impermanent. SN.iii.184.

Miñjavataṁsakiya Thera. An *Arahant*. Thirty-one *kappas* ago he made offerings at the Bodhi-tree of **Sikhī Buddha**. Twenty-six *kappas* ago he was a king named **Meghabbha**. Ap.i.216f.

Mita. A stronghold in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.134.

Mitacintī. A fish, see the **Mitacintījātaka** (Ja 114).

Mitacintījātaka (Ja 114). There were once three fishes **Bahucintī**, **Appacintī** and **Mitacintī** – who, one day, left their haunts and came to where men dwelt. **Mitacintī** (the Bodhisatta) saw the danger and warned the others, but they would not listen and were caught in a net. Then **Mitacintī** splashed about and deceived the fishermen into thinking that the other two had escaped. They thereupon raised the net by one single corner and the other two escaped.

The story was told in reference to two aged monks who spent the rainy season in the forest, wishing to go to the Buddha. But they constantly postponed their visit and it was not till three months after the end of the rains that they finally arrived at **Jetavana**. The two monks are identified with the thoughtless fish. Ja.i.426-8.

Mitta 01. A general of King **Eḷāra**. He was governor of a village (**Khaṇḍarāji**) in East Ceylon. **Nandimitta** was his nephew. Mhv.xxxiii.4ff.

Mitta 02. One of the ten sons of **Muṭasīva**. Dpv.xi.7.

Mitta 03. A general of **Vijayabāhu IV**. He slew **Vijayabāhu** and occupied the throne for a few days at **Jambuddoṇi**, but the Ariyan mercenaries refused him their allegiance, and their leader, **Ṭhakuraka**, out off his head as he sat on the throne. Cv.xc.2ff.

Mitta 04. A householder of **Kosambī** who later adopted **Sāmāvatī** (q. v.). Dhp-a.i.189.

Mitta 05. A common name, e.g., Ja.iv.478; Vibh-a.138; MN-a.i.454, etc.

Mittaka. See **Mittavindaka**.

Mittakālī Therī, **Mittakālikā Therī**. She came of a Brahmin family of **Kammāsadamma** and entered the Saṅgha after hearing **Gotama Buddha** preach the **Mahā Satipaṭṭhānasutta**. For seven years she showed a craving for gifts and honours and was quarrelsome. But later she put forth effort and became an *Arahant* (Thīg a.i.89). Some verses ascribed to her are found in the **Therīgāthā**, vs.92-6.

Mittagandhaka. The child of a decayed family of **Sāvatthī**. He sent a companion to offer marriage to a young girl of good family and the question was asked whether he had any friends. The answer being in the negative, he was asked to make some. This advice was taken, and he struck up a friendship with the four gate-keepers and, through them, with the town warders, astrologers, nobles, commander-in-chief, viceroy, king, various monks and, finally, the Buddha himself. He therefore came to be known as **Mittagandhaka** ("man of many friends"). The king showed him great favor and arranged for the celebration of his marriage. He received numerous presents from people in the highest circles, and on the seventh day the young married pair invited the Buddha and five hundred monks to a meal at their house. At the end of the meal the Buddha preached to them and they became *Sotāpannas*. (Ja.iv.288f) The **Mahā Ukkusajātaka** (Ja 486) was preached in reference to them.

Mittavindaka 01. A previous birth of **Losakatissa**. For his story see the **Losakajātaka** (Ja 41).

Mittavindaka 02. The son of a very rich merchant of **Benares** in the days of **Kassapa Buddha**. His parents were *Sotāpannas*, but he himself was an unbeliever. When his father died, **Mittavindaka** stopped all alms. His mother bribed him one full moon day to keep the fast by promising him one thousand. He agreed to do this, and went to the monastery where he slept all night, and then, on his return to the house, refused to eat until he was given the money. Later, he wished to go on a trading voyage, and, when his mother tried to restrain him, he knocked her down. In mid-ocean the ship refused to move, and when lots were cast, the lot fell three times on **Mittavindaka**. He was, therefore, fastened to a raft and cast adrift. The raft was cast up on an island where lived four female spirits of the dead. They passed seven days in bliss and then seven in woe. He lived with them for the seven days of bliss, and when they departed to do their penance, he left them and came to several islands, one after the other, each one greater than the last in prosperity and in its number of women. He then went on the **Ussada** *niraya*, which appeared to him as a most beautiful city. There he saw a man supporting on his head a wheel as sharp as a razor, but to **Mittavindaka** it appeared as a lotus bloom. He asked the man for it, and insisted on getting it in spite of the man's warning. No sooner had he taken the wheel on his head than he started suffering the torments of hell. At that time the Bodhisatta, born as a *Deva*, was going round **Ussada** with his retinue. He saw **Mittavindaka**, who asked him the reason for his torture, and the Bodhisatta told him that it was the result of his greed and his wickedness to his mother. There would be no salvation for him till his sins were expiated. Ja.iv.1ff.; see also **Losaka** and the three **Mittavindajātakas** (Ja 82, Ja 104, Ja 369); cp. Vibh a.471; Avś.iii.6 (36) and Divy.603f. The story is given in the **Catudvārajātaka** (Ja 439, *q.v.*). **Mittavindaka** is an example of a person who behaved wrongly towards his mother. AN-a.ii.466.

Mittavindajātaka 01. (Ja 82). This is evidently a fragmentary continuation of the story of **Mittavinda**, as given in the **Catudvārajātaka** (Ja.i.363, *q.v.*).

Mittavindajātaka 02. (Ja 104). An additional fragment of the **Catudvārajātaka**. (Ja.i.413f).

Mittavindajātaka 03. (Ja 369). Evidently another fragmentary version of the **Catudvārajātaka** (Ja.iii.206ff).

Mittasutta 01. On what constitutes a good friend in various circumstances. SN.i.37.

Mittasutta 02. A real friend is he who gives what is hard to give, does what is hard to do, and bears what is hard to bear. AN.i.286.

Mittasutta 03. Five qualities which make a man a bad friend. AN.iii.171.

Mittasutta 04. A monk who is a bad friend will never follow the course of training which leads to all destruction of lust and passion. AN.iii.422.

Mittasena 01. **Mittasena Thera**. One of the eminent monks who took a leading part in the Foundation Ceremony of the **Mahā Thūpa**. Dpv.xix.8; Mhv ṭ. 525, 527.

Mittasena 02. A thief (? *vīhicora*) who succeeded **Sotthisena** and ruled for one year (432-33 CE.) at **Anurādhapura**, after the murder of **Sotthisena** by **Saṅghā**. He restored some of the *cetiyas* and was slain by the **Damiḷa Paṇḍu**. Cv.xxxviii.5ff.

Mittā 01. **Mittā Therī**. Ninety-one *kappas* ago, in the time of **Vipassī Buddha**, she was one of the consorts of King **Bandhumā** and won meritorious *kamma* by bestowing food and costly raiment on an *Arahant* Therī. After death she was born in **Tāvatiṁsa** and was wife of the king of the gods thirty times, and then chief queen of twenty kings of men. In this age she belonged to a **Sākyan** family of **Kapilavatthu** and left the world with **Pajāpatī Gotamī**, winning *Arahant*-ship soon after. (Thīg.vs.31f) She is evidently identical with **Ekapiṇḍadāyikā** of the **Apadāna**. Thīg a.36f.; Ap.ii.515f.

Mittā 02. Younger sister of **Vijayabāhu I**. She married the **Paṇḍu** king and had three sons, **Māṇābharaṇa**, **Kittisirimegha** and **Sirivallabha**. Cv.lix.41; lxi.1; lxii.1.

Mittā 03. Daughter of **Māṇābharaṇa** (1), her sister being **Pabhāvatī**. She married **Māṇābharaṇa**, son of **Sirivallabha**. Cv.lxii.3; lxiii.6; lxiv.19.

Mittāmittajātaka 01. (Ja 197). The Bodhisatta was once the leader of a band of ascetics, and one of these, disregarding the advice of the Bodhisatta, adopted a young elephant whose dam was dead. The elephant grew up and slew its master.

The story was told in reference to a monk who took a piece of cloth belonging to his teacher and made with it a shoe bag, feeling sure that his teacher would not mind. The latter, however, flew into a rage and struck him. Ja.ii.130ff.

Mittāmittajātaka 02. (Ja 473). The Bodhisatta was once the minister of **Brahmadatta**, king of **Benares**. At that time the other ministers were slandering a certain courtier who was upright. The king consulted the Bodhisatta, who pointed out to him the marks of a friend as opposed to those of a foe.

The story was told to the king of **Kosala**, who consulted the Buddha on a similar matter. Ja.iv.496ff.

Mittāsutta 01. Those whom one holds in affection one should admonish and establish in the *satipaṭṭhāna*s. SN.v.189

Mittāsutta 02. The same as 1, with the four Ayrian Truths. SN.v.434.

Mittiṇṇa. The chief of the monks at **Asokārāma** in **Pāṭaliputta**. He came with one hundred and sixty thousand monks to the Foundation Ceremony of the **Mahā Thūpa**. Mhv.xxix.36; Dpv.xix.5.

Mittena maccā Sutta 01. All intimate friends should be advised on and established in the four limbs of *Sotāpatti*. SN.v.364.

Mittena maccā Sutta 02. It is impossible that a *Sotāpanna* should be born in hell, or as an animal or a *Peta*. Therefore, all those dear to one should be advised on and established in the four limbs of *Sotāpatti*. SN.v.365.

Mithilā. The capital of the **Videha** country. The city was very ancient, and, according to the **Mahā Govindasutta** (DN.ii.235), was founded by **Mahā Govinda**, steward of King **Reṇu**. It was also the capital of **Makhādeva** (MN.ii.72f; Mhv ṭ.129; see also Dpv.iii.9, 29, 35) and eighty-four thousand of his descendants, and of various other kings mentioned in the Jātakas – e.g., **Aṅgati** (vi. 220), **Ariṭṭhajanaka** (vi. 30), **Nimi** (iii.378), **Videha** (ii.39), **Vedeha** (vi.330), **Mahā Janaka** (vi. 30f.), **Sādhīna** (iv. 355), and **Suruci** (ii.333).

The size of the city is frequently given (e.g., Ja.iii.365) as seven leagues in circumference, and the **Mahā Janakajātaka** (Ja 539, Ja.vi.46f) contains a description of it. There was a road leading from **Campā** to **Mithilā**, a distance of sixty leagues (Ja.vi.32).

According to the **Mahā Ummaggajātaka** (Ja 546, Ja.vi.330f) there were four market towns at the four gates of **Mithilā**, each being known by the name of **Yavamajjhaka**.

The Buddha is mentioned as having stayed in **Mithilā** and having preached there the **Makhādevasutta** (MN.ii.74) and the **Brahmāyusutta** (MN.ii.133).

It was also in **Mithilā** that **Vāseṭṭhī Therī** (Thīg. vs. 135; see also Divy., p. 60) first met the Buddha and entered the Saṅgha, after having heard him preach.

After the Buddha's death, the **Videhas** of **Mithilā** claimed a part of his relics and obtained them (Bv.xxviii.11).

In the time of **Koṇāgamana Buddha Mithilā** was the capital of King **Pabbata**, and the Buddha preached there on his visit to the city (Bv-a. 215). **Padumuttara Buddha** preached his first sermon to his cousins, **Devala** and **Sujāta**, in the park of **Mithilā** (Bv.xi.23; Bv a.159), and later to King **Ānanda** and his retinue in the same spot (Bv-a.160).

Mithilā is generally identified with **Janakapura**, a small town within the Nepal border, north of which the Mazaffarpur and Darbhanga districts meet (CAGI.718).

In the Indian Epics (e.g., *Rāmāyaṇa* i. 48) **Mithilā**, is chiefly famous as the residence of King **Janaka**.

Mithiluyyāna. A park in **Mithilā** where **Padumuttara Buddha** preached his first sermon. Bv.xi.23; Bv-a.159.

Minelapupphiya. See **Vinelapupphiya**.

Milakkhatissa Thera. He was a hunter who lived near **Gāmeṇḍavāla** *vihāra* in **Rohaṇa**. One day he caught an animal, which he killed and cooked, and then was filled with a great thirst. Looking for water, he came to the *vihāra*. There he drank ten pots of water, but his thirst was still unquenched, and while he complained bitterly about the absence of water, **Cūḷa Piṇḍapātikatissa** Thera heard him and, looking about, saw plenty of water. He then knew that the man's evil *kamma* was asserting itself. The Elder poured water on to the man's hands, but it all dried-up. The man, realizing his wickedness, was greatly alarmed, and went and set all the captive animals free and destroyed his traps. He then returned to the monastery and asked to be ordained. His request was granted, and the Elder gave him a formula for meditation. One day, while learning the **Devadūtasutta**, **Tissa** wished to know how fierce were the fires of hell, and his teacher showed him how one spark of the fire could reduce to ashes a whole heap of wood. This induced **Tissa** to put forth even greater effort, and he spent all his time in meditation living sometimes in **Cittalapabbata** *vihāra* and sometimes in **Gāmeṇḍavāla** *vihāra* with a wet blanket round his head and his feet in water. Then, one day, he heard a novice recite the **Aruṇavatīsutta** and he became an *Anāgāmī*, attaining *Arahant*-ship in due course (AN a.i.21f.; SN-a.ii.199f).

He is quoted as an example of one who strove hard to rid himself of sloth and torpor, e.g., AN-a.i.29; Snp-a.i.236.

Milakkhā (**Milakkhukā**). The name given to the people of non-Ariyan origin, the *Mlecchas*, e.g., DN.iii.264; AN.i.35, etc. Their language is called *Milakkhabhāsā*.

Milānakkhetta. A locality near **Pulatthipura**, mentioned in the campaigns of **Parakkamabāhu I**. Cv.lxx.176.

Milinda. King of **Sāgala**. He was born in **Kalasi** in **Alasandā**. His discussions with the Buddhist Elder **Nāgasena** are recorded in the **Milindapañha**. It is said there that the king embraced Buddhism. For a discussion on the facts connected with **Milinda**, and his identification with the Baktrian king Menander, see *Questions of King Milinda*, vol. i., introd. xviiiff.

Milindapañha. Records the conversation between **Milinda** and **Nāgasena**. It is believed that the book was compiled later than the time of the conversation and that many of the recorded conversations are spurious. For a discussion see *Question of King Milinda*, vol.i.xxv f.

There is a Sinhalese translation to it, which is called the *Saddharmādāsaya*, written in the eighteenth century by a monk named **Sumaṅgala**. PLC.274.

Missakapabbata. A mountain near **Anurādhapura**, the present Mihintale. It was while hunting the elk on this mountain that **Devānampiyatissa** met **Mahinda** who had come with his companions to convert the Island to Buddhism. It was on **Silākūṭa**, the northern peak of the mountain, that **Mahinda** alighted after his journey through the air from India, while the conversation between him and the king took place in **Ambatthala**, the small tableland below the peak (Mhv.xiii.14, 20; xiv.2; Dpv.xii.28, 37ff). The mountain later came to be called **Cetiyagiri** (*q.v.*). Mhv.xvii.23; Dpv.xiv.56.

Missakavana. A park in Tāvatiṁsa (Ja.vi.278; Divy.194,195; Mvu.ii.451). It is generally mentioned together with **Nandana**, **Phārusaka** and **Cittalatāvana**, e.g., Vin-a.i.164; Vibh-a.439; Vsm.425.

Missaka-uyyāna. A park in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.7.

Missakā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Missakesī. A nymph (*accharā*), a heavenly musician of **Sakka**. Vv.ii.1; iv.12; Vv-a.93, 96, 211; see also p. 372f.

Missā. A name for **Alambūsā** (*q.v.*). The scholiast explains (Ja.v.153) that it is a generic name for women "*purise kilesamissanena missanato missā ti vucanti*."

Mihiraṇabibbila. A village in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.232, 271.

Mīḷhakasutta. *v.l.* **Pīḷhakasutta**. A monk who prides himself on the fact that he gets great gains is like a dung beetle who boasts that he is stuffed with dung. SN.ii.228.

Mīḷhābhaya Thera. An Elder who never lay down on a bed to sleep. The people, seeing this, made for him a seat with a back support and a hand support on either side. Vsm.79.

Mukkhamattadīpanī, also called **Mukkhamattanyāsa**. A commentary on the **Kaccāyanayoga** by **Vimalabuddhi**, a monk of Ceylon according to some, of Pagan according to others. There is a *ṭīkā* on the work, also ascribed to a **Vimalabuddhi** Thera. Gv.60, 10; Bode, 21.

Mukhamattasāra. A Pāli grammatical work by **Sāgara** or **Guṇasāgara** of Pagan, written at the request of King Kyocvā's preceptor. There is a *ṭīkā* on it ascribed to **Sāgara**. Sās. 76; Gv.63, 67, 73; Bode, 25.

Mukheluvana. A grove in **Kajaṅgalā**. It was there that the Buddha preached the **Indriyabhāvanāsutta** (MN.iii.298). The Commentary explains (MN-a.ii.1028) that the grove consisted of *mukhelu*-trees.

Muggagāmavihāra. A monastery in Ceylon. See **Vilasa**.

Muggāyatanaraṭṭha. A district in Ceylon. Ras.ii.181.

Mucala. A legendary king, descendant of **Mahā Sammata** (Mvu.ii.3; Dpv.iii.6). He was son of **Upacaraka**. Mhv ṭ. 125; Mvu.i.348.

Mucalinda 01. A legendary king, descended from **Mahā Sammata**. Mhv.ii.3; Dpv.iii.6; Mvu.i.348.

Mucalinda 02. A tree near the **Ajapālanigrodha** in **Uruvelā**. The Buddha spent the third week there after the Awakening. There was a great shower of rain, and the **Nāga** king, **Mucalinda**, of the tree, sheltered the Buddha by winding his coils seven times round the Buddha's body and holding his hood over the Buddha's head (Vin.i.3; Ja.i.80; Bv a.8, 241; Ud.ii.1; Mtn.iii.300, 302; Dhs-a.35).

The **Udāna** Commentary (100f.; see also MN a.i.385) adds that the space provided by the **Nāga**'s coils was as large as the floor space of the **Lohapāsāda** and that the **Nāga** king lived in a pond near the tree.

Mucalinda 03. A king of long ago. He is mentioned (Ja.vi.99) in a list of those who, in spite of having given great gifts, could not penetrate beyond the realms of sense. He is, perhaps, identical with **Mucalinda** (1), and probably also with **Mujalinda** (*q.v.*).

Mucalinda 04. A lake in **Himavā**, north of **Nālicapabbata**. **Vessantara** and his family passed it on their way to **Vaṅkagiri**, which was near by (Ja.vi.518, 519, there is a description of it at Ja.vi.534 and again at 539). It seems also to have been called **Sumucalinda** (e.g., Ja.vi.582). **Mucalinda** is one of the great lakes of **Himavā**. DN.i.164.

Mucalinda 05. One of the chief **Yakkhas** to be invoked by the Buddha's followers in time of need. DN.iii.205.

Mucalinda 06. A mountain. Ap.ii.536 (verse 86).

Mucalindavagga. The second chapter of the **Udāna**.

Mucalindavana. A forest tract in **Nāgadīpa**; in it was the **Mahā Nāma** lake. Ras.ii.18; see also **Nāgā** (7).

Mucelapaṭṭana. Perhaps a place in Ceylon, where **Vohārikatissa** instituted alms (Mhv.xxxvi.30). The Mhv ṭ. p.661f, however, says that Mucelapaṭṭana was a metal boat in which various gifts were kept for distribution among the monks.

Mucelavihāra. A monastery in **Tissavaḍḍhamānaka**, in the eastern province of Ceylon. It was built by King **Vasabha**. Mhv.xxxv.84; Mhv ṭ. 652.

Mucelupaṭṭhāna. A building in **Anurādhapura**, where gifts were regularly distributed to the monks. Mhv.xxxiv.65; Mhv ṭ. 633.

Mujalinda. A king of **Benares**, who went to heaven as a reward for his great sacrifices. Ja.vi.9.02; cp. **Mucalinda** (3).

Muñjakesī. One of the two horses of King **Udena**; it was capable of traveling one hundred leagues a day. Dhp-a.i.196.

Muṭasīva. King of Ceylon, senior contemporary of **Asoka**. He was the son of **Paṇḍukābhaya** and **Suvaṇṇapālī**, and reigned for sixty years (307-247 B.C.). Among his works was the laying out of the **Mahā Meghavana**. He had ten sons and two daughters, and was succeeded by his second son, **Devānampiyatissa** (Mhv.xi.1ff.; xiii.2). For their names see Dpv.xi.5 and xvii.25f., also Mhv ṭ. 425: **Abhaya**, **Tissa** (**Devānampiyatissa**), **Nāga** (**Mahā Nāga**), **Uttiya**, **Mattābhayā**, **Mitta**, **Sīva** (**Mahā Sīva**), **Asela**, **Tissa**, (**Sūratissa**), **Kīra**, **Anulā** and **Sīvalī**.

The **Dīpavaṁsa** says that the sixth year of **Asoka**'s reign corresponded with the forty-eighth of Muṭasīva's (v. 82; but see xi.13). Muṭasīva, was crowned in the fourteenth year of **Candagutta**'s reign and was still alive when the Third Council was held, when **Mahinda** was entrusted with the conversion of Ceylon; but **Mahinda** waited for the death of Muṭasīva before carrying out his mission. Mhv.xi.12.

Muṭṭhasatisutta 01. A woman who is muddle-headed is born in purgatory. SN.iv. 242.

Muṭṭhasatisutta 02. Five disadvantages to one who falls asleep forgetfully, without self-possession. AN.iii.251.

Muṭṭhika. A wrestler employed by **Kaṁsa** to destroy the **Andhakaveṇhudāsaputtā**. He was, however, killed by **Baladeva** and reborn as a **Yakkha** in **Kāḷamattiya** Forest. There, later, he ate up **Baladeva** "like a radish bulb." Ja.iv.81f., 88.

Muṭṭhipupphiya Thera. An *Arahant*. In the time of **Padumuttara Buddha** he was a garland-maker, named **Sudassana**, and offered the Buddha a handful of jasmine flowers. Thirty-six *kappas* ago he became king sixteen times under the name of **Devuttara** (Ap.i.142). He is evidently identical with **Añjanavaniya**. Thag-a.i.128.

Muṭṭhipūjaka Thera. An *Arahant*. In the time of **Sumedha Buddha**, while the Buddha was practicing austerities, he gave him a handful of *girinela*-flowers. Twenty-three *kappas* ago he was a king named **Sunela**. Ap.i.201.

Muṇayadha. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.146; lxxvii.40.

Muṇika. A pig; see the **Muṇikajātaka** (Ja 30).

Muṇikajātaka (Ja 30). The Bodhisatta was once an ox, called **Mahā Lohita**, in a householder's family, where his brother **Cūḷa Lohita** and he did all the work. When their master's daughter was about to be married, a pig, named **Muṇika**, was brought and fattened on all kinds of luxuries. **Cūḷa Lohita** protested to his brother, but the latter warned him of **Muṇika**'s fate. And soon after **Muṇika** was killed and eaten.

The origin of the story is the same as that of the **Cūḷa Nāradakassapajātaka**. The passion-tost monk was **Muṇika**, and **Ānanda** the younger ox. Ja.i.196ff.

Muṇḍa. A king of **Magadha**, great-grandson of **Ajātasattu** and son of **Anuruddha**. He slew his father and came to the throne, but, in turn, he was slain by his son **Nāgadāsaka** (Mhv.iv.2ff.; DN a.i.153; Divy.369). It is probably this

same king who is referred to in the **Aṅguttaranikāya** (iii.57ff). His wife **Bhaddā** died, and **Muṇḍa** gave himself up to complete despair and mummified the queen's body. The king's Treasurer, **Piyaka**, consulted the Elder **Nārada** who lived at **Kukkuṭārāma** in **Pāṭaliputta** and persuaded him to visit the king. **Nārada** preached to him, and his sorrow vanished.

Muṇḍakā. Name of a tribe, mentioned in a nominal list. Ap.ii.359.

Muṇḍagaṅgā. A village in Ceylon, near **Māliya-unna** *vihāra*. It was the residence of **Sāliya**, in his previous birth as artisan. Mhv ṭ. 605.

Muṇḍagutta. A resident of **Tissambatittha**. His wife was **Tissa** (10). Ras.ii.31.

Muṇḍanigama. A village on the slopes of the **Vindhyā** Mountains. It was the residence of a lay devotee named **Mahā Muṇḍa**. Dhp a.iv.128.

Muṇḍannānaṅkoṇḍa. A place in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvi.212.

Muṇḍarājavagga. The fifth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.45-62.

Muṇḍikāputta. See **Maṇḍikāputta**.

Muṇḍikkāra. A place in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvi. 208, 211, 267, 270.

Muṇḍiya. See **Maṇḍissa**.

Mutiyaṅgaṇa. A *cetiya* in Ceylon, erected, according to tradition, by **Devānampiyatissa** (Codr.28), on a spot consecrated by the Buddha on his third visit to Ceylon (Vin-a.i.89). It was restored by **Jeṭṭhatissa**. It is, perhaps, the monastery attached to this *cetiya* that is mentioned in the **Majjhima Commentary** (MN a.ii.1024) as **Mutiṅgana**. **Maliyadeva** Thera preached there the **Chacakkasutta** and sixty monks became *Arahants*.

Muttā 01. **Muttā Therī**. She belonged to an eminent Brahmin family of **Sāvatthī** and, in her twentieth year, renounced the world under **Pajāpatī Gotamī**.

One day, as she meditated after her return from the alms round, the Buddha appeared before her in a ray of glory and exhorted her in a verse. Not long after she became an *Arahant*.

In the past, she had seen **Vipassī Buddha** walking along the street and, gladdened by the sight, had rushed out and thrown herself at his feet (Thīg.vs.2; Thīg a.8f). She is evidently identical with **Saṅkamanattā** of the **Apadāna**. Ap.ii.514.

Muttā 02. **Muttā Therī**. She was the daughter of **Oghāṭaka**, a poor Brahmin of **Kosala**, and was given in marriage to a hunch-backed Brahmin. Unwilling to live with him, she persuaded him to allow her to join the Saṅgha, where she soon became an *Arahant*.

In the time of **Padumuttara Buddha**, she showed the Buddha great honour when he visited her city. Thīg.vs.11; Thīg a.14f.

Muttā 03. An eminent *upāsikā*, mentioned in a list of such. AN.iv.347; AN-a.ii.791.

Muttākara. A locality on the sea coast of Ceylon. Cv.lxx.63; see. Cv.Trs.i.292, n.3.

Muttāpabbata. A village in Ceylon, given by **Kittisirirājasīha** for the maintenance of festivals. Cv.c.43.

Muttima. The Pāḷi name for Martaban in Burma. Bode, 33.

Muttisutta. The Buddha teaches release and the path thereto. SN.iv.372.

Muttolamba. Probably the name of a *pāsāda* repaired by **Dappula**. Cv.xlv.56; see Cv.Trs.i.94, n.4.

Mudita Thera. He belonged to a commoner's family in **Kosala**, and when, for some reason, his clan fell into disfavour with the king, Mudita ran away into the forest and came across the dwelling of an *Arahant*. The latter, noting Mudita's terror, comforted and ordained him at his request. Mudita practiced insight, and refused to leave his cell till he had attained *Arahant*-ship.

In the time of **Vipassī Buddha** he was a householder and gave the Buddha a bed (Thag.311-14; Thag a.i.401f). He is identified with **Mañcadāyaka** (wrongly called **Sajjhadāyaka**) of the **Apadāna**. Ap.i.284f.

Muditā. Daughter of **Candakumāra**, son of **Vasavattī**. Ja.vi.134.

Muditāsutta. The idea of joy, if cultivated, leads to great bliss. SN.v.131.

Mudukā. A celebrated musician or, perhaps, a divine musical instrument. Vv.ii.1; Vv-a.94, 211; see also p. 372.

Mudupāṇijātaka (Ja 262). The Bodhisatta was once king of **Benares** and had a daughter whom he was anxious to marry to his nephew; later, however, he changed his mind. But the young people loved each other, and the prince bribed the princess's nurse to help her to escape. The nurse, while combing the girl's hair, indicated, by scratching her head with the comb that the prince was in love with her. The princess then taught her a stanza to be repeated to the prince: "A soft hand, a well-trained elephant and a black rain cloud will give you what you want." The prince understood, and, one night in the dark fortnight, when his preparations were complete, a heavy shower of rain fell as he waited outside the princess's window, accompanied by a page boy seated on the king's elephant. The princess slept in the same room as the king, and realizing that the prince was there, she told the king that she wished to bathe in the rain. The king led her to the window and bade her step outside onto the balcony while he held her hand. As she bathed she held out the other hand to the prince, who removed the bangles from it and placed them on the page's arm. Then, lifting the boy, he placed him beside her. The princess took his hand and placed it in her father's, who thereupon let go of her other arm. This process was repeated, and, in the darkness, the king took the page inside thinking it was his daughter and put him

to sleep while the lovers escaped. When the king discovered the plot, he was convinced of the futility of trying to guard women and forgave the lovers.

The story was related to a monk who became a backslider owing to a woman's wiles. The monk became a *Sotāpanna*. Ja.ii.323-7.

Mudulakkhaṇajātaka (Ja 66). The Bodhisatta was once an ascetic, named **Mudulakkhaṇa**, of great spiritual attainments, living in the **Himālaya**. On one occasion he came to **Benares** where the king, pleased with his demeanour, invited him to the palace and persuaded him to live in the royal park. Sixteen years passed, and the king, leaving the city to quell a border rising, left his wife in the care of the ascetic. The next day the ascetic visited the palace, and having seen the queen, fell instantly in love with her, losing all his *iddhi* powers. When the king returned he found the ascetic disconsolate, and, on learning the reason, agreed to give him the queen. But he secretly asked the queen, whose name was **Mudulakkhaṇā**, to think of some device by which she might save the ascetic's holiness. Together the ascetic and the queen left the palace and went to a house which the king had given them and which was generally used as a jakes. The queen made the ascetic clean the house and fetch water and do a hundred other things. The ascetic then realized his folly and hastened back to the king, surrendering the queen.

The story was related to a young man of rich family belonging to **Sāvatthī**, who became a monk and practiced meditation. One day, while going for alms, he saw a beautiful woman and was seized with desire. He thereupon gave up his practices, and was brought before the Buddha, who told him this story, at the conclusion of which he became an *Arahant*. **Ānanda** was the king and **Uppalavaṇṇā** the queen. Ja.i.302-6.

Mudulakkhaṇā. Queen of **Brahmadatta**. See the **Mudulakkhaṇajātaka** (Ja 66), above.

Mudusītala. Thirty-seven *kappas* ago there were seven kings of this name, previous births of **Arāmadāyaka** Thera. Ap.i.251.

Muddhaphālanapañha. The name given to the questions formulated by **Bāvarī** (*q.v.*) and given to his disciples to be put to the Buddha. The questions were so named evidently because they were suggested by the curse uttered upon **Bāvarī** by the Brahmin, whose request for money he had to refuse. AN a, i.183.

Munaru. A tank restored by **Parakkamabāhu I**. Cv.lxviii.48.

Munāli. The Bodhisatta born as a gamester (*dhutta*). He abused a **Pacceka Buddha**, named **Surabhi**, and this was why ,when he became Buddha, he was insulted by **Sundarikā**. Ap.i.299; Ud a.264.

Munisutta. The twelfth *Sutta* of the **Suttanipāta** (Snp., pp. 35-8). It defines the *muni* as one who lives the homeless life, free of encumbrances, devoid of strife and covetousness, firm, self-restrained, thoughtful, and delighting in meditation. He has overcome all obstacles and knows all things. He is as different from a householder as a peacock from a fast-flying goose. According to the Commentary (Snp-a.i.254 t) the *Sutta* is a composite one made up of stanzas preached on various occasions; thus, the first four verses had reference to a mother and a son who joined the Saṅgha, met frequently, and, owing to their affection for each other, fell into sin (cp. **Mātuputtikasutta**). The fifth was in reference to **Upaka**'s attainment of *anāgāmiphala*; the sixth to **Khadiravaniya Revata**; the seventh was preached to **Suddhodana** to explain why the Buddha had renounced his luxuries. The ninth was in reference to **Ciñcā**'s attempt to malign the Buddha; the tenth was preached to the daughter of a **Sāvatthī** *seṭṭhi*. Seeing a weaver's spindle and reflecting on it, she realized the crookedness of beings and was disgusted with the worldly life. The Buddha, reading her thoughts, appeared before her in a ray of light and preached to her. The eleventh was preached to the seven-year old daughter of a weaver of **Āḷavi**, who became a *Sotāpanna* and died soon after (See Dhp a.iii.170ff). The twelfth was preached to the Brahmin **Pañcaggadāyaka**; and the thirteenth was in reference to a treasurer of **Sāvatthī** who joined the Saṅgha and left it three times, on the fourth time of joining he became an *Arahant*. The fourteenth was in reference to the Buddha's cousin **Nanda**, who was being teased by the monks

even after he had attained *Arahant*-ship. The last was in defence of a monk for whom a hunter conceived a friendship, providing him with alms; the monk was a forest dweller, and men blamed him saying that he told the hunter of the animals' haunts.

Mundrannaddhāna. A place in South India mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvi.296.

Muraja. An inhabitant of **Rammavatī**. He was a previous birth of **Bodhi-upatthāyaka** Thera. Ap.i.194.

Muluttagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.6.

Muvarāyara. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.140, 216.

Musāvagga. The first section of the **Pācittiya** of the **Vinayapiṭaka**.

Musāvādasutta. Few are they that abstain from lying, many they that do not. SN.v.469.

Musāsutta. A man guilty of lying is born in purgatory. AN.ii.83.

Musīla. See **Mūsila**.

Muhunnaruggāma. A village which formed a stronghold of the **Coḷas** in the time of **Vijayabāhu I**. Cv.lviii.42.

Mūgapakkha. Another name for **Temiya** *kumāra*, son of the king of **Kāsī**. See the **Mūgapakkhajātaka**.

Mūgapakkhajātaka, also called **Temiyajātaka** (Ja 538). **Candādevī**, wife of the king of **Kāsi**, had, to her great grief, no son. **Sakka**'s throne was heated by her piety, and he persuaded the Bodhisatta, then in **Tāvatiṁsa**, to be born as her son. The Bodhisatta reluctantly agreed. Great were the rejoicings over his birth. He was called **Temiya** because on the day of his birth there was a great shower

throughout the kingdom and he was born wet. When he was one month old, he was brought to the king, and, as he lay in his lap, he heard grievous sentences passed on some robbers brought before the king. Later, as he lay in bed, **Temiya** recollected his past births and remembered how he had once reigned for twenty years as king of **Benares**, and, as a result, had suffered in **Ussada** *niraya* for twenty thousand years. Anguish seized him at the thought of having to be king once more, but the goddess of his parasol, who had once been his mother, consoled him by advising him to pretend to be dumb and incapable of any action. He took this advice, and for sixteen years the king and queen, in consultation with the ministers and others, tried every conceivable means of breaking his resolve, knowing him to be normal in body. But all their attempts failed, and at last he was put in a chariot and sent with the royal charioteer, **Sunanda**, to the charnel ground, where he was to be clubbed to death and buried. At the queen's urgent request, however, **Temiya** was appointed to rule over **Kāsi** for one week before being put to death, but the enjoyment of royal power did not weaken his resolve. The charioteer, under the influence of **Sakka**, took **Temiya** to what he considered to be the charnel-ground and there, while **Sunanda** was digging the grave, **Temiya** stole up behind him and confided to him his purpose and his resolve to lead the ascetic life. **Sunanda** was so impressed by **Temiya**'s words that he immediately wished to become an ascetic himself, but **Temiya** desired him to inform his parents of what had happened. When the king and queen heard **Sunanda**'s news, they went with all their retinue to **Temiya**'s hermitage and there, after hearing **Temiya** preach, they all became ascetics. The inhabitants of the three kingdoms adjacent to **Benares** followed their example, and great was the number of ascetics. **Sakka** and **Vissakamma** provided shelter for them. The crowds who thus flocked together were called the **Mūgapakkha** *samāgama*. With the death of **Malayamahādeva** Thera (*q.v.*) came the end of those who participated in this great collection of ascetics.

Temiya's parents are identified with the parents of the Buddha, **Sunanda** with **Sāriputta** and the goddess of the parasol with **Uppalavaṇṇā**. The story was told in reference to the Buddha's Renunciation (Ja.vi.1-30; the story of **Temiya** is also given in Temiyacariyā in Cpiii.6). It is often referred to (e.g., Bv a.51) as

giving an example of the Bodhisattva's great determination. The **Dhammikasutta** (*q.v.*) mentions **Mūgapakkha** in a list of teachers of old.

Mūgasenāpativihāra. A monastery in Ceylon built by **Aggabodhi I**. who gave for its maintenance the village of **Lajjaka**. Cv.xlii.22.

Mūla. A minister of King **Vaṭṭagāmaṇī**. He built the **Mūlavokāsa** *vihāra*. Mhv.xxxix.89; Dpv.xix. 18, 19.

Mūlakadeva. See **Alakadeva**.

Mūlakasutta. The Buddha tells the monks that, should they be questioned by followers of other religions, they should answer that all things have desire (*chanda*) as their root. They originate in attention, they are caused by contact, their confluence is feeling, concentration is their chief state of all things, emancipation is the most precious. AN.v.106f. = AN.iv.338, where it is called **Mūlasutta**.

Mūlaṭīkā. A sub-commentary on the **Abhidhammapiṭaka** written by **Ānanda Thera** of Ceylon (Gv.60, 69; Svd. 1217). It was so-called because it was the first of the *ṭīkās* (Sās.33). The *anuṭīkā* on this is called the **Līnatthavaṇṇanā**. Gv.60.

Mūladeva. A robber, mentioned as having great power. MN a.ii.688; DN-a.i.89.

Mūlanāgasenāpativihāra. A monastery in Ceylon round which **Vohārakatissa** built a wall. Mhv.xxxvi.35.

Mūlapariyāyajātaka (Ja 245). The Bodhisatta was once a Brahmin teacher of great fame. Among his pupils were five hundred Brahmins, versed in the three Vedas, who thought they knew as much as their teacher. The Bodhisatta, aware of this, gave them a riddle to solve: "Time consumes all, even itself, but who can consume the all-consumer?" For a whole week they tried to find a solution and then owned defeat. The Bodhisatta rebuked them, saying that they

had holes in their ears but no wisdom. Their pride was quelled, and from that time they honored their teacher.

The story was told in reference to some monks to whom the **Mūlapariyāyasutta** was preached. The disciples are the same in both cases. Ja.ii.259-262.

Mūlapariyāyasutta. The first *Sutta* of the **Majjhimanikāya**. It was preached in the **Subhagavana** in **Ukkaṭṭhā**, and is claimed as striking the keynote of the entire doctrine of the Buddha (*sabbadhammamūlapariyāya*). In the *Sutta* the Buddha explains various contemporary systems of philosophy and points out the differences between these and his own system. It also deals with the theory of the soul and of *Nibbāna* (MN.i.1-6).

The Commentary states that the five hundred monks to whom the *Sutta* was addressed found no pleasure in listening to it (MN-a.ii.46ff.; see also AN-a.i.457 and Ja.ii.269, where it is stated that at the end of the **Gotamakasutta** the earth trembled). The Buddha, realizing this, preached to them the **Mūlapariyāyajātaka** (MN 1, *q.v.*) (but in the introduction to the **Jātaka** itself, it is stated that the **Jātaka** was related, not to them, but in reference to them, after they had become *Arahants*). Their pride was thereby vanquished, and they begged the Buddha for a subject of meditation. Later, when the Buddha was away journeying, staying at the **Gotamaka** *cetiya* in **Vesālī**, he preached to them the **Gotamakasutta** and they became *Arahants*.

Mūlavārikavāpi. A tank in Ceylon, repaired by **Parakkamabāhu I**. Cv.lxviii.49.

Mūlavokāsavihāra. A monastery in Ceylon, built by the minister **Mūla**. Mhv.xxxiii.89.

Mūlasālā. A village in **Rohaṇa**, where **Kitti** (afterwards **Vijayabāhu I**.), lived in his youth. Cv.lvii.44.

Mūlasikkhā. A compendium of Vinaya rules, chiefly in verse. According to tradition, it was compiled about two hundred years after the Buddha's death

(JPTS 1882, p. 87), but the language shows it to be much later. The work is generally ascribed to a monk named **Mahā Sāmi** (See PLC.76). There exists a *ṭīkā* on it.

Mūlasutta 01. When a man is overcome by gains and flattery, the root of good *kamma* is extirpated in him. SN.ii.240.

Mūlasutta 02. See **Mūlakasutta**.

Mūlasomavihāra. A monastery in which **Anuruddha**, author of the **Abhidhammatthasaṅgaha**, was an incumbent. PLC. 168.

Mūlānagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.16.

Mūluppalavāpi. A village in Ceylon. A story is told of a monk (according to some MSS., his name was **Revata**) who lived in the *vihāra* near by (MN a.i.536). He was an *Arahant*, and was one day invited to a meal at the house of one of the king's ministers. At the end of the meal the minister's daughter sat near him talking to him. Another monk, seeing them, thought they were on the same seat, and when the Elder returned to the *vihāra*, the monk showed his displeasure in various ways. Realizing the reason of the monk's strange behaviour, the Elder convinced him that, as an *Arahant*, he was incapable of such conduct as was attributed to him.

Mūsikajātaka (Ja 373). The Bodhisatta was once a world-famed teacher. Among his pupils was **Yava**, son of the king of **Benares**. He was a good student, and when he was about to leave, the Bodhisatta, foreseeing danger for him, taught him three verses (the verses are in the nature of conundrums, with double meaning). The first two were based on incidents seen by the Bodhisatta – a horse killing the mouse that worried the sore place in his foot and throwing him into the well; and the same horse, later, trying to eat barley by putting its head through the fence; the third was made of his own accord. Later, **Yava** became king, and his son, when sixteen years old, made three attempts on his life. But

they all failed because **Yava** repeated the stanzas taught him by the Bodhisatta. On each occasion the uttering of the stanzas made the boy feel that he was discovered, and he confessed his guilt, whereupon he was cast into chains. The story was related in reference to **Ajātasattu** (Ja.iii.215-9). For details see the **Thusajātaka** (Ja 338).

Mūsikā. A slave woman of King **Yava** (see the **Mūsikajātaka**, Ja 373). One day, on going to prepare the king's bath, she saw his son, sword in hand, waiting to kill him. When the prince found he was discovered, he cut Mūsikā in two and threw her into the lake. Ja.iii.217.

Mūsila 01. (*v.l.* **Musīla**, **Musila**). **Devadatta** born as the chief musician of **Ujjenī**. For his story see the **Guttilajātaka**, Ja 243.

Mūsila 02. **Thera**. **Mūsila**. A monk. A conversation is recorded in the **Saṁyuttanikāya** (SN.ii.115f) between him and **Saviṭṭha**, which is said to have taken place in **Ghositārāma** in **Kosambī**, regarding the *paṭiccasamuppāda*.

Mekalā. Name of a tribe, occurring in a nominal list. Ap.ii.359; the reading is, however, very uncertain.

Mekhala. The city of birth of **Sumana Buddha** and the scene of his first sermon to **Saraṇa** and **Bhāvitatta** (Bv.v.21; Bv a.125f). It was there that **Maṅgala Buddha** converted his chief disciples, **Sudeva** and **Dhammasena** (Bv-a.120). **Revata Buddha** once preached there to an assembly of one thousand crores of people (Bv-a.134), while later, King **Uggata** built, for **Sobhita Buddha**, the **Dhammagaṇārāma** in the same city (Bv a.139).

Mekhaladāyikā Therī. An *Arahant* Therī. Ninety-four *kappas* ago she offered her *mekhalā* a girdle for the restoration of the *Thūpa* of **Siddhattha Buddha** (Ap.ii.513f). She is probably identical with **Mettikā Therī**. Thīg a.35.

Megha 01. A youth in the time of **Dīpaṅkara Buddha**. Hearing the Buddha prophesy the future of **Sumedha**, **Megha** entered the Saṅgha with him. He was a former birth of **Dhammaruci** Thera. Ap.ii.430.

Megha 02. (*v.l.* **Majjha**). He was treasurer of **Sāketa** and father of **Anopamā** Therī. Thīg a.138.

Megha 03. A king of long ago; a previous birth of **Dhajadāyaka Thera**. Ap.i.109.

Meghabba (*v.l.* **Meghava**). A king of twenty-six *kappas* ago, a previous birth of **Miñjavataṁsakiya Thera**. Ap.i.216.

Meghamāla. A robber of great fame. DN a.i.89; MN a.ii.688.

Meghalatā. Among the decorations of the Relic Chamber of the **Mahā Thūpa**, are mentioned "*Meghalatā vijjukumārī*," which is explained in the **Mahā Vaṁsaṭīkā** (p. 549) as "*Meghalatā nāma vijjukumāriyo*."

Meghavaṇṇa. A *Devaputta* of **Udumbara** *pabbata*. He was once a very poor man of **Hallolagāma** and had given alms at **Nīlapabbatavihāra**. His wife was **Candamukhī**. He once visited with his wife **Maliyadeva** Thera in **Candamukha** *lena*. Ras.ii.125f.

Meghavaṇṇābhaya 01. Another name for King **Goṭhakābhaya** (*q.v.*).

Meghavaṇṇābhaya 02. A minister of King **Mahā Sena**. He was an intimate friend of the king, but when the latter attempted to destroy the **Mahā Vihāra**, he showed his displeasure by raising a revolt in **Malaya**. The king went out to fight him and pitched his camp near **Dūratissavāpi**. During the night, **Meghavaṇṇābhaya** visited the king alone, taking some delicacies which he had obtained, wishing to share them with him. At their meeting they begged each other's forgiveness, and, with the king's help, **Meghavaṇṇābhaya** restored the **Mahā Vihāra** (Mhv.xxxvii.17ff). According to the **Samantapāsādikā**, one of the *pariveṇas* built by **Meghavaṇṇābhaya** seems to have borne his name (Vin-a.i.102; also Sās-d.43). It was built on the site where, in the time of **Devānampiyatissa**, a recital of the Dhamma was held under the presidency of the Thera **Mahā Ariṭṭha**.

Meghavaṇṇābhaya 03. **Meghavaṇṇābhayavihāra**. A monastery founded by King **Goṭhābhaya** (**Meghavaṇṇābhaya**). At the festival of its consecration the king distributed six garments each to thirty thousand monks. Mhv.xxxvi.108.

Meghavana. See **Mahā Meghavana**.

Meghasutta 01. Just as a rain cloud makes all the dust in the air vanish, so does the practice of the Noble Eightfold Path destroy evil states. SN.v.50.

Meghasutta 02. Just as a strong wind disperses rain clouds, so does the Noble Eightfold Path disperse all suffering. SN.v.50.

Meghiya. **Meghiya Thera**. He belonged to a **Sākyan** family of **Kapilavatthu**, and having joined the Saṅgha, was for some time the personal attendant of the Buddha. Once, when the Buddha was staying with him at **Cālikā**, **Meghiya** went to **Jantugāma** for alms, and, on his return, was much attracted by a mango grove on the banks of the river **Kimikālā** (this was in the thirteenth year after the Awakening, Bv a.3). He asked the Buddha's permission to dwell there in meditation. Twice the Buddha refused, but, on his third request, let him go. There, however, **Meghiya** was consumed by evil thoughts and returned to the Buddha. The Buddha preached to him on the five things which make the heart ripe for emancipation – good friends, virtuous life, profitable talks, zealous exertion, insight – and admonished him. **Meghiya** thereupon attained *Arahant*-ship. AN.iv.354ff.; Ud.iv.1; Thag.66; AN a.ii.794; Dhp a.i.289 says, however, that at the end of the Buddha's sermon **Meghiya** became a *Sotāpanna*.

Ninety-one *kappas* ago, on the death of **Vipassī Buddha**, there was a great earthquake. The people were very frightened, but **Vessavaṇa** explained to them the reason for it and dispelled their fears. **Meghiya** was then a householder, and having thus heard of the Buddha's qualities, was filled with joy. Fourteen *kappas* ago he was a king named **Samita** (Ud-a.217ff.; Thag-a.i.149f). He is evidently to be identified with **Buddhasaññaka** of the **Apadāna**. Ap.i.151f.

Meghiya Theravatthu. The story of **Meghiya** Thera (*q.v.*). Dhp-a.i.287ff.

Meghiyavagga. The fourth section of the **Udāna**.

Meghiyasutta. Preached to **Meghiya** (*q.v.*) on the five factors which make the heart ripe for emancipation. AN.iv.354ff.

Mejjha. A king and his country. The sixteen thousand Brahmins who had enjoyed the patronage of **Maṇḍavya** (*q.v.*), after they had lost caste through having eaten the leavings of **Mātaṅga**, went to live in **Meghiyaraṭṭha**, and **Mātaṅga** himself proceeded thither that he might humble their pride. The Brahmins saw him and reported to the king that **Mātaṅga** was a juggler and a mountebank. The king, therefore, sent messengers to seize him. They found him sitting on a bench eating, and, approaching him from behind, struck him dead with their swords. The gods were enraged, and pouring down hot ashes on the kingdom utterly destroyed it (Ja.iv.388f; MN-a.ii.613ff). The country became a wilderness known as **Mejjhāraññ**a (e.g., MN.i.378; Ja.v.114, 267; Mil.130).

The scene of the **Vighāsajātaka** (Ja 393) is said to have been in **Mejjhāraññ**a (Ja.iii.310). The wilderness was also known as **Mātaṅgāraññ**a, being connected with **Mātaṅga**. MN a.ii.615.

Mejjhārañña. See **Mejjha**.

Meṇḍaka. A very rich householder of **Bhaddiya** *nagara* in **Aṅga**. He was the father of **Dhanañjaya** and, therefore, the grandfather of **Visākhā**. He was one of the five Treasurers of **Bimbisāra**. When the Buddha visited **Bhaddiya**, Meṇḍaka, with the help of **Visākhā**, entertained him and the monks, and, after listening to the Buddha, he became a *Sotāpanna*. Dhp a.i.384ff.; he had been earlier a follower of the heretics. The heretics tried in vain to stop him from visiting the Buddha; AN-a.i.219f.

It is said (Vin.i.240f.; also Paṭis-a.509; Dhp a.iii.372f.; Vsm.383; the accounts differ slightly) that when he went to his granaries after his ceremonial bath, as he stood at the door, showers of grain would fall from heaven and fill the stores. His wife, **Candapadumā**, would cook one measure of rice and one curry and serve the food, ladle in hand. As long as there were people coming to receive the food, so long would the food cooked be unexhausted. Meṇḍaka's son,

Dhanañjaya, would put one thousand pieces into a purse and give money from this purse to all who needed it, and at the end of the day the purse would remain full. His daughter-in-law, **Sumanadevī**, would sit by a basket containing four *doṇas* of seed paddy and distribute from this supply among the servants, enough to last for six months, but the supply of paddy would remain unexhausted. Meṇḍaka's slave, **Puṇṇaka**, ploughed his fields with a golden plough. With every furrow so ploughed, six other furrows would appear, three on either side, each one *ammaṇa* wide. These five people came to be known as the five very lucky ones (*Pañcamahāpuññā*). When **Bimbisāra** heard of this, he sent his minister to **Bhaddiya** with a fourfold army and discovered that it was true.

When the Buddha left **Bhaddiya** for **Aṅguttarāpa**, **Meṇḍaka** gave orders to his servants and followed the Buddha with abundant provisions of all sorts, entertaining the Buddha and his monks with luxurious food and fresh milk. At the end of the meal, Meṇḍaka provided the monks with ghee and butter for their journey. At first the monks were unwilling to accept the gifts, but the Buddha, at Meṇḍaka's request, allowed them to do so (Viii.i.243ff).

Meṇḍaka was so-called ("Ram") because, behind his house, in a yard eight *karīsa*s in extent, some golden rams pranced up and down, as big as elephants, horses or bulls, hoofing the earth, smiting each other back to back. Whenever Meṇḍaka needed food or garments or money, he would place balls of colored thread in the mouths of the rams, and when he pulled these out, there would follow them all that he needed (Paṭis-a.504; Bv a.24).

All this was because of good deeds done in the past by Meṇḍaka. In the time of **Vipassī Buddha**, he was a householder named **Avaroja**. He had an uncle of the same name, and when the latter proposed building a **Gandhakuṭi** for the Buddha, his nephew wished to help with it. But the uncle refused his help. He therefore built an Elephant Hall (*kuñjarasālā*) opposite the **Gandhakuṭi**. In the middle of the hall was a jeweled pavilion with a seat for preaching, which contained a foot rest, all this supported by golden rams. At the festival of dedication, he gave alms for four mouths to sixty-eight hundred thousand monks and presented them with sets of three robes each, the robes given to the novices being worth one hundred thousand. After many births, he was born in this age as *seṭṭhi* of **Benares**.

One day, when on his way to the palace, he met the *Purohita*, who told him that there would be a famine in three months. Profiting by this warning, the Treasurer exerted himself to collect all possible grain and store it in every available place. The famine came, and for many months the Treasurer and his retinue lived on the stored grain, but, in the end, the supplies were exhausted, and most of them, acting on his advice, went to the mountains in search of food. He, his wife, his son and daughter-in-law and a slave remained behind. One day, his wife cooked a *nāḷi* of rice which she had hidden away and divided it into five portions. As the family were about to eat, a **Pacceka Buddha** came to the door for alms; they all gave him their portions of food and made various wishes. As a result of these earnest wishes, Meṇḍaka and the members of his family and his slave possessed the supernatural powers above mentioned. During the afternoon, after the **Pacceka Buddha** had had the food, the Treasurer felt very hungry and asked his wife if there were any lumps of rice sticking to the bottom of the pot. She went into the kitchen to the pot and found it full of fragrant food. From that time their supply of food never failed. Dhp-a.iii.363ff.; but according to Dhp a.iv.203, Meṇḍaka's name in the time of **Vipassī Buddha** was **Aparājita**. He was a nephew of that **Aparājita** who, in this life, became **Jotiya** *seṭṭhi* (see also Divy., pp.123ff., 131ff.). Meṇḍaka's grandson was **Uggaha** (*q.v.*).

Meṇḍakajātaka (Ja 471). Another name for **Meṇḍakapañha**.

Meṇḍakapañha (Ja 471). One of the questions set by King **Videha** to his five ministers, after having noticed a strange friendship between a ram and a dog. The ram was beaten by the elephant keepers because he took the grass from the stalls, while the dog had suffered at the hands of the cook for stealing meat from the kitchen. They met and agreed that the dog should go to the stalls and the ram to the kitchen, in order to avoid suspicion. The king saw this and set the question to his ministers. Only **Mahosadha** knew the solution and he told it to the others. The king was pleased and gave to each a chariot, a she-mule and various other gifts. Ja.vi.349ff.

Meṇḍasira (*v.l.* **Meṇḍasīsa**). An *Arahant* Thera. He was born in the family of a burgher of **Sāketa** and was so-called because his head resembled that of a ram. When the Buddha was staying in **Añjanavana** in **Sāketa**, Meṇḍasira heard him preach and entered the Saṅgha, attaining *Arahant*-ship in due course.

In the time of **Vipassī Buddha**, he lived near Mount **Gotama** in **Himavā** with a large following of ascetics. There they met the Buddha and offered him lotus flowers. Fifty-one *kappas* ago he was a king named **Januttama** (**Jaluttama**) (Thag.78; Thag-a.i.171f). He is evidently to be identified with **Padumapūjaka** of the **Apadāna**. Ap.i.102f.

Meṇḍissara. One of the chief disciples of **Jotipāla** (**Sarabhaṅga**). He lived with many ascetics, in the country of King **Pajaka**, near the town of **Lambacūḷaka**. He helped **Sarabhaṅga** to convince **Nārada** of the error of his ways. See the **Indriyajātaka** (Ja 423, Ja.iii.463ff.). In the **Sarabhaṅgajātaka** (Ja 522, v. 133), however, **Meṇḍissara** is stated as living on the banks of the **Sātodikā**. But see **Sālissara**. **Meṇḍissara** its identified with **Mahā Kassapa**. Ja.v.151; iii.469.

Mettagū Thera. One of the sixteen disciples of **Bāvarī** who visited the Buddha. His question (*pucchā*) to the Buddha was as to how various ills originated in the world, and the Buddha's answer, that it was through *upadhi*. At the end of the sermon Mettagū and his thousand followers attained *Arahant*-ship (Snp.vss.1006, 1049-60; Snp a.ii.592). According to the **Apadāna** (ii.342f), he gave away alms worth sixty crores of gold before joining **Bāvarī**.

In the time of **Sumedha Buddha** he was an ascetic living near Mount **Asoka** in **Himavā**, in a hermitage built for him by **Vissakamma**. There the Buddha visited him, and the ascetic gave him a bowl filled with ghee and oil. As a result, he was eighteen times king of the gods and fifty-one times king of men.

Mettagūpucchā, **Mettagūsutta**. See **Mettagū Thera**.

Mettaji Thera. He belonged to a Brahmin family of **Magadha**, and, when he grew up, became a forest-dwelling monk. Hearing of the Buddha's advent, **Mettaji** visited him, and questioned him concerning progress and regress

(*pavattiyo*), and, believing, he entered the Saṅgha and attained *Arahant*-ship.

In the time of **Anomadassī Buddha** he was a householder and built a wall round the Bodhi-tree. One hundred *kappas* ago he was a king named **Sabbagghana** (**Sabbosana**) (Thag.94; Thag-a.i.194f). He is evidently identical with **Anulomadāyaka Thera** of the **Apadāna**. Ap.i.173.

Mettasutta 01. One should be diligent and upright, gentle and not vain-glorious, free from deceit. Let none, out of anger, or through resentment, wish misery to another. A person should cherish boundless goodwill towards all beings, like a mother fostering her only son. Snp.vss.143-52; see also the **Paritta** collection, where it is called **Karaṇiyamettasutta**, by which name it is more popularly known.

This *Sutta* was preached by **Gotama Buddha** to five hundred monks who had obtained from him a formula for meditation and dwelt in a region in the **Himālaya**. The gods there were alarmed by the goodness of the monks and tried to frighten them away. The monks, constantly harassed, sought the Buddha at **Sāvatthī**. He preached this *Sutta* to them and admonished them on the practice of goodwill. They followed his advice, and the gods, understanding, left them in peace (Khp-a.232ff.; cp. Dhp-a.i.313ff).

The *Sutta* is included in the **Parittas**.

Mettasutta 02. Once when the Buddha was at **Haliddavasana**, a discussion arose between some monks and some **Paribbājakas** as to whether there was any difference between their respective doctrines since they both inculcated the practice of goodwill, compassion, sympathy, and equanimity. The monks consulted the Buddha, who told them that the **Paribbājakas** were ignorant of how to cultivate these qualities, of what was their goal and their excellence, their fruit and their ending.

He then proceeded to explain to them that these are cultivated through the seven *bojjhaṅga*; goodwill has the “beautiful” for its excellence, compassion the infinity of space, sympathy the infinity of consciousness, and equanimity the sphere where nought exists (SN.v.115f).

Mettā Therī. She belonged to a **Sākyan** family of **Kapilavatthu** and renounced the world with **Pajāpatī Gotamī**, gaining *Arahant*-ship in due course. Ninety-one *kappas* ago, in the time of **Vipassī Buddha**, she was one of the wives of **Bandhumā**, king of **Bandhumatī**, and, pleased with a certain nun, entertained her to a meal and gave her a pair of very costly robes (Thīg.31f.; Thīg a.36f).

She is probably identical with **Ekapiṇḍadāyikā** of the **Apadāna**. Ap.ii.515f.

Mettākathā. The fourth chapter of the **Yuganandhavagga** of the **Paṭisambhidāmagga**.

Mettākāyikā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.259.

Mettāvagga. The first chapter of the **Aṭṭhanipāta** of the **Aṅguttaranikāya**. AN.iv.150-72.

Mettāsutta 01. On four kinds of persons to be found in the world – those who irradiate all quarters with goodwill, compassion, sympathy and equanimity. These are born after death in various *Brahma* worlds; if they happen to be disciples of the Buddha, they will no more return to the world of men. AN.ii.128.

Mettāsutta 02. Very similar to the above. Such persons are born, after death, in the **Suddhāvāsā**. AN.ii.129.

Mettāsutta 03. When a man has developed emancipation of the mind through goodwill, compassion, sympathy and equanimity, by the signless (*animitta*) and getting rid of the thought "I am," it cannot, be said of him that he has failed to find escape from the opposite qualities. AN.iii.290f.

Mettāsutta 04. Nine qualifications which, if they accompany the observance of the fast days, make such observance fruitful the eight precepts (abstention from killing, etc.), and irradiating the world with thoughts of goodwill. AN.iv.388f.

Mettāsutta 05. Eleven advantages which come from the development of goodwill towards all beings. AN.v.342.

Mettāsutta 06. The idea of goodwill, if cultivated, leads to much profit. SN.v.131.

Mettikā Therī. She was born in a rich Brahmin family of **Rājagaha** and joined the Saṅgha under **Pajāpatī Gotamī**. One day, in her old age, while meditating on the top of a peak, her insight expanded and she became an *Arahant*.

In the time of Siddhartha Buddha, she belonged to a burgher's family and offered her *mekhalā* girdle at the Buddha's *cetiya* (Thīg.29, 30; Thīg a.35f). She is evidently identical with **Mekhaladāyikā** of the **Apadāna**. Ap.ii.513.

Mettiya Thera. One of the six leaders of the **Chabbaggiyā**.

Mettiyabhummajakā. A group of monks, followers of **Mettiya** and **Bhummajaka** forming part of the **Chabbaggiyā** (*q.v.*). They lived near **Rājagaha**. Vin-a.iii.614; Ja.ii.387; Vin-a.iii.579 says they were the chief leaders of the **Chabbaggiyā**.

Twice they brought an unfounded charge of breach of morality against **Dabba Mallaputta**, who seems to have earned their special dislike. **Dabba** was in charge of the distribution of alms at the *ārāma* where they stayed, and one day it was their turn to receive alms from a certain householder who had a reputation for providing good food. When, however, the man heard from **Dabba** that it was the turn of the Mettiyabhummajakā to receive his hospitality, he was much displeased, and ordered his female slave to look after them. The monks were greatly annoyed, and accused **Dabba** of having slandered them to the householder. They, therefore, persuaded a nun named **Mettiyā** to go to the Buddha and accuse **Dabba** of having violated her chastity. The charge was investigated and proved false and the nun expelled from the Saṅgha (Vin.ii.76ff.; iii.160ff).

On another occasion, these monks persuaded a **Licchavī**, named **Vaḍḍha**, who was their patron and friend, to go to the Buddha and charge **Dabba** with

having had relations with his wife. This, too, was proved false, and other monks refused to accept alms from **Vaḍḍha** until he had confessed his guilt (Vin.ii.124ff). One day, while descending from **Gijjhakūṭa**, the Mettiyabhummajakā monks saw a heifer with a she-goat and the idea occurred to them of calling the heifer **Dabba** and the she-goat **Mettiyā** and then of spreading the story that they had seen **Dabba** mating with **Mettiyā**. Vin.iii.166ff.; see also iv. 37f.

Dhammapāla mentions a tradition, but contradicts it, that the persecution of **Dabba** by the Mettiyabhummajakā was so persistent that in the end he committed suicide to escape from it (Ud a.431). In any case, they managed to bring him into disfavour with the laity, and the Buddha had to take special steps to reinstate him in their esteem (Ud a.434). The incident regarding the charge brought by **Mettiyā** seems to have given much trouble to later commentators. Vin-a.iii.582 says that there was a great dispute about this between the monks of the **Mahā Vihāra** and those of **Abhayagiri**. In the end, King **Bhātikatissa** intervened and had the matter settled by **Dīgha Kārāyaṇa**.

Mettiyā. A nun who, at the instigation of the **Mettiyabhummajakā**, charged **Dabba Mallaputta** with having violated her chastity. She was expelled from the Saṅgha for this offence.

Metteyya 01. **Metteyya Buddha**. The future Buddha, the fifth of this *kappa* (Bv.xxvii.21). According to the **Cakkavattisīhanādasutta**, he will be born, when human beings will live to an age of eighty thousand years, in the city of **Ketumatī** (present **Benares**), whose king will be the Cakkavattī **Saṅkha**. **Saṅkha** will live in the fairy palace where once dwelt King **Mahā Panāda**, but later he will give the palace away and will himself become a follower of Metteyya Buddha (DN.iii.75ff). The **Anāgatavaṁsa** gives further particulars (JPTS1886, pp.42, 46ff., 52; Dhs-a.415 gives the names of his parents).

Metteyya will be born in a very eminent Brahmin family and his personal name will be **Ajita**. Metteyya is evidently the name of his *gotta*. For eight thousand years he will live the household life in four palaces – **Sirivaḍḍha**, **Vaḍḍhamāna**, **Siddhattha** and **Candaka** – his chief wife being **Candamukhī**

and his son **Brahmavaḍḍhana**. Having seen the four signs while on his way to the park, he will be dissatisfied with household life and will spend one week in practicing austerities. Then he will leave home, travelling in his palace and accompanied by a fourfold army, at the head of which will be eighty-four thousand Brahmins and eighty-four thousand *Khattiya* maidens. Among his followers will be **Isidatta** and **Pūraṇa**, two brothers, **Jātimitta**, **Vijaya**, **Suddhika** and **Suddhanā**, **Saṅgha** and **Saṅghā**, **Saddhara**, **Sudatta**, **Yasavatī** and **Visākhā**, each with eighty-four thousand companions. Together they will leave the household and arrive on the same day at the Bodhi-tree. After the Awakening the Buddha will preach in **Nāgavana** and King **Saṅkha** will, later, himself ordain under him. Metteyya's father will be **Subrahmā**, chaplain to King **Saṅkha**, and his mother **Brahmavatī**. His chief disciples will be **Asoka** and **Brahmadeva** among monks, and **Padumā** and **Sumanā** among nuns. **Sīha** will be his personal attendant and his chief patrons **Sumana**, **Saṅgha**, **Yasavatī** and **Saṅghā**. His **Bodhi** will be the **Nāga** tree. After the Buddha's death, his teachings will continue for one hundred and eighty thousand years.

According to the **Mahā Vaṁsa** (Mhv.xxxii.81f.; see Mil.159), **Kākavaṇṇatissa** and **Vihāramahādevī**, father and mother of **Duṭṭhagāmaṇī**, will be Metteyya's parents, **Duṭṭhagāmaṇī** himself will be his chief disciple and **Saddhātissa** his second disciple, while Prince **Sāli** will be his son.

At the present time the future Buddha is living in the **Tusita** *Deva*-world (Mhv.xxxii.73). There is a tradition that **Nātha** is the name of the future Buddha in the *Deva* world.

The worship of the Bodhisatta Metteyya seems to have been popular in ancient Ceylon, and **Dhātusena** adorned an image of him with all the equipment of a king and ordained a guard for it within the radius of seven *yojanas* (Cv.xxxviii.68).

Dappula I. made a statue in honour of the future Buddha fifteen cubits high (Cv.xlv.62). It is believed that Metteyya spends his time in the *Deva*-world, preaching the Dhamma to the assembled gods, and, in emulation of his example, King **Kassapa V**. used to recite the **Abhidhamma** in the assemblies of the monks (Cv.lii.47). **Parakkamabāhu I**. had three statues built in honour of Metteyya (Cv.lxxix.75), while **Kittisirirājasīha** erected one in the **Rajatavihāra**

and another in the cave above it (Cv.c.248,259). It is the wish of all Buddhists that they meet Metteyya Buddha, listen to his preaching and attain to *Nibbāna* under him. See, e.g., Ja.vi.594; Mhv ṭ. 687; Dhs-a.430.

Metteyya 02. **Metteyya Thera**. An *Arahant*, friend of **Tissa** of the **Tissametteyyasutta**. His personal name, too, was **Tissa**, but he was better known by his *gotta* name of **Metteyya** (Snp a.ii.536). In a verse in the Suttanipāta (Snp. vs. 814) he is referred to as **Tissametteyya**.

Metteyyapañha. Evidently another name for **Tissametteyyapucchā** (*q.v.*). (AN.iii.399).

Methunasutta. Preached to **Jāṇussoṇī** in answer to a question as to what constitutes *brahmacariyā* (chastity). There are seven "sex-bonds" mentioned, subjection to any of which is violation of *brahmacariyā*. The Buddha claims that he has destroyed them all. AN.iv.54f.

Methula. A **Pacceka Buddha** whose name appears in a nominal list. MN.iii.70; Ap-a.i.106.

Medakathalikā. The pupil of a "bamboo acrobat" (*Caṇḍālavaṁsika*) (See KS.v.148, n.3) of long ago. His master called to him one day and asked him to climb the bamboo and to stand on his shoulder. Then the master suggested that they should watch and look after each other during their performances. But Medakathalikā said that each should look after himself, which would be the better way.

The Commentary (SN-a.iii.182) adds that, in this performance, the end of the pole rests on the forehead or throat. The man who thus holds it must watch the balance closely and not attend to the man at the end of the pole.

The Buddha related this story at **Desakā**, in the **Sumbha** country, to the monks, and said that, in the same way, each monk should look after himself; by guarding oneself, one guards another; this is done by the cultivation of the four *satipaṭṭhāna*s (SN.v.168f).

The name Medakathalikā, though feminine in inflection, is used for a male (SN a.iii.181).

Medataḷumpa. A **Sākyan** village three leagues from **Naṅgaraka** (MN.ii.119). **Pasenadi** when staying there with **Dīgha Kārāyaṇa**, heard that the Buddha was there and visited him. On this occasion was preached the **Dhammacetiyasutta** (*q.v.*). This was the last time that **Pasenadi** saw the Buddha.

The **Dhammapada Commentary**, however, in its record (Dhp a.i.356) of the king's visit, calls the place **Uḷumpa**. On the other hand, the **Majjhima Commentary** (MN a.ii.753) confirms the reading **Medataḷumpa**, and says that it was so-called because *medavaṇṇa*-stones were visible there on the surface of the earth (*medavaṇṇā pāsāṇā kirettha ussannā ahesuṁ, tasmā Medataḷumpan-ti sankhaṁ gataṁ*).

Medhaṅkara 01. A Buddha of very long ago, belonging to the same *kappa* as **Dīpaṅkara**. Bv.xxvii.1; Ja.i.44.

Medhaṅkara 02. **Medhaṅkara Thera**. He lived in Ceylon, and was the author of a Sinhalese work called *Vinayārthasamuccaya*. PLC.202.

Medhaṅkara 03. **Medhaṅkara Thera**. Called *Araññaka* **Medhaṅkara**. He presided over the Council held by **Parakkamabāhu III**. PLC.213.

Medhaṅkara 04. **Medhaṅkara Thera**. He was entrusted by **Parakkamabāhu IV**. with the translation of the Jātakas into Sinhalese. The king built for him a *pariveṇa* called the **Parakkamabāhu** *pariveṇa*, and gave for its maintenance the villages of **Purāṇagāma**, **Sannīrasela**, **Labujamaṇḍaka** and **Moravaṅka**. Cv.xc.86.

Medhaṅkara 05. **Medhaṅkara Thera** (called **Vanaratana Medhaṅkara**). He wrote the **Jinacarita** and the **Payogasiddhi** and lived in the time of **Bhuvanekabāhu I**. He was an incumbent of the **Vijayabāhupariveṇa**, built by **Vijayabāhu II**. Gv.62, 72; PLC. 230f.

Medhaṅkara 06. A Burmese author of the fourteenth century. He was the royal preceptor of Queen **Bhaddā**, mother of **Setibhinda**, king of **Muttima** *nagara*. He studied for a time in Ceylon and afterwards wrote the **Lokadīpasāra**. Sās. p. 42; Bode, 35f.

Medhārāma. The park wherein **Sumedha Buddha** died. Bv.xii.31.

Meru. See **Sineru**.

Merukandara. A district in **Malaya** (in Ceylon) often sought as a place of refuge – e.g., by **Kassapa**, son of **Upatissa III**. (Cv.xli.19); **Jeṭṭhatissa**, son of *Asiggāhaka* **Saṅghatissa** (Cv.xliv.28) and **Potthakuṭṭha** (Cv.xlvii.58).

Vijayabāhu I. gave Merukandara as dowry to his daughter, **Yasodharā**, who married **Vīravaṇṇa** (Cv.lix.27).

The village of **Vacāvāṭaka** was in Merukandara. Cv.lxx.282.

Merumajjara. A forest in Ceylon, where King *Asiggāhaka* **Saṅghatissa** fled with his son and minister after his defeat by **Moggallāna III**. Cv.xliv.21.

Mereliya. A district in Ceylon, where **Dāṭhāpabhuti**, father of **Silākāla**, lived for some time. Cv.xxxix.45.

Melamaṅgala. A district in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvi.209 (211).

Meḷajina Thera. He belonged to a nobleman's family of **Benares**, and, becoming distinguished in various branches of knowledge, visited the Buddha at **Isipatana**. There, gaining faith, he entered the Saṅgha, becoming an *Arahant* in due course.

Ninety-four *kappas* ago, in the time of **Sumedha Buddha**, he was a householder, and, seeing the Buddha begging for alms, gave him an *āmoda*-fruit. Thag.131f; Thag-a.i.252f.

Meḷamātā. A she-goat. See the **Pūtimaṁsajātaka** (Ja 437).

Moggali. A Brahmin of **Pāṭaliputta**, father of **Moggaliputtatissa**. He was converted by **Siggava**. Mhv.v.102, 133.

Moggaliputtatissa Thera. President of the Third Council. In his penultimate birth he was a *Brahma*, called **Tissa**, and consented to be born in the world of men at the urgent request of the *Arahants* who held the Second Council, in order to prevent the downfall of the Buddha's religion. He was born in the home of the Brahmin **Moggali** of **Pāṭaliputta**. **Siggava** and **Caṇḍavajji** had been entrusted with the task of converting him. From the time of **Tissa**'s birth, therefore, for seven years, **Siggava** went daily to the house of **Moggali**, but not even one word of welcome did he receive. In the eighth year someone said to him, "Go further on." As he went out he met **Moggali**, and, on being asked whether he had received anything at his house, he said he had. **Moggali** inquired at home and the next day charged **Siggava** with lying. But hearing **Siggava**'s explanation, he was greatly pleased and thereafter constantly offered **Siggava** hospitality at his house. One day, young **Tissa**, who was thoroughly proficient in the Vedas, was much annoyed at finding **Siggava** occupying his seat and spoke to him harshly. But **Siggava** started to talk to him and asked him a question from the Cittayamaka. **Tissa** could not answer it, and, in order to learn the Buddha's teachings, he entered the Saṅgha under **Siggava**, becoming a *Sotāpanna* soon after. **Siggava** instructed him in the Vinaya and **Caṇḍavajji** in the **Suttapiṭaka** and the **Abhidhammapiṭaka**. In due course he attained *Arahant*-ship and became the acknowledged leader of the monks at **Pāṭaliputta** (Mhv.v.95ff., 131ff.; Dpv.v.55ff.; Vin-a.i.35-41).

At the festival of dedication of the **Asokārāma** and the other *vihāras* built by **Asoka**, **Moggaliputtatissa** informed **Asoka**, in answer to a question, that one becomes a kinsman of the Buddha's religion only by letting one's son or daughter enter the Saṅgha. Acting on this suggestion, **Asoka** had both his children ordained. **Moggaliputta** acted as **Mahinda**'s *upajjhāya* (Mhv.v.191ff.; Vin-a.i.50f). Later, because of the great gains which accrued to the monks through **Asoka**'s patronage of the Buddha's religion, the Saṅgha became corrupt, and **Moggaliputta** committed the monks to the charge of **Mahinda**, and, for seven years, lived in solitary retreat on the **Ahogaṅgā** *pabbata*. From there

Asoka sent for him to solve his doubts as to what measure of sin belonged to him owing to the murder of the monks by his minister. But **Moggaliputta** would not come until persuaded that his services were needed to befriend the religion. He traveled by boat to **Pāṭaliputta**, and was met at the landing place by the king who helped him out by supporting him on his arm.

According to Vin-a.i.58, the king had a dream on the preceding night which the soothsayers interpreted to mean that a great ascetic (*samaṇanāga*) would touch his right hand. As the Thera touched the king's hand the attendants were about to kill him, for to do this was a crime punishable by death. The king, however, restrained them. The Thera took the king's hand as a sign that he accepted him as pupil.

The king, having led him to **Rativaḍḍhana** Park, begged him to perform a miracle. This the Thera consented to do and made the earth quake in a single region. To convince the king that the murder of the monks involved no guilt for himself, the Thera preached to him the **Tittirajātaka**. Within a week, with the aid of two **Yakkhas**, the king had all the monks gathered together and held an assembly at the **Asokārāma**. In the presence of **Moggaliputta**, **Asoka** questioned the monks on their various doctrines, and all those holding heretical views were expelled from the Saṅgha, **Moggaliputta** decreeing that the **Vibhajjavāda** alone contained the teaching of the Buddha. Later, in association with one thousand *Arahants*, **Moggaliputta** held the Third Council at **Asokārāma**, with himself as President, and compiled the **Kathāvatthu**, in refutation of false views. This was in the seventeenth year of **Asoka**'s reign and **Moggaliputta** was seventy-two years old (Mhv.v.231-81; Dpv.vii.16ff., 39ff.; Vin-a.i.57ff). At the conclusion of the Council in nine months, **Moggaliputta** made arrangements, in the month of **Kattika**, for monks to go to the countries adjacent to India for the propagation of the religion (for a list of these, see Mhv.xii.1ff.; Dpv.viii.1ff.; Vin-a.i.63ff). Later, when the request came from Ceylon for a branch of the Bodhi-tree, **Asoka** consulted the Elder as to how this could be carried out, and **Moggaliputta** told him of the five resolves made by the Buddha on his death bed (Mhv.xviii.21ff).

The **Dīpavaṁsa** says (Dpv. 68ff., 82, 94, 96, 100f. 107f.; also vii.23ff) that **Moggaliputtatissa**'s ordination was in the second year of **Candagutta**'s reign,

when **Siggava** was sixty-four years old. **Candagutta** reigned for twenty-four years, and was followed by **Biṇḍusāra**, who reigned for thirty-seven years, and he was succeeded by **Asoka**. In the sixth year of **Asoka**'s reign, **Moggaliputta** was sixty-six years old, and it was then that he ordained **Mahinda**. He was eighty years old at the time of his death and had been leader of the Saṅgha for sixty-eight years. He died in the twenty-sixth year of **Asoka**'s reign.

Moggalī (**Moggallānī**). The name of **Mahā Moggallāna**'s mother. Thag a.ii.93; AN a.i.88; Dhp a.i.73; but Snp a.i.326 calls her **Moggallānī**.

Moggalla. A man in the retinue of King **Eḷeyya**. He was a follower of **Uddaka Rāmaputta**. AN.ii.187; AN a, ii.554.

Moggallāna 01. See **Mahā Moggallāna**.

Moggallāna 02. A celebrated Pāli grammarian of the twelfth century. PLC. 179f.

Moggallāna 03. Thera of Ceylon, author of the **Abhidhānappadīpikā**. PLC. 187ff.

Moggallāna 04. Younger son of **Dhātusena**. When his brother, **Kassapa**, took **Dhātusena** captive, **Moggallāna** fled to **Jambudīpa**. He collected troops, and, in the eighteenth year of **Kassapa**'s reign, landed in Ceylon with twelve friends, counting on the support of the **Nigaṇṭhas**. He lived for a time at **Kuṭhārivihāra** in **Ambaṭṭhakola** making preparations. **Kassapa** came out of **Sīhagiri** to meet him, and, being defeated in battle, committed suicide. **Moggallāna** thereupon became king as **Moggallāna I**., making **Anurādhapura** once more the capital. At first he showed great cruelty to his father's enemies, earning the title of "*Rakkhasa*," but later he became gentle and engaged himself in good works. He patronized the **Dhammaruci** and **Sāgalika** schools and gave them the **Daḷha** and **Dāṭhakoṇḍañña** *vihāras* at **Sīhagiri**. To **Mahā Nāma**, incumbent of **Dīghāsana** (? **Dīghāsaṇḍa**) *vihāra* he gave the **Pabbatavihāra**, and the **Rājñī** nunnery to the **Sāgalika** nuns. In **Moggallāna**'s reign, **Silākāla**

(**Amba** *Sāmaṇera*) brought the Buddha's Hair relic to Ceylon. **Moggallāna** instituted celebrations in its honour and gave them into the charge of **Silākāla**, who left the Saṅgha and became his sword-bearer (*asiggāhaka*). **Migāra** and **Uttara** were two of his generals. He reigned for eighteen years (496-513 CE.). (Cv.xxxviii.80, 86ff., 96, 108; xxxix.20ff). **Moggallāna**'s sister married **Upatissa III**. Cv.xli.6.

Moggallāna 05. Eldest son of *Ambasāmaṇera* **Silākāla**. He was made *Ādipāda* and put in charge of the Eastern Province. He had two brothers, **Dāṭhāpabhuti** and **Upatissa**. On the death of **Silākāla** the former seized the throne and murdered **Upatissa**. **Moggallāna** marched against him with an army and challenged him to single combat. The challenge was accepted, and the brothers fought, each on an elephant. **Dāṭhāpabhuti** was defeated and killed himself, and **Moggallāna** became king as **Moggallāna II**., also known as **Cūḷa Moggallāna**. He was a great poet and a very good man. He held recitals of the *Piṭakas* and the Commentaries in various parts of the Island and encouraged the study of the Dhamma. He once composed a poem in praise of the Dhamma and recited it while seated on the back of his elephant.

By means of damming up the **Kadamba** River, he constructed three tanks – **Pattapāsāṇa**, **Dhanavāpi** and **Garītara**. He ruled for twenty years (537-56), and was succeeded by his son **Kittisirimegha**. Cv.xli.33f., 43-63.

Moggallāna 06. A general of **Aggabodhi II**. He revolted against **Saṅghatissa**, and, after some reverses, defeated him, with the help of the treacherous *senāpati*, at **Pācīnatissapabbata**. He then became king as **Moggallāna III**. and was known as **Dabba Moggallāna** (Cv.xliv.63). He did many good deeds, among them being the construction of the **Moggallāna**, **Piṭṭhigāma** and **Vaṭagāma** *vihāras*. He made **Saṅghatissa**'s *senāpati* ruler of **Malaya**, but later quarrelled with him and had his hands and feet cut off. The *senāpati*'s son rose in revolt and killed the king near **Sīhagiri**. **Moggallāna** ruled for six years (511-17 CE.). Cv.xliv.3-62.

Moggallāna 07. Son of **Lokitā** and **Kassapa**. **Loka** was his brother. **Moggallāna** was known by the title of **Mahā Sāmi** (see Cv.Trs.i.195, n.5) and lived in **Rohaṇa**. He married **Lokitā**, daughter of **Buddhā**, and had four sons: **Kitti** (afterwards **Vijayabāhu I**.), **Mitta**, **Mahinda** and **Rakkhita**. Cv.lvii.29f., 41f.

Moggallāna 08. An eminent Thera who was associated with **Mahā Kassapa** in the Council held at **Pulatthipura** under the patronage of **Parakkamabāhu I**. for the purification of the Saṅgha. Cv.lxxviii.9.

Moggallāna 09. See Sikha Moggallāna ??. Also **Gaṇaka Moggallāna** and **Gopaka Moggallāna**.

Moggallānavihāra. A monastery built by **Moggallāna III**. in **Kārapiṭṭhi**. Cv.xliv.50.

Moggallānasaṁyutta. The fortieth chapter of the **Saṁyuttanikāya**. SN.iv.262-81.

Moggallānasutta 01. **Vaṅgīsa** sings the praises of **Mahā Moggallāna** before **Gotama Buddha** and a company of five hundred Arahants. SN.i.194f.; cf. Thag.1249-51.

Moggallānasutta 02. Another name for the **Pāsādakampanasutta**.

Moggallānasutta 03. **Gotama Buddha** holds up **Mahā Moggallāna** as an example of a monk who, by cultivating the four *iddhipādas*, obtained magic power and majesty. SN.v.288.

Moggallānasutta 04. or **Āyatanasutta**. **Vacchagotta** asks **Mahā Moggallāna** a series of questions as to whether the world is eternal or finite, and **Moggallāna** replies that these matters have not been revealed by **Gotama Buddha** because the Buddha's point of view is different from that of other teachers. **Vacchagotta** seeks the Buddha, asks the same questions, and receives the same answers and the same explanation. SN.iv.291.

Moggallānasutta 05. **Mahā Moggallāna** wonders how many **Devas** have become *Sotāpannas* and are assured of *Nibbāna*. In order to discover this, he visits **Tissa** *Brahma*, who had once been a monk. **Tissa** welcomes him and tells him that only those **Devas** who have faith in the Buddha, the Dhamma, and the Saṅgha have such assurance. AN.iii.331f.

Moggallānī. See **Moggalī**.

Mogharāja Thera. He belonged to a Brahmin family and studied under **Bāvarī** as an ascetic. He was one of the sixteen pupils sent by **Bāvarī** to the Buddha. When Mogharāja had asked his question of the Buddha and had received the answer, he attained *Arahant*-ship. He then attained distinction by wearing rough cloth which had been thrown away by caravaners, tailors, and dyers, and the Buddha declared him foremost among wearers of rough clothing (See also AN.i.25). Later, through want of care and former *kamma*, pimples and the like broke out over his body. Judging that his lodging was infected, he spread a couch of straw in the **Magadha** field and lived there even during the winter. When the Buddha asked him how he fared in the cold, he replied that he was extremely happy (Thag.207f).

In the time of **Padumuttara Buddha**, Mogharāja first resolved to win the eminence which was his. In the time of **Atthadassī Buddha** he was a Brahmin teacher, and one day, while teaching his students, he saw the Buddha, and having worshipped him with great solemnity, he uttered six verses in his praise and offered him a gift of honey. Later, after a sojourn in the *Deva* worlds, he became a minister of King **Kaṭṭhavāhana**, and was sent by him, with one thousand others, to visit **Kassapa Buddha**. He heard the Buddha preach, entered the order, and lived the life of a monk for twenty thousand years (Thag a.i.181ff.; Snp. vs. 1006). The **Saṁyuttanikāya** contains a stanza spoken by Mogharāja and the Buddha's answer thereto (SN.i.23).

Buddhaghosa explains (SN a.i.49f) that Mogharāja was present during the discussion of **Pasūra** *paribbājaka* (*q.v.*) with **Sāriputta**. At the end of **Sāriputta**'s explanation, Mogharāja wished to settle the matter and uttered this stanza.

Mogharāja is given as an example of one who attained *Arahant*-ship by the development of investigation (*vīmaṁsaṁ dhuraṁ katvā*) (SN a.iii.201).

The **Apadāna** contains two sets of verses in reference to Mogharāja. They seem to be parts of the same **Apadāna** which have become separated. The first set (Ap.i.87f) gives an account of the meeting of Mogharāja with **Atthadassī Buddha** (see above) and includes the verses uttered by Mogharāja in praise of the Buddha. The second set (Ap.ii.486f) contains an account of his meeting with **Padumuttara Buddha** and the resolves he made before him. It further mentions that, for one thousand years, in a later birth, Mogharāja suffered in hell, and that for five hundred births he suffered from skin diseases. This was because he had lighted a fire in the Buddha's cloister and had made the floor black. In his last birth, too, he suffered from a *kuṭṭharoga* and could not sleep at night, hence his name (*mogharajjasukhaṁ yasmā Mogharājā tato ahaṁ*). These verses also include the **Mogharājamāṇavapucchā**.

In the **Milindapañha** (p. 412) appears a stanza attributed to Mogharāja, but not found in the stanzas mentioned in connection with him either in the **Suttanipāta** or in the **Theragāthā**. See also **Mogharājamāṇavapucchā**.

Mogharājamāṇavapucchā. **Mogharāja** asks the Buddha how he should regard the world in order to escape death. The Buddha replies that the world should be regarded as empty (*suññato*) and one must get rid of the thought of self (*attānudiṭṭhi*) (Snp.vss.1116-19; the Buddha's answer is quoted at Kv.p.64).

It is said that Mogharāja tried twice before to ask the question, once at the conclusion of the preaching of the **Ajitasutta** and again at the end of the recitation of the **Tissametteyyasutta**; but the Buddha, knowing that he was not yet ready for conversion, did not give him an opportunity (Snp.vs.1116; Snp-a.ii.601f).

Monasīhakā. A totemistic clan of the Sinhalese. They were employed by **Mitta** against **Bhuvanekabāhu I**. Cv.xc.7; see. Cv.Trs.i.29, n.2.

Moneyyasutta. On the three perfections of a saint (*moneyyāni*), perfection of body, speech and mind. AN.i.273.

Morakavāpi. See Moravāpi.

Moragalla. The later name of **Sāmagalla**. Mhv ṭ. 616.

Moragīva. A palace occupied by **Asoka**. Ras.i.93.

Morajātaka (Ja 159). The Bodhisatta was once born as a golden peacock and lived on a golden hill in **Daṇḍaka**. He used to recite one spell in honour of the sun and another in praise of the Buddhas, and thus he was protected from all harm. **Khemā**, queen of **Benares**, saw in a dream a golden peacock preaching. She longed for the dream to come true and told it to the king. He made enquiries, and sent hunters to catch the golden peacock, but they failed. **Khemā** died of grief, and the king, in his anger, inscribed on a golden plate that anyone eating the flesh of the golden peacock would be immortal. His successors, seeing the inscription, sent out hunters, but they, too, failed to catch the Bodhisatta.

Six kings in succession failed in this quest. The seventh engaged a hunter who, having watched the Bodhisatta, trained a peahen to cry at the snap of his finger. The hunter laid his snare, went with the peahen and made her cry. Instantly, the golden peacock forgot his spell and was caught in the snare. When he was led before the king and told the reason for his capture, he agreed with the king that his golden colour was owing to good deeds done in the past as king of that very city, and that he was a peacock owing to some sin he had committed. The eating of his flesh could not make anyone young or immortal, seeing that he himself was not immortal. Being asked to prove his words, he had the lake near the city dredged, when the golden chariot in which he used to ride was discovered. The king thereupon paid him great honour and led him back to **Daṇḍaka**.

The story was told to a backsliding monk who was upset by the sight of a woman magnificently attired.

Ānanda is identified with the king of **Benares** (Ja.ii.33-8; the story is alluded to at Ja.iv.414). See also **Moraparitta**.

Moraṇāla. See **Goṇaravīya**.

Moranivāpa. A grove in **Veḷuvana** at **Rājagaha**. It contained a *Paribbājakārāma*, the resort of recluses of various denominations. The **Udumbarikāsīhanādasutta**, the **Mahā Sakuladāyisutta** and the **Cūḷa Sakūladāyisutta** were preached there (DN.iii.36ff.; MN.ii.1, 29).

The place was so-called because peacocks were protected there and food was provided for them (DN-a.iii.835; MN-a.ii.694).

The **Moranivāpa** was on the bank of the **Sumāgadhā** and the Buddha is mentioned (DN.iii.39) as walking there. Not far away was the park of the Queen **Udumbarikā** (DN.iii.36).

See also **Moranivāpasutta**, 1 and 2.

Moranivāpasutta 01. Preached at **Moranivāpa** on the qualities which make a monk fully proficient in the holy life the aggregate of the virtues, concentration and insight, belonging to the adept. AN.i.291.

Moranivāpasutta 02. Preached at the *Paribbājakārāma* in **Moranivāpa**. It enumerates several groups of qualities the possession of which make a monk fully proficient in the higher life. Three of the groups are triads and the fourth a dyad. A stanza, attributed to **Sanaṅkumāra**, is also quoted. AN.v.326ff.

Moraparitta. One of the **Parittas**. The name is given to the spells found in the **Morajātaka** (Ja 159). Ja.ii.33f.

Moraparivena. see **Mayūrapariveṇa**

Moramaṇḍapa. A pavilion erected by **Parakkamabāhu I**. in his **Dīpuyyāna**. Cv.lxxiii.118.

Moravaṅka. One of the four villages given by **Parakkamabāhu I**. for the maintenance of the *pariveṇa* which he built for **Medhaṅkara**. Cv.xc.87.

Moravāpi. A tank in Ceylon, built by **Mahā Sena** and repaired by **Parakkamabāhu I**. (Mhv.xxxvii.47. Mhv ṭ.680; Cv.lxviii.44). The district round it was called by the same name (Cv.lxix.8). In **Parakkamabāhu**'s campaign against **Gajabāhu**, the officers in charge of the district were **Nīlagallaka**

(Cv.lxx.67) and, later, the *Nagaragiri* **Mahinda**. Cv.lxx.200.

The place seems to have had some strategic importance (e.g., Cv.lxii.177, 201) and to have been situated to the south of **Anurādhapura** and the west of *Kālavāpi* (Cv.Trs.i.336, n.4).

Moravāpi was the residence of the Elder **Mahā Datta**, who was called *Moravāpivāsī*, e.g., Dhs-a.267, 284, 286.

Morahatthiya Thera. An *Arahant*. Another name for **Senaka** Thera (*q.v.*). Ap.ii.403.

Moriya. A very pious Brahmin of **Macala**. He and his wife **Senā** gave alms till all their wealth was exhausted, but a deity gave him wealth again. Ras.i.86f.

Moriyajanapada. See **Dhammagutta** (2)

Moriyaraṭṭha. A district in the **Dakkhiṇadesa** of Ceylon. It was once the residence of several families of **Lambakaṇṇas**. Cv.lxix.13.

Moriyā, **Moriyas**. A *Khattiya* clan of India. Among those claiming a share of the Buddha's relics were the **Moriyas** of **Pipphalivana**. They came rather late and had to be satisfied with a share of the ashes (DN.ii.166; Bv.xxviii.4).

Candagutta, grandfather of **Asoka**, was also a **Moriyan** (Mhv.v.16; Dpv.vi.19).

The **Mahā Vaṁsaṭīkā** (Mhv ṭ. 180) contains an account of the origin of the name. According to one theory they were so-called because they rejoiced in the prosperity of their city (*attānaṁ nagarasiriyā modāpīti, ettha sañjātā ti, dakārassa rakāraṁ katvā Moriyā ti laddhavohārā*). They lived in a delightful land. Another theory connects the name with *mora* (peacock). The city which they founded had buildings of blue stone, like the neck of the peacock, and the place always resounded with the cries of peacocks. It is said that the Moriyans were originally **Sākyan** princes of **Kapilavatthu**, who escaped to the **Himālaya** regions to save themselves from the attacks of **Viḍūḍabha**, and established a city there. Thus **Asoka** was a kinsman of the Buddha, for **Candagutta** was the son of the chief queen of the **Moriyan** king. The king was killed by a

neighbouring ruler and the city pillaged. Mhv ṭ.183; but according to the *Mudrārākṣasa* (Act iii.) Candragupta, was a *Vṛṣala*, a person of low birth, an illegitimate son of the last **Nanda**, king by a *Sūdra* woman, Murā.

Asoka's mother, **Dhammā**, was also a **Moriyan** princess (Mhv ṭ.189). Mention is also made of the Moriyans as a Sinhalese clan (Cv.xxxviii.13; xli.69; see also Cv.Trs.i.29, n.2). Whether these had any connection with the Moriyans of India is not known.

Molinī. An old name for **Benares**. See the **Saṅkhajātaka** (Ja 442).

Moliya Phagguna Thera. He was always friendly with the nuns and stood up for them in discussions with the monks. This was reported to the Buddha, who sent for him and preached the **Kakacūpamasutta** (MN.i.122ff).

In the **Saṁyuttanikāya** (SN.ii.12f) is recorded a discussion between Moliya Phagguna and the Buddha, regarding the consciousness sustenance (*viññāṇāhāra*). Moliya asks a question as to who feeds on consciousness. The Buddha rejects the question as being wrongly put and similar questions follow, which the Buddha puts in a different form and to which he provides the answers. In another context (SN.ii.50), in the same collection, **Kalārakhattiya** is reported as saying to **Sāriputta** that **Moliya Phagguna** had reverted to the lay life.

Buddhaghosa (SN a.ii.22; MN a.i.315) explains that the man's name was **Phagguna** and that he was given the title of *Moli* because he wore a large knot of hair on the top of his head while he was a layman, and that the name persisted after he joined the Saṅgha. See also **Phagguna**.

Moliya Sīvaka. A *Paribbājaka*. He once visited the Buddha at **Veḷuvana** and questioned him regarding predestination. The Buddha explains to him that suffering arises from various causes – bile, phlegm, wind, bodily humour, change of season, stress of untoward happenings, sudden attacks from without and also from one's *kamma* – and to say that these are all predestined is to go too far. **Sīvaka** expresses his approval and declares himself the Buddha's follower (SN.iv.230f.; this *Sutta* is quoted at Mil. 137).

Another conversation he had with the Buddha is recorded in the

Aṅguttaranikāya (AN.iii.356). There he asks the Buddha if the claims made with regard to the Dhamma are justified. The Buddha proves to him, by illustration, that they are.

Buddhaghosa explains (SN a.iii.87) that the *Paribbājaka*'s name was **Sīvaka**, his sobriquet being due to his having worn his hair in a topknot.

Moliyagāma. A village. The story is told of a monk who went there for alms. AN-a.i.398.

Mohavicchedanī. An **Abhidhamma** treatise by **Kassapa Thera**. Gv.60, 70; Svd. 1221; Sās. 69; PLC. 160, 179.

Y.

Yakkha, **Yakkhas**. A class of non-human beings. They are mentioned with **Devas**, *Rakkhasas*, *Dānavas*, **Gandhabbas**, *Kinnaras*, and *Mahoragas* (? **Nāgas**) (e.g., Ja.v.420). In other lists (e.g., Pv-a. 45, 55) they range immediately above the *Petas*; in fact, some of the happier *Petas* are called Yakkhas. Elsewhere (e.g., AN.ii.38) they rank, in progressive order, between *manussā* and *gandhabbā*. They are of many different kinds: spirits, ogres, dryads, ghosts, spooks. In the early records, Yakkha, like **Nāgā**, as an appellative, was anything but depreciative. Thus not only is **Sakka**, king of the gods, so referred to (MN.i.252; Ja.iv.4; DN-a.i.264), but even the Buddha is spoken of as a Yakkha in poetic diction (MN.i.386). Many gods, such as **Kakudha**, are so addressed (SN.i.54).

According to a passage in the **Vimānavatthu** Commentary (Vv-a.333), which gives illustrations, the term is used for **Sakka**, the **Four Regent Gods** (*Mahā Rājāno*), the followers of **Vessavaṇa**, and also for *puriso* (individual soul?). In the scholiast to the **Jayaddisajātaka** (Ja 513, Ja.v.33), the figure of the hare in the moon is also called Yakkha. Of these above named, the followers of **Vessavaṇa** appear to be the Yakkhas proper. The term Yakkha as applied to *purisa* is evidently used in an exceptionally philosophical sense as meaning "soul" in such passages as *ettāvatā yakkhassa suddhi* (Snp.vs.478), or *ettāvat' aggaṁ no vadanti hekā, yakkhassa suddhiṁ idha paṇḍitāse* (Snp.vs.875).

In the **Niddesa** (MNid.282), Yakkha is explained by *satta*, *nara*, *māṇava*, *posa*, *puggala*, *jīva*, *jagu*, *jantu*, *indagu*, *manuja*. The last term is significant as showing that Yakkha also means "man."

The cult of Yakkhas seems to have arisen primarily from the woods and secondarily from the legends of sea-faring merchants. To the latter origin belong the stories connected with *vimānas* found in or near the sea or in lakes. The worship of trees and the spirits inhabitating them is one of the most primitive forms of religion. Some, at least, of the Yakkhas are called *rukkhadevatā* (spirits of trees) (e.g., Ja.iii.309, 345; Pv.i.9; Pv-a.5), and others *bhummadevatā* (spirits of the earth) (Pv-a.45,55), who, too, seem to have resided in trees. Generally speaking, the Yakkhas were decadent divinities, beings half

deified, having a *Deva*'s supernormal powers, particularly as regards influencing people, partly helpful, partly harmful. They are sometimes called *Devatā* (e.g., SN.i.205), or *Devaputta* (e.g., Pv-a. 113, 139). Some of these, like **Indakūṭa** and **Suciloma**, are capable of intelligent questioning on metaphysics and ethics. All of them possess supernatural powers; they can transfer themselves at will, to any place, with their abodes, and work miracles, such as assuming any shape at will. An epithet frequently applied is *mahiddhika* (e.g., Pv.ii.9; Ja.vi.118). Their appearance is striking as a result of former good *kamma* (Pv.i.2, 9; ii.11; iv.3, etc.). They are also called *kāmakāmī*, enjoying all kinds of luxuries (Pv.i.3), but, because of former bad *kamma*, they are possessed of odd qualities, thus they are shy, they fear palmyra leaf and iron. Their eyes are red and they neither wink nor cast a shadow. Ja.iv.492; v.34; vi.336, 337; these various characteristics are, obviously, not found in all Yakkhas. The Yakkhas are evidently of different grades – as is the case with all classes of beings – the highest among them approximate very nearly to the **Devas** and have *Deva*-powers, the lowest resemble *Petas*. The Yakkhas are specially mentioned as being afraid of palm leaves (Ja.iv.492).

Their abode is their self-created palace, which is anywhere, in the air, in trees, etc. These are mostly *ākāsaṭṭha* (suspended in the air), but some of them, like the abode of **Āḷavaka**, are *bhūmaṭṭha* (on the ground) and are described as being fortified (Snp a.i.222). Sometimes whole cities e.g., **Āḷakamandā** stand under the protection of, or are inhabited by, Yakkhas.

In many respects they resemble the Vedic *Pisācas*, though they are of different origin. They are evidently remnants of an ancient demonology and have had incorporated in them old animistic beliefs as representing creatures of the wilds and the forests, some of them based on ethnological features (see Stede: *Gespenstergeschichten des Petavatthu* v.39ff).

In later literature the Yakkhas have been degraded to the state of red-eyed cannibal ogres. The female Yakkhas (*Yakkhinī*) are, in these cases, more fearful and evil-minded than the male. They eat flesh and blood (Ja.iv.549; v.34); and devour even men (DN.ii.346; Ja.ii.15ff.) and corpses (Ja.i.265). They eat babies (Ja.v.21; vi.336) and are full of spite and vengeance (Dhp-a.i.47; ii.35f.). The story of **Bhūta Thera** is interesting because his elder brothers and sisters were

devoured by a hostile Yakkha, so the last child is called **Bhūta** to propitiate the Yakkha by making him the child's sponsor!

Ordinarily the attitude of the Yakkhas towards man is one of benevolence. They are interested in the spiritual welfare of the human beings with whom they come in contact and somewhat resemble tutelary *genii*. In the **Āṭānāṭiyasutta** (DN.iii.194f), however, the Yakkha king, **Vessavaṇa**, is represented as telling the Buddha that, for the most part, the Yakkhas believe neither in the Buddha nor in his teachings, which enjoin upon his followers abstention from various evils and are therefore distasteful to some of the Yakkhas. Such Yakkhas are disposed to molest the followers of the Buddha in their woodland haunts. Cp. the story of the Yakkha who wished to kill **Sāriputta** (Ud.iv.4). But the *Mahā* Yakkhas (a list in DN.iii.204f), the generals and commanders among Yakkhas, are always willing to help holy men and to prevent wicked Yakkhas from hurting them. Among Yakkhas are some beings who are *Sotāpannas* – e.g., **Janavasabha**, **Suciloma** and **Khara** (*s.v.*). Some Yakkhas even act as messengers from another world, and will save prospective sinners from committing evil (Pv.iv.1). The case of the Yakkha **Vajirapāṇī** is of special interest. DN.i.95. The Commentary (DN-a.i.264) says he is not an ordinary Yakkha, but **Sakka** himself.

He is represented as a kind of mentor, hovering in the air, threatening to kill **Ambaṭṭha**, if he does not answer the Buddha's question the third time he is asked. In many cases the Yakkhas are "fallen angels" and come eagerly to listen to the word of the Buddha in order to be able to rise to a higher sphere of existence e.g., **Piyaṅkaramātā** and **Punabbasumātā**, and even **Vessavaṇa**, listening to **Veḷukaṇḍakī Nandamātā** reciting the **Pārāyaṇavagga** (AN.iv.63). At the preaching of the **Mahā Samayasutta** (*q.v.*) many hundreds of thousands of Yakkhas were present among the audience.

It has been pointed out (Stede, op. cit) that the names of the Yakkhas often give us a clue to their origin and function. These are taken from (a) their bodily appearance e.g., **Kuvaṇṇā**, **Khara**, **Kharaloma**, **Kharadāṭhika**, **Citta**, **Cittarāja**, **Silesaloma**, **Sūciloma** and **Hāritā**; (b) their place of residence, attributes of their realms, animals, plants, etc. e.g., **Ajakalāpaka**, **Āḷavaka** (forest dweller), **Uppala**, **Kakudha** (name of plant), **Kumbhīra**, **Gumbiya**,

Disāmukha, **Yamamoli**, **Vajira**, **Vajirapāṇī** or **Vajirabāhu**, **Sātāgira**, **Serīsaka**; (c) qualities of character, etc. e.g., **Adhamma**, **Kaṭattha**, **Dhamma**, **Puṇṇaka**, **Māra**, **Sakata**; (d) embodiments of former persons e.g., **Janavasabha** (lord of men = **Bimbisāra**), **Dīgha**, **Naradeva**, **Paṇḍaka**, **Sīvaka**, **Serī**.

Vessavaṇa (*q.v.*) is often mentioned as king of the Yakkhas. He is one of the four Regent Gods, and the **Āṭānāṭiyasutta** (DN.iii.199ff) contains a vivid description of the Yakkha kingdom of **Uttarakuru**, with its numerous cities, crowds of inhabitants, parks, lakes and assembly halls. **Vessavaṇa** is also called **Kuvera**, and the Yakkhas are his servants and messengers. They wait upon him in turn. The *Yakkhinīs* draw water for him, and often are so hard-worked that many die in his service, e.g., Ja.iv.492. Mention is also made (e.g., DN-a.ii.370) of *Yakkhadāsīs* who have to dance and sing to the **Devas** during the night. Early in the morning they drink a cup of toddy (*surā*) and go off into a deep sleep, from which they rise betimes in the evening ready for their duties.

No one, apparently, is free from this necessity of waiting upon the king even **Janavasabha** has to run errands for **Vessavaṇa** (DN.ii.207). Among the duties of **Vessavaṇa** is the settling of disputes between the **Devas**, and this keeps him (Ja.vi.270) much occupied. In this work he is helped by the *Yakkhasenāpati*, whose business it is to preside over the courts during eight days of each month (Snp a.i.197). The Yakkhas hold regular assemblies on **Manosilātala** on the **Bhagalavatī** *pabbata* (Snp a.i.187; cp. DN.iii.201 and DN a.iii.967). As followers of **Kuvera**, lord of riches, the Yakkhas are the guardians and the liberal spenders of underground riches, hidden treasures, etc., with which they delight men, e.g., Pv.ii.11; Pv-a.145; Pv.iv.12; Pv-a.274. These were seven Yakkhas who guarded the wealth of **Jotiya** *seṭṭhi* (Dhp a.iv.208f.).

It is difficult to decide whether the Yakkhas, who are the aborigines of Ceylon (**Laṅkā**), were considered human or non-human. **Kuveṇī**, one of their princesses, and her maid, can both assume different forms, but **Vijaya** marries **Kuveṇī** and has two children by her (cp. Vin.iii.37; iv. 20; where sexual intercourse with a Yakkha is forbidden). The Yakkhas are invisible, and **Vijaya** is able to kill them only with the help of **Kuveṇī** (Mhv.vii.36); but their clothes are found fit for **Vijaya** and his followers to wear (Mhv.vii.38). Again, **Cetiyā** (*q.v.*) could make herself invisible and assume the form of a mare, but

Paṇḍukābhaya lived with her for four years and she gave him counsel in battle. Later, when he held festivities, he had the Yakkha **Cittarāja** on the throne beside him (Mhv.x.87). In all probability these Yakkhas were originally considered as humans, but later came to be confused with non-humans. Their chief cities were **Laṅkāpura** and **Sirīsavatthu**.

The commonly accepted etymology of Yakkha is from the root *yaj*, meaning to sacrifice. Thus: *yajanti tattha baliṁ upaharantī ti Yakkha* (Vv-a.224), or *pūjanīyabhāvato yakkho ti uccati* (Vv-a.333).

Yakkhasaṁyutta. The tenth chapter of the **Saṁyuttanikāya**. SN.i.206ff.

Yakkhasūkaratittha. A ford on the **Mahā Vālukagaṅgā**. Cv.lxxii.21; Cv.Trs.i.321, n.1.

Yagālla. A place in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.105.

Yajamānasutta. **Sakka** asks the Buddha how best to offer gifts, so as to gain great reward. The Buddha replies that the gifts should be offered to the Saṅgha of monks. SN.i.233.

Yañña. See **Aññāta Koṇḍañña**. Mil. 236.

Yaññadatta 01. A Brahmin, father of **Koṇāgamana Buddha**. DN.ii.7; Ja.i.43; Bv.xxiv.17.

Yaññadatta 02. Son of **Āṇi Maṇḍavya**. While he was playing, his ball rolled into an anthill, and, all unsuspecting, he put his hand in and was bitten by a snake. He was cured by "Acts of Truth" performed by his parents and by **Kaṇhadīpāyana** (Ja.iv.30f). See the **Kaṇhadīpāyanajātaka**. He is identified with **Rāhula**. Ja.iv.37.

Yaññabhedavāda. A poem of twenty-one stanzas in which **Bhūridatta** describes to his brother **Ariṭṭha** the various kinds of sacrifices and their futility. Ja.vi.205ff.

Yaññasutta. Preached in reference to an animal sacrifice which **Pasenadi** proposed to hold on the advice of the Brahmins in order to avert the effects of his evil dreams. The Buddha, hearing of it, declares that such sacrifices never produce good results. There are other "sacrifices" which harm no one and by which the celebrants are blessed and the gods pleased. SN.i.75.

Yaṭṭhālatissa, **Yaṭṭhālayakatissa**. Son of **Mahā Nāga**, who was a brother of **Devānampiyatissa**. His son was **Goṭhābhaya** and his grandson **Kākavaṇṇatissa**, father of **Duṭṭhagāmaṇī** (Mhv.xv.170). He was born in the **Yaṭṭhālayavihāra** (Mhv.xxii.10) and ruled in **Rohaṇa**. Among his works was the construction of the five storied *pāsāda* at **Kalyāṇī**. Cv.lxxxv.64.

Yaṭṭhālayavihāra. A *vihāra* in **Rohaṇa**, where **Yaṭṭhālayatissa** was born. Mhv.xxii.10.

Yaṭṭhikaṇḍa. A district in **Malaya** in Ceylon, mentioned in the account of the wars between **Gajabāhu** and **Parakkamabāhu I**. Cv.lxx. 7, 9.

Yathābhatasutta 01. Five qualities which lead a monk to hell: he is faithless, unconscientiously, reckless of blame, indolent and without insight. AN.iii.3.

Yathābhatasutta 02. Similar groups of five qualities. See (1). AN.iii.264.

Yadatthīya. A king of twenty-seven *kappas* ago, a former birth of **Paṇṇadāyaka**. Ap.i.229.

Yadaniccasutta 01. The *khandhas* are impermanent, what is impermanent is suffering, and what is suffering is void of self. Thus does the Noble Disciple comprehend things. SN.iii.22.

Yadaniccasutta 02. The eye is impermanent, it is *dukkha* and without the self, whether of the past, present, or future, so also are objects of sight. It is the same with all other senses. SN.iv.152ff.

Yama. The god of death (see, e.g., Dhp a.iii.337; *Yamassa santikaṁ* = *Maraṇasantikaṁ*). When beings die they are led before him to be judged according to their deeds. Birth, old age, illness, punishment for crime and death, are regarded as his messengers, sent among men as a warning to abstain from ill and do good. Yama questions beings brought before him as to whether they have seen these messengers and profited by them. If the answer is in the negative, the *nirayapālas* take them away to the different hells (MN.iii.179ff).

In the **Mahā Samayasutta** (DN.ii.259) mention is made of two Yamas (*duve Yamā*), which the Commentary explains (DN a.ii.690) by "*dve Yamakadevatā*" (the twins, whom Rhys Davids calls the Castor and Pollux of Indian Mythology, in Dial.ii.290, n.1). Elsewhere (AN a.i.374; MN a.ii.953) **Buddhaghosa** speaks of four Yamas (*na cesa eko va hoti, catusu pana dvāresu cattāro janā honti*) at the four gates (of the *Nirayas*?). He says that **Yama** is a *Vemānikapetarājā*, who sometimes enjoys all the pleasures of heaven, in a celestial mansion, surrounded by *kapparukkhas*, and at other times experiences the fruits of his *kamma*. He is a good king.

In the Jātakas the *Nirayas* are particularly mentioned as **Yama**'s abode (*Yamakkhaya*, *Yamanivesana*, *Yamasādana*, etc.), e.g., Ja.ii.318; iv.273; v.268, 274, 304. The Vetaraṇī is mentioned as forming the boundary of Yama's kingdom (Ja.i.21; Ja.ii.317; iii.472; but see ii.318). At Ja.iv.405, Yama's abode is called **Ussadaniraya**. Dhp a.i.334 explains **Yamaloka** by *Catubbidhaṁ apāyalokaṁ*. Cp. Pv-a.33 (*Yamaloko ti petaloko*); Pv-a.107 (*Yamavisayaṁ* = *Petalokaṁ*). But, more generally, all *Saṁsāra* is considered as subject to **Yama**'s rule, and escape from *Saṁsāra* means escape from **Yama**'s influence, **Yama** being the god of Death. It is evidently in this sense that **Yama** is called **Vesāyi** (*q.v.*, Ja.ii.317, 318).

Yama is sometimes mentioned with **Indra**, **Varuṇa**, **Soma**, **Pajāpatī**, etc., as a god to whom sacrifices are offered (e.g., Ja.vi.201; DN.i.244; at Mil.37 the list includes **Kuvera**, **Suyāma** and **Santusita**; cp. *Mahā Vastu* Mvu.i.265; Mvu.iii.68, 77; 77, 307). There is a tradition (AN.i.142) that once **Yama** longed to be born as a human being and to sit at the feet of a **Tathāgata**. **Yama**'s **Nayanāyudha** is mentioned (Snp a.i.225) among the most destructive of weapons.

Yamaka 01. The sixth book of the **Abhidhammapiṭaka**. It is divided into ten chapters (called **Yamaka**) *Mūla*, *Khandha*, *Āyatana*, *Dhātu*, *Sacca*, *Saṅkhārā*, *Anusaya*, *Citta*, *Dhamma* and *Indriya*. The method of treatment of each of the ten divisions tends to be threefold. Firstly, a *Paññattivāra* or section deliminating the term and concept, divided into an *Uddesavāra*, stating the inquiries only, and a *Niddesavāra*, wherein the inquiries are repeated with their several answers. Secondly, and mainly, there is the *Pavattivāra*, referring not to procedure generally, but to living processes, and, lastly, the *Pariññāvāra*, dealing with the extent to which a given individual (i.e., a class of beings) understands the category under consideration. There is a Commentary to the **Yamaka** by **Buddhaghosa**, which is included in the **Pañcappakaraṇaṭṭhakathā**. See PTS ed., i.xix ff.; the **Yamaka** has been published by the PTS 1911, 1913.

Yamaka 02. A Thera holding heretical views, refuted by **Sāriputta**. See **Yamakasutta**.

Yamaka 03. A man belonging to the retinue of King **Eḷeyya**. He was a follower of **Uddaka Rāmaputta**. AN.ii.180; AN a.ii.554.

Yamakapāṭihāriya. The miracle of the "double appearances." When the Buddha laid down a rule forbidding the exercise of supernatural powers by monks – following on the miracle performed by **Piṇḍola Bhāradvāja** (*q.v.*) – the heretics went about saying that henceforth they would perform no miracles except with the Buddha. **Bimbisāra** reported this to the Buddha, who at once accepted the challenge, explaining that the rule was for his disciples and did not apply to himself. He, therefore, went to **Sāvatthī**, the place where all Buddhas perform the Miracle. In reply to **Pasenadi**, the Buddha said he would perform the miracle at the foot of the **Gaṇḍamba** tree on the full moon day of *Āsāḷha*. This was in the seventh year after the Awakening (DN-a.i.57).

The heretics therefore uprooted all mango trees for one league around, but, on the promised day, the Buddha went to the king's garden, accepted the mango offered by **Gaṇḍa**, and caused a marvelous tree to sprout from its seed. The

people, discovering what the heretics had done, attacked them, and they had to flee helter-skelter. It was during this flight that **Pūraṇa Kassapa** (*q.v.*) committed suicide. The multitude, assembled to witness the miracle, extended to a distance of thirty-six leagues. The Buddha created a jewelled walk in the air by the side of the **Gaṇḍamba**. When the Buddha's disciples knew what was in his mind, several of them offered to perform miracles and so refute the insinuations of the heretics. Among such disciples were **Gharaṇī**, **Cūḷa Anātthapiṇḍika**, **Cīrā**, **Cunda**, **Uppalavaṇṇā** and **Moggallāna**. The Buddha refused their offers and related the **Kaṇha-usabhajātaka** and **Nandivisālajātaka**. Then, standing on the jewelled walk, he proceeded to perform the Yamakapāṭihāriya (Twin Miracle), so-called because it consisted in the appearance of phenomena of opposite character in pairs – e.g., producing flames from the upper part of the body and a stream of water from the lower, and then alternatively. Flames of fire and streams of water also proceeded alternatively from the right side of his body and from the left. DN a.l.57; Dhp a.iii.214f. explains how this was done. From every pore of his body rays of six colors darted forth, upwards to the realm of *Brahma* and downwards to the edge of the **Cakkavāḷa**. The Miracle lasted for a long while, and as the Buddha walked up and down the jewelled terrace he preached to the multitude from time to time. It is said that he performed miracles and preached sermons during sixteen days, according to the various dispositions of those present in the assembly. At the conclusion of the Miracle, the Buddha, following the example of his predecessors, made his way, in three strides, to **Tāvatiṁsa**, there to preach the **Abhidhammapiṭaka** to his mother, now born as a *Devaputta*.

The Twin Miracle is described at DN-a.i.57, and in very great detail at Dhp-a.iii.204; see also Ja.iv.263ff. The **Dhammapada Commentary** version appears to be entirely different from the **Jātaka** version; the latter is very brief and lacks many details, especially regarding **Piṇḍola**'s miracle and the preaching of the **Abhidhamma** in **Tāvatiṁsa**. The account given in *Divyāvadāna* (143-66) is again different; the Miracle was evidently repeatedly performed by the Buddha (see, e.g., **Candanamālā**), and it is often referred to – e.g., Ja.i.77, 88, 193; Paṭis.i.125; Snp a.i.36; AN a.i.71; MN a.ii.962; Mil. 349; Vsm.390; Pv-a.137; **Dāṭhāvaṁsa** i.50. The miracle was also performed by the

Buddha's relics; see,.e.g., Mhv.xvii.52f.; Vin-a.i.88, 92. It is said (Mil.349) that two hundred millions of beings penetrated to an understanding of the Dhamma at the conclusion of the Miracle. The Twin Miracle can only be performed by a **Buddha**. Mil.106.

Yamakapāṭihāriyavatthu. The story of the **Yamakapāṭihāriya**. Dhp-a.iii.199-230.

Yamakavagga 01. The first section of the **Dhammapada**.

Yamakavagga 02. The eight chapter of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**. AN.iv.314-35.

Yamakavagga 03. The seventh chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.113-31.

Yamakavagga 04. The second chapter of the **Saḷāyatanasaṁyutta**. SN.iv.6-15.

Yamakasutta (**Yamakovādasutta**). The Thera **Yamaka** held the view that, in so far as a monk has destroyed the *āsavas*, he is broken up and perishes at the break up of the body and becomes not after death. **Yamaka**'s colleagues tried to correct this erroneous view but failed, and so reported him to **Sāriputta** (the heresy lies in the implication that "*a being* is broken up and perishes", SN a.ii.226). **Sāriputta** visited **Yamaka** and argued with him that if it were false to say of anybody that he existed in truth, in reality, even in this very life, how much more so to speak of someone existing or not existing after death. **Yamaka** thereupon confessed his error. **Sāriputta** further elucidated the matter by using the simile of a man who enters the service of a rich householder with the intent to murder him. Such a man would always be a murderer, even though his master knew him not to be so. Even so, the disciple who regards body, etc., as permanent and so on, harbours a murderous view, even though he knows it not as such (SN.iii.109ff).

The *Sutta* is often referred to. (e.g., Vibh-a.32; Vsm.479; cp. Vsm.626

(*Yamakato sammasana*), does *Yamakato* here mean "according to the **Yamakasutta**"?). It is sometimes called the **Yamakovādasutta** (e.g., **Netti**, p. 30).

Yamakoḷī. A **Yakkha** who, with one thousand others, stood guard over the first gate of **Jotika**'s palace (Dhp a.iv.208). When **Ajātasattu** attempted to take the palace the **Yakkha** drove him away. Dhp-a.iv.222.

Yamataggi (**Yāmataggi**). A sage of old who led a good life and persuaded his followers to do likewise. He was among the originators of the Vedic hymns. Vin.i.245; DN.i.238, 239; MN.ii.169, 200; AN.iii.224, 229; iv. 61; also Ja.vi.251, where he is called **Yāmataggi** and is described as a king of old. Cp. Vedic Index, see *Jamadagni*.

Yamunā 01. The second of the five great rivers of **Jambudīpa**, which are often used in similes. Vin.ii.237; AN.iv.101, 198, 202; v.22; SN.ii.135; v.401, etc.; Ud.v.5; Mil.114 (where ten rivers are mentioned); Mvu.iii.203, 363. On its banks were **Kosambī** and **Madhurā**. For its origin see **Gaṅgā**. It is stated in the story of **Bakkula** that newly born children were bathed in the waters of the **Yamunā** for their health (Thag-a.i.344). The river was evidently the special resort of the **Nāgas** (See, e.g., DN.ii.259; Ja.vi.158, 161ff., 164, 197).

It is said that the fish of the **Yamunā** considered themselves more beautiful than those of the **Gaṅgā**. Ja.ii.151ff. under the river was the realm of the **Nāga** king, **Dhataraṭṭha** (Ja.vi.200). The waters of the **Gaṅgā** mix very easily with those of the **Yamunā** (Ja.v.496; vi. 412, 415).

Yamunā 02. A channel branching off westward from the **Puṇṇavaḍḍhana** Tank. Cv.lxxix.47.

Yamelutekulā. Two Brahmins, probably named **Yamelu** and **Tekula**, who proposed to the Buddha that the Dhamma should be put into Sanskrit (*chandasi*, the word seems never to mean Sanskrit, but rather into metrical form). The Buddha refused their request. Vin.ii.139.

Yava. Son of **Brahmadatta** and afterwards king of **Benares**. For his story see the **Mūsikajātaka** (Ja 373).

Yavakalāpiya Thera. An *Arahant*. He was a barley reaper (? *yavasika*) in the time of **Sikhī Buddha**, and one day, seeing the Buddha on the road, he spread a sheaf of barley for his seat. Ap.i.282.

Yavakalāpiyasutta. If six men, armed with flails, were to beat out a sheaf of corn, it would be thoroughly threshed. Thus are *puthujjanas* threshed by objects, etc.; thoughts of a future birth thresh them even more thoroughly.

Once **Vepacitti** and the **Asuras** were defeated by **Sakka** and the **Devas** and **Vepacitti** was bound hand and foot. But when **Vepacitti** thought that the **Devas** were righteous, his bonds slackened. Subtle were the bonds of **Vepacitti**, but more subtle are those of **Māra**. He who possesses conceits of *taṇhādiṭṭhimāna* (craving, views and conceit) is **Māra**'s bondsman. SN.iv.201ff.

Yavapālakavimānavatthu. The story of a *yavapālaka* of **Rājagaha** who gave a meal of sour gruel (*kummāsa*) to an *Arahant*, and, as a result, was born in **Tāvatiṁsa** where **Moggallāna** met him and learnt his story. Vv.iv.7; Vv-a.294.

Yavamaḷḷhaka. A village near **Mithilā**, the residence of **Amarādevī**, wife of **Mahosadha**. Ja.vi.365, 366; 330 says there were villages of this name on the four sides of **Mithilā**.

Yasa 01. **Yasa Thera**. He was the son of a very wealthy treasurer of **Benares**, and was brought up in great luxury, living in three mansions, according to the seasons and surrounded with all kinds of pleasures Impelled by antecedent conditions, he saw one night the indecorum of his sleeping attendants, and, greatly distressed, put on his gold slippers and left the house and the town, non-humans opening the gates for him. He took the direction of **Isipatana**, exclaiming: "Alas! What distress! Alas! What danger!" The Buddha saw him in the distance and called to him, "Come Yasa, here is neither distress nor danger." Filled with joy, Yasa took off his slippers and sat beside the Buddha. The Buddha preached to him a graduated discourse, and when he had

finished teaching the Truths, Yasa attained realization of the Dhamma. To Yasa's father, too, who had come in search of his son, the Buddha preached the Dhamma, having first made Yasa invisible to him (this is given as an example of the Buddha's *iddhi* power, Vsm.393). At the end of the sermon he acknowledged himself the Buddha's follower (he thus became the first *tevācika-upāsaka*) and Yasa, who had been listening, became an *Arahant*. When, therefore, Yasa's presence became known to his father, who asked him to return to his grieving mother, the Buddha declared that household life had no attractions for Yasa and granted his request to be admitted to the Saṅgha. The next day, at the invitation of Yasa's father, he went, accompanied by Yasa, to his house, and there, at the conclusion of the meal, he preached to Yasa's mother and other members of the household, who all became his followers, thus becoming the first *tevācikā-upāsikā*. When Yasa's intimate friends, **Vimala**, **Subāhu**, **Puṇṇaji** and **Gavampati**, heard of Yasa's ordination they followed his example and joined the Saṅgha, attaining *Arahant*-ship in due course, as did fifty others of Yasa's former friends and acquaintances (Vin.i.15-20; Dhp a.i.72).

In the time of **Sumedha Buddha**, Yasa was a king of the **Nāgas** and invited the Buddha and his monks to his abode, where he showed them great honour and hospitality. He then gave costly robes to the Buddha and to each monk a pair of valuable robes. In the time of **Siddhattha Buddha** he was a Treasurer, and offered the seven kinds of jewels at the Bodhi-tree. In the time of **Kassapa Buddha** he was a monk. For eighteen thousand *kappas* he was a *Deva* king and one thousand times he was king of men. Wherever he went he had a gold canopy, and in his last life over his funeral pyre was a gold canopy (Thag a.i.232f). He is evidently identical with **Sabbadāyaka** of the **Apadāna** (Ap.i.333f). A verse attributed to him is found in the **Theragāthā** (vs.117).

Yasa is often quoted as one who enjoyed great luxury in his lay life (AN-a.ii.596). The **Dhammapada Commentary** (Dhp-a.i.82f) states that, in a past life, Yasa and his four companions wandered about engaged in various acts of social service. One day they came across the dead body of a pregnant woman, which they took to the cemetery to be cremated. There the others went away, leaving Yasa to finish the work. While burning the corpse his mind was filled with thoughts of the foulness of the human body; he drew the attention of his

friends to this idea, and, later, of his parents and wives, all of whom approved of what he said. For this reason Yasa felt revulsion against the household life, and his friends and members of his family were able to realize the Dhamma early in the Buddha's career.

The ordination of Yasa was one of the scenes of the Buddha's life to be sculptured in the Relic Chamber of the **Mahā Thūpa** (Mhv.xxx.79).

According to the **Aṅguttara Commentary** (AN a.i.218f), **Sujātā** *Senānīdhītā* (who gave the Buddha a meal of milk-rice just before his Awakening) was Yasa's mother. She became a *Sotāpanna* after listening to the Buddha's sermon.

Yasa 02. **Yasa Kākaṇḍakaputta**. He was the son of the Brahmin **Kākaṇḍaka** and was a pupil of **Ānanda**. It is said he was fortunate enough to see the Buddha alive (Mhv.iv.57f). When he arrived at the **Kūṭāgārasālā** in the **Mahā Vana**, he discovered that the **Vajjī** monks had raised the "Ten Points" (*dasavatthu*) contrary to the Buddha's teachings, and that they were publicly asking for money from their lay disciples. **Yasa** thereupon protested against such misdemeanours, and the **Vajjī** monks, hoping to win him over, offered him a share of the money they had collected. This offer he rejected with scorn, and the monks passed on him the *Paṭisāraṇīyakamma* (craving of pardon from lay folk). This necessitated that **Yasa** should be sent among the laymen, accompanied by a messenger, presumably to ask their pardon for having misinformed them. But instead of this, **Yasa** told the lay people that the behaviour of the **Vajjī** monks was completely at variance with the rules laid down by the Buddha, and quoted the Buddha's discourses to prove his charge.

When the **Vajjī** monks heard of this, they pronounced on him the *Ukkhepaniyakamma* (Act of Suspension), but when they assembled to carry it out, **Yasa** disappeared through the air to **Kosambī**, from where he sent messengers to the monks of **Avanti**, of the west (*Pāṭheyyakā* or *Pāveyyakā*) and of the south (*Dakkhiṇāpatha*), asking for their assistance in checking the corruption of the religion. With them he visited **Sambhūta** *Sānavāsī* at **Ahogaṅgapabbata**, and there they decided to consult **Revata** who lived in **Soreyya**. **Yasa**, therefore, went to **Revata**, following him through **Saṅkassa**, **Kaṇṇakujja**, **Udumbara**, **Aggaḷapura** and **Sahajāti**. Having found **Revata**, he

questioned him regarding the ten points, and obtained from him promise of assistance.

Together they returned to **Vesālī**, where lived **Sabbakāmī**, the oldest Thera of the day. After obtaining his opinion on the matter, an assembly of the monks was held and a committee was appointed (to settle the matter by an *Ubbāhikā*) of four from the East: **Sabbakāmī**, **Sāḷha**, **Khujjasobhita**, and **Vāsabhagāmika**; and four from the West: **Revata**, **Sambhūta** *Sānavāsī*, **Yasa** and **Sumana**. They debated the question at the **Vālikārāma**, **Revata** acting as questioner and **Sabbakāmī** answering his questions. At the end of the enquiry the decision was given against the ten points of the **Vajjī** monks, and this decision was conveyed to the assembly. Then the recital of the Vinaya was held in which seven hundred monks participated; this recital was called the *Sattasatī*. Vin.ii.294ff.; Mhv.iv.9ff.; Dpv.iv.45ff.; Dpv.v.23. The Mhv. says that at first the king (**Kāḷāsoka**) was inclined to support the **Vajjians**, but his sister, **Nandā** Therī, warned him against this (Mhv.iv. 37ff.).

The monks who refused to accept the findings of the committee held another convocation, which was called the *Mahā Saṅgīti* (Dpv.v.30ff.). The *Sattasatī* Recital (Recital of the Seven Hundred, also called The Second Recital) was also named (e.g., AN a.i.251; MN a.ii.880) *Yasatherasaṅgīti*, evidently because of the prominent part played by **Yasa**. **Yasa** is ranked (See, e.g., DN-a.ii.525) among the great benefactors of the religion.

Yasa 03. A *Deva*, present at the preaching of the **Mahā Samayasutta**. DN.ii.259; perhaps the name is *Yasasa* (DN-a.ii.690).

Yasa 04. A monk, author of the *Porānaṭīkā* on the **Khuddasikkhā** (Svd.1208). See also **Mahā Yasa**.

Yasa 05. A king of twenty-nine *kappas* ago; a previous birth of **Rāmaṇeyya Thera**. Thag-a.i.121.

Yasa 06. A palace occupied by **Padumuttara Buddha** in his last lay-life. Bv.xi.20; Bv a. (158) calls it **Yasavatī**.

Yasa 07. A palace occupied by **Kassapa Buddha**. Bv.xxv.35; Bv-a. (217) calls it **Yasavā**.

Yasadatta Thera. He belonged to a family of **Malla** chieftains and was educated at **Takkasilā**, where he attained great proficiency. Later, while journeying in the company of **Sabhiya**, he came to **Sāvatthī**, where he was present at the discussion between **Sabhiya** and **Gotama Buddha**. It was his purpose to try and discover flaws in the Buddha's argument. The Buddha knew what was in his mind, and at the end of the **Sabhiyasutta** admonished him in five verses (Thag.360-4). **Yasadatta** was greatly moved and entered the Saṅgha, winning *Arahant*-ship in due course.

In the time of **Padumuttara** Buddha, he had been a very learned Brahmin, living as an ascetic in the forest. One day he saw the Buddha, and, with clasped hands, praised his virtues (Thag.i.427f). He is evidently identical with **Ñāṇathavika** of the **Apadāna**. (Ap.ii.392f)

Yasapāṇī. King of **Benares**. See the **Dhammaddhajajātaka** (Ja 220).

Yasalālakatissa. Younger brother of **Candamukhasiva**. He killed **Siva** at the festival sports at **Tissavāpi** and ruled as king for seven years and eight months (112-20 CE.). His gate watchman, **Subha**, bore a strong resemblance to him, and **Tissa** would sometimes deck **Subha** in all his royal ornaments and place him on the throne, where all the nobles of the court paid him homage, thinking him to be the king, **Tissa**, meanwhile, enjoying the fun, as watchman. One day, as **Tissa** stood at the door, laughing to himself, **Subha** charged him with impertinence and ordered the guard to slay him. Mhv.xxxv.49ff.; Dpv.xxi.46.

Yasava. One of the chief lay supporters of **Sumedha Buddha**. Bv.xii.25.

Yasavaḍḍhanavatthu. A book by **Tipiṭakālaṅkāra** Thera, written at the request of Nyaung Ram Min. Bode, 53.

Yasavatī 01. Wife of **Supatita** (**Suppatīta**), and mother of **Vessabhū Buddha**. Bv.xxii.18; Ja.i.42; DN.ii.7.

Yasavatī 02. Wife of **Maṅgala Buddha** in his last lay life. Bv.iv.20.

Yasavatī 03. Chief of the women patrons of **Revata Buddha**. Bv.vi.23.

Yasavatī 04. Sister of **Akitti** (*q.v.*). Ja.iv.237.

Yasavatī 05. One of the chief women supporters of **Metteyya Buddha**. She will be one of the leaders of the women who will accompany **Metteyya** on his Renunciation. Anāg.vs.63, 99.

Yasavatī 06. The city in whose park **Tissa Buddha** preached his first sermon. It was the capital of King **Sujāta**. Bv a.189,190.

Yasavatī 07. See **Yasa** (6).

Yasavatī 08. A Therī. The **Apadāna** contains a set of verses attributed to a group of nuns, at the head of whom was **Yasavatī**. Ap.ii.597.

Yasavatī 09. Wife of **Okkāmukha** and mother of **Devadahasakka**. Mhv ṭ. 135.

Yasavanta. See **Yasavā** (1).

Yasavā 01. A *Khattiya* of **Candavatī**, father of **Anomadassī Buddha**. Bv.viii.17; Ja.i.36; Dhp-a.i.105 calls him **Yasavanta**.

Yasavā 02. One of the palaces occupied by **Maṅgala Buddha**. Bv a.116.

Yasasa. See **Yasa** (3).

Yasasutta. Once when the Buddha is staying at **Icchānaṅgala**, with **Nāgita** as his attendant, the Brahmins of **Icchānaṅgala** come to pay him homage with various kinds of offerings and make a great noise and uproar as they wait

outside the gate. The Buddha is disturbed by their noise and expresses his disapproval, whereupon, **Nāgita** begs of him to accept their homage and their gifts, The Buddha answers that he has no need for them; he has attained the happiness of renunciation, of insight, of awakening, of calm; happiness proceeding from gains and flattery is dung-like. He knows of monks who joke and make merry, who eat their bellies full and give themselves up to languor and torpor, or live on the outskirts of some village. They do not please him, but a forest-dwelling monk pleases him because he knows that, some day, that monk will find emancipation. AN.iv.340ff.

Yasuttarā 01. One of the palaces occupied by **Paduma Buddha** in his last lay life. Bv-a.146; but see **Paduma**.

Yasuttarā 02. A *Devatā* of **Tāvatiṁsa**. She had been a resident of **Bārāṇasī**. She once spun two robes, and, having washed them, she offered them to the Buddha. The Buddha accepted the gift and preached to her and she became a *Sotāpanna*. After death she was born in **Tāvatiṁsa** as **Yasuttarā** and was much loved by **Sakka**. When she realized that her good fortune was due to her faith in the Buddha, she visited him at **Jetavana** and told him her story. It is said that, owing to the power of her merit, she owned a most marvellous elephant. Vv.iv.3; Vv-a.181ff.

Yasoja Thera (*v.l.* **Yasojoti Thera**). He was born outside the gates of **Sāvatthī** in a fishing village, where his father was the headman of five hundred families. When he came of age, he was fishing one day in the **Aciravatī**, and, casting his net, caught a large golden-coloured fish. Yasoja and his companions took the fish to **Pasenadi** who sent them to the Buddha. The Buddha told them that the fish had been a wicked monk in the time of **Kassapa Buddha**, and had since suffered in purgatory, where his mother and sisters still were. He then preached to them the **Kapilasutta**, and Yasoja and his companions, greatly moved, renounced the world (Thag-a.i.356f.).

The **Udāna** mentions (Ud.iii.3) how, later, Yasoja and five hundred of his companions went to see the Buddha at **Jetavana**. There they stood talking to the

monks who lived there and made a great uproar. The Buddha, sending **Ānanda** to fetch them, asked them to remove themselves from his presence, as they were behaving like fishermen. Taking his admonition to heart, they returned to the banks of the **Vaggumudā** in the **Vajjī** country, and there they determined to lead such lives as would commend them to the Buddha. During the rainy season, they all put forth effort and attained *Arahant*-ship. Some time after, the Buddha visited **Vesālī** during a journey and asked **Ānanda** to send for Yasoja and his friends as he desired to see them. **Ānanda** sent a message. When the monks arrived, they found the Buddha lost in meditation, and they, too, seated themselves and entered into *samādhi*, remaining thus throughout the night. **Ānanda** could not understand why the Buddha, having sent for Yasoja and his companions, should have sunk into *samādhi* without greeting them, and three times during the night he tried to remind the Buddha of their arrival; but the Buddha ignored his warnings and in the morning explained to him that it was more joy for them all to live in the bliss of *samādhi* than to indulge in mere conversation. It is said in Ud a.185 that the Buddha spent the night in *samādhi* in order to show Yasoja and his companions that he regarded them as equals.

It is said (Thag-a.i.357) that when Yasoja and the others visited the Buddha at **Vesālī**, they were very thin and had grown uncomely through their austerities. The Buddha commended their self denial in a verse, and Yasoja, appreciating the Buddha's praise, uttered two other verses, exalting the love of solitude (Thag.243-5).

In the time of **Vipassī Buddha** Yasoja belonged to a family of parkkeepers (*ārāmagopakā*), and one day seeing the Buddha travel through the air, he gave him a *labuja*-fruit (Thag-a.i.356). In the time of **Kassapa Buddha**, Yasoja was the leader of a band of five hundred robbers. They were pursued by the villagers and fled into the forest for safety. There they saw a monk sitting on a stone and asked him for protection. He advised them to take the five precepts, and when they had done so, he exhorted them never to violate these precepts even if keeping them meant the loss of their lives. Soon after, they were captured and killed. But remembering the monk's admonition at the moment of death, they harboured no hatred against anyone, and after death were reborn in the *Deva* world (Ud-a.179f).

The Vinaya relates how once, when Yasoja was ill, drugs were brought for his use, but as the Buddha had forbidden the use of a special place for storing such things (*kappiyabhūmi*) they were left out of doors and were partly eaten by vermin, the remainder being carried away by robbers (Vin.i.239). When the matter was reported to the Buddha, he allowed the use of a duly chosen *kappiyabhūmi*. The **Apadāna** verses ascribed to Yasoja in the **Theragāthā** are, in the **Apadāna** itself, found in two places: one under **Labujadāyaka** (Ap.ii.409) and the other, with slight variations, under **Labujaphaladāyaka**. Ap.i.295.

Yasojasutta. The story of **Yasoja** as given in the **Udāna** (Ud 3.3). Snp-a.i.312.

Yasodhara 01. A king of fifty-five *kappas* ago; a previous birth of **Ukkhepakaṭa Vaccha** (Ekatthambhika) Thera. Thag a.i.148; Ap.i.56.

Yasodhara 02. There were once seventy-seven kings of this name, all previous births of **Soṇa Koḷivisa**. Thag a.i.546; Ap.i.94.

Yasodhara 03. A Brahmin, father of **Subhadda**, who became one of the chief disciples of **Koṇḍañña Buddha**. Bv a.110.

Yasodhara 04. A preacher in the time of **Kassapa Buddha** (SN-a.i.148). See **Andhavana**.

Yasodharā 01. See **Rāhulamātā**.

Yasodharā 02. The daughter of the Treasurer of **Sunandagāma**; she offered a meal of milk-rice to **Koṇḍañña Buddha**. Bv a.108.

Yasodharā 03. Wife of the *Khattiya* **Yasavā** and mother of **Anomadassī Buddha**. Ja.i.36; Dhp a.i.105; Bv.viii.17; AN a.i.85.

Yasodharā 04. Daughter of King **Jayasena**. She married **Añjana** the **Sākiyan**, and their children were **Māyā** and **Pajāpatī** and **Daṇḍapānī** and

Suppabuddha (Mhv.ii.16ff). **Yasodharā** was the sister of **Sīhahanu**. Mhv ṭ. 35; see also Mvu.i.355.

Yasodharā 05. Daughter of **Vijayabāhu I**. and **Līlāvatī**. She married **Vīravamma** and had two daughters, **Līlāvatī** and **Sugalā** (Cv.lix.26). She was later raised to the rank of *rājinī* (? queen) by **Vijayabāhu**, and erected a massive building, called *Pāsādapāda*, in the *Kappūramūlāyatana*. Cv.lx.83.

Yasodharā 06. One of the chief women supporters of **Sumedha Buddha**. Bv.xii.25.

Yassasī. The name of a **Pacceka Buddha**. MN.iii.69; Ap a.i.106; MN-a.ii.890.

Yassaṁ disaṁ Sutta. Five qualities, the possession of which makes a king honored wherever he rules – pure descent, great wealth, strong armies, a wise minister and great glory; and five similar qualities – virtue, learning, active energy, insight and emancipation which enable a monk to live free in heart wherever he resides. AN.iii.151ff.

Yāgudānānumodanāsutta. A *Sutta* quoted in the **Suttasaṅgaha** (No. 61) from the **Mahā Vagga** of the **Vinayapiṭaka** (Vin.i.220f.) on the virtues of giving congey (*yāgu*). The Mhv ṭ. (p.666) calls it **Andhakavindasutta**.

Yāgudāyaka Thera. An *Arahant*. Thirty thousand *kappas* ago, while on his way home laden with gifts, he found the river impassable and took his evening meal at a monastery. There he was pleased with the demeanour of the monks and gave them a meal of gruel with five savouries (? *pañcannayāgu*). After death, he was born in **Tāvatiṁsa**, and was king of gods thirty-three times and king of men thirty times. Ap.ii.375f.

Yāgusutta. The five advantages of gruel: it satisfies hunger, keeps off thirst, regulates wind, cleanses the bladder, and digests raw remnants of food. AN.iii.250.

Yācitagāma. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.39.

Yādhava. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.163, 173, 177.

Yābālagāma. One of the villages given by **Aggabodhi IX**. for the supply of medicinal gruel to the smaller monasteries of **Anurādhapura**. Cv.xlix.89.

Yāmataggi. See **Yamadaggi**.

Yāmahanu. One of the seven sages who lived the holy life and were reborn in the *Brahma* world. Ja.vi.99.

Yāmā 01. A class of **Devas**, mentioned in lists of **Devas** between those of **Tāvatiṁsa** and those of **Tusita** (e.g., Vin.i.12, AN.i.228; iii.287; MN.ii.194; iii.100, etc.). Two hundred years of human life are but one day to the **Yāma** *Devā*, and two thousand years, composed of such days, form their life period (AN.i.213; iv.253). **Sirimā**, sister of **Jīvaka**, was born after death in the **Yāma** world and became the wife of **Suyāma**, king of *Yāmabhavana*. From there she visited the Buddha with five hundred others. Snp-a i.244f.; see also Vv-a.246 for an *upāsaka* born in the **Yāma**-world. In the **Hatthipālajātaka** (Ja.iv.475) mention is made of four *Yāma-Devas* who were reborn as men.

The meaning of Yāmā is explained in the Commentaries (e.g., Vibh a.519; Paṭis-a.441) as "those that have attained divine bliss" (*dibbaṁ sukhaṁ yātā payātā sampattā ti Yāmā*). Other explanations are "misery freed" or "governing gods". Comp.138, n.2.

Yāmā 02. In some contexts, Yāmā seems to have been derived from **Yama**, king of the underworld – e.g in such expressions as "*Yāmato yāva Akaniṭṭhaṁ*" (from the underworld to the highest heaven). Khp a.166.

Yāmuna, **Yāmuneyya**. Derivatives of **Yamunā**.

Yāvajarāsutta. A name given in the **Suttasaṅgaha** (No.36) to the **Jarāsutta** (2) (*q.v.*).

Yuganaddha or **Yuganandhasutta**. **Ānanda** tells the monks at **Ghositārāma**, in **Kosambī**, that those who have attained *Arahant*-ship have done so in one of four ways: by developing insight preceded by calm, or calm preceded by insight, or calm and insight together, or by having a mind utterly devoid of perplexities about the Dhamma. AN.ii.157.

Yuganandhakathā. The first chapter of the **Paṭisambhidāmagga**. Paṭis.ii.98ff.

Yugandhara 01. One of the mountains of the **Himālaya** (Ja.i.119, 232; iv.213; vi.125; Dhp-a.i.249; Vsm.206). It forms the first of the seven ranges round **Sineru** (Snp-a, ii.443; but according to Ja.vi.125 it is the fourth range).

A *Yugandharasāgara* (e.g., Ja.i.64; vi.43) is also sometimes mentioned, and was probably a sea between **Yugandhara** and the next mountain range. When the Buddha reached **Tāvatiṁsa** in three strides, his first stride was from the earth to **Yugandhara** (Dhp-a.iii.216). It was on the summit of **Yugandhara** that **Assagutta** convened an assembly of the monks in order to discuss their plan of campaign against **Milinda** (Mil.p.6). The sun is mentioned as first rising over **Yugandhara** (e.g., SN a.ii.165), hence the expression "Like the morning sun over **Yugandhara**", e.g. Pv-a.137.

Yugandhara 02. One of the chief **Yakkhas** to be invoked by the Buddha's followers in time of need. DN.iii.205

Yudhañjaya. See **Yuvañjaya**.

Yudhañjayavagga. The third section of the **Cariyāpiṭaka**.

Yudhiṭṭhila 01. Son of the **Paṇḍu** king and one of the five husbands of **Kaṇhā**. Ja.v.424, 426.

Yudhiṭṭhila 02. Son of **Sabbadatta**, king of **Ramma**, and younger brother of the Bodhisatta, born as **Yuvañjaya**. He is identified with **Ānanda**. See the **Yuvañjayajātaka**.

Yudhiṭṭhila 03. The name of a *gotta* to which **Dhanañjaya**, king of the **Kurus**, belonged (Ja.iii.400; v. 59, etc.). Mention is made also of a **Koravyarājā** of the **Yudhiṭṭhila** *gotta* (Ja.iv.361). Probably the kings of the **Kurus** (*q.v.*) belonged mostly to a dynasty that claimed its descent from **Yudhiṭṭhila** (Yudhiṣṭhira?).

Yuvañjaya. *v.l.* **Yudhañjaya**. The Bodhisatta born as the son of King **Sabbadatta**. See the **Yuvañjayajātaka** (Ja 460).

Yuvañjayajātaka (Ja 460). The Bodhisatta was once born as **Yuvañjaya**, son of **Sabbadatta**, king of **Ramma** (**Benares**). He was the eldest of one thousand sons, and **Yudiṭṭhila** was his younger brother. After he came of age he was on his way early one morning to the park, and saw all around him dew. In the evening, as he returned home, the dew drops were no more to be seen. His charioteer explained that the sun had dried them up. Reflecting on this, the prince realized the impermanence of life and asked his father's leave to renounce the world. Both his parents tried to dissuade him but they failed, and he and **Yudhiṭṭhila** built a hermitage in the **Himālaya**, where they became ascetics.

Yudhiṭṭhila is identified with **Ānanda**. This story was told in reference to the Buddha's Renunciation, to some monks who marvelled at the Buddha's great sacrifice. Ja.iv.119ff.; the story of **Yuvañjaya** (**Yudhañjaya**) is also given in the **Cariyāpiṭaka** iii.1; Cp-a.143ff.

Yūthikapupphiya 01. **Yūthikapupphiya Thera**. An *Arahant*. Ninety-four *kappas* ago he saw the Buddha (? **Siddhattha**) on the banks of the **Candabhāgā**, and offered him a *yūthika* (jasmine) flower. Sixty-seven *kappas* ago he was a king named **Samuddhara**. Ap.i.184.

Yūthikapupphiya 02. An *Arahant* Thera. In a previous birth he saw **Padumuttara Buddha** and offered him a *yūthika* (jasmine) flower. Fifteen *kappas* ago he was a king name **Samitananda**. Ap.i.202.

Yo no cedaṁ Sutta. If there were no satisfaction from the earth element, beings would not lust after it; if there were no misery in it, they would not be repelled by it; if there were no escape from it, beings would not so escape; when all these things are fully known, beings will live aloof from the world. SN.ii.172.

Yogakkhemavagga. The eleventh chapter of the **Saḷāyatanasaṁyutta**. SN.iv.85ff.

Yogakkhemasutta. The **Tathāgata** has won security from bondage, because he has abandoned desire for objects, etc. SN.iv.85.

Yogavinicchaya. A Vinaya Sub-Commentary by **Vācissara**. Gv.68; PLC.202.

Yogasutta 01. The four bonds – sensual desire, becoming, wrong view, ignorance – for the comprehension of which the Noble Eightfold Path must be followed. SN.v.59.

Yogasutta 02. On details regarding the four kinds of bonds: of passion, of becoming, of (wrong) views, of ignorance. AN.ii.10f.

Yodhavagga. The eighth section of the **Rasavāhinī**.

Yodhasutta 01. Three qualities which make a soldier serviceable to a king: he must be a long distance shot, a rapid (like lightning) shot, and a piercer of huge objects; and three similar qualities (details of which are given) which make a monk worthy of homage and gifts. AN.i.284f.

Yodhasutta 02. Similar to (1), but four qualities are given, the fourth being that the soldier must be skilled in the knowledge of points of vantage. AN.ii.170f.

Yodhājīva. A headman (*gāmaṇī*) who visited the Buddha and asked if it was true that men who fall fighting in battle are reborn among the Sārañjita **Devas**. At first the Buddha refused to answer the question, but finding that Yodhājīva insisted, explained to him that fighting men were reborn after death either in

the Sārājita *niraya* or among animals. The headman became the Buddha's follower. SN.iv.308.

Yodhājīvavagga 01. The fourteenth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.284-92.

Yodhājīvavagga 02. The nineteenth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya** (AN.ii.170-84). The Commentary calls it **Brāhmaṇavagga**. AN-a.552f.

Yodhājīvavagga 03. The eighth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.84-110.

Yodhājīvasutta 01. On five kinds of warriors: those who are frightened by a cloud of dust, by the sight of a flag, by tumult, by conflict, and those who fight victoriously; and on five similar kinds of monks. AN.iii.87f.

Yodhājīvasutta 02. On five kinds of warriors: those who go down into the thick of the fight where they are overpowered, those who are wounded and die on the way to their home, those who survive for some time but die of their wounds, those who are cured of their wounds, those that are victorious in battle and continue to fight. There are five corresponding kinds of monks. AN.iii.94ff.

Yodhājīvasutta 03. Records the visit of the headman **Yodhājīva** to the Buddha. SN.iv.308.

Yona Mahā Dhammarakkhita Thera, Yonaka Mahā Dhammarakkhita Thera. With thirty thousand others, he came from **Alasandā** to the Foundation Ceremony of the **Mahā Thūpa**. Mhv.xxix.39.

Yonaka Dhammarakkhita 01. A *Thera*. He was sent to **Aparantaka** at the conclusion of **Moggaliputtatissa**'s Council (Mhv.xii.4). There he preached the **Aggikkhandhopamasutta** and converted thirty-seven thousand beings. Mhv.xii.34f.; Dpv.viii.7; Vin-a.i.67.

Yonaka Dhammarakkhita 02. Teacher of **Punabbasukuṭumbikaputtatissa** (*q.v.*).

Yonā, **Yavanā**, **Yonakā**, **Yonas**, **Yonakas**. A country and its people. The name is probably the Pāli equivalent for Ionians, the Baktrian Greeks. The **Yonas** are mentioned with the **Kambojas** in Rock Edicts v. and xii of **Asoka**, as a subject people, forming a frontier district of his empire. The country was converted by the Thera **Mahā Rakkhita**, who was sent there after the Third Council (Mhv.xii.5; Dpv.viii.9; Vin-a.i.67). In the time of **Milinda** the capital of the **Yona** country was **Sāgala** (Mil.1). It is said (Mhv.xxix.39) that at the Foundation Ceremony of the **Mahā Thūpa**, thirty thousand monks, under **Yona Mahā Dhammarakkhita**, came from **Alasandā** in the **Yona** country. **Alasandā** was evidently the headquarters of the Buddhist monks at that time. **Alasandā** is generally identified (See, e.g., Geiger, Mhv.Trs.194, n.3) with the Alexandria founded by the Macedonian king (Alexander) in the country of the Paropanisadae near Kābul.

In the **Assalāyanasutta** (MN.ii.149), **Yona** and **Kamboja** are mentioned as places in which there were only two classes of people, masters and slaves, and the master could become a slave or *vice versa*. The Commentary (MN-a.ii.784) explains this by saying that supposing a Brahmin goes there and dies, his children might consort with slaves, in which case their children would be slaves. In later times, the name Yavanā or Yonā seems to have included all westerners living in India and especially those of Arabian origin (Cv.Trs.ii.87, n.1). Yonaka statues, holding lamps, were among the decorations used by the **Sākiyans** of **Kapilavatthu** (MN-a.ii.575). The language of the Yavanas is classed with the *Milakkhabhāsā* (e.g., DN a.i.276; Vibh a.388).

The **Aṅguttara Commentary** (AN a.i.51) records that from the time of **Kassapa Buddha** the Yonakas went about clad in white robes, because of the memory of the religion which was once prevalent there.

Yonisosutta 01. Just as the dawn is harbinger of the sun, so is *yoniso manasikāra* the harbinger of the Noble Eightfold Path. SN.v.31f.

Yonisosutta 02. Mindfulness comes by *yoniso manasikāra* and goes through it to fulfilment. SN.v.93f.

R.

Rakkha 01. A general of **Parakkamabāhu I**. He was originally the *Daṇḍādhināyaka* (? general) of **Gajabāhu**, but **Parakkamabāhu** won him over and put him in charge of the conquest of the **Malaya** country. He accomplished this with the help of his younger brother, after fighting many battles and subduing the chiefs of the various districts (Cv.lxx.5ff). The king thereupon conferred on him the rank of **Kesadhātu**. Later, he subdued the district of **Merukandara** and was sent against the *Mahā Lekha* **Mahinda**, whom he defeated at **Sarogāmatittha**. He was associated with *Nagaragiri* **Nātha** in the fight against **Māṇābharaṇa** near **Badaravallī**. After this he is referred to as *Adhikārī* Rakkha, and the war against **Māṇābharaṇa** seems to have been chiefly in his charge. He was in command of the army at **Maṅgalabegāma** and **Mihiraṇabibbila**, and decisively defeated **Māṇābharaṇa**'s general, **Buddhanāyaka** at **Rajatakedāra**. Later, when Queen **Sugalā** raised a revolt in **Rohaṇa**, it was Rakkha who was sent to crush it. He was by now commander-in-chief, and was helped in the subjugation of **Rohaṇa** by the general **Bhūta**. They fought a battle at **Lokagalla** and advanced to **Maḻḻhimagāma** and occupied **Uddhanadvāra**, where Rakkha was helped by the two **Kitti**s, the *Adhikārī* and the **Jīvapotthakī**. From there they marched to Mahā Rīvara, and at **Badaguṇa** crushed **Sugalā**'s forces, thus gaining possession of the Sacred Bowl and the Sacred Tooth which these forces were carrying. In a last onslaught at **Demaṭavala**, Rakkha put the enemy to flight and marched on to **Sappanārukokilla**, where he died of an attack of dysentery. Cv.lxx. 5, 15, 19, 282, 295; lxxii.2ff., 107, 160, 207, 232, 265ff.; lxxiv. 41ff. 55, 72ff., 111ff., 136ff.

Rakkha 02. called **Laṅkādhinātha**. A general of **Parakkamabāhu I**. He helped **Lokajitvāna** to defeat **Hukitti**, and was later sent to **Janapada** to fight against **Gajabāhu**'s forces. He was successful, and occupied **Yagālla** and **Talātthala**. **Gajabāhu** tried to win him over with bribes, but Rakkha mutilated the envoys and sent the presents to **Parakkamabāhu**. He fought at **Āḷigāma** against **Gajabāhu**'s general, **Sīka**, and, proving victorious, held a great celebration. Later he was in charge of the successful attack on **Pulatthipura**,

when the city was captured and **Gajabāhu** taken prisoner. He was then sent to **Maṅgalabegāma** against **Māṇābharaṇa**, and fought so fiercely that the latter was forced to flee to **Rohaṇa**. Rakkha was placed in charge of the ford at **Niguṇḍivālukā**. He was, however, greatly offended by the favour shown by **Parakkamabāhu** to his rival, the *Senāpati Deva*, and no longer showed himself zealous in war. An officer of **Gajabāhu** who was with Rakkha, noticing this, sent word to **Māṇābharaṇa** to come at once and take advantage of Rakkha's lethargy. **Māṇābharaṇa** followed this advice and advanced against Rakkha, whom he killed in the course of a fierce battle. Cv.lxx. 24, 98ff., 115ff., 174, 232, 283, 297, 306; lxxii.37, 75ff.

Rakkha 03. called *Mahā Lekha*. He was an officer of **Parakkamabāhu I**. and took part in the campaigns against **Māṇābharaṇa**, being stationed at **Maṅgalabegāma**, at **Pillaviṭṭhi**. At this place he fought a battle, which lasted for eight days, against **Buddhanāyaka** and **Mahā Māladeva**, and brought the district of *Kālavāpi* under his power. Cv.lxxii.161, 170ff., 182, 206.

Rakkha 04. called **Damiḷādhikārī**. He was an officer of **Parakkamabāhu I**., and was one of those chiefly responsible for the subjugation of **Rohaṇa**. He fought battles at **Doṇivagga**, **Guralaṭṭhakalañcha**, **Pūgadaṇḍakāvāṭa**, **Bodhi-āvāta**, **Bhinnālavanāgāma** and several other places, and inflicted severe defeats on the rebel forces, dealing them a severe blow at **Mahā Senagāma**, where Laṅkāpura Rakkha was killed. This enabled him to take possession of **Mahā Nāgahula**. In order to bring the province completely under his control he had to fight further at Bakagalla **Uddhavāpi**, **Saṅghabhedakagāma**, **Kuravakagalla** and **Mahā Pabbata**, and he thus won full possession of **Dvādasasahassaka**, where he seems to have spent the rest of his days. Cv.lxxv.20, 69ff., 74ff., 87-159.

Rakkha 05. **Rakkha Kañcukīnāyaka**. An officer of **Parakkamabāhu I**., associated with *Damiḷādhikārī* **Rakkha**. He fought victorious battles at **Mahā Vālukagāma**, **Devanagara**, **Kammāragāma**, **Mahā Panālagāma**, **Mānakapiṭṭhi**, **Nīlavalā** Ford and **Kadalīpatta**, and marching then through

Mārāvaratthali, he assisted *Damiḷādhikārī* **Rakkha** in the capture of **Mahā Nāgahula**. Cv.lxxv. 20ff., 35ff., 52ff., 116.

Rakkha 06. **Rakkha Laṅkāpura**. One of the leaders of the rebels in **Rohaṇa** in the time of **Parakkamabāhu I**. He was later made their commander-in-chief. He advanced with his forces to **Nadībhaṇḍagāma**, and was killed in the battle at **Mahā Senagāma**, fighting against *Damiḷādhikārī* **Rakkha**. His place in the army was taken by his elder brother. Cv.lxxv.70, 103, 112, 134.

Rakkhaka 01. A general of **Vikkamabāhu II**., he was captured by **Vīradeva**. Cv.lxi.42.

Rakkhaka 02. **Rakkhaka Ilaṅga**. A general of **Dappula IV**. He built a dwelling house near the **Thūpārāma**, which was named after the king. Cv.liii.11.

Rakkhaka 03. **Rakkhaka Saṅkhanāyaka**. An officer of **Parakkamabāhu I**., who stationed him at **Hillapattakakhaṇḍa**. Cv.lxxii.41.

Rakkhaṅga. A country (modern Arakan) from which **Vimaladhammasūriya I**. obtained a number of monks, headed by **Nandicakka**, in order to re-establish the *upasampadā* in Ceylon (Cv.xciv.15). **Vimaladhammasūriya II**. did likewise (Cv.xcvii.10; see also Cv.Trs.ii.239, n.1); so did **Vijayarājasīha** (Cv.xcviii.89; see also Cv.Trs.ii.253, n.2). The last two were helped in their enterprise by the Dutch. **Kittisirirājasīha** (Cv.xcix.25) is mentioned as having paid special honour to the monks from **Rakkhaṅga**.

Rakkhacetiyapabbata. A *vihāra* in Ceylon, restored by **Vijayabāhu I**. (Cv.lx.58). It is probably identical with **Rakkhavihāra** (*q.v.*).

Rakkhadīvāna. A general of **Parakkamabāhu I**. who defeated *Nagaragiri* **Gokaṇṇa** at **Goṇagāmuka**. Cv.lxx.70.

Rakkhapāsāṇakaṇṭha. A place in **Rājaraṭṭha**. It was the limit of the **Coḷa** territory in Ceylon in the time of **Mahinda V**. (Cv.lv.22). It was evidently a frontier post. Cv.lvii.67.

Rakkhamāna. A tank, repaired by **Parakkamabāhu I**. Cv.lxviii.46.

Rakkhavihāra. A monastery in Ceylon in which **Moggallāna III**. built a *cetiya*. (Cv.xliv.51). It was probably identical with **Rakkhacetiyapabbata**.

Rakkhasa. A minister of **Sena I**. He built a dwelling house, called after him, in the **Abhayuttaravihāra**. Cv.l.84.

Rakkhasadvāra. One of the gates of **Pulatthipura**. Cv.lxxiii.161.

Rakkhasā, **Rakkhasas**. A class of demons, chiefly nocturnal and harmful. They usually have their haunt in the water and devour men when bathing there. Some of them live in the sea, e.g., Thag.v.931; Snp. vs. 310; Ja.i.127; vi. 469; Dhp-a.i.367; iii.74; Mhv.xii.45, etc.

Rakkhita 01. **Rakkhita Thera**. He was born in a noble **Sākyan** family of Vedehanigama (? **Devadaha**) and was one of the five hundred youths given by the **Sākyan** and **Koḷiyan** chiefs to provide an escort to the Buddha, as an acknowledgement of his having prevented war between them. When the Buddha preached the **Kuṇālajātaka** (Ja 536), Rakkhita, realizing the dangers of sensuality, developed insight, and later became an *Arahant*.

In the time of **Padumuttara Buddha** he heard the Buddha preach and praised his erudition (Thag.79; Thag-a.i.173). He is evidently identical with **Sobhita** Thera of the **Apadāna**. Ap.i.163f.

Rakkhita 02. **Rakkhita Thera**. He was sent to the **Vanavāsa** country to convert it at the end of the Third Council. Floating in the air amid the people, he preached the **Anamataggasaṁyutta**. Sixty thousand people embraced the new religion and thirty-seven thousand joined the Saṅgha, five hundred *vihāras* being founded. Mhv.xii.4, 31ff.; Dpv.viii.7; Vin-a.i.63, 66.

Rakkhita 03. See **Mahā Rakkhita** in the **Somanassajātaka** (Ja 505).

Rakkhita 04. The Bodhisatta born as an ascetic. See **Mahā Maṅgalajātaka** (Ja 453).

Rakkhita 05. Son of **Lokitā** and **Moggallāna** and brother of **Kitti** (afterwards **Vijayabāhu I**.). Cv.lvii.42.

Rakkhita 06. **Rakkhita Thera**. See **Buddharakkhita**.

Rakkhitatala. A locality in the **Himālaya**. It was there that the *Arahants* met and discussed as to what they should do to solve the questions put by **Milinda**. Mil. p. 6.

Rakkhitavanasaṇḍa. A forest tract near the village of **Pārileyya**. There the Buddha retired and lived at the foot of the **Bhaddasāla**, when unable to settle the dispute among the **Kosambī** monks. The elephant **Pārileyya** lived there and waited upon the Buddha (Vin.i.352f.; Ud.iv.5; Dhp-a.i.47; iv. 26; Ud-a.250).

It is said (Dhp-a.i.49), that the place derived its name from the fact that **Pārileyya** looked after the Buddha, guarding him throughout the night, wandering about the forest till dawn, a stick in his trunk, in order to ward off danger.

Ragā. One of **Māra**'s three daughters, who sought to tempt the Buddha. Snp. vs. 835; SN.i.124ff.; Ja.i.78; Dhp a.i.201; iii.196,199, etc.

Rajakatthala. A village dedicated by **Kittisirirājasīha** to celebrations in honour of the Tooth Relic. Cv.c.43.

Rajakamatasambādha. A place near **Pulatthipura** where *Laṅkādhināṭha* **Rakkha** and *Jivitapotthakī* **Sukha** fought a battle against the forces of **Gajabāhu**. Cv.lxx.175.

Rajatakedāra. A locality in Ceylon, mentioned in the account of the battle between the forces of **Parakkamabāhu I**. and those of **Māṇābharaṇa**. Cv.lxxii.257, 269.

Rajataguhā. A cave in the **Himālaya**. Ja.ii.67.

Rajatapabbata. A mountain range in the **Himālaya**. Ja.i.50; ii.6, 7, 92.

Rajatamayalena. A cave in **Ambilajanapada** in which lived five hundred *Arahants*. One day one of these was suffering from stomach trouble and ten thousand of his colleagues came by air to minister to him. They all found room in the cave because of their *iddhi* power. Mhv ṭ. 552.

Rajatavihāra, **Rajatalenavihāra**, **Rajatamayavihāra**. A monastery in Ceylon, built by **Āmaṇḍagāmaṇī Abhaya** (Mhv.xxxv.4; but see Cv.c.238, where **Duṭṭhagāmaṇī** is stated to have built it). It was in **Ambaṭṭhakolalena**, where silver was discovered for use in the construction of the **Mahā Thūpa** (Mhv.Trs.188, n.1). **Kittisirirājasīha** (Cv.xcix.41) visited the *vihāra* and paid it great honour and gave it to a *Sāmaṇera* called **Siddhattha** (Cv.c.238). The *vihāra* is now called *Ridīvihāra* and is near the modern Kurunegala.

Rajatasutta. Few are they who abstain from taking silver, many they who do not. SN.v.471.

Rajanīyasaṇṭhitasutta. The *khandhas* have lust inherent in them. Desire for them must be put away. SN.iii.79.

Rajanīyasutta. A monk who is enticed by the enticing, corrupted by the corrupting, infatuated by the infatuating, angered by the angry and maddened by the maddening such a one is not respected by his fellows. AN.iii.110.

Rajjasutta. Once the Buddha was thinking compassionately of those suffering from the cruelty of rulers and wondering if it were possible to rule without causing suffering. **Māra** approaches and tries to make him absorbed in the fascination of exercising power, suggesting that if the Buddha wished he

could change even the **Himālaya** into a mass of gold. But, says the Buddha, he has seen suffering and its source and will not, therefore, incline to sense desires. SN.i.116.

Rajjumālā. A slave in the village of **Gayā**. Her mistress disliked her and ill-treated her in every way. One day, in order to escape being pulled by her hair, she had her head shaved; but her mistress then had a rope tied round her head, with which she pulled her about; hence her name. Unable to bear her life any longer, the slave went into the village near by, intending to commit suicide, but there she found the Buddha waiting for her, and he preached to her. Rajjumālā, became a *Sotāpanna*, and then returned to her mistress, who, having heard her story, visited the Buddha and became his follower. The Buddha explained that the two women had had their positions reversed in a previous birth, and that the then slave, who was the mistress in the present birth, had vowed vengeance for the cruelty inflicted upon her. Rajjumālā was freed and was born after death in **Tāvatiṁsa**. Vv.iv.12; Vv-a.206ff.

Rajjusutta. Gains, favors and flattery are like a cord cutting through a man's skin right to his marrow. SN.ii.238.

Raṭṭhapāla 01. **Raṭṭhapāla Thera**. Chief of those who had left the world through faith (*saddhāpabbajitānaṁ*) (AN.i.24). He was born at **Thullakoṭṭhita** in the **Kuru** country as the son of a very wealthy councillor and was called by his family name of **Raṭṭhapāla**. Given to the family because it retrieved the fortunes of a disrupted kingdom, says the Commentary. He lived in great luxury, and, in due course, married a suitable wife. When the Buddha visited **Thullakoṭṭhita**, Raṭṭhapāla went to hear him preach and decided to leave the world. His parents would not, however, give their consent till he threatened to starve himself to death. Realizing then that he was in earnest, they agreed to let him go on condition that he would visit them after his ordination. Raṭṭhapāla accompanied the Buddha to **Sāvatthī**, and there, dwelling alone, he attained *Arahant*-ship within a short time (but MN a.ii.725 says he took twelve years, during which time he never slept on a bed, DN a.iii.236). Then, with the

Buddha's permission, he returned to **Thullakoṭṭhita** and dwelt in the deer park of the **Kuru** king. The day after his arrival, while begging for alms, he came to his father's house. His father was in the entrance hall having his hair combed, but, failing to recognize his son, he started to abuse him, taking him for an ordinary monk, one of those who had robbed him of his son. Just at that moment the slave girl of the house was about to throw away some stale rice, which Raṭṭhapāla begged of her. The girl recognized his voice, gave him the rice and told his parents who he was. When his father came to look for his son, he found him eating stale rice as though it were ambrosia (this eating of stale rice made of him an *agga-ariyavaṁsika*, Vin-a.i.208; MN a.ii.726). Having already finished eating, when invited to enter the house, he would not do so, but on the next day he went again, and his father tried to tempt him by making a display of the immense wealth which would be his should he return to the lay life, while his former wives, beautifully clothed, asked him about the nymphs, for whose sake he led the homeless life. "For the sake of no nymphs, Sisters," he said, and they fell fainting under the shock of being addressed as "Sisters." Growing impatient at the conduct of his family, he asked for his meal, ate it, preached to them on the impermanence of all things, the futility of wealth, the snare of beauty, etc., and returned to **Migācīra** (**Buddhaghosa** says that according to the Commentators of India, *parasamuddavāsītherānaṁ*, he preached standing; the stanzas so preached are given in MN.i.64f. and again in Thag.769-75). Through the air, says the Commentary (Thag-a.ii.34; MN-a.ii.730), because his father put bolts on the house and tried to keep him there. He also sent men to remove his yellow robes and clothe him in white.

There the **Kuru** king, who was feasting there, and had often heard of Raṭṭhapāla's fame, visited him. Their conversation is recorded in the **Raṭṭhapālasutta**. Raṭṭhapāla then returned to the Buddha. Raṭṭhapāla's story is given in MN.ii.54ff.; MN a.ii.722; Thag a.ii.30ff.; AN a.i.144ff., cp. Avś. ii.118ff.; Mhv.iii.41, n.1.

In a previous birth, before the appearance of **Padumuttara Buddha**, Raṭṭhapāla was one of two rich householders of **Haṁsavatī**, both of whom spent their wealth in good deeds. They once waited on two companies of ascetics from **Himavā**; the ascetics left, but their leaders remained, and the two householders

looked after them till they died. After death, one of them (Raṭṭhapāla) was reborn as **Sakka**, while the other was born as the **Nāga** king **Pālita** (*v.l.* **Paṭhavindhara**), who, in this Buddha age, became **Rāhula**. At **Sakka**'s request, **Pālita** gave alms to **Padumuttara** and wished to be like the Buddha's son, **Uparevata**. **Sakka** himself entertained the Buddha and his monks for seven days and wished to resemble the monk Raṭṭhapāla, whom **Padumuttara Buddha** had declared to be foremost among those who had joined the Saṅgha through faith. **Padumuttara** declared that the wish of both would be fulfilled in the time of **Gotama Buddha**. MN-a.ii.722; Thag-a.ii.30 differs in many details; it makes no mention of **Pālita**, and says that in **Padumuttara**'s time, too, the householder's name was Raṭṭhapāla. The name of the monk, disciple of **Padumuttara**, whose example incited the householder to wish for similar honour, is not given. This account adds that in the time of **Phussa Buddha** (*q.v.*) he was one of those in charge of the almsgiving held in the Buddha's honour by his three step-brothers (see also AN a.i.143f.). **Bimbisāra** and **Visākha** were his colleagues (AN-a.i.165). The Ap.i.63f is again different. It says that in **Padumuttara**'s time the householder gave the Buddha an elephant with all its trappings, and then, buying it back, built with the money a *saṅghārāma* containing fifty-four thousand rooms. As a result he was king of the gods fifty times and **Cakkavatti** fifty-eight times. AN-a.i.141 gives the story at greater length, some of the minor details varying.

Raṭṭhapāla is mentioned with **Soṇa** *seṭṭhiputta* as one who enjoyed great luxury as a householder (e.g., Snp a.i.232; at AN a.ii.596 **Yasa**'s name is added). He is an example of one who attained to the higher knowledge through resolution (*chandaṁ dhuraṁ katvā*) (DN a.ii.642; SN a.iii.201; Vibh a.306; Dhp a.iv.195). The **Vinayapiṭaka** contains a stanza quoted by the Buddha, in which Raṭṭhapāla's father enquires of his son why the latter never asked him for anything (Vin.iii.148; Raṭṭhapāla is here called a *kulaputta*. The incident probably refers to his lay life). "Because begging is a degrading thing," says Raṭṭhapāla.

Raṭṭhapāla 02. A monk in the time of **Padumuttara Buddha**. He was declared foremost among those who left the world through faith. But see **Raṭṭhapāla**, (1).

Raṭṭhapāla 03. The name of the family into which **Raṭṭhapāla** (1) was born. See **Raṭṭhapāla** (1).

Raṭṭhapāla 04. **Raṭṭhapāla Thera**. A monk of Ceylon, author of the Madhura **Rasavāhinī** (*q.v.*)

Raṭṭhapālagajjita. An unorthodox Buddhist work, whose views were rejected by the **Theravādins** as beings contrary to the teachings of the Buddha (*abuddhavacana*), e.g., Vin-a.iv.742; SN-a.ii.150.

Raṭṭhapālananda. One of the **Nava Nandā** (*q.v.*).

Raṭṭhapālasutta. The eighty-second *Sutta* of the **Majjhimanikāya**. It contains an account of **Raṭṭhapāla**'s admission into the Saṅgha, his visits to his parents after attaining *Arahant*-ship, and his conversation with the **Kuru** king in the latter's Deer Park. This last conversation forms the chief theme. The king asks **Raṭṭhapāla** why he has left his home when he suffers neither from old age, failing health, poverty, nor death of kinsfolk. **Raṭṭhapāla** answers that his reason for leaving it was his conviction of the truth of the four propositions enunciated by the Buddha that the world (1) is in a state of continual flux and change; (2) there is no protector or preserver; (3) in it, we own nothing, but must leave all behind us; (4) it lacks and hankers, being enslaved by craving. These four propositions are referred to as *Cattāro Dhammuddesā* (MN a.i.361).

He explains the meaning of these statements to the satisfaction of the king and summarizes his statements in a series of stanzas. MN.ii.54-74. The stanzas included in the *Sutta* are found in Thag.769-75 (those preached to **Raṭṭhapāla**'s father), and 776-93.

The Raṭṭhapālasutta is mentioned as an example of a discourse in which the *rūpakammaṭṭhāna* is given first, leading on through *vedanā* to the *arūpakammaṭṭhāna* (Vibh-a.267; MN-a.i.225; what this means is not quite clear;

this *Sutta* makes no mention of *kammaṭṭhāna*; another *Sutta* of the same name is probably meant).

Raṭṭhasāra. A monk of Ava. He wrote metrical versions of various Jātakas and recited them, for which reason he was censured by his colleagues. Sās, p. 99; Bode, 44.

Raṇamaddava. The state horse of **Eḷāra**. It was stolen by **Veḷusumana**. But see **Vaha**. Ras.ii.62.

Ratanagāma. A village in Ceylon given by **Aggabodhi I**. as a maintenance village to the **Unnavalli** *vihāra*. Cv.xlii.18; it is probably identical with the modern **Ratnapura**; see Cv.Trs.i.67, n.4.

Ratanagghi. One of the three palaces occupied by **Revata Buddha** in his last lay life. Bv.vi.17.

Ratanagharacetiya. A shrine erected on the site of the Jewelled Hall (**Ratanaghara**), which was created by the gods to the north-west of the Bodhi-tree. There the Buddha sat during the fourth week after the Awakening, revolving in his mind the **Abhidhammapiṭaka**. Ja.i.78; Bv a.8, 241.

Ratanacaṅkamacetiya or **Ratnacetiya**. A shrine erected near the **Animisacetiya** close to the Bodhi-tree, to mark the spot on which the Buddha spent the third week after the Awakening, walking to and fro in the Jewelled Walk (*Ratanacaṅkama*). Ja.i.78; Bv a.8, 241.

Ratanacaṅkamanakhaṇḍa. The Introductory Chapter of the **Buddhavaṁsa**.

Ratanadāṭha. Nephew (sister's son) of **Dāṭhopatissa II**. He was the king's *Mahādipāda*. Cv.xliv.136.

Ratanadoṇi. A village in Ceylon, given by **Kittisirirājasīha** for the maintenance of the **Dutiyaselavihāra**. The village had originally belonged to the *vihāra* but had been taken away. Cv.c.232.

Ratanapajjala (**Ratanapattala**). A **Cakkavatti** of eighty *kappas* ago, a former birth of **Sammukhāthavika** (or **Māṇava**) Thera. Ap.i.159; Thag a.i.164.

Ratanaparitta. See **Ratanasutta** (1).

Ratanapāsāda. A building in the **Abhayagirivihāra**, erected by King **Kaniṭṭhatissa** for **Mahā Nāga Thera** (Mhv.xxxvi.8; for its identification see Cv.Trs.i.123, n.2). **Mahinda II**. evidently rebuilt it at a cost of three hundred thousand *kahāpaṇas*, and installed in it a Buddha image worth sixty thousand. At the dedication festival, the king offered his whole kingdom to the image (Cv.xlviii.135f). **Mahinda III**. gave the revenue from the **Geṭṭhumba** Canal for the repairs of the *pāsāda* (Cv.xlix.41). In the reign of **Sena I**. the **Pāṇḍiyas**, who invaded Ceylon, plundered the *pāsāda* and removed the jewels from the eyes of the image (Cv.l.43). **Sena II**. found the image itself removed from its pedestal and taken to **Madhurā**, and, after his victory over the **Pāṇḍiyas**, he had it restored (Cv.li.22,49). When the people rose in rebellion against **Udaya III**., he took refuge in the **Ratanapāsāda** with his colleagues, but the people surrounded the building and they were forced to flee (Cv.liii.17).

Ratanapura. The Pāli name for Ava. Bode, 29.

Ratanamālaka. A platform in **Gandhamādana**, at the foot of the **Mañjūsa** tree, where **Pacceka Buddhas** assemble on special occasions such as the *uposatha* (Snp a.i.52). It seems also to have been called *Sabbaratnamāla*, e.g., Snp-a.i.66.

Ratanavagga. The ninth section of the **Pācittiya** of the **Vinayapiṭaka**.

Ratanavāluka. Another name for the **Mahā Thūpa**. Cp. **Ratanāvalicetiya**.

Ratanavihāra. A nunnery in Ceylon, built by the queen of **Aggabodhi II**. for the use of the **Kāliṅga** queen, who came to Ceylon with her husband and renounced the world under **Jotipāla** Thera. Cv.xlii.47.

Ratanasiriñāṇa Thera. Author of the **Saddatthacintā** (*q.v.*). Svd.1246.

Ratanasutta 01. One of the *Suttas* of the **Khuddakapāṭha**. It is also included in the **Suttanipāta** (vss. 222-38); see also **Gaṅgārohaṇasutta**. It was preached at **Vesālī**, on the occasion of the Buddha's visit there at the invitation of the **Licchavīs**, who begged him to rid the city of the various dangers which had fallen upon it. According to the Commentaries (Snp-a.i.278ff.; Dhp-a.iii.436ff.; Khp-a.164f), the Buddha first taught the *Sutta* to **Ānanda** and asked him to go round the city, accompanied by the **Licchavī** princes, reciting the *Sutta* and sprinkling water from the Buddha's bowl. Immediately all the evil spirits fled from the city and the people recovered from their diseases. They then gathered at the Mote hall with various offerings and thither they conducted the Buddha. In the assembly were present not only all the inhabitants of **Vesālī**, but also the **Devas** of two *Deva* worlds, with **Sakka** at their head. The Buddha preached the **Ratanasutta** to this great crowd. Another account, quoted by **Buddhaghosa** (Dhp-a.iii.165), says that in the assembly the Buddha preached only the first five stanzas, the rest having been earlier recited by **Ānanda**. Because this *Sutta* was first preached to ward off the evil from **Vesālī**, it became the most famous of Buddhist Ward runes (*Parittā*).

The *Sutta* consists of seventeen verses: the first two contain a request to the **Devas** to receive the homage and offerings of men and protect them in their danger; then follow twelve verses, descriptive of the virtues of the Buddha, the Dhamma and the Saṅgha. It ends with three verses purporting (Dhp a.iii.195) to have been spoken by **Sakka** on behalf of all the **Devas**, expressing their adoration of the Buddha, his Dhamma and his Saṅgha. It is also said (Dhp a.iii.196) that during this visit the Buddha stayed at **Vesālī** for two weeks, preaching the *Sutta* on seven consecutive days; on each day eighty-four thousand beings realized the Truth. The *Sutta* seems also to have been known as the **Gaṅgārohaṇasutta** (Cv.xxxvii.191). When Ceylon was troubled by famine

and plague in the reign of **Upatissa II**., the king had the *Sutta* preached by monks while walking in the streets of the city. All troubles vanished, and he decreed that his successors should do likewise in times of need (Cv.xxxvii.195f). **Sena II**. had the whole *Sutta* inscribed on a golden plate and held a great festival in its honour (Cv.li.79).

The *Sutta* is given in the *Mahā Vastu* (i.290ff), where it is described as *Svastyanagāthā*.

Ratanasutta 02. The **Dīgha Commentary** (DN a.i.250) refers the reader to a **Ratanasutta** of the **Bojjhaṅgasaṁyutta** for details of the seven gems of a **Cakkavatti**. The reference is evidently to the **Cakkavattisutta** (*q.v.*). SN.v.98.

Ratanākara. A district in the **Dakkhiṇadesa** of Ceylon. Cv.lxix.31; for its identification see Cv.Trs.i.286, n.3.

Ratanāvalicetiya 01. Another name for the **Mahā Thūpa** (*q.v.*).

Ratanāvalicetiya 02. A *Thūpa* in **Pulatthipura**. It was probably built by **Parakkamabāhu I**. and restored and crowned with a golden finial by **Kittinissaṅka**. Cv.lxxx.20; also Cv.Trs.ii.128, n.1; 107, n.3.

Ratanāvalicetiya 03. A *Thūpa* erected in **Khīragāma** by **Parakkamabāhu I**. on the site of his mother's pyre. Cv.lxxix.71; Cv.Trs.ii.122, n.7.

Ratanāvalī. One of the five daughters of **Vijayabāhu I**. and **Tilokasundarī** (Cv.lix.31). Soothsayers predicted that she alone, of these daughters, would bear a son and would thus become the king's favourite child. Later she married **Māṇābharaṇa**, by whom she had two daughters **Mittā** and **Pabhāvatī** and a son who later became famous as **Parakkamabāhu I**. (Cv.lix.34ff., 44; lxii.3, 12ff).

After her husband's death, she lived with her children in **Mahā Nāgahula**, protected by her husband's brother, **Sirivallabha** (Cv.lxiii.4). Later, she went and lived at the court of his elder brother, **Kittisirimegha** (Cv.lxvii.75ff). She died at **Khīragāma** and was cremated there. **Parakkamabāhu** erected the **Ratanāvalicetiya** in her memory. Cv.lxxix.71.

Rativaḍḍhana 01. One of the three palaces of **Vessabhū Buddha** in his last lay life. Bv a.205; Bv.xxii.19 calls it **Vaḍḍhana**.

Rativaḍḍhana 02. A palace of **Kakusandha Buddha** in his last lay life. Bv a.209; but Bv a.xxiii.16 calls it **Vaḍḍhana**.

Rativaḍḍhana 03. A palace of King **Sabbadatta** in the city of **Ramma** (**Benares**). Ja.iv.122.

Rativaḍḍhana 04. A palace in **Mithilā**. It was the special residence provided for **Rujā** by her father **Aṅgati**. Ja.iv.231,232.

Rativaḍḍhana 05. A pleasure park of **Asoka**. The king led **Moggaliputtatissa** there on his arrival from **Ahogaṅgapabbata**, and, at the king's request, the Elder caused a partial earthquake. Mhv.v.257ff.

Ratī. One of the daughters of **Māra** (*q.v.*).

Ratosutta. A monk who keeps guard over the door of his faculties, is moderate in eating and given to watchfulness, dwells in happiness in this life and has strong help in the destruction of the *āsavas*. The *Sutta* gives details of these faculties. SN.iv.175ff.

Rattakara. A district in the **Dakkhiṇadesa** of Ceylon. Cv.lxviii.23; lxix.6.

Rattakkhi. A **Yakkha** who worried Ceylon in the time of **Sirisaṅghabodhi**. All those who saw him or heard of him developed a fever (*jararoga*) accompanied by redness of the eyes and died of the disease, the **Yakkha** devouring their bodies.

The king heard of this, and, by the power of his goodness, compelled the **Yakkha** to come to him, and persuaded him to abandon his evil influence. In return, the king promised to have offerings (*bali*) placed for the **Yakkha** at the entrance to every village. Mhv.xxxvi.82ff.; *Attanagaluvaṁsa*, p.16.

Rattapāṇī. The name of a dyer; perhaps a class name. MN.i.385.

Rattabeduma. A place in the **Malaya** country of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.15.

Rattamālakaṇḍaka. A tank in Ceylon, built by King **Mahā Sena**. Mhv.xxxvii.48; Mhv.Trs. 271, n.7.

Rattamālagiri. A mountain in Ceylon. **Sena Ilaṅga**, general of **Kassapa IV**., built there a monastery for ascetics. Cv.lii.20.

Rattipupphiya Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a hunter, and, seeing the Buddha in the forest, he offered him some flowers which bloom by night (*rattikaṁ pupphaṁ*). Eight *kappas* ago he was a king named **Suppasanna**. Ap.i.188.

Rattiyasutta. A monk who desires much, is fretful and discontented with his requisites, has no faith or virtue, is indolent, forgetful, and lacking in insight such a one falls away in goodness "come day, come night." AN.iii.434.

Rattivihāra. A locality in Ceylon; it was once the encampment of King **Saṅghatissa**. Cv.xliv.5.

Rathakāra, **Rathakārī**. One of the seven great lakes (**Mahā Sarā**, *q.v.*) in the **Himālaya**.

Rathakāravagga. The second chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.106-118.

Rathapāsāṇavana. A forest tract near **Villagāma**. Ras.ii.147.

Rathalaṭṭhijātaka (Ja 332). The chaplain of the king of **Benares**, while on his way to his village estate, came upon a caravan in a narrow road, and, becoming impatient, threw his goad at the driver of the first cart. The goad, however, struck the yoke of his own chariot, and, rebounding, hit him on the forehead, where a lump appeared. He turned back in a rage and complained to the king, who, without any enquiry, confiscated the property of the caravan

owner. But the Bodhisatta, who was the king's chief judge, had the order reversed.

The story was told in reference to the chaplain of the king of **Kosala**, who was guilty of a similar offence, but, in this case, the king had the case examined by his judges and the chaplain was proclaimed guilty (Ja.iii.104ff). The stanzas of the **Jātaka** are quoted elsewhere, e.g., at Ja.iv.30, 451; vi.375.

Rathavaṅka. See Ravivaṭṭa ??

Rathavatī. A *kinnarī*, the handmaiden of the hermit **Vaccha** (*q.v.*).

Rathavinītasutta. The twenty-fourth *Sutta* of the **Majjhimanikāya**. **Sāriputta** visits **Puṇṇa Mantāṇiputta** in **Andhavana** and asks him why he lives the higher life. To attain absolute *Nibbāna*, answers **Puṇṇa**, and, on being questioned further as to the nature of *Nibbāna*, he explains that *Nibbāna* is the goal and can only be attained by passing through various successive stages: purity of life, purity of heart, purity of view, purity through dispelling doubts, purity through full insight into paths, right and wrong, into the path to be followed, and the purity which arises from insight. It may be compared to a journey of **Pasenadi** from **Sāvatthī** to **Sāketa**, by means of relays of seven carriages.

It is said in the introduction to the *Sutta* that **Sāriputta** had been awaiting the opportunity of a discussion with **Puṇṇa** ever since he heard the monks at **Veḷuvana** in **Rājagaha** speak of him to the Buddha in terms of the highest praise. But this opportunity did not arise until later, when **Puṇṇa** visited **Sāvatthī**. **Puṇṇa** was unaware of the identity of **Sāriputta** until the end of his discourse (MN.i.145-51).

The **Mahā Vaṁsaṭīkā** mentions (Mhv ṭ.552f) that once *Ambapāsāṇavāsī* **Cittagutta** preached this *Sutta* to a very large assembly of monks and nuns at the **Lohapāsāda** in **Anurādhapura**, and in his exposition of the *Sutta* included a short account of the relics enshrined in the **Mahā Thūpa**.

It has been suggested by Dr. Neumann that the *upatisapasina* mentioned in

Asoka's Bhabru Edict, refers to this *Sutta*. But see Rhys Davids, JRAS.1893, and Mukherji, *Asoka*, 118f., n.8.

Randhakaṇḍaka. A tank in Ceylon, built by **Bhātikatissa**. Mhv.xxxvi.4.

Ramaṇā. The Pāli name for the inhabitants of **Rāmaññā**. Cv.lxxvi.66.

Ramaṇīyakuṭika Thera. An *Arahant*. He was a nobleman of **Vesālī** and left the world after hearing the Buddha preach the **Ratanasutta**. After ordination, he dwelt in a pleasant hut in a beautiful forest, where he won *Arahant*-ship. One day some women tried to tempt him, but in vain (Thag.58; Thag-a.i.122f.).

His first desire to attain liberation was made in the time of **Padumuttara Buddha**. Later he gave a beautiful seat to **Atthadassī Buddha** and offered him flowers in homage. One hundred and seventy *kappas* ago he was a king named **Sandimā** (**Sannibbāpaka**). He is probably identical with **Asanūpaṭṭhāyaka** of the **Apadāna**. Ap.i.144.

Ramaṇīyavihāra. A monastery in **Amarapura** in Burma. Sās. 132,143.

Ramanīyavihārī Thera. An *Arahant*. He was the son of a banker of **Rājagaha** and lived a dissolute life, till one day, on witnessing the arrest of an adulterer, he was very agitated and joined the Saṅgha. As a monk, too, he lived in luxury, in a well-furnished room hence his name. Later, seized with remorse, he wandered out of his cell. On the way he saw a carter refresh a weary bull and then re-yoke him. Determined to take up his duties as a monk, he sought **Upāli**, and, with his help, attained *Arahant*-ship. In the past he had offered *koraṇḍa*-flowers to **Vipassī Buddha** (Thag.vs.45; Thag a.i.115f).

He is probably identical with **Koraṇḍapupphiya Thera** of the **Apadāna**. Fifty-seven *kappas* ago he was a king named **Vītamala**. Ap.i.206.

Ramma 01. One of the chief lay patrons of **Sobhita Buddha**. Bv.vii.23; but see **Sobhita**.

Ramma 02. Son of **Paduma Buddha** in his last lay life. He joined the Saṅgha and later became an *Arahant*. Eighty crores of beings realized the Truth when the Buddha preached to him. Bv.ix.5,18; Bv-a.147.

Ramma 03. One of the chief lay patrons of **Vessabhū Buddha**. Bv.xxii.25.

Ramma 04. **Rammaka**, **Rammanagara**. The name of **Benares**, at the time recorded in the **Yuvañjayajātaka**. Ja.iv.119ff.

Ramma 05. **Rammavatī**. The city of birth of **Dīpaṅkara Buddha**. It was while **Dīpaṅkara** was on a visit to this city that **Sumedha** met him and was declared by him to be a Bodhisatta. At that time the Buddha was living in a monastery called **Sudassana** *Mahāvihāra*. Ja.i.11, 13, 29; iv.119; Dhp a.i.69; Bv.ii.207; Bv a. 65 calls it **Rammavatī**.

Ramma 06. A nine-storied palace occupied by **Gotama Buddha** in his last lay life. Bv a.230; Bv.xxvi.14 calls it **Rāma**.

Rammaka 01. A Brahmin whose hermitage was in **Sāvatthī**, near the **Pubbakoṭṭhaka**. It was a great resort of the monks, and there the Buddha preached the **Ariyapariyesanasutta**. MN.i.160.

Rammaka 02. A city where, sixty thousand *kappas* ago, **Mahā Kassapa** reigned as King **Ubbiddha**. Ap.i.34.

Rammaka 03. See **Ramma** (4).

Rammavatī 01. The birthplace of **Koṇḍañña Buddha** (Ja.i.30; Bv.iii.25). There **Bodhi-upatthāyaka** Thera was born as **Muraja**. Ap.i.194.

Rammavatī 02. A city in the time of **Revata Buddha**, where lived **Atideva** (*q.v.*). Bv.A.134.

Rammavatī 03. See also **Ramma** (5).

Rammā. One of the chief lay women supporters of **Siddhattha Buddha**. Bv.xvii.20.

Ralaggāma. A monastery in Ceylon, built by King **Mahā Nāma**. Cv.xxxvii.212.

Ravavaṭṭisālā. *v.l.* **Rathavaṅka**. A hall in **Anurādhapura**, built on the spot where the people started wailing when the body of **Duṭṭhagāmaṇī** was laid on the funeral pyre. Mhv.xxxii.79; Mhv ṭ. 601.

Ravideva. A Sinhalese chief. He fought with the **Coḷas** against **Vijayabāhu I**., but, later, appears to have joined **Vijayabāhu**. Cv.lviii.16, 65; Cv.Trs.i.203, n.3.

Rasavāhinī. *v.l.* **Madhurarasavāhinī**. A collection of stories in Pāli, by **Vedeha**, a monk of the **Vanavāsī** fraternity in Ceylon. The work probably belongs to the early part of the fourteenth century, and seems to be a revision of an old Pāli translation made from an original Sinhalese compilation by **Raṭṭhapāla** Thera of the **Mahā Vihāra**.

The present text consists of one hundred and three stories, forty relating to incidents occurring in **Jambudīpa** and the rest to Ceylon. There exists a glossary on the work called the **Rasavāhinīgaṇṭhi** (PLC.210; Svd.1264).

Raṁsimuni. The sixth future Buddha. Anāg, p. 40.

Raṁsisaññaka 01. **Raṁsisaññaka Thera**. An *Arahant*. He was an ascetic in **Himavā**, and seeing **Vipassī Buddha** radiating light, he paid him homage. Ap.i.129.

Raṁsisaññaka 02. An *Arahant* Thera. Ninety-two *kappas* ago he was an ascetic, and seeing **Phussa Buddha** in *jhāna*, was overjoyed at the sight. Ap.i.130.

Raṁsisaññaka 03. An *Arahant* Thera. Thirty thousand *kappas* ago he saw a Buddha seated on a rock suffusing all the place with his aura, and was gladdened by the sight. Fifty-seven *kappas* ago he was a king named **Sujāta**. Ap.i.210.

Rahadasutta. The mind is like a pool of water; no understanding is possible unless the mind is clear. AN.i.9.

Rahera, **Raheraka**. The name is frequently mentioned in the Pāli Chronicles, sometimes as a locality, sometimes as a mountain (e.g., Mhv.xxi.5; Cv.xli.44; xliv.7), apparently situated (Mhv.Trs.176, n.2) to the north of, and not far from **Anurādhapura**.

It is also given as the name of a tank, repaired by **Parakkamabāhu I**. (Cv.lxxix.33), and also as that of an irrigation canal (*dakavāra*), given by **Silākāla** to the monks of **Abhayagiri** (Cv.xli.31). Near **Raheraka** was the **Kolambahālaka** *vihāra* (*q.v.*).

Rahogatavagga 01. The second chapter of the **Vedanāsaṁyutta**. SN.iv.216-30.

Rahogatavagga 02. The first chapter of the **Anuruddhasaṁyutta**. SN.v.294ff.

Rahogatasutta 01. While in solitude a monk thinks of the three kinds of feelings, and, visiting the Buddha, questions him. The Buddha tells him that the statement, "Whatsoever is experienced is joined with *dukkha*" is made concerning the impermanence of compounded things. The ceasing of activities is gradual, so is their mastery. SN.iv.216f.

Rahogatasuttā 02. Two *Suttas*. **Moggallāna** visits **Anuruddha**, as the latter is meditating in solitude in **Jetavana**, and asks for details as to how a monk should practice the four *satipaṭṭhāna*s. **Anuruddha** explains. SN.v.294ff.

Rāgasutta. In order to get rid of passion, cultivate the idea of foulness; to get rid of hatred, cultivate amity; to get rid of delusion, insight. AN.iii.445.

Rāja Mahāvihāra. A monastery in Ceylon, built by **Kaniṭṭhatissa**. Mhv.xxxvi.16.

Rājakārāma. A monastery in **Sāvatthī**, near **Jetavana**, built by **Pasenadi** (Ja.ii.15). It was to the south-east of the city, corresponding to **Thūpārāma** in **Anurādhapura** (MN a.ii.1021). It was there that the **Nandakovādasutta** was preached (MN.iii.271). This was probably the monastery built for nuns by **Pasenadi**, at the Buddha's suggestion, after the assault on **Uppalavaṇṇā** in **Andhavana**, referred to in the **Dhammapada Commentary** (Dhp-a.ii.52).

The **Saṁyutta** Commentary, however, gives a different account (SN a.iii.218f.; the introductory story of the **Bharu Jātaka**; Ja.ii.170, gives the same account but omits the statement that the king built a *vihāra*). It states that the heretics, jealous of the Buddha and his popularity, desired to build a monastery for themselves in close proximity to **Jetavana**, and, in order that he might raise no objections, they presented **Pasenadi** with one hundred thousand.

When the Buddha discovered their intentions, owing to the great uproar they made while preparing the preliminaries of the building, he sent **Ānanda** to the king, asking to have it stopped. But **Pasenadi** refused to see him or **Sāriputta** or **Moggallāna** (it was as a punishment for this discourtesy that he lost the throne before his death.) Thereupon the Buddha went himself. **Pasenadi** received him and entertained him to a meal, at the end of which the Buddha preached to him the **Bharujātaka** (Ja 213, *q.v.*) on the evils of bribery and of creating an opportunity for virtuous people to quarrel among themselves. **Pasenadi** was filled with remorse; he had the heretics expelled, and, realizing that he had never built a monastery, proceeded to construct the **Rājakārāma**.

The **Saṁyuttanikāya** (SN.v.360ff) contains several sermons preached by the Buddha at the **Rājakārāma**.

Rājakārāmavagga. Also called **Sahassaka**. The second chapter of the **Sotāpattisaṁyutta**. SN.v.360-69.

Rājakulantaka. The name given to one of the suburbs (*sākhānagarā*) of **Pulatthipura** (Cv.lxxiii.153). Geiger (Cv.Trs.ii.18, n.3) thinks that this is

identical with **Sīhapura**, mentioned elsewhere (Cv.lxxviii.79ff) as a suburb of **Pulatthipura**.

Rājakulavaḍḍhana. See Sarājakulavaḍḍhana ??

Rājagaha. A city, the capital of **Magadha**. There seem to have been two distinct towns; the older one, a hill fortress, more properly called **Giribbaja**, was very ancient and is said to have been laid out by **Mahā Govinda**, a skilled architect (Vv-a.p.82; but cp. DN.ii.235, where seven cities are attributed to his foundation). The later town, at the foot of the hills, was evidently built by **Bimbisāra**.

Xuanzang says (Beal-Xuan, ii.145) that the old capital occupied by **Bimbisāra** was called Kuśāgra. It was afflicted by frequent fires, and **Bimbisāra**, on the advice of his ministers, abandoned it and built the new city on the site of the old cemetery. The building of this city was hastened on by a threatened invasion by the king of **Vesālī**. The city was called **Rājagaha** because **Bimbisāra** was the first person to occupy it. Both Xuanzang and Faxian (Giles: 49) record another tradition which ascribed the foundation of the new city to **Ajātasattu**.

Pargiter suggests that the old city was called Kuśāgrapura, after Kuśāgra, an early king of **Magadha** (*Ancient Indian Historical Tradition*, p.149). In the *Rāmāyaṇa* (i. 7, 32) the city is called Vasumatī. The *Mahā Bhārata* gives other names – Bārhadrathapura (ii.24, 44), Varāha, Vṛṣabha, Ṛṣigiri, Caityaka (see PHAI.,p.70). It was also called Bimbisārapurī and Magadhapura (Snp a.ii.584).

But both names were used indiscriminately (e.g., SN.N. vs. 405), though **Giribbaja** seems, as a name, to have been restricted to verse passages. The place was called **Giribbaja** (mountain stronghold) because it was surrounded by five hills – **Paṇḍava**, **Gijjhakūṭa**, **Vebhāra**, **Isigili** and **Vepulla** – and **Rājagaha**, because it was the seat of many kings, such as **Mandhātā** and **Mahā Govinda** (Snp-a.ii.413). At Snp-a.ii.382 it is said (MN.iii.68) that these hills, with the exception of **Isigili**, were once known by other names e.g., **Vaṅkaka** for **Vepulla** (SN.ii.191). The **Saṁyutta** (i.206) mentions another peak near **Rājagaha** – **Indakūṭa**. See also **Kāḷasilā**. It would appear, from the names given

of the kings, that the city was a very ancient royal capital. In the **Vidhurapaṇḍitajātaka** (Ja 545, Ja.vi.271), **Rājagaha** is called the capital of **Aṅga**. This evidently refers to a time when **Aṅga** had subjugated **Magadha**.

The Commentaries (e.g., Snp-a. loc.cit.) explain that the city was inhabited only in the time of Buddhas and **Cakkavatti** kings; at other times it was the abode of **Yakkhas** who used it as a pleasure resort in spring. The country to the north of the hills was known as **Dakkhiṇāgiri** (SN a.i.188).

Rājagaha was closely associated with the Buddha's work. He visited it soon after the Renunciation, journeying there on foot from the River **Anomā**, a distance of thirty leagues (Ja.i.66). **Bimbisāra** saw him begging in the street, and, having discovered his identity and the purpose of his quest, obtained from him a promise of a visit to **Rājagaha** as soon as his aim should be achieved (see the **Pabbajjāsutta** and its Commentary). During the first year after the Awakening therefore, the Buddha went to **Rājagaha** from **Gayā**, after the conversion of the **Tebhātikajaṭilas**. **Bimbisāra** and his subjects gave the Buddha a great welcome, and the king entertained him and a large following of monks in the palace. It is said that on the day of the Buddha's entry into the royal quarters, **Sakka** led the procession, in the guise of a young man, singing songs of praise of the Buddha. It was during this visit that **Bimbisāra** gifted **Veḷuvana** to the Saṅgha and that the Buddha received **Sāriputta** and **Moggallāna** as his disciples. (Details of this visit are given in Vin.i.35ff). Large numbers of householders joined the Saṅgha, and people blamed the Buddha for breaking up their families. But their censure lasted for only seven days. Among those ordained were the **Sattarasavaggiyā** with **Upāli** at their head.

The Buddha spent his first *vassa* in **Rājagaha** and remained there during the winter and the following summer. The people grew tired of seeing the monks everywhere, and, on coming to know of their displeasure, the Buddha went first to **Dakkhiṇāgiri** and then to **Kapilavatthu** (Vin.i.77ff).

According to the **Buddhavaṁsa Commentary** (p.13), the Buddha spent also in Rājagaha the third, fourth, seventeenth and twentieth *vassa*. After the twentieth year of his teaching, he made **Sāvatthī** his headquarters, though he seems frequently to have visited and stayed at Rājagaha. It thus became the scene of several important *Suttas* – e.g., the **Āṭānāṭiya**, **Udumbarika** and

Kassapasīhanāda, **Jīvaka**, **Mahā Sakuladāyī**, and **Sakkapañha**. For other incidents in the Buddha's life connected with **Rājagaha**, see **Gotama**. The most notable of these was the taming of **Nālāgiri**.

Many of the Vinaya rules were enacted at **Rājagaha**. Just before his death, the Buddha paid a last visit there. At that time, **Ajātasattu** was contemplating an attack on the **Vajjians**, and sent his minister, **Vassakāra**, to the Buddha at **Gijjhakūṭa**, to find out what his chances of success were (DN.ii.72). After the Buddha's death, Rājagaha was chosen by the monks, with **Mahā Kassapa** at their head, as the meeting place of the First Convocation. This took place at the **Sattapaṇṇiguhā**, and **Ajātasattu** extended to the undertaking his whole-hearted patronage (Vin.ii.285; Vin-a.i.7f.; DN a.i.8f., etc.). The king also erected at Rājagaha a cairn over the relics of the Buddha, which he had obtained as his share (DN.ii.166). According to the **Mahā Vaṁsa** (Mhv.xxxi.21; Mhv ṭ. 564), some time later, acting on the suggestion of **Mahā Kassapa**, the king gathered at **Rājagaha** seven *doṇas* of the Buddha's relics which had been deposited in various places – excepting those deposited at **Rāmagāma** – and built over them a large *Thūpa*. It was from there that **Asoka** obtained relics for his *vihāras*.

Rājagaha was one of the six chief cities of the Buddha's time, and as such, various important trade routes passed through it. The others cities were **Campā**, **Sāvatthī**, **Sāketa**, **Kosambī** and **Bārāṇasī** (DN.ii.147).

The road from **Takkasilā** to **Rājagaha** was one hundred and ninety-two leagues long and passed through **Sāvatthī**, which was forty-five leagues from **Rājagaha**. This road passed by the gates of **Jetavana** (MN a.ii.987; SN a.i.243). The **Pārāyaṇavagga** (Snp. vss.1011-3) mentions a long and circuitous route, taken by **Bāvarī**'s disciples in going from **Patiṭṭhāna** to **Rājagaha**, passing through **Māhissati**, **Ujjenī**, **Gonaddha**, **Vedisā**, **Vanasavhaya**, **Kosambī**, **Sāketa**, **Sāvatthī**, **Setavyā**, **Kapilavatthu**, **Kusinārā**, on to **Rājagaha**, by way of the usual places (see below).

From **Kapilavatthu** to **Rājagaha** was sixty leagues (AN a.i.115; MN a.i.360). From **Rājagaha** to **Kusinārā** was a distance of twenty-five leagues (DN a.ii.609), and the **Mahā Parinibbānasutta** (DN.ii.72ff) gives a list of the places at which the Buddha stopped during his last journey along that road – **Ambalaṭṭhikā**, **Nālandā**, **Pāṭaligāma** (where he crossed the **Ganges**),

Koṭigāma, **Nādikā**, **Vesālī**, **Bhaṇḍagāma**, **Hatthigāma**, **Ambagāma**, **Jambugāma**, **Bhoganagara**, **Pāvā**, and the **Kakuṭṭha** River, beyond which lay the Mango grove and the *Sāla* grove of the **Mallas**.

From **Rājagaha** to the **Ganges** was a distance of five leagues, and when the Buddha visited **Vesālī** at the invitation of the **Licchavīs**, the kings on either side of the river vied with each other to show him honour. Dhp-a.iii.439f.; also Mvu.i.253ff.; according to *Divyāvadāna* (p.55) the **Ganges** had to be crossed between **Rājagaha** and **Sāvatthī**, as well, by boat, some of the boats belonging to the king of **Magadha** and others to the **Licchavīs** of **Vesālī**.

The distance between **Rājagaha** and **Nālandā** is given as one league, and the Buddha often walked between the two (DN-a.i.35).

The books mention various places besides **Veḷuvana**, with its **Kalandakanivāpa** *vihāra* in and around **Rājagaha** – e.g., **Sītavana**, **Jīvaka**'s **Ambavana**, **Pipphaliguhā**, **Udumbarikārāma**, **Moranivāpa** with its *Paribbājakārāma*, **Tapodārāma**, **Indasālaguhā** in **Vediyagiri**, **Sattapaṇṇiguhā**, **Laṭṭhivana**, **Maddakucchi**, **Supatiṭṭhacetiya**, **Pāsāṇakacetiya**, **Sappasoṇḍikapabbhāra** and the pond **Sumāgadhā**.

At the time of the Buddha's death, there were eighteen large monasteries in **Rājagaha** (Vin-a.i.9). Close to the city flowed the rivers **Tapodā** and **Sappinī**. In the city was a Potter's Hall where travelers from far distances spent the night, e.g., **Pukkusāti** (MN a.ii.987); it had also a Town Hall (Ja.iv.72). The city gates were closed every evening, and after that it was impossible to enter the city. Vin.iv.116f.; the city had thirty-two main gates and sixty-four smaller entrances (DN a.i.150; MN a.ii.795). One of the gates of **Rājagaha** was called **Taṇḍulapāla** (MN.ii.185). Round **Rājagaha** was a great *Peta* world (MN-a.ii.960; SN-a.i.31).

In the Buddha's time there was constant fear of invasion by the **Licchavīs**, and **Vassakāra** (*q.v.*) is mentioned as having strengthened its fortifications. To the north-east of the city were the Brahmin villages of **Ambasaṇḍā** (DN.ii.263) and **Sālindiyā** (Ja.iii.293); other villages are mentioned in the neighborhood, such as **Kīṭāgiri**, **Upatissagāma**, **Koḷitagāma**, **Andhakavinda**, **Sakkhara** and **Codanāvatthu** (*q.v.*). In the Buddha's time, **Rājagaha** had a population of eighteen crores, nine in the city and nine outside, and the sanitary conditions

were not of the best. SN a.i.241; Dhp a.ii.43; it was because of the city's prosperity that the **Mettiyabhummajakas** made it their headquarters (Vin-a.iii.614). The city was not free from plague (Dhp-a.i.232).

The Treasurer of **Rājagaha** and **Anāthapiṇḍika** had married each other's sisters, and it was while **Anāthapiṇḍika** (*q.v.*) was on a visit to **Rājagaha** that he first met the Buddha.

The people of **Rājagaha**, like those of most ancient cities, held regular festivals; one of the best known of these was the **Giraggasamajjā** (*q.v.*). Mention is also made of troupes of players visiting the city and giving their entertainments for a week on end (see, e.g., the story of **Uggasena**).

Soon after the death of the Buddha, **Rājagaha** declined both in importance and prosperity. **Susunāga** transferred the capital to **Vesālī**, and **Kāḷāsoka** removed it again to **Pāṭaliputta**, which, even in the Buddha's time, was regarded as a place of strategic importance. When Xuanzang visited **Rājagaha**, he found it occupied by Brahmins and in a very dilapidated condition (Beal-Xuan, op.cit., ii.167). For a long time, however, it seems to have continued as a center of Buddhist activity, and among those mentioned as having been present at the foundation of the **Mahā Thūpa** were eighty thousand monks from Rājagaha led by **Indagutta**. Mhv.xxix.30.

Rājagahaseṭṭhi. Evidently not a proper name, but the title of the Treasurer of **Rājagaha** (See, e.g., Dhp a.i.232). In the time of the Buddha, the *seṭṭhi* was the brother-in-law of **Anāthapiṇḍika** and was a devout follower of the Buddha; he was responsible for the meeting between the Buddha and **Anāthapiṇḍika** (for details see **Anāthapiṇḍika**). He had a slave girl named **Puṇṇā** (Dhp a.iii.321ff) and a slave **Puṇṇa**, who later became a *seṭṭhi*, and whose daughter, **Uttarā**, was given in marriage to the son of the **Rājagahaseṭṭhi**. This latter was an unbeliever, but was later converted and became a *Sotāpanna*. See Vv-a.63ff. for details.

Rājagāma. A town in Ceylon in the time of **Parakkamabāhu IV**. In it was the **Sirighanānanda** *pariveṇa*. Cv.xc.93.

Rājagiri. One of the elephants of **Candakumāra** (*q.v.*). Ja.vi.135.

Rājagiriyā. One of the heterodox Buddhist sects which branched off in the second century after the death of the Buddha (Dpv.v.54; Mhv.v.12). They formed a part of the **Andhaka** sect. *Points of Controversy*, p.104.

Rājadatta Thera. An *Arahant*. He belonged to a caravan leader's family of **Sāvatthī**, and was so-called because he was born through the favour of **Vessavaṇa**. When he came of age he took a caravan of five hundred carts to **Rājagaha**. Then, having squandered all his money, he went to **Veḷuvana**, and, after hearing the Buddha preach, entered the Saṅgha and lived in a charnel field. While wandering about, he saw the mangled body of a murdered courtesan and only with a great effort saved himself from distraction of mind. Later, he induced *jhāna* and won *Arahant*-ship.

Fourteen *kappas* ago he had seen a **Pacceka Buddha** at the foot of a tree and had given him an *ambāṭaka* (mango?) fruit (Thag. vss. 315-19; Thag a.i.402f). He is probably identical with **Ambāṭaka Thera**. Ap.i.394.

Rājadvāra. One of the gates of **Pulatthipura** (Cv.lxxiii.160). It was probably to the south of the city. Cv.Trs. ii.39, n.4.

Rājanārāyaṇa. A park in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.7.

Rājamaṇicūḷacetiya. A *cetiya* in Sagaing. Bode, 55.

Rājamātikā. A monastery in Ceylon, dedicated by **Aggabodhi V**. to the **Paṁsukūlīs**. Cv.xlviii.4.

Rājamātuvihāra. A monastery in **Anurādhapura**, probably identical with **Mātuvihāra** (2). It was on the road from the **Kadambanadī** to the **Thūpārāma**. DN-a.ii.572; SN-a.i.173.

Rājamālaka. A courtyard outside the precincts of the monastery where the body of **Duṭṭhagāmaṇī** was burnt. Mhv.xxxii.80.

Rājamittaka. A village in Ceylon where **Silāmeghavaṇṇa** defeated **Sirināga**. Cv.xliv.72.

Rājaraṭṭha. The name given to the northern part of Ceylon, with **Pulatthipura** as centre, as opposed to **Rohaṇa** (e.g., Cv.lxx.184f) and **Dakkhiṇadesa** (Cv.lxxii.176-9). Later, the name was changed to **Patiṭṭhāraṭṭha** (e.g., Cv.lxxxii.26).

Rājaraṭṭha was the scene of many conflicts between the Sinhalese and the invaders who came from time to time from South India, till, in the end, it was abandoned, and the Sinhalese capital moved southwards. **Rājaraṭṭha** was also called **Rājinoraṭṭha**, e.g., Cv.lii.4.

Rājarājakalappa. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.74.

Rājavagga 01. The ninth section of the **Majjhimanikāya** (*Suttas* 81-90). MN.ii.44ff.

Rājavagga 02. The fourteenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.147-64.

Rājavasatikhaṇḍa. One of the sections of the **Vidhurapaṇḍitajātaka**. Ja.vi.298.

Rājavaṁsasaṅkhepa. A historical work by **Aggadhammālaṅkāra**. Bode, 57.

Rājavihāra. A monastery in **Rohaṇa** to which **Silādāṭha** assigned the village of **Gonnagāma**. Cv.xlv.58.

Rājavesibhujaṅga. A building attached to the palace of **Parakkamabāhu I**., at **Pulatthipura**. It was painted and consisted of three storeys (Cv.lxxiii.87f). The name was also given to one of the suburbs (*sākhānagara*) of **Pulatthipura** (Cv.lxxiii.153), in which the king built the **Isipatana** *vihāra*. Cv.lxxviii.79; but see Cv.Trs.ii.112, n.3.

Rājavesibhujaṅgasilāmegha. A title conferred by **Laṅkāpura** on **Ilaṅkiya**. Cv.lxxvi.192.

Rājasālā. A monastery in Ceylon, to which **Aggabodhi VIII**. gave the village of **Cūḷa Vāpiyagāma**. Cv.xlix.47.

Rājasīha 01. **Rājasīha I**. King of Ceylon (1581-93 CE.). He was the son of **Māyādhanu**. It is said that at the age of eleven he was distinguished for his bravery. He gained the throne by defeating the Portuguese. His capital was at **Sītāvaka**. Later, he slew his father, and, when the monks declared that it was impossible to atone for such a heinous crime, he turned against them, gave the revenues from **Sumanakūṭa** to the Saivite priests, slew the monks, and burned their sacred books. Cv.xciii.3ff.; he was held in great fear and is now worshipped as a god; Cv.Trs.ii.226, n.1.

Rājasīha 02. **Rājasīha II**. Youngest son of King **Senāratana**. He dispossessed his brother and became king; many stories of his prowess are related (e.g., Cv.xcvi.7ff). He reigned for fifty-two years (1635-87 CE.), and his capital was at **Sirivaḍḍhanapura**. He obtained wives from the royal family at **Madhurā**. In his time, the Dutch came to Ceylon and exacted tribute. His son was **Vimaladhammasūriya**. Cv.xcv.23; xcvi.3ff.; xcix.109.

Rājasīhamahāla. A village in South India. Cv.lxxvi.286.

Rājasutta 01. Five good qualities in a king: pure descent, great wealth, strong army, wise minister, glory, which make him secure in his conquest; five similar qualities in a monk: virtuous conduct, wide and deep learning, active energy, insight, release which bring him emancipation. AN.iii.149ff.

Rājasutta 02. On the eighth day of the lunar fortnight, the ministers of the **Cātummahārājikā** visit the earth, on the fourteenth day their sons, on the fifteenth day the kings themselves. They report what they find at the assembly of the gods in **Sudhammā** hall and rejoice if men have done good, sorrowing if they have done evil. AN.i.142f.

Rājasutta 03. Men should keep their fast, not in order to be **Sakka** who is not rid of passion, malice or delusion, but to be *Arahants*. AN.i.143f.

Rājasutta 04. **Pasenadi** asks the Buddha if there is any born thing which is free from decay and death. No, answers the Buddha, not even the *Arahants*. SN.i.71.

Rājasutta 05. Just as all petty princes follow in the train of a universal monarch, so do all profitable states follow earnestness. SN.v.44.

Rājā. A **Yakkha**, one of the messengers of **Kuvera**. DN.iii.201; DN a.iii.967.

Rājādhirājasīha. Brother of **Kittisirirājasīha** and king of Ceylon (1780-98 CE.). He was a man of piety and learning, and was author of a Sinhalese poem, the *Asadisajātaka*. Cv.ci.1ff.

Rājānosutta. Kings do not punish beings who practice goodness; they punish only criminals. AN.iii.208f.

Rājāyatana. The name of a tree, at the foot of which the Buddha received a gift of wheat and honey from the merchants **Tapassu** and **Bhallika** in the eighth week after the Awakening (Vin.i.3f.; Ja.i.80; Bv-a.p.9.).

A *Thūpa* was later erected on the site of the tree. Beal-Xuan, op.cit., 129.

Rājāyatanacetiya. See **Rājāyatanadhātu**.

Rājāyatanadhātu. Probably identical with **Rājāyatana** *cetiya* in **Nāgadīpa**. **Aggabodhi II**. built for it the **Uṇṇalomaghara** *vihāra* (C.xlii.62). The *cetiya* was perhaps erected in honour of the **Rājāyatana** tree, which was brought by **Samiddhisumana** from **Jetavana** when he came with the Buddha to Ceylon (See Mhv.i.52, 57f).

It is said (DN a.iii.899) that when the Buddha's religion disappears, all the relics of the Buddha in Ceylon will gather together at the **Mahā Cetiya**, proceed from there to the **Rājāyatana** *cetiya* in **Nāgadīpa**, and from there, finally, to the Bodhi-tree.

Rājinā. A town in South India, captured from **Kulasekhara** by **Laṅkāpura** and **Jagadvijaya**. Cv.lxxvi.317ff.

Rājinī 01. Queen of **Kassapa V**. She once had the whole of the **Hemamālikacetiya** covered with cloth. She had a son named **Siddhattha**. Cv.lii.67.

Rājinī 02. A nunnery in Ceylon, built by **Moggallāna I**. for the **Sāgalika** nuns. Cv.xxxix.43.

Rājinīdīpika. A monastery in Ceylon, presented by **Aggabodhi V**. to the **Dhammaruci** monks. Cv.xlviii.1.

Rājinīniḷḷhara. A weir in a river in **Dakkhiṇadesa**, restored by **Parakkamabāhu I**. Cv.lxxix.66.

Rājindabrahma. A **Damiḷa** chief, ally of **Kulasekhara**, captured by **Laṅkāpura**. Cv.lxxvii.77, 86.

Rājindarājābhidheyyadīpanī. A treatise (on the naming of kings) by **Ratnākara** Thera of Burma eulogizing various kings. Sās, p. 102; Bode, 52.

Rājuppala. A tank in Ceylon, built by **Vasabha** (Mhv.xxxv.94) and repaired by **Upatissa II**. Cv.xxxvii.185.

Rājovādajātaka 01. (Ja 151). Two kings, **Brahmadatta** of **Benares** (the Bodhisatta) and **Mallika** of **Kosala**, while journeying in disguise, in order to discover if anyone in their respective kingdoms could tell them of any faults which they (the kings) possessed, meet in a narrow path, and a dispute arises among the charioteers as to who should give place. It is discovered that both are of the same age and power. Each driver sings the praises of his own master, but then they discover that **Mallika** is good to the good and bad to the bad, while **Brahmadatta** is good to both the good and the bad. **Mallika**'s charioteer acknowledges **Brahmadatta** as the superior and gives place.

The story is related to **Pasenadi**, who comes to the Buddha after having had

to decide a difficult case involving moral turpitude. He is satisfied that he has done well, and the Buddha agrees with him that to administer justice with impartiality is the way to heaven.

Mallika is identified with **Ānanda** and his driver with **Moggallāna**, while **Brahmadatta**'s driver is **Sāriputta**. Ja.ii.1ff.

Rājovādajātaka 02. (Ja 334). Once the king of **Benares**, wishing to discover if he ruled justly, traveled about in disguise, and, in the course of his wanderings, came to the **Himālaya**, where the Bodhisatta lived as an ascetic. The ascetic gave him ripe figs, and, when asked why they were so sweet, explained that the king of the country was evidently a just ruler. The king returned to his kingdom and ruled for a while unjustly; and returning again to the hermitage, he found that the figs had become bitter.

The story was related to **Pasenadi**, in order to show the importance of a king ruling wisely and justly. **Ānanda** is identified with the king of the story. Ja.iii.110-12; cp. **Mahā Kapijātaka** (Ja 407).

Rājovādasutta. Probably this name, mentioned in the introduction to the **Sumaṅgalajātaka** (Ja 420, Ja.iii.439), is a descriptive title and not the name of any particular *Sutta* preached by the Buddha to **Pasenadi**.

Rādha 01. A parrot, brother of **Poṭṭhapāda**, the Bodhisatta. See the **Rādhajātaka** (Ja 145) (1). He is identified with **Ānanda**. Ja.i.496.

Rādha 02. The Bodhisatta born as a parrot. See the **Rādhajātaka** (Ja 145) (2).

Rādha 03. The Bodhisatta born as a parrot. See the **Kālabāhujātaka** (Ja 329).

Rādha 04. **Rādha Thera**. He was a Brahmin of **Rājagaha** who, being neglected by his children in his old age, sought ordination. The monks refused his request on the ground of his age, so he sought the Buddha who, seeing his *upanissaya* (potential), asked **Sāriputta** to admit him. Soon after he won

Arahant-ship. It is probably this incident which is referred to at Thag-a.ii.114, where **Sāriputta** is said to have ordained a poor Brahmin named **Rādha**, but no mention is made there of any order from the Buddha. If the reference is to this same Thera, **Rādha** was, for some time, the attendant (*pacchāsamaṇa*) of **Sāriputta**, and there is a verse in Thag. (993) spoken to him by **Sāriputta**, who was pleased with **Rādha**'s gentle manner. Dhp a.ii.104ff. gives more details of the ordination of **Rādha**. There we are told that he went to the monastery where he performed various duties. But the monks would not admit him into the Saṅgha, and, owing to his disappointment, he grew thin. One day the Buddha, seeing him with his divine eye, went to him, and hearing of his wish to join the Saṅgha, summoned the monks and asked if any of them remembered any favour done by **Rādha**. **Sāriputta** mentioned that he had once received a ladleful of **Rādha**'s own food while begging in **Rājagaha**. The Buddha then suggested that **Sāriputta** should listen to **Rādha**'s request for ordination. After ordination, **Rādha** grew weary of the food of the refectory, but **Sāriputta** constantly admonished him and found him most humble; later, he spoke highly of **Rādha**'s obedience, and the Buddha praised him. It was on **Rādha**'s account that the **Alīnacittajātaka** (Ja 156) was preached. AN a.i.179f. agrees, more or less, with the account given above; so does Ap.ii.485f.

He stayed near the Buddha, and, by reason of his skill, the Buddha declared him foremost among those who spoke extemporarily (? *paṭibhāṇakeyyānaṁ*) (AN.i.25; Thag a.i.253f). He thereby earned the name of Paṭibhāṇiya Thera (SN a.ii.246). The **Theragāthā** (vss.133-4) contains two verses spoken by him in praise of concentration of the mind.

The **Rādhasaṁyutta** (SN.iii.188-201; see also **Rādhasutta**) contains a large number of *Suttas* preached by the Buddha in answer to **Rādha**'s questions on various topics. It is said that when the Buddha saw **Rādha** he felt the inclination to talk on matters dealing with subtle topics, illustrating them with various similes. SN a.ii.246; this was because of Radha's wealth of views (*diṭṭhisamudācāra*) and unwavering faith (*okappaniyasaddhā*); AN a.i.179; also Thag-a.i.254.

In the time of **Padumuttara Buddha**, **Rādha** was a householder of **Haṁsavatī** and held a great almsgiving in honour of the Buddha, wishing to

gain pre-eminence in the power of speaking extemporarily. He gave ripe mangoes to **Vipassī Buddha** (Thag a.i.253; AN a.i.180; Ap.ii.484) and, as a result, was born in heaven.

Surādha Thera was his younger brother. **Rādha** was, for some time, the Buddha's attendant. AN a.i.163.

Rādhajātaka 01. (Ja 145). The Bodhisatta was once born as a parrot, named **Poṭṭhapāda**, and his brother was **Rādha**. They were brought up by a Brahmin of **Kāsī**. When the Brahmin was away, his wife admitted men to the house and her husband set the birds to watch. **Rādha** wished to admonish her, but his brother said it was useless and they must await the Brahmin's return. Having told him what had happened, the two parrots flew away, saying they could not live there any longer. **Rādha** is identified with **Ānanda** (Ja.i.495f). The introductory story is identical with that of the **Indriyajātaka** (Ja 423).

Rādhajātaka 02. (Ja 198). The Bodhisatta was once born as a parrot, brother to **Poṭṭhapāda**. They were brought up by a Brahmin in **Benares**. When the Brahmin went away, he told the birds to watch his wife and report to him any misconduct. But **Poṭṭhapāda**, in spite of his brother's warning, admonished the woman, who, in a rage, while pretending to fondle him, wrung his neck and threw him into the fire. When the Brahmin returned, **Rādha** said he did not wish to share his brother's fate, and flew away. **Poṭṭhapāda** is identified with **Ānanda**.

The story was told in reference to a monk who became a backslider owing to a woman. Ja.ii.132ff.; cf. the **Kālabāhujātaka** (Ja 329).

Rādhatheravatthu. Gives a detailed account of **Rādha**'s admission into the Saṅgha and **Sāriputta**'s praise of him. Dhp a.ii.104ff.

Rādhavatī. A city where **Anomadassī Buddha** preached to King **Madhurindhara**. Bv-a.141.

Rādhasaṁyutta. The twenty-third section of the **Saṁyuttanikāya**. It contains various *Suttas* preached by the Buddha in answer to **Rādha**'s questions. SN.iii.188-201.

Rādhasutta 01. **Rādha** asks the Buddha if ideas of "I" and "mine" are completely absent in him who knows and sees, regarding the body, consciousness and external objects. The Buddha answers in the affirmative. SN.iii.79.

Rādhasutta 02. **Rādha**, before becoming an *Arahant*, goes to the Buddha and asks for a teaching in brief. The Buddha tells him to abandon desire for what is impermanent i.e., the eye, objects, eye-consciousness, etc. SN.iv.48f.

Rādhā. One of the two chief women disciples of **Paduma Buddha**. Bv.ix.22.

Rāma 01. A Brahmin, skilled in physiognomy. He was one of the eight consulted by **Suddhodana** regarding his son, the future Buddha. Ja.i.56; Mil.236.

Rāma 02. King of **Benares**. He suffered from a virulent skin disease, and, leaving his kingdom to his eldest son, went into the forest, where he was cured by eating medicinal herbs. In the forest he met and married **Piyā**, the eldest daughter of **Okkāka**. She suffered from the same complaint, and was cured by him. They lived in the forest with their thirty-two children. A forester recognized **Rāma** in the forest, and, on his return to the city, told the news to the king. The king went to the forest with his retinue and begged his father to return to the kingdom. He refused to do so, and, at his own suggestion, a city was built for him in the forest which was called **Koḷiya** or **Vyagghapajja**. **Rāma** thus became the ancestor of the **Koḷiyans**. DN a.i.260ff.; Snp a.355f.; cf. Mvu.i.355, where he is called Kola.

Rāma 03. A Brahmin, father of the Buddha's teacher, **Uddaka Rāmaputta** (*q.v.*). Ja.i.66; MN.i.165.

Rāma 04. The Bodhisatta born as the eldest son of **Dasaratha**, king of **Benares**. He is also called **Rāmapaṇḍita**. He married his sister **Sītā**, and her

devotion to him became proverbial (e.g., Ja.iv.559, 560; Cv.lxxiii.137). For **Rāma**'s story see the **Dasarathajātaka** (Ja 461). Certain ruling princes of Ceylon claimed descent from **Rāma** e.g., **Jagatipāla** (*q.v.*). **Rāma**'s fight with *Rāvaṇa* and the incidents recounted in the *Rāmāyaṇa* are mentioned only in the later Pāli Chronicles, such as the **Cūḷa Vaṁsa**. Cv.lxiv.42; lxviii.20; lxxv.59; lxxxiii.46, 69, 88.

Rāma 05. A **Sākyan** prince, brother of **Bhaddakaccānā**. He came to Ceylon, where he founded the settlement of **Rāmagoṇa**. Mhv.ix.9; Dpv.x.4ff.

Rāma 06. Called **Mātuposaka Rāma**. He was an inhabitant of **Benares** and greatly loved his parents. He once went on business to **Kumbhavatī**, in the country of **Daṇḍakī**, and there, when the country was being destroyed owing to the wickedness of the king, **Rāma** thought of the goodness of his parents. The **Devas** were moved by the power of this thought and conveyed him safely to his mother (Ja.v.29). He was one of the three survivors of the disaster which overtook **Daṇḍakī**'s kingdom. MN a.ii.602.

Rāma 07. One of the palaces of **Koṇḍañña Buddha** in his last lay life. Bv-a.107; but see Bv.iii.26.

Rāma 08. One of the generals of **Gajabāhu**. **Rāma** was once defeated by the general *Deva* (Cv.lxx.137, 142), but later won a victory at the **Mahā Rakkha** ford. **Rāma** received the title of **Nīlagiri**, which was evidently the name of his district. Cv.lxxii.12; Cv.Trs.i.299, n.1; 320, n.2.

Rāma 09. The second of the future Buddhas. **Anāgatavaṁsa**, p. 40.

Rāma 10. See **Ramma**.

Rāmaka, or **Rāmuka**. *v.l.* **Bhamuka**. A *vihāra* in Ceylon, built by **Gajabāhukagāmaṇi** in the last year of his reign (Mhv.xxxv.122).

Rāmakula. An elephant used by **Parakkamabāhu I**. in his youth. Cv.lxvii.33.

Rāmagāma. A **Koḷiyan** village on the banks of the **Ganges**. Its inhabitants claimed and obtained a share of the Buddha's relics, over which they erected a *Thūpa* (DN.ii.167; Bv.xxviii.3; Divy.380). This *Thūpa* was later destroyed by floods, and the urn, with the relics, was washed into the sea. There the **Nāgas**, led by their king, **Mahā Kāḷa**, received it and took it to their abode in **Mañjerika** where a *Thūpa* was built over them, with a temple attached, and great honour was paid to them. When **Duṭṭhagāmaṇī** built the **Mahā Thūpa** and asked for relics to be enshrined therein, **Mahinda** sent **Soṇuttara** to the **Nāga** world to obtain these relics, the Buddha having ordained that they should ultimately be enshrined in the **Mahā Thūpa**. But **Mahā Kāḷa** was not willing to part with them, and **Soṇuttara** had to use his *iddhi* power to obtain them. A few of the relics were later returned to the **Nāgas** for their worship. For details see Mhv.xxxi.18ff.

Rāmagoṇa. A settlement in Ceylon, founded by **Rāma**, brother of **Bhaddakaccānā**. Mhv.ix.9.

Rāmagoṇakavihāra. A monastery in Ceylon, built by **Kaniṭṭhatissa**. Mhv.xxxvi.14.

Rāmaññā. The Pāli name for Burma, referring particularly to the maritime provinces. After the conversion of **Rāmaññā** to Buddhism, there was a constant intercourse between that country and Ceylon (so says also Cv.lxxvi.10f). **Vijayabāhu I**. sent an embassy to **Anuruddha**, king of **Rāmaññā**, and obtained from him learned and pious monks to re-establish the Saṅgha in Ceylon (Cv.lxviii.8; lx.5ff.; but see Cv.Trs.i.n.4).

The kings of **Rāmaññā** seem to have been in the habit of giving a special maintenance to Sinhalese envoys sent to their country. The chief trade between the two countries was in elephants; the king of **Rāmaññā** made a gift of an elephant to every vessel bringing gifts from foreign lands. In the time of **Parakkamabāhu I**., relations were strained between the two countries as a result of insults paid by the king of **Rāmaññā**, and **Parakkamabāhu** sent a punitive expedition under the *Damiḷādhikārī*, **Ādicca**. This expedition started

from **Pallavaṅka**, and some of the forces landed at **Kusumī** in **Rāmaññа** and the others at **Papphālama**. It is said that in a battle fought at **Ukkama**, the Sinhalese forces killed the **Rāmaññа** king. Thereafter, through the intervention of the monks, peace was restored between the two countries, and the *Ramaṇas*, as the people of **Rāmaññа** were called, sent a yearly tribute to the king of Ceylon. For details of this expedition see Cv.lxxvi.10ff.; also Cv.Trs.ii.69, n.3.

Rāmaṇeyya Thera, **Rāmaṇeyyaka Thera**. An *Arahant*. He belonged to a wealthy family of **Sāvatthī**, and left the world impressed by the presentation of **Jetavana**. Dwelling in the forest, he practiced meditation, and, because of his attainments and charm, he was called Rāmaṇeyyaka. Once **Māra** tried to frighten him, but without success. The verse he uttered on that occasion is included in the **Theragāthā** (Thag. vs. 49).

In the time of **Sikhī Buddha**, he had offered him flowers. Twenty-nine *kappas* ago he was king under the name of **Sumedhayasa** (*v.l.* **Sumeghaghana**) (Thag a.i.120f). He is probably identical with **Minelapupphiya** of the **Apadāna**. Ap.i.203f.

Rāmaṇeyyakasutta. **Sakka** visits the Buddha at **Jetavana** and asks him what it is which, by situation, is enjoyable. The Buddha replies that whatever place is occupied by the *Arahants* that is the most enjoyable. SN.i.232; cp. Dhp-a.ii.195; the verse here ascribed to the Buddha is, in the Thag. (vs. 991) attributed to **Sāriputta**. Both there and in **Dhammapada Commentary** (see above) the verse is uttered in reference to **Sāriputta**'s brother, **Revata**.

Rāmaputta. See **Uddaka Rāmaputta**.

Rāmā 01. One of the two chief women disciples of **Paduma Buddha**. Ja.i.36; Bv.ix.22, calls her **Rādhā**.

Rāmā 02. One of the two chief women disciples of **Sumedha Buddha**. Ja.i.38; Bv.xii.24.

Rāmāyaṇa. Reference to this Epic Poem does not occur in the *Piṭaka* or in the early books. Even in the Commentaries reference thereto is rare (e.g., DN a.i.76; MN a.i.163, as **Sītāharaṇa**), and then it is only condemned as "purposeless talk" (*niraṭṭhakakathā*). Only in the later Chronicles, such as the **Cūḷa Vaṁsa** (e.g. Cv.lxiv.42), is the work actually mentioned by name. See also **Rāma** (5).

Rāsimālaka. A holy spot on the west of the **Mahā Meghavana**. Mbv.137

Rāhu. An **Asura** chieftain (*Asurinda*) (cp. Mvu.iii.138, 254). The **Saṁyuttanikāya** (SN.i.49f) says that on one occasion when he seized **Candimā** (the Moon god), and on another **Suriya** (the Sun god), both these invoked the aid of the Buddha. The Buddha then instructed Rāhu to let them free. Rāhu immediately let them go and ran to **Vepacitti**, "trembling and with stiffened hair." This incident evidently refers to the Indian myth of the eclipses, and the legend has been annexed by the Buddhists to illustrate the Buddha's power and pity.

Elsewhere (AN.ii.17) Rāhu is spoken of as the chief of those possessing personality (*attabhāva*). The Commentaries explain that he is four thousand eight hundred leagues in height, and that the breadth of his chest is one thousand two hundred *yojanas* (e.g., AN-a.ii.474; DN-a.ii.487f.; MN-a.ii.790; SN-a.i.86, contains more details and differs slightly). His hands and feet are two hundred leagues long, each finger joint measuring fifty leagues, the space between the eyebrows also measuring fifty leagues. His forehead is fifty leagues broad, and his head nine hundred leagues in height. His face measures one hundred leagues, his nose three hundred, and the depth of his mouth one hundred. He is jealous of the gods of the Sun and the Moon, and stands in their paths with wide open mouth. When they fall into his mouth, the gods abandon their abodes and flee for their lives. Sometimes he caresses their abodes with his hand only, or with the lower part of his jaw, or with his tongue. Sometimes he takes them up and places them against his cheek; but he cannot stop the course of either the Sun or the Moon; if he attempts to do so, he will meet with disaster. So he journeys along with them. The seizure of the Moon by Rāhu and the escape from him is

often used as a simile (e.g., Snp. vs. 465; Ja.i.183, 274; iii.364, 377; iv.330; v.453; Dhp-a.iv.19, etc.).

Rāhu is one of the four "stains" (*upakkilesā*) of the Sun and the Moon, preventing them from shining in all their glory (AN.ii.53; Vin.ii.295; cp. Ja.iii.365). He is further mentioned as one of the five causes of lack of rain (*vassassa antarāya*). When he gathers water into his hands and spills it into the ocean, there is no rain (AN.iii.243). The idea seems to be that he gathers up the rain water which is in the sky in order to cool his body. To bring **Rāhu** down from the sky is mentioned as one of the impossible tasks (Ja.iii.477).

It is said (DN a.i.285; MN a.ii.790f) that for a long time **Rāhu** did not visit the Buddha, he thought that being so tall he would fail to see the Buddha. One day, however, he decided to go, and the Buddha, aware of his intention, lay on a bed when he arrived, and, by his *iddhi* power, contrived to make himself so tall that **Rāhu** had to crane his neck to see his face. **Rāhu**, thereupon, confessed his folly and accepted the Buddha as his teacher.

Rāhu is mentioned as being among the **Asuras** who were present at the **Mahāsamaya** and as blessing that assembly (DN.ii.259). In this context he is called *Rāhubhadda*. When Rāhu steps into the ocean, the water of the deepest part reaches only to his knees (DN a.ii.488). Rāhu is also called **Veroca**, and **Bāli**'s hundred sons were called after him, he being their uncle (DN a.ii.689). The name *Rāhumukha* is given to a form of torture (e.g., MN.i.87; iii.164; Nid.154; Mil.197, 358), in which the victim's mouth is forced open by a stake and fire or spikes are sent through the orifice of the ear into the mouth, which becomes filled with blood (AN-a.i.293).

Rāhula 01. **Rāhula Thera**. Only son of **Gotama Buddha**. He was born on the day on which his father left the household life (Ja.i.60; AN-a.i.82, etc.; cf. Ja.i.62). When the Buddha visited **Kapilavatthu** for the first time after his Awakening and accepted **Suddhodana**'s invitation, Rāhula's mother (**Rāhulamātā**) sent the boy to the Buddha to ask for his inheritance (*dāyajja*). The Buddha gave him no answer, and, at the conclusion of the meal, left the palace. Rāhula followed him, reiterating his request until at last the Buddha asked **Sāriputta** to ordain him (according to Snp a.i.340, **Moggallāna** taught

him the *kammavācā*; see also Ja.ii.393). When **Suddhodana** heard of this he protested to the Buddha, and asked as a boon that, in future, no child should be ordained without the consent of his parents, and to this the Buddha agreed (Vin.i.82f.; the story of Rāhula's conversion is also given at Dhp a.i.98f).

It is said that immediately after Rāhula's ordination the Buddha preached to him constantly (*abhiṇhovādavasena*) many *Suttas* for his guidance (AN a.i.145). Rāhula himself was eager to receive instruction from the Buddha and his teachers and would rise early in the morning and take a handful of sand, saying: "May I have today as many words of counsel from my teachers as there are here grains of sand!" The monks constantly spoke of Rāhula's amenability, and one day the Buddha, aware of the subject of their talk, went amongst them and related the **Tipallatthamigajātaka** (Ja 16, Ja.i.160ff) and the **Tittirajātaka** (Ja 319, Ja.iii.64ff) to show them that in past births, too, Rāhula had been known for his obedience. When Rāhula was seven years old, the Buddha preached to him the **Ambalaṭṭhika Rāhulovādasutta** (*q.v.*) as a warning that he should never lie, even in fun. **Rāhula** used to accompany the Buddha on his begging rounds. Sometimes he would accompany **Sāriputta** on his begging rounds. He was present when **Sāriputta** went to his (**Sāriputta**'s) mother's house, where he was roundly abused by her for having left her. Dhp a.iv.164f).

Rāhula noticed that he harboured carnal thoughts fascinated by his own physical beauty and that of his father, the Buddha preached to him, at the age of eighteen, the **Mahā Rāhulovādasutta** (*q.v.*). Two other *Suttas*, also called **Rāhulovāda**, one included in the **Saṁyutta** and the other in the **Aṅguttara** (see below), formed the topics for Rāhula's meditation (*vipassanā*). To these *Suttas* **Buddhaghosa** (MN a.i.635) adds the *Sāmaṇerapañhā*, or **Kumārapañhā**, and proceeds to enumerate the different purposes which the Buddha had in view in preaching these *Suttas*; see also AN-a.ii.547. Snp-a.i.340 says, about the **Rāhulasutta** (*q.v.*), that the Buddha constantly preached it to Rāhula. See also the **Rāhulasaṁyutta**.

Later, the Buddha, knowing that Rāhula's mind was ripe for final attainment, went with him alone to **Andhavana**, and preached to him the **Cūḷa Rāhulovādasutta**. At the end of the discourse, Rāhula became an *Arahant*, together with one hundred thousand crores of listening **Devas**. SN-a.iii.26 says

these **Devas** were among those who, in the time of **Padumuttara Buddha**, had heard Rāhula's wish to be born as the son of a future Buddha. They were subsequently born in various *Deva* worlds, but on this day they all assembled at **Andhavana** in order to be present at the fulfilment of Rāhula's wish. This scene was one of the incidents sculptured in the Relic Chamber of the **Mahā Thūpa**, as was also the ordination of Rāhula. Mhv.xxxi.81, 83.

Afterwards, in the assembly of monks, the Buddha declared Rāhula foremost among those of his disciples who were anxious for training (*sikkhākāmānaṁ*). AN.i.24; the Vinaya (iii.16) gives a story illustrating Rāhula's extreme conscientiousness in the observance of rules. He arrived one evening at **Kosambī**, when the Buddha was staying there in the **Badarikārāma**. Rāhula was told there of a new rule which had been laid down to the effect that no novice should sleep under the same roof as a fully ordained monk. Unable to find any resting place which did not violate this rule, Rāhula spent the night in the Buddha's jakes. When the Buddha discovered him there the next morning, he modified the rule. This incident and Rāhula's keenness in observing rules are described again in greater detail at Ja.i.161f. There the Buddha is said to have found fault with **Sāriputta** for his neglect of Rāhula (see also Vin-a.iv.744). On another occasion, finding no place in which to sleep because monks who had arrived late had taken his sleeping place, Rāhula spent the night in the open, in front of the Buddha's cell. **Māra**, seeing him there, assumed the form of a huge elephant and trumpeted loudly, hoping to frighten him. But the plot failed. This was eight years after Rāhula had attained *Arahant*-ship (Dhp a.iv.69f.).

In the time of **Padumuttara Buddha**, both Rāhula and **Raṭṭhapāla** were rich householders of **Haṁsavatī**, who, realizing the vanity of riches, gave all away to the poor. One day they entertained two ascetics of great power. The ascetic to whom Rāhula ministered was in the habit of visiting the abode of the **Nāga** king, **Paṭhavindhara**, and had been impressed by its magnificence. Therefore, in returning thanks to Rāhula for his hospitality, he wished that his host might resemble **Paṭhavindhara**. Rāhula remembered this, and after death he was born in the **Nāga** world as **Paṭhavindhara**, his friend being born as **Sakka**. He was, however, dissatisfied with his lot, and one day when, with **Virūpakkha**, he was on a visit to **Sakka**, **Sakka** recognized him, and finding

out that he was dissatisfied, suggested to him a remedy. **Paṭhavindhara** invited the Buddha to his abode. The Buddha, attended by **Sumana** and one hundred thousand *Arahants*, came and was entertained by him. In the company of monks was **Uparevata**, the Buddha's son, seated next to him, and **Paṭhavindhara** was so fascinated by him that he could not take his eyes off him. Discovering who he was, **Paṭhavindhara** expressed a wish that he, too, might be born as the son of a future Buddha. Later, in the time of **Kassapa Buddha**, Rāhula was born as **Paṭhavindhara**, the eldest son of King **Kikī**, later becoming his viceroy. His seven sisters built seven residences for the Buddha, and, at their suggestion, **Paṭhavindhara** built five hundred residences for the monks. The story of the past as given here is taken from AN-a.i.141ff.; part of it is given in MN-a.ii.722 under **Raṭṭhapāla**, but the account differs in details. There the **Nāga** world is called **Bhumindhara**, and the **Nāga** king, **Pālita**. Snp a.i.341 differs again and calls the king **Saṅkha**. See also Thag a.ii.30 on **Raṭṭhapāla**, where no mention is made of Rāhula. The **Apadāna** (i. 60f.) gives a different version altogether. There Rāhula gave **Padumuttara Buddha** a carpet (*santhara*), as a result of which, twenty-one *kappas* ago, he was born as a *Khattiya* named **Vimala**, in **Reṇuvatī**. There he lived in a palace, **Sudassana**, specially built for him by **Vissakamma**.

Four verses uttered by Rāhula are included in the **Theragāthā** (vs.295-98; Mil.413 contains several other stanzas attributed to Rāhula).

It is said that the news of Rāhula's birth was brought to the Bodhisatta when he was enjoying himself in his pleasances on the banks of the royal pond after being decked by **Vissakamma**. As soon as the news was announced, he made up his mind to renounce the world without delay, for he saw, in the birth of a son, a new bond attaching him to household life ("*Rāhulajāto, bandhanaṁ jātaṁ*" the word *rāhula* meaning bond). Ja.i.60; Dhp a.i.70. The Ap. Commentary, however, derives Rāhula from **Rāhu**; just as **Rāhu** obstructs the moon, so would the child be as obstruction to the Bodhisatta's Renunciation.

According to the **Dīgha** and **Saṁyutta** Commentaries (DN a.ii.549; SN a.iii.172), Rāhula predeceased the Buddha and even **Sāriputta**, and the place of his death is given as **Tāvatiṁsa**. For twelve years he never lay on a bed. (DN-a.iii.736).

In numerous Jātakas, Rāhula is mentioned as having been the Bodhisatta's son – e.g., in the **Uraga**, **Kapi** (Ja 250), **Kumbhakāra**, **Khaṇḍahāla**, **Cūḷa Sutasoma**, **Daddara**, **Bandhanāgāra**, **Makkaṭa**, **Makhadeva**, **Mahā Janaka**, **Mahā Sudassana**, **Vidhurapaṇḍita**, **Vessantara**, **Sīhakoṭṭhuka** and **Soṇaka**. He was also **Yaññadatta**, son of **Maṇḍavya** (**Sāriputta**) and the young tortoise in the **Mahā Ukkusa**.

The **Apadāna** (ii.551) says that in many births **Uppalavaṇṇā** and **Rāhula** were born of the same parents (*ekasmiṁ sambhave*) and had similar tendencies (*samānacchandamānasā*).

Rāhula was known to his friends as **Rāhulabhadda** (Rāhula, the Lucky). He himself says (Thag. vs. 295f) that he deserved the title because he was twice blest in being the son of the Buddha and an *Arahant* himself. Mention is often made in the books that, though Rāhula was his own son, the Buddha showed as much love for **Devadatta**, **Aṅgulimāla** and **Dhanapāla** as he did for Rāhula (Dhp a.i.124; MN a.i.537; Mil.410 attributes this statement to **Sāriputta**; Snp-a.i.202 expands it to include others).

Asoka built a *Thūpa* in honour of Rāhula, to be specially worshipped by novices. Beal-Xuan.i.180, 181.

Rāhula 02. One of the four monks who accompanied **Chapaṭa** to Ceylon. These monks later became the founders of the *Sīhalasaṅgha* in Burma. Later, at one of the festivals of King **Narapati**, Rāhula fell in love with an actress and went with her to **Malayadīpa**, where he taught the king the **Khuddasikkhā** and its Commentary. With the money given to him by the king he became a layman. Sās. 65; Bode, 23f.

Rāhulabhadda. See **Rāhula**.

Rāhulamātā. The name, generally given in the texts, of **Rāhula**'s mother (e.g., Vin.i.82) and **Gotama**'s wife. She is also called **Bhaddakaccā** (e.g., Bv.xxvi.15) and, in later texts, **Yasodharā** (Bv a., p.245; Divy.253), **Bimbādevī** (Ja.ii.392f.; DN a.ii.422) and, probably, **Bimbāsundarī** (Ja.vi.478 12). Mhv.ii.24 calls her **Bhaddakaccānā**; but see Thomas: *Life and Legend of the Buddha*, 49;

she is also called **Subhaddakā**, this being probably a variant of **Bhaddakaccānā**.

The Northern texts seem to favour the name of **Yasodharā**, but they call her the daughter of **Daṇḍapānī** (see also Rockhill, op.cit., where various other names are given as well). It is probable that the name of **Gotama**'s wife was **Bimbā**, and that **Bhaddakaccā**, **Subhaddakā**, **Yasodharā** and the others, were descriptive epithets applied to her, which later became regarded as additional names. It is also possible that in **Gotama**'s court there was also a **Yasodharā**, daughter of **Daṇḍapānī**, and that there was a later confusion of names. The Commentarial explanation (e.g., AN-a.i.204), that she was called **Bhaddakaccānā** because her body was the colour of burnished gold, is probably correct. To suggest (e.g., Thomas: *Life and Legend of the Buddha*, 49) that the name bears any reference to the **Kaccānagotta** seems to be wrong, because the **Kaccāna** was a Brahmin *gotta* and the **Sākiyans** were not Brahmins.

Rāhulamātā was born on the same day as the Bodhisatta (Ja.i.54; Bv a. 106, 228). The following account is taken chiefly from Ja.i.58ff: She married him (**Gotama**) at the age of sixteen, and was placed at the head of forty thousand women, given to **Gotama** by the **Sākiyans**, after he had proved his manly prowess to their satisfaction. **Gotama** left the household life on the day of the birth of his son **Rāhula** (according to one account, referred to in the **Jātaka Commentary**, i.62, **Rāhula** was seven days old). It is said that just before he left home he took a last look at his wife from the door of her room, not daring to go nearer, lest he should awake her. When the Buddha paid his first visit to **Kapilavatthu** after the Awakening, and on the second day of that visit, he begged in the street for alms. This news spread, and **Rāhulamātā** looked out of her window to see if it were true. She saw the Buddha, and was so struck by the glory of his personality that she uttered eight verses in its praise. These verses have been handed down under the name of **Narasīhagāthā**; on that day, after the Buddha had finished his meal in the palace, which he took at the invitation of **Suddhodana**, all the ladies of the court, with the exception of Rāhulamātā, went to pay him obeisance. She refused to go, saying that if she had any virtue in her the Buddha would come to her. The Buddha went to her with his two Chief Disciples and gave orders that she should be allowed to greet him as she wished.

She fell at his feet, and clasping them with her hands, put her head on them. **Suddhodana** related to the Buddha how, from the time he had left home, Rāhulamātā had herself abandoned all luxury and had lived in the same manner as she had heard that the Buddha lived – wearing yellow robes, eating only once a day, etc. And the Buddha then related the **Candakinnarajātaka** (Ja 485), to show how, in the past, too, her loyalty had been supreme.

On the seventh day of the Buddha's visit, when he left the palace at the end of his meal, Rāhulamātā sent **Rāhula** to him saying, "That is your father, go and ask him for your inheritance." **Rāhula** followed the Buddha, and, at the Buddha's request, was ordained by **Sāriputta**. The account of this event is given in Vin.i.82; this is probably the only passage in the *Piṭakas* where Rāhulamātā, is mentioned by name.

Later, when the Buddha allowed women to join the Saṅgha, Rāhulamātā became a nun under **Mahā Pajāpatī Gotamī** (AN a.i.198).

Buddhaghosa identifies (AN a.i.204f) **Rāhulamātā** with **Bhaddakaccānā** who, in the **Aṅguttaranikāya** (AN.i.25), is mentioned as chief among nuns in the possession of supernormal powers (*mahābhiññappattānaṁ*). She was one of the four disciples of the Buddha who possessed such attainment, the others being **Sāriputta**, **Moggallāna** and **Bakkula**. She expressed her desire for this achievement in the time of **Padumuttara Buddha**. In this account **Bhaddakaccānā** is mentioned as the daughter of the **Sākyan Suppabuddha** and his wife **Amitā**. Cf. Mhv.ii.21f. It is said that **Suppabuddha** did not forgive the Buddha for leaving his daughter (Dhp-a.iii.44f); **Devadatta** was **Bhaddakaccānā**'s sister, and it has been suggested that **Devadatta**'s enmity against the Buddha was for reasons similar to her father's. She joined the Saṅgha under **Pajāpatī Gotamī** in the company of **Janapadakaḷyānī Nandā**, and in the Saṅgha she was known as **Bhaddakaccānā** Therī. Later, she developed insight and became an *Arahant*. She could, with one effort, recall one *asaṅkheyya* and one hundred thousand *kappas* (AN-a.i.205).

In the Therī **Apadāna** (Ap.ii.584ff) an account is found of a Therī, **Yasodharā** by name, who is evidently to be identified with Rāhulamātā, because she speaks of herself (vvs. 10, 11) as the Buddha's *pajāpatī* before he left the household (*agāra*), and says that she was the chief (*pāmokkhā sabba-issarā*) of

ninety thousand women.

In the time of **Dīpaṅkara Buddha**, when the Bodhisatta was born as **Sumedha**, she was a Brahmin maiden, **Sumittā** by name, and gave eight handfuls of lotuses to **Sumedha**, which he, in turn, offered to the Buddha. **Dīpaṅkara**, in declaring that **Sumedha** would ultimately become the Buddha, added that **Sumittā** would be his companion in several lives. The **Apadāna** account (vvs. 1ff) mentions how, just before her death, at the age of seventy-eight, she took leave of the Buddha and performed various miracles. It also states that eighteen thousand *Arahant* nuns, companions of **Yasodharā**, also died on the same day (Ap.ii.592f).

The **Abbhantarajātaka** (Ja 281) mentions that **Bimbādevī** (who is called the chief wife of **Gotama** and is therefore evidently identical with **Rāhulamātā**) was once, after becoming a nun, ill from flatulence. When **Rāhula**, as was his custom, came to visit her, he was told that he could not see her, but that, when she had suffered from the same trouble at home, she had been cured by mango juice with sugar. **Rāhula** reported the matter to his preceptor, **Sāriputta**, who obtained the mango juice from **Pasenadi**. When **Pasenadi** discovered why the mango juice had been needed, he arranged that from that day it should be regularly supplied. The **Jātaka** relates how, in a past birth too, **Sāriputta** had come to **Rāhulamātā**'s rescue. Ja.ii.392f.; cf. the **Supattajātaka** (Ja 292), where **Sāriputta**, at **Rāhula**'s request, obtained for her from **Pasenadi** rice with ghee, flavoured with red fish. This was for abdominal pain (Ja.ii.433).

Numerous stories are found in the **Jātaka Commentary** in which **Rāhulamātā** is identified with one or other of the characters – e.g.,

- the queen consort in the **Abbhantara** (Ja 281),
- **Sammillabhāsinī** in the **Ananusociya** (Ja 328),
- **Samuddavijayā** in the **Āditta** (Ja 424),
- **Udayabhaddā** in the **Udaya** (Ja 458),
- the potter's wife (? **Bhaggavī**) in the **Kumbhakāra** (Ja 408),
- the queen in the **Kummāsa** (Ja 416),
- the queen consort in the **Kurudhamma** (Ja 276),
- **Pabhāvatī** in the **Kusa** (Ja 531),
- **Candā**, in the **Khaṇḍahāla** (Ja 542),

- the queen in the **Gaṅgamāla** (Ja 421),
- the female in the two **Cakkavākajātakas** (Ja 434),
- **Candā** in the **Candakinnara** (Ja 485),
- **Sumanā** in the **Campeyya** (Ja 506),
- the woman ascetic in the **Cūḷa Bodhi** (Ja 443),
- **Candā** in the **Cūḷa Sutasoma** (Ja 525),
- the queen in the **Jayaddisa** (Ja 513),
- **Sītā** in the **Dasaratha** (Ja 461),
- the queen in the **Pānīya** (Ja 459),
- the wife in the **Bandhanāgāra** (Ja 201),
- **Sujātā** in the **Maṇicora** (Ja 194),
- **Manoja**'s mother in the **Manoja** (Ja 397),
- **Sīvalī** in the **Mahā Janaka** (Ja 539),
- **Subhaddā** in the **Mahā Sudassana** (Ja 95),
- the mother deer in the **Lakkhaṇa** (Ja 11),
- **Visayha**'s wife in the **Visayha** (Ja 340),
- **Maddī** in the **Vessantara** (Ja 547),
- **Suphassā** in the **Supatta** (Ja 292),
- the queen in the **Susīma**,
- and the smith's wife in the **Sūci** (Ja 387).

Rāhulasaṁyutta. The eighteenth section of the **Saṁyuttanikāya**. It consists of a series of lessons given by the Buddha to **Rāhula**, showing him the fleeting nature of all things (SN.ii.244-56). **Buddhaghosa** says (MN-a.ii.635f) that these *Suttas* were preached on various occasions, from the time **Rāhula** entered the Saṅgha, to the time of his attainment of *Arahant*-ship. They contain mention of qualities which mature emancipation, *vimuttiparipācanīyadhammā* (SN-a.ii.159).

Rāhulasutta 01. The Buddha tells **Rāhula** that a monk should cultivate the thought that, in the four elements, either in one's own body or in external objects, there is neither self nor what pertains to the self. AN.ii.164; this same topic is discussed in greater detail in the **Ambalaṭṭhika Rāhulovādasutta**.

Buddhaghosa says (AN-a.ii.547) that the Buddha here declares *catukotikasuññatā* (emptiness in the four things i.e., elements).

Rāhulasutta 02. **Rāhula** visits the Buddha and asks him how to get rid of the insidious idea of "I" and "mine," both with regard to one's own body and with all external objects. The Buddha replies that one should see things as they really are, that in none of the five *khandhas* is there any "I" or "mine." This is right insight. SN.iii.135; this *Sutta* is given at SN.ii.252 as **Anusayasutta**. **Buddhaghosa** describes both this *Sutta* and the next as *Rāhulovādavipassanā* (AN-a.ii.547).

Rāhulasutta 03. Similar to No. 2. **Rāhula** asks how one's mind can be removed from such vain conceits. SN.iii.136. This *Sutta* is given at SN.ii.253 as the **Apagatasutta**.

Rāhulasutta 04. The discourse which brings about the attainment of *Arahant*-ship by **Rāhula** (SN.iv.105f). It is the same as the **Cūḷa Rāhulovādasutta** (*q.v.*).

Rāhulasutta 05. A series of stanzas which, according to **Buddhaghosa** (Snp-a.i.340), were frequently recited by the Buddha for the guidance of **Rāhula**. The Buddha reminds him that he (**Rāhula**) is a follower of "the torch bearer among men." He has left the world to put an end to sorrow. He should, therefore, associate with good friends, in good surroundings. He should be free from attachment to food or clothes. He should free his mind from all evil tendencies and fill it with thoughts of renunciation. Snp.vv.335-42. **Buddhaghosa** says (MN-a.ii.532, 635) that the purpose of this *Sutta* was to emphasize the value of good association (*kaḷyānamittūpanissaya*).

Rāhulovādasutta. See**Cūḷa Rahulovāda**, **Mahā Rāhulovāda** and **Ambalaṭṭhika Rāhulovāda**. The **Cūḷa Rāhulovāda** is the one generally referred to as **Rāhulovāda**.

Rukkha. *v.l.* **Rakkha**. An officer of **Kassapa IV**. He built a *vihāra* in **Savāraka** which he handed over to the **Mahā Vihāra**. He also laid down rules for the guidance of the monks (Cv.lii.31).

Rukkhadhammajātaka (Ja 74). The Bodhisatta was once a tree-sprite in a *sāla* grove. A new king **Vessavaṇa** was appointed by **Sakka**, and the king gave orders to the tree sprites to choose their abodes. The Bodhisatta advised his kinsmen to choose trees near his own. Some did not follow his advice and dwelt in the lonely trees. A tempest came and uprooted the lonely trees, leaving the trees in the grove unscathed. This story was one of those related by the Buddha to the **Sākiyans** and **Koḷiyans**, who fought for the waters of the **Rohiṇī**. He wished to show them the value of concord (Ja.i.327ff).

For another **Jātaka**, not found in the **Jātaka Commentary**, but quoted in the **Aṅguttaranikāya** and sometimes (e.g., Thag a.i.397) referred to as the **Rukkhadhammajātaka**, see **Suppatiṭṭha**.

Rukkhavagga. The sixth chapter of the **Nidānasaṁyutta**. SN.ii.80-94.

Rukkhasutta 01. Of those who sit at the foot of trees, he who does so because he desires seclusion and his needs are few, is the best. AN.iii.219.

Rukkhasutta 02. On four kinds of trees and four corresponding kinds of men. Some men are evil and their company is evil, some are good and their company is evil, etc. AN.ii.109.

Rukkhasutta 03. Just as a tree, which leans towards the east, falls to the east when cut down, so does a monk who cultivates the Eightfold Path incline to *Nibbāna*. SN.v.47.

Rukkhasutta 04. Mighty trees, grown from tiny seeds, overspread other trees and kill them; so are householders destroyed by their lusts. There are five hindrances (*nīvaraṇa*) that overspread the heart; the seven *bojjhaṅgas* are not like them. SN.v.96f.

Rukkhopamasutta. This *Sutta* is included in a list of *Suttas* dealing with *arūpakammaṭṭhāna* (e.g., Vibh-a.267). No such title has so far been traced. The name probably refers to one of the above **Rukkhasutta**s.

Rucakaviṭṭhi. A village in Ceylon; near it was a large monastery. Ras.ii.148, 151

Rucagattī. Wife of **Koṇāgamana Buddha** in his last lay life. DN a.ii.422; but Bv.xxiv.19 calls her **Rucigattā**.

Rucānandā. A nun in the time of **Kakusandha Buddha**. She came to Ceylon at the Buddha's wish with five hundred other nuns, bringing a branch of the Bodhi-tree. Mhv.xv.78; Dpv.xvii.16, 51ff.

Ruci 01. A king of the **Mahā Sammata** dynasty. He was the son of **Aṅgīrasa** and the father of **Suruci**. Mhv.ii.4; cf. Dpv.iii.7.

Ruci 02. A king of thirty-eight *kappas* ago; a previous birth of **Sucintita** Thera. Ap.i.134.

Ruci 03. A palace occupied by **Vessabhū Buddha** when he was yet a layman. Bv.xxii.19.

Ruci 04. One of the three palaces of **Kakusandha Buddha** before he left the world. Bv.xxiii.16.

Ruci 05. See **Suruci**.

Rucigattā. *v.l.* **Rucagattī**. The wife of **Koṇāgamana Buddha** (Bv.xxiv.19).

Rucidevī. Wife of **Koṇḍañña Buddha** in his last lay life. Bv.iii.26.

Rucinandā. A *seṭṭhi*'s daughter of **Ujjenī**, who gave a meal of milk-rice to **Padumuttara Buddha** just before his Awakening. Bv-a.158.

Rucirajātaka (Ja 275). The story of a pigeon (the Bodhisatta) and a greedy crow. The story is identical with that of the **Lolajātaka** (Ja 274).

Rucirā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Rucī 01. One of the chief lay women supporters of **Paduma Buddha**. Bv.ix. 23.

Rucī 02. *v.l.* **Rūpī**. An *upāsikā*, held up as an example to others (AN.iv. 347; AN-a.ii.791).

Rujā. The daughter of **Aṅgati**, king of **Mithilā**. Her story is given in the **Mahā Nāradakassapajātaka** (Ja 544, *q.v.*). She is identified with **Ānanda**. Ja.vi.255.

Ruṇṇasutta. In the discipline of the Āriyans, singing is a lamentation, dancing a madness, and immoderate laughter childishness. AN.i.261.

Rudradāmaka. Mentioned in connection with different kinds of coins. Vin-a.ii.297.

Rurujātaka (**Rurumigajātaka**) (Ja 482). Once, in **Benares**, there lived **Mahā Dhanaka**, son of a rich man. His parents had taught him nothing, and after their death he squandered all their wealth and fell into debt. Unable to escape his creditors, he summoned them and took them to the banks of the **Ganges**, promising to show them buried treasure. Arrived there, he jumped into the river. He lamented aloud as he was being carried away by the stream. The Bodhisatta was then a golden-hued deer living on the banks of the river, and, hearing the man's wailing of anguish, he swam into the stream and saved him. After having ministered to him, the deer set him on the road to **Benares** and asked him to tell no one of the existence of the Bodhisatta.

The day the man reached **Benares**, proclamation was being made that the Queen Consort, **Khemā**, having dreamed of a golden deer preaching to her, longed for the dream to come true. Mahā Dhanaka offered to take the king to such a deer and a hunt was organized. When the Bodhisatta saw the king with his retinue, he went up to the king and told him the story of Mahā Dhanaka. The king denounced the traitor and gave the Bodhisatta a boon that henceforth all creatures should be free from danger. Afterwards the Bodhisatta was taken to the city, where he saw the queen. Flocks of deer, now free from fear, devoured

men's crops; but the king would not go against his promise and the Bodhisatta begged his herds to desist from doing damage.

The story was told in reference to **Devadatta**'s ingratitude and wickedness. **Devadatta** was **Mahā Dhanaka** and **Ānanda** the king. Ja.iv.255-63; the story is included in the *Jātakamālā* (No. 26).

Ruhaka. Chaplain of the king of **Benares**. See the **Ruhakajātaka**.

Ruhakajātaka (Ja 191). **Ruhaka** was the chaplain of the Bodhisatta, born as king of **Benares**. The king gave him a horse with rich trappings, and, when he rode him, everybody was lost in admiration. **Ruhaka**'s wife was a foolish old woman who, on hearing of the people's praise, declared that their excitement was due, not to the qualities of the animal, but to its trappings, and that if **Ruhaka** would go out wearing the horse's trappings, he would be similarly applauded. **Ruhaka** agreed to the suggestion and suffered great humiliation; he went home in anger, determined to punish his wife, but she had escaped and had sought the king's protection. The king persuaded **Ruhaka** to forgive her because "all womankind is full of faults." (Ja.ii.113ff). The occasion for the story is given in the **Indriyajātaka** (Ja 423) (*q.v.*).

Ruhakavagga. The fifth section of the *Dukanipāta* of the **Jātaka**. Ja.ii.113-38.

Rūpajīranasutta. A name given in the **Suttasaṅgaha** (No.40) to the **Na jirati Sutta** (*q.v.*).

Rūpadevī. A pious woman of *Devaputta*. Because of alms given in the time of **Vipassī Buddha**, she got food whenever she desired. One day **Mahā Saṅgharakkhita**, who visited her house, revealed to her the reason for this and she became a *Sotāpanna*. Ras.i.24f.

Rūpanandā. Called *Janapadakaḷyāni* **Rūpanandā** (Dhp a.iii.113ff). She is evidently identical with **Janapadakaḷyānī Nandā** (at AN a.i.198 she is actually identified with her, but see **Sundarīnandā**) (*q.v.*), and is described as a sister (?

step-sister) of the Buddha. The person referred to as her husband (*bhattā*) is probably **Nanda** (*q.v.*), the Buddha's step-brother; strictly speaking, he joined the Saṅgha without having married her, though the wedding had been announced and all preparations were being made.

Rūpabhedapakāsinī. A little grammatical treatise by a Burmese monk called **Jambudhaja**. Bode, 55.

Rūpamālā. A short treatise on the declension of Pāli nouns, with numerous paradigms and examples; written by **Saraṇaṅkara** of Ceylon in order to facilitate the study of Pāli. PLC. 281.

Rūpavagga. The first chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.1, 2.

Rūpavatī 01. Daughter of **Vijayabāhu I**. and **Tilokasundarī**. She had four sisters, and a brother called **Vikkamabāhu** (Cv.lix.31). She died young and unmarried (Cv.lix.45).

Rūpavatī 02. Queen of **Parakkamabāhu I**. She was a descendant of King **Kittisirimegha**. She is mentioned as having erected a "golden *Thūpa* in **Pulatthipura**." Cv.lxxiii.137, 142ff. The *Thūpa* has been identified with the modern *Pabuḷu Vehera* (*Archeological Survey of Ceylon*, vi.1014, p. 6).

Rūpavatīcetiya. A *Thūpa* in **Pulatthipura**, built by **Parakkamabāhu I**. Cv.lxxviii.51; see also Cv.Trs.ii.107, n.3. The *Thūpa* is probably the modern *Kiri Vehera*.

Rūpasārī, **Surūpasārī**. Mother of **Sāriputta**, who was called after her, his personal name being **Upatissa** (Snp-a.i.326; Dhp-a.i.73, etc.; in Sanskrit texts (e.g., Divy.395) **Sāriputta** is called *Sāradvatīputra*). Her husband was the brahmim **Vaṅganta** (Dhp a.ii.84), and she became the mother of seven children, all of whom became *Arahants* – **Sāriputta**, **Upasena**, **Mahā Cunda**, **Revata Khadiravaniya**, **Cālā**, **Upacālā** and **Sisūpacālā** (Dhp a.ii.188; SN a.iii.172).

Both she and her husband were unbelievers, and she was very sad when, one

after another, her children, giving up wealth worth eighty crores, joined the Saṅgha. She wished to keep at least the youngest of the boys, **Revata**, for herself, and had him married at the age of seven, but her plot miscarried (see **Revata**). This embittered her against the monks, and, though she gave them alms when they came to the house, she blamed them for having enticed her children away.

Once when **Sāriputta** visited her with five hundred monks, among whom was **Rāhula**, she invited them in and gave them food, but did not fail to abuse her son, calling him "eater of leavings" (*ucchiṭṭhakhādaka*) (Dhp a.iv.164f). She outlived **Sāriputta**, who visited her just before his death, at **Nālakagāma**, in the house where he was born. There she provided lodging for him and his five hundred companions. **Sāriputta** fell ill of a violent attack of dysentery on the night of his arrival, and she saw various gods, including even **Mahā Brahma**, come to wait on him. Learning their identity from **Mahā Cunda**, she was amazed and went to see **Sāriputta** to have **Mahā Cunda**'s words confirmed. **Sāriputta** told her how **Mahā Brahma** was a follower of the Buddha and talked to her about the marvellous virtues of his teacher. At the end of his talk, she became a *Sotāpanna*. **Sāriputta** died the next day at dawn, and she made elaborate arrangements for his cremation (SN-a.iii.172ff.; for details see **Sāriputta**). She seems to have also been called **Surūpasārī**, e.g., Thīg a.162.

Rūpasiddhi. A Pāli grammar by **Buddhappiya** (or **Dīpaṅkara**) Thera (*q.v.*). It is based on **Kaccāyana**'s grammar, in its general outlines, and its full name is *Padarūpasiddhi*. There is a *ṭīkā* on it ascribed to **Buddhappiya** himself. PLC., p. 220f.

Rūpasutta 01. Two of a group of *Suttas* preached to **Rāhula**, to show him that all things are fleeting, unhappy and changeable. SN.ii.245, 251.

Rūpasutta 02. He who realizes the impermanence of the body and the other *khandhas* becomes a *Sotāpanna*. SN.iii.225.

Rūpasutta 03. The cessation of suffering, disease, decay and death, is identical with the cessation of the five sense objects forms, sounds, etc. SN.iii.229.

Rūpasutta 04. Desire and lust, which arise from forms, sounds, etc., are corruption of the heart; the getting rid of them leads to higher knowledge. SN.iii.232.

Rūpārammavihāra. *v.l.* **Thūpārāmavihāra**. A monastery in Ceylon built by **Mahā Sena** (Mhv.xxxvii.43; Mhv ṭ. 684).

Rūpārūpavibhaṅga. An **Abhidhamma** treatise by **Buddhadatta** Thera. PLC., 108.

Rūpī. *v.l.* **Rucī**. An eminent lay woman disciple of the Buddha (AN.iv.347; cf. AN-a.ii.791).

Rūpī Attā Sutta, **Arūpī Atta suttā**, **Rūpī ca Arūpī ca Attā Sutta**. It is owing to the presence of the five *khandhas* that the view arises that the self has a form, is without sickness after death, or that it is formless, or that it both has form and is formless. SN.iii.218f.

Reṇu 01. Son and successor of King **Disampati**. On the death of his father **Reṇu**, with the advice and co operation of his chief steward (**Mahā Govinda**) **Jotipāla**, who was also his great friend, divided his kingdom into seven parts and shared it with his friends – **Sattabhu**, **Brahmadatta**, **Vessabhū**, **Bharata**, and the two **Dhataraṭṭha**s.

The seven divisions of the kingdom were called **Kaliṅga**, **Assaka**, **Avanti**, **Sovīra**, **Videha**, **Aṅga** and **Kāsi**; their capitals were, respectively, **Dantapura**, **Potana**, **Māhissatī**, **Roruka**, **Mithilā**, **Campā** and **Bārāṇasī**. **Reṇu** himself occupied the central kingdom. DN.ii.228-36; **Reṇu** probably reigned in **Benares**, though the account given in the **Mahā Govindasutta** does not make it clear which was his kingdom; see Dial.ii.270 n.; also Mvu.iii.197-209; and **Reṇu** (2).

Reṇu 02. Son of **Disampati**, king of **Benares** (Dpv.iii.40; Mhv ṭ. 130). He is probably identical with **Reṇu** (1).

Reṇu 03. King of **Uttarapañcāla**, the capital of the **Kurus**. He was the father of **Somanassa**. For details see the **Somanassajātaka**. Ja 505, Ja.iv.444ff.

Reṇu 04. A king of forty-five *kappas* ago, a previous birth of **Vajjiputta** (**Reṇupūjaka**) Thera. Thag a.i.143=Ap.i.146.

Reṇupūjaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw **Vipassī Buddha** and offered him the pollen (*reṇu*) of **Nāga** flowers. Forty-five *kappas* ago he was a king named **Reṇu** (Ap.i.146). He is evidently identical with **Vajjiputta Thera**. Thag-a.i.143.

Reṇuvatī. A city, capital of the **Cakkavatti Vimala** (*q.v.*).

Remuṇasela. A rock in the **Hiraññamalaya** in Ceylon. **Kitti** (afterwards **Vijayabāhu I**.) once occupied a stronghold there. Cv.lvii.62.

Rerupallika. A district in the **Malayaraṭṭha** of Ceylon, mentioned in the account of the campaigns of **Gajabāhu**. Cv.lxx.25.

Revata 01. **Revata Buddha**. The fifth of the twenty-four Buddhas. He was born in **Sudhaññaka** (**Sudhaññavatī**), his father being the *Khattiya* **Vipula** and his mother **Vipulā**. For six thousand years he lived in the household and then renounced the world, travelling in a chariot, leaving his wife **Sudassanā** and their son **Varuṇa**. The three palaces occupied by him in his lay life were **Sudassana**, **Ratanagghi** and **Āvela**. He practiced austerities for seven months and attained Awakening under a **Nāga** tree, having been given milk-rice by **Sādhudevī** and grass for his seat by the **Ājīvaka Varuṇindhara**. His first sermon was preached at **Varuṇārāma**.

The Bodhisatta was a Brahmin of **Rammavatī**, named **Atideva**, who, seeing the Buddha, spoke his praises in one thousand verses. Among the Buddha's converts was King **Arindama** of **Uttaranagara**. The Buddha's chief disciples were **Varuṇa** and **Brahmadeva** among monks and **Bhaddā** and **Subhaddā**

among nuns. His constant attendant was **Sambhava**. His chief lay patrons were **Paduma** and **Kuñjara**, and **Sirimā** and **Yasavatī**. His body was eighty hands in height, and his aura spread uninterruptedly to a distance of one *yojana*. He died in the **Mahā Sāra** pleasance at the age of sixty thousand, and his relics were scattered. Bv.vi.1ff.; Bv-a.131ff.; Ja.i.30, 35, 44.

Revata 02. A monk, the personal attendant of **Siddhattha Buddha**. Bv.xvii.18; Ja.i.40.

Revata 03. **Revata Khadiravaniya**. An *Arahant* Thera. An eminent disciple of **Gotama Buddha**, declared by him foremost among forest dwellers (*araññakānaṁ*) (AN.i.24). He was the youngest brother of **Sāriputta**, and a marriage was arranged for him by his mother who was miserable at seeing her children desert her one after another to join the Saṅgha, and wished to keep the youngest at home. He was only seven years old, and, on the wedding day, the relations of both bride and bridegroom showered blessings on the couple and said to the bride: "May you live as long as your grandmother." Revata asked to see the grandmother, and was shown a woman of one hundred and twenty, decrepit, and showing all the signs of advanced old age. Realizing that his wife would probably share the same fate, he left the bridal procession on some pretext on the way home, and ran away to a place where some monks lived. **Sāriputta**, foreseeing this, had instructed the monks to ordain his brother without reference to his parents, and, when Revata revealed his identity, the monks at once admitted him into the Saṅgha.

When **Sāriputta** heard this, he wished to visit his brother, but was persuaded by the Buddha to wait. Revata, after waiting a long time for the visit from **Sāriputta**, obtained from his teachers a formula of meditation and himself set out to see the Buddha. On the way he stopped at a *khadiravana* (acacia forest) during the rainy season and there won *Arahant*-ship.

At the end of the rains the Buddha, accompanied by **Sāriputta** and **Ānanda**, with five hundred other monks, started out to visit Revata. There were two routes leading to the *khadiravana*, of which the shorter was thirty leagues long, straight, but infested with evil spirits. This the Buddha chose because **Sīvalī**

Thera was in the company of monks, and the Buddha knew that the deities of the forest would provide the monks with all they needed because of **Sīvalī**'s presence. When **Revata** knew that the Buddha was approaching, he created, by his magic power, splendid dwellings for him and his monks. The Buddha spent two months in the forest and then returned to the **Pubbārāma** in **Sāvatthī**. There he found that **Visākhā** had heard contradictory accounts of the dwelling erected by **Revata** for the monks who had accompanied the Buddha. He dispelled **Visākhā**'s doubts and spoke of **Revata**'s powers. Dhp a.ii.188ff.; it was on this occasion that the Buddha related the story of **Sīvalī**'s past; see also Dhp a.iv.186f.

One of the stanzas (No. 212), of the **Munisutta** was also preached to the monks, according to **Buddhaghosa** (Snp a.i.261f.), in connection with **Revata**. This was immediately after the Buddha's talk to **Visākhā**, mentioned above. The story of **Revata**'s ordination is also given at AN a.i.126ff., with some variations in detail. The account given in Thag a.i.108ff. is much shorter; no mention is made of the Buddha's visit to the *khadiravana*. Here it is said that, after winning *Arahant*-ship, Revata went to **Sāvatthī** to greet the Buddha and **Sāriputta**.

Some time after, Revata returned to his native village and brought away with him his three nephews, sons of his three sisters, **Cālā**, **Upacālā** and **Sisūpacālā**. **Sāriputta** heard of this and went to see Revata. Revata knowing that he was coming, exhorted his nephews to be particularly heedful, and **Sāriputta** expressed his pleasure at their behaviour. Thag-a.i.110; his admonitory verse is given at Thag.vs.43; two verses uttered by **Sāriputta** in praise of Revata are given at Thag.vss.991-2.

The Thag a.i.551f mentions another incident which took place during Revata's old age. He was in the habit of visiting the Buddha and **Sāriputta** from time to time after returning to his home in the *khadiravana*. Once, during a visit to **Sāvatthī**, he stayed in a forest near the city. The police, on the track of some thieves, came upon him, and, finding him near the booty which the thieves had dropped in their flight, arrested him and brought him before the king. When the king questioned him, the Elder spoke a series of verses (Thag.646-58; Mrs. Rhys Davids speaks of Revata as a teacher of the Jain doctrine of *ahiṁsā*, *Gotama the Man*, p.116), demonstrating the impossibility of his committing such an act, and

also by way of teaching the king the Dhamma. It is said (Thag-a.l.555) that at the conclusion of the stanzas he sat cross-legged in the sky until his body burnt itself out.

Revata loved solitude, and, on one occasion (Dhp-a.iii.325f), a lay disciple named **Atula**, hearing that he was in **Sāvatthī**, went with five hundred others to hear him preach. But Revata said that he delighted in solitude and refused to address them, and **Atula** went away complaining.

Revata's delight in solitude was sometimes misunderstood. For instance, the Elder **Sammuñjani** went about continually sweeping, and, seeing Revata sitting cross-legged, thought him an idler. Revata read his thoughts and admonished him.

In the time of **Padumuttara Buddha**, Revata was a boatman at **Payāga** on the **Ganges**, and once took the Buddha and his thousand followers across the river in a boat decked with canopies, flowers, etc. On that occasion he heard the Buddha declare one of the monks highest among forest dwellers, and wished for a similar honour for himself under a future Buddha (Thag-a.i.108; AN.A.i.126). Later, he was born in *Deva* worlds. Fifty-eight *kappas* ago he was a king named **Tāraṇa**, and a *kappa* later another king named **Campaka**. Ap.i.51f.

Revata 04. The DhpA.iv.176f mentions a novice Revata, with three others – **Saṅkicca**, **Paṇḍita** and **Sopāka** – all four of whom became *Arahants* at the age of seven. The Revata referred to is, very probably, Revata (3). For their story see **Pañcachiddageha**.

Revata 05. See **Kaṅkhā Revata**.

Revata 06. **Soreyya Revata**. He was one of the Elders who took a prominent part in the Second Council. He lived in **Soreyya**, and, on discovering (by means of his divine ear) that the orthodox monks, led by **Sambhūta** Sānavāsī and **Yasa Kākaṇḍakaputta**, were anxious to consult him, Revata left **Soreyya**, and, travelling through **Saṅkassa**, **Kaṇṇakujja**, **Udumbara** and **Aggaḷapura**, reached **Sahajāti**. There the monks met him and consulted him regarding the "Ten Points."

He enquired into these, and, after condemning them as wrong, decided to end the dispute. The **Vajjiputtakas**, too, had tried to win Revata over to their side, but on failing to do so, persuaded Revata's pupil, **Uttara**, to accept robes, etc., from them, and speak to his teacher on their behalf. **Uttara** did this, but was dismissed by Revata as an unworthy pupil.

Revata suggested that the dispute should be settled in **Vesālī**, and the monks having agreed, he visited **Sabbakāmī** – who was the oldest monk then living and a pupil of **Ānanda** (according to Mhv.iv.57, 60, Revata, himself was a pupil of **Ānanda** and had seen the Buddha; cp. Dpv.iv.49) – during the night, and talked to him on matters of doctrine. During the conversation, Sānavāsī arrived and questioned **Sabbakāmī** regarding the Ten Points, but the latter refused to express an opinion in private. On Revata's suggestion a jury of eight, four from either side, was appointed to go into the question. Revata himself was a member of this jury, and he it was who questioned **Sabbakāmī** during the meeting, held in **Vālikārāma**, regarding the Ten Points. All the Ten Points were declared to be wrong, and, at the end of the questions, seven hundred monks – chosen from one hundred and twelve thousand, at the head of whom was Revata – held a recital of the Dhamma, which recital therefore came to be called **Sattasatī** ("Seven Hundred"). This recital, according to the Mhv., lasted for eight months. Vin.ii.299ff.

The Mahāvastu iv.1ff gives an account of this Council, which account differs in numerous details. In both accounts it is Revata who takes the most prominent part in settling the dispute. The Mahāvastu introduces **Kāḷāsoka** as the patron of the Second Council; cp. Dpv.iv.46ff.; v.15ff.; Vin-a.i.33f.; it would appear from the Dpv. account that the heretics refused to accept the decision of **Revata**'s Council and separated off, to the number of ten thousand, forming a new body called the **Mahā Saṅghikas**.

Revata 07. An Elder of Ceylon. He was a *Majjhimabhāṇaka*, and, once, going to **Revata** (8) who lived in the **Malaya** country of Ceylon, he asked him for a subject of meditation. The latter knowing that the former was a *Majjhimabhāṇaka* spoke to him of the difficulties facing such a one in meditation. The other at once agreed not to recite the **Majjhima** until his

meditations should prove fruitful. He was given a topic of meditation, and attained *Arahant*-ship nineteen years later. But when, at the end of that time, he again started to recite the **Majjhima**, he was never in doubt as to a single consonant. Vsm.i.95.

Revata 08. An Elder of Ceylon, living in the **Malaya** country of Ceylon. See **Revata** (7).

Revata 09. Teacher of **Buddhaghosa**. He was very proficient in the Vedas, and, when **Buddhaghosa** visited him in his *vihāra* and recited the Vedas, he was able to speak with contempt of **Buddhaghosa**'s knowledge. **Buddhaghosa** then became his pupil, and was later sent by him to Ceylon to translate the Sinhalese Commentaries into Pāli. Cv.xxxvii.218ff.

Revata 10. See **Mahā Yasa**. PLC.180, 199, 221.

Revatā. A nun of Ceylon, a well-known teacher of the Vinaya. She was a daughter of **Somanadeva**. Dpv.xviii.29.

Revatī 01. Wife of **Nandiya** (*q.v.*). Her story is given in Dhp a.iii.290ff. and also at Vv-a.220ff, also referred to in Pv-a.257. According to the Vv-a version, **Nandiya** was born after death in **Tāvatiṁsa**, but **Revatī**, on the death of her husband, stopped the gift of alms which he had instituted, abused the monks, and was cast alive into hell.

Revatī 02. An *upāsikā*, probably of **Nālaka**. She was a patron of **Sāriputta**, and, on his death, she brought three vases filled with golden flowers to be offered at the pyre. **Sakka** came, with his great retinue, to do honour to the Elder, and in the crush caused by his arrival **Revatī** was trampled to death. She was immediately reborn with a body three *gāvutas* in height in **Tāvatiṁsa**, and, on discovering the cause of her happiness, she appeared with her followers before the people and declared her homage to **Sāriputta**. SN a.iii.177f.

Revatī 03. Another name, according to the **Dīpavaṁsa** (xxi.40f.; cp. Mhv.xxxv.14f), for **Sīvalī**, daughter of King **Āmaṇḍagāmaṇī Abhaya**. She was

the sister of **Cūḷābhaya** and succeeded him for a period of four months, when she was dethroned by **Iḷanāga**.

Revatīvimāna. See **Revatī** (1)

Rogasutta. There are those beings in the world who can be free of bodily disease for varying periods, but only those who have destroyed the *āsavas* are free from mental disease, even for one moment. AN.ii.142f.

Roguva. See **Roruva**.

Rocanī. Wife of **Kakusandha Buddha** in his last lay life (Bv a.210; DN a.ii.422). Elsewhere (Bv.xxiii.17) she is called **Virocamānā**.

Roja 01. A **Malla**, inhabitant of **Kusinārā**. When the Buddha and **Ānanda** visited **Kusinārā**, the **Malla** chieftains decreed that whoever failed to pay homage to the Buddha would be fined five hundred coins. Roja was **Ānanda**'s friend, and **Ānanda** was pleased when he arrived to pay homage to the Buddha, but when Roja said that he did so only out of regard for his kinsmen's decree, **Ānanda** was bitterly disappointed and asked the Buddha to discover some means by which Roja could be made to become his follower. The Buddha agreed to do this, and by means of the power of his compassion, Roja was induced to visit him again. The Buddha preached to Roja, who asked, as a boon, that the monks should accept hospitality only from him. This request was refused by the Buddha, who said that Roja must take his turn with others in showing hospitality to him and his monks. Finding that he had long to wait for his turn, Roja made enquiries, and, discovering that the monks had no supply of green vegetables (*dāka*) or pastry (*pittakhādaniya*), he consulted **Ānanda**, and, with the Buddha's sanction, offered these things to the Buddha and his monks (Vin.i.247ff). It is said (Ja.ii.231f) that Roja once invited **Ānanda** to his house, and, after entertaining him lavishly, tried to induce him to leave the Saṅgha by offering him half his wealth. But **Ānanda** refused this offer, explaining to him the miseries involved in household life. Later, **Ānanda** repeated this conversation to the Buddha, who related the **Vacchanakhajātaka** (Ja 235, *q.v.*) to show that

Roja and **Ānanda** had been friends in a past life too.

Once Roja forced on **Ānanda** a linen cloth (*khomapilotikā*); **Ānanda** had need of it, and accepted it with the Buddha's permission (Vin.i.296).

Roja 02. A primeval king, son of **Mahā Sammata**, and, therefore, an ancestor of the **Sākiyans**. **Roja**'s son was **Vararoja**. Ja.ii.311; iii.454; Snp a.i.353; Dpv.iii.4; Mhv.ii.2; Mhv ṭ. 124; cp. Mvu.i.384 where he is called **Rava**.

Roja 03. *v.l.* **Roma**, **Jāna**. A city in India, the capital of **Naradeva** and six of his descendants (Mhv ṭ.128; Dpv.iii.27 calls it **Rojanā**. The KMhv. calls it **Thūna**.

Rojā. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Roma. There were four kings of this name sixty thousand *kappas* ago, all previous births of **Sataraṁsika Thera**. Ap.i.104.

Romakajātaka. *v.l.* **Pārāpatajātaka** (Ja 277). The Bodhisatta was once born as king of a flock of pigeons. For a long time they visited regularly a good ascetic in a cave near by, until, one day, he left and his place was taken by a sham ascetic. The pigeons continued their visits, till one day the villagers served the ascetic with a dish of pigeon's flesh, and he, liking the flavour, conceived the desire to kill the pigeons. The Bodhisatta, suspecting his intentions, warned his followers and charged the ascetic with hypocrisy. Ja.ii.382-4; cp. **Godhajātaka** (Ja 325).

Romamukkharaṭṭha. A country mentioned in the **Mahā Vaṁsa** Commentary as a place rich in coral; it was from there that **Bhātikābhaya** (*q.v.*) obtained the coral for the net which he threw over the **Mahā Thūpa**. Mhv ṭ. 630.

Romasa 01. A mountain in **Himavā**. Ap.i.232, 453; Thag a.i.399.

Romasa 02. A **Pacceka Buddha** of ninety-four *kappas* ago. Ap.i.238, 281.

Romasa 03. A *Dānava* (? *Asura*) of ninety-four *kappas* ago, a previous birth of **Ambapiṇḍiya** Thera. Ap.i.247.

Romasa 04. A king of seventy-four *kappas* ago, a previous birth of **Caṅkolapupphiya Thera**. Ap.i.215.

Roruka 01. A city, capital of the **Sovīras**, established by **Jotipāla**, chaplain of **Reṇu**. Its king was **Bharata**. (DN.ii.235; cp. Mvu.iii.208; see also Divy.544ff). In the **Ādittajātaka** (Ja 424, Ja.iii.470) it is called **Roruva**.

Roruka 02. Capital of King **Serī**. SN a.i.90.

Roruva 01. See **Roruka** (1).

Roruva 02. A **Niraya**. Beings were presumably born there as a result of casting aspersions on the Dhamma (SN.i.30), miserliness (e.g., Ja.iii.299) and adultery (Ja.vi.237). Sometimes (Ja.v.266) two Roruvas are mentioned which the scholiast (Ja.v.271) explains as being **Jālaroruva** and **Dhūmaroruva**; in the first beings have red hot flames blown into their bodies, and in the second, noxious gases (*khāradhūma*).

Buddhaghosa says (SN a.i.64) that **Jālaroruva** is another name for **Avīci**, and that the *Niraya* is so-called because beings shout while being burnt there (*aggimhi jalante punappunaṁ ravanti*).

Rolika. See **Heḷigāma**.

Roliyajanapada. A district in Ceylon, forty-four leagues from **Mahā Gāma**. In it was the **Mātulavihāra**. Ras.ii.51, 52

Rohaka. A householder of **Kimbila**; he was the husband of **Bhaddā** (Vv-a.109). See **Bhaddā** (4).

Rohaṇa 01. Grandfather of **Migāra Rohaṇeyya** (*q.v.*). AN a.ii.697.

Rohaṇa 02. A Brahmin, grandson of **Pekkhuṇiya**. He was a friend of the **Licchavī Sāḷha**, and a visit paid by both of them to **Nandaka** is recorded in the **Aṅguttaranikāya**. AN.i.193f.

Rohaṇa 03. A **Sākiyan** prince, one of the brothers of **Bhaddakaccānā**. He went over to Ceylon and there founded a settlement which was named after him. Mhv.ix.10; Dpv.x.6.

Rohaṇa 04. One of the three main provinces of early Ceylon comprising the south-eastern part of the island, the **Mahā Vālukanadī** forming its northern boundary. It was probably colonized by **Rohaṇa** (3). The capital of the province was **Mahā Gāma**. When the northern parts of the island were in the hands of foreigners or usurpers, the Sinhalese court, its nobles and loyalists, often sought refuge in **Rohaṇa**. It seems, for the most part, to have been very little controlled from the capital, and many rebellions against the ruler of the capital originated in **Rohaṇa**. See **Duṭṭhagāmaṇī** and **Vijayabāhu**; also, e.g., Mhv.xxiii.13; xxxiii.37; xxxv.27f., 67, 125; Cv.xxxviii.12, 39; xli.89ff.; xliv.54; xlviii.59, etc.

In times of persecution and scarcity the Buddhist monks found patronage and shelter among the inhabitants of **Rohaṇa** (e.g., Mhv.xxxvii.6). Even till about 600 CE., **Rohaṇa** was regarded as a separate kingdom, holding, or at least claiming to hold, an independent position beside **Anurādhapura** (See, e.g., Cv.xlv.41).

Rohaṇa 05. See **Rohanta**.

Rohaṇa 06. **Rohaṇa Thera**. When **Assagutta** summoned the heads of the Saṅgha to a conference regarding the heresy of **Milinda**, **Rohaṇa** was lost in meditation, and a messenger had to be sent to fetch him. As punishment for this, he was charged with the task of persuading **Nāgasena** to join the Saṅgha. To achieve this purpose, Rohaṇa had to visit the house of **Nāgasena**'s father, **Soṇuttara**, during seven years and ten months, without ever receiving even a kind word, till, at last, one day **Soṇuttara** was pleased with his kindness and courtesy and gave him food daily at the house. When **Nāgasena** grew up and learnt the Vedas, Rohaṇa engaged him in discussion, as a result of which

Nāgasena joined the Saṅgha under Rohaṇa, who, as his first preceptor, taught him the **Abhidhamma**. One day, **Nāgasena** thought lightly of his teacher, and Rohaṇa, reading his thoughts, chided him. **Nāgasena** begged his forgiveness, but Rohaṇa said he would forgive him only if he succeeded in refuting **Milinda**'s heretical views. Mil. 7ff.

Rohaṇa 07. Headman of the village of **Kitti** and father of **Theraputtābhaya**. Rohaṇa was a supporter of **Mahā Summa Thera**, and, having heard him preach at the **Koṭapabbata** *vihāra*, he became a *Sotāpanna* and joined the Saṅgha, later attaining *Arahant*-ship. Mhv.xxiii.55ff.

Rohaṇagutta. See **Mahā Rohaṇagutta**.

Rohaṇavihāra. A monastery in **Rohaṇa**, built by **Silādāṭha** for the incumbent of the **Pāsāṇadīpa** *vihāra*. Cv.xlv.54.

Rohaṇā. The name of a tribe. Ap.ii.359.

Rohanta 01. A lake in **Himavā**. Ja.iv.4131.

Rohanta 02. The Bodhisatta born as king of deer. See the **Rohantamigajātaka** (Ja 501).

Rohantāmigajātaka (Ja 501). The Bodhisatta was once born as **Rohanta**, a golden deer, king over eighty thousand deer, near Lake **Rohanta**. He had a brother, **Cittamiga**, and a sister **Sutanā**. One day **Khemā**, wife of the king of **Benares**, dreamed that a golden deer preached to her and begged the king to make the dream come true. The king offered great rewards, and a hunter, who was aware of **Rohanta**'s existence, undertook to bring him to the court. He set a trap in the ford where the deer drank and **Rohanta** was caught in it. When **Rohanta** gave the alarm, all the deer fled except **Cittamiga** and **Sutanā**. They told the hunter that they would die with their brother rather than leave him, and the hunter, touched by their devotion, set **Rohanta** free. When **Rohanta** discovered why he had been caught, he offered to go to **Benares**, but was dissuaded by the hunter owing to the risks he would run. **Rohanta** then taught

the Dhamma to the hunter and sent him back with a golden hair from his body. The hunter related the story to the king and queen and preached to them the Dhamma. Then rejecting the rewards they offered him, he became an ascetic in the **Himālaya**.

The story was related in reference to **Ānanda**'s attempt to throw himself before the elephant **Dhanapāla**, who was sent to kill the Buddha. **Ānanda** is identified with **Cittamiga**, **Channa** with the hunter, **Sāriputta** with the king and **Uppalavaṇṇā** with **Sutanā**. Ja.iv.413ff.; some of the verses of this **Jātaka** are found also in the **Tesakuṇajātaka** (Ja.v.123f.).

Rohiṇī 01. **Rohiṇī Therī**. She was the daughter of a prosperous Brahmin of **Vesālī**. When the Buddha visited **Vesālī**, she heard him preach and became a *Sotāpanna*, taught the Dhamma to her parents, and, with their permission, entered the Saṅgha, where she became an *Arahant*.

Ninety-one *kappas* ago she saw **Vipassī Buddha** begging in **Bandhumatī**, and, filling his bowl with meal-cakes, paid him homage (Thag-a.214f).

The **Therīgāthā** (vss.271-90) contains a set of verses spoken by her in exaltation, when, after becoming an *Arahant*, she recalled to mind the discussion she had had with her father while she was yet a *Sotāpanna*.

It is said (Thīg a.219f) that the last stanza of the series was spoken by her father, who later himself joined the Saṅgha and became an *Arahant*.

Rohiṇī 02. Sister of **Anuruddha Thera**. When he visited his family at **Kapilavatthu**, she refused to see him because she was suffering from a skin eruption. But **Anuruddha** sent for her, and when she came, her face covered with a cloth, he advised her to erect an assembly hall for the monks. She consented to do this, sold her jewels, and erected a hall of two stories, the building of which was supervised by **Anuruddha**. At the dedication ceremony she entertained the Buddha and the monks. At the conclusion of the meal the Buddha sent for her. She was reluctant to go to him owing to her disease, but was persuaded, and he told her the story of her past.

Long ago she had been the chief consort of the king of **Benares**, and being jealous of a dancing girl whom the king loved, she contrived to get powdered

scabs on the girl's body, clothes and bed. The girl developed boils and her skin was ruined.

At the conclusion of the Buddha's sermon, **Rohiṇī**'s disease vanished and her body took on a golden color, while she herself was established in the First Fruit of the Path. After death, **Rohiṇī** was born in **Tāvatiṁsa**, at the meeting point of the boundaries of four deities. Because of her beauty, each deity claimed her as his, and they referred their quarrel to **Sakka**. **Sakka**, too, became enamored of her, and when he confessed his desire, they agreed to let him take her, and she became his special favourite. Dhp-a.iii.295ff.

Rohiṇī 03. A small river dividing the **Sākyan** and **Koḷiyan** countries. A dam was constructed across the river, and the people on the two sides used the water to cultivate their fields. Once, in the month of **Jeṭṭhamūla**, there was a drought, and a violent quarrel arose between the two peoples for the use of the water. A battle was imminent, when the Buddha, seeing what was about to happen, appeared in the air between the opposing forces in the middle of the river and convinced them of the folly of killing each other for the sake of a little water. It is said that he preached on this occasion the **Attadaṇḍasutta** and the **Phandanajātaka** (Ja 475), the **Laṭukikajātaka** (Ja 357) and the **Vaṭṭakajātaka** (Ja 357).

To show their gratitude to the Buddha for his timely intervention, the **Sākiyans** and the **Koḷiyans** gave two hundred and fifty young men from each tribe to be ordained under him. Snp-a.i.358; cp. Ja.v.412; Dhp-a.iii.254ff. The accounts differ in details; the **Jātaka** account, which is the longest, mentions other Jātakas: **Daddabhajātaka** (Ja 322) and **Rukkhadhammajātaka** (Ja 74). DN a.ii.672f. and SN a.i.53ff substitute **Paṭhavudriyanajātaka** (??) for **Daddabhajātaka** (Ja 322). But see under these Jātakas.

The **Rohiṇī** is identified with a small stream which joins the Rapti at Goruckpore. It is now called the Rowai or Rohwaini. For details see Cunningham, *Archeological Survey of India* xii.190ff.

Dhammapāla says (Thag a.i.501) that the **Rohiṇī** flows from north to south and that **Rājagaha** lies to the south-east of it.

Rohiṇī 04. An asterism (MN a.ii.783; Snp a.ii.456). The planting of the Bodhi-tree in Ceylon was performed under this constellation. Mhv.ix.47.

Rohiṇī 05. *v.l.* **Rohī**. A city which was the birthplace of **Paccaya** Thera. Thag-a.i.341.

Rohiṇī 06. A slave woman of **Anāthapiṇḍika**. See the **Rohiṇījātaka**.

Rohiṇī 07. See **Rohita**.

Rohiṇīkhattiyakaññāvatthu. The story of **Rohiṇī**, sister of **Anuruddha**. See **Rohiṇī** (2).

Rohiṇījātaka (Ja 45). Once the Bodhisatta was the Lord High Treasurer of **Benares** and he had a slave woman named **Rohiṇī**. One day, when **Rohiṇī** was pounding rice, her mother lay down near her and flies settled on her and stung her. When she asked her daughter to drive them away, the latter lifted her pestle and hit her with it, thinking thus to kill the flies. But instead of the flies she killed her mother.

The story was related to **Anāthapiṇḍika** in reference to a slave girl of his also named **Rohiṇī**, who killed her mother in the same way. The mother and daughter are the same in both stories. Ja.i.248f.

Rohiṇeyya 01. See **Migāra** Rohiṇeyya.

Rohiṇeyya 02. Minister of King **Vāsudeva** and brother of **Ghatapaṇḍita**. It was he who brought to the king the news of **Ghata**'s feigned insanity (Ja.iv.84; Pv-a.94; for details see the **Ghatajātaka**). He is identified with **Ānanda**. Ja.iv.89.

Rohita 01. *v.l.* **Rohiṇī**. Fourteen thousand *kappas* ago there were thirteen kings of this name, all previous births of **Sīha** (or **Candanapūjaka**) Thera (Thag-a.i.182; Ap.i.165).

Rohita 02. See **Rohitassa** (1).

Rohitassa 01. A *Devaputta*. He once visited the Buddha at **Jetavana** and asked if one could, by travelling, reach the end of the world where there would be no birth, old age, death, etc. The Buddha said that such was not possible. The *Devaputta* then confessed that he had, in a previous life, been a sage called **Rohitassa**, a **Bhojaputta** of great psychic powers, able in one stride to cross from the western ocean to the eastern. The Commentary (SN-a.i.92) adds that he would wash in the **Anotatta** Lake and go to eat in **Uttarakuru**. With such a stride, he had travelled for one hundred years, and yet failed to reach the world's end, where there was no birth, old age, death, etc. That was true, agreed the Buddha; in this fathom long body is the world, its origin, its making and end, likewise the practice which leads to such end. SN.i.61f.; repeated at AN.ii.47f.

Rohitassa 02. A sage, described as **Bhojaputta**. See **Rohitassa** (I).

Rohitassavagga. The fifth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.44-54.

Rohitassasutta 01. (also called **Rohitasutta**). A conversation between the Buddha and **Rohitassa** (1). SN.i.61f.; AN.ii.47f.

Rohitassasutta 02. The Buddha tells the monks of his conversation with **Rohitassa**. AN.ii.49f.

Rohitassā. The legendary inhabitants of **Rājagaha**, in the time of **Koṇāgamana Buddha**. At that time, Mount **Vipula** was called **Vaṅkaka**. The life of a **Rohitassa** was thirty thousand years. The people took three days to climb **Vipula** and three to descend it. SN.ii.191.

Rohī. See **Rohiṇī** (5).

L.

Lakuṇṭaka Atimbara. One of the chief ministers of **Duṭṭhagāmaṇī**. He was the husband of **Ubbarī**, when, in her last birth, she was reborn as **Sumanā**. For the story see under **Ubbarī** (1).

Lakuṇṭaka Bhaddiya Thera. He was born in a wealthy family of **Sāvatthī** and was given the title of *Lakuṇṭaka* (Dwarf) owing to his very small stature. He was, nevertheless, beautiful in body, says the Ap-a.; but see below. Having heard the Buddha preach, he entered the Saṅgha and became learned and eloquent, teaching others in a sweet voice. Once, on a festival day, a woman of the town, driving with a Brahmin in a chariot, saw the Elder and laughed, showing her teeth. The Elder, taking the teeth as his object, developed *jhāna* and became an *Anāgāmī*. Later, after being admonished by **Sāriputta**, he developed mindfulness regarding the body and became an *Arahant*. The **Udāna** (vii.1, 2) makes reference to the admonitions of **Sāriputta** and to the Buddha's joy when these had the desired effect. The Commentary (Ud a.360f.) gives details.

In the time of **Padumuttara Buddha** he was a very rich householder of **Haṁsavatī**, and, having heard the Buddha describe one of his monks as the sweetest voiced among them all, he wished for a similar distinction for himself under a future Buddha. In the time of **Phussa Buddha** he was a *cittapattakokila*, named **Nanda** (the **Apadāna** *loc.infra* says he was the king's general) who, seeing the Buddha in the royal park, placed in his bowl a ripe mango. In **Kassapa** Buddha's day he was the chief architect entrusted with the building of the *Thūpa* over the Buddha's relics, and, when a dispute arose as to how big the *Thūpa* should be, he decided in favour of a small one; hence his small stature in his last life. Thag-a.i.469ff.; Ap.ii.489f; the account in AN-a.i.110f. is slightly different; the **Keḷisīlajātaka** (*q.v.*) gives a different reason for his shortness.

In the assembly of monks the Buddha ranked him as foremost among sweet voiced monks (AN.i.25) (*mañjussarānaṁ*). Several stories connected with **Bhaddiya** are recorded in the books. Because of his shortness and his youthful appearance he was sometimes mistaken for a novice (Dhp-a.iii.387). Elsewhere it is said that, because he was ugly and hunch-backed, he was despised by his

companions, and the Buddha had to proclaim to them his greatness and hold him up as an example of a man who, though small, was of great power (SN.ii.279; cp. Ud.vii.5). Another account relates how novices used to pull his hair and tweak his ears and nose saying, "Uncle, you tire not of religion? You take delight in it?" But he showed no resentment and took no offence. Dhp a.ii.148; the introduction to the **Keḷisīlajātaka** (Ja 202, Ja.ii.142), speaks of thirty monks from the country who, seeing **Bhaddiya** at **Jetavana**, pulled him about until they were told by the Buddha who he was.

It was in reference to **Bhaddiya** that the Buddha preached two famous riddle stanzas in the **Dhammapada** (294, 295; for the explanation of the riddle see Dhp-a.iii.454), where he describes the *Arahant* as one who has killed father and mother and two kings and destroyed a kingdom, but who yet goes scatheless – the words having a metaphorical meaning. Several stanzas uttered by **Bhaddiya** in the **Ambāṭakavana**, as he sat there enjoying the bliss of *Arahant*-ship, are included in the **Theragāthā** (Thag.vss.466-72). In the *Avadānaśataka* he is called *Lakuñcika*. See Avś.ii.152-60.

Lakkhakhaṇḍa. The fourth section of the **Vidhurajātaka**, which describes the play of dice between **Dhanañjaya** and **Puṇṇaka**, ending in the defeat of the former. Ja.iv.280-92.

Lakkhaṇa 01. Son of **Dasaratha** and brother of **Rāma**, **Sītā** and **Bharata**. He is identified with **Sāriputta**. Ja.iv.130; for details see the **Dasarathajātaka** (Ja 461).

Lakkhaṇa 02. One of the eight Brahmins who recognized the auspicious signs at the birth of the Bodhisatta (Ja.i.56). The **Milinda** (Mil. 236) speaks of him as one of the Buddha's first teachers.

Lakkhaṇa 03. **Lakkhaṇa Thera**. Mentioned as having stayed with **Mahā Moggallāna** on **Gijjhakūṭa**. Once, when they were going down to **Rājagaha** for alms, **Lakkhaṇa** noticed that at a certain spot **Moggallāna** smiled; on asking him why, he was told to wait till they saw the Buddha. When the question was repeated in the Buddha's presence, **Moggallāna** said that he had smiled on

seeing various *Petas* with gruesome forms flying through the air. From the text it would appear that these visions were seen again on several occasions. SN.ii.254; Vin.iii.104ff.; the stories of some of the *Petas* seen and of their past lives are given in detail in Dhp-a.ii.68ff.; iii.60ff.; 410ff., 479.

The Commentary (SN a.ii.159) explains that **Lakkhaṇa** was one of the thousand *Jaṭilas* ordained by the Buddha (when he converted the **Tebhātikajaṭilas**). He attained *Arahant*-ship at the conclusion of the preaching of the **Ādittapariyāya** *desanā*. He was called **Lakkhaṇa** because of his marvellous personality, "like unto *Brahma*'s" (*Brahmasamena*). It adds further that **Lakkhaṇa**'s failure to see the *Petas* was not because he lacked the divine eye but because he was not giving attention (*anāvajjento*), as a clairvoyant must. It is said (Vin.iii.105) that when **Moggallāna** related his vision, some of the monks blamed him for claiming superhuman powers (*uttarimanussadhamma*), but the Buddha declared him free from blame.

Lakkhaṇa 04. A deer, son of the Bodhisatta, identified with **Sāriputta**. For his story see the **Lakkhaṇajātaka**.

Lakkhaṇajātaka (Ja 11). The Bodhisatta was once a deer and had two sons, **Lakkhaṇa** and **Kāḷa**. When the time came for gathering the crops, he told his sons to seek refuge in the mountain tracts with their herds. They agreed, but **Kāḷa**, being ignorant, kept his deer on the tramp early and late, and men, coming upon them, destroyed most of them. **Lakkhaṇa**, however, moved his deer only in the dead of night and reached the forest without losing any of his herd. The same thing happened on their return four months later, and the Bodhisatta praised **Lakkhaṇa**'s intelligence.

The story was related in reference to **Devadatta** and **Sāriputta**. **Devadatta** had persuaded five hundred monks to secede from the Buddha and go with him, but **Sāriputta** visited them and brought them all back.

Devadatta is identified with **Kāḷa** and **Sāriputta** with **Lakkhaṇa**. Ja.i.142f.; the story is referred to at Dhp-a.i.122.

Lakkhaṇasaṁyutta. The nineteenth section of the **Saṁyuttanikāya**. It contains account of the *Petas* seen by **Moggallāna** when in the company of **Lakkhaṇa** Thera. SN.ii.254-63.

Lakkhaṇasutta. The thirtieth *Sutta* of the **Dīghanikāya**. It gives an account of the thirty-two special marks of the superman (*mahāpurisalakkhaṇāni*) which signify that their possessor will be either a world emperor (**Cakkavatti**) or a Buddha. The *Sutta* definitely states that these marks are entirely due to good deeds done in former births and can only be maintained in the present life by goodness. DN.iii.142-79; the *Sutta* is quoted in Mil. p. 405.

Lakkhadhammā. An illustrious nun of Ceylon. Dpv.xviii.40.

Lakkhī 01. The Pāli equivalent of Lakṣmī, goddess of beauty and fortune. The name is found usually only in later works, e.g., Cv.lxxii.101; lxxvi.233; Ja.ii.413; iii.306 (explained as being equal to *paññā*); v.113; the word Lacchī, however, probably equivalent to **Lakkhī** (1), is found in Thīg.vs.419, but the passage is obscure. See *Sisters* 159, n.2.

Lakkhī 02. Daughter of **Dhataraṭṭha**. She is generally called **Siri**. For her story see the **Sirikālakaṇṇijātaka**.

Lakkhuyyāṇa. A park in Ceylon, laid out by **Parakkamabāhu I**. for the benefit of the monks. The **Candabhāgā** Canal flowed through it. Cv.lxxix.3, 48.

Lakhumā. A woman who lived near **Kevaṭṭadvāra** *gāma*, near **Benares**. She was pious and gave alms to several holy monks, listened to their preaching, and became a *Sotāpanna*. After death she was born in a *vimāna* in **Tāvatiṁsa** and there had a conversation with **Moggallāna**, at the end of which she became a *Sakadāgāmī*. Vv.ii.2; Vv-a.97f.

Laṅkā, **Laṅkādīpa**, **Laṅkātala**. Pāli names for Ceylon, found in the Chronicles – e.g., **Dīpavaṁsa**, **Mahā Vaṁsa** and the Commentaries. An ancient tradition recorded in the **Mahā Vaṁsa** (Mhv.xv. 57ff), and in the **Samantapāsādikā** (Vin-a.i.86ff), gives the names of the Island in the times of

the three previous Buddhas, the names of the capital cities, the different names of **Mahā Meghavana**, and of the kings contemporary with these Buddhas.

- Thus, in the time of **Kakusandha**, the Island was called **Ojadīpa**, the king was **Abhaya**, the capital **Abhayapura** and **Mahā Meghavana**, **Mahā Tittha**.
- In the time of **Koṇāgamana**, the Island was **Varadīpa**, the capital **Vaḍḍhamāna**, the king **Samiddha** and the park **Mahānoma**.
- In the time of **Kassapa**, the Island was **Maṇḍadīpa**, the king **Jayanta**, the capital **Visālā** and the park Mahā Sāgara.

Besides **Mahā Meghavana**, the other physical feature of Ceylon, mentioned in these accounts, is the mountain known in the present age as **Sumanakūṭa**, whereon **Gotama Buddha** placed his footprint. During the ages of the three previous Buddhas, it was known, respectively, as **Devakūṭa**, **Sumanakūṭaka** and **Subhakūṭa**. **Gotama** paid three visits to Ceylon, while the other three Buddhas came only once. During their visits they consecrated various spots by spending there a short time wrapt in meditation.

Laṅkā was once inhabited by **Yakkhas**. **Gotama Buddha** obliged them to leave the Island and seek shelter in the neighboring **Giridīpa**. Laṅkādīpa was later colonized by **Vijaya** and his three hundred companions. Two cities of the **Yakkhas** are mentioned: **Sirīsavatthu** and **Laṅkāpura**.

Laṅkāgiri. A title in use at the time of **Parakkamabāhu I**. Among those mentioned as having borne it are **Mahī**, **Nātha** and **Sora**. See. Cv.lxxii.27, 124; lxxvi.250.

Laṅkāgiripabbata. A hill in the mountainous central province of Ceylon, in the district once known as **Bodhigāmavara**. It is mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxvi.90; lxx.88; for identification with modern Laggala, see Cv.Trs.i.259, n.3.

Laṅkājayamahālekhaka. A title conferred by **Devānampiyatissa** on **Bodhigutta**, leader of the embassy which brought the Bodhi-tree from India to Ceylon. The title was a higher one than that of *Jayamahālekhaka*, which was

conferred on **Sumitta**. See Mbv., p. 164f., for a description of the ceremony of investiture. It was, evidently, continued in later times, because one of the officers of **Parakkamabāhu I**. was called **Laṅkāmahālāna** (Cv.lxix.12), which appears to be a corruption of "*Laṅkāmahālekhakanāyaka*."

Laṅkātilaka 01. An image house in **Pulatthipura**, built by **Parakkamabāhu I**. The standing image of the Buddha (also built by the king), which it contained, bore the name of **Laṅkātilaka** too. Cv.lxxviii.53 L, 63; for identification see Cv.Trs.ii.108, n.2,4.

Laṅkātilaka 02. A park in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.9.

Laṅkātilaka 03. A monastery near the modern Kandy, restored by **Parakkamabāhu VI**. (Cv.xci.30). It was built by **Bhuvanekabāhu IV**. Codr.83.

Laṅkādhikārī. A title in use in the time of **Parakkamabāhu I**. It was higher than either *Saṅkhanāyaka* or **Laṅkādhināyaka**, and was conferred on the two officers, **Kitti** and **Rakkha**. Cv.lxx.278,306.

Laṅkādhināyaka, **Laṅkādhinātha**, **Laṅkānātha**. A title in use in the time of **Parakkamabāhu I**., held both by **Kitti** and **Rakkha**, who later became **Laṅkādhikārī**. Cv.lxx. 24, 205.

Laṅkānagara, **Laṅkāpura**. One of the chief cities of the **Yakkhas** in Ceylon. **Polamittā**, wife of **Mahā Kāḷasena**, the chief **Yakkha** of Ceylon, was a princess of **Laṅkāpura** (Mhv.vii.33; Mhv ṭ. 260). **Kuveṇī** herself was evidently from **Laṅkāpura**, because it was there she went when she was abandoned by **Vijaya**. Mhv.vii.62; Mhv ṭ. 265.

Laṅkāpura 01. See **Laṅkānagara**.

Laṅkāpura 02. **Laṅkāpura Daṇḍanātha**. A general of **Parakkamabāhu I**. He was probably the son of the **Laṅkādhinātha Kitti** (Cv.lxx.218; Cv.Trs.305, n.5). We first hear of him as having parried the attack of **Gajabāhu**'s forces, at

the pass of **Khaṇḍigāma**. He was later sent in command of the expedition against **Kulasekhara**, to help the **Paṇḍu** king, **Parakkama** of **Madhurā**. He landed at the **Paṇḍu** port of **Talaḍilla** and occupied **Rāmissara**. From there he advanced to **Kundukāla**. The prisoners whom he sent to Ceylon were used to help in the restoration of the **Ratanavāluka** *cetiya*. At **Kundukāla**, Laṅkāpura built the fortress of **Parakkamapura**. He defeated **Kulasekhara** and his numerous allies in several battles, and won over some of his allies, such as Iḷaṅkiyarāyara, Mālavarāyara and Coḷagaṅgara, by gifts and honours, and captured, among other places, the fortress of **Semponmāri**. He was assisted by **Laṅkāpura** *Deva* and **Laṅkāgiri Sora**, the general **Gokaṇṇa**, the **Kesadhātu**s **Loka** and **Kitti**, and an officer named **Jagadvijaya**. He then captured **Muṇḍikkāra** and several other fortresses and occupied **Rājinā**. He subdued the **Coḷa** and **Paṇḍu** countries, and is said to have issued coins bearing the name of **Parakkamabāhu I**., while he restored the **Paṇḍu** kingdom to **Vīrapaṇḍu**. The village of **Paṇḍuvijaya** was founded by the king to commemorate the victory of **Laṅkāpura**. The account of **Laṅkāpura**'s exploits is found in Cv.lxxvi.76ff.; lxxvii.1ff.

It is curious that no mention is made in the Ceylon Chronicles of **Laṅkāpura**'s return to Ceylon, nor of any honours bestowed on him by the king. South Indian inscriptions relate that **Laṅkāpura** was defeated, and that his head, with those of his officers, was nailed to the gates of **Madhurā**. Codr.62, 74; also Smith, *Early History of India*, p.340.

Laṅkāpura 03. The name seems to have been used also as a title and was conferred on **Kaḍakkuḍa** (Cv.lxxii.39), **Rakkha** (Cv.lxxv.70), and **Deva** (Cv.lxxv.130).

Laṅkāmahālāna. See **Laṅkājayamahālekhaka**.

Laṅkārāma. A monastery in **Ayodhyā** where lived the author of the **Saddhammasaṅgaha** (*q.v.*).

Laṅkāvihāra. A monastery near **Mahā Gāma**; it was near there that **Kākavaṇṇatissa** found **Vihāradevī** when she landed from the sea

(Mhv.xxii.22). But this is probably a wrong reading. See Mhv ṭ. 432, where the place is called **Tolaka** *vihāra*.

Lacchī. See **Lakkhī**.

Lajjika. A village in Ceylon given by **Aggabodhi I**. for the maintenance of the **Mūgasenāpativihāra**. Cv.x1ii.23.

Lajjitissa. See **Lañjatissa**.

Lañjakāsanasālā. A building in Ceylon, erected by **Lañjatissa** for the use of the monks. Mhv.xxxiii.24.

Lañjatissa, **Lañjakatissa**, **Lajjitissa**. King of Ceylon (59-50 B.C.). He was the eldest son of **Saddhātissa**, but, when his father died, the ministers and monks crowned his younger brother, **Thūlatthana**, king. **Lañjatissa** killed **Thūlatthana** after one month, and ruled for nine years and fifteen days. At first he was very indifferent towards the monks, but later made amends. He built the **Ariṭṭha** and **Kuñjarahīnaka** *vihāras*, the **Lañjakāsanasālā** and a stone mantling for the **Kanthakathūpa**, in addition to other good works. Mhv.xxxiii.14ff.

Laṭukikajātaka (Ja 357). A quail once laid her eggs in the feeding ground of the elephants. When the young ones were hatched, the Bodhisatta, the leader of the elephants, passed along that way with the herd, and, at the request of the mother quail, carefully avoided the young ones. But a rogue elephant, who came after, though warned in the same way, trod on the nest and fouled it. The quail swore revenge, and got a crow to put out the elephant's eyes and a fly to put maggots in them, and when the elephant, in great pain, looked for water, she persuaded a frog to croak on the mountain top and thus to lead the elephant into a precipice down which he fell and was killed.

The story was told in reference to **Devadatta** who was identified with the rogue elephant (Ja.iii.174-77). In the accounts (see **Rohiṇī**) of the quarrel between the **Sākiyans** and the **Koḷiyans**, this **Jātaka** is said to have been one of

those preached by the Buddha on that occasion, showing that even such a weak animal as a quail could sometimes cause the death of an elephant. Perhaps the story was related on more than one occasion. See also below, **Laṭukikopamasutta**. See Dhp a.i.46, where it is related to the **Kosambī** monks to show the danger of quarrelling.

Laṭukikopamasutta. Preached to **Udāyī** (**Mahā Udāyī**, says the Commentary) in a wood near **Āpaṇa**. **Udāyī** recalls the rules made by the Buddha regarding the hours for meals, how such rules were added to, until, in the end, any meal out of hours was forbidden; and he mentions how, though at first these rules involved hardship, in the end they were very helpful in dispelling unhappy states of consciousness and in implanting happy ones. The Buddha agrees, but adds that many people are foolish, and consider such sacrifices insignificant, growing discontented when asked to make them. But this insignificant thing develops into a bond strong enough to hold them fast. Some people are like quails caught in traps, unable to escape from their bonds, others like mighty elephants, bursting their bonds and going where they wish. Thus there are four types of individuals, differing according as to whether they are attached to their bonds or detached from them. MN.i.447-56; MN-a.ii.656-60.

Laṭṭhivana, **Laṭṭhivanuyyāna**. A grove to the south west of **Rājagaha**. In it was the **Supatiṭṭha** *cetiya*, where the Buddha stayed during his first visit to **Rājagaha** from **Gayāsīsa**, after the Awakening. There **Bimbisāra** visited him with twelve *nahutas* of followers, and **Uruvelā Kassapa** dispelled their doubts by declaring his acceptance of the Buddha as his teacher. It was during this visit that **Bimbisāra** gifted **Veḷuvana** to the Buddha and his Saṅgha (Vin.i.35ff.; Dhp a.i.88; AN a.i.166; Bv a.18, etc.). Eleven *nahutas*, with **Bimbisāra** at their head, became *Sotāpannas* at the end of the Buddha's sermon, which included the **Mahā Nāradakassapajātaka**. The remaining *nahuta* was established in the Refuges (Ja.i.84; AN-a.i.57; also Ja.vi.219).

The grove evidently received its name from its green liquorice creepers, hence its description as **Laṭṭhimadhukavana** (e.g., Ja.i.68). Xuanzang calls it

Yastivana and describes it as a grove of bamboos, giving accounts of its origin and various stories connected with it. (Beal-Xuan, op.cit., 145f.; see VT.136).

Latā. A woman of **Sāvatthī**. She was good and holy, and after death was born as a daughter of **Vessavaṇa**. Her sisters were **Sajjā**, **Pavarā**, **Acchimatī** and **Sutā**. **Sakka** married them all, and when a dispute arose as to which was the most skilled in dance and song, a contest was held on the banks of the **Anotatta**, in which Latā won. **Sutā** asked Latā how she acquired her great talents, and the latter gave an account of her good deeds as a human being.

Later, the story was related to **Moggallāna** on one of his visits to the *Deva* worlds, and was repeated by him to **Gotama Buddha**. Vv.iii.4; Vv-a.131ff.

Ladagāma. A village assigned by **Jeṭṭhatissa** for the maintenance of *Kālavāpi vihāra*. Cv.xliv.101.

Labujagāma. A village in Ceylon, in the province of **Saparagamu**. Once, for a short period, the Tooth Relic of the Buddha was placed in the monastery there, after being taken from **Jayavaḍḍhanapura** (Cp. Cv.xci.17f), and **Vimaladhammasūriya** removed it from there to **Sirivaḍḍanapura**. Cv.xciv.11f.

Labujadāyaka Thera. An *Arahant* (Ap.ii.409). It was evidently the same as **Yasoja**.

Labujaphaladāyaka Thera. An *Arahant* (Ap.i.295). The story given is identically the same as that of **Labujadāyaka** (*q.v.*).

Labujamaṇḍaka. One of four villages given by **Parakkamabāhu IV**. for the maintenance of the *pariveṇa* built by him for **Medhaṅkara** Thera. Cv.xc.87.

Labhiya Vasabha. See **Vasabha**.

Lambaka. A rock near **Himavā**. Thag a.i.97; Ap.i.15, 280; ii.454.

Lambakaṇṇā, **Lambakaṇṇas**. A *gotta*, mentioned in the Chronicles as being among the inhabitants of Ceylon. The Lambakaṇṇas had, probably, certain duties to perform in connection with the consecration of a king. This was perhaps the reason why **Parakkamabāhu I**. gave them a prominent place in the ceremonies held in honour of the Tooth Relic (Cv.lxxiv.213); see also below, in the text.

We find that **Iḷanāga**, when he went to take his ceremonial bath in **Tissavāpi**, was enraged on finding that the Lambakaṇṇā were not there. As a punishment, he ordered them to work at the remaking of a road along the bank of the tank, leading to the **Mahā Thūpa**, and set *caṇḍālas* to supervise them. Full of anger, the Lambakaṇṇas rose in revolt and seized the throne. Three years later the king returned from exile, and, having defeated the Lambakaṇṇas, made them drag his chariot in triumphal procession. When he proposed to behead them his mother intervened, and he contented himself with having their noses and toes cut off (Mhv.xxxv.18ff).

The Lambakaṇṇas were evidently a powerful clan, and several members of the clan ruled as kings of Ceylon – e.g., **Vasabha**, **Saṅghatissa**, **Saṅghabodhi** and **Goṭhābhaya**, the last three of whom came from **Mahiyaṅgaṇa** and seized the throne from **Vijayakumāra** (Mhv.xxxvi.58ff). Between the reign of **Kittisirimegha** and the Coḷiyan conquest in 1017 CE. i.e., between the third and the eleventh centuries out of thirty-six kings who occupied the throne of Ceylon the majority belonged to either the **Moriyā** or the Lambakaṇṇā. A clan of Lambakaṇṇas lived also in South India in the twelfth century. When **Laṅkāpura**, acting under the orders of **Parakkamabāhu I**., crowned **Vīrapaṇḍu** as king of **Paṇḍu**, three Lambakaṇṇa chiefs were asked to carry out "the duties of the Lambakaṇṇas" (*Lambakaṇṇadhuraṁ*) (Cv.lxxvii.27f).

The name may have had a totemistic origin, but according to some Sinhalese Chronicles (e.g., the *Saddharmaratnākara* and the *Pārakumbāsirita*) the Lambakaṇṇas of Ceylon were a branch of the **Moriyas**. They claimed descent from **Sumitta** – a prince of the **Moriyan** clan, who formed one of the escort that brought the Bodhi-tree from India – and **Sumanā**, a princess of the same race, who was at one time a nun, ordained under **Saṅghamittā**. According to these Chronicles most of the kings of Ceylon down to the time of **Parakkamabāhu**

VI. were scions of this clan. In Ceylon, the **Lambakaṇṇas** had settlements in **Rohaṇa**. See, e.g., AN a.i.262.

Lambacūḷaka. A town in the domain of King **Pajaka** (Ja.iii.463), and, therefore, in **Avanti**. Elsewhere (Ja.v.133) it is mentioned as having been in the domain of **Caṇḍappajjota**, probably again referring to **Avanti**.

Lambītakā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.261.

Lalāṭadhātuvaṁsa. A Pāli work containing the history of the frontal bone relic of the Buddha. For a discussion see PLC.255.

Lasuṇadāyaka Thera. An *Arahant*. In the time of **Vipassī Buddha** he was an ascetic living on garlic (*lasuṇa*). Pleased with the Buddha and his monks, he once gave a whole pingo load of garlic to the monastery. Ap.i.89.

Lahulla. A village in Ceylon, near **Nālandā**. Cv.lxx.214.

Lahusutta 01. Four conditions, the cultivation of which leads to buoyant (*lahu*) insight. SN.v.412.

Lahusutta 02. here is no other single thing so quick to change (*lahuparivatta*) as mind. AN.i.10.

Lājā. A goddess (*devadhītā*). She was once the watcher of a field of paddy rice in **Rājagaha**, and when **Mahā Kassapa**, out of compassion, approached her, she took some of the parched rice and, with devout heart, poured it into his bowl. Almost immediately she was bitten by a snake, and was reborn after death in **Tāvatiṁsa**. Realizing that it was to **Kassapa** that she owed her good fortune, she decided to wait on him, sweep his cell, etc. As soon as **Kassapa** discovered this, he forbade her to come near him anymore. **Lājā** was much distressed, and the Buddha, noting her despair, sent a ray of light to console her. Dhp-a.iii.6ff.

Lābugāmaka. A village in Ceylon where **Paṇḍukābhaya** vanquished his uncles. Their heads were collected and lay "like a heap of gourds," hence the name of the village (Mhv.x.72; see also Mhv.Trs.73, n.2.). Its original name was **Nagaragāma**. Mhv ṭ. 292.

Lābhagarahajātaka (Ja 287). The Buddha was once a famous teacher of the Vedas with five hundred pupils. One pupil asked him how people could obtain gain in this world. His teacher answered that in a world full of fools the man who slanders, possesses the tricks of an actor and carries evil talk, gains prosperity. The pupil expressed his disappointment and continued his religious life.

The story was related in reference to a colleague who asked **Sāriputta** the same question and received the above answer. Ja.ii.420-3.

Lābhavāsī, **Lābhavāsīs**. A group of ascetic monks within the Buddhist Saṅgha in Ceylon. **Mahinda IV**. showed them special favour (Cv.liv.27), while **Vijayabāhu I**. gave for their maintenance the villages of **Antaraviṭṭhi**, **Saṅghātagāma** and **Sirimaṇḍagalagāma**, and provided them with necessaries. Cv.lx.68, 72.

Lābhasakkārasaṁyutta. The seventeenth section of the **Saṁyuttanikāya**. SN.ii.225-44.

Lāmaseṭṭhā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.261; DN a.ii.691.

Lāla. A country in India, the capital of which was **Sīhapura**; it was the birthplace of **Vijaya**, founder of the Sinhalese dynasty (Dpv.ix.5; Mhv.vi.5, 36). The country is now generally identified with the modern Gujarat, the Larika of Ptolemy.

Lāḷudāyī Thera. An Elder who possessed the knack of saying "the wrong thing." He would go to a place where people were enjoying a holiday and recite stanzas suitable to a funeral and *vice versa* (Dhp a.iii.123ff). When **Gotama**

Buddha heard of this he related the **Somadattajātaka** (Ja 211), showing that in past births, too, Lāludayī had possessed the same propensity. He is identified with the foolish father (*Agnidatta*) of the story (Ja.ii.167; Dhp a.iii.125). We also read of his jealousy of the praises bestowed on **Sāriputta** and **Moggallāna** for their knowledge and exposition of the Dhamma, and he claimed that he possessed knowledge equal to theirs. But one day when asked to preach, he sat on a seat holding a painted fan, but found nothing to say. He thereupon agreed to preach in the evening; but the same thing happened, and he barely escaped with his life, so furious was his audience. The Buddha, on hearing of this, related the **Sūkarajātaka** (Ja 153) (in which **Lāḷudāyī** was the pig), showing that in the past, too, he had covered himself with disgrace because of his boastfulness. Ja.ii.344ff.; but according to the introductory story of the **Jātaka** itself (in Ja.ii.9ff.), **Lāḷudāyī**'s name is not mentioned, and the incident described differs somewhat.

On another occasion, he had a dispute with **Dabba Mallaputta** regarding the allotment of the rice tickets, and the monks, in order to teach him a lesson, handed him the tickets to distribute. But he created such confusion that there was a great uproar, and **Ānanda** was sent by the Buddha to find out what was happening. When **Ānanda** returned with this story, the Buddha related the **Taṇḍulanālijātaka** (Ja 5) to show that in the past **Lāḷudāyī** had been a foolish appraiser (Ja.i.123ff). The **Naṅgalīsajātaka** (Ja 123) gives another example of his folly and ineptitude (Ja.i.446ff); so does also the **Padañjalijātaka** (Ja 247, Ja.ii.263f), where he is identified with **Padañjali**, an idle, lazy loafer. In the **Mahā Ummaggajātaka** (Ja 546, Ja.vi.478) he is identified with the somewhat foolish king, **Vedeha**.

Lāḷudāyī once had a discussion with **Pasūra**, who, at first, thought him to be clever and wise, and accepted him as teacher, being ordained by him. But, later, **Pāsura** easily defeated him in discussion (Snp a.ii.540). Others, too, visiting **Jetavana**, and seeing him in the Preacher's seat, mistook him for an eminent Elder, but soon discovered their mistake (e.g., Dhp-a.ii.31).

On one occasion (AN.iii.192f.; AN a.ii.628) **Lāḷudāyī** even dared to contradict **Sāriputta** regarding birth among the *manomayadevā*. Three times **Sāriputta** repeated his statement and three times **Lāḷudāyī** contradicted him,

and, there being no monk in the assembly who supported **Sāriputta**, he took **Lāḷudāyī** to the Buddha, where he three times repeated the same statement, being three times contradicted. Then the Buddha called **Lāḷudāyī** "a witless fool" and silenced him. **Ānanda** was witness to the dispute, but took no part in it, thereby winning the Buddha's censure.

Elsewhere (AN.iv.414f.; AN a.ii.810), however, we find **Lāḷudāyī** listening in all humility to a discourse by **Sāriputta** on *Nibbāna*, as the happiness which is not sensed (*avedayitasukha*). Though **Udāyī**'s knowledge of the Dhamma was not profound, he did not hesitate to take part in a discussion, even with the Buddha himself, when occasion arose. We find him twice censured by the Buddha for this exhibition of his ignorance, once in the **Mahā Kammavibhaṅgasutta** (MN.iii.208) and once again in a discussion on *anussati* (AN.iii.322f). In both instances **Ānanda** is present, and, in the discussion on *anussati*, he earns the Buddha's praise for his knowledge compared with **Udāyī**'s ignorance. This annoyed **Udāyī**, for we find him confronting **Ānanda** with the fact that though he had been in the constant society of the Buddha he had not profited by it, a remark which earned the censure of the Buddha and his assurance that **Ānanda** would certainly reach perfection in that very life (AN.i.228; AN-a.i.441).

Buddhaghosa calls Lāḷudāyī **Kovariyaputta** (Thag a.ii.7; some of the MSS. read *nāṭakācariyaputta*). It is not clear whether this means that his father was called **Kovariya**.

The Vinaya (Vin.iii.110) mentions a monk called **Udāyī** who was a colleague of **Seyyasaka**. He persuaded **Seyyasaka** to commit the first *Saṅghādisesa* offence, saying that he himself acted likewise. For this the *Mānatta* penalty was imposed on him.

According to the Commentaries (Vin-a.iii.517; Dhp a.iii.5), this **Udāyī** is to be identified with **Lāḷudāyī**, and if this be correct, it was perhaps the same monk who was guilty of several Vinaya offences attributed to **Udāyī** – see **Udāyī (2)** – though the **Vinaya Commentary** does not elsewhere definitely so identify him (e.g., Vin-a.iii.541, 549, 552, where he is simply called **Udāyī**), except once (Vin-a.iv.804), where he is mentioned as having made an embroidered robe for a nun, which he persuaded her to wear in the assembly of

the nuns! Was this because the Commentator regarded the two **Udāyī**s as distinct persons (e.g., MN-a.i.348)?

Lāḷudāyī is given as an example of a person who did no good either to himself or to others (*neva attahitāya paṭipanno no parahitāya*). **Buddhaghosa** elsewhere (Vin-a.iii.517) describes him as "*bhantamigasappaṭibhāgo niddārāmatādiṁ anuyuttānaṁ aññataro lolabhikkhu* (a greedy monk, comparable to a rutting deer, who was devoted to such things as delighting in sleep, etc.)."

Lāḷudāyītheravatthu 01. The story of **Lāḷudāyī**'s past life as **Aggidatta** (Dhp a.iii.123ff). Cp. the **Somadattajātaka** (Ja 211).

Lāḷudāyītheravatthu 02. The story of **Lāḷudāyī**'s futile attempt to excel **Sāriputta** and **Moggallāna** in the power of preaching. Dhp a.iii.344ff.

Lāvarāvapabbata, **Lāvarāvapabbatavihāra**. Probably a monastery in Ceylon rebuilt by **Aggabodhi IX**. Cv.xlix.76.

Liṅgatthavivaraṇa. A Pāli grammatical work by **Subhūtacandana**, a monk of Pagan. Two Commentaries on it were written, the *Liṅgatthavivaraṇappakāsaka* by Ñāṇasāgara and the *Liṅgatthavivaraṇaṭīkā* by **Uttama**. A work called *Liṅgatthavivaraṇavinicchaya*, by an unknown author, is also mentioned. Gv.63, 65, 67, 72, 73, 75; Bode, 22, n.1.

Licchavī, **Licchavīs**. A powerful tribe of India in the time of the Buddha. They were certainly *Khattiyas*, for on that ground they claimed a share of the Buddha's relics. DN.ii.165; according to the Mhv.i.283, etc., they belonged to the Vāśiṣṭha *gotta*; cp. the **Mallas** (*q.v.*), who are called **Vāseṭṭhas**.

Their capital was **Vesālī**, and they formed a part of the **Vajjī** confederacy, being often referred to as the **Vajjians** (*q.v.*). Their strength lay in their great unity; if one Licchavī fell ill, all the others would visit him. The whole tribe would join in any ceremony performed in the house of **Licchavī**, and they would all unite in honouring any distinguished visitors to their city (DN-a.ii.519). They were beautiful to look at and wore brilliantly coloured

garments, riding in brightly painted carriages (DN.ii.96; AN.iii.219: cp. Mhv.i.259). The Buddha once compared them to the gods of **Tāvatiṁsa** (DN.ii.96; also Dhp-a.iii.280).

Though this would seem to indicate that they were very prosperous and rich, they do not appear to have lived in luxury and idleness. They are, on the contrary, spoken of (SN.ii.267f) as sleeping on straw couches, being strenuous and diligent and zealous in their service (as skilful hardy archers, says the Commentary). They also practised seven conditions of welfare (*aparihānīyadhammā*), which the Buddha claimed to have taught them at the **Sārandadacetiya**:

- (1) They held frequent public meetings of their tribe which they all attended;
- (2) they met together to make their decisions and carried out their undertakings in concord;
- (3) they upheld tradition and honoured their pledges;
- (4) they respected and supported their elders;
- (5) no women or girls were allowed to be taken by force or abduction;
- (6) they maintained and paid due respect to their places of worship;
- (7) they supported and fully protected the holy men (*Arahants*) among them (DN.ii.73f.; AN.iv.15f).

The young men among the **Licchavīs** were evidently fond of archery, for mention is made (AN.iii.76) of large numbers of them roving about in the **Mahā Vana**, with bows and arrows, the strings set, and surrounded by hounds. They were a martial people and fond of "sport," but we find one of their Elders, **Mahā Nāma**, complaining of them to the **Buddha**: "The Licchavī youths are quick tempered, rough and greedy fellows; such presents as are sent by the members of their tribe – sugar cane, jujubes, sweet cakes, sweetmeats, etc. – they loot and eat; they slap the women and girls of their tribe on the back." (AN.iii.76, the *Lalitavistara* is even more condemnatory). Violation of chastity was considered a serious offence among the **Licchavīs**, and the assembly would even give its consent to a husband's request that his unfaithful wife should be murdered (Vin.iv.225).

According to the Buddhist books, the **Licchavīs** were devout followers of the

Buddha and held him in the highest esteem. Five hundred **Licchavīs** once gave a garment each to **Piṅgiyāni**, because he recited a verse in praise of the Buddha (AN.iii.239). Even careless boys, referred to above as wandering about with hounds and bows and arrows, would lay aside their arms when they saw the Buddha seated under a tree and would surround him with clasped hands, eager to hear him (AN.iii.76). There were numerous shrines in **Vesālī** itself, several of which are mentioned by name: **Cāpāla**, **Sattambaka**, **Bahuputta**, **Gotama**, **Sārandada** and **Udena**. **Buddhaghosa** says that these shrines were originally **Yakkha** *cetiyas*, where various **Yakkhas** were worshipped, but that they were later converted into monasteries for the Buddha and his Saṅgha (e.g., Ud-a.322f). It is, however, apparent from the Buddhist books themselves (e.g., in the story of the general **Sīha**), that **Vesālī** was also a stronghold of the Jains. The Buddha visited **Vesālī** at least three times, and is frequently mentioned as staying in **Kūṭāgārasālā** (*q.v.*) in **Mahā Vana**. The first visit was in order to destroy the threefold panic of drought, sickness and non-human foes. It was probably this act which earned for the Buddha the gratitude of the Licchavīs. There the Licchavīs visited him in large numbers, sometimes disturbing the calm of the spot and obliging resident monks to seek peace in **Gosiṅgasālavana** near by (e.g., AN.v.133f). Once, five hundred Licchavīs invited the Buddha to a discussion held by them at the **Sārandadacetiya** regarding the five kinds of treasures. The Buddha went and gave his opinion (AN.iii.167f).

But not all the Licchavīs were followers of the Buddha. When **Saccaka** the *Nigaṇṭha* visited the Buddha at **Mahā Vana**, he was accompanied by five hundred Licchavīs, who did not all salute the Buddha as their teacher, but showed him only such respect as was due to an honoured stranger (MN.i.229; MN a.i.454 gives their reasons). Several eminent Licchavīs are specially mentioned by name as having visited and consulted the Buddha; among whom are **Mahā Nāma**, **Sīha**, **Bhaddiya**, **Sāḷha**, **Abhaya**, **Paṇḍitakumāra**, **Nandaka**, **Mahāli** and **Ugga**. Several **Licchavīs**, both men and women, joined the Saṅgha – e.g., the famous courtesan **Ambapālī**, **Jentī**, **Sīhā** and **Vāsiṭṭhī**, and, among monks, **Añjanavaniya**, **Vajjiputta** and **Sambhūta**.

The Licchavīs were greatly admired for their system of government. It was a republic (*gaṇa*, *saṅgha*), all the leading members of which were called *rājā*.

According to Mhv.i.271, there were 68,000 *rājās* in **Vesālī**; the Jātakas (i.504; iii.1) speak of 7707; Dhp a.iii.436.

They held full and frequent assemblies at which problems affecting either the whole republic or individual members were fully discussed. When the assembly drum was heard, all left other duties and assembled immediately in the *Santhāgārasālā* (DN a.ii.517f). Sometimes, as appears from the story of the conversion of **Sīha**, religion was also discussed at these meetings. The rules of procedure adopted evidently resembled those followed in the *upasampadā* ordination of a monk. See DN.ii.76f., where the Buddha enjoins on the monks the observance of the same habits as practised by the Licchavīs. These are given at Vin.i.56 (VT.i.169f.).

Besides the *rājās* there were also numerous *uparājās*, *senāpatis*, and *bhaṇḍāgārikas* (Ja.iii.1). There was an elaborate judicial procedure by which any person charged with an offence was handed over, in turn, to the *Vinicchayamahāmattas* (inquirers), the *Vohārikas* (experts in law), *Suttadharas* (experts in tradition), the *Aṭṭhakulakas* (probably a judicial committee), the *Senāpati*, the *Uparājā*, and finally to the *Rājā*, who would inflict the proper sentence according to the *paveṇipotthaka* (DN a.ii.519).

In their political relationships with their neighbours, the Licchavīs seem to have been on friendly terms with **Bimbisāra** (*q.v.*), king of **Magadha**, and with **Pasenadi**, king of **Kosala** (See, e.g., MN.ii.101, where **Pasenadi** says this). Generally speaking, they were friendly also with the **Mallas**, though the story of **Bandhula** (*q.v.*) shows that a certain amount of rivalry existed between the two tribes.

After the death of **Bimbisāra**, **Ajātasattu**, in his desire for the expansion of **Magadha**, resolved to destroy the Licchavīs. He was probably partly influenced by his fear of his foster brother **Abhayarājakumāra** (*q.v.*), who had in him **Licchavī** blood. **Buddhaghosa** gives another story. (DN a.ii.516f.; AN a.ii.703; was the port **Pāṭaligāma**? see Ud a.408). There was a port on the **Ganges**, extending over one *yojana*, half of which territory belonged to **Ajātasattu**, and the other half to the **Licchavīs**. Near by was a mountain, from which much fragrant material (? *gandhabhaṇḍa*) flowed into the river. While **Ajātasattu** was making preparations to claim his portion of this material, the Licchavīs would

go before him and remove it all. This happened on several occasions, and **Ajātasattu** vowed vengeance. In order to discover what the Buddha thought of his chances of success, he sent to him his minister **Vassakāra**. The Buddha predicted (DN.ii.72ff) that as long as the Licchavīs remained united they were proof against any foe. **Ajātasattu** then decided to bring about disunion among them. He was successful in this, with the aid of **Vassakāra** (for details see **Vassakāra**). When **Ajātasattu** arrived at the gates of **Vesālī**, the Licchavīs, owing to their disunion, were unable to put up any opposition, and **Ajātasattu** captured the city without further trouble (DN-a.ii.524). The degeneration may have set in earlier among the **Licchavīs**, for we find reference to their giving up their earlier austere habits and to their fondness for soft pillows, long sleep and other luxuries (SN.ii.268; see also Dhp-a.iii.280, where they quarrel over a woman; cp. Vin-a.i.284). Their power and prosperity were probably also weakened by the plague and drought which had ravaged **Vesālī**.

The Commentaries contain a mythical account of the origin of the **Licchavīs**. (MN a.i.258; Khp-a. etc.; for a very comprehensive account of the Licchavīs, see Law, *Kṣatriya Clans in Buddhist India*, pp.1ff). The queen of **Benares** gave birth to a lump of flesh, and, wishing to avoid disgrace, her ladies in waiting put it in a sealed casket and threw it into the **Ganges**. A Deva wrote the king's name on the casket, which was picked up by an ascetic, who tended the embryo until two children, a boy and a girl, emerged from it. The ascetic fed them with milk. Whatever entered the stomachs of the children could be seen as though the stomach were transparent, so that they appeared skinless (*nicchavi*); some said the skin was so thin (*līnachavī*) that the stomach and whatever entered it appeared as though sewn together. From this the children came to be called Licchavī, and, as they grew, were brought up by the villagers living near the hermitage. The other children disliked them, saying they were to be avoided (*vajjitabbā*) because of their quarrelsome disposition. When they were sixteen years old the villagers obtained land for them from the king, founded a town, and married them together. Their country came to be called **Vajjī**. They had sixteen pairs of twins, and their city had to be greatly enlarged – hence its name, **Visālā** or **Vesālī**.

Licchavībhāṇavāra. The second *bhāṇavāra* of the sixth **Khandhaka** of the **Mahā Vagga**. Vin.i.210-33.

Licchavīsutta. See the **Nandakasutta**.

Littajātaka (Ja 91). The Bodhisatta was once a dice player, and used to play with a sharper who, when he saw that he was losing, would put one of the dice in his mouth, pretending that it was lost. The Bodhisatta discovered this, and one day brought dice smeared with dried poison. The sharper played his usual tricks, and suffered great pain from the poison. The Bodhisatta then cured him, thus teaching him to be honest in future. The story was told in reference to certain monks who were careless in the use of various requisites given to them. Ja.i.379f.

Littavagga. The tenth chapter of the *Ekanipāta* of the **Jātaka**. Ja.i.379-410.

Linatthadīpanī. A *ṭīkā* by **Vācissara** on the **Paṭisambhidāmagga**. PLC.217.

Līnatthappakāsinī, **Līnatthappakāsanā** or **Līnatthavaṇṇanā**. A series of *ṭīkās* on the first three *Nikāyas*. They are ascribed to **Dhammapāla**. Gv.60, 69; also PLC. 192.

Līnatthappakāsinī. A *ṭīkā* on the **Kaṅkhāvitaraṇī**, by an unknown author. Gv.62, 72.

Līnatthavaṇṇanā. See **Līnatthappakāsinī**.

Līnatthavisodhanī. A Commentary on the Saddabiṇḍu by Ñāṇavilāsa of Pagan. Bode, 25, n.4.

Līlāvatī 01. A **Coḷa** Princess, daughter of **Jagatīpāla**. She escaped with her father to Ceylon, where she became the queen of **Vijayabāhu I**. Cv.lix.24f.

Līlāvatī 02. Daughter of **Vīravamma** and **Yasodharā**, the latter being the daughter of **Vijayabāhu I**. and his queen **Līlāvatī**. She married **Vikkamabāhu**. Cv.lix. 28, 50. See **Vikkamabāhu** (2).

Līlāvatī 03. Daughter of **Sirivallabha** and **Sugalā** and sister of **Māṇābharaṇa** (Cv.lxii.2). She was the first queen of **Parakkamabāhu I**., and after his death, she ruled over Ceylon for three years (1197-1200 CE.), with the help of the general **Kitti**, till she was expelled by **Sāhasamalla**. Then she reigned again for one year, this time with the help of **Vikkantacamūnakka**. **Lokissara** deposed her and ruled for nine months, when the general **Parakkama** once more restored **Līlāvatī** to the throne, which, this time, she occupied for about seven months. Cv.lxxx.31, 46, 50; also Cv.Trs.ii.131, n.5.

Lumbinī, **Lumbinīvana**. A park situated between **Kapilavatthu** and **Devadaha**. It was there that the Buddha was born (Ja.i.52, 54; Kv.97, 559; AN-a.i.10; MN-a.ii.924; Bv-a.227; Cv.li.10, etc.). A pillar now marks the spot of **Asoka**'s visit to **Lumbinī**. According to an inscription on the pillar, it was placed there by the people then in charge of the park to commemorate **Asoka**'s visit and gifts (see Mukerji: **Asoka**, p.27; see p.201f for details). The park is now known as Rummindei, inside the Nepal frontier and two miles north of Bhagavanpura.

In the **Suttanipāta** (vs. 683) it is stated that the Buddha was born in a village of the **Sākiyans**, in the *Lumbineyya Janapada*. The Buddha stayed in *Lumbinīvana* during his visit to **Devadaha** and there preached the **Devadahasutta**. MN-a.ii.810.

Lumbineyya. See **Lumbinī**.

Lūkhapāpuraṇasutta. A very rich Brahmin once visited the Buddha clad in a coarse cloak. When asked why he was thus clothed, he said that his four sons, with their wives, had thrown him out of his house. The Buddha taught him a series of verses to be recited at the Brahmin assembly, when his sons would be present. The sons realized their folly and took him home and looked after him well. The Brahmin went back to thank the Buddha. SN.i.175f.

Lenavihāra. See **Loṇagiri**.

Loka 01. A general, inhabitant of **Makkhakudrūsa**. He ruled for six years over **Rohaṇa**, his seat of government being in **Kājaragāma**. A chieftain named **Buddharāja** quarrelled with him and fled to **Cuṇṇasālā**, where he was joined by **Kitti** (afterwards **Vijayabāhu I**.). **Loka** marched against their combined forces, was defeated in **Remuṇa**, and died soon after. Cv.lvii.1, 45-64.

Loka 02. Son of **Kassapa** (afterwards **Vikkamabāhu I**.) and **Lokitā**. His brother was **Moggallāna**. Cv.lvii.29; Cv.Trs.i.195, n.3.

Loka 03. **Loka Kesadhātu**. An officer of **Parakkamabāhu I**. (Cv.lxxii.57). He served under the generals *Damiḷādhikārī* **Rakkha** (Cv.lxxv.75) and **Laṅkāpura** (Cv.lxxvi. 253, 269) and took a prominent part in the campaign against **Kulasekhara**, particularly in the capture of **Rājinā**. Cv.lxxvi.324, 327.

Lokakāmaguṇavagga. The twelfth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.91-109.

Lokagalla. An important strategic position in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.79, 81, 83, 166.

Lokajitvāna. A general of **Parakkamabāhu I**. Cv.lxx.24.

Lokaṇḍara. A monastery, evidently in Ceylon. **Maliyadeva** Thera preached the **Chachakkasutta** there and sixty monks became *Arahants*. MN-a.ii.1024.

Lokadīpasāra. A collection of chapters on different subjects hell, animal kingdom, etc. written by **Medhaṅkara** of **Muttima** *nagara*. Gv.64, 74; Bode, 35f.

Lokanāthā. One of the five daughters of **Vijayabāhu I**. and **Tilokasundarī**. She married **Kittisirimegha**. Cv.lix.31, 44.

Lokantaranirayā. A series of hells, each one being bound by three *cakkavālas*. (Cp. Vin-a.i.120; Snp a.ii.443). Each hell is eight thousand leagues in extent. Beings are born there as a result of heinous crimes, “like those of

Coranāga, or **Corābhaya**, both of **Tambaṇṇidīpa**." Their bodies are three *gāvutas* in height and with their long nails they cling to the *cakkavālapabbata*. Sometimes they fall into the world bearing water (*lokasandhāraka-udaka*) and are dried-up because of its great salinity (AN-a.ii.532). Elsewhere (NidA.8; Snp-a.i.59) they are said to suffer from extreme cold. Those holding wrong views are also born there (Ja.vi.247). According to the **Buddhavaṁsa Commentary** (Bv a., p. 26), Lokantara is the hell of the **Asurakāyā**.

Lokapaññatti. A Pāli treatise by an unknown author. Gv.62, 72.

Lokapālā. The name given to the kings of the **Cātummahārājika** *Devā*.

Lokappadīpakasāra. A religious treatise of the fourteenth century by **Medhaṅkara**, *Saṅgharāja* of Burma. Bode, 35f.

Lokappasādaka, **Lokappasādana**. See **Lokavivaraṇa**.

Lokabyūha, **Lokavyūha**. A class of **Devas**. One hundred thousand years before the end of the world cycle (*kappuṭṭhāna*) they wander about among men with disheveled hair, weeping, wearing red garments, ugly in form, announcing the approach of doom. This is called *kappakolāhala*. Bv a.224f.; Ja.i.47f.

Lokavagga. The thirteenth chapter of the **Dhammapada**.

Lokavipattisutta 01. On eight worldly conditions which obsess the world and round which it revolves: gain and loss, fame and obscurity, blame and praise, contentment and pain. AN.iv.156.

Lokavipattisutta 02. Average people are obsessed by the eight worldly conditions mentioned in *Sutta* 1; not so the Ariyan disciple who knows their impermanence. AN.iv.157.

Lokavivaraṇa. The name of a miracle (*pāṭihāriya*). It enables all beings, from the **Akaniṭṭhā** world above to **Avīci** below, to see each other, because the whole universe is illuminated. It is also called **Lokappasādaka** or

Lokappasādana (Bv a.40; Mhv ṭ. 226f. confines it to this world only).

It was performed by **Sāriputta** in honour of **Gotama Buddha**, before the preaching of the **Buddhavaṁsa** (Bv.i.47), and again by the *Arahants*, led by **Indagutta**, to enable **Dhammāsoka** to see simultaneously the celebrations held at the dedication of his eighty-four thousand *vihāras*. Mhv.v.188; Mhv ṭ. 226f.

Lokasutta 01. The origin and continuance of the world depends on the six senses. SN.i.41.

Lokasutta 02. The Buddha tells **Pasenadi** that greed, hate and delusion make for trouble and suffering in the world. SN.i.98.

Lokasutta 03. The origin and passing away of the world depend on the senses and their objects. SN.ii.73.

Lokasutta 04. The world is so-called because it crumbles away (*lujjati*). SN.iv.52.

Lokasutta 05. Because of eye and object arises eye-consciousness. Thence comes contact, feeling, craving, grasping and becoming. Thus is the world originated; with their cessation the world ceases. SN.iv.87.

Lokasutta 06. **Anuruddha** tells **Sāriputta** that his knowledge of the universe is due to the cultivation of the four *satipaṭṭhāna*s. SN.v.175.

Lokasutta 07. **Anuruddha** tells his companions that he knows the world and its divers shapes and forms through the *satipaṭṭhāna*s. SN.v.304.

Lokasutta 08. In this world of many kinds of beings, the **Tathāgata** is an Āriyan. SN.v.435.

Lokasutta 09. The world and its arising are fully known by a **Tathāgata** and he is released from both; he also knows the ending of it and the way thereto. He speaks as he does; he is unconquered in the world. AN.ii.23.

Lokānuvicaraṇasutta. A name given in the **Suttasaṅgaha** (No. 51) to the **Rājasutta** (2) (*q.v.*)

Lokāyata. Name of a branch of Brahmin learning (DN.i.11, etc.); the name signifies that which pertains to the ordinary view (of the world) – i.e., common or popular philosophy – much the same as *lokakkhāyika* (popular philosophy). For a discussion of the word see Dial.i.166-72.

Lokāyatikasutta. A Brahmin, well versed in **Lokāyata** (*q.v.*), asks the Buddha a series of questions regarding the world and existence. The Buddha ignores them and teaches him the *paṭiccasamuppāda*, which he accepts. SN.ii.77f.

Lokitā 01. A Sinhalese princess, sister of **Devalā**. She married the son of her paternal aunt, **Kassapa** (later **Vikkamabāhu I**.), and had two sons, **Moggallāna** and **Loka**. Cv.lvii.27f.

Lokitā 02. A princess, daughter of **Bodhi** and **Buddhā**. She married **Moggallāna** and had by him four children: **Kitti** (afterwards **Vijayabāhu I**.), **Mittā**, **Mahinda** and **Rakkhita**. Cv.lvii.41.

Lokissara. A **Damiḷa** chief who came from India with a spear wound on his shoulder. He defeated **Līlāvatī** in Ceylon and reigned there for nine months (1210-11 CE.), till he was defeated by the general **Parakkama**. Cv.lxxx.47f.

Lokuttarakathā. The eighth chapter of the **Yuganandhavagga** of the **Paṭisambhidāmagga**.

Lokuppatti. A Pāli work by **Aggapaṇḍita** of Pagan. Gv.64, 74; Bode, 21.

Loke Sutta. **Doṇa** notices the footprints of the Buddha on the road between **Ukkaṭṭhā** and **Setavyā**, and, following them, comes upon the Buddha. **Doṇa** asks the Buddha who he is – **Deva**, **Yakkha**, **Gandhabba**, etc.? – and the Buddha explains to him that he is a "Buddha." AN.ii.37f.

Loṇagiri 01. A *vihāra* on the banks of the **Ajakaraṇī**, where **Sabbaka** (**Sappaka**) attained *Arahant*-ship. Thag-a.i.399.

Loṇagiri 02. A *vihāra* in Ceylon, near **Mahā Khīragāma** (*v.l.* **Mahā Girigāma**). In the Commentaries (AN a.ii.653f.; MN.A.i.546f.; DN a.ii.534f) we find two stories about a monk named **Tissa**, who lived there. Once, five hundred monks, on their way to **Nāgadīpa**, reached **Khīragāma** and went into the village for alms, but returned with empty bowls. When **Tissa**, discovered this, he went into the village, whence he shortly returned with his bowl full of milk-rice, which he served to the five hundred monks, keeping some for himself. When asked whether he possessed supernormal power, **Tissa** replied that he practised *Sāraṇīyadhammā*, as a result of which his bowl was never empty even after he had served as many as one thousand monks from it.

The other story relates how, when **Tissa** was still a novice, he went to the **Giribhaṇḍa** festival. There, having heard that the costliest offering was a pair of robes, he openly wished that he should get them. The king heard of this and tried to prevent **Tissa** from having the robes, but this effort was unsuccessful. The king was amazed, and, on questioning **Tissa**, the reply was to the same effect as that of the first story.

Loṇaphalavagga. The tenth chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.239-58.

Loṇaphalasutta. There are certain persons, careless in habits of body and thought, without insight – even a small offence takes such persons to hell, while others expiate a similar small offence in this very life. A grain of salt cast into a small cup of water renders it undrinkable, but such is not the case if it be cast into a river. The same idea is illustrated with other similes. AN.i.248ff.

Loṇambilasutta. Given as an example of a *Sutta* in which the Buddha expands the meaning by means of similes (AN-a.i.32). The reference is, perhaps, to the **Loṇaphalasutta**.

Lomasa Kassapa. The Bodhisatta born as an ascetic. See the **Lomakassapajātaka** (Ja 433).

Lomasa Kassapajātaka (Ja 433). The Bodhisatta was once born as **Kassapa**, son of the chaplain to the king of **Benares**. He and the king's son shared a teacher and became friends. When the prince became king, **Kassapa**, having no desire for power, left him and became an ascetic. Because of the thick hair on his body, men called him **Lomasa Kassapa**. **Sakka** grew frightened of **Kassapa**'s power and, wishing to destroy it, appeared before the king at midnight and suggested to him that if he could persuade **Kassapa** to offer a sacrifice of slain beasts, he should be king over all India. The king, therefore, sent his minister **Sayha**, to fetch **Kassapa** to him. When **Kassapa** heard of the proposal he refused to go, but **Sakka** appeared again before the king and said that if the king's daughter, **Candavadī**, were offered as reward, **Kassapa** would come. This proposal was agreed to, and **Kassapa**, tempted by the princess's beauty, agreed to come. The people gathered at the place of sacrifice and tried to dissuade **Kassapa** from slaying the animals, but he refused to listen. Many beasts were slain, and as he raised his sword to cut off the head of the royal elephant the latter raised a cry in which all the animals joined. Roused by this uproar, **Kassapa** remembered his asceticism and was filled with remorse. He admonished the king, and, sitting cross-legged in the air, developed transcendental power, which enabled him to fly through the air.

The story was related to a passion-tossed monk. **Sayha** is identified with **Sāriputta**. Ja.iii.514ff.; the story forms one of the dilemmas of the **Milindapañha**, p. 219. There **Kassapa** is stated to have performed the **Vājapeyya** sacrifice.

Lomasakaṅgiya Thera. An *Arahant*. In the time of **Kassapa Buddha** he had been a monk. After **Kassapa Buddha** had preached the **Bhaddekarattasutta**, a certain monk had talked about it to Lomasakaṅgiya, who, unable to understand it, said, "May I, in the future, be able to teach thee this *Sutta*!" And the other answered "May I ask thee!"

In the present age, Lomasakaṅgiya was born in a **Sākiyan** family of

Kapilavatthu, while the other monk became the *Deva* **Candana**. Lomasakaṅgiya (so-called because he was delicate and the soles of his feet were covered with hair; MN-a.ii.961 says he was so-called because he had only a little down on his body, *kāyassa īsakalomasākāratāya*) did not go with the **Sākiyan** young men who joined the Saṅgha. Noticing this, **Candana** appeared before him and questioned him on the **Bhaddekarattasutta**. Lomasakaṅgiya did not know it, and **Candana** reminded him of his past wish. Lomasakaṅgiya, therefore, went to consult the Buddha, and, later, wished to join the Saṅgha. He was sent back to obtain his parents' consent. His mother, fearing for his health, would not agree, but he uttered a verse which convinced her (Thag.27). After his ordination, he went into a forest, and, when his companions warned him against the cold, he repeated the verse, and, being devoted to meditation, soon won *Arahant*-ship. Thag-a.i.84; the story given in Ap.ii.504f., both of the past and the present, differs in several details.

According to the **Lomasakaṅgiyabhaddekarattasutta** (MN.iii.199f.; cf. Ap.ii.505, according to which, it was this *Sutta* which led to his becoming an *Arahant*), **Candana** visited Lomasakaṅgiya in the **Nigrodhārāma** in **Kapilavatthu**, where he lived after his ordination, and questioned him on the **Bhaddekarattasutta**. When Lomasakaṅgiya again confessed his ignorance, **Candana** taught him the verses, and then the former packed his bedding and went to **Sāvatthī**, where the Buddha, at his request, taught him the *Sutta*.

In the time of **Vipassī Buddha**, he offered **Nāga** flowers to the Buddha. Thag a.i.84; Ap.ii.504; cf. Ap.ii.450 (**Nāgapupphiya**); it is these latter **Apadāna** verses which are quoted in Thag a. See also **Lomasavaṅgīsa**.

Lomasakaṅgiyabhaddekarattasutta. The **Bhaddekarattasutta** as it was preached to **Lomasakaṅgiya**.

Lomasanāga. A monk of Ceylon who lived in the *Padhānaghara* in the **Piyaṅguguhā** on **Cetiyapabbata**. He is given as an example of a monk who did not abandon his meditations in spite of extreme cold or heat. MN-a.i.65.

Lomasavaṅgīsa. The **Saṁyuttanikāya** mentions an interview between an Elder of this name and the **Sākyan Mahā Nāma**. **Mahā Nāma** asks the Elder if the learner's way of life is identical with that of the **Tathāgata**. **Vaṅgīsa** answers that it is not so; learners only abandon the five hindrances; *Arahants* have completely destroyed them from the root.

The interview took place in the **Nigrodhārāma** at **Kapilavatthu**. The name **Lomasavaṅgīsa** is, probably, a wrong or variant reading for **Lomasakaṅgiya** (*q.v.*). SN.v.327f.

Lomahaṁsa. A **Pacceka Buddha**, mentioned in a nominal list. MN.iii.70; Ap-a.i.107.

Lomahaṁsajātaka (Ja 94). The Bodhisatta once became an **Ājīvaka** and practised all manner of austerities in order to test the efficiency of asceticism, enduring extremes of heat and cold. He realized his error as he lay dying, and was reborn in the *Deva* world. The story was told in reference to **Sunakkhatta**, who, having left the Saṅgha and joined **Korakkhattiya**, went about **Vesālī**, vilifying the Buddha and declaring that his doctrines did not lead to the destruction of suffering. When **Sāriputta** reported this to the Buddha, the Buddha declared that he had tested the efficacy of asceticism ninety *kappas* ago and had found it wanting. Ja.i.389-91.

The story is also referred to in the **Cariyāpiṭaka** iii.15 as the **Mahā Lomahaṁsacariyā**, where it exemplifies the practice of *upekkhā*. Ja.i.47.

Lomahaṁsapariyāya. Another name, given by the Buddha himself to the **Mahā Sīhanādasutta**. MN.i.83.

Lolajātaka (Ja 274). The story of the Bodhisatta born as a pigeon and of his friendship with a greedy crow. The story is practically the same as that of the **Kapotajātaka** (Ja 42) (*q.v.*), and was related in reference to a greedy monk who was reported to the Buddha. The crow is identified with the monk. Ja.ii.361ff.

Lolā. A *Paribbājikā*, sister of **Saccaka** (Ja.iii.1), see also the **Cūḷa Kāliṅgajātaka** (Ja 301). After the discussion which she and her sisters had with

Sāriputta, in which they were defeated, she joined the Saṅgha with the others and became an *Arahant*. MN-a.i.450f.

Losakajātaka (Ja 41). In the time of **Kassapa Buddha** there lived a monk who was maintained by a rich man of the district. Into the monastery belonging to this rich man there came one day an *Arahant*, and the former, liking his appearance, asked him to stay in the monastery, promising to look after him. The *Arahant* agreed, but the incumbent of the monastery grew jealous and told their patron that the *Arahant* was lazy and good for nothing. Some food sent by the patron for the *Arahant* the incumbent threw into the embers. The *Arahant*, reading his thoughts, left and went elsewhere. The monk was seized with remorse and was reborn in hell. In five hundred successive births he was a **Yakkha**, with never enough to eat; during a further five hundred births he was a dog. Then he was born, under the name of **Mittavindaka**, in a poor family in **Kāsi**. Because of him, dire misfortune befell the family, and he was driven out. In **Benares** he became a charity scholar under the Bodhisatta, who was a teacher there, but he was so quarrelsome that he was sent away. He married a poor woman and had two children. For a while he was a teacher, but the village in which he lived earned the king's displeasure seven times, their houses caught fire and the water dried-up. Having discovered the cause, the villagers drove out **Mittavindaka** and his family. In a haunted forest the wife and children were eaten up by demons.

In his wanderings **Mittavindaka** came to a coastal village, **Gambhīra**, where he took service in a ship. On the seventh day of the voyage the ship suddenly stopped sailing. Lots were cast, and seven times the lot fell on **Mittavindaka**, so they put him on a raft and lowered him overboard. He was cast ashore on an island where lived four *Vimānapetas* in palaces of crystal, and he enjoyed happiness with them for seven days. From there he went to an island where lived eight goddesses in palaces of silver, thence to another where lived sixteen in palaces of jewels, thence to another still where lived thirty-two in palaces of gold. In each he stayed seven days. From the last he went to an island of ogres. There he seized an ogress wandering about in the shape of a goat, and, when she kicked him, he was hurled into the dry moat of **Benares**. There goatherds were

keeping watch for thieves, and when **Mittavindaka** seized a goat, hoping to be kicked back to his original place, he was caught. As he was being led away, the Bodhisatta saw and recognized him and persuaded the goatherds to allow him to have him as a slave.

The story was told in reference to **Losakatissa**, with whom **Mittavindaka** is identified. Ja.i.234-46.

Losakatissa Thera. He was the son of a fisherman of **Kosala**. In his village lived one thousand families, and on the day of his conception they all had to starve and various misfortunes gradually befell them. By a process of exclusion, they discovered that their misfortunes were due to **Losaka**'s family, and therefore drove them out. As soon as **Losaka** could walk, his mother put a potsherd into his hand and sent him to beg. He wandered about uncared for, picking up lumps of rice like a crow. One day, when he was seven years old, **Sāriputta** saw him and, feeling pity for him, ordained him. But he was always unlucky; wherever he went, begging for alms, he received but little and never had a real meal. In due course he became an *Arahant*, and when the time came for him to die **Sāriputta** determined that he should have a proper meal. He went with **Losaka** to **Sāvatthī**, but no one would even notice them. He then took **Losaka** back to the monastery and, having collected food himself, sent it to **Losaka**, but the messengers entrusted with it ate it all themselves. It was afternoon when **Sāriputta** discovered this; he therefore went to the king's palace and, having obtained a bowl filled with *catumadhura* (honey, ghee, butter and sugar), took it to **Losaka** and asked him to eat out of the bowl as he (**Sāriputta**) held it, in case the food should disappear. That night **Losaka** died, and a shrine was erected over his ashes (Ja.i.234f). When the Buddha was asked why **Losaka** was so unlucky, he related the **Losakajātaka** (*q.v.*). **Losaka** is identified with **Mittavindaka** of that story.

Lohakumbha, **Lohakumbhī**, **Lohitakumbhiya**. A **Niraya**. Beings born there suffer from excessive heat (Snp-a.i.59; Ja.iii.22; v. 269). The *Niraya* extends under the whole of the earth and is four *nahutas* and one hundred thousand *yojanas* in depth. It is like a cauldron filled up to the brim with molten metal

(Snp-a.ii.480).

It is said (Mhv.iv.38) that when **Kāḷāsoka** attempted to extend his patronage to the **Vajjiputtaka** monks, the **Devas** frightened him with a dream that be had been cast into Lohakumbhī. See also the **Lohakumbhījātaka** (Ja 314).

Lohakumbhījātaka (Ja 314). The Bodhisatta was once an ascetic of great power. The king of **Benares**, having heard at night four sounds – du, sa, na, so – uttered by four beings who dwelt in hell, was greatly frightened. When he consulted his *Purohita*, the latter ordained a fourfold sacrifice. The Bodhisatta, seeing the fate that lay in wait for numerous creatures, went to the king's park and there, with the help of the *Purohita*'s chief disciple – not himself in favour of the sacrifice – explained to the king the meaning of the sounds and had the sacrificial animals released. The *Purohita*'s disciple is identified with **Sāriputta**.

The story was told in reference to **Pasenadi**, who one night heard four syllables uttered by four inhabitants of hell. These had once been nobles of **Sāvatthī**, guilty of adultery. After death they were born in four iron cauldrons. After sixty thousand years they had gradually come to the top of these cauldrons and had uttered these syllables in their attempt to proclaim their misery. The king, very frightened, consulted his priests, who ordered a sacrifice. But **Mallikā** intervened and sent the king to see the Buddha, who explained the matter and allayed the king's fears. Ja.iii.43-8; the stories, both of the past and present, appear also at Dhp-a.ii.5ff. and Pv-a.279ff. In both places the introductory story gives greater details.

Pasenadi heard the sounds while lying sleepless, because he contemplated putting a helpless man to death in order to obtain his beautiful wife. There are also other differences in the two accounts. For details see Burlingame: *Buddhist Legends* ii.100, n.1.

Lohakūṭapabbatavihāra. A monastery in a very remote place in India. It could be reached only by hanging on to the branch of a tree when the wind bent it. **Dāṭhāsena** attained *Arahant*-ship there. Ras.ii.110f.

Lohadvāra. A monastery in Ceylon, built by King **Mahā Nāma**. Cv.xxxvii.212.

Lohapāsāda. A building at **Anurādhapura**, forming the *uposatha* hall of the **Mahā Vihāra**. It was originally built by **Devānampiyatissa** (see Mhv.xv.205), but it was then a small building erected only to round off the form of **Mahā Vihāra** (*vihāraparipuṇṇamattasādhakaṁ*) (Mhv ṭ. 364). Later, **Duṭṭhagāmaṇī** pulled it down and erected on its site a nine-storeyed building, one hundred cubits square and high, with one hundred rooms on each storey. The building was planned according to a sketch of the Ambalaṭṭhikapāsāda (the actual **Ambalaṭṭhikā** (*q.v.*) of the **Lohapāsāda** was to the east of the building, DN a.ii.635) in **Bīraṇī**'s palace which eight *Arahants* obtained from the *Deva* world. The building was roofed with copper plates, hence its name. The nine storeys were occupied by monks, according to their various attainments, the last four storeys being reserved for *Arahants*. In the centre of the hall was a seat made in the shape of **Vessavaṇa**'s **Nārīvāhana** chariot (for details see Mhv.xxvii.1ff). The building was visible out at sea to a distance of one league (Mhv ṭ. 505). Once **Duṭṭhagāmaṇī** attempted to preach in the assembly hall of the **Lohapāsāda**, but he was too nervous to proceed. Realizing then how difficult was the task of preachers, he endowed largesse for them in every *vihāra* (Mhv.xxxii.42ff). **Duṭṭhagāmaṇī** had always a great fondness for the **Lohapāsāda**, and as he lay dying he managed to have a last view of it (Mhv.xxxii.9). Thirty crores were spent on its construction; in **Saddhātissa**'s day it caught fire from a lamp, and he rebuilt it in seven storeys at a cost of nine millions.

Khallāṭanāga built thirty-two other *pāsādas* round the **Lohapāsāda** for its ornamentation (Mhv.xxxiii.6), while **Bhātikābhaya** carried out various repairs to the building (Mhv.xxxiv.39), and **Āmaṇḍagāmaṇī** added an inner courtyard and a verandah (*ājira*) (Mhv.xxxv.3). **Sirināga I**. rebuilt it in five storeys (Mhv.xxxvi.25,52), **Abhayanāga** built a pavilion in the courtyard and **Goṭhābhaya** had the pillars renewed (Mhv.xxxvi.102).

He evidently started to rebuild the structure, because we are told (Mhv.xxxvi.124) that, after his death, his son **Jeṭṭhatissa** completed up to seven

storeys the **Lohapāsāda** which had been left unfinished (*vippakata*) by his father.

The building was worth one crore, and **Jeṭṭhatissa** offered to it a jewel worth sixty thousand, after which he renamed it **Maṇipāsāda**. Afterwards **Soṇa**, a minister of his brother, the renegade king **Mahā Nāma**, acting on the advice of heretical monks led by **Saṅghamitta**, destroyed the *pāsāda* and carried away its wealth to enrich **Abhayagirivihāra** (Mhv.xxxvii.10f,59).

Mahā Nāma's son, **Sirimeghavaṇṇa**, had the *pāsāda* restored to its original form (Mhv.xxxvii.62), and, later, **Dhātusena** renovated it (Mhv.xxxviii.54), as did **Aggabodhi I**., who distributed the three garments to thirty-six thousand monks at the festival of dedication and assigned a village to provide for its protection (Mhv.xlii.20). His successor, **Aggabodhi II**., deposited in the *pāsāda* the Buddha's right collar-bone, which relic was later transferred to the **Thūpārāma** (Mhv.xlii.53,59). In the reign of **Aggabodhi IV**., the ruler of **Malaya** repaired the central pinnacle (Mhv.xlvi.30), while **Māṇavamma** provided a new roof (Mhv.xlvii.65). **Sena II**. completely restored the *pāsāda* and placed in it an image of the Buddha in gold mosaic. The building was evidently not in use at the time, but he provided for its upkeep and assigned villages for its protection, and decreed that thirty-two monks should be in constant residence (Mhv.li.69f). **Sena IV**. was in the habit of preaching in the **Lohapāsāda** periodical sermons to the monks (Mhv.liv.4) which were based on the *Suttas*, but, after his death, the place again fell into disrepair and was destroyed by the **Coḷas**. **Parakkamabāhu I**. restored it once again (Mhv.lxxviii.102), but it was soon after pillaged again and fell into ruin, in which state it remains to this day. There are now sixteen hundred monolithic stone columns (the same number as in the time of **Parakkamabāhu I**.), which evidently formed the framework of the lowest storey.

Frequent mention is made of the books of sermons preached in the lowest storey of the **Lohapāsāda**, at which very large numbers were present. Once, when *Ambapāsāṇavāsī* **Cittagutta** preached the **Rathavinītasutta**, there were twelve thousand monks and one thousand nuns (Mhv ṭ.552f). On another occasion, **Bhātikābhaya** described the contents of the Relic chamber of the **Mahā Thūpa** to all the monks of the **Mahā Vihāra** assembled in the

Lohapāsāda (Mhv ṭ.555).

Buddhaghosa says (DN-a.ii.581) that, up to his day, it was customary for all the monks of Ceylon, who lived to the north of the **Mahā Vālukanadī**, to assemble in the **Lohapāsāda** twice a year, on the first and last days of the *vassa*, while those to the south of the river assembled at the **Tissa Mahā Vihāra**. When disputes arose as to the interpretation of various rules or teachings, the decision was often announced by a teacher of repute from the lowest storey of the **Lohapāsāda** (DN a.ii.442, 514).

The hood of the **Nāga** king **Mucalinda** was of the same size as the storehouse (*bhaṇḍāgāragabbha*) of the **Lohapāsāda** (Ud a.101). A mass of rock, as big as the seventh storey of the **Lohapāsāda**, if dropped from the *Brahma*-world, would take four months to reach the earth. DN-a.ii.678.

Loharūpa. The name given to an image of the Buddha, one of several in **Anurādhapura**. Cv.xlix.17.

Lohicca 01. A Brahmin of **Makkarakaṭa** in **Avanti**. Once when **Mahā Kaccāna** was living there in a forest hut, a number of **Lohicca**'s pupils came there and began abusing the monks, calling them shavelings, menials, etc. **Kaccāna** talked to them, telling them how degenerate were the Brahmins, differing from Brahmins of old, the present ones being backsliders, mere reciters, doing things for trifling gains. The pupils went back to **Lohicca** and told him this. **Lohicca** visited **Kaccāna** and discussed with him these statements, and, at the end of the talk, declared himself **Kaccāna**'s follower. SN.iv.117ff.

Lohicca 02. A Brahmin of **Sālāvatikā**. He once conceived the idea that a *samaṇa* or recluse who had reached a good state of mind should tell no one else of it, lest he should entangle himself in new bonds. When the Buddha went to **Sālāvatikā**, **Lohicca** sent the barber, **Bhesikā**, to invite the Buddha and the monks in his name. The Buddha accepted the invitation, and, at the end of the meal, questioned **Lohicca** regarding his views. At the end of the discussion **Lohicca** became the Buddha's follower. DN.i.224ff.

Lohiccasutta 01. The account of the visit of **Lohicca** (1) (*q.v.*) of **Makkarakaṭa** to **Mahā Kaccāna**. SN.iv.117ff.

Lohiccasutta 02. The twelfth *Sutta* of the **Dīghanikāya**, containing the discussion between the Buddha and **Lohicca** of Sālāvatikā. The underlying argument of the *Sutta* is that everyone should be allowed to learn; that everyone possessing certain attainments should be allowed to teach; but that if he does teach, he should teach all and to all, keeping nothing back, shutting no one out. But no man should take upon himself to teach unless he has first taught himself, and has acquired the faculty of imparting to others the truth he has gained himself. DN.i.224ff.

Lohitavāsī. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Lohitavāhakhaṇḍa. The field of battle on which **Canda**, son of **Paṇḍula**, slew the five brothers of **Suvaṇṇapālī**. Mhv.x.43.

Va-Vā.

Vakajātaka (Ja 300). A wolf once lived on a rock near the **Ganges**. The winter floods came and surrounded the rock, and the wolf, unable to escape, decided to keep the holy day. The Bodhisatta, who was **Sakka**, appeared before him in the guise of a he-goat, and the wolf, forgetting his holy day, chased him round and round the rock. Finding he could not succeed in catching him, the wolf expressed his joy that his holy day had not been violated! **Sakka**, hovering above him, rebuked him for his weakness.

The story was related in reference to some monks, followers of **Upasena** (**Vaṅgantaputta**) (*q.v.*). Being aware of the permission granted by the Buddha to the monks who practiced the thirteen *dhutaṅgas* to visit him even during his periods of solitude, these monks would practice them for a short while and then visit him. But, the visit over, they would at once throw off their rag robes and don other garments. The Buddha discovered this and related the **Jātaka**. Ja.ii.449ff.; cp. Vin.iii.231f., where no mention is made of the **Jātaka**.

Vakkali 01. **Vakkali Thera**. He belonged to a Brahmin family of **Sāvatthī** and became proficient in the three Vedas. After he once saw the Buddha he could never tire of looking at him, and followed him about. In order to be closer to him he became a monk, and spent all his time, apart from meals and bathing, in contemplating the Buddha's person. One day the Buddha said to him, "The sight of my foul body is useless; he who sees the Dhamma, he it is that sees me" (*yo kho dhammaṁ passati so maṁ passati; yo maṁ passati so dhammaṁ passati*) (Cp. Iti.92). But even then **Vakkali** would not leave the Buddha till, on the last day of the rains, the Buddha commanded him to depart. Greatly grieved, **Vakkali** sought the precipices of **Gijjhakūṭa**. The Buddha, aware of this, appeared before him and uttered a stanza; then stretching out his hand, he said: "Come, monk." Filled with joy, **Vakkali** rose in the air pondering on the Buddha's words and realized *Arahant*-ship. AN a.i.140f.; the **Apadāna** account (Ap.ii.465f.) is similar. It says that the Buddha spoke to him from the foot of the rock. **Vakkali** jumped down to meet the Buddha, a depth of many cubits, but he alighted unhurt. It was on this occasion that the Buddha declared his eminence

among those of implicit faith; also Dhp-a.iv.118f. The **Dhammapada Commentary** reports three verses uttered by the Buddha in which he assures **Vakkali** that he will help him and look after him.

According to the **Theragāthā** Commentary (Thag a.i.420), when **Vakkali** was dismissed by the Buddha he lived on **Gijjhakūṭa**, practising meditation, but could not attain insight because of his emotional nature (*saddhā*). The Buddha then gave him a special exercise, but neither could he achieve this, and, from lack of food, he suffered from cramp. The Buddha visited him and uttered a verse to encourage him. **Vakkali** spoke four verses (Thag.350-4) in reply, and, conjuring up insight, won *Arahant*-ship. Later, in the assembly of the monks, the Buddha declared him foremost among those of implicit faith (*saddhādhimuttānaṁ*) (cp. AN.i.25; also Divy.49 and Vibh a.276; Vsm.i.129). In the **Pārāyaṇavagga** (Snp. vs. 1146) the Buddha is represented as holding **Vakkali** up to **Piṅgiya** as an example of one who won emancipation through faith.

The **Saṁyutta** account (SN.iii.119ff.; SN a.ii.229) gives more details and differs in some respects from the above. There, **Vakkali** fell ill while on his way to visit the Buddha at **Rājagaha**, and was carried in a litter to a potter's shed in **Rājagaha**. There, at his request, the Buddha visited him and comforted him. He questioned **Vakkali**, who assured him that he had no cause to reprove himself with regard to morals (*sīlato*); his only worry was that he had not been able to see the Buddha earlier. The Buddha told him that seeing the Dhamma was equivalent to seeing him, and because **Vakkali** had realized the Dhamma, there would be no hereafter for him. After the Buddha had left, **Vakkali** asked his attendants to take him to **Kāḷasilā** on **Isigili**. The Buddha was on **Gijjhakūṭa** and was told by two **Devas** that Vakkali was about to "obtain release." The Buddha sent word to him: "Fear not, Vakkali, your dying will not be evil." Vakkali rose from his bed to receive the Buddha's message, and sending word to the Buddha that he had no desire or love for the body or the other *khandhas*, he drew a knife and killed himself. The Buddha went to see his body, and declared that he had obtained *Nibbāna* and that **Māra**'s attempt to find the consciousness of Vakkali would prove useless.

The Commentary adds that Vakkali was conceited and blind to his remaining

faults. He thought he was a *khīṇāsava*, and that he might rid himself of bodily pains by death. However, the stab with the knife caused him such pain that at the moment of dying he realized his *puthujjana* state, and, putting forth great effort, attained *Arahant*-ship.

His resolve to become chief among the *saddhādhimuttas* had been made in the time of **Padumuttara Buddha**, when he saw a monk also named **Vakkali** similarly honoured by the Buddha. Ap.ii.465f.; AN-a.i.140.

Vakkali 02. A monk in the time of **Padumuttara Buddha**, declared chief of those having implicit faith. Thag-a.i.422; Ap.ii.466.

Vakkalisutta. The account, given in the **Saṁyuttanikāya** (SN.iii.119ff) of the attainment of *Arahant*-ship and death of **Vakkali** (1) (*q.v.*).

Vakkula. See **Bakkula**.

Vaggamudātīriyā. Monks who lived on the banks of the **Vaggumudā**, evidently distinct from **Yasoja** (*q.v.*) and his companions. When there was scarcity of food in the **Vajjī** country these monks went about praising each other's superhuman qualities so that the laymen, deceived by their pretensions, kept them in great luxury. When the Buddha discovered this, he rebuked them strongly and laid down the rules concerning the fourth **Pārājikā** offence. Vin.iii.87ff.; Vin-a.ii.481ff.; Dhp-a.iii.480.

Vaggumudā. *v.l.* **Vattamudā**. A river in the **Vajjī** country. On its banks lived **Yasoja** and his five hundred companions. Ud.iii.3; Thag-a.i.357.

Vaggulivatthu. The story of 500 bats who were born in heaven by listening to a recital of the **Abhidhamma**. Sās-d.81f.

Vaṅka. A king of **Sāvatthī**. For his story see the **Ghatajātaka** (Ja 355). He is identified with **Ānanda**. Ja.iii.170.

Vaṅkaka. The name of Mount **Vepulla** in the time of **Koṇāgamana Buddha**. SN.ii.191.

Vaṅkagiri, **Vaṅkapabbata**, **Vaṅkatapabbata**. A mountain in Himavā to which **Vessantara** was banished with his family. It was thirty leagues from the **Ceta** country and sixty leagues from **Jetuttara**, the way passing through **Suvaṇṇagiritāla**, over the river **Kontimāra**, through **Arañjaragiri**, **Dunniviṭṭha**, northwards beyond **Gandhamādana**, over Mt. **Vipula**, across the **Ketumatī** River, through Mount **Nāḷika** and the **Mucalinda** Lake (Cp.i.9; Ja.vi.514, 518, 519).

Vessantara and his family lived there in a hermitage built by **Vissakamma** at **Sakka**'s suggestion (Ja.vi.520). **Sañjaya** later built a road, eight *usabhas* wide, from **Jetuttara** to **Vaṅka**. Ja.vi.580.

Vaṅkanāsikatissa. King of Ceylon (171-4 CE.). He was the son of **Vasabha** and his wife was the daughter of King **Subha**. He built the **Mahā Maṅgalavihāra** and his wife built the **Mātuvihāra** in honour of a monk who had given her his blessing. Vaṅkanāsika's son was **Gajabāhukagāmaṇī**. Mhv.xxxv.108ff.; Dpv.xxii.12, 27f.

Vaṅkahāra, **Vaṅgahāra**. A district in India, the birthplace of the Therī **Cāpā**. Thīg a.220; but see Snp a.i.259, where the *janapada* is called **Vaṅgahāra**, not **Vaṅkahāra**. It was probably to the south of **Magadha** (Sisters.132f). **Upaka** lived there for some time, first as an **Ājīvaka** and later as **Cāpā**'s husband. The place is said to have been infested with fierce flies. MN a.i.388.

Vaṅkāvaṭṭakagalla. A monastery in Ceylon, built by **Mahā Cūḷi Mahā Tissa**. Mhv.xxxiv.9.

Vaṅga, **Vaṅgā**. The name of a people and their country, the modern Bengal. It is nowhere mentioned in the four *Nikāyas*, nor included among the **Mahā Janapadas**. The mother of **Sīhabāhu** and **Sīhasīvalī** was a **Vaṅga** princess, the daughter of the **Vaṅga** king who had married the daughter of the king of **Kaliṅga** (Mhv.vi.1ff.; Dpv.ix.2). The **Milinda** (p. 359) mentions **Vaṅga** as a trading place to be reached by sea.

Vaṅganta. A Brahmin, father of **Sāriputta** (Snp a.i.331; Ud a.266) (*q.v.*) and husband of **Rūpasārī** (Ap.i.102). The Brahmin **Mahā Sena** was his friend, and the son of another friend became **Sāriputta**'s attendant (Dhp a.ii.94). See **Kiṁsīlasutta**.

Vaṅgantaputta. The epithet applied to **Sāriputta**'s brother **Upasena**, to distinguish him from others of the same name.

Vaṅgīsa Thera. He belonged to a Brahmin family and was proficient in the Vedas. He gained repute by tapping on skulls with his finger nail and telling thereby where the owners of the skull were reborn. During three years he thus gained much money. Then, in spite of the protests of his colleagues, he went to see the Buddha, who gave him the skull of an *Arahant* (according to the **Apadāna**, he saw **Sāriputta** first and learnt from him about the **Buddha**). **Vaṅgīsa** could make nothing of this and joined the Saṅgha to learn its secret. He was ordained by **Nigrodhakappa**, and, meditating on the thirty-two constituents of the body, he won *Arahant*-ship. He then visited the Buddha again and praised him in various verses, full of similes and metaphors. This brought him reputation as a poet (*Kāvyacitta* or *Kāveyyamatta*). Later the Buddha declared him foremost among those pre-eminent in ready expression (*paṭibhāṇavantānaṁ*). His resolve to attain to this position was made in the time of **Padumuttara Buddha**. AN.i.24; Dpv.iv.4; Thag-a.ii.192ff.; AN-a.i.149ff.; Dhp-a.iv.226f.; Snp-a.i.345f.; Ap.ii.495ff.

The **Theragāthā** contains numerous verses spoken by him on various occasions (Thag.1208-79; most of these are repeated at SN.i.183ff) some of them (1209-18) uttered about himself, his attempts to suppress desires excited by the sight of gaily-dressed women (Cf. SN.i.185; on one such occasion, he confessed his disaffection to **Ānanda**, who admonished him); others (1219-22) were self admonitions against conceit because of his facility of speech; some were spoken in praise of sermons preached by the Buddha – e.g., the **Subhāsitasutta** (1227-30), a *Sutta* on *Nibbāna* (1238-45), and a *Sutta* preached at the *Pavāraṇa* ceremony (1231-7). Several verses were in praise of his colleagues – e.g. **Sāriputta** (1231-3), **Aññā Koṇḍañña** (1246-8), and **Moggallāna** (1249-51). One

of **Vaṅgīsa**'s long poems (vvs. 1263-74) is addressed to the Buddha, questioning him as to the destiny of his (**Vaṅgīsa**'s) teacher **Nigrodhakappa**. The Commentary (Thag a.ii.211) explains that when **Nigrodhakappa** died **Vaṅgīsa** was absent and wished to be assured by the Buddha that his teacher had reached *Nibbāna*. But the poem is more than a question. It is really a eulogy of the Buddha. Another verse (1252) describes the Buddha as he sat surrounded by his monks on the banks of the **Gaggarā** at **Campā**.

The **Saṁyutta** (SN.i.185ff.; SN a.i.207ff) devotes one whole section to **Vaṅgīsa**, dealing with the incidents connected with his life and giving poems made by him on these occasions. The **Milinda** (p. 390) also contains a poem attributed to **Vaṅgīsa** in praise of the Buddha. According to the **Apadāna** (Ap.ii.497, vs.27), he was called **Vaṅgīsa**, both because he was born in **Vaṅga** and also because he was master of the spoken word (*vacana*). See also **Vaṅgīsasutta** and **Subhāsitasutta**.

Vaṅgīsattheravatthu. The story of **Vaṅgīsa**'s conversion, his entry into the Saṅgha, and his attainment of *Arahant*-ship. Dhp a.iv. 226f.

Vaṅgīsattherasaṁyutta. The eighth section of the **Saṁyuttanikāya** (SN.i.185-96), dealing with incidents connected with **Vaṅgīsa Thera**.

Vaṅgīsasutta 01. Preached by the Buddha at **Aggāḷavacetiya**. **Vaṅgīsa**'s teacher, **Nigrodhakappa**, had just died there, and **Vaṅgīsa** asks the Buddha if he had attained *Nibbāna*. **Vaṅgīsa**'s question is really a poem in itself, containing ten verses, in praise of the Buddha. The Buddha says that **Kappa** has won *Nibbāna*, because he had severed all the bonds of **Māra**. **Vaṅgīsa** then declares that **Kappa** attained that state because he followed the Buddha's teaching. Snp. pp. 59ff.; the verses of the *Sutta* are included in the **Theragāthā** (1263-79). In the Commentary (Snp-a.i.345) the *Sutta* is called **Nigrodhakappasutta**.

Vaṅgīsasutta 02. A set of ten verses, spoken by **Vaṅgīsa** at **Jetavana**, soon after winning *Arahant*-ship, as he sat experiencing the bliss of emancipation. He congratulates himself on having become a disciple of the Buddha. SN.i.196; the verses are included in Thag.1253-62.

Vaṅguttara. A mountain in Ceylon on which was built the **Pācīnapabbata** *vihāra* by **Sūratissa** (Mhv.xxi.5). The **Mahā Vaṁsaṭīkā** (p. 424) explains that Vaṅguttara was at the foot of **Ekadvārika** *pabbata*.

Vacanatthajoti, **Vacanatthajotikā**. A glossary on the **Vuttodaya** by **Vepullabuddhi** Thera. Sās., p. 75; Bode, 28, n.5.

Vacanasutta. See **Vanaropasutta**.

Vacāvāṭaka. A village in the **Merukandara** district, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.282, 295.

Vaccavācaka. See **Vācavācaka** above.

Vaccha 01. A Brahmin ascetic of long ago, near whose hut lived some *Kinnaras*. A spider used to weave his web around them, crack their heads and drink their blood. The *Kinnaras* sought **Vaccha**'s assistance, but **Vaccha** refused to kill the spider, till tempted by the offer of a *Kinnara* maiden named **Rathavatī** as his servant. **Vaccha** killed the spider and lived with **Rathavatī** as his wife.

This story was among those related by **Mahosadha**'s parrot **Māthara** to the mynah bird of the **Pañcāla** king's palace, to show her that in love there is no unlikeness – a man may well mate with a *Kinnarī*, a parrot with a mynah. Ja.vi.422.

Vaccha 02. See **Kisavaccha**, **Nandavaccha**, **Pilindavaccha**, **Tirīṭavaccha**, **Vacchagotta**, etc. Also **Ukkhepakatavaccha** and the two **Vanavaccha**s.

Vacchagotta 01. A *Paribbājaka*, who later became an *Arahant* Thera. Several conversations he had with the Buddha are mentioned in the books. For details see the **Tevijja Vacchagottasutta**, **Aggi Vacchagottasutta**, **Mahā Vacchagottasutta**, **Vacchasutta** and **Vacchagottasutta**. Some of these *Suttas* are quoted in the **Kathāvatthu** (e.g., p. 267, 505). The **Saṁyuttanikāya** contains a whole section on **Vacchagotta**; his discussions were chiefly concerned with such mythical questions as to whether the world is eternal, the nature of life, the

existence or otherwise of the **Tathāgata** after death, etc. SN.iii.257ff.; see also SN.iv.391ff., for several discussions of **Vacchagotta** with **Moggallāna**, **Ānanda** and **Sabhiya** Kaccāna on similar topics. The three **Vacchagottasutta**s of the **Majjhimanikāya** seem to contain the story of **Vacchagotta**'s conversion, in due order: at the conclusion of the **Tevijja Vacchagotta** (No. 72) it is merely stated that "the *Paribbājaka* **Vacchagotta** rejoiced in what the Blessed One has said." At the end of the next, the **Aggi Vacchagotta**, he is mentioned as having accepted the Buddha as his teacher. In the third, the **Mahā Vacchagotta**, he seeks ordination from the Buddha at **Rājagaha**, and receives it after the requisite probationary period of four months. He returns to the Buddha after two weeks and tells him that he has attained all that is to be attained by a non-*Arahant*'s understanding and asks for a further exposition of the Dhamma. The Buddha tells him to proceed to the study of calm and insight, whereby sixfold *abhiññā* may be acquired. **Vacchagotta** profits by the lesson and soon after becomes an *Arahant*. He thereupon sends news of his attainment to the Buddha through some monks, and the Buddha says he has already heard the news from the **Devas** (MN.i.493-97).

This story definitely identifies the *Paribbājaka* with the Thera of the same name, whose verse of ecstasy is included in the **Theragāthā** (vs. 112). According to the Commentary (Thag-a.i.221), he belonged to a rich Brahmin family of the Vaccha clan (**Vacchagotta**). His personal name is not given. He became an expert in Brahmin learning, but failing to find therein what he sought, he became a *Paribbājaka*, joining the Buddha's Saṅgha later.

In the time of **Vipassī Buddha** he was a householder of **Bandhumatī**, and one day, when the Buddha and his monks were invited to the king's palace, he swept the street along which the Buddha passed and set up a rag as decoration. As a result he was born, four *kappas* ago, as a *rājā*, **Sudhaja** by name. He is probably identical with **Vīthisammajjaka** of the **Apadāna**. Ap.i.177.

Vacchagotta 02. A *Paribbājaka*. He is mentioned in the **Aṅguttaranikāya** (AN.i.180f) as visiting the Buddha at **Venāgapura**, where he was at the head of the Brahmins. He is possibly to be identified with **Vacchagotta** (1). In this context, however, he is called **Venāgapurika**. **Vacchagotta** (1) (*q.v.*) was a

native of **Rājagaha**, but seems to have travelled widely, for we find him visiting the Buddha at **Vesālī** (MN.i.481), at **Sāvatthī** (MN.i.483; SN.iii.257), and at **Ñātikā** (SN.iv. 401), in addition to his visits to **Rājagaha** (MN.i.489). The Commentary (AN a.i.410), moreover, explains **Venāgapurika** by "*Venāgapurikavāsī*," which may mean that he merely lived at **Venāgapura** and was not necessarily a native of that place. **Vacchagotta**'s question was as to how the Buddha looked so shining and his colour so clear? Was it because he slept on a luxurious bed? The Buddha answered that his bed was luxurious and comfortable, but from quite a different point of view. At the end of the discourse, **Vacchagotta** declares himself a follower of the Buddha.

Vacchagotta 03. A Brahmin of **Kapilavatthu**, father of **Vanavaccha** Thera (*q.v.*). Thag-a.i.58.

Vacchagottasutta. The *Paribbājaka* **Vacchagotta** asks the Buddha if it be true that the Buddha discourages the giving of alms to other than his own followers. The Buddha says that, in his eyes, even pot scorings or dregs from cups thrown into a pool or cesspool, to feed the creatures living there, would be a source of merit. But gifts made to the good are more fruitful than those made to the wicked. The good are those who have abandoned lust, malevolence, sloth and torpor, excitement and flurry and doubt and wavering. AN.i.160f.

Vacchanakha. The Bodhisatta born as a *Paribbājaka*. See the **Vacchanakhajātaka** (Ja 235).

Vacchanakhajātaka (Ja 235). The Bodhisatta was once born as **Vacchanakha**, an anchorite living in the **Himālaya**, and on one occasion, having gone to **Benares** for salt and seasoning, he stayed in the king's garden. A rich man saw him and, pleased with his looks, attended to his wants. A friendship soon grew up between them, and the rich man invited the hermit to give up his robes and share his wealth. But this offer the hermit refused, pointing out the disadvantages of household life.

The story was told in reference to an attempt of **Roja**, the **Malla**, friend of

Ānanda, to tempt the latter back to the worldly life by offering him half his possessions. **Roja** is identified with the rich man of the story. Ja.ii.231ff.

Vacchapāla Thera. An *Arahant*. He belonged to a rich Brahmin family of **Rājagaha**. He witnessed the miracles performed by **Uruvelā Kassapa** and his self-submission to the Buddha when they visited **Bimbisāra** together, and marvelling thereat, entered the Saṅgha. Within a week he developed insight and became an *Arahant*.

In the past he had been a Brahmin, expert in Brahmin lore, and one day, while seeking a suitable person to whom he might give a large vessel of milk-rice left over from the sacrifice, he saw **Vipassī Buddha** and offered it to him. Forty-one *kappas* ago he became a king named **Buddha** (Thag.71; Thag a.i.159f). He is probably identical with **Pāyāsadāyaka** of the **Apadāna**. Ap.i.157.

Vacchasutta or **Bandhasutta**. A conversation between the Buddha and **Vacchagotta** *Paribbājaka*. **Vacchagotta** asks, and the Buddha explains, why, unlike the various **Paribbājakas**, the Buddha does not say whether the world is eternal or not, or make various similar statements. **Vacchagotta** puts the same question to **Moggallāna** and receives the same answer. **Vacchagotta** expresses his admiration of the fact that teacher and pupil should agree so closely. SN.iv.395f.; cp. SN.iii.257f.

Vacchāyana. See **Pilotika**. **Buddhaghosa** says (MN a.i.393) this was the name of **Pilotika**'s *gotta*.

Vajagaragirivihāra. A monastery, probably in Ceylon, the residence of Kāḷadeva Thera (*q.v.*). MN a.i.100.

Vajira 01. A *senāpati* of **Dappula II**. He built **Kacchavāla** *vihāra* for the **Paṁsukūlīs**. Cv.xlix.80.

Vajira 02. A minister of **Sena I**. He built for the monks a dwelling house called **Vajirasenaka**. Cv.i.84.

Vajira 03. A teacher who wrote a commentary to the work of Jaṅghadāsaka. Gv.74.

Vajira 04. One of the seven **Yakkhas**, guardians of **Jotiya**'s palace. He stood at the third gate and had a retinue of three thousand. Dhp a.iv.209.

Vajirakumārī, **Vajirā**. Daughter of **Pasenadi**. When peace was established between **Pasenadi** and **Ajātasattu**, **Pasenadi** gave **Vajirā** in marriage to **Ajātasattu**, and gave, as part of her dowry, the village in **Kāsi** which had been the cause of their quarrel (Ja.ii.404; iv. 343; Dhp-a.iii.266). In the **Piyajātikasutta** (MN.ii.110) she is called **Vajirī**. She was **Pasenadi**'s only daughter. MN a.ii.751.

Vajiragga. A general of **Udaya II**. He helped in the subjugation of **Rohaṇa** and in the capture of the *Ādipāda* **Kittaggabodhi**, who had rebelled against the king. Cv.li.105, 118, 126.

Vajirapāṇī. A **Yakkha**. It is said that whoever, even up to the third time of being asked, refuses to answer a reasonable question put by a Buddha, his head will split into pieces on the spot. It was **Vajirapāṇī**'s duty to frighten such people by appearing before them in the sky, armed with a thunderbolt, which he was ready to hurl if necessary. He was visible only to the Buddha and the person in question. Two instances of this are given in the books – once in the case of **Ambaṭṭha** (DN.i.95; cf. the story in the **Ayakūṭajātaka**, Ja 347), and again in that of **Saccaka Nigaṇṭhaputta** (MN.i.231).

Buddhaghosa says (DN a.i.264; MN a.i.457; cp. Divy.130) that **Vajirapāṇī** is identical with **Sakka**, and proceeds to describe the fierce appearance assumed by him on these occasions. This arrangement was made in fulfilment of a promise made by **Sakka**, in the presence of **Mahā Brahma**, when the Buddha was reluctant to preach the Dhamma (See Vin.i.5f), that if the Buddha would establish his rule of the Dhamma (*Dhammacakka*), **Sakka** would afford it the necessary protection. In some places (e.g., Cv.xcvi.37; see also JRAS. 1916, p.733f), **Vajirapāṇī**'s conquest of the **Asuras** is alluded to, thus establishing his identity with Indra. See also **Vajirahattha**.

Vajirabāhu. A **Yakkha** who, with four thousand others, kept guard at the fourth gate of **Jotiya**'s palace. Dhp a.iv.209.

Vajirabuddhi. See **Mahā Vajirabuddhi**.

Vajirabuddhiṭīkā, also called **Vinayagandhi** or **Vinayagaṇṭhi**. A *ṭīkā* or explanation of difficult passages in the Vinaya Commentaries by **Mahā Vajirabuddhi** Thera of Ceylon. Gv.60, 66.

Vajiravāpi. A tank in Ceylon near which was a fortress, once occupied by **Gokaṇṇa**. Cv.lxx.72.

Vajiravutti. See **Vajirā** (3).

Vajirasama. *v.l.* **Vajirāsakha**. Ninety-one *kappas* ago there were seven kings of this name, all previous births of **Sucidāyaka** Thera (Ap.i.135).

Vajirasena. A building in the **Abhayagiri** *vihāra*, erected by **Vajira**, minister of **Sena I**. Cv.l.84.

Vajirahattha. A *Deva*, conqueror of the **Asuras** (DN.ii.259). **Buddhaghosa** identifies him with Indra. DN-a.ii.689.

Vajirā 01. **Vajirā**. See **Vajirakumārī**.

Vajirā 02. **Vajirā Therī**. The **Saṁyuttanikāya** (SN.i.134f) relates that one day, when she was taking her siesta in **Adhavana** at **Sāvatthī**, **Māra** questioned her as to the origin of "being" (*satta*), its creator, its origin, its destiny. **Vajirā** answers that there is no such thing as "being," apart from certain conditioned factors, like a chariot, which exists only because of its parts. **Māra** retires discomfited.

Vajirā's verses are often quoted (E.g Kv. 240, 626; Mil. p.28; Vsm.ii.593) both in the Canon and in later works, but they are not included in the **Therīgāthā**, nor do we know anything else about her.

Vajirā 03. A city in which reigned twenty-six kings, descendants of *Deva*. The last of them was called **Sādhīna** (Dpv.iii.20). The **Mahā Vaṁsaṭīkā** (p.128, 130) calls the city **Vajiravutti**. According to the **Buddhavaṁsa** (Bv.xxviii.8), the Buddha's bowl and staff were deposited, after his death, in **Vajirā**.

Vajirā 04. Wife of **Sakkasenāpati**, the son of **Kassapa V**. She built a *pariveṇa*, which was named after her. Cv.lii.52, 62.

Vajirāvudha. The weapon of **Sakka**. If he were to strike with it the **Sineru** *pabbata*, the weapon would pierce right through the mountain, which is one hundred and sixty-eight thousand *yojanas* in height. Snp-a.i.225.

Vajirāsutta. An account of the conversation between **Vajirā Therī** and **Māra**. SN.i.134f.

Vajirindha. A Brahmin of **Sucirindha**, whose daughter gave a meal of milk-rice to **Kakusandha Buddha** just before his Awakening. Bv-a. p.210.

Vajirī, **Vājirī**. See **Vajirakumārī**.

Vaḷḷabhūmi. See **Vajjī**.

Vaḷḷita Thera. He belonged to a retainer's (*ibbha*) family in **Kosala**, and, because he had come from the *Brahma* world, he wept whenever a woman took him in her arms. Since he thus avoided the touch of women, he came to be called "*Vajjita*." When of age, he saw the Buddha's Twin Miracle, entered the Saṅgha, and on that same day attained *Arahant*-ship with six fold *abhiññā*.

Sixty-five *kappas* ago he was born in a remote village as a woodsman, and seeing the **Pacceka Buddha**, **Upasanta**, he offered him a *campaka*-flower (Thag a.i.336). Two verses spoken by him are included in the **Theragāthā** (vss.215-6). He is evidently identical with **Ekacampakapupphiya** of the **Apadāna**. Ap.i.288.

Vaḷḷiputta or **Vesālisutta**. Contains the story of the discontent of **Vaḷḷiputta** (1). SN.i.201f.

Vajjiputta Thera 01. He belonged to the family of a minister of **Vesālī**, and, seeing the majesty of the Buddha who visited the city, he joined the Saṅgha and lived in a wood near by. A festival took place in **Vesālī**, with much singing and dancing and gaiety. This distracted **Vajjiputta**, and he expressed his disgust in a verse spoken in scorn of the forest life. A woodland sprite heard him and upbraided him, saying, "Though you spurn life in the forest, the wise, desiring solitude, think much of it," and she then uttered a verse praising it. This verse, which the monk afterwards repeated, is included in Thag.vs.62. Urged on by the sprite's words, **Vajjiputta** developed insight and became an *Arahant*.

Ninety-one *kappas* ago he had been a householder and had paid homage to **Vipassī Buddha**, with pollen from *nāga*-flowers. Forty-five *kappas* ago he was a king, named **Reṇu**. Thag a.i.142f. **Vajjiputta**'s story is given very briefly in SN.i.201f. **Vajjiputta**'s story is also given in the **Dhammapada Commentary** There he is called a *rājā*, and is said to have renounced his kingdom when his turn came to rule. On the day of the festival, on the full moon day of **Kattika**, he was filled with discontent. After his conversation with the woodland sprite, he sought the Buddha, who preached to him. He attained *Arahant*-ship at the end of the Buddha's sermon. Dhp a.iii.460f.; see also SN a.i.228, where also he is called *rājā*. There may be some confusion between **Vajjiputta** (1) and (2). He is evidently to be identified with **Reṇupūjaka** of the **Apadāna**. Ap.i.146.

Vajjiputta Thera 02. He belonged to a **Licchavī** *rājā*'s family, and while still young, and learning various arts, such as training elephants, he was filled with the desire for renunciation. One day he went to a *vihāra* where the Buddha was preaching, entered the Saṅgha, and not long after became an *Arahant*.

After the Buddha's death, when the chief Elders were living in various places prior to their agreed meeting for the recital of the Dhamma, he saw **Ānanda**, still a learner (*sekha*), teaching the Dhamma to a large assembly. Wishing to urge him to higher attainment, **Vajjiputta** uttered a verse, and this verse was among those which led to **Ānanda**'s attainment of *Arahant*-ship. The verse is found in Thag.vs.119. In SN.i.199 the verse is attributed to a forest *Deva* who wished to agitate **Ānanda**. In Rockhill (op.cit., 155f.), **Vajjiputta** was **Ānanda**'s attendant at the time and preached to the people while **Ānanda** meditated.

Ninety-four *kappas* ago, **Vajjiputta** had seen a **Pacceka Buddha** begging for alms and had given him plantain fruits. Thag-a.i.236f.

Vajjiputtakasutta. A **Vajjī** monk visits the Buddha at the **Kūṭāgārasālā** in **Vesālī**, and complains that he has to recite over two hundred and fifty rules twice a month. "I cannot stand such training," he says. The Buddha then asks him if he can train himself in three particulars. The monk agrees to do this and is told to develop higher morality, the higher thought and higher insight (*adhisīla*, *adhicitta*, *adhipaññā*). The monk develops these, and, as a result, gets rid of lust, malice, and delusion. AN.i.230f.

Vajjiputtakā, **Vajjiputtakas**, **Vajjiputtiyā**, **Vajjiputtiyas**. The name of a large group of monks belonging to the **Vajjī** clan and dwelling in **Vesālī**, who, one century after **Gotama Buddha**'s death, brought forward Ten Points (*dasa vatthūni*) as being permissible for members of the Saṅgha. These points are as follows:

- (1) The storing of salt in a horn (*siṅgiloṇakappa*);
- (2) The eating of food when the shadow of the sun had passed two fingers' breadth beyond noon (*duvaṅgulakappa*);
- (3) To eat once and then go again to the village for alms (*gāmantarakappa*);
- (4) The holding of the *uposatha* separately by monks dwelling in the same district (*āvāsakappa*);
- (5) The carrying out of an official act when the assembly is incomplete (*anumatikappa*);
- (6) The following of a practice because it is so done by one's tutor or teacher (*āciṇṇakappa*);
- (7) The eating of sour milk by one who has already had his midday meal (*amathitakappa*);
- (8) The use of strong drink before it has fermented (*jalogikappa*);
- (9) The use of a rug which is not of the proper size (*nisīdanakappa*);
- (10) The use of gold and silver (*jātarūparajatakappa*).

The orthodox monks refused to agree to these points, and one of their leaders, **Yasa** Kākaṇḍakaputta, publicly condemned the action of the

Vajjiputtakas. **Yasa** then left **Kosambī**, and, having summoned monks from **Pāvā** in the west and **Avanti** in the south, sought **Sambhūta** Sāṇavāsi in **Ahogaṅga**. On his advice they sought **Soreyya Revata**, and together they consulted **Sabbakāmi** at **Vālikārāma**. In the Council that followed the Ten Points were declared invalid, and this decision was conveyed to the monks. Soon after was held a recital of the Dhamma in which seven hundred monks took part under the leadership of **Soreyya Revata**. The recital lasted eight months.

The story of the **Vajjiputtaka** heresy is given in the twelfth chapter of the **Cūḷa Vagga** (Vin.ii.294ff.); the Mhv.iv.9ff. gives more details in certain respects; see also Dpv.iv.48ff.; v.17ff.; 32ff.

It is noteworthy that even during the Buddha's life five hundred monks, described as **Vajjiputtakā**, seceded from the Saṅgha and joined **Devadatta** though they were later brought back by **Sāriputta** and **Moggallāna** (Vin.ii.199f.). **Buddhaghosa** actually (Vin-a.i.228) identifies the heretics as belonging to the same party. For the part played by **Yasa Thera** see **Yasa** (2).

The **Vajjiputtakas** refused to accept the finding of **Revata**'s Council and formed a separate sect, the **Mahā Saṅghikas**, numbering ten thousand monks, who held a recital of their own.

Vajjiyamāhita. A householder of **Campā**, a devout and skilled follower of the Buddha. Once, when on his way to see the Buddha at **Gaggarā** Lake, he found he had arrived too early and went into the *Paribbājakārāma* near by. The **Paribbājakas** asked him if it was true that the Buddha ridicules all forms of asceticism and austerity. They spoke of the Buddha as a teacher of a discipline which he himself did not follow (*venayika*) and as a destroyer of beings (*appaññattika*) (for an explanation of these terms, see AN a.v.64). Vajjiyamāhita refuted their arguments, maintaining that the Buddha declared what was good and what was bad, and that the truth of his teachings could be proved. Having thus silenced them, he sought the Buddha, to whom he repeated the conversation. The Buddha praised him, and said it was untrue that he discouraged all austerity and asceticism; such penances as led to the destruction of evil states and the promotion of good states, he welcomed and encouraged. When Vajjiyamāhita had left him, the Buddha held him up to the monks as an

example of a good householder, capable of profitable discussion with followers of other persuasions. AN.v.189ff.; see also AN.iii.451.

Vajjiyasutta. The story of the visit of **Vajjiyamāhita** to the Buddha. AN.v.189ff.

Vajjirājā. See **Vajjī**.

Vajjihārā. The name of a tribe. Ap.ii.359 (vs. 19).

Vajjī, **Vajjīs**, **Vajjians**. The name of a country and of its people. It was one of the sixteen **Mahā Janapadas**. The inhabitants appear to have consisted of several confederate clans of whom the **Licchavī** and the **Videhā** were the chief. A passage in the Commentaries (e.g., DN a.ii.519) – which states that among those responsible for the administration of justice in the Vajjī country (see **Licchavī**) were the *Aṭṭhakulakā* – has given rise to the conjecture that *Aṭṭhakulakā* meant heads of eight clans composing the Vajjī confederacy. There is no other evidence regarding the number of the clans. The *Aṭṭhakulakā* were probably a judicial committee.

As time went on the **Licchavī** became the most powerful of these clans (*Licchavī Vajjiraṭṭhavāsīhi pasatthā*) (e.g., MN a.i.394), and the names Vajjī and **Licchavī** were often synonymous. See **Licchavī**; in the *Trikandaseṣa*, quoted by Cunningham (*Ancient Geography of India*. 509), *Licchavī*, *Vaideha* and *Tirabhukti* were synonymous. In one passage (AN.iii.76) the **Licchavī**, **Mahā Nāma**, seeing that a band of young **Licchavīs** who had been out hunting were gathered round the Buddha, is represented as saying, "These **Licchavīs** will yet become Vajjians" (*bhavissanti Vajjī*). This probably only means that there was great hope of these young men becoming true Vajjians, practising the seven conditions of welfare taught by the Buddha, conditions which ensured their prosperity. But see GS.iii.62, n.1 and 3.

Vesālī was the capital of the **Licchavīs** and **Mithilā** of the **Videha**s. In the time of **Gotama Buddha**, both **Vesālī** and **Mithilā** were republics, though **Mithilā** had earlier been a kingdom under **Janaka**.

In the time of the Buddha, and even up to his death, the Vajjians were a very

prosperous and happy community. The Buddha attributed this to the fact that they practiced the seven conditions of welfare taught to them by himself in the **Sārandada** *cetiya*. The details of this teaching, and various other matters connected with the Vajjī, are given under **Licchavī**. But soon after the Buddha's death (three years after the Buddha's last visit to **Vesālī**, according to **Buddhaghosa**, DN a.ii.522), **Ajātasattu**, with the help of his minister **Vassakāra**, sowed dissension among the Vajjians and conquered their territory.

The Buddha travelled several times through the Vajjī country, the usual route being through **Kosala**, **Malla**, Vajjī, **Kāsi**, **Magadha**, and thus back (See, e.g., SN.v.348), and he preached to the people, mostly in the **Kūṭāgārasālā** in **Vesālī**. Among other places besides **Vesālī** visited by the Buddha, are mentioned **Ukkācelā**, **Koṭigāma** (see, e.g., Ja.ii.232, where it is called a village of the Vajjians, on the **Ganges**), **Nādikā** (in which were **Giñjakāvasatha** and **Gosiṅgasālavana**), **Beluvagāma** (or **Veḷuvagāma**), **Bhaṇḍagāma**, **Bhogagāma** and **Hatthigāma**. **Pubbavijjhana**, the birthplace of **Channa**, is also mentioned as a village of the Vajjians (SN.iv.59). The **Vaggumudā** river flowed through Vajjī territory (Ud.iii.3).

In one context (Ud a., p. 382) **Dhammapāla** describes **Udena** as *Vajjirājā*. This is probably a mistake, for nowhere is **Udena**, who was king of the **Vatsas** (or **Vaṁsas**), called the king of the Vajjīs. The Vajjī are mentioned in the **Mahā Nāradakassapajātaka** (Ja 544). It is significant that the first great schism in the Buddhist Saṅgha arose in Vajjī, when the **Vajjiputtakā** brought forward their Ten Points. Even during the Buddha's lifetime some monks of Vajjī joined **Devadatta** (Vin.ii.199f).

According to Xuanzang (Beal-Xuan: op.cit., 77), who visited it, the Vajjī (Vṛji) country was broad from east to west and narrow from north to south. The people of the neighbouring countries were called *Saṁvajji*, or United Vajjīs. For details see Cunningham, *Ancient Geography of India*. 512ff. The Commentaries contain a mythical account of the origin of the name Vajjī. See **Licchavī**.

Vajjīvagga. The third chapter of the *Sattakanipāta* of the **Aṅguttaranikāya**. AN.iv.16ff.

Vaḷḷīsutta 01. Records the visit of **Uggagahapati** to the Buddha at **Hatthigāma**. SN.iv.109.

Vaḷḷīsutta 02. Evidently another name for the **Sārandadasutta**. See. DN-a.ii.524.

Vaññā. Belonging to the **Vanni**.

Vaṭarakkhatthalī. A village in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.76.

Vaṭuka. A **Damiḷa**, paramour of **Anulā**. He reigned for one year and two months and was then poisoned by her. He was originally a carpenter in **Anurādhapura**. Mhv.xxxiv.19f.; Dpv.xx.27.

Vaṭṭakakārapiṭṭhi. A village granted by **Aggabodhi I**. for the maintenance of the **Bhinnorudīpa** *vihāra*. Cv.xlii.26.

Vaṭṭakajātaka 01. (Ja 35). The Bodhisatta was once born as a quail, and before he was old enough to fly, fire broke out in the forest wherein his nest was. Seeing no means of escape, he made an Act of Truth (*saccakiriyā*), calling to mind the holiness of the Buddhas and their doctrines. The fire retreated to a distance of sixteen lengths and then extinguished itself. The story was related in reference to a fire which broke out in the jungle when the Buddha was travelling in **Magadha** with a large company of monks. Some of the monks were frightened and suggested various methods for putting out the fire, while others said they should seek the Buddha's protection. This they did and the Buddha took them to a certain spot, where he halted. The flames came no nearer than sixteen lengths from where they were standing, and in approaching the spot extinguished themselves. When the monks marvelled at the great power of the Buddha, he told them the story of the past and said that, owing to his Act of Truth as a quail, that spot would never be harmed by flames during the whole of this *kappa*. Ja.i.212ff.; cp.i.172.

Vaṭṭakajātaka 02. (Ja 118). The Bodhisatta was once born as a quail, and was caught by a fowler who sold birds after fattening them. The Bodhisatta, knowing this, starved himself, and when the fowler took him out of the cage to examine his condition the quail flew away and rejoined his companions.

The story was told in reference to a young man of **Sāvatthī** called **Uttara** *seṭṭhiputta*. He had descended from the *Brahma* world and had no desire for women. Once, during the **Kattika** festival, his friends sent him a gaily decked woman to entice him, but he gave her some money and sent her away. As she came out of his house, a nobleman saw her and took her with him. When she failed to return, her mother complained to the king, and the *seṭṭhiputta* was told to restore her. On failing to do so, he was taken off for execution. He resolved that if by any means he could escape execution he would become a monk. The girl noticed the crowd following the young man, and on learning the reason she revealed her identity and he was set free. He, thereupon, joined the Saṅgha and soon after became an *Arahant*. Ja.i.432ff.

Vaṭṭakajātaka 03. (Ja 394). The Bodhisatta was once a forest quail living on rough grass and seeds. A greedy crow of **Benares**, who was in the forest, saw the quail and thought that the good condition of his body was due to rich food. The quail, seeing the crow, talked to him, and then the crow discovered that the quail had a beautiful body not because he ate rich food, but because he had contentment of mind and freedom from fear.

The story was related in reference to a greedy monk who is identified with the crow. Ja.iii.312f.

Vaṭṭakajātaka 04. See also the **Sammodamānajātaka** (Ja 33), which is evidently also referred to as the **Vaṭṭakajātaka**, e.g., Ja.v.414; Dhp a.i.46; Snp-a.ii.358.

Vaṭṭagāmaṇī Abhaya. King of Ceylon (29-17 B.C.). He was the son of **Saddhātissa**, and came to the throne by killing the usurper **Mahā Rattaka** (*v.l.* **Kammahārattaka**).

He married **Anulā**, wife of **Khallāṭanāga**, and adopted **Mahā Cūḷika** as his

own son; because of this **Vaṭṭagāmaṇī** came to be known as **Pitirājā** (this name occurs several times in the Commentaries – e.g., Vibh a. *passim*, see **Pitirājā**).

Vaṭṭagāmaṇī had a second wife, **Somadevī**, and also a son of his own, called **Coranāga**. In the fifth month of his reign a Brahmin, named **Tissa**, rose against him, but was defeated by seven **Damiḷas** who landed at **Mahā Tittha**. After that, the **Damiḷas** waged war against the king and defeated him at **Kolambālaka**. It was a remark made by the *Nigaṇṭha* **Giri** to Vaṭṭagāminī, as he fled from the battle, that led later to the establishment of **Abhayagiri** (*q.v.*). The king hid in the forest in **Vessagiri** and was rescued by *Kupikkala* **Mahā Tissa**, who gave him over to the care of **Tanasīva**. In his flight he left **Somadevī** behind, and she was captured by the **Damiḷas**.

For fourteen years Vaṭṭagāmaṇī and his queen **Anulā** lived under the protection of **Tanasīva**, and, during this time, five **Damiḷas** ruled in succession at **Anurādhapura**; they were **Pulahattha**, **Bāhiya**, **Panayamāra**, **Pilayamāra** and **Dāṭhika**.

After a time, **Anulā** quarrelled with **Tanasīva**'s wife, and the king, in his resentment, killed **Tanasīva**. Later, when he also killed **Kapisīsa**, his ministers left him in disgust, but were persuaded by **Mahā Tissa** to return. When his preparations were complete, the king attacked **Dāṭhika**, slew him, and took the throne. He then founded **Abhayagirivihāra** and recovered **Somadevī**. He also built the **Silāsobbhakaṇḍakacetiya**. He had seven ministers who themselves built several *vihāras*; among them **Uttiya**, **Mūla**, **Sāliya**, **Pabbata** and **Tissa** are mentioned by name.

It was in the reign of **Vaṭṭagāmaṇī** that the Buddhist Canon and its Commentaries were first reduced to writing in Ceylon, according to tradition, in **Ālokavihāra**. For details of Vaṭṭagāmaṇī's reign see Dpv.xx.14ff.; Mhv.xxxiii.34ff. The foundation of **Abhayagirivihāra** formed the beginning of dissensions in the ranks of the monks (Cv.lxxiii.18). **Vaṭṭagāmaṇī** was, however, regarded by later generations as a great protector of the faith (Cv.lxxxii.23). Various monasteries, chiefly rock temples, are traditionally ascribed to **Vaṭṭagāmaṇī**, and said to have been built by him during his exile; among these is the modern Dambulla *vihāra*. The **Cūḷa Vaṁsa** calls him the founder of the **Majjhavelavihāra**. Cv.c.229.

Vaṭṭanahānakoṭṭha. One of the eight bath houses erected in **Pulatthipura** by **Parakkamabāhu I**. Cv.lxxviii.45.

Vaḍakoṅgu. A place in South India in charge of which was a maternal uncle of **Kulasekhara**. It is mentioned with **Teṅkoṅgu**. Cv.lxxvi.288; lxxvii.43.

Vaḍamaṇamekkuṇḍi. A locality in South India burnt by **Laṅkāpura**. Cv.lxxvii.87.

Vaḍali. A village in South India where **Laṅkāpura** killed **Āḷavanda**, and which he occupied after severe fighting. Cv.lxxvi.134, 169.

Vaḍavalathirukka. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.94.

Vaḍḍha 01. A **Licchavī**. He was a friend of the **Mettiyabhummajakā** (*q.v.*), and, at their instigation, charged **Dabba Mallaputta** with having committed adultery with his wife. **Dabba** repudiated the charge, and the Buddha ordered the monks to proclaim the *pattanikkujjana* on **Vaḍḍha**. When **Ānanda** visited **Vaḍḍha** and told him this news he fell in a faint, and, later, visited the Buddha with his family to ask for forgiveness. He was ordered to go before the Saṅgha and confess his error, after which the sentence was revoked. Vin.ii.124ff. He is probably identical with **Vaḍḍhamāna** Thera (*q.v.*).

Vaḍḍha 02. **Vaḍḍha Thera**. He belonged to a householder's family of **Bhārukaccha**. His mother (**Vaḍḍhamātā**) left the household, entrusting him to her kinsfolk, joined the Saṅgha and became an *Arahant*. **Vaḍḍha** became a monk under **Veḷudatta** and developed into an eloquent preacher. One day he visited his mother alone and without his cloak, and was rebuked by her. Agitated by this, he returned to his monastery, and, during his siesta, developed insight, attaining *Arahant*-ship. Thag a.i.413f. Six of his verses appear in Thag.335-9; ep. Thīg.210-12.

Vaḍḍhakisūkarajātaka (Ja 283). A carpenter of a village near **Benares** was once wandering in the forest, and having found a young boar in a pit, took him home and brought him up. The boar was well-mannered and helped the

carpenter in his work, and so he came to be called **Vaḍḍhakisūkara** ("Carpenter boar"). When he grew up, the carpenter took him back to the forest, and there he came across some boars who lived in mortal fear of a tiger. The young boar drilled his army of boars, arranged them in battle array, and awaited the tiger. When he arrived, the boars, under their leader's instructions, mimicked the tiger in all he did. The tiger, thereupon, sought the advice of a false ascetic who shared his prey, and, following his counsel, made a leap at the boar leader and fell into a pit which had been dug for him. There the boars attacked him and ate him, and those who were unable to get any of the flesh sniffed at the others' mouths to see how "tiger" tasted. Then they set off after the false ascetic, and when he climbed a fig tree they dug it up and it fell to the ground. The man was torn to pieces and his body licked clean. The boars then placed their leader on the tree trunk, consecrated him king with water, which they fetched in the dead man's skull, and made a young sow his consort (this is how kings came to be consecrated with water from shells and seated on a throne of fig planks.) The Bodhisatta who was then a tree sprite sang the boar's praises.

The story was told in reference to **Dhanuggahatissa** (*q.v.*), who was responsible for **Pasenadi**'s victory over **Ajātasattu**. Ja.ii.403ff.

Vaḍḍhagāma. See **Veḷugāma**.

Vaḍḍhana 01. A palace occupied by **Vessabhū Buddha** before his Renunciation. Bv.xxii.19; Bv a. (p. 205) calls it **Rativaḍḍhana**.

Vaḍḍhana 02. A palace occupied by **Kakusandha Buddha** before his Renunciation. Bv.xxiii.16.

Vaḍḍhanavāpi. A tank repaired by **Parakkamabāhu I**. Cv.lxxix.36.

Vaḍḍhamātā Therī. An *Arahant*, mother of **Vaḍḍha** Thera. After the birth of **Vaḍḍha** she heard a monk preach, joined the Saṅgha, and became an *Arahant*. She rebuked **Vaḍḍha** when he visited her alone and without his cloak, and, later, when he asked for her advice, gave it to him and encouraged him. Then **Vaḍḍha** developed insight and became an *Arahant*. Thīg a.171f.; her

conversation with **Vaḍḍha** and his declaration to her after becoming an *Arahant* are included in the Thīg.vs.204-12.

Vaḍḍhamāna 01. **Vaḍḍhamāna Thera**. An *Arahant*. He belonged to a **Licchavī** *rājā*'s family in **Vesālī** and was a devoted follower of the Buddha, delighting in waiting upon him and in making gifts to the monks. Later, because of an offence he had committed, the Buddha passed on him the sentence of *pattanikkujjana*. He was much grieved and begged the forgiveness of the Saṅgha, and, because of his agitation, he renounced the world and joined the Saṅgha. But he was given up to sloth and torpor, till the Buddha admonished him in a verse (this verse is found in the Thag.vs.40; elsewhere (Thag.vs.1162) this verse is ascribed to **Moggallāna** as having been spoken by him to a monk named **Tissa** and again repeated (vs. 1163) by him to **Vaḍḍhamāna**). He then put forth effort and became an *Arahant*. He is probably to be identified with **Vaḍḍha** (1), though no mention is made of **Vaḍḍha** having entered the Saṅgha.

In the time of **Tissa Buddha** he had been a householder and had given the Buddha beautiful mango fruits. Thag-a.i.106.

Vaḍḍhamāna 02. The capital of Ceylon (**Varadīpa**) in the time of **Koṇāgamana Buddha**. Its king was **Samiddha**. Mhv.xv.92; Dpv.xv.48; xvii.6; Vin-a.i.86.

Vaḍḍhamāna 03. A city (*nagara*) in **Mahā Gāma**, over which Gāmaṇi Abhaya (afterwards **Duṭṭhagāmaṇī**) was appointed chief soon after his birth (Mhv ṭ.443).

A story is related (AN a.ii.522) of a hunter of Vaḍḍhamāna who, in the name of his dead kinsman, gave alms to a wicked monk. Three times he did this, till the spirit of the *Peta* cried out against it. He then gave alms to a good monk. The *Peta* benefited by his gift.

Vaḍḍhamāna 04. The name of a Bodhi-tree in Ceylon. Attached to it was a temple, restored by **Aggabodhi IV**. (Cv.xlviii.5) and again by **Udaya V**. (Cv.xlix.15).

Vaḍḍhamāna 05. A palace to be occupied by the future **Metteyya Buddha**. Anāg.vs.46.

Vaḍḍhamāna 06. A district in Ceylon, given by King **Saddhātissa** to his minister, **Saddhātissa** (2). Ras.ii.10.

Vaḍḍhamānaka. See **Vaḍḍha** *vihāra* above.

Vaḍḍhamānakatittha. A ford on the **Mahā Vālukanadī**; it was later called **Sahassatittha** and **Assamaṇḍalatittha**. Ras.ii.61, 63.

Vaḍḍhavihāra. A monastery in Ceylon, built by **Dhātusena** (Cv.xxxviii.46). Its name was probably **Vaḍḍhamānaka**.

Vaḍḍhasutta (or **Pupphasutta**). The Buddha states that he has no quarrel with the world; the world quarrels with him. He teaches only what is upheld by the world of sages and proceeds to describe what this teaching is. Like a lotus which, though it arises and grows in the water, is yet unspotted by it, so a **Tathāgata**, arisen and grown in the world, is yet unspotted by it. SN.iii.138f.

Vaḍḍhīsutta 01. An Ariyan woman disciple increases in five things: faith, virtue, learning, generosity and wisdom. SN.iv.250 = AN.iii.80.

Vaḍḍhīsutta 02. The same as *Sutta* (1), but as applied to a man. AN.iii.80.

Vaḍḍhīsutta 03. The Ariyan disciple grows in ten ways: in lands and fields, wealth and possessions, wife and family, servitors and retinue, beasts of burden, faith, virtue, learning, generosity and wisdom. AN.v.137.

Vaṇijjagāmavihāra. A monastery in Ceylon, built by **Kassapa III**. Cv.xlviii.24.

Vaṇijjāsutta 01. The Buddha explains to **Sāriputta**, in answer to his question, why it is that some people succeed in their trade and others do not, while in the case of yet others they prosper even beyond their hopes. AN.ii.81f.

Vaṇijjāsutta 02. The five trades which should not be plied by a lay devotee: trade in weapons, human beings, flesh, spirits, poisons. AN.iii.208.

Vaṇṇaka. An irrigation channel (*mahāmātika*) constructed by **Kuṭakaṇṇatissa**. Mhv.xxxiv.32; see also Mhv.Trs. 240, n.1.

Vaṇṇakāraka Thera. An *Arahant*. Thirty-one *kappas* ago he was a painter (*vaṇṇakāra*) in **Aruṇavatī** and painted the drapery of the Buddha's *cetiya*. Twenty-three *kappas* ago he was a king named **Candūpama**. Ap.i.220.

Vaṇṇanāsutta. A nun who, without test or scrutiny, praises the unworthy and blames the worthy, shows faith in things unbelievable and disbelief in things believable and rejects the gift of faith – such a one goes to purgatory. AN.iii.139.

Vaṇṇanītigandha. One of the six treatises ascribed to **Kaccāyana** Gv.59.

Vaṇṇapiṭaka. A compilation condemned by the orthodox as *abuddhavacana*, e.g., SN-a.ii.150; Vin-a.iv.742.

Vaṇṇabodhana. A treatise on the Pāli language by **Ukkaṁsamāla** of Ava. Sās, p. 120; Bode, 65.

Vaṇṇasutta. One who praises and blames wrongly, without scrutiny, and who fails to blame or praise rightly, suffers in purgatory. AN.ii.84.

Vaṇṇārohajātaka (Ja 361). Once a lion, **Suḍātha**, and a tiger, **Subāhu**, who lived in a forest, became friends. A jackal, who lived on their leavings, wishing to make them quarrel, told each that the other spoke evil of him. The lion and tiger discovered his plot and he had to flee.

The story was told in reference to a man who lived on the broken food of **Sāriputta** and **Moggallāna** and tried to set them at variance with each other. The attempt failed and the man was driven away. He is identified with the jackal. Ja.iii.191ff.; cp. the **Sandhibhedajātaka** (Ja 349).

Vaṇṇārohavagga. The second chapter of the **Jātaka Commentary**. Ja.iii.191-210.

Vaṇṇupathajātaka (Ja 2). The Bodhisatta was once the leader of a caravan of five hundred carts. One night, while crossing a desert of sixty leagues, in the last stage of a journey, the pilot fell asleep and the oxen turned round. All the wood and water was finished, but the Bodhisatta made the men dig a well. After digging sixty cubits down they came upon a rock. The men were filled with despair, but the Bodhisatta had the rock broken through by a serving lad who still showed courage and thus obtained water.

The story was related about a young man of **Sāvatthī** who entered the Saṅgha and practiced meditation, but was unable to attain insight. He was filled with despair and his companions took him to the Buddha. He is identified with the serving lad of the story. Ja.i.106-110.

Vaṇṇūpama. See **Candūpama**.

Vatagāma. A monastery in Ceylon, built by **Moggallāna III**. He gave for its maintenance the village of the same name, which was attached to it. Cv.xliv.50.

Vatapadasutta or **Devāsutta**. The Buddha tells the monks of seven rules of conduct, the observance of which won for **Sakka** his celestial sovereignty. There are the maintenance of parents, reverence for the head of the family, the use of gentle language, avoidance of slander, delight in renunciation, generosity and amiability, the speaking of truth and avoidance of anger. SN.i.228.

Vataṁsa. One of the three palaces of **Sumana Buddha** in his last lay life. Bv.v.22.

Vataṁsaka. A **Pacceka Buddha** of the future. A man once offered a *vataṁsaka*-flower to the Buddha as he was begging for alms in **Sāvatthī**. The Buddha accepted the gift and smiled. When **Ānanda** asked the reason for the smile, the Buddha replied that the man would enjoy bliss for eighty-four *kappas* and would then become a **Pacceka Buddha** named **Vataṁsaka**. Netti, p.138f.

Vataṁsakiya Thera 01. An *Arahant*, probably identical with **Abhaya Thera**; see **Abhaya** (1). Ap.i.174.

Vataṁsakiya Thera 02. An *Arahant*. Thirty-one *kappas* ago, while riding on an elephant, he saw **Sikhī Buddha** and offered him a *vataṁsaka*-flower. Twenty-seven *kappas* ago he became king under the name of **Mahā Patāpa**. Ap.i.216.

Vataṁsikā. The wife of **Sumana Buddha** before his Renunciation. **Anupama** was their son. Bv.v.23.

Vattakālaka. A village near **Girikaṇḍaka** *vihāra*. A girl of this village soared into the sky by the power of her rapture when thinking of the Buddha. Her parents went to the monastery, leaving her at home as she was unfit to walk. From her home she saw the monastery lighted up and heard the monks chanting, and was so filled with rapture that she was transported to the *vihāra*. Vsm.i.143f.; Dhs-a.116.

Vattakkhandhaka. The eighth section of the **Cūḷa Vagga**. Vin.ii.207-31.

Vattaniya. A hermitage (*senāsana*) where lived **Rohaṇa Nāgasena**'s teacher, by whom he was ordained, and **Assagutta**, with whom he spent a *vassa* in order to train himself for debate. Mil. 10, 12, 14; from the context it would appear as though these two residences were not identical, but were far away from each other. Was **Vattaniya** *senāsana* rather a generic than a proper name?

Assagutta, who ordained the **Ājīvaka Janasāna** (*q.v.*), is also said to have been "*Vattaniyasenāsane*." (Mhv ṭ. 192). At the ceremony of the **Mahā Thūpa** foundation, the Thera **Uttara** came from "**Vattaniya** *senāsana*" in **Viñjhāṭavī** with sixty thousand others (Mhv.xxix.40). Both the **Visuddhimagga** and the **Atthasālinī** (Vsm.430; Dhs-a.419) mention a Thera named **Assagutta**, evidently a visitor, who, seeing the monks at **Vattaniya** *senāsana* eating dry food, resolved "Every day before meals may the pool of water take on the taste of milk curds." From that day the pool water tasted of curds before the meal and became natural water again after the meal.

Vattabbaka Nigrodha. A famous Elder in the time of **Pitirājā** (**Vaṭṭagāmaṇī**). He was a *Sāmaṇera*, and, during the prevalence of the **Brāhmaṇatissabhaya** (*q.v.*), looked after his teacher at the risk of his own life, once even climbing a palmyra tree in order to get him some nuts. Later, feeling that the care of an old and feeble man was too much for him, his teacher advised him to go away alone. The teacher was later eaten by cannibals.

The *Sāmaṇera* became famous as a *Tipiṭakadhara*, and when the *Tissabhaya* had disappeared, monks came from overseas to visit him. He thus became the leader of a large company, and once when he visited **Anurādhapura**, he received gifts of three robes in nine different places. See Vibh-a.449f., where the story is given in great detail.

Vattalagāma. A village in which **Vijayabāhu III**. built the **Vijayabāhuvihāra**. Cv.lxxxi.58; see also Cv.Trs.ii.140, n.3.

Vattasutta. **Sāriputta** addresses the monks at **Sāvatthī** on the seven *bojjhaṅga* and of his ability to abide in any of these according to his desire; just as a nobleman possessed of many robes can don whichever he desires. SN.v.70f.

Vattitasutta. On the eight proper ways of dealing with a monk guilty of some offence, against whom proceedings have been taken. AN.iv.347; cp. Vin.ii.86; MN.ii.249.

Vatturavihāra. A monastery on the banks of the **Kappakandara** *nadī*. Ras.ii.111.

Vatthadāyaka Thera. An *Arahant*. In the time of **Atthadassī Buddha**, he was a *Garuḷa*, and, seeing the Buddha on his way to **Gandhamādana**, he offered him a garment. Thirty-six *kappas* ago he was king seven times under the name of **Aruṇaka**. Ap.i.116.

Vatthasutta 01. **Benares** cloth is of good colour, pleasant to handle and of great worth when new or of middling wear, or even when worn out. So is a good

monk, whether he be a novice, of middle standing, or a senior. AN.i.247; cp. Pp. 34.

Vatthasutta 02. See **Vatthūpamasutta**.

Vatthugāthā. The introductory stanzas (976-1031) of the **Pārāyaṇavagga** which give the story of **Bāvarī**, the circumstances which led to his sending his students to the Buddha and their journey to **Rājagaha** (Snp., pp. 190-7).

The **Cūḷa Niddesa**, which comments on the **Pārāyaṇavagga** (p.6ff), does not comment on these stanzas.

Vatthulapabbata. A mountain in Ceylon. Ras.ii.19f.

Vatthusutta 01. The Buddha declares, in answer to a *Deva*'s question, that children are a man's support, wife his supreme comrade, and the spirits of the rain sustain all earthbound creatures. SN.i.37.

Vatthusutta 02. Two *Suttas*, one of the ten causes of malice (*āghāta*), and the other on the ten remedies for the same. AN.v.150f.

Vatthūpamasutta. The seventh *Sutta* of the **Majjhimanikāya** (MN.i.36ff). The Buddha says that, even as a dirty piece of cloth takes dyes badly, so in an impure heart bliss is not to be found. He then proceeds to enumerate the heart's impurities and to show how they can be cleansed. **Sundarika Bhāradvāja**, who is present, asks the Buddha if he has bathed in the **Bāhukā**. The Buddha then gives a list of places whose waters are considered holy, and declares that the real cleansing is the cleansing of the heart "to love all that lives, speak truth, slay not nor steal, no niggard be but dwell in faith." **Bhāradvāja** seeks ordination and becomes an *Arahant*.

It is evidently this *Sutta* which is referred to in the **Sumaṅgalavilāsinī** (DN-a.i.50, 123), as the **Vatthasutta**.

Vatra. An **Asura**. See **Vatrabhū**. Ja.v.153; cp. Sanskrit Vṛtra.

Vatrabhū. A name for Indra (**Sakka**). (Ja.v.153; SN.i.47). **Buddhaghosa** (SN a.i.83) explains it as *sveva vattena aññe abhibhavitvā devissariyapatto ti Vatrabhū, Vatranāmakaṁ vā asuraṁ abhibhavatī ti*, (he is called Vatrabhū either because he attained lordship over the gods by conquering others through his might (vatta), or because he conquered the Asura named Vatra).

Vatsā. See **Vaṁsā**.

Vadhagāmakapāsāṇa. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.6.

Vadha-ālopasāhasakārasutta. Few are they who abstain from torture, highway robbery and violent deeds; it is because they do not see the Four Noble Truths. SN.v.473.

Vadhukāsutta. When a young wife is first led home she is full of fear and bashfulness, not only towards her relations but also towards the servants. So is a monk who has just entered homelessness full of fear and bashfulness, even before novices of the monastery. As time goes on, this feeling, in both cases, gives place to boldness. But a monk should always be like a newly-wed wife. AN.ii.78f.

Vanakoraṇḍiya Thera. An *Arahant*. Ninety-four *kappas* ago he gave a *vanakoraṇḍa*-flower to **Siddhattha Buddha**. Ap.i.404.

Vanagāma. A locality in Ceylon where **Sugalā** was captured. Cv.lxxv.174.

Vanaggāmapāsāda. A monastery built by **Vijayabāhu IV**., to which was attached the **Abhayarāja** *pariveṇa*. Cv.lxxxviii.51.

Vananadī. A river in **Rohaṇa**. Cv.lxxv.156; identified with Velavegaṅga (Cv.Trs.ii.59, n.4).

Vanapatthasutta. On the principles which should guide a monk's life wherever he lives – in the forest, village, town, or with another person. He

should quit his dwelling place only if he fails to develop mindfulness, steadfastness of heart, etc., and not because he finds it difficult to procure food, etc. MN.i.104ff.

Vanappavesanakhaṇḍa 01. The third section of the **Bhūridattajātaka**, which deals with the return of **Alambāyana** and **Somadatta** from the **Nāga** world and their entering the forest for their livelihood. Ja.vi.170-7.

Vanappavesanakhaṇḍa 02. A section of the **Vessantarajātaka**, dealing with the journey of **Vessantara** and his family from **Jetuttara** to **Vaṅkapabbata** and their life in the hermitage prior to the arrival of **Jūjaka**. Ja.vi.513-21.

Vanaratana. See **Medhaṅkara** (5).

Vanaratanatissa. See **Ānanda** (11).

Vanaropasutta (or **Vacanasutta**). The Buddha says, in answer to a *Deva*'s question, that those who plant groves and fruitful trees and build causeways, dams and wells, and give shelter to the homeless, increase in merit every day. SN.i.33.

Vanavaccha Thera 01. He was the son of **Vacchagotta** a Brahmin of **Kapilavatthu**, and was born in the forest, his mother having longed to see it and having been taken in travail while wandering there. His name was **Vaccha**; but because of his love for the woods, he was called **Vanavaccha**. He left the world soon after the Buddha's Renunciation, and led the ascetic life till he heard of the Buddha's Awakening. Then he joined the Saṅgha, and it was in the forest that he strove and won *Arahant*-ship. When he returned to **Kapilavatthu** with the Buddha, his companions asked him why he so loved the forest, and he spoke a verse in praise of forest life (Thag.13).

In the time of **Atthadassī Buddha**, he was a large tortoise living in the river **Vinatā**. Seeing the Buddha about to cross the river, he took him on his back. Many hundreds of times afterwards he lived as an ascetic in the forest. In the time of **Kassapa Buddha** he became a dove, and his heart was gladdened by the

sight of a monk practicing compassion. Later he was born as a householder in **Benares** and renounced the world. Thag-a.i.58f.; Ap.ii.506f.

Vanavaccha Thera 02. The son of a rich Brahmin of **Rājagaha**; he joined the Saṅgha, impressed by the majesty of the Buddha's visit to **Bimbisāra**. Soon after, he attained *Arahant*-ship and, devoted to detachment, dwelt in the woods hence his name. When he went to **Rājagaha** his kinsmen asked him to live near them, but he said he preferred the lonely life of the forest (Thag.113).

In the time of **Vipassī Buddha** he was a labourer, and, having committed a crime, while fleeing from justice he saw a Bodhi-tree. Pleased with the look of the tree, he gathered masses of *asoka*-flowers and heaped them up round the tree. When his pursuers reached him, he remained as he was, looking at them, with no hatred in his heart. They hurled him into a precipice, and he died with the thought of the Bodhi-tree in his heart. Three *kappas* ago he was a king named **Santusita** (Thag-a.i.222). He is perhaps identical with **Tambapupphiya** of the **Apadāna**. Ap.i.176.

Vanavāsa. A district, probably Northern Kanara, in South India. After the Third Council, **Rakkhita** Thera was sent there to convert the people, and he preached the **Anamataggasaṁyutta** poised in mid-air. It is said that sixty thousand persons embraced the faith, thirty-seven thousand joined the Saṅgha, while fifty *vihāras* were established in the country. Mhv.xii.4, 30f.; Vin-a.i.63-66; Dpv.viii.6.

The **Vanavāsī** are mentioned in the *Mahā Bhārata* (6. 366) and the **Harivaṁsa** (5232) as a people of S. India. The Sās (p.12) also mentions a county called **Vanavāsī**, which, however, is the country round Prome in Lower Burma.

Vanavāsī Thera. The **Theragāthā** Commentary (i.440) mentions a **Vanavāsī Thera** as the teacher of **Tekicchakāni**. This is probably not a proper name but only a descriptive epithet.

Vanavāsī Mahā Tissa. A monk, probably distinct from **Vanavāsītissa** – see **Vanavāsītissa**. On the day that *Ālindakavāsī* **Mahā Phussadeva Thera** attained *Arahant*-ship, the **Devas** stood by him, illuminating all the forest. **Mahā Tissa**

saw the light, and the next day asked **Phussadeva** the reason for it, but his question was evaded. SN-a.iii.154f.

Vanavāsītissa (**Vanavāsikatissa**). A monk. In his previous birth he was the Brahmin **Mahā Sena** (*q.v.*). During pregnancy his mother invited **Sāriputta** with five hundred monks, to her house, and fed them on milk-rice. She herself put on yellow robes and ate of the rice left by the monks. On the day of his naming, he presented **Sāriputta** with his blanket. He was called Tissa after **Sāriputta**, whose personal name was **Upatissa**. At the age of seven Tissa joined the Saṅgha and his parents held a festival lasting for seven days, distributing porridge and honey to the monks. On the eighth day, when Tissa went for alms in **Sāvatthī**, he received one thousand bowls of alms and one thousand pieces of cloth, all of which he gave to the monks. This earned for him the name of **Piṇḍapātadāyaka**. One day, in the cold season, he saw monks warming themselves before fires and, discovering that they had no blankets, he, accompanied by one thousand monks, went into the city. Wherever he went people gave him blankets; one shopkeeper had hidden two of his very costly blankets, but on seeing Tissa he gave them willingly. Tissa thus got one thousand blankets and was thereafter called **Kambaladāyaka**.

Having discovered that, at **Jetavana**, his young relations came too often to see him, he obtained a formula of meditation and went into the forest to a distance of twenty leagues from **Sāvatthī**. At the request of the inhabitants of the village near by, he spent the rainy season in the forest hermitage, going into the village for alms. There, at the end of two months, he attained *Arahant*-ship. Because he was so devoted to the forest, he was given the name of **Vanavāsī**. At the end of the *vassa*, all the Buddha's chief disciples, with a retinue of forty thousand monks, visited **Tissa** in his hermitage, arriving there in the evening. The villagers, recognizing **Sāriputta**, asked him to preach the Dhamma, saying that Tissa, their teacher, knew only two sentences "May you be happy, may you obtain release from suffering!" which sentences he repeated whenever anyone made him a gift. Thereupon **Sāriputta** asked him to explain the meaning of the two sentences, and the novice preached till sunrise, summarizing the whole of the Buddha's teaching "even as a thunderstorm rains incessantly upon the four

great continents."

At the end of the discourse **Tissa**'s supporters were divided into two camps, some were offended that he should not have preached to them before, while others marvelled at his saintliness and skill. The Buddha, aware of this disagreement, went himself to the village. The villagers gave alms to the Buddha and the monks, and, in returning thanks, the Buddha told them how fortunate they were that, owing to **Tissa**, they had been able to see himself and his chief disciples. They were then all satisfied.

On the way back to **Sāvatthī**, **Tissa** walked beside the Buddha and pointed out to him the various beautiful spots. The Buddha preached the **Upasāḷhakajātaka** (Ja 166) to show that there was no spot on earth where men had not at some time died. In answer to a question of the Buddha, **Tissa** said that he never felt afraid of the animals in the forest, but only a greater love for the forest at the sound of their voices. He then recited fifty stanzas in praise of life in the wilds. Arrived at the outskirts of the forest, he took leave of the Buddha and **Sāriputta** and returned to live in his forest hermitage. Dhp a.ii.84-102. The visit of Buddha is also reported at DN-a.i.240 and MN-a.i.357, though the details are there different. There the Buddha is accompanied by **Sāriputta** and the chief disciples and twenty thousand *Arahants*.

Vanavāsīnikāya. See **Araññavāsī**.

Vanasa (**Vanasāvhaya** ?). A city, lying between **Vedisā** and **Kosambī**, on the road taken by **Bāvarī**'s disciples (Snp. vs. 1011). The Commentary states (Snp a.ii.583) that this was another name for **Tumbavanagara** (*v.l.* **Pavana**), and that it was also called **Vanasāvatthi**.

Vanasaṁyutta. The ninth section of the **Saṁyuttanikāya**. SN.i.197-205.

Vanasāvatthi. See **Vanasa**.

Vantajīvakā. A group or sect of Buddhist ascetics. **Vijayabāhu I**. provided them with necessaries and granted maintenance villages to their relations (Cv.lx.69). cp. **Lābhavāsī**.

Vandanavimānavatthu. The story of a woman who, seeing monks on their way to visit the Buddha at **Sāvatthī**, worshipped them with great devotion, watching them pass out of sight. She was later reborn in **Tāvatiṁsa** where **Moggallāna** saw her and heard her story. Vv.iv.11; Vv-a.205f.

Vandanāsutta 01. There are three kinds of homage: homage done with body, with speech, and with mind. AN.i.294.

Vandanāsutta 02. **Sakka** and **Brahma Sahampati** visit the Buddha and each stands leaning against a doorpost. **Sakka** recites a verse in worship of the Buddha, emphasizing the Buddha's emancipation. **Sahampati** recites another in which he begs of the Buddha to teach the Dhamma to the world. SN.i.233.

Vannibhuvanekabāhu. See **Bhuvanekabāhu III**.

Vannī. The name of a people inhabiting the north-east of Ceylon. They are first mentioned in the Chronicles (Cv.lxxxi.11), in the reign of **Vijayabāhu III**. (1232-36), who, with their help, gained the throne of Ceylon.

They appear to have inhabited the frontier country between Jaffna and the Sinhalese kingdom and were either subjects of one or other of these states, or affected complete independence, according to the strength of their neighbours.

Vijayabāhu IV. made friends with the **Vanni** chiefs and gave into their hands the protection of **Anurādhapura** (Cv.lxxxviii.87). They seem to have been a warlike people. Today they occupy a few small villages in the North Central Province of Ceylon and go in largely for hunting.

Their origin is unknown, though they are called Sīhalā (e.g., Cv.lxxxiii.10). Several of their chieftains are mentioned by name, as having been overcome by **Bhuvanekabāhu I**. – e.g., **Kadalīvāta**, **Apāna**, **Tipa**, **Himiyānaka** (Cv.xc.33).

The adjective from Vannī is **Vaññā**. See, e.g., Cv.lxxxiii.10; lxxxvii.26.

Vappa 01. **Vappa Thera**. One of the **Pañcavaggiyā**. He was the son of **Vāseṭṭha**, a Brahmin of **Kapilavatthu**. When **Asita** declared that Prince **Siddhattha** would become the Buddha, **Vappa** and four other Brahmins, headed by **Koṇḍañña**, became recluses. **Vappa** was with the Buddha during the six

years of his ascetic practices, but being disappointed when the Buddha began taking solid food, he left him and went to **Isipatana**, where the Buddha, after his Awakening, preached to him and the others the **Dhammacakkappavattanasutta**. On the fifth day after, **Vappa** and his companions became *Arahants*, at the end of the **Anattalakkhaṇasutta**. **Vappa** became a *Sotāpanna* on the second day of the quarter (AN a.i.84); *pāṭipadadivase* (first day) says Thag a. (loc. *infra*) and MN a.i.390.

Vappa's resolve to be among the first of the Buddha's followers was taken in the time of **Padumuttara Buddha**. In the past, he was sixteen times king, under the name of **Mahā Dundubhi**. Thag a.i.140f.; a verse attributed to him is found in Thag.61; see also Ja.i.82; Dpv.i.32; Vin.i.12.

Vappa 02. A **Sākiyan**, disciple of the **Nigaṇṭhas**. AN a.ii.559 says he was the Buddha's uncle (*cūḷapitā*) and a **Sākiyan** *rājā*. He was a disciple of **Nigaṇṭha Nātaputta**. He visits **Moggallāna** and they talk of the *āsavas*. The Buddha joins them and tells **Vappa** how the *āsavas* can be completely destroyed so that the monk who has so destroyed them will abide in the six *satatavihāras* with equanimity, mindful and comprehending. **Vappa** is convinced of the superiority of the Buddha's teaching and becomes his follower. AN.ii.196f.

Vappasutta. The conversation between **Vappa**, the **Sākyan**, and the Buddha. See **Vappa** (2). AN.ii.196f.

Vamatthappakāsinī. The Commentary on the **Mahā Vaṁsa**, traditionally ascribed to a Thera named **Mahā Nāma**, and probably written about the ninth century. For details see PTS edition, Introd.

Vamanasutta. Like a physician who administers an emetic for the curing of sickness, so does the Buddha administer the Ariyan emetic to cleanse beings of birth, old age, etc. Thus, right belief cleanses them from wrong belief, etc. AN.v.219f.

Vammikasutta. A deity appeared before **Kumāra Kassapa** in **Andhavana** and propounded a riddle: "There is an anthill burning day and night. The

Brahmin said: 'Take your tool, **Sumedha** (sage), and dig.' As the Brahmin dug, he came across, successively, a bar, a frog, a forked passage, a strainer, a tortoise, a cleaver, a joint of meat – all of which he was told to cast out and dig on. He then came across a cobra, which he was asked not to harm, but to worship."

At the suggestion of the deity, **Kassapa** related the story to the Buddha, who solved the riddle. The anthill is the body, the Brahmin the *Arahant*, the tool wisdom, digging perseverance, the bar ignorance, the forked passage doubting, the strainer the five *nīvaraṇas*, the tortoise the fivefold *upādānakkhandhas*, the cleaver the fivefold pleasures of sense, the joint of meat passion's delights (*nandīrāga*), and the cobra (*nāga*) the *Arahant* monk (MN.i.142ff).

According to the Commentary (MN a.i.340), **Kumāra Kassapa** was not an *Arahant* at the time of the preaching of the *Sutta*. The deity was a deity of the **Suddhāvāsa** *Brahma* world. He was one of five friends who, in the time of **Kassapa Buddha**, had entered the Saṅgha and who, in order to meditate uninterruptedly, had climbed a rock by means of a ladder which they had then removed, thus cutting off their return. The eldest became an *Arahant* in three days, the second (*anuthera*) was this deity, who had become an *Anāgāmī*. The third was **Pukkusāti**, the fourth **Bāhiya Dārucīriya** and the last **Kumāra Kassapa**. This deity was responsible for the *Arahant*-ship both of **Bāhiya** and **Kassapa**, for **Kassapa** took the **Vammīkasutta** as the subject of his meditations and thus developed insight.

Vayasutta. That which is transient by nature must be put away. SN.iii.197.

Vayiga. A river in South India. Cv.lxxvi.307.

Varakappa. The name of a *kappa* in which three Buddhas are born in the world. Bv-a.158f.

Varakaḷyāna. A primeval king, son of **Kalyāṇa**. His son was *Uposatha*. Dpv.iii.4; Mhv.ii.2; Ja.ii.311; iii.454; but, according to DN-a.i.258 and Snp a.i.342, **Varakaḷyāna**'s son was **Mandhātā**.

Varañāṇamuni. A Thera. One of the two Theras appointed to lead the delegation of monks who left Ayojjhā (in Siam) to go to Ceylon, for the furtherance of the Saṅgha in Ceylon, in the reign of **Kittisirirājasīha**. He was expert in the Dhamma and the Vinaya and taught them to the monks of Ceylon. Cv.c.138, 174.

Varaṇa. A **Cakkavatti** of forty-one *kappas* ago, a previous birth of **Kusumāsaniya** (**Suyāma**) Thera. Ap.i.162; Thag a.i.171.

Varaṇajātaka (Ja 71). The Bodhisatta was once a teacher of **Takkasilā**, with five hundred Brahmin pupils. One day he sent the pupils into a forest to gather wood, but one of them was lazy and went to sleep, and when his companions woke him he climbed on to a tree and broke off some green branches. One of the boughs hit him in the eye and wounded him. The next day the pupils had been invited to a meal in a distant village and a servant girl was told to make them some gruel early, before their start. She lit a fire with the green wood which lay on the top of the firewood, and the fire would not burn. The green wood had been thrown there last by the lazy pupil who had been the last to return. The pupils could not start in time and the journey had to be abandoned.

The story was told in reference to **Kuṭumbikaputtatissa**, with whom the Brahmin youth is identified. Ja.i.316ff.

Varaṇavagga. The eighth chapter of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.316-59.

Varaṇā. A city on the banks of the **Kaddamadaha**, where **Ārāmadaṇḍa** visited **Mahā Kaccāna**. AN.i.65; AN a.i.322.

Varadassana. A **Cakkavatti** of one *kappa* ago, a previous birth of **Kusumāsaniya** (**Suyāma**) Thera. Ap.i.160; Thag a.i.166.

Varadīpa. The name given to Ceylon in the time of **Koṇāgamana Buddha**. Its capital was **Vaḍḍhamāna** and its king **Samiddha**. Vin-a.i.86; Mhv.xv.93; Dpv.i.73; ix. 20; xv. 45, etc.

Varadhara. A noted *Paribbājaka* in the time of the Buddha. He lived with **Annabhāra**, **Sakuludāyī** and others in the *Paribbājakārāma*, on the banks of the **Sappinikā** (AN.ii.29, 176), and again in the **Moranivāpa** in **Rājagaha**. MN.ii.1.

Varamandhātā. A primeval king, son of **Mandhātā**. His son was **Cara**. Ja.iii.454, but according to DN-a.i.258 and Snp-a.i.352, his son was **Uposatha**.

Vararoja 01. **Vararoja**. A primeval king, son of **Roja**; his son was **Kalyāṇa**. Dpv.iii.4; Mhv.ii.2; Ja.ii.311, etc.

Vararoja 02. **Buddhaghosa** says (DN-a.ii.656) that the heretics once paid **Vararoja** one thousand to speak ill of the Buddha's person. **Vararoja** went to see the Buddha and was struck by the perfection of every feature; he spoke the Buddha's praises in a verse of over one thousand lines.

Varavāraṇā. A class of long lived deities. Hearing that the Buddha was to be born, they started to make garlands to put on him on the day of his birth, but even on the day of his death these garlands were not finished, because, according to their computation, the time had passed so quickly. When they heard that the Buddha was about to die, they brought the unfinished garlands, but could not get anywhere within the **Cakkavāḷa**. They therefore remained in the sky, singing the praises of the Buddha. DN-a.ii.576f.

Varuṇa 01. One of the chief lay disciple's of **Sumana Buddha**. Bv.v.28.

Varuṇa 02. Son of **Revata Buddha** and also his chief disciple. His mother was **Sudassanā** (Bv.vi.18, 21; Ja.i.35). Once, when he was ill, large numbers of people came to see him, and he preached to them on the three signata, ordaining one hundred thousand persons by the "*ehi bhikkhu*" ordination. Bv a.163.

Varuṇa 03. The personal attendant of **Anomadassī Buddha**. Ja.i.36; Bv.viii.22; Dhp-a.i.88, etc.

Varuṇa 04. The personal attendant of **Paduma Buddha**. Bv.ix.21; Ja.i.36.

Varuṇa 05. Sixteen *kappas* ago there were eight kings of this name, all previous births of **Malitavambha** (**Kumudadāyaka**) Thera. Thag a.i.211; Ap.i.180.

Varuṇa 06. A disciple of **Piyadassī Buddha**. Thag a.i.75, 273.

Varuṇa 07. A Brahmin, a former birth of **Suppiya** Thera. Thag a.i.93; Ap.ii.452.

Varuṇa 08. A king of fifty-one *kappas* ago, a previous birth of **Sayanadāyaka** Thera. Ap.i.99.

Varuṇa 09. One hundred and sixty *kappas* ago there were two kings of this name, previous births of **Sucintita** Thera. Ap.i.115.

Varuṇa 10. A king of forty *kappas* ago, a previous birth of **Ekasaññaka** Thera. Ap.i.121.

Varuṇa 11. A king in the time of **Atthadassī Buddha**, a previous birth of **Sīvalī** (**Ekāsaniya**) Thera. Ap.i.149 calls him *devarājā*; Thag a.i.139 calls him *ekarājā*.

Varuṇa 12. A *yavapāla* who gave grass to **Siddhattha Buddha** for his seat. Bv-a.185.

Varuṇa 13. A Brahmin village, residence of the Brahmin **Vasabha**. Bv a.172.

Varuṇa 14. A king of twenty-five *kappas* ago, a former birth of **Pilindavaccha** Thera. Thag-a.i.52; Ap.i.59.

Varuṇa 15. A **Nāga** king in the time of **Anomadassī Buddha**, a previous birth of **Mahā Moggallāna**. He played music to the Buddha and entertained him in his abode. Ap.i.31.

Varuṇa 16. An ascetic who, together with the hunter **Sura**, discovered intoxicating liquor. This came to be called **Vāruṇī**. See **Kumbhakārajātaka** (Ja 408), Ja.v.12f.

Varuṇa 17. A **Nāga** king. His wife was **Vimalā** and their daughter was **Irandatī**. For details see **Vidhurapaṇḍitajātaka** (Ja 545). **Varuṇa** is identified with **Sāriputta**. Ja.vi.329.

Varuṇa 18. A king of the **Devas**, mentioned as the companion of **Sakka**, **Pajāpatī** and **Isāna**. In battle against the **Asuras**, the **Devas** of **Tāvatiṁsa** were asked to look upon the banner of **Varuṇa** in order to have all their fears dispelled (SN.i.219).

In the **Teviĵjasutta** (DN.i.244; cf. Ja.v.28; vi.20; also Mil. 22) **Varuṇa** is mentioned with **Indra**, **Soma**, **Isāna**, **Pajāpatī**, **Yama** and **Mahiddhi**, as the gods invoked by Brahmins.

In the **Āṭānāṭiyasutta** (DN.iii.204) he is mentioned with Indra and others as a **Yakkha** chief.

Buddhaghosa says (SN a.i.262) that **Varuṇa** is equal in age and glory (*vaṇṇa*) with **Sakka** and takes the third seat in the assembly of **Devas**. See also **Varuṇā** and **Vāruṇī**.

Varuṇadeva. The sixth son of **Devagabbhā**.

Varuṇā. A class of deities present at the preaching of the **Mahā Samayasutta** (DN.ii.259, 260). They probably form the retinue of **Varuṇa** (18).

Varuṇindhara. An **Ājīvaka** who gave grass for his seat to **Revata Buddha**. Bv-a., p.132.

Valaṅgatissapabbatavihāra. See **Talaṅgatissapabbata** *vihāra*.

Valabhāmukha, **Valabhāmukhī**. A sea (*samudda*), the last of those seen by **Suppāraka** on his voyage. Here the water is sucked away and rises on every side, leaving in the centre what looks like a deep pit. **Suppāraka**, by an Act of

Truth, prevented his ship from being sunk there (see the **Suppārakajātaka**, Ja 463). It is also called **Valabhāmukhī**. Ja.iv.142.

Valāhaka 01. A family of horses from which the *Assaratana* of a **Cakkavatti** is supplied (Khp-a. 172; MN.iii.174). He is best among animals, because he takes his rider away from all danger (MN a.ii.616). Noble chargers come from the Valāhaka stock. Dhp a.iii.248.

Valāhaka 02. The name of the horse of **Mahā Sudassana**. He is all white, with a crow-black head and a dark mane. DN.ii.174; cp. SN.iii.145.

Valāhakavagga. The eleventh chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.102-111; cp. SN.iii.254ff.

Valāhakasutta 01. There are four kinds of rain clouds: those which produce thunder but no rain; those which produce rain but no thunder; those which produce neither; those which produce both. There are four similar kinds of persons: those that speak but do not act; those that act but do not speak; those that do neither; and those that do both. AN.ii.102.

Valāhakasutta 02. There are four kinds of rain-clouds (as above) and four kinds of people: those that know the Dhamma but do not understand it; those that do not know it but understand it; those that do neither; those that do both. AN.ii.103.

Valāhakāyikādevā. A class of deities, spirits of the skies, divided into *Uṇhavalāhakā* (cloud spirits of heat), *Sītavalāhakā* (cloud spirits of cold), *Abbhavalāhakā* (cloud spirits of air), *Vātavalāhakā* (cloud spirits of wind), *Vassavalāhakā* (cloud spirits of rain). The changes of weather are due to these spirits. SN.iii.254f.

Valāhasaṁyutta. The thirty-second section of the **Saṁyuttanikāya**. SN.iii.254-57; cf. AN.ii.102ff.

Valāhassajātaka (Ja 196). Once, in **Tambaṇṇidīpa**, was a **Yakkha**-city called **Sirīsavatthu**, peopled by *Yakkhinīs*. When shipwrecked sailors were cast on the shore from the River **Kalyāṇī** to **Nāgadīpa**, the *Yakkhinīs* would assume human form and entice them and use them as their husbands. On the arrival of other castaways, they would eat their former husbands and take the new arrivals as their lovers. Once five hundred merchants were cast ashore there and became the husbands of the *Yakkhinīs*. In the night the *Yakkhinīs* left them and ate their former husbands. The eldest merchant discovered this and warned the others, but only half of them were willing to attempt an escape. Now it happened that the Bodhisatta was a horse of the **Valāhaka** race and was flying through the air from the **Himālaya** to **Tambapaṇṇi**. There, as he passed over the banks and fields, he asked in a human voice: "Who wants to go home?" and the two hundred and fifty traders begged to be taken. They climbed on the horse's back and tail and he took them to their own country. The others were eaten by the *Yakkhinīs*.

The story was told in reference to a monk who had become a backslider from running after a beautifully dressed woman. Ja.ii.127ff.

Valāhassavāpi. A tank in Ceylon, built by **Upatissa II**. (Cv.xxxvii.185) and repaired by **Aggabodhi II**. (Cv.xlii.67), **Vijayabāhu I**. (Cv.lx.50) and **Parakkamabāhu I**. (Cv.lxxix.36).

Vallakkuttāra. A district in South India. Cv.lxxvi.247, 260.

Vallabhā, **Vallabha**, **Vallabhas**. A South Indian tribe. Their ruler is described in the Chronicles simply as the Vallabha. **Māṇavamma** once joined **Narasīha** against the Vallabha king and defeated him (Cv.xlvii.15ff). On another occasion, the Vallabha king sent a force to subdue **Nāgadīpa** in the reign of **Mahinda IV**. The latter sent an army under the general **Sena**, defeated the Vallabhas and made a friendly treaty with them. Cv.liv.12ff.

Vallavahagāma. A village in Ceylon, the birthplace of **Tambasumana**. Ras.ii.24.

Valliggāma. A village in South Ceylon. In the reign of Queen **Kalyāṇavatī** (1202-8), the regent, **Āyasmanta**, sent the *Ādhikārī Deva* to the village, where a *vihāra* was erected (Cv.lxxx.38) by him.

Later, **Parakkamabāhu IV**. built the **Parakkamabāhu** *pāsāda* attached to the *vihāra* and gave for its maintenance the village of **Sāligiri** (Cv.xc.96).

Vallitittha. A ford in the **Mahā Vālukagaṅga**. Cv.lxxii.82.

Vallipāsāṇavihāra. A monastery to the west of **Anurādhapura**, near **Maṅgalavitāna**. It held the **Indasālakalena**, where once lived **Mahā Nāgasena**. Mhv ṭ. 552.

Valliphaladāyaka Thera. An *Arahant* (Ap.i.296), evidently identical with **Visākha** Pañcāliputta (*q.v.*).

Valliya Thera 01. He was the son of a **Malla** chieftain of **Pāvā** and joined the Saṅgha with his companions, **Godhika**, **Subāhu** and **Uttiya**, when they went on some embassy to **Kapilavatthu** and saw the **Yamakapāṭihāriya** in **Nigrodhārāma**. **Bimbisāra** later built huts for them, but he forgot to roof them, and so there was no rain till the roofs were added.

In the time of **Siddhattha Buddha**, **Valliya** offered him a handful of flowers. Thag-a.i.123; his verse is included in the Thag. (vs. 53).

Valliya Thera 02. He was the son of an eminent Brahmin of **Sāvatthī**, and, owing to his good friends, he met the Buddha and joined the Saṅgha, soon after attaining *Arahant*-ship. Thirty-one *kappas* ago he saw the **Pacceka Buddha Nārada** at the foot of a tree, and built for him a hut of reeds, which he thatched with grass, together with a cloistered walk strewn with sand. He was seventy-one times king of the **Devas** and thirty-four times king of men. Thag-a.i.247; two verses in the Thag. (125-6) are attributed to him. He is probably identical with **Naḷāgārika** of the **Apadāna**. Ap.i.278f.

Valliya Thera 03. He belonged to a Brahmin family of **Vesālī**, and was named **Gaṇḍimitta** (*v.l.* **Kaṇhamitta**). Much struck by the Buddha when he

came to **Vesālī**, he joined the Saṅgha under **Mahā Kaccāyana**. Because he was dull of insight and depended too much on his colleagues, he was called **Valliya** (creeper), like the ivy which must lean on something in order to grow. Later, following the advice of **Veṇudatta** Thera, he developed insight.

In the time of **Sumedha Buddha** he was a rich Brahmin, well versed in learning. Later, he renounced eighty crores of wealth, and, after becoming an ascetic, lived on a river bank. There the Buddha visited him, and, seated on an antelope skin, preached the Dhamma. The ascetic paid him great honour and gave him mangoes and perfume and flowers.

In the **Apadāna** verses, quoted in Thag a., it is said that **Valliya** was born in the city of **Vebhāra**, built by **Vissakamma**, and that he left the household at the age of five. Thag a.i.292f.; two verses addressed by him to **Veṇudatta** are included in the Thag. (167-8). He is probably identical with **Candanamāliya** of the **Apadāna**. Ap.ii.423f.

Valliyavīthi. A street in **Mahā Gāma**. AN a.i.279.

Valliyeravihāra. A monastery in **Rohaṇa**. For the use of an Elder who lived there, King **Vasabha** built the **Mahā Valligottavihāra**. Mhv.xxxv.82; Mhv ṭ. 652.

Vallīvihāra. A monastery near **Uruvelā**, in Ceylon, built by King **Subha**. Mhv.xxxv.58.

Vaḷiyā. One of the chief women supporters of **Dhammadassī Buddha**. Bv.xvi. 20.

Vaḷuṭṭhi. A **Damiḷa** chief of South India, won over to **Laṅkāpura**'s side with gifts. Cv.lxxvi.237.

Vasantaguhā. A cave in the park of **Parakkamabāhu I**. in **Pulatthipura**. Cv.lxxiii.112.

Vasabha 01. A householder of **Kuṭumbiyaṅgaṇa** and father of **Veḷusumana**. Mhv.xxiii.68.

Vasabha 02. King of Ceylon (127-171 CE.). He was a **Lambakaṇṇa** of **Uttarapassa** and served under his uncle, the general of King **Subha**. As it was declared by the soothsayers that one named Vasabha would be king, **Subha** ordered the slaughter of all bearing that name and Vasabha's uncle took him to the court to surrender him. But the general's wife, **Potthā**, gave her husband betel without lime to take with him, and, on the way to the palace, Vasabha was sent back to fetch the lime. There **Potthā** told him of the plot against his life, gave him one thousand pieces and helped him to escape. When his plans were ready, he fought against **Subha**, killed both him and his uncle in battle and became king. **Potthā** was made his queen. Soothsayers told him that he would live only twelve years, and, after consultation with the monks, Vasabha did many acts of merit in order to prolong his life; he reigned for forty-four years. Among the buildings erected by him were the **Mahā Valligotta** *vihāra*, the **Anurārāma** *vihāra* and the **Mucela** *vihāra*. He also built twelve tanks and raised the wall of **Anurādhapura**. His son and successor was **Vaṅkanāsikatissa**. For details of Vasabha's reign and works, see Dpv.xxii.1ff. and Mhv.xxxv.59ff.

It is said (DN a.ii.635) that once Vasabha listened to *Dīghabhāṇaka* monks reciting the **Mahā Sudassanasutta** in the **Ambalaṭṭhika** *pāsāda*, near **Lohapāsāda**, and applauded the Buddha's statement contained in the *Sutta* that all things are transient. On another occasion he went to the **Katthakasāla** *pariveṇa* to worship an Elder named **Mahā Saṭṭhivassa** (this may be only a descriptive title), but as he approached the door of his cell, he heard the Elder's groans of pain, and, disappointed that he had not yet developed the power of suppressing pain even after sixty years of monastic life, the king turned away. The Elder was told of this by his attendant, and, putting forth great effort, attained *Arahant*-ship; he thereupon sent for the king. The king lay at full length on the ground and worshipped him, saying, "It is not your *Arahant*-ship I worship, but the *sīla* you observed as a *puthujjana*." (DN a.i.291)

Another story is related of Vasabha, of how once, in order to test a monk, he sat near him and began to crush a jujube fruit. The monk's mouth watered, and Vasabha knew that he was not an *Arahant* (MN a.ii.869).

Once when Vasabha's queen was ill, she was cured by medicines suggested by **Mahā Paduma** Thera. Vin-a.ii.471.

Vasabha 03. A Brahmin of **Varuṇa** village. His daughter gave milk-rice to **Piyadassī Buddha** before his Awakening. Bv a.172.

Vasabha 04. One of the chief lay supporters of **Nārada Buddha**. Bv.x.25; Ja.i.37.

Vasabha 05. **Vasabha Thera**. He belonged to a family of a **Licchavī** *rājā* of **Vesālī** and joined the Saṅgha when the Buddha visited that town, winning *Arahant*-ship in due course. According to the **Apadāna** verses quoted, he was born in **Sāvatthī** and was ordained under **Sāriputta** at the age of seven. Out of compassion for his patrons, he enjoyed what he received from them; the common minded thereupon deemed him self-indulgent. Near him lived a fraudulent monk who deceived the people by pretending to live the simple life and was greatly honoured by them. **Sakka**, discerning this, visited **Vasabha** and questioned him concerning the ways of an impostor. The Elder replied in two verses (Thag.139-40), and **Sakka** then warned the impostor and departed.

In the past, when the world was without a Buddha, Vasabha was a **Jaṭila** named **Nārada** on **Samagga** *pabbata*, with a retinue of fourteen thousand. Seeing no one deserving of his worship, he made a *cetiya* of sand on the bank of the River **Apadikā**, in the name of the Buddhas, gilded it and offered it his homage. Eighty times he was king of **Devas** and three hundred times king of men (Thag a.i.257ff). He is evidently to be identified with **Puliṇathūpiya** of the **Apadāna**. Ap.ii.437f.

Vasabha 06. called **Labhiya Vasabha**. One of the famous warriors of **Duṭṭhagāmaṇī**. He was called *Labhiya* because his body was noble in form, "straight like a stick (*yaṭṭhi*)." (Mhv ṭ. 459) When he was twenty years old, he started to build a tank with some friends, and he threw away masses of earth which would have needed ten or twelve ordinary men to move them. **Kākavaṇṇatissa** heard of this and summoned him to the court. The village irrigated by the tank was given to him, and it came to be called **Vasabhodakavāra**. Mhv.xxiii.90ff.

Vasabha 07. A mountain near **Himavā**. Thag a.i.182; Ap.i.166.

Vasabha 08. An *Arahant* Thera in the time of **Padumuttara Buddha**, declared foremost for austere practices (Ras.i.27). The name is evidently a variant of **Nisabha** (*q.v.*).

Vasabhagāma. A village in **Uddhagāma**, given by **Mahā Nāga** to the **Jetavana** *vihāra*. Cv.xli.97.

Vasabhodakavāra. See **Vasabha** (6).

Vasala, **Vassala** (**Cāvala**). A mountain near **Himavā**, where lived **Sudassana Pacceka Buddha**. Thag a.i.88, 395; Ap.ii.451 calls it **Cāvala**.

Vasalasutta. The seventh *Sutta* of the **Uragavagga** of the **Suttanipāta**. It was preached at **Sāvatthī** to the Brahmin **Aggikabhāradvāja** (it is thus also called the **Aggikabhāradvājasutta**, Snp a.174), who reviled the Buddha, calling him outcaste (*vasala*) when the Buddha went to his house for alms. The Buddha replied that the Brahmin knew neither the meaning of *vasala*, nor what makes a man such. At the request of the Brahmin he preached this *Sutta*, the burden of which is that it is not by birth that one is an outcaste or a *brāhmaṇa*, but by one's deeds (Snp., pp. 21f). The *Sutta* is also included in the **Parittas** (*q.v.*).

Vasavattī 01. A name given to **Māra** (*q.v.*), e.g., Ja.i.63, 232; iii.309; MN-a.ii.538, etc.

Vasavattī 02. One of the palaces of **Padumuttara Buddha** before his Renunciation. Bv.xi.20.

Vasavattī 03. A *Devaputta*, king of the **Devas** of the *Parinimmitavasavatti* world (DN.i.219). Because of his generosity and virtue practised in past births, he surpasses the **Devas** of his world in ten things: divine life, beauty, happiness, pomp and power, divine shapes, sounds, perfumes, tastes and touch (AN.iv.243). **Māra** also rules over a part of this world, but more as a recalcitrant vassal. MN-a.i.28.

Vasavattī 04. An epithet of **Mahā Brahma**: "*Sabbaṁ janaṁ vase vattemī*, I keep all people under my control." DN a.i.111.

Vasavattī 05. King of **Pupphavatī**, father of **Candakumāra**. For his story see the **Khaṇḍahālajātaka**. Ja.vi.131ff.

Vasavattīsutta. **Vasavattī** *Devaputta* visits **Moggallāna** with five hundred other *Devaputtas* and agrees with **Moggallāna** in singing the praises of the Buddha, the Dhamma and the Saṅgha. SN.iv.280.

Vasasutta. Seven things, skill in which enables a monk to turn his mind according to his wish and not to turn himself according to his mind. AN.iv.34.

Vasālanagara. A village in Ceylon, probably near **Cittalapabbata**. It was the residence of two brothers, **Cūḷa Nāga** and **Mahā Nāga**, who later became monks. SN-a.ii.125.

Vasiṭṭhaka. The father of the Bodhisatta in the **Takkaḷajātaka** (Ja 446). Ja.iv. 44ff.

Vasiṭṭhī. See **Vāseṭṭha**.

Vasī. An epithet of *Mahā Brahmā*, e.g., Ja.vi.201.

Vasuttara. One of the palaces of **Paduma Buddha** before his Renunciation. Bv-a., p. 146; but see **Paduma**.

Vasudattā. Wife of **Padumuttara Buddha** in his last lay life. Bv.xi.21.

Vasulokī or **Vāsula**. See **Sudatta** (11).

Vasū. A class of **Devas** of whom **Sakka** is the chief. See **Vāsava**. DN.ii.260; DN-a.ii.690.

Vassa. Mentioned with **Bhañña** in the compound **Vassabhaññā**, as dwellers of **Ukkala** and as "denying cause, consequence and reality." There were certain

aspects of the Buddha's teaching which even they would accept (e.g., SN.iii.73; AN.ii.31; MN.iii.78).

Buddhaghosa explains (AN a.ii.497; MN a.ii.894) **Vassabhañña** as "*Vasso ca Bhañño cā ti dve janā*, (Vassa and Bhañña are two people)."

Vassakāra. A Brahmin, chief minister of **Ajātasattu**. He and **Sunidha** were in charge of the fortifications of **Pāṭaligāma**, built against the **Vajjī**. Vin.i.228; Ud.viii.6; the **Dīgha** account, DN.ii.72ff. omits **Sunidha**. The Vinaya account omits **Vassakāra**'s questions to the Buddha; cf. AN a.ii.705ff.

At **Ajātasattu**'s suggestion, **Vassakāra** visited the Buddha to discover, indirectly, whether, in the Buddha's view, there were any chances of **Ajātasattu** conquering the **Vajjians** in battle. The Buddha said that as long as the **Vajjians** practised the seven conditions of prosperity which he had taught them at **Sārandadacetiya**, they would prosper rather than decline, and this gave **Vassakāra** the idea that the downfall of the **Vajjians** could be brought about by diplomacy (*upalāpana*) or disunion (*mithubheda*). He thereupon conspired with the king (DN.A.ii.522ff) and, by agreement, the latter expelled him on the charge of showing favour to the **Vajjians** during discussions in the assembly. **Vassakāra** then went to the **Vajjī** country, and the **Licchavīs**, all unsuspecting, welcomed him and appointed him as the teacher of their children. By means of cunning and questioning the children in secret, he made them quarrel with each other, and these quarrels soon spread to the elders. In three years the **Licchavīs** were completely disunited, and when the assembly drum was beaten, they failed to appear. **Vassakāra** then sent a message to **Ajātasattu**, who was able to capture **Vesālī** without meeting any resistance.

In the **Gopaka Moggallānasutta** (MN.iii.8ff), **Vassakāra** is represented as arriving in the middle of a conversation, which **Gopaka Moggallāna** was holding with **Ānanda**, having been sent to inspect the works at **Rājagaha**, which were in charge of **Moggallāna**. Having asked the subject of conversation, he inquired whether the Buddha himself or the Saṅgha had chosen a leader for the Saṅgha after the Buddha's death. **Ānanda** explains that the Buddha did not do so, that no special leader has been appointed, but that there were monks to whom they showed honour and reverence because of their virtue and insight.

Vassakāra admits this as good, as does also **Upananda**, the *Senāpati*, who is present. **Vassakāra** asks **Ānanda** where he lives, and is told, in **Veḷuvana**. **Vassakāra** thinks this a good place for the practice of *jhāna*, and tells **Ānanda** of a conversation he once had with the Buddha regarding *jhāna*. **Ānanda**, remarks that all *jhānas* are not equally praiseworthy, and **Vassakāra** takes his leave.

Buddhaghosa says (MN a.ii.854) that **Vassakāra** knew well of **Ānanda**'s residence at **Veḷuvana**, but that as the place was under his special protection, he wished to hear his work praised. Then follows a curious tale. **Vassakāra** once saw **Mahā Kaccāna** descending **Gijjhakūṭa** and remarked that he was just like a monkey. The Buddha, hearing of this, said that, unless **Vassakāra** begged the Elder's forgiveness, he would be born as a monkey in **Veḷuvana**. **Vassakāra**, feeling sure that the Buddha's prophecy would come true, had various fruit and other trees planted in **Veḷuvana**, to be of use to him as a monkey. After death he was actually reborn as a monkey and answered to the name of **Vassakāra**.

Three conversations between the Buddha and **Vassakāra** are recorded in the **Aṅguttaranikāya**, all three taking place at **Veḷuvana**. See **Vassakārasuttas** (1) and (2), and **Sutasutta** ??. Another *Sutta*, also called **Vassakāra** (3), repeats the conversation recorded in the **Dīgha** regarding the possibility of **Ajātasattu** defeating the **Vajjians**.

Vassakāra had a daughter whom he wished to give in marriage to **Uttara**, but the latter refused the proposal as he wished to join the Saṅgha. **Vassakāra** was angry, and contrived to take his revenge even after **Uttara** had become a monk (Thag-a.i.240; see **Uttara**).

Buddhaghosa says (Vin-a.ii.295) that **Vassakāra** was envious by nature, and, on discovering that a certain forest official had given tribute to **Dhaniya** (2) without the king's special leave, he reported the man to the king and had him punished (the incident is repeated at Vin.iii.42ff). In this context we find that **Vassakāra** was *Mahā Matta* (? chief minister) to **Bimbisāra** as well.

Vassakārasutta 01. **Vassakāra** visits the Buddha at **Veḷuvana** and tells him that, among Brahmins, a man is considered great and wise if:

- he understands a thing as soon as uttered,
- has a good memory,
- is skilled and diligent in business,
- and resourceful and capable in investigation.
- The Buddha mentions four other qualities of greatness:
- to be given up to the welfare of many,
- to be master of the mind in the domain of thought (*cetovasippatta*),
- to be able to enter into the four *jhānas* at will,
- to have comprehended *Nibbāna* by the destruction of the *āsavas*.

The Buddha acknowledges, in answer to **Vassakāra**'s question, that he himself possesses these four qualities. AN.ii.35f.

Vassakārasutta 02. **Vassakāra** visits the Buddha at **Veḷuvana** and asks him a series of questions. The Buddha, in answer, says that a bad man cannot, as a good man can, recognize either a good man or a bad man as such. **Vassakāra** then relates how, once, the followers of the Brahmin **Todeyya** spoke ill of **Eḷeyya** and his retinue for showing homage to **Rāmaputta**; he now understands why they honour **Rāmaputta**; it is because he is wiser than they. AN.ii.179f.

Vassakārasutta 03. **Vassakāra** visits the Buddha at **Gijjhakūṭa**, at the request of **Ajātasattu**, and tells him of the latter's desire to destroy the **Vajjians**. The Buddha tells him that as long as the **Vajjians** practise the seven conditions of welfare, taught by him at **Sārandadacetiya** they will not decline, but rather prosper. **Ajātasattu** can achieve victory, not by battle, but by causing disunity. AN.iv.17ff.; cf. DN.ii.72f.

Vassakārānumodanāsutta. A *Sutta* quoted in the **Suttasaṅgaha** (No.62) from the **Vinayapiṭaka** (i.229f.), where the Buddha gives thanks to **Sunīdha** and **Vassakāra**, for a meal given to him.

Vassavalāhakā. One of the **Valāhaka Devas** (*q.v.*). See also **Pajjuna**. One of them once visited an *Arahant* Thera in the **Himālaya**, and, revealing his identity, said that he could cause rain at will. The Elder wished to test this claim, but even before he could enter his hut the *Deva* sang a song, raised his hand, and

rain fell to a distance of three leagues.

There are causes for rain: the power of **Nāgas**, of **Supaṇṇas**, of **Devas**, of an Act of Truth, of change of weather, of **Māra**, and of *iddhi* power. SN a.ii.255f.

Vassavuṭṭhasutta. A monk, who had spent the *vassa* at **Sāvatthī** with the Buddha, goes to **Kapilavatthu**, where he is visited by the **Sākiyans** who wish to learn of the welfare of the Buddha and his disciples and of the teaching of the Buddha during the *vassa*. The monk tells them of a statement made by the Buddha, to the effect that only few in the world become *Arahants*, *Anāgāmīs*, *Sakadāgāmīs* or even *Sotāpannas*. SN.v.405.

Vassasutta 01. A monk asks the Buddha why it sometimes rains. It rains when the **Vassavalākaka Devas** wish to revel their bodies answers the Buddha. SN.iii.257.

Vassasutta 02. Just as rain, falling on mountain tops, flows into gullies, pools, great lakes and rivers and from there into the ocean, so do the virtues of the Ariyan disciple flow onwards and lead to the destruction of the *āsavas*. SN.v.396.

Vassasutta 03. On five things which stop rain: the fiery element raging in the upper air, the windy element, **Rāhu**, the indolence of the rain clouds, the wickedness of men. AN.iii.243.

Vassāvāsabhāṇavāra. The first chapter of the **Vassūpanāyikakkhandhaka** of the **Mahā Vagga**. Vin.i.137-48.

Vassikasutta. Just as of all scented flowers the jasmine (*vassika*) is the chief, so of all profitable conditions earnestness is the chief. SN.v.44.

Vassūpanāyikakkhandhaka, **Vassūpanāyikakhandha**. The third chapter of the **Mahā Vagga** of the **Vinayapiṭaka** (Vin.i.137ff). It was preached by **Mahinda** to **Devānampiyatissa** to show the necessity of a monastery in **Cetiyagiri**. Mhv.xvi.9.

Vaṁsabhūmi, **Vaṁsaraṭṭha**. The country of the **Vaṁsā**.

Vaṁsarājā. See **Udena**.

Vaṁsasutta. See **Ariyavaṁsasutta**.

Vaṁsā, **Vaṁsas**, **Vatsā**, **Vatsas**. The **Vaṁsas** and their country. It lay to the south of **Kosala**, and its capital was **Kosambī** (e.g., Ja.iv.28) on the **Yamunā**. **Udena**, son of **Parantapa**, also called **Vaṁsarājā** (e.g., Ja.iv.370,390), was its king in the time of the Buddha.

Avanti lay to the south of the **Vaṁsa** country. The Vaṁsā were also called Vatsā (*Buddhist India*, 3, 27; Mvu.i.34). The country formed one of the sixteen **Mahā Janapadā**.

The district of **Bhagga**, in which was **Suṁsumāragiri**, seems to have been subject to the Vaṁsā in the Buddha's time, for we find **Udena**'s son, **Bodhi**, living there (Ja.iii.157, also *Mahā Bhārata* ii.30, 10f). In nominal lists (e.g., DN.ii.200) the Vaṁsā, are generally mentioned with the **Cetī**.

Vahana. One of the three palaces of **Sikhī Buddha** before his Renunciation. Bv.xxi.16; but Bv a. (p. 201) calls it Nārivasabha.

Vahavāpi. A tank built by King **Vasabha**. Mhv.xxxv.94; Dpv.xxii.7.

Vahiṭṭha. A **Damiḷa** chief, conquered by **Duṭṭhagāmaṇī**. His fortress bore his name. Mhv.xxv.13.

Vāgissara. One of the Sinhalese envoys sent by **Parakkamabāhu I**. to **Rāmaññа**. His companion was **Dhammakitti**. The **Rāmaññа** king put them into a leaky vessel and sent them home. Cv.lxxvi.32.

Vācakopadesa. A treatise on **Kaccāyana**'s grammar by **Vijitāvi**, a monk of Burma (Sās., p.90). There is also a *ṭīkā* on it by another **Vijitāvī**. Bode, 46, and n.4.

Vācavācaka or **Vaccavācaka**. A grammatical treatise by **Dhammadassī** of Pagan (Sās., p.75; Bode, 22, and n.6). There are several commentaries on it, the best known being by **Saddhammanandi**. Others are called *Vaccavācakavaṇṇanā*, *Vacavācakarikā* and *Vaccavācakadīpanī*.

Vācāsutta 01. A nun who is wrong in speech, wrong in action, and who rejects the gift of faith, is destined for purgatory. AN.iii.141.

Vācāsutta 02. Speech is good if spoken in season, in truth, softly, about the good and in amity. AN.iii.243.

Vācissara 01. A Sinhalese monk who wrote Commentaries to **Buddhadatta**'s works: the **Abhidhammāvatāra**, the **Vinayavinicchaya**, the **Uttaravinicchaya**, the **Khemappakaraṇa**. He probably belonged to the twelfth century, and was also the author of the **Rūpārūpavibhaṅga** and the **Sīmālaṅkāra** (*q.v.*). PLC.108f., 156, 174, 202; also Gv.62, 71.

Vācissara 02. A monk of Ceylon, pupil of **Sāriputta**. Numerous works are assigned to him, among them commentaries on the various books of grammar: the **Sambandhacintā** *ṭīkā*, the **Subodhālaṅkāra** *ṭīkā*, the **Vuttodaya** *vivaraṇa*. He also wrote the *Sumaṅgalapasādanī* on the **Khuddasikkhā** and a commentary on the **Moggallāna** *vyākaraṇa* (PLC. 204). He seems also to have written the Pāli **Thūpavaṁsa** and several books in Sinhalese. PLC.217; also Gv.62, 71.

Vācissara 03. **Vācissara Thera**. Probably identical with (2) above. He was at the head of the Saṅgha in the reign of **Vijayabāhu III**., and had hidden the Alms bowl and Tooth relic of the Buddha in **Kotthumala**, in order to preserve them. After that, he went to South India for protection. Later, he was sent for by **Vijayabāhu**, whom he helped in the reformation of the Saṅgha. Cv.lxxxi.18ff.

Vājapeyya. A sacrificial offering; the Commentaries (e.g., Iti-a. 75, 76) give it two interpretations: (1) Greeting people kindly with soft and pleasant speech (*peyyavajjaṁ*, *piyavācatā*); (2) a sacrifice in which **Soma** (*Vāja*) is drunk. In the second seventeen animals are offered seventeen times.

Vājirī. See **Vajirakumārī**.

Vājirīya. A heretical sect of Buddhists, one of the seventeen schools which branched off one hundred years after the Buddha's death. Mhv.v.13; Mhv. p.97; Dpv.v.54 calls them *Apararājagirikā*.

Vātakapabbata. A place in Ceylon where **Maliyadeva** Thera preached the **Chachakkasutta** and sixty monks became *Arahants*. MN-a.ii.1024.

Vātakālaka. An executioner of **Rājagaha** who worked for fifty years and then retired because of old age. As he had no time for luxuries during his years of work, on the day of his retirement he asked his wife to cook milk-rice and went to bathe. On his way home, clad in clean garments, his body perfumed, he met **Sāriputta**, invited him to his house, and gave him various delicacies. At the end of the meal he accompanied the Elder for some distance, and, on his return, was gored to death by a cow with calf. After death he was reborn in **Tāvatiṁsa**. AN-a.i.368.

Vātagiri. A mountain in the **Dakkhiṇadesa** of Ceylon, a point of strategic importance, providing a safe place of refuge. Cv.lviii.31; lx. 39; lxxxviii.43; see also Cv.Trs.i.204, n.2.

Vātaggasindhava. The Bodhisatta born as the state horse of the king of **Benares**. See the **Vātaggasindhavajātaka** (Ja 266).

Vātaggasindhavajātaka (Ja 266). The Bodhisatta was once born as the state horse of the king of **Benares**, his name being **Vātaggasindhava**. A she-ass, **Kuṇḍalī**, fell in love with him and refused to eat. Her son discovered this, and made the horse agree to come and see her after his bath. But when the horse came, **Kuṇḍalī**, not wishing to make herself cheap, kicked him on the jaw and nearly killed him. The horse was ashamed and did not repeat his visit, and **Kuṇḍalī** died of unrequited love.

The story was told to a landowner of **Sāvatthī**, with whom a beautiful woman fell desperately in love. Her friends, with great difficulty, persuaded him

to visit her one night, but she was capricious and rejected his advances. He went away never to return, and she died of unrequited love. When he heard of her death, he sought the Buddha, who told him the story. The she-ass is identified with the woman. Ja.ii.337ff.

Vātamaṅgaṇa. See Cittamaṅgaṇa ??.

Vātamigajātaka (Ja 14). The Bodhisatta was once born as **Brahmadatta**, king of **Benares**. He had a gardener named **Sañjaya**. A *vātamiga* used to visit the royal park, and the king asked **Sañjaya** to catch it. **Sañjaya** put honey on the grass where the animal fed, and, in due course, the animal came to eat out of his hand. He was thus able to entice it right into the palace, where he shut the door on it. The king marvelled that a *vātamiga*, who was so shy that if it once saw a man it would not visit the same place for a week after, should allow itself to be caught by greed.

The story was related in reference to **Cūḷa Piṇḍapātikatissa** (*q.v.*), who was enticed back to the lay life by a slave girl. **Sañjaya** is identified with the slave and the *vātamiga* with the monk. Ja.i.156ff.

According to the **Dhammapada Commentary** (Dhp-a.iv.199), however, it was with reference to **Sundarasamudda** that the story was told.

Vātavalāhakā. See **Valāhakā**.

Vātasama. A **Cakkavatti** of long ago, a previous birth of **Māṇava** (**Sammukhāthavika**) Thera. Thag a.i.164; Ap.i.159.

Vātasutta. It is because of clinging to body, etc., that such views arise as that winds do not blow, pregnant women do not bring forth, the sun and moon neither rise nor set; but all these things are stable as a pillar. These vanish with the Ariyan disciple's doubts regarding suffering, its cause, its cessation, and the way to such cessation. SN.iii.202f.

Vātātapanivāriya Thera. An *Arahant*. Ap.i.207.

Vātīyamaṇḍapa. A village mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.32.

Vādino Sutta. No dogmatists, no matter where from, can make a monk who understands suffering, its cause, etc., quake or waver. He is like a stone column sixteen cubits long, half of its length buried under the earth. No wind can make it tremble. SN.v.445.

Vādīsutta. There are four kinds of expounders (*vādī*): those that know the meaning of a passage but not the letter, those that know the letter but not the meaning, those that know neither, those that know both. AN.ii.138.

Vānaragāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.7.

Vānarajātaka (Ja 342). The Bodhisatta was a young monkey living on a river bank. A female crocodile in the river longed to eat his heart and her husband persuaded the monkey to go for a ride on his back in search of wild fruits. In midstream he began to sink and revealed his purpose, and the monkey, nothing daunted, said that monkeys did not keep their hearts in their bodies for fear of their being torn to pieces on the trees, but that they hung them on trees, and, pointing to a ripe fig tree, showed the crocodile what he said was his heart. The crocodile took him to the tree, and the monkey jumped ashore and laughed at him.

The story was told in reference to **Devadatta**'s attempt to kill the Buddha. Ja.iii.133f.; cf. **Suṁsumārajātaka** (Ja 208).

Vānarākara. A park in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.8.

Vānarindajātaka (Ja 57). The Bodhisatta was once a monkey living on a river bank. On his way from one bank to another, he used to jump off and on a rock in midstream, and a female crocodile, living in the river, longed to eat his heart and asked her husband to get it. So the crocodile lay on the rock, ready to catch the monkey as he jumped. The monkey noticing that, in spite of there

being no tide, the rock was higher than usual, spoke to it and received no reply. His suspicions were then confirmed, and he said again, "O rock, why don't you talk to me today ?" The crocodile then revealed both his identity and his purpose, and the monkey resolved to outwit him. So he asked him to open his mouth, knowing that when a crocodile does this he shuts his eyes. So the crocodile did this, and the monkey jumped on to its back and from there to the other bank.

The story was related in reference to **Devadatta**'s attempt to kill the Buddha. Ja.i.278f.; cp. **Kumbhīlajātaka**.

Vāpāraṇi. A monastery built by **Aggabodhi VI**. Cv.xlviii.64.

Vāpinagara. A stronghold mentioned in the account of the campaigns of **Vijayabāhu I**. Cv.lviii.43.

Vāpivāṭaka. A locality in the **Malaya** province of Ceylon, mentioned in the account of the campaigns of **Gajabāhu**. Cv.lxx.21.

Vāmaka. One of the great sages held in esteem by the Brahmins. Vin.i.245; DN.i.104,238; MN.ii.169, 200; AN.iii.224, etc.; cf. **Vaṁsa** in *Ṛgveda* x. 99.

Vāmagotta. See **Sūravāmagotta**.

Vāmadeva. One of the great sages honoured by the Brahmins as authors of hymns, etc. Vin.i.245; DN.i.104, etc.; see **Vāmaka**; cf. *Ṛgveda* iv. 26; *Rāmāyaṇa* i.7, etc.

Vāmantapabbhāra. A glen in Ceylon, where lived **Mahā Siva** Thera (*q.v.*). Ja.vi.30; iv. 490.

Vāyāmasutta. A nun who speaks carelessly in praise of the unworthy and in blame of the praiseworthy, who is wrong in mindfulness and rejects the gifts of the faith, is destined for hell. AN.iii.141.

Vāyu. A deity, whose son was a *Vijjādhara*. See the **Samuggajātaka** (Ja 436).

Vāyussaputta. See the **Samuggajātaka** (Ja 436).

Vāyodevā. A class of deities present at the preaching of the **Mahā Samayasutta**. DN.ii.259.

Vāraṇa Thera. He was born in a Brahmin family of **Kosala**, and having heard a forest-dwelling monk preach, entered the Saṅgha. One day, when on his way to visit the Buddha, he saw a fight between snakes and mongooses, in which many of them perished. Distressed by the sight of their hatred for each other, he sought the help of the Buddha, who preached to him three stanzas (Thag.237-9). At the end of the recitation, **Vāraṇa** developed insight and became an *Arahant*.

Ninety-two *kappas* ago he was born in the family of the Brahmin **Sumedha**, and becoming expert in Brahmin lore, he entered the ascetic life. As he sat teaching hymns to his pupils there was an earthquake, marking the conception of **Tissa Buddha**. People, in terror, sought the sage, who explained it to them, thereby himself experiencing great joy in contemplating the glory of the Buddha (Thag-a.i.353f).

He is evidently identical with **Nimittivyākaraṇīya** of the **Apadāna**. Ap.ii.411f.

Vāraṇavatī. The capital of **Anikaratta**, the king to whom **Sumedhā** was to be given in marriage. Thīg a.272.

Vāruṇā. A class of deities, followers of **Varuṇa**, who were present at the preaching of the **Mahā Samayasutta**. DN.ii.259.

Vāruṇī. The name given to slave women, attendants of **Varuṇa**. They live in dread of him. Ja.vi.500, 501. At Ja.vi.586 Vāruṇī is explained as *yakkhāviṭṭhā ikkhaṇikā* (fortune tellers possessed by a **Yakkha**, the **Yakkha** being perhaps **Varuṇa**).

Vāruṇījātaka (Ja 47). The Bodhisatta once had a friend who was a tavern keeper. One day the tavern keeper made ready a supply of strong spirits and went to bathe, leaving his apprentice, **Koṇḍañña**, in charge. The latter, who had

seen customers send for salt and jagghery to make their drink more appetizing, pounded some salt and put it in the liquor, hoping to improve it.

The story was told in reference to a friend of **Anāthapiṇḍika** who was a tavern keeper, whose apprentice did likewise. Ja.i.251ff.

Vāla. A horse belonging to King **Kappina**. Dhp a.ii.117.

Vālakkoṇḍa. A place in South India. Cv.lxxvi.187.

Vālagāma. See **Jālagāma**.

Vālagāmavihāra. A monastery near **Cūḷa Tavālagāma**. See **Tambasumana**.

Vālavāhana. A horse belonging to King **Kappina**. Dhp a.ii.117.

Vālikagāma. A village in Ceylon, evidently a seaport, where the **Damiḷas**, under **Māgha** and **Jayabāhu**, once had a fort. Cv.lxxxiii.17.

Vālikapiṭṭhivihāra. A monastery, probably in Ceylon, the residence of Ābhidhammika **Abhaya Thera**. At the commencement of the *vassa* he, with a large number of his colleagues, recited the **Mahā Suññatāsutta**, and, as a result, they lived apart from each other during the *vassa*, attaining *Arahant*-ship, before the end of the season. MN-a.ii.907.

Vālikavihāra. A monastery in **Jambukolapaṭṭana**, once the residence of **Punabbasukutumbikaputtatissa**. Vibh-a.389.

Vālikākhetta. A village mentioned in the account of the campaigns of **Gajabāhu**. Cv.lxx.62; also Cv.Trs.i.292, n.2.

Vālikārāma. *v.l.* **Vālukārāma**. A monastery in **Vesālī**, where the question of the Ten Points raised by the **Vajjiputta** monks (*q.v.*) was settled (Vin.ii.306; Mhv.iv. 50, 63; according to Dpv.v.29 this was done in the **Kuṭāgārasāla**). It was also the dwelling place of **Upāli**, **Dāsaka**'s teacher (Mhv.v.107).

Vālivāsaragāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.177.

Vālukagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.18; cf. **Mahā Vālukagāma**.

Vālukapatta. A village near **Pulatthipura**. Cv.lxx.318.

Vālukārāma. See **Vālikārāma**.

Vālugāma. A village in South India which **Laṅkāpura** laid waste and rebuilt. Cv.lxxvi.286.

Vālodakajātaka (Ja 183). Once **Brahmadatta**, king of **Benares**, went with a large army to quell a frontier rebellion, and, on his return, ordered that his horses be given some grape juice to drink. The horses drank and stood quietly in their stalls. There was a heap of leavings empty of all goodness, and the king ordered that these be kneaded with water, strained, and given to the donkeys who carried the horses' provender. The donkeys drank it, and galloped about braying loudly. The king asked his courtier (the Bodhisatta) the reason for this, and he answered that the lowborn lack self-control.

The story was told in reference to some boys, attendants of devotees, at **Sāvatthī**. The devotees themselves were calm and collected, but the boys would eat and then scamper about the banks of the **Aciravatī**, making great uproar. They are identified with the donkeys (Ja.ii.95f).

According to the **Dhammapada Commentary** (Dhp-a.ii.154f) the story was related after the monks returned to **Sāvatthī** from **Verañjā**. Their attendants had been quiet in **Verañjā**, where there was little to eat, but in **Sāvatthī** they ate the remnants of the monks' food and made a great noise.

Vāsabhakkhattiyā. Daughter of **Mahā Nāma** the **Sākiyan** by a slave-woman named **Nāgamuṇḍā** (Ja.i.133). When **Pasenadi** asked for a **Sākiyan** girl in marriage, she was given to him. **Mahā Nāma** went through the pretence of eating with her in order to allay **Pasenadi**'s suspicions. It is said (Ja.iv.145) that

Mahā Nāma sat down to eat with her, but that as he was about to take the first mouthful, a messenger arrived, as prearranged, and brought him an urgent letter. He, thereupon, left the food uneaten in order to read the letter, and asked Vāsabhakkhattiyā to finish her meal.

Viḍūḍabha was the son of Vāsabhakkhattiyā. It was this deceit practised on **Pasenadi** which made **Viḍūḍabha** take his revenge on the **Sākiyans** (Dhp-a.i.345f; Ja.iv.145f).

It is said that when **Pasenadi** discovered Vāsabhakkhattiyā's servile origin, he degraded both her and her son from their rank, and that they never went outside the palace (Ja.i.133f.; iv.148; see also MN.ii.110, where she is called **Vāsabhā**). When the Buddha heard of this, he visited the king, preached to him the **Kaṭṭhahārijātaka**, and had the queen restored to honour.

Vāsabhagāma. A village in **Kāsī**. It was once the residence of **Kassapa Thera** (*q.v.*) (Vin.i.312f). Beyond this village was another, called **Cundaṭṭhila**, between **Vāsabhagāma** and **Benares**. Pv.iii.1; Pv-a. 168,170.

Vāsabhagāmabhāṇavāra. The fourth chapter of the **Campeyyakhandhaka** of the **Mahā Vagga**. Vin.i.312-22.

Vāsabhagāmī Thera, **Vāsabhagāmika Thera**. Pupil of **Anuruddha Thera**. He was one of the four **Pācīnaka** monks appointed to the committee (*ubbāhikā*) which considered the Ten Points raised by the **Vajjiputtakā**. His fellow pupil was **Sumana**, and they had both seen the Buddha. Vin.ii.305; Dpv.iv.51; v. 22, 24; Vin-a.i.35; Mhv.iv.48, 58.

Vāsabhā. See **Vāsabhakhattiyā**.

Vāsava. A name of **Sakka**. SN.i.221, 223, 229-30, 234-7; DN.ii.260, 274; Snp.vs.384; Dhp-a.iii.270; Ja.i.65, etc.; Cv.xxxvii.151, etc.

Several explanations are given of the title. In the **Saṁyuttanikāya** (SN.i.229; cp. Dhp-a.i.264) it is said that when he was a human being, in his previous birth, he gave dwelling places (*āvasathaṁ adāsi*) – hence the name.

According to the **Dīghanikāya** (DN.ii.260), however, he is **Vāsava** because

he is chief of the Vasū (*Vasūnaṃ seṭṭho*), whom **Buddhaghosa** (DN a.ii.690) calls *Vasudevatā*.

Vāsavanesī. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Vāsijaṭasutta (or **Nāvāsutta**). The *āsavas* are destroyed only by self training, not by merely wishing for their destruction. A hen may wish for her chicks to break through their eggs with foot, or claw, or mouth, or beak, but they will not do so till they are fully warmed, fully brooded over by the hen. When they are ready to break through, they will do so, irrespective of the hen's wish. A carpenter knows that his adze handle has worn away, not by looking at the finger marks on the handle, but just by its wearing away. A seagoing vessel, stranded without water and beaten on by wind and sun, will fall to pieces easily and without effort. So will the *āsavas* in a monk who dwells attentive to self-training. SN.iii.152f.; cp. AN.iv.126f.

Vāsiṭṭhā, **Vāsiṭṭhī**. See **Vāseṭṭha**, **Vāseṭṭhī**.

Vāsidāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he was an artisan (*kammāra*) in **Tivarā** and gave a razor to the Buddha. Ap.i.221.

Vāsudeva. The eldest of the **Andhakaveṇhudāsaputtā**. The **Ghatajātaka** (Ja 454) relates how, when Vāsudeva's son died and Vāsudeva gave himself up to despair, his brother **Ghatapaṇḍita** brought him to his senses by feigning madness. Vāsudeva's minister was **Rohiṇeyya**. Vāsudeva is addressed as **Kaṇha** and again as **Kesava** (Ja.iv.84; he is called **Kaṇha** at Ja.vi.421). The scholiast explains (Ja.iv.84) that he is called **Kaṇha** because he belonged to the **Kaṇhāyanagotta**, and **Kesava** because he had beautiful hair (*kesasobhanatāya*). These names, however, give support to the theory that the story of **Vāsudeva** was associated with the legend of Kṛṣṇa (see **Andhakaveṇhudāsaputtā**, No.1).

In the **Mahā Ummaggajātaka** (Ja 546, Ja.vi.421) it is stated that **Jambāvatī**, mother of King **Sivi**, was the consort of **Vāsudeva Kaṇha**. The scholiast identifies this **Vāsudeva** with the eldest of the **Andhakaveṇhudāsaputtā**, and

says that **Jambāvatī** was a *caṇḍalī*. **Vāsudeva** fell in love with her because of her great beauty and married her in spite of her caste. Their son was **Sivi**, who later succeeded to his father's throne at **Dvāravatī**. **Vāsudeva** is identified with **Sāriputta**. Ja.iv.89.

Vāsudevavattikā. Probably followers of **Vāsudeva** (? Kṛṣṇa); they are mentioned with **Baladevavattikā** and others in a list of *samaṇabrāhmaṇāvattasuddhikā*. Nid.i.89; cf. *Vāsudevāyatana* at Dhs-a., p.141.

Vāsula. Son of **Candakumāra** (Ja.vi.143); he is identified with **Rāhula**. Ja.iv.157.

Vāsuladatta. A **Nāga** of **Mañjerikabhavana**. He was the nephew of **Mahā Kāḷa**, and when **Soṇuttara** went to the **Nāga** world to obtain the Buddha's relics for the **Mahā Thūpa**, **Mahā Kāḷa** signaled to Vāsuladatta to hide them. Vāsuladatta assumed a huge **Nāga** form, three hundred leagues long, with a head one league in extent, and having swallowed the casket containing the relics, lay down at the foot of **Sineru**. But **Soṇuttara**, by his *iddhi* power, put his hand into the **Nāga**'s stomach and removed the invisible relics. Mhv.xxxi.52ff.

Vāsuladattā. Wife of **Udena**, king of **Kosambī**. She was the daughter of **Caṇḍappajjota**. When **Pajjota** heard that **Udena**'s splendour surpassed his own, he resolved to capture him. He was told that **Udena** could charm elephants with his magic lute, and had a wooden elephant made in which he placed sixty men. A woodsman was sent to inform **Udena** of the new elephant which had appeared in the forest, and he set out to capture it. The men inside the elephant caused it to run, and, in the course of the chase, **Udena** was separated from his retinue and taken captive.

For three days **Pajjota** feasted in celebration of his victory, and **Udena** asked him either to release him or order his death. **Pajjota** promised release if **Udena** would teach him the elephant charm; but **Udena** would teach only to one who paid him homage as a teacher, and this **Pajjota** would not do. Then **Pajjota** contrived that **Udena** should teach it to Vāsuladattā. A curtain was hung between them, **Udena** was told that his pupil was a hunch-backed woman of the

court, while **Udena** was described to the princess as a leper who knew a priceless charm.

For many days **Udena** tried to teach the charm, but the princess could not learn it. In impatience, **Udena** said: "Dunce of a hunchback, thy lips are too thick and thy cheeks too fat; I've a mind to beat thy face in." And the princess replied: "Villain of a leper, what do you mean by calling me hunchback?" **Udena** lifted the fringe of the curtain and they saw each other. From that moment they planned to escape and marry. There was no more learning of charms nor giving of lessons. When their plans were complete, Vāsuladattā told her father that she needed a conveyance and the use of a gate in the city wall. To work the charm, she explained, a certain herb was necessary, which must be obtained at night, at a time indicated by the stars. Thus she secured the use of **Pajjota**'s female elephant, **Bhaddavatī**, and permission to use a certain door at any time.

And one day, when **Pajjota** was out on pleasure, the two filled several bags with gold and silver coins and they started off on **Bhaddavatī**. The harem guards gave the alarm and the king sent men in pursuit. **Udena** opened first a sack of gold and then one of silver, scattering the coins, which delayed his pursuers, greedy for the coins. He, meanwhile, hurried on and reached the stockade where his soldiers awaited him. They conducted him and Vāsuladattā, to **Kosambī**, where she was made **Udena**'s chief consort. Dhp a.i.191-6,198f.

Vāseṭṭha 01. The constant attendant of **Nārada Buddha**. Ja.i.37; Bv.x.23.

Vāseṭṭha 02. **Vāsiṭṭha**. The name of an old *ṛṣi* held in high esteem for his knowledge. He was one of the originators of the Vedic runes. Vin.i.245; DN.i.104; MN.ii.164, 200; Mil.162, etc.; cf. Vasiṣṭha in Vedic Index.

Vāseṭṭha 03. Name of a *gotta*, probably tracing its descent to the sage **Vāseṭṭha** (Skt. Vasiṣṭha). In the **Mahā Parinibbānasutta** (DN.ii.147, 159) we find the **Mallas** of **Kusināra** addressed as Vāseṭṭhā, as well as the **Mallas** of **Pāvā** (DN.iii.209). It was a *gotta* held in esteem (*ukkaṭṭha*), e.g., Vin.iv.8.

Vāseṭṭha 04. A young Brahmin who, with his friend **Bhāradvāja**, visited the Buddha and held discussions with him. These discussions are recorded in the **Tevijjasutta**, the **Vāseṭṭhasutta**, and the **Aggaññasutta**. **Buddhaghosa** says that **Vāseṭṭha** was the chief disciple of **Pokkharasāti** (DN a.ii.399; Snp a.ii.463; cf. Snp., p.116). According to him again, **Vāseṭṭha**'s first visit to the Buddha was on the occasion of the preaching of the **Vāseṭṭhasutta**, at the conclusion of which he accepted the Buddha as his teacher (DN-a.ii.406; cf.iii.860, 872). He again did so, when, at his next visit, the Buddha preached to him the **Tevijjasutta**. Soon after, he entered the Saṅgha, and, at the conclusion of the preaching of the **Aggaññasutta**, he was given the higher ordination and attained *Arahant*-ship. He belonged to a very rich family and renounced forty crores when he left the world. He was an expert in the three Vedas.

Vāseṭṭha 05. A lay disciple, evidently distinct from **Vāseṭṭha** (3). He visited the Buddha at the **Kūṭāgārasālā** in **Vesālī** and the Buddha preached to him (AN.iv.258). See **Vāseṭṭhasutta** (2). He is mentioned among the Buddha's eminent lay disciples. AN.iii.451.

Vāseṭṭha 06. A Brahmin; see **Dhūmakāri**. The scholiast explains (Ja.iii.402) that he belonged to the **Vāseṭṭha** *gotta*.

Vāseṭṭha 07. A Brahmin of **Kapilavatthu**, father of **Vappa** Thera. Thag-a.i.140.

Vāseṭṭha 08. A very rich Brahmin, father of **Sela** Thera. Ap.i.318.

Vāseṭṭhasutta 01. The young Brahmins, **Vāseṭṭha** and **Bhāradvāja**, fell to discussing one day, at **Icchānaṅkala**, as to what makes a true Brahmin. **Bhāradvāja** maintained that it was pure descent from seven generations of ancestors, with neither break nor blemish in the lineage, whereas **Vāseṭṭha** contended that virtue and moral behaviour made a true Brahmin. As neither could convince the other, they agreed to refer the matter to the Buddha, who said it was not birth but deeds which made the true Brahmin. MN.ii.196ff. The

Sutta also occurs in Snp., p.115ff.; many of the verses are included in the **Brāhmaṇavagga** of the **Dhammapada**.

Vāseṭṭhasutta 02. The lay disciple **Vāseṭṭha** visits the Buddha at the **Kūṭāgārasālā** in **Vesālī** and states that it would be a good thing for them, for many a day, if his kinsmen, Brahmins, tradesfolk, labourers, etc., kept the *uposatha* with the eightfold qualifications. The Buddha agrees, and says, further, that it would be good if not only gods and men but even the trees were to keep it. AN.iv.258.

Vāseṭṭhī. A brahminee, wife of King **Esukī**'s chaplain. She was the mother of **Hatthipāla** (the Bodhisatta), and is identified with **Mahā Māyā**. Ja.iv.483, 491.

Vāseṭṭhī Therī. She was born in **Vesālī**, and after being happily married bore a son. The child died very young, and his mother was mad with grief. One day she ran away from home, and, in the course of her wanderings, came to **Mithilā**, where she saw the Buddha, who calmed her grief. He taught her the Dhamma and had her ordained at her own request. She soon after became an *Arahant*.

The story of her child's death and her subsequent history, are contained in Thīg.vs.133-8; see also Thīg a.124f.

It is said that the Brahmin **Sujāta**, father of **Sundarī** (*q.v.*), met Vāseṭṭhī (probably in **Benares**), and, hearing her story, himself sought the Buddha at **Mithilā** where he joined the Saṅgha, becoming an *Arahant* at the end of three days. Thīg. 312-24; Thīg a.228f; according to Thīg.312 Vāseṭṭhī would seem to have lost "seven children," but the Commentary explains this as a rhetorical phrase.

Vāha. The name of **Eḷāra**'s state horse, stolen by **Veḷusumana**. Mhv ṭ.440.

Vāhadīpa, **Vāhadīpavihāra**. A monastery in Ceylon, to which **Aggabodhi VI**. added a *Pāsāda* (Cv.xlviii.65), and **Udaya I**. another, called the

Senaggabodhipabbata *pāsāda*, (Cv.xlix.33) which was later repaired by **Dappula II**. Cv.xlix.76.

Vāhamavāpi. A tank built by King **Mahā Sena**. Mhv.xxxvii.48.

Vi-Vo.

Vikaṭa. A mountain near **Himavā**. Ap.i.227.

Vikaṇṇakajātaka (Ja 233). The Bodhisatta was once king of **Benares**, and, one day, while dallying near a lake in his park, he noticed that fishes and tortoises flocked to him. He learnt, on enquiry, that these animals were attracted by his music, and ordered that they should be fed regularly. On finding that some of them failed to appear, he made arrangements for a drum to be sounded at the feeding time. Later, finding that a crocodile came and ate some of the fish, the king ordered him to be harpooned. The crocodile escaped capture, but died soon after.

The story was related to a backsliding monk. Desire always leads to suffering, said the Buddha; it was desire that caused the death of the crocodile. Ja.ii.227f.

Vikālasutta. Few are they who abstain from eating at unseasonable hours, many they who do not. SN.v.470.

Vikkantacāmunakka. General of **Anīkaṅga** whom he slew. He acted for one year (1209 CE.) as regent for Queen **Līlāvatī**. Cv.lxxx.45.

Vikkantabāhu. See **Vikkamabāhu**.

Vikkama. A **Lokagalla**. He was a general of **Rohaṇa** and was defeated by the Mūlapotthakī **Māna**. Cv.lxxv.138.

Vikkamacoḷappera. A stronghold in South India, occupied by **Paṇḍiyarāyara**. It was captured by **Laṅkāpura**. Cv.lxxvi.178.

Vikkamapaṇḍu. Son of **Mahā Lānakitti**. He was staying in the **Duḷu** country when he heard of the events in Ceylon, and, going to the province of **Rohaṇa**, he carried on the government at **Kāḷatittha** for one year (1046 CE.), till he was slain by **Jagatīpāla**. Cv.lvi.11ff.

Vikkamapura. A town in **Dakkhiṇadesa**, once used as headquarters by **Parakkamabāhu I**., before his capture of the throne. It was near **Kyānagāma**. Cv.lxxii.147, 263. Geiger suggests (Cv.Trs.i.333, n.3) that it was the town attached to the fortress of **Sīhagiri**.

Vikkamabāhu 01. **Vikkamabhuja**, **Vikkantabāhu**. Surnames of King **Kassapa VI**. See **Kassapa** (21).

Vikkamabāhu 02. Son of **Vijayabāhu I**. and **Tilokasundarī**. He had two wives, **Sundarī** and **Līlāvatī** (Cv.lix.32, 49f). He was made *Ādipāda* by **Vijayabāhu I**., and, when his son **Gajabāhu** was born, the king gave the province of **Rohaṇa** for his welfare. **Vikkamabāhu** lived there with **Mahā Nāgahula** (Cv.lx.88f) as his capital. When **Vijayabāhu** died, some of **Vikkamabāhu**'s relations, **Jayabāhu** and the three sons of **Mittā** (**Māṇābharaṇa**, **Kittisirimegha** and **Sirivallabha**) conspired to keep him out of the succession, but he defeated them in various battles and took possession of the capital **Pulatthipura**, losing, however, **Dakkhiṇadesa** and his former province of **Rohaṇa** (Cv.lxi.2f). A year later his enemies again rose in revolt, led by **Māṇābharaṇa**, and, as **Vikkamabāhu** advanced to **Kalyāṇī** to fight them, **Vīradeva**, of **Palandīpa** (*q.v.*) landed in **Mannāra**, and his attention was diverted. In the first engagements, **Vikkamabāhu** was defeated by **Vīradeva** and forced to flee to **Koṭṭhasāra**, but **Vīradeva** was later defeated and slain at **Antaraviṭṭhika**. From then onwards **Vikkamabāhu** and the three sons of **Mittā** (see above) lived each in his province, but became unpopular both with the Saṅgha and the laity owing to their greed and lust. Following the death of **Jayabāhu** and the Queen **Mittā**, **Vikkamabāhu** appears to have been acknowledged king (**Vikkamabāhu II**.); and it was evidently as such that the birth of his nephew, the prince who after became **Parakkamabāhu I**., was reported to him. **Vikkamabāhu** had two sons, **Mahinda**, and **Gajabāhu**, but asked that his nephew should be sent to the court; this request, however, was not granted (Cv.lxii.58f). **Vikkamabāhu** reigned, till his death, for twenty-one years (1116-1137 CE.), and was succeeded by his son **Gajabāhu**. Cv.lxiii.18.

Vikkamabāhu 03. Son of **Gajabāhu** and brother of **Coḷagaṅgakumāra**. Cv.lxx.238.

Vikkamabāhu 04. Younger brother of King **Kittinissaṅka**. He became king on the death of **Vīrabāhu I**., but reigned for only three months (in 1196 CE.), after which he was slain by Coḍagaṅga. Cv.lxxx.28.

Vikkamabāhu 05. The king who succeeded **Parakkamabāhu V**. He was himself succeeded by **Bhuvenakabāhu V**. Cv.xci. 1, 3; he seems to have reigned for eighteen years (1347-75 CE.). See Cv.Trs. ii.212, n.2.

Vikkamarājasīha. The last king of Ceylon. He was the son of the sister of **Rājādhirājasīha**, whom he succeeded. He ruled for eighteen years (1798-1815 CE.), but the people rebelled against him, and he was obliged to abdicate in favour of the *Ingirisī* (English). Cv.ci.19ff.

Vikkambhuja. See **Vikkamabāhu**.

Vigatānanda. A king of twenty-four *kappas* ago, a former birth of **Ekanandiya** Thera. Ap.i.217.

Vigatāsoka. See **Vītāsoka**.

Viggāhitasutta. The Buddha exhorts the monks not to engage in wordy warfare, such talk being neither profitable nor conducive to *Nibbāna*. They should converse about *dukkha*, its cause, etc. SN.v.419.

Vighāsajātaka (Ja 393). Once seven brothers of a **Kāsi** village renounced the world and lived as ascetics in **Mejjhārañña**, but they were given up to various amusements. The Bodhisatta, who was **Sakka**, saw this, and, assuming the form of a parrot, visited them and sang the praises of the ascetic life. They expressed their joy at being thus praised, but the parrot went on to make them understand that their lives were useless; they were mere refuse eaters and not ascetics.

The story was related in reference to the monks mentioned in the

Pāsādakampanasutta (*q.v.*). The monks are identified with the seven ascetics. Ja.iii.310f.

Vicakkaṇā. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.261.

Vicitoli (**Vicikoli**). Wife of **Dhammadassī Buddha** in his last lay life. Their son was **Puññavaḍḍhana** (Bv.xvi.15). Vicitoli gave milk-rice to the Buddha just before his Awakening. Bv-a.182.

Vicittā. One of the chief lay women supporters of **Padumuttara Buddha**. Bv.xi.26.

Vicchidakasutta. The idea of a fissured corpse, if cultivated, leads to great profit. SN.v.131.

Vijambhavatthu. A place of residence for monks in the **Vattaniya** *senāsana*, where **Rohaṇa** took **Nāgasena** to admit him into the Saṅgha. Mil. p. 12.

Vijaya 01. The first Ariyan king of Ceylon. He was the eldest of the thirty-two sons of **Sīhabāhu**, king of **Lāḷa**, and of **Sīhasīvalī**. Because of his evil conduct he, with seven hundred others, was deported by the king, with their heads half-shaved. Their wives and children were deported with them. The children landed at **Naggadīpa** and the women at **Mahilādīpaka** (Mhv ṭ. 264). **Vijaya** and the other men landed at **Suppāraka**, but was obliged to leave owing to the violence of his supporters.

According to Dpv.ix.26, **Vijaya** went from **Suppāraka** to **Bhārukaccha**, where he stayed for three months. They reached Ceylon on the day of the Buddha's death, received the protection of the *Deva* **Uppalavaṇṇa**, and thus escaped destruction by the **Yakkhas**. The *Yakkhinī*, **Kuveṇī**, fell in love with **Vijaya**, and he, with her assistance, killed the **Yakkhas** of **Laṅkāpura** and **Sirīsavatthu**, and founded the city of **Tambapaṇṇi**. **Vijaya**'s chief ministers, **Anurādha**, **Upatissa**, **Ujjena**, **Uruvela** and **Vijita**, founded separate colonies, named after themselves.

Vijaya had two children by **Kuveṇī**, **Jīvahattha** and **Dīpellā**; but when he wished to be consecrated king, he sent for and obtained, for his wife, a daughter of the **Paṇḍu** king of **Madhurā**. **Kuveṇī**, thereupon, left him and was killed by the **Yakkhas**. **Vijaya** reigned for thirty-eight years and was succeeded by **Paṇḍuvāsudeva**. For details of **Vijaya**'s life, see Mhv.vi.38ff.; vii.6ff.; viii.1-3; Dpv.ix.6ff.

Ajātasattu and **Vijaya** were contemporaries, **Ajātasattu**'s twenty-fourth year of kingship corresponding to **Vijaya**'s sixteenth year. Dpv.iv.27; v.77.

Vijaya 02. See **Vijayakumāra**.

Vijaya 03. Minister of **Aṅgati**, king of **Videha**. For details see the **Mahā Nāradakassapajātaka** (Ja 544). He is identified with **Sāriputta**. Ja.vi.255.

Vijaya 04. A king of **Benares**, descended from **Mahā Sammata**. His son was **Vijitasena**. Dpv.iii.39.

Vijaya 05. A householder, mentioned as an exemplary layman. AN.iii.451.

Vijaya 06. **Vijaya Thera**. He was born in **Sāvatthī** and was versed in Brahmin lore. Then he became an ascetic and lived in the forest. Having heard of the Buddha, **Vijaya** visited him and joined the Saṅgha, becoming an *Arahant* in due course. In the time of **Piyadassī Buddha** he was a rich householder and built a jewelled cornice (*vedikā*) round the Buddha's *Thūpa*. Sixteen *kappas* ago he became king thirty-six times, under the name of **Maṇippabhāsa** (Thag. vs. 92; Thag a.i.191f). He is probably identical with **Vedikāraka Thera** of the **Apadāna**. Ap.i.171.

Vijaya 07. Mentioned with **Jātimitta**, as a patron of **Metteyya Buddha**. Anāg.vs.59.

Vijayakumāra. Son of **Sirināga II**., and king of Ceylon for one year (302-3 CE.). He was killed in his palace by the three **Lambakaṇṇas**: **Saṅghatissa**, **Saṅghabodhi** and **Goṭhābhaya**. Mhv.xxxvi.57f; Dpv.xxii.51.

Vijayapāla. Son of **Vimaladhammasūriya I**. and his queen, Doṇa Catherina. He was governor of the province of Mātula. Cv.xcv.22.

Vijayapura. The Pāli name for the city of Panyā in Burma. Bode, 27, 40.

Vijayabāhu 01. King of Ceylon (**Vijayabāhu I**., 1059-1114 CE.). His earlier name was **Kitti**; his parents were **Moggallāna** and **Lokitā** (Cv.lvii.42f.; but see Cv.Trs.i.201, n.1), and from his thirtieth year he lived in **Mūlasālā**. Later, without the knowledge of his parents, he left home, defeated the general **Loka**, and became *Ādipāda* of **Malaya** after bringing this province under his power. At the age of sixteen he defeated **Kassapa**, chief of the **Kesadhātus**, and became ruler of **Rohaṇa** as well, assuming the title of *Yuvarāja* and the name of **Vijayabāhu**. At this time the **Coḷas** were in possession of the government at **Pulatthipura**, and they made efforts to stem the advance of **Vijayabāhu**. They were at first successful, owing to the disunion among the Sinhalese themselves, but **Vijayabāhu** conquered the **Coḷa** armies near **Palutthapabbata** and marched to **Pulatthipura**. He was helped by forces sent by the king of **Rāmaññа**, to whom he sent an embassy with various presents. He had, however, to bide his time, and retreated to **Vātagiri**. From there he went, in due course, to **Mahā Nāgahula**, his officers having, in the meantime, crushed all opposition in **Dakkhiṇadesa** and captured the province of **Anurādhapura** and the district round **Mahā Tittha**. When he felt the right moment had arrived, **Vijayabāhu** marched once more to **Pulatthipura** and captured it after a siege of one and a half months. From there he advanced to **Anurādhapura**, spent three months in the city and returned to **Pulatthipura**. This was fifteen years after he became *Yuvarāja*. In the eighteenth year he crowned himself king, under the title of **Sirisaṅghabodhi**, making his younger brother **Vīrabāhu** *Yuvarāja* and governor of **Dakkhiṇadesa**, and his other brother, **Jayabāhu**, *Ādipāda* and governor of **Rohaṇa**. The king had several queens, among whom was **Līlāvatī**, a **Coḷa** princess and daughter of **Jagatīpāla**; by her he had a daughter **Yasodharā**. Another of his queens was a **Kāliṅga** princess, **Tilokasundarī**, by whom he had five daughters **Subhaddā**, **Sumittā**, **Lokanāthā**, **Ratanāvalī** and **Rūpavatī** and a son called **Vikkamabāhu**. **Vijayabāhu** gave his younger sister, **Mittā**, in

marriage to the king of **Paṇḍu**, refusing an offer of marriage made by the **Coḷa** king.

When peace had been established, **Vijayabāhu** sent messengers to **Anuruddha**, king of **Rāmaññā**, and fetched monks from that country to help in the reformation of the Saṅgha in Ceylon. He gave over the whole district of **Āḷisāra** for the use of the monks and built many *vihāras*. He translated the **Dhammasangaṇi** and held an annual **Daṇḍissara** offering. He also had the *Tipiṭaka* copied, and presented the copies to various monks. Because the Sinhalese envoys sent to **Kaṇṇāṭa** were insulted and maimed, the king prepared to send a punitive expedition to **Coḷa**, but the **Velakkāra** troops revolted, captured **Mittā** and her children, and burned the king's palace. The king was forced to retreat to **Dakkhiṇadesa** but, with the help of **Vīrabāhu**, he defeated the rebels. In the forty-fifth year of his reign he took an army to **Coḷa** and stopped at a seaport in that country; but as the **Coḷa** king refused to accept his challenge to fight, he returned to his own country. He repaired many tanks and restored many *vihāras* in various parts of the country. He provided facilities for pilgrims journeying to **Samantakūṭa**, and patronized the **Lābhavāsī** and the **Vantajīvaka** monks. He ruled for fifty-five years. **Vīrabāhu** died before him, and he made **Jayabāhu** *Uparāja* in his place. For details of **Vijayabāhu**'s reign, see Cv. chaps. lviii-lx.

Vijayabāhu 02. Sister's son of **Parakkamabāhu I**. and king of Ceylon (**Vijayabāhu II**., 1186-87 CE.). He succeeded his uncle. Among his acts was the grant of an amnesty to all those imprisoned by **Parakkamabāhu I**., and the dispatch of an embassy to the king of **Arimaddana** with a letter in Pāli, composed by himself. He was a good king, but was slain at the end of one year's reign by **Mahinda** (afterwards **Mahinda VI**.). His viceroy was **Kittinissaṅka**. Cv.lxxx.1-18.

Vijayabāhu 03. King of Ceylon (**Vijayabāhu III**., 1232-36 CE.). He claimed descent from King **Sirisaṅghabodhi I**. and was lord of the **Vannī**. He found the government of Ceylon in the hands of the **Damiḷas**, and, after defeating them, he established the seat of government in **Jambuddoṇi**. He sent for the monks,

who, with **Vācissara** at their head, had left Ceylon during the preceding disturbed period and had deposited the Buddha's Alms bowl and Tooth Relic in the rock fortress at **Billasela**. The king did much for the reform of the priesthood and built various monasteries, chief of which was the **Vijayasundarārāma** and the **Vijayabāhu** *vihāra*. He had two sons, **Parakkamabāhu** and **Bhuvanekabāhu**. He appointed the Elder **Saṅgharakkhita** as head of the Saṅgha in Ceylon. Cv.lxxxi.10ff.

Vijayabāhu 04. King of Ceylon (**Vijayabāhu IV**., 1271-72 CE.). He was the eldest of the five sons of **Parakkamabāhu II**., his brothers being **Bhuvanekabāhu**, **Tibhuvanamalla**, **Parakkamabāhu** and **Jayabāhu**. With the consent of the monks, **Parakkamabāhu II**. handed over the government, before his death, to **Vijayabāhu**, who was evidently very popular, and was known among his subjects as a Bodhisatta (see, e.g., Cv.lxxxviii.35). He restored **Pulatthipura** and built and renovated numerous monasteries, among them the *vihāra* at **Titthagāma**. During his reign, **Candabhānu** invaded Ceylon, but was defeated by the king with the help of his *Ādipāda*, **Vīrabāhu**. **Vijayabāhu** built a city near **Subhagiri** and made it his seat of government. He restored the **Ratnāvalī** *cetiya* and gave **Anurādhapura** into the charge of the **Vanni** chiefs. Later, when **Vīrabāhu** had completely restored **Pulatthipura**, the king was consecrated there in the presence of his father, who came over from **Jambuddoṇi**. Then, at the desire of his father, he held, on the **Mahā Vālukagaṅgā**, at **Sahassatittha**, a festival for admission into the Saṅgha. The celebrations lasted a fortnight, and the king conferred on the monks various ranks, such as *mahāsāmipāda*, *mūlatherapāda*, *pariveṇathera*, etc. Two years after the death of **Parakkamabāhu**, **Vijayabāhu** was slain by a treacherous general, named **Mitta**. For details regarding **Vijayabāhu**, see Cv.lxxxvii.14 xc.1. **Vijayabāhu**'s son was **Parakkamabāhu III**. Cv.xc.48.

Vijayabāhu 05. King of Ceylon (**Vijayabāhu V**.). He succeeded **Vannibhuvanekabāhu**, and was himself succeeded by **Bhuvanekabāhu IV**. Cv.xc.105; he was among the successors of **Parakkamabāhu IV**., and reigned somewhere between 1302 and 1346 CE.

Vijayabāhu 06. King of Ceylon (**Vijayabāhu VI**.). He was one of the successors of **Parakkamabāhu VI**. His immediate predecessor was **Vīraparakkamabāhu**. Cv.xcii.4; his reign was somewhere between 1405 and 1411 CE.

Vijayabāhupariveṇavihāra. A monastery built by King **Vijayabāhu III**. in **Vattalagāma** (Cv.lxxxi.58). A monk, named **Kāyasatti**, was its chief incumbent in the time of **Parakkamabāhu IV**., Cv.xc.91.

Vijayabhuja. See **Vijayabāhu**.

Vijayasutta. The eleventh *Sutta* of the **Suttanipāta**. According to **Buddhaghosa** (Snp-a.i.241f), this *Sutta* was preached on two occasions: once to **Janapadakaḷyānī Nandā**, following her attainment of *Sotāpatti*, in order to help her to higher attainment – and again when the Buddha took the monks to the funeral of **Sirimā**, sister of **Jīvaka**. The *Sutta* is also called the **Kāyavicchandanikasutta**.

The *Sutta* is a discourse on the foul nature of the body, full of impurities flowing in nine streams; when dead, nobody cares for it. Only a monk, possessed of wisdom, understands it and reflects on its worthlessness. Snp. vs. 193-206; cf. Ja.i.146.

Vijayasundārāma. A monastery built by **Vijayabāhu III**. Cv.lxxxi.51; see also PLC. 209.

Vijayā Therī. She belonged to a household in **Rājagaha** and was a friend of **Khemā**. When **Khemā** left the world, Vijayā went to her, and, having listened to her teaching, joined the Saṅgha under her, attaining *Arahant*-ship soon afterwards (Thīg a.159f.; her **Udāna** verses are included in Thīg.169-74.). She may be identical with the Vijayā, mentioned in the **Saṁyuttanikāya** (SN.i.130) a *Bhikkhunī* whom **Māra**, assuming the form of a young man, tried unsuccessfully to tempt.

Vijayārāma, **Vijayārāmavihāra**. A garden in **Anurādhapura**, through which the boundary of the **Mahā Vihāra** passed (Mbv. p. 136). A monastery was built there (probably later), which came to be called the Vijayārāmavihāra. Once, an *Arahant* monk, teaching a *kammaṭṭhāna* to two monks, spoke of *samuddha* instead of *samudda*. One of the monks pointed out his error, and was sent by the *Arahant* to the **Mahā Vihāra** with a message that he had paid more attention to letters than to their meaning. The monk went to the **Mahā Vihāra** and later attained *Nibbāna*, after solving various difficult questions in the presence of the assembly. MN-a.ii.827.

Vijayāsutta. Contains the story of **Māra**'s temptation of **Vijayā Therī**. SN.i.130.

Vijayuttara. **Sakka**'s conch trumpet, which he blew at the moment of the Buddha's Awakening. It was one hundred and twenty hands in length (Ja.i.72; Bv-a. 239). He also blew it on the occasion of the enshrinement of relics in the **Mahā Thūpa** (Mhv.xxx.74) and on the day of the coronation of **Candakumāra**. Ja.vi.157.

Vijita 01. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.107.

Vijita 02. One of the ministers of **Vijaya**, and founder of **Vijitapura**. Mhv.vii.45; Dpv.ix.32.

Vijita 03. A **Sākyan** prince, brother of **Bhaddakaccānā**. He went to Ceylon, where he founded **Vijitagāma**. Mhv.ix.10.

Vijita 04. A suburb of **Pulatthipura**, in which was **Veḷuvana** *vihāra*. Cv.lxxiii.153; lxxviii.87; also Cv.Trs.ii.18, n.3.

Vijitapura, **Vijītanagara**. A city founded by **Vijita**, minister to **Vijaya**. Near by was **Khandhāvārapiṭṭhi**, where **Duṭṭhagāmaṇī** pitched his camp during his campaign against the **Damiḷas**, and also the village of **Hatthipora** (*q.v.*). The city was a stronghold of the **Damiḷas**, and was captured by **Duṭṭhagāmaṇī** after a four months' siege. For details of the siege see Mhv.xxv.19ff.

Vijitamitta. *v.l.* **Jitamitta**. A Brahmin, friend of **Bhaddasāla**, and later *Aggasāvaka* of **Nārada Buddha**. Bv.x.23; Bv a.154.

Vijitasaṅgāma. A *yavapālaka* who supplied grass to **Tissa Buddha** for his seat. Bv-a.189.

Vijitasena 01. Son of **Koṇḍañña Buddha**. His mother was **Rucidevī**. Bv.iii.27; Bv-a.107, 111.

Vijitasena 02. Son of **Kassapa Buddha**. His mother was **Sunandā**. Bv.xxv.36; DN-a.ii.422.

Vijitasena 03. **Vijitasena Thera**. He was born in the family of an elephant trainer of **Kosala**, and had two maternal uncles, **Sena** and **Upasena**, who were also elephant trainers and had joined the Saṅgha. He saw the Buddha's **Yamakapāṭihāriya** and entered the Saṅgha under his uncles, attaining *Arahant*-ship in due course. In the time of **Atthadassī Buddha** he was a hermit and gave the Buddha some fruit (Thag-a.i.424f). Several verses uttered by him in self-admonition, in which he displays his knowledge of elephant craft, are included in the **Theragāthā**. Thag. vss. 355-9. He is probably identical with **Bhallātakadāyaka** of the **Apadāna**. Ap.ii.398.

Vijitasena 04. A king of **Benares**, descendant of **Mahā Sammata**. His father was **Vijaya**. Dpv.iii.39; Mhv ṭ. 130.

Vijitasenā 01. Daughter of the third **Okkāka** and his queen **Hatthā** (**Bhattā**). DN a.i.258; Snp a.i.352; Mhv ṭ. 131; Mvu.i.348.

Vijitasenā 02. See **Jitasenā**.

Vijitasenā 03. One of the chief women supporters of **Kassapa Buddha**. Bv.xxv.41.

Vijitā 01. One of the five daughters of the third **Okkāka** and his queen **Bhattā** (**Hatthā**). DN a.i.258; Snp a.i.352, etc.

Vijitā 02. One of the palaces of **Nārada Buddha**, before his Renunciation. Bv.x.19. Bv-a. (1531) calls it **Vijita**.

Vijitāvī 01. A *Khattiya* in the time of **Koṇḍañña Buddha**. He lived in the city of **Candavatī**, but, after hearing the Buddha preach, he renounced household life and became a monk. Bv-a.111; Bv.iii.9; Ja.i.30.

Vijitāvī 02. A *Khattiya*, of **Arimanda** city. He was the Bodhisatta in the time of **Phussa Buddha**. He later joined the Saṅgha and became an eminent monk. Bv-a.194; Bv.xix.7; Ja.i.40.

Vijitāvī 03. One of the palaces occupied by **Nārada Buddha** in his last lay life. Bv a.i.151; but see **Nārada**.

Vijitāvī 04. A Burmese author of **Vijitapura** (*Panyā*); he wrote a *Kaccāyanavaṇṇanā* on the *Sandhikappa* and the *Vācakopadesa*. Sās. p. 90; Bode, 46.

Vijjādharaguhā, **Vijjādharalena**. A cave in **Pulatthipura**, forming part of **Uttarārāma** (Cv.lxxviii.73). The boundary of the *Baddhasīmāpāsāda* grounds passed fifty staves (375 ft.) to the north of this cave. Ibid., vs. 66. See Cv.Trs.ii.111, n.2.

Vijjābhāgiyasutta. The six parts of wisdom: the idea of impermanence, of ill in impermanence, of not-self in ill, of renunciation, of dispassion, of ending. AN.iii.334.

Vijjāmaṇḍapa. A building in the **Dīpuyyāna**. It was built to demonstrate the various branches of science. Cv.lxxiii.115.

Vijjāvimuttisutta. The holy life is lived with the realization of the fruits of knowledge for its aim. SN.v.28.

Vijjāsutta 01. Ten qualities, the possession of which makes a man's accomplishment complete in every detail. AN.v.12f.

Vijjāsutta 02. Just as ignorance is in the forefront of all evil, so is knowledge (*vijjā*) in the forefront of all good. AN.v.214.

Vijjāsutta 03. **Anuruddha** declares that, by cultivating the four *satipaṭṭhāna*s, he has been able: (1) to remember diverse existences in the past; (2) to discern the arising and going of beings according to their merits; and (3) to destroy the *āsavas*. SN.v.305.

Vijjāsutta 04. Knowledge is knowledge of *dukkha*, its cause, etc. SN.v.429.

Vijjāsutta 05. Preached to the **Vajjians** at **Koṭigāma**. It is through not understanding *dukkha*, its cause, etc., that beings wander on in *Saṁsāra*. SN.v.431.

Vijjāsutta 06. Those recluses who understand *dukkha*, its cause, etc., as they really are, realize in this very life the reality of their recluseship. SN.v.432.

Vijjāsutta 07. See **Bhikkhusutta** (4).

Vijjha. *v.l.* **Viñjha**. A horizontal rock on which the stream, flowing from the eastern mouth of **Anotatta**, divides into five rivers: **Gaṅgā**, **Yamunā**, **Aciravatī**, **Sambhū** and **Mahī**. Ud a.301f.; Snp a.ii.4,39; AN a.ii.760; MN-a.ii.586.

Viñjha 01. See **Vijjha**.

Viñjha 02. **Viñjhāṭavi**. The **Vindhyā** mountains and the forests surrounding them, through which lay the road from **Tāmalitti** to **Pāṭaliputta**. Along this road **Asoka** travelled bearing the Bodhi-tree (Mhv.xix.6; Dpv.xvi.2). This was also the road leading from Ceylon to **Pāṭaliputta** (Dpv.xv.87). Near the forest was a great monastery from which sixty thousand monks, led by **Uttara**, went to attend the Foundation Ceremony of the **Mahā Thūpa** (Mhv.xx.ix.40). At the foot of the mountain was a market town named **Muṇḍa**. Dhp a.iv.128; elsewhere, however e.g. Vin-a.iii.655, Viñjhāṭavi is described as *agāmakaṁ*

araññaṁ, (an unpopulated wilderness). The forest was the abode of *Petas*. See, e.g., Pv-a. 43, 192, 244.

Viññāṇañcāyatanūpagādevā. A class of **Devas** living in the **Arūpaloka**. Their life lasts for forty thousand *mahākappā*. MN.iii.103; *Comp.*143.

Viññāṇasutta 01. In him who contemplates the enjoyment of all that makes for enfettering, there comes descent of consciousness. Name and form is conditioned by consciousness, sense by name and form, contact by sense, etc. SN.ii.91.

Viññāṇasutta 02. One of the *Suttas* taught by the Buddha to **Rāhula**. Consciousness is fleeting. SN.ii.246.

Viññāṇasutta 03. Eye-consciousness is impermanent, changeable, likewise ear-consciousness, etc. SN.iii.226.

Viññāṇasutta 04. The arising of eye-consciousness and of the other factors this is the appearing of decay and death. Their ceasing is the end of decay and death. SN.iii.229.

Viññāṇasutta 05. The desire and lust that is in eye-consciousness is a corruption of the heart; likewise that which is ear-consciousness, etc. SN.iii.232.

Viññāṇasutta 06. **Moggallāna** says that, when he entered into and abode in the realm of infinite consciousness, the Buddha appeared before him and warned him not to be remiss. Then he passed beyond it. SN.iv.266.

Viṭu and **Viṭucca**. Vassals of the **Cātummahārājikā**. They were present at the preaching of the **Mahā Samayasutta**. DN.ii.258.

Viṭeṇḍu. One of the vessels of the **Cātummahārājikā** present at the preaching of the **Mahā Samayasutta**. DN.ii.257.

Viṭṭāra. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.146.

Viḍūḍabha. Son of **Pasenadi** and **Vāsabhakhattiyā**. On the birth of Viḍūḍabha, the king, glad at having a son, sent word to his own grandmother asking her to choose a name. The minister who delivered the message was deaf, and when the grandmother spoke of **Vāsabhakhattiyā** as being dear to the king, mistook "*vallabha*" for "*viḍūḍabha*," and, thinking that this was an old family name, bestowed it on the prince. When the boy was quite young, **Pasenadi** conferred on him the rank of *senāpati*, thinking that this would please the Buddha. It was for the same reason he married **Vāsabhakhattiyā**; both in the **Piyajātikasutta** (MN.ii.110) and the **Kaṇṇakatthalasuttas** (MN.ii.127) Viḍūḍabha is spoken of as *senāpati*.

When Viḍūḍabha was seven years old, he wished to visit his maternal grandparents, hoping to be given presents, like his companions by theirs, but **Vāsabhakhattiyā** persuaded him against this, telling him that they lived too far away. But he continued to express this desire, and when he reached the age of sixteen she consented to his going. Thereupon, accompanied by a large retinue, he set out for **Kapilavatthu**. The **Sākiyans** sent all the younger princes away, there being thus none to pay obeisance to him in answer to his salute, the remaining ones being older than he. He was shown every hospitality and stayed for several days. On the day of his departure, one of his retinue overheard a contemptuous remark passed by a slave woman who was washing, with milk and water, the seat on which Viḍūḍabha had sat. This was reported to him, and, having discovered the deceit which had been practiced on his father, he vowed vengeance on the **Sākiyans**. **Pasenadi** cut off all honours from **Vāsabhakhattiyā** and her son, but restored them later, at the Buddha's suggestion.

After **Pasenadi**'s death, which was brought about by the treachery of **Dīgha Kārāyaṇa** in making Viḍūḍabha king (for details see **Pasenadi**), Viḍūḍabha remembered his oath, and set out with a large army for **Kapilavatthu**. The Buddha, aware of this, stood under a tree, with scanty shade, just within the boundaries of the **Sākiyan** kingdom. On the boundary was a banyan which gave deep shade. Viḍūḍabha, seeing the Buddha, asked him to sit under the banyan. "Be not worried," said the Buddha, "the shade of my kinsmen keeps me cool." Viḍūḍabha understood and returned home with his army. This exposure to the

sun gave the Buddha a headache which lasted throughout his life (Ud-a.265; Ap.i.300).

Three times he marched against the **Sākiyans** and three times he saw the Buddha under the same tree and turned back. The fourth time the Buddha knew that the fate of the **Sākiyans** could not be averted and remained away. In a previous existence they had conspired and thrown poison into a river.

The **Sākiyans** went armed into the battle, but not wishing to kill, they shot their arrows into Viḍūḍabha's ranks without killing anyone. On this being brought to Viḍūḍabha's notice, he gave orders that all the **Sākiyans**, with the exception of the followers of the **Sākiyan Mahā Nāma**, should be slain. The **Sākiyans** stood their ground, some with blades of grass and some with reeds. These were spared, and came to be known as **Tiṇasākiyā** and **Naḷasākiyā** respectively. According to Chinese records, Viḍūḍabha took five hundred **Sākyan** maidens into his harem, but they refused to submit to him and abused him and his family. He ordered them to be killed, their hands and feet to be cut off, and their bodies thrown into a ditch. The Buddha sent a monk to preach to them, and they were reborn after death in heaven. Sakra collected their bones and burnt them (Beal, *Romantic Legend of the Buddha* ii.11f.). The eleventh *Pallava* of the *Avadānakalpalatā* has a similar story. Viḍūḍabha killed seventy-seven thousand **Sākiyans** and stole eighty thousand boys and girls. The girls were rude to him, and he ordered their death.

The others were all killed, even down to the infants. **Mahā Nāma** was taken prisoner and went back with Viḍūḍabha, who wished him to share his meal. But **Mahā Nāma** said he wished to bathe, and plunged into a lake with the idea of dying rather than eating with a slave woman's child. The **Nāgas** of the lake, however, saved him and took him to the **Nāga** world. That same night Viḍūḍabha pitched his camp on the dry bed of the **Aciravatī**. Some of his men lay on the banks, others on the river bed. Some of those who lay on the river bed were not guilty of sin in their past lives, while some who slept on the bank were. Ants appeared on the ground where the sinless ones lay, and they changed their sleeping places. During the night there was a sudden flood, and Viḍūḍabha and those of his retinue who slept in the river bed were washed into the sea. This

account is taken from Dhp-a.i.346-9, 357-61; but see also Ja.i.133 and iv.146f., 151f.

Viḍoja. An epithet of Indra. Ud a.75; see also n.12.

Viṇḍusāra. See **Biṇḍusāra**.

Vitakkasanthānasutta. The twentieth *Sutta* of the **Majjhimanikāya**, preached to the monks at **Sāvatthī**. A monk can, in five ways, get rid of bad thoughts associated with lust, hatred, and delusion: by diverting his mind elsewhere; by scrutiny of their perilous consequence; by ignoring bad and wrong thoughts; by allaying what moulds these thoughts; by subduing them by sheer force of mind. These different methods are illustrated by similes. MN.i.118-122.

Vitakkasutta 01. Sense-desire thinking is got rid of by renunciation, ill-will thinking and harm thinking by the cultivation of their opposites. AN.iii.446.

Vitakkasutta 02. Concentration accompanied by thought, both directed and sustained, only sustained, neither directed nor sustained, is the path which leads to the "Uncompounded." SN.iv.360.

Vitakkasutta 03. Thoughts of lust, hatred, and delusion are unprofitable. Thoughts of suffering, its cause, etc., are concerned with profit. SN.v.417.

Vitakkitasutta. See **Ayonisosutta**.

Vitiṇṇa. One of the chief lay supporters of **Padumuttara Buddha**. Bv.xi.26.

Vittasutta. Preached in answer to a *Deva*'s questions; the best wealth is faith, right deeds bring happiness, truth has the sweetest taste, a life of wisdom is the best. SN.i.42.

Vitthatasutta 01. A detailed account of the four kinds of progress: painful progress with sluggish intuition, the painful mode with swift intuition, the pleasant mode with sluggish intuition, the pleasant mode with swift intuition. AN.ii.149f.

Vitthatasutta 02. A detailed description of the powers of a learner: the power of faith, of conscientiousness, of fear of blame, of energy, of insight. AN.iii.2f.

Vitthatasutta 03. The same as *Sutta* (2); the powers being of faith, energy, mindfulness, concentration, insight. AN.iii.10f.

Vitthatasutta 04. A detailed description of the advantages of observing the *uposatha* vows. AN.iv.251.

Vitthārasutta 01. The five *indriyas*, if completely cultivated, lead to *Arahant*-ship; in lesser degree to lower attainments. SN.v.201f.

Vitthārasutta 02. A detailed account of deeds which are dark with dark result, bright with bright result, dark and bright with mixed results, neither dark nor bright, the last leading to non-doing. AN.ii.230f.

Vidadhimukhamaṇḍaṭīkā. A Commentary by **Vepullabuddhi** (Gv.64, 74). It was, perhaps, a Commentary to **Vidaghamukhamaṇḍana** (a book of riddles) by **Dhammadāsa**. Bode, 28, n.3.

Viditavisesa. The name under which **Ajātasattu** will become a **Pacceka Buddha**. DN-a.i.238.

Viduragga. *Senāpati* of **Udaya IV**. Cv.liii.46; cf. **Vajiragga**.

Vidurā. One of the wives of **Udaya IV**. She fixed a mandorla (*pādajāla*) on an image of the Buddha which was in the **Mahā Vihāra**. Cv.liii.50.

Vidūrajātaka. See **Sucirajātaka** (Ja 424).

Videha 01. A *seṭṭhi* in the time of **Padumuttara Buddha**. He was a previous birth of **Mahā Kassapa**. His wife was **Bhaddā Kāpilānī** in this age. Ap.ii.578.

Videha 02. **Videhā**, **Videhas**. A country and its people. At the time of **Gotama Buddha**, **Videha** formed one of the two important principalities of the

Vajjī confederacy. Its capital was **Mithilā**. The kingdom bordered on the **Ganges**, on one side of which was **Magadha** and on the other **Videha** (see, e.g., MN.i.225; MN a.i.448). Adjacent to it were **Kāsi** and **Kosala**. In the **Gandhārajātaka** (Ja 406, Ja.iii.365; iv. 316) the kingdom of **Videha** is said to have been three hundred leagues in extent, with sixteen thousand villages, well-filled storehouses and sixteen thousand dancing girls. **Videha** was a great trade centre, and mention is made (Pv-a.227) of merchants coming from **Sāvatthī** to sell their wares in **Videha**.

The **Surucijātaka** (Ja 489) seems to show that a close connection existed between **Videha** and **Benares**. In the Buddha's time, one of **Bimbisāra**'s queens was probably from **Videha** (see **Vedehiputta**). Mention is also made (MN a.i.534) of a friendship existing between the kings of **Gandhāra** and **Videha**. In earlier times **Videha** was evidently a kingdom, its best known kings being **Mahā Janaka** and **Nimi**; but in the Buddha's time it was a republic, part of the **Vajjī** federation. According to the **Mahā Govindasutta** (DN.ii.235), it was King **Reṇu** who, with the help of **Jotipāla**, founded the **Videha** kingdom. The Commentaries (e.g., DN-a.ii.482; MN-a.i.184) state that **Videha** was colonized by the inhabitants, who were brought from **Pubbavideha** by King **Mandhātā**.

The *Śatapatha Brāhmaṇa* (I.iv.1), however, ascribes the kingdom to Māthava the Videgha, and gives as its boundaries Kausikī in the east, the **Ganges** to the south, the Sadārūra in the west, and the **Himālaya** in the north. In the centre of **Videha** was **Pabbataraṭṭha**, in which was the city **Dhammakoṇḍa**, the residence of **Dhaniya**. (Snp-a.i.26).

The strainer used by the Buddha was honoured, after his death, by the people of **Videha** (Bv.xxviii.11). **Uruvelā Kassapa** was, in a previous birth, king of **Videha** (Ap.ii.483).

Videha 03. *v.l.* **Vedeha**. The name of a king of **Videha**, the father of the Bodhisatta in the **Vinīlakajātaka** (Ja 160) (*q.v.*).

Videha 04. *v.l.* **Vedeha**. A king of **Videha** who later became an ascetic. For his story see the **Gandhārajātaka** (Ja 406). He is identified with **Ānanda**. Ja.iii.369.

Videha 05. See **Vedeha**.

Videhīputta 01. A name given to **Āḷāra**. Ja.v.166.

Videhīputta 02. See **Vedehiputta**.

Viddumagāma. A village in Ceylon in which was the **Sirighanānandapariveṇa**. Cv.xc.98.

Vidhavā. A river in the inner regions of **Himavā** (*anto Himavante*). Ja.iii.467.

Vidhātā. Given as the name of a god to whom sacrifices should be offered as a means of obtaining happiness. Ja.vi.201.

Vidhāsutta. Recluses and Brahmins of mighty power and majesty in the past, present or future, all owe their power to the cultivation of the four *satipaṭṭhāna*s. SN.v.274.

Vidhura 01. A Brahmin, chaplain of the king of **Benares**. For details see the **Sambhavajātaka** (Ja 515). He is identified with **Mahā Kassapa** (Ja.v.67). **Vidhura**'s son was **Bhadrakāra**. Ja.v.60.

Vidhura 02. The Bodhisatta born as the minister of **Dhanañjaya Korabba**. See the **Vidhurapaṇḍitajātaka** (Ja 545).

His father was the Brahmin **Canda** (Ja.vi.262), and he owned three palaces: **Koñca**, **Mayūra** and **Piyaketa** (Ja.vi.289). **Anujjā** was his wife and **Cetā** his daughter-in-law; among his sons was **Dhammapāla** (Ja.vi.290). In one place (Ja.vi.301) he is spoken of as having one thousand wives and seven hundred female slaves.

The **Vidhurapaṇḍita** of the **Dhūmakārijātaka** (Ja 413) is probably identical

with the above, as also the minister of the same name in the **Dasabrāhmaṇajātaka** (Ja 495). The latter contains a long discussion between **Vidhūra** and the **Korabba** king regarding the qualities of a true Brahmin.

Vidhura 03. The **Milindapañha** (p.202) refers to a birth of the Bodhisatta in which he was a wise man (*paṇḍita*) named **Vidhura**. At that time **Devadatta**, although a jackal, brought the kings of all **Jambudīpa** under his sway. The reference is evidently to the **Sabbadāṭhajātaka** (Ja 241), but there the Bodhisatta's name is not given.

Vidhura 04. See also **Vidhūra**.

Vidhurapaṇḍitajātaka *v.l.* **Vidhūrapaṇḍitajātaka** (Ja 545). Four kings: **Dhanañjaya Korabba**, king of **Indapatta**; **Sakka**; the **Nāga** king **Varuṇa**; and **Venateyya**, king of the **Supaṇṇas**, having taken the *uposatha*-vows, meet together in a garden and there have a dispute as to which of them is the most virtuous. They cannot decide among themselves and agree, therefore, to refer the matter to **Dhanañjaya**'s minister, **Vidhurapaṇḍita** (the Bodhisatta). The minister listens to the claims of each and then declares that all are equal; their virtues are like the spokes of a wheel. They are pleased, and **Sakka** gives the minister a silk robe, **Varuṇa** a jewel, the *Supaṇṇa* king a golden garland, and **Dhanañjaya** one thousand cows.

Vimalā, **Varuṇa**'s wife, hearing from her husband of **Vidhura**'s wisdom, is so enchanted that she yearns to see him, and in order to do so feigns illness, and says that she must have **Vidhura**'s heart. **Varuṇa**'s daughter, **Irandatī**, is offered to anyone who can get possession of **Vidhura**'s heart, and the **Yakkha Puṇṇaka**, nephew of **Vessavaṇa**, who sees her and is fascinated by her beauty, accepts the condition. He obtains **Vessavaṇa**'s consent by a ruse and visits **Dhanañjaya**'s court. There he challenges the king to a game of dice, giving his name as **Kaccāyana**, and offers as stake his wonderful steed and all-seeing gem, provided the king will offer **Vidhura** as his. **Dhanañjaya** agrees, plays and loses. **Vidhura** agrees to go with **Puṇṇaka**; the king asks him questions regarding the householder's life for his own guidance, and **Vidhura** is given

three days' leave to visit his family. Having taken leave of them, he goes with **Puṇṇaka**. On the way **Puṇṇaka** tries in vain to kill him by frightening him. When **Vidhura** discovers **Puṇṇaka**'s intention, he preaches to him as he sits on the top of the **Kāḷapabbata**, and the **Yakkha** is so moved that he offers to take **Vidhura** back to **Indapatta**. But in spite of his protestations, **Vidhura** insists on going on to the **Nāga** world. They arrive in **Varuṇa**'s abode; **Vidhura** preaches first to **Varuṇa** and then to **Vimalā**. They are both delighted, and **Puṇṇaka** wins the hand of **Irandatī**. In his great joy **Puṇṇaka** gives **Vidhura** his marvellous jewel and takes him back to **Indapatta**. There **Vidhura** relates his adventures and gives the jewel to the king. A festival lasting one month is held in honour of **Vidhura**'s return.

The story was related in reference to the Buddha's wisdom. **Vidhura**'s chief wife, **Anujjā**, is identified with **Rāhulamātā**; his eldest son, **Dhammapāla**, with **Rāhula**; **Varuṇa** with **Sāriputta**; the *Supaṇṇa* king with **Moggallāna**; **Sakka** with **Anuruddha**, and **Dhanañjaya** with **Ānanda** (Ja.vi.255-329).

The **Jātaka** is also referred to as the **Puṇṇakajātaka** (e.g., Ja.iv.14, 182). Four scenes from the **Jātaka** are found on the Bharhut Tope. Cunningham, *Bharhut*, p.82.

Vidhurinda 01. A **Nāga** king who was given in charge of the Bodhi-tree by **Asoka** during its travels to Ceylon. Mbv.153.

Vidhurinda 02. One of the brothers of **Vedisadevī**. He escorted the Bodhi-tree to Ceylon and was given the rank of *Laṅkāparisuddhanāyaka*. Mbv.169.

Vidhūpanadāyaka Thera. An *Arahant*. He gave a fan to **Padumuttara Buddha** and sang his praises as he fanned him. He became an *Arahant* at the age of seven. He was king sixteen times under the name of **Vījamāna**. Ap.i.103f.

Vidhūra 01. One of the two chief disciples of **Kakusandha Buddha** (DN.ii.4; SN.ii.191; Bv.xxiii.20. Ja.i.42).

He received his name because he was a peerless preacher of the Dhamma (MN.i.333; quoted at Paṭis-a.p. 496).

Vidhūra 02. See **Vidhura**.

Vidhola. A hunter, who later joined the Saṅgha at **Tissavihāra** in **Mahā Gāma** and became an *Arahant*. Ras.i.132f.

Vinataka. One of the seven mountain ranges round **Sineru**. Ja.vi.125; Snp-a.ii.443; Vin-a.i.119, etc.

Vinatā. A river, probably in **Himavā** (Ap.i.295, etc.). In a former birth **Vanavaccha** lived there as a tortoise (Thag-a.i.58). **Nanda** also lived there. Thag-a.i.276.

Vinayagaṇṭhipada. A Vinaya treatise ascribed to a Thera named **Moggallāna** of Ceylon and written in the time of **Parakkamabāhu I**. This authority was quoted by the *Ekaṁsikas* in support of their views. Bode, 75 f; see also 75, n.2, where the author is called **Joti**; also PLC. 189f.

Vinayagaṇḍhi, **Vinayagandhi**. See **Vajirabuddhiṭīkā**.

Vinayagūḷhatthadīpanī. A work ascribed to **Chapaṭa**. It explains difficult passages of the **Vinayapiṭaka**. Bode, 18.

Vinayaṭṭhakathā. See **Samantapāsādikā**.

Vinayatthamañjūsā. A *ṭīkā* on the **Kaṅkhāvitaraṇī**, written by **Buddhanāga**. Gv.61; Svd.1212.

Vinayadharasuttā. A group of four *Suttas* on seven qualities which make a monk skilled in the Vinaya. AN.iv.140f.

Vinayadharasobhanasutta. Seven qualities which make a monk skilled in discipline and illustrious; the qualities are the same as those of the **Vinayadharasutta**. AN.iv.142.

Vinayapiṭaka. One of the three divisions of the *Tipiṭaka*. It contains rules and regulations for the conduct of monks and nuns in all the details of their

lives. The rules are attributed to the Buddha himself, and an old commentary, incorporated into the text, gives accounts of the occasions on which the rules were formulated. A certain amount of historical matter is also found regarding the Saṅgha, especially in the last two chapters of the **Cūḷa Vagga**.

The **Vinayapiṭaka** consists of the **Suttavibhaṅga**, the **Khandhakas**, and the **Parivāra**. The first is divided into **Pārājikā** and **Pācittiya** and the second into **Mahā Vagga** and **Cūḷa Vagga**.

Vinayavagga. The eighth chapter of the *Sattakanipāta* of the **Aṅguttaranikāya**. AN.iv.140-44.

Vinayavinicchaya. A Vinaya treatise by **Buddhadatta**, written at the request of his pupil **Buddhasīha**. The **Uttaravinicchaya** is a supplement to this work. Two *ṭīkās* on it are found; one by **Revata** and the other by **Vācissara**. PLC. 108f.

Vinayasaṅgaha. A very important summary of the **Vinayapiṭaka**, written by **Sāriputta** of **Pulatthipura**. There exist on it two *ṭīkās*, one ascribed to **Sāriputta** himself. PLC. 191; Gv.61; Sās. 33.

Vinayasaṅgīti. A name given to the recital held at **Vesālī** in connection with the **Vajjiputta** heresy. Vin-a.i.34.

Vinayasamuṭṭhānadīpanī. A Vinaya treatise by **Chapaṭa**. Gv.64; Bode, 18.

Vinayālaṅkāraṭīkā. A Vinaya compilation by **Tipiṭakālaṅkāra** of Tiriyapabbata. Svd.1214; Bode, 54.

Vinibandhasutta. On the five forms of mental bondage: bondage to lusts, to the body, to shapes, to sleep, to the desire to become a *Deva*. AN.iii.249; iv. 461.

Vinīla. The son of a golden goose and a crow. He is identified with **Devadatta**. See the **Vinīlakajātaka** (Ja 160).

Vinīlakajātaka (Ja 160). A golden goose once paired with a crow and they had a son of blue-black hue, whom they called **Vinīlaka**. The goose had two sons, and they, noticing that their father often went to **Mithilā** to see **Vinīlaka**, offered to go and fetch him. They perched **Vinīlaka** on a stick and flew with the ends of the stick in their beaks. As they flew over **Mithilā**, **Vinīlaka** saw King **Videha** (the Bodhisatta) riding in his state chariot and boasted that **Videha** was no better off than he himself, since he was being carried by a pair of golden geese. The geese, in their anger, wished to drop him, but took him on to their father and told him of his son's words. The goose was very angry on hearing this and sent **Vinīlaka** home to his mother.

The story was related in reference to an attempt by **Devadatta**, at **Gayāsīsa**, to imitate the Buddha when he was visited by **Sāriputta** and **Moggallāna**. **Vinīlaka** is identified with **Devadatta**. Ja.ii.38 f.

Vinelapupphiya Thera. *v.l.* **Minelapupphiya Thera**. An *Arahant*. Thirty-one *kappas* ago he met **Sikhī Buddha** and offered him a *vinela*-flower. Twenty-nine *kappas* ago he was a king named **Sumeghaghana** (Ap.i.203f). He is probably identical with **Rāmaṇeyya Thera**. Thag a.i.121.

Vindaka. One of the horses of **Candakumāra**. Ja.vi.135.

Vipakkhasevakabhikkhuvatthu. The story of a monk who joined **Devadatta**'s followers because of the rich offerings which he received, afterwards returning to his companions. He was reported to the Buddha, who related the **Mahilāmukhajātaka** (Ja 26) and identified the elephant of the story with the monk. Dhp-a.iv.95-7.

Vipattisutta 01. On the three kinds of failure: failure in morals, in mind (*citta*), and in view. AN.i.268.

Vipattisutta 02. On seven things which lead to a lay disciple's decline: failure to see monks; neglect in hearing the Dhamma; lack of training in higher virtue; having no trust in elders, novices or mid-term monk; listening to the Dhamma in order to criticize; giving gifts first outside the Saṅgha. AN.iv.26f.

Vipallāsakathā. The eighth chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**. Paṭis.ii.80f.

Vipallāsasutta. On four perversions: seeing permanence in impermanence, suffering in not suffering, self in not-self, fair in foul. AN.ii.52.

Vipassanākathā. The ninth chapter of the **Paññavagga** of the **Paṭisambhidāmagga**. Paṭis.ii.263-43.

Vipassanāsutta. On insight as to the path which leads to the "Uncompounded." SN.iv.362.

Vipassī Buddha. The nineteenth of the twenty-four Buddhas. He was born in the **Khema** park in **Bandhumatī**, his father being **Bandhumā** and his mother **Bandhumatī**. He belonged to the **Koṇḍañña** *gotta*. For eight thousand years he lived as a householder in three palaces: **Nanda**, **Sunanda** and **Sirimā**. His body was eighty cubits in height. His wife was **Sutanā** (*v.l.* **Sudassanā**) and his son **Samavattakkhandha**. He left the household in a chariot and practised austerities for eight months. Just before his enlightenment, the daughter of **Sudassana** *seṭṭhi* gave him milk-rice, while a *yavapālaka* named **Sujāta** gave grass for his seat. His *bodhi* was a *pāṭali*-tree. He preached his first sermon in **Khemamigadāya** to his step-brother **Khandha** and his *Purohita*'s son **Tissa**; these two later became his chief disciples. His constant attendant was **Asoka**; **Candā** and **Candamittā** were his chief women disciples. His chief lay patrons were **Punabbasumitta** and **Nāga** among men, and **Sirimā** and **Uttarā** among women. He died in **Sumittārāma** at the age of eighty thousand, and his relics were enshrined in a *Thūpa* seven leagues in height. The Bodhisatta was a **Nāga** king named **Atula** (Bv.xx.1ff.; Bv-a.195f.; DN.ii.2ff).

Three reasons are given for the name of this Buddha (Bv-a.195; cf. DN-a.ii.454; SN-a.ii.15):

- (1) Because he could see as well by night as by day;
- (2) because he had broad eyes;
- (3) because he could see clearly after investigation.

Vipassī held the *uposatha* only once in seven years (Dhp a.iii.236), but on such occasions the whole Saṅgha was present (Vin-a.i.186). The construction of a **Gandhakuṭi** for **Vipassī** brought **Meṇḍaka** great glory in the present age. **Meṇḍaka**'s name at the time was **Avaroja** (Dhp a.iii.364f). **Aññā Koṇḍañña** was then known as **Cūḷa Kāḷa**, and nine times he gave **Vipassī Buddha** the first fruits of his fields. Dhp-a.i.81f.

Vipassīsutta. On the mental evolution of **Vipassī**, leading to his Awakening. SN.ii.5; cf. DN.ii.30f.

Vipula 01. A *Khattiya*, father of **Revata Buddha**. Ja.i.35; Bv.vi.16.

Vipula 02. One of the five peaks near **Rājagaha**, the highest of them. See **Vepulla**. SN.i.67; Ja.vi.518; Mil.242.

Vipulasutta. Four conditions leading to the growth of insight. SN.v.412.

Vipulā. Mother of **Revata Buddha**. Ja.i.35; Bv.vi.6.

Vipulābhāsa. Twenty-nine *kappas* ago there were several kings of this name, previous births of **Belaṭṭhānika Thera** (**Campakapupphiya Thera**). Thag-a.i.205; Ap.i.167.

Vibbhantabhikkbuvatthu. The story of a monk, living with **Mahā Kassapa**, who returned to lay life and associated with bad companions. One day **Kassapa** saw him being led to execution for some crime and asked him to recall the meditation which, in former days, had enabled him to gain the fourth *jhāna*. The man did so and was without fear. The executioners, finding him unconcerned with their punishments of him, took him to the king who, after enquiry, released him. Later he visited the Buddha and became an *Arahant*. Dhp-a.iv.52f.

Vibhaṅga. The collective name for two closely connected works of the **Vinayapiṭaka**, which, in manuscripts, are generally called **Pārājikā** and **Pācittiya**. The collection is considered to be an extensive treatise on the *Pātimokkha* rules, giving the occasion for the formulating of each rule, with

some explanation or illustration of various terms employed in the wording of the rule. The rule is sometimes further illustrated by reference to cases which come within it and to others which form exceptions to it. The collection is also called **Suttavibhaṅga** and is divided into two parts: the *Bhikkhuvibhaṅga* and the *Bhikkhunīvibhaṅga*.

Vibhaṅgappakaraṇa. One of the seven books of the **Abhidhammapiṭaka**; it is generally placed second in the list (e.g., Mil. 12). It deals in a general way with the different categories and formulas given in the **Dhammasaṅgaṇi**, though different methods of treatment are used. The book is divided into eighteen chapters, each of which is called a **Vibhaṅga**. Each chapter has three portions: *Suttantabhājaniya*, *Abhidhammabhājaniya* and *Paññāpucchaka* or list of questions. The Commentary to the **Vibhaṅga** is called **Sammohavinodanī**.

Vibhaṅgavagga. The fourteenth *vagga* of the **Majjhimanikāya** (*Suttas* 131-42). MN.iii.187-257.

Vibhaṅgasutta 01. A detailed analysis of the causal law. SN.ii.2f.

Vibhaṅgasutta 02. An analysis of the Ariyan Eightfold Path. SN.v.12.

Vibhaṅgasutta 03. An analysis of the four *satipaṭṭhāna*s. SN.v.183.

Vibhaṅgasuttā 04. Two *Suttas* containing an analysis of the five *indriyas*. SN.v.196f.

Vibhaṅgasuttā 05. Three *Suttas* containing an analysis of the five *indriyas* of ease, discomfort, happiness, unhappiness and indifference. SN.v.209f.

Vibhaṅgasutta 06. An analysis of the four bases of psychic power. SN.v.276f.

Vibhajjavāda. The name given to the Dhamma by the orthodox; the term is identical with **Theravāda** and the Buddha is described as **Vibhajjavādī**, e.g., Mhv.v.171; Vibh-a.130; cp. Kv.Trs. introd. p.38.

Vibhattikathā. A treatise, probably grammatical, by a Ceylon monk. Gv.65, 75.

Vibhattisutta. Preached by **Sāriputta** on the four branches of analytical knowledge: meanings (*attha*); conditions (*dhammā*); definitions (*nirutti*); intellect (*paṭibhāna*). AN.ii.159f.

Vibhattyattha 01. A work on Pāli cases by **Kyocva**'s daughter. Sās., p. 77.

Vibhattyattha 02. Pāli grammatical treatise by **Saddhammañāṇa**. Bode, op.cit., 26.

Vibhāta. One of the eleven children of **Paṇḍuvāsudeva** and **Bhaddakaccānā**. Dpv.x.3; see also xviii.41, 44.

Vibhītakamiñjiya Thera. An *Arahant*. He gave a *vibhītaka*-fruit to **Kakusandha Buddha** (Ap.ii.396). He is perhaps identical with **Sopāka** Thera. Thag-a.i.95.

Vibhīsanavihāra. A monastery built by **Dhātusena**. Cv.xxxviii.49.

Vibhūsaka Brahmadatta. A king of **Benares**, so-called from his great fondness for ornaments. He developed the habit of sleeping by day and suffered from biliousness. This made him realize his folly, and, developing insight, he became a **Pacceka Buddha**. His *udānagāthā* is included in the **Khaggavisāṇasutta**. Snp. vs. 59; Snp a.i.111.

Vimaticchedanī. A Commentarial work on the **Abhidhamma** by an Elder named **Kassapa**. Gv.60, 70; PLC. 160.

Vimativinodanī. A Commentary on the Vinaya by **Kassapa Thera**. It was one of the authorities quoted by the **Pārupaṇas** against the *Ekaṁsikas* and it was held in high esteem by King **Dhammaceti**. Gv.61; *Sisters* 69; PLC. 179.

Vimala 01. **Vimala Thera**. One of the four friends of **Yasa** who, following the latter's example, joined the Saṅgha and attained *Arahant*-ship. Vin.i.18f.

Vimala 02. **Vimala Thera**. He belonged to a rich family of **Rājagaha** and received his name because he was born free of all dirt. Much impressed by the majesty of the Buddha when the latter visited **Rājagaha**, **Vimala** entered the Saṅgha, and lived in a mountain cave in **Kosala**. One day a vast cloud spread over the sky; rain fell, allaying the heat and discomfort, and **Vimala**, concentrating his mind, attained *Arahant*-ship.

He belonged to a family of conch blowers in the time of **Vipassī Buddha**, and one day honoured the Buddha by playing on his conch shell. He bathed the Bodhi-tree of **Kassapa Buddha** with fragrant water and washed the seats and the clothes of holy monks. Twenty-four *kappas* ago he was king six times, under the name of **Mahā Nigghosa**. Thag a.i.121f; his **Udāna** verse is included in Thag.vs.50.

Vimala 03. **Vimala Thera**. He was born in a Brahmin family of **Benares** and entered the Saṅgha under **Somamitta Thera**, who encouraged him to attain *Arahant*-ship. In the story of **Somamitta**, however, **Vimala** is said to have been his teacher. For details see **Somamitta**. In the days of **Padumuttara Buddha** he was a householder, and, when the Buddha's body was being carried to the pyre for cremation, amidst impressive celebrations, he offered *sumana*-flowers in his honour. Thag-a.i.377; three verses ascribed to him occur in Thag.vs.264-6.

Vimala 04. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.107.

Vimala 05. One of the palaces of **Piyadassī Buddha** before his renunciation. Bv.xiv.16.

Vimala 06. A king of sixty-one *kappas* ago, a former birth of **Udakadāyaka** (**Sānu**) Thera. Ap.i.205; Thag a.i.115.

Vimala 07. A king of twenty-one *kappas* ago who lived in the palace **Suddassana** in **Reṇuvatī**. He was a former birth of **Rāhula**. Ap.i.61.

Vimala Koṇḍañña Thera. The son of **Ambapālī** and **Bimbisāra**. **Vimala** was his earlier name, but later he came to be called Vimala Koṇḍañña. When the

Buddha visited **Vesālī**, **Vimala** was impressed by his majesty and entered the Saṅgha, attaining *Arahant*-ship soon afterwards.

In the time of **Vipassī Buddha** he was a rich householder, and one day, being present while the Buddha preached to a large number of people, he rejoiced so much that he offered him four golden flowers. The Buddha, by his magic power, caused the golden hue of the flowers to pervade the whole region. **Vimala** died soon after and was reborn in **Tusita**. Forty-three *kappas* ago he became king sixteen times under the name of **Nemī**. Thag a.i.145f.; a verse containing a riddle and ascribed to **Vimala** is given in Thag. vs. 64. A sermon preached by **Vimala** helped **Ambapālī** to develop insight and win *Arahant*-ship. Thīg a. 207.

Vimalatthavilāsinī. A Commentary by **Dhammapāla** on the **Vimānavatthu** (Bv a. p. 236), forming part of the **Paramatthadīpanī**.

Vimaladhammasūriya 01. King of Ceylon (1592-1604 CE.). For his father, etc., see Cv.Trs.ii. 227, n.1. He succeeded **Rājasīha I**. and ruled in **Sirivaḍḍhanapura**. He built a temple for the Tooth Relic in the capital and, having sent an embassy to **Rakkhaṅga**, obtained a chapter of monks under **Nandicakka** to re-establish the Saṅgha in Ceylon. He built the **Ganthamba** *vihāra* and held there a ceremony of ordination. He was succeeded by his cousin **Senaratna**, whom he persuaded to leave the Saṅgha that he might assume the duties of kingship (Cv.xciv.6ff). He seems to have made a special casket for the Relics, which **Kittisirirājasīha** later overlaid with gold; Cv.c.21; Cv.Trs.ii.276, n.1.

Vimaladhammasūriya 02. King of Ceylon (**Vimaladhammasūriya II**., 1687-1707 CE.). He was the son of **Rājasīha II**. He held festivals in honour of the Tooth Relic and the Footprint at **Sumanakūṭa** and, sending an embassy to **Rakkhaṅga**, obtained thirty-three monks, headed by **Santāna Thera**, to reorganize the Saṅgha in Ceylon. He was succeeded by his son, **Narindasīha**. Cv.xcvii.1ff.

Vimalabuddhi 01. **Vimalabuddhi Thera**. Author of the **Mukhamattadīpanī** on **Kaccāyana**'s grammar and a *ṭīkā* on the

Abhidhammatthasaṅgaha. To him is also ascribed the authorship of the *Nyāsa* of **Kaccāyana**'s grammar (PLC. 204; Bode, 21; Gv.63, 72). He was probably of Ceylon, but the **Sāsanavaṁsa** (p. 75) claims him as a Thera, of Pagan. He is sometimes called Mahā Vimalabuddhi.

Vimalabuddhi 02. Called Cūḷa Vimalabuddhi or Nava Vimalabuddhi. He wrote a *ṭīkā* on the **Vuttodaya**. Gv.67; he lived either in Pagan or in Panyā; Sās. 75.

Vimalabuddhi 03. See Nava Vimalabuddhi.

Vimalavilāsinī. A Commentary by **Dhammapāla** on the **Vimānavatthu**; it forms part of the **Paramatthadīpanī**. Bv a. p. 236.

Vimalā 01. **Vimalā Therī**. The daughter of a courtesan of **Vesālī**. Having one day seen **Moggallāna** begging in **Vesālī** for alms, she went to his dwelling and tried to entice him. Some say, adds the Commentator, that she was influenced by the heretics. The incident is referred to at Thag-a.ii.178, but **Vimalā**'s name is not given. The Elder rebuked and admonished her, and she became a lay follower and later entered the Saṅgha. There after great effort, she became an *Arahant*. Thīg a.76f.; her *Udāna* verses are included in Thīg.vs.72-6.

Vimalā 02. A **Nāga** maiden, queen of **Varuṇa**. See the **Vidhurapaṇḍitajātaka**.

Vimalā 03. Wife of **Piyadassī Buddha** in his last lay life. Bv.xiv.17.

Vimalā 04. A **Nāga** maiden; **Uppalavaṇṇā** in the time of **Padumuttara Buddha**. Ap.ii.553.

Vimānavatthu. The sixth book of the **Khuddakanikāya**. It describes the splendour of various celestial abodes belonging to different **Devas**, obtained by them as reward for some meritorious act performed in a previous life. The stories were learnt from the **Devas** themselves, by **Moggallāna**, **Vaṅgīsa** and others, during their sojourn in the *Deva*-worlds, and reported by them to the

Buddha.

A Commentary on the work exists by **Dhammapāla**, forming part of the **Paramatthadīpanī**, and sometimes called **Vimalatthavilāsinī** (*q.v.*).

Stories from the **Vimānavatthu** were related by **Mahinda** in Ceylon in his first sermon to **Anulā** and her five hundred companions. Mhv.xiv.58.

Vimuttisutta. On the five spheres of release experienced when one teaches the Dhamma to another, when yet another listens, when one learns it oneself, when one ponders and reflects on it, and when one has rightly penetrated into it. AN.iii.21f.

Vimokkhakathā. The fifth chapter of the **Mahā Vagga** of the **Paṭisambhidāmagga**. Paṭis.ii.35-73.

Vimokkhasutta. On eight kinds of deliverance. AN.iv.306f.

Viyolakavihāra. A monastery in Ceylon. **Tissa Mahānāga** lived there for thirty years. Ras.ii.187

Viraja 01. One of the three palaces occupied by **Dhammadassī Buddha** before his Renunciation. Bv.xvi.14.

Viraja 02. **Pacceka Buddha**. Ap-a.i.107; MN.iii.70.

Viraddhasutta 01. Whoever neglects the Noble Eightfold Path neglects the way leading to the destruction of suffering. SN.v.23.

Viraddhasutta 02. He who neglects the four bases of psychic power neglects the way leading to the destruction of suffering. SN.v.254.

Viraddhasutta 03. or **Āraddhasutta**. Whoever neglects the seven limbs of wisdom neglects the way leading to the destruction of suffering; whoever cultivates them undertakes that way. SN.v.82.

Viravapupphiya Thera. An *Arahant*. Ninety-one *kappas* ago he met **Siddhattha Buddha** and gave him a *virava*-flower. Ap.i.223.

Virāgakathā. The fifth chapter of the **Yuganandhavagga** of the **Paṭisambhidāmagga**. Paṭis.ii.140-7.

Virāgasutta 01. The Buddha teaches non-attachment and the path thereto. SN.iv.371.

Virāgasutta 02. Dispassion is the aim of the holy life as taught by the Buddha, and the way thereto is the Noble Eightfold Path. SN.v.27.

Virāgasutta 03. The idea of dispassion, if cultivated, leads to great profit. SN.v.133.

Virāgasutta 04. The four *satipaṭṭhāna*s, if cultivated, lead to dispassion. SN.v.179.

Viriya. A pleasaunce in **Vebhāra** where **Siddhattha Buddha** was born. Bv a. p. 185.

Viriyasutta 01. Energy is necessary in order to see things as they really are. SN.ii.132.

Viriyasutta 02. woman who, among other qualities, has energy is reborn in a happy condition. SN.iv.244.

Virūpakkha 01. One of the **Cātummahārājikā** (Regent Kings). He is Regent of the western quarter and lord of the **Nāgas** (DN.ii.258; DN.iii.199; Divy.126, 148). In the assembly of the **Devas** he sits facing east (DN.ii.207, 221). **Kāḷakaṇṇī** is his daughter (Ja.iii.257). All **Nāgas** visit him regularly as their lord and wait on him, and any question of dispute arising among them would be referred to him for solution, e.g., Ja.vi.168; cf. AN-a.i.143.

Virūpakkha 02. The name of a **Nāga** family (Vin.ii.109; AN.ii.72; Ja.ii.145); they were, perhaps, followers of **Virūpakkha** (1) (*q.v.*).

Virūḷha, **Virūḷhaka**. One of the **Cātummahārājikā**. He is the king of the south, and, in the assembly of the **Devas**, sits facing north (DN.ii.207, 221). He is lord of the *Kumbhaṇḍas*. DN.iii.198; Divy.126, 148.

Virocana. Nine *kappas* ago there were three kings of this name, all previous births of **Sālapupphadāyaka** (**Aṇjuṇa**) Thera. Ap.i.169; Thag a.i.186.

Virocanajātaka (Ja 143). The Bodhisatta was once a lion and lived in **Kañcanaguhā**. He granted to a jackal the favour of being allowed to inform him of the presence of prey, the animal being given a portion of the carcase in return for this service. In time the jackal grew strong and begged to be allowed to kill an elephant. The lion reluctantly agreed to this, but the jackal, in his attempts to leap on to the elephant, missed his aim and fell to the ground where he was crushed to death.

The story was related in reference to **Devadatta**'s attempt to pose as the Buddha and his failure to do so, wherefore he received a kick on the chest from **Kokālika** (*q.v.*). The jackal is identified with **Devadatta**. Ja.i.490-3.

Virocamānā. Wife of **Kakusandha Buddha** before his Renunciation. Bv.xxiii.17. Bv a. (p. 210) calls her **Rocanā**.

Vilattākhaṇḍa. The weir of a tank repaired by **Parakkamabāhu I**. Cv.lxxix.67.

Vilasa. A very rich man of **Kandalisālagāma**. His wealth was fabulous, and the king, wishing to test its extent, asked him to supply various luxuries. The **Muggagāmavihāra** was built on the spot where his carts, bringing green peas to the king, stopped outside the city. Ras.ii.130f.

Vilāta. A country. Mil. 327, 331; Rhys Davids identifies it with Tartary (Mil. Trs.ii.204).

Vilāna. A place near **Āḷisāra**, mentioned in the wars of **Gajabāhu**. Cv.lxx.166.

Vilokana. A king of eighty-one *kappas* ago, a former birth of **Māṇava** (**Sammukhāthavika**) Thera. Ap.i.159; Thag a.i.164.

Villagāma. A village in the south of Ceylon. Ras.ii.147.

Villavarāyara. A **Damiḷa** chief, ally of **Kulasekhara**. He was slain by the soldiers of **Laṅkāpura**. Cv.lxxvi.94, 163; but see 173 and 185.

Villikābā. A district of Ceylon, once the residence of **Vijayabāhu I**. Cv.lviii.29.

Vivaravagga. The first chapter of the *Catukkanipāta* of the **Jātaka Commentary** Ja.iii.1-33.

Vivādamūlasutta. Ten causes of contention. AN.v.78f.

Vivādasutta 01. On the six roots of contention: scorn, hypocrisy, envy, deceit, evil-mindedness, prejudice. AN.iii.334f.; cf. DN.iii.246; MN.ii.245; Vin.ii.89.

Vivādasuttā 02. Two *Suttas*, preached in answer to a question by **Upāli**, on ten things which are the causes of contention. AN.v.77f.

Vivekakathā. The fourth chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**. Paṭis.ii.219-25.

Vivekasutta 01. An admonition spoken by a *Deva* on seeing a monk in a forest tract of **Kosala** indulging in wrong and evil thoughts. SN.i.197.

Vivekasutta 02. **Sāriputta** tells **Ānanda**, in answer to his questions that the clearness of his senses and the agreeable colour of his face are due to the fact that he had passed the siesta in **Andhavana**, aloof from passions and from evil things. SN.iii.235f.

Visamaloma. Son of **Dhammāsoka** and his chief queen, so-called because of his coarse hair. Once he crossed the **Candabhāgā** in flood, killing with his hands

120 crocodiles that attacked him. **Asoka** was frightened and had him put in chains, but later made him viceroy. He had given alms to a monk in the time of **Kassapa Buddha**. Ras.i.32f.

Visamasutta. Crooked actions of body, speech and mind lead one to purgatory; their opposites to heaven. AN.i.293.

Visayha. The Bodhisatta born as a *seṭṭhi* of **Benares**. See the **Visayhajātaka** (Ja 340).

Visayhajātaka (Ja 340). The Bodhisatta was once born as **Visayha**, *seṭṭhi* of **Benares**, and gave alms daily to six hundred thousand persons in six different parts of the city. **Sakka**'s throne was heated by his great generosity, and, feeling nervous for his safety, **Sakka** contrived that all **Visayha**'s possessions should disappear. Quite undaunted, **Visayha** became a grass cutter, and for six days gave alms from the money so earned, he and his wife fasting. On the seventh day, while cutting grass, he fainted, and **Sakka**, appearing before him, suggested that he should be moderate in his generosity. **Visayha** rejected the suggestion as unworthy and declared that his aim was Buddhahood. Thereupon **Sakka** praised him and made him prosperous.

The story was related to **Anāthapiṇḍika**, as mentioned in the **Khadiraṅgārajātaka** (Ja 40). **Visayha**'s wife is identified with **Rāhulamātā**. Ja.iii.128-32; see also Ja.i.45.

The story is given in the *Jātakamālā* (No. 5), where the *seṭṭhi* is called Avisayha.

Visavantajātaka (Ja 69). The Bodhisatta was once a snake-bite doctor, and, on one occasion, when a countryman had been bitten by a snake, the doctor ordered the snake to be brought and asked it to suck the poison out of the wound. This the snake refused to do even though threatened with death by the doctor.

The story was told in reference to a vow taken by **Sāriputta**. Some villagers once brought some meal-cakes to the monastery, and when the monks present there had eaten, it was suggested that what remained should be saved for those

monks who were absent in the village. This was done, but a young colleague of **Sāriputta**, arriving very late, found that **Sāriputta** had already eaten his portion, whereat he was very disappointed. **Sāriputta** immediately vowed never again to touch meal-cakes, and the Buddha said that **Sāriputta** would never return to anything which he had once renounced. The snake is identified with **Sāriputta**. Ja.i.310f.

Visākha 01. Husband of **Dhammadinnā**. He was a rich merchant of **Rājagaha** and accompanied **Bimbisāra** on his visit to **Gotama Buddha**, who was then at **Rājagaha** for the first time after his Awakening. **Visākha**, on that occasion, became a *Sotāpanna*, after hearing the Buddha preach; he later became a *Sakadāgāmī* and then an *Anāgāmī*. After he became an *Anāgāmī* his behaviour to his wife completely changed, and when he explained to her the reason, offering her all his wealth and freedom to do as she wished, she asked his leave to join the Saṅgha. **Visākha** informed **Bimbisāra** of her wish, and, at his request, the king ordered that the city be decked in her honour on the day of her renunciation and that she be taken to the nunnery in a golden palanquin.

After **Dhammadinnā** had joined the Saṅgha, she left the city and retired into the country, returning to **Rājagaha** after she had attained *Arahant*-ship. **Visākha**, hearing of her return, visited her at the nunnery and asked her various questions regarding the Buddha's teachings, all of which she answered (MN a.i.514f.; Thīg a.15, 19). Their conversation is recorded in the **Cūḷa Vedallasutta** (MN.i.299f.; cf. Dhp a.iv.229f.; AN a.i.197). **Visākha** then visited the Buddha and reported their conversation to him, winning the Buddha's praises for **Dhammadinnā**.

In the time of **Phussa Buddha**, **Visākha** and **Dhammadinnā** had been husband and wife (for details see Pv-a.20ff.; of. Khp-a.202f.; Dhp-a.i.86f. AN a.i.144f.). **Visākha** had been the treasurer, appointed by the three sons of **Jayasena**, in charge of the provisions given by them for the almsgiving held in honour of **Phussa Buddha** and his monks.

Visākha is mentioned (SN a.iii.223) as one of the seven lay disciples in the time of the Buddha who had each five hundred followers.

Visākha 02. **Visākha Pañcāliputta**. He was son of a provincial governor (*maṇḍalikarājā*) of **Magadha**, and was called *Pañcāliputta* because his mother was the daughter of the **Pañcāla** king. (AN a.ii.511 calls him the son of *Pañcālibrāhmaṇī*). He succeeded his father, and, hearing one day that the Buddha had arrived near his village, he visited him, heard him preach and joined the Saṅgha. He then accompanied the Buddha to **Sāvatthī**, where he became an *Arahant*. Later, out of compassion, he visited his relations.

One day he was asked how many qualities were necessary to a man in order that he should be considered a skilful preacher of the Dhamma. **Visākha**'s answer is included in the **Theragāthā** (Thag. vs. 209-10; Thag a.i.331f).

Fourteen *kappas* ago he was a poor householder, and one day, while searching in the forest for fruit, he saw a **Pacceka Buddha** and offered him a *vallī*-fruit. He is evidently to be identified with **Valliphaladāyaka** of the **Apadāna** (Ap.i.296).

Visākha was evidently a clever and arresting preacher, and the books mention that the Buddha heard him preach and praised him. SN.ii.280; AN.ii.51.

Visākha 03. **Visākha Thera**. He was a rich householder of **Pāṭaliputta** who, hearing that there were many shrines in Ceylon, made over his property to his family and left home with one single coin wrapt in the hem of his garment. He had to spend one month at the port waiting for a ship, and, during that time, made one thousand by his skill in trade. Arrived at the **Mahā Vihāra**, he asked to be ordained, and when, at the time of his ordination, the money was discovered, he distributed it among those who were present. After five years he set out travelling, and, with the help of a *Devatā*, found his way to **Cittalapabbata** *vihāra*, where he stayed for four months. As he was about to leave, the *Devatā* of the *jambu* tree which stood at the head of his *caṅkamana* appeared before him weeping, and explained that while the Thera was there the non-humans lived in peace, but that when he had gone they would start quarrelling and talking loudly. Several times he tried to leave but was thus prevented, until, at last, he became an *Arahant* and died there. Vsm.i.312f; the story is referred to at AN-a.ii.865.

Visākha 04. One of the chief lay supporters of **Maṅgala Buddha**. Bv.v.25.

Visākha 05. One of the chief lay supporters of **Phussa Buddha**. Bv.xix.21.

Visākha 06. A minister of **Duṭṭhagāmaṇī**. He and **Sirideva** were in charge of the arrangements for the Foundation Ceremony of the **Mahā Thūpa**. Mhv ṭ. 517.

Visākha 07. See also **Vesākha**.

Visākhasutta. The Buddha listens to a sermon by **Visākha Pañcāliputta** and praises his skill in the assembly of monks. The *Sutta* also contains a teaching as to how the Dhamma should be preached. AN.ii.51f.; SN.ii.280f.

Visākhā 01. One of the chief lay women supporters of **Piyadassī Buddha**. Bv.xiv.22.

Visākhā 02. Mother of **Kakusandha Buddha** and wife of **Aggidatta**. Bv.xxiii.58; Ja.i.94; DN.ii.7.

Visākhā 03. One of the five queens of the third **Okkāka**. DN a.i.238; Snp a.i.352; Mhv ṭ. 131.

Visākhā 04. **Visākhā Therī**. She belonged to the harem of the Bodhisatta and left the world with **Mahā Pajāpatī Gotamī**. She received a topic of meditation from the Buddha and in due course won *Arahant*-ship. A verse uttered by her, admonishing her companions, is included in the **Therīgāthā**. Thīg.vs.13; Thīg a.20.

Visākhā 05. The chief among the female lay disciples of the Buddha and declared by him to be foremost among those who ministered to the Saṅgha (*dāyikānaṁ aggā*) (AN.i.26; she is considered the ideal lay woman – e.g., AN.iv.348). Her father was **Dhanañjaya**, son of **Meṇḍaka**, and her mother **Sumanā**. She was born in the city of **Bhaddiya** in **Aṅga**. When she was seven years old, the Buddha visited **Bhaddiya** with a large company of monks, out of

compassion for the Brahmin **Sela** and others. **Meṇḍaka** gave **Visākhā** five hundred companions, five hundred slaves, and five hundred chariots, that she might visit the Buddha. She stopped the chariots some distance away and approached the Buddha on foot. He preached to her and she became a *Sotāpanna*. For the next fortnight **Meṇḍaka** invited the Buddha and his monks daily to his house, where he fed them.

Later, when, at **Pasenadi**'s request, **Bimbisāra** sent **Dhanañjaya** to live in **Kosala**, **Visākhā** accompanied her parents and lived in **Sāketa**. The messengers, sent by **Migāra** of **Sāvatthī** to find a suitable bride for his son **Puṇṇavaḍḍhana**, saw **Visākhā** on her way to the lake to bathe on a feast day. At that moment there was a great shower. **Visākhā**'s companions ran for shelter, but **Visākhā** herself, walking at her usual pace, came to the place where the messengers, already greatly impressed, were awaiting her. When they asked her why she did not run to seek shelter and so preserve her clothes, she answered that she had plenty of clothes in the house, but that if she ran she might damage a limb which would be a great loss. "Unmarried girls," she said, "are like goods awaiting sale, they must not be disfigured." The messengers offered her a bouquet of flowers (*mālāgulaṁ*), which she accepted as a proposal of marriage, and then went on to her father's house. The messengers followed and laid **Puṇṇavaddhana**'s suit before **Dhanañjaya**. The proposal was accepted and confirmed by an exchange of letters.

When **Pasenadi** heard of it, he offered to accompany **Puṇṇavaḍḍhana** to **Sāketa**, as a mark of signal favour. **Dhanañjaya** welcomed the king and his retinue, **Migāra**, **Puṇṇavaḍḍhana** and their followers, with all honour, attending personally to all the details of hospitality. He persuaded the king to stay with him during the rains, providing all that was necessary. According to the **Dhammapada Commentary** account (*loc.cit.*) **Visākhā** superintended all the arrangements.

Five hundred goldsmiths were engaged to make the **Mahā Latāpasādhana** (ornament), *q.v.*, for the bride; three months passed, but it was still unfinished. The supply of firewood ran out, and orders were given that the wood of dilapidated houses should be used. This wood lasted for a fortnight, and then the storehouses containing cloths were opened, the cloths soaked in oil and used for

cooking the food. The ornament was finished in four months. In the time of **Kassapa Buddha** she gave bowls and robes to twenty thousand monks, also thread and needles and sewing materials; as a result of this, she received her parure in this life (Dhp-a.i.395).

Dhanañjaya gave his daughter, as dowry, five hundred carts full of money, five hundred with vessels of gold, five hundred each of silver, copper, various silks, ghee, rice husked and winnowed; also ploughs, ploughshares, and other farm implements, five hundred carts with three slave-women in each, everything being provided for them. The cattle given by him filled an enclosure three quarters of a league in length and eight rods across, standing shoulder to shoulder, and in addition to these, sixty thousand bulls and sixty thousand milk cows escaped from their stalls and joined the herd already gifted to her. In her birth as **Saṅghadāsī**, she gave the five products of the cow to twenty thousand monks, begging them to eat; hence the escaping of the cattle for her benefit (Dhp a.i.397). **Visākhā**'s relations continued to send her costly gifts even after her marriage. The **Udāna** (ii.9) contains a story of a dispute she had with the customs officers regarding the duty they levied on one of her presents. She visited **Pasenadi** several times, trying to get the matter settled; but he had no time to give to the matter, and, in the end, she sought consolation from the Buddha.

When the time came for **Visākhā** to leave, **Dhanañjaya** gave her ten admonitions, which **Migāra** overheard from the next room. These admonitions were:

- Not to give fire from the house outside;
- not to take into the house fire from without;
- to give only to those who give in return;
- not to give to those who do not give in return;
- to give to him that gives and to him that gives not;
- to sit, eat and sleep happily;
- to tend the fire and to honour household deities.

These riddles were later explained by **Visākhā** to her father-in-law (Dhp-a.i.403f.). On the following day **Dhanañjaya** appointed eight householders

to be sponsors to his daughter and to enquire into any charges which might be brought against her. When she left, **Dhanañjaya** allowed any inhabitants of his fourteen tributary villages to accompany her if they so wished. As a result the villages were left empty; but **Migāra**, fearing that he should have to feed them, drove most of them back. **Visākhā** entered **Sāvatthī** standing in her chariot, so that all might see her glory. The citizens showered gifts on her, but these she distributed among the people.

Migāra was a follower of the **Nigaṇṭhas**, and, soon after **Visākhā**'s arrival in his house, he sent for them and told her to minister to them. But **Visākhā**, repulsed by their nudity, refused to pay them homage. The **Nigaṇṭhas** urged that she should be sent away, but **Migāra** bided his time.

One day, as **Migāra** was eating, while **Visākhā** stood fanning him, a monk was seen standing outside his house. **Visākhā** stood aside, that **Migāra** might see him, but as **Migāra** continued to eat without noticing the monk, she said to the latter, "Pass on, Sir, my father-in-law eats stale fare." **Migāra** was angry and threatened to send her away, but, at her request, the matter was referred to her sponsors. They enquired into the several charges brought against her and adjudged her not guilty. **Visākhā** then gave orders that preparations should be made for her return to her parents. But **Migāra** begged her forgiveness which she granted, on condition that he would invite to the house the Buddha and his monks. This he did, but, owing to the influence of the **Nigaṇṭhas**, he left **Visākhā** to entertain them, and only consented to hear the Buddha's sermon at the end of the meal from behind a curtain. At the conclusion of this sermon, however, he became a *Sotāpanna*. His gratitude towards **Visākhā** was boundless; henceforth she was to be considered as his mother and to receive all the honour due to a mother; from this time onwards she was called **Migāramātā**. In Dhp a.i.406 we are told that in order to confirm this declaration, **Migāra** sucked the breast of **Visākhā**. This account adds that she had also a son named **Migāra**; thus there was a double reason for the name. AN a.i.313 says that **Migāra** was her eldest son.

Migāra got made for her everyday use an ornament called *ghanamaṭṭhaka*, at a cost of one hundred thousand (some time after, **Visākhā** sold the *Mahālatāpasādhana* and built the **Migāramātupāsada**). On the day of the

presentation of this ornament, **Migāra** held for her a special festival in her honour, and she was made to bathe in sixteen pots of perfumed water. This account of **Visākhā** is summarized from Dhp a.i.384ff.; AN a.i.219ff. contains a similar account but with far less detail. The **Dhammapada Commentary** account contains numerous other particulars, some of which are given below.

Visākhā had ten sons and ten daughters, each of whom had a similar number of children, and so on down to the fourth generation. Before her death, at the age of one hundred and twenty, she had eighty-four thousand and twenty direct lineal descendants, all living (but see Ud.viii.8, which speaks of the death of a grand-daughter and of **Visākhā**'s great grief; this evidently refers to **Dattā**). She herself kept, all her life, the appearance of a girl of sixteen. She had the strength of five elephants, and it is said that once she took the trunk of an elephant, which was sent to test her, between her two fingers and forced him back on his haunches (Dhp a.i.409). **Visākhā** owned such a great reputation for bringing good fortune that the people of **Sāvatthī** always invited her to their houses on festivals and holidays (Dhp-a.i.409).

Visākhā fed five hundred monks daily at her house (thus, e.g., Ja.iv.144; two thousand, according to Dhp-a.i.128; later she appointed her grand-daughter, probably **Dattā**, to officiate for her.) In the afternoon she visited the Buddha, and, after listening to his sermon, would go round the monastery inquiring into the needs of the monks and nuns. Because she wished the Saṅgha well she was appointed on the committee set up to enquire into the charge of misbehaviour brought against the mother of **Kumāra Kassapa** (*q.v.*); **Visākhā**'s experience as the mother of several children stood her in good stead. In these rounds she was sometimes accompanied by **Suppiyā**. For an incident connected with one of these visits, see **Suppiyā**. The **Dhammapada Commentary** (Dhp-a.i.100f.) says that once five hundred young men of good family entrusted the care of their wives to **Visākhā**. On one occasion, when accompanying her to the monastery, they became drunk and committed improprieties in the presence of the Buddha. The Buddha frightened them by emitting a dark-blue ray of light, thus restoring them to their senses. This was the occasion of the preaching of the **Kumbhajātaka** (Ja 512); see also Ja.v.11f. **Visākhā** begged for, and was granted, eight boons by the **Buddha**:

- that as long as she lived she be allowed to give robes to the members of the Saṅgha for the rainy season;
- food for monks coming into **Sāvatthī**;
- food for those going out;
- food for the sick;
- food for those who wait on the sick;
- medicine for the sick;
- a constant supply of rice gruel for any needing it;
- and bathing robes for the nuns.

Probably on account of this boon the monks who had been to see **Khadiravaniya Revata** (*q.v.*) visited **Visākhā** immediately after their return to **Sāvatthī**; but see the **Pīṭhajātaka** (Ja 337). This list of boons and **Visākhā**'s reasons for begging them are given at Vin.i.290ff. According to the **Surucijātaka** (Ja 489, *q.v.*), she obtained the boons owing to her virtue in the past as well, e.g., in her birth as **Sumedhā** (Ja.iv.315ff.); see also Vin.i.296, where the Buddha accepts a face towel as a special gift from **Visākhā** but would not accept an earthenware foot scrubber (Vin.ii.129f.).

With the construction of the **Migāramātupāsāda** (*q.v.*) in the **Pubbārāma** **Visākhā**'s ambitions were fulfilled, and it is said (Dhp a.i.416f) that when the monastery was completed and the festival of opening in progress, as the evening drew on she walked round the monastery accompanied by her children, her grandchildren and her great-grandchildren, and in five stanzas sang her joy, saying, "Now is entirely fulfilled the prayer which I prayed in times of yore." (The wishes mentioned in these stanzas as having been fulfilled differ from the eight boons mentioned above). The monks heard her sing and told the Buddha; he related to them how, in the time of **Padumuttara Buddha**, **Visākhā** had been the friend of the principal women benefactors of that Buddha. In the time of **Kassapa Buddha** she was **Saṅghadāsī**, youngest of the seven daughters of **Kikī**, and for long after her marriage she gave alms and performed other good works with her sisters (AN-a.i.219).

According to the **Vihāravimānavatthu** (Vv.iv.6; Vv-a.189,191), **Visākhā** was born, after death, among the **Nimmānaratī** *Devā* as the consort of the *Deva* king **Sunimmita**.

Buddhaghosa says (DN a.iii.740) that **Visākhā**, like **Sakka** and **Anāthapiṇḍika**, will enjoy one hundred and thirty-one *kappas* of happiness in the *Brahma*-worlds before she finally passes away into *Nibbāna*.

Among **Visākhā**'s relations are also mentioned, in addition to her two sons **Migajāla** and **Migāra**, a sister **Sujātā**, who became **Anāthapiṇḍika**'s daughter-in-law (AN.iv.91; AN a.ii.724; Ja.ii.347); a grandson, **Saḷha** (*q.v.*); a grand-daughter, **Dattā**, who died (Dhp a.iii.278): and **Uggaha** (*q.v.*), called **Meṇḍakanattā**. Mention is also made of a grandson of hers on whose behalf she interceded with the Buddha when the monks refused to ordain him during the rainy season (Vin.i.153).

The books contain numerous *Suttas* preached by the Buddha to **Visākhā** during her frequent visits to him, chief among such *Suttas* being the famous discourse on the keeping of the *uposatha* (AN.i.205ff.; cf.iv.255; Dhp-a.iii.58f), the discourse of the eight qualities which win for women power in this world and power and happiness in the next (AN.iv.269), and eight qualities which win for a woman birth among the **Manāpakāyika Devas** (AN.iv.267).

Visākhā 06. One of the women who will renounce the world at the same time as the future **Metteyya Buddha**. She will be accompanied by eighty-four thousand other women. Anāg. vs. 63.

Visākhābhāṇavāra. The second chapter of the **Cīvarakhandhaka** of the **Mahā Vagga**. Vin.i.281-94.

Visākhāsutta 01. The Buddha tells **Visākhā** (5) of the advantages of keeping the *uposatha* day. AN.iv.255.

Visākhāsutta 02. The Buddha tells **Visākhā** (5) of eight qualities in a woman which will secure for her birth among the **Manāpakāyikā** *Devā*. AN.iv.267.

Visākhūposathasutta. The name given in the **Suttasaṅgaha** (No.12) to the **Uposathasutta** (4) (*q.v.*).

Visāṇā. The name given to the kingdom (*rājadhāni*) over which **Kuvera** rules; hence his name, **Vessavaṇa**. DN.iii.201; DN a.iii.967; Ja.vi.270; Snp-a.i.369.

Visāradasutta 01. A man who takes life takes what is not given, is given over to lust, lies, and takes spirituous liquors, such a man lives as a layman without confidence. Following the opposite course, he lives with confidence. AN.iii.203; cf. No. 3.

Visāradasutta 02. Five things that give confidence to a woman: beauty, wealth, kindred, sons and virtue. SN.iv.246.

Visāradasutta 03. A woman who abstains from taking life, theft, sensual lusts, lying and intoxicants, lives in confidence. SN.iv.250; cf. No. 1 above.

Visāla. The capital of Ceylon (then known as **Maṇḍadīpa**) in the time of **Kassapa Buddha**. It was to the west of **Mahā Sāgara** *uyyāna*, and its king at the time was **Jayanta**. Mhv.xv.127; Dpv.xv.60; xvii.6; Vin-a.i.87.

Visālakkhivimānavatthu. The story of **Sunandā** (*q.v.*), the daughter of a garland-maker of **Rājagaha**. The story was told by **Sakka** to **Vaṅgīsa**, who reported it to the Buddha. Vv.iii.9; Vv-a.170f.

Visālamutta. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.81, 91.

Visālā. See **Vesālī**.

Visirātthala. A tank in Ceylon. Cv.lxviii.49.

Visudatta Thera. A teacher of the **Abhidhamma**. Dhs-a. p. 32.

Visuddhajanavilāsinī, **Apadāna Commentary**. The name of the Commentary on the **Apadāna**. Its author is unknown.

Visuddhācariya Thera. A monk sent by **Dhammika**, ruler of **Ayojjhā**, to Ceylon, at the head of a group of monks, and at the request of **Kittisirirājasīha**,

to reinstate the Saṅgha in that Island. He remained in Ceylon, admitting many monks into the Saṅgha, to whom he taught the doctrine. Cv.c.131, 171f.

Visuddhimagga. An encyclopedia of the Buddha's teaching, written by **Buddhaghosa** at the request of **Saṅghapāla** Thera. It is said that when **Buddhaghosa** arrived at the **Mahā Vihāra** and asked permission to translate the Sinhalese Commentaries into Pāli, the monks, to test him, gave him two stanzas (quoted at the beginning of the book) on which they asked him to write a thesis (Cv.xxxvii.236). As soon as he had finished this, the **Devas** hid the copy, and the same thing happened after it was rewritten. He then rewrote it a third time, and when it was being read in the assembly of monks, the two previous copies suddenly reappeared and were found to agree in every detail with the new one.

For a description of the book, see Law, *History of Pāli Literature*, ii.399f. A Commentary on the work exists, called the **Paramatthamañjūsa** by **Dhammapāla** (PLC. 113; Svd.1231), and a *Visuddhimaggaganṭhipadattha* was written by **Sāradassī**, a monk of Ava. (Sās.116; Bode, 56).

Vissakamma, **Vissukamma**. A *Deva*, inhabitant of **Tāvatiṁsa**. He is the chief architect, designer and decorator among the **Devas**, and **Sakka** asks for his services whenever necessary. Thus he was ordered to build the palace called **Dhamma** for **Mahā Sudassana** (DN.ii.180) and another for **Mahā Panāda** (Ja.iv.323; DN-a.iii.856).

He also built the hermitages for the Bodhisatta in various births – e.g., as **Sumedha** (Ja.i.7), **Kuddālapaṇḍita** (Ja.i.314), **Hatthipāla** (Ja.iv.489), **Ayoghara** (Ja.iv.499), **Jotipāla** (Ja.v.132), **Sutasoma** (Ja.v.190), **Temiya** (Ja.vi.21, 29), **Vessantara** (Ja.vi.519f). **Vissakamma** also built the hermitage for **Dukūlaka** and **Pārikā** (Ja.vi.72).

On the day that the Buddha renounced the world, **Sakka** sent **Vissakamma** in the guise of a shampooer to bathe him and clothe him in his royal ornaments (Ja.i.60; Dhp-a.i.70; Bv-a.232; he also constructed ponds in which the prince might bathe, AN-a.i.379); he also sent him to adorn **Temiya** on the day he left the kingdom (Ja.vi.12).

Vissakamma erected the jewelled pavilion, twelve leagues in compass, under the **Gaṇḍamba**, where the Buddha performed the Twin Miracle and built the three stairways of jewels, silver and gold, used by the Buddha in his descent from **Tāvatiṁsa** to **Saṅkassa** (Ja.iv.265f). He built the pavilions in which the Buddha and five hundred *Arahants* travelled to **Uggapura**, at the invitation of **Cūḷa Subhaddā** (Dhp a.iii.470; and again for the journey to **Sunāpuranta**, MN-a.ii.1017).

When **Ajātasattu** deposited his share of the Buddha's relics in a *Thūpa*, **Sakka** ordered **Vissakamma** to construct around the *Thūpa* a *vālasaṅghātayanta* (fiery machine) to prevent anyone from approaching the relics. Later, when **Dhammāsoka** (**Piyadassī**) wished to obtain these relics for his *vihāra*, **Vissakamma** appeared before him in the guise of a village youth and, by shooting an arrow at the controlling screw of the machine, stopped its revolutions (DN-a.ii.613, 614).

He constructed the jewelled pavilion in which **Soṇuttara** placed the relics he brought from the **Nāga** world till the time came for them to be deposited in the **Mahā Thūpa** (Mhv.xxxi.76), and on the day of their enshrinement, **Vissakamma**, acting on **Sakka**'s orders, decorated the whole of Ceylon (Mhv.xxxi.34). He also provided the bricks used in the construction of the **Mahā Thūpa** (Mhv.xxviii.8). Sometimes he would enter into a workman's body and inspire him with ideas – e.g., in designing the form of the **Mahā Thūpa** (Mhv.xxx.11). He was also responsible for the construction of the golden vase in which the branch of the Bodhi-tree was conveyed to Ceylon (Mhv.xviii.24).

As in the case of **Mātali** and **Sakka**, **Vissakamma** is evidently the name of an office and not a personal name. Thus, in the **Surucijātaka** (Ja 489, Ja.iv. 325), **Vissakamma** is mentioned as a previous birth of **Ānanda**, while, according to the **Dhammapada Commentary**, the architect who helped **Magha** and his companions in their good works, was reborn as **Vissakamma**. Dhp-a.i.272. The story given regarding **Vissakamma** in Snp-a.i.233, evidently refers to the **Mahā Kaṇhajātaka**, Ja 469. The *Deva* who accompanied **Sakka** in the guise of a dog in that **Jātaka** was **Mātali** and not **Vissakamma**. See Viśvakarma in Hopkins' *Epic Mythology*.

Vissasena. A king of **Benares**. See the **Ārāmadūsajātaka** (Ja 46).

Vissāsabhojanajātaka (Ja 93). The Bodhisatta was once a rich merchant and had a herdsman to guard his cows in a forest shielding. They gave but little milk, through fear of a lion living in the forest. The merchant, knowing that the lion loved a doe, had her caught and her body rubbed with poison. When she returned to the forest, the lion licked her body and died.

The Buddha related this story to the monks to show them the necessity for circumspection in accepting gifts. Ja.i.387f.

Vihatābhā. A king of twenty-nine *kappas* ago, a previous birth of **Campakapupphiya** (or **Belaṭṭhānika**) Thera. Ap.i.167; Thag a.i.205.

Vihāradānānumodanāsutta. A *Sutta* quoted in the **Suttasaṅgaha** (No.63) from the **Vinayapiṭaka** (Vin.147f.) on the value of gifting *vihāras*

Vihāradevī. Wife of **Kākavaṇṇatissa** and mother of **Duṭṭhagāmaṇī** and **Saddhātissa**. She was the daughter of **Tissa**, king of **Kalyāṇī** and was cast adrift in a boat on the ocean in order to appease the sea gods in their wrath against **Tissa** for having killed an *Arahant*. Her name was **Devī**, but because she came ashore near the monastery of **Tolakavihāra** (?) (This is probably the correct reading of the name; see Mhv ṭ. 432) she was called **Vihāradevī** (Mhv.xxii.20ff). When with her first child, she longed to eat a honeycomb one *usabha* in length and to drink the water in which had been washed the sword used in cutting off the head of **Nandasārathī**, chief of **Eḷāra**'s warriors (Mhv.42ff.; Mhv ṭ. 441). When she was the second time with child, she wished to lie under a *campaka*-tree in bloom and inhale its fragrance (Mhv ṭ.443).

When her husband died, **Saddhātissa** carried her off, hoping thus to win the kingdom, but she was later restored to **Duṭṭhagāmaṇī**. She was wise and practical and helped in **Duṭṭhagāmaṇī**'s campaigns, especially in the capture of **Ambatittha** and **Anurādhapura** (Mhv.xxv.9, 55). We know nothing of her later history.

Vihārabīja. A village in Ceylon from which five hundred young men entered the Saṅgha on the occasion of the enshrinement of the Buddha's collar-bone in the **Thūpārāma**. Mhv.xvii.59.

Vihāravāpi. A village in Ceylon, near **Tulādhāra** *pabbata*. It was the birthplace of **Labhiya Vasabha**. Mhv.xxiii.90.

Vihāraveḷḷasālatittha. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.25.

Vihārasutta 01. On the nine kinds of abiding (*vihārā*) in the four *jhānas* and in the spheres of infinite space, infinite consciousness, nothingness, neither-perception-nor-non-perception, and in the sphere where feeling and perception have ended. AN.iv.410.

Vihārasutta 02. On the nine attainments of gradual abiding, similar to Vihārasutta 1, the "abiding" being the same.

Vihārasutta 03. See the **Padesavihārasutta**.

Vihāsava. A king of the race of **Makhādeva**. He ruled in **Benares** and his son was **Vijitasena**. Mhv ṭ. 130; but Dpv.iii.39 calls him **Vijaya**.

Vījamāna. Sixty thousand *kappas* ago there were sixteen kings of this name, all previous births of **Vidhūpanadāyaka Thera**. Ap.i.103.

Vīṇāthūṇajātaka (Ja 232). The Bodhisatta was once a rich merchant, and a marriage was arranged between his son and the daughter of a **Benares** merchant. In her parents' house, the girl saw honour being offered to a bull, and seeing a hunchback in the street on the day of her marriage, she thought him worthy of great honour (because of his hunch) and went away with him in disguise, carrying her jewellery. The Bodhisatta's friends saw her, and persuading her of her folly, took her back home.

The story was told in reference to a rich girl of **Sāvatthī** who went away with a hunchback in similar circumstances. The girls of both stories were the same. Ja.ii.224f.

Vīṇūpamovāda. The name given (e.g., at Thag a.i.545) to a discourse preached by the Buddha to **Soṇa Koḷivisa** (*q.v.*) at **Gijjhakūṭa**. It is generally called **Soṇasutta**. See AN.iii.374.

Vītamāla. A king of fifty-seven *kappas* ago, a previous birth of **Koraṇḍapupphiya** (**Ramaṇīyavihāri**) Thera. Ap.i.206; Thag a.i.116.

Vītarāga. A **Pacceka Buddha**. MN.iii.71; Ap a.i.107.

Vītarāgasutta. A monk who is not free from passion, corruption and infatuation, but is full of cant and deceit, cannot become what he should become. AN.iii.111.

Vītasoka Thera. A younger brother of **Dhammāsoka** and a lay pupil of **Giridatta Thera**. One day he saw grey hairs on his head as he was being dressed and, seated as he was, he became a *Sotāpanna*. Later he entered the Saṅgha and became an *Arahant*.

In the time of **Siddhattha Buddha** he was a Brahmin, skilled in various branches of learning, and later became an ascetic. On his way to see the Buddha he died, and was reborn in the *Deva* world (Thag-a.i.295f.; two verses attributed to him are given in Thag.169-70). He is probably identical with **Buddhasaññaka** Thera of the **Apadāna**. Ap.ii.419f.; cf. Divy.366f.

Vītaṁsā. One of the ten rivers flowing from **Himālaya**. Mil.114; see Mil.Trs.i.xliv, for a suggested identification with Vitastā, the modern Bihat (or Jhelum).

Vīticchajātaka (Ja 244). The Bodhisatta, was once a wise hermit living in a hut on the bend of a river. A pilgrim, a clever disputant, came to try and defeat him in debate. But, in answer to his question, the hermit asked him another, and the pilgrim was forced to retire discomfited.

The story was related in reference to a *Paribbājaka* who came to **Sāvatthī** to debate with the Buddha, but who was forced to own defeat. The two disputants were identical. Ja.ii.257f.

Vīthisammajjaka Thera. An *Arahant*. He once saw the **Buddha Sikhī** in the street with sixty-eight thousand monks, and, after sweeping the road, he set up a flag in honour of the Buddha. Four *kappas* ago he was a king named **Sudhaja** (Ap.i.177). He is probably identical with **Vacchagotta** Thera. Thag-a.i.221.

Vīmaṁsakasutta. The Buddha tells the monks at **Jetavana** that the enquiring monk, who searches the heart of others, should study the **Tathāgata**. He then proceeds to give details as to how the study should be undertaken. MN.i.317ff.

Vīmaṁsanakaṇḍa. The section of the **Mūgapakkhajātaka** (Ja 538) which describes the various tests applied to **Temiya** to discover whether his appearance of being deaf and dumb was a pretence. Ja.vi.9.

Vīra 01. **Vīra Thera**. He was born in **Sāvatthī** in the family of a minister of **Pasenadi** and became a great warrior. He married, and, on the birth of his son, left the world, attaining *Arahant*-ship in due course. His former wife tried to win him back to household life, but he showed her in a verse (Thag. vs. 8) that her efforts were futile.

In the time of **Vipassī Buddha** he swept the Buddha's hermitage and offered him *nigguṇṭhi*-flowers. Later, he was born as King **Mahā Patāpa**. In the time of **Kassapa Buddha** he was a very rich merchant and gave milk-rice to the monks and alms to the poor (Thag-a.i.50). He is probably identical with **Nigguṇḍipupphiya Thera** of the **Apadāna**. Ap.i.205.

Vīra 02. A *seṭṭhi* whose daughter gave milk-rice to **Tissa Buddha** immediately before his Awakening. Bv-a.189.

Vīra 03. The village in which **Vīra** *seṭṭhi* lived. Bv a.189.

Vīraka. The Bodhisatta born as a marsh crow. See the **Vīrakajātaka** (Ja 204).

Vīrakajātaka (Ja 204). The Bodhisatta was once born as a marsh crow, named **Vīraka**, and lived near a pool. There was a drought in **Kāsi**, and a crow,

named **Saviṭṭhaka**, finding no food, went with his wife to where **Vīraka** lived, and, becoming his servant, ate of the fishes which **Vīraka** caught in the pool. Later, **Saviṭṭhaka**, in spite of **Vīraka**'s warning, tried to catch fish himself and was drowned.

The story was told in reference to **Devadatta**'s attempt to imitate the Buddha. **Devadatta** is identified with the crow **Saviṭṭhaka**. Ja.ii.148f.; quoted at Dhp-a.i.122.

Vīragaṅga. Name of several **Damiḷa** chiefs, allies of **Kulasekhara**. Cv.lxxvi. 131, 140, 179, 181, 187, 190.

Vīraṅkurārāma. A monastery in **Abhayagirivihāra**; it was built by **Sena I**. Cv.l.68.

Vīraṇatthambhaka. A cemetery near **Benares** where **Somadatta** taught his father, **Aggidatta**, how to behave at court when he visited the king. Dhp-a.iii.124.

Vīraṇukkara. A district in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvii.2.

Vīradeva. Ruler of **Palandīpa**, who invaded Ceylon in the reign of **Jayabāhu I**. **Vikkamabāhu** marched against him, but was defeated at **Mannāra** and had to retreat to **Koṭṭhasāra**. Thither he was pursued by **Vīradeva**, who, however, was slain in a battle at **Antaraviṭṭhika**. Cv.lxi.36ff.

Vīrapaṇḍu. The youngest son of **Parakkama**, king of **Paṇḍu**. When his father was murdered he fled, but **Laṅkāpura** took him under his protection and restored his kingdom. He was crowned at **Madhurā**, the **Lambakaṇṇas** officiating. Cv.lxxvi.193f.; lxxvii.5, 25, 103; see also Cv.Trs.ii.100, n.1.

Vīrapperaya, **Vīrapperayas**. Name of several **Damiḷa** chiefs, allies of **Kulasekhara**. Cv.lxxvi. 138, 316; lxxvii.6, 7.

Vīrabāhu 01. Younger brother of **Vijayabāhu I**. He was made *uparājā* and put in charge of **Dakkhiṇadesa**. He married **Subhaddā**. He helped the king in the conquest of **Pulatthipura** when the **Velakkāra** troops revolted. Cv.lix. 11, 43; lx. 40.

Vīrabāhu 02. The surname assumed by **Māṇābharaṇa I**. when he became governor of **Dakkhiṇadesa**, with his headquarters at **Puṅkhagāma**. He also bore the title of *Mahādipāda*. This **Māṇābharaṇa** was the father of **Parakkamabāhu I**. Cv.lxi.26; lxii.4, 62.

Vīrabāhu 03. Son of **Kittinissaṅka**. He ruled for only one night. Cv.lxxx.27.

Vīrabāhu 04. Sister's son to **Parakkamabāhu I**. He defeated the Jāvakas under **Candabhānu**, and, in celebration of his victory, worshipped Viṣṇu at **Devanagara** and erected the **Nandana** *pariveṇa* (Cv.lxxxiii.41ff). When **Vijayabāhu IV**. became king, **Vīrabāhu** lived at court, helped the king in his duties as a devoted friend and was constantly in his company. He was specially commissioned by the king to restore **Pulatthipura** to its original grandeur, and, after its restoration (Cv.lxxxvii.15; lxxxviii.5, 217, 55, 67, 90; lxxxix. 11, 48), was appointed to live there as governor of the Northern Province. He was in charge of the ordination ceremony at **Sahassatittha** (*q.v.*).

Vīrabāhu 05. Successor to **Bhuvanekabāhu V**. Cv.xci.13; see Cv.Trs.ii.214, n.2.

Vīravamma. Husband of **Yasodharā**, daughter of **Vijayabāhu I**. They had two daughters, **Līlāvatī** and **Sugalā**. He was given as dowry the province of **Merukandara**. Cv.lix.27.

Vīravāpi. A tank restored by **Parakkamabāhu I**. Cv.lxxix.36.

Vīravikkama. King of Ceylon (circa 1542 CE.). He succeeded **Vijayabāhu VI**. and claimed descent from **Sirisaṅghabodhi**. He lived in **Sirivaḍḍhanapura** (modern Kandy), built eighty-six dwelling houses for the monks and had the

Tipiṭaka copied. He went on a pilgrimage to **Mahiyaṅgaṇa** and **Sumanakūṭa**. He cultivated a rice field himself, and, from the produce, gave alms. Cv.xcii.6ff.

Vīrā. See **Dhīrā**.

Vīrā Therī. *v.l.* **Cīrā Therī**. A certain lay follower gave her a robe, and a **Yakkha** aware of this, went about praising his piety SN.i.213.

Vuṭṭhānasutta 01. Among those who practise meditation are those who are skilled in emerging from concentration. SN.iii.265.

Vuṭṭhānasutta 02. Some that are skilled in emerging from concentration are not skilled in the object of concentration, the range, the resolve, in zeal, perseverance and profit. SN.iii.273f.

Vuṭṭhisutta 01. A conversation between two **Devas** and the Buddha's comments thereon. Of things making for progress, knowledge is the best; ignorance is the greatest worsener; among beings that walk, the Saṅgha is the best; among declarants, the Buddha is the best. SN.i.42.

Vuṭṭhisutta 02. At the end of the rains, **Sāriputta** takes leave of the Buddha to go into the country. As he is about to start, a monk reports to the Buddha that **Sāriputta** has offended him and has not asked his pardon (the Commentary (AN a.ii.797) explains that the skirt of **Sāriputta**'s robe brushed the Elder; some say the wind blew it without his knowledge). **Sāriputta** is sent for and asked to explain; he declares with a wealth of simile that he is free from hatred and ill-will; he has nothing but loathing for his body; how then would he offend a brother monk and not ask his pardon? The accuser is convinced of his folly and begs forgiveness (AN.iv.373ff.; cf. Dhp-a.ii.178ff., where the story recurs).

Vuḍḍhisutta 01. The seven *bojjhaṅga*, if cultivated, conduce to increase and not decrease. SN.v.94.

Vuḍḍhisutta 02. Four conditions which conduce to the growth of insight. SN.v.411.

Vuttamālāsandesasataka. A Pāli poem of the fifteenth century, containing one hundred and two stanzas and written by **Upatapassī**, who calls himself *Sarasigāmamūlamahāsāmī*. It contains laudatory verses on the reigning king, contemporary monks and several places of worship. The book is supposed to have aimed at teaching students the right pronunciation of sounds and the proper modulation of voice in reciting verses. PLC. 253f.

Vuttodaya. A work on Pāli prosody, in six chapters, all in verse, and often illustrating the metre described, written by **Saṅgharakkhita** Thera of Ceylon.

It is based on works dealing with Sanskrit prosody – e.g., the *Vṛttnaratnākara* of Kedārabhaṭṭa – and has borrowed their terms and method of treatment. There exist several Commentaries on the work, chief of which are the *Vuttodayapañcikā* (or *Chandosāratthavikāsinī*) by **Saddhammañāṇa** and *Ṭīkās* by **Vepullabuddhi** of Pagan, and **Navavimalabuddhi** or **Cūḷa Vimalabuddhi** of Panyā. Gv.61, 64, 70; Svd.1210; PLC.198f.; Bode, 26, 27, 28.

Vekhanassa. A *Paribbājaka* teacher of **Sakuladāyī** (MN a.ii.716). See **Vekhanassasutta**.

Vekhanassasutta. **Vekhanassa** visits the Buddha at **Jetavana** and argues about perfection. As in the **Cūḷa Sakuladāyīsutta**, the Buddha says that what **Vekhanassa** defines as perfection is merely a refinement of pleasure, and that only *Arahants* can grasp the real meaning of perfection. **Vekhanassa** is annoyed, but the Buddha soothes him, and he becomes the Buddha's follower (MN.ii.40ff).

In the *Sutta* **Vekhanassa** is called **Kaccāna**. The Commentary (MN a.ii.716) says that **Vekhanassa** visited the Buddha because he wished to discover for himself why his favourite pupil, **Sakuludāyī**, should have been defeated by the Buddha; he, therefore, travelled all the way from **Rājagaha** to **Sāvatthī**, a distance of forty-five leagues, to see the Buddha.

Vegabbarī. See **Vetambarī**.

Veghanasā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.261.

Vejanīyasutta. See **Saṁvejanīyasutta**.

Vejayanta 01. **Vejayantapāsāda**. A *pāsāda* belonging to **Sakka**. When **Moggallāna** visited **Sakka** to discover if he had fully understood the Buddha's teaching in the **Cūḷa Taṇhāsaṅkhayasutta**, **Sakka** tried to evade his questions by showing him this palace. It has one hundred towers, each seven stories high, with seven nymphs in each storey, waited on by seven attendants. The palace appeared in **Tāvatiṁsa** on the day of **Sakka**'s decisive victory over the **Asuras**. **Moggallāna** allowed himself to be shown round, and then, with his big toe, he made the palace quake and rock. MN.i.252f.; cf. Thag. 1196f.; Thag-a.ii.184. The palace was also made to rock by the novice **Saṅgharakkhita** (*q.v.*) on the day he joined the Saṅgha (DN a.ii.558).

The palace is one thousand leagues high, and is so-called because it arose in the hour of victory (Ja.i.203). It is decked with banners, each three hundred leagues long, banners of gold on jewelled staffs and *vice versa*; and the whole palace is built of the seven precious substances. It arose as the result of the rest house built by **Sakka**, in his birth as **Magha**, for the use of the multitude (Dhp a.i.273; cf. DN a.iii.698). When the Buddha visited **Tāvatiṁsa** with **Nanda**, **Sakka** was in the palace with his crimson footed (*kakuṭapādiniyo*) nymphs and came forward with them to greet him. The nymphs had given oil for the massaging of **Kassapa Buddha**'s feet, hence the colour of their own feet. Snp a.i.274.

When King **Sādhīna** of **Mithilā** went to **Tāvatiṁsa**, he lived, according to human computation, seven hundred years in **Vejayanta** (Ja.iv.357).

The Vejayantapāsāda is illustrated on the Bharhut Tope. Cunningham, Bharhut Tope, p. 137.

Vejayanta 02. A chariot owned by **Sakka**, one hundred and fifty leagues in length (DN-a.ii.481; SN-a.i.261; Ja.i.202), and drawn by one thousand horses, with **Mātali** as charioteer (SN.i.224). **Sakka** rode into battle in this chariot

(Ja.i.202), and it was sent to fetch distinguished humans to **Tāvatiṁsa**, e.g., **Nimi**, **Guttila** and **Sādhīna** (*q.v.*). The **Sudhābhojanajātaka** (Ja 535, Ja.v.408f) contains a description of the chariot with its pole of gold and its framework overlaid with gilt representations of various animals and birds. When the chariot travelled the whole world was filled with the sound of its wheels.

Vejayanta 03. The chief of the eighty-four thousand chariots owned by **Mahā Sudassana** (SN.iii.145; DN.ii.187). The navel of its wheels was made of sapphire, the spokes of seven kinds of precious things, the rim of coral, the axle of silver, etc. SN-a.ii.237.

Veṇendu. A vassal of the **Cātummahārājikā**, present at the preaching of the **Mahā Samayasutta**. DN.ii.258.

Veṭṭhapura. See **Veṭhipura**.

Veṭhadīpa, **Veṭhadīpaka**. A Brahmin settlement, the chieftain of which claimed a part of the Buddha's relics; having obtained the relics, he built at *Thūpa* over them (DN.ii.165, 167; Bv.xxviii.3).

According to the **Dhammapada Commentary**, the kings of **Veṭhadīpaka** and **Allakappa** once lived in intimate friendship (Dhp-a.i.161; see JRAS. 1907, p. 1049).

Veṭhadīpaka 01. The Brahmin of **Veṭhadīpa**, who claimed an eighth share of the Buddha's relics. DN.ii.165, 167.

Veṭhadīpaka 02. The king of **Veṭhadīpa** and friend of the king of **Allakappa**. They left the world together and became ascetics in the **Himālaya**. **Veṭhadīpaka** died and was reborn in the *Deva* world. He then visited his friend, and, learning that he had been troubled by elephants, taught him a charm to ward off any harm which might come from them. This charm **Udena** later learnt from **Allakappa**. Dhp-a.i.163f.

Veṭhipura, *v.1.* **Veṭṭhapura**. A city in India, the birthplace of **Abhibhūta** Thera. Thag-a.i.372.

Veṇī. A she-jackal, wife of **Pūtimaṁsa**. See the **Putimaṁsajātaka** (Ja 437).

Veṇu. A river in Ceylon, on the way from **Anurādhapura** to **Dakkhiṇadesa**. It lay between the **Tissavāpi** and **Jaḷḷaranadī**. Vibh a. p. 446.

Veṇudatta Thera. A monk. **Valliya** Thera heard him preach and questioned him. Pondering on what be had heard, he gained insight. Thag-a.i.292.

Veṇumatī. A channel branching off from the **Toyavāpi** on its western side. It was constructed by **Parakkamabāhu I**. Cv.lxxix.46.

Veṇḍu (**Veṇhu**). A *Devaputta*. He visited the Buddha and asked him a question. SN.i.52; SN a. (i.87) calls him **Veṇhu**.

Veṇḍusutta. The question asked by **Veṇḍu** (*q.v.*) and the Buddha's answer. SN.1.52.

Veṇhu. A *Deva* who was present, with his retinue, at the preaching of the **Mahā Samayasutta** (DN.ii.259). See also **Veṇḍu** above. **Veṇhu** is a Pāli form of Viṣṇu. See also **Andhakaveṇhudāsaputta**.

Vetambarī 01. One of a group of **Devas** who visited the Buddha at **Veḷuvana** and spoke of their beliefs. Vetambarī spoke two verses, one condemning asceticism, and the other, which followed immediately on the first, in praise of the same (SN.i.65, 67). The Commentary says (SN-a.i.100) that the second verse was inspired by **Māra**.

Vetambarī 02. The name of **Buddhūpaṭṭhāyaka**'s father in his birth thirty-one *kappas* ago. Ap.i.242.

Vetaraññī. The waters of the **Vetaraṇī**. Ja.vi.250.

Vetaraṇī 01. A river in *Mahā Niraya* (SN.i.21; Snp. vs. 674). **Buddhaghosa** explains (Snp a.ii.482) that this is the name of a *mahatā khāra-odikā nadī* (the great "Caustic River") referred to in the **Devadattasutta** (MN.iii.185). Its waters are sharp and bitter (*tiṇhadhārā*, *khuradhārā*) (Snp. vs. 674; cf. Ja.v.269), and

the river flows by the **Asipattavana**. When beings enter it to bathe and drink (because it looks like a sheet of water) they are hacked by swords and other sharp weapons which stand concealed along the river bank (Snp-a.ii.482; Ja.v.275; vi. 105; where a long description is given of the horrors of Vetaraṇī). Sometimes Vetaraṇī is used in a general way to indicate *Niraya* (as "*desanāsīsa*" – e.g. Ja.iii.473; SN a.i.48; cf. Ja.iv.273). Those guilty of abortion are reborn in the Vetaraṇī *nadī* (Ja.v.269), as are also oppressors of the weak (Ja.vi.106).

Vetaraṇī 02. A physician of old, famous for curing snake bites. Ja.iv.496.

Vetullavāda. A heretical doctrine which was introduced into Ceylon by **Vohārikatissa**, but was suppressed by his minister **Kapila** (Mhv.xxxvi.41; Dpv.xxii.40). It appeared again later, and though officially disapproved, it does seem to have pushed its way among the monks of Ceylon, chiefly the **Dhammarucikas** (*q.v.*), e.g., in the reigns of **Goṭhābhaya** (Mhv.xxxvi.111), **Mahā Sena**, (xxxvii.1ff.), and **Aggabodhi I**. (Cv.xlii.35).

Vetullavāda is generally identified with the Mahāyāna school of Buddhism. See Mhv.Trs. 259, n.2; also Hocart, *Memoirs of the Archaeological Survey of Ceylon*, i.1922, p.15ff.

The *Vetullapiṭaka*, the canon of the *Vetullavādins*, is condemned as *abuddhavacana*, e.g., SN-a.ii.150; cf. Vin-a.iv.742, where it is called *Vedaḷhapiṭaka*.

Vettavatī 01. A river, probably in the kingdom of **Mejjha**. According to the **Mātaṅgajātaka** (Ja.iv.388; cf. Divy.451, 456), **Mātaṅga** lived in a hermitage on the upper reaches of the river in order to humble the pride of **Jātimanta**, who lived lower down. On the banks of the river was a city, also called **Vettavatī**.

In the **Milindapañhā** (p.114) the **Vettavatī** is mentioned as one of the ten chief rivers flowing from the **Himālaya**. It is probably identical with the Vetravatī mentioned in Kālidāsa's **Meghadūta**, and is identified with the modern Betuva in Bhopal (the ancient Vidīsa).

Vettavatī 02. A channel branching off from the **Parakkamasamudda**; the sluice from which it started bore the same name. Cv.lxxix.44.

Vettavāsavihāra. A monastery in **Pācīnakaṇḍakarāji** in Ceylon. It was given by King **Aggabodhi II**. to the minister of the **Kāliṅga** king who came over to Ceylon during his reign and entered the Saṅgha under **Jotipāla**; the minister gave it back to the Saṅgha. Cv.xlii.48; see also Cv.Trs.i.71, n.2.

Vedaññā. See **Vedhaññā**.

Vedanāpariggahasutta. See the **Dīghanakhasutta**, for which this was evidently another name, e.g., DN-a.ii.418; Dhp-a.i.79; Thag-a.ii.95.

Vedanāyasutta 01. Feelings arising from eye-contact are impermanent, likewise from ear contact, etc. SN.iii.226.

Vedanāyasutta 02. The feeling born of contact by the eye, ear, etc., this is the appearing of decay and death. The ceasing of the former is the coming to end of the latter. SN.iii.230.

Vedanāyasutta 03. The desire and lust that is in feeling born of contact of the eye, etc., this is a corruption of the heart. SN.iii.233.

Vedanāsaṁyutta. The thirty-sixth section of the **Saṁyuttanikāya**. SN.iv.204-37.

Vedanāsutta 01. On how diversity of feelings arise because of the diversity in elements. SN.ii.141.

Vedanāsutta 02. Diversity of feelings arises because of the diversity in elements and not *vice versa*. SN.ii.142.

Vedanāsutta 03. Feeling that is born of sense contact is not abiding but fleeting. SN.ii.247.

Vedanāsutta 04. The Noble Eightfold Path is the way to the comprehension of the three kinds of feelings. SN.iv.255.

Vedanāsutta 05. The cultivation of the Noble Eightfold Path is for the full comprehension of the three kinds of feelings. SN.v.57.

Vedabbha. The name of a charm and of a Brahmin who knew it. See the **Vedabbhajātaka** (Ja 48).

Vedabbhajātaka (Ja 48). There was once a Brahmin who knew the **Vedabbha** charm which, if repeated at a certain conjunction of the planets, made the seven precious things rain down from the sky. The Bodhisatta was his pupil, and one day, while journeying in the forest, they were attacked by five hundred robbers called "despatchers" (*pesanakacorā*). They were so-called because when they took two prisoners they would keep one, sending the other for ransom.

These robbers kept the Brahmin and sent the Bodhisatta for the ransom. The Bodhisatta, knowing that that night the conjunction of the stars would occur, which ensured the efficacy of the charm, warned the Brahmin not to make use of it. But when night came the Brahmin repeated the charm, and the robbers were so delighted that he was able to persuade them to set him free. They set off with the treasures that had fallen from the sky, the Brahmin accompanying them, but on the way they were attacked by another robber band. These were told that the Brahmin could make treasures fall from the sky; they were therefore set free, only the Brahmin being kept back. But on being told that they must wait for one year for the necessary conjunction of planets, they were angry, cut the Brahmin in two, and pursued the first band of robbers, destroying them entirely. Unable to agree on the division of the spoils which they thus obtained, the second band fought among themselves till only two were left. These took the treasure and hid it in a jungle near the village. One guarded it while the other went to the village for rice. When he returned he cooked the rice, ate his share, and put poison in the rest hoping thus to rid himself of his companion; the latter, however, killed him, then ate the rice and died himself. The Bodhisatta returning with the ransom, found all the dead bodies, in various places, and realized what had happened. He took the treasure to his own house.

The story was told in reference to a self-willed monk who is identified with the **Vedabbha** Brahmin. Ja.i.253-6.

Vedalla. The last of the nine *aṅgas* or divisions of the *Tipiṭaka*, according to matter. (MN.i.133; Pug.iv.9; Gv.27; Vin.iii.8; Mil. 263).

It includes such *Suttas* as the **Cūḷa Vedalla**, **Mahā Vedalla**, **Sammādiṭṭhi**, **Sakkapañha**, **Saṅkhārabhājanīya**, **Mahā Puṇṇama**, and others, which were preached in answer to questions asked through knowledge and joy (*sabbe pi vedañ-ca tutthiñ-ca laddhā pucchitasuttantā*). DN a.i.24.

Vedallasutta. See **Cūḷa Vedalla** and **Mahā Vedalla**.

Vedikāraka Thera. An *Arahant*. He built a railing round the *Thūpa* of **Piyadassī Buddha**. Sixteen *kappas* ago he was king thirty-two times under the name of **Maṇippabhāsa** (Ap.i.171). He is evidently identical with **Vijaya** Thera. Thag-a.i.192.

Vediya, **Vediyaka**, **Vediyagiri**, **Vedisaka**. A mountain to the north of **Ambasaṇḍā**, in which was the **Indasālaguhā**, where **Gotama Buddha** stayed. The mountain was bathed in radiance when **Sakka** visited the Buddha on the occasion of the preaching of the **Sakkapañhasutta** (DN.ii.263, 264). **Buddhaghosa** says (DN-a.iii.697) that the mountain was so-called because its base was covered with a forest belt, which looked like a jewel railing (*maṇivedikā*).

On the mountain lived an owl, who would accompany the Buddha half-way to the village when he went for alms, and return with him. One day the owl stood with lowered wings, its claws clasped together. The Buddha smiled when he saw it, and, in reply to **Ānanda**'s question, said that the owl, after spending one hundred thousand *kappas* among gods and men, would become a **Pacceka Buddha** named **Somanassa**. MN-a.i.255f; cp. Khp-a.151, where the mountain is called Vedisaka.

Vediyadāyaka Thera. An *Arahant*. He built a railing round the Bodhi-tree of **Vipassī Buddha**. Eleven *kappas* ago he was a king named Sūriyassama. Ap.i.219f.

Vedisa, **Vedisagiri**. A city, the home of **Devī**, mother of **Mahinda**. He and **Saṅghamittā** were born there, and, just before he left for Ceylon, he went there to visit his mother and stayed for one month in the monastery, which was also called **Vedisagiri** (Dpv.vi.15; xii.14, 35; Vin-a.i.70, 71; Mhv.xiii.6-9,18). **Vedisa** was fifty *yojanas* from **Pāṭaliputta** and was founded by the **Sākiyans** who fled from **Viḍūḍabha**'s massacre (Mbv., p. 98). **Vedisa** is identified with the modern Bhilsa in Gwalior State, twenty-six miles north-east of Bhopal. Mhv.Trs. 88, n.4.

Vedisaka. See **Vediya**.

Vedisadevī. Wife of **Asoka**. She was the daughter of *Deva*, a *seṭṭhi* of **Vedisagiri**, and her children were **Mahinda** and **Saṅghamittā**. Mhv ṭ. 324. She had eight brothers – **Bodhigutta**, **Sumitta**, **Candagutta**, **Devagutta**, **Dhammagutta**, **Suriyagutta**, **Gotama** and **Jutindhara** – who escorted the Bodhi-tree to Ceylon and were known as the **Bodhidhāra** princes. Mbv.165f.

Vedeha 01. *v.l.* **Videha**. The title of several kings of **Mithilā**, capital of **Videha** – e.g., **Suruci** (Ja.iv.319); **Sādhīna** (Ja.iv.355, 356); **Somanassa** (Ja.vi.47); **Nimi** (Ja.vi.102), and **Aṅgati** (Ja.vi.222, etc.).

Vedeha 02. See **Videha** (2) and (3).

Vedeha 03. The personal name of the king of **Kāsi**, mentioned in the **Mātuposakajātaka** (Ja 455, Ja.iv.94). He is identified with **Ānanda**. Ja.iv.95.

Vedeha 04. The personal name of the king of **Mithilā**, whose minister was **Mahosadha**. For his story see the **Mahā Ummaggajātaka** (Ja 546). He is identified with **Lāḷudāyī**. Ja.vi.478.

Vedeha 05. A rich householder of **Haṁsavatī**, in the time of **Padumuttara Buddha**. He was a former birth of **Mahā Kassapa** (*q.v.*). AN a.i.93; Thag-a.ii.134; SN-a.ii.135; Ap-a.i.209.

Vedeha 06. A Thera of Ceylon, who belonged to the **Araññavāsīnikāya**. He wrote the **Rasavāhinī** and the **Samantakūṭavaṇṇanā**, and also, probably, the Sinhalese grammar known as the Sidatsaṅgarā. He lived in the thirteenth century and was a pupil of **Ānanda Vanaratna**. PLC. 222f.; Svd.1263.

Vedehaputta. An epithet of **Sotthisena**, king of **Kāsi**. The scholiast explains that his mother was a **Videha** princess. Ja.v.90.

Vedehamuni. A name given to **Ānanda**. (SN.i.215, 219; cf. Mhv.iii.36; Ap.i.7; Dhs-a., p.1). The Commentary explains **Vedeha** by *paṇḍita*. (*Vedehamunino ti paṇḍitamunino. Pandito hi ñāṇasaṅkhātena vedena īhati sabbakiccāni karoti, tasmā vedeho ti vuccati. Vedeho ca so muni cā ti Vedehamuni*, Vedehamuni means "the wise sage". For a wise one (*paṇḍita*) accomplishes all tasks through knowledge (*veda*) called wisdom (*ñāṇa*); therefore he is called "Vedeha". And he is both "Vedeha" and a "sage" (*muni*) – thus Vedehamuni).

The **Apadāna Commentary** (Ap a.i.106), however, gives another explanation, according to which **Ānanda** was the son of a **Videha** lady (*Videharaṭṭhe jātā, tassā deviyā putto*, he was the son of a queen born in the Videha country). SN a.ii.132; cf. Mhv ṭ.149 (*vedena paññāya īhati pavattatī ti vedeho*, he progresses and operates through knowledge and wisdom – therefore he is called Vedeha).

Vedeharajja, **Vedeharaṭṭha**. Name given to the kingdom of **Videha**, e.g., Ja.vi.393, 411.

Vedehā. The people of **Videha**.

Vedehikā. A lady (*gahapatānī*) of **Sāvatthī** who had a reputation for gentleness till her servant girl, **Kāḷī**, convinced people that it was not deserved

(MN.i.125f). For the story see **Kāḷī** (3).

Buddhaghosa says that she was called **Vedehikā** either because she came from a **Videha** family or because she was wise. MN-a.i.318; cf. **Vedehiputta**, **Vedehamuni**.

Vedehiputta. An epithet constantly used in connection with **Ajātasattu**. **Buddhaghosa** explains it by saying that Videhī here means a wise woman and not the **Videha** lady, because **Ajātasattu**'s mother was the daughter, not of a king of **Videha**, but of a **Kosala** king (e.g., Ja.iii.121; iv.342; she was called **Kosaladevī**, e.g., Ja.ii.403) *Vedehiputto ti, vedehī ti paṇḍitā dhivacanaṁ etaṁ; paṇḍititthiyā putto ti attho* (SN a.i.120); cf. DN a.i.139.

According to the Nirayāvalī Sūtra, (Jacobi, *Jaina Sūtras*, SBE.xxii. Introd., p.xiii) there was, among the wives of **Bimbisāra**, Callanā, daughter of Ceṭaka, a *rājā* of Vaiśāli, whose sister Triśālā was the mother of Mahā Vīra. She was also called Śrībhadrā.

According to the Tibetan Dulvā (Rockhill: *Life of the Buddha*, 63f), **Ajātasattu**'s mother was **Vāsavī**, daughter of Siṁha of Vaiśāli. It was foretold that **Vāsavī**'s son would kill his father. Cf. **Vedehikā**, **Vedehamuni**.

Vedhañña, **Vedañña**. A family of **Sākiyans**. **Buddhaghosa** says (DN a.iii.905) they were skilled in archery (hence their name the "Archers"). They learnt their craft in a technical college (*sippuggahanapāsāda*) built in a mango grove. It was there that the **Pāsādikasutta** was preached (DN.iii.17). From the **Sāmagāmasutta** (MN.ii.244) it would appear that these **Sākiyans** lived in **Sāmagāma**.

Venateyya. A *Garuḷa*, husband of **Kākātī**. He is identified with **Kuṇāla**. Ja.v.428.

Venasārajātaka. See the **Dhonasākhajātaka** (Ja 353).

Venāgapura. A Brahmin village of **Kosala**, where the Buddha preached the **Venāgasutta**. AN.i.180.

Venāgasutta. Preached at **Venāgapura**. The Brahmins of that village visit the Buddha, and their leader **Vacchagotta** expresses his admiration of the Buddha's translucent colour in various similes, suggesting that it may be due to the luxurious beds on which the Buddha is able to sleep. The Buddha, however, answers that the costly beds mentioned by **Vacchagotta** are not for recluses like himself, but that he has three different "couches," each of which gives him great comfort of body and mind: the broad celestial (*dibba*) couch, the sublime couch, and the Ariyan couch. He explains the nature of these couches and of the four *jhānas*. The **Venāgapura** Brahmins thereupon accept the Buddha as their teacher. AN.i.180ff.

Venigāma. The Chief of **Cūḷa Nāga**. **Ambāmacca** was his son. Ras.ii.145.

Venisāla. Father of **Tissāmacca**.

Vepacitti. An **Asura** chieftain, who was present with **Namuci** (**Māra**) at the preaching of the **Mahā Samayasutta** (DN.ii.259). It is said that among the **Asuras**, **Vepacitti**, **Rāhu** and **Pahārada** were the chiefs, e.g., AN a.ii.758, **Vepacitti** being the highest (*sabbajeṭṭhaka*, SN a.i.263).

Vepacitti was the friend of **Rāhu**, and when **Rāhu** seized **Candimā** and **Suriya** and these invoked the power of the Buddha, it was to **Vepacitti** that **Rāhu** fled for comfort (SN.i.50, 51). The **Asuras** being once defeated in a fight with the **Devas**, the latter took **Vepacitti** prisoner, and brought him, bound hand and foot, to **Sakka** in the **Sudhammā** Hall. There **Vepacitti** reviled and railed at **Sakka** with scurrilous words, both on entering and on leaving the hall, but **Sakka** remained silent, and, when questioned by **Mātali**, said it was not proper for him to bandy words with a fool. SN.i.221f.; cf. SN.iv.201, according to which his bondage caused him no inconvenience so long as he remained with the **Devas**, but the moment he experienced the wish to rejoin the **Asuras**, he felt himself bound. **Vepacitti**'s capture is referred to in Thag.vs.749.

On another occasion **Vepacitti** suggested that victory should be given to him or to **Sakka**, according to their excellence in speech. **Sakka** agreed to this, and **Vepacitti**, as the older god, was asked to speak a verse. **Sakka** spoke another,

the **Devas** applauding. Several verses were spoken by each, and both **Devas** and **Asuras** decided in favour of **Sakka**, because **Vepacitti**'s verses belonged, they said, to the sphere of violence, while those of **Sakka** belonged to one of concord and harmony (SN.i.222f). Once, when **Sakka** was revolving in his mind the thought that he should not betray even his enemy, **Vepacitti** read his thoughts and came up to him. "Stop," said **Sakka**, "you are my prisoner"; but **Vepacitti** reminded him of his thought, and was allowed to go free (SN.i.225).

Buddhaghosa says (SN a.i.266) that **Vepacitti**'s original name was **Sambara** (*q.v.*). When **Sambara** refused to give to the seers who visited him a pledge that the **Asuras** would not harm them, the seers cursed him, and from that time onwards he slept badly and was plagued by nightmares. This so deranged his mind (*cittaṁ vepati*) that he came to be called **Vepacitti** ("Crazy nerve"). When **Vepacitti** lay ill of this disease, **Sakka** visited him and offered to cure him if he would teach him **Sambara**'s magic art. **Vepacitti** consulted the **Asuras**, and, as they were unwilling, he refused **Sakka**'s offer, warning him that **Sambara**, having practised magic, was suffering in purgatory and that he should avoid a similar fate (SN.i.238f).

Buddhaghosa explains that, if **Vepacitti** had taught him the art, it was **Sakka**'s intention to take **Vepacitti** to the seers and persuade them to forgive him (SN a.i.272). This episode seems to contradict **Buddhaghosa**'s previous statement that **Sambara** and **Vepacitti** were identical. Perhaps, as Mrs. Rhys Davids suggests (KS.i.305, n.4), **Sambara** was the name of an office rather than that of a person.

Mention is made (SN.i.226) of a visit once paid by **Sakka** and **Vepacitti** to a company of seers dwelling in a forest hut. **Vepacitti**, in his buskins, his sword hanging at his side and his state canopy borne over his head, entered by the main gate, while **Sakka**, in all humility, used the side gate. **Buddhaghosa** explains (SN-a.i.265) the strange relations of **Sakka** and **Vepacitti** by saying that they were father- and son-in-law, and that they were sometimes at war with each other; sometimes, however, they lived in concord. The **Dhammapada Commentary** (Dhp-a.i.278; cf. Ja.i.205f) gives the story of the romantic marriage of **Sakka** to **Vepacitti**'s daughter, **Sujā** (*q.v.*).

According to the **Kathāvatthu**, other members of **Vepacitti**'s family appear

to have intermarried with the **Devas**, and the **Kathāvatthu** Commentary says that a troop of **Asuras**, belonging to the retinue of **Vepacitti**, was once freed from the fourfold plane of misery and was taken up among the **Devas**. See *Points of Controversy*, p. 211.

The Sanskrit texts call him Vemacitra or Vemacitrī, e.g., Divy., pp. 126, 148; Mvu.iii.138,254.

Vepacittisutta (or **Khantisutta**). **Vepacitti** is led in bonds to **Sakka**, whom he abuses. **Sakka** remains silent till the departure of **Vepacitti**. Then, in reply to **Mātali**, **Sakka** says that the man who, when reviled, does not, in his turn, revile, wins a twofold victory. SN.i.221f; cf. SN.iv.201.

Vepulla, **Vipula**. The highest of the five mountains surrounding **Rājagaha** (SN.i.67).

- In the time of **Kakusandha Buddha**, the mountain was called **Pācīnavaṁsa**
- in the time of **Koṇāgamana**, **Vaṅkaka**

while in that of **Kassapa Buddha**, it was **Supassa**.

The people living near it were called, respectively, Tivaras, Rohitassas and Suppiyas. The mountain has diminished in size, for the Tivaras, who lived for forty thousand years, took four days to climb it and four to descend; the Rohitassas lived for thirty thousand years and took three days each way; while the Suppiyas, with a life-span of twenty thousand years, did the journey there and back in four days. In the present age, the **Magadha**ns, who lived for about one hundred years, could both climb and descend the mountain in very little time (SN.ii.190f).

Vepulla was the abode of the **Yakkha Kumbhīra** and his one hundred thousand followers (DN.ii.257).

According to the **Dummedhajātaka** (Ja 50, Ja.i.445) it was possible for an elephant to climb to the top of **Vepulla**. From **Vepulla**, the **Cakkavatti** gets his **Cakkaratana** (Khp-a.p.173; Ja.iv.232), and it was this gem which **Puṇṇaka** obtained from the mountain to be offered as stake in his game of dice with **Dhanañjaya Koravya**. Ja.vi.271, 272, 326.

Vepullatāsutta. Four conditions which, if cultivated, lead to the increase of insight. SN.v.411.

Vepullapabbatasutta. It gives the particulars (names, etc.) regarding Mt. Vepulla in the age of the four last Buddhas. SN.ii.190ff.

Vepullabuddhi. A monk of Pagan of the fourteenth century; author of *ṭīkās* on the **Vuttodaya**, the **Saddasāraṭṭhajālini**, the **Abhidhammatthasaṅgaha**, and the **Vidadhimukhamaṇḍana**. He was author also of the **Paramatthamañjūsa** and the **Vacanatthajotī**. Gv.64, 67; Ms. 75; Bode, 28.

Vebhaliṅga. See **Vehaliṅga**.

Vebhāra 01. One of the five hills surrounding **Rājagaha** (e.g., MN.iii.68). At its foot was the **Sattapaṇṇiguhā**, where the first Convocation was held (Vin.ii.76; W. 159; Vin-a.i.10, etc.). The river **Tapodā** (*q.v.*) rose in a lake at the foot of **Vebhāra**. SN a.i.30f.

Vebhāra 02. A city in which **Padumuttara Buddha** preached and ordained ninety crores of men. Bv.xi.9.

Vebhāra 03. The birthplace of **Siddhattha Buddha**, where, later, he preached the **Buddhavaṁsa**, when ninety crores of beings realized the Truth. Bv.xvii.5, 13; Bv-a. p. 186; Ja.i.40.

Vebhāra 04. A city built by **Vissakamma**, where **Valliya** Thera (**Candanamāliya**) lived in a previous birth. Thag a.i.294; Ap.ii.424.

Vebhāra 05. *v.l.* for **Dvebhāra** (*q.v.*).

Veyyākaraṇa. A portion of the *Tipiṭaka* in its arrangement according to matter (*aṅga*). According to **Buddhaghosa** it includes the whole of the **Abhidhammapiṭaka** and *Suttas* not composed in verse. DN a.i.24; Pug.iv.9, 28.

Veyyāvaccaka Thera. An *Arahant*. Ninety-one *kappas* ago he was a servant to **Vipassī Buddha**, and, having nothing to give, worshipped his feet. Eight

kappas ago he was a king called **Sucintita** (Ap.i.138). He is probably identical with **Sañjaya** Thera. Thag-a.i.120.

Verañja. A Brahmin. See **Verañjā**. According to **Buddhaghosa** his real name was **Udaya**, but he was called **Verañja** because he was born and lived at **Verañjā**. Vin-a.i.111.

Verañjakasutta. Preached to the Brahmins of **Verañjā**, who visited the Buddha at **Sāvatthī**. The subject matter is identical with that of the **Sāleyyakasutta**. MN.i.290.

Verañjakā. The Brahmins of **Verañjā**, to whom the **Verañjakasutta** was preached. MN.i.290.

Verañjabhāṇavāra. The first section of the **Suttavibhaṅga**. Vin.iii.111.

Verañjasutta. Describes the interview between the Buddha and the Brahmin **Verañja**. See **Verañjā**. AN.iv.172ff.

Verañjā. A town in which the Buddha once spent the rainy season at the invitation of the Brahmin **Verañja** (in the twelfth year, according to **Buddhaghosa**, e.g., AN-a.ii.758; cf. Bv-a.3). **Verañja** visits the Buddha at the foot of the **Naḷerupucimanda**, where he is staying, and asks him a series of questions, the first of which is: whether it be true that the Buddha pays no respect to aged Brahmins. The Buddha replies that he has not seen a Brahmin in the whole world to whom such respect is due from him. If the **Tathāgata** were so to honour anyone, that person's head would split in pieces. Other questions follow on the Buddha's doctrine and practices. The Buddha concludes by giving an account of his attainment of the threefold knowledge. The interview ends with the conversion of **Verañja** and his invitation to the Buddha to spend his rainy season there. Here he spoke of the **Vijjāttaya**, says Ud a (p. 183), because all the monks with the Buddha were *chaḷabhiññā*, and therefore no special mention was needed of *abhiññā*.

At that time there was a famine, and five hundred householders of

Uttarāpatha, staying at Verañjā, supplied the monks with food. **Moggallāna** proposed to get food by the exercise of his magic power or by going with the monks to **Uttarakuru**, but he was dissuaded by the Buddha. During this stay **Sāriputta** received from the Buddha an explanation as to why the religious systems of the three previous Buddhas lasted so long, while those of the three preceding them – **Vipassī**, **Sikhī** and **Vessabhū**- did not.

At the conclusion of the *vassa*, the Buddha wished to take leave of **Verañja** before setting out, as was the custom of Buddhas when they received hospitality. **Verañja** admitted that, though he had invited the Buddha, he had not kept his promise, and this was due to his having too many duties in the house. The Commentators add that **Verañja** forgot his invitation because **Māra**, being in a spiteful mood, had taken possession of him and of all the inhabitants of **Verañja** (Vin-a.i.178f; Dhp-a.ii.153; cf. Ja.iii.494).

He invited the Buddha and the monks to a meal the next day, and, at the end of the meal, presented a set of three robes to the Buddha and a pair to each of the monks.

After leaving Verañjā the Buddha went to **Benares**, passing through **Soreyya**, **Saṅkassa** and **Kaṇṇakujja**, and crossing the **Ganges** at **Payāgapatiṭṭhāna**. From **Benares** he proceeded to **Vesālī**. This account, of the Buddha's visit to **Verañja**, forms the introduction to the Vinaya and is found at Vin.iii.1-11. The interview with **Verañja** is given at AN.iv.172ff. The road taken by the Buddha from Verañjā to **Benares** was, according to **Buddhaghosa** (Vin-a.i.201), the shortest, and the Buddha knew the monks were tired after their experiences in Verañjā. Soon after, he appears to have visited **Kapilavatthu**. There he was visited by **Mahā Nāma**, the **Sākyan**, who asked permission to entertain him and the monks for four months that they might recover their strength. At the end of the four months he renewed his request, and thus looked after the monks for a whole year. It was this act that won for him the title of *aggo paṇītadāyakānaṁ* (AN.A.i.213).

It is said (Snp a.i.154; Mil. 232) that the **Devas** put flavour (*ojā*) into every mouthful of food taken by the Buddha at Verañjā. According to the **Apadāna**, the Bodhisatta was born of a noble house in the time of **Phussa Buddha**, and, once, seeing the monks eating good food, he had reviled them and asked them to

eat oats (*yava*) (Ap.i.301; Ap-a.i.103f.; cf. Ud-a.265). It was for this reason the Buddha was condemned to eat *yava* during three months at Verañjā.

A road led from Verañjā to **Madhurā**, and the **Aṅguttaranikāya** (AN.ii.57f) contains a sermon preached by the Buddha to a large number of people while he rested by the roadside. There was evidently frequent intercourse between **Sāvatthī** and Verañjā, and the **Verañjakasutta** (*q.v.*) was preached to some Brahmins who visited the Buddha at **Sāvatthī**, whither they had gone on business. The books also record (AN.iv.198f) a visit paid by the **Asura Pahārāda** to the Buddha at Verañjā. The **Vālodakajātaka** (Ja 183, *q.v.*) and the **Cūḷa Sukajātaka** (Ja 430, *q.v.*) were preached soon after the Buddha's return from Verañjā.

Verambā, **Verambhā**. Probably a name for the monsoon winds. The scholiast says (Thag-a.i.534) that, according to some, it was the name of a rocky glen (*pabbataguhāpabbhāra*).

Verambāsutta. A monk whose heart is possessed by gains and flattery, and whose senses are unguarded in the presence of women – he is like a bird caught in a hurricane (*verambavāta*). SN.ii.231.

Verasutta 01. Preached to **Anāthapiṇḍika**, on the five dread hatreds: taking life, theft, fleshly lusts, lying, and indulgence in intoxicants. AN.iii.204.

Verasutta 02. Preached to **Anāthapiṇḍika** on the advantages of getting rid of the fivefold dread (given in *Sutta* 1 above). AN.iv.405f.

Verasutta 03. The same as *Sutta* (2); preached to the monks. AN.iv.407.

Verasutta 04. Preached to **Anāthapiṇḍika**, on the advantages of the destruction of the five dread hatreds. AN.v.182f.

Verahaccāni. The name of a Brahmin clan (*gotta*). The **Saṁyuttanikāya** mentions a lady of the *gotta* living in **Kāmaṇḍā**, who was evidently a teacher. A pupil of hers (*antevāsī māṇavaka*) having visited **Udāyī**, then staying in the **Todeyya-ambavana**, told her of his excellences.

He was asked to invite **Udāyī** to a meal, and, when it was over, the teacher put on her sandals, sat on a high seat, and, with her head veiled, asked **Udāyī** to preach the doctrine. "A time will come for that, sister," he said, and went away. Three times this happened, and then she told her pupil. He pointed out to her her mistake in not showing respect for the Dhamma. The next time **Udāyī** came, she approached him after the meal with all humility and asked him what, according to the *Arahants*, was the cause of weal and woe. "The existence of the senses," answered **Udāyī**; and she, expressing her satisfaction, declared herself a follower of **Udāyī**. SN.iv.121f.

Verahaccānisutta. Contains an account of the conversion of the Brahmin lady of the **Verahaccānigotta**. SN.iv.412f.

Veriyavihāra. A monastery, probably near the **Jaḷjaranadī**. **Malaya Mahā Deva** once lived there. Ras.ii.153.

Verījātaka (Ja 103). The Bodhisatta was once a rich merchant, and one day, while on his way home from a village where he had collected his dues, he noticed that there were robbers about. He, therefore, urged his oxen to the top of their speed and reached home safely. The story was told to **Anāthapiṇḍika**, who had a similar experience. Ja.i.412f.

Veroca. An **Asura** chieftain. All the hundred sons of **Bali** were named after him (DN.ii.259). **Buddhaghosa** says (DN-a.ii.689) that Veroca was another name for **Rāhu**, and that he was the uncle of Bali's sons. He is probably identical with **Verocana**, lord of the **Asuras**' who, according to the **Saṁyuttanikāya** (SN.i.225f), went with **Sakka** to visit the Buddha during his siesta. They waited upon the Buddha, leaning against a doorpost, and each uttered two stanzas on the necessity of striving until one's aim is accomplished.

Verocana 01. See **Veroca**.

Verocana 02. A **Nāga** king, who lived in the **Ganges**. When **Nārada Buddha** converted the **Nāga Mahā Doṇa**, **Verocana** invited the Buddha to a palace

which he had built on the river and entertained him and the monks with great ceremony. Eighty thousand men entered the Saṅgha after having heard the Buddha return thanks on this occasion. Bv.x.12; Bv-a.154f.

Verocana 03. A jewel, given to **Kusa** by **Sakka** when the former went out to fight against the seven kings who claimed **Pabhāvatī**'s hand. Ja.v.310, 311.

Verocanasutta. Records the visit of **Verocana** and **Sakka** to the Buddha. See **Veroca**.

Velakkāra. A troop of mercenary soldiers employed by the medieval kings of Ceylon. They revolted against **Vijayabāhu I**., pillaged **Pulatthipura**, burnt down the palace, and took captive the king's sister **Mittā**. **Vijayabāhu** had to flee to **Vātagiri**, but later he quelled the rebellion and had the ringleaders tortured to death (Cv.lx.36ff).

They revolted against **Gajabāhu** (Cv.lxiii.24, 29) and later against **Parakkamabāhu I**. (Cv.lxxiv.44; for details see Cv.Trs.i.217, n.5). In both cases the rebellion was crushed and the leaders punished.

Velagāmivihāra. A monastery in Ceylon, restored by **Vijayabāhu I**. Cv.lx.62.

Velaṅkuṇḍi. A village in South India, used as a stronghold in the campaigns of **Laṅkāpura**. Cv.lxxvii.89, 93.

Velaṅgaviṭṭhika 01. A monastery built by **Saddhatissa**. Mhv.xxxiii.8.

Velaṅgaviṭṭhika 02. A tank in Ceylon, built by **Mahā Sena**. Mhv.xxxvii.48.

Velamikā. Chief of the eighty-four thousand women who waited on **Mahā Sudassana**, king of **Mahā Sammata**. She was also called **Khattiyānī**. SN.iii.146; but at DN.ii.187 the chief queen is called **Subhaddā**.

Velāma. The Bodhisatta born as the chaplain of **Benares**. He was son of the preceding chaplain, and went with the crown prince to **Takkasilā** to study.

There, in due course, he became a famous teacher, with eighty-four thousand princes among his pupils. Later, he became chaplain to the **Benares** king. Every year the eighty-four thousand princes came to **Benares** to pay their respects to the king, causing great suffering to the people. These complained to the king, and he asked Velāma to find a way out of the difficulty. Velāma marked out eighty-four thousand provinces for the princes, and, thereafter, they obtained their supplies from their respective dominions.

Velāma was exceedingly wealthy and wished to give alms. Therefore, turning his water jar upside down, he wished that if there were holy men in the world, the water should flow downwards. The water, however, remained in the jar. He then discovered by the same means that his gifts would be free from blame. He thereupon held great almsgivings, distributing during seven years the seven precious things and gifts of great value, pouring forth his riches as though "making into one stream the five great rivers." A list of his gifts is found at AN.iv.393f. Velāma's story is given in AN a.ii.802ff.; it is referred to in the **Velāmasutta** and in the introductory story to the **Khadiraṅgārajātaka** (*q.v.*). Velāma's almsgiving became famous in literature as the *Velāmamahāyañña*, e.g., MN-a.ii.616.

Velāmasutta. **Anāthapiṇḍika** loses all his wealth, and laments one day to the Buddha that he can only afford to give to the monks a coarse mixture of broken rice grains and sour gruel. The quality of the food is not important, says the Buddha, but only the heart of the giver, whether the giving is done casually or considerately and with devotion, and whether the recipients are worthy. He then tells of the great gifts made by **Velāma**. Though the gifts were great, **Velāma** could find no holy persons as recipients. The Buddha then goes on to say that greater than the giving of alms, or even the building of monasteries, is the taking of the Refuges, the observance of good conduct, the practice of amity, and the thinking of impermanence, each of these being greater than the last. (AN.iv.392ff.; the *Sutta* is referred to at Dhp-a.iii.11; Khp-a.222; DN-a.i.234 Vibh a.414). It was on this occasion that the **Khadiraṅgārajātaka** (Ja 40) was preached.

Vellināba. A stronghold in South India. Cv.lxxvii.39.

Veḷa, **Veḷu**. A friend of **Vasabha** and father of **Veḷusumana**, who was named after his father and his father's friend **Sumana**, governor of **Girijanapada**. Mhv.xxiii.69.

Veḷuka. A viper. See the **Veḷukajātaka** (Ja 43).

Veḷukajātaka (Ja 43). The Bodhisatta was once at the head of five hundred hermits, one of whom had a pet viper which was called **Veḷuka**, because it was kept in a bamboo. The Bodhisatta warned the ascetic against the snake, but his warning was unheeded. The hermit thus came to be called **Veḷukapitā**. One day the hermits went into the forest and were away for a few days, and when **Veḷukapitā** touched the viper on his return, the animal, hungry and angry, bit him, and he fell down dead.

The story was told in reference to a headstrong monk who is identified with **Veḷukapitā**. Ja.i.245f.

Veḷukaṇṭakī Nandamātā, **Veḷukaṇḍakī Nandamātā**, **Veḷukaṇṭakiyā Nandamātā**. A lady of **Veḷukaṇṭa** (**Veḷukaṇḍa**). She is mentioned as an exemplary lay woman (AN.i.88; ii.164). She founded, for the Saṅgha headed by **Sāriputta** and **Moggallāna**, an offering which the Buddha praised, because it was endowed with the six requisite qualities. See **Dānasutta** (1).

Once she rose before dawn and sang the **Pārāyaṇa**. **Vessavaṇa** happened to be passing over her house on his way from north to south (to see the Buddha, says Snp-a.i.369), and hearing the song, stopped at her window to praise it and to reveal his identity. She greeted him cordially, and in return for her greeting he announced to her that **Sāriputta** and **Moggallāna** were on their way to **Veḷukaṇṭa**. She, delighted with the news, made all preparations and sent word to the monastery, inviting the monks to the house. After the meal, she informed the Elders that **Vessavaṇa** had told her of their arrival. When they expressed their amazement, she told them of several other virtues possessed by her. Her only son **Nanda** was seized by the king's men and killed before her eyes, but she experienced no disquiet, nor did she when her husband, after his death, having

been born as a **Yakkha** (*Bhummadevatā* says the Commentary), revealed himself to her. She was guilty of no transgression of the precepts, could enter into the four *jhānas* at will, and had cast off the five lower fetters. The monks expressed their great admiration and **Sāriputta** preached to her (AN.iv.63ff).

Buddhaghosa says (AN a.ii.718; cf. Snp a.i.370) that she was an *Anāgāmī*, and that, when she promised to share with **Vessavaṇa** the merits she would gain by entertaining the monks, headed by the two Chief Disciples, **Vessavaṇa**, to show his gratitude, filled her stores with rice, and these stores remained always full throughout her life. They thus became proverbial.

The **Suttanipāta** Commentary (Snp a.i.370) states that she kept a daily fast and knew the *Piṭakas* by heart. It also says that, at the end of her recital of the **Pārāyaṇa**, **Vessavaṇa** offered her a boon, and she asked that, as her servants were weary of carrying the harvest home from the fields, **Vessavaṇa** should allow his **Yakkhas** to do the work for them. To this he agreed, and his followers filled for her 1,250 store houses. **Vessavaṇa** then went to the Buddha and told him of what had happened.

The **Dhammapada Commentary** (Dhp a.i.340) mentions **Veḷukaṇṭakī Nandamātā** and **Khujjattarā** as the chief lay women disciples of the Buddha. But in the **Aṅguttara** list of eminent lay women, while **Veḷukaṇṭakī Nandamātā**'s name does not occur, **Khujjatarā** is mentioned. Mention is made of a **Nandamātā**, eminent in meditation, but she is called **Uttarā**. AN.i.26; cf. SN.ii.236, where the same two are mentioned; Mrs. Rhys Davids thinks that **Veḷukaṇṭakī Nandamātā** is probably identical with **Uttarā Nandamātā** (*Brethren* 4, n.1). This identification does not seem to be correct. See **Uttarā Nandamātā**; see also **Nanda Kumāputta**.

Veḷukaṇḍa, **Veḷukaṇṭa**. A city in **Avanti**, birthplace of **Nanda Kumāputta** (Thag a.i.100). **Moggallāna** and **Sāriputta** visited the place in the course of a journey in **Dakkhiṇāgiri** and were entertained by **Nandamātā** (AN.iv.62f). See **Veḷukaṇṭakī**. **Buddhaghosa** says (AN a.ii.717; Snp a.i.370) that the city was so-called because bamboos were thickly planted for protection round the walls and fortifications.

Veḷukapitā. See the **Veḷukajātaka** (Ja 43).

Veḷugāma. *v.l.* **Vaḍḍhagāma**. A village in **Avanti**, birthplace of **Isidatta** Thera. Thag-a.i.238.

Veḷudanta, **Veḷudatta**. Teacher of **Vaḍḍha** Thera. Thag a.i.413.

Veḷudvāra. A Brahmin village of the **Kosalans** where the Buddha once stayed and preached the **Veḷudvāreyyasutta** (SN.v.352). **Buddhaghosa** says that the place was so-called owing to the tradition of the presence of a bamboo thicket at the entrance to the village (SN-a.iii.217).

Veḷudvāravagga. The first chapter of the **Sotāpattisaṁyutta**. SN.v.342-60.

Veḷudvāreyyasutta. The Brahmins and householders of **Veḷudvāra** visit the Buddha when he comes to their village and ask for a teaching which will be profitable to them. The Buddha points out to them the advantages of keeping the five precepts: abstention from taking life, from theft, etc., avoidance of slander, harsh speech and frivolous talk, and of having faith in the Buddha, the Dhamma and the Saṅgha. SN.v.352f.

Veḷuppa. A **Damiḷa** warrior who helped **Aggabodhi III**. in his war against **Jeṭṭhatissa III**. As **Jeṭṭhatissa** lay exhausted on his elephant in the thick of the battle, he saw Veḷuppa approach, and, unwilling to be killed by him, cut his own throat. Cv.xliv.111f.

Veḷuriya. A village and a rock near which are found *veḷuriyā* (sapphires). Vv-a.27.

Veḷuvagāma. See **Beḷuvagāma**.

Veḷuvana 01. A park near **Rājagaha**, the pleasure garden of **Bimbisāra**. When the Buddha first visited **Rājagaha**, after his Awakening, he stayed at the **Laṭṭhivanuyyāna** (Vin.i.35). The day after his arrival, he accepted the king's invitation to a meal at the palace, at the end of which the king, seeking a place

for the Buddha to live "not too far from the town, not too near, suitable for coming and going, easily accessible to all people, by day not too crowded, by night not exposed to noise and clamour, clean of the smell of people, hidden from men and well fitted to seclusion," decided on **Veḷuvana**, and bestowed it on the Buddha and the fraternity. This was the first *ārāma* accepted by the Buddha, and a rule was passed allowing monks to accept such an *ārāma*. Vin.i.39f.; according to Bv a. (19; cf. Ap a.i.75) the earth trembled when the water – poured over the Buddha's hand by **Bimbisāra** in dedication of **Veḷuvana** – fell on the earth. This was the only *ārāma* in **Jambudīpa** the dedication of which was accompanied by a tremor of the earth. It was the dedication of **Veḷuvana** which was quoted as precedent by **Mahinda**, when he decided to accept the **Mahā Meghavana**, at **Anurādhapura**, from **Devānampiyatissa** (Mhv.xv.17). The Buddha at once went to stay there, and it was during this stay that **Sāriputta** and **Moggallāna** joined the Saṅgha. Vin.i.42.

Kalandakanivāpa (*q.v.*) is the place nearly always mentioned as the spot where the Buddha stayed in **Veḷuvana**. There many Vinaya rules were passed – e.g., on the keeping of the *vassa* (Vin.i.137), the use of food cooked in the monastery (Vin.i.210f), the picking of edible (*kappiya*) fruit in the absence of any layman from whom permission to do so could be obtained (Vin.i.212), surgical operations on monks (Vin.i.215f), the eating of sugar (Vin.i.226), the rubbing of various parts of the body against wood (Vin.ii.105), the use of the kinds of dwelling (Vin.ii.146) and the use of gold and silver (Vin.ii.196).

During the Buddha's stay at **Veḷuvana**, **Dabba Mallaputta**, at his own request, was appointed regulator of lodgings and apportioner of rations (Vin.ii.74. The Buddha was at **Veḷuvana** when **Dabba** also decided to die. He went there to take leave of the Buddha, Ud.viii.9). **Sāriputta** and **Moggallāna** brought back the five hundred monks whom **Devadatta** had enticed away to **Gayāsīsa** (Vin.ii.200). The Buddha spent the second, third, and fourth *vassas* at **Veḷuvana**. Bv a.3; it was while the Buddha was at **Veḷuvana** that **Devadatta** attempted to kill him by causing **Nālāgiri** to be let loose against him (Ja.v.335). It was a very peaceful place, and monks, who had taken part in the first Convocation, rested there, in **Kalandakanivāpa**, after their exertions. It was there that they met **Purāṇa**, who refused to acknowledge the authenticity of

their Recital (Vin.ii.289f).

Numerous Jātakas were recited at **Veḷuvana** – e.g., **Asampadāna**, **Upahāna**, **Ubhatobhaṭṭha**, **Kandagalaka**, **Kāḷabāhu**, **Kukkuṭa**, **Kumbhila**, **Kuruṅga**, **Kuruṅgamiga**, **Giridanta**, **Guttila**, **Cūḷa Dhammapāla**, **Cūḷa Haṁsa**, **Cūḷa Nandiya**, **Jambu**, **Tayodhamma**, **Thusa**, **Dummedha**, **Dūbhiyamakkaṭa**, **Dhammaddhaja**, **Nigrodha**, **Parantapa**, **Pucimanda**, **Maṅgala**, **Maṇicora**, **Manoja**, **Mahā Kapi**, **Mahā Haṁsa**, **Mūsika**, **Romaka**, **Rohantamiga**, **Ruru**, **Lakkhaṇa**, **Laṭukika**, **Vānara**, **Vānarinda**, **Vinīlaka**, **Virocana**, **Saccaṅkura**, **Sañjīva**, **Sabbadāṭha**, **Sarabhaṅga**, **Sāliya**, **Sigāla**, **Sīlavanāga**, **Suvaṇṇakakkaṭa**, **Haṁsa** and **Hāritamātā**. Most of these refer to **Devadatta**, some to **Ajātasattu**, and some to **Ānanda**'s attempt to sacrifice his life for the Buddha.

The books mention, in addition, various *Suttas* which were preached there. Among those who visited the Buddha at Veḷuvana were several *Devaputtas*: **Dīghalaṭṭha**, **Nandana**, **Candana**, **Sudatta**, **Subrahmā**, **Asama**, **Sahali**, **Niṅka**, **Akoṭaka**, **Veṭambarī** and **Māṇavagāmiya**; also the **Dhanañjanī** Brahmin; the **Bhāradvājas**: **Akkosaka**, **Asurinda**, **Bilaṅgika**, **Aggika**, **Acela Kassapa**, **Susīma**; the thirty monks from **Pāvā** (SN.ii.187); Theras, like **Mahā Kappina**, **Aññā Kondañña** (just before his death); **Soṇagahapatiputta**, **Samiddhi**, **Moliya Sīvaka**, **Tālapuṭa**, **Maṇicūḷaka**, **Mahā Cunda** (during his illness) (SN.v.181), **Visākha** (after his visit to **Dhammadinnā**, who preached to him the **Cūḷa Vedallasutta**), **Abhayarājakumāra**, **Gulissāni**, **Vacchagotta**, **Bhūmija**, **Samiddhi**, **Aciravata**, **Sabhiya**, **Vassaka**, **Suppabuddha**, **Pilindavaccha**, **Jāṇussoṇī** and the princess **Cundī**; also **Bimbisāra**'s wife, **Khemā**, who went to **Veḷuvana** because she had heard so much of its beauty. **Sāriputta** and **Ānanda** visited the Buddha there on several occasions, sometimes alone, sometimes in the company of others, and **Ānanda** lived there for some time after the Buddha's death, and during his stay there preached the **Gopakamoggallānasutta**.

Sāriputta is mentioned as having held discussions there with, among others, **Candikāputta** and **Lāḷudāyī**. A sermon preached by **Mahā Kassapa** to the monks at **Veḷuvana** is given at AN.v.161ff.; for other *Suttas* preached by the Buddha, see also SN.i.231; ii.32, 183, 242, 254; iv.20; v.446; Ud.iv.9.

It is said that **Māra** visited **Veḷuvana** several times (e.g., SN.i.106f) in order to work his will on the Buddha. The Buddha was there when three of the monks committed suicide – **Vakkali**, **Godhika** and **Channa** – and he had to pronounce them free from blame. News was brought to the Buddha, at **Veḷuvana**, of the illness of three of his disciples – **Assaji**, **Moggallāna** and **Dīghāvu** – and he set out to visit them and comfort them with talks on the doctrine. Near **Veḷuvana** was a *Paribbājakārāma*, where the Buddha sometimes went with some of his disciples in the course of his alms rounds. Two of his discussions there are recorded in the **Cūḷa Sakuladāyīsutta** and **Mahā Sakuladāyīsutta**.

During the Buddha's lifetime, two *Thūpas* were erected at the gate of **Veḷuvana**, one containing the relics of **Aññā Koṇḍañña** (SN a.i.219), and the other those of **Moggallāna** (Ja.*v.127).*

Veḷuvana was so-called because it was surrounded by bamboos (*veḷu*). It was surrounded by a wall, eighteen cubits high, holding a gateway and towers (Snp-a.ii.419; Vin-a.iii.576).

After the Buddha's death, **Dāsaka**, **Upāli**'s pupil, lived at **Veḷuvana**, and there ordained **Soṇaka** with fifty-five companions. From there **Soṇaka** went to the **Kukkuṭārāma** (Mhv.v.115 f, 122; Dpv.iv.39).

The dedication of **Veḷuvana** was among the scenes depicted in the Relic Chamber of the **Mahā Thūpa** (Mhv.xxx.80).

On one side of the main building of the **Veḷuvana** *vihāra* was a building called **Ambalaṭṭhika** (MN a.ii.635). There was also a *senāsana*, built for the use of monks practising austerities (MN-a.ii.932).

It is said that, after death, **Vassakāra** was born as a monkey in **Veḷuvana** and answered to his name. He had been told during his lifetime that this destiny awaited him, and therefore took the precaution of seeing that the place was well supplied with fruit trees (MN-a.ii.854).

According to Xuanzang (Beal-Xuan, op.cit., ii.159), the **Kalandakanivāpa** (*Karaṇḍaveṇuvana*, as he calls it) lay one *li* to the north of **Rājagaha**.

Veḷuvana 02. A bamboo grove in **Kajaṅgalā**, where the Buddha once stayed. The *upāsakas* of **Kajaṅgalā**, having questioned the **Kajaṅgalā** *Bhikkhunī*, went to the Buddha there and asked him to verify her answers. AN.v.54f.

Veḷuvana 03. A bamboo grove in **Kimbilā**, where the Buddha stayed and was visited by **Kimbila**. AN.iii.247, 339: iv.84.

Veḷuvana 04. A monastery in Ceylon, built by **Aggabodhi II**. It was given by him to the **Sāgalikas** (Cv.xlii.43). It probably lay between **Anurādhapura** and **Maṇihīra**, and **Saṅghatissa** once lay in hiding there disguised as a monk (Cv.xliv.29; Cv.Trs.i.77, n.2). **Jeṭṭhatissa III**. gave to the *vihāra* the village of **Kakkalaviṭṭhi**. Cv.xliv.99.

Veḷuvana 05. A monastery erected by **Parakkamabāhu I**. in the suburb of **Vijita** in **Pulatthipura**. It consisted of three image houses, each three storeys high, a *Thūpa*, a cloister, a two-storeyed *pāsāda*, four gateways, four long *pāsādas*, eight small ones, one refectory, one sermon hall, seven fire hoses and twelve privies. Cv.lxxiii.152, lxxviii.87f.; see also Cv.Trs.ii.113, n.1.

Veḷuvanadānānumodanāsutta. A *Sutta* quoted in the **Suttasaṅgaha** (No.64) from the introduction to the **Buddhavaṁsa** Commentary, giving an account of the gift of **Veḷuvana** by **Bimbisāra**

Veḷusumana. A general of **Duṭṭhagāmaṇī**. He was the son of **Vasabha**, a householder of **Kuṭumbiyaṅgaṇa** in **Girijanapada**. When the child was born, two friends of **Vasabha**, **Veḷa** and **Sumana**, came with gifts, and the boy was given their two names. When Veḷusumana grew up, he went to live with **Sumana**, governor of **Girijanapada**, and broke in a horse with which everyone else had failed. **Sumana** therefore gave him one hundred thousand and sent him to **Kākavaṇṇatissa**'s court (Mhv.xxiii.68ff).

When **Vihāradevī** wished to drink water in which had been washed the sword which cut off the head of **Nandasārathi**, **Eḷāra**'s chief warrior, **Veḷusumana** was entrusted with the task of killing **Nandasārathi**. He therefore went to **Anurādhapura**, where he became friendly with the keeper of the king's state horse, **Vāha**. One day he took the horse to bathe in the **Kadambanadī**, and, after announcing his name, rode away on him. **Eḷāra** sent **Nandasārathi** in pursuit. **Veḷusumana** stood concealed behind a thicket, on a mound called **Nigrodhasāla**, with drawn sword, and as **Nandasārathi** rode past quickly, he

was transfixed by **Veḷusumana**'s sword (Mhv.xxii.51ff.; Mhv ṭ. 440f). **Veḷusumana** took a prominent part in the capture of **Vijitapura** (Mhv.xxv.25). See also Ras.ii.6f. and 97f. where the details differ.

Vevaṭiyakapijātaka. *v.l.* for **Mahā Kapijātaka** (Ja 516) (*q.v.*). Ja.iii.178.

Vesākha. The month of April-May. Tradition says that the Buddha's birth, Awakening and Passing, took place on the full moon day of **Vesākha** (e.g., Ja.i.; Bv a.248; Mhv.iii.2). The *Vesākhapūjā* was always celebrated by the kings of Ceylon (See, e.g., Mhv.xxxii.35; xxxv.100; Cv.li.84.). The full moon day of **Vesākha** was chosen for very solemn undertakings, such as the crowning of **Devānampiyatissa** (Mhv.xi.42), the laying of the Foundation Stone of the **Mahā Thūpa** (Mhv.xxix.1), etc.

Vesāyī. A name for **Yama**. Ja.ii.317, 318.

Vesārajjasutta. The four confidences of a **Tathāgata**: he must be perfectly enlightened, have destroyed the *āsavas*, the hindrances declared by him must really be hindrances, the Dhamma preached by him must never fail in its aim. AN.ii.8.

Vesālā. The **Nāgas** of **Vesālī** who were present at the preaching of the **Mahā Samayasutta**. DN.ii.258; DN a.ii.688.

Vesālī. A city, capital of the **Licchavīs**. The Buddha visited it in the fifth year after the Awakening, and spent the *vassa* there (Bv-a., p. 3). The Commentaries give detailed descriptions of the circumstances of this visit. Khp-a.160ff. = Snp-a.i.278; Dhp-a.iii.436ff.; cp. Mvu.i.253ff.

Vesālī was inhabited by seven thousand and seven *rājās*, each of whom had large retinues, many palaces and pleasure parks. There came a shortage in the food supply owing to drought, and people died in large numbers. The smell of decaying bodies attracted evil spirits, and many inhabitants were attacked by intestinal disease. The people complained to the ruling prince, and he convoked a general assembly, where it was decided, after much discussion, to invite the

Buddha to their city. As the Buddha was then at **Veḷuvana** in **Rājagaha**, the **Licchavī Mahāli**, friend of **Bimbisāra** and son of the chaplain of Vesālī, was sent to **Bimbisāra** with a request that he should persuade the Buddha to go to Vesālī. **Bimbisāra** referred him to the Buddha himself, who, after listening to **Mahāli**'s story, agreed to go. The Buddha started on the journey with five hundred monks. **Bimbisāra** decorated the route from **Rājagaha** to the **Ganges**, a distance of five leagues, and provided all comforts on the way. He accompanied the Buddha, and the **Ganges** was reached in five days. Boats, decked with great splendour, were ready for the Buddha and his monks, and we are told that **Bimbisāra** followed the Buddha into the water up to his neck. The Buddha was received on the opposite bank by the **Licchavīs**, with even greater honour than **Bimbisāra** had shown him. As soon as the Buddha set foot in the **Vajjī** territory, there was a thunderstorm and rain fell in torrents. The distance from the **Ganges** to Vesālī was three leagues; as the Buddha approached Vesālī, **Sakka** came to greet him, and, at the sight of the **Devas**, all the evil spirits fled in fear. In the evening the Buddha taught **Ānanda** the **Ratanasutta**, and ordered that it should be recited within the three walls of the city, the round of the city being made with the **Licchavī** princes. This **Ānanda** did during the three watches of the night, and all the pestilences of the citizens disappeared. The Buddha himself recited the **Ratanasutta** to the assembled people, and eighty-four thousand beings were converted. After repeating this for seven consecutive days, the Buddha left Vesālī (according to the **Dhammapada Commentary** account the Buddha stayed only seven days in Vesālī; Khp a. says two weeks). The **Licchavīs** accompanied him to the **Ganges** with redoubled honours, and, in the river itself, **Devas** and **Nāgas** vied with each other in paying him honour. On the farther bank, **Bimbisāra** awaited his arrival and conducted him back to **Rājagaha**. On his return there, the Buddha recited the **Saṅkhajātaka** (Ja 442).

It was probably during this visit of the Buddha to Vesālī that **Suddhodana** died (see Thīg a., p. 141; AN a.i.186). It was during this visit of the Buddha to **Kapilavatthu** (*tadā*) that **Mahā Pajāpatī Gotamī** first asked his permission to join the Saṅgha, but her request was refused (AN a.i.186). According to one account, the Buddha went through the air to visit his dying father and to preach

to him, thereby enabling him to attain *Arahant*-ship before his death.

It is not possible to know how many visits were paid by the Buddha to Vesālī, but the books would lead us to infer that they were several. Various Vinaya rules are mentioned as having been laid down at Vesālī, see, e.g., Vin.i.238, 287f; ii.118, 119-27. The visit mentioned in the last context seems to have been a long one; it was on this occasion that the Buddha ordered the monks to turn their bowls down upon the **Licchavī Vaḍḍha** (*q.v.*). For other Vinaya rules laid down at Vesālī, see also Vin.ii.159f.; iii. and iv. *passim*.

It was during a stay in Vesālī, whither he had gone from **Kapilavatthu**, that **Mahā Pajāpatī Gotamī** followed the Buddha with five hundred other **Sākyan** women, and, with the help of **Ānanda**'s intervention, obtained permission for women to enter the Saṅgha under certain conditions. Vin.ii.253ff.; see **Mahā Pajāpatī Gotamī**.

The books describe (e.g., DN.ii.95ff) at some length the Buddha's last visit to Vesālī on his way to **Kusinārā**. On the last day of this visit, after his meal, he went with **Ānanda** to **Cāpāla** *cetiya* for his siesta, and, in the course of their conversation, he spoke to **Ānanda** of the beauties of Vesālī: of the **Udena** *cetiya*, the **Gotamaka** *cetiya*, the **Sattambaka** *cetiya*, the **Bahuputta** *cetiya*, and the **Sārandada** *cetiya*. Cf. Mvu.i.300, where a *Kapinayhacetiya* is also mentioned. All these were once shrines dedicated to various local deities, but after the Buddha's visit to Vesālī, they were converted into places of Buddhist worship. Other monasteries are also mentioned, in or near Vesālī e.g., **Pāṭikārāma**, **Vālikārāma**.

The Buddha generally stayed at the **Kūṭāgārasālā** (*q.v.*) during his visits to Vesālī, but it appears that he sometimes lived at these different shrines (See DN.ii.118). During his last visit to the **Cāpāla** *cetiya* he decided to die within three months, and informed **Māra** and, later, **Ānanda**, of his decision. The next day he left Vesālī for **Bhaṇḍagāma**, after taking one last look at the city, "turning his whole body round, like an elephant" (*nāgāpalokitaṁ apaloketvā*) (DN.ii.122). The rainy season which preceded this, the Buddha spent at **Beluvagāma**, a village near Vesālī, while the monks stayed in and around Vesālī. On the day before he entered into the *vassa*, **Ambapālī** invited the Buddha and the monks to a meal, at the conclusion of which she gave her

Ambavana for the use of the Saṅgha (DN.ii.98; but see Dial.ii.102, n.1).

Vesālī was a stronghold of the **Nigaṇṭhas**, and it is said that of the forty-two rainy seasons of the latter part of **Mahā Vīra**'s ascetic life, he passed twelve at Vesālī. Jacobi: *Jaina Sūtras* (SBE.) *Kalpasūtra*, sect. 122; Vesālī was also the residence of **Kandaramasuka** and **Pāṭikaputta** (*q.v.*). Among eminent followers of the Buddha who lived in Vesālī, special mention is made of **Ugga** (chief of those who gave pleasant gifts), **Piṅgiyāni**, **Kāraṇapāli**, **Sīha**, **Vāseṭṭha** (AN.iv.258), and the various **Licchavīs**.

The Buddha's presence in Vesālī was a source of discomfort to the **Nigaṇṭhas**, and we find mention of various devices resorted to by them to prevent their followers from coming under the influence of the Buddha (see, e.g., **Sīha**).

At the time of the Buddha, Vesālī was a very large city, rich and prosperous, crowded with people and with abundant food. There were seven thousand seven hundred and seven pleasure grounds and an equal number of lotus ponds. Its courtesan, **Ambapālī**, was famous for her beauty, and helped in large measure in making the city prosperous (Vin.i.268). The city had three walls, each one *gāvuta* away from the other, and at three places in the walls were gates with watch towers. Ja.i.604; cf.i.389. Perhaps these three walls separated the three districts of Vaiśālī mentioned in the Tibetan *Dulva* (Rockhill, p.62); Hoernle (*Uvāsagadasāo* Translation ii., p.4, n.8) identifies these three districts with the city proper, Kuṇḍapura and Vāṇiyagāma, respectively mentioned in the Jaina books.

Buddhaghosa says (e.g., Vin-a.ii.393) that Vesālī was so-called because it was extensive (*visālībhūtatā Vesālī ti uccati*); cf. Ud a.184 (*tikkhattuṁ visālabhūtattā*); and MN a.i.259.

Outside the town, leading uninterruptedly up to the **Himālaya**, was the **Mahā Vana** (DN a.i.309) (*q.v.*), a large, natural forest. Near by were other forests, such as **Gosiṅgasāla**. (AN.v.134)

Among important *Suttas* preached at Vesālī are the **Mahāli**, **Mahā Sīhanāda**, **Cūḷa Saccaka**, **Mahā Saccaka**, **Tevijja**, **Vacchagotta**, **Sunakkhatta** and **Ratana**. See also AN.i.220, 276; ii.190, 200; iii.38, 49ff., 75, 142, 167, 236, 239; iv. 16, 79, 100, 179, 208, 274ff., 279ff., 308ff.; v. 86, 133, 342; SN.i.29, 112,

230; ii.267, 280; iii.68, 116; iv. 109, 210ff., 380; v. 141f, 152f, 258, 301, 320, 389, 453; DN.ii.94ff.; the subjects of these discourses are mentioned *passim*, in their proper places; see also Dhp-a.i.263; iii.267, 279, 460, 480.

The **Ekapaṇṇajātaka** (Ja 149) and the **Telovādajātaka** (Ja 246) were preached at Vesālī. After the Buddha's death a portion of his relics was enshrined in the city (DN.ii.167; Bv.xxviii.2) One hundred years later Vesālī was again the scene of interest for Buddhists, on account of the "Ten Points" raised by the **Vajjiputtakā**, (*q.v.*), and the second Council held in connection with this dispute at the **Vālikārāma**. The city was also called *Visālā*. (e.g., AN a.i.47; Cv.xcix.98). There were **Nāgas** living in Vesālī; these were called *Vesālā* (DN.ii.258).

Vesālī is identified with the present village of Basrah in the Muzafferpur district in Tirhut. See Vincent Smith, JRAS. 1907, p. 267f., and Marshall, *Arch. Survey of India*, 1903-4, p. 74.

Vesālīsutta 01. **Vesālīsutta**. See **Vajjiputtasutta**.

Vesālīsutta 02. **Ugga** visits the Buddha at the **Kūṭāgārasālā** and asks a question; the Buddha explains to him that it is grasping of objects, etc., which prevents some people from being quite free in this very life. SN.iv.109.

Vesālīsutta 03. The Buddha once addressed the monks on the great benefits of meditating on *asubha*, and then retired into solitude in the **Mahā Vana** for a fortnight. The monks, filled with the idea of *asubha*, felt loathing for their bodies and many committed suicide. The Buddha hearing of this, summoned the monks to the **Kūṭāgārasālā** and taught them the great merits of concentration on breathing. SN.v.320f.

Vessagiri. A monastery in Ceylon, near **Anurādhapura**. It was built by **Devānampiyatissa** for the five hundred *Vessas* (merchants) who were ordained by **Mahinda** (Mhv.xx.15; Mhv.Trs. 137, n.3). Near the monastery was a forest, where **Vaṭṭagāmaṇī**, in his flight, hid the alms bowl of the Buddha. There he also met the Elder *Kupikkala* **Mahā Tissa** (Mhv.xxxiii.48f). The alms bowl was discovered and taken by a **Damiḷa** to India, but was later recovered

(Mhv.xxxiii.55). To the south of **Vessagiri** was the **Pabbatavihāra**, and, near it, the village of **Silāsobbhakaṇḍaka**. Mhv ṭ.616.

Vessantara 01. An owl, identified with **Sāriputta** (Ja.v.125). See the **Tesakuṇajātaka** (Ja 521).

Vessantara 02. The Bodhisatta, born as king of **Sivi**. See the **Vessantarajātaka** (Ja 547).

Vessantarajātaka (Ja 547). **Vessantara** (the Bodhisatta) was the son of **Sañjaya**, king of **Sivi**, and queen **Phusatī**, and was so-called because his mother started in labour as she passed through the *Vessa* street in the city of **Jetuttara**, and he was born in a house in the same street. He spoke as soon as he was born (Cf. Bv-a.228). On the same day was also born a white elephant named **Paccaya**. At the age of eight, **Vessantara** wished to make a great gift and the earth trembled. He married **Maddī** at the age of sixteen, and their children were **Jāli** and **Kaṇhajinā**.

At that time there was a great drought in **Kāliṅga**, and eight Brahmins came from there to **Vessantara** to beg his white elephant, which had the power of making rain to fall. He granted their request, and gave the elephant together with its priceless trappings (Ja.vi.488f. gives the details of these). The citizens of **Jetuttara** were greatly upset that their elephant should have been given away, and demanded of **Sañjaya** that **Vessantara** should be banished to **Vaṅkagiri**. The will of the people prevailed, and **Vessantara** was asked to take the road along which those travel who have offended. He agreed to go, but before setting out, obtained the king's leave to hold an almsgiving called the "Gift of the Seven Hundreds" (*Sattasataka*), in which he gave away seven hundred of each kind of thing. People came from all over **Jambudīpa** to accept his gifts, and the almsgiving lasted for a whole day.

When **Vessantara** took leave of his parents and prepared for his journey, **Maddī** insisted on accompanying him with her two children. They were conveyed in a gorgeous carriage drawn by four horses, but, outside the city, **Vessantara** met four Brahmins who begged his horses. Four **Devas** then drew

the chariot, but another Brahmin soon appeared and obtained the chariot. Thenceforward they travelled on foot, through **Suvaṇṇagiritāla**, across the river **Kantimārā**, to beyond Mount **Arañjaragiri** and **Dunniviṭṭha**, to his uncle's city, in the kingdom of **Ceta**. The **Devas** shortened the way for them, and the trees lowered their fruit that they might eat. Sixty thousand *Khattiyas* came out to welcome **Vessantara** and offered him their kingdom, which, however, he refused. He would not even enter the city, but remained outside the gates, and, when he left early the next morning, the people of **Ceta**, led by **Cetaputta**, went with him for fifteen leagues, till they came to the entrance to the forest. **Vessantara** and his family then proceeded to **Gandhamādana**, northwards, by the foot of Mount **Vipula** to the river **Ketumatī**, where a forester entertained them and gave them to eat. Thence they crossed the river to beyond **Nāḷika**, along the bank of Lake **Mucalinda**, to its north-eastern corner, then along a narrow footpath into the dense forest, to **Vaṅkagiri**. There **Vissakamma** had already built two hermitages, by order of **Sakka**, one for **Vessantara** and one for **Maddī** and the children, and there they took up their residence. By **Vessantara**'s power, the wild animals to a distance of three leagues became gentle. **Maddī** rose daily at dawn, and, having fetched water to wash, went into the forest for yams and fruit. In the evening she returned, washed the children, and the family sat down to eat. Thus passed four months.

Then from **Dunniviṭṭha** there came to the hermitage an old Brahmin, called **Jūjaka**, who had been sent by his young wife, **Amittatāpanā**, to find slaves for her, because when she went to the well for water the other women had laughed at her, calling her "an old man's darling." She told **Jūjaka** that he could easily get **Vessantara**'s children as slaves, and so he came to **Vaṅkagiri**. Asking the way of various people, including the hermit **Accuta**, **Jūjaka** arrived at **Vaṅkagiri** late in the evening and spent the night on the hilltop. That night **Maddī** had a dream, and, being terrified, she sought **Vessantara**. He knew what the dream presaged, but consoled her and sent her away the next day in search of food. During her absence, **Jūjaka** came and made his request. He would not await the return of **Maddī**, and **Vessantara** willingly gave him the two children. But they ran away and hid in a pond till told by their father to go with **Jūjaka**. When **Vessantara** poured water on **Jūjaka**'s hand as a symbol of his gift, the

earth trembled with joy. Once more the children escaped and ran back to their father, but he strengthened his resolve with tears in his eyes. **Jūjaka** led the children away, beating them along the road till their blood flowed.

It was late in the evening when **Maddī** returned because **Devas**, assuming the form of beasts of prey, delayed her coming, lest she should stand in the way of **Vessantara**'s gift. In answer to her questions, **Vessantara** spoke no word, and she spent the night searching for the children. In the morning she returned to the hermitage and fell down fainting. **Vessantara** restored her to consciousness and told her of what had happened, explaining why he had not told her earlier. When she had heard his story she expressed her joy, affirming that he had made a noble gift for the sake of omniscience. And then, lest some vile creature should come and ask for **Maddī**, **Sakka**, assuming the form of a Brahmin, appeared and asked for her. **Vessantara** looked at **Maddī**, and she expressed her consent. So he gave **Maddī** to the Brahmin, and the earth trembled. **Sakka** revealed his identity, gave **Maddī** back to **Vessantara**, and allowed him eight boons. **Vessantara** asked that

- (1) he be recalled to his father's city,
- (2) he should condemn no man to death,
- (3) he should be a helpmate to all alike
- (4) he should not be guilty of adultery,
- (5) his son should have long life,
- (6) he should have celestial food,
- (7) his means of giving should never fail,
- (8) after death he should be reborn in heaven.

In the meantime, **Jūjaka** had travelled sixty leagues with the children, whom the **Devas** cared for and protected. Guided by the **Devas**, they arrived in fifteen days at **Jetuttara**, though **Jūjaka** had intended to go to **Kāliṅga**. **Sañjaya** bought the children from **Jūjaka**, paying a high price, including the gift of a seven-storeyed palace. But **Jūjaka** died of over-eating, and as no relation of his could be traced, his possessions came back to the king. **Sañjaya** ordered his army to be prepared and a road to be built from **Jetuttara** to **Vaṅkagiri**, eight *usabhas* wide. Seven days later, led by **Jāli**, **Sañjaya** and **Phusatī** started for

Vaṅkagiri.

In the army was the white elephant, who had been returned because the people of **Kāliṅga** could not maintain him. There was great rejoicing at the reunion of the family, and the six royal personages fell in a swoon till they were revived by rain sent by **Sakka**, the rain only wetting those who so wished it. **Vessantara** was crowned king of **Sivi**, with **Maddī** as his consort. After a month's merry-making in the forest, they returned to **Jetuttara**. On the day **Vessantara** entered the city he set free every captive, including even cats. In the evening, as he lay wondering how he would be able to satisfy his suitors the next day, **Sakka**'s throne was heated, and he sent down a shower of the seven kinds of precious things, till the palace grounds were filled waist high. **Vessantara** was thus able to practise his generosity to the end of his days. After death he was born in **Tusita** (Ja.i.47; Dhp-a.i.69).

The story was related on the occasion of the Buddha's first visit to **Kapilavatthu**. The Buddha's kinsmen escorted him to the **Nigrodhārāma**, but sat round him without doing any obeisance, because of their great pride. The Buddha then performed the Twin Miracle, and the **Sākiyans**, led by **Suddhodana**, worshipped him. There was then a shower of rain, refreshing all and falling only on those who so wished. When the people expressed their wonder, the Buddha related this story, showing that in the past, too, rain had fallen on his kinsfolk to revive them (according to Bv a.245, the **Jātaka** was related at the end of the recital of the **Buddhavaṁsa**).

Devadatta is identified with **Jūjaka**, **Ciñcā** with **Amittatāpanā**, **Channa** with **Cetaputta**, **Sāriputta** with **Accuta**, **Anuruddha** with **Sakka**, **Sañjaya** with **Suddhodana**, **Mahā Māyā** with **Phusatī**, **Rāhulamātā** with **Maddī**, **Rāhula** with **Jāli**, and **Uppalavaṇṇa** with **Kaṇhajinā** (the story is given at Ja.vi.479-593).

The story also occurs in the **Cariyāpiṭaka** (i.9), and is often referred to (e.g., Vin-a.i.245; VbhA.414; Cv.xlii.5; c.74) as that of a birth in which the Bodhisatta's *dānapāramitā* reached its culmination. The earth shook seven times when **Vessantara** made his gifts, and this forms the subject of a dilemma in the **Milindapañha** (Mil. p.113; for another question, see ibid. 274f).

The story of the **Jātaka** was sculptured in the Relic Chamber of the **Mahā**

Thūpa (Mhv.xxx.88).

The story of **Vessantara** is the first of the Jātakas to disappear from the world (AN a.i.51). See also **Gūḷhavessantara**.

Vessabhū 01. **Vessabhū Buddha**. The twenty-first of the twenty-four Buddhas. He was born in the pleasance of **Anoma** (Commentary, **Anūpama**), his father being the *Khattiya* **Suppatita** (**Supatita**) and his mother **Yasavatī**.

On the day of his birth he roared "like a bull" a shout of triumph, hence his name (*vasabhanādahetuttā*). (But Mhv ṭ. 63 gives another explanation: *hīnaṁ janānaṁ abhibhūto maggena abhibhavitakilesahīno ti vā*, one who has overcome inferior people through the Path, or one whose defilements have been overcome and are dimished. Divy.333 calls him *Viśvabhū*).

For six thousand years he lived in the household in three palaces: **Ruci**, **Suruci** and **Vaḍḍhana** (**Rativaḍḍhana**); his wife was **Sucittā**, and their son **Suppabuddha**. He left home in a golden palanquin, practiced austerities for six months, was given milk-rice by **Sirivaḍḍhanā** of **Sucittanigama**, and grass for his seat by the **Nāga** king **Narinda**, and attained Awakening under a *sāla* tree. He preached his first sermon at **Anurārāma** to his brothers, **Soṇa** and **Uttara**, who became his chief disciples. Among women his chief disciples were **Dāmā** and **Samālā**, his constant attendant **Upasanta** (**Upasannaka**), his chief lay patrons **Sotthika** and **Rāma** among men, and **Gotamī** (**Kāḷigotamī**) and **Sirimā** among women. He was sixty cubits in height and lived for sixty thousand years. He died at the **Khemārāma** in **Usabhavatī** and his relics were scattered. The Bodhisatta was King **Sudassana** of **Sarabhavatī** (Bv.xxii.1ff.; Bv a.205ff.; DN.ii.5.; Ja.i.41). Vessabhū Buddha kept the *uposatha* once in every six years. Dhp-a.iii.236.

Vessabhū 02. King of **Avanti** in the time of **Reṇu**. His capital was **Māhissatī**. DN.ii.236.

Vessamittā. Queen of **Kosambī**. When her husband was killed in battle his conqueror wished to marry her, but she refused. He ordered her to be burnt, but by her piety she was unscathed and received great honour. Ras.i.18f.

Vessara. A pleasance in which **Maṅgala Buddha** died. Bv.iv.32.

Vessavaṇa. One of the names of **Kuvera**, given to him because his kingdom is called **Visāṇā** (DN.iii.201; Snp a.i.369, etc.). He is one of the **Cātummahārājikā** and rules over the **Yakkhas**, his kingdom being in the north (e.g., DN.ii.207). In the **Āṭānāṭiyasutta** he is the spokesman, and he recited the **Āṭānāṭiya**-rune for the protection of the Buddha and his followers from the **Yakkhas** who had no faith in the Buddha. DN.iii.194; he was spokesman because "he was intimate with the Buddha, expert in conversation, well-trained" (DN a.iii.962).

He rides in the **Nārīvāhana**, which is twelve *yojanas* long, its seat being of coral. His retinue is composed of ten thousand crores of **Yakkhas**. (Snp a.i.379; the preacher's seat in the **Lohapāsāda** at **Anurādhapura** was made in the design of the **Nārīvāhana**, Mhv.xxvii.29). He is a *Sotāpanna* and his life-span is ninety thousand years (AN-a.ii.718). The books record a conversation between him and **Veḷukaṇṭakī Nandamātā** (*q.v.*), when he heard her recite the **Pārāyaṇavagga** and stayed to listen. When **Cūḷa Subhaddā** wished to invite the Buddha and his monks to her house in **Sāketa**, and felt doubtful about it, Vessavaṇa appeared before her and said that the Buddha would come at her invitation (AN-a.ii.483).

On another occasion (AN.iv.162; on his way to see the **Buddha**) he heard **Uttara** Thera preaching to the monks in **Dhavajālikā** on the **Saṅkheyya** Mountain, near **Mahisavatthu**, and went and told **Sakka**, who visited **Uttara** and had a discussion with him.

Once when Vessavaṇa was travelling through the air, he saw **Sambhūta Thera** wrapt in *samādhi*. Vessavaṇa descended from his chariot, worshipped the Thera, and left behind two **Yakkhas** with orders to wait until the Elder should emerge from his *jhāna*. The **Yakkhas** then greeted the Thera in the name of Vessavaṇa and told him they had been left to protect him. The Elder sent thanks to Vessavaṇa, but informed him, through the **Yakkhas**, that the Buddha had taught his disciples to protect themselves through mindfulness, and so further protection was not needed. Vessavaṇa visited **Sambhūta** on his return, and finding that the Elder had become an *Arahant*, went to **Sāvatthī** and carried the

news to the Buddha. Thag-a.i.46f. Just as he encouraged the good, so he showed his resentment against the wicked; see, e.g., **Revatī**.

Mention is made of Vessavaṇa's **Gadāvudha** and his mango tree, the **Atulamba**. Snp-a.i.225; the books (e,g., SN-a.i.249; Vin-a.ii.440) are careful to mention that he used his **Gadāvudha** only while he was yet a *puthujjana*. **Atulamba** was also called **Abbhantaramba** (see the **Abbhantarajātaka**, Ja 281, Ja.iv.324). **Āḷavaka**'s abode was near that of Vessavaṇa (Snp a.i.240).

Bimbisāra, after death, was born seven times as one of the ministers (*paricaraka*) of Vessavaṇa, and, while on his way with a message from Vessavaṇa to **Virūḷhaka**, visited the Buddha and gave him an account of a meeting of the **Devas** which Vessavaṇa had attended and during which **Sanaṅkumāra** had spoken in praise of the Buddha and his teachings (DN.ii.206f). Vessavaṇa seems to have been worshipped by those desiring children, see, e.g., the story of **Rājadatta** (Thag a.i.403). There was in **Anurādhapura** a banyan tree dedicated as a shrine to Vessavaṇa in the time of **Paṇḍukābhaya** (Mhv.x.89). Vessavaṇa is mentioned as having been alive in the time of **Vipassī Buddha**. When **Vipassī** died, there was a great earthquake which terrified the people, but Vessavaṇa appeared and quieted their fears (Thag a.i.149). Vessavaṇa accompanied **Sakka** when he showed **Moggallāna** round **Vejayantapāsāda**. MN.i.253; because he was **Sakka**'s very intimate friend (MN a.i.476).

As lord of the **Yakkhas**, it was in the power of Vessavaṇa to grant to any of them special privileges, such as the right of devouring anyone entering a particular pond, etc. See, e.g., Dhp a.iii.74; Ja.i.128; iii.325 (**Makhādevajātaka**, Ja 9). Sometimes, e.g., in the case of **Avaruddhaka** (Dhp-a.ii.237), a **Yakkha** had to serve Vessavaṇa for twelve years in order to obtain a particular boon (cf. Ja.ii.16,17, it says three years at Ja.iii.502.) Vessavaṇa sometimes employs the services of uncivilized human beings (*paccantamilakkhavāsika*) DN a.iii.865f. The **Yakkhas** fear him greatly. If he is angry and looks but once, one thousand **Yakkhas** are broken up and scattered "like parched peas hopping about on a hot plate" (Ja.ii.399). This was probably before he became a *Sotāpanna*.

Vessavaṇa, like **Sakka**, was not the name of a particular being, but of the holder of an office. When one Vessavaṇa died, **Sakka** chose another as his

successor. The new king, on his accession, sent word to all the **Yakkhas**, asking them to choose their special abodes (Ja.i.328). It was the duty of *Yakkhinīs* to fetch water from **Anotatta** for Vessavaṇa's use. Each *Yakkhinī* served her turn, sometimes for four, sometimes for five months. But sometimes they died from exhaustion before the end of their term (Dhp-a.i.40; also Ja.iv.492; v.21).

Vessavaṇa's wife was **Bhuñjatī** (*q.v.*), who, like himself, was a devoted follower of the Buddha (DN.ii.270). They had five daughters: **Latā**, **Sajjā**, **Pavarā**, **Acchimatī**, and **Sutā**. For a story about them, see Vv-a.131f.

Puṇṇaka was Vessavaṇa's nephew. Ja.vi.265, 326. The pleasures and luxuries enjoyed by Vessavaṇa have become proverbial. See, e.g., Vv.iv. 3, 46 (*bhuñjāmi kāmakāmī rājā Vessavaṇo yathā*, I enjoy like the pleasure-seeking King Vessavaṇa); Mhv ṭ. 676 (*Vessavaṇassa rājaparihārasadisaṁ*); cf. Ja.vi.313.

An ascetic named **Kañcanapatti** (Ja.ii.399) is mentioned as having been the favourite of Vessavaṇa. See also **Yakkha**.

Vessānara. A name for the God of Fire. Ja.vi.203.

Vessāmitta 01. **Vessāmitta**. A celebrated sage of old. Vin.i.245; DN.i.104; MN.ii.169, 200; AN.iii.224; iv. 61, etc.

Vessāmitta 02. A king of old who led a good life and was reborn in **Sakka**'s heaven. Ja.vi.251.

Vessāmitta 03. A **Yakkha** chief who, with five hundred others of the same name, was present at the preaching of the **Mahā Samayasutta**. DN.ii.257. He is mentioned among the **Yakkha** chiefs to be invoked in time of need by followers of the Buddha (DN.iii.205). **Buddhaghosa** says he was so-called because he lived on a mountain called **Vessāmitta**. DN a.ii.686; iii.970.

Vehapphala. One of the *Brahma* worlds of the **Rūpaloka** plane. Beings are born there as a result of developing the Fourth *Jhāna* (Abhidh-s. chap. v., see. 3 d).

Their life-span is five hundred *mahākalpas*, (Ibid., sec. 6; AN.ii.128, 129) and even *puthujjanas* can be born there (VbhA.376).

Baka Brahma was once an inhabitant of **Vehapphala** (Ja.iii.358; SN-a.i.162). *Anāgāmīs* born there reach *Nibbāna* without going elsewhere (VbhA.522).

Buddhaghosa explains (Ibid., 521= MN a.i.29) the name thus: *vipulā phalā ti Vehapphalā*, Vehappala means great fruit. In ages in which the world is destroyed by wind, **Vehapphala** forms the limit of the destruction (Cp-a.9).

Vehaliṅga (*v.l.* **Vekaliṅga**, **Vebhaliṅga**). A township (*nigama*) where lived **Ghaṭīkāra**, friend of **Jotipāla** (SN.i.34, 60). The township was in **Kosala**, and once, during his long stay in **Kosala**, the Buddha visited the *ārāma* in which **Kassapa Buddha** had preached to **Jotipāla**, and there he himself preached the **Ghaṭīkārasutta**. MN.ii.45ff.

Voyalaggamu. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.122.

Vohārapathasuttā. Two *Suttas*, similar to **Vohārasuttā**. AN.ii.227 = ii.229.

Vohārasuttā 01. Four *Suttas* on modes of speech which are Ariyan and non-Ariyan. AN.iv.307.

Vohārasuttā 02. Two *Suttas*, one on the eight un-Ariyan practices and the other on their opposites. AN.iv.307.

Vohārikatissa. King of Ceylon (269-91 CE.). He was the son of **Sirināga** and his name was **Tissa**. He was called "*Vohārika*" because of his knowledge of law and tradition; he repealed the penalty of bodily injury. He patronized **Deva** Thera of **Kappukagāma** and **Mahā Tissa** of **Anurārāma**.

He built the **Sattapaṇṇakapāsāda**, and erected parasols on eight *Thūpas* and walls round six *vihāras* (for details see Mhv.xxxvi.33f).

On days when the **Ariyavaṁsa** was being read, he held almsgiving throughout Ceylon.

He suppressed the **Vetulya** heresy with the help of his minister **Kapila**. He was killed by his brother, **Abhayanāga**. Mhv.xxxvi.27ff.

Vyagghajātaka (Ja 272). The **Bodhisatta** was once a tree sprite and lived near another tree sprite. No one dared to enter the forest, fearing a lion and a tiger who roamed about there. So the people could not collect wood. One day the second tree sprite assumed an awful shape, in spite of the Bodhisatta's advice, and frightened away the lion and the tiger. The people, finding that they had disappeared, began cutting down the trees. Then the foolish tree sprite tried in vain to bring the animals back.

The story was told in reference to **Kokālika**'s attempt to bring **Sāriputta** and **Moggallāna** back, after having insulted them. **Kokālika** is identified with the foolish sprite, **Sāriputta** with the lion, and **Moggallāna** with the tiger. Ja.ii.356-8; cf. the **Takkāriyajātaka** (Ja 481).

Vyagghapajja. The name given to the city of the **Koḷiyans** (*q.v.*), because it was built on a tiger's track.

The **Koḷiyans** themselves thus came to be called **Vyagghapajjā**. AN a.ii.558, 778; Snp-a.i.356; DN-a.i.262; cf. Mvu.i.355.

Vyasanasutta. Ten evils which befall a monk who reviles Ariyans and his fellow celibates. AN.v.169= 317.

Vyākaraṇasutta 01. Five qualities, including knowledge of the four kinds of analysis, which enable a monk to attain his aim. AN.iii.110.

Vyākaraṇasutta 02. Preached by **Mahā Moggallāna**, on ten qualities which should be abandoned in order to achieve one's purpose in the *Sāsana*. AN.v.155f.

Sa.

Sakacittaniya Thera. An *Arahant*. Ninety-one *kappas* ago, in the time of **Sikhī Buddha**, he made a *Thūpa* of bamboos in the name of the Buddha and offered flowers to it. Eighty *kappas* ago he was a king. Ap.i.111f.

Sakaṭa. *v.l.* **Kasakaṇḍa**. A **Yakkha** who, with five thousand others, guarded the fifth door of **Jotiya**'s palace. Dhp a.iv. 209.

Sakalikāsutta 01. Seven hundred **Devas** of the **Satullapa** group visit the Buddha at **Maddakucchi** as he lay grievously hurt by a stone splinter. They express their admiration, in various ways, of the Buddha's mindfulness and self-possession and blame his enemy (**Devadatta**) for trying to injure so marvellous a being. SN.i.27f.

Sakalikāsutta 02. **Māra** approaches the Buddha at **Maddakucchi** as he lay there in great pain, and tries to grieve him by saying that he is idle and full of brooding thoughts. The Buddha denies the charge. SN.i.110.

Sakā. A tribe, mentioned in a list. The name probably refers to the Scythians. Mil. 327, 331.

Sakiṁsammajjaka Thera. An *Arahant*. He saw the **Pāṭali** *bodhi* of **Vipassī Buddha** and swept around it and paid it honour. On the way home he was killed by a python. Ap.i.378f.

Sakuṇagghijātaka (Ja 168). The Bodhisatta was once a quail and was seized one day by a falcon. The quail lamented, saying that if he had remained in the feeding ground of his own people he would not have suffered thus. The falcon, hearing this, let him go, saying that he could catch him, no matter where he was. The quail flew back and perched on an immense clod, whence he called to the falcon. The falcon swooped down, but the quail just turned over, and the falcon was dashed to pieces against the clod. Ja.ii.58f.

The **Jātaka** was related on the occasion of the preaching of the **Sakuṇovādasutta** (*q.v.*).

Sakuṇagghisutta. See **Sakuṇovādasutta**.

Sakuṇajātaka (Ja 36). The Bodhisatta was once a bird, leader of a large flock. He lived in a tree, and noticing one day that two of the boughs were grinding one against the other and producing smoke, he warned his flock of the risk of fire and left for elsewhere. The wiser birds followed him, but some remained behind and were burnt to death.

The story was related to a monk whose cell was burnt down. He told the villagers of this, and they continually promised to build him a new one, but failed to do so. As a result the monk lived in discomfort and his meditations were fruitless. When he reported this, the Buddha blamed him for not going elsewhere. Ja.i.215f.

Sakuṇovādasutta. A monk must keep to his own pasture ground, his own native beat (*pettikavisaya*) – viz., the four *satipaṭṭhāna*s. Objects, sounds, etc., are passion fraught, inciting to lust. SN.v.146f.

The introduction of the *Sutta* contains the **Sakuṇagghijātaka** (Ja 168, *q.v.*). The name given in the *uddāna* of the **Saṁyutta** is the **Sakuṇagghisutta**.

Sakula 01. A city in **Mahiṁsakaraṭṭha**. Ja.v.337.

Sakula 02. A king of **Sakula**. See the **Cūḷa Haṁsajātaka**. He is identified with **Sāriputta**. Ja.v.337, 353.

Sakulā 01. **Sakulā Therī**. She belonged to a Brahmin family of **Sāvatthī** and became a believer on seeing the Buddha accept **Jetavana**. Later, she heard an *Arahant* monk preach, and, being agitated in mind, joined the Saṅgha. Having developed insight, she won *Arahant*-ship. Afterwards the Buddha declared her foremost among nuns in *dibbacakkhu* (AN.i.25).

In the time of **Padumuttara Buddha** she was **Nandā**, daughter of King **Ānanda**, and, therefore, half sister of the Buddha. One day she heard the Buddha declare a nun chief among possessors of the "heavenly eye" and herself wished for similar honour. In the time of **Kassapa Buddha** she was a *Brāhmiṇī* and later became a *Paribbājikā*. One day she offered alms at the Buddha's

Thūpa and kept a lamp burning there all night. She was then reborn in **Tāvatiṁsa**. Thīg. vss.98-101; Thīg a.91f.; Ap.ii.569f.; AN a.i.199f.

Sakulā 02. Sister of **Somā**. They were both wives of **Pasenadi** and followers of the Buddha. Once, when **Pasenadi** was staying at **Uḷḷuñña**, he went to see the Buddha, and carried to him the greetings of the two queens. MN.ii.125f.; MN-a.ii.757.

Sakuludāyī. A famous *Paribbājaka*. The **Mahā Sakuludāyīsutta** and the **Cūḷa Sakuludāyīsutta** record two conversations between him and the Buddha in the *Paribbājakārāma* at **Moranivāpa** in **Rājagaha**.

He is also said to have been present when the Buddha visited the *Paribbājakārāma* on the **Sappinī** River and talked to the **Paribbājakas** there (AN.ii.29,176). In these contexts he is said to have been in the company of **Annabhāra** (**Anugāra**) and **Varadhara**, evidently themselves eminent **Paribbājakas**.

Sakuludāyī's teacher was **Vekhanassa**. MN a.ii.716.

Sakoṭa Thera or **Koraṇḍadāyaka Thera**. An *Arahant*. Thirty-one *kappas* ago he saw the footprint of **Sikhī Buddha** and worshipped it, covering it with *koraṇḍa*-flowers. Ap.i.283.

Sakka 01. Almost always spoken of as "*devānaṁ indo*," chief (or king) of the **Devas**. The **Saṁyuttanikāya** (SN.i.229; Dhp a.i.264) contains a list of his names:

he is called **Maghavā**, because as a human being, in a former birth, he was a Brahmin named **Magha** (but see **Magha**; cf. Sanskrit Maghavant as an epithet of Indra).

As such he bestowed gifts from time to time, hence his name **Purindada** (generous giver in former births or giver in towns, cf. Indra's epithet Purandara, destroyer of cities).

Because he gives generously and thoroughly (sakkaccaṁ) he is known as Sakka. Sakra occurs many times in the Vedas as an adjective, qualifying gods (chiefly Indra), and is explained as meaning "able, capable." It is, however, not

found as a name in pre-Buddhist times.

Because he gives away dwelling places (*āvasathaṁ*) he is called **Vāsava** (but see **Vāsava**).

Because in one moment he can think of one thousand matters, he is called Sahassakkha (also Sahassanetta).

Because he married the **Asura** maiden **Sujā**, he is called Sujampati. For the romantic story of Sakka's marriage, see **Sujā**. Thus **Sujā**'s father, **Vepacitti**, became Sakka's father-in-law. Several quaint stories are related about father and son-in-law. The two sometimes quarrelled and at others lived together in peace (SN a.i.265).

Because he governs the **Devas** of **Tāvatiṁsa** he is called Devānaṁ Indo (See **Inda**).

Elsewhere (e.g., DN.ii.270; MN.i.252) Sakka is addressed as **Kosiya**.

He is also spoken of as **Yakkha**. MN.i.252; cf. SN.i.206 (*Sakkanāmako Yakkho*); at SN.i.47 **Māgha** *Devaputta* (Sakka) is called **Vatrabhū**, slayer of Vṛtra (SN a.i.83);

Sakka is also, in the Jātakas, called *Gandhabbarāja* (Ja.vi.260) and *Mahinda* (Ja.v.397, 411).

Sakka rules over **Tāvatiṁsa** *devaloka*, the lowest heaven but one of the Deva plane. His palace is **Vejayanta** and his chariot bears the same name. Though king of the **Tāvatiṁsa Devas**, he is no absolute monarch. He is imagined rather in the likeness of a chieftain of a **Kosala** clan. The **Devas** meet and deliberate in the **Sudhammā** *sabhā* and Sakka consults with them rather than issues them commands. On such occasions, the Four Regent Devas are present in the assembly with their followers of the **Cātummahārājika** world (see, e.g., DN.ii.207f., 220f). Among the **Tāvatiṁsa Devas**, Sakka is more or less *primus inter pares*, yet he surpasses his companions in ten things: length of life, beauty, happiness, renown, power; and in the degree of his five sense experiences: sight, hearing, smelling, taste and touch. AN.iv.242; these are also attributed to the rulers of the other *Deva* worlds.

In the **Saṁyuttanikāya** the Buddha gives seven rules of conduct, which rules Sakka carried out as a human being, thus attaining to his celestial sovereignty (SN.i.228, 229, 231; cf. Mil. 90; for details of these see **Magha**). When the **Devas**

fight the **Asuras** they do so under the banner and orders of Sakka. For details of Sakka's conquest of the **Asuras** see **Asura**. The **Asuras** called him *Jarasakka* (Ja.i.202). **Pajāpatī**, **Varuṇa** and **Isāna** are also mentioned as having been associated with him in supreme command (SN.i.219).

In the **Saṁyuttanikāya** a whole **Saṁyutta** – one of the shortest, consisting of twenty-five short *Suttas* – is devoted to Sakka.

- In the first and second *Suttas* Sakka praises energy (*viriya*);
- in the third he denounces timidity;
- in the fourth he shows forbearance to his enemy;
- in the fifth he advocates the conquest of anger by kindness;
- in the sixth kindness to animals;
- in the seventh he denounces trickery, even towards enemies (the enemy, in this case, is his father-in law, **Vepacitta**. Sakka had a reputation for great forbearance. In *Sutta* 22 a **Yakkha** is said to have come and to have sat on his throne, to anger him. But Sakka showed him great honour and the **Yakkha** vanished. The Commentary adds (SN.A.i.272) that it was no **Yakkha**, but a *Rūpāvacara Brahma*, named **Kodhabhakkha**, who had come to test Sakka's patience);
- and in the ninth he preaches courtesy and honour towards the wise.
- In the eleventh are described the seven life-long habits which raised him to his present eminent position;
- twelve and thirteen repeat this and explain his titles.
- In the fourteenth Sakka explains how new gods, who outshine the old ones, do so because they have observed the Buddha's teaching.
- In the fifteenth he describes as the most beautiful spot that where *Arahants* dwell;
- in the sixteenth he praises gifts to the Saṅgha (the story connected with this *Sutta* is that of Sakka, seeing the people of **Aṅga** and **Magadha** make preparations for a great sacrifice to **Mahā Brahma**, feels pity for them and comes among them in the guise of *Brahma*, advising them to take their offerings to the Buddha and seek his counsel (SN-a.i.270;
- in the seventeenth he praises the Buddha, but is told by **Sahampati** that he has selected the wrong attributes for praise.

- In eighteen to twenty he says that whereas Brahmins and nobles on earth and the gods of the **Cātummahārājika** world and of **Tāvatiṁsa** worship him, he himself worships good men and *Arahants*.
- Numbers twenty-one, twenty-two, twenty-four and twenty-five are against anger, and twenty-three is against deceit.

These and other passages show that Sakka was considered by the early Buddhists as a god of high character, kindly and just, but not perfect, and not very intelligent. His imperfections are numerous: in spite of his very great age (at Ja.ii.312, Sakka's life is given as lasting thirty million and sixty times one hundred thousand years), he is still subject to death and rebirth (AN.i.144); as an example of this, it is mentioned that **Sunetta** had thirty-five times been reborn as Sakka (AN.iv.105), a statement confirmed by the Buddha (AN.iv.89). Sakka is not free from the three deadly evils – lust, ill-will, stupidity (AN.i.144. The story of **Rohiṇī** shows that Sakka was very susceptible to the charms of beauty. He evidently liked other people to enjoy life and sent a heavenly dancer to amuse **Mahā Panāda** when nobody on earth could accomplish that feat (Snp a.ii.400). On another occasion, as Sakka was rejoicing in his triumph over the **Asuras**, he saw a crane on a hill top who wished to be able to eat fish without going down into the stream. Sakka immediately sent the stream in full flood, to the hill top (Ja.iii.252)); nor is he free from anxiety. He is timid, given to panic, to fright, to running away (he is mentioned in the Jātakas as frightened of ascetics who practised severe penances, lest they should unseat him from his throne, e.g., Ja.ii.394; also the stories of **Visayha**, **Lomasa Kassapa**, **Kaṇha**, **Akitti**, **Mahā Kañcana** and **Isisiṅga**.)

In the **Sakkapañhasutta** (*q.v.*), Sakka is said to have visited the Buddha at **Vediyagiri** in **Ambasaṇḍā** and to have asked him a series of questions. He sends **Pañcasikha** with his *vinā* to play and sing to the Buddha and to obtain permission for him (Sakka) to visit him and question him. It was Sakka who had given the *Beluvapaṇḍuvīnā* to **Pañcasikha** (Snp a.ii.394).

The Buddha says to himself that Sakka, for a long time past, has led a pure life, and gives him permission to question him on any subject. It is stated in the course of the *Sutta* (DN.ii.270) that it was not the first time that Sakka had approached the Buddha for the same purpose. He had gone to him at the

Saḷalaghara in **Sāvatthī**, but found him in meditation, with **Bhuñjatī**, wife of **Vessavaṇa**, waiting on him. He therefore left with a request to **Bhuñjatī** to greet the Buddha in his name. He also declares (DN.ii.286) that he has become a *Sotāpanna* and has earned for himself the right to be reborn eventually in the **Akaniṭṭhā** world, whence he will pass entirely away.

The Commentary says that Sakka was constantly seeing the Buddha and was the most zealous of the **Devas** in the discharge of his duties to the *Sāsana*. DN-a.iii.697. In the *Sutta* Sakka admits (DN.ii.284) that he visited other Brahmins and recluses as well. They were pleased to see him, and boasted that they had nothing to teach him; but he had to teach them what he knew. But this visit to the Buddha at **Vediyagiri** had a special object. Sakka saw signs that his life was drawing to an end and was frightened by this knowledge. He therefore went to the Buddha to seek his help. It adds that, as Sakka sat listening to the Buddha, he died in his old life and was reborn a new and young Sakka (DN a.iii.732; cp. Dhp a.iii.270); only Sakka himself and the Buddha were aware of what had happened. The Commentary continues (DN a.iii.740) that Sakka became an "*uddhaṁ sota*," treading the path of *Anāgāmīs*. As such he will live in **Avihā** for one thousand *kappas*, in **Atappa** for two thousand, in **Sudassanā** for four thousand, and will end in the **Akaniṭṭha** world, after having enjoyed life in the *Brahma*-worlds for thirty-one thousand *kappas*.

An account of another interview which Sakka had with the Buddha is given in the **Cūḷa Taṇhāsaṅkhayasutta** (*q.v.*). There the question arises regarding the extirpation of cravings. Sakka accepts the Buddha's answer and leaves him. Anxious to discover whether Sakka has understood the Buddha's teaching, **Moggallāna** visits Sakka and questions him. Sakka evades the questions and shows **Moggallāna** the glories of his **Vejayanta** palace. **Moggallāna** then frightens him by a display of *iddhi*-power, and Sakka repeats to him, word for word, the Buddha's answer. **Moggallāna** departs satisfied, and Sakka tells his handmaidens that **Moggallāna** is a "fellow of his" in the higher life, meaning, probably, that he himself is a *Sotāpanna* and therefore a kinsman of the *Arahant*.

In a passage in the **Saṁyutta** (SN.i.201) Sakka is represented as descending from heaven to make an enquiry about *Nibbāna*, and in another (SN.iv.269f.), as

listening, in heaven, to **Moggallāna**'s exposition of the simplest duties of a good layman. On another occasion, at **Vessavaṇa**'s suggestion, Sakka visited **Uttara** Thera on the **Saṅkheyyaka** Mountain and listened to a sermon by him (AN.iv.163f.). See also **Sakkasutta** (2) and (3).

The later books contain a good deal of additional information regarding Sakka. His city extends for one thousand leagues, and its golden streets are sixty leagues long; his palace **Vejayanta** is one thousand leagues high; the **Sudhammā** hall covers five hundred leagues, his throne of yellow marble (**Paṇḍukambalasilāsana**) is sixty leagues in extent, his white umbrella with its golden wreath is five leagues in circumference, and he himself is accompanied by a glorious array of twenty-five million nymphs (Ja.v.386). Other features of his heaven are the **Pāricchattaka** tree, the **Nandā** *pokkharaṇī* and the **Cittalatāvana** (DN a.iii.716; see also **Tāvatiṁsa**). His body is three *gāvutas* in height (Dhp a.iii.269); his chief conveyance is the marvellous elephant **Erāvaṇa** (*q.v.*), but he goes to war in the **Vejayanta** *ratha* (*q.v.*). Reference is often made to his throne, the **Paṇḍukambalasilāsana** (*q.v.*), composed of yellow stone. It grows hot when Sakka's life draws towards its end; or his merit is exhausted; or when some mighty being prays; or, again, through the efficacy of virtue in recluses or Brahmins or other beings, full of potency. Ja.iv.8; when the Buddha, however, sat on it, he was able to conceal it in his robe (Dhp a.iii.218).

Sakka's devotion to the Buddha and his religion is proverbial. When the Bodhisatta cut off his hair and threw it into the sky, Sakka took it and deposited it in the **Cūḷāmaṇicetiya** (Ja.i.65). He was present near the Bodhi-tree, blowing his **Vijayuttara** *saṅkha* (*q.v.*), when **Māra** arrived to prevent the Buddha from reaching Awakening (Ja.i.72). When the Buddha accepted **Bimbisāra**'s invitation to dine in his palace, Sakka, in the guise of a young man, preceded the Buddha and his monks along the street to the palace, singing the Buddha's praises (Vin.i.38). When the Buddha performed his **Yamakapāṭihāriya** at the foot of the **Gaṇḍamba**, it was Sakka who built for him a pavilion, and gave orders to the gods of the Wind and the Sun to uproot the pavilions of the heretics and cause them great discomfort (Dhp-a.iii.206, 208). When the Buddha returned to **Saṅkassa** from **Tāvatiṁsa**, whither he went after performing the Twin Miracle, Sakka created three ladders – of gold, of silver, and of jewels

respectively – for the Buddha and his retinue (Dhp a.iii.225).

Sakka was present at **Vesālī** when the Buddha visited that city in order to rid it of its plagues. His presence drove away the evil spirits, and the Buddha's task was thus made easier (Dhp a.iii.441). When the Buddha and his monks wished to journey one hundred leagues, to visit **Cūḷa Subhaddā** at **Uggapura**, Sakka, with the aid of **Vissakamma**, provided them with pavilions (*kūṭāgāra*) in which they might travel by air (Dhp a.iii.470). Once, when the ponds in **Jetavana** were quite dry, the Buddha wished to bathe and Sakka immediately caused rain to fall and the ponds were filled (Ja.i.330). In Sakka's aspect as **Vajirapāṇī** (*q.v.*) he protected the Buddha from the insults of those who came to question him. See also the story of **Ciñcāmāṇavikā**, when Sakka protected the Buddha from her charges. Sakka also regarded it as his business to protect the Buddha's followers, as is shown by the manner in which he came to the rescue of the four seven year old novices – **Saṅkicca**, **Paṇḍita**, **Sopāka** and **Revata** – when they were made to go hungry by a Brahmin and his wife (Dhp a.iv.176f.).

During the Buddha's last illness, Sakka ministered to him, performing the most menial tasks, such as carrying the vessel of excrement. Dhp a.iv.269f. He did the same for other holy men – e.g., **Sāriputta**. Sakka also waited on the Buddha when he was in **Gayāsīsa** for the conversion of the **Tebhātikajaṭilas** (Vin.i.28f.); see also the story of **Jambuka** (Dhp a.ii.59). The **Udāna** (Ud.iii.7) contains a story of Sakka assuming the guise of a poor weaver and **Sujā** that of his wife, in order to give alms to **Mahā Kassapa** who had just risen from a *jhāna*. They succeeded in their ruse, to the great joy of Sakka (cp. Dhp a.i.424f). On other occasions – e.g., in the case of **Mahā Duggata** Sakka helped poor men to gain merit by providing them with the means for giving alms to the Buddha (Dhp-a.ii.135ff.).

He was present at the Buddha's death, and uttered, in verse, a simple lament, very different from the studied verses ascribed to *Brahma*. (DN.ii.157; on the importance of this verse, however, see Dial.ii.176, n.1). At the distribution, by **Doṇa**, of the Buddha's relics, Sakka saw **Doṇa** hide the Buddha's right tooth in his turban. Realizing that **Doṇa** was incapable of rendering adequate honour to the relic, Sakka took the relic and deposited it in the **Cūḷāmaṇicetiya** (DN a.ii.609). And when **Ajātasattu** was making arrangements to deposit his

share of the relics, Sakka gave orders to **Vissakamma** to set up a *vālasaṅghātayanta* (fiery machine) for their protection (DN a.ii.613).

Sakka did all in his power to help followers of the Buddha in their strivings for the attainment of the goal, as in the case of **Paṇḍita** *Sāmaṇera*, when he sent the **Four Regent Gods** to drive away the birds, made the Moon deity shroud the moon, and himself stood guard at the door of **Paṇḍita**'s cell, lest he should be disturbed (Dhp a.ii.143; cf. the story of **Sukha** Dhp a.iii.96f.). Often, when a monk achieved his ambition, Sakka was there to express his joy and do him honour, see, e.g., the story of **Mahā Phussa** (Snp a.i.55f.).

He was ready to help, not only monks and nuns, but also eminent laymen, such as **Jotika** for whom he built a palace of wondrous splendour, and provided it with every luxury (Dhp a.iv. 207f). Sakka was always ready to come to the rescue of the good when in distress – e.g., in the case of **Cakkhupāla** when he became blind; Sakka led him by the hand and took him to **Sāvatthī**. Dhp a.i.14f. Many instances are found in the **Jātaka** where Sakka rescued the good in distress – e.g., **Dhammaddhaja**, **Guttila**, **Kaccāni**, the **Candakinnara**, **Sambulā**, **Kusa**, **Mahā Janaka**'s mother, **Candakumāra**'s mother, **Candā**, and **Mahosadha**.

He loved to test the goodness of men, as in the case of the leper **Suppabuddha**, to see if their faith was genuine. Dhp-a.ii.34f.; see also the story of the courtesan in the **Kurudhammajātaka** (Ja, 276, Ja.ii.380).

The **Jātaka** contains several stories of his helping holy men by providing them with hermitages, etc. – e.g., **Kuddālapaṇḍita**, **Hatthipāla**, **Ayoghara**, **Jotipāla** (**Sarabhaṅga**), **Sutasoma**, **Dukūlaka**, **Pārikā** and **Vessantara**. Sometimes, when he found that ascetics were not diligently practising their duties, he would frighten them – e.g., in the **Vighāsajātaka** (Ja 393) and **Somadattajātaka** (Ja 410). The **Aṅguttaranikāya** (iii.370f) contains a story of Sakka punishing a *Deva* called **Supatiṭṭha**, who lived in a banyan tree, because he failed to keep the *rukkhadhamma*.

Sakka appears as the guardian of moral law in the world. When wickedness is rampant among men, or kings become unrighteous, he appears among them to frighten them so that they may do good instead evil. He is on the side of the good against the wicked, and often helps them to realize their goal. Instances of

this are seen in the **Ambacora**, **Ayakūṭa**, **Udaya**, **Kaccāni**, **Kāma**, **Kāmanīta**, **Kumbha**, **Keḷisīla**, **Kharaputta**, **Cūḷa Dhanuggaha**, **Dhajavihetha**, **Biḷārikosiya**, **Maṇīcora**, **Mahā Kaṇha**, **Vaka**, **Sarabhaṅga**, **Sarabhamiga** and **Sudhābhojanajātaka**s. Sakka patronised good men; some of the more eminent he invited to his heaven, sending his charioteer **Mātali** to fetch them, and he showed them all honour – e.g., **Guttila**, **Mandhātā**, **Sādhīna**, and **Nimi**; others he rewarded suitably – see, e.g., the **Uragajātaka** (Ja 354).

The lesser gods consulted Sakka in their difficulties and problems e.g., in the case of the deity of **Anāthapiṇḍika**'s fourth gateway, who incurred the displeasure of **Anāthapiṇḍika** by advising him to refrain from too much generosity towards the Buddha and his monks (Ja.i.229). Sakka has also to deal with disputes arising among the **Devas** themselves (DN-a.iii.705). On several occasions Sakka helped the Bodhisatta in the practice of his Perfections e.g., as King **Sivi**, **Temiya**, **Nimi** and **Vessantara**, also in his birth as a hare; in this last story, the **Sasajātaka** (Ja 316, *q.v.*), Sakka paints the picture of a hare in the moon to commemorate the Bodhisatta's sacrifice.

Sakka sometimes answers the prayers of good and barren women and gives them sons – e.g., **Sumedhā**, **Sīlavatī**, **Candādevī**. Mention is also made of other boons granted by Sakka to various persons. Thus in the **Mahā Sukajātaka** (Ja 429) he visited the parrot who clung to the dead stump of a tree through gratitude, and granted him the boon that the tree should once more become fruitful (Ja.iii.493). He granted four boons to **Kaṇha**, that he might be calm, bear no malice or hatred against his neighbour, feel no greed for others' glory, and no lust towards his neighbour (Ja.iv.10). To **Akitti** he granted several boons, the last of which was that he should have no more visits from Sakka (Ja.iv.240f)! When **Sivi** became blind, Sakka gave him two eyes; these were not natural eyes, but the eyes of Truth, Absolute and Perfect (*saccapāramitā cakkhuṇī*). Sakka confesses that he has not the power of restoring sight; it was the virtue of **Sivi** himself which had that power (Ja.iv.410f). When **Sīlavatī** wished for a boon, Sakka, took her to heaven, where he kept her for seven days; then he granted that she should have two sons, one wise and ugly and the other a fool and handsome. He also presented her with a piece of *kusa* grass, a heavenly robe, a piece of sandalwood, the flower of the **Pāricchattaka** tree and a *Kokanda*-lute.

All this passed into the possession of **Kusa**, and, later, Sakka gave him the **Verocana** jewel (Ja.v.280f., 310). He gave **Phusatī**, mother of **Vessantara**, ten boons (Ja.vi.481f) and to **Vessantara** himself he gave eight (Ja.vi.572).

In the **Sarabhaṅgajātaka** (Ja 522, Ja.v.392) mention is made of four daughters of Sakka – **Āsā**, **Saddhā**, **Hirī** and **Sirī**. His wife, **Sujā**, accompanied him everywhere on his travels (e.g., Ja.iii.491), even into the world of men, because that was the boon she had asked for on her marriage to him (Dhp a.i.279). **Vessavaṇa** was Sakka's special friend (MN a.i.476f), and when one **Vessavaṇa** died, it was Sakka's duty to appoint a successor (Ja.i.328). **Mātali** (*q.v.*) is Sakka's charioteer and constant companion. **Vissakamma** (*q.v.*) is his "handy man." Sakka has twenty-five million handmaids and five hundred dove-footed nymphs (*kakuṭapādiniyo*), famed for their beauty. It was the sight of these which tempted the Buddha's step-brother, **Nanda**, to give up thoughts of **Janapadakaḷyānī Nandā** (Ja.ii.93). Sakka's special weapon is the **Vajirāvudha** and his special drum the **Āḷambara** (*q.v.*). His voice is sweet, like the tintinabulation of golden bells (SN-a.i.273).

It is Sakka's special duty to protect the religion of the Buddha in Ceylon. As the Buddha lay dying, he enjoined on Sakka the task of looking after **Vijaya** and his successors. This duty Sakka, in turn, entrusted to the god **Uppalavaṇṇa** (Mhv.vii.1ff). Sakka informed **Mahinda** of the right moment for his visit to Ceylon (Mhv.xiii.15). When **Devānampiyatissa** wished for relics to place in the **Thūpārāma** *Thūpa*, **Sumana** *Sāmaṇera* visited Sakka and obtained from him the right collar-bone of the Buddha, which Sakka had placed in the **Cūḷāmaṇicetiya** (Mhv.xvii.9ff). Again, when **Duṭṭhagāmaṇī** was in need of building materials for the **Mahā Thūpa**, it was Sakka who supplied them (Mhv.xxviii.6ff). On the occasion of the enshrining of the relics in the **Mahā Thūpa**, Sakka gave orders to **Vissakamma** to decorate the whole of Ceylon. He also provided the throne and casket of gold for the relics brought from the **Nāgā** world by **Soṇuttara** and was himself present at the festival, blowing his conch shell. (Mhv.xxxi.34, 75, 78)

Other **Cakkavāḷas** have also their Sakka (*aññehi Cakkavālehi Sakkā āgacchanti*; Ja.i.203.), and in one place (Ja.i.204) mention is made of many thousands of Sakkas.

It is evident from the foregoing account that, as Rhys Davids suggests (Dial.ii.297f), Sakka and Indra are independent conceptions. None of the personal characteristics of Sakka resemble those of Indra. Some epithets are identical but are evidently borrowed, though they are differently explained. The conception of the popular god which appealed to a more barbarous age and to the clans fighting their way into a new country, seems to have been softened and refined in order to meet the ideals of a more cultured and peaceful civilization. The old name no longer fitted the new god, and, as time went on, Sakka came to be regarded as an entirely separate god.

Sakka 02. A **Yakkha**. See **Sakkasutta** (1).

Sakka 03. Another form of **Sākya** (*q.v.*), e.g., AN.iv.195; v.334.

Sakkagaṅga. A river in Ceylon. Ras.ii.184.

Sakkaccavagga. The fourth section of the **Sekhiyā** in the **Vinayapiṭaka**. Vin.iv.191-4.

Sakkaccasutta. Four qualities, including zeal, desirable in those who practise meditation. SN.iii.267, 271, 277.

Sakkaṭa. *v.l.* **Kasakanda**. A **Yakkha** who, with five hundred others, stood guard over the fifth gate of **Jotiya**'s palace. Dhp a.iv.209.

Sakkatvā Sutta. **Sāriputta**, seated in seclusion and pondering as to whom a monk should respect and rely on, finds, in answer, that a monk should respect and revere the Buddha, the Dhamma and the Saṅgha, and should rely on goodwill. He visits the Buddha and consults him, and the Buddha tells him that his conclusions are correct. AN.iv.120f.

Sakkadattiya. This word, occurring several times in the **Jātaka**, is evidently not a name but an adjective, meaning "provided by **Sakka**" e.g., Ja.iii.463; iv. 489; vi. 21, etc.

Sakkanamassa Sutta 01. The Buddha tells the monks of how **Sakka** once ordered **Mātali** to fetch his chariot that he might visit his gardens. The chariot, was brought, and before entering it, **Sakka** clasped his hands and did obeisance to the several quarters. On being asked by **Mātali** as to whom he so honoured, **Sakka** answered that he worshipped all monks and laymen who led the virtuous life. SN.i.234.

Sakkanamassa Sutta 02. Similar to (1). The honour was paid to the Buddha. SN.i.235.

Sakkanamassa Sutta 03. Similar to (1). The honour was paid to the Saṅgha of monks. SN.i.236.

Sakkapañhasutta. The twenty-first Sutta of the **Dīghanikāya** (DN.ii.263-89). **Sakka** visits the Buddha at the **Indasālaguhā** in **Vediyagiri**, and, having obtained leave from the Buddha through **Pañcasikha**, asks a series of fourteen questions on the causes of:

- malice and avarice,
- favour and disfavour,
- of desire,
- of mental preoccupation,
- obsession (*papañca*),
- happiness (*somanassa*),
- sorrow (*domanassa*),
- equanimity,
- good behaviour of body and speech (as enjoined in the *Pātimokkha*),
- right pursuit (*pariyesanā*),
- control of the sense faculties,
- the presence of divers persuasions (*anekadhātu*), and
- failure in attaining the right ideal.

For details of this visit see **Sakka**. A summary of the *Sutta* is given at DN-a.iii.738.

The *Sutta* also contains the story of the **Sākiyan** maiden **Gopikā**. **Sakka** is greatly pleased with the Buddha's answers, and, together with eighty thousand

Devas, becomes a *Sotāpanna*.

In order to show his gratitude to **Pañcasikha**, he obtains for him as his wife, **Timbarū**'s daughter, **Bhaddā Suriyavaccasā**. The *Sutta* is quoted by name at SN.iii.13.

Buddhaghosa says that the *Sutta* comes under the **Vedalla** division. DN-a.i.24; also Gv.67.

Sakkapabba. A section of the **Vessantarajātaka**, dealing with the story of **Sakka** obtaining from **Vessantara** his queen **Maddī** as handmaiden and his restoration of her to **Vessantara**. Ja.vi.573.

Sakkasaṁyutta. The eleventh section of the **Saṁyuttanikāya** (SN.i.216-42). It contains twenty-five short discourses connected with **Sakka** (*q.v.*).

Sakkasutta 01. A **Yakkha** visits the Buddha at **Gijjhakūṭa** and tells him that he should not spend his time teaching others. The Buddha answers that he does it out of sympathy and compassion (SN.i.206).

The Commentary adds (SN-a.i.232) that this **Sakka** was a **Yakkha** belonging to **Māra**'s faction (*Mārapakkhiko*).

Sakkasutta 02. **Sakka**, king of the **Devas**, visits the Buddha at **Gijjhakūṭa** and asks him why only some beings are fully set free in this life. Because of grasping, answers the Buddha. SN.iv.101.

Sakkasutta 03. A series of four conversations which **Sakka** and his retinue had with **Moggallāna**, at **Jetavana**, on various simple topics, such as taking refuge in the Buddha, having unwavering faith in him, etc. SN.iv.269ff.

Sakkasenāpati. An office granted by **Kassapa V**. to his son, who was entrusted with the care of the *Dhammapotthaka* (?). **Kassapa**'s wife was **Devā**. The prince was later sent to India to help the **Paṇḍu** king against the king of **Coḷa**. There he died of the *upasagga*-plague. Cv.lii.52, 62, 72ff.

Sakkā. See **Sakyā**.

Sakkāyasutta 01. The Buddha teaches the monks about *sakkāya*, its arising, its cessation, and the way thereto. SN.iii.159.

Sakkāyasutta 02. It is by the realization of impermanence in all things that *sakkāyadiṭṭhi* can be abandoned. SN.iv.147.

Sakkāyasutta 03. **Sāriputta** tells **Jambukhādaka** that *sakkāya* is the five factors of grasping; the Noble Eightfold Path leads to its comprehension. SN.iv.259.

Sakkāra. See **Sakkhara**.

Sakkāsutta 01. **Mahā Nāma** visits the Buddha at **Nigrodhārāma**, where he was convalescing, and questions him regarding knowledge and concentration. **Ānanda**, wishing to save the Buddha's strength, takes **Mahā Nāma** aside and talks to him of *sīla*, *samādhi* and *paññā*, both of the learner (*sekha*) and of the adept (*asekha*). AN.i.219f.

Sakkāsutta 02. A large number of **Sākiyans** visit the Buddha at **Nigrodhārāma**, and he impresses on them the very great advantage of keeping the fast day well. AN.v.83.

Sakkupaṭṭhānavatthu. The story of **Sakka** ministering to the Buddha in his last illness. Dhp-a.iii.269f.

Sakkodana. A **Sākiyan**, one of the five sons of **Sīhahanu** and **Kaccānā** (Mhv.ii.20; Dpv.iii.45). He was brother to **Suddhodana**, the Buddha's father. MN a.i.289.

Sakkhara (*v.l.* **Sakkara**). A township of the **Sākiyans** where the Buddha once stayed with **Ānanda** (SN.v.2). It was not far from **Rājagaha** and was the residence of **Macchariya Kosiya** (Dhp-a.i.367; Ja.i.345). It was forty-five *yojanas* from **Jetavana**. Ja.i.348.

Sakkharasobbha. A port in **Rohaṇa** where **Iḷanāga** landed on his return from India to Ceylon. Mhv.xxxv. 28.

Sakkharālayagaṅgā. A river in Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.29; see Cv.Trs.i.322, n.1.

Sakkhisutta. A monk who does not know, for a fact, what things partake of failure, of stability, distinction and penetration, and is not strenuous, zealous, or helpful such a one is incapable (*abhabba*) of any achievement. AN.iii.426.

Sakyaputtiyā. The name given to the monks of the Buddha's Saṅgha, as followers of Sakyamuni, e.g., Ud.iv.8; DN.iii.84.

Sakyamuni. An epithet of the Buddha. See Bv.xxvi.9; Mil. 115.

Sakyā, **Sakka**, **Sākiyā**. A tribe in North India, to which the Buddha belonged. Their capital was **Kapilavatthu**. Mention is also made of other **Sākyan** settlements e.g., **Cātumā**, **Khomadussa**, **Sāmagāma**, **Devadaha**, **Silāvatī**, **Nagaraka**, **Medatalumpa**, **Sakkhara** and **Uḷumpa** (*q.v.*). Within the **Sākyan** tribe there were probably several clans, *gottā*. The Buddha himself belonged to the *Gotamagotta*. It has been suggested (e.g., Thomas: *Life and Legend of the Buddha*, 22) that this was a Brahmin clan, claiming descent from the ancient *Isi* **Gotama**. The evidence for this suggestion is, however, very meagre. Nowhere do we find the **Sākiyans** calling themselves Brahmins. On the other hand, we find various clans claiming a share of the Buddha's relics on the ground that they, like the Buddha, were *Khattiyas* (DN.ii.165). It is stated that the **Sākiyans** were a haughty people. Vin.ii.183; DN.i.90; Ja.i.88; Dhp a.iii.163. Xuanzang, however, found them obliging and gentle in manners (Beal-Xuan, op.cit., ii.14).

When the Buddha first visited them, after his Awakening, they refused to honour him on account of his youth. The Buddha then performed a miracle and preached the **Vessantarajātaka**, and their pride was subdued. They were evidently fond of sports and mention is made of a special school of archery conducted by a **Sākyan** family, called **Vedhaññā** (DN.iii.117; DN a.iii.905).

When the prince **Siddhattha Gotama** (later the **Buddha**) wished to marry, no **Sākyan** would give him his daughter until he had showed his proficiency in sport (Ja.i.58).

The **Sākiyans** evidently had no king. Theirs was a republican form of government, probably with a leader, elected from time to time. The administration and judicial affairs of the *gotta* were discussed in their *Santhāgāra*, or Mote Hall, at **Kapilavatthu**. See, e.g., DN.i.91; the **Sākiyans** had a similar Mote Hall at **Cātumā** (MN.i.457). The **Mallas** of **Kusinārā** also had a *Santhāgāra* (DN.ii.164); so did the **Licchavīs** of **Vesālī** (Vin.i.233; MN.i.228).

Ambaṭṭha (*q.v.*) once visited it on business; so did the envoys of **Pasenadi**, when he wished to marry a **Sākyan** maiden (see below). A new Mote Hall was built at **Kapilavatthu** while the Buddha was staying at the **Nigrodhārāma**, and he was asked to inaugurate it. This he did by a series of ethical discourses lasting through the night, delivered by himself, **Ānanda**, and **Moggallāna**. MN.i.353f.; SN.iv.182f; the hall is described at SN-a.iii.63; cf. Ud-a.409.

The **Sākiyans** were very jealous of the purity of their race; they belonged to the **Ādicca** *gotta*, (*Ādiccā nāma gottena, Sākiyā nāma jātiyā*, Snp. vs.423) and claimed descent from **Okkāka** (*q.v.*). Their ancestors were the nine children of **Okkāka**, whom he banished in order to give the kingdom to **Jantu** *kumāra*, his son by another queen. These nine children went towards **Himavā**, and, having founded **Kapilavatthu** (*q.v.* for details), lived there. To the eldest sister they gave the rank of mother, and the others married among themselves. The eldest sister, **Piyā**, later married **Rāma**, king of **Benares**, and their descendants became known as the **Koḷiyans** (see **Koḷiyā** for details). When **Okkāka** heard of this, he praised their action, saying, "*Sakyā vata bho kumārā, paramasakyā vata bho rājakumāra*; the young men are truly able, the young men are truly extremely able, hence their name came to be "Sakyā." Snp a.i.352f.; cf. DN a.i.258. **Okkāka** had a slave girl, **Disā**, her offspring were the **Kaṇhāyanas**, to which *gotta* belonged **Ambaṭṭha** (*q.v.*). The Mhv.ii.12ff gives the history of the direct descent of the Buddha from **Okkāka**, and this contains a list of the **Sākyan** chiefs of **Kapilavatthu**:

- **Okkāmukha** was **Okkāka**'s eldest son;

- **Nipuṇa**, **Candimā**, **Candamukha**, **Sivisañjaya**, **Vessantara**, **Jāli**, **Sīhavāhana** and **Sīhassara** were among his descendants.
- **Sīhassara** had eighty-two thousand sons and grandsons, of whom **Jayasena** was the last.
- **Jayasena**'s son was **Sīhahanu**, and his daughter **Yasodharā**.
- **Sīhahanu**'s wife was **Kaccāna**, daughter of **Devadahasakka** of **Devadaha**, whose son **Añjana** married **Yasodharā**.
- **Añjana** had two sons, **Daṇḍapāṇī** and **Suppabuddha**, and two daughters,
- **Māyā** and **Pajāpatī**.
- **Sīhahanu** had five sons and two daughters: **Suddhodana**, **Dhotodana**, **Sakkodana**, **Sukkodana**, **Amitodana**, **Amitā** and **Pamitā**.
- **Māyā** and **Pajāpatī** were married to **Suddhodana**, and **Māyā**'s son was Siddhattha, who became the Buddha.
- **Suppabuddha** married **Amitā** and they had two children, **Bhaddakaccānā** and **Devadatta**.
- The consort of the Bodhisatta was **Bhaddakaccānā**; their son was **Rāhula**.

From the very first there seems to have been intermarriage between the **Sākiyans** and the **Koḷiyans**; but there was evidently a good deal of endogamy among the **Sākiyans**, which earned for them the rebuke of the **Koḷiyans** in the quarrel between them "like dogs, jackals, and such like beasts, cohabiting with their own sisters, e.g., Snp-a.i.357; Ja.v.412 L; there were eighty-two thousand *rājās* among the **Koḷiyans** and **Sākiyans** (Snp a.i.140).

A quarrel, which broke out in the Buddha's lifetime, between the **Sākiyans** and the **Koḷiyans** is several times referred to in the books. The longest account is found in the introductory story of the **Kuṇālajātaka** (Ja 536). The cause of the dispute was the use of the water of the River **Rohiṇī** (*q.v.*), which flowed between the two kingdoms. The quarrel waxed fierce, and a bloody battle was imminent, when the Buddha, arriving in the air between the two hosts, asked them, "Which is of more priceless value, water or *Khattiya* chiefs?" He thus convinced them of their folly and made peace between them. On this occasion he preached five **Jātaka** stories – the **Phandana**, **Daddabha**, **Laṭukika**, **Rukkhadhamma** and **Vaṭṭaka** (**Sammodamāna**) – and the **Attadaṇḍasutta**.

To show their gratitude the **Sākiyans** and **Koḷiyans** gave each two hundred and fifty young men from their respective families to join the Saṅgha of the Buddha (Ja.v.412f.; for their history see also Snp-a.i.358f).

Earlier, during the Buddha's first visit to **Kapilavatthu**, when he had humbled the pride of his kinsmen by a display of miracles, each **Sākyan** family had given one representative to enter the Saṅgha and to help their famous kinsman. The wives of these, and of other **Sākiyans** who had joined the Saṅgha, were the first to become nuns under **Pajāpatī Gotamī** (*q.v.*) when the Buddha gave permission for women to enter the Saṅgha. Among the most eminent of the **Sākyan** young men, who now joined, were **Anuruddha**, **Ānanda**, **Bhaddiya**, **Kimbila**, **Bhagu** and **Devadatta**. Their barber, **Upāli**, entered the Saṅgha at the same time; they arranged that he should be ordained first, so that he might be higher than they in seniority and thus receive their obeisance, and thereby humble their pride Vin.ii.181f.; according to Dhp-a.i.133, eighty thousand **Sākyan** youths had joined the Saṅgha.

The Buddha states, in the **Aggaññasutta**, that the **Sākiyans** were vassals of King **Pasenadi** of **Kosala**. DN.iii.83 (*Sakyā... Pasenadi-Kosalassa anuyuttā bhavanti, karonti Sakyā rañño Pasenadimhi Kosale nipaccakāraṁ abhivādanaṁ paccupaṭṭhānaṁ añjalikammaṁ sāmīcikammaṁ*, the Sakyans... are subject to Pasenadi of Kosala. The Sakyans perform acts of deference toward King Pasenadi of Kosala - bowing, rising to greet him, saluting with joined palms, and proper courtesy); cf. Snp.vs 422, where the Buddha describes his country as being "*Kosalesu niketino* having a long connection with Kosala."

Yet, when **Pasenadi** wished to establish connection with the Buddha's family by marrying one of the daughters of a **Sākyan** chief, the **Sākiyans** decided in their Mote Hall that it would be beneath their dignity to marry one of their daughters to the King of **Kosala**. But as they dared not refuse **Pasenadi**'s request, the **Sākyan** chieftain, **Mahā Nāma**, solved the difficulty by giving him **Vāsabhakhattiyā** (*q.v.*), who was his daughter by a slave girl, **Nāgamuṇḍā**. By her **Pasenadi** had a son, **Viḍūḍabha**. When **Pasenadi** discovered the trick, he deprived his wife and her son of all their honours, but restored them on the intervention of the Buddha. Later, when **Viḍūḍabha**, who had vowed vengeance on the **Sākiyans** for the insult offered to his father, became king, he marched

into **Kapilavatthu** and there massacred the **Sākiyans**, including women and children. The Buddha felt himself powerless to save them from their fate because they had done wrong in a previous life by throwing poison into a river. Only a few escaped, and these came to be called the **Naḷasākiyā** and the **Tiṇasākiyā**. The Mhv-ṭ (p.180) adds that, during this massacre, some of the **Sākiyans** escaped to the **Himālaya**, where they built a city, which came to be called **Moriya** *nagara* because the spot resounded with the cries of peacocks. This was the origin of the **Moriya** dynasty, to which **Asoka** belonged (p.189). Thus **Asoka** and the Buddha were kinsmen.

Among the **Sākiyans** who thus escaped was **Paṇḍu**, son of **Amitodana**. He crossed the **Ganges**, and, on the other side of the river, founded a city. His daughter was **Bhaddakaccānā** (*q.v.*), who later married **Paṇḍuvāsudeva**, king of Ceylon. Thus the kings of Ceylon were connected by birth to the **Sākiyans**. Mhv.viii.18ff. Six of her brothers also came to Ceylon, where they founded settlements: **Rāma**, **Uruvela**, **Anurādha**, **Vijita**, **Dīghāyu** and **Rohaṇa** (Mhv.ix 6ff.).

Sakhāsutta 01. Seven qualities which make a man a desirable friend: he gives what is hard to give, does what is hard to do, bears what is hard to bear, confesses his own secrets, keeps others' secrets, does not forsake one in time of need, and does not despise one in time of one's ruin. AN.iv.31.

Sakhāsutta 02. Seven things which make a person a desirable friend: he is genial, pleasant, grave, cultured, eloquent, gentle, profound in speech, and urges one on at the proper time. AN.iv.32.

Sagara. A mythical king of the line of **Okkāka**. He had sixty thousand sons, who ruled in as many towns in **Jambudīpa**. Cv.lxxxvii.34; the legend of Sagara and his sons is given in the *Mahā Bhārata* (iii.106ff.).

Sagaradeva. A king who dug the ocean (DN-a.i.91; MN-a.ii.689). The reference is evidently to **Sagara** (*q.v.*), who, through anger, caused the earth to be excavated, and the earth came thus to have the ocean as her bosom. From this the ocean has come to be called **Sāgara**. *Mahā Bhārata* xii.29.

Sagāthapuññābhisandavagga. The fifth chapter of the **Sotāpattisaṁyutta**. SN.v.399-404.

Sagāthavagga 01. The first section of the **Saṁyuttanikāya**.

Sagāthavagga 02. The first chapter of the **Vedanāsaṁyutta**. SN.iv.204-16.

Sagga. A minstrel of **Tamba**, king of **Benares**. See the **Sussondījātaka** (Ja 360).

Saṅkantikā. A heretical sect, a division of the **Kassapiyā**. Mhv.v.9; Dpv.v.48.

Saṅkappajātaka (Ja 251). The Bodhisatta was once born into a very rich family of **Benares**. When his parents died he gave away his wealth, became an ascetic in the **Himālaya**, and developed *iddhi* powers. During the rains he returned to **Benares**, where, at the king's invitation, he lived in the royal park. For twelve years he did this, till, one day, the king had to leave to quell a frontier rebellion, after having instructed the queen to look after the ascetic. One evening the ascetic returned rather late to the palace, and the queen, rising hastily at his arrival, let her garment slip. The ascetic's mind became filled with thoughts of lust, and he lost his powers. On his return to the hermitage, he lay there for seven days without touching food. On his return, the king visited the ascetic, who explained that his heart had been wounded. Asking the king to retire from the hut, he once more developed his *jhāna*. He then took leave of the king and returned to **Himavā**.

The story was told to a monk who was filled with discontent because he had fallen in love with a woman whom he met on his alms rounds. The king is identified with **Ānanda**. Ja.ii.271-77.

Saṅkappavagga. The first chapter of the *Tikanipāta* of the **Jātaka Commentary** Ja.ii.271-321.

Saṅkamanattā Therī. An *Arahant*. Seeing **Koṇḍañña Buddha** walking along the road, she came out of her house and prostrated herself. The Buddha touched her head with his foot. Ap.ii.514.

Saṅkassa. A city, thirty leagues from **Sāvatthī** (Dhp a.iii.224). It was there that the Buddha returned to earth, after preaching the **Abhidhammapiṭaka** in **Tāvatiṁsa**, following the performance of the Twin Miracle under the **Gaṇḍamba** tree. As the time approached for the Buddha to leave **Tāvatiṁsa**, **Moggallāna** (**Anuruddha**, according to Snp a.ii.570; cf. Vsm., p.391) announced his coming return to the multitude, who had been waiting at **Sāvatthī**, fed by **Cūḷa Anāthapiṇḍika**, while **Moggallāna** expounded the Dhamma. They then made their way to **Saṅkassa**. The descent of the Buddha took place on the day of the *Mahā Pavāraṇa* festival. **Sakka** provides three ladders for the Buddha's descent from **Sineru** to the earth: on the right was a ladder of gold for the gods; on the left a silver ladder for **Mahā Brahma** and his retinue; and in the middle a ladder of jewels for the Buddha. The assembled people covered the earth for thirty leagues round. There was a clear view of the nine *Brahma* worlds above and of **Avīci** below. The Buddha was accompanied by **Pañcasikha**, **Mātali**, **Mahā Brahma** and **Suyāma**. **Sāriputta** was the first to welcome him (followed by **Uppalavaṇṇā**, Snp a.ii.570), and the Buddha preached the Dhamma, starting with what was within the comprehension even of a *puthujjana*, and ending with what only a Buddha could understand. On this occasion was preached the **Parosahassajātaka** (Ja 99, *q.v.*) to proclaim to the multitude the unparalleled wisdom of **Sāriputta** (Dhp a.iii.224ff.; see also Snp a.ii.570). It is said that the Buddha's descent to **Saṅkassa** had provided opportunity for **Moggallāna** to show his eminence in *iddhi*, **Anuruddha** in *dibbacakkhu*, and *puṇṇa* in skill in preaching, and the Buddha wished to give **Sāriputta** a chance of shining in his wisdom (ibid., *loc.cit.*; Ja.iv.266; see also **Jhānasodhana**, **Sarabhamiga**, and **Candābhajātaka**s). He therefore asked of **Sāriputta** questions which no one else could answer. The opening words of the **Sāriputtasutta** (*q.v.*) are supposed to refer to this descent from **Tusita** (*sic*). The site of the city gate of **Saṅkassa** is one of the "unchangeable" spots of the world (*avijahitaṭṭhānaṁ*). All Buddhas descend at that spot to the world of men after preaching the **Abhidhamma**

(Bv a.106, 247; MN a.i.371, etc.). From **Saṅkassa** the Buddha went to **Jetavana** (Ja.i.193). A shrine was erected on the spot where the Buddha's right foot first touched the ground at **Saṅkassa** (Dhp a.iii.227). When the Chinese pilgrims, Xuanzang and Faxian, visited the place, they found three ladders, which had been built of brick and stone by the ancients, to commemorate the Buddha's descent, but the ladders were nearly sunk in the earth (Beal-Xuan, op.cit., i.203; Faxian, p.24).

There was, in the Buddha's time, a deer park at **Saṅkassa** where **Suhemanta Thera** heard the Buddha preach (Thag-a.i.212). During the **Vajjiputta** controversy, **Revata Thera**, on his way from **Soreyya** to **Sahājāti**, went through **Saṅkassa**. The road he took passed through **Saṅkassa**, **Kaṇṇakujja**, **Udumbarā** and **Aggālapura** (Vin.ii.299f).

Saṅkassa is now identified with Saṅkissa Basantapura on the north bank of the Ikkhumatī (Kālīnadī), between Atranji and Kanoj, twenty-three miles west of Fatehgarh and forty-five north of Kanoj.

Saṅkāsanāsutta. The Buddha says that in the Four Ariyan Truths, as taught by him, there are numberless shades and variations of meaning. SN.v.430.

Saṅkicca 01. **Saṅkicca Thera**. He was born in a very eminent Brahmin family of **Sāvatthī**. His mother died just before his birth and was cremated, but he was found unburnt on the funeral pyre (cf. the story of **Dabba**). 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. Hence his name (*Saṅkunā chinnakkhikoṭitāya* = *Saṅkicco*). When he was discovered, they consulted soothsayers, who told them that if he lived in the household seven generations would be impoverished, but if he became a monk he would be the leader of five hundred. At the age of seven he came to know of his mother's death and expressed a wish to join the Saṅgha. His guardians agreeing to this, he was ordained under **Sāriputta**. He won *Arahant*-ship in the Tonsure hall (Thag-a.i.533).

At that time, thirty men of **Sāvatthī**, who had entered the Saṅgha and had practised the duties of higher ordination for four years, wished to engage in meditation. The Buddha, foreseeing danger for them, sent them to **Sāriputta**.

Sāriputta advised them to take with them the novice **Saṅkicca**, and they reluctantly agreed. After a journey of one hundred and twenty leagues, they came to a village of one thousand families, where they stayed at the request of the inhabitants, who provided all their needs. At the beginning of the rains, the monks agreed among themselves not to talk to one another; if any among them fell ill, he was to strike a bell. One day, as the monks were eating their meal on the banks of a neighbouring river, a poor man who had travelled far stood near them and they gave him some food. He then decided to stay with them, but after two months, wishing to see his daughter, he left the monks without a word. He travelled through a forest where lived five hundred robbers, who had vowed to offer a human sacrifice to a spirit of the forest.

As soon as they saw him, they captured him and prepared for the sacrifice. The man then offered to provide them with a victim of far higher status than himself, and led them to the monks. Knowing their habits, he struck the bell and they all assembled. When the robbers made known their design, each one of the monks offered himself as a victim, and in the end **Saṅkicca**, with great difficulty, persuaded the others to let him go. The thieves took **Saṅkicca**, and, when all was ready, the leader approached him with drawn sword. **Saṅkicca** entered into *samādhi*, and when the blow was struck, the sword buckled and bent at the end and split from hilt to top. Marvelling at this, the thieves did obeisance to **Saṅkicca**, and, after listening to his preaching, asked leave to be ordained. **Saṅkicca** agreed to this, and, having ordained them, took them to the other monks. There he took leave of them and went with his following to the Buddha. In due course, **Saṅkicca** received the higher ordination, and ten years later he ordained his sister's son, **Atimuttaka** (**Adhimuttaka**), who, likewise, ordained five hundred thieves. Dhp-a.ii.240ff.; see *s.v.* for the story of **Atimuttaka**.

Saṅkicca's story is often referred to – e.g., Vsm.313; Ja.vi.14. The **Nāgapetavatthu** contains a story of another of **Saṅkicca**'s pupils (Pv-a.53ff). The **Theragāthā** (Thag. vs. 597-607) contains a series of stanzas spoken by **Saṅkicca** in praise of the charms of the forest in reply to a layman who, wishing to wait upon him, wished him to dwell in the village.

Saṅkicca is one of the four novices mentioned in the **Catusāmaṇeravatthu**.

Saṅkicca's *iddhi* is described as *ñāṇavipphāra-iddhi* (Paṭis.ii.211; Bv a.24). The *iddhi* referred to in this connection is **Saṅkicca**'s escape from death while his mother's body was being burnt. Vsm., p.379.

Saṅkicca 02. See **Kisa Saṅkicca**, where **Saṅkicca** is given as a *gotta*-name.

Saṅkicca 03. The Bodhisatta, born as an ascetic. See the **Saṅkiccajātaka** (Ja 530).

Saṅkiccajātaka (Ja 530). The Bodhisatta was once born in the family of the chaplain of the king of **Benares** and was educated in **Takkasilā**, with the king's son. They became great friends, and, when the prince became viceroy, they lived together. The prince, having conceived the plan of killing his father in order to become king, confided this idea to **Saṅkicca**. The latter tried to dissuade him, but finding his efforts in vain, he fled to the **Himālaya**, where he became an ascetic. The prince killed his father, but was later filled with remorse and could find no peace of mind. He longed to see **Saṅkicca**, but it was not till fifty years later that **Saṅkicca**, with five hundred followers, came to the garden of **Dayāpassa** in **Benares**. The king visited him and questioned him on the results of wickedness. **Saṅkicca** described the horrors of hell awaiting the wicked, illustrating his story with stories

- of **Ajjuna** who annoyed the sage **Gotama**,
- of **Daṇḍaki**, who defied **Kisavaccha**,
- of the king of **Mejjha**, whose country became a desert,
- of the **Andhaveṇhudāsaputtā** who assailed **Dīpāyana**, and of **Cecca**, swallowed up by the earth.

After describing the terrors awaiting the victims of various hells, **Saṅkicca** showed the king the *Deva* worlds and ended his discourse, indicating the possibility of making amends. The king was much comforted and changed his ways.

He is identified with **Ajātasattu**, in reference to whose parricide and its consequences the story was related. It was not till **Ajātasattu** sought the Buddha and listened to his preaching that he found peace of mind. Ja.v.261-77.

Saṅkitasutta. A monk who haunts the house of a widow, an unmarried woman (*thullakumārī*), a eunuch, or the premises of a nun, is suspect. AN.iii.128.

Saṅkiliṭṭhābhā. A class of **Devas**. Beings are born in their world when they have absorbed the idea of tarnished brilliance. MN.iii.147.

Saṅkilesiyasutta. See **Kilesiyasutta**.

Saṅketahāla. *v.l.* **Guttahāla**, **Gottahāla**. A place in Ceylon where the **Damiḷas** captured **Brāhmaṇatissa**. Mhv ṭ. 613.

Saṅkha 01. The Bodhisatta, born as a Brahmin in **Molinī** *nagara* (**Benares**). See the **Saṅkhajātaka** (Ja 442).

Saṅkha 02. The Bodhisatta, born as a *seṭṭhi* of **Rājagaha**. See the **Asampadānajātaka** (Ja 131).

Saṅkha 03. A future king, who will be the **Cakkavatti** of **Ketumatī** at the time of the appearance of **Metteyya Buddha** in the world. He will raise up again the palace of King **Mahā Panāda** and live there. But later he will give it to the Saṅgha and become an *Arahant*. DN.iii.75f.; Anāg. p. 42 (vs. 10).

According to the Commentary (DN-a.iii.856), he was one of two cane workers (*naḷakārā*), father and son, who made a hut for a **Pacceka Buddha**. After death, both were born in heaven. The son became **Mahā Panāda**, and, later, **Bhaddaji**. The father is in the *Deva* world and will be reborn as **Saṅkha**. **Mahā Panāda**'s palace still remains un-destroyed, ready for his use.

Saṅkha 04. A **Nāga** king; a previous birth of **Rāhula**. Snp a.i.341; but elsewhere (e.g., SN a.iii.26) he is called **Pālita**. See **Pālita**.

Saṅkha 05. One of the treasure troves which arose from the earth for the use of the Bodhisatta in his last lay life. These appeared on the day of his birth. DN-a.i.284.

Saṅkha 06. The Bodhisatta born as a Brahmin in **Takkasilā**. He was the father of **Susīma**. See the **Saṅkhajātaka** (2).

Saṅkha 07. A general of **Kittisirimegha**; he lived in **Badalatthalī**. The king entrusted him with the celebrations in connection with the *upanayana* ceremony of **Parakkamabāhu** (afterwards **Parakkamabāhu I**.). When **Parakkamabāhu** returned to **Badalatthalī** in his tour of preparation, **Saṅkha** welcomed him and paid him all honour. But **Parakkamabāhu** proved treacherous and had him slain. Cv.lxiv.8f., 22f.; lxv.13f, 27f.

Saṅkha 08. A Sinhalese general who maintained a stronghold in **Gaṅgādoṇi** in the **Maṇimekhala** district, while **Māgha** ruled in the capital. Cv.lxxxi.7f.

Saṅkhajātaka 01. **Saṅkhabrāhmaṇajātaka** (Ja 442). The Bodhisatta was once born in **Molinī** *nagara* (**Benares**) as a very rich Brahmin, named **Saṅkha**. He spent six thousand daily on almsgiving. He had a ship built, equipped and prepared to sail for **Suvaṇṇabhūmi**. A **Pacceka Buddha**, seeing him with his divine eye, and foreseeing the danger in store for him, appeared before him on the way to the seaport. **Saṅkha** paid him all honour and presented him with his shoes and umbrella.

Saṅkha's ship sprang a leak on the seventh day. Taking with him one companion, he dived overboard and swam in the direction of **Molinī**. He swam thus for seven days, till **Maṇimekhalā**, seeing his plight, came to his rescue and offered him food. But this he refused, as he was keeping the fast. The goddess told him that his purity in worshipping the **Pacceka Buddha** had been the cause of her coming to his aid and offered him a boon. He chose to be sent back to **Molinī**. The goddess provided him with a ship full of treasure, and he returned safely to **Molinī** with his attendant.

The story was related by way of thanks to a pious layman of **Sāvatthī**, who, having entertained the Buddha and his monks for seven days, presented shoes to the Buddha and to the members of his Saṅgha.

Ānanda is identified with **Saṅkha**'s attendant and **Uppalavaṇṇā** with

Maṇimekhalā (Ja.iv.15-22). The story is also called the **Saṅkhabrāhmaṇajātaka**, e.g., Ja.iv.120.

Saṅkhajātaka 02. (Dhp-a 21.1). The Bodhisatta, named **Saṅkha**, was once born as a Brahmin in **Takkasilā** and had a son, **Susīma**. When **Susīma** was about sixteen, he took leave of his father and went to **Benares** to study the Vedas. His teacher, who was a friend of his father's, taught him all he knew, and then **Susīma** went to **Isipatana**, where lived some **Pacceka Buddhas**. He entered the Saṅgha under them, attained *Arahant*-ship, and died while yet young. Having heard no news of his son for some time, **Saṅkha** was alarmed and went to **Benares** in search of him. There, after enquiry, he heard of his son's death as a **Pacceka Buddha**, and was shown the shrine erected in his memory. **Saṅkha** weeded the grass round the shrine, sprinkled sand, watered it, scattered wild flowers round it, and raised aloft his robe as banner over it. He then planted his parasol over the top and departed.

The Buddha related the story to the monks at **Rājagaha**, after his return from **Vesālī**, to explain the unparalleled honours he had received during the journey. Because he had uprooted the grass round **Susīma**'s shrine, a road of eight leagues was prepared for him to journey comfortably; because he had spread sand, his route was also so spread; because he had scattered flowers, his route was covered with flowers; because he had sprinkled water, there was a shower in **Vesālī** on his arrival; because he had raised a banner and set up a parasol, the whole *cakkavāla* was gay with flags and parasols. Dhp a.iii.445f.; Khp-a.198f. The story is not given in the **Jātakaṭṭhakatha**.

Saṅkhatasutta. There are three condition marks in that which is "conditioned" (*Saṅkhata*). Its genesis is apparent, likewise its passing away and its changeability while it persists. AN.i.152.

Saṅkhatthalī, **Saṅkhanāyakatthalī**, **Saṅkhanāthatthalī**. An important place in the **Dakkhiṇadesa** of Ceylon, where **Kittisirimegha** had his capital. It was near **Badalatthalī**, and is mentioned several times in the account of the

campaigns of **Parakkamabāhu I**. Cv.lxiii.43; lxiv.22; lxvi.9; lxvii.78, 82; also Cv.Trs.i.241, n.2.

Saṅkhadhamanajātaka (Ja 60). The Bodhisatta was once a conch-blower. He went with his father to a public festival, where they earned a great deal of money. On their way through a forest infested with robbers, the son warned his father not to blow on his conch shell, but his father persisted, and they were plundered by the robbers.

The story was told to a self-willed monk who is identified with the father. Ja.i.284.

Saṅkhadhātu. One of the **Daṇḍanāyakabhātaro** (*q.v.*). Cv.lxxii.162.

Saṅkhapāla 01. The Bodhisatta born as a **Nāga** king. See the **Saṅkhapālajātaka** (Ja 521). **Saṅkhapāla** is evidently a generic name for the **Nāgas** of that world.

Saṅkhapāla 02. A king of **Ekabala**. **Mahosadha** (*q.v.*), hearing that he was collecting arms and assembling an army, sent a parrot to find out about it. The parrot reported that there was no reason to fear **Saṅkhapāla**. Ja.vi.390.

Saṅkhapāla 03. A lake in the **Mahiṁsakaraṭṭha**. It was the residence of the **Nāga** king, **Saṅkhapāla**. From the lake rose the river **Kaṇṇapeṇṇā**. Ja.v.162.

Saṅkhapāla 04. **Saṅkhapāla Thera**. A pupil of **Buddhadatta**, to whom he dedicated his **Vinayavinicchaya** Gv.40; PLC. 109.

Saṅkhapālajātaka (Ja 521). The Bodhisatta born as **Duyyodhana**, son of the king of **Rājagaha**. When he came of age his father handed over the kingdom to him, became an ascetic, and lived in the royal park. There **Duyyodhana** frequently visited him; finding this inconvenient, the ascetic went to **Mahiṁsakaraṭṭha** and lived in a hut on a bend of the **Kaṇṇapeṇṇā** River, which flows from the **Saṅkhapāla** Lake near Mount **Candaka**. There he was visited by the **Nāga** king **Saṅkhapāla**, to whom he preached the Dhamma. Later, **Duyyodhana** discovered the whereabouts of the ascetic and visited him.

There he saw the **Nāga**-king, and, impressed by his great magnificence, desired to visit the **Nāga**-world. On his return to the capital, **Duyyodhana** engaged in works of merit, and was born after death in the **Nāga** world and became its king under the name of **Saṅkhapāla**. In course of time, he grew weary of his magnificence, and, leaving the **Nāga** world, lived near the **Kaṇṇapeṇṇā**, on an ant hill, keeping the holy fast. As he lay there, sixteen men, roaming in the forest, saw him and seized him. They drove stakes into his body, and made holes in the stakes and fastened ropes to them in order to drag him along. But **Saṅkhapāla** showed no resentment. A landowner of **Mithilā**, called **Aḷāra**, saw him being ill-treated and had him released. Thereupon, **Saṅkhapāla** invited **Aḷāra** to the **Nāga** world, and **Aḷāra** lived there for one year. He later became an ascetic, and, in due course, visited **Benares**, where he told the king the story of his visit to the **Nāga** world. After the rains he returned to the **Himālaya**. The story was told to some laymen who kept the fast.

The Bodhisatta's father is identified with **Mahā Kassapa**, the king of **Benares** with **Ānanda**, and **Aḷāra** with **Sāriputta**. Ja.v.161-71. See also **Aḷāra**.

The story is given in the **Cariyāpiṭaka** (ii.10; see also Ja.i.45; MN a.ii.617; Bv a.50) to illustrate *Sīlapāramitā*.

Saṅkhabrāhmaṇajātaka. See the **Saṅkhajātaka** (Ja 442) (1).

Saṅkhavaḍḍhamāna. A river in Ceylon, which unites with the **Kumbhīlavāna**. At the spot where they unite, the **Sūkaranijjhara** was constructed. Cv.lxviii.32; see Cv.Trs.i.279, n.4.

Saṅkhasutta. The Buddha, at the **Pāvārika-ambavana**, has a discussion with **Asibandhakaputta** regarding the teachings of **Nigaṇṭha Nātaputta** and proves to him that **Nigaṇṭha**'s teachings are contradictory and misleading as compared with his own. The Ariyan disciple, by following the Buddha's teaching, cultivates kindliness, compassion and equanimity and suffuses the four quarters with these qualities, as easily as a powerful conch-blower fills the four quarters with sound. SN.iv.317f.

Saṅkhaseṭṭhi. See **Saṅkha** (1).

Saṅkhānasutta. Four powers that are in the world: of computation, cultivation, innocence and collectedness. AN.ii.142.

Saṅkhārasutta. Some people accumulate acts of body, speech and mind that are discordant; others those that are harmonious; yet others those that are both discordant and harmonious. AN.i.122.

Saṅkhāruppattisutta. The 120th *Sutta* of the **Majjhimanikāya**. A monk who possesses the five *saṅkhāras* ("plastic forces") of faith, virtue, learning, munificence and wisdom, if he cultivate and develop them, can be reborn in any condition or world he may desire; he can even, thereby, win *Nibbāna* (MN.iii.99ff).

The *Sutta* contains a long list of *Deva*-worlds and *Brahma* worlds.

Saṅkhittasaṁyutta. Mentioned by **Buddhaghosa** (SN a.ii.168) as an example of a collection of discourses connected with *Suññatā*. The reference is probably to the *Saṭṭhipeyyāla*. At **Saṁyutta** iv.148ff.

Saṅkhepaṭṭhakathā. A compilation quoted by **Buddhaghosa** as opposed to the **Mahā Aṭṭhakathā**, e.g., at Vin-a.ii.494.

Saṅkhepavaṇṇanā. A *navaṭīkā* by **Saddhammajotipāla** on the **Abhidhammatthasaṅgaha**. Gv.40.

Saṅkheyyapariveṇa. A monastery in **Sāgala** where **Āyupāla** and, later, **Nāgasena**, lived. **Milinda** visited this monastery to discuss with these monks. Mil. 19, 22, etc.

Saṅkhyāpakāsaka. A grammatical work by **Ñāṇavilāsa** of Laos. **Sirimaṅgala** wrote a *ṭīkā* on it. Bode, 47.

Saṅgagāma. A village in Ceylon, near the **Kālavāpi**. Cv.xlviii.91.

Saṅgayhasutta 01. On the six spheres of contact – eye, ear, etc. – and the necessity for controlling them in order to get rid of lust and hate. SN.iv.70f.

Saṅgayhasutta 02. **Māluṅkyaputta** visits the Buddha in his old age and asks for a teaching in brief. The Buddha teaches him to guard the six senses. SN.iv.72f.

Saṅgayhasutta 03. The Buddha explains to the monks that they are fortunate to be born as men, and neither in hell, where all things are uninviting, nor in heaven, where all things are attractive. SN.iv.126.

Saṅgahasutta. The four basis of sympathy (*saṅgahavatthu*) are charity, kind speech, kind action, and like treatment of all men. AN.ii.31 = AN.ii.248.

Saṅgāma. A king of **Magadha**. **Buddhaghosa**'s father, **Kesī** was his *Purohita*. Gv.66.

Saṅgāmaji Thera. He was the son of a very rich *seṭṭhi* of **Benares**. When he came of age, his parents married him and he had a son. One day he joined a party of people going to **Jetavana**, and, at the conclusion of the Buddha's sermon, asked the Buddha to ordain him. But the Buddha wished him to have his parent's leave. This he obtained only with the greatest difficulty and with the promise to visit them later. After ordination he lived in a forest grove, and soon afterwards attained *Arahant*-ship.

When he returned to **Sāvatthī**, after having paid homage to the Buddha, he spent the noonday under a tree. His parents, hearing of his arrival, went to see him. Their efforts to persuade him to return to lay life were too insistent, and he would not even speak to them. They returned discomfited and sent his wife and son to him. His wife appealed to him with various arguments, but he refused even to look at her. She then placed the child on his lap and went away. When she discovered that Saṅgāmaji would not even talk to his son, she took him away, saying that her husband was a useless man.

The Buddha saw all this with his divine eye and expressed his joy in verse. Ud.i.8; Ud-a.71ff.; the verse is quoted at **Netti**, p.150.

Posiya Thera was Saṅgāmaji's younger brother. Thag a.i.97.

Saṅgāmāvacarajātaka (Ja 182). The Bodhisatta was once a skilled elephant trainer. The king, in whose service he was, attacked **Benares**, riding the state elephant; but the elephant was so scared by the missiles and noise that he would not approach the place. Thereupon his trainer encouraged him, telling him that he should feel at home on the battlefield, and the elephant, impressed by his words, broke down all obstacles and achieved victory for his master.

The story was told in reference to the Buddha's step-brother **Nanda** (q.v), who, at first, kept the precepts of the Saṅgha, because the Buddha had promised to get for him the dove-footed nymphs (*kakuṭapādiniyo*) of **Sakka**'s heaven; but later, moved by **Sāriputta**'s words, he put forth effort and attained *Arahant*-ship. **Nanda** was the elephant and **Ānanda** the king. Ja.ii.92-5.

Saṅgārava. A very learned Brahmin of **Candalakappa**. One day he saw **Dhānañjānī** trip up, and heard her exclaim three times, "Glory to the Buddha, the *Arahant*, the all-enlightened." He blamed her for thus extolling a shavelling monk, but when she told him of the Buddha's marvellous qualities, he felt a desire to see him. Some time after, the Buddha went to **Candalakappa** and stayed in **Todeyya**'s Mango grove. When **Dhānañjānī** told Saṅgārava that he was there, Saṅgārava visited him and questioned him on his views on Brahmins. The Buddha said he had great regard for Brahmins who had here and now won the goal, having discovered unaided a doctrine before unknown. He himself was one of these. He then proceeds to describe how he came to leave the household life and how, in due course, he won Awakening.

Saṅgārava asks further whether there are any gods. The Buddha answers that of that there is no doubt; the whole world is in agreement on that point. Saṅgārava is pleased and accepts the Buddha as his teacher (MN.ii.209ff). **Buddhaghosa** says (MN a.ii.808) that Saṅgārava was the youngest of the **Bhāradvājas** (*q.v.*), brothers of **Dhānañjānī**'s husband.

The **Saṁyutta** (SN.i.182f) mentions a Saṅgārava who is perhaps distinct from the above. He lived in **Sāvatthī** and was a "bath ritualist," believing in purification by water, bathing morning and evening. The Buddha, at **Ānanda**'s request, visited his house and preached to him the Dhamma, after which he became the Buddha's follower. The Commentary (SN a.i.207) explains that

Ānanda and Saṅgārava had, as laymen, been friends, and **Ānanda** was anxious to prevent "this wretch (*varāko*) who, for all our friendship has contracted wrong views, from becoming a hell-filler; moreover he has a circle of friends, and hundreds may follow if he is converted."

Another **Saṁyutta** passage (SN.v.121f.; see **Saṅgāravasutta** 3) contains a *Sutta* in which the Brahmin Saṅgārava visits the Buddha and asks him why he can remember certain mantras with great ease and others not at all. It may be this same Brahmin who is mentioned several times also in the **Aṅguttara**. AN.i.168 f; iii.230f.; v. 232, 252. For details see **Saṅgāravasutta** (4-7).

The Commentary states (AN-a.i.396) that he was an overseer in charge of the repair of the dilapidated buildings in **Rājagaha** (*Rājagahanagare jiṇṇapaṭisaṅkharaṇakārako āyuttakabrāhmaṇo*).

Saṅgāravasutta 01. The 100th *Sutta* of the **Majjhimanikāya**. It contains an account of the discussion between the Buddha and **Saṅgārava** *Brāhmaṇa* of **Candalakappa**. See **Saṅgārava**. MN.ii.209ff.

Saṅgāravasutta 02. An account of the visit of the Buddha and **Ānanda** to **Saṅgārava** *Brāhmaṇa* of **Sāvatthī**. **Saṅgārava** explains to the Buddha that he washes away his faults by bathing morning and evening. The Buddha says that the only true purification is through the Dhamma. SN.i.182f.

Saṅgāravasutta 03. The Buddha explains to **Saṅgārava** that mantras learnt at a time when the heart is possessed by sensual lust, malevolence, sloth and torpor, excitement and flurry, doubt and wavering, are easily forgotten; as is the case of a man who tries to see his reflection in a bowl of water, either mixed with some dye, or heated on the fire, or overspread with mossy grass, or ruffled by the wind, or muddied and set in the dark. The cultivation of the seven *bojjhaṅga* will remove these disadvantages. SN.v.121ff.; cf. No. 5 below.

Saṅgāravasutta 04. **Saṅgārava** visits the Buddha and states that a Brahmin is of more use than a *Paribbājaka* because he not only performs sacrifices himself, but makes others do likewise. The Buddha says that the appearance of a **Tathāgata** in the world is of benefit to many beings. **Ānanda** asks **Saṅgārava**

which of the two practices appears to him the simpler and of greater profit. **Saṅgārava** evades a straight answer, even though asked three times. The Buddha then tells him of the marvels of *iddhi*, *ādesanā* and *anusāsanā* possessed by monks, and describes them in detail. **Saṅgārava** admits that the *ādesanāpāṭihāriya* appeals most to him. The Buddha tells him that numerous monks in the Saṅgha possess all three marvels. AN.i.168ff.

Saṅgāravasutta 05. **Saṅgārava** visits the Buddha and questions him on the power of remembering mantras. Same as No. 3 above. AN.iii.230f.

Saṅgāravasutta 06. The Buddha tells **Saṅgārava**, in answer to a question, that wrong view, wrong thinking, speech, action, living, effort, mindfulness, concentration, knowledge and release, are the "hither shore" and their opposites the "further shore." AN.v.232f.

Saṅgāravasutta 07. The Buddha tells **Saṅgārava** that taking life, theft, wrong sexual conduct, falsehood, spiteful and bitter speech, idle babble, coveting, harmfulness, wrong view, are the "hither shore" and abstention from these is the "further shore." AN.v.252f.

Saṅgillagāma. A village in Ceylon, the residence of **Bhayasīva**. Cv.xli.69.

Saṅgītisutta. The thirty-third *Sutta* of the **Dīghanikāya** (DN.iii.207ff), preached at **Ubbhaṭaka**, the new Mote Hall of the **Mallas** of **Pāvā**. They had invited the Buddha to consecrate it by preaching there, and this he did until late into the night. Then, seeing that his audience wished for more, he asked **Sāriputta** to continue the preaching while he himself rested. **Sāriputta** therefore preached the Saṅgītisutta, at the end of which the Buddha expressed his great appreciation of **Sāriputta**'s exposition.

This *Sutta*, like the **Dasuttara**, is arranged in a new plan – which is regularly followed in the **Aṅguttaranikāya** of grouping the points or chief items brought forward, numerically, in arithmetical progression – in this case 1 to 10. This scheme is a kind of thematic index to the doctrines scattered through the Four *Nikāyas*.

The Sarvāstivādins held this *Sutta* in high esteem, and included it (under the name of Saṅgītipariyāya) among the seven books constituting their **Abhidhammapiṭaka**. The Tibetan recensions attribute the *Sutta* to **Mahā Koṭṭhita**. See Takākusu's article on the Sarvāstivādins (JPTS 1904-5).

The *Sutta* treats of the *dasadhammā* (or ten conditions) in much the same way as the **Puggalapaññatti** deals with the *dasapuggalā* (ten individuals).

Saṅgha 01. An astrologer (*saṁvaccarikanāyaka*) who predicted the destiny of **Kitti** (afterwards **Vijayabāhu I**.). It was this prediction which made **Buddharāja** support **Kitti**. Cv.lvii.48.

Saṅgha 02. Father of **Sūranimmila**; he was the father of seven sons and lived in **Khaṇḍaviṭṭhika**. Mhv.xxiii.19.

Saṅgha 03. An *upāsaka* who will wait on **Metteyya Buddha** (Anāg. vs. 61) and be his chief lay patron. Ibid., 98.

Saṅgha 04. A minister of **Duṭṭhagāmaṇī**. He gave alms, in circumstances that won applause from the deity of the king's parasol, to **Mahā Nāga Thera** of **Koṭagallapabbata**, to a monk of **Timbarugāma**, and to another of *Devagirivihāra* and **Cetiyapabbata**. The king sent for him and made him Treasurer. It is probably this same Saṅgha that is mentioned in the Extended **Mahā Vaṁsa** (xxxii.246) as destined to become the chief patron of **Metteyya Buddha**. His wife was **Saṅghadattā** (*q.v.*). Ras.ii.75f, 180.

Saṅgha 05. A minister of **Kākavaṇṇatissa**; his brother was **Cūḷa Saṅgha** and his daughter **Kiñcisaṅghā**. When the latter was taught cooking, the first meal she made was given to the monks. Thus she came to be called *Saṅghupaṭṭhāyikā*. Later, she was abandoned by her parents at **Nigrodhasālakhaṇḍa**, but she was rescued by **Sakka** in the guise of a youth. She gave alms to a monk of **Cittalapabbata** when she had been starving for seven days, and also gave her only garment, herself wearing leaves. The king heard of this from the deity of his parasol, and, having sent for her, gave her in marriage to one of his sons. Ras.ii.45f.

Saṅghakapiṭṭha. See **Kapiṭṭha**.

Saṅghatissa 01. A **Lambakaṇṇa** who became king of Ceylon (303-7 CE.) after slaying **Vijayakumāra**. He set up a parasol on the **Mahā Thūpa** and did other works of merit. Having heard from the Thera **Mahā Deva** of **Dāmahālaka** of the merits of giving rice gruel, he arranged for a regular distribution of it. He used to visit **Pācīnadīpaka** in order to eat *jambu* fruits there, and the people, annoyed by his visits, poisoned him. He was succeeded by **Saṅghabodhi**. Mhv.xxxvi.58ff.; Dpv.xxii.48f.

Saṅghatissa 02. Called **Asiggāha**. He succeeded **Aggabodhi II**. as king of Ceylon (611-13 CE.). **Moggallāna** (afterwards **Moggallāna III**.) rose against him, and **Anurādhapura** was deserted by the people. **Saṅghatissa** was once forced to eat food prepared for the monks at the **Mahā Pāli**. His *Senāpati* proved treacherous, the king was defeated in battle and was forced to flee to **Merumajjara**. From there he went to **Veḷuvana**, where, at the suggestion of the monks, he put on yellow robes and went towards **Rohaṇa** with his son and minister. He was, however, recognized and taken captive at **Maṇihīra**, brought to **Sīhagiri**, and beheaded at the command of **Moggallāna**. His son asked to be beheaded before him, and his request was granted; his minister was also beheaded, because he refused to leave his king. **Saṅghatissa** had another son, **Jeṭṭhatissa**. Cv.xliv.1ff.; see Cv.Trs.i.74, n.1.

Saṅghatissa 03. A viceroy (*Uparāja*) of **Aggabodhi IV**. He built the **Uparājaka** *pariveṇa*. Cv.xlvi.24.

Saṅghadatta Thera. He lived in **Mahā Lenavihāra** and for twelve years, during the **Brāhmaṇatiya** famine, a deity looked after him. In the past he had given a meal to a hungry dog. Ras.ii.181f.

Saṅghadattā. Wife of the minister **Saṅgha**, who married her because she walked instead of running in a shower of rain. She gave a robe to **Cūḷanāga** Thera of Pidhanagalla, and **Sakka** provided her with divine robes, which she offered at Dakkhiṇacetiya and Ratanamalicetiya. Ras.ii.177f.

Saṅghadāyikā. See **Saṅghadāsī** 1.

Saṅghadāsī 01. The youngest of the seven daughters of **Kikī**, king of **Benares**. She was **Visākhā** in the present age (Ja.vi.481). One day, as she was giving the five products of the cow to a company of twenty thousand monks, she persuaded them to accept her gifts even when they covered their bowls, saying: "Enough, enough." For this reason, when, as **Visākhā**, she was given cattle by her father at the time of her marriage, other herds of cattle joined them, in spite of the efforts of men to prevent them (Dhp-a.i.396f., 418).

The **Apadāna**, however, gives her name as Saṅghadāyikā. Ap.ii.655 (vs. 16).

Saṅghadāsī 02. An eminent nun of **Jambudīpa**. Dpv.xviii.10.

Saṅghanandi. A monk to whom is attributed the *Vutti* of **Kaccāyana**'s grammar. PLC.180.

Saṅghapāla 01. A *pariveṇa*, residence of **Goṭhābhaya** Thera (xxxvi.114). The **Mahā Vaṁsa** Commentary (Mhv ṭ. 673) calls it Saṅghapālaṅgaṇa.

Saṅghapāla 02. A monk of the **Mahā Vihāra**, teacher of **Buddhaghosa**. (Cv.xxxvii.232). The **Visuddhimagga** was composed according to the wishes of **Saṅghapāla**. Vsm., p.711.

Saṅghabedakajātaka (Ja.iii.211). Probably another name for the **Sandhibhedajātaka** (Ja 349). Cf. **Kosambījātaka** (Ja 428).

Saṅghabodhi. A **Lambakaṇṇa**, king of Ceylon (307-9 CE.), generally called **Sirisaṅghabodhi**. He succeeded **Saṅghatissa** and set up a *salākā*-house in the **Mahā Vihāra**. He was a very good king, and made rain fall by virtue of his goodness. He quelled the **Yakkha Rattakkhi**, who devastated his territory. When his treasurer, **Goṭhakābhaya**, rose in revolt, he abdicated in his favour and became an ascetic. Later, he gave his head in gratitude to a poor man who gave him a meal, so that the man could win from the king the price which had been set on his head. (Mhv.xxxvi.73ff.; Dpv.xxii.53f).

The legend of the king surrendering his head is famous in Ceylon, and forms the theme of a Pāli Chronicle, the *Hatthavanagallavihāravaṁsa*.

Saṅghabhaddā. A queen of **Aggabodhi II**. Cv.xlii.42.

Saṅghabhedakakhandhaka. The seventh chapter of the **Cūḷa Vagga** of the **Vinayapiṭaka**. Vin.ii.180-206.

Saṅghabhedakagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv. 125, 127.

Saṅghabhedaparisakkanavatthu. The story of how **Devadatta** informed **Ānanda** of his intention to bring about schism in the Saṅgha. Dhp a.iii.154f.

Saṅghabhedasutta. The results of bringing about dissension in the Saṅgha. AN.v.74.

Saṅghamāna. A **Malaya** king. Cv.xlvii.3.

Saṅghamitta. A **Coḷa** monk, follower of the **Vetullavāda**. At the **Thūpārāma** he defeated in argument the Thera **Goṭhābhaya**, and became a favourite of King **Goṭhābhaya**, being appointed tutor to his sons, **Jeṭṭhatissa** and **Mahā Sena**. When **Jeṭṭhatissa** came to the throne, **Saṅghamitta** returned to **Coḷa**, as he was not greatly liked by the king; but on the accession of **Mahā Sena** he returned to Ceylon.

Acting on **Saṅghamitta**'s advice, **Mahā Sena** decreed that no alms should be given to the monks of **Mahā Vihāra** and all the treasures belonging to **Mahā Vihāra** were taken to **Abhayagiri** with the help of the minister **Soṇa**. **Saṅghamitta** had the **Lohapāsāda** destroyed. It was not till his favourite minister, **Meghavaṇṇābhaya**, rose in revolt against him, that **Mahā Sena** saw the error of his ways and cast off **Saṅghamitta**. While the king was away, **Saṅghamitta** attempted to destroy the **Thūpārāma**, and one of the king's wives persuaded a labourer to kill both **Saṅghamitta** and **Soṇa**. Mhv.xxxvi.113f; xxxvii.2ff.; Cv.xxxviii.55, 58.

Saṅghamittavihāra. A monastery in Ceylon, restored by **Aggabodhi V**. Cv.xlviii.6.

Saṅghamittā Therī. Daughter of **Asoka** and sister of **Mahinda**. She was born in **Ujjenī** and was married to **Aggibrahmā** – who later joined the Saṅgha – and had by him a son, **Sumana**. She was ordained in her eighteenth year together with **Mahinda**, her preceptor being **Dhammapālā** and her teacher **Āyupālā** (Mhv.v.190-208; xiii.4, 11; DPv.vi.17; vii.18, 19; xv.77, 90; xvii.20; xviii.11, 25; Vin-a.i.51).

After her ordination and attainment of *Arahant*-ship she lived in **Pāṭaliputta**, and, when **Anulā** and other women of **Devānampiyatissa**'s court at **Anurādhapura** wished to enter the Saṅgha, **Devānampiyatissa**, at **Mahinda**'s suggestion, sent an embassy, led by **Ariṭṭha**, to **Asoka**, asking that **Saṅghamittā** might be sent to Ceylon, and with her a branch of the Bodhi-tree for **Anurādhapura**. **Asoka** granted the request, and sent **Saṅghamittā**, by sea, with eleven other nuns, carrying a branch of the Bodhi-tree. On the way, when **Nāgas** surrounded the Bodhi-tree, **Saṅghamittā** frightened them away by assuming the form of a **Garuḍa**. She landed at **Jambukola**, and, after her arrival at **Anurādhapura**, ordained **Anulā** and her companions. She lived at the **Upāsikāvihāra**, and had twelve buildings erected there for the use of the nuns. Later, the king built for her the **Hatthāḷhakavihāra**.

She died at the age of fifty-nine, in the ninth year of the reign of King **Uttiya**, and celebrations, lasting one whole week, were held in her honour throughout Ceylon. Her body was cremated to the east of the **Thūpārāma** near the (later) **Cittasālā**, in sight of the Bodhi-tree, on a spot indicated by the Therī herself before her death. **Uttiya** had a *Thūpa* erected over her ashes. Mhv.xviii.13f.; xix.5, 20, 53, 65, 68ff., 83f.; xx.48ff.; Vin-a.i.90f.

Saṅgharakkhita 01. **Saṅgharakkhita Thera**. He belonged to a wealthy family of **Sāvatthī**, and, after joining the Saṅgha, lived with another monk in a forest tract, meditating. Near them a doe had given birth in a thicket to a fawn. While she tended it, her love kept her always near it, and she was famished for lack of grass and water. On seeing her, the Thera repeated: "Alas! this world

suffers, bound in bonds of craving," and with this as his incentive, he developed insight and won *Arahant*-ship. Seeing his companion cherish wrong thoughts, the Thera admonished him in a verse (Thag.vs.109) and he, too, became an *Arahant*.

Ninety-four *kappas* ago, **Saṅgharakkhita** saw seven **Pacceka Buddhas** at the foot of a rock and offered them *kadamba*-flowers. Ninety-two *kappas* ago he was king seven times, under the name of **Phulla** (Thag-a.i.216f).

He is evidently identical with **Kadambapupphiya** of the **Apadāna**. Ap.i.178.

Saṅgharakkhita 02. A monk, probably of Ceylon. Reference is made (Vsm.194; Dhs a.200) to a novice under him who, seeing the king on an elephant's back, developed thoughts of the foulness of the body and became an *Arahant*.

Saṅgharakkhita 03. A novice, nephew of **Mahā Nāga Thera**. He became an *Arahant* in the Tonsure hall, and, having discovered that no other monk had made the **Vejayantapāsāda** tremble, on the very day he became an *Arahant*, the novice, standing on it, tried in vain to shake it. The nymphs within laughed at him. Discomfited, he sought his teacher, who was spending his siesta in a cave on the edge of the ocean, and, having consulted him, he returned to **Vejayanta**. The nymphs again laughed at him, but he made a resolve that the space on which **Vejayanta** stood should turn into water. When this happened, he touched the pinnacle of the palace with his toe and it rocked till the nymphs begged for mercy. DN-a.ii.558f.

Saṅgharakkhita 04. See also **Bhāgineyya Saṅgharakkhita** and **Mahā Saṅgharakkhita**.

Saṅgharakkhita 05. A Thera of Ceylon. He was a pupil of **Sāriputta** and **Medhaṅkara**. He wrote several books dealing with grammar, rhetoric, and prosody: the **Vuttodaya**, **Subodhālaṅkāra**, **Susaddasiddhi**, **Sambandhacintā**, **Yogavinicchaya** and **Khuddasikkhā** *ṭīkā*. PLC.197f.; Gv.6. 66. 71; *Sisters* 69. 70; Svd.1209.

Saṅgharakkhita 06. An Elder, who lived in the time of **Vijayabāhu III**. The king made him head of the Saṅgha and entrusted him with the Tooth Relic and the Alms Bowl; he also gave into his charge the education of the heir to the throne. Cv.lxxxi.76f.

Saṅgharakkhita 07. An eminent monk in the time of **Kittisirirājasīha**. He was entrusted by the king with the restoration of the **Majjhapallivihāra**. Cv.c.234.

Saṅghasivā. Wife of **Mahā Tissa**. She was the daughter of the ruler of **Rohaṇa** and had three sons: **Aggabodhi**, **Dappula** and **Maṇi akkhika**. Cv.xlv.39.

Saṅghasutta. The Buddha tells **Upāli** of ten things which disunite the Saṅgha and their ten opposites which unite it. AN.v.73.

Saṅghasena. A building in the **Mahā Vihāra**, erected by **Sena I**. and his queen, **Saṅghā**. Cv.l.70.

Saṅghasenapabbata. A building in the **Abhayagirivihāra**, erected by **Saṅghā**, wife of **Sena II**. Cv.li.86.

Saṅghā 01. **Saṅghā Therī**. She belonged to Prince **Siddhattha**'s court, and having joined the Saṅgha with **Pajāpatī Gotamī**, became an *Arahant*. Thīg. vs. 18; Thīg a.24.

Saṅghā 02. Daughter of **Mahā Nāma** and step-sister of **Sotthisena**. She killed **Sotthisena** and gave the kingdom to her husband, who was his umbrella bearer, but he died within a year. Cv.xxxviii.1f.

Saṅghā 03. Wife of King **Māṇavamma**. She was the daughter of the *Malayarāja* **Saṅghasena**. Cv.xlvii.3, 8.

Saṅghā 04. Daughter of **Aggabodhi VI**. and wife of **Aggabodhi VII**. Her husband once struck her in anger, and, when she complained to her father, he

sent her to a nunnery. There her maternal cousin, also called **Aggabodhi**, became friendly with her and ran away with her to **Rohaṇa**. But her husband made war on him and seized both him and **Saṅghā**. After that, husband and wife lived in peace. Cv.x1viii.54ff.

Saṅghā 05. *Mahesī* of **Sena I**. She and her husband built the **Pubbārāma** and the **Saṅghasenārāma** in the **Mahā Vihāra**. **Saṅghā** also built the **Uttaravihāra** and the **Mahindasena** *pariveṇa*. Cv.l.7, 69, 79.

Saṅghā 06. Daughter of **Kittaggabodhi** and **Devā** and wife of **Sena II**. She had a son (**Kassapa V**.). She built the **Saṅghasenapabbata** *ārāma* and placed a sapphire diadem on the stone image of the Buddha. Cv.i.58; *li*. 6, 9, 86; **Saṅghā**'s son (**Kassapa V**.) is called *dvayābhiseka sañjāta* (born of the twice-anointed queen). Tradition has it that after the death of **Sena II**. she became the wife of his successor, who made her his *mahesī*.

Saṅghā 07. Wife of **Kassapa V**. She was a daughter of **Mahinda**, *yuvarāja* of **Sena II**. and of **Tissā**. Cv.li. 15, 18.

Saṅghā 08. An *upāsikā*, mentioned among those who will wait on **Metteyya Buddha**. She will be his chief patron among lay women. Anāg. vs. 61, 99.

Saṅghāṭagāma. A village given by **Vijayabāhu I**. to the **Lābhavāsīs**. Cv.lx.68.

Saṅghāta. A *Niraya*. It is so-called because massive rocks of heated iron meet and crush the victims. Ja.v.256, 270.

Saṅghādisesa. The second division of the **Pārājikā** of the **Vinayapiṭaka**. It comprises thirteen rules, violation of which involves temporary separation from the Saṅgha.

Saṅghupaṭṭhāka Thera. An *Arahant*. He was a servant in the monastery of **Vessabhū Buddha** and waited on the Saṅgha with great devotion. Seven *kappas* ago he was king seven times, under the name of **Samotthata**. Ap.i.191.

Saṅghupaṭṭhāyikā. Another name for **Kiñcisaṅghā** (*q.v.*).

Sacakkhu. Five *kappas* ago there were twelve kings of this name, previous births of **Ekadhammasavanīya** (or **Maggasaññaka**) Thera. Thag a.i.152; Ap.i.151.

Sacittavagga. The sixth chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.92-112.

Sacittasutta. Like a man or woman fond of self-adornment, examining the reflection of the face to see if it is clean, even so should a monk examine himself, and, finding evil qualities in himself, should strive to get rid of them as earnestly as though his head were on fire. AN.v.92f.

Sacca. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.107.

Saccaka. A **Nigaṇṭha** who had two interviews with the Buddha, as recorded in the **Cūḷa Saccakasutta** and **Mahā Saccakasutta**. He is addressed as **Aggivessana**, that being his *gotta* name (the *Agniveṣyāyanas*).

Buddhaghosa says (MN a.i.450; cf. Ja.iii.1, where Sivāvatikā is called **Avavādakā**) that both his parents were **Nigaṇṭhas**, skilled debaters, who married at the suggestion of the **Licchavīs**, because they were unable to defeat each other in argument. The **Licchavīs** provided for their maintenance. Four daughters were born to them: **Saccā**, **Lolā**, **Paṭācārā** and Sivāvatikā. These engaged in a discussion with **Sāriputta**, and were defeated by him. Having then entered the Saṅgha, they became *Arahants*. **Saccaka** was their brother and was the youngest of them. He was a teacher of the **Licchavīs** and lived at **Vesālī**.

When **Saccaka** was defeated by the Buddha as stated in the **Cūḷa Saccakasutta**, one of the **Licchavīs**, **Dummukha**, compared him to a crab in a pool, its claws being smashed one after the other and unable to return to the pool. **Saccaka**, owned defeat, and begged the Buddha to take a meal at his house. The Buddha agreed, and **Saccaka** became his follower (MN.i.234f).

It is said (MN a.i.469f) that, in a later birth, long after the Buddha's death, **Saccaka** was born in Ceylon as the Thera **Kāḷa Buddharakkhita** and attained

Arahant-ship. **Saccaka**, is identified with **Senaka** of the **Mahā Ummaggajātaka** (Ja 546). Ja.vi.478.

Saccakathā. The second chapter of the Yuganandha *Vagga* of the **Paṭisambhidāmagga**. Pa.ii.104-15.

Saccakasutta. See **Cūḷa Saccakasutta** and **Mahā Saccakasutta**.

Saccakāmā. See **Sabbakāmā**.

Saccakāli. A younger brother of **Sumedha Buddha**. The Buddha preached to him his first sermon, and he became an *Arahant*. Bv-a.164.

Saccaṅkirajātaka (Ja 73). The king of **Benares** had a son called **Duṭṭhakumāra**, who was hated by everyone. One day, when he was bathing in the river, a storm came on, and he ordered his servants to take him into the middle of the river and there bathe him. The servants thereupon flung him into the water and reported to the king that he was lost. As he was swept along on the stream, he caught hold of a tree trunk, and on to this tree trunk there came to cling, also, a snake, a rat, and a parrot, who had all lost their dwelling places in the storm. The Bodhisatta, who was an ascetic living on the bank of the river, rescued **Duṭṭha** and his companions and looked after them. When they bade him farewell, the snake said that he had forty crores hidden in a certain spot, and the ascetic had only to ask for these and they were his. The rat had thirty crores, also at the ascetic's disposal; the parrot promised the ascetic wagonloads of rice; and **Duṭṭha** promised to provide him with the four requisites. In his heart, however, he hated the ascetic for an imaginary slight, and vowed vengeance.

After **Duṭṭha** became king, the ascetic wished to test the faith of his former guests. He went to the snake and called out his name, and the snake at once appeared, offering his treasure. The rat and the parrot did likewise, but **Duṭṭha**, riding in a procession and seeing him from afar, gave orders that the ascetic should be beaten and put to death. On his way to the place of execution the ascetic kept on repeating: "They knew the world who framed this proverb true: a log pays better salvage than some men!" When asked what these words meant,

he related the whole story. The enraged citizens, seizing **Duṭṭha**, put him to death and made the ascetic king. Later, he brought the snake, the rat, and the parrot to the palace and looked after them.

The story was told in reference to **Devadatta**'s attempts to kill the Buddha. **Devadatta** is identified with **Duṭṭha**, the snake with **Sāriputta**, the rat with **Moggallāna**, and the parrot with **Ānanda**. Ja.i.322-7.

Saccatapāvī. A white robed nun (*setasamaṇī*) who lived in a hut in a cemetery near **Benares** and abstained from four out of every five meals. She was held in high esteem. On a certain festival day, some goldsmiths were seated in a tent making merry. One of them, becoming sick through drink, vomited, saying: "Praise be to Saccatapāvī." One of the others called him a fool, saying that all women were alike, and accepted a wager of one thousand that he would seduce Saccatapāvī. The next day he disguised himself as an ascetic and stood near her hut, worshipping the sun. Saccatapāvī saw him and worshipped him, but he neither looked at her nor spoke. On the fourth day he greeted her, and on the sixth day, as she stood near him, they talked of the penances they practiced, and the ascetic professed that his were far more severe than hers. But he confessed that he had found no spiritual calm; neither had she and they agreed that it would be better to return to and enjoy the lay life. He brought her to the city and having lain with her and made her drunk, he handed her over to his friends.

This story was related by **Kuṇāla** (Ja 536, *q.v.*), who said that he was the goldsmith of the story. Ja.iv.424, 427f.

Saccanāmā. *v.l.* **Sabbanāmā**. One of the two chief women disciples of **Dhammadassī Buddha**. Bv.xvi.19; Ja.i.39.

Saccabaddha, **Saccabandha**. A mountain between **Sāvatthī** and **Sunāparanta**. The Buddha stopped there on his way to see **Puṇṇa** in **Sunāparanta**, and preached to the hermit who lived on the mountain, and who also was called Saccabaddha. At the end of the sermon the hermit became an *Arahant*. From Saccabaddha the Buddha went to **Sunāparanta**. On the way back

to **Sāvatthī** he stopped at the river **Nammadā**, and from there he proceeded to Saccabaddha, where he left his footprint on the hard stone as clear as on kneaded clay. From Saccabaddha he returned to **Jetavana** (SN-a.iii.17f.; MN-a.ii.1017f).

There is in Siam a sacred mountain called Saccabandhava, which holds a footprint of the Buddha, said to have appeared there miraculously. Perhaps it is to be identified with the above. King **Dhammika** of Siam sent a model of this footprint, together with other gifts, to **Kittisirirājasīha**, king of Ceylon. Cv. c. 253; Cv.Trs.ii.295, n.2.

Saccavibhaṅgasutta. **Gotama Buddha** addresses the monks in the **Migadāya** at **Isipatana** and tells them how he had first preached the Four Noble Truths there. He exhorts them to follow **Sāriputta** and **Moggallāna**, and then retires to his cell. **Sāriputta** takes up the discourse and gives a detailed explanation of the Truths. MN.iii.248-52.

Parts of this *Sutta* are incorporated in the concluding portion of the **Mahā Satipaṭṭhānasutta**.

Saccasaṅkhepa. A short treatise of five chapters on **Abhidhamma** topics. It was written by **Cūḷa Dhammapāla** (Gv.60, 71, 75; SaS.89; Svd.1220). The **Saddhammasaṅgaha** (p. 64) attributes it to **Dhammapāla**'s teacher, **Ānanda**. **Vācissara** and **Sumaṅgala** wrote *ṭīkās* on it, the first being older than the second. PLC.203f.

Saccasaññaka Thera. An *Arahant*. Twenty-nine *kappas* ago he heard **Vessabhū Buddha** preach, and was reborn in the *Deva* world. Twenty-six *kappas* ago he was King **Ekaphusita** (*v.l.* **Ekapaññita**). Ap.i.209.

Saccasandha. See **Janasandha**.

Saccasaṁyutta. The last section of the **Saṁyuttanikāya** (SN.v.414-78). It was preached by **Mahinda** to **Anulā** and her companions, and they became *Sotāpannas*. Mhv.xiv.58.

Saccasutta 01. The Buddha visits the *Paribbājakārāma* on the **Sappinikā**, and tells the **Paribbājakas** that, in his view, the Brahmin truths are as follows: all living things should be inviolate, all sense delights are impermanent, painful, void of self; so with all becomings, "I have no part in anything anywhere, and herein, for me, there is no attachment to anything." AN.ii.176f.

Saccasutta 02. The Buddha teaches Truth and the path thereto. SN.iv.269.

Saccā. A **Licchavī** maiden, daughter of a **Nigaṇṭha** and a Nigaṇṭhī.

She was sister to **Saccaka**. She was a great disputant, and, one day she and her sisters, **Paṭācārā**, **Lolā** and **Avavādakā**, engaged in a dispute with **Sāriputta**. Having been defeated, she joined the Saṅgha and became an *Arahant*. Ja.iii.1f.

Sacchikātabbasutta. One should realize the All as impermanent, woeful, void of self. SN.iv.29.

Sacchikiriyāsutta. The eight releases must be realized by one's own person; former life by recollections; the death and rebirth of beings by sight; and the destruction of the *āsavas* by wisdom. AN.ii.182.

Sajjanela. A **Koḷiyan** village, the residence of **Suppavāsā Koḷiyadhītā**, mother of **Sīvalī**. The Buddha is said to have stayed there. AN.ii.62.

Sajjā. One of the four daughters of **Vessavaṇa**. (Vv-a.371). See **Latā**.

Sajjha. A *Paribbājaka* who visited the Buddha at **Gijjhakūṭa**. The Buddha told him of the nine standards which an *Arahant* monk cannot possibly transgress. AN.iv.371.

Sajjhadāyaka Thera. *v.l.* **Pacchidāyaka Thera**. An *Arahant*, evidently identical with **Mudita Thera**. Ap.i.284f.; Thag-a.i.401.

Sajjhasutta. Contains the story of **Sajjha**'s visit to the Buddha. AN.iv.371.

Sajjhāyasutta. See **Dhammasutta** (4).

Sañcetanikavagga. The eighteenth chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.157-70.

Sañjaya 01. A gardener (*uyyānapāla*) of **Brahmadatta**, king of **Benares**. See the **Vātamigajātaka**. He is identified with the slave girl who tried to tempt **Cūḷa Piṇḍapātikatissa** Thera. Ja.i.156f.

Sañjaya 02. A *rājā* of **Tagara**. He renounced the world with ninety crores of others and became an ascetic. **Dhammadassī Buddha** preached to them and they all attained *Arahant*-ship. Bv.xvi.3; Bv-a.183.

Sañjaya 03. Father of **Vessantara**. He was the son of **Sivi**, king of **Jetuttara**, and after his father's death succeeded him as king. His wife was **Phusatī**. He is identified with **Suddhodana** of the present age. See the **Vessantarajātaka** (Ja 547) for details. He is mentioned in a list of kings at Dpv.iii.42.

Sañjaya 04. **Sañjaya Thera**. He was the son of a wealthy Brahmin of **Sāvatthī**, and, following the example of **Brahmāyu**, **Pokkharasāti**, and other well-known Brahmins, found faith in the Buddha and became a *Sotāpanna*. He entered the Saṅgha and attained *Arahant*-ship in the tonsure hall.

In the time of **Vipassī Buddha** he spent all his wealth in good deeds and was left poor. Even then he continued to wait on the Buddha and his monks and led a good life. Eight *kappas* ago he was a king named **Sucintita** (Thag.vs.48; Thag-a.i.119f).

He is evidently to be identified with **Veyyāvacaka** Thera of the **Apadāna**. Ap.i.138.

Sañjaya 05. **Sañjaya Akāsagotta**. In the **Kaṇṇakatthalasutta Viḍūḍabha** tells the Buddha that it was **Sañjaya** who started the story round the palace to the effect that, according to the Buddha, no recluse or Brahmin can ever attain to absolute knowledge and insight. **Sañjaya** is sent for by **Pasenadi**, but, on being questioned, says that **Viḍūḍabha** was responsible for the statement. MN.ii.127, 132.

Sañjaya 06. Son of the Brahmin **Vidhura** and younger brother of **Bhadrakāra**. See the **Sambhavajātaka**. He is identified with **Sāriputta**. Ja.v.67.

Sañjaya 07. **Sañjaya Belaṭṭhiputta**. One of the six famous heretical teachers of the Buddha's day. He was a great skeptic, his teaching being the evasion of problems and the suspension of judgment. His doctrines seem to have been identical with those of the *Amarāvikkhepikas* (eel-wrigglers) who, when asked a question, would equivocate and wriggle like an eel. Sañjaya's teachings are given at DN.i.58; cf. the "eel-wrigglers" at DN.i.27.

It is probable that Sañjaya suspended his judgments only with regard to those questions the answers to which must always remain a matter of speculation. It may be that he wished to impress on his followers the fact that the final answer to these questions lay beyond the domain of speculation, and that he wished to divert their attention from fruitless enquiry and direct it towards the preservation of mental equanimity.

Buddhaghosa gives us no particulars about Sañjaya, beyond the fact that he was the son of **Belaṭṭha** (DN a.i.144). Sanskrit texts call him Sañjayī Vairatiputra (e.g., Mvu.iii.59f) and Sañjayi Vairattīputra (e.g., Divy.143,145).

He is evidently identical with **Sañjaya** the *Paribbājaka* who was the original teacher of **Sāriputta** and **Moggallāna** (Vin.i.39). It is said that when these two disciples left **Sañjaya** to become pupils of the Buddha, they were joined by two hundred and fifty others. **Sañjaya** then fainted, and hot blood issued from his mouth. Vin.i.42; according to Dhp a.i.78, **Sāriputta** and **Moggallāna** tried to persuade **Sañjaya** to accept the Buddha's doctrine, but they failed, and only one half of his disciples joined them. The *Paribbājaka* **Suppiya** was also a follower of **Sañjaya** (DN-a.i.35).

Barua thinks (Op. cit., 326) that the *Aviruddhakas* mentioned in the **Aṅguttara** (AN.iii.276) were also followers of **Sañjaya** – that they were called *Amarāvikkhepakā* for their philosophical doctrines, and *Aviruddhakā* for their moral conduct.

Sañjaya 08. One of the ten sons of **Kāḷāsoka** (*q.v.*).

Sañjikāputta. A young Brahmin, friend of **Bodhirājakumāra**. He was sent to invite the Buddha to **Bodhi**'s palace, **Kokanada** (Vin.ii.127f.; MN.ii.91).

When **Bodhi** formed a plan to kill the architect of **Kokanada**, lest he should build another similar palace, **Sañjikāputta** warned the architect of **Bodhi**'s intention. Dhp a.iii.134.

Sañjīva 01. One of the two chief disciples of **Kakusandha Buddha** (DN.ii.4; Ja.i.42; Bv.xxiii.20). He was expert in *samādhi*, and lived in cells, caves, etc., sustaining himself on *samādhi*. One day, when in a state of *jhāna* in a forest, woodmen, thinking him dead, burnt his body, but he, emerging at the proper time from his *jhāna*, shook out his robes and entered the village for alms; hence his name, **Sañjīva** (Quick) (MN.i.333; cf. DN a.ii.417; MN a.i.522; Paṭis-a.496). This feat is referred to as an example of *samādhivipphāra-iddhi*, e.g., Vsm.380, 706; Paṭis.ii.212; Bv a.24, etc.

Sañjīva 02. A *Niraya*. Beings born there are subjected to numerous tortures, but contrive to survive them; hence the name. Ja.v.266, 270.

Sañjīva 03. A Brahmin who could bring the dead to life; see the **Sañjīvajātaka** (Ja 150). He is identified with **Ajātasattu**. Ja.i.511.

Sañjīvajātaka (Ja 150). The Bodhisatta was a famous teacher in **Benares**, and among his pupils was a young Brahmin, **Sañjīva**, who was taught a spell for raising the dead, but not the counter spell. One day he went with his companions into the forest, and they came across a dead tiger. He uttered the charm and restored it to life. The tiger instantly killed him and fell down dead again.

The story was told in reference to **Ajātasattu** after his visit to the Buddha. The Buddha said that had it not been for his crime of patricide he would have become a *Sotāpanna*, but because of his early association with **Devadatta** he had committed numerous bad deeds and shut himself out from that possibility. **Sañjīva** is identified with **Ajātasattu**. Ja.i.508-11.

Saññaka Thera. An *Arahant*. Ninety-two *kappas* ago he saw the rag robe of **Tissa Buddha** hanging on a tree and worshipped it. Four *kappas* ago he was a king named **Dumasāra**. Ap.i.120.

Saññasāmika Thera. An *Arahant*. Ninety-four *kappas* ago he mastered the Vedas when only seven years old. He prepared a great sacrifice about which he consulted **Siddhattha Buddha**. The Buddha taught him that happiness was not to be found that way, and the boy, following his advice, was reborn in **Tusita**. Ap.i.261.

Saññāmanasikārasutta 01. **Ānanda** asks the Buddha how a monk can so develop concentration that he is quite unaware of all that is seen, heard, sensed, cognized, attained, sought after, or thought of. By the calming of all activities, the ending of craving, by *Nibbāna*, answers the Buddha. AN.v.318f.

Saññāmanasikārasutta 02. **Ānanda** asks the same question as in (1), and the Buddha gives the same answer. AN.v.319f.

Saññāmanasikārasutta 03. **Ānanda** asks the Buddha how a monk can so develop concentration that he pays no heed to what is seen, heard, etc., and yet does so. The answer is as in (1). AN.v.321f.

Saññāvagga. The seventh chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.79f.

Saññāsutta 01. The thought of foulness, death, peril, cloying of food, distaste – these, if cultivated, are of great advantage. AN.iii.79.

Saññāsutta 02. The thoughts of impermanence, of not-self, death the repulsiveness of food, distaste – these, if developed, lead to great profit. AN.iii.79.

Saññāsutta 03. To get rid of thoughts of sense desire, ill-will and harm, their opposites must be cultivated. AN.iii.446.

Saññāsutta 04. Thoughts of impermanence, not-self, unlovely things, peril, renunciation, dispassion, ending these lead to growth and not to decline. AN.iv.24.

Saññāsutta 05. Thoughts of the unattractive, death, cloying of food, all-world discontent, impermanence, of all therein, of no-self in ill – are of great advantage. AN.iv.46.

Saññāsutta 06. The same as (5), in greater detail. AN.iv.47.

Saññāsutta 07. Same as (5), with the addition of thoughts of abandoning, fading, and ending. AN.v.105.

Saññāsutta 08. The same as (2), with the addition of thoughts of the skeleton, worms, discoloured corpse, fissured corpse, and swollen corpse. AN.v.106.

Saññāsutta 09. If a recluse develops the thoughts that he has come to the state of being an outcast, that his life is dependent on others, that he must now behave differently that will develop in him the seven conditions. AN.v.210f.

Saññāsutta 10. Diversity of thoughts is due to diversity of elements; hence arises diversity of aims, desires, yearnings, and quests. SN.ii.143.

Saññāsutta 11. Perception of a visible object is fleeting. SN.ii.247.

Saññāsutta 12. Perception of body is impermanent; likewise sound, scent, etc. SN.iii.227.

Saññāsutta 13. See **Aniccatāsutta**.

Saññīsutta. **Sāriputta** explains to **Ānanda** how he dwelt in the sphere of "neither-perception-nor-non-perception." SN.iii.238.

Saññojanasutta. The seven fetters of complying, resisting, of view, uncertainty, conceit, worldly lusts, and ignorance. AN.iv.7.

Saṭṭhikūṭapeta (**Saṭṭhikūṭasahassapeta**). There was once a cripple in **Benares** adept in throwing stones. He lived at the city gate, under a banyan tree, and cut the leaves of the tree into different shapes for children who gave him some of their food. One day, the king discovered his skill and engaged his services to throw a pint pot of goat's dung into the mouth of a Brahmin who never stopped talking. The cripple sat behind a curtain through which he threw the pellets of dung as the Brahmin talked. Then the king told the Brahmin, he was cured of his talking, and the cripple won great wealth. Desiring gain, a certain man ministered to the cripple and learnt his art, and, when he left, the cripple warned him not to throw stones at anyone who had father or mother or owner. While wandering about, the man came across the **Pacceka Buddha Sunetta**, and, thinking him a fit victim, threw a stone through his ear. The **Pacceka Buddha** suffered great pain and died. When it was discovered, the man was killed and was reborn in **Avīci**. Later he became a *Peta*, on **Gijjhakūṭa** and **Moggallāna** saw him going through the air, while sixty thousand blazing hammers rose and fell on his head. Pv.iv.16; Pv-a.282-6; Dhp-a.ii.68 ff; cf. Ja.i.418f. (**Sālittakajātaka**).

Saṭṭhipeyyāla. A series of short *Suttas*, forming the seventeenth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.148-57.

Saṇṭhita Thera. An *Arahant*. Thirty-one *kappas* ago he saw the *assattha Bodhi* of a Buddha and fixed his mind on him. Thirteen *kappas* ago he was a king, named **Dhaniṭṭha**. Ap.i.210f.

Saṇhā. An eminent Therī of Ceylon. Dpv.xviii.38.

Satacakkhu. A king of thirty-four *kappas* ago, a, previous birth of **Pañcadīpaka** Thera. Ap.i.108.

Satadhamma, **Santadhamma**. A youth of **Benares**. See the **Satadhammajātaka** (Ja 179).

Satadhammajātaka (Ja 179). The Bodhisatta was once born in the lowest caste, and one day went on a journey, taking his food in a basket. On the way he met a young man from **Benares**, **Satadhamma**, a magnifico. They travelled together, and when the time came for the meal, because **Satadhamma** had no food, the Bodhisatta offered him some. "I could not possibly take yours," said the magnifico, "because you are the lowest of the low." The Bodhisatta ate some of the food and put the rest away. In the evening they bathed, and the Bodhisatta ate without offering **Satadhamma** anything. The latter had expected to be asked again and was very hungry. But finding that he was offered nothing, he asked the Bodhisatta for some and ate it. As soon as he had finished he was seized with remorse that he should thus have disgraced his family. So greatly was he upset that he vomited the food, and with it some blood. He plunged into the wood and was never heard of again.

The story was related in reference to monks who earned their living in the twenty-one unlawful ways, as physicians, messengers, etc. The Buddha summoned them and warned that food unlawfully come by was like red-hot iron, a deadly poison. It was like partaking of the leavings of the vilest of mankind. Ja.ii.82-5.

Satapatta 01. A king of seventy-three *kappas* ago, a previous birth of **Naḷinakesariya Thera**. Ap.i.223.

Satapatta 02. A palace, once occupied by **Ukkhittapadumiya Thera**. Ap.i.275.

Satapattajātaka (Ja 279). A landowner of **Benares** had given one thousand to someone and had died before recovering it. His wife, lying on her deathbed, asked her son to get it for her while she was yet alive. He went and recovered the money; but while he was away his mother died, and, because of her great love for him, was born as a jackal. She tried to prevent him from entering a wood infested with robbers, headed by the Bodhisatta, but the man did not understand what the jackal said and kept on driving her away. A crane, flying overhead, cried out to the robbers, announcing the lad's approach, but he, taking

it to be a bird of good omen, saluted it. The Bodhisatta heard both sounds, and when his band captured the man, he told him that he did not know how to distinguish between friend and foe and sent him off with a warning.

The story was told in reference to two of the **Chabbaggiyā**, **Paṇḍu** and **Lohitaka**. They questioned the Buddha's teachings on certain points and encouraged others to do the same, the result being quarrel and strife. The Buddha sent for them and told them that this was a foolish policy; they did not know what was good for them. Ja.ii.387-90.

Sataporisa. A *Niraya*, meant especially for matricides. It is filled with decaying corpses. Ja.v.269, 274.

Satayhasutta. See **Ogadhasutta**.

Satarasa. A kind of food which **Paripuṇṇaka Thera** was in the habit of eating before joining the Saṅgha (Thag a.i.190). It was probably made of one hundred essences.

Sataraṁsi 01. A **Pacceka Buddha** of ninety-four *kappas* ago to whom **Ambayāgudāyaka**, in a previous birth, gave a meal of mango rice-gruel (? *ambayāgu*). Ap.i.284.

See also under **Sigālapitā** and **Sambula Kaccāyana**, who are mentioned as having given him *tāla*-fruits as offerings.

Sataraṁsi 02. Twelve *kappas* ago there were eight kings of this name, previous births of **Maṇipūjaka** Thera. Ap.i.190.

Sataraṁsika Thera. An *Arahant*. In the past he saw **Padumuttara Buddha** and worshipped him. In this life he joined the Saṅgha at the age of seven, and rays constantly issued from his body. Sixty thousand *kappas* ago he was king four times under the name of **Roma**. Ap.i.104f.

Sataruddhā. A canal flowing eastward from the **Aciravatī** Channel in Ceylon. Cv.lxxix.53.

Satipaṭṭhānakathā. The eighth chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**. Paṭis.ii.232-6.

Satipaṭṭhānavagga. The seventh chapter of the *Navakanipāta* of the **Aṅguttaranikāya**. AN.iv.457-61.

Satipaṭṭhānasaṁyutta. The forty-seventh section of the **Saṁyuttanikāya**. SN.v.141-2.

Satipaṭṭhānasutta 01. The tenth *Sutta* of the **Majjhimanikāya**. It is identical with the **Mahā Satipaṭṭhānasutta** of the **Dīghanikāya**, except that towards the end the **Dīgha** *Sutta* interpolates paragraphs explaining in detail the Four Noble Truths. These, in the **Majjhima**, form part of a separate *Sutta*, the **Saccavibhaṅgasutta**.

Satipaṭṭhānasutta 02. A monk who is mindful regarding the rise and fall of things sees nothing attractive in the body, is conscious of the repulsiveness of food, has distaste for the world, and perceives impermanence in the "Compounded" such a one becomes either an *Arahant* in this life or an *Anāgāmī*. AN.iii.142.

Satipaṭṭhānasutta 03. The four *satipaṭṭhāna*s form the path that goes to the "Uncompounded." SN.iv.360.

Satipaṭṭhānasutta 04. A monk who abides, contemplating body, etc., follows the path to the "Uncompounded." SN.iv.363.

Sativagga. The ninth chapter of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**. AN.iv.336-50.

Satisambodhi Thera. A monk of **Piyaṅgudīpa**. See **Ariyagālatissa**.

Satisutta 01. Mindfulness is necessary for one who sees not things as they really are. AN.ii.132.

Satisutta 02. When mindfulness and self-possession are lacking, various evil results follow, as in the case of a tree which is devoid of branches and foliage. AN.iv.336f.

Satulakāyī. The wife of **Jotika**. She came to him from **Uttarakuru** and brought with her a single pint pot of rice and three burning glasses (crystals). Whenever a meal was desired, the pot was placed on the crystals and the crystals blazed up. The food so prepared was never exhausted. When **Jotika** joined the Saṅgha, the divinities took Satulakāyī back to **Uttarakuru**. Dhp a.iv.209, 223.

Satullapakāyikā. A class of **Devas**. The **Saṁyutta** contains (SN.i.16-22) a whole group of *Suttas* in which these **Devas** are stated to have visited the Buddha, asking him several questions on different topics.

Buddhaghosa says (SN a.i.43f) that, in a previous birth, they were a ship's crew on a trading line. Their vessel was overwhelmed by stormy seas, and sank with all on board. During the storm, the terrified crew saw one of their number seated like a yogi, calm and self-possessed. On being asked what he thought of, he said he thought of the good deeds he had done before starting on the voyage. These would ensure him happy rebirth, so why should he worry? The others then implored his assistance and compassion. He divided them into seven groups of one hundred each, and shouted to them, above the tempest, the Five Precepts, assuring them that their *sīla* would bring them to a happy dawn. They took the precepts as the waters rose, and were reborn in **Sakka**'s heaven, in different groups, each with his own *vimāna*. Their teacher had a golden *vimāna* of one hundred leagues in the middle of the others. As soon as born they realized the reason for their happiness, and visited the Buddha in order to praise their wonderful teacher. They were called Satullapā because they shouted the precepts while divided in groups of one hundred (*sata ullapā*).

Sato Sutta 01. The Buddha tells the monks, at **Ambapālivana** how to be mindful and composed. SN.v.142.

Sato Sutta 02. The same as (1), but differently treated in detail. SN.v.180.

Sato Sutta 03. The Buddha instructs the monks how to be mindful. SN.v.186.

Sattakadambapupphiya Thera. An *Arahant*. Ninety-four *kappas* ago he met seven **Pacceka Buddhas** on **Kadamba** Mountain and offered them seven garlands of *kadamba*-flowers. Ap.i.382f.

Sattakammapathasutta. On seven courses of action. SN.ii.167.

Sattaṭṭhānasutta. Seven points, skill in which makes a monk who is an investigator in three separate ways claim to accomplishment in the Dhammavinaya, one who has reached mastership (*vusitavā*), a superman (*uttamapuriso*). SN.iii.61f.

Sattadārakapañha. A section of the **Mahā Ummaggajātaka** (Ja 546), dealing with seven riddles solved by **Mahosadha**. Ja.vi.339.

Sattanāsasutta. On the unworthy man and the still more unworthy; the worthy man and the still more worthy. AN.ii.218.

Sattapaṇṇakapāsāda. A building in **Anurādhapura** for the residence of the monks, evidently built by **Vohārikatissa** (Mhv.xxxvi.32). The **Mahā Vaṁsa** Commentary (Mhv ṭ. 662) says that it was attached to the palace.

Sattapaṇṇiguhā. A cave in **Rājagaha**, on the slope of Mount **Vebhāra**. Once, when the Buddha was staying there, he gave **Ānanda** the opportunity of asking him to live for an eon, but **Ānanda**, because of his un-mindfulness, failed to take it (DN.ii.116).

The cave was sometimes used as a residence for monks coming from afar (e.g., Vin.ii.76; iii.159).

According to the Commentaries and the Chronicle the First Council was held in a hall erected by **Ajātasattu** outside the Sattapaṇṇiguhā. SN.i.9; Vin-a.i.10; Mhv.iii.19; Dpv.iv.14; v.5; Thag a.i.351; the cave is not mentioned in the Vinaya account of the Council, in the eleventh chapter of the **Cūḷa Vagga**.

Sattapaṇṇiya Thera. An *Arahant*. One hundred thousand *kappas* ago he offered a *sattapaṇṇi*-flower to **Sumana Buddha**. Ap.i.292.

Sattapaduminiya Thera. An *Arahant*. Ninety-four *kappas* ago he was a Brahmin, named **Nesāda**, and, seeing **Siddhattha Buddha** in the forest, he swept his hut and offered lotus flowers. Seven *kappas* ago he was king four times, under the name of **Pādapāvara**. Ap.i.254.

Sattapāṭaliya Thera. An *Arahant*. Ninety-four *kappas* ago he saw the Buddha (**Siddhattha**?) and offered him *pāṭali*-flowers. Ap.i.227.

Sattaputtakhādakā. A *Petī* who ate seven of her children because of a false oaths sworn by her in a previous birth. Cf. **Pañcaputtakhādakā**. Pv.i.7; Pv-a.36f.

Sattabhariyāsutta. Once, when the Buddha visited **Anāthapiṇḍika**'s house, he heard a great noise, and when he asked the reason for this, he was told that it was due to **Anāthapiṇḍika**'s daughter-in-law, **Sujātā**, who had come from a wealthy family and would not listen to anyone's advice. The Buddha sent for her and told her of seven kinds of wives in the world – the slayer, the robber, the mistress, the mother, the sister, the companion, the handmaid – and described their qualities. **Sujātā**, much impressed, said that henceforth she would be a handmaid (AN.iv.91f).

The Commentary says (AN-a.ii.724) that she was established in the Refuges; but see **Sujātā**.

Sattabhū. The king of the **Kāliṅga**s in the time of **Reṇu**. His *Purohita* was **Jotipāla**, and his capital, **Dantapura**. DN.ii.236.

Sattamba, **Sattambaka**. A shrine near **Vesālī**. (DN.ii.102; Ud.vi.1; SN.v.259; AN.iv.309, etc.). It was so-called because, in the past, seven princesses, daughters of **Kikī**, king of **Benares**, left **Rājagaha** and fought for attainment at that spot. It was originally dedicated to some deity, but after the Buddha's visit to **Vesālī**,

it became a place of residence for him (Ud-a.323, etc.). It was to the west of **Vesālī**. DN.iii.9.

Sattarasavaggiyā, **Sattarasavaggiyas**. A group of 17 monks in the Buddha's time, who seem to have incurred the enmity of the **Chabbaggīyas**. The latter turned them out of a *vihāra* as soon as they had prepared it, and were violent towards them. Vin.ii.166; cf, Dhp-a.iii.48f.

Sattavassāni Sutta. **Māra** approaches the Buddha under the **Ajapālanigrodha** in **Uruvelā**, and engages him in conversation. He asks the Buddha to go about among men and make friends and be happy, satisfied with having discovered the path of immortality for himself without feeling it necessary to teach others. But the Buddha refuses his request, and **Māra** confesses that he has no longer any power over him; he is like a crab whose claws have been broken one by one. The *Sutta* adds that **Māra** had been awaiting an opportunity to find a flaw in the Buddha for seven years. The Commentary adds: six before the Awakening and one after. He retires discomfited and sits not far away from the Buddha, brooding, scratching the earth with a stick. SN.i.122ff.

Sattasatikakhandhaka. The twelfth chapter of the **Cūḷa Vagga** of the **Vinayapiṭaka**. It gives an account of the Second Council. Vin.ii.294f.

Sattasirīsaka. A group of seven *sirīsaka*-trees, near **Benares**, where the Buddha preached to the **Nāga** king **Erakaputta** (*q.v.*). Dhp a.iii.230, 232.

Sattasutta 01. Seven things which help a monk to destroy the *āsavas*. AN.iv.85.

Sattasutta 02. The Buddha explains to **Rādha** what is meant by *satta* (being). SN.iii.189.

Sattasutta 03. On the nine spheres of being, as regards body, perceptive power, feeling, consciousness, etc. AN.iv.401f.

Sattasuriyasutta. Mentioned in the scholiast to the **Ayogharajātaka** (Ja.iv.498). The reference is evidently to the **Suriyasutta** of the **Aṅguttaranikāya**. AN.iv.100f.; see **Suriyasutta** (1).

Sattānisaṁsasutta. Seven advantages resulting from the cultivation of the five *indriyas*. SN.v.237.

Sattāvāsavagga. The third chapter of the *Navakanipāta* of the **Aṅguttaranikāya**. AN.iv.390-409.

Sattāhapabbajita Thera. An *Arahant*. Ninety-one *kappas* ago he had a quarrel with his kinsmen and joined the Saṅgha under **Vipassī Buddha** for seven days. Sixty-seven *kappas* ago he was king seven times, under the name of **Sunikkhamma**. Ap.i.242.

Sattigumba. **Devadatta** born as a parrot. See the **Sattigumbajātaka** (Ja 503).

Sattigumbajātaka (Ja 503). Two parrots were once carried away by the wind during the moulting season. One of them fell among the weapons in a robber village and was called **Sattigumba**; the other fell in a hermitage among flowers and was called **Pupphaka**. He was the Bodhisatta. One day, **Pañcāla**, king of **Uttarapañcāla**, went out hunting. While chasing the deer with his charioteer, he was separated from his bodyguard and found himself in a glen near the robbers' village. There he slept. The robbers were absent, leaving only **Sattigumba** and a cook, named **Patikolamba**. The parrot, seeing the king, plotted with the cook to kill him. The king overheard the plan and fled with his charioteer. In his flight he came to the hermitage, where he was made welcome by **Pupphaka** till the return of the sages. The king told his story, and **Pupphaka** explained that though he and **Sattigumba** were brothers, their upbringing had been different, which accounted for the difference in their natures. The king decreed immunity to all parrots and provided for the comfort of sages in his park.

The story was told in reference to **Devadatta**'s attempt to kill the Buddha by

hurling a stone at him. **Sattigamba** is identified with **Devadatta** and the king with **Ānanda**. Ja.iv.430-7.

Sattipaṇṇiya Thera. An *Arahant*. One hundred thousand *kappas* ago he offered a *satti*-flower to the body of the Buddha (? **Padumuttara**) when it was being taken for cremation (Ap.ii.406).

He is evidently identical with **Vimala** Thera. Thag-a.i.377.

Sattimāgavīsutta. The story of a *Peta* seen by **Moggallāna**, going through the air while javelins kept rising and falling on his body. He had been a deer hunter in **Rājagaha**. SN.ii.257.

Sattiyā Sutta. The Buddha tells a *Deva* that *sakkāyadiṭṭhi* should be got rid of by a monk as though he were smitten down by an impending sword. SN.i.13.

Sattivagga. The third chapter of the **Devatāsaṁyutta**. SN.i.13-16.

Sattisatasutta. A wise householder should be glad if an offer were made to him that he should comprehend the Four Noble Truths after being tormented with one hundred spears three times a day for one hundred years. For incalculable is *Saṁsāra*. SN.v.440.

Sattisutta. Attempts to overthrow a mind which had developed liberation of the will through love are as futile as the attempt to double up a sharp spear. SN.ii.265.

Sattisūla. A **Niraya**. **Ajjuna** was once born there because he tortured **Aṅgīrasa Gotama**. His body was three leagues in height. The attendants pierced him with red hot stakes and made him mount a heated iron mountain. From there a wind threw him down on to a stake. Ja.v.143, 145.

Sattuka 01. A robber. See the **Sulasājātaka** (Ja 419).

Sattuka 02. *v.l.* **Satthuka**. The son of a chaplain of **Rājagaha**. He later turned robber. For the story, see **Bhaddā Kuṇḍalakesā**. Thīg a.99; AN a.i.200; cf. Dhp a.ii.217f.

Sattuka 03. A sage of old. Ap.i.46 (vs. 123).

Sattuttama. A **Cakkavatti** of nine *kappas* ago, a previous birth of **Kakkārupupphiya** (**Jenta**) Thera. Ap.i.177; Thag a.i.220.

Sattuppalamālikā Therī. An *Arahant* (Ap.ii.517). Evidently identical with **Abhayā** Therī. Thīg a.42f.

Sattubhastajātaka (Ja 402). The Bodhisatta was once **Senaka**, counselor to **Janaka**, king of **Benares**. He preached the Dhamma once a fortnight, on fast days, and large numbers of people, including the king, went to hear him. An old Brahmin, begging for alms, was given one thousand pieces. He gave these to another Brahmin to take care of, but the latter spent them, and when the owner came to ask for them, he gave his young daughter as wife, instead of the pieces. This girl had a lover, and, in order to be able to see him, she asked her husband to go begging for a maid to help her in the house. She filled a bag of provisions for the journey. On his way home, having earned seven hundred pieces, the Brahmin opened his bag, and after having eaten some of the food, went to a stream to drink, leaving the bag open. A snake crept into the bag and lay there.

A tree sprite, thinking to warn the Brahmin, said, "If you stop on the way you will die, if you return home your wife will die," and then disappeared. Much alarmed, the Brahmin went towards **Benares**, weeping along the way, and, as it was the fast day, people going to hear **Senaka**, directed the Brahmin to him. **Senaka**, hearing the Brahmin's story, guessed the truth, and had the bag opened in front of the people. The snake crept out and was seized. To show his gratitude, the Brahmin gave **Senaka** his seven hundred pieces, but **Senaka** gave them back with another three hundred, warning the Brahmin not to take the money home. He buried the money under a tree, but could not keep the secret from his wife. She told her lover, and the money was stolen. The Brahmin again sought **Senaka**, who told him of a plan for discovering the lover, and when he

was found, **Senaka** sent for him and made him confess his guilt.

The story was related in reference to the Buddha's wisdom. **Ānanda** was the Brahmin and **Sāriputta** the tree sprite (Ja.iii.341-51). The story is often referred to as exemplifying the Buddha's practice of the Perfection of *paññā*, e.g., Ja.i.46; Bv-a.50f.

Satthavāha. Son of **Koṇāgamana Buddha** in his last lay life. His mother was **Rucigattā**. Bv.xxiv.19; DN a.ii.422.

Satthā. A **Pacceka Buddha**. MN.iii.70; MN a.ii.890.

Satthuka. See **Sattuka** (2).

Sadāmattā. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Sadinacchedana. *v.l.* **Sarītacchedana**. A **Cakkavatti** of eighty-seven *kappas* ago; a previous birth of **Māṇava** (**Sammukhāthavika**) Thera. Ap.i.159; Thag-a.i.163.

Saddakārikā. A Pāli work, probably grammatical, by **Sabbaguṇākara**. Svd.1245.

Saddatthacintā, **Saddatthabhedacintā**. A grammatical work by **Saddhammasiri**. Gv.62, 72; Svd. 1246. Bode, 20, 22. There are several commentaries on it, the best known being the *Mahā Ṭīkā* by **Abhaya** of Pagan. There exist also a *nissaya* and a *dipanī* on the work.

Saddanīti. A very important grammatical work by **Aggavaṁsa** of Pagan. A few years after its completion in 1154, **Uttarajīva** visited the **Mahā Vihāra** in Ceylon, and took with him, as a gift, a copy of the **Saddanīti**, which was received with enthusiastic admiration. Gv.63, 72; Svd.1238; Bode, 16, 17.

Saddabindu. A grammatical work by Kyocvā of Pagan. A Commentary on it, called **Līnatthavisodhanī**, is ascribed to **Ñāṇavilāsa** of Pagan. There is also a

ṭīkā called *Saddabinduvinicchaya* by *Sirisaddhammakitti* **Mahā Phussadeva**. Gv.64, 73; Sās.76; Bode, 25 and n.4.

Saddavutti, **Saddavuttipakāsaka**. A grammatical treatise by **Saddhammapāla** of Pagan. There is a *ṭīkā* on it by **Sāriputta**, and another, called the *Saddavuttivivaraṇa*, by an unknown author. Gv.64, 65, 75; Bode, 29; the Sās. (p. 90) calls the author of the Saddavutti: **Saddhammaguru**.

Saddasaññaka Thera 01. An *Arahant*. Ninety-two *kappas* ago he heard **Phussa Buddha** preach in **Himavā**. Ap.i.131.

Saddasaññaka Thera 02. An *Arahant*. Ninety-four *kappas* ago he saw an eclipse and heard the great tumult which announced the arrival of a Buddha in the world. With devoted heart he thought of the Buddha, though he did not see him. Ap.i.245.

Saddasaññaka Thera 03. An *Arahant*. Ninety-four *kappas* ago he heard **Siddhattha Buddha** preach, and listened to him with wrapt attention. Ap.i.256.

Saddasaññaka Thera 04. . An *Arahant*. Thirty-one *kappas* ago he was a hunter, and, while wandering in the forest, listened to a sermon by **Sikhī Buddha**. Ap.i.282.

Saddasāratthajālinī. An important grammar by **Nāgita** (**Khantakakhipa**) of Sagu. It was written under the patronage of **Kittisīhasūra**. There is a Commentary on it, called *Sāramañjūsā*, and a *ṭīkā* by **Vepullabuddhi**. Bode, 27 and n.5, 28; Ov. 64, 74; Svd.1249.

Saddha. See **Sandha**.

Saddhammakitti Thera. A pupil of **Ariyavaṁsa**. He lived in **Ketumatī** (Taungo) and wrote the famous **Ekakkharakosa**, and, probably, the *Sirivicittālaṅkāra*. Bode, 45 and n.3.

Saddhammaguru. An author of Pagan. The **Sāsanavaṁsa** calls him the author of the **Saddavutti**. Sās. p. 90.

Saddhammacakkasāmī. An eminent monk sent by Bayin Naung of Burma to purify the religion in Laos in 1578 CE. Sās.51; Bode, 47.

Saddhammacārī. A monk of Ceylon, who was quoted as their authority by the *Ekaṁsikas* of Burma. Bode, 66; Sās.119.

Saddhammajotipāla (generally known as **Chapaṭa**). Pupil of **Uttarajīva** of Pagan. He went to Ceylon with his teacher, received the higher ordination there, and lived in the **Mahā Vihāra** for some years. Among his works are the **Kaccāyana** *suttaniddesa*, the **Saṅkhepavaṇṇanā**, the **Sīmālaṅkāra**, the **Vinayagūḷhatthadīpanī**, the **Nāmācāradīpanī** (on ethics), the **Ganthisāra** (an anthology of texts), and the *Mātukatthadīpanī* and **Paṭṭhānagaṇānaya** (both on **Abhidhamma** topics).

On **Chapaṭa**'s return to Burma, he brought four companions from Ceylon **Rāhula**, **Ānanda**, **Sīvali** and **Tāmalinda** – and, with their help, he founded the *Sīhalasaṅgha* in Pagan, followers of the **Mahā Vihāra** tradition. King Narapatisithu gave them his patronage, but extended it to other sects as well, and the *Sīhalasaṅgha*, therefore, remained only as one sect among several in Burma. **Chapaṭa** lived in the twelfth century. Gv.64, 74; Sās.65, 74; Svd.1247 f,; Bode, 17, 18, 19.

Saddhammaññāṇa. A scholar of Pagan of the early fourteenth century. He wrote the *Vibhatyattha*, the *Chandosāraṭṭhavikāsinī* (or *Vuttodayapañcikā*) on the **Vuttodaya**, and translated the Sanskrit grammar *Kātantra* into Pāli. Bode, 26.

Saddhammaṭṭhitikā. A Commentary on the **Niddesa**, written at the request of *Deva* Thera by **Upasena** of Ceylon (Gv.61; Sās.69; PLC.117). The **Sāsanavaṁsa** (p.69) calls it *Saddhammapajjotikā*, and it is probably known by that name in Ceylon.

Saddhammanandī. A nun of **Anurādhapura**, expert in the Vinaya. Dpv.xviii.14.

Saddhammanāsinī. A *ṭīkā* on **Kaccāyana**'s grammar, by **Siridhammavilāsa** of Pagan. Bode, 26.

Saddhammaniyāmasuttā. Three *Suttas* on five things which make a man enter the right way, in right things. AN.iii.174ff.

Saddhammapajjotikā. See **Saddhammaṭṭhitikā**.

Saddhammapaṭirūpakasutta. The Buddha explains to **Mahā Kassapa** how it comes about in the *Sāsana* that there are more precepts and less members of the Saṅgha becoming *Arahants*. Then a counterfeit doctrine arises and the true doctrine disappears. SN.ii.223f.

Saddhammapāla. An author of Pagan, probably of the fourteenth century. He wrote the **Saddavutti**. Bode, 29.

Saddhammappakāsinī. A Commentary on the **Paṭisambhidāmagga** by **Mahā Nāma** of Ceylon. Gv.61.

Saddhammavagga. The sixteenth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.174-85.

Saddhammavilāsa. A monk of Pagan, probably of the twelfth century; he was the author of the *Sammohavināsinī*. Bode, 27.

Saddhammasaṅgaha. A Chronicle, in eleven chapters, containing a history of Buddhism, commencing with the three Convocations. It was written by **Dhammakitti**, a monk of **Ayodhyā**, and probably belonged to the fourteenth century. PLC.245f.

Saddhammasammosasuttā. Three *Suttas* on three groups of five things which lead to the confounding and the disappearance of the Dhamma. AN.iii.176ff.

Saddhammasiri. A monk of Pagan, probably of the twelfth century, author of **Saddatthabhedacintā**. Gv.63, 73; Bode, 22.

Saddhammālaṅkāra. An author of **Haṁsavatī**, probably of the sixteenth century. He wrote the **Paṭṭhānasāradīpanī** on the **Abhidhamma**. Sās.48; Bode, 47.

Saddhammikavagga. The eighth section of the **Pācittiya**. Vin.iv.141-57.

Saddhammopāyana. A treatise in verse, in nineteen chapters, dealing with various topics, such as the difficulties of being born as a human, etc., by an author named *Abhayagiri Kavicakravarti* **Ānanda**, probably of the thirteenth century. A Commentary exists on it, called the *Saddhammopāyanaviggaha*. PLC.212.

Saddhā 01. An *upāsikā* of **Sāvatthī**. Thinking that to allow a monk to have intercourse with her would be the highest gift, she accosted a monk and offered herself. The offer was, however, refused. Vin.iii.39.

Saddhā 02. One of **Sakka**'s daughters. See the **Sudhābhojanajātaka** (Ja 535).

Saddhātissa 01. King of Ceylon (77-59 B.C.). He was the brother of **Duṭṭhagāmaṇī** and was about a year younger. When he was ten, at the ceremony of initiation, he was forced to make a vow that he would never fight against his brother; but when his father, **Kākavaṇṇatissa**, died, he seized the throne in the absence of **Duṭṭhagāmaṇī**. Up to that time he had been in charge of the **Dīghavāpi** district. **Duṭṭhagāmaṇī** now made war upon him, but was defeated at **Cūḷaṅganiyapiṭṭhi**. Later the tide turned, and Tissa had to flee to a monastery. **Duṭṭhagāmaṇī** surrounded the monastery, but some young monks carried Tissa out on a bed, covered up like a dead body. **Gāmaṇī** discovered the ruse, but refrained from action. Through the intervention of **Godhagattatissa Thera**, the brothers were reconciled, and, thereafter, seem to have been devoted to one another.

After **Gāmaṇī**'s conquest of **Anurādhapura**, Tissa seems to have returned as governor of **Dīghavāpi**. When **Gāmaṇī** lay dying, Tissa was sent for to complete the work of the **Mahā Thūpa**, that the king might see it before his death. This he got done by means of temporary structures, cunningly devised. He was enjoined to retain unimpaired all the services on behalf of the religion inaugurated by his brother, and, when the latter died, he was succeeded by Tissa, who ruled for eighteen years. He rebuilt the **Lohapāsāda** after it was burnt down, and erected many *vihāras* – **Dakkhiṇāgiri**, **Kallakālena**, **Kalambaka**, **Pettaṅgavālika**, **Velaṅgaviṭṭhika**, **Dubbalavāpitissaka**, **Dūratissaka**, **Mātuvihāraka** and **Dīghavāpi**. He built a *vihāra* to every *yojana* on the road from **Anurādhapura** to **Dīghavāpi**. He had two sons, **Lañjatissa** and **Thūlathana**.

Tissa was reborn after death in **Tusita**, and will be the second Chief Disciple of **Metteyya Buddha**. Mhv.xxii.73, 83; xxiv2ff.; xxxii.83; xxxiii.4-17; Dpv.xx 2, 4ff.

He was a very pious king, entirely devoted to the cause of religion. Various stories are mentioned about him in the Commentaries (see, e.g., **Kāḷa Buddharakkhita**). He once walked five leagues to **Maṅgana** to pay his respects to **Kujjatissa** (*q.v.*) (AN-a.i.384f). On another occasion, he gave snipe to a novice from **Kanthakasāla** *pariveṇa* who would, however, accept only very little. Pleased with his moderation, the king paid him great honour (AN-a.i.264). He seems to have been specialty fond of the monks of **Cetiyagiri** (see Vibh-a.473). He was, apparently, also known as **Dhammikatissa**. **Dhammikatissa** once distributed one hundred cartloads of sugar (*guḷa*) among twelve thousand monks. A seven year old novice was sent by a monk who had just come to **Cetiyagiri** from **Anurādhapura** to fetch for him some sugar, about the size of a *kapiṭṭha* fruit. The attendant offered to give him a plateful, but the novice refused to take so much. The king heard the conversation, and, pleased with the novice, sent a further four hundred cartloads of sugar to be given to the Saṅgha (e.g., SN a.iii.48). See also the story of **Kukkuṭagiri**.

Saddhātissa 02. A minister. He once gave to **Piṇḍapāṭikatissa** Thera of **Sudassana** *padhānasāla* a bowl of food which he had bought for 8 *kahāpaṇas*.

The monk became an *Arahant* before eating it. The deity of the king's parasol applauded and king **Saddhātissa** having sent for him gave him the district of **Vaḍḍhamāna** *nagara*. Later he shared with 30,000 monks water brought to him by the **Devas** during a drought. The king hearing of this gave him **Antaragaṅga**. Sometime afterwards he became a *Sotāpanna*, gladdened by the sight of 12,000 monks walking round **Ambatthala** *cetiya* clad in robes given by him. Ras.ii.9f.

Saddhāsutta 01. A group of **Satullapakāyikā Devas** visit the Buddha and one of them speaks in praise of *saddhā*. SN.i.25.

Saddhāsutta 02. On the five advantages resulting from faith. AN.iii.42.

Saddhāsutta 03. The perfect monk is he who has faith, virtue, learning, is master of the Dhamma, enters into the *jhānas*, etc. AN.iv.314.

Saddhāsutta 04. Eight qualities which make a monk perfect. AN.iv.315.

Saddhāsutta 05. Ten qualities which give perfection to a monk. AN.v.10f.

Saddhāsutta 06. (or **Āpaṇasutta**). The Buddha, staying at **Āpaṇa**, asks **Sāriputta** if a monk who is utterly devoted to the **Tathāgata**, and has perfect faith in him, can have any doubt or wavering as to the **Tathāgata** or his teaching **Sāriputta** answers in the negative and proceeds to explain. SN.v.225f.

Saddhāsumanatissa. A monk of Ceylon. He joined the Saṅgha after gaining his parent's (Sās-d.85f) consent with great, difficulty. Once, when on pilgrimage to **Nāgadīpa**, he saw an assembly of monks, and, moved by the sight, sat, under a tree and developed *Arahant*-ship.

Saddhāsumanā. See **Sumanā**.

Saddhiyasutta 01. As long as monks are full of faith, conscientious, afraid of blame, great listeners, great in energy, mindful and wise – so long may growth be expected, not decline. AN.iv.23.

Saddhiyasutta 02. Seven things – such as faith, conscientiousness, fear of blame, etc. – which cause, not decline, but growth. AN.iv.23.

Saddhīdha Sutta. A name given in the **Suttasaṅgaha** (No.39) to the **Vittisutta** (*q.v.*).

Sanaṅkumāra. A **Mahā Brahma**. In the *Nikāyas* he is mentioned as the author of a famous verse, there quoted: *Khattiyo seṭṭho jane tasmiṁ ye gottapaṭisārino, vijjācaraṇasampanno so seṭṭho devamānuse*, among people who trust in lineage, the *khattiya* is considered supreme, but one accomplished in knowledge and conduct is truly supreme among gods and humans (DN.i.121; MN.i.358; SN.i.153; AN.v.327).

In one place (SN.ii.284) the verse is attributed to the Buddha, thus endowing it with the authoritativeness of a pronouncement by the Buddha himself. **Sanaṅkumāra** is represented as a very devout follower of the Buddha.

In a *Sutta* of the **Saṁyutta** (SN.i.153), he is spoken of as visiting the Buddha on the banks of the **Sappinī**, and it was during this visit that the above verse was spoken. **Sanaṅkumāra** was present at the preaching of the **Mahā Samayasutta** (DN.ii.261).

In the **Janavasabhasutta**, **Janavasabha** describes to the Buddha an occasion on which **Sanaṅkumāra** attended an assembly of the **Devas**, presided over by **Sakka** and the **Four Regent Gods**. There was suddenly a vast radiance, and the **Devas** knew of the approach of **Sanaṅkumāra**. As the usual appearance of the *Brahma* is not sufficiently materialized for him to be perceived by the **Devas** of **Tāvatiṁsa**, he is forced to appear as a relatively gross personality which he specially creates. As he arrives, the **Devas** sit in their places with clasped hands waiting for him to choose his seat. Then **Sanaṅkumāra** takes on the form of **Pañcasikha** (because all **Devas** like **Pañcasikha**, says the Commentary, DN-a.ii.640) and sits, above the assembly, cross-legged, in the air. So seated, he expresses his satisfaction that **Sakka** and all the **Tāvatiṁsa Devas** should honour and follow the Buddha. His voice has all the eight characteristics of a *Brahma*'s voice (these are given at DN.ii.211). He then proceeds to create thirty-three shapes of himself, each sitting on the divan of a **Tāvatiṁsa** *Deva*, and

addresses the **Devas**, speaking of the advantages of taking refuge in the Buddha, the Dhamma and the Saṅgha. Each *Deva* fancies that only the shape sitting on his own divan has spoken and that the others are silent. Then **Sanaṅkumāra** goes to the end of the Hall, and, seated on **Sakka**'s throne, addresses the whole assembly on the four ways of *iddhi*; on the three avenues leading to Bliss, as manifested by the Buddha; on the four *satipaṭṭhāna*s, and the seven *samādhiparikkhārā*. He declares that more than twenty-four lakhs of **Magadha** disciples, having followed the teachings of the Buddha, have been born in the *Deva* worlds. When **Sanaṅkumāra** has finished his address, **Vessavaṇa** wonders if there have been Buddhas in the past and will be in the future. The *Brahma* reads his thoughts and says there certainly were and will be.

Sanaṅkumāra means "ever young." **Buddhaghosa** says that, in his former birth, he practised *jhānas* while yet a boy with his hair tied in five knots (*pañcacūḷakakumārakāle*), and was reborn in the *Brahma* world with the *jhāna* intact (MN-a.ii.584; cf. SN-a.i.171). He liked the guise of youth and continued in the same, hence the name. Rhys Davids sees in the legend of **Sanaṅkumāra** the Indian counterpart of the European legend of Galahad (Dial.ii.292, n.3; cf.i.121, n.1). The oldest mention of it is in the *Chāṇḍogya Upaniṣad* (Chap. VII), where the ideal, yet saintly knight, teaches a typical Brahmin the highest truths. In the *Mahā Bhārata* (iii.185, Bombay Edition) he expresses a sentiment very similar to that expressed in the stanza quoted above. In mediaeval literature he is said to have been one of five or seven mind-born sons of *Brahma* who remained pure and innocent. A later and debased Jaina version of the legend tells in detail of the love adventures and wives of this knight, with a few words at the end on his conversion to the saintly life. See JRAS.1894, p. 344; 1897, p.585 f; *Revue de Histoire des Religions*, vol.xxxi.pp.29ff.

Sanaṅkumārasutta. *Brahma* **Sanaṅkumāra** visits the Buddha on the banks of the **Sappinī**, and speaks a verse in praise of learning and good conduct (SN.i.153; for the verse see **Sanaṅkumāra**). The Buddha approves of the sentiment contained in the verse.

Sanidānasutta. Sense desires, ill-will, renunciation, etc., all arise with casual basis. SN.ii.151f.

Sanimaṇḍapa. A building in the **Dīpuyyāna**. It was decorated with ivory. Cv.lxxiii.118.

Santa 01. *Aggasāvaka* of **Atthadassī Buddha** (Ja.i.39; Bv.xv.19). He was son of the king of **Sucandaka**, and **Upasanta**, son of the chaplain, was his friend. These two placed four very learned men at the four gates of the city to inform them of the arrival of any wise men. They announced the arrival of **Atthadassī Buddha**. **Santa** and **Upasanta** visited the Buddha and his monks, gave them meals for seven days, and listened to the Buddha's preaching. On the seventh day they became *Arahants*, with ninety thousand others. Bv a. p. 179.

Santa 02. Fifty-seven *kappas* ago there were four kings of this name, previous births of **Tissa Thera**. Thag-a.i.200; but see Ap.i.174, where he is called **Bhavanimmita**.

Santa 03. A general of **Parakkamabāhu I**. He is called **Jitagiri**, and was in charge of the *Vihāravajjasāla* ford. Cv.lxxv.25.

Santakasutta. The Buddha explains to **Ānanda** how feelings arise and cease to be, what is their "satisfaction" and their "misery." SN.iv.219.

Santakāya Thera. He was never guilty of any improper movement of hand or foot, but always carried himself with composure and dignity. This was because his mother was a lioness. For a lioness, when she has eaten prey, goes into her cave where she lies for seven days on a bed of red arsenic and yellow orpiment. When she rises on the seventh day, if she finds the bed disturbed by any movement on her part, she again lies down for seven days, saying: "This does not become your birth or lineage." When the monks praised Santakāya to the Buddha, he held up the Elder as an example to be followed. Dhp.iv.113f.

Santacitta. A **Pacceka Buddha**. MN.iii.70.

Santati. A minister of **Pasenadi**. Because he quelled a frontier disturbance, the king gave over the kingdom to him for seven days, and gave him a woman skilled in song and dance. For seven days **Santati** enjoyed himself, drinking deeply; on the seventh day he went to the bathing place fully adorned, riding the state elephant. The Buddha met him on the way, and **Santati** saluted him from the elephant. The Buddha smiled and passed on. When questioned by **Ānanda**, the Buddha answered that on that very day **Santati** would attain *Arahant*-ship and die.

Santati spent part of the day amusing himself in the water, and then sat in the drinking hall of the park. The woman came on the stage and sang and danced, but she had fasted for seven days to acquire more grace of body, and, as she danced, she fell down dead. **Santati** was overwhelmed with a mighty sorrow, and straightway became sober. He then sought the Buddha for consolation in his grief. The Buddha preached a four line stanza, and **Santati** attained *Arahant*-ship and asked the Buddha's permission to pass into *Nibbāna*. The Buddha agreed, on condition that he rose into the air and told to the assembled people the story of his past life. **Santati** agreed to this, and, rising to a height of seven palm trees, related the meritorious deed of his past life.

Ninety *kappas* ago, in the time of **Vipassī Buddha**, he was a householder of **Bandhumatī**, and became a follower of the Buddha and went about proclaiming the virtues of the Three Refuges. King **Bandhumā** met him and gave him a garland of flowers to wear and a horse on which to ride, while proclaiming the Dhamma. He later gave him a chariot, great wealth, beautiful jewels and an elephant. Thus, for eighty-four thousand years, **Santati** went about preaching the Dhamma, and there was diffused from his body the fragrance of sandalwood, and from his mouth the fragrance of the lotus.

As he related his story, seated cross-legged in the air, he developed the idea of fire and passed into *Nibbāna*. Flames burst from his body and burnt it up. The Buddha had his relics collected and a shrine built for them at the meeting of four highways. Discussion arose as to whether **Santati** should be called a Brahmin or a monk. The Buddha said that both names were equally appropriate. Dhp a.iii.78-84; Snp.i.350; MN a.i.188; cf. the story of **Abhayarājakumāra**.

Santasutta. On ten qualities which make a monk altogether charming and complete in every attribute. AN.v.11.

Santāna Thera. An Elder who came to Ceylon from **Rakkhaṅga**, at the head of thirty-three monks, at the invitation of **Vimaladhammasuriya II**. Cv.xcvii.10.

Santike Nidāna. The portion of the **Jātaka Commentary** which gives an account of the activities of **Gotama Buddha** – such as where he lived – from the time of his Awakening up to his death (Bv a. p. 4f). This name is specially given to a portion of the **Nidānakathā**. Ja.i.77-94.

Santisutta. On four kinds of person: one bent on his own profit, on another's, on that of both, on that of neither. AN.ii.96f.

Santuṭṭha 01. A disciple of the Buddha at **Ñātikā**. He was born after death in **Akaniṭṭhābhavana**, there to pass entirely away. DN.ii.92; SN.v.358f.

Santuṭṭha 02. A palace of **Koṇāgamana Buddha** in his last lay life. Bv.xxiv.18.

Santuṭṭhasutta. The Buddha speaks in praise of **Mahā Kassapa**, his contentment with whatever he receives in the way of robes, alms, lodgings and medicaments. He is an example worthy of imitation. SN.ii.194.

Santuṭṭhisutta. Four things are easily available: rag robes, scraps of food, the root of a tree, and fermented cow's urine (*pūtimutta*). A monk should learn to be content with these. AN.ii.26.

Santusita 01. Chief of the **Devas** of the **Tusita** world (DN.i.218; AN.iv.243; SN.iv.280). It was the name of the Bodhisatta when he was in **Tusita** (Bv-a. 45; Ja.i.48) and also that of his successor (Ja.i.81). At important festivals, **Santusita** appears with a yak tail whisk, e.g., Mhv.xxxi.78.

Santusita 02. One of the palaces of **Koṇāgamana Buddha** before his renunciation. Bv.xxiv.18.

Santusita 03. A king. See **Samphusita**.

Santhavajātaka (Ja 162). The Bodhisatta was once a Brahmin, and, when he grew up, he lived in a hermitage in the forest, tending his birth-fire (*jātaggi*). One day, having received a present of rice and ghee, he took it home, made his fire blaze up, and put the rice into the fire. The flames rose up and burnt his hut. Deciding that the company of the wicked was dangerous, he put out the fire and went up into the mountains. There he saw a hind licking the faces of a lion, a tiger, and a panther. Nothing is better than good friends thought the Bodhisatta.

The story was related to show the uselessness of tending the sacred fire. Ja.ii.41f.

Santhavavagga. The second chapter of the *Dukanipāta* of the **Jātaka Commentary** Ja.ii.41-63.

Santhāravagga. The fourteenth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.93f.

Sandaka. A *Paribbājaka*. See the **Sandakasutta**.

Sandakasutta. **Ānanda**, staying at the **Ghositārāma** in **Kosambī**, visits the **Pilakkhaguhā** near **Devakaṭa** pool, where the *Paribbājaka* **Sandaka** is staying with some five hundred followers. **Ānanda** is asked to give a discourse on the Buddha's teachings, and speaks of the four antitheses to the higher life:

- there is the teacher who holds that it does not matter whether actions are good or bad;
- the teacher who holds that no evil is done by him who acts himself or causes others to act;
- the teacher holding that there is no cause for either depravity or purity;

- and, lastly, the teacher who holds, among other things, that men make an end of ill only when they have completed their course of transmigrations, like a ball of twine which continues rolling as long as there is string to unwind.

On these heresies cf. **Sāleyyakasutta** (MN 41). The reference is evidently to the teachings of **Purāṇa Kassapa**, **Makkhali Gosāla** and others.

Ānanda then proceeds to explain the four comfortless vocations: the teacher who claims to be all-knowing and all-seeing; the teacher whose doctrine is traditional and scriptural; the rationalist of pure reason and criticism teaching a doctrine of his own reasoning; and, lastly, the teacher who is stupid and deficient. **Ānanda** then describes the Buddha's own teaching, leading up to the four *Jhānas*. **Sandaka** and his followers accept the Buddha as their teacher. MN.i.513-24.

Sandiṭṭhikasutta 01. A conversation between the Buddha and **Moliya Sīvaka** on how the Dhamma is for this life. AN.iii.356.

Sandiṭṭhikasutta 02. The same as (1), but the conversation is with a Brahmin. AN.iii.357.

Sandiṭṭhikasutta 03. **Ānanda** explains to **Udāyī** (**Kāḷudāyī**) how the Buddha's teaching is to be seen for oneself in this life. AN.iv.453.

Sandiṭṭhikasutta 04. The same as (3), on how *Nibbāna* can be realized in this life. AN.iv.453.

Sandimā. A king of long ago; a previous birth of **Ramaṇīyakuṭika Thera**. Thag-a.i.133.

Sandeha, **Sandeva**. An Elder in direct pupillary succession in **Jambudīpa**, of teachers of the **Abhidhamma**. Dhs-a., p. 32.

Sandha. *v.l.* **Saddha**. A monk who visited the Buddha at **Ñātikā** in the **Giñjakāvasatha**, when the Buddha preached to him the **Sandhasutta** (*q.v.*). (AN.v.323f) (see GS.v.204, n.2; and 216, n.2).

It is, perhaps, the same monk who is mentioned as Saddho (*v.l.* Sandho) Kaccāyano (SN.ii.153, **Giñjakāvasthasutta**). He asks the Buddha a question on *dhātu*, and the Buddha explains it to him. In neither case does the Commentary say anything about Saddho (or Sandho).

The translator of the **Saṁyutta** regards *saddho* as an epithet.

Sandhāna. A householder of **Rājagaha**. He was a follower of **Gotama Buddha**, and it was his conversation with the *Paribbājaka* **Nigrodha** that led to the preaching of the **Udumbarikasīhanādasutta**.

Buddhaghosa says (DN-a.iii.832) that he was the leader of five hundred *upāsakas* and was an *Anāgāmī*. On one occasion, the Buddha sang his praises in the assembly for six qualities which he possessed. In the **Aṅguttara** he is mentioned in a list of eminent lay disciples (AN.iii.451; cf. Divy.540).

Sandhita Thera. He belonged to a wealthy family of **Kosala**. Having listened to a sermon on impermanence, after coming of age, he joined the Saṅgha and attained *Arahant*-ship.

Thirty-one *kappas* ago, in the time of **Sikhī Buddha**, he was a cowherd. After the death of the Buddha he heard a monk preach on his virtues, and, acquiring discernment of impermanence, he paid great honour to the Buddha's Bodhi tree. In his last life he recalled this act with great joy, as having helped him to win the goal. Thag.vs.217f.; Thag-a.i.337f.

Sandhibhedajātaka (Ja 349). The Bodhisatta was once king of **Benares**. One day a cowherd left behind, inadvertently, a cow which was in calf, and a friendship sprang up between her and a lioness. The cow bore a calf and the lioness a cub, and these two young ones became playmates. A forester seeing them together, reported the matter to the king, who wished to be informed should a third animal appear on the scene. A jackal, seeing the calf and the cub, and hoping for food, became friendly with them, and soon managed to make them quarrel. The king was informed of this, and by the time he arrived on the scene the two animals were dead.

The story was related to the **Chabbaggiyā** as a warning against their habit of

back biting (Ja.iii.149ff).

This is probably the story referred to as the **Saṅghabhedajātaka** (Ja.iii.211).

Sannaka. One of the chief lay supporters of **Piyadassī Buddha**. Bv.xiv.22.

Sannidhāpaka Thera. An *Arahant*. He had been a householder, and later an ascetic in the time of **Padumuttara Buddha**. He gave the Buddha a gourd (*āmaṇḍa*) and water to drink. Forty-one *kappas* ago he was a king named **Arindama**. Ap.i.97.

Sannibbapaka. A king of one hundred and seven *kappas* ago, a previous birth of **Āsanūpaṭṭhāyaka** Thera. Ap.i.144.

Sannīratittha. A *vihāra* in **Pulatthipura**, established by **Mahinda II**. Cv.xlviii.134.

Sannīrasela. A village in Ceylon given by **Parakkamabāhu IV**. for the maintenance of the *pariveṇa* which he built for **Medhaṅkara** Thera. Cv.xc.87.

Sapatta. An eminent nun, expert in the Vinaya in Ceylon. Dpv.xviii.29.

Sapattaṅgārakokirīsutta. The story of a *Petī* seen by **Moggallāna**. She went through the air dried-up, sooty, uttering cries of distress. She had been the chief queen of a **Kāliṅga** king. Mad with jealousy, she had scattered a brazier of coals over one of the king's women. SN.ii.260.

Sapara. A province in Ceylon (Cv.lxviii.8), also called Saparagamu (Cv.xciv.12). It is said to have derived its name from the inhabitants, the *Saparā* or *Sabarā* (*Savarā*), probably another name for the Veddas.

Saparivāra. A king of twenty-seven *kappas* ago, a previous birth of **Paccuggamanīya Thera**. Ap.i.240.

Saparivāracchattadāyaka Thera. An *Arahant*. He heard **Padumuttara Buddha** preach, and, opening a parasol, threw it up into the air. It stood above the Buddha. The Elder joined the Saṅgha at the age of seven, and on the day of

his ordination, **Sunanda**, a Brahmin, held a parasol over him. **Sāriputta** saw this and expressed his joy. Ap.i.265f.

Saparivārāsana Thera. An *Arahant*. He prepared a seat decked with jasmine for **Padumuttara Buddha**, and, when the Buddha was seated, gave him a meal. Ap.i.107f.

Saparivāriya Thera. An *Arahant*. He built a palisade of sandalwood round the *Thūpa* of **Padumuttara Buddha**. Fifteen *kappas* ago he was king eight times under the name of **Pamatta** (*v.l.* **Samagga**). Ap.i.172.

Sappaka. See **Sabbaka**.

Sappagahana. See **Sabbagahana**.

Sappaññavagga. The sixth chapter of the **Sotāpattisaṁyutta**. SN.v.404-14.

Sappadāsa Thera. He was born in **Kapilavatthu** as the son of **Suddhodana**'s chaplain. He received faith on the occasion of the Buddha's visit to his own people, and entered the Saṅgha. Overmastered by corrupt habits of mind and character, for twenty-five years he was unable to develop concentration. This so distressed him that he was about to commit suicide, when, inward vision suddenly expanding, he attained *Arahant*-ship (Thag. vs. 405-10. Thag-a.i.448f). According to the **Dhammapada Commentary** (Dhp-a.ii.256f), he tried to kill himself by making a snake, who had been caught by the monks, bite him. But the snake refused to bite, in spite of all efforts to provoke him. Sappadāsa then threw it away, thinking it to be non-poisonous. But the other monks declared it was a cobra, because they had seen its hood and heard its hissing.

Sappadāsa acted as barber to the monastery, and, one day, taking a razor, he applied it to his windpipe as he leaned against a tree. And then he thought how blameless his life had been and was filled with joy. Thereupon he developed insight and became an *Arahant*. When the monks reported this to the Buddha, the Buddha said that the snake had been the Elder's slave in his third previous

life, and therefore did not dare bite him. This incident gave the monk his name, Sappadāsa.

Sappanārukokillagāma. A village in Ceylon in which the Buddha's Alms Bowl and Tooth Relic were once deposited. Cv.lxxiv.142.

Sappasutta 01. Once, when the Buddha was staying at the **Kalandakanivāpa** in **Veḷuvana**, **Māra** appeared before him in the shape of a monstrous cobra and tried to frighten him. But the Buddha, recognizing him, said that Buddhas knew no fear. SN.i.106f.

Sappasutta 02. The five disadvantages in a black snake, and the same disadvantages in a woman – they are unclean, evil-smelling, timid, fearful and betray friends. AN.iii.260.

Sappasutta 03. Same as (2), the qualities being anger, ill-will, poison (passion in a woman), forked tongue and treachery. AN.iii.260.

Sappasoṇḍikapabbhāra. A mountain cave in the **Sītavana**, near **Rājagaha** (DN.ii.116). A conversation which took place there between **Sāriputta** and **Upasena**, just before the latter's death, is recorded in the **Saṁyuttanikāya**. **Upasena** died of snake bite (SN.iv.40). The cave was used as a residence by monks who come to **Rājagaha** from afar (e.g., Vin.ii.76).

Buddhaghosa says (SN a.iii.10) that the cave was so-called because it was shaped like a snake's hood. It was here that the Buddha met and preached to **Tissa** (13), the *rājā* of **Roruva**. Thag a.i.200.

Sappānakavagga. The seventh chapter of the **Pācittiya**.

Sappidāyaka Thera 01. An *Arahant*. Ninety-two *kappas* ago he gave an offering of ghee to **Phussa Buddha**. Fifty *kappas* ago he was a king named **Samodaka**. Ap.i.184.

Sappidāyaka Thera 02. An *Arahant* Ninety-four *kappas* ago he saw **Siddhattha Buddha** lying ill and gave him some ghee. Seventeen *kappas* ago he was a king named **Jutideva**. Ap.i.212.

Sappinī, **Sappinikā**. A river, which flowed through **Rājagaha**. On its bank was a *Paribbājakārāma* where famous **Paribbājakas** lived in the Buddha's time (AN.i.185; ii.29, 176; SN.i.153).

The river lay between **Andhakavinda** and **Rājagaha**, and probably rose in **Gijjhakūṭa** (see Vin. Texts i.254, n.2). It is identified with the Pañcāna River. Law, *Geography of Early Buddhism*, p. 38.

Sappurisavagga. The twenty-first chapter of the *Catukkanipāta* of the **Aṅguttara**. AN.ii.217-25.

Sappurisasutta 01. The unworthy man (*asappurisa*) always speaks what is discreditable to another, never what is discreditable to himself, and always sings his own praises. The worthy man is just the reverse. AN.ii.77.

Sappurisasutta 02. The birth of a good man is like a good shower; it brings happiness to all. AN.iii.46 = ibid., iv. 244.

Sappurisasutta 03. The gifts of a good man are well-chosen, proper, seasonable, given with care, repeatedly and with calm mind; after giving, he is glad. AN.iv.243.

Sappurisasutta 04. The good man's gifts are given in faith, with deference, seasonably, with unrestrained heart, and without hurt to himself or others. AN.iii.172.

Sappurisasutta 05. The 113th *Sutta* of the **Majjhimanikāya**, preached at **Jetavana**. The good monk does not exalt himself or disparage others on grounds of family distinction, of eminent wealth, personal fame, gifts and instruction received, capacity for preaching, knowledge of the Dhamma, observance of austere practices, etc.; the bad monk does. MN.iii.37-45.

Sappurisasutta 06. See **Asappurisasutta**.

Sappurisānisaṁsasutta. Because of a good man, one grows in virtue, concentration, wisdom and emancipation, qualities which are dear to the Ariyans. AN.ii.239.

Sabara. See **Sapara**.

Sabala. A dog of the **Lokantaraniraya**. It has iron teeth which it uses on the victims of that *Niraya*. Ja.vi.247.

Sabalā. An eminent Therī of **Jambudīpa**, expert in the Vinaya. Dpv.xviii.10.

Sabbaka (**Sappaka**). An *Arahant* Thera. He belonged to a Brahmin family of **Sāvatthī**, and, after hearing the Buddha preach, entered the Saṅgha. He lived in **Loṇagiri** *vihāra* (*v.l.* **Lena** *vihāra*), on the banks of the **Ajakaraṇī**, practising meditation, and, in due course, won *Arahant*-ship. He visited **Sāvatthī** to worship the Buddha, and stayed there a few days, entertained by his kinsfolk. When he wished to return to his dwelling they begged him to stay and be supported by them, but he refused because he loved retirement. The verses he spoke on this occasion are given in Thag.vs.307-10.

Thirty-one *kappas* ago he was a **Nāga** king of great power who, having seen the **Pacceka Buddha Sambhavaka**, wrapt in *samādhi*, under the open sky, remained beside him holding a lotus over his head (Thag-a.i.399f).

He is probably to be identified with **Padumapūjaka** of the **Apadāna**. Ap.i.279 f; cf. Ap.ii.453f. (**Padumudhāriya**).

Sabbakāma 01. One of the chief disciples of **Sumedha Buddha**. Ja.i.38; Bv.xii.23.

Sabbakāma 02. (*v.l.* **Sabbakāmī**). An *Arahant* Thera. He was born in a noble family of **Vesālī**, shortly before **Gotama Buddha**'s death. When he came of age he gave away his possessions to his kinsfolk and joined the Saṅgha under **Ānanda**. In the course of his studies, he returned to **Vesālī** with his teacher and visited his family. His former wife, afflicted, thin, in sad array and in tears,

greeted him and stood by. Seeing her thus, he was overwhelmed with love and pity and felt carnal desire. When he realized this, he was filled with anguish and hurried to the charnel field, there to meditate on foulness. He developed insight and became an *Arahant*. Later, his father-in-law brought his wife to the *vihāra*, beautifully dressed, and accompanied by a great retinue, hoping to make him return, but the Thera convinced them that he had rid himself of all such desires. See Thag.vss.453-8.

Sabbakāma lived on to one hundred and twenty years of age, and was consulted by **Yasa**, **Soreyya Revata**, and others, in connection with the **Vajjiputta** heresy. He was, at that time, the oldest Thera in the world. He sat on the committee appointed to examine the points in dispute and decided against the **Vajjiputtakas**, giving his reasons point by point. For details see Vin.ii.303ff.; also Dpv.iv.49; v. 22; Mhv.iv.48, 576; Vin-a.i.34.

The **Theragāthā** Commentary adds (Thag a.i.467) that, before his death, Sabbakāma requested the *Brahma* **Tissa** (afterwards **Moggaliputtatissa**) to see that the heresies, which were to arise in the time of **Asoka**, were put down. Sabbakāma's resolve to dispel heresy was made in the time of **Padumuttara Buddha**. Thag-a.i.465f.

Sabbakāmā. Wife of **Sikhī Buddha** before his renunciation. Their son was **Atula**. Bv.xxi.17; DN-a.ii.422.

Sabbakāmī. See **Sabbakāma** (2).

Sabbakittika Thera. An *Arahant*. He is evidently identical with **Adhimutta** Thera (*q.v.*). Ap.i.224.

Sabbagandhiya Thera. An *Arahant*. Ninety-one *kappas* ago he offered flowers and incense to **Vipassī Buddha** and gave him a garment of *koseyya*-cloth. Fifteen *kappas* ago he was a king, named **Sucela**. Ap.i.248f.

Sabbagahana. *v.l.* **Sappagahana**, **Sabbosana**. A king of one hundred *kappas* ago, a previous birth of **Anulomadāyaka** (**Mettaji**) Thera Ap.i.173: Thag-a.i.195.

Sabbagirivihāra. See **Pipphalivihāra**.

Sabbañjaha. One of the sons of **Kāḷāsoka** (*q.v.*).

Sabbattha-abhivassī. Thirty-eight *kappas* ago there were sixteen kings of this name, previous births of **Kuṭidāyaka Thera**. Ap.i.229.

Sabbatthivādī. A group of heretical monks (Sarvāstivādins), an offshoot of the **Mahiṁsāsakas**. The **Kassapiyā** were a branch of the same (Mhv.v.8f; Dpv.v.47). They held that everything is, exists, is constantly existing, because it is, was, or will be, matter and mind, and these continually exist (Kv.i.6, 7); that penetration of truth is won little by little (Kv.ii.9). They agreed with the **Uttarāpathakas** that conscious flux may amount to *samādhi* (Kv.xi.6), and with the **Vajjiputtiyas** that an *Arahant* may fall away. Kv.i.2; see JRAS. 1892, 1ff., 597; 1894, 534; JPTS 1905, 67f.

Sabbadatta. King of **Rammanagara** (**Benares**). He was the father of the Bodhisatta in his birth as **Yuvañjaya** (*q.v.*), and is identified with **Suddhodana**. Ja.iv.119f., 123.

Sabbadassī. One of the two chief disciples of **Piyadassī Buddha** (Bv.xiv.20; Ja.i.39). He was the son of the chaplain of **Sumaṅgalanagara** and the friend of **Pālita** (*q.v.*). Bv a.176.

Sabbadāṭha. **Devadatta** born as a jackal. See the **Sabbadāṭha Jātaka**.

Sabbadāṭhajātaka (Ja 241). The Bodhisatta was once chaplain to the king of **Benares** and knew a spell called *Paṭhavījaya* (subduing the world). One day he retired to a lonely place and was reciting the spell. A jackal, hiding in a hole near by, overheard it and learned it by heart. When the Bodhisatta had finished his recital, the jackal appeared before him, and saying: “Ho, Brahmin, I have learnt your spell,” ran away. The Bodhisatta chased him, but in vain. As a result of learning the spell, the jackal subdued all the creatures of the forest and became their king, under the name of **Sabbadāṭha**. On the back of two elephants stood a lion and on the lion’s back sat **Sabbadāṭha**, with his consort.

Filled with pride, the jackal wished to capture **Benares**, and went with his army and besieged the city. The king was alarmed, but the Bodhisatta reassured him, and, having learnt from **Sabbadāṭha** that he proposed to capture the city by making the lions roar, gave orders to the inhabitants to stop their ears with flour. Then he mounted the watch tower and challenged **Sabbadāṭha** to carry out his threat. This **Sabbadāṭha** did, and even the lions on which he rode joined in the roar. The elephants were so terrified that, in their fright, they dropped **Sabbadāṭha**, who was trampled to death. The carcases of the animals which died in the tumult covered twelve leagues.

The story was related in reference to **Devadatta**'s attempts to injure the Buddha, which only resulted in working harm upon himself.

The jackal is identified with **Devadatta** and the king with **Ānanda** (Ja.ii.242-6).

The story is referred to in the **Milindapañha** (Mil. P. 202), and there the Bodhisatta's name is given as **Vidhura**.

Sabbadāyaka Thera. An *Arahant*. He is evidently identical with **Yasa Thera** (*q.v.*). Ap.i.333f.

Sabbadinna. One of the attendants of King **Milinda**. Mil. pp. 29, 56.

Sabbananda Thera. A disciple of **Kassapa Buddha**, who was left behind in Ceylon (then known as **Maṇḍadīpa**) with one thousand monks, when the Buddha had visited the Island. Mhv.xv.158; Dpv.xv.60, 64; xvii.25; Vin-a.i.87.

Sabbanāmā. See **Saccanāmā**.

Sabbaphaladāyaka Thera. An *Arahant*. He is evidently identical with **Suppiya** Thera (*q.v.*). Ap.ii.452f.

Sabbamitta 01. **Sabbamitta Thera**. He belonged to a Brahmin family of **Sāvatthī**, and entered the Saṅgha after seeing the Buddha's acceptance of **Jetavana**. He dwelt in the forest, meditating. Once, on his way to **Sāvatthī** to worship the Buddha, he saw a fawn caught in a trapper's net. The doe, though

not in the net, remained near, out of love for her young, yet not daring to approach the snare. The Thera was much moved by the thought of all the suffering which was caused by love. Farther on he saw bandits wrapping in straw a man whom they had caught and were preparing to set on fire. The Thera was filled with anguish, and, developing insight, won *Arahant*-ship. He uttered, in his anguish, the two verses included in Thag. 149-50. He preached to the bandits and they joined the Saṅgha under him.

In the time of **Tissa Buddha**, he was a hunter who lived on game. One day, the Buddha, out of compassion for him, left three of his footprints outside his hut. The hunter saw them, and, owing to good deeds done in the past, recognized them as the Buddha's, and offered to them *koraṇḍa*-flowers. After death he was born in **Tāvatiṁsa** (Thag a.i.269f). His **Apadāna** verses are given in two places under the name of **Koraṇḍapupphiya** (*q.v.*). Ap.ii.383, 434; cf. **Sugandha Thera**.

Sabbamitta 02. An eminent teacher belonging to the *udiccabrāhmaṇakula*. He was extremely learned, and was the second teacher employed by **Suddhodana** to teach the Buddha in his youth. Mil. p. 236.

Sabbamitta 03. The constant attendant of **Kassapa Buddha**. DN.ii.7; Bv.xxv.39; Ja.i.43.

Sabbamitta 04. A king of **Sāvatthī**. See the **Kumbhajātaka** (Ja 512). He is identified with **Ānanda**. Ja.v.20.

Sabbaratanamālaka. See **Ratanamālaka**.

Sabbalahusasutta. The minimum evil effects of violating each of the Five Precepts (against murder, etc.). AN.iv.247.

Sabbalokasutta. Another name for the **Anabhiratisutta** (*q.v.*).

Sabbavagga. The third chapter of the **Saḷāyatanasaṁyutta**. SN.iv.15-26.

Sabbasaṁhārakapañha (Ja 110). Evidently another name for the *Gaṇṭhipañha* of the **Mahā Ummaggajātaka** (Ja 546) (see Ja.vi.336f). It is elsewhere referred to as a special **Jātaka** (Ja.i.424) ??

Sabbasutta 01. There is no other "all" except eye and object, ear and sound, nose and scent, tongue and savour, body and tangible things, mind and mind states. SN.iv.15.

Sabbasutta 02. Another name for the **Ambapālisutta** 2 (*q.v.*).

Sabbābhibhū. A **Pacceka Buddha**. Ap.i.299.

Sabbāsavasutta. The second *Sutta* of the **Majjhimanikāya**. It was preached at **Jetavana**, and describes how the cankers (*āsavā*) can be destroyed. Extirpation of the *āsavas* comes only to those who know and see things as they really are. *Āsavas* can be got rid of in many ways: by scrutiny, restraint, use, endurance, avoidance, removal and culture. The *Sutta* describes these various ways. MN.i.6ff.

Sabbūpasama. See **Najjūpasama**.

Sabbosadha. A king of eight *kappas* ago, a previous birth of **Tikicchaka Thera**. Ap.i.190.

Sabbosama. See **Sabbagahana**.

Sabbhisutta. A conversation between the Buddha and a group of **Satullapakāyikā Devas**. The Buddha impresses on them the necessity of making companions of good men. SN.i.16f.

Sabrahmakasutta. See **Sabrahmakāni** (8). It is given also in the **Suttasaṅgaha** (No.25) and the **Itivuttaka** (p.109f.).

Sabrahmakānisutta. Families in which parents are honoured and worshipped are like those in which *Brahma* resides, or kindly teachers, or **Devas**, or those worthy of offerings. AN.ii.70.

Sabhattadesabhoga. A monastic building, erected by **Aggabodhi VI**., in the **Abhayuttaravihāra**. Cv.xlviii.64.

Sabhāgatasutta. The **Devas** delight in talking to those who are possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who possess virtues dear to the Ariyans. SN.v.394.

Sabhāsammata. Thirteen *kappas* ago there were five kings of this name, previous births of **Pañcahatthiya Thera**. Ap.i.193.

Sabhiya 01. (**Sambhiya**). The constant attendant of **Phussa Buddha**. Ja.i.41; Bv.xix.19.

Sabhiya 02. **Sabhiya Thera**, **Sabhiya Kaccāna**. His mother was a nobleman's daughter whose parents had committed her to the charge of a *Paribbājaka*, that she might learn various doctrines and usages. The *Paribbājaka* seduced her, and, when she was with child, the fraternity abandoned her. Her child was born in the open (*sabhāyaṁ*), while she was wandering about alone hence his name. When Sabhiya grew up he, in his turn, became a *Paribbājaka* and was famous as a dialectician. He had a hermitage by the city gate, where he gave lessons to the sons of noblemen and others. He devised twenty questions, which he put before recluses and Brahmins, but none could answer them. These questions had been handed on to him by his mother who had developed insight and had been reborn in a *Brahma* world. (But see **Sabhiyasutta** 1). Then, as related in the **Sabhiyasutta** 1, Sabhiya visited **Gotama Buddha** in **Veḷuvana** and, at the end of the discussion, entered the Saṅgha, where, developing insight, he won *Arahant*-ship.

In the time of **Kakusandha Buddha** he was a householder and gave the Buddha a pair of sandals. After **Kassapa Buddha**'s death he, with six others, joined the Saṅgha and lived in the forest. Failing to develop *jhāna*, they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an *Arahant*, the next became an *Anāgāmī* and was reborn in the **Suddhāvāsa**. The remaining five died without achieving their aim. These five were, in this age, **Pukkusāti**, Sabhiya, **Bāhiya**, **Kumāra Kassapa**

and **Dabba Mallaputta**. Thag-a.i.381f.; Snp-a.ii.419ff.; Ap.ii.473; Dhp-a.ii.212.

Sabhiya is mentioned as an example of a *paṇḍita Paribbājaka* (SN a.ii.188). A series of verses spoken by him, in admonishing monks who sided with **Devadatta**, are given in the **Theragāthā** (vs. 275-8; see also Mvu.iii.389ff.). **Yasadatta** (*q.v.*) was **Sabhiya**'s companion.

Sabhiya 03. A *Paribbājaka*, perhaps identical with **Sabhiya** 2. The **Saṁyutta** (SN.iv.401f) records a discussion which took place at **Ñātikā** between him and **Vacchagotta** on various questions, such as the existence of **Gotama Buddha** after death, etc. In this *Sutta*, **Sabhiya** is addressed as **Kaccāna**, and he says that he had then been three years in the Saṅgha. It is probably this same *Paribbājaka* who is mentioned as **Abhiya Kaccāna** in the **Anuruddhasutta**. MN.iii.148f.

Sabhiyasutta 01. The sixth *Sutta* of the **Mahā Vagga** of the **Suttanipāta** (Snp., pp. 91f). A *Devatā*, who in a previous life had been a relation of **Sabhiya** (see **Sabhiya** 1), asks him a series of questions and exhorts him to join the Saṅgha of any recluse who can answer them satisfactorily. **Sabhiya** wanders about asking his questions of several well-known teachers; failing to find satisfaction, he visits the Buddha in **Veḷuvana** at **Rājagaha** and is given permission to ask anything he wishes, **Gotama Buddha** promising to solve his difficulties. Then follows a series of questions answered by the Buddha. **Sabhiya**, in the end, asks permission to join the Buddha's Saṅgha. This permission is given, and after the usual probationary period of four months, he becomes an *Arahant*.

According to the **Theragāthā** Commentary (Thag a.i.382), quoted also in the **Suttanipāta** Commentary, the questions were formulated by **Sabhiya**'s mother, who, feeling revulsion for her womanhood, developed the *jhānas* and was reborn in a *Brahma* world. But the **Suttanipāta** Commentary itself (Snp a.ii.421) says that they were taught to **Sabhiya** by an *Anāgāmī Brahma*, who had been a fellow celibate of **Sabhiya** in the time of **Kassapa Buddha**'s dispensation. The *Sutta* is also called *Sabhiyapucchā*, and is given (e.g., DN a.i.155) as an example of the Buddha's *sabbaññupavāraṇa*, his willingness to answer any question whatever without restriction.

It is said (Thag a.i.427) that **Yasadatta**, **Sabhiya**'s companion, was present at the discussion with the Buddha and listened eagerly hoping for a chance of criticism. But the Buddha read his thoughts and admonished him at the end of the *Sutta*.

The questions contained in the *Sutta* had been asked and answered in the time of **Kassapa Buddha**, too, but, while the questions remained, the answers disappeared. Vibh-a., p. 432.

Sabhiyasutta 02. Records the discussion between **Sabhiya Kaccāna** (**Sabhiya** 2) and **Vacchagotta**. SN.iv.401f.

Samagga 01. *v.l.* **Pamatta**. One hundred and fifteen *kappas* ago there were eight kings of this name, previous births of **Khaṇḍasumana Thera**. Thag-a.i.258.

Samagga 02. *v.l.* **Samaṅga**. A mountain near **Himavā**. Thag a.i.258; Ap.ii.437.

Samaṅga 01. The constant attendant of **Tissa Buddha**. Bv.xviii.21; Bv a (p. 191) calls him Samata.

Samaṅga 02. See **Samagga** above.

Samaṅgī. The wife of **Sobhita Buddha** before his renunciation (Bv.vii.18). The **Buddhavaṁsa Commentary** calls her **Makhiladevī**. Bv a.137.

Samacittavagga. The fourth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.61-9.

Samacittasutta (**Samacittapariyāya**). A large number of **Devas** of Tranquil Mind (*Samacittā*) come to the Buddha at **Jetavana** and ask him if he will visit **Sāriputta**, who is preaching at the **Migāramātupāsāda** on the person who is fettered both inwardly and outwardly. The Buddha agrees in silence and appears at the **Migāramātupāsāda**. **Sāriputta** greets the Buddha and salutes him. The Buddha relates to him the visit of the **Devas** and tells him that a large number of

them can stand in a space not greater than the point of a gimlet, and that, too, without crowding each other. This is because they have trained themselves to be tranquil in the senses and in the mind. Such tranquillity leads to tranquillity also of body, speech, and thought. Followers of other schools do not know this teaching (AN.i.64f).

In the discourse of **Sāriputta**, (AN.i.62f) referred to by the **Devas**, the Elder explains that the monk who keeps the *Pātimokkha* restraints is proficient in the practice of right conduct, seeing danger in the slightest faults such a one is reborn among the **Devas** and is therefore a "Returner." Thus he is fettered inwardly to the self. Others there are who are born in *Deva* worlds and there become *Anāgāmīs*. These are fettered outwardly. Yet others are proficient in revulsion, in the ending of sensuality, of any existence and become *Anāgāmīs*.

It is said (AN-a.i.320; cf. Snp-a., p.174; Mil. p.20) that at the conclusion of this *Sutta*, as at the conclusion of the **Mahā Samayasutta**, **Maṅgalasutta**, and **Cūḷa Rāhulovādasutta**, one hundred thousand crores attained *Arahant*-ship.

The *Sutta* was preached by **Mahinda** on the evening of his arrival in Ceylon. After his interview with **Devānampiyatissa**, **Mahinda** asked **Sumana** *Sāmaṇera* to announce the preaching of the Dhamma. This announcement was heard throughout the Island, and gradually the news of it spread to *Brahma*'s heaven. There was then an assembly of **Devas**, just as on the occasion of **Sāriputta**'s preaching of the *Sutta*. Mhv.xiv.34ff.

Samajīvīsutta. The Buddha visits the house of **Nakulapitā**, while staying in the **Bhesakalāvana** on **Suṁsumāragiri**. Both **Nakulapitā** and his wife declare their faithfulness to each other and their desire to be husband and wife in subsequent births. That, says the Buddha, is possible if they are matched in faith, virtue, generosity and wisdom. AN.ii.61f.

Samaṇa. One of the chief lay supporters of **Kakusandha Buddha**. Bv.xxiii.22.

Samaṇakolañña. A king of **Kāliṅga**. He was a **Cakkavatti**, but when he was riding his elephant through the air, he could not pass over the spot where the

Bodhi-tree was (Mil. p. 256). The reference is evidently to the story in the **Kāliṅgabodhijātaka** (Ja 479), but there the king's name is not given. Ja.iv.232f.

Samaṇagāma. A village in Ceylon. Ras.ii.11.

Samaṇaguttaka. A bandit, employed by the heretics to kill **Moggallāna Thera**. See the **Sarabhaṅgajātaka** (Ja 522). Ja.v.126.

Samaṇaguttā. The second of the seven daughters of **Kikī**, king of **Benares**. She was **Uppalavaṇṇā** in the present age. Ap.ii.546; cf. Ja.vi.481.

Samaṇabrāhmaṇavagga. The eighth chapter of the **Nidānasaṁyutta**. SN.ii.129.

Samaṇabrāhmaṇasutta 01. Recluses and Brahmins who know decay and death, its uprising, its cessation and the way thereto – they are held in honour; not so the others. SN.ii.14f.

Samaṇabrāhmaṇasutta 02. Similar to (1). They know not only decay and death but likewise all the factors of this entire mass of suffering; such realize, in this very life, the goal of recluseship. SN.ii.45f.

Samaṇabrāhmaṇasuttā 03. A group of *Suttas* similar to the above; the good recluses and Brahmins know about decay and death, birth, becoming, grasping, craving, feeling, contact, sense, name and form, consciousness and volitions. SN.ii.129f.

Samaṇabrāhmaṇasutta 04. Honoured recluses and Brahmins are those who know the satisfaction, the danger and the escape regarding gains, favours and flattery. SN.ii.236f.

Samaṇabrāhmaṇasutta 05. Real recluses and Brahmins are those who understand the arising, destruction, satisfaction, danger and escape from the three kinds of feeling. SN.iv.234f.

Samaṇabrāhmaṇasutta 06. Recluses and Brahmins who have understood fully the five controlling powers (*indriyāni*) are worthy of honour. SN.v.195.

Samaṇabrāhmaṇasutta 07. Similar to (6), regarding the six sense faculties. SN.v.206.

Samaṇabrāhmaṇasutta 08. Same as (6), but the controlling powers are different – case, etc. SN.v.208.

Samaṇabrāhmaṇasutta 09. The results of the development of the four *iddhipādas* by recluses and Brahmins. SN.v.273f.

Samaṇabrāhmaṇasutta 10. Recluses and Brahmins who have gained, are gaining, and will gain, the highest wisdom, do so through understanding of the Four Noble Truths. SN.v.416f.

Samaṇamaṇḍikāputta. A name for the *Paribbājaka* **Uggāhamāna**.

Samaṇamaṇḍikāsutta. *v.l.* **Samaṇamuṇḍikā**. **Pañcakaṅga**, on his way to the Buddha, visits the *Paribbājaka* **Uggāhamāna** at the **Samayappavādaka** in the **Tindukācīra** in the **Mallikārāma**. **Uggāhamāna** tells him that, in his view, the triumphant recluse is he who does no evil, says and thinks no evil, and earns his living in no evil way. **Pañcakaṅga** reports this to the Buddha, who says that, according to **Uggāhamāna**, a tiny babe on its back would be such a recluse! No, says the Buddha, the triumphant recluse is one who is an adept in the Noble Eightfold Path and in utter knowledge and in utter deliverance, and he goes on to describe such a recluse in detail. MN.ii.22-9.

Samaṇavagga. The ninth chapter of the *Tikanipāta* of the **Aṅguttara**. AN.i.229-39.

Samaṇasaññāvagga. The eleventh chapter of the *Dasakanipāta* of the **Aṅguttaranikāya**. AN.v.210ff.

Samaṇasutta 01. A monk has three pursuits: training in the higher morality, higher thought and higher insight. He must follow these pursuits with keenness; otherwise his presence in the Saṅgha will be like that of an ass in a herd of cattle. AN.i.229.

Samaṇasutta 02. On the four kinds of monk to be found in the Saṅgha *Sotāpannas*, *Sakadāgāmīs*, *Anāgāmīs* and *Arahants*. These are not to be found among the followers of contrary teachings. AN.ii.238.

Samaṇasutta 03. On the different names by which a **Tathāgata** is known. AN.iv.340.

Samaṇā, **Samanī**. The eldest of the seven daughters of King **Kikī**. She was **Khemā** in the present age. Ja.vi.481; Ap.ii.546; Thīg a.18, etc.

Samaṇupaṭṭhāka. Twenty-three *kappas* ago there were four kings of this name, previous births of **Buddhūpaṭṭhāyaka Thera**. Ap.i.242.

Samaṇupassanāsutta. On how thoughts of self lead to ignorance and to varying views. SN.iii.46.

Samata. See **Samaṅga** 1 above.

Samatta 01. One hundred and fifteen *kappas* ago there were eight kings of this name, previous births of **Nandiya Thera**. Thag-a.i.82.

Samatta 02. See **Pamatta**.

Samattasutta 01. **Sāriputta** tells **Anuruddha** that it is by cultivating the four *satipaṭṭhāna*s that one becomes an adept (*asekha*). SN.v.175.

Samattasutta 02. It is by practising the four *iddhipāda* that recluses and Brahmins can perfectly practise *iddhi* power. SN.v.256.

Samathakkhandhaka. The fourth section of the **Cūḷa Vagga** of the Vinaya. Vin.ii.73-104.

Samathasutta. A monk should practise introspection as to whether he has won insight of the higher and insight into the Dhamma, and also peace of heart. Then he must put forth special effort to acquire what he has not won, and he must obtain his requisites in such a way that unprofitable states wane in him and profitable states increase. AN.v.98ff.

Samantakūṭa, **Samantagiri**, **Sumanakūṭa**, **Sumanagiri**, **Sumanācala**. A mountain peak in Ceylon. It was the residence of the *Deva* **Mahā Sumana** (Mhv.i.33) and when the Buddha visited the Island for the third time, he left on the mountain the mark of his footprint (Mhv.i.77; cf. **Nammadā**, and **Saccabaddha**). Owing to this, the mountain became a sacred place of pilgrimage. In later times many kings of Ceylon paid the shrine great honour. **Vijayabāhu I**. gifted the village of **Gilīmalaya** for the feeding of pilgrims, and set up rest-houses for them on the different routes, for the maintenance of which he provided (Cv.ix.64f)

Kittinissaṅka made a special pilgrimage to **Sumanakūṭa** and mentioned it in his inscriptions (Cv.lxxx.24; Cv.Trs.ii.128, n.4). **Parakkamabāhu II**. did likewise, and also gave ten *gāvutas* of rich land for the shrine on the top of the peak (Cv.lxxxv.118). He further gave orders to his pious minister, **Devappatirāja**, to make the roads leading to the mountain easy of access. The minister repaired the roads, and built bridges at **Bodhitala** over the **Khajjotanadī**, at **Ullapanaggāma**, and at **Ambaggāma**. He constructed rest houses at suitable spots, and placed stepping stones on the way to the summit. Then the king himself visited the peak and held a great festival there lasting for three days (Cv.lxxxvi.9, 18 ff). **Vijayabāhu IV**., too, made a pilgrimage to the sacred mountain (Cv.lxxxviii.48).

King **Vīravikkama** also went there and lit a lamp, fifteen cubits in girth and five cubits high (Cv.xcii.17). **Rājasīha I**., in his desire to take revenge on the Buddhist monks, handed the shrine over to Hindu priests (Cv.xciii.12), but **Vimaladhammasūriya II**. restored to it all honours and held a great festival, lasting for seven days, at the peak (Cv.xcvii.16f). His son, **Narindasīha**, made two pilgrimages there (Cv.xcvii.31), while **Vijayarājasīha** had a feast of lamps celebrated there (Cv.xcviii.84). **Kittisirirājasīha** had a *maṇḍapa* built round the

footprint surmounted by a parasol, and assigned the revenues from the village of **Kuṭṭāpiṭi** to the monks who looked after the shrine (Cv.c.221).

The districts round **Samantakūṭa** were, in early times, the habitation of the **Pulindas**. It was believed (Mhv.vii.67) that, when **Vijaya** forsook **Kuveṇī**, her children fled thither and that their descendants were the **Pulindas**. In later times, too, mention is made (e.g., Cv.lxi.70) of the fact that the people dwelling in the neighbourhood of Samantakūṭa refused to pay taxes to the king. From very early times the mountain was the dwelling of numerous monks. Thus, in the time of **Duṭṭhagāmaṇī**, there were nine hundred monks there, under **Malaya Mahā Deva** Thera (Mhv.xxxii.49). The **Damiḷa Dīghajantu** offered a red robe to the **Ākāsacetiya** in **Samantagiri** *vihāra*, and, as a result, won heaven, because he remembered the gift at the moment of his death (AN-a.i.376; MN-a.ii.955). The rivers **Mahā Vāluka** and **Kalyāṇi** rise in **Sumanakūṭa**.

Samantakūṭavaṇṇanā. A Pāli poem, of about eight hundred verses, written in the thirteenth century by **Vedeha** Thera, at the request of **Rāhula**, a monk. It contains a description of **Samantakūṭa** and the stories connected with it. PLC. 223f.

Samantagandha. *v.l.* **Samantabhadda**. Five *kappas* ago there were thirteen kings of this name, previous births of **Padapūjaka** Thera. Ap.i.142.

Samantagiri. See **Samantakūṭa**.

Samantacakkhu 01. A king of seven *kappas* ago, a previous birth of **Devasabha** (**Bandhujīvaka**) Thera. Thag a.i.204; Ap.i.176.

Samantacakkhu 02. A king of fifty-five *kappas* ago, a previous birth of **Araṇadīpaka** Thera. Ap.i.231.

Samantacchadana. A king of fifty-five *kappas* ago, a previous birth of **Ummāpupphiya Thera**. Ap.i.258.

Samantadharaṇa. A king of eighty-seven *kappas* ago, a former birth of **Pupphadhāraka** Thera. Ap.i.244.

Samantanemi. Seventy-three *kappas* ago there were thirteen kings of this name, previous births of **Asanabodhiya Thera**. Ap.i.111.

Samantapāsādika 01. Thirty-three *kappas* ago there were thirteen kings of this name, previous births of **Tipupphiya Thera**. Ap.i.136.

Samantapāsādika 02. Seventy-eight *kappas* ago there were sixteen kings of this name, previous births of **Hatthidāyaka Thera**. Ap.i.208.

Samantapāsādikā, **Vinaya Commentary**. A Commentary on the **Vinayapiṭaka** written by **Buddhaghosa** Thera (Gv.59).

It was written at the request of **Buddhasiri** and was based on the **Mahā Paccariya** and the **Kurundī** *Aṭṭhakathā*. See also **Sāraṭṭhadīpanī**. Vin-a.i.2.; the reason for the name is given at Vin-a.i.201. *Sampassataṁ na dissati, kiñci apāsādikaṁ yato ettha, viññūnam-ayaṁ tasmā, Samantapāsādikā tveva*, for those who carefully observe, nothing displeasing is seen here. Therefore, for the wise this is truly Entirely Pleasing (*Samantapāsādikā*).

Samantabhadda. *v.l.* **Samantagandha**. Five *kappas* ago there were thirteen kings of this name, previous births of **Uttiya** (**Padapūjaka**) Thera. Thag a.i.125; Ap.i.142.

Samantabhadraka. The name of a book. Probably a wrong reading. See Snp-a.i.21, 25.

Samantamalla. A **Malaya** chief in the time of **Parakkamabāhu I**. Cv.lxx.26, 28.

Samantavaruṇa. Twenty-seven *kappas* ago there were four kings of this name, previous births of **Ādhāradāyaka Thera**. Ap.i.207.

Samantā-odana. See Odana ??

Samayappavādaka. A descriptive epithet of the **Mallikārāma** in **Sāvatthī**. It was so-called because teachers of diverse views used to meet there and state their opinions (*attano attano samayaṁ pavadanti*). MN a.ii.710; DN a.ii.365.

Samayavimuttisutta. Five things that lead to the falling away of a monk who is temporarily released. AN.iii.173.

Samayasutta 01. On the wrong and right times for striving. AN.iii.65.

Samayasutta 02. On six occasions when one should visit a monk. AN.iii.317.

Samayasutta 03. **Mahā Kaccāna** repeats *Sutta* (2) in order to settle a dispute which arose among the monks. AN.iii.320.

Samayasutta 04. The introductory part of the **Mahā Samayasutta** (*q.v.*), included in the **Saṁyutta**. SN.i.26f.

Samalaṅkata. A king of seventy *kappas* ago, a previous birth of **Supāricariya** Thera. Ap.i.181.

Samavattakkhandha. The son of **Vipassī Buddha** in his last lay life. His mother was **Sutanā**. Bv.xx.25, etc.

Samavāsasuttā. Two *Suttas* one preached to some householders on the road between **Madhurā** and **Verañjā**, the other to the monks on four ways of living together: a vile man with a vile woman, a vile man with a *Devī*, a *Deva* with a vile woman, a *Deva* with a *Devī*. A.ii.57ff.

Samasīsakathā. The seventh chapter of the **Paññāvagga** of the **Paṭisambhidāmagga**. Paṭis.ii.230-32.

Samādapaka Thera. An *Arahant*. Ninety-one *kappas* ago he was leader of a guild in **Bandhumatī**, and he and his colleagues built a court yard (*mālā*) for **Vipassī Buddha** and his monks. Fifty-nine *kappas* ago he was a king, named **Āveyya**. Ap.i.185.

Samādapetabbasutta. The Buddha tells **Ānanda** of three particulars regarding which advice should be given to one's loved ones on unwavering loyalty to the Buddha, the Dhamma, and the Saṅgha. The results of such loyalty are unchanging. AN.i.222.

Samādhivagga. The first chapter of the **Saccasaṁyutta**. SN.v.414-20.

Samādhisamāpattisutta. Of the four persons who practise meditation, he who is skilled both in concentration and in the fruits thereof is the best, just as the straining is of ghee are the best part of milk. SN.iii.263.

Samādhisaṁyutta. Another name for the **Jhānasaṁyutta**. SN 34, SN.iii.263-79.

Samādhisutta 01. One who is concentrated is one who knows as it really is the arising of the body and the passing away thereof; the same with feeling, perception, volitions and consciousness. SN.iii.13; cf. SN.v.414; on this *Sutta* see Sylvain Levi, JA.1908, xii.102.

Samādhisutta 02. On the six forms of concentration. SN.iv.362.

Samādhisutta 03. On four ways of developing concentration. AN.ii.44f.

Samādhisutta 04. On four kinds of people in the world: those who gain mental calm but not higher wisdom, those who gain higher wisdom but not mental calm, those who gain neither, those who gain both. AN.ii.92.

Samādhisutta 05. The same as (3), but this *Sutta* adds that those who have gained neither one nor both should strive energetically to obtain them. AN.ii.93.

Samādhisutta 06. The same as (3), but adds a description as to how mental calm and insight can be united. AN.ii.94.

Samādhisutta 07. On the fivefold knowledge which arises in those that are wise and mindful and have developed infinite concentration. AN.iii.24.

Samādhisutta 08. On five qualities that obstruct right concentration sights, sounds, etc. AN.iii.137.

Samādhisutta 09. The Buddha explains how a monk who has won such concentration as to be unaware of earth, water, etc., yet contrives to have perception. AN.v.7 f.; cf. AN.v.353f.

Samādhisutta 10. **Ānanda** asks the same question, as in *Sutta* (8), of **Sāriputta**, and the latter explains it from his own experience in **Andhavana**. AN.v.8f.

Samānā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Samāpattivagga. The fifteenth chapter of the *Dukanipāta* of the **Aṅguttaranikāya**. AN.i.94f.

Samālā. One of the two chief women disciples of **Vessabhū Buddha**. Bv.xxii.24; Ja.i.42.

Samita. A king of fourteen *kappas* ago, a previous birth of **Buddhasaññaka Thera** (**Meghiya Thera**). Ap.i.152; Thag-a.i.150.

Samitanandana. A king of fifty *kappas* ago, a previous birth of **Yūthikapupphiya Thera**. Ap.i.202.

Samitigutta Thera. He belonged to a Brahmin family of **Sāvatthī** and entered the Saṅgha after hearing the Buddha preach. He attained to entire purity of conduct, but, because of some action in his former life, was attacked by leprosy, and his limbs gradually decayed. He therefore lived in the infirmary. One day **Sāriputta**, while visiting the sick, saw him and gave him an exercise on contemplation of feeling. Practising this, **Samitigutta** developed insight and became an *Arahant*. Then he remembered his past action and uttered a verse (Thag.vs.81).

In the past he was a householder and offered jasmine flowers to **Vipassī**

Buddha. In another birth he saw a **Pacceka Buddha** and insulted him, calling him a "leprous starveling" and spitting in his presence. For this he suffered long in hell, and was reborn on earth in the time of **Kassapa Buddha**. He became a *Paribbājaka*, and, losing his temper with a follower of the Buddha, cursed him "May you become a leper." He also soiled the bath powders placed by people at bathing places; hence his affliction in the present age (Thag a.i.175 f).

He is evidently identical with **Jātipūjaka** of the **Apadāna**. Ap.i.154.

Samiddha 01. King of Ceylon (**Varadīpa**) in the time of **Koṇāgamana Buddha**. His capital was **Vaḍḍhamāna**. Mhv.xv.117; Dpv.xv.48; xvii.7; Vin-a.i.86.

Samiddha 02. Brother of **Jayanta**, king of Ceylon (**Maṇḍadīpa**). It was war between the brothers that brought **Kassapa Buddha** to Ceylon. Mhv ṭ. 356.

Samiddhi 01. **Samiddhi Thera**. He belonged to a householder's family of **Rājagaha**. From the time of his birth his family prospered, and he himself was happy and good, hence his name. He was present at the meeting between the Buddha and **Bimbisāra**, and was so impressed thereby that he joined the Saṅgha. Once, while he was at the **Tapodārāma** musing on his good fortune as a monk, **Māra** tried to terrify him. **Samiddhi** told the Buddha of this, but the Buddha asked him to stay on where he was. He obeyed, and soon afterwards won *Arahant*-ship. He then declared his *aññā* in a verse (Thag.vs.46), and **Māra** retired discomfited. This episode is also given at SN.i.119 f, but the place mentioned is not the **Tapodārāma**, but **Silāvati**.

In the past he met **Siddhattha Buddha**, to whom he gave some flowers with stalks, which he picked with the help of his bow and arrow. Fifty-one *kappas* ago he was a king named **Jutindhara** (Thag-a.i.117f). He is probably identical with **Salaḷamāliya** of the **Apadāna** (Ap.i.206).

Once when **Samiddhi** was drying himself after bathing in the **Tapodā**, a *Deva* approached and questioned him on the **Bhaddekarattasutta**. **Samiddhi** confessed ignorance, and the *Deva* asked him to learn it from the Buddha. This he did from a brief sermon preached to him by the Buddha, which **Mahā**

Kaccāna later enlarged into the **Mahā Kaccāna Bhaddekarattasutta** (*q.v.*) (MN.iii.192f). A conversation between **Potaliputta** and **Samiddhi**, three years after the latter had joined the Saṅgha, led to the preaching of the **Mahā Kammavibhaṅgasutta** (*q.v.*) (MN.iii.207). In the *Sutta* the Buddha speaks of **Samiddhi** as *moghapurisa*, and **Samiddhi** is also teased by **Potaliputta** for pretending to expound the Dhamma after being only three years in the Saṅgha. According to the **Aṅguttara Commentary** (AN a.ii.799), **Samiddhi** was a pupil (*saddhivihārika*) of **Sāriputta**, and the **Aṅguttara** (AN.iv.385f) contains a record of a lesson given by **Sāriputta** to **Samiddhi** regarding *saṅkappavitakkas*. See also the **Samīddhijātaka** and the **Samiddhisutta** 2.

Samiddhi 02. See **Samiddhisumana**.

Samiddhi 03. A Brahmin of **Sāvatthī**, father of **Puṇṇamāsa** Thera. Thag-a.i.53.

Samiddhi 04. A Brahmin of **Nālaka**, father of **Mahā Gavaccha Thera**. Thag-a.i.57.

Samiddhijātaka (Ja 167). The Bodhisatta was once a young ascetic in the **Himālaya**, and on one occasion, after wrestling all night with his spirit he bathed at sunrise and stood in one garment to dry his body in the sun. A nymph, seeing him, tried in vain to tempt him.

The story was told in reference to **Samiddhi Thera**, who had a similar experience on the banks of the **Tapodā**. Seeing his youth and beauty, a nymph reminded him that he was yet young, asceticism could be practised in old age. **Samiddhi** replied that no one knew if he would live to see old age. The nymph vanished. Ja.ii.56-8.

Samiddhisutta 01. The story of a nymph who tried to tempt **Samiddhi Thera**. The story is similar to the introductory story of the **Samiddhijātaka**, but the discussion between **Samiddhi** and the *Devatā* is given at greater length. When **Samiddhi** told her of his aim in leading the religious life, she wished to know more of the Buddha's teaching, and asked him to find an opportunity for

her to see the Buddha. This **Samiddhi** did, and the Buddha preached to her. SN.i.8 ff.

Samiddhisutta 02. Describes the unsuccessful attempt of **Māra** to frighten **Samiddhi Thera** (*q.v.*). **Māra** made a tremendous noise near him, and **Samiddhi** sought the Buddha's advice. The Buddha explained to him that the noise was made by **Māra**, and the next time he came **Samiddhi** challenged him to do his worst. SN.i.119 f.

Samiddhisutta 03. Preached at the **Kalandakanivāpa** in **Veḷuvana**, in answer to **Samiddhi**'s question as to what **Māra** is and what are his distinguishing qualities. SN.iv.38f.

Samiddhisutta 04. Records a lesson given by **Sāriputta** to **Samiddhi** on *saṅkappavitakkā* (purposive thoughts). AN.iv.385 f.

Samiddhisumana. A *Deva* who lived in the *rājāyatana* tree standing at the gate of **Jetavana**. He accompanied the Buddha on his second visit to Ceylon. In his last birth he had been a man in **Nāgadīpa**, and seeing some **Pacceka Buddhas** eating their meal, had provided them with *rājāyatana* branches with which to clean their bowls. The *rājāyatana*-tree was held as parasol over the Buddha's head on his journey to Ceylon and was left behind in **Kalyāṇi** for the **Nāgas** to worship. Mhv.i.52ff.

Samīti. A waggon-builder of **Sāvatthī**. In the **Aṅganasutta** (*q.v.*), **Moggallāna** tells **Sāriputta** how he once saw Samīti shaping a felloe; by his side, **Paṇḍuputta** was watching, wishing that Samīti might shape the felloe without crook, twist, or blemish. When Samīti did this, **Paṇḍuputta** sang with joy, saying that **Samīti** had read his thoughts. MN.i.31f.

Samīrukkhatittha. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.9, 33.

Samuggajātaka (Ja 436). The Bodhisatta was once an ascetic of great *iddhi* power. Near his hut lived an **Asura** who from time to time listened to his preaching. One day the **Asura** saw a beautiful woman of **Kāsi** going with an

escort to visit her parents. The **Asura** swooped down on the party and as soon as the men had fled, took the woman and made her his wife. For her safe protection he put her in a box, which he then swallowed. Some time later the **Asura** went to bathe, and having taken out the box and let the woman bathe, he allowed her to remain out until he himself had bathed. A son of **Vāyu**, a magician, was travelling through the air, and the woman, seeing him, invited him to her box and there covered him up. The **Asura**, all unsuspecting, shut up the box and swallowed it. Then he visited the Bodhisatta who said in greeting, "Welcome to all three of you." The **Asura** expressed his surprise, and the Bodhisatta explained the matter to him. The box was produced and the truth of his story proved. The magician went his way and the woman was allowed to go hers.

The story was related to a monk who was hankering after a woman (Ja.iii.527-31). It is also referred to (Ja.v.455) as the **Karaṇḍakajātaka**.

Samuggata. Fifty thousand *kappas* ago there were seven kings of this name, all previous births of **Sobhita Thera** (**Rakkhita Thera**). Ap.i.164; Thag-a.i.173.

Samuccayakhandha. The third chapter of the **Cūḷa Vagga** of the **Vinayapiṭaka**. Vin.ii.38-72.

Samujjavasālā. A building in **Anurādhapura**. The clay from under the northern steps of the building was used for the construction of utensils used in the coronation festival of the kings of Ceylon. Mhv ṭ. 307.

Samudayadhammasutta 01. Ignorance means ignorance that the nature of the body, feeling, etc., is to come to be and then pass away. SN.iii.170.

Samudayadhammasutta 02. The same as *Sutta* (1), but the explanation is given by **Sāriputta** to **Mahā Koṭṭhita**. SN.iii.171.

Samudayadhammasutta 03. The Buddha teaches the monks about arising and the ending of the four *satipaṭṭhāna*s. SN.v.184.

Samudayasutta. The *puthujjanas* do not know the arising and going out of body, feelings, etc. SN.iii.82, 174.

Samudda 01. See **Sundarasamudda**.

Samudda 02. A sage of long ago. Ja.vi.99.

Samudda 03. One of the chief lay patrons of **Siddhattha Buddha**. Bv.xvii.20.

Samuddakappa. A king of fourteen *kappas* ago; a former birth of **Bandhujīvaka Thera**. Ap.i.192.

Samuddagiripariveṇa. A building in the **Mahā Vihāra** erected by **Kassapa IV**., and given over to the **Paṁsukūlikas**. Cv.lii.21.

Samuddagirivihāra. A *vihāra* in **Sunāparanta**, where **Puṇṇa** lived for some time. The cloister (*caṅkamana*) there was surrounded by magnetic rocks, and no one could walk in it. MN-a.ii.1015; SN-a.iii.15.

Samuddajā. Mother of **Bhūridatta**. See the **Bhūridattajātaka** (Ja 543).

Samuddajātaka (Ja 296). The Bodhisatta was once a sea spirit, and heard a water crow flying about, trying to check shoals of fish and flocks of birds, saying, "Don't drink too much sea water, be careful of emptying the sea." The sea spirit, seeing his greediness, assumed a terrible shape and frightened him away.

The story was related in reference to the great greediness of **Upananda** the **Sākyan** (*q.v.*). He is identified with the water crow. Ja.ii.441f.

Samuddadatta 01. A monk whom **Devadatta** persuaded to join him in trying to bring about schism in the Saṅgha (Vin.ii.196; iii.171). He was a favourite of **Thullanandā**. Vin.iv. 66.

Samuddadatta 02. A king who traced his descent from **Mahā Sammata**. He was the first of a dynasty of twenty-five kings who ruled in **Rājagaha**. Mhv ṭ.129.

Samuddanavā. A princess, who later became an eminent Therī in Ceylon. Dpv.xviii.34.

Samuddapaṇṇasālā. A hall, erected on the spot from where **Devānampiyatissa** saw the Bodhi-tree approaching on the ocean (Mhv.xix.26f). It was on the road from **Anurādhapura** to **Jambukola**. Mhv ṭ. 403.

Samuddavagga. The sixteenth chapter of the **Saḷāyatanasaṁyutta**. SN.iv.157-72.

Samuddavāṇijajātaka (Ja 466). Once one thousand carpenters unable to meet their debts, built a ship, and sailed away till they came to a fertile island. There they found a castaway, from whom they learned that the island was safe and fruitful. So they stayed there, and, as time went on, they grew fat and began to drink toddy made from sugar cane. The deities, incensed because the island was being fouled with their excrement, decided to send a wave up to drown them. A friendly deity, wishing to save them, gave them warning; but another cruel deity asked them to pay no heed to her words. Five hundred of the families, led by a wise man, built a ship in which they placed all their belongings in case the warning should prove true. No harm would be done should it prove false. The others, led by a fool, laughed at them. At the end of the dark fortnight the sea rose; the five hundred wise families escaped, the others were drowned.

The story was told in reference to five hundred families who were born in **Niraya** as a result of following **Devadatta**. Ja.iv.158-66.

Samuddavijayā. Queen of **Bharata**, ruler of **Roruva**. See the **Ādittajātaka** (Ja 424). She is identified with **Rāhulamātā**. Ja.iii.474.

Samuddavihāra. A *vihāra* built by **Mahā Dāṭhika Mahā Nāga** (Mhv.xxxiv.90), but a monk, called **Mahā Nāga**, is said to have lived in the

Samuddavihāra in the time of **Duṭṭhagāmaṇī** (Mhv ṭ. 606). Probably **Mahā Dāṭhika** only restored it.

Samuddasutta 01. Two or three drops of water, if taken from the sea, are infinitesimal compared with what is left. SN.ii.136 f.

Samuddasutta 02. In the discipline of the Ariyans it is sight, sounds, etc., which constitute the ocean. The world is, for the most part, plunged therein. SN.iv.157.

Samuddasutta 03. The same as *Sutta* (1). For the person who has understanding, the *dukkha* which he has destroyed is infinitesimal compared with what remains in the world. SN.v.463.

Samuddā 01. One of the two chief women disciples of **Koṇāgamana Buddha**. Ja.i.431; Bv.xiv.23.

Samuddā 02. An eminent Therī of Ceylon. Dpv.xviii.28.

Samuddhara. A king of sixty-seven *kappas* ago, a previous birth of **Yūthikapupphiya Thera**. Ap.i.184.

Samogadha. A king of fifty-five *kappas* ago, a previous birth of **Taraṇiya Thera**. Ap.i.238.

Samotthata. Seven *kappas* ago there were seven kings of this name, all previous births of **Saṅghupaṭṭhāka Thera**. Ap.i.191.

Sampadāsutta 01. The three attainments and the three growths – faith, virtue, insight. AN.i.287.

Sampadāsutta 02. The five attainments – faith, virtue, learning, charity, insight. AN.iii.53.

Sampadāsutta 03. The five attainments – virtue, concentration, insight, emancipation, knowledge and vision of insight. AN.iii.119.

Sampadāsutta 04. The five losses of kin, wealth, health, virtue, right view. Their opposites are five profits. AN.iii.147.

Sampadāsutta 05. The eight attainments – alertness, wariness, good company, even life, faith, virtue, charity, wisdom. AN.iv.322.

Sampasādaka Thera. An *Arahant*. Ninety-four *kappas* ago, when in danger of his life, he saw **Siddhattha Buddha** and asked for his protection. The Buddha exhorted him to put his faith in the Saṅgha. He died soon afterwards and was reborn in **Tusita**. Ap.i.250.

Sampasādanīyasutta. The twenty-eighth *Sutta* of the **Dīghanikāya**. The Buddha is staying at the **Pāvārika-ambavana** in **Nālandā**. **Sāriputta** worships him and declares that there has been, is, and will be, no one greater than the Buddha, or wiser, as regards *sambodhi*. He admits, in answer to the Buddha, that he knows nothing either of past Buddhas or of future ones, and that he is unable to comprehend the Buddha's mind with his own. But he knows the lineage of the Norm (*Dhammanvaya*), and is able to deduce therefore the qualities of past and future Buddhas. He then proceeds to recount the qualities and attainments in which the Buddha is unsurpassed and unsurpassable. The Buddha agrees that **Sāriputta**'s statement are in agreement with the Dhamma. **Mahā Udāyī**, who is present, declares his amazement that the Buddha, though possessed of such marvellous qualities, should yet be so serene and resigned. The *Sutta* ends with an exhortation by the Buddha that **Sāriputta** should often discourse on this topic to men and women that their doubts may be set at rest. DN.iii.99-116.

Sampuṇṇamukha. See **Puṇṇamukha**.

Samphala. See **Sambala**.

Samphassasutta 01. Because of diversity in elements arises diversity of contact. SN.ii.140.

Samphassasutta 02. The Buddha makes **Rāhula** realize that sense contact is fleeting. SN.ii.246.

Samphusita. A king of three *kappas* ago, a previous birth of **Tambapupphiya Thera**. Ap.i.176.

Sambandhacintā. A work of the twelfth century by **Saṅgharakkhita**. It is a grammatical treatise dealing with the Pāli verb and its use in syntax, together with a description of the six *kārakas* used with the verb in the sentence (PLC.199). **Abhaya Thera** of Pagan wrote a *ṭīkā* on it. Bode, 22.

Sambandhamālinī. A grammatical work by an author of Pagan. Bode, 29.

Sambara. A chief of the **Asuras**. In the "**Isayo Samuddakāsutta**" (*q.v.*) we are told that, because **Sambara** refused the request of the sages for a guarantee of safety, they cursed him, and his mind was deranged (SN.i.227). **Buddhaghosa** adds that, on account of this mental derangement, he came to be called **Vepacitti** (*s.v.*) (SN-a.i.266). Elsewhere (SN.i.239), however, it is said that once **Sakka** asked **Vepacitti** to teach him **Sambara**'s magic art (*Sambarimāyā*). **Vepacitti** consulted the **Asuras** and then warned **Sakka** against learning it because, through his art, **Sambara** had fallen into purgatory, where he had been suffering for a century. **Buddhaghosa**, in this context (SN-a.i.272), calls **Sambara** an *Asurinda*, a juggler (*māyāvī*) who, having practised his *māyā*, has roasted for the past century in purgatory.

Mrs. Rhys Davis (KS.i.306 n) thinks there was a rank of **Sambara** resembling that of **Sakka**, and that each succeeding **Sambara** learnt the magic art. See also **Saṁvara**.

Sambarasutta. See **Isayo Samuddakāsutta**.

Sambala 01. *v.l.* **Samphala** and **Sambahula**. One of the chief disciples of **Siddhattha Buddha**. Ja.i.40; Bv.xvii.48.

Sambala 02. One of the chief lay patrons of **Tissa Buddha**. Bv.xviii.23.

Sambala 03. One of the monks who accompanied **Mahinda** to Ceylon (Mhv.xii.7; Dpv.xii.12, 38; Vin-a.i.62). **Sirimeghavaṇṇa** had an image made of him for purposes of worship. Cv.xxxvii.87.

Sambahula. A chief of **Amaranagara**, where he and his brother, **Sumitta**, ruled. He heard **Siddhattha Buddha** preach at **Amaruyyāna** and became an *Arahant* (Bv-a.186). He is probably identical with **Sambala** 1.

Sambahulasutta 01. **Māra**, in the guise of a Brahmin, with top knot and antelope skin, aged and bent, visits a number of monks at **Silāvatī** and asks them to enjoy pleasures because they are yet young. They should not abandon the things of this life in order to run after matters involving time. Natural desires, they reply, are matters involving time, full of sorrow and despair, not the doctrine practised by them which is immediate in its results. The Brahmin retires discomfited, and when the matter is reported to the Buddha, he identifies him with **Māra**. SN.i.117f.

Sambahulasutta 02. A deity in a **Kosalan** forest tract laments when the monks, who have been living there, depart on tour. Another deity comforts him saying that monks are free and own no home. SN.i.199.

Sambahulasutta 03. A deity in a **Kosalan** forest tract sees a company of monks vain, noisy, heedless and unintelligent. He draws near and admonishes them. SN.i.203.

Sambuddhasutta. On the difference between the **Tathāgata** who is a fully enlightened one and a monk who is freed by insight. SN.iii.65f.

Sambula Kaccāna Thera, **Sambula Kaccāyana Thera**. He belonged to a family of the **Kaccānas** in **Magadha**, and, having entered the Saṅgha, lived in a cave, called **Bheravā**, near the **Himālaya**, engaged in meditation. One day there arose a great and unseasonable storm; the clouds massed up in the sky amid thunder and forked lightning. All creatures cried out in fear and trembling. But Sambula, heedless of the noise and cooled by the storm, composed his mind, developed insight and became an *Arahant*. Then, filled with joy, he uttered a poem (Thag.vss.189-90).

Ninety-four *kappas* ago he had seen a **Pacceka Buddha**, named **Sataraṁsi**,

just risen from *samādhi* and had given him a palm fruit (Thag a.i.313 f). He is evidently identical with **Tālaphaliya** of the **Apadāna**. Ap.i.447.

Sambulajātaka (Ja 519). **Sambulā** was the wife of **Sotthisena**, king of **Benares**, whose father was the Bodhisatta. **Sambulā** was very beautiful, but when **Sotthisena**, being seized with leprosy, left his kingdom and went into the forest, she went with him and tended him with great devotion. One day, after fetching food from the forest, she went to bathe, and was drying herself, when she was seized by a **Yakkha** who threatened to carry her away.

By her power **Sakka**'s throne was heated, and **Sakka**, coming with his thunderbolt, frightened the **Yakkha** and put him in chains. It was late when **Sambulā** returned home, and **Sotthisena**, wishing to test her love, refused to believe her story.

She then performed an Act of Truth, declaring that she was faithful and sprinkled water on **Sotthisena**. He was completely healed, and together they went to **Benares**, where **Sotthisena**'s father was still king. He made **Sotthisena** king and became an ascetic. **Sotthisena** gave himself up to pleasure and neglected **Sambulā**. The ascetic, returning, found her thin and miserable and, learning the reason, admonished **Sotthisena**.

The story was related in reference to **Mallikā**'s great devotion to her husband. She is identified with **Sambulā** and **Pasenadi** with **Sotthisena**. Ja.v.88-98.

Sambulā. Queen of **Sotthisena**. See the **Sambulajātaka** (Ja 519).

Sambojjhaṅgasutta. A definition of the seven *bojjhaṅgas*. SN.iv.367.

Sambodhavagga. The first chapter of the *Navakanipāta* of the **Aṅguttaranikāya**. AN.iv.351-466.

Sambodhivagga. The eleventh chapter of the *Tikanipāta* of the **Aṅguttaranikāya**. AN.i.258-65.

Sambodhisutta. Conditions that should be developed in order to get awakening – good friends, virtue, helpful talk, strenuous purpose, wisdom. AN.iv.251f.

Sambodhena Sutta. The Buddha explains how it was only after his Awakening that he could understand the satisfaction and the misery and the way of escape from the eye, ear, etc. SN.iv.6f.

Sambhava 01. One of the two chief disciples of **Sikhī Buddha**. DN.ii.4; Ja.i.41; Bv.xxi.20; SN.i.155.

Sambhava 02. The constant attendant of **Revata Buddha**. Ja.i.35; Bv.vi.21.

Sambhava 03. The constant attendant of **Tissa Buddha**. Ja.i.40, but see **Samaṅga**.

Sambhava 04. A **Pacceka Buddha** of thirty-one *kappas* ago. **Sappaka** Thera, in a previous birth, was a **Nāga** and held a lotus over him. Thag a.i.399.

Sambhava 05. The Bodhisatta, born as the son of **Vidhura** and brother of **Sañjaya** and **Bhadrakāra**. See the **Sambhavajātaka** (Ja 515).

Sambhavajātaka (Ja 515). **Dhanañjaya Koravya**, king of **Indapatta**, asks a question of his chaplain **Sucīrata** on *dhammayāga* (the Service of Truth). **Sucīrata** confesses ignorance, and declares that none but **Vidhura**, chaplain of the king of **Benares**, could find the answer. At once the king sends him with an escort and a present and a tablet of gold on which the answer may be written. **Sucīrata** visits other sages on the way, and finally **Vidhura**, who had been his school mate. When the question is asked, **Vidhura** refers it to his son **Bhadrakāra**, who, however, is busy with an intrigue with a woman and cannot give attention to the matter. He sends **Sucīrata** to his younger brother, **Sañjaya**, but he, too, is occupied, and sends him on to his brother **Sambhava** (the Bodhisatta), a boy of seven. **Sucīrata** finds him playing in the street, but when he is asked the question, he answers it with all the fluent mastery of a Buddha. All **Benares**, including the king, hears the answer and stays to listen. **Sambhava**

is paid great honour and receives many presents. **Sucīrata** notes the answer on the golden tablet and brings it to **Dhañanjaya**.

The story is related in reference to the Buddha's great wisdom. **Dhanañjaya** is identified with **Ānanda**, **Sucīrata** with **Anuruddha**, **Vidhura** with **Kassapa**, **Bhadrakāra** with **Moggallāna** and **Sañjaya** with **Sāriputta**. Ja.v.57-67.

Sambhiya. See **Sabhiya** 01.

Sambhūta 01. A *Caṇḍāla*, brother of **Citta**. He was the Bodhisatta's sister's son. See the **Citta Sambhūtajātaka** (Ja 498). **Sambhūta** is identified with **Ānanda**. Ja.iv.401.

Sambhūta 02. **Sambhūta Thera**. A Brahmin of **Rājagaha** who, with his friends, **Bhūmija**, **Jeyyasena** and **Abhirādhana**, entered the Saṅgha. Because he stayed continuously in the **Sītavana**, meditating on the nature of the body, he came to be called "*Sītavaniya*." In due course he won *Arahant*-ship, and the verses, declaring his *aññā*, are included in the **Theragāthā** (Thag.vs.6).

It is said (Thag a.i.46) that when **Sambhūta** was meditating, **Vessavaṇa** passing that way, saw him and worshipped him, and left two **Yakkhas** to keep guard and to tell **Sambhūta** of his visit. When the Thera had finished his meditations, the **Yakkhas** gave him **Vessavaṇa**'s message offering him protection. But he refused their protection saying that the mindfulness taught by the Buddha was sufficient guard. On his return journey, **Vessavaṇa** again visited him, and, realizing from the appearance of the Elder that he had achieved his goal, went to the Buddha at **Sāvatthī** and announced to him **Sambhūta**'s attainment.

Sambhūta had been a householder in the time of **Atthadassī Buddha**, and conveyed the Buddha and a large company across a river.

He is probably identical with **Taraṇiya Thera** of the **Apadāna**. Ap.i.204f.; see also Vibh a.306 and SN a.iii.201, where **Sambhūta** is given as an example of one who developed *lokuttaradhamma* by developing the heart (*cittaṁ dhuraṁ katvā*).

Sambhūta 03. **Sambhūta Thera**. He belonged to a family of clansmen and joined the Saṅgha under **Ānanda**, after the Buddha's death, attaining *Arahant*-ship in due course.

He lived in the bliss of emancipation, till one century after the Buddha's death, and, when the **Vajjiputtaka** heresy arose, his help was sought by **Yasa Kākaṇḍakaputta**. At that time he lived on **Ahogaṅgapabbata** and was called **Sānavāsī** because he wore a hempen robe. At the assembly of the *Arahants* held on **Ahogaṅgapabbata**, **Sambhūta** suggested that they should seek the support of **Soreyya Revata**. Together they went to **Sabbakāmī**, and **Sambhūta** questioned him regarding the "Ten Points." **Sambhūta** was one of the monks appointed to the committee to discuss the points raised, and when they were declared heretical, he joined in the holding of the Second Council. Vin.ii.298 f., 303ff.; Thag-a.i.390 f.; Mhv.iv.18, 57; Dpv.iv.49; v.22; Vin-a.i.34f. A series of verses uttered by **Sambhūta**, moved by righteous emotion at the proposed perversion of the Dhamma and Vinaya by the **Vajjiputtakas**, is included in the **Theragāthā** (Thag.vss.291-4).

In the past, during a period when there were no Buddhas in the world, **Sambhūta** was a *Kinnara* on the banks of the **Candabhāgā**, and seeing a **Pacceka Buddha**, he worshipped him and offered him *ajjuna*-flowers.

He is evidently identical with **Ajjunapupphiya** of the **Apadāna**. Ap.i.450.

Sammata. See **Sammitā**.

Sammappadhānavagga. The eighth chapter of the *Navakanipāta* of the **Aṅguttaranikāya**. AN.iv.462f.

Sammappadhānasaṁyutta. The forty-ninth section of the **Saṁyuttanikāya**. SN.v.244-8.

Sammappadhānasutta 01. The four *sammappadhānas* this is the path leading to the "Uncompounded." SN.iv.360.

Sammappadhānasutta 02. Details of the four *sammappadhānas*. SN.iv.364.

Sammasāsutta. A detailed description of the "inward handling." SN.ii.107f.

Sammādiṭṭhisutta. **Sāriputta** explains to the monks at **Jetavana** what is right view. It is the comprehension of right and wrong and other sources. The monk who has it understands sustenance, its origin and cessation, and the way thereto; also suffering, its origin, etc.; decay and death, birth, existence, attachment, craving, feeling, contact, the six sense spheres, name and form, consciousness, the *saṅkhāras*, ignorance, the *āsavas* – the origin of these, their cessation and the way thereto. MN.i.46-55.

Sammāparibbājaniyasutta. Also called **Mahā Samayasutta**, because it was preached on the day of the **Mahā Samaya**. The *Sutta* was preached by the Buddha in reply to a question asked at the **Mahā Samaya** concourse, by the created (*nimmita*) Buddha (Snp-a.i.352). It was the last of the *Suttas* preached on that occasion, and was intended for those **Devas** who were *rāgacaritas*. At the end of the discourse one thousand crores attained to *Arahant*-ship (Snp-a.361, 367).

The *Sutta* is a dissertation on the right path for a *Bhikkhu*. He has no belief in omens, dreams, etc., subdues his passion, puts away slander, anger, avarice etc., and is liberated from bonds. He is free from attachments, is not opposed to anyone, has no pride, and longs for *Nibbāna*. Snp.vss.359-75.

Sammāsambuddhasutta. It is by knowledge of the Four Ariyan Truths that a **Tathāgata** becomes a fully Awakened One. SN.v.433.

Sammitī, **Sammatiyā**. A division of the **Vajjiputtakā** (Dpv.v.46; Mhv.v.7; Mbv. p.96). They held that there is no higher life practised among **Devas**, that the convert gives up corruption piecemeal, and that the *putthujjana* renounces passion and hate (Kv.i.1, 3, 4, 5). They also held various views in common with other schismatic schools, such as the **Andhakas**, **Pubbaseliyas**, etc. In Tibetan sources they are called Sammatiyā, and are described as disciples of a teacher named **Sammata**. Rockhill, op.cit., 184.

Sammillabhāsinī. The name of **Rāhulamātā** in the **Ananusociyajātaka** (Ja 328).

Sammukhāthavika 01. A king of ninety *kappas* ago, a former birth of **Māṇava Thera**. Thag a.i.163.

Sammukhāthavika 02. **Sammukhāthavika Thera**. An *Arahant*. Evidently identical with **Māṇava Thera**. He was king several times, under the name of **Sammukhāthavika**, **Paṭhavidundubhi**, **Obhāsamata**, **Saritacchadana**, **Agginibbāpana**, **Vātasama**, **Gatipacchedana**, **Ratanapajjala**, **Padavikkamana** and **Vilokana**. Ap.i.158 f.; Thag-a.i.163f.

Sammuñjanī Thera. So called because he was always sweeping. One day he saw **Revata** in his cell and thought him an idler. **Revata** read his thoughts, and, wishing to admonish him, asked him to return after a bath. When Sammuñjanī did so, **Revata** preached to him on the duties of a monk. Sammuñjanī became an *Arahant*, and all the rooms remained unswept. The monks, reported this to the Buddha, who, however, declared him free from blame, since there was no need for him to continue sweeping. Dhp-a.iii.168f.

Sammodakumāra. See **Pakkha**.

Sammodamānajātaka (Ja 33). The Bodhisatta was once a quail. There was a fowler who enticed quails by imitating their cry and then throwing a net over them. The Bodhisatta suggested that when the fowler did this, they should all fly away with the net. This they did, and, day after day, the fowler returned empty handed till his wife grew angry. One day, two of the quails started quarrelling, and the Bodhisatta, hearing their wrangling, decided to go elsewhere with his following. When the fowler came again and spread his net, the two quails started quarrelling, and he was able to capture them.

This was one of the stories related at the time of the quarrel (*Cumbaṭakalaha*) between the **Sākiyans** and the **Koḷiyans** (Ja.i.208-10). See also the introductory story of the **Kuṇālajātaka**. Elsewhere the story is called the **Vaṭṭakajātaka**, e.g., Ja.v.414.

Sammohavināsinī. A *ṭīkā* on the **Kaccāyanasāra**, by **Saddhammavilāsa** of Pagan. Bode, 37.

Sammohavinodanī. A Commentary on the **Vibhaṅgappakaraṇa** by **Buddhaghosa**. Sad. p. 58.

Sayanakalaha. The name given to a quarrel between **Mallikā** and **Pasenadi**. See the **Sujātajātaka** (Ja 269).

Sayanadāyaka Thera 01. An *Arahant*. Ninety-four *kappas* ago be gave a bed to **Siddhattha Buddha**. Fifty-one *kappas* ago he was a king, named **Varuṇa**. Ap.i.98f.

Sayanadāyaka Thera 02. An *Arahant*. He gave a bed to **Padumuttara Buddha**. Ap.i.105.

Sayanasutta. Few are they who abstain from high and low beds. SN.v.471.

Sayampaṭibhāniya Thera. An *Arahant*. He is evidently to be identified with **Khujjasobhita Thera**. Ap.ii.410f.

Sayampabha. A king of seventy-two *kappas* ago, a previous birth of **Pañcaṅguliya Thera**. Ap.i.186.

Sayampabhā. A class of **Devas**, among whom virtuous men, such as those that maintain their parents and engage in harmless trades, are born (Snp.vs.404).

From the Commentary (Snp a. p. 379) it would appear that Sayampabhā is probably a generic name for all **Devas** (*ye te attano ābhāya andhakāraṁ vidhamitvā ālokakaraṇena Sayampabhā ti laddhanāmā cha kāmāvacaradevā*, those six sensual realm gods who, by their own radiance, dispel darkness and create light, receive the name Self-Illuminating (*Sayampabhā*).

Sayaṁkatasutta. When one has right view, one knows that weal and woe are self wrought, etc. AN.iii.440.

Sayahattaka. A locality in the **Malaya** district of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.15.

Sayha 01. A **Pacceka Buddha**, mentioned in a nominal list. MN.iii.70.

Sayha 02. A minister of the king of **Benares**, identified with **Sāriputta**. See the **Sayhajātaka** (Ja 310).

Sayha 03. A counsellor of **Brahmadatta**, king of **Benares**. He is identified with **Sāriputta**. See the **Lomasa Kassapajātaka** (Ja 433)

Sayhakasutta. See **Abhisandasutta** (2).

Sayhajātaka (Ja 310). The Bodhisatta was once the son of the chaplain of **Brahmadatta**, king of **Benares**. He was brought up with the king's son, and they studied together in **Takkasilā**, becoming great friends. When the prince succeeded to the throne, the Bodhisatta, not desiring to live a householder's life, became an ascetic and lived in the **Himālaya**. As time passed, the king began to think of him, and sent his minister, **Sayha**, to fetch the ascetic, that he might become the royal chaplain. But the Bodhisatta refused to come, saying that he had no need of such honour.

The story was related in reference to a monk who, loving a woman, was discontented. The king is identified with **Ānanda**, and **Sayha** with **Sāriputta**. Ja.iii.30-33.

Sarakāṇi. A **Sākyan**. When he died the Buddha declared that he was a *Sotāpanna*, bound for enlightenment. But many of the **Sākiyans** spoke scornfully of him, saying that he had failed in the training and had taken to drink. **Mahā Nāma** reported this to the Buddha, who said that Sarakāṇi had, for a long time, taken refuge in the Buddha, the Dhamma, and the Saṅgha, and possessed qualities which secured him from birth in hell among the lowest animals and the *Peta* world. SN.v.375f.

Sarakāṇivagga (*v.l.* **Saranāṇivagga**). The third chapter of the **Sotāpattisaṁyutta**. SN.v.369-91.

Sarakāṇisutta 01. (**Saraṇānisutta**). **Mahā Nāma** reports to the Buddha the rumours prevalent among the **Sākiyans** regarding Sarakāṇi (*q.v.*). The Buddha says that **Sarakāṇi** had long since taken the Three Refuges, and he then goes on to describe various qualities, beginning from those which lead to the destruction of the *āsavas* to those, such as affection for the Buddha, which prevent men from going to the Downfall. SN.v.375f.

Sarakāṇisutta 02. **Mahā Nāma** brings to the Buddha's notice that the **Sākiyans** are surprised at the Buddha's statement regarding the attainment of *Sotāpatti* by **Sarakāṇi**. The Buddha then describes the virtues which make a man an *Anāgāmī*, a *Sakadāgāmī* or a *Sotāpanna*. The Buddha's doctrine is like a good field, well stubbed, the seeds sown therein capable of sprouting and happily planted, and the sky god supplying a constant rain. SN.v.378f.

Saraggāma. A village in the district of **Mahā Tila**, in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxvi.71; lxvii.59,79.

Sarañjita. A class of **Devas** (the gods of "Passionate Delight"). According to the belief of some, a man who dies fighting is born among them. SN.iv.308.

Saraṇa 01. One of the two chief disciples (Ja.i.34; Bv.v.26) and also step-brother (Bv-a.120) of **Sumana Buddha**.

Saraṇa 02. One of the chief lay supporters of **Sumana Buddha**. Bv.v.28.

Saraṇa 03. One of the two chief disciples of **Sumedha Buddha** (Bv.xii.23: Ja.i.38). He was the Buddha's younger brother. Bv a.164.

Saraṇa 04. The city of birth of **Dhammadassī Buddha** (Ja.i.39; Bv.xvi.13). It was there that be met his two chief disciples, **Paduma** and **Phussadeva**. Bv-a.183.

Saraṇa 05. Father of **Dhammadassī Buddha**. Bv.xvi.14.

Saraṇa Thera. A monk. He was given the name because, when he was in his mother's womb, she was rescued from death by her virtue. She was the daughter of **Sumana** and **Sujampatikā** of **Sāvatthī**. Saraṇa later became an *Arahant*. For details see Ras.i.15f.

Saraṇaṅkara 01. **Saraṇaṅkara Buddha**. The Buddha who appeared in the world immediately before **Dīpaṅkara**. Bv.xxvii.1; Ja.i.44; MN a.i.188.

Saraṇaṅkara 02. **Saraṇaṅkara Thera**. An eminent monk of Ceylon. **Narindasīha**, attracted by his piety and learning, gave him, while yet a *Sāmaṇera*, a reliquary studded with seven hundred jewels and numerous books, and also made provision for his maintenance. At the instance of the king, **Saraṇaṅkara** composed the *Sāraṭṭhasaṅgraha* and Sinhalese Commentaries on the **Mahā Bodhivaṁsa** and the **Bhesajjamañjūsā** (Cv.xcvii.48ff).

When **Vijayarājasīha** came to the throne, **Saraṇaṅkara** lived in the *Uposathārāma* and composed, at the king's request, a Sinhalese Commentary on the **Catubhāṇavāra** (Cv.xcviii.23f). In the reign of **Kittisirirājasīha** he carried out, with the king's help, many reforms among the monks, adopting strong measures against delinquents. He was also instrumental in persuading the king to send an embassy to King **Dhammika** of Siam (Sāminda) in order to obtain from there a chapter of monks for the re-establishment of the *upasampadā* in Ceylon. When this had been done, the king invested **Saraṇaṅkara** with the dignity of *Saṅgharāja* over Ceylon. Cv.c.49ff;101ff.

Saraṇattaya. The first section of the **Khuddakapāṭha**.

Saraṇasutta. The Buddha teaches the "refuge" and the path thereto. SN.v.372.

Saraṇāgamaniya Thera. An *Arahant*. Thirty-one *kappas* ago, while he was travelling by sea with a monk and an **Ājīvaka**, the boat capsized and the monk gave him the refuges. Ap.i.285=Ap.ii.455.

Sarada 01. The name of **Sāriputta** in the time of **Anomadassī Buddha**. Dhp-a.i.89; but see Ap.i.21, where he is called **Suruci**.

Sarada 02. An ascetic who, with his large following, was converted by **Padumuttara Buddha**. Bv-a.160.

Sarabbajātaka. See the **Sarabhamigajātaka** (Ja 483).

Sarabha. A *Paribbājaka* who joined the Saṅgha and soon after left it. He then went about proclaiming in **Rājagaha** that he knew the Dhamma and Vinaya of the **Sākyaputta** monks, and that was why he had left their Saṅgha. The Buddha, being told of this, visited the *Paribbājakārāma*, on the banks of the **Sappinikā**, and challenged **Sarabha** to repeat his statement. Three times the challenge was uttered, but **Sarabha** sat silent. The Buddha then declared to the **Paribbājakas** that no one could say that his claim to Awakening was unjustified, or that his Dhamma, if practised, did not lead to the destruction of suffering. After the Buddha's departure, the **Paribbājakas** taunted and abused **Sarabha** (AN.i.185ff).

It is said (AN a.i.412 f) that **Sarabha** joined the Saṅgha at the request of the **Paribbājakas**. They had failed to find any fault with the Buddha's life, and thought that his power was due to an "*āvattanīmāyā*," conversion magic, which he and his disciples practised once a fortnight behind closed doors. **Sarabha** agreed to find it out and learn it. He therefore went to **Gijjhakūṭa**, where he showed great humility to all the resident monks. An Elder, taking pity on him, ordained him. In due course he learned the *Pātimokkha*, which, he realized, was what the **Paribbājakas** took to be the Buddha's "*māyā*." Having learned it, he went back to the **Paribbājakas**, taught it to them, and with them went about in the city boasting that he knew the Buddha's teaching and had found it worthless.

Sarabhaṅga 01. A **Pacceka Buddha**. MN.iii.70. Ap a.i.107.

Sarabhaṅga 02. **Sarabhaṅga Thera**. He belonged to a Brahmin family of **Rājagaha**, and was given a name according to the family traditions. When he grew up, he became an ascetic, and made a hut for himself of reed stalks, which

he had broken off hence his name, **Sarabhaṅga** (Reed-plucker). The Buddha saw in him the conditions of *Arahant*-ship, and went to him and taught the Dhamma. He listened and joined the Saṅgha, attaining *Arahant*-ship in due course. He continued to live in his hut till it decayed and crumbled away, and, when asked why he did not repair it he answered that he had looked after it during his ascetic practices, but that now he had no time for such things. He then declared his *aññā* in a series of verses. Thag a.i.480 f. These verses are found in Thag.vs.487-93.

Sarabhaṅga 03. The Bodhisatta born as a great teacher. See the **Sarabhaṅgajātaka** (Ja 522).

Sarabhaṅgajātaka (Ja 522). The Bodhisatta was once born as the son of the *Purohita* of the king of **Benares**. He was called **Jotipāla** because, on the day of his birth, there was a blaze of all kinds of arms for a distance of twelve leagues round **Benares**. This showed that he would be the chief archer of all India.

After having been educated in **Takkasilā**, he returned to **Benares** and entered the king's service, receiving one thousand a day. When the king's attendants grumbled at this, the king ordered **Jotipāla** to give an exhibition of his skill. This he did, in the presence of sixty thousand archers. With the bow and arrow he performed twelve unrivalled acts of skill and cleft seven hard substances. Then he drove an arrow through a furlong of water and two furlongs of earth and pierced a hair at a distance of half a furlong. The sun set at the conclusion of this exhibition, and the king promised to appoint him commander-in-chief the next day. But during the night, **Jotipāla** felt a revulsion for the household life, and, departing unannounced, went into the **Kapiṭṭhavana** on the **Godhāvarī** and there became an ascetic. On **Sakka**'s orders, **Vissakamma** built a hermitage for him, in which he lived, developing great *iddhi* powers. When his parents and the king with his retinue visited him, he converted them to the ascetic life, and his followers soon numbered many thousands.

He had seven pupils **Sālissara**, **Meṇḍissara**, **Pabbata**, **Kāḷadevala**, **Kisavaccha**, **Anusissa** and **Nārada**. When **Kapiṭṭhavana** became too crowded, **Jotipāla**, now known as **Sarabhaṅga**, sent his pupils away to different parts of

the country: **Sālissara** to **Lambacūḷaka**, **Meṇḍissara** to **Sātodikā**, **Pabbata** to **Añjana** Mountain, **Kāḷadevala** to **Ghanasela**, **Kisavaccha** to **Kumbhavatī** and **Nārada** to **Arañjara**, while **Anusissa** remained with him. When **Kisavaccha**, through the folly of a courtesan, was ill-treated by King **Daṇḍakī** of **Kumbhavatī** and his army, **Sarabhaṅga** heard from the king's commander-in-chief of this outrage and sent two of his pupils to bring **Kisavaccha** on a palanquin to the hermitage. There he died, and when his funeral was celebrated, for the space of half a league round his pyre there fell a shower of celestial flowers.

Because of the outrage committed on **Kisavaccha**, sixty leagues of **Daṇḍakī**'s kingdom were destroyed together with the king. When the news of this spread abroad, three kings **Kaliṅga**, **Aṭṭhaka** and **Bhīmaratha** recalling stories of other similar punishments that had followed insults to holy men, went to visit **Sarabhaṅga** in order to get at the truth of the matter. They met on the banks of the **Godhāvarī**, and there they were joined by **Sakka**. **Sarabhaṅga** sent **Anusissa** to greet them and offer them hospitality, and, when they had rested, gave them permission to put their questions. **Sarabhaṅga** explained to them how **Daṇḍaka**, **Nāḷikīra**, **Ajjuna** and **Kalābu**, were all born in hell owing to their ill-treatment of holy men, and went to expound to them the moral law. Even as he spoke the three kings were filled with the desire for renunciation, and at the end of **Sarabhaṅga**'s discourse they became ascetics, under him.

The story was told in reference to the death of **Moggallāna** (*q.v.*). It is said that after **Moggallāna** had been attacked by brigands and left by them for dead, he recovered consciousness, and, flying to the Buddha, obtained his consent to die. The six *Deva* worlds were filled with great commotion, and, after his death, the **Devas** brought offerings of flowers and incense to his pyre, which was made of sandalwood and ninety-nine precious things. When the body was placed on the pyre flowers rained down for the space of one league round and for seven days there was a great festival. The Buddha had the relics collected and deposited in a shrine in **Veḷuvana**.

The Buddha identified **Moggallāna** with **Kisavaccha** and related this **Jātaka**. Of the others, **Sālissara** was **Sāriputta**, **Meṇḍissara** was **Kassapa**,

Pabbata was **Anuruddha**, **Devala** was **Kaccāyana**, and **Anusissa** was **Ānanda**. Ja.v.125-51.

Sarabhamigajātaka (Ja 483). The Bodhisatta was once born as a stag. The king of **Benares** went out hunting with his courtiers, who contrived to drive the stag near the king; he shot, the stag rolled over as though hit, but soon got up and ran away. The courtiers laughed and the king set off in pursuit of the stag. During the chase he fell into it pit, and the stag, feeling pity for him, drew him out and taught him the Dhamma. On the king's return, he decreed that all his subjects should observe the five virtues. The king told no one of what had befallen him, but the chaplain, hearing him repeat six stanzas, divined what had happened. He questioned the king, who told him the story. Many men and women, following the king's instructions, were reborn in heaven and **Sakka**, realizing the reason for this, appeared before the king, who was practising shooting, and contrived that he should proclaim the Bodhisatta's nobility.

The story was told in reference to **Sāriputta**'s wisdom. It is said that, when the Buddha descended from **Tāvatiṁsa** after preaching the **Abhidhamma**, wishing to demonstrate the unique wisdom of **Sāriputta**, he propounded certain questions before the multitude at **Saṅkassa**, which none but **Sāriputta** could answer. What the Buddha asked in brief **Sāriputta** answered in detail.

Ānanda is identified with the king and **Sāriputta** with the chaplain (Ja.iv.263-75). The story is also included in the *Jātakamālā* (No. 25) as the **Sarabhajātaka**.

Sarabhavatī. A city, the capital of King **Sudassana** (the Bodhisatta). It was visited by **Vessabhū Buddha**, who preached to the king. Bv a. 207.

Sarabhasutta. Relates the story of the Buddha's visit to **Sarabha** at the *Paribbājakārāma*. AN.i.185f.

Sarabhū 01. **Sarabhū Thera**. A disciple of **Sāriputta**. When the Buddha died, **Sarabhū** recovered from the pyre the Buddha's collar-bone, and, bringing it to Ceylon, deposited it in the **Mahiyaṅgaṇa** *cetiya*, covering the relic-

chamber with *medavaṇṇa*-stones in the presence of a large number of monks. He raised the *cetiya* to a height of twelve cubits. Mhv.i.37.

Sarabhū 02. One of the five great rivers of northern India. Vin.ii.237; Ud.v.5; SN.ii.135; AN.iv.101; Snp-a.ii.439; see also MN-a.ii.586. It formed the boundary between the two divisions of **Kosala**, **Uttara Kosala** and **Dakkhiṇa Kosala**. The **Acīravatī** was its tributary. **Sāketa** was situated on the banks of the **Sarabhū**, which flowed through the **Añjanavana** (e.g., Thag a.i.104). The Sanskrit name is Sarayū. The Sarayū itself flows into the Ghaṅghara, which is a tributary of the **Ganges**. See also **Gavampati** (1).

Sarabhū 03. A channel which branched off to the north from the **Puṇṇavaḍḍhana** tank. Cv.lxxix.47.

Sarasigāma. A village of Ceylon, the centre of a monastic establishment and the headquarter of the **Vilgammūla** (**Sarasigāmamūla**) fraternity. See **Sarogāmatittha**. PLC. 253.

Sarassatī 01. A river in India, rising in the **Himālaya**. (Thag.1104; Mil.114 and AN a.ii.737; Snp a.i.321). It is evidently the Sarasvatī of Sanskrit literature, which, according to the *Brāhmaṇas*, etc., formed the western boundary of the brahmanical Madhyadesa. It rises in the hills of Sirmu in the Himalayan range, called the Semalik, and enters the plain at Ād Badvi in Ambala. It is considered sacred by the Hindus. Law: *Geography of Early Buddhism*, p. 39; also CAGI.382f.

Sarassatī 02. A channel branching off from the **Toyavāpi** to the **Punnavaḍḍhanavāpi**. Cv.lxxix.46.

Sarassatīmaṇḍapa. A building, erected by **Parakkamabāhu I**. near his palace at **Pulatthipura**. It was devoted to the arts of the Muses and was adorned with frescoes dealing with the life of the king. Cv.lxxiii.83 f.

Sarāgasutta. Four persons are found in the world: the lustful, the hateful, the deluded, the proud. AN.ii.71.

Sarājita. A *Niraya* in which those who die in battle are born (SN.iv.311). The Commentary (SN-a.iii.100) says that it is not a distinctive purgatory, but a part of **Avīci**, where fighters of all sorts fight in imagination. Cf. **Sarañjita**.

Sarāsutta. Records a conversation between a *Deva* and the Buddha – where the four elements find no further footing, the flood ebbs, and there is no whirlpool. SN.i.15.

Saritacchadana. A king of eighty-seven *kappas* ago, a previous birth of **Sammukhāthavika Thera**. Ap.i.159.

Sarīraṭṭhasutta. Ten conditions inherent in the body: cold and heat, hunger and thirst, evacuation and urination, restraint of body, speech, living, and the aggregate that produces becoming (*bhavasaṅkhāra*). AN.v.88.

Sarīvaggapiṭṭhi. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Vijayabāhu I**. Cv.lvii.53.

Sareheru. A tank in Ceylon, restored by **Vijayabāhu I**. Cv.ix.48.

Sarogāmatittha. A ford on the **Mahā Vālukanadī**, mentioned in the account of the campaigns of **Parakkamabāhu I**. It is probably identical with **Sarasigāma**. Cv.lxxi.18; lxxii.1, 31; see also Cv.Trs.i.316, n.2.

Salapupphikā Therī. An *Arahant*. Evidently identical with **Sāmā** (*q.v.*). Ap.ii.524.

Salaḷaghara. See **Saḷalāgāra**.

Salaḷapupphiya Thera 01. An *Arahant*. Ninety-one *kappas* ago he was a *Kinnara* on the **Candabhāgā**, and, seeing **Vipassī Buddha**, offered him a *salala*-flower. Ap.i.233.

Salaḷapupphiya Thera 02. The story is identical with that in (1) Ap.i.289.

Salaḷamaṇḍapiya Thera. An *Arahant*. Evidently identical with **Kimbila Thera** (*q.v.*). Ap.i.333.

Salaḷamāliya Thera. An *Arahant*. Evidently identical with **Samiddhi Thera** (*q.v.*). Ap.i.206.

Salaḷavatī 01. A river, forming the boundary on the south-east side of **Majjhimadesa**. Vin.i.197; DN-a.i.173; Ja.i.49.

Salaḷavatī 02. A canal branching off from the **Kīḷakaruyyāna** sluice of the **Parakamasamudda**. Cv.lxxix.43.

Salavagga. The tenth chapter of the **Saḷāyatanasutta**. SN.iv.70-85.

Sallattena Sutta. *v.l.* **Sallena Sutta**. The noble disciple weeps not, nor grieves, when afflicted with pain, because, though hurt physically, mentally he is free. He is like a man pierced with only a single barb. SN.iv.207f.

Sallasutta 01. The eighth *Sutta* of the **Mahā Vagga** of the **Suttanipāta**. Death is inevitable, lamenting is therefore useless (Snp.vss.574-93). The *Sutta* was preached in order to console a devout patron of the Buddha who, when his son died, starved for seven days (Snp-a.ii.457). The *Sutta* is described (e.g., AN a.i.326) as *pāḷivasena gambhīro* ??

Sallasutta 02. See **Sālāsutta**.

Sallasutta 03. A *Sutta* quoted in the **Suttasaṅgaha** (No.82) from the **Itivuttaka** (p.46) on the three varieties of feeling.

Sallekhasutta. The eighth *Sutta* of the **Majjhimanikāya**. **Mahā Cunda** visits the Buddha at **Jetavana** and asks him how to get rid of the various false views current about the self and the universe. The Buddha answers that it is by right comprehension of the fact that there is no “mine,” “I” or “self.” He then goes on to explain how false views can be expunged, how the will may be developed, and how emancipation can be found (MN.i.40ff).

The Sallekhasutta is given (DN-a.i.178; MN-a.i.275) as an example of a discourse where *brahmacariya* is defined as *methunavirati*. It is also sometimes (e.g., SN a.ii.169) described as *pāḷivasena gambhīro*.

Sallena Sutta. See **Sallattena Sutta**.

Saḷalāgāra, **Salaḷaghara**. A building in **Jetavana**. Once when **Sakka** went to visit the Buddha he found him in the **Saḷalāgāra**, wrapt in *samādhi*, with **Bhuñjatī** waiting on him. **Sakka** therefore left a message with her (DN.ii.270).

Buddhaghosa (DN a.ii.705) defines it as *salaḷamayagandhakuṭi*. Elsewhere, where (SN a.iii.205) he says it was a hut of *salaḷa* trees (*salaḷarukkhamaya*) or a hut with a *salaḷa* tree at its door. In the Commentary to the **Mahāpadānasutta** the **Salaḷaghara** is spoken of as one of the four chief buildings, (*mahāgehāni*) of **Jetavana** (DN-a.ii.407). It was built by **Pasenadi** at a cost of one hundred thousand. **Anuruddha** is also mentioned as having stayed there. SN.v.300.

Saḷalāgārasutta. **Anuruddha**, addressing the monks at the **Saḷalāgāra**, tells them that it is as difficult, to make a monk who has developed the four *satipaṭṭhāna*s return to the lower life, as to make the **Ganges** flow westward. SN.v.300f.

Saḷāyatanavagga 01. The fifteenth section of the **Majjhimanikāya**. MN.iii.258-302.

Saḷāyatanavagga 02. The fourth section of the **Saṁyuttanikāya**. SN.iv.1-403.

Saḷāyatanavibhaṅgasutta. A series of definitions of the six internal senses, six external sense objects, six groups of consciousness, six groups of contacts, eighteen mental researches, thirty-six tracks for creatures, six satisfactions to the banished, three bases of mindfulness, and the supreme trainer of the human heart. MN.iii.215-22.

Saḷāyatanasaṁyutta. The thirty-fifth division of the **Saṁyuttanikāya**. SN.iv.1-204.

Sava. A stronghold in **Rohaṇa**. Cv.lxxiv.60.

Savattha. A sage. **Sāvatthī** was founded on the site of his hermitage. Snp a.i.300; Paṭis-a.367.

Savanaviyala. A place in **Rohaṇa**. Cv.lxxv.2.

Savara. See **Sapara**. In the **Milinda** (p.191), Savara is mentioned as a place where people are unable to appreciate the value of red sandalwood. Tradition calls it a city of *Caṇḍālas*. See *Milinda Questions*, i.267, n.1.

Savāraka. A village where **Rukkha**, a kinsman of **Kassapa IV**., built a *vihāra*, which he handed over to the **Mahā Vihāra**. Cv.lii.31.

Saviṭṭha Thera. In the **Aṅguttara** (AN.i.118f) he is represented as saying, in the course of a conversation between him, **Sāriputta** and **Koṭṭhita**, that he preferred the person who obtains relief by faith (*saddhā*), to one who testifies to the truth with the body or one who has won view. The Commentary (AN a.i.353) explains that **Saviṭṭha** himself won *Arahant*-ship through faith, and that therefore he praises faith.

The **Saṁyutta** (SN.ii.115) contains two conversations of **Saviṭṭha**, both of which took place at the **Ghositārāma** in **Kosambī**. The first is with **Musīla** and deals with the *paṭiccasamuppāda*. **Musīla**, in answer to **Saviṭṭha**'s questions, says that he has realized the truth of the *paṭiccasamuppāda* as his very own. "Then you are an *Arahant*," says **Saviṭṭha**, and **Musīla** remains silent. In the other conversation, **Nārada**, present at the discussion, in the company of **Ānanda**, requests that the same questions be put to him. This **Saviṭṭha** does, and he tells **Saviṭṭha** that he has realized the truth of the *paṭiccasamuppāda* by right insight and that, yet, he is not an *Arahant*. He is like a man who sees a well containing water, but who has neither rope nor vessel. "Now, what will you say of **Nārada**?" asks **Ānanda**. "Nothing that is not lovely and good," answers **Saviṭṭha**.

Saviṭṭhaka 01. An example of a low family name. Vin.iv.8,13.

Saviṭṭhaka 02. **Devadatta** born as a crow. See the **Vīrakajātaka** (Ja 204).

Sasaṅkhārasutta. On four kinds of persons: one is set free in this life, but after some effort (*sasaṅkhāraparinibbāyī*); another is set free when the body breaks up; a third is set free in this life, without effort; a fourth is set free when the body breaks up even without effort. AN.ii.155f.

Sasajātaka, **Sasapaṇḍitajātaka** (Ja 316). The Bodhisatta was once born as a Hare. He lived with three friends: a Monkey, a Jackal, and an Otter. The three lived in great friendship, and the Hare was their guide in the good life. One day, the Hare, observing the approach of the full moon, told his friends that the next day would be a fast day and that they must collect food and give it to any beggar who approached them. The animals all went out very early in the morning, one by one; the Otter found some fish buried in the sand; the Jackal a dead lizard, some meat, and a pot of curds; and the Monkey some fruits; and, finding that nobody appeared to claim them, each took them to his own dwelling. The Hare had only *kusa* grass, which he could not offer to anyone. He therefore decided to give his own body, and, because of this brave decision, **Sakka**'s throne was heated. Disguised as a Brahmin, he came to test the Hare. He went first to the other animals in turn and they all offered him what they had. He then approached the Hare, whom he asked for food. The Hare asked him to collect faggots from the wood and make a fire. Then, telling the Brahmin that he would give him his own body, without the Brahmin having the necessity of killing him, he shook out any animals which might lurk in his fur, and then jumped into the fire as into a lotus-bed. By the power of **Sakka**, the fire remained as cool as snow, and **Sakka** revealed his identity. Then, so that the Hare's nobility might be known to all the world, he took some essence of the **Himālaya** and painted the form of a hare in the moon, to remain there during this whole *kappa*. Having done this, he went to the Hare and talked of the Dhamma, and then, making the Hare lie down on his bed of grass, **Sakka** went back to his heaven.

The story was related in the course of giving thanks to a landowner of **Sāvatthī** who had entertained the Buddha and his monks for seven days.

Ānanda is identified with the Otter, **Moggallāna** with the Jackal, and

Sāriputta with the Monkey (Ja.iii.51-6).

The story is included in the **Cariyāpiṭaka** (i.10) and in the *Jātakamālā* (No. 6). It is also referred to in the **Jayaddisajātaka** (Ja 513, Ja.v.33). This **Jātaka** exemplifies the practice of *dānapāramitā*. Bv a.50.

Saṁyama. A king of **Benares**, mentioned in the **Mahā Haṁsajātaka** (Ja 534). **Khemā** was his chief consort. He is identified with **Sāriputta**. Ja.v.354, 382.

Saṁyuttanikāya, **Saṁyuttāgama**. One of the five divisions of the **Suttapiṭaka**. It consists of 7,762 *Suttas* (DN a.i.17; Gv.56), and, at the First Council, was given in charge of **Mahā Kassapa** and his pupillary succession (*nissitaka*) (DN-a.i.15).

The *Nikāya* is divided into five main Vaggas and fifty-six sections, called Saṁyuttas, each Saṁyutta being again subdivided into minor Vaggas or chapters.

Buddhaghosa, wrote a Commentary on the Saṁyutta, called **Sāraṭṭhappakāsinī**.

The Saṁyuttanikāya is quoted in the **Milindapañha**, e.g., pp. 137, 242, 377, 379; see also Vin.ii.306, where an Uposathasaṁyutta is mentioned, but what is evidently meant is the **Uposathakkhandhaka**.

Kittisirirājasīha, king of Ceylon, had the **Saṁyuttanikāya** copied by scribes (Cv.xcix.33). One of the Saṁyuttas, the **Anamatagga**, was preached by **Rakkhita** in **Vanavāsa** (Mhv.xii.32) and by **Mahinda** in Ceylon (Mhv.xv.186), soon after their respective arrivals in these countries, at the conclusion of the Third Council. The *Nikāya* has been translated into Burmese. Bode, 92.

Saṁyogasutta. On how men and women forge bonds for themselves by being attached to sex. AN.iv.57.

Saṁyojanasutta. On the ten *saṁyojanas*. AN.v.17.

Saṁvaṇṇanānayadīpanī. A grammatical work by **Jambudhaja** Thera of Pagan. Bode, op cit., 55.

Saṁvara 01. The youngest of the hundred sons of **Brahmadatta**, king of **Benares**. See the **Saṁvarajātaka** (Ja 462).

Saṁvara 02. The **Ājīvaka** mentioned in the **Paṇḍarajātaka** (Ja 518). Ja.v.87; see scholiast, ibid., line 27.

Saṁvara 03. A chieftain of the **Asuras**, skilled in wiles. Cf. **Sambara**. Ja.v.452, 454.

Saṁvarajātaka (Ja 462). The Bodhisatta was the teacher of **Saṁvara** 1, youngest of the hundred sons of the king of **Benares**. When he had finished his studies, the king offered him a province, but, at the suggestion of his teacher, he preferred to live near his father. There, acting on the Bodhisatta's advice, he won all hearts, and on the death of his father the courtiers made him king. The brothers protested, and **Saṁvara**, again following his teacher's advice, divided his father's wealth among them. Then his brothers, led by **Uposatha**, acknowledged him king.

The story was told to a monk who had dwelt in the forest and had then given up striving. He is identified with **Saṁvara** and **Sāriputta** with **Uposatha**. Ja.iv.130ff.; see also the **Alinacittajātaka** (Ja 156) and **Gāmaṇijātaka** (Ja 257).

Saṁvarasutta. On the four efforts: to restrain, abandon, make become and watch over. AN.ii.6.

Saṁvasita. A king of twenty-eight *kappas* ago, a former birth of **Gandhodaka Thera**. Ap.i.106.

Saṁvuttasutta. The three spheres – *kāma*, *rūpa*, *arūpa* – must be given up and three kinds of training must be developed: greater virtue (*adhisīla*), greater thought, greater insight. AN.iv.444.

Saṁvejanīyasutta. *v.l.* **Vejanīyasutta**. Four spots connected with the Buddha – the scenes of his birth, his Awakening, the preaching of his first sermon, and his death – which should be looked upon with emotion by believers. AN.ii.120; DN.ii.140.

Saṁsaya. A divine musician or a musical instrument. Vv-a.93, 372.

Saṁsāraphala. A park in Ceylon, laid out by **Parakkamabāhu I**. Cv.lxxix.10.

Saṁsāramocakā. A class of *micchādiṭṭhikas*, e.g., Pv-a.67.

Sa-ādhānavagga. The sixth chapter of the *Aṭṭhakanipāta* of the **Aṅguttaranikāya**. AN.iv.274-93.

Sahaka Thera. He was a member of the Saṅgha in the time of **Kassapa Buddha**, and, having developed the first *jhāna*, was born after death, in the *Brahma*-world, where he is known as **Sahampati**. SN-a.i.155; Snp-a.i.476.

Sahakapati. See **Sahampati**.

Sahajāti, **Sahajātā**. A township where **Yasa Kākaṇḍakaputta** met **Soreyya Revata**, whom he wished to consult regarding the Ten Points raised by the **Vajjiputtakas**. **Revata** had gone there from **Soreyya**, and **Yasa** followed him, passing through **Saṅkassa**, **Kaṇṇakujja**, **Udumbara** and **Aggaḷapura**. **Sahajāti** was on the river (**Ganges**?), and the **Vajjiputtakas** went there from **Vesālī** by boat. Vin.ii.299f., 301; Mhv.iv.23-8.

In the **Aṅguttaranikāya**, **Sahajāti** is described as a *nigama* of the **Cetis**, and **Mahā Cunda** is mentioned as having stayed there and preached three sermons (AN.iii.355; v.41, 157).

According to the **Saṁyutta**, **Gavampati** also lived there at one time. SN.v.436; the text says Sahañcanika, but for a correct reading see KS.v.369, n.3.

Sahañcanika. Evidently a wrong reading for **Sahajāti**.

Sahadeva 01. **Sahadeva Thera**. An *Arahant*. He accompanied the Thera **Majjhima** to the region of **Himavā**. Vin-a.i.68; Dpv.viii.10; Mhv ṭ.317.

Sahadeva 02. Son of the **Paṇḍu** King. He was the youngest of five brothers, all husbands of **Kaṇhā**, the others being **Ajjuna**, **Nakula**, **Bhīmasena** and **Yudhiṭṭhira**. Ja.v.424, 426.

Sahadhammā. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.260; DN a.ii.690.

Sahannagara. A village in Ceylon, given by **Jeṭṭhatissa III**. to the **Mayettikassapāvāsa** *vihāra*. Cv.xliv.100.

Sahabhū. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260; DN a.ii.690.

Sahampati. A *Mahā Brahmā*. When the Buddha was at the **Ajapālanigrodha**, hesitating as to whether or not he should preach the Dhamma, **Sahampati** appeared before him and begged of him to open to the world the doors of Immortality. The Buddha agreed to this urgent request (Vin.i.5f.;SN.i.137f), and accepted from **Sahampati** the assurance that all the Buddhas of the past had also had no other teacher than the Dhamma discovered by them. SN.i.139; see also SN.v.167f.,185, 232, where he gives the same assurance to the Buddha regarding the four *satipaṭṭhāna*s and the five *indriyas*; AN.ii.10f.

Buddhaghosa (e.g., SN-a.i.155) explains that the Buddha was reluctant to preach, not on account of indolence, but because he wished **Sahampati** to make him this request. For, thought the Buddha, the world honours *Brahma* greatly, and when people realized that *Brahma* himself had begged of the Buddha to spread his teaching, they would pay more attention to it. **Sahampati** was, at this time, the most senior of the *Brahmas* (*jeṭṭha Mahā Brahmā*) (DN a.ii.467).

Sahampati once saw that the *Brāhmiṇī*, mother of **Brahmadeva Thera**, habitually made offerings to *Brahma*. Out of compassion for her, **Sahampati** appeared before her and exhorted her to give her offerings to **Brahmadeva** instead (SN.i.140f). On another occasion, when **Kokāliya** died and was born in Padumaniraya, **Sahampati** appeared before the Buddha and announced the fact to him (Snp. p.125; cp. SN.i.151; AN.v.172).

The **Saṁyutta** (SN.i.154f) contains a series of verses spoken by **Sahampati** at **Andhakavinda**, when the Buddha sat out in the open during the night and rain fell drop by drop. The verses are in praise of the life and practices of the monks and of the results thereof. **Sahampati** again visited the Buddha, simultaneously with **Sakka**, and as they stood leaning against a doorpost of the Buddha's cell, **Sakka** uttered a verse in praise of the Buddha. **Sahampati** then added another verse, exhorting the Buddha to preach the Dhamma, as there were those who would understand (SN.i.233). A verse spoken by him immediately after the Buddha's death is included in the books (DN.ii.157; SN.i.158).

During the time of **Kassapa Buddha**, **Sahampati** was a monk, named **Sahaka**, who, having practised the five *indriyas* (*saddhā*, etc.), was reborn in the *Brahma* world. Thereafter he was called **Sahampati** (SN.v.233). The Commentaries say (Snp a.ii.476; SN a.i.155) that he was an *Anāgāmī Brahma* born in the **Suddhāvāsā**, there to pass a whole *kappa*, because he had developed the first *Jhāna* as a monk. The **Buddhavaṁsa Commentary** (Bv a.p.11; see also p.29) says that, strictly speaking, his name should be "*Sahakapati*."

When the Buddha attained Awakening, **Sahampati** held over the Buddha's head a white parasol three *yojanas* in diameter. Bv a.239; this incident was sculptured in the Relic Chamber of the **Mahā Thūpa** (Mhv.xxx.74); cp. Ja.iv.266.

Once he offered to the Buddha a chain of jewels (*ratanadāma*) as large as **Sineru** (Khp a.171; Vin-a.i.115; Vsm.201). On the day that *Ālindakavāsi* **Mahā Phussadeva** attained *Arahant*-ship, **Sahampati** came to wait upon him (Vibh-a.352).

It has been suggested (VT.i.86, n.1) that **Brahma Sahampati** is very probably connected with Brahma Svayambhū of brahmanical literature.

Sahali. A *Devaputta*, follower of **Makkhali Gosāla**. He visited the Buddha at **Veḷuvana**, in the company of several other **Devas**, and spoke a verse in praise of **Makkhali**. SN.i.65f.

Sahalī. A class of **Devas**, present at the preaching of the **Mahā Samayasutta**. DN.ii.259; DN a.ii.690.

Sahassakavagga, **Sahassakarājakārāmavagga**. The second chapter of the **Sotāpattisaṁyutta**. SN.v.360ff.

Sahassakkha. A name of **Sakka**.

Sahassatittha. A ford in the **Mahā Vālukagaṅgā**, to the south of **Pulatthipura**. **Vijayabāhu IV**., at the instigation of his father, **Parakkamabāhu II**., arranged that the whole community of monks in Ceylon should assemble there and perform the ceremony of admitting new members into the Saṅgha (Cv.lxxxvii.71; for identification see Cv.Trs.ii.182, n.4). In this he was assisted by his brother, **Vīrabāhu**, and the Chronicles give great details of the preparations for the ceremony, which lasted for a fortnight (e.g., Cv.lxxxix.47ff). At the conclusion, **Vijayabāhu** conferred various ranks on the most eminent monks.

Sahassanetta. A name for **Sakka**.

Sahassayāgasutta. Evidently a name given to one of the **Satullapakāyikasutta**s (SN.i.19), in which the Buddha praises the worth of a small but righteous gift as being far greater than large gifts made unrighteously. A stanza from this *Sutta* is quoted in the **Biḷārikosiyajātaka** (Ja.iv.66) and in the **Mahā Vaṁsaṭīkā**. Mhv ṭ.596.

Sahassaratha. Fifteen *kappas* ago there were seven kings of this name, previous births of **Kumudamāliya Thera**. Ap.i.187.

Sahassarāja 01. One hundred and sixty-five *kappas* ago, there were three kings of this name, previous births of **Udakapūjaka Thera** (**Kuṭivihāriya**). Ap.i.143; Thag-a.i.129.

Sahassarāja 02. Eleven *kappas* ago there were eight kings of this name, previous births of **Dhammacakkika Thera**. Ap.i.90.

Sahassavagga. The eighth chapter of the **Dhammapada**.

Sahassavatthu-aṭṭhakathā, **Sahassavatthuppakaraṇa**. A book mentioned in the **Mahā Vaṁsaṭīkā** as being one of its sources (e.g., p. 451, 452, 607). It was evidently a collection of legends and folk tales, and probably, formed the basis of the **Rasavāhinī** and the Sinhalese *Saddhamālaṅkāraya*. PLC.224f.

Sahassasutta 01. **Anuruddha** explains to the monks, in answer to their question, how it was by cultivating the *satipaṭṭhāna*s that he came to comprehend the thousand-fold world system. SN.v.203.

Sahassasutta 02. One thousand nuns once visited the Buddha in the Royal Park (**Rājakārāma**) at **Sāvatthī**. He taught them that those possessed of unwavering loyalty to the Buddha, the Dhamma, and the Saṅgha, and cultivate the virtues dear to the Ariyans, they are assured of Awakening. Ja.v.360.

Sahassāra. A king of eleven *kappas* ago, a previous birth of **Sumanāveliya Thera**. Ap.i.247.

Sahāyasutta. The Buddha speaks in praise of two monks, comrades of **Mahā Kappina**. They have achieved the goal for which clansmen leave home. SN.ii.285.

Sahodaragāma. A village in **Rohaṇa** where **Rakkha**, general of **Parakkamabāhu I**., fought a battle. Cv.lxxiv.78.

Sā-Sī.

Sākacchāsutta 01. Five qualities in a monk which justify his talking to his fellows on the good life. AN.iii.81.

Sākacchāsutta 02. The same, mentioned by **Sāriputta**. AN.iii.190.

Sākavatthuvihāra. A monastery in Ceylon, founded by **Dāṭhopatissa I**. Cv.xliv.135.

Sākiyavaṁsavihāra. A monastery in Ceylon. **Maliyadeva** Thera once preached there the **Chacakkasutta**, and sixty monks, hearing him, became *Arahants*. MN-a.ii.1024.

Sākiyā. See **Sakyā**.

Sākulā. A tribe mentioned in a nominal list. Ap.ii.358.

Sāketa. A town in **Kosala**. It was regarded in the Buddha's time as one of the six great cities of India, the others being **Campā**, **Rājagaha**, **Sāvatthī**, **Kosambī** and **Benares** (DN.ii.146). It was probably the older capital of **Kosala**, and is mentioned as such in the **Nandiyamigajātaka** (Ja 385). Ja.iii.270; cf. Mvu.i.348, 349, 350, where it is called the capital of King **Sujāta** of the **Sākyan** race. See also the **Kumbhajātaka** (Ja 512, Ja.v.13), where **Sāketa** is mentioned as one of the places into which alcohol was introduced quite soon after its discovery by **Sura** and **Varuṇa**. According to the **Mahā Nāradakassapajātaka** (Ja 544, Ja.vi.228), it was the birthplace of **Bijaka**, aeons ago. In this context it is called **Sāketa**. According to a tradition, recorded in the *Mahā Vastu*, **Sāketa** was the city from which **Sākyan** princes were exiled when they founded **Kapilavatthu**. E. J. Thomas accepts this view (op.cit., 16f.).

The **Dhammapada Commentary** (Dhp a.i.386), however, states that the city was founded in the Buddha's time by **Dhanañjaya**, father of **Visākhā**, when, at the special invitation of **Pasenadi**, he went from **Rājagaha** to live in **Kosala**. On the way to **Sāvatthī** with **Pasenadi**, **Dhañanjaya** pitched his camp for the night, and learning from the king that the site of the camp was in **Kosalan** territory

and seven leagues from **Sāvatthī**, **Dhanañjaya** obtained the king's permission to found a city there. And because the site was first inhabited in the evening (*sāyaṁ*), the city came to be called **Sāketa**. The *Divyāvadāna* (211) has another explanation of the name, in connection with the coronation of **Mandhātā** (*Svayam āgatam svayam āgatam Sāketa Sāketam iti sañjnā saṁvṛttā*, it came by itself, it came by itself – thus the designation Sāketa came into being). The reference is probably to a new settlement established by **Dhanañjaya** in the old city.

We also learn from the **Visuddhimagga** (p.390; but see below) that the distance from **Sāketa** to **Sāvatthī** was seven leagues (*yojanas*), and there we are told that when the Buddha, at the invitation of **Cūḷa Subhaddā**, went from **Sāvatthī** to **Sāketa**, he resolved that the citizens of the two cities should be able to see each other. In the older books (e.g., Vin.i.253) however, the distance is given as six leagues. The town lay on the direct route between **Sāvatthī** and **Patiṭṭhāna**, and is mentioned as the first stopping place out of **Sāvatthī** (Snp.vss.1011-1013). The distance between the two places could be covered in one day, with seven relays of horses (MN.i.149), but the books contain several references to the dangers of the journey when undertaken on foot (e.g., Vin.i.88, 89, 270; iii.212; iv. 63, 120). The road was infested with robbers, and the king had to maintain soldiers to protect travellers.

Midway between **Sāketa** and **Sāvatthī** was **Toraṇavatthu**, and it is said that, when **Pasenadi** went from the capital to **Sāketa**, he spent a night in **Toraṇavatthu**, where he visited **Khemā Therī** who lived there (SN.iv.374 ff). Between **Sāketa** and **Sāvatthī** was a broad river which could be crossed only by boat (Vin.iv.65, 228). Near **Sāketa** was the **Añjanavana**, where the Buddha sometimes stayed during his visits to **Sāketa** and where he had several discussions e.g., with **Kakudha** (SN.i.54), **Meṇḍasira** (*q.v.*), and **Kuṇḍaliya** (SN.v.73; see also **Kāḷakasutta** and **Jarāsutta** and **Sāketasutta**).

On other occasions he stayed at the **Kāḷakārāma** (AN.ii.24) gifted to the Saṅgha by **Kāḷaka**(*q.v.*), and the *Tikantakivana* (AN.iii.169), both of which were evidently near the city. Mention is also made of **Sāriputta**, **Moggallāna** and **Anuruddha** staying together in **Sāketa** (e.g., SN.v.174, 298 f.; for **Sāriputta**, see also Vin.i.289); **Bhaddākāpilāni** also stayed there, so did **Ānanda** (Vin.iv.292).

Once when **Ānanda** was staying in the **Migadāya** in the **Anjanavana**, a nun, described as *Jaṭilagāhikā* (probably a follower of the *Jaṭilas*), visited him and questioned him regarding concentration. AN.iv.427. Among others who lived in **Sāketa** were **Jambugāmikaputta**, **Gavampati**, **Meṇḍasira**, **Uttara**, **Madhuvāseṭṭha** and his son **Mahā Nāga**, and **Visākhā**. **Bhūta Thera** (*q.v.*) was born in a suburb of **Sāketa**.

Buddhaghosa says that there lived at **Sāketa** a Brahmin and his wife who, in five hundred lives, had been the parents of the Buddha (Snp-a.ii.532 f.; cf. Dhp a.iii.317f. and **Saketajātaka**). When the Buddha visited **Sāketa** they met him, and, owing to their fondness for him, came to be called **Buddhapitā** and **Buddhamātā**, their family being called **Buddhakula**.

According to some accounts, **Anāthapiṇḍika**'s daughter, **Cūḷa Subhaddā**, was married to the son of **Kāḷaka**, a *seṭṭhi* of **Sāketa** (e.g., AN a.ii.482; but see **Cūḷa Subhaddā**). **Kāḷaka** was a follower of the **Nigaṇṭhas**, but he allowed **Subhaddā** to invite the Buddha to a meal. She did this by scattering eight handfuls of jasmine-flowers into the air from her balcony. The Buddha read her thoughts, and went to **Sāketa** the next day with five hundred *Arahants*. At **Sakka**'s request, **Vessavaṇa** (**Vissakamma**?) provided gabled chambers in which the Buddha and his monks travelled by air to **Sāketa**. At the end of the meal, the Buddha preached to **Kāḷaka** *seṭṭhi*, who became a *Sotāpanna*, and gave the **Kāḷakārāma** for the use of the monks.

The Vinaya (Vin.i.270f) mentions another *seṭṭhi* of **Sāketa**. His wife had suffered for seven years from a disease of the head, and even skilled physicians failed to cure her. **Jīvaka**, on his way to **Rājagaha**, after finishing his studies in **Takkasilā**, visited **Sāketa**, heard of her illness, and offered to cure her. At first the *seṭṭhi* was sceptic, but in the end allowed **Jīvaka** to attend on his wife. **Jīvaka** cured her by the administration of ghee through the nose, and, as reward, received sixteen thousand *kahāpaṇas* from her and her various kinsmen.

Sāketa, is supposed to be identical with **Ayojjhā** (CAGI.405), but as both cities are mentioned in the Buddha's time, they are probably distinct. Rhys Davids thinks that possibly they adjoined each other "like London and Westminster" (*Buddhist India*, p. 39. See also **Sāketasutta**, **Sāketajātaka**, **Sāketapañha**). The site of **Sāketa** has been identified with the ruins of Sujān

Kot, on the Sai River, in the Unao district of the modern province of Oudh. The river referred to is probably the Sarayū, which flows into the Gharghara, a tributary of the **Ganges**.

Sāketaka. An inhabitant of **Sāketa**. Mil.p.331.

Sāketajātaka 01. (Ja 68). Once, when the Buddha visited **Sāketa**, an old Brahmin met him at the gate and fell at his feet, calling him his son, and took him home to see his "mother" the Brahmin's wife and his "brothers and sisters" the Brahmin's family. There the Buddha and his monks were entertained to a meal, at the end of which the Buddha preached the **Jarāsutta**. Both the Brahmin and his wife became *Sakadāgāmīs*. When the Buddha returned to **Añjanavana**, the monks asked him what the Brahmin had meant by calling him his son. The Buddha told them how the Brahmin had been his father in five hundred successive past births, his uncle in a like number, and his grandfather in another five hundred. The Brahmin's wife had similarly been his mother, his aunt, and his grandmother. Ja.i.308f; cf. Dhp-a.iii.317f.; Snp-a.ii.532f.

Sāketajātaka 02. (Ja 237). The story of the present is the same as in Jātaka (1) above. When the Buddha returned to the monastery he was asked how the Brahmin had recognized him. He explained how in those who have loved in previous lives, love springs afresh, like lotus in the pond. Ja.i.234f.

Sāketatissa Thera. He was not fond of learning, saying that he had no time for it. When asked by the others, "Have you time for death?" he left them and went to **Kaṇikāravālikasamudda** *vihāra*. There, during the rainy season, he was very helpful to the monks, both young and old, and at the end of the *vassa*, on the full moon day, he preached a sermon which greatly inspired his listeners. AN-a.i.44; cf. DN-a.iii.1061.

Sāketapañha. The **Atthasālinī** (Dhs-a.267) mentions that once the Elder *Tipiṭaka* **Mahā Dhammarakkhita**, in talking of consciousness, referred to the Sāketapañha.

It is said that in **Sāketa** the monks raised the query, "When by one volition

kamma is put forth, is there one conception only, or different conceptions?" Unable to decide, they consulted the **Abhidhamma** Elders, who declared that just as from one mango only one sprout puts forth, so by one volition there is only one conception, and for different volitions, different conceptions.

Sāketabrāhmaṇavatthu. The story of the Brahmin of **Sāketa** who called himself the Buddha's father. See the **Sāketajātaka**. Ja 237, Dhp a.iii.317f.

Sāketasutta. The Buddha explains to the monks at **Sāketa** how it is possible to reckon the five *indriyas* as the five *balas* and the five *balas* as the five *indriyas*. By developing the five *indriyas*, release can be attained. SN.v.219f.

Sākkuṇḍa. A grove near the **Sakkharālayagaṅgā**. It is mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxii.29.

Sākyā. See **Sakyā**.

Sākha 01. A deer, a previous birth of **Devadatta**. See the **Nigrodhamigajātaka** (Ja 12). Ja.i.149 ff.; cf. Dhp a.i.148; Mvu.i.359.

Sākha 02. A *seṭṭhiputta* of **Rājagaha**, a former birth of **Devadatta**. For his story see the **Nigrodhajātaka**. Ja.iv.37ff.; cf. Mil.203.

Sākhāpattagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.166; see Cv.Trs.ii.36, n.5.

Sāgata 01. **Sāgata Thera**. He was the personal attendant of the Buddha at the time when **Soṇa Koḷivisa** visited **Bimbisāra**, with overseers of the eighty thousand townships of **Bimbisāra**'s kingdom. **Sāgata** was endowed with supernatural power, and the overseers, who went to visit the Buddha at **Gijjhakūṭa**, were very impressed by his *iddhi*, so much so that even while the Buddha was preaching they could not take their eyes off him. The king thereupon asked **Sāgata** to show them a greater marvel, and **Sāgata**, having shown in the open sky wonders of various kinds, fell at the Buddha's feet and declared the Buddha his teacher (Vin.i.179 f).

Later, when the Buddha went to stay in **Bhaddavatikā**, having heard men warn the Buddha of the proximity of a **Nāga** of great power in the **Jaṭila** hermitage at **Ambatittha**, **Sāgata** went there and lived in the **Nāga**'s abode. The **Nāga** showed great resentment, but **Sāgata** overpowered him with his *iddhi* and then returned to **Bhaddavatikā**. From there he went with the Buddha to **Kosambī**, where the lay disciples, hearing of his wondrous feat, paid him great honour. When they asked what they could do for his comfort, he remained silent, but the **Chabbaggiyā** suggested that they should provide him with white spirits (*kāpotikā*).

The next day, when **Sāgata** went for alms, he was invited to various houses, where the inmates plied him with intoxicating drinks. So deep were his potations that on his way out of the town he fell prostrate at the gateway. The monks carried him, and at the monastery they laid him down with his head at the Buddha's feet, but he turned round so that his feet lay towards the Buddha. The Buddha pointed out his condition to the monks, using it as an example of the evil effects of liquor; and he made this the occasion for the passing of a rule against the use of alcohol. Vin.iv.108f.; the story is also given as the introduction to the **Surāpānajātaka** (Ja 81, Ja.i.360 ff.) which, too, was preached on this occasion; cf. AN-a.i.178f.

It is said (AN a.i.179) that on the next day, when **Sāgata** came to himself and realized the enormity of his offence, he sought the Buddha and, having begged his forgiveness, developed insight, attaining *Arahant*-ship. The Buddha later declared him foremost among those skilled in the contemplation of the heat element (*tejodhātukusalānaṁ*) (AN.i.25).

It is curious that no verses are ascribed to **Sāgata** in the **Theragāthā**. The **Apadāna** (Ap.i.83f) contains a set of verses said to have been spoken by him. In the time of **Padumuttara Buddha** he was **Sobhita**, a Brahmin. The Buddha came to his hermitage with his disciples, and **Sāgata** spoke verses in praise of the Buddha, who declared his future destiny. The Commentary adds that he was called **Sāgata** because he was greatly welcome (*sāgata*) to his parents.

Sāgata 02. The personal attendant of **Dīpaṅkara Buddha**. Ja.i.29; Bv.ii.213; Bv-a.104; Mbv.5.

Sāgara 01. The personal attendant of **Sumedha Buddha**. Ja.i.38; Bv.xii.23.

Sāgara 02. A *Khattiya*, father of **Atthadassī Buddha** and husband of **Sudassanā**. He lived in **Sobhana** (Bv.xv.14; Ja.i.39). The **Apadāna** (Ap.i.153; cf. Thag a.i.153) mentions a monk, named **Sāgara**, a disciple of **Atthadassī Buddha**, who continued to live after the Buddha's death. The two may have been identical.

Sāgara 03. See **Guṇasāgara**.

Sāgara 04. A king of long ago, mentioned in a list of persons, who, though they held great almsgivings, could not attain beyond the **Kāmāvacara** worlds (Ja.vi.99). It is probably the same king that is mentioned in the **Bhūridattajātaka** (Ja.vi.203) as having become a *mahesakkha Deva* after death.

Sāgara 05. Elder son of **Mahā Sāgara**, king of **Uttaramadhurā**. **Upasāgara** was his younger brother. **Sāgara** was killed by the **Andhakaveṇhuputtā**. The story is given in the **Ghatajātaka**. Ja.iv.79f.

Sāgara 06. A king of the line of **Mahā Sammata**. He was the son of **Mucalinda** and father of **Sāgaradeva**. Dpv.iii.6; Mhv.ii.3.

Sāgara 07. One of the eminent monks present at the Foundation Ceremony of the **Mahā Thūpa**. Dpv.xix.8; Mhv ṭ.525.

Sāgara Brahmadatta. The son of **Brahmadatta** and a **Nāga** maiden. For his story see the **Bhūridattajātaka** (Ja 543).

Sāgaradeva. A king descended from **Mahā Sammata**. His father was **Sāgara** and his son **Bharata**. Dpv.iii.6; Mhv.ii.4.

Sāgaramatī. Another name for **Sāriputta** Thera of Ceylon (*q.v.*). His name means Ocean of Wisdom.

Sāgala, **Sāgalā**. A city in India, capital of King **Milinda** (Mil.pp.1, 3, etc.). In various Jātakas – e.g., the **Kāliṅgabodhi** (Ja 479, Ja.iv.230) and the **Kusa**

(Ja 531, Ja.v.283), and also in the scholiast of the **Mahā Ummagga** (Ja 546, Ja.vi.471, 473) – **Sāgala** is mentioned as the capital of the **Madda** kings. It was also evidently called Sākala. (e.g., *Mahā Bhārata* 14, 32; *tataḥ Sākalam abhyetvā Mādrānām puṭabhedanam*).

Sāgala was the birthplace of **Khemā Therī** (Thīg a.127; Ap.ii.546; AN a.i.187), of **Bhaddā Kāpilānī**, (Thīg a.68; Ap.ii.583; AN a.i.99) and of Queen **Anojā** (Dhp a.ii.116).

It is said that when **Ariṭṭhigandha** *kumāra* refused to marry any woman unless she resembled a golden image possessed by him, the messengers sent by his parents found a girl in **Sāgala** who possessed the necessary requirements, but she was delicate, and died on her way from **Sāgala** to **Sāvatthī** (Dhp a.iii.281f.; cp. the story of **Anitthigandha**, a **Pacceka Buddha**, given in Snp-a.i.69).

It is perhaps the same city which is mentioned in the Vinaya (Vin.iii.67) as the residence of **Daḷhika**. **Sāgala** is identified with the modern Sialkot in the Panjab (Dhamma, Geog. 53).

Sāgalikā, **Sāgaliyā**, **Sāgalikas**. One of the heterodox sects which branched off from the **Theravāda** in Ceylon (Mhv.v.13). They formed a part of the **Dhammarucikas**, and separated from that body three hundred and forty-one years after the establishment of Buddhism in Ceylon. They lived at first in the **Dakkhiṇavihāra**, but later went to the **Jetavanavihāra**, built by **Mahā Sena**. They made certain alterations in the *Ubhatovibhaṅga* (Mhv ṭ.175, 176; Cf. Sās.p.24; see also Mhv.xxxvii.32 ff., and Mhv ṭ.680).

According to the Sinhalese *Nikāyasaṅgrahaya* (Quoted in Geiger's **Dīpavaṁsa** and **Mahā Vaṁsa**, p.90), the **Sāgalikas** took their name from their leader, **Sāgala** Thera, and their separation took place seven hundred and ninety-five years after the Buddha's death, in the reign of King **Goṭhābhaya**. **Moggallāna I**. gave the *vihāras* of **Daḷha** and **Dāṭhākondañña**, on **Sīhagiri**, to the **Dhammarucikas** and the **Sāgalikas**, while he also gave the **Rājinī** nunnery for the use of the nuns of the **Sāgalika** sect (Cv.xxxix.41, 43). **Aggabodhi II**. gave the **Veḷuvana** *vihāra*, which he had built, to the **Sāgalikas** (Cv.xlii.43). **Kassapa IV**. built for them the **Kassapasena** *vihāra*. Cv.lii.17.

Sāgiri. A monastery near **Puṇṇasālakoṭṭhaka**. It was the residence of **Bahulamassutissa**. Ras.ii.128.

Sājīvasutta. Five qualities which make a monk an example to his fellows: the achievement of virtue, concentration, insight, emancipation and the knowledge thereof; also the ability to explain questions on these matters. AN.iii.81.

Sāṭimattiya Thera. He belonged to a Brahmin family of **Magadha** and, after entering the Saṅgha, lived in the forest and developed the six-fold *abhiññā*. Thereupon he instructed monks and preached to large numbers of lay people. One family in particular he converted to the Faith, and in that family he was waited on respectfully by a beautiful girl. **Māra**, wishing to disgrace him, once went to the house disguised as the Elder, and grasped the girl's hand. But she, feeling that the touch was not human, took her hand away. The others, however, saw this and lost faith in the Thera. He, all unconscious, was aware next day of their changed manner. Discerning the work of **Māra**, he made them tell him what had happened. The father begged his forgiveness, and said that henceforth he himself would wait on the Elder (Thag-a.i.368 f.; verses ascribed to him are found in Thag.246-8).

The Thera is evidently identical with **Sumanatālavantiya** of the **Apadāna** (Ap.ii.408). Ninety-four *kappas* ago he met **Siddhattha Buddha** and offered him a palmyra fan (*tālavanta*) covered with *sumana*-flowers.

Sāṇavāsī, **Sāṇavāsika**. An epithet of **Sambhūta Thera** (*q.v.*).

Sāṇavāsī. See **Sānuvāsi**.

Sātapabbata. A mountain in **Majjhimadesa**, the abode of **Sātāgira** (Snp-a.i.197). Many other **Yakkhas** also lived there, three thousand of whom were present at the preaching of the **Mahā Samayasutta**. DN.ii.257.

Sātavāhana. *v.l.* **Setavāhana**. A king. It is said that when **Anāthapiṇḍika**'s family fell into poverty, owing to the alms given by him, a girl of the family, wishing to give alms, went to Sātavāhana's kingdom, swept a threshing floor and

gave alms with the money so obtained (DN a.i.303; is this Sātavāhana the king of the *Kathāsaritsāgara* i.32?). A monk told this to the king, who sent for the girl and made her his chief queen.

Sātā. An eminent Therī of Ceylon. Dpv.xviii.16.

Sātāgira. A **Yakkha**. He and his friend, **Hemavata**, were two of the twenty-eight leaders of the **Yakkhas**. They had both been monks in the time of **Kassapa Buddha**, but had been guilty of deciding wrongly in the dispute which arose between **Dhammavādī** and **Adhammavādī**, hence their birth as **Yakkhas**, Sātāgira in **Sātapabbata**, and **Hemavata** in **Himavā**. They recognized each other at the **Yakkha** assembly in the **Bhagalavatī** *pabbata*, and promised to inform each other if, in their lives, they came across anything of interest.

When the Buddha was born and when he preached his first sermon, Sātāgira was present in the assembly, but, because he was constantly looking about to see if **Hemavata** was there, he could not concentrate his mind on the Buddha's teaching. When the sun set and the Buddha was still preaching, he went with five hundred of his followers to fetch **Hemavata**. At **Rājagaha** they met **Hemavata**, who was on the way to invite Sātāgira to **Himavā**, which was covered with such flowers as had never before been seen. Sātāgira explains that the reason for this miracle is the appearance of the Buddha in the world, and, in answer to **Hemavata**'s questions, declares the greatness of the Buddha.

Their conversation is found in the introductory *gāthā* of the **Hemavatasutta** (*q.v.*). **Buddhaghosa** says (Snp-a.i.199) that, according to some, this meeting took place, not on the occasion of the first sermon, but later, when the Buddha was living in the **Gotāmaka** *cetiya*. **Kāli Kuraragharikā**, as she sat by her window cooling herself, heard the conversation of the two **Yakkhas**, and her mind being filled with devotion to the Buddha, as she heard his wonderful qualities being enumerated she attained *Sotāpatti*.

When **Hemavata** is satisfied, from Sātāgira's description, that the Buddha is really the Awakened One, he decides to go to him with Sātāgira. Together they go with their followers to **Isipatana** in the middle watch of the night, and **Hemavata** questions the Buddha about his teaching. **Hemavata** is, by nature,

powerful and wise and filled with respect for the good, and the Buddha's marvellous exposition of the Dhamma fills him with great joy. He sings the Buddha's praises in five stanzas, and, after taking leave of him and of Sātāgira, returns home with the promise that he will wander from place to place carrying the joyful news of the Buddha and his Dhamma among all beings. This story is given in the Commentary to the **Hemavatasutta**; Snp a.i.194-216; cf. AN-a.i.134f.

Later, when journeying through the air in various conveyances, on their way to the **Yakkha** assembly, Sātāgira and **Hemavata** and their followers were about to pass over **Āḷavaka**'s hermitage; but because the Buddha was then inside, the **Yakkhas** found that their conveyances remained stationary as no one could pass over the head of the Buddha. When they thus discovered his presence, they alighted and made obeisance to the Buddha, and congratulated **Āḷavaka** on his extreme good fortune in having an opportunity of meeting and listening to the Buddha. AN-a.i.221; a similar story is related (Ud-a.64) about them when they passed the abode of the **Yakkha Ajakalāpaka**.

Sātāgira is mentioned in the **Āṭānāṭiyasutta** (DN.iii.204) as one of the **Yakkhas** to be invoked in time of need by the Buddha's followers. He is identified with the **Yakkha** of the **Bhisajātaka**. Ja 488, Ja.iv.314.

Sātāgirasutta. Another name for the **Hemavatasutta** (*q.v.*). Snp a.i.194.

Sāti Thera. He was a fisherman's son and held the false view that, according to the Buddha's teaching, a man's consciousness runs on and continues without break of identity. Sāti's colleagues did their best to change his way of thinking, but failing to do so, they reported the matter to the Buddha. He questioned Sāti, who, however, sat silent and glum; then the Buddha preached to him and the assembled monks the **Mahā Taṇhāsaṅkhayasutta** (MN.i.256 ff).

Buddhaghosa explains (MN a.i.477) that Sāti was not a learned man. He knew only the Jātakas, and his views were due to the fact that in the Jātakas various characters were identified with the Buddha.

Sātodikā. A river in **Suraṭṭha** (Surat). **Sālissara** lived in a hermitage on its banks after he left the **Kaviṭṭhaka** hermitage. Ja.iii.463; but at Ja.v.133 it is **Meṇḍissara** who lived there.

Sādiyaggāmavāpi. A tank, repaired by **Parakkamabāhu I**. Cv.lxviii.44.

Sādhikasuttā. Three *Suttas* on the advantages of reciting the *Pātimokkha* rules twice a month. AN.i.231f.

Sādhinī, **Sādhanī**. Mother of **Sodhana** and of **Kapila**, who, in a later birth, became **Kapilamaccha**. She and her daughter, **Tāpanā**, became nuns, but because they followed **Kapila**'s example and abused and reviled good monks, they were born, after death, in *Niraya*. Dhp a.iv.37, 42; Snp a.i.305.

Sādhīna 01. The Bodhisatta, born as king of **Mithilā**. See the **Sādhīnajātaka** (Ja 494).

Sādhīna 02. The last of the dynasty of king **Purindada**. He reigned in **Vajira** (**Vajiravutti**) while his descendants, twenty-two in number, ruled in **Madhurā**. Dpv.iii.21; Mhv ṭ.128.

Sādhīnajātaka (Ja 494). The Bodhisatta was once born as **Sādhīna**, king of **Mithilā**. He built six alms halls and spent daily six hundred thousand pieces on alms. He lived a good life, and his subjects followed his example. In the assembly of the **Devas** his praises were spoken, and various **Devas** wished to see him. So **Sakka** sent **Mātali**, with his chariot, to fetch **Sādhīna** to **Tāvatiṁsa**. When he arrived, **Sakka** gave him half his kingdom and his luxuries. For seven hundred years, in human reckoning, **Sādhīna** ruled in heaven, and then he became dissatisfied and returned to his royal park on earth. The parkkeeper brought news of his arrival to **Nārada**, the reigning king, seventh in direct descent from **Sādhīna**. **Nārada** arrived, paid homage to **Sādhīna**, and offered him the kingdom. But **Sādhīna** refused it, saying that all he wished was to distribute alms for seven days. **Nārada** arranged a vast largesse for distribution. For seven days **Sādhīna** gave alms, and on the seventh day he died and was born

in **Tāvatiṁsa**. The story was related to lay disciples to show them the importance of keeping the fast day.

Ānanda is identified with **Nārada** and **Anuruddha** with **Sakka** (Ja.iv.355-60).

Sādhīna was one of the four human beings who went to **Tāvatiṁsa** while in their human body. Mil.115, 271; MN-a.ii.738. The others being **Guttila**, **Mandhātā** and **Nimi**.

Sādhuka. A village in **Kosala** where **Isidatta** and **Purāṇa** once stayed (SN.v.348). **Buddhaghosa** says (SN-a.iii.215) the village belonged to them.

Sādhujanavilāsinī. A *ṭīkā* on the **Dīghanikāya** by **Ñāṇābhivaṁsa** of Burma. Sās.134; Bode, 78.

Sādhudevī. A *seṭṭhi*'s daughter, who gave milk-rice to **Revata Buddha** just before his Awakening. Bv-a. p.132.

Sādhuvagga. The fourteenth (AN.v.240-4) and eighteenth (AN.v.273-7) chapters of the *Dasakanipāta* of the **Aṅguttaranikāya**.

Sādhuvādī. A celestial musician. Vv.ii.1; Vv-a.324; but see Vv-a.374.

Sādhusīlajātaka (Ja 200). The Bodhisatta was once a famous Brahmin teacher. A certain Brahmin had four daughters who were wooed by four suitors – one handsome, another advanced in years, another of noble family, and the last virtuous. Unable to decide between them, the Brahmin sought the teacher's advice and gave all his four daughters to the virtuous man.

The story was related to a Brahmin of **Sāvatthī** who consulted the Buddha in a similar case. The two Brahmins were identical. Ja.i.137f.

Sādhusutta. Six **Devas** of the **Satullapakāyikā** visit the Buddha at **Jetavana** and each utters a stanza in praise of generosity. The Buddha then utters a verse, in which he exalts practice of the Dhamma above gifts. SN.i.20f.

Sānu Thera. He was born in a family of **Sāvatthī** after his father had left home for the ascetic life. The mother, naming him **Sānu**, took him at the age of seven to the monks for ordination, thinking thus to ensure for him supreme happiness. He was known as Sānu the Novice (*Sānu Sāmaṇera*), and became a very learned teacher of the doctrine, practising the meditation of love (*mettā*), and was popular among gods and men.

His mother in a previous birth was a **Yakkha**. Later, Sānu lost his intellectual discernment and grew distraught and longed to go roaming. His former **Yakkha** mother seeing this, warned his human mother as described in the **Sānusutta** (*q.v.*). The latter was overwhelmed with grief, and, when **Sānu** visited her, he found her weeping. She told him that he was as good as dead in that he had rejected the Buddha's teaching and turned again to lower things, hence her sorrow. **Sānu** was filled with anguish, and, strengthening his insight, he soon won *Arahant*-ship (Thag-a.i.113f).

He is evidently identical with **Udakadāyaka** of the **Apadāna** (Ap.i.205). In the past, he saw **Siddhattha Buddha** having his meal and brought him water for his hands and feet and face and mouth. Sixty-one *kappas* ago he was a king, named **Vimala**.

The story of **Sānu** is given also in the **Saṁyutta Commentary** and the **Dhammapada Commentary** (SN-a.i.235ff.; Dhp-a.iv.18ff), but the details differ. There, **Sānu**'s human mother is portrayed as encouraging him to return to the lay life. His **Yakkha**-mother went to his human mother's home, where **Sānu** was waiting for a meal, took possession of his body, twisted his neck, and felled him to the ground, where he lay foaming at the mouth. **Sānu**'s mother was filled with despair. The *Yakkhinī* then revealed herself and exhorted **Sānu** not to behave foolishly by disregarding the Buddha's teaching. When he regained his senses, his human mother, too, pointed out the disadvantages of household life. When he declared his intention of not returning to lay life, she fed him with choice food and gave him a set of three robes that he might receive the *upasampadā* ordination. He then sought the Buddha, who urged him to fresh and strenuous effort. **Sānu** was famous as a mighty teacher throughout **Jambudīpa**. He lived to one hundred and twenty years.

Sānupabbata. A mountain in the region of **Himavā**. Ja.v.415.

Sānumātā. The name given to the *Yakkhinī* who had been the mother of **Sānu** (*q.v.*) in a previous birth. When the **Yakkhas** assembled to hear **Sānu** preach the Dhamma, they paid her great respect, owing to her kinship with him. SN-a.i.236; Dhp-a.iv.19.

Sānuvāsīpabbata. A hill near the village of **Kuṇḍi**, where lived **Poṭṭhapāda Thera** (or **Kuṇḍinagariya Thera**). Pv.iii.2; Pv-a.179.

Sānusutta. Contains the conversation between **Sānu**'s mother and the *Yakkhinī*, who possessed **Sānu** (see **Sānu**) in order to prevent him from "losing his soul." **Sānu**'s mother says she cannot understand how **Yakkhas** can possess holy men who keep the fasts and lead holy lives. The *Yakkhinī* says she is right; but holiness consists in refraining from evil, both open and secret. **Sānu**'s mother understands, and, when her son regains consciousness and asks her why she weeps as he is not dead, she replies that he is as good as dead in that he wishes to return to the household life, like goods, which, having been rescued from the fire, wish to be thrown into it once more. SN.i.208f.

Sāntanerī. A fortress in South India, mentioned in the account of the campaigns of **Laṅkāpura**. Cv.lxxvii.44.

Sāpatagāma. A village in **Rohaṇa**; **Mañju**, general of **Parakkamabāhu I**., fought a battle there against **Sūkarabhātu**. Cv.lxxiv.131.

Sāpūga. A village of the **Koḷiyans**, where **Ānanda** once stayed, and where he preached to the inhabitants. They were called Sāpūgiyā. AN.ii.194.

Sāpūgiyasutta. The inhabitants of **Sāpūga** visit **Ānanda**, who is living there. He tells them of the four factors of exertion (*padhāniyaṅgāni*): for the utter purification of morals, thought, view, and for the utter purity of release. AN.ii.194f.

Sāpūgiyā. The people of **Sāpūga** (*q.v.*).

Sāma 01. The king of **Benares** (Ja.ii.98) in the **Giridantajātaka** (Ja 184).

Sāma 02. One of the hounds of the **Lokantaraniraya**. Ja.vi.247.

Sāma 03. The Bodhisatta born as a hunter's son. He was also called **Suvaṇṇasāma**. For his story see the **Sāmajātaka** (Ja 540). He is given as an example of one who was conceived by touching the navel, e.g., Mil.123.

Sāma 04. The **Milinda**, refers to a **Jātaka** story where **Devadatta** was a man named **Sāma**, and the Bodhisatta a king of deer, named **Ruru**. The reference is evidently to the **Rurumigajātaka** (Ja 482), but there the man is called **Mahā Dhanaka**. Ja.iv.255 ff.; but see Cp.ii.6.

Sāmagalla. A village in Ceylon (Mhv.xxxiii.52 f). At the time of the compilation of the **Mahā Vaṁsaṭīkā** (Mhv ṭ. 616), it was called Moragalla. Its full name was **Mātuvelaṅga Sāmagalla**. It was in the **Malaya** country, and **Vaṭṭagāmaṇī Abhaya** lived there during a part of his exile in the house of **Tanasīva**.

Sāmagāma. A **Sākiyan** village where the **Sāmagāmasutta** (below) was preached (MN.ii.243). There was a lotus pond in the village (AN.iii.309). The **Vedhaññā** probably lived there, because, according to the **Pāsādikasutta** (DN.iii.117), the Buddha was in the mango grove of the **Vedhaññā Sākiyans** when the news, as given in the **Sāmagāmasutta**, of **Nigaṇṭha Nātaputta**'s death, was brought to him.

According to **Buddhaghosa** (MN a.ii.829) the village was called **Sāmagāma**, *Sāmakānaṁ ussanattā*.

Sāmagāmasutta 01. While the Buddha is at **Sāmagāma**, news is brought to **Ānanda** by **Cunda** *Samaṇuddesa* of the death of **Nigaṇṭha Nātaputta** at **Pāvā**, and of the division of his followers into two factions engaged in fighting each other. **Ānanda** gives the news to the Buddha, who asks if there be any difference of opinion among monks regarding the Buddha's teaching. "No," answers **Ānanda**, but adds that such differences may arise after the Buddha's death. The

Buddha says that quarrels regarding rigours of regimen or of the Vinaya are of little concern. It is quarrels regarding the Path or the course of training that are really important. He then explains the six causes from which disputes grow, the four adjudications (*adhikaraṇa*) regarding disputes, and the seven settlements of adjudication – by giving a summary verdict in the presence of the parties, a verdict of innocence, of past insanity; confession may be admitted; a chapter's decision may be taken; there is also specific wickedness and there is covering over. Then there are six things which lead to conciliations: acts of love, words of love, sharing equally whatever gifts one receives, strict practice of virtue without flaw or blemish, and the holding of noble views which make for salvation (MN.ii.243-51; cf. the **Pāsadikasutta**).

Buddhaghosa adds (MN-a.ii.840) that, while in the **Kosambiyasutta** the *Sotāpattimagga* is called *sammādiṭṭhi*, in this *Sutta*, *Sotāpattiphala* itself is so-called.

Sāmagāmasutta 02. The Buddha was once staying near the lotus pond at **Sāmagāma** and late at night is visited by a *Deva*. After saluting the Buddha, he states that there are three things which lead to a monk's failure: delight in worldly activity, delight in talk, delight in sleep. So saying, he departs. The next day the Buddha relates to the monks the *Deva*'s statement and adds three other things which lead to failure: delight in company, evil speaking, friendship with bad men. AN.iii.309f.

Sāmajātaka (Ja 540). Once two hunters, chiefs of villages, made a pact that if their children happened to be of different sexes, they should marry each other. One had a boy called **Dukūlaka**, because he was born in a wrapping of fine cloth; the other had a daughter called **Pārikā**, because she was born beyond the river. When they grew up the parents married them, but, because they had both come from the *Brahma* world, they agreed not to consummate the marriage. With their parents' consent they became ascetics, and lived in a hermitage provided for them by **Sakka** on the banks of the **Migasammatā**. **Sakka** waited on them, and perceiving great danger in store for them, persuaded them to have a son. The conception took place by **Dukūlaka** touching **Pārikā**'s

navel at the proper time. When the son was born they called him **Sāma**, and, because he was of golden colour, he came to be called **Suvaṇṇasāma**. He was the Bodhisatta.

One day, after **Sāma** was grown up, his parents, returning from collecting roots and fruits in the forest, took shelter under a tree on an anthill. The water which dripped from their bodies angered a snake living in the anthill, and his venomous breath blinded them both. When it grew late **Sāma** went in search of them and brought them home. From then onwards he looked after them.

Piliyakkha, king of **Benares**, while out hunting one day, leaving his mother in charge of the kingdom, saw **Sāma** drawing water, and, lest he should escape, shot at him with his arrow. The king took him for some supernatural being, seeing that the deer, quite fearless, drank of the water while **Sāma** was filling his jar. When **Piliyakkha** heard who **Sāma** was and of how he was the mainstay of his parents, he was filled with grief. **Sāma** fell down fainting from the poisoned arrow, and the king thought him dead. A goddess, **Bahusodarī**, who had been **Sāma**'s mother seven births earlier, lived in **Gandhamādana** and kept constant watch over him. This day she had gone to an assembly of the gods and had forgotten him for a while, but she suddenly became aware of the danger into which he had fallen. She stood in the air near **Piliyakkha**, unseen by him, and ordered him to go and warn **Sāma**'s parents. He did as he was commanded, and, having revealed his identity, gradually informed them of **Sāma**'s fate and his own part in it. But neither **Dukūlaka** nor **Pārikā** spoke to him one word of resentment. They merely asked to be taken to where **Sāma**'s body lay. Arrived there, **Pārikā** made a solemn Act of Truth (*saccakiriyā*), and the poison left **Sāma**'s body, making him well. **Bahusodarī** did likewise in **Gandhamādana**, and **Sāma**'s parents regained their sight. Then **Sāma** preached to the marvelling king, telling him how even the gods took care of those who cherished their parents.

The story was told in reference to a young man of **Sāvatthī**. Having heard the Buddha preach, he obtained his parents' leave with great difficulty and joined the Saṅgha. Five years he lived in the monastery, and, failing to attain insight, he returned to the forest and strove for twelve years more. His parents grew old, and as there was no one to look after them, their retainers robbed

them of their goods. Their son, hearing of this from a monk who visited him in the forest, at once left his hermitage and returned to **Sāvatthī**. There he tended his parents, giving them food and clothing which he acquired by begging, often starving himself that they might eat. Other monks blamed him for supporting lay folk, and the matter was reported to the Buddha. But the Buddha, hearing his story, praised him and preached to him the **Mātuposakasutta** (*q.v.*).

Dukūlaka is identified with **Kassapa**, **Pārikā** with **Bhaddā Kāpilānī**, **Piliyakkha** with **Ānanda**, **Sakka** with **Anuruddha**, and **Bahusodarī** with **Uppalavaṇṇā** (Ja.vi.68-95; the story is referred to at Mil.198f.; Ja.iv.90, etc.; see also Mvu.ii.212 ff).

The **Sālikedārajātaka** (Ja 484) was preached in reference to the same monk.

Sāmañcakāni. See **Sāmaṇḍakāni**.

Sāmaññakāni Thera. He was the son of a *Paribbājaka* and entered the Saṅgha after seeing the Buddha perform the Twin Miracle; he later attained *Arahant*-ship through *jhāna*. There was a *Paribbājaka*, named **Kātiyāna**, whom he had known as a layman, and **Kātiyāna**, having become destitute after the Buddha's appearance in the world, asked **Sāmaññakāni** what he could do to get happiness in this world and the next. His friend answered that he should follow the Noble Eightfold Path (Thag.vs.35; Thag-a.i.98f). We are told (Thag-a.i.450) that **Kātiyāna** later joined the Saṅgha and became an *Arahant*.

Sāmaññakāni is evidently identical with **Mañcadāyaka** (**Pecchadāyaka**) of the **Apadāna** (Ap.i.455). Ninety-one *kappas* ago he gave a bed to **Vipassī Buddha**. Perhaps he is also identical with **Sāmaṇḍakāni** (*q.v.*).

Sāmaññaphalasutta. The second *Sutta* of the **Dīghanikāya**. **Ajātasattu**, accompanied by **Jīvaka**, visits the Buddha at **Jīvaka**'s **Ambavana** and questions him on the fruits of recluseship, wherefore men join the Buddha's Saṅgha. The Buddha answers and includes in his answer his justification for the foundation of the Saṅgha, for the enunciation of the Vinaya, and the practical rules by which life in the Saṅgha is regulated.

The *Sutta* also contains a list of ordinary occupations followed by people in

the Buddha's day, which forms interesting reading.

In the introductory story, **Ajātasattu** explains that he has already put the question to the founders of six other Orders: **Pūraṇa Kassapa**, **Makkhali Gosāla**, **Ajita Kesakambala**, **Pakudha Kaccāyana**, **Nigaṇṭha Nātaputta**, **Sañjaya Belatthiputta**. But these teachers, instead of answering his questions, gave a general statement of their theories.

The summaries given here of their teachings are of great interest, because they form some sort of evidence, at least, as to the speculations favoured by them. By means of a counter-question, the Buddha finds from **Ajātasattu** that even if a servant of his joined the Saṅgha, he would receive the king's honour and respect. Then the Buddha proceeds to show, step by step, the fruits higher and nobler, which await the *samaṇa*, immediate in their effect, culminating in the six-fold *abhiññā* of the *Arahant*. The king is greatly impressed, takes refuge in the Buddha, and expresses his remorse for having killed his father. The Buddha utters no word of blame, but after the departure of the king, he informs the monks that if **Ajātasattu** had not been guilty of patricide he would have realized the first fruit of the Path (DN.i.47-86).

The Commentary adds (DN-a.i.238) that as a result of hearing this discourse, **Ajātasattu** would, in the future, become a **Pacceka Buddha** named **Viditavisesa**. From this moment, **Ajātasattu** was one of the Buddha's most devoted followers. It is said that, after his father's death, **Ajātasattu** could never sleep at night until he had heard the Buddha, after which he enjoyed peaceful sleep.

Sāmaññasutta. Few are they who reverence recluses, many they who do not. SN.v.468.

Sāmaṇerasutta, **Sāmaneriyasutta**. On two novices, a man and a woman, who were born as *Petas* because of their evil deeds in the time of **Kassapa Buddha**. **Moggallāna** saw them as he descended **Gijjhakūṭa**. SN.ii.261.

Sāmaṇḍaka, **Sāmaṇḍakāni**, **Sāmañcakāni**. A *Paribbājaka*, mentioned (SN.iv.261f) as having visited **Sāriputta** at **Ukkācelā** (Ukkāvelā) and questioned

him regarding *Nibbāna*, and again (AN.v.121f) at **Nālakagāma**, where he questioned him regarding weal and woe. He is, perhaps, to be identified with **Sāmaññakāni**.

Sāmaṇḍakasaṁyutta or **Sāmañcakānisaṁyutta**. The thirty-ninth section of the **Saṁyuttanikāya**. SN.iv.261f.

Sāmadevī. A favourite of King **Bhātika** of Ceylon. On one occasion a large number of men were charged before the king with having eaten beef. He inflicted a fine, but, as they were unable to pay, he appointed them as scavengers to the palace. One of them had a beautiful daughter, **Sāmadevī**, whom the king liked and installed in his harem. Owing to her, her kinsmen, too, lived happily. Vibh-a.440.

Sāmā 01. The chief woman disciple of **Kakusandha Buddha**. Bv.xxiii.21; Ja.i.42.

Sāmā 02. One of the chief lay women disciples of **Koṇāgamana Buddha**. Bv.xxiv.24.

Sāmā 03. A courtesan of **Benares**; for her story see the **Kaṇaverajātaka** (Ja 318, Ja.iii.59ff).

Sāmā 04. **Sāmā Therī**. She belonged to an eminent family of **Kosambī**, and when her friend **Sāmāvatī** died she left the world in distress of mind. Unable to subdue her grief, she could not grasp the Ariyan way. One day, while listening to **Ānanda**'s preaching, she won insight, and, on the seventh day from then became an *Arahant*. Thīg.vs.37-8; Thīg a.44.

Sāmā 05. **Sāmā Therī**. She belonged to a family of **Kosambī** and left the world in distress on the loss of her friend, **Sāmāvatī**. For twenty-five years she was unable to gain self-mastery, till, in her old age, she heard a sermon and won *Arahant*-ship.

Ninety-one *kappas* ago she was a *kinnarī* on the banks of the **Candabhāga**. One day, while amusing herself in company of her friends, she saw **Vipassī**

Buddha and worshipped him with *salaḷa*-flowers (Thīg.39-41; Thīg a.45f). She is evidently identical with **Salaḷapupphikā** of the **Apadāna**. Ap.ii.524.

Sāmā 06. The original name of **Sāmāvatī**.

Sāmāvatī. One of the three chief consorts of King **Udena**. She was the daughter of the *seṭṭhi* **Bhaddavatiya** of **Bhaddavatī**, who was a friend of **Ghosaka** of **Kosambī**. When plague broke out in **Bhaddavatī**, she and her parents fled to **Kosambī**, and there obtained food from the alms hall provided by **Ghosaka**. On the first day **Sāmāvatī** asked for three portions, on the second for two, on the third for only one. For her father had died after the meal on the first day, her mother on the second. When, on the third day, she asked for only one portion, **Mitta** who was distributing alms, teased her, saying: "Today you know the capacity of your belly." She asked what he meant, and when he explained his words, she told him what had happened. **Mitta** pitied her and adopted her as his daughter.

One day, when she arrived at the refectory, she found a great uproar going on, people rushing everywhere to get alms. She asked to be allowed to bring order into this chaos, and had a fence erected round the refectory with separate doors for entrance and exit. This put an end to the disturbances. **Ghosaka**, hearing no noise in the refectory as before, inquired the reason, and, finding out what **Sāmāvatī** had done, adopted her as his own child. **Sāmāvatī**'s original name was **Sāmā**, but after building the fence (*vati*) round the refectory she was called **Sāmāvatī**.

On a festival day **Udena** saw **Sāmāvatī** going to the river to bathe, and, falling in love with her, asked **Ghosaka** to send her to the palace. But **Ghosaka** refused, and the king turned him and his wife out of doors and sealed up his house. When **Sāmāvatī** discovered this, she made **Ghosaka** send her to the palace, and **Udena** made her his chief consort. Some time afterwards **Udena** took **Māgandiyā** also as consort.

When **Gotama Buddha** visited **Kosambī** at the request of **Ghosaka**, **Kukkuṭa** and **Pāvāriya**, **Khujjutarā**, the servant woman of **Sāmāvatī**, heard him preach and became a *Sotāpanna*. She had been on her way to the gardener,

Sumana, to buy flowers for **Sāmāvatī**, with the eight pieces of money given to her daily by the king for this purpose. On **Sumana**'s invitation, she had gone to hear the Buddha at his house. On other days she had spent only half the money on flowers, appropriating the rest for herself; but this day, having become a *Sotāpanna*, she bought flowers with the whole amount and took them to **Sāmāvatī**, to whom she confessed her story. At **Sāmāvatī**'s request, **Khujjuttarā** repeated to her and her companions the sermon she had heard from the Buddha. After this, she visited the Buddha daily, repeating his sermon to **Sāmāvatī** and her friends. Having learnt that the Buddha passed along the street in which the palace stood, **Sāmāvatī** had holes made in the walls so that she and her friends might see the Buddha and do obeisance to him. **Māgandiyā** heard of this during a visit to **Sāmāvatī**'s quarters, and, because of her hatred for the Buddha, she determined to have **Sāmāvatī** punished. For details see **Māgandiyā**.

At first her plots miscarried, and **Udena**, convinced of **Sāmāvatī**'s goodness, gave her a boon, and she chose that the Buddha be invited to visit the palace daily and to preach to her and her friends. But the Buddha sent **Ānanda** instead, and they provided him with food every day and listened to the Dhamma. One day they presented him with five hundred robes given to them by the king, who, at first, was very angry; but on hearing from **Ānanda** that nothing given to the monks was lost, he gave another five hundred robes himself.

In the end, **Māgandiyā**'s plot succeeded, and **Sāmāvatī** and her companions were burned to death in their own house. **Udena** was in his park, and, on his arrival, he found them all dead. When the Buddha was asked, he said that some of the women had attained to the First Fruit of the Path, others to the second, yet others to the third.

It is said that in a previous birth **Sāmāvatī** and her friends had belonged to the harem of the king of **Benares**. One day they went bathing with the king, and, feeling cold when they came out of the water, they set fire to a tangle of grass, near by. When the grass burned down, they found a **Pacceka Buddha** seated in the tangle, and fearing that they had burnt him to death, they pulled more grass, which they placed round his body, and, after pouring oil on it, set fire to it so that all traces of their crime might be destroyed. The **Pacceka**

Buddha was in *samādhi* and nothing could therefore harm him, but it was this act which brought retribution to **Sāmāvatī** and her companions.

The story of **Sāmāvatī** is included in the story cycle of **Udena**. For details see especially Dhp-a.i.187-91, 205-225; the story also appears, with certain variations in detail, in AN-a.i.232-4, 236ff., and is given very briefly in Ud a.382f., omitting the account of the reason for **Sāmāvatī**'s death which is given at length in an explanation of an **Udāna** (Ud.vii.10) dealing with the incident. Cf. Divy.575f. According to the **Visuddhimagga** (p.380f), **Māgandiyā**'s desire to kill **Sāmāvatī** arose from her desire to be herself chief queen.

The two Therī's named **Sāmā** were friends of **Sāmāvatī**, and were so filled with grief over her death that they left home and joined the Saṅgha.

Sāmāvatī is reckoned among the moist eminent of the lay women who were followers of the Buddha, and was declared by him foremost among those who lived in kindliness (*aggaṁ mettāvihārinaṁ*) (AN.i.26; cf. iv.348). Her *iddhi*, in warding off by loving-kindness the arrow shot at her by **Udena**, is often referred to, e.g. Bv a.24; Iti-a.23; Paṭis-a.498; AN a.ii.791.

Sāmidatta Thera. He belonged to a Brahmin family of **Sāvatthī**, and used to go to the *vihāra* to hear the Buddha preach. One day the Buddha preached for his special benefit, and, very much moved, he joined the Saṅgha. But because of his immaturity of knowledge, he continued some time without application. Later he was impressed by another sermon of the Buddha, and became devoted and intent, attaining *Arahant*-ship soon afterwards (Thag.vs.90. Thag-a.i.189).

He is evidently identical with **Adhichattiya** (or **Chattādhichattiya**) of the **Apadāna** (Ap.i.170). In the past he erected a parasol over the *cetiya* of **Atthadassī Buddha**.

Sāmindavisaya. The Pāli name for Siam. There was very close relationship between Ceylon and Siam from the middle ages. For details see JRAS (Ceylon) xxxii.190ff. When Buddhism fell on evil days in Ceylon, the kings of that Island turned to Siam for help in the restoration of the Faith. **Kittisirirājasīha** obtained copies of the **Mahā Vaṁsa** from Siam and completed the chronicle

down to his day (Cv.xcix.78f). With the help of the **Olandā** (Dutch), he sent an embassy to **Ayojjhā** – capital of **Dhammika**, king of Siam – asking that a chapter of monks might be sent to Ceylon. Ten monks were sent, with **Upāli** and **Ariyamuni** at their head, together with many books and other gifts. The monks took up their residence in the **Pupphārāma** in **Sirivaḍḍhanapura** (Kandy), and, under the king's patronage, the ceremony of ordination was held on the 2296th year after the Buddha's death, on the full moon day of *Āsāḷha*.

Some time later, **Dhammika** again sent a chapter led by **Visuddhācariya** and **Varañāṇamuni**. As a token of his gratitude, **Kittisirirājasīha** sent to **Dhammika** a model of the Buddha's Tooth Relic in Kandy, together with various other gifts. **Dhammika** returned his courtesy by sending various books not to be found in Ceylon, a replica of the Buddha's footprint found on the **Saccabaddha** Mountain, etc. Cv.c.63ff., 136 ff.

Sāmisantosuyyāna. A Park laid out by **Parakkamabāhu I**. Cv.lxxix.12.

Sāmugāma. A village gifted by **Aggabodhi III**. to the *padhānaghara*, called **Mahallarāja**. Cv.xliv.120.

Sārakappa. The name given to a *kappa* in which only one Buddha is born. Bv-a.158.

Sārajjasutta 01. Five qualities which give confidence to a monk: faith, virtue, learning, energy, insight. AN.iii.127.

Sārajjasutta 02. The same as *Sutta* (1). AN.iii.183.

Sārajjasutta 03. Abstention from the five wrongs (taking life, theft, etc.) gives a monk confidence. AN.iii.203.

Sāraṭṭhadīpanī. A *ṭīkā* on **Buddhaghosa**'s **Samantapāsādikā**, by **Sāriputta** Thera of Ceylon. Many of the illustrative stories are about Ceylon monks. The book contains a valuable account of the eighteen sects into which the Saṅgha was divided at the time of the Third Council. Gv.61, 65; Sās-d.62; PLC.192 f; Bode, 39.

Sāraṭṭhappakāsinī, **Saṁyutta Commentary**. **Buddhaghosa**'s Commentary on the **Saṁyuttanikāya**, written at the request of **Jotipāla**, a monk. Gv.59; Sās-d.58.

Sāraṭṭhamañjūsā. A *Ṭīkā* on the **Aṅguttaranikāya**, attributed to **Sāriputta** of Ceylon. Gv.61; Sās-d.61; PLC.192. All the *Mūlaṭīkā* on the **Suttapiṭaka** seem to have borne this name. See Sās-d.59.

Sāraṭṭhavikāsinī. A *ṭīkā* on **Kaccāyana**'s Pāli grammar by **Ariyālaṅkāra** of Ava. Bode, 37 n.2; 55.

Sāraṭṭhavilāsinī or **Susaddasiddhi**. A *ṭīkā* on the *Moggallānapañjikā* by **Saṅgharakkhita** of Ceylon. PLC. 200.

Sāraṭṭhasaṅgaha 01. A religious work, ascribed to **Buddhappiya**. Gv.60, 71; PLC. 222.

Sāraṭṭhasaṅgaha 02. A religious work, in sixty sections, by **Siddhattha** Thera, written in the thirteenth century CE. It deals with various topics of religious interest. PLC. 229f.

Sāraṭṭhasaṅgaha 03. A religious work (*Sārārthasaṅgraha*), written in Sinhalese, by **Saraṇaṅkara** *Saṅgharāja*. Cv.xcvii.57.

Sāraṭṭhasamuccaya. The name given to the *Catubhāṇavāraṭṭhakathā*. It was written by a pupil of **Ānanda** at the request of **Vanaratana** Thera of Ceylon. Published in Hewavitarne Bequest Series (Colombo), vol. xxvii.

Sāraṭṭhasālinī. A *Navaṭīkā* on **Dhammapāla**'s **Saccasaṅkhepa**, by **Sumaṅgala**, pupil of **Sāriputta** of Ceylon. PLC.200.

Sāradassī 01. **Sāradassī Thera**. He lived in Nayyinyua in Ava, in the seventeenth century. He was the author of the *Gūḷhatthadīpanī* on the **Abhidhamma** and of the *Visuddhimaggaganṭhipada*. He translated the **Nettippakaraṇa** into Burmese. He was blamed for indulging in certain luxuries,

such as a head covering and a fan, but he later renounced them and lived in the forest. Sās.116; Bode, 56.

Sāradassī 02. A monk of Pagan of the eighteenth century. He wrote the *Dhātukathāyojanā*. Bode, 67.

Sārandadacetiya. A shrine of pre-Buddhistic worship at **Vesālī**. It was dedicated to the **Yakkha Sārandada**, but, later, a *vihāra* was erected on the site for the Buddha and his Saṅgha. DN.ii.75, 102; Ud.vi.1; DN a.ii.521; Ud a.323; AN-a.ii.701.

Sārandadasutta 01. Once, five hundred **Licchavīs** met at the **Sārandadacetiya** and their discussion turned on the five treasures in the world: elephant, horse, jewel, woman, householder. Unable to decide on these matters, they stationed a man at the road to watch for the approach of the Buddha, who was then living in the **Mahā Vana** in **Vesālī**. On being invited to the **Sārandadacetiya**, the Buddha went to them, and, having heard of their discussion, told them of five treasures much more rare in the world: the **Tathāgata**, his Dhamma, a person able to recognize the Dhamma in the world, one who follows it, and one who is grateful. AN.iii.167 f.

Sārandadasutta 02. Once, a number of **Licchavīs** visited the Buddha at the **Sārandadacetiya**, and he told them of seven things which would ensure their welfare and prevent them from falling: frequent assemblies, concord, honouring of tradition and convention, respect for elders, courtesy towards women, homage paid to places of worship, and protection of holy men in their midst. AN.iv.16f.; cf. DN.ii.72ff.

This *Sutta* is often referred to in the books, and the virtues mentioned are famous as the *satta aparihāniyadhammā*. The *Sutta* was also probably called the **Vajjīsutta**. See, e.g., DN a.ii.524.

Sāramaṇḍakappa. The name given to a *kappa* in which four Buddhas are born. Bv-a.159.

Sārambha. The Bodhisatta, born as an ox. See the **Sārambhajātaka** (Ja 88).

Sārambhajātaka (Ja 88). The story is the same as that of the **Nandivisālajātaka** (Ja 28) (*q.v.*), but with this difference, that the Bodhisatta was an ox named **Sārambha**, and belonged to a learned Brahmin of **Takkasilā**. Ja.i.374f.

Sārāṇīyavagga. The second chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. AN.iii.288-308.

Sārāṇīyasutta. A king must remember where he was born, where he was anointed, and where he won a battle. A monk must remember where he was ordained, where he realized the four Ariyan Truths, and where he attained *Arahant*-ship. AN.i.106f.

Sārāṇīyasuttā. Two *Suttas* on what a monk should bear in mind in order that his conduct shall endear him to others, bring concord, and lead to singleness of heart. AN.iii.288f.

Sāriputta 01. **Sāriputta Thera**. The chief disciple (*Aggasāvaka*) of **Gotama Buddha**. He is also called **Upatissa**, which was evidently his personal name (MN.i.150). The commentators say that **Upatissa** was the name of his village and that he was the eldest son of the chief family in the village, but other accounts give his village as **Nālaka**. His father was the Brahmin, **Vaṅganta** (Dhp a.ii.84), and his mother, **Rūpasārī**. It was because of his mother's name that he came to be called **Sāriputta**. In Sanskrit texts his name occurs as Śāriputra, Śāliputra, Śārisuta, Śāradvatīputra. In the **Apadāna** (ii.480) he is also called Sārisambhava.

The name **Upatissa** is hardly ever mentioned in the books. He had three younger brothers – **Cunda**, **Upasena**, and **Revata** (afterwards called **Khadiravaniya**) – and three sisters – **Cālā**, **Upacālā** and **Sisūpacālā**; all of whom joined the Saṅgha. Dhp a.ii.188; cf. Mvu.iii.50; for details of them, see *s.v.*; mention is also made of an uncle of **Sāriputta** and of a nephew, both of whom he took to the Buddha, thereby rescuing them from false views

(Dhp-a.ii.230-2); **Uparevata** was his nephew (SN-a.iii.175).

The story of **Sāriputta**'s conversion and the account of his past lives, which prepared him for his eminent position as the Buddha's Chief Disciple, have been given under **Mahā Moggallāna**. **Sāriputta** had a very quick intuition, and he became a *Sotāpanna* immediately after hearing the first two lines of the stanza spoken by **Assaji**. After his attainment of *Sotāpatti*, **Koḷita** (**Moggallāna**) wished to go with him to **Veḷuvana** to see the Buddha, but **Sāriputta**, always grateful to his teachers, suggested that they should first seek their teacher, **Sañjaya**, to give him the good news and go with him to the Buddha. But **Sañjaya** refused to fall in with this plan. **Moggallāna** attained *Arahant*-ship on the seventh day after his ordination, but it was not till a week later that **Sāriputta** became an *Arahant*. He was staying, at the time, with the Buddha, in the **Sūkarakhatalena** in **Rājagaha**, and he reached his goal as a result of hearing the Buddha preach the **Vedānapariggahasutta** to **Dīghanakha**. This account is summarized from Dhp-a.i.73 ff.; AN-a.i.88 ff.; Thag-a.ii.93 ff. Ap.i.15ff.; the story of their conversion is given at Vin.i.38ff.

In the assembly of monks and nuns, **Sāriputta** was declared by the Buddha foremost among those who possessed wisdom (*etad-aggaṁ mahāpaññānaṁ*, AN.i.23). He was considered by the Buddha as inferior only to himself in wisdom. SN a.ii.45; his greatest exhibition of wisdom followed the Buddha's descent from **Tāvatiṁsa** to the gates of **Saṅkassa**, when the Buddha asked questions of the assembled multitude, which none but **Sāriputta** could answer. But some questions were outside the range of any but a Buddha (Dhp-a.iii.228 f.; cf. Snp-a.ii.570f.). Similarly knowledge of the thoughts and inclinations of people were beyond **Sāriputta**; only a Buddha possesses such knowledge (Dhp-a.iii.426; Ja.i.182). Further, only a Buddha could find suitable subjects for meditation for everybody without error (Snp-a.i.18), and read their past births without limitation (Snp-a, ii.571).

The Buddha would frequently merely suggest a topic, and Sāriputta would preach a sermon on it in detail, and thereby win the Buddha's approval (see, e.g., MN.i.13; iii.46, 55, 249). The Buddha is recorded as speaking high praise of him: "Wise are you, Sāriputta, comprehensive and manifold your wisdom, joyous and swift, sharp and fastidious. Even as the eldest son of a **Cakkavatti** king turns the

Wheel as his father has turned it, so do you rightly turn the Wheel Supreme of the Dhamma, even as I have turned it." (SN.i.191; cf. Snp.vs.556 f., where the Buddha is asked by **Sela**, who is his general, and the Buddha replies that it is Sāriputta who turns the Wheel of the Dhamma; also MN.iii.29). He thus came to be called *Dhammasenāpati*, just as **Ānanda** was called *Dhammabhaṇḍāgārika*. The **Anupadasutta** is one long eulogy of **Sāriputta** by the Buddha. He is there held up as the supreme example of the perfect disciple, risen to mastery and perfection in noble virtue, noble concentration, noble perception, noble deliverance. MN.iii.25ff. In the **Mahā Gosiṅgasutta Sāriputta** expresses his view that that monk is best who is master of his heart and is not mastered by it. The Buddha explains that **Sāriputta** was stating his own nature (MN.i.215 f.). The Buddha did not, however, hesitate to blame **Sāriputta** when necessary e.g., the occasion when some novices, becoming noisy, were sent away by the Buddha, whose motive Sāriputta misunderstood (MN.i.459). And again, when Sāriputta did not look after **Rāhula** properly, making it necessary for **Rāhula** to spend the whole night in the Buddha's jakes (Ja.i.161f.).

In the **Saccavibhaṅgasutta** (MN.iii.248) he is compared to a mother teacher, while **Moggallāna** is like a child's wet nurse; Sāriputta trains in the fruits of conversion, **Moggallāna** trains in the highest good. In the **Piṇḍapātapārisuddhisutta** (MN.iii.294f) the Buddha commends Sāriputta for the aloofness of his life and instructs him in the value of reflection. Other instances are given of the Buddha instructing and examining him on various topics e.g., on *bhūtaṁ* ("what has come to be") (SN.ii.47f), on the five *indriyas* (SN.v.220f., 225f., 233f), and on *Sotāpatti*. SN.v.347; we find the Buddha also instructing him on the cultivation of tranquillity (AN.i.65); on the destruction of "I" and "mine" (AN.i.133); the reasons for failure and success in enterprises (AN.ii.81f.); the four ways of acquiring personality (*attabhāva*) (AN.ii.159); the methods of exhortation (AN.iii.198); the acquisition of joy that comes through seclusion (AN.iii.207); the noble training for the layman (211f.); six things that bring spiritual progress to a monk (424f.); seven similar things (AN.iv.30); the seven grounds for praising a monk (AN.iv.35); the things and persons a monk should revere (AN.iv.120f.); the eight attributes of a monk free from the cankers (AN.iv.223f.); the nine persons who, although they die with an attached

remainder for rebirth, are yet free from birth in hell among animals and among *Petas* (379 f.); and the ten powers of a monk who has destroyed the cankers (AN.v.174 f.).

We also find instances of **Sāriputta** questioning his colleagues, or being questioned by them, on various topics. Thus he is questioned by **Mahā Koṭṭhita** on *kamma* (SN.ii.112 f.); and on *yoniso manasikāra* (progressive discipline, SN.iii.176 f.); on *avijjā* and *vijjā* (ibid., 172 f.); on the fetters of sense perception (SN.iv.162 f.); on certain questions pronounced by the Buddha as indeterminate (SN.iv.384 f.); on whether anything is left remaining after the passionless ending of the six spheres of contact (AN.ii.161); and on the purpose for which monks lead the *brahmacariya* under the Buddha (AN.iv.382). The **Mahā Vedallasutta** (MN.i.292 ff.) records a long discourse preached by **Sāriputta** to **Mahā Koṭṭhita**. He is mentioned as questioning **Mahā Kassapa** on the terms *ātāpī* and *ottāpī* (SN.ii.195f.), and **Anuruddha** on *sekha* (SN.v.174 f., 298f). On another occasion, **Anuruddha** tells **Sāriputta** of his power of seeing the thousand-fold world system, his unshaken energy, and his untroubled mindfulness. **Sāriputta** tells him that his *Deva*-sight is mere conceit, his claims to energy conceit, and his mindfulness just worrying, and exhorts him to abandon thoughts of them all. **Anuruddha** follows his advice and becomes an *Arahant*. AN.i.281f.

Moggallāna asks **Sāriputta** regarding the "undefiled" (their conversation forms the **Anaṅgaṇasutta**, MN.i.25 ff.), and, at the conclusion of the **Gulissānisutta**, inquires whether the states of consciousness mentioned in that *Sutta* were incumbent only on monks from the wilds or also on those from the villages (MN.i.472f.). **Sāriputta** questions **Upavāṇa** regarding the *bojjhaṅgā* (SN.v.76), and is questioned by **Ānanda** regarding *Sotāpatti* (SN.v.346, 362) as regards the reason why some beings are set free in this very life while others are not (AN.ii.167), and on the winning of perfect concentration (AN.v.8, 320). **Ānanda** also questions **Sāriputta** (AN.iii.201f.) on the speedy knowledge of aptness in things (*kusaladhammesu khippanisanti*), and, again, on how a monk may learn new doctrines and retain old ones without confusion (AN.iii.361). In both these cases **Sāriputta** asks **Ānanda** to answer the questions himself, and, at the end of his discourse, praises him. The **Rathavinītasutta** (MN.i.145 ff.) records a conversation between **Sāriputta** and **Puṇṇa Mantānīputta**, for whom

he had the greatest respect, after hearing the Buddha's eulogy of him. **Sāriputta** had given instructions that he should be told as soon as **Puṇṇa** came to **Sāvatthī** and took the first opportunity of seeing him. Among others who held discussions with **Sāriputta** are mentioned **Samiddhi** (AN.iv.385), **Yamaka** (SN.iii.109f.), **Candikāputta** (AN.iv.403), and **Laḷudāyi** (AN.iv.414).

Among laymen who had discussions with **Sāriputta** are **Atula** (Dhp a.iii.327), **Nakulapitā** (SN.iii.2f.) and **Dhānañjāni** (MN.ii.186); **Sīvalī** (immediately after his birth; Ja.i.408), also the **Paribbājakas**, **Jambukhādaka** (SN.iv.251f.), **Sāmaṇḍaka** (SN.iv.261 f.; AN.v.120), and **Pasūra** (Snp a.ii.538), and the female **Paribbājakas Saccā**, **Lolā**, **Avavādakā** and **Paṭācārā** (Ja.iii.1), and **Kuṇḍalakesī** (Dhp a.ii.223f.). He is also said to have visited the **Paribbājakas** in order to hold discussion with them (AN.iv.378); see also SN.iii.238f., where a *Paribbājaka* consults him on modes of eating.

The care of the Saṅgha and the protection of its members' integrity was **Sāriputta**'s especial concern by virtue of his position as the Buddha's Chief Disciple. Thus we find him being sent with **Moggallāna** to bring back the monks who had seceded with **Devadatta**. His admonitions to the monks sometimes made him unpopular e.g., in the case of the **Assaji-Punabbasukā**, the **Chabbaggiyā** (who singled him out for special venom) and **Kokālika** (see **Channa**, who reviled both **Sāriputta** and **Moggallāna**, Dhp a.ii.110 f.). When **Channa** declared his intention of committing suicide, **Sāriputta** attempted to dissuade him, but without success (SN.iv.55ff.; see also the **Channovādasutta**). Monks sought his advice in their difficulties (see, e.g., SN.iv.103, where a monk reports to him that a colleague has returned to the household life, and asks what he is to do about it). He was greatly perturbed by the dissensions of the monks of **Kosambī**, and consulted the Buddha, at length, as to what he could do about it (Vin.i.354). He was meticulous about rules laid down by the Buddha. Thus a rule had been laid down that one monk could ordain only one *samaṇera*, and when a boy was sent to him for ordination from a family which had been of great service to him, **Sāriputta** refused the request of the parents till the Buddha had rescinded the rule (Vin.i.83). Another rule forbade monks to eat garlic (*lasuna*), and when **Sāriputta** lay ill and knew he could be cured by garlic, even then he refused to eat them till permission was given by the Buddha for him to do so

(Vin.ii.140). The **Dhammapada Commentary** (Vin.ii.140f) describes how, at the monastery in which **Sāriputta** lived, when the other monks had gone for alms, he made the round of the entire building, sweeping the un-swept places, filling empty vessels with water, arranging furniture, etc., lest heretics, coming to the monastery, should say: "Behold the residences of **Gotama**'s pupils." But even then he did not escape censure from his critics.

A story is told (Dhp-a.iv.184f) of how he was once charged with greed, and the Buddha himself had to explain to the monks that **Sāriputta** was blameless. While **Sāriputta** was severe in the case of those who failed to follow the Buddha's discipline, he did not hesitate to rejoice with his fellow monks in their successes. Thus we find him congratulating **Moggallāna** on the joy he obtained from his *iddhi* powers, and praising his great attainments (praise which evoked equally generous counter praise) (SN.ii.275f), and eulogising **Anuruddha** on his perfected discipline won through the practice of the four *satipaṭṭhāna*s (SN.v.301f). It was the great encouragement given by **Sāriputta** to **Samitigutta** (*q.v.*), when the latter lay ill with leprosy in the infirmary, which helped him to become an *Arahant*. It was evidently the custom of **Sāriputta** to visit sick monks, as did the Buddha himself (Thag a.i.176). So great was **Sāriputta**'s desire to encourage and recognize merit in his colleagues that he once went about praising **Devadatta**'s *iddhi* powers, which made it difficult for him when later he had to proclaim, at the bidding of the Saṅgha, **Devadatta**'s evil nature (Vin.ii.189).

Several instances are given of **Sāriputta** instructing the monks and preaching to them of his own accord on various topics – apart from the preaching of the well-known *Suttas* assigned to him (e.g., SN.ii.274; v.70; AN.i.63; ii.160; iii.186, 190, 196, 200, 292, 340; iv.325, 328, 365; v.94, 102, 123, 315, 356f). Sometimes these *Suttas* were supplementary to the Buddha's own discourses (e.g., MN.i.13, 24, 184, 469). Among the most famous of **Sāriputta**'s discourses are the **Dasuttarasutta** and the **Saṅgītisutta** (*q.v.*). Though **Sāriputta** was friendly with all the eminent monks surrounding the Buddha, there was very special affection between him and **Ānanda** and also **Moggallāna**. We are told that this was because **Ānanda** was the Buddha's special attendant, a duty which **Sāriputta** would have been glad to undertake. For details of this see **Mahā**

Moggallāna, **Ānanda**. **Ānanda** himself had the highest regard and affection for **Sāriputta**. It is recorded in the **Saṁyuttanikāya** (SN.i.63) that once, when the Buddha asked **Ānanda**, "Do you also, **Ānanda**, approve of our **Sāriputta**?" **Ānanda** replied, "Who, Sir, that is not childish or corrupt or stupid or of perverted mind, will not approve of him? Wise is he, his wisdom comprehensive and joyous and swift, sharp and fastidious. Small is he in his desires and contented; loving seclusion and detachment, of rampant energy. A preacher is he, accepting advice, a critic, a scourge of evil."

Sāriputta was specially attached, also, to **Rāhula**, the Buddha's son, who was entrusted to **Sāriputta** for ordination. Mention is made of a special *Sutta* in the **Majjhimanikāya** (the **Mahā Rāhulovādasutta**; MN.i.421f), in which he urges **Rāhula** to practise the study of breathing. The special regard which **Sāriputta** had for the Buddha and **Rāhula** extended also to **Rāhulamātā**, for we find that when she was suffering from flatulence **Rāhula** consulted **Sāriputta**, who obtained for her some mango juice, a known remedy for the disease (Ja.ii.392f). On another occasion he obtained from **Pasenadi** rice mixed with ghee and with red fish for flavouring when **Rāhulamātā** suffered from some stomach trouble (Ja.ii.433). Among laymen **Sāriputta** had special regard for **Anāthapiṇḍika**; when the latter lay ill he sent for **Sāriputta**, who visited him with **Ānanda** and preached to him the **Anāthapiṇḍikovādasutta**. At the end of the discourse **Anāthapiṇḍika** said he had never before heard such a homily. **Sāriputta** said they were reserved for monks only, but **Anāthapiṇḍika** asked that they could be given to the laity and to young men of undimmed vision. **Anāthapiṇḍika** died soon after and was reborn in **Tusita**. MN.iii.258 ff.; cf. SN.v.380, which probably refers to an earlier illness of **Anāthapiṇḍika**. He recovered immediately after the preaching of **Sāriputta**'s sermon, and served **Sāriputta** with rice from his own cooking pot. **Sāriputta** also, evidently, had great esteem for the householder **Citta**, for we are told (Dhp-a.ii.74) that he once paid a special visit to **Macchikāsaṇḍa** to see him.

Several incidents are related in the books showing the exemplary qualities possessed by **Sāriputta** e.g., the stories of **Tambadāṭhika**, **Puṇṇa** and his wife, the poor woman in the **Kuṇḍakakucchisindhavajātaka** (Ja 254) and **Losakatissajātaka** (Ja 41) (*q.v.*). These show his great compassion for the poor

and his eagerness to help them. Reference has already been made to his first teacher, **Sañjaya**, whom he tried, but failed, to convert to the Buddha's faith. His second teacher was **Assaji**. It is said that every night on going to bed he would do obeisance to the quarter in which he knew **Assaji** to be and would sleep with his head in that direction. Dhp-a.iv.150 f.; cf. Snp-a.i.328. If **Assaji** were in the same *vihāra*, **Sāriputta** would visit him immediately after visiting the Buddha. It was in connection with this that the **Dhammasutta** (*q.v.*) was preached.

The stories of the *Sāmaṇeras* **Sukha** and **Paṇḍita**, and of the monk **Rādha**, also show his gratitude towards any who had shown him favour (see also Vin.i.55 f). His extreme affection for and gratitude to the Buddha are shown in the **Sampasādanīyasutta** (*q.v.*). That **Sāriputta** possessed great patience is shown by the story (Dhp-a.iv.146f) of the Brahmin who, to test his patience, struck him as he entered the city for alms. But when he was wrongly accused and found it necessary to vindicate his good name, he did not hesitate to proclaim his innocence at great length and to declare his pre-eminence in virtue (see, e.g., his "lion's roar" at AN.iv.373ff). Another characteristic of **Sāriputta** was his readiness to take instruction from others, however modest. Thus one story relates how, in absent mindedness, he let the fold of his robe hang down. A novice said, "Sir, the robe should be draped around you," and **Sāriputta** agreed, saying, "Good, you have done well to point it out to me," and going a little way, he draped the robe round him (Thag a.ii.116). A quaint story is told of a **Yakkha** who, going through the air at night, saw **Sāriputta** wrapt in meditation, his head newly shaved (Ud.iv.4). The sight of the shining head was a great temptation to the **Yakkha**, and, in spite of his companion's warning, he dealt a blow on the Thera's head. The blow was said to have been hard enough to shatter a mountain, but **Sāriputta** suffered only a slight headache afterwards.

Mention is made of two occasions on which **Sāriputta** fell ill. Once he had fever and was cured by lotus stalks which **Moggallāna** obtained for him from the **Mandākinī** Lake (Vin.i.214). On the other occasion he had stomach trouble, which was again cured by **Moggallāna** giving him garlic (*lasuna*), to eat which the rule regarding the use of garlic had to be rescinded by the Buddha (Vin.ii.140).

Sāriputta was fond of meal-cakes (*piṭṭhakhajjaka*), but finding that they

tended to make him greedy he made a vow never to eat them again (Ja.i.310).

Sāriputta died some months before the Buddha. It is true that the account of the Buddha's death in the **Mahā Parinibbānasutta** ignores all reference to **Sāriputta**, though it does introduce him (DN.ii.81 ff) shortly before as uttering his "lion's roar" (*sīhanāda*), his great confession of faith in the Buddha, which, in the commentarial account, he made when he took leave of the Buddha to die. The **Saṁyuttanikāya** (SN.v.161) records that he died at *Nālagāmaka* (the place of his birth), and gives an eulogy of him pronounced by the Buddha after his death (SN.v.163f).

There is no need to doubt the authenticity of this account. It merely states that when **Sāriputta** was at *Nālagāmaka* he was afflicted with a sore disease. His brother, **Cunda** *Samaṇuddesa*, was attending on him when he died. His body was cremated, and **Cunda** took the relics to **Sāvatthī** with **Sāriputta**'s begging bowl and outer robe. The relics were wrapped in his water-strainer. **Cunda** first broke the news to **Ānanda**, who confessed that when he heard it his mind was confused and his body felt as though drugged. Cf. Thag.vs.1034; see also the eulogy of **Sāriputta** by **Vaṅgīsa** during his lifetime (Thag.1231-3). Together they sought the Buddha and told him of the event, and the Buddha pointed out to them the impermanence of all things.

Xuanzang saw the *stūpa* erected over the relics of **Sāriputta** in the town of Kāḷapināka (Beal-Xuan, op.cit., ii.177).

The Commentaries give more details. The Buddha returned to **Sāvatthī** after his last *vassa* in **Beluvagāma**. **Sāriputta** sought him there, and, realizing that his death would come in seven days, he decided to visit his mother, for she, though the mother of seven *Arahants*, had no faith in the Saṅgha. This was because all her children joined the Saṅgha and left her desolate in spite of the forty crores of wealth which lay in the house. It is said that when Sāriputta had gone home on a previous occasion, she abused both him and his companions roundly (Dhp a.iv.164f.). **Rāhula** was also in the company. He therefore asked his brother, **Cunda**, to prepare for the journey to *Nālagāmaka* with five hundred others, and then took leave of the Buddha after performing various miracles and declaring his faith in the Buddha and uttering his "lion's roar." A large concourse followed him to the gates of **Sāvatthī**, and there he addressed them

and bade them stay behind. In seven days he reached **Nālaka**, where he was met by his nephew, **Uparevata**, outside the gates. He sent him on to warn his mother of his arrival with a large number of people. She, thinking that he had once more returned to the lay life, made all preparations to welcome him and his companions. **Sāriputta** took up his abode in the room in which he was born (*jātovaraka*). There he was afflicted with dysentery. His mother, unaware of this and sulking because she found he was still a monk, remained in her room. The **Four Regent Gods** and **Sakka** and **Mahā Brahma** waited upon him. She saw them, and having found out who they were, went to her son's room. There she asked him if he were really greater than all these deities, and, when he replied that it was so, she reflected on the greatness of her son and her whole body was suffused with joy. **Sāriputta** then preached to her, and she became a *Sotāpanna*. Feeling that he had paid his debt to his mother, he sent **Cunda** to fetch the monks, and, on their arrival, he sat up with **Cunda**'s help and asked if he had offended them in any way during the forty-four years of his life as a monk. On receiving their assurance that he had been entirely blameless, he wiped his lips with his robe and lay down, and, after passing through various *jhānas*, died at break of dawn.

His mother made all arrangements for the funeral, and **Vissakamma** assisted in the ceremony. When the cremation was over, **Anuruddha** extinguished the flames with perfumed water, and **Cunda** gathered together the relics. This account is summarized from SN-a.iii.172ff.; similar accounts are found at DN a.ii.549f, etc. **Sāriputta**'s death is also referred to at Ja.i.391.

Among those who came to pay honour to the pyre was the goddess **Revatī** (*q.v.*). **Sāriputta** died on the full moon day of **Kattika** (October to November) preceding the Buddha's death, and **Moggallāna** died a fortnight later. SN a.iii.181; Ja.i.391; both **Sāriputta** and **Moggallāna** were older than the Buddha because they were born "*anuppanne yeva hi Buddhe*, before the arising of the Buddha" (Dhp a.i.73).

Sāriputta had many pupils, some of whom have already been mentioned. Among others were **Kosiya**, **Kaṇḍhadinna**, **Cūḷa Sārī**, **Vanavāsikatissa**, **Saṅkicca** (*q.v.*), and **Sarabhū**, who brought to Ceylon the Buddha's collar-bone, which he deposited in the **Mahiyaṅgaṇa** *cetiya* (Mhv.i.37f). **Sāriputta**'s brother,

Upavāṇa, predeceased him, and **Sāriputta** was with him when he died of snake bite at **Sappasoṇḍika** *pabbāra* (SN.iv.40f).

Sāriputta's special proficiency was in the **Abhidhamma**. It is said that when preaching the **Abhidhamma**, to the gods of **Tāvatiṁsa**, the Buddha would visit **Anotatta** every day, leaving a *nimitta*-Buddha, on **Sakka**'s throne to continue the preaching (Dhs-a.16f., DN a.i.15, where it is said that at the end of the First Recital the **Abhidhamma** was given in charge of five hundred *Arahants*, **Sāriputta** being already dead). After having bathed in the lake he would take his midday rest. During this time **Sāriputta** would visit him and learn from the Buddha all that had been preached of the **Abhidhamma** during the previous day. Having thus learnt the **Abhidhamma**, **Sāriputta** taught it to his five hundred pupils. Their acquirement of the seven books of the **Abhidhamma** coincided with the conclusion of the Buddha's sermon in **Tāvatiṁsa**. Thus the textual order of the **Abhidhamma** originated with **Sāriputta**, and the numerical series was determined by him.

Sāriputta is identified with various characters in numerous Jātakas. Thus he was

- **Candakumāra** in the **Devadhamma**,
- **Lakkhaṇa** in the **Lakkhaṇa**,
- the knight in the **Bhojājānīya**,
- the monkey in the **Tittira**,
- the snake in the **Visavanta** and **Saccaṅkira**,
- the tree sprite in the **Sīlavanāga**,
- the Brahmin youth in the **Mahā Supina**,
- the chief disciple in the **Parosahassa**,
- the **Jhānasodhana** and the **Candābha**,
- the king of **Benares** in the **Dummedha**,
- the good ascetic in the **Godha** (Ja 138) and the **Romaka**,
- the charioteer of the king of **Benares** in the **Rājovāda**,
- the father-elephant in the **Alīnacitta**,
- the teacher in the **Susīma**, the **Cūḷa Nandiya**, the **Sīlavīmaṁsana** and the **Mahā Dhammapāla**,
- the merchant in the **Gijjha** (Ja 164),
- a goose in the **Catumatta**,

- the **Nāga** king in the **Jarudapāna** and the **Sīlavimaṁsa**,
- the woodpecker in the **Kuruṅgamiga**,
- the thoroughbred in the **Kuṇḍakakucchisindhava**,
- the lion in the **Vyaggha**, **Tittira** (Ja 438) and **Vaṇṇāroha**,
- the rich man in the **Kurudhamma**,
- the ascetic **Jotirasa** in the **Abbhantara**,
- **Sumukha** in the **Supatta**,
- **Nandisena** in the **Cūḷa Kaliṅga**,
- **Sayha** in the **Sayha**,
- the spirit of the Bodhi-tree in the **Pucimanda**,
- the commander-in-chief in the **Khantivādī**,
- the hunter in the **Maṁsa**,
- a deity in the **Kakkāru**,
- **Nārada** in the **Kesava**,
- the Brahmin in the **Kāraṇḍiya** and **Nandiyamiga**,
- the *Caṇḍāla* in the **Setaketu**,
- the horse in the **Kharapatta**,
- **Pukkasa** in the **Dasaṇṇaka**,
- the sprite in the **Sattubhasta** and the **Mahā Paduma**,
- the roc bird in the **Koṭisimbali**,
- the pupil in the **Aṭṭhasadda**,
- **Sālissara** in the **Indriya** (Ja 423) and the **Sarabhaṅga**,
- **Āṇi Maṇḍavya** in the **Kaṇhadīpāyana**,
- **Canda** in the **Biḷārikosiya**,
- the senior pupil in the **Mahā Maṅgala**,
- **Vāsudeva** in the **Ghata**,
- **Lakkhaṇa** in the **Dasaratha**,
- **Uposatha** in the **Saṁvara**,
- the northern deity in the **Samuddavāṇija**,
- the second goose in the **Javanahaṁsa**,
- the chaplain in the **Sarabhamiga** and the **Bhikkhāparampara**,
- the osprey in the **Mahā Kukkusa**,
- one of the brothers in the **Bhisa**,
- the snake in the **Pañcūposatha**,
- the **Nāga** king in the **Mahā Vānija**,
- the king in the **Rohantamiga**, and the **Haṁsa** (Ja 502),

- **Rakkhita** in the **Somanassa**,
- **Uggasena** in the **Campeyya**,
- **Assapāla** in the **Hatthipāla**,
- the ascetic in the **Jayadissa**,
- **Sañjaya** in the **Sambhava**,
- the **Nāga** king in the **Paṇḍara**,
- **Aḷāra** in the **Saṅkhapāla**,
- the elder son in the **Cūḷa Sutosoma**,
- **Ahipāraka** in the **Ummadantī**,
- **Manoja** in the **Soṇananda**,
- the king in the **Cūḷa Haṁsa** and the **Mahā Haṁsa**,
- **Nārada** in the **Sudhābhojana**, the **Kuṇāla** and the **Mahā Janaka**,
- **Kāḷahatthi** in the **Mahā Sutasoma**,
- the charioteer in the **Mūgapakkha**,
- **Suriyakumāra** in the **Khaṇḍapāla**,
- **Sudassana** in the **Bhūridatta**,
- **Vijaya** in the **Mahā Nāradakassapa**,
- **Varuṇa** in the **Vidhurapaṇḍita**,
- **Cūḷanī** in the **Mahā Ummagga** and
- the ascetic **Accuta** in the **Vessantara**.

Sāriputta 02. **Sāriputta Thera**. A monk of Ceylon. He lived in the reign of **Parakkamabāhu I**., and was called **Sāgaramatī** (Sās-d.63) on account of his erudition. The king built for him a special residence attached to the **Jetavanavihāra** in **Pulatthipura** (Cv.lxxviii.34).

Among his works are the *Vinayasaṅgaha* or the *Vinayavinicchaya*, a summary of the Vinaya, and the **Sāraṭṭhadīpanī** on the **Samantapāsādikā**, the **Sāraṭṭhamañjūsā** on the **Atthasālinī** and the **Līnatthappakāsinī** on the **Papañcasūdani**.

Sāriputta had several well-known pupils, among whom were **Saṅgharakkhita**, **Sumaṅgala**, **Buddhanāga**, *Udumbaragiri* **Medhaṅkara** and **Vācissara** (Gv.67, 71; Svd.1203; SM. 69; PLC, 189ff).

Sāriputta was also a Sanskrit scholar, and wrote the *Pañjikālaṅkāra* or *Ratnamatipañjikāṭīkā* to Ratnasrījñāṇa's *Pañjikā* to the *Candragomivyākaraṇa*.

Sāriputta 03. A monk of Dala in the **Rāmaññā** country. He was born in **Padīpajeyya** in the reign of **Narapatisithu**, and was ordained by **Ānanda** of the *Sīhalasaṅgha*. He became one of the leaders of this group in **Rāmaññā**. **Narapati** conferred on him the title of "*Dhammavilāsa*," and he was the author of one of the earliest law codes (*dhammasattha*) of Burma. Sās.41f.; Bode, 31.

Sāriputta 04. A Coḷiyan monk, author of the *Padāvatāra*. Gv.67; Svd.12, 44.

Sāriputta 05. One of the sons of king **Buddhadāsa**. Cv.xxxvii.177.

Sāriputtasaṁyutta. The twenty-eighth division of the **Saṁyuttanikāya**. SN.iii.236-40.

Sāriputtasutta 01. The sixteenth *Sutta* of the **Aṭṭhakavagga** of the **Suttanipāta**. **Sāriputta** asks the Buddha how a monk should conduct himself in order to achieve his goal. The Buddha explains that a monk must avoid the five dangers, endure heat and cold and other discomforts, and must not be guilty of theft, anger, lying or arrogance. He should be guided by wisdom and moderation (Snp. 955-75). The Commentary explains (Snp-a.ii.569f) that the *Sutta* is also called the **Therapañhasutta**, and that it was preached on the occasion of the Buddha's descent from **Tāvatiṁsa** to **Saṅkassa**. The Buddha desired that **Sāriputta**'s wisdom should be adequately recognized, for **Moggallāna**'s *iddhi*, **Anuruddha**'s clairvoyance and **Puṇṇa**'s eloquence were already famous, but **Sāriputta**'s skill remained unknown. The Buddha therefore related the **Parosahassajātaka** (Ja 99) in order to show **Sāriputta**'s wisdom in a past life. At the end of the story, **Sāriputta** questioned the Buddha in eight stanzas, and the rest of the *Sutta* was spoken by the Buddha in answer to these questions.

Sāriputtasutta 02. The Buddha instructs **Sāriputta** on how to train oneself in order to get rid of notions of "I" and "mine." The *Sutta* contains a quotation from the **Udayapañha**. AN.i.133.

Sāriputtasutta 03. **Sāriputta** relates to **Ānanda** how once, when he was in **Andhavana**, he attained to perfect concentration. AN.v.8.

Sārī. A *Brāhmiṇī*, mother of **Sāriputta** (1) (*q.v.*). Her full name was **Rūpasārī**.

Sāruppasutta. On the proper way of approach to the uprooting of all conceits. SN.iv.21.

Sāropamasutta. See **Cūḷa Saropamasutta** and **Mahā Sāropamasutta**.

Sāla. Brother of **Paduma Buddha** and, later, his Chief Disciple. The people of **Usabhavatī** gave him a special *kaṭhina* robe, in the making of which the Buddha himself assisted. Bv.ix.21; Bv-a.147f.

Sālaka. A monkey. See the **Sālakajātaka**.

Sālakajātaka (Ja 249). A snake charmer had a monkey called **Sālaka**, whom he trained to play with a snake; by this means the man earned his living. During a feast he entrusted the monkey to his friend, the Bodhisatta born as a merchant, and when he returned seven days later he beat the monkey and took him away. When the man was asleep the monkey broke away and refused to be enticed back by the man.

The story was related in reference to an Elder who ill-treated a novice ordained by him. Several times the novice returned to the lay life, but came back at the Elder's request, but in the end he refused to be persuaded. The novice was the monkey. Ja.ii.266f.

Sālakusumiya Thera. An *Arahant*. One hundred thousand *kappas* ago he offered a *Sāla* flower to the *Thūpa* of a Buddha. Ap.ii.407.

Sālaggāma. A village in Ceylon given by **Aggabodhi III**. to the **Mayettikassapāvāsa** *vihāra* (Cv.xliv.121). A river flowed through the village, and over the river **Devappatirāja** built a bridge of forty staves (Cv.lxxxvi.41). Later, **Parakkamabāhu IV**. gave the village to **Kāyasatti** Thera of the **Vijayabāhupariveṇa**. Cv.xc.92; see Cv.Trs.ii.209, n.2.

Sālapādapasobbha. A swamp over which **Devappatirāja** built a bridge of one hundred and fifty cubits. Cv.lxxxvi.42.

Sālapupphadāyaka Thera. An *Arahant* (Ap.i.169). He is evidently identical with **Ajjuna Thera** Thag-a.i.186.

Sālapupphiya Thera. An *Arahant*. He was a confectioner of **Aruṇavatī** in the time of **Siddhattha Buddha**, to whom he gave a *sāla*-flower. Fourteen *kappas* ago he was a king named **Amitañjala**. Ap.i.218f.

Sālamaṇḍapiya Thera. An *Arahant* (Ap.i.431f). He is evidently identical with **Tissa Thera** (see **Tissa** 12). Thag-a.i.272f.

Sālavatikā, **Sālavatī**. A **Kosalan** village, given by **Pasenadi** to the Brahmin **Lohicca**. There the **Lohiccasutta** was preached (DN.i.224). It was so-called because *sāla*-trees grew within its boundary. DN a.ii.395.

Sālavatī 01. A city, in it was the **Kesārāma** where **Dhammadassī Buddha** died. Bv-a.185.

Sālavatī 02. A courtesan of **Rājagaha**. She was the mother of **Jīvaka Komārabhacca** (Vin.i.268f) and of his sister **Sirimā**. Snp a.i.244; see also AN a.i.216, where **Abhayarājakumāra** is called **Jīvaka**'s father.

Sālavāṇavihāra 01. One of the eighteen *vihāras* built by King **Dhātusena**. Cv.xxxviii.49.

Sālavāṇavihāra 02. A monastery built by **Aggabodhi**, son of **Mahā Tissa** and **Saṅghasivā**. Cv.xlv.45.

Sālā 01. A Brahmin village of **Kosala**, its inhabitants were called **Sāleyyakā**. The **Apaṇṇakasutta** and the **Saleyyakasutta** were preached there MN.i.285, 400. See also **Sālāsutta**.

Sālā 02. One of the two chief women disciples of **Phussa Buddha**. Bv a.194; but see **Phussa**.

Sālāsutta 01. The Buddha, while staying at **Sālā**, addresses the monks, teaching them the necessity of the teaching the four *satipaṭṭhāna*s by novices, *sekhas* and *Arahants*. SN.v.144f.

Sālāsutta 02. Preached at **Sālā**. Just as the lion is the chief of animals, so is insight chief of the *bodhipakkhiyā dhammā* (a list of which is given in the *Sutta*). SN.v.227; on the title of the *Sutta*, see KS.v.202, n.3.

Sāli, **Sāliya**. Only son of **Duṭṭhagāmaṇī**. He renounced the throne and married **Asokamālā**, a *Caṇḍāla* girl (Mv.xxxiii.1f). In his previous birth he had been a smith, named **Tissa**, in **Muṇḍagaṅgā**, and his wife was **Nāgā** (**Sumanā**). The couple gave a meal with pork to eight *Arahants* (for their names see Mhv ṭ.606) led by **Dhammadinna** Thera of **Talaṅgatissapabbata**. It is said that on the day of birth the whole of Ceylon was filled with paddy, hence his name. **Sāli** was very pious, and all the revenues given to him by his father he gave away in charity. He kept the fast days in the **Issarasamaṇavihāra** and built the **Sālipabbatavihāra** (Mhv ṭ.606).

He will be the son of **Metteyya Buddha** in his next birth. Mhv ṭ.xxxii.83. See also Ras.ii.114f.

Sālikedārajātaka (Ja 484). Once, when King **Magadha** was reigning in **Rājagaha**, the Bodhisatta was a parrot and looked after his aged parents. When the fields of the Brahmin **Kosiyagotta**, of **Sālindiya** in **Magadha**, were ripe, the parrot went there with his flock, and, having fed himself, took some corn for his parents. The watchman of the fields reported this to **Kosiyagotta**, and, on his instructions, a snare was set and the Bodhisatta caught. When he raised the alarm, the other parrots fled. The Bodhisatta explained to **Kosiyagotta** why he carried the corn away – to feed his parents, his young ones, and those who were in need, thus, as it were, paying a debt, giving a loan, and setting up a store of merit. The Brahmin was very pleased, and gave permission to the Bodhisatta to take the corn of all his thousand acres; but the Bodhisatta accepted only eight (Ja. iv.276-82).

For the introductory story see the **Sāmajātaka** (Ja 540). **Channa**, is identified with the watchman and **Ānanda** with **Kosiyagotta**.

Sāligāma. A carpenter's village near the west gate of **Anurādhapura**. It was the birthplace of **Asokamālā**. Mhv ṭ. 606, 607.

Sāligiri. A village, given by **Parakkamabāhu IV**. for the maintenance of the **Parakkamabāhupāsāda**. Cv.xc.97; for identification see Cv.Trs.ii.209, n.6.

Sālittakajātaka (Ja 107). The king of **Benares** once had a very talkative chaplain. Outside the city gate was a cripple, who lived under a banyan tree, so clever that he could cut the leaves of the tree into various shapes by throwing stones at them. The king, seeing him, engaged his services to cure his chaplain. The cripple obtained a peashooter filled with dry goat's dung, and, sitting behind a curtain with a hole in it, he shot pellets of dung into the mouth of the chaplain as he talked away ceaselessly. When half a peck had thus been shot, the king revealed the plot to the chaplain and advised an emetic. The chaplain realized his folly and did not offend again. The cripple was given four villages, bringing in four thousand a year.

The story was told in reference to a novice on the banks of the **Aciravatī** who, challenged by his companions, shot a pebble through the eye of a goose in flight, the pebble emerging through the other eye.

The novice is identified with the cripple and **Ānanda**, with the king. The Bodhisatta was one of the king's courtiers. See also **Sunetta** 3. Ja.i.418f.; cf. Dhp-a.ii.69f.; Pv.iv.16; Pv-a.282f.

Sālindiya. A Brahmin village of **Magadha** to the north-east of **Rājagaha**. It was the residence of the Brahmin **Kosiyagotta**. Ja.iv.276; cf. Ja.iii.293.

Sālipabbatavihāra 01. A monastery, built by Prince **Sāli** from the revenues which he obtained when living in the west of **Anurādhapura**. Mhv ṭ. 607.

Sālipabbatavihāra 02. A monastery built by King **Mahallaka Nāga** in **Nāgadīpa**. Mhv.xxxv.124.

Sālipota. A park laid out by **Parakkamabāhu I**. Cv.lxxix.10.

Sāliya 01. One of the ministers of **Vaṭṭagāmaṇī** (Mhv.xxxiii.90). He built the **Sāliyārāma**.

Sāliya 02. An ox. See the **Gaṇḍatindujātaka**.

Sāliya 03. See **Sāli**.

Sāliyajātaka (Ja 367). Once a village doctor saw a snake lying in the fork of a tree and asked the Bodhisatta, who was then a village boy, to get it for him, telling him that it was a hedgehog. The boy climbed the tree and seized the animal by its neck, but, on discovering that it was a snake, threw it away. The snake fell on the doctor and bit him so severely that he died.

The story was told in reference to **Devadatta**'s attempts to kill the Buddha (Ja.iii.202f). Elsewhere (Dhp a.iii.31f), however, the story is told in reference to the hunter **Koka** (*q.v.*), with whom the doctor is identified.

Sāliyā. One of the chief women supporters of **Dhammadassī Buddha**. Bv.xvi.20.

Sālissara. A sage; the chief disciple of the Bodhisatta in his birth as **Sarabhaṅga**. For his story see the **Sarabhaṅgajātaka** (Ja 522) and **Indriyajātaka** (Ja 423). He is identified with **Sāriputta**. Ja.iii.469; v.151.

Sālūka. A pig. See the **Sālūkajātaka** (Ja 286).

Sālūkajātaka (Ja 286). The Bodhisatta was once an ox named **Mahā Lohita** and his brother was **Cūḷa Lohita**. They both belonged to a village family, and when the girl of the family grew up and was married, a pig, called **Sālūka**, was fattened for the feast. **Cūḷa Lohita**, saw this and coveted the food which was being given to the pig, but when he complained to his brother, it was explained to him that the pig's lot was an unhappy one.

The introductory story is given in the **Cūḷa Nāradakassapajātaka**. **Sālūka** is

identified with the love-sick monk of that story, and **Cūḷa Lohita** with **Ānanda**. Ja.ii.419f.

Sāleyyakasutta (MN 41). The inhabitants of **Sālā** ask the Buddha why some are born after death in places of woe and others in places of joy. The Buddha explains that it is due to their deeds, good or bad. MN.i.285ff.

Sāleyyakā. The inhabitants of **Sālā**. MN.i.285.

Sāḷha 01. called **Sāḷha Migāranattā**. He once visited **Nandaka Thera** with **Pekkhuṇiya**'s grandson, **Rohaṇa**. See the **Sāḷhasutta** (AN.i.193 f). He built a *vihāra* for the nuns and **Sundarīnandā** was appointed to supervise the work. As a result, Sāḷha and **Sundarīnandā** saw each other frequently and fell in love. Wishing to seduce her, Sāḷha invited a party of nuns to his house and set apart seats for those nuns who were older than **Nandā** in one part, and for those younger in another, so that **Nandā** would be alone. But she, guessing the reason for the invitation, did not go, and, instead, sent an attendant nun to Sāḷha's house for her alms, excusing herself on the plea that she was taken ill. Saḷha, hearing of this, set a servant to look after the other nuns and ran off to the monastery. **Nandā**, on her bed, was waiting for him, and he seduced her (Vin.iv.211f). **Buddhaghosa** explains (Vin-a.iv.900) that Sāḷha was called Migāranattā because he was the grandson of Migaramātā (**Visākhā**).

Sāḷha 02. A **Licchavī**, who once visited the Buddha at the **Kūṭāgārasālā** (AN.ii.200). See **Saḷhasutta** 2.

Sāḷha 03. A monk of **Ñātikā**. The Buddha declared that he died an *Arahant*. DN.ii.191; SN.v.356.

Sāḷha 04. An eminent monk who took a prominent part in the Second Council. He lived in **Sahajāti**, and, on hearing of the heresy of the **Vajjiputtakas**, retired into solitude in order to decide whether he thought their contentions right. There an inhabitant of the **Suddhāvāsā** informed him that the **Vajjiputtakas** were wrong. He was one of the four appointed on behalf of the

Pācīnakas (**Vajjiputtakas**) on the committee which discussed the dispute. He was a pupil of **Ānanda**. Vin.ii.302ff.; Mhv.iv.4f , 48, 57; Dpv.iv.49; v.22; Vin-a.i.34.

Sāḷhasutta 01. Records a conversation between **Nandaka Thera**, **Sāḷha Migāranattā**, and **Rohaṇa** Pekkhuṇiyanattā. AN.i.193f.

Sāḷhasutta 02. The **Licchavīs**, **Sāḷha** and **Abhaya**, visit the Buddha at the **Kūṭāgārasālā** and question him regarding the way that is made by purity of morals and that made by self-mortification. The Buddha answers the question with many similes. The last part of the *Sutta* describes a fighting man who is a "long distance shooter," one who shoots by lightning, and a smasher of large objects, and the corresponding classes of the Ariyan disciples. AN.ii.200f.

Sāvajjasutta 01. Blameworthy actions of body, speech and mind, lead to *Niraya*; their opposites to heaven. AN.i.292.

Sāvajjasutta 02. On four kinds of persons: the blameworthy, the very blameworthy, the slighty blameworthy, the blameless. AN.ii.135.

Sāvajjasutta 03. The four kinds of blameworthy actions of body, speech, thought, and view and their opposites. AN.ii.237.

Sāvatthī. The capital town of **Kosala** in India and one of the six great Indian cities during the lifetime of the Buddha (DN.ii.147). It was six leagues from **Sāketa** (Vin.i.253; seven according to others, Dhp a.i.387), forty-five leagues north-west of **Rājagaha** (SN a.i.243), thirty leagues from **Saṅkassa** (Ja.iv.265), one hundred and forty-seven from **Takkasilā** (MN a.ii.987), one hundred and twenty from **Suppāraka** (Dhp a.ii.213), and was on the banks of the **Aciravatī** (Vin.i.191, 293). It was thirty leagues from **Āḷavī** (Snp a.i.220), thirty from **Macchikāsaṇḍa** (Dhp a.ii.79), one hundred and twenty from **Kukkuṭavatī** (Dhp-a.ii.118), and the same distance from **Uggapura** (Dhp-a.iii.469) and from **Kuraraghara** (Dhp a.iv.106). The road from **Rājagaha** to Sāvatthī passed through **Vesālī** (Vin.ii.159f), and the **Pārāyaṇavagga** (Snp.vss.1011-13) gives

the resting places between the two cities **Setavyā**, **Kapilavatthu**, **Kusinārā**, **Pāvā** and **Bhoganagara**. Further on, there was a road running southwards from **Sāvatthī** through **Sāketa** to **Kosambī**. One *gāvuta* from the city was the **Andhavana** (*q.v.*). Between **Sāketa** and Sāvatthī was **Toraṇavatthu** (SN.iv.374).

The city was called **Sāvatthī** because the sage **Savattha** lived there. Another tradition says there was a caravanserai there, and people meeting there asked each other what they had "*Kiṁ bhaṇḍaṁ atthi*?, what merchandise do you have?" "Sabbaṁ *atthi*, everything" and the name of the city was based on the reply (Snp a.i.300; Paṭis-a.367).

The Buddha passed the greater part of his monastic life in Sāvatthī. His first visit there was at the invitation of **Anāthapiṇḍika**. It is said (Dhp a.i.4) that he spent twenty-five rainy seasons in the city – nineteen of them in **Jetavana** and six in the **Pubbārāma**. Sāvatthī also contained the monastery of **Rājakārāma** (*q.v.*), built by **Pasenadi**, opposite **Jetavana**. Outside the city gate of Sāvatthī was a fisherman's village of five hundred families (Dhp a.iv.40).

Sāvatthī is the scene of each Buddha's *Yamakapāṭihāriya* (Dhp a.iii.205; cf. Mvu.iii.115; Ja.i.88); **Gotama Buddha** performed this miracle under the **Gaṇḍamba** (*q.v.*).

The chief patrons of the Buddha in Sāvatthī were **Anāthapiṇḍika**, **Visākhā**, **Suppavāsā** and **Pasenadi** (Dhp a.i.330). When **Bandhula** (*q.v.*) left **Vesālī** he came to live in Sāvatthī.

Buddhaghosa says (Vin-a.iii.614) that, in the Buddha's day, there were fifty-seven thousand families in Sāvatthī, and that it was the chief city in the country of Kāsi-Kosala, which was three hundred leagues in extent and had eighty thousand villages. The population of Sāvatthī was eighteen crores (180 million) (Snp-a.i.371).

Sāvatthī is identified with Sāhet Māhet on the banks of the Rapti (Cunningham, *Ancient Geography of India*. 469).

Xuanzang found the old city in ruins, but records the sites of various buildings (Beal-Xuan, op.cit., ii.1-13).

Woodward states (KS.v.xviii) that of the four *Nikāyas*, 871 *Suttas* are said to have been preached in Sāvatthī; 844 of which are in **Jetavana**, 23 in the **Pubbārāma**, and 4 in the suburbs. These *Suttas* are made up of 6 in the **Dīgha**,

75 in the **Majjhima**, 736 in the **Saṁyutta**, and 54 in the **Aṅguttara**. Mrs. Rhys Davids conjectures (MN.iv., Introd., p.vi) from this that either the Buddha "mainly resided there or else Sāvatthī was the earliest emporium (library?) for the collection and preservation (however this was done) of the talks." The first alternative is the more likely, as the Commentaries state that the Buddha spent twenty-five rainy seasons in **Sāvatthī** (see earlier), this leaving only twenty to be spent elsewhere. The **Buddhavaṁsa Commentary** (Bv a. p.3) gives a list of these places showing that the second, third, fourth, seventeenth and twentieth were spent in **Rājagaha**, the thirteenth, eighteenth and nineteenth in **Cāliyapabbata**, and the rest in different places.

Sāvitti. A hymn, mentioned as chief of the Vedas (*chandato mukhaṁ*) (Snp.vs.568). It consists of three lines with twenty-four letters (*tipadaṁ catuvīsakkharaṁ*) (Snp.vs.457) the *Savitri* or *Gāyatri* hymn is found in Ṛgveda 3.62.10: *oṁ bhūr bhuvaḥ svaḥ | tat savitur vareṇiyaṃ | bhargo devasya dhīmahi | dhiyo yo naḥ pracodayāt.* The first line is an invocation, and is not counted within the metre, and *vareṇiyaṁ* is these days written as *vareṇyaṁ*, spoiling the metre.

The Commentary (Snp-a.ii.403) explains that the Buddha is referring to the *Ariya Sāvitti*, which consists of the formula "*Buddhaṁ saraṇaṁ gacchāmi, Dhammaṁ saraṇaṁ gacchāmi, Saṅghaṁ saraṇaṁ gacchāmi*," which also has three lines and 24 syllables, and that this now displaces the Vedic hymn, and is the true hymn or praise for this age.

Sāsanavaṁsa. An ecclesiastical chronicle by **Paññasāmi** of Burma, written in 1861 CE. The first part of the work begins with the birth of the Buddha and brings the history up to the Third Council and the sending of missionaries to nine different countries: **Sīhala**, **Suvaṇṇabhūmi**, **Yonakaraṭṭha**, **Vanavāsī**, **Kasmīra-Gandhāra**, **Mahiṁsakamaṇḍala**, **Cīnaraṭṭha**, **Mahā Raṭṭha** (Siam) and **Aparanta**. Then follow accounts of the religions of these countries, a separate chapter being devoted to each. But the accounts of **Sīhala** (Ceylon) and **Suvaṇṇabhūmi** (Burma) show more completeness than the others. The second

part is entirely devoted to **Aparanta** of Burma proper. Published by the PTS 1897.

Sāsanasutta. The Buddha tells **Upāli** in brief as to how various doctrines can be regarded as belonging to the Dhamma or otherwise. AN.iv.143.

Sāsapasutta. If a man were to take once in one hundred years one seed from a heap of mustard one *yojana* in length, breadth, and height, he would come to an end of the seeds before one aeon is passed. Incalculable is *Saṁsāra*. SN.ii.182.

Sāhasamalla. A king of Ceylon who belonged to the **Okkāka** dynasty and reigned for only two years, till he was deposed by **Ayasmanta**. Cv.lxxx.32; but see Cv.Trs.ii.130, n.1; the date of his accession (August 23rd, 1200) is said to be the only absolutely certain date in the history of Ceylon.

Sikkhānisaṁsasutta. *Brahmacariya* is lived for the sake of the profit of the training, of further wisdom, of the essence of release, of the mastery of mindfulness. AN.ii.243f.

Sikkhāpadavalañjanī. A Pāḷi translation, by *Pañcaparivenādhipati* Thera, of the Sinhalese work *Sikhavalanda*, on monastic rules. PLC.216.

Sikkhāpadasutta 01. The unworthy man is he who takes life, steals, etc. The worthy man, he who abstains from these things. AN.ii.217.

Sikkhāpadasutta 02. The four kinds of deeds: dark with dark result, bright with bright result, neither dark nor bright, both dark and bright. AN.ii.233.

Sikkhāsutta 01. The three forms of training in the higher insight. AN.i.235.

Sikkhāsutta 02. One must train oneself in the Dhamma. SN.ii.131.

Sikkhāsutta 03. A monk who returns to the lower life must blame himself for five things: having no faith in right things, no conscientiousness, no fear of blame, no energy, no insight into right things. AN.iii.4.

Sikhaṇḍi. A *Khattiya* of thirty-one *kappas* ago, brother of **Sikhī Buddha**. When the Buddha died he erected a *Thūpa* over his remains. **Netti**, p.142.

Sikhaddi, **Sikhaṇḍī**. A **Gandhabba**, son of **Mātali**; *Bhaddā* **Suriyavaccasā** was at first in love with him, but she was won later by **Pañcasikha**. DN.ii.268; cf. Mvu.ii.190.

Sikhā Moggallāna. A Brahmin who once visited the Buddha, saying that he had been told by **Soṇakāyana** that the Buddha preached the ineffectiveness of all deeds and asking if this were true. AN.ii.232.

The Commentary explains (AN-a.ii.578; cf. **Moliya**) that he was a Brahmin of the **Moggallāna** *gotta* and wore a large tuft (*sikhā*) on the crown of his head, hence his name.

Sikhānāyaka. An officer of **Parakkamabāhu I**. He lived in the **Moriya** district and was a **Lambakaṇṇa**. Cv.ixix.12.

Sikhī 01. **Sikhī Buddha**. The twentieth of the twenty-four Buddhas. He was born in the **Nisabha** pleasance in **Aruṇavatī**, his father being the *Khattiya* **Aruṇa** (**Aruṇavā**) and his mother **Pabhāvatī**. He was so named because his *uṇhīsa* stood up like a flame (*sikhā*). For seven thousand years he lived in the household in three palaces – *Sucanda*, *Giri*, *Vahana* (Bv a.p.201 calls them *Sucandakasiri*, *Giriyasa* and *Nārivasabha*) – his wife being **Sabbakāmā** and his son **Atula**. He left home on an elephant, practised austerities for eight months, was given milk-rice by the daughter of **Piyadassī** *seṭṭhi* of **Sudassana** *nigama*, and grass for his seat by **Anomadassī**. His **Bodhi** was a *puṇḍarīka*. His first sermon was preached in the **Migācira** pleasaunce near **Aruṇavatī**, and his Twin Miracle was performed near **Suriyavatī** under a *campaka*-tree. The Bodhisatta was **Arindama**, king of **Paribhutta**. **Abhibhū** and **Sambhava** were his chief disciples among monks, and **Akhilā** (**Makhilā**) and **Padumā** among nuns. His constant attendant was **Khemaṅkara**. Among his patrons were **Sirivaḍḍha** and **Canda** (**Nanda**) among men, and **Cittā** and **Suguttā** among women. His body was sixty cubits high, and he lived to the age of seventy thousand years, dying in **Dussārāma** (**Assārāma**) in **Sīlavatī**. Over his relics was erected a *Thūpa* three

leagues in height (Bv.xxi.; Bv-a.201ff.; cf. DN.ii.7; iii.195f.; Ja.i.41, 94; Dhp a.i.69; SN.ii.9; Divy.333). **Sikhī Buddha** held the *Pātimokkha* ceremony only once in six years (Dhp-a.iii.236; cf. Vin-a.i.191).

For a visit paid by him to the *Brahma* world see **Abhibhū**. His name also occurs in the **Aruṇavatīparitta** (*q.v.*).

Sikhīsutta. The process by which **Sikhī Buddha**, like the other Buddhas, reached Awakening. SN.iii.9.

Sigāla. See **Sigālovādasutta**.

Sigālaka 01. Son of **Sigālakapitā** (*q.v.*).

Sigālaka 02. Son of **Sigālakamātā** (*q.v.*).

Sigālaka 03. See **Siṅgālaka**.

Sigālakapitā Thera (**Siṅgālakapitā Thera**). He was a householder of **Sāvatthī** and had a son called **Sigālaka**. Later he entered the Saṅgha, and the Buddha asked him to meditate on the idea of a skeleton. He lived in the **Bhesakalāvana** in **Suṁsumāragiri**, and there a woodland sprite once encouraged him with a verse (Thag.vs.18). Thus, urged to strive, he developed insight and became an *Arahant*.

Ninety-four *kappas* ago he had given a *tāla*-fruit to the **Pacceka Buddha Sataraṁsī**. In the time of **Kassapa Buddha** he was a monk and developed meditation on the idea of a skeleton. Thag-a.i.70f.

Sigālakamātā Therī. She belonged to a *seṭṭhi*'s family in **Rājagaha** and, after marriage, had a son called **Sigālaka**. She heard the Buddha preach and entered the Saṅgha. She was full of faith, and, when she went to hear the Buddha preach, would gaze at his beauty of personality. The Buddha, realizing her nature, preached so that her faith might reach its culmination, and, in due course, she became an *Arahant*. Later she was declared chief of nuns who had attained release by faith (*saddhādhimuttānaṁ*).

In the time of **Padumuttara Buddha** she belonged to a minister's family, and

once went with her father to hear the Buddha preach. Full of faith, she entered the Saṅgha, and, hearing a nun declared foremost of those who had faith, she wished for similar eminence (AN.i.25; AN-a.i.206f).

According to the **Apadāna** (Ap.ii.603f), she was the mother of **Sigāla** (**Sigālaka**), to whom the Buddha preached the *Sutta* regarding the worship of the directions (evidently the **Sigālovādasutta**). She heard the sermon and became a *Sotāpanna*.

Sigālakasutta 01. An old jackal, afflicted by mange, finds no pleasure in lonely places, or in the woods, or in the open air. Wherever he goes he falls into misfortune and disaster. Even so is a monk whose heart is possessed by gains, favours, or flattery. SN.ii.230.

Sigālakasutta 02. Some old jackals, afflicted with mange, can go wherever they like. There are some **Sākyan** monks who cannot get even so much release. SN.ii.127; the Commentary (SN-a.ii.169) says that the *Sutta* was preached in reference to **Devadatta**.

Sigālakasutta 03. Some **Sākyan** monks have not as much gratitude as a jackal (SN.ii.272). The Commentary adds (SN-a.ii.170) that the *Sutta* was preached in reference to **Devadatta**, and the story was about a jackal who was released by a peasant from a snake who had coiled round it. The snake attacked the peasant, and the jackal brought the peasant his axe in its mouth, enabling the man to kill the snake.

Sigālajātaka 01. (Ja 113). The people of **Benares** once held a sacrifice to the **Yakkhas**, placing meat and liquor in their courtyards. A jackal, who entered the city through a sewer, regaled himself with food and drink and then went to sleep in some bushes in the city. He did not awake till morning, and then, looking for a way of escape, met a Brahmin. Promising to show him a spot where lay hidden two hundred pieces of gold, he persuaded the Brahmin to carry him out of the city in his waist cloth. Arrived at the cemetery, he asked the Brahmin to spread his robe and dig under a tree. While the Brahmin dug, the jackal fouled the robe and ran away. The Bodhisatta, then a tree sprite, advised the Brahmin to wash

his robe and cease being a fool.

The story was told in reference to **Devadatta**, who is identified with the jackal. Ja.i.424-26.

Sigālajātaka 02. (Ja 142). Once, during a festival in **Benares**, some rogues were drinking and eating till late at night, and when the meat was finished, one of them offered to go to the charnel field and kill a jackal for food. Taking a club, he lay down as though dead. The Bodhisatta, then king of the jackals, came there with his flock, but in order to make sure that it was a corpse, he pulled at the club. The man tightened his grip, and the Bodhisatta mocked at his silliness. The man then threw the club at the jackals, but they escaped.

The story was told in reference to **Devadatta**, who is identified with the rogue. Ja.i.489f.

Sigālajātaka 03. (Ja 148). The Bodhisatta was once born as a jackal, and, coming across the dead body of an elephant, ate into it from behind and lived inside it. When the body dried-up, he became a prisoner and made frenzied efforts to escape. Then a storm broke, moistening the hide and allowing him to emerge through the head, but not without losing all his hair as he crawled through. He thereupon resolved to renounce greediness.

The story was told in reference to five hundred companions, rich men of **Sāvatthī**, who joined the Saṅgha. One night the Buddha perceived that they were filled with thoughts of lust. He therefore sent **Ānanda** to summon all the monks in the monastery, and told this tale to illustrate the evil effects of desire. The five hundred monks became *Arahants*. Ja.i.601f.

Sigālajātaka 04. (Ja 152). The Bodhisatta was once a lion with six brothers and one sister. When the lions were away after food, a jackal who had fallen in love with the lioness told her of his love. She was greatly insulted, and resolved to tell her brothers and then die. The jackal slunk away and hid in a cave. One by one the lions came in, and when their sister told them of the insult, they tried to reach the jackal by leaping upwards, but perished in the attempt. At last came the Bodhisatta; being wise, he roared the lion's roar three times and the jackal

died. He then consoled his sister.

The story was told to a barber in **Vesālī** who served the king's household. His son used to go with him to the palace, and, having fallen in love with a **Licchavī** girl, died of a broken heart because he could not have her. The barber, who was a pious follower of the Buddha, visited the Buddha some time after and told him of what had happened.

The jackal was the barber's son, the lioness the **Licchavī** girl, and the six young lions the **Chabbaggiyā**. Ja.ii.5ff.

Sigālavagga. The tenth section of the *Dukanipāta* of the **Jātaka Commentary** Ja.ii.242-70.

Sigālovādasutta, **Siṅgālovādasutta**. **Sigāla** (**Siṅgāla**), a young householder of **Rājagaha**, was in the habit of rising early, bathing, and, with wet hair and garments, worshipping the several quarters of the earth and sky. The Buddha saw him once and asked him the reason for this. **Sigāla**'s reply was that his dead father had asked him to do so. The Buddha then taught him that, in his religion, too, there was worship of the six quarters, but that these quarters were different. Urged by **Sigāla** to explain, the Buddha taught him the six vices in conduct, the four motives for such evil action, the six channels for dissipating wealth, and the different kinds of friends. He then taught him the six quarters to be honoured by performing the duties owing to them – parents are the east, teachers the south, wife and children the west, friends and companions the north, servants and workpeople the nadir, religious teachers and Brahmins the zenith. Details are then given of the duties owing to these and of their counter-duties.

The *Sutta* is an exposition of the whole domestic and social duty of a layman, according to the Buddhist point of view, and, as such, it is famous under the name of *Gihivinaya* (DN.iii.180-93).

Sigālaka became the Buddha's follower. According to the **Apadāna** (Ap.ii.604), it was this **Sigālaka**'s mother who was known as **Sigālakamātā** (*q.v.*).

Siggava 01. A king of long ago, who was destroyed by the gods because be insulted holy ascetics. He was a former birth of **Upāli Thera**. Thag a.i.368.

Siggava 02. A minister's son of **Pāṭaliputta**, who lived in three palaces in great luxury. When he was eighteen, he visited, with his friend **Candavajjī**, **Soṇaka Thera** at the **Kukkuṭārāma** and entered the Saṅgha with five hundred companions. During seven years, **Siggava** visited for alms the house in which **Moggaliputtatissa** (*q.v.*) was born, without so much as receiving a word of welcome, but, in the end, he converted and ordained him, teaching him the *Tipiṭaka* (Mhv.v.99,120-51; Dpv.iv.40, 57, 89; Vin-a.i.32, 235; Dhs-a.32). **Siggava**'s father was **Sirivaḍḍha**. Mhv ṭ. 215.

Siṅgatthala. A village in Ceylon, given by **Kittisirirājasīha** for the **Majjhavelavihāra**. Cv.c.230.

Siṅgāravimāna. A four-storeyed building, painted with various pictures, in the **Dīpuyyāna**. Cv.lxxiii.122.

Siṅgāla. One of the four leading merchants of **Pupphavatī** (**Benares**) in the time of **Ekarāja**. Ja.vi.135.

Sitā. Daughter of King **Dasaratha** and sister of **Rāmapaṇḍita** and **Lakkhaṇa**. See the **Dasarathajātaka** (Ja 461). She is identified with **Rāhulamātā**. Ja.iv.130; her devotion to **Rāma** is sometimes referred to e.g., Ja.vi.557.

Sitthagāma. A village which **Sena IV**. converted into a *pariveṇa*, evidently for his retirement (Cv.liv.6). Later, a monk, named **Dhammamitta**, lived there and wrote a Commentary on the **Abhidhamma**. Cv.liv.35.

Siddhattha 01. **Siddhattha Buddha**. The sixteenth of the twenty-four Buddhas. He was born in the **Viriya** pleasance in the city of **Vebhāra**, his father being the *Khattiya* **Udena** and his mother **Suphassā**. At the time of his birth all enterprises succeeded, hence his name. He lived as a householder for ten thousand years in three palaces – **Kokā**, **Suppala** and **Kokanuda** (**Paduma**) –

his wife being **Sumanā** (**Somanassā**) and his son **Anupama**. He left home in a golden palanquin, practised austerities for ten months, had milk-rice given to him by a Brahmin maiden, **Sunettā** of **Asadisa**, and grass for his seat by a *Yavapāla*, **Varuṇa**. His *bodhi* was a *kaṇikāra*, and his first sermon was preached at **Gayā**. The Bodhisatta was an ascetic named **Maṅgala**, of **Surasena**. **Samphala** and **Sumitta** were his chief disciples among monks, and **Sīvalā** and **Sarāmā** among nuns, while **Revata** was his attendant. Chief among his laypatrons were **Suppiya** and **Samudda** and **Rammā** and **Surammā**. His body was sixty cubits high. He lived for one hundred thousand years, and died in the **Anomārāma** in the city of **Anoma**. His *Thūpa* was four leagues in height. Bv.xvii.; Bv-a.185ff.; Ja.i.49.

Siddhattha 02. The personal name of **Gotama Buddha**. Ja.i.56, 58, etc.; iv. 50, 328; vi. 479; Dhp a.iii.195; Dpv.iii.197; xix.18; Mhv.ii. 24, 25. In the *Mahā Vastu* he is called Sarvārthasiddha.

Siddhattha 03. An eminent monk in the time of **Duṭṭhagāmaṇī**. Foreseeing dangers lying ahead, he prevented the king from marking out a very large site for the **Mahā Thūpa** (Mhv.xxix.52). He was evidently at the head of the monks present at the Foundation Ceremony of the **Mahā Thūpa**. See Mhv ṭ. 522, 524.

Siddhattha 04. A son of King **Kassapa IV**. He was appointed governor of the **Malaya** district and came to be called *Malayarājā*. He died young, however, and **Kassapa** built a hall for the monks in his name and instituted an offering of alms. Cv.lii.68f.

Siddhattha 05. A monk of the **Uposathārāma**, to whom King **Kittisirirājasīha** gave over the **Rajatavihāra**. The monk had it repaired and had many additions made to it. Cv.c.238ff.

Siddhattha 06. One of the palaces which will be occupied by **Metteyya Buddha** in his last lay life. Anāg., p. 46.

Siddhattha 07. A monk of Ceylon of the thirteenth century; he was a pupil of **Buddhappiya** and wrote the **Sāraṭṭhasaṅgaha**. PLC. 228f.

Siddhatthikā. One of the seven heterodox sects which branched off in the second century after the Buddha's death (Mhv.v.12; Dpv.v.54). They belonged to the **Andhakas** (*q.v.*) and held the same views. Kv.104; Introd.xx.

Sinipura, **Sinisura**, *v.l.* **Nipura**. A son of the third **Okkāka**, his mother being **Hatthā**. He was an ancestor of the **Sākiyans**. DN a.i.258; Snp a.352; Mhv.ii.12; Dpv.iii.41.

Sineru. A mountain, forming the center of the world. It is submerged in the sea to a depth of eighty-four thousand *yojanas* and rises above the surface to the same height. It is surrounded by seven mountain ranges – **Yugandhara**, **Īsadhara**, **Karavīka**, **Sudassana**, **Nemindhara**, **Vinataka** and **Assakaṇṇa** (Snp-a.ii.443; Vin-a.i.119; Vsm.206; cp. Mvu.ii.300; Divy.217; it is eighty thousand leagues broad, AN.iv.100).

On the top of **Sineru** is **Tāvatiṁsa** (Snp a.ii.485f), while at its foot is the *Asurabhavana* of ten thousand leagues; in the middle are the four **Mahā Dīpā** with their two thousand smaller *dīpā* (the *Asurabhavana* was not originally there, but sprang up by the power of the **Asuras** when they were thrown down from **Tāvatiṁsa**, Dhp a.i.272; see, e.g., Snp a.i.201).

Sineru is often used in similes, its chief characteristic being its unshakeability (*suṭṭhuṭhapita*) (e.g., Snp. vs.683). It is also called **Meru** or **Sumeru** (e.g., Cv.xlii.2), **Hemameru** (e.g., Cv.xxxii.79) and **Mahā Neru** (MN.i.338; also **Neru**, Ja.iii.247).

Each **Cakkavāḷa** has its own **Sineru** (AN.i.227; v.59), and a time comes when even **Sineru** is destroyed (SN.iii.149).

When the Buddha went to **Tāvatiṁsa**, he covered the distance there from the earth in three strides he set his right foot down on the top of **Yugandhara** and his left on **Sineru**, the next step brought him to **Tāvatiṁsa**, the whole distance so covered being sixty-eight hundred thousand leagues. Dhp-a.iii.216.

Sinerusutta. The *dukkha* destroyed by the Noble Disciple (*Arahant*) compared with what is yet left to him until his death, is like seven grains of sand on the top of **Sineru**. SN.v.457f.

Sindhaka. A servant of **Aṅkura**. Pv.ii.9 (vs. 39, 40); Pv-a.127.

Sindhavasandana. A king of twenty-seven *kappas* ago, a previous birth of **Khomadāyaka Thera**. Ap.i.81.

Sindhavā. See **Sindhu**.

Sindhu. A river in India; one of the most important of those that flow from the **Himālaya** (Mil.p.114).

The best horses were born in the country around its banks (AN-a.ii.756; MN a.i.248), hence their name Sindhava (Ja.v.260 (22); cf.ii.290). **Serī** was king of both **Sindhu** (*Sindhavaraṭṭha*) and **Sodhika** (? **Sovīra**) (SN a.i.90).

Mention is made (Vv-a.332) of merchants from **Aṅga** and **Magadha** going to Sindhu **Sovīra** and passing through great wildernesses on the way. The *Sindhavā* are mentioned in the **Apadāna** (Ap.ii.359) in a list of tribes.

The *Sindhunadī* is the modern Indus.

Isidāsī was once born as a goat in *Sindhavārañña*. Thīg.vs.438.

Sindhūravāna. A place in Ceylon, between **Hatthiselapura** and **Gaṅgāsiripura**, on the way to **Sumanakūṭa**. There **Vijayabāhu IV**. built the **Vanaggāmapāsāda** *vihāra* and the **Abhayarājapariveṇa**. Cv.lxxxviii.50.

Sippatthala. A village in **Rohaṇa**, near **Kājaragāma**, mentioned in the account of the campaigns of **Vijayabāhu I**. Cv.lvii.70; lviii.7.

Sibbi. See **Sivi**.

Simbali. A **Niraya**. Ja.v.275.

Simbalivana, **Simbalidaha**. The abode of **Garuḍas**. Ja.i.202; Dhp a.i.279; MN-a.ii.638.

Siyāmahantakuddāla. A village near **Anurādhapura** and close to **Tissavāpi**, mentioned in the account of the campaigns of **Gajabāhu**. Cv.lxx.149, 154, 161.

Siri 01. One of the palaces of **Anomadassī Buddha** in his last lay life. Bv.viii.18.

Siri 02. One of the palaces of **Sujāta Buddha** in his last lay life. Bv.xiii.21.

Siri 03. One of the patrons of **Tissa Buddha**. Bv.xviii.23.

Sirika. The name of the elephant which **Sunanda** (**Upāli** in this life) was riding when he insulted the **Pacceka Buddha Devala** by driving the elephant at him. Thag-a.i.368.

Sirikaṇha. Another name for **Asita**. Snp a.ii.487; cf. Snp. vs. 689 (**Kaṇhasiri**).

Sirikālakaṇṇijātaka 01. (Ja 192). Another name for the **Sirikālakaṇṇipañha** (*q.v.*).

Sirikālakaṇṇijātaka 02. (Ja 382). The Bodhisatta was once a merchant of **Benares**, and, because his household observed the rules of piety, he came to be called **Suciparivāra** ("pure household"). He kept an unused couch and bed for anyone who might come to his house who was purer than himself. One day **Kāḷakaṇṇī**, daughter of **Virūpakka** and **Sirī**, **Dhataraṭṭha**'s daughter, went to bathe in **Anotatta**, and a quarrel arose as to which should bathe first. As neither the **Four Regent Gods** nor **Sakka** were willing to decide, they referred the two goddesses to **Suciparivāra**. **Kāḷakaṇṇī** first appeared before him in blue raiment and jewels, and, on being asked what were her qualities, she told him, and was asked to vanish from his sight. Then came **Sirī**, diffusing yellow radiance, and the Bodhisatta, discovering her identity and her virtues, welcomed her and offered her his unused couch. Thus was the dispute settled. The bed used by **Sirī** came to be called *Sirisaya*, hence the origin of *Sirisayana*.

Sirī is identified with **Uppalavaṇṇā**. Ja.iii. 257-64.

Sirikālakaṇṇipañha. The name given to that section of the **Mahā Ummaggajātaka** which deals with the coming of **Vedeha** to win **Udumbarā**, when she was deserted by **Piṅguttara**. It also tells of how **Mahosadha** once rescued her from the king's wrath (Ja.vi.349). This was also evidently called a **Jātaka** by the same name, e.g., at Ja.ii.115.

Sirikuḍḍa, **Sirikūṭa**. Evidently another name for **Mahā Nāma**, king of Ceylon, who was **Buddhaghosa**'s patron. **Buddhaghosa** says, in the colophon to several of his works (e.g., Dhp-a.iv.235), that he composed them in the monastery erected for him by the monarch **Sirikuḍḍa** (**Sirikūṭa**).

Sirigutta 01. Maternal uncle of **Sirimitta Thera** (Thag-a.i.488). He was a *Sotāpanna* and a friend of **Garahadinna** (DhS.i.434f). For his story see **Garahadinna**.

Sirigutta 02. The name of **Eḷāra**'s second horse. Mhv ṭ.441.

Sirighanānanda, **Sirighanānandapariveṇa**. A *pariveṇa* in **Viddumagāma**, built by **Parakkamabāhu IV**. Cv.xc.98.

Sirighara. A place in the **Nandārāma** where, at the foot of a *sirīsa*-tree, **Dīpaṅkara Buddha** defeated the *titthiyā*. Bv.ii.212.

Sirijātaka (Ja 284). The Bodhisatta was once an ascetic and had, as patron, an elephant trainer. A stick-gatherer, sleeping at night in a temple, heard two cocks, roosting on a tree near by, abusing each other. In the course of the quarrel one cock boasted that whoever ate his flesh would be king; his exterior, commander-in-chief or chief queen; his bones, royal treasurer or king's chaplain. The man killed the cock and his wife cooked it; then, taking it with them, they went to the river to bathe. They left the meat and the rice on the bank, but, as they bathed, a breeze blew the pot holding the food into the river. It floated down stream, where it was picked up by the elephant trainer. The Bodhisatta saw all this with his divine eye and visited the trainer at meal time. There he was offered the meat and divided it, giving the flesh to the trainer, the

exterior to his wife, and keeping the bones for himself. Three days later the city was besieged by enemies. The king asked the trainer to don royal robes and mount the elephant, while he himself fought in the ranks. There he was killed by an arrow, and the trainer, having won the battle, was made king, his wife being queen, and the ascetic his chaplain.

The story was told in reference to a Brahmin who tried to steal **Anāthapiṇḍika**'s good fortune (*siri*). He perceived that this lay in a white cock, for which he begged. **Anāthapiṇḍika** gave it to him, but the good fortune left the cock and settled in a jewel. He asked for that also and was given it. But the good fortune went into a club. The club was also asked for, and **Anāthapiṇḍika** giving it, asked the Brahmin to take it and be gone. But the good fortune now settled on **Anāthapiṇḍika**'s wife. The Brahmin then owned defeat, and confessed his intentions to **Anāthapiṇḍika**, who told the story to the Buddha. Ja.ii.409ff.; cf. **Khadiraṅgārajātaka** (Ja 40).

Sirideva. A minister of **Duṭṭhagāmaṇī**, who, with **Visākha**, was in charge of the arrangements for the Foundation Ceremony of the **Mahā Thūpa**. Mhv ṭ. 517.

Siridevinaga. A mountain in the **Dakkhiṇadesa** of Ceylon. It was near **Buddhagāma**, and is mentioned in the account of the early campaigns of **Parakkamabāhu I**. Cv.lxvi.19.

Siridhara. A king of twenty-seven *kappas* ago, a previous birth of **Rahosaññaka** (**Sunāga**) Thera. Ap.i.167; Thag a.i.182.

Sirinanda. A palace of **Kassapa Buddha**, before his renunciation. Bv.xxv.35.

Sirinandana 01. A pleasaunce in **Upakārī**, where **Sumedha Buddha** preached to a large concourse. Bv-a.166.

Sirinandana 02. A treasurer and his residence. His daughter gave a meal of milk-rice to **Sujāta Buddha**. Bv a.168.

Sirinandā. Wife of **Sujāta Buddha**, in his last lay life. Bv.xiii.22.

Sirināga 01. **Sirināga I**. King of Ceylon (249-68 CE.). He was the brother of **Kuñcanāga**'s queen and was his commander-in-chief. He rebelled against the king and defeated him; he then reigned in **Anurādhapura**. He erected a parasol over the **Mahā Thūpa**, rebuilt the **Lohapāsāda**, and restored the steps leading to the Bodhi-tree. His son was **Vohārikatissa**. Mhv.xxxvi.21ff.; Dpv.xxii.34f.

Sirināga 02. **Sirināga II**. King of Ceylon (300-302 CE.). He was the son of **Tissa** (**Vohārikatissa**) and brother of **Abhayanāga**. He restored the wall round the Bodhi-tree and built the *Haṁsavaṭṭa* of the Bodhi-tree temple. His son was **Vijayakumāra**. Mhv.xxxvi.54f.; Dpv.xxii.46f.

Sirināga 03. A Brahmin. Wishing to become king of Ceylon, he sought to obtain the treasures from the *cetiya* in **Dakkhiṇa Mahā Vihāra**. But **Bahula**, who knew the secret passage, refused to help him and was put to death. **Sirināga** pillaged the *Madhupiṭṭhiyacetiya*, and, with its wealth, became king of **Anurādhapura**. Later he fell ill of gastric disease and was reborn in hell. Ras.ii.7f.

Sirinivāsa. Another name for **Mahā Nāma**, king of Ceylon. PLC. 84, 96.

Siripāsāda. A building erected by **Māṇavamma** in the **Sirisaṅghabodhi** *vihāra*. Cv.xlvii.64.

Siripiṭṭhika. A village in Ceylon, mentioned in the account of the wars of **Aggabodhi III**. Cv.xliv.88.

Sirimaṅgala 01. *v.l.* **Sirisumaṅgala**. A Burmese monk of the fourteenth century, author of several commentaries on **Buddhaghosa**'s works (Bode, 27).

Sirimaṅgala 02. A monk of Laos of the sixteenth century; he wrote the **Maṅgaladīpanī** and a *ṭīkā* on the **Saṅkhyāpakāsaka**. Bode, 47.

Sirimaṇḍa Thera. He belonged to a Brahmin family of **Suṁsumāragiri** and entered the Saṅgha, after hearing the Buddha preach in **Bhesakalāvana**. One fast day, while seated where the *Pātimokkha* was being recited, he pondered on the advantages to be gained by the confession of faults, and uttered eagerly, "How utterly pure is the teaching of the Buddha." Thus expanding insight he attained *Arahant*-ship. Later, reviewing his life, he admonished his colleagues. Thag.vss.447-52; Thag-a.i.462f.

Sirimaṇḍagalla. One of the villages given by **Vijayabāhu I**. to the **Lābhavāsīs**. Cv.lx.68.

Sirimandajātaka (Ja 500). Evidently another name for the **Sirimandapañha**. Ja.iv.412.

Sirimandapañha. A section of the **Mahā Ummaggajātaka** (Ja 546), containing a discussion between **Senaka** and **Mahosadha** in the presence of **Vedeha** on the merits of wealth and wisdom (Ja.vi.356-63). This section evidently also formed a separate **Jātaka**, e.g., Ja.iv.412.

Sirimā 01. **Sirimā Thera**. He was born in the family of a householder of **Sāvatthī** and was called **Sirimā** on account of the unfailing success of his family. His younger brother was **Sirivaḍḍha**. They were both present when the Buddha accepted **Jetavana**, and, struck by his majesty, they entered the Saṅgha. **Sirivaḍḍha**, though possessed of no special attainments, received great honour from the laity and recluses, but **Sirimā** was little honoured. Nevertheless, exercising calm and insight, he soon won *Arahant*-ship. Ordinary monks and novices continued to disparage him, and the Thera had to blame them for their faulty judgment. **Sirivaḍḍha**, inspired by this, himself became an *Arahant*.

In the time of **Padumuttara Buddha**, before the Buddha's appearance in the world, **Sirimā** was an ascetic, named **Devala**, with a large following, and, having learnt the power of the Buddha through a study of the science of prognostication, he built a sand *Thūpa*, to which he paid homage in the name of past Buddhas. The Buddha was born in the world, his birth being accompanied by various omens. The ascetic showed these to his pupils, and, having made them

eager to see the Buddha, died, and was reborn in the *Brahma* world. Later, he appeared before them, inspiring them to greater exertions (Thag.vss. 159-60; Thag-a.i.279f).

He is evidently identical with **Puḷinuppādaka** Thera of the **Apadāna**. Ap.ii.426.

Sirimā 02. Mother of **Sumana Buddha**. Her husband was **Sudatta**. Bv.v.21; Ja.i.34.

Sirimā 03. Mother of **Phussa Buddha** and wife of **Jayasena**. Bv.xix.14; Ja.i.41.

Sirimā 04. A lay woman, one of the chief patrons of **Revata Buddha**. Bv.vi.23.

Sirimā 05. Wife of **Anomadassī Buddha** before his renunciation. Bv.viii.19.

Sirimā 06. One of the chief lay women supporters of **Sumedha Buddha**. Bv.xii.25.

Sirimā 07. One of the chief lay women supporters of **Dīpaṅkara Buddha**. Bv.ii.215.

Sirimā 08. One of the chief lay women supporters of **Vipassī Buddha**. Bv.xx.30.

Sirimā 09. One of the chief lay women supporters of **Vessabhū Buddha**. Bv.xxii.25.

Sirimā 10. One of the palaces occupied by **Vipassī Buddha** in his last lay life. Bv.xx.24.

Sirimā 11. One of the palaces occupied by **Maṅgala Buddha** in his last lay life. Bv-a.116.

Sirimā 12. A courtesan of **Rājagaha** and younger sister of **Jīvaka**. She was once employed by **Uttarā** (**Nandamātā**) to take her place with her husband (**Sumana**) while **Uttarā** herself went away in order to indulge in acts of piety. During this time **Sirimā** tried to injure **Uttarā**, on account of a misunderstanding, but on realizing her error, she begged forgiveness both of **Uttarā**, and, at the latter's suggestion, of the Buddha (the details of this incident are given *s.v.* **Uttarā Nandamātā**). At the conclusion of a sermon preached by the Buddha in **Uttarā**'s house, **Sirimā** became a *Sotāpanna*. From that day onwards she gave alms daily to eight monks in her house.

A monk in a monastery, three leagues away, having heard of the excellence of **Sirimā**'s alms and of her extraordinary beauty from a visiting monk, decided to go and see her. Having obtained a ticket for alms, he went to her house, but **Sirimā** was ill, and her attendants looked after the monks. When the meal had been served she was brought into the dining hall to pay her respects to the monks. The lustful monk at once fell in love with her and was unable to eat. That same day **Sirimā** died. The Buddha gave instructions that her body should not be burnt, but laid in the charnel ground, protected from birds and beasts. When putrefaction had set in, the king proclaimed that all citizens, on penalty of a fine, should gaze on **Sirimā**'s body. The Buddha, too, went with the monks, the lustful monk accompanying them. The Buddha made the king proclaim, with beating of the drum, that anyone who would pay a thousand could have **Sirimā**'s body. There was no response. The price was gradually lowered to one eighth of a penny. Yet no one came forward, even when the body was offered for nothing. The Buddha addressed the monks, pointing out how even those who would have paid one thousand to spend a single night with **Sirimā** would not now take her as a gift. Such was the passing nature of beauty. The lustful monk became a *Sotāpanna* (Dhp a.iii.104f.; Vv-a.74ff).

Buddhaghosa says (Snp a.i.244f, 253f) that **Sirimā** was **Sālavatī**'s daughter, and succeeded to her mother's position as courtezan. After death, **Sirimā** was born in the **Yāma** world as the wife of **Suyāma**. When the Buddha was speaking to the monks at her cremation, she visited the spot with five hundred chariots. **Janapadakaḷyānī Nandā**, who at that time was also a nun, was present, and when the Buddha preached the **Kāyavicchandanikasutta** (*q.v.*) she became an

Arahant, while **Sirimā** became an *Anāgāmī*.

The **Vimānavatthu** (pp.78f., 86) gives the same story, adding that **Vaṅgīsa** was also present at the preaching of the sermon, and, having obtained the Buddha's permission, questioned **Sirimā** and made her reveal her identity. Here **Sirimā** is said to have been born in the **Nimmānaratī**-world, and no mention is made of her becoming an *Anāgāmī*; while the lustful monk is said to have become an *Arahant*. **Sirimā** is mentioned in a list of eminent *upāsikās* (AN.iv.347; AN a.ii.791). Eighty-four thousand persons realized the truth after listening to the Buddha's preaching at the cremation of **Sirimā**. Mil.350.

Sirimāvimānavatthu. The story of **Sirimā**'s death and subsequent events. Vv.i.16; Vv-a.67ff.

Sirimitta Thera. He belonged to a rich landowner's family of **Rājagaha** and was the nephew of **Sirigutta**. He saw the Buddha subdue the elephant, **Dhanapāla**, and, much impressed, entered the Saṅgha, becoming an *Arahant* in due course. One day, rising from his seat to recite the *Pātimokkha*, he took a painted fan and, reseating himself, he spoke eight verses in admonition of the monks and by way of confessing his *aññā* (cf. **Khujjuttarā**, Dhp a.i.209). Thag.vss.502-9; Thag-a.i.488f.

Sirimeghavaṇṇa. King of Ceylon (362-409 CE). He was the son of **Mahā Sena**. He restored the monastic buildings destroyed by **Mahā Sena** and held a festival in the **Ambatthala** *cetiya* in honour of **Mahinda**, of whom he made a life-size image of gold. He erected the **Sotthiyākaravihāra** and built a stone terrace round the **Tissavasabha** *bodhi*. The Buddha's Tooth Relic was brought to Ceylon in the ninth year of the king's reign, and the king placed it in the *Dhammacakkapāsāda*. He held a great festival in honour of the Relic, and decreed that similar festivals should be held yearly in the **Abhayuttaravihāra**. He is said to have built eighteen *vihāras*. He was succeeded by **Jeṭṭhatissa**. Cv.xxxvii.53ff.

Siriyavala. A district in South India. Cv.lxxvi.170, etc.

Siriyālagāma. A village near **Siridevipabbata**, mentioned in the account of the early campaigns of **Parakkamabāhu I**. Cv.lxvi.20, 69.

Sirivaḍḍha 01. The name of **Mahā Moggallāna** (*q.v.*) in the time of **Anomadassī Buddha**. Thag a.ii.90; see also Bv.viii.24.

Sirivaḍḍha 02. Chief lay supporter of **Sikhī Buddha**. Bv.xxi.22; Ja.i.94.

Sirivaḍḍha 03. An **Ājīvaka**, who gave grass for his seat to **Sumedha Buddha**. Bv-a.164.

Sirivaḍḍha 04. A *Yavapāla* who gave grass for his seat to **Dhammadassī Buddha**. Bv a.182.

Sirivaḍḍha 05. An ascetic who gave grass for his seat to **Phussa Buddha**. He was originally a rich man and had left the world. The Buddha preached to him and his followers. Bv-a. 192,193.

Sirivaḍḍha 06. A palace occupied by **Anomadassī Buddha** in his last lay life. Bv a.141; Bv.viii.18 calls it **Vaḍḍha**.

Sirivaḍḍha 07. A palace occupied by **Sumedha Buddha** in his last lay life. Bv.xii.19.

Sirivaḍḍha 08. A palace that will be occupied by **Metteyya Buddha** before his renunciation. Anāg.p.46.

Sirivaḍḍha 09. **Sirivaḍḍha Thera**. The brother of **Sirimā** Thera. For his story see **Sirimā** 1.

Sirivaḍḍha 10. **Sirivaḍḍha Thera**. His father was a rich man of **Rājagaha** and he was present when the Buddha visited **Bimbisāra**. Impressed by the Buddha's majesty, **Sirivaḍḍha** joined the Saṅgha and lived in a forest near **Vebhāra** and **Paṇḍava** meditating. A great storm arose one day, and the Thera, cooled by the rain, was able to concentrate his mind and win *Arahant*-ship (Thag.vs.41, Thag-a.i.107f).

He is probably identical with **Kiṅkhanikapupphiya** Thera of the **Apadāna** (Ap.i.204). In the past he offered a *kiṅkhani*-flower to **Vipassī Buddha**. Seventy-seven *kappas* ago he was a king, named **Bhīmaratha**.

Sirivaḍḍha 11. A *seṭṭhi* of **Mithilā**, father of **Mahosadha**. He is identified with **Suddhodana**. Ja.vi. 331, 478.

Sirivaḍḍha 12. A minister of **Pasenadi**, who once sent a message through him to **Ānanda**. MN.ii.112.

Sirivaḍḍha 13. A householder of **Rājagaha**. When he was ill he sent word to **Ānanda** asking him to visit him. **Ānanda**, went and preached to him on the four *satipaṭṭhāna*s. **Sirivaḍḍha** became an *Anāgāmī*. SN.v.176f.

Sirivaḍḍha 14. Father of **Siggava Thera** (*q.v.*). Mhv ṭ. 215.

Sirivaḍḍha 15. The name by which **Soṇa Koḷivisa** (*q.v.*) was known in the time of **Padumuttara Buddha**. AN-a.i.130.

Sirivaḍḍhaka. The name of the architect of the **Mahā Thūpa**. Mhv ṭ. 535.

Sirivaḍḍhana. See Seṅkhaṇḍasela.

Sirivaḍḍhanapura. A city built by **Parakkamabāhu II**. It was half a *yojana* from **Jambuddoṇi**. Cv.lxxxv.1; Cv.Trs.ii.159, n.1.

Sirivaḍḍhanā. A girl of **Sucitta** *nigama*, who gave milk-rice to **Vessabhū Buddha**. Bv a.205.

Sirivaḍḍhapāsāda 01. One of the chief buildings of the **Upāsikāvihāra**; it was later called *Ariṭṭhathapitaghara*. Mhv ṭ. 408, 409.

Sirivaḍḍhapāsāda 02. A building, evidently in **Rohaṇa**, repaired by **Dappula**, son of **Saṅghasivā**. Cv.xlv.56.

Sirivaḍḍhamānavāpi. A tank in the **Dakkhiṇadesa** of Ceylon, built by the *Yuvarāja* of **Aggabodhi I**. Cv.xlii.8.

Sirivaḍḍhasutta. Records the visit of **Ānanda** to **Sirivaḍḍha** of **Rājagaha**. See 13. **Sirivaḍḍha**.

Sirivaḍḍhā. A *seṭṭhi*'s daughter who gave milk-rice to **Phussa Buddha**. Bv-a.192.

Sirivallabha 01. Nephew of **Vijayabāhu I**. He was the son of the king's sister **Mittā** and the **Paṇḍu** king. He married **Sugalā** and became governor of **Aṭṭhasahassa**, with his capital in **Uddhanadvāra**, a village built by himself. He had two children – **Māṇābharaṇa** and **Līlāvatī**. Later he fought against **Gajabāhu**. Cv.lix. 42, 45; lxi. 24; lxii. 2; lxiii. 20, 31, 32; lxiv. 18, 19.

Sirivallabha 02. Son of **Māṇābharaṇa** (2). He was captured by the forces of **Parakkamabāhu I**., but escaped and later fought with that king. Cv.lxxii. 291, 299.

Sirivallabha 03. A **Damiḷa** chieftain, ally of **Kulasekhara**. Cv.lxxvii.6.

Sirivijayarājasīha. King of Ceylon (1739-47 CE.). He was **Narindasīhā**'s brother-in-law and succeeded him. His wives came from **Madhurā** and he reigned in **Sirivaḍḍhanapura**. He had great regard for **Saraṇaṅkara** *Sāmaṇera* (*q.v.*), and invited him to write a commentary on the **Catubhāṇavāra**. He held a great festival in honour of the Tooth Relic, erected images in **Alokalena**, and with the help of the **Olandā** (Dutch), he sent an embassy to Siam (*Sāminda*) to fetch monks from **Ayojjhā**, but died before they arrived. Cv.xcviii.2ff.

Sirivijayasundarārāma. A monastery in **Jambuddoṇi**, erected by **Vijayabāhu III**. **Parakkamabāhu II**. built round it a wall with gate towers. Cv.lxxxv.90f.

Sirivivāda. See the **Sujātajātaka** (Ja 306).

Sirivīraparakkamanarindasīha. King of Ceylon (1707-39 CE.). He was the son of **Vimaladhammasūriya II**. He held great festivals in **Mahiyaṅgaṇa**, **Sumanakūṭa** and **Anurādhapura**, and built a suburb called **Kuṇḍasālā**, where he lived.

The temple of the Tooth Relic, built by his father, he adorned with paintings of thirty-two Jātakas. He showed great honour to **Saraṇaṅkara** *Sāmaṇera* and gave him a golden casket studded with seven hundred jewels. At his request, **Saraṇaṅkara** wrote the **Sāraṭṭhasaṅgaha** and Commentaries on the **Mahā Bodhivaṁsa** and the **Bhesajjamañjūsā**. Cv.xcix.23ff.

Sirisaṅghabodhi 01. See **Saṅghabodhi**.

Sirisaṅghabodhi 02. The surname of **Aggabodhi III**., (Cv.xliv.83) of **Aggabodhi IV**., (Cv.xlvi.1) and **Vijayabāhu I**. (Cv.lix.10).

Sirisaṅghabodhivihāra 01. A monastery, built by **Meghavaṇṇābhaya**, to the south of **Issarasamaṇavihāra** and on the spot where **Saṅghabodhi**'s (*q.v.*) body was cremated. Mhv ṭ. 671.

Sirisaṅghabodhivihāra 02. A *pariveṇa* built by **Aggabodhi I**. (Cv.xlii.11). **Māṇavamma** built the **Siripāsāda** there. Cv.xlvii.64.

Sirisaddhammavilāsa. A Burmese author of the fourteenth century. He wrote a *ṭīkā* on **Kaccāyana**'s grammar called **Saddhammanāsinī**. Bode, 26.

Sirī 01. The goddess of Luck; she was the daughter of **Dhataraṭṭha** (Ja.iii.257). For a story about her see the **Sirikālakaṇṇijātaka** (Ja 382). She is identified with **Uppalavaṇṇā** (Ja.iii.264).

Sirī 02. One of the four daughters of **Sakka** (Ja.v.392). See the **Sudhābhojanajātaka** (Ja 535).

Sirī 03. See the **Sirijātaka** (Ja 284). There **Siri** is personified as Luck. See also DN a.i.97; Mil.191; cf. **Lakkhī**.

Sirīsamālaka. A sacred spot in **Anurādhapura**, where **Kakusandha Buddha** preached during his visit to Ceylon (Mhv.xv.84). It was to the south of the **Nāgamalāka** (Mhv.xv.118) and to the north of the Bodhi-tree, near the **Silāsobbhakaṇḍaka** *cetiya* (Mhv ṭ. 351). King **Thūlatthana** built a *Thūpa* on the spot (Mhv ṭ. 355).

Sirīsavatthu. A city of the **Yakkhas** in Ceylon (*Tambapaṇṇidīpa*) (see the **Valāhassajātaka** (Ja 196); cf. Mhv.vii.32). According to the **Mahā Vaṁsaṭīkā** (Mhv ṭ. 259), at the time of **Vijaya**'s arrival in Ceylon, the chief **Yakkha** of the city was **Mahā Kāḷasena**. **Jutindhara** was the name of another **Yakkha** who lived there. Mhv ṭ. 289.

Silākāla. A **Lambakaṇṇa**, son of **Dāṭhāpabhuti**. He fled to **Jambudīpa**, through fear of **Kassapa I**., and became a monk in the **Bodhimaṇḍa** *vihāra*. There, because of a mango which he presented to the community, he came to be known as *Ambasāmaṇera*, Mango Novice.

In the time of **Moggallāna I**., he brought the Buddha's Hair Relic to Ceylon and was greatly honoured by the king. **Silākāla** returned to the lay life, and **Moggallāna** appointed him sword-bearer to the relic – hence his name, **Asiggāhakasilākāla**.

He married the king's sister and also the daughter of **Upatissa III**. He then returned to the **Malaya** district, where he rebelled against **Upatissa**. He defeated the king's son, **Kassapa**, who committed suicide, and when **Upatissa** died of grief, **Silākāla** became king under the name of **Ambasāmaṇerasilākāla**, ruling for thirteen years (524-37 CE.).

He had three sons: **Moggallāna**, **Dāṭhāpabhuti** and **Upatissa**. Cv.xxxix. 44, 55; xli.10ff.

Silācetiya. A *Thūpa* in **Anurādhapura**, probably near the **Thūpārāma** (AN-a.i.385). The spot was sanctified by the Buddha sitting there in meditation. Mhv.i.82.

Silātissabodhi. Son of **Dāṭhānāma** and brother of King **Dhātusena**. Cv.xxxviii.15.

Silādāṭha. See **Silāmeghavaṇṇa**.

Silāpaṭṭapokkharaṇī. A lotus pond in **Benares**, in which the **Pacceka Buddha Mahā Paduma** was born in a lotus. Snp a.i.80.

Silāpassayapariveṇa. A building in the **Tissārāma**. It was there that the *Sāmaṇera* died who, in this life, became **Duṭṭhagāmaṇī**. Mhv.xxii.28.

Silāmayamuninda. See **Silāsambuddha**.

Silāmegha 01. A nunnery (Mhv ṭ.117; Cv.xlviii.139), restored by the queen of **Udaya I**. Cv.xlix.25.

Silāmegha 02. A surname of **Aggabodhi VI**. (Cv.xlviii. 42, 76, 90) and of **Sena I**. (Cv.l.43).

Silāmegha 03. A **Damiḷa** chief, also called **Silāmeghara**; he was an ally of **Kulasekhara**. Cv.lxxvi. 98, 238, etc.

Silāmeghapabbata. A building erected by **Kassapa V**. in the **Abhayagirivihāra**. Cv.lii.58; see Cv.Trs.i.168, n.1.

Silāmeghavaṇṇa. King of Ceylon. He was the son of the *senāpati* of **Moggallāna III**. and held the office of sword-bearer. He rebelled against the king and killed him at **Sīhagiri**. Then he killed **Dalla Moggallāna** and became king of **Anurādhapura**, reigning for nine years (617-626 CE.).

Urged by a monk, named **Bodhi**, he proclaimed a regulation act against the undisciplined monks of **Abhayagiri**; but these monks murdered **Bodhi** and were severely punished by the king. Later he quarrelled with the **Theravāda** monks and retired to **Dakkhiṇadesa**, where he died (Cv.xliv. 43, 53ff). **Aggibodhi III**. and **Kassapa II**. were his sons. He was also evidently known as **Silādāṭha**. See Cv.xlv.51; also Cv.Trs.94, n.1.

Silāyupasutta. **Sāriputta** tells the monks that when a monk is wholly freed, objects, sounds, scents, etc., that come within the range of his senses, cannot

overwhelm his mind. It is like a stone column ten cubits long, one half of it buried in the ground, which cannot be shaken by the wind.

The *Sutta* was preached as the result of a conversation between **Sāriputta** and **Candikāputta** regarding the teachings of **Devadatta**. AN.iv.402f.

Silārāma. A park in **Candavatī**, where **Sujāta Buddha** died. Bv.xiii.36; Bv-a.171.

Silāvatī. A village of the **Sākiyans**. Once, when the Buddha was there with a large number of monks, **Māra** tempted them in the guise of a *jaṭaṇḍuva*-Brahmin (SN.i.117).

The village was the birthplace of **Bandhura Thera** (Thag-a.i.208). A story is also told of the temptation by **Māra** of **Samiddhi** when he was with the Buddha. SN.i.118, but in Thag a.i.117, the incident is located in **Tapodārāma**.

Silāsambuddha. A famous stone image in **Anurādhapura**, evidently held in great reverence. It was originally in the **Abhayuttaravihāra**, and **Buddhadāsa** placed a **Nāga**-gem as one of its eyes (Cv.xxxvii.123); but this was lost, and then **Dhātusena** had a pair of costly eyes made (Cv.xxxviii.62).

It was referred to under various names: *Silāsatthā*, *Silāmayamuninda*, *Kāḷaselasatthā*, etc. **Sena II**. found the temple containing the image in ruins and had it repaired (Cv.li.77), while his queen **Saṅghā** placed on the image a dark blue diadem (Cv.li.87).

Silāsobbhakaṇḍaka. A village in which **Vaṭṭagāmaṇī** lived for some time during the usurpation of his throne by the **Damiḷas** (Mhv.xxxiii.51). The village was to the south of **Vessagiri** *vihāra* and near **Pabbatavihāra**. Mhv ṭ.616.

Silāsobbhakaṇḍakacetiya. A *Thūpa* to the north of the **Mahā Thūpa**, built by **Vaṭṭagāmaṇī** (Mhv.xxxiii.88). The *Sirīsamālaka* lay between it and the *Nāgamālaka*. Mhv ṭ.355.

Siluttavatthu. The story of a blind rat snake (*silutta*), near **Devarakkhitalena**, who heard the **Satipaṭṭhānasutta** being recited by

Talaṅgapabbatavāsī **Mahā Dhammadinna Thera**. The snake was killed by a *godhā*, iguana, and was born as **Tissāmacca**, minister of **Duṭṭhagāmaṇī**. Sad.SN.88f; Ras.ii.131f.

Silesaloma. A **Yakkha**. See the **Pañcāvudhajātaka** (Ja 55). He is identified with **Aṅgulimāla**. Ja.i.275.

Siva 01. The name of a god (Cv.xciii. 9, 10). A *Devaputta*, named **Siva**, is mentioned in the **Saṁyutta** (SN.i.56) as visiting the Buddha and speaking several verses on the benefit of consorting only with the good. It is interesting that **Buddhaghosa** makes no particular comment on the name in this context. In the **Samantapāsādikā**, however, he refers to the worship of the **Sīvaliṅga**. Vin-a.iii.626; cf. Ud-a.351, where mention is made of *Khaṇḍadevasivādiparicaraṇaṁ*.

Siva 02. See **Sivi**.

Siva 03. A palace guard, paramour of **Anulā**. He reigned for fourteen months, at the end of which time he was killed in favour of **Vaṭuka**. Mhv.xxxiv.18.

Siva 04. One of the eleven children of **Paṇḍuvāsudeva** and **Kaccāna**. Dpv.x.3.

Siva 05. One of the ten sons of **Muṭasiva** (Dpv.xi.7; xvii.76). He reigned for ten years and established the *Nagaraṅgaṇavihāra*. Dpv.xviii.45.

Sivasutta. Describes the visit of **Siva** *Devaputta* to the Buddha. SN.i.56.

Sivi 01. A king of **Ariṭṭhapura**, father of the Bodhisatta (Ja.iv.401). See the **Sivijātaka** (Ja 499).

Sivi 02. A king of **Jetuttara** city, father of **Sañjaya**. Ja.vi.480.

Sivi 03. King of **Dvāravatī**. He was the son of **Vāsudeva** and a *Caṇḍāla* woman named **Jambāvati**. Ja.vi.421.

Sivi 04. The Bodhisatta. See the **Sivijātaka** (Ja 499).

Sivi 05. See **Siviraṭṭha**.

Sivijātaka (Ja 499). The Bodhisatta was once born as **Sivi**, king of **Ariṭṭhapura**, his father bearing the same name as himself. He ruled well, and daily gave alms to the amount of six hundred thousand. One day the desire came to him to give part of his body to any who might ask for it. **Sakka** read his thoughts, and, appearing before him as a blind Brahmin, asked for his eyes. The king agreed to give them, and sent for his surgeon **Sivaka**. Amid the protests and lamentations of his family and his subjects, **Sivi** had his eyes removed and given to the Brahmin. It is said that the surgeon did his work in several stages, giving **Sivi** chances of withdrawing his offer. When the sockets healed **Sivi** wished to become an ascetic, and went into the park with one attendant. **Sakka**'s throne grew hot, and appearing before **Sivi**, he offered him a boon. The king wished to die, but **Sakka** insisted on his choosing something else. He then asked that his sight might be restored. **Sakka** suggested an Act of Truth (*saccakiriyā*), as not even **Sakka** could restore lost sight. The eyes reappeared, but they were neither natural eyes nor divine, but eyes called "Truth, Absolute and Perfect." **Sivi** collected all his subjects, and, resting on a throne in a pavilion, taught them the value of gifts.

The story was related in reference to **Pasenadi**'s **Asadisadāna**. On the seventh day of the almsgiving the king gave all kinds of requisites and asked the Buddha to preach a thanksgiving sermon, but the Buddha left without doing so. The next day, on being questioned by the king, he explained his reasons for this (for details see **Asadisadāna**). The king, greatly pleased with the Buddha's explanation, gave him an outer robe of *Siveyyaka*-cloth worth one thousand. When the monks started commenting on how tireless the king was in giving, the Buddha related to them the old story, in which **Ānanda** is identified with **Sivaka**, the physician, and **Anuruddha** with **Sakka** (Ja.iv.401-12; of. Cp-a.52f).

The *Sivirājacariyā* is included in the **Cariyāpiṭaka** (Cp.i.8; the story is also given with variant details in the *Avadānaśataka* i.183-6). It forms the topic of one of the dilemmas of the **Milindapañha**. Mil.p.119f.

Siviputta. See **Siviraṭṭha**.

Siviraṭṭha. The country of the **Sivi** people, referred to several times in the Jātakas. In the **Sivi** (Ja 499), **Ummadantī** (Ja 527) and **Mahā Ummagga** (Ja 546) Jātakas (Ja.iv.401; v.210; vi.419), **Ariṭṭhapura** is given as the capital, while in the **Vessantarajātaka** (Ja 547, Ja.vi.480), **Jetuttara** is the capital.

In the last named Jātaka (e.g., p.511), **Vessantara** is sometimes spoken of as king of *Siviraṭṭha* and his children as *Siviputtā* (p.563). The family name of the kings of this country seems to have been **Sivi** (see Ja.vi.251, where **Sivi** is explained by *porāṇakarājā*).

The country was evidently famous for its cloth, which was called **Siveyyaka** (Vin.i.278). **Pajjota** gave a pair of robes of this material to **Jīvaka**, as a present for his cure. These robes **Jīvaka** gave to the Buddha (Vin.i.280).

Siṁsapāvana 01. A grove in **Āḷavi**, where the Buddha stayed in the **Gomagga** and was visited by **Hatthaka** of **Āḷavi**. AN.i.136.

Siṁsapāvana 02. A grove in **Kosambī**, where the Buddha once stayed. See **Siṁsapasutta**. SN.v.437.

Siṁsapāvana 03. A grove to the north of **Setavyā**, where **Kumāra Kassapa** once stayed. **Gotama Buddha** also once stayed there during a journey (Dhp a.i.59). It was the scene of the preaching of the **Pāyāsisutta**. DN.ii.316.

Siṁsapāvanavagga. The fourth chapter of the **Saccasaṁyutta**. SN.v.437ff.

Siṁsapāsutta. The Buddha, while staying in **Siṁsapāvana** in **Kosambī**, takes up a handful of leaves and tells the monks that the things he has discovered and not revealed, compared to those he has revealed, are as the handful of leaves to the leaves in the forest. What he has not revealed does not conduce to tranquillity, *Nibbāna*. He has revealed suffering, its cause, cessation, and the way thereto; this does conduce to *Nibbāna*. SN.v.437.

Sihāsanavījaniya Thera. An *Arahant*. He is evidently identical with **Jambuka** (*q.v.*). Ap.i.403.

Sīka. A general of **Gajabāhu**. Cv.lxx.113.

Sīkaviyala. A place near **Pulatthipura**, mentioned in the account of the wars of **Gajabāhu**. Cv.lxx.231.

Sītalaggāmalena. A cave temple in Ceylon restored by **Vijayabāhu I**. Cv.lx.59.

Sītavana. A grove near **Rājagaha** where **Anāthapiṇḍika** first met **Gotama Buddha**. In the grove was a cemetery described as *bhayabherava* (Thag-a.i.47; cf. Divy.264, 268), and, when **Anāthapiṇḍika** approached it, he was filled with fear and trembling. But he was reassured by a friendly **Yakkha**, **Sīvaka** (Vin.ii.155f.; when the Buddha was staying there, **Māra** asked him to die; DN.ii.116).

In the **Sītavana** was the **Sappasoṇḍikapabbhāra** (SN.i.210f; Vin.ii.76; iv.159), where **Upasena** was killed by a snake bite (SN.iv.40) and **Soṇa Koḷivisa** tried, without success, to practise asceticism (AN.iii.374). **Sambhūta Thera** so loved the **Sītavana** that he came to be called "*Sītavaniya*." There were five hundred "walks" (*caṅkamanāni*) in **Sītavana**. AN a.ii.679.

In **Asoka**'s day his brother **Tissakumāra** (**Ekavihāriya**), is also mentioned as delighting in the solitude of **Sītavana** (Thag.vs.540; or does this **Sītavana** not refer to any particular place?).

Sītavaniya. See **Sambhūta**.

Sītavalāhakā. A class of **Devas**. When they wish to regale their bodies, the weather becomes cool (SN.iii.256). They live in the **Cātummahārājika** world. MNid-a.108.

Sītasutta. Cool weather is produced by the **Sītavalāhakā Devas** wishing to regale their bodies. SN.iii.256.

Sītāluka Brahmadatta. King of **Benares**. He left the world and lived in the forest, but there he lacked food and drinks and was troubled by heat and cold and insects. He wished to go elsewhere, but mastered the desire and, after living

there for seven years, became a **Pacceka Buddha**. His verse is included in the **Khaggavisāṇasutta**. Snp.vs.52; Snp a.i.101.

Sītāvaka. A town in Ceylon, the capital of King **Rājasīha I**. Cv.xciii.5; see Cv.Trs.ii.224, n.1.

Sītāharaṇa. The story of **Sītā**'s rape is referred to in the Commentaries as *niratthakakathā* (DN a.i.76) or *pāpakaṁ sutaṁ* (MNid.A.148; Vibh a.490).

Sītivagga. The ninth chapter of the *Chakkanipāta* of the **Aṅguttaranikāya**. AN.iii.435-40.

Sītisutta. Six things which prevent a monk from realizing the "cool" (*Nibbāna*). AN.iii.435.

Sīdantarasamudda. The sea between every two ranges round **Sineru**; **Nāgas** live in this sea. Ja.vi.125.

Sīdarī. A **Pacceka Buddha**. MN.iii.70.

Sīdā 01. A large river flowing from *Uttarahimavā*; its specific gravity is so slight that nothing can float on it. It flows through the **Kañcanapabbata** and many thousands of ascetics live on its banks. Ja.vi.100, 101.

Sīdā 02. An ocean, probably identical with **Sīdantara**. It is the abode of **Nāgas**. Ja.vi.125.

Sīdā 03. A canal flowing eastwards from the **Aciravatī** (Cv.lxxix.53) (the channel of the **Mahā Vālukanadī**).

Sīdupabbatagāma. A village in **Rohaṇa**, where **Mahinda V**. lived for some time. Cv.lv.8.

Sīmatālatthalī. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.101.

Sīmanadī. Probably the name of a river which formed one of the boundaries of the **Vijayabāhupariveṇa**. On its banks was **Sālaggāma**. Cv.xc.92.

Sīmālaṅkārasaṅgaha. A work on boundaries and sites for religious ceremonies written by **Vācissara** of Ceylon (Gv.62; Svd.1213). **Chapaṭa** wrote a Commentary on it. (Bode, 18; Svd.1247; Gv.64.

Sīlakūṭa. The summit of the **Missakapabbata** in **Ambatthala**. It was there that **Mahinda** alighted on his arrival in Ceylon (Mhv.xiii.20). In the time of **Kakusandha Buddha**, it was called **Devakūṭa**; in the time of **Koṇāgamana**, **Sumanakūṭa**; in the time of **Kassapa**, **Subhakūṭa**. Dpv.xvii.14.

Sīlakkhandhavagga. The first division of the **Dīghanikāya**, containing *Suttas* 1-13. DN.i.2-253.

Sīlakhaṇḍa. A section of the **Bhūridattajātaka** (Ja 543). Ja.vi.184.

Sīlava 01. The Bodhisatta, born as king of **Benares**; see the **Mahā Sīlavajātaka** (Ja 51).

Sīlava 02. The Bodhisatta, born as an elephant. See the **Sīlavanāgajātaka** (Ja 72).

Sīlava 03. Son of **Maṅgala Buddha**, in his last lay life. **Sīvala**. Bv a.i.124.

Sīlavagga. The second chapter of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.142-72.

Sīlavati 01. The chief queen of **Okkāka**, king of **Mahā Sammata**, and mother of **Kusa**. See the **Kusajātaka** (Ja 531).

Sīlavatī 02. The city in which **Sikhī Buddha** died, in the **Dussārāma** (**Assārāma**). Bv a.204.

Sīlavanāgajātaka (Ja 72). The Bodhisatta was once an elephant in the **Himālaya**, head of a herd of eighty thousand. His name was **Sīlava**. One day he

saw a forester of **Benares** who had lost his way, and, feeling compassion for him, took him to his own dwelling, fed him with all kinds of fruit, and then, taking him to the edge of the forest, set him on his way to **Benares**. The wretched man noted all the landmarks, and, on reaching the city, entered into an agreement with ivory workers to supply them with **Sīlava**'s tusks. He then returned to the forest and begged **Sīlava** for a part of his tusks, pleading poverty and lack of livelihood. **Sīlava** allowed the ends of his tusks to be sawn off. The man returned again and again, until, at last, **Sīlava** allowed him to dig out the stumps as well. As the man was on his way back to **Benares**, the earth opened and swallowed him up into the fires of hell. A tree sprite, who had witnessed all this, spoke a stanza illustrating the evils of ingratitude.

The story was related in reference to **Devadatta**'s wickedness; he is identified with the forester and **Sāriputta** with the tree sprite (Ja.i.319-22; the story is referred to in the **Milindapañha**, p.202).

The birth as **Sīlava** is mentioned among those in which the Bodhisatta practised *sīlapāramitā* to perfection, e.g., MN a.ii.617.

Sīlavaṁsa 01. A monk of Ava, of the fifteenth century. He wrote the **Buddhālaṅkāra**, a poetical version of the **Sumedhakathā**, a poem on his native city, therein called **Pabbatabbhantara**. He also wrote an *atthayojanā* on the **Nettippakaraṇa** in Burmese, and the **Pārāyaṇavatthu**. Bode, 43.

Sīlavaṁsa 02. A monk of Ceylon, author of the *Kaccāyanadhātumañjūsa*. PLC.237.

Sīlavā Thera. He was the son of **Bimbisāra** (Thag.vss.608-19). His brother, **Ajātasattu**, wished to kill him, but failed, owing to Sīlavā's destiny. The Buddha, discerning all this, sent **Moggallāna** to fetch Sīlavā. The prince, seeing the Elder, descended from his elephant and did obeisance to the Buddha. The Buddha preached to him, and he entered the Saṅgha, becoming an *Arahant*. He lived in **Kosala**. **Ajātasattu** sent men to kill him; but Sīlavā taught them and converted them, and they, too, entered the Saṅgha. Thag a.i.536f.

Sīlavāsutta. The inhabitants of a village or suburb in which good hermits dwell for their support earn much merit in deed, word and thought. AN.i.151.

Sīlavīmaṁsajātaka 01. (Ja 330). The Bodhisatta was once chaplain of the king of **Benares**, later becoming an ascetic. One day he saw a hawk, attacked by other birds, drop a piece of meat he had stolen. On another day he saw a slave girl, **Piṅgalā**, waiting for her lover until late into the night, and, when he did not come, she fell asleep. On a third occasion he saw a hermit meditating. Drawing a moral from these incidents, he lived the hermit life and was reborn in the *Brahma* world.

The story was told in reference to a Brahmin who was ever proving his virtue. Ja.iii.100-102.

Sīlavīmaṁsajātaka 02. (Ja 362). The Bodhisatta was chaplain to the king of **Benares**. He was both learned and good; but wishing to test which quality brought him greater honour, he started stealing money from the treasurer. On the third occasion he was arrested and led before the king. He then explained his behaviour to the king, and, having discovered that virtue was the more highly esteemed, he became an ascetic with the king's leave.

The story was told in reference to a Brahmin of **Sāvatthī** who carried out the same test. Ja.iii.193-5.

Sīlavīmaṁsanajātaka 01. (Ja 86). The Bodhisatta was chaplain to the king of **Benares** and wished to test the respective powers of virtue and learning (as given above in the **Sīlavīmaṁsajātaka** (Ja 330). When being led before the king, he saw snake-charmers exhibiting their snake and warned them lest it should bite them. "He is not like you," they replied, "for he is good." The king ordered the chaplain to be executed; but, on hearing of his intentions, he allowed him to become an ascetic.

The story was related in reference to a learned and pious Brahmin, in the service of the king of **Kosala**, who carried out a similar test. Then he joined the Saṅgha and became an *Arahant*. Ja.i.369-71.

Sīlavīmaṁsanajātaka 02. (Ja 290). Very similar to No. 1 above.

Sīlavīmaṁsanajātaka 03. (Ja 305). The Bodhisatta was once a Brahmin, head of five hundred students under one teacher. The teacher, wishing to test them, told them that he wished to give his daughter in marriage, and asked them to steal things for her ornaments and clothes without letting anyone know. They all did this except the Bodhisatta, who brought nothing. When asked the reason for this behaviour, he said: "You accept nothing unless brought in secrecy; but in wrong-doing there is no secrecy." The teacher then explained his intention, and, very pleased with the Bodhisatta, gave him his daughter in marriage. The names of six pupils who stole were: *Dujjacca*, *Ajacca*, *Nanda*, *Sukhavacchana*, *Vajjha* and *Addhuvasīla*.

The story was related, late at night, to a company of monks who went about discussing the pleasures of the senses. The Buddha asked **Ānanda** to collect them and preached to them. At the end of the sermon they became *Sotāpannas*. **Sāriputta** is identified with the teacher. Ja.iii.18-20.

Sīlasutta 01. The Buddha exhorts the monks to live perfect in virtue; then will they be ardent, scrupulous and resolute. AN.ii.14.

Sīlasutta 02. On four persons, as regards their completeness in virtue, concentration and wisdom. AN.ii.136.

Sīlasutta 03. On four persons, as regards their respect for virtue, concentration and wisdom. AN.ii.136.

Sīlasutta 04. A monk who is virtuous, learned, has a pleasant and smooth speech, is able to develop the four *jhānas* at will, and has attained the destruction of the *āsavas* – such a one has achieved his goal. AN.iii.113.

Sīlasutta 05. A monk who has achieved virtue, concentration, insight, emancipation and the vision of emancipation such a one is worthy of offerings and homage. AN.iii.134.

Sīlasutta 06. A man, wanting in morals, loses wealth through neglect; evil rumour spreads about him; he has no confidence in gatherings; he is muddled in thought; and goes, after death, to a place of ill. AN.iii.252.

Sīlasutta 07. **Sāriputta** tells **Mahā Koṭṭhita**, in answer to a question, that the virtuous monk should methodically ponder on the five *upādānakkhandhā*. SN.iii.167.

Sīlasutta 08. Even as the dawn is the forerunner of the sun, so is virtue the forerunner of the Noble Eightfold Path. SN.v.30.

Sīlasutta 09. The benefits which come through monks being possessed of virtue, concentration, insight, release – release by knowledge and insight. SN.v.67f.

Sīlasutta 10. **Ānanda** tells **Bhadda**, in the **Kukkuṭārāma** in **Pāṭaliputta**, that the virtuous habits, spoken of by the Buddha, are those which come by cultivation of the four *satipaṭṭhāna*s. SN.v.171.

Sīlānisaṁsajātaka (Ja 190). Once a pious disciple of **Kassapa Buddha** went to sea with a barber who had been placed in his charge. The ship was wrecked, and together they swam by means of a plank to a desert island. There the barber killed some birds and ate them; but the lay disciple refused a share and meditated on the Three Jewels. The **Nāga** king of the island, moved by this, turned his body into a ship, and, with the Spirit of the Sea as helmsman, offered to take the lay disciple to **Jambudīpa**. The barber also wished to go, but his plea was refused because he was not holy. Thereupon the lay disciple made over to him the merits of his own virtues, and the barber was taken on board. Both were conveyed to **Jambudīpa**, where wealth was provided for them.

The story was related to a holy believer who, coming one day to **Jetavana**, found there none of the ferry boats which crossed the **Aciravatī**; not wishing to return, he started to walk across the river, his mind full of thoughts of the Buddha. In the middle he lost his train of thought, and was about to sink when he again put forth effort and crossed over. The Buddha, hearing of this, told him

this story, and at its conclusion the man became a *Sakadāgāmī*. The **Nāga** king was **Sāriputta** and the Sea spirit was the Bodhisatta. Ja.ii.111-113.

Sīluccaya. Fifteen thousand *kappas* ago there were eight kings of this name, previous births of **Sīhāsanadāyaka** Thera. Ap.i.189.

Sīva 01. **Sīva Thera**. A monk of Ceylon, an eminent teacher of the Vinaya. Vin.v.3.

Sīva 02. See **Mahā Sīva**, **Cūḷa Sīva**, **Tanasīva**, **Bhayasīva**, etc.

Sīva 03. King of Ceylon (522 CE.). He was the maternal uncle of **Kumāradhātusena**, whom he killed in order to seize the throne. He reigned only twenty-five days, and was killed by **Upatisssa**. Cv.xli.1-5.

Sīva 04. A village near **Giritimbilatissapabbata**. Ras.ii.42.

Sīvaka 01. A **Yakkha** who helped **Anāthapiṇḍika** to find the Buddha at **Sītavana** (Vin.ii.155f; SN.i.211). He is mentioned among the chief **Yakkhas** to be invoked by followers of the Buddha in time of need (DN.iii.205).

Sīvaka 02. See **Moliya Sīvaka**.

Sīvaka 03. The physician of King **Sivi**. See the **Sivijātaka** (Ja 499). He is identified with **Ānanda**. Ja.iv.412.

Sīvaka 04. **Sīvaka Thera**. The nephew of **Vanavaccha**. When **Vanavaccha**'s sister heard that he had left the world and was living in the forest, she sent her son **Sīvaka** to be ordained under the Elder and to wait upon him. He lived in the forest with his uncle, and one day, while on his way to the village, fell very ill. The Elder, on finding that he did not return, went in search of him, and, finding him ill, tended him; but as dawn drew near, he suggested that they should both return to the forest as he had never before stayed in the village since joining the Saṅgha. **Sīvaka** agreed, and entered the forest leaning on his uncle's arm. There **Sīvaka** won *Arahant*-ship.

Thirty-one *kappas* ago he had seen **Vessabhū Buddha** in the forest and offered him a *kāsumārika*-fruit (Thag.vs.14; Thag a.i.60f). He is probably identical with **Kāsumāraphaladāyaka** of the **Apadāna**. Ap.ii.445.

Sīvaka 05. **Sīvaka Thera**. He belonged to a Brahmin family of **Rājagaha**, and, when he had acquired a good education, became a *Paribbājaka*. Then he heard the Buddha preach, entered the Saṅgha, and became an *Arahant*.

Ninety-one *kappas* ago he had given **Vipassī Buddha** a bowl of boiled rice (*kummāsa*) (Thag.vss.183-4; Thag a.i.307f). He is evidently identical with **Kummāsadāyaka** of the **Apadāna**. Ap.ii.415.

Sīvakasutta. Gives an account of the visit of **Moliya Sīvaka** (*q.v.*) to the Buddha. SN.iv.230.

Sīvala. Son of **Maṅgala Buddha** in his last lay life. Bv.iv.20.

Sīvalā 01. **Sīvalī**. An *Aggasāvikā* of **Siddhattha Buddha**. Bv.xvii.19; Ja.i.40.

Sīvalā 02. **Sīvalī**. An *Aggasāvikā* of **Maṅgala Buddha**. Bv.iv.24; Ja.i.34.

Sīvalā 03. One of the chief women patrons of **Koṇāgamana Buddha**. Bv.xxiv.24.

Sīvalā 04. A daughter of **Matusīva**. Dpv.xi.7.

Sīvalā 05. An eminent Therī, teacher of the Vinaya in Ceylon. Dpv.xviii.27.

Sīvalā 06. An eminent Therī of **Jambudīpa** who, with **Mahāruhā**, came to Ceylon at the head of twenty thousand nuns at the invitation of King **Abhaya** and taught the *Tipiṭaka* in **Anurādhapura**. Dpv.xviii.31f.

Sīvalā 07. See **Sīvalī**.

Sīvalī 01. Daughter of **Polajanaka**. See the **Mahā Janakajātaka** (Ja 539). She is identified with **Rāhulamātā**. Ja.vi.68.

Sīvalī 02. **Sīvalī Thera**. He was the son of **Suppavāsā**, daughter of the king of **Koḷiya**. For seven years and seven days he lay in her womb, and for seven days she was in labour and was unable to bring forth the child. She said to her husband: "Before I die I will make a gift," and sent a gift by him to the Buddha. He accepted the gift and pronounced blessing on her. She was immediately delivered of a son. When her husband returned, she asked him to show hospitality to the Buddha and his monks for seven days.

From the time of his birth, **Sīvalī** could do anything. **Sāriputta** talked with him on the day of his birth and ordained him with **Suppavāsā**'s permission. **Sīvalī** became a *Sotāpanna* in the Tonsure hall when his first lock of hair was cut, and a *Sakadāgāmī* with the second. Some say that after his ordination he left home on the same day and lived in a secluded hut, meditating on the delays in his birth, and thus, winning insight, attained *Arahant*-ship.

In **Padumuttara Buddha**'s time he made the resolve to be pre-eminent among recipients of gifts, like **Sudassana**, disciple of **Padumuttara**. To this end he gave alms for seven days to the Buddha and his monks.

In the time of **Vipassī Buddha** he was a householder near **Bandhumatī**. The people gave alms to the Buddha and the Saṅgha in competition with the king, and when they were in need of honey, curds and sugar, **Sīvalī** gave enough of these for sixty-eight thousand monks.

In the time of **Atthadassī Buddha** he was a king, named **Varuṇa**, and when the Buddha died, he made great offerings to the Bodhi-tree, dying under it later. Then he was born in the **Nimmānaratī** world.

Thirty-four times he was king of men, under the name of **Subāhu** (Thag.vs.60; Thag a.i.135). According to the **Apadāna** account his father in his last birth was the **Licchavī Mahāli** (Ap.ii.492f).

The **Asātarūpajātaka** (Ja 100) gives the reason for the delay in **Sīvalī**'s birth. Cf.Ap.ii.494, vs.29f. The story of **Sīvalī** is given also at Ud.ii.8; AN a.i.130f.; Dhp a.iv.192f.; ii.196; Ja.i.408f. The **Udāna** is very similar to the **Dhammapada Commentary** (iv.192f.). Both **Udāna** and **Jātaka** say that a lay supporter of **Moggallāna** postponed his entertainment of the Buddha (who requested him to do so) to enable the Buddha to accept **Suppavāsā**'s invitation after the birth of the child. Other accounts omit this. **Udāna** says nothing about **Sīvalī**'s

retirement from the world. The **Dhammapada Commentary** account of this differs from the others.

Sīvalī was declared by the Buddha (AN.i.24) pre-eminent among recipients of gifts. It is said (Thag-a.i.138; Ap.ii.495; AN-a.i.139) that when the Buddha visited **Khadiravaniya Revata**, he took **Sīvalī** with him because the road was difficult and provisions scarce. **Sīvalī** went to the **Himālaya** with five hundred others, to test his good luck. The gods provided them with everything. On **Gandhamādana** a *Deva*, named **Nāgadatta**, entertained them for seven days on milk-rice.

Sīvalī 03. Daughter of **Āmaṇḍagāmaṇī** and sister of **Cūḷābhaya**. She reigned in Ceylon for four months (in 93 CE.); she was then dethroned by **Iḷanāga**. Her surname was **Revatī**. Mhv.xxxv.14; Dpv.xxi.40f.

Sīvalī 04. **Sīvalī Thera**. An eminent monk present at the Foundation Ceremony of the **Mahā Thūpa**. Dpv.xix.8.

Sīvalī 05. See **Sīhasīvalī**.

Sīvalī 06. One of the founders of the *Sīhalasaṅgha* in Burma (Sās.,**p**.65). He later founded a sect of his own (Sās.,p.67).

Sīvalīputtāru. A stronghold in South India. Cv.lxxvii.41.

Sīveyyaka. See **Siviraṭṭha**.

Sīsupacālā Therī. One of the sisters of **Sāriputta**. **Māra** once tempted her with thoughts of the pleasures of the **Kāmaloka** (sensuous world), but she sent him away discomfited (Thīg.vss.190-203; Thīg a.168f.; SN.i.133f).

Her story resembles that of **Cālā**. She had a son of the same name as herself. Thag-a.i.110.

Sīsupācālasutta. The story of **Māra**'s temptation of **Sīsupacālā**. SN.i.133f.

Sīha 01. A **Licchavī** general of **Vesālī**. He was a follower of the **Nigaṇṭhas**. When **Gotama Buddha** visited **Vesālī**, **Sīha**, having heard reports of his greatness, wished to see him, but **Nigaṇṭha Nātaputta** dissuaded him, saying that **Gotama** denied the result of actions and was not worth a visit. But in the end **Sīha**, accompanied by five hundred chariots, went to the Buddha. Having discovered in conversation with the Buddha that he was falsely accused of preaching wrong doctrines, **Sīha** declared himself the Buddha's follower. The Buddha accepted his adherence on condition that he would continue to give alms to any **Nigaṇṭhas** who sought them at his house. This generosity made **Sīha** honour the Buddha even more highly, and he invited him and the monks to a meal on the next day. Meat formed one of the dishes, and the **Nigaṇṭhas** went about **Vesālī** crying that Sīha had killed a large ox to provide meat for the Buddha and his monks and that the food had been accepted. This was the occasion for the formulation of the rule that no monk should eat flesh where he has reason to believe that the animal had been specially killed for him (Vin.i.233f.; AN.iv.179f.; see also the **Telovādajātaka** (Ja 246).

Sīha was, at one time, one of the most famous patrons of the **Nigaṇṭhas**, the others being **Upāli** *gahapati* of **Nālandā**, and **Vappa**, the **Sākiyan** of **Kapilavatthu** (AN-a.ii.751).

The **Aṅguttaranikāya** (AN.iii.38f; iv.79f) contains two discussions, in more or less identical terms, in which Sīha asks the Buddha if it is possible to show the visible results of giving. The Buddha, by means of a counter question, elicits from Sīha that the giver has his reward in this world itself, and in the end Sīha acknowledges that he has experienced the benefits which the Buddha set forth. Sīha had a niece, **Sīhā**.

Sīha 02. **Sīha Thera**. He was born in the family of a *rājā* in the **Malla** country and visited the Buddha. The Buddha preached to him a sermon suitable to his temperament, and he entered the Saṅgha. He lived in the forest in meditation, but his thoughts were distracted. The Buddha, seeing this, went through the air and spoke to him alone, asking him to persevere. Thus incited, he strove hard and attained *Arahant*-ship.

He was once a *Kinnara* on the banks of the **Candabhāgā**, and seeing

Atthadassī Buddha journeying through the air, he stood still, gazing at him with clasped hands. The Buddha alighted and sat under a tree, where the *Kinnara* offered him flowers and sandalwood.

Sīha was three times king, under the name of **Rohiṇī** (Thag a.i.179). He is probably identical with **Candanapūjaka** of the **Apadāna**. Ap.i.165.

Sīha 03. A novice who entered the Saṅgha at the age of seven and was a great favourite among the monks for his charm. He was much liked by **Gotama Buddha**. He was a student under **Nāgita**, and was with him when the Buddha once stayed in **Vesālī**. Seeing a great number of people coming to visit the Buddha, he informed **Nāgita** of this, and, with his permission, went to tell the Buddha. This led to the preaching of the **Mahālisutta** (DN.i.151).

Buddhaghosa adds (DN a.i.310) that **Nāgita** was fat and lazy and that most of his work was done by **Sīha**, who was his sister's son.

Sīha 04. *v.l.* **Makhilā**. Son of **Sobhita Buddha**, in his last lay life. Bv.vii.18.

Sīha 05. The constant attendant (*upaṭṭhāka*) of **Metteyya Buddha**. Anāg. p.50, vs.97.

Sīhakoṭṭhukajātaka (Ja 188). The Bodhisatta was once a lion and had a cub by a she-jackal. The cub was like his sire in appearance, but like his dam in voice. One day, after rain, when the lions were gambolling and roaring together, the cub thought to roar too, and yelped like a jackal. Thereupon all the lions at once fell silent. When the Bodhisatta was told of this by another cub he advised the jackal cub to keep quiet.

The story was related in reference to **Kokālika**'s attempt to preach, **Kokālika** is identified with the jackal voiced cub and **Rāhula** with his brother. Ja.ii.108f.

Sīhagiri, **Sīhapabbata**, **Sīhācala**. A rocky fortress in the **Malaya** district of Ceylon, now Sīgiri, about thirty-eight miles south-east of **Anurādhapura** (Cv.Trs.i.42, n.1). Perhaps the rock itself resembled the form of a recumbent lion, especially the forepart of his body.

When **Kassapa I**. had slain his father, he took refuge there, clearing the land about the rock, surrounding it with a wall, and building a staircase to it in the form of a lion. **Kassapa** and his retinue lived in the fortress till he was defeated by his brother **Moggallāna**, and then killed himself (Cv.xxxix.2f). Mention is made of several *vihāras* on **Sīhagiri**, among them being **Daḷha** and **Dāṭhākoṇḍañña**, which **Moggallāna I**. gave to the **Dhammaruci** and **Sāgalika** schools. Cv.xxxix.41. Perhaps the fortress was originally a centre of the **Dhammarucikas**, and **Kassapa** may have borrowed from them the idea of making use of it.

King **Saṅghatissa**, his son, and his minister, were executed on **Sīhagiri**, at the command of **Moggallāna III**., (Cv.xliv.32f) and later **Moggallāna** himself was slain there by **Silāmeghavaṇṇa** (Cv.xliv.60).

The rock is now famous for its frescoes, which are very similar to those of Ajaṇṭā.

Sīhaghosa. An eminent monk in the time of **Padumuttara Buddha**. It was the eminence of this monk which made **Uruvelā Kassapa** wish for similar honour for himself. Ap.ii.481.

Sīhacammajātaka (Ja 189). Once a merchant used to go about hawking goods, his pack carried by a donkey. After the day's work he would throw a lion's skin over the donkey and let him loose in the fields. The farmers, taking him for a lion, dared not stop him eating their crops. But one day they summoned up courage and armed themselves, and approached the animal with great uproar. The donkey, frightened to death, heehawed. The farmers cudgelled him to death.

The story was told in reference to **Kokālika**, who is identified with the donkey (Ja.ii.109f).

Sīhajātaka. See the **Guṇajātaka** (Ja 157).

Sīhadvāra. One of the fourteen gates of **Pulatthipura**. Cv.lxxiii.160.

Sīhanādavagga 01. The second section of the **Majjhimanikāya**, containing *Suttas* 11-20. MN.i.63ff.

Sīhanādavagga 02. The second chapter of the *Navakanipāta* on the **Aṅguttaranikāya** (AN.iv.373-96).

Sīhanādasutta 01. On the six powers of a **Tathāgata**. AN.iii.417f.

Sīhanādasutta 02. See **Cūḷa Sīhanāda**, **Mahā Sīhanāda** and **Cakkavattisīhanāda**.

Sīhanādasutta 03. In the **Aṅguttara Commentary** (AN a.i.441), the **Abhibhūsutta** (AN.i.226f) is called the **Sīhanādasutta**.

Sīhapapāta. One of the seven great lakes of **Himavā**. (AN.iv.107; DN-a.i.164; Ud-a.390; AN-a.ii.759; Ja.v.415, etc.). The water in it never grew warm (Snp-a.ii.407).

Sīhapabbata. See **Sīhagiri**.

Sīhapura 01. A city, built by the third son of King **Upacara** of the **Mahā Sammata** dynasty. Ja.iii.460.

Sīhapura 02. A town in **Lāḷa**, from which **Vijaya** and his followers went to Ceylon. It was founded by **Sīhabāhu**, who became its first king (Mhv.vi.35; Dpv.ix.4, 5, 43).

Tilokasundarī, consort of **Vijayabāhu I**., was born in Sīhapura (Cv.lix.46). It was to the north of **Kāliṅga**. The south-eastern district of Chutiā Nāgpur, to the west of Bengal, is still called Siṅghabhūm. Cv.Trs.i.213, n.1.

Sīhapura 03. A suburb of **Pulatthipura**, in which was the **Kusinārāvihāra**. Cv.lxxviii.84.

Sīhabāhu. Father of **Vijaya**. According to legend, his father was a lion and his mother a princess of **Vaṅga** (see **Susīmā**). His hands and feet were like a lion's paws. He had a sister, **Sīhasīvalī**.

When he was sixteen he escaped with his mother and sister and arrived in the capital of **Vaṅga**. Later he killed his father for a reward and was offered the throne of **Vaṅga**. He refused this and founded a city, **Sīhapura**, in his native country of **Lāla**, and there lived with **Sīhasīvalī**, whom he made his consort. They had thirty-two children, of whom **Vijaya** was the eldest and **Sumitta** the second. Dpv.ix.2-6; Mhv.vi.11f , 24-38; viii.2, 6.

Sīhabodhi Thera. A colleague of Yonaka **Mahā Buddharakkhita** Thera and **Malaya Mahā Deva** Thera. Ras.ii.188f.

Sīhamukha. One of the mouths of the **Anotatta**. From it flowed a river, on the banks of which lions lived; hence its name. Snp-a.ii.438; Ud-a.301.

Sīhala, **Sīhalā**. The name given to **Vijaya** and his companions, founders of the Sinhalese race in Ceylon. It is said (Mhv.vii.42; cf. Dpv.ix.1) that Sīhala was the name given to **Sīhabāhu** because he had killed the lion (*sīhaṁ adinnavā iti*), and because of their connection with him, **Vijaya** and his companions were also called Sīhalā.

The word, thereafter, became the name of the inhabitants of Ceylon, as opposed to the **Damiḷas** and others. The Sīhalā had a *vīnā* with very fine strings. Khp-a.47.

Sīhalacetikā. It is said that once sixty monks heard a Sinhalese girl singing in her own language, on birth, old age, and death. They reflected on her words and became *Arahants*. Snp-a.ii.397.

Sīhalaṭṭhakathā. The old Commentary on the *Tipiṭaka* which contained the **Mahā Vihāra** tradition. It was supposed to have been compiled by, or at least under, **Mahinda**. **Buddhaghosa** learnt it under **Saṅghapāla** and retranslated it into the **Magadha** (Pāli) tongue, while living in the **Ganthākaraparivena** (Cv.xxxvii.228-234). It evidently contained a great deal of historical material as well. For its nature and contents see Mhv ṭ. Introd. lvii ff.

Sīhaladīpa. The name given to Ceylon (**Tambapaṇṇi**) since it became the country of the Sīhalā. It is mentioned as a *paṭirūpadesa*, suitable location. Dhs-a., p.103.

Sīhalavatthu. A Commentary; probably another name for the **Sīhalaṭṭhakathā** (*q.v.*). Gv.62, 72.

Sīhalasaṅgha. A sect founded in Pagan by **Chapaṭa** and his four companions: **Rāhula**, **Ānanda**, **Sīvalī** and **Tāmalinda**. It first enjoyed the patronage of King **Narapatisithu**, but later the sect split into four sections, each following one of the four Theras who had come from Ceylon. Sās.65,66; Bode,19,23f.

Sīhavāhana. A king of long ago, descendant of **Mahā Sammata**. Mhv.ii.13; Dpv.iii.42.

Sīhasinānatittha. A place in **Anurādhapura**, through which the boundary of the **Mahā Vihāra** passed. Mbv.136.

Sīhasīvalī. Sister and, later, wife of **Sīhabāhu** and mother of **Vijaya**. Her mother was **Susīmā** and her father a lion. Mhv.vi.10, 34, 36; Dpv.ix.3.

Sīhasutta 01. When the lion comes from his lair in the evening and utters his lion's roar all the birds and beasts that hear it quake and tremble. Similarly when a Buddha appears in the world, all those holding wrong beliefs realize their error. The Buddha's teaching has, as its aim, the ending of *sakkāya*. AN.ii.33f.

Sīhasutta 02. **Sīha** (*q.v.*), the general, visits the Buddha at the **Kūṭāgārasālā** in **Vesālī** and questions him on the visible results of giving. AN.iii.38f.

Sīhasutta 03. When a lion hunts he hunts carefully, be it but for a hare or cat, lest his skill should fail him. Similarly, when a Buddha preaches, be it but to a fowler going about with grain, he teaches with care, out of respect for the Dhamma. AN.iii.121.

Sīhasutta 04. Very similar to No. 2 above. AN.iv.79f.

Sīhasutta 05. Describes the conversion of **Sīha**, the general (*q.v.*) AN.iv.180f.

Sīhasutta 06. While the Buddha is preaching to a large congregation at **Jetavana**, **Māra** approaches and asks him how he can be so confident, like to a lion. The Buddha answers that it is because he has won the tenfold power. SN.i.109.

Sīhasutta 07. Very similar to No. 1. SN.iii.84f.

Sīhasutta 08. Contains details of the tenfold power of a **Tathāgata**. AN.v.32f.

Sīhasūra. Name of a king (Gv.73).

Sīhassara. A king of long ago. Mhv.ii.13f.; Dpv.iii.42.

Sīhahanu. Father of **Suddhodana**, and therefore grandfather of the Buddha. His father was **Jayasena**. **Sīhahanu** had five sons and two daughters: **Suddhodana**, **Dhotodana**, **Sakkodana**, **Sukkodana**, **Amitodana**, **Amitā**, **Pamitā**. His wife was **Kaccānā** (Mhv.ii.15f.; Dpv.iii.44f).

Till the time of **Sīhahanu**, great friendship existed between the **Sākiyans** and the **Koḷiyans** (Snp a.i.356). **Asita** was his *Purohita*.

Sīhā Therī. She was the niece of **Sīhasenāpati** and was born in **Vesālī**. She heard, one day, **Gotama Buddha** preach to **Sāriputta**, and entered the Saṅgha with her parents' consent. For seven years she tried, without success, to concentrate her mind. Then she tied a noose round her neck and fastened the end to a tree, and in this position she compelled her mind to gain insight. Then she loosened the noose. Thīg.vss.77-81; Thīg a.79.

Sīhācala. See **Sīhagiri**.

Sīhāsanadāyaka Thera 01. An *Arahant*. He erected a throne in honour of **Padumuttara Buddha** and made offerings to it. He was eight times king under the name of **Sīluccaya**. Ap.i.188f.

Sīhāsanadāyaka Thera 02. An *Arahant*. He made a throne in honour of **Siddhattha Buddha** and made offerings to it. He was king three times under the name of **Inda**, three times under that of **Sumana**, and three times under that of **Varuṇa**. Ap.i.55.

Sīhāsanavagga. The second chapter of the **Apadāna**. Ap.i.55ff.

Su-So.

Sukajātaka (Ja 255). The Bodhisatta was once a parrot. When he grew old his eyes became weak and he was looked after by his son. The son once discovered a special kind of mango on an island, and, having eaten of it himself, brought some home to his parents. The Bodhisatta recognized the mango and warned his son that parrots visiting that island were short lived. But the son took no heed, and one day, while flying back from the island, he fell asleep from weariness and was eaten by a fish.

The story was told in reference to a monk who died of over-eating. The parrot is identified with him. Ja.ii.291-4.

Sukaṭaveliya Thera. An *Arahant*. In the time of **Sikhī Buddha** he was a garland-maker, named **Asita**, and one day, while on his way with a garland to the king, he met the Buddha and offered it to him. Fifty-two *kappas* ago he was a king named **Dvebhāra**. Ap.i.217.

Sukkapakkhūposatha. The name of the festival held in honour of **Mahinda** on the eighth day of the bright half of the month of *Assayuja*, the day of his death. Mhv.xx.33; Mhv ṭ. 418.

Sukkasutta. In a man whose heart is possessed by gains, favours and flatteries, even the bright conditions (*sukkā*) are extirpated. SN.ii.240.

Sukkā 01. **Sukkā Therī**. She belonged to a householder's family of **Rājagaha**, and, very impressed by the Buddha's majesty when he visited **Rājagaha**, she became a lay believer. Later she heard **Dhammadinnā** preach, and entered the Saṅgha under her, attaining *Arahant*-ship not long after.

In the time of **Vipassī Buddha** she had been a nun, and, after a sojourn in **Tusita**, a nun again in the time of **Sikhī**, **Vessabhū**, **Kakusandha**, **Koṇāgamana** and **Kassapa** Buddhas.

In her last life she was a great preacher, at the head of five hundred nuns. One particular sermon to the nuns is specially mentioned, and a tree sprite, living at the end of the nun's *caṅkamana*, went about **Rājagaha**, singing Sukkā's

praises. People, hearing the sprite, flocked to hear Sukkā. Thīg.vss.54-6; Thīg a.57f; Ap.ii.605f.; the incident of the tree sprite's praise is twice mentioned in the **Saṁyutta** as well. There the sprite is called a **Yakkha** (SN.i.212); in the second account (ibid., 213) it says that the **Yakkha**'s praise was owing to a meal given to Sukkā by a lay follower of **Rājagaha**.

Sukkā 02. A class of **Devas** who were present, in the company of the **Veghanasā**, at the preaching of the **Mahā Samayasutta**. DN.ii.261.

Sukkodana, **Sukkhodana**. A **Sākiyan** prince, son of **Sīhahanu** and paternal uncle of **Gotama Buddha** (Mhv.ii.20; see Snp a.i.357). **Mahā Nāma** and **Anuruddha** were his sons. MN-a.i.289.

Sukha 01. A monk, generally known as Sukha *Sāmaṇera*. In his past life he had been **Bhattabhatika** (*q.v.*). In his last life he was born in the house of a supporter of **Sāriputta**. During her pregnancy, his mother gave alms to five hundred monks, with **Sāriputta** at their head. When he was seven years old, he entered the Saṅgha under **Sāriputta**, on which occasion his parents held a special almsgiving lasting for seven days.

Once, while going with **Sāriputta** for alms, he noticed several things, and like the novice **Paṇḍita** (*q.v.*) asked the Elder numerous questions. Then he expressed a wish to return to the monastery. **Sāriputta** agreed, and Sukha turned back saying, "Sir, when you bring my food, pray bring me food of one hundred flavours. If you cannot obtain it through your own merit, you can obtain it through mine." So saying, he returned to his cell and meditated on the nature of the body. **Sakka**'s throne was heated, and he sent the **Four Regent Gods** to keep away all noise from Sukha's cell. He also bade the Sun and Moon stand still. Sukha, helped by this silence, became an *Anāgāmī*.

Meanwhile, **Sāriputta** had gone to a house where he knew he could get the food desired by Sukha, and, having eaten there, returned with Sukha's portion to the monastery. The Buddha, thinking that **Sāriputta**'s arrival might impede Sukha's attainment of *Arahant*-ship, appeared near the gate of Sukha's cell and stood guard. As he stood there, the Buddha asked **Sāriputta** four questions.

When the last question was answered, Sukha became an *Arahant*. Thereupon **Sāriputta** opened the door and gave Sukha his food. Sukha ate it and washed the bowl. The **Four Regent Gods** left their post, **Sakka** let go the rope of the door of the novice's cell, and the Sun and Moon started once more on their course. Evening at once came on, and the Buddha, on being asked the reason, explained that it was a usual occurrence when they who possess merit engage in meditation. Dhp a.iii.95ff.; op. the story of **Paṇḍita**.

Sukha 02. A general of **Māṇābharaṇa** (2). Cv.lxxii.123f.

Sukha 03. A *Jīvitapotthakī*, one of the generals of **Parakkamabāhu I**. Cv.lxx.174.

Sukhagirigāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.164.

Sukhattasutta. A farmer must first plough and harrow his field and then grow his seed at the proper season. He must further let water in and out as required. A monk must carry out the three preliminaries for *Arahant*-ship: training in the higher morality, higher thought, higher insight. AN.i.229.

Sukhadukkhīsutta. The self is both bliss and suffering, without sickness, after death. SN.iii.220.

Sukhavagga 01. The fifteenth chapter of the **Dhammapada**.

Sukhavagga 02. The seventh chapter of the *Ekanipāta* of the **Aṅguttaranikāya**. AN.i.80f.

Sukhavihārijātaka (Ja 10). The Bodhisatta was once an **Udicca** *Brahmin* and later became a leader of ascetics. When the ascetics came to **Benares** for the rainy season, the king invited their leader to stay behind while the others returned at the end of the rains. One day the Bodhisatta's chief disciple visited him and sat down on a mat by his side, exclaiming: "Oh happiness, what happiness!" The king came to pay his respects to the teacher, but was displeased

because the disciple still sat there. The Bodhisatta explained that the disciple had also been a king who had renounced his kingship for the ascetic life.

The story was related in reference to **Bhaddiya** who, after he had won *Arahant*-ship, kept on saying "*aho sukhaṁ, aho sukhaṁ*," because he realized how full of fear he had been as a layman and how free from fear he was as an *Arahant*. **Bhaddiya** is identified with the chief disciple of the Bodhisatta. Ja.i.140-2.

Sukhasutta 01. A monk who delights in Dhamma, in growth, in renunciation, in solitude, in being free of ill-will, and in non-diffuseness – such a one lives in happiness and contentment and will entirely destroy the *āsavas*. AN.iii.431.

Sukhasutta 02. Two discussions between **Sāriputta** and the *Paribbājaka* **Sāmaṇḍakāni** at **Nālakagāmaka**. AN.v.120.

Sukhāya Sutta. He who sees the world as ill, false and perishable, frees himself from it. SN.iv.204.

Sukhita. See **Surakkhita**.

Sukhitasutta. Incalculable is *Saṁsāra*; everyone has enjoyed prosperity in the course of his wanderings. SN.ii.186.

Sukhitta. See **Sumitta**.

Sukhindriyavagga or **Uppaṭivagga**. The fourth chapter of the **Indriyasaṁyutta**. SN.v.207-16.

Sukhumasutta. A monk who can penetrate through the subtility of body, feeling, perception, and of the *saṅkhāras*, has overcome **Māra**. AN.ii.17.

Sukhena Sutta. **Moggallāna** explains to the monks how the Buddha helped him to perfect the third *jhāna*. SN.iv.264.

Sugatavinayasutta. The benefits which accrue to the world through a **Tathāgata** and his Vinaya and the four things which lead to the confusion of the Saddhamma. AN.ii.147f.

Sugatuppattisutta. A man whose mind is pure is born after death in heaven. Iti. p.13, quoted in the **Suttasaṅgaha** (No.28).

Sugandha 01. **Sugandha Thera**. He belonged to a rich family of **Sāvatthī**. In the past he had smeared the **Gandhakuṭi** of **Kassapa Buddha** with costly sandalwood paste and had desired that he might be reborn with a fragrant body: therefore he, on the day of his birth, and his mother, while she carried him, filled the house with fragrance hence his name. When he grew up, he heard **Mahā Sela** Thera preach and entered the Saṅgha, attaining *Arahant*-ship in seven days.

In the time of **Tissa Buddha** he was a hunter. **Tissa Buddha** saw him, and, out of compassion for him, left his footprint where the hunter might see it. The hunter recognized the footprint as that of a Great Being and offered to it *karaṇḍaka*-flowers (Thag.vs.24; Thag a.i.80f).

He is probably identical with **Karaṇḍapupphiya Thera** of the **Apadāna**. Ap.ii.434; the same verses occur at Ap.ii.383; cf. Thag-a.i.270; i.405, where they are found under **Subhūti**.

Sugandha 02. A *Khattiya* of thirty-one *kappas* ago, a former birth of **Atuma** (**Gandhodakiya**) Thera. Thag-a.i.162; Ap.i.158.

Sugandha 03. **Sugandha Thera**. In the past he had been a *seṭṭhiputta* of **Benares** and had joined the Saṅgha under **Kassapa Buddha**, becoming famous as a preacher. After death he was born in **Tusita**, and in this life was born among men, with a fragrant body hence his name. He entered the Saṅgha and became an *Arahant*. Ap.ii.459-63.

Sugalā. Younger daughter of **Vīravamma**. Her mother was the daughter of **Vijayabāhu I**. She married **Sirivallabha** and had two children, **Māṇābharaṇa** and **Līlāvatī**. After the death of **Māṇābharaṇa**, **Sugalā** revolted against

Parakkamabāhu I. On finding her position untenable, she retired to **Uruvelā** with the Tooth Relic and Alms Bowl, which had fallen into her hands. She then carried on her activities in **Aṭṭhasahassaka**. She was captured at **Vanagāma** and sent to the king. After that we hear no more of her. Cv.lix.28, 45; lxii.2; lxxiv.28, 36, 88; lxxv.154f., 171, 195.

Suguttā. One of the chief lay women patrons of **Sikhī Buddha**. Bv.xxi.22.

Sucanda 01. A palace occupied by **Sikhī Buddha** before his renunciation. Bv.xxi.16; Bv-a. (201) calls it **Sucandaka Siri**.

Sucanda 02. A palace occupied by **Sumana Buddha** before his renunciation. Bv.v.22.

Sucanda 03. A palace occupied by **Sumedha Buddha** before his renunciation. Bv.xii.19.

Sucandaka 01. A palace occupied by **Rāmapaṇḍita**. Ja.iv.130.

Sucandaka 02. The city where **Atthadassī Buddha** first met his Chief Disciples. Bv-a.179.

Sucandā. Mother of **Piyadassī Buddha** and wife of **Sudatta**. Bv.xiv.15; Bv a. (172) calls her Candā.

Sucaritavagga. The twenty-third chapter of the *Catukkanipāta* of the **Aṅguttaranikāya**. AN.ii.228-30.

Sucaritasutta. The Buddha says, in answer to a question, that those who practise good conduct are born in the **Gandhabba**-world, because such is their wish. SN.iii.250.

Sucarūdassana. Seventeen *kappas* ago there were eight kings of this name, previous births of **Puṇṇamāsa Thera** (**Paccāgamanīya Thera**). Thag a.i.54; Ap.i.113.

Sucitta. A village – the residence of **Sirivaḍḍhanā**, who gave milk-rice to **Vessabhū Buddha**. Bv a.205.

Sucittā. Wife of **Vessabhū Buddha**, before his renunciatioin. Bv.xxii.20.

Sucitti. An **Asura**, one of the *Dānaveghasas*, present at the preaching of the **Mahā Samayasutta**. DN.ii.259.

Sucintita 01. A **Pacceka Buddha** to whom, when very ill, **Ajina Thera** (**Ghatamaṇḍadāyaka Thera**), in a former birth, gave ghee. Thag a.i.250; Ap.ii.436.

Sucintita 02. **Sucintita Thera**. An *Arahant*. Ninety-two *kappas* ago he gave a seat to **Tissa Buddha**. Thirty-eight *kappas* ago he was king three times, under the names of **Ruci**, **Uparuci** and **Mahā Ruci** respectively. Ap.i.133f.

Sucintita 03. **Sucintita Thera**. An *Arahant*. He was a farmer of **Haṁsavatī** in the time of **Padumuttara Buddha** and gave the first fruits of his fields to the Buddha and his monks. Ap.ii.385f.

Sucintita 04. **Sucintita Thera**. An *Arahant*. In the time of **Atthadassī Buddha** he was a hunter, and, seeing the Buddha, offered him a meal of flesh. Thirty-eight *kappas* ago he was king eight times, under the name of **Dighāyuka**, and one hundred and sixty *kappas* ago he was king twice, under the name of **Varuṇa**. Ap.i.115.

Sucintita 05. A king of eight *kappas* ago, a previous birth of **Veyyāvaccaka Thera** (or **Sañjaya Thera**). Ap.i.138; Thag a.i.120.

Sucindhara. A pleasance near **Sobhana**, where **Atthadassī Buddha** was born. Bv-a.178.

Sucindharā. A *Nāgī* who gave a meal of milk-rice to **Atthadassī Buddha** just before his Awakening. Bv-a.178.

Suciparivāra 01. The Bodhisatta born as *seṭṭhi* of **Benares**. See the **Sirikālakaṇṇijātaka** (Ja 192). Ja.iii.257f.

Suciparivāra 02. A very rich merchant of **Benares**. See the **Gaṅgamālajātaka** (Ja 421). Ja.iii.444f.

Sucimā. One of the palaces occupied by **Maṅgala Buddha** in his last lay life. Bv a.116; but see **Maṅgala**.

Sucimukhī. A *Paribbājikā*. She once saw **Sāriputta** in **Rājagaha** eating his meal, which he had begged from house to house, leaning against a wall. Sucimukhī asked him why he looked downwards while eating. When **Sāriputta** disclaimed doing so, she asked him, respectively, why he ate looking upwards, towards the four quarters, between the four quarters. He denied the truth of all her statements, and then explained to her his reason for his denial. He lived neither by such low arts as divination, nor by star gazing, going errands, or palmistry. Sucimukhī understood, and went about **Rājagaha** praising the blamelessness of the **Sākiyan** monks. SN.iii.238f.; SN a.ii.253.

Sucirajātaka. Another name for the **Ādittajātaka** (Ja 424). See Ja.iv.360.

Suciloma, **Sūciloma**. A **Yakkha**. Once, when the Buddha was at the **Ṭaṅkitamañca** in **Gayā**, which was the abode of Suciloma, Suciloma and his friend, **Khara**, happened to be passing by, and Suciloma, coming up to the Buddha, bent his body against the Buddha's. The Buddha bent his body in the opposite direction, saying that contact with him was an evil thing. Then Suciloma asked him a question regarding the origin of various persuasions, and the Buddha answered him (Ap.ii.434; the same verses occur).

It is said that Suciloma was a lay follower of **Kassapa Buddha** and used to visit the *vihāra* eight times a month to hear the Dhamma. (Snp a.i.302, 305; in the **Saṁyutta Commentary** (SN a.i.233) he is said to have been a monk). One day, when he heard the gong announcing the preaching, he was working in a field near the *vihāra*, and thinking he would be late if he stayed to wash, he entered the *uposatha* hall, where he lay on a very costly rug. As a result of this

action, the hairs of his body resembled needles hence his name. At the end of the Buddha's sermon Suciloma became a *Sotāpanna*.

An expressive statue of Suciloma is to be found among the bas-reliefs of the Bhārhūt Stūpa. See Cunningham: Bhārhūt, p.136.

Sucilomasutta. Describes the visit of the Buddha to **Suciloma**'s abode. SN.i.207f.; Snp.p.47f.

Suciṁhita. A celestial musician, or perhaps a musical instrument. Vv.ii.10; Vv-a.93, 96, 211; but see 372.

Sucīndhara. A *Mahā Sāla* Brahmin, father of **Canda** *māṇava*. Bv a.110.

Sucīmatī. Mother of **Bhaddā Kāpilānī**, when she was born in **Sāgala** as the daughter of the Brahmin **Kapila**. Thīg a.73.

Sucīrata. A Brahmin of the **Bhāradvāja** *gotta*, chaplain to **Dhanañjaya Koravya** of **Indapatta**. See the **Sambhavajātaka** (Ja 515). He is identified with **Anuruddha**. Ja.v.67; referred to at DN-a.i.155.

Sucela. Seven *kappas* ago there were eight kings of this name, previous births of **Kapparukkhiya Thera** (**Kappa Thera**). Ap.i.91.

Succajajātaka (Ja 320). The Bodhisatta was once minister to the king of **Benares**, and the king, fearing his son, the viceroy, gave orders that he should live outside the city. The viceroy therefore left the city with his wife and lived in a hut in a frontier village. When he discovered, by observing the stars, that the king was dead, he returned with his wife to take the throne. On the way they passed a mountain, and his wife asked: "If this mountain were of pure gold, would you give me some of it?" "Not an atom," he replied, and she was deeply hurt. She became queen, but was shown no respect or honour by the king. The Bodhisatta, noticing this, questioned her and made her promise to repeat her story in the king's presence. This she did, and the king, realizing her affection for him, bestowed all honour on her.

The story was told to a landowner of **Sāvatthī** who went with his wife to

collect a debt. They received a cart in satisfaction of the debt, and, leaving it with friends, were on the way home when they saw a mountain, and a conversation, identical with the one above, took place. Arrived at **Sāvatthī**, they went to **Jetavana**, and when the Buddha asked the wife if she were happy, she told him what had happened. The Buddha then related the story of the king and queen who were the landowner and his wife. At the end of the story they became *Sotāpannas*. Ja.iii.66-70.

Succhavi. A king of twenty-four *kappas* ago, a, previous birth of **Telamakkhiya Thera**. Ap.i.231.

Sujampati. A name for **Sakka**.

Sujampatikā. See **Saraṇa Thera**.

Sujā. One of the four wives of **Magha** and his maternal cousin. When **Magha**'s other wives helped him in his good acts, **Sujā**, claiming kinship with him, spent her time in adorning herself. When **Magha** was born as **Sakka** and looked for **Sujā**, he found that she had been born as a crane in a mountain cave. He visited her and carried her to **Tāvatiṁsa** to show her how her companions had been born there, as a result of their good acts. He then exhorted her to keep the five precepts. This she did, eating only such fish as had died a natural death. One day, **Sakka**, wishing to test her, assumed the form of a fish and pretended to be dead. Just as **Sujā** was about to swallow the fish, it wriggled its tail and she let it go. A few days later she died, and was born as the daughter of a potter of **Benares**. Sakka filled a cart with treasures disguised as cucumbers and drove it through the city. When people asked him for cucumbers, he said, "I give them only to a woman who has kept the five precepts." **Sujā** claimed them, and **Sakka**, revealing his identity, gave them to her.

Then she was reborn as the daughter of **Vepacitti**, king of the **Asuras**, a bitter enemy of **Sakka**. Because of her great beauty, **Vepacitti** granted to **Sujā** the boon of choosing her own husband, and **Sakka**, disguised as an aged **Asura**, came to the assembly where she was to choose. Filled with love for him, owing to their previous association, she threw the garland round the aged **Asura**, and

when the others exclaimed that he was old enough to be her grandfather, **Sakka** took **Sujā** up into the air and declared his identity. The **Asuras** started in pursuit, but **Mātali** drove the **Vejayanta** chariot, and Sujā was installed in **Tāvatiṁsa** as **Sakka**'s chief consort, at the head of twenty-five million *apsarases*. She asked for and was granted as a boon that she should be allowed to accompany **Sakka** wherever he went. Dhp-a.i.269, 271, 274ff.; DN-a.iii.716f.; Ja.i.201f.; also Ja.iii.491f., where **Sujā** accompanies **Sakka** in his travels; at p.494 she is called **Sujātā**; cf. DN a.iii.716.

Sujāta 01. **Sujāta Buddha**. The twelfth of the twenty-four Buddhas. He was born in the city of **Sumaṅgala**, his father being the *Khattiya* **Uggata** and his mother **Pabhāvatī**. He was called **Sujāta** because his birth brought happiness to all beings. He lived as a householder for nine thousand years in three palaces – **Siri**, **Upasiri** and **Nanda** his wife being **Sirinandā** and his son **Upasena**. He left home on a horse, named **Haṁsavaha**, practised austerities for nine months, and attained Awakening under a bamboo (*mahā veḷu*) tree, after a meal of milk-rice given by the daughter of **Sirinandana** *seṭṭhi* of **Sirinandana**; grass for his seat was given by an **Ājīvaka** named **Sunanda**. His first sermon was to his younger brother, **Sudassana**, and the chaplain's son, *Deva*, in the **Sumaṅgala** Park. He performed the Twin Miracle at the gate of **Sudassana** Park. The Bodhisatta was a **Cakkavatti**, and entered the Saṅgha under the Buddha. **Sujāta**'s chief disciples were **Sudassana** and *Deva* (**Sudeva**) among monks and **Nāgā** and **Nāgasamālā** among nuns. **Nārada** was his attendant. **Sudatta** and **Citta** were his chief lay patrons among men and **Subhaddā** and **Padumā** among women. His body was fifty cubits high; he lived for ninety thousand years, and died at **Silārāma** in **Candavatī** city, where a *Thūpa*, three *gāvutas* in height, was erected in his honour. Bv.xiii.1ff.; Bv-a.168 ff.; Ja.i.38; Mhv.i.8, etc.

Sujāta 02. Cousin of **Padumuttara Buddha** and brother of **Devala**. He later became one of **Padumuttara**'s Chief Disciples (Bv.xi.24; Bv a.159; DN a.ii.489). **Heraññakāni Thera** (**Upaḍḍhadussadāyaka**), in a previous birth, gave him a piece of cloth for a robe (Thag a.i.266; Ap.ii.435), while **Khemā** gave him three meal-cakes and cut off her hair as an offering to him (Thīg a.127; AN a.i.187).

Dhammadinnā also did obeisance to him and offered him alms (Thīg a.196; MN a.i.516).

Sujāta 03. An **Ājīvaka**, who gave grass for his seat to **Piyadassī Buddha**. Bv-a.172.

Sujāta 04. A king, father of **Nārivāhana** (*q.v.*).

Sujāta 05. A king, who later became a hermit. He was the Bodhisatta in the time of **Tissa Buddha**. Bv.xviii.9f.; Ja.i.40.

Sujāta 06. A *yavapālaka*, who gave grass for his seat to **Vipassī Buddha**. Bv-a.195.

Sujāta 07. A king of fifty-seven *kappas* ago; a former birth of **Raṁsisaññaka** Thera. Ap.i.210.

Sujāta 08. The name of **Upāli Thera** (*q.v.*) in the time of **Padumuttara Buddha**. Thag-a.i.229.

Sujāta 09. **Sujāta Thera**. He was a Brahmin of **Benares**, father of **Sundarī Therī**. While grieving for the death of his son, he met **Vāsiṭṭhī Therī**, and from her he heard about the Buddha, whom he visited at **Mithilā**. He entered the Saṅgha under the Buddha, attaining *Arahant*-ship on the third day (Thīg a.229).

It is perhaps this Thera who is mentioned in the **Saṁyuttanikāya** (SN.ii.278f) as having won the special praise of the Buddha because of his bright expression.

Sujāta 10. A householder of **Benares**. He once went to hear the leader of a company of ascetics preach in the royal park and spent the night there. During the night, he saw **Sakka** arrive with his *apsarases* to pay homage to the ascetics, and he fell in love with one of them. His passion for her was so great that he died of starvation. The story is given in the **Mahā Sutasomajātaka** (Ja 537). Ja.v.468f.

Sujāta 11. The Bodhisatta born as a landowner of **Benares**. See the **Sujātajātaka** (Ja 352) (3).

Sujāta 12. Son of the **Assaka** king in **Polanagara**. He was expelled from the country at the request of his stepmother and lived in the forest. At that time **Mahā Kaccāna**, following on the holding of the First Council, was living in the **Assaka** country. One of **Sujāta**'s friends, a *Devaputta* in **Tāvatiṁsa**, appeared before **Sujāta** in the shape of a deer, and, after leading him to **Mahā Kassapa**, disappeared. **Sujāta** saw the Thera and talked with him. **Mahā Kassapa** saw that **Sujāta** had but five months to live, and, after stirring up his mind, sent him back to his father, urging him to good deeds. When the king heard his story he sent a messenger for **Mahā Kaccāna**. **Sujāta** lived another four months and, after death, was reborn in **Tāvatiṁsa**. Later he visited **Mahā Kaccāna** to show his gratitude and revealed his identity. The story is known as the **Cūḷa Rathavimāna**. Vv.v.13; Vv-a.259-270.

Sujāta 13. called **Sujāta Pippalāyana** of **Mahā Tittha**. He married the daughter of the Brahmin **Kapila**, a previous birth of **Bhaddā Kāpilānī**. Thīg a.73.

Sujātajātaka 01. (Ja 269). The Bodhisatta was once king of **Benares**. His mother was a passionate woman, harsh and ill-tongued, and the Bodhisatta waited for an opportunity of admonishing her. One day, as he accompanied her to the park, a blue jay screeched, and the courtiers stopped their ears, saying: "What a scream! Stop it!" On another day they heard a cuckoo singing and stood listening eagerly. The Bodhisatta pointed this out to his mother and left her to draw her own inference. She understood and reformed herself.

The story was related to **Anāthapiṇḍika**'s daughter-in-law, **Sujātā**, who was identified with the queen mother. Ja.ii.347-51.

Sujātajātaka 02. (Ja 306). The Bodhisatta was once chaplain to the king of **Benares**. One day, the king heard a fruiterer's daughter, **Sujātā**, hawking sweets, and falling in love with her voice he sent for her and made her his queen. Some time later she saw the king eating sweets from a golden dish and

asked him what those egg-shaped fruits were. The king was very angry; but the Bodhisatta interceded on her behalf and she was pardoned.

The story was told in reference to a quarrel between **Mallikā** and **Pasenadi**, which became famous under the name of *Sirivivāda* or *Sayanakalaha*. **Pasenadi** ignored **Mallikā** completely, and the Buddha, knowing this, went to the palace with five hundred monks. The king invited them to a meal, and as the food was being served, the Buddha covered his bowl and asked for **Mallikā**. She was sent for, and the Buddha made peace between them. **Mallikā** is identified with **Sujātā** and **Pasenadi** with the king of **Benares**. Ja.iii.20-22.

Sujātajātaka 03. (Ja 352). The Bodhisatta was once a landowner of **Benares**, named **Sujāta**. When his grandfather died his father gave himself up to despair and, having erected a mound over the dead man's bones, spent all his time offering flowers there. Wishing to cure him, **Sujāta** feigned madness, and, seeing a dead ox outside the city, put grass and water near it and kept on trying to make it eat and drink. News of this was carried to his father, who hurried to the spot. In the course of their conversation **Sujāta** convinced his father of his folly.

The story was told to a lay follower of the Buddha who, after his father's death, gave himself up to grief. The Buddha visited him and told him this story. Ja.iii.155-7. The story is given in Pv-a.39f., but there it is related to the monks and not to the householder; he, however, became a *Sotāpanna*.

Sujātasutta. The Buddha sees **Sujāta Thera** coming towards him, and praises him both for beauty of appearance and beauty of attainment. SN.ii.278f.

Sujātā 01. An *Aggasāvikā* of **Sobhita Buddha**. Ja.i.35; Bv.vii.22.

Sujātā 02. An *Aggasāvikā* of **Piyadassī Buddha**. Ja.i.39; Bv.xiv.21.

Sujātā 03. Mother of **Padumuttara Buddha**. Ja.i.37; Bv.xi.19; MN a.ii.722; Dhp-a.i.417.

Sujātā 04. Mother of **Koṇḍañña Buddha**. Bv.iii.25; Ja.i.30.

Sujātā 05. An **Asura** maiden who became the wife of **Sakka**. See **Sujā**.

Sujātā 06. Daughter of **Senānī**, a landowner of the village of **Senānī** near **Uruvelā**. She made a promise to the god of the banyan tree near by that she would offer a meal of milk-rice to the god if she gave birth to a son. Her wish was fulfilled, the son was born, and every year she would make her offerings. One year she sent her maid, **Puṇṇā**, to prepare the place for the offering. This was on the very day of the Buddha's Awakening, and **Puṇṇā**, finding **Gotama** sitting under the banyan, thought that he was the tree god present in person to receive the offering. She brought the news to **Sujātā**, who, in great joy, brought the food in a golden bowl and offered it to him.

Gotama took the bowl to the river bank, bathed at the **Suppatiṭṭhita** ford and ate the food. This was his only meal for forty-nine days. Ja.i.68f.; Dhp-a.i.71, etc. In Lalitavistara 334-7 (267f.) nine girls are mentioned as giving food to the Buddha during his austerities. Cf. Divy.392, where two are given, **Nandā** and **Nandabalā**.

Sujātā's meal was considered one of the most important of those offered to the Buddha, and the **Devas**, therefore, added to it divine flavours.

Yasa (*q.v.*) was **Sujātā**'s son, and when he attained *Arahant*-ship his father, who had come in search of him, became the Buddha's follower and invited him to a meal. The Buddha accepted the invitation and went with **Yasa** to the house. The Buddha preached at the end of the meal, and both **Sujātā** and **Yasa**'s wife became *Sotāpannas*. On that day **Sujātā** took the threefold formula of Refuge. She thus became foremost among lay women who had taken the threefold formula (*aggaṁ upāsikānaṁ paṭhamaṁ saraṇaṁ gacchantīnaṁ*) (Snp a.i.154; DN.ii.135). She had made an earnest resolve to attain this eminence in the time of **Padumuttara Buddha**. AN.i.26; AN-a.i.217f.

Sujātā 07. An *upāsikā* of **Ñātikā**. The Buddha said that she had become a *Sotāpanna* and had thus assured for herself the attainment of *Arahant*-ship. DN.ii.92; SN.v.356f.

Sujātā 08. Youngest sister of **Visākhā**. She was the daughter of **Dhanañjaya** *seṭṭhi* and was given in marriage to **Anāthapiṇḍika**'s son. She was very haughty and obstinate. One day, when the Buddha visited **Anāthapiṇḍika**'s house, she was scolding the servants. The Buddha stopped what he was saying, and, asking what the noise was, sent for her and described to her the seven kinds of wives that were in the world. She listened to the sermon and altered her ways (AN.iv.91f.; Ja.ii.347f). The **Sujātajātaka** (Ja 269) was preached to her.

Sujātā 09. A maiden of **Benares**. See the **Maṇicorajātaka** (Ja 194). She is identified with **Rāhulamātā**. Ja.ii.125.

Sujātā 10. **Sujātā Therī**. She was the daughter of a *seṭṭhi* of **Sāketa** and was given in marriage to a husband of equal rank, with whom she lived happily. One day, while on her way home from a carnival, she saw the Buddha at **Añjanavana** and listened to his preaching. Even as she sat there her insight was completed, and she became an *Arahant*. She went home, obtained her husband's permission, and joined the Saṅgha. Thīg.145-50; Thīg a.136f.

Suññakathā. The tenth chapter of the **Yuganandhavagga** of the **Paṭisambhidāmagga**. Paṭis.ii.177-84.

Suññatāvagga. The thirteenth section of the **Majjhimanikāya**, containing *Suttas* 121-130. MN.iii.104ff.

Suññatāsutta. See **Cūḷa Suññatāsutta** and **Mahā Suññatāsutta**.

Suññasutta. The Buddha explains to **Ānanda** that the world is void of "self." and of what belongs to "self." SN.iv.54.

Suṇhātapariveṇa. A *pariveṇa* built by **Devānampiyatissa** on the bank of the bathing tank of **Mahinda**. Mhv.xv.207.

Suta Brahmadatta. A king of **Benares**, so-called because he never tired of learning (*suta*). He was once visited by eight **Pacceka Buddhas** and entertained them. At the end of the meal, they rose and, each speaking only a word or two as

thanks, went away. The king was at first disappointed, but realizing the import of their words, he renounced the world and became a **Pacceka Buddha** himself. His verse is included in the **Khaggavisāṇasutta** (verse 57). Snp a.i.109f.; Ap-a.i.157.

Sutana. The Bodhisatta born as a poor householder. See the **Sutanojātaka** (Ja 398).

Sutanajātaka (Ja 398). The Bodhisatta was once a poor householder, named **Sutana**, and supported his parents. One day the king of **Benares** went hunting, and, after chasing a deer, killed it, and was returning with the carcase when he passed under a tree belonging to the **Yakkha Makhādeva**, who, by the power conferred on him by **Vessavaṇa**, claimed him as his food. The king was set free on condition that he sent one man daily to the **Yakkha** for food. As time went on, no one could be found to take rice to the **Yakkha**, because all knew what awaited them. Then the king offered one thousand, and the Bodhisatta, for the sake of his parents and against his mother's wishes, consented to go. Before going he obtained from the king his slippers, his umbrella, his sword, and his golden bowl filled with rice. **Sutana** then approached the **Yakkha**'s tree, and, with the point of his sword, pushed the bowl of rice to him. The **Yakkha** then started talking to **Sutana** and was very pleased with him. **Sutana** exhorted him to give up his evil ways, and returned to **Benares** with the **Yakkha**, who was given a settlement at the city gate and provided with rich food.

For the introductory story see the **Sāmajātaka** (Ja 540). The **Yakkha** is identified with **Aṅgulimāla** and the king with **Ānanda**. Ja.iii.324f.

Sutanā 01. **Sutanī**. A gazelle, sister of the Bodhisatta. See the **Rohantamigajātaka** (Ja 501). She is identified with **Khemā**. Ja.iv.423.

Sutanā 02. *v.l.* **Sudhanā**. An eminent *upāsikā*. AN.iv.347.

Sutanā 03. One of the *Aggasāvikā* of **Maṅgala Buddha**. Bv.iv.25.

Sutanā 04. See **Sutanū**.

Sutanu. A stream at **Sāvatthī**. **Anuruddha** is mentioned as having stayed near by. SN.v.297.

Sutanusutta. **Anuruddha** explains to some monks who visit him on the banks of the **Sutanu** River that he gained *iddhi* power by cultivating the four *satipaṭṭhāna*s. SN.v.297f.

Sutanū, **Sutanā**. Wife of **Vipassī Buddha**, in his last lay life (Bv.xx.25). She was also called **Sudassanā** (Bv a.195). See **Sudhanā**.

Sutavā 01. A king of thirty-three *kappas* ago, a previous birth of **Dhammasaññaka Thera**. Ap.i.249.

Sutavā 02. A **Pacceka Buddha** mentioned in a nominal list. MN.iii.69; Ap-a.i.106.

Sutavā 03. A *Paribbājaka* who visited the Buddha on **Gijjhakūṭa** and questioned him regarding the description of an *Arahant*. AN.iv.369f.

Sutavāsutta 01. Describes the visit of the *Paribbājaka* **Sutavā** to the Buddha. AN.iv.369f.

Sutavāsutta 02. A learned monk should ponder carefully on the five groups of grasping (*upādānakkhandhā*). SN.iii.169.

Sutasoma 01. The Bodhisatta born as king of **Benares**. See the **Cūḷa Sutasomajātaka** (Ja 525).

Sutasoma 02. The Bodhisatta, born as king of **Indapatta**. See the **Mahā Sutasomajātaka** (Ja 537).

Sutasomajātaka. See **Cūḷa Sutasomajātaka** (Ja 525) and **Mahā Sutasomajātaka** (Ja 537).

Sutta. One of the nine divisions of the *Tipiṭaka*, according to matter (*aṅga*). DN-a.i.23; Gv.57, etc.

Suttaṇḍara. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvi.181.

Suttaniddesa. Also called *Kaccāyanasuttaniddesa*. A grammatical treatise, explaining the *Suttas* (aphorisms) of **Kaccāyana**'s grammar. It is generally ascribed to **Kaccāyana** himself, but sometimes **Chapaṭa** is mentioned as the author and it is said that he wrote it at **Arimaddana** (Pagan) at the request of his pupil, **Dhammacāri**. Sās.74; Gv.64, 74; Svd.vs.1247f.

Suttanipāta. One of the books, generally the fifth, of the **Khuddakanikāya**. It consists of five *Vaggas* – *Uraga*, *Cūḷa* , *Mahā*, *Aṭṭhaka* and *Pārāyaṇa* – the first four consisting of fifty-four short lyrics, while the fifth contains sixteen *Suttas*. Of the thirty-eight poems in the first three cantos, six are found in other books of the canon, showing that they had probably existed separately, as popular poems, before being incorporated in the **Suttanipāta**. The fourth canto is referred to in the **Saṁyuttanikāya**, the **Vinayapiṭaka** and the **Udāna**, as a separate work, and this canto was probably very closely associated with the last, because the **Niddesa** is obviously an old Commentary on them and takes no notice of the remaining cantos (for a detailed account see Law, *Pāli Literature* i.232f.) The *Dīghabhāṇakas* included the **Suttanipāta** in the **Abhidhammapiṭaka** (DN a.i.15).

A Commentary exists on the **Suttanipāta**, written by **Buddhaghosa**, and called the **Paramatthajotikā** (*q.v.*).

Suttapiṭaka, or **Suttantapiṭaka**. One of the three divisions of the *Tipiṭaka*. It consists of five *Nikāyas* **Dīgha**, **Majjhima**, **Saṁyutta**, **Aṅguttara**, **Khuddaka**. The first four are homogeneous and cognate in character. A number of *Suttas* appear in two or more of them.

Suttavādā. A heretical sect, a branch of the **Saṅkantikas**. Dpv.v.48; Mhv.v.9; *Points of Controversy*, pp. 3, 5.

Suttavibhaṅga. See **Vibhaṅga** (2).

Suttasaṅgaha. A post-canonical work which, in Burma, is regarded as one of the volumes of the **Khuddakanikāya** (Bode, 5, 73). It is a miscellaneous collection of *Suttas* and legends and was probably written in **Anurādhapura**.

Sudatta 01. One of the eight Brahmins who was called in to examine the signs at **Siddhattha**'s birth. Ja.i.56; Mil.236.

Sudatta 02. A *Khattiya* of **Mekhala**, father of **Sumana Buddha**. Bv.v.32; Ja.i.34.

Sudatta 03. A *Khattiya*, father of **Sumedha Buddha**. Bv.xii.18; Ja.i.38; but Bv-a. (172) calls him **Sudassana**.

Sudatta 04. One of the chief lay patrons of **Sobhita Buddha**. Bv.vii.23.

Sudatta 05. The personal name of **Anāthapiṇḍika**.

Sudatta 06. A lay disciple of **Nādikā** who had become a *Sakadāgāmī*. DN.ii.92; SN.v.356f.

Sudatta 07. A *Devaputta* who visited the Buddha at **Jetavana** and spoke two stanzas on the value of earnestness. SN.i.53.

Sudatta 08. One of the chief lay patrons of **Metteyya Buddha**. Anāg.vs.62.

Sudatta 09. Father of **Piyadassī Buddha**. Bv.xiv.15; but see **Sudinna** (1).

Sudatta 10. One of **Sujāta Buddha**'s chief lay patrons. Bv.xiii.30.

Sudatta 11. **Sudatta Thera** (*v.l.* **Sudanta Thera**). He belonged to a rich family of **Veḷukaṇṭaka**. Some give his name as **Vāsula**. He was a close friend of **Kumāputta**, and, on hearing that the latter had left the world, he, too, visited the Buddha with a similar end in view. The Buddha preached to him, and he entered the Saṅgha and lived on a hill with **Kumāputta**, engaged in meditation. But they were disturbed by the comings and goings of numerous monks, and, owing to the disturbance, spurred on to greater endeavour, **Sudatta** put forth

effort and became an *Arahant*.

Ninety-four *kappas* ago, in the time of **Siddhattha Buddha**, he was a householder, and going into the forest, he made walking sticks, which he gave to the monks (Thag.vs.37; Thag-a.i.101f).

He is evidently identical with **Daṇḍadāyaka** of the **Apadāna**, and is generally known as **Kumāputtasahāya Thera**. Ap.i.283.

Sudattasutta 01. Describes the visit of **Sudatta** the *Devaputta* to the Buddha. SN.i.53.

Sudattasutta 02. The Buddha tells **Anāthapiṇḍika** that he who gives food gives four things to the receiver thereof: life, beauty, happiness, strength. AN.ii.63.

Sudattā 01. Mother of **Sumedha Buddha**. Bv.xii.18; Ja.i.38.

Sudattā 02. An *Aggasāvikā* of **Tissa Buddha**. Bv.xviii.22; Ja.i.40.

Sudanta. See **Sudatta** (11).

Sudassana 01. The city of birth of **Sumedha Buddha**. Ja.i.37, 38; Bv.xii.18.

Sudassana 02. A monastery in **Rammanagara** where **Dīpaṅkara Buddha** lived. Ja.i.11; Dhp-a.i.69.

Sudassana 03. Younger brother and *Aggasāvaka* of **Sujāta Buddha**. Ja.i.38; Bv.xiii.25; Bv-a.169.

Sudassana 04. A park, at the gates of which **Sujāta Buddha** performed his Twin Miracle (Bv-a.168) before going to **Tusita**.

Sudassana 05. The horse ridden by **Atthadassī Buddha** when he left the world. Bv-a.178.

Sudassana 06. The city where **Atthadassī Buddha** preached to the Bodhisatta. Bv-a.180.

Sudassana 07. Father of **Piyadassī Buddha** (Bv a.172); but see **Sudatta** (9).

Sudassana 08. A palace occupied by **Dhammadassī Buddha** (Bv.xvi.14; Bv-a.182) in his last lay life; from this palace he left the world.

Sudassana 09. A pleasance in **Subhavatī** where **Anomadassī Buddha** preached his first sermon. Bv-a.143.

Sudassana 10. A city where **Sobhita Buddha** performed his **Yamakapāṭihāriya** under the *cittapāṭali*; King **Jayasena** built for him there a *vihāra* one league in extent. Bv a.138.

Sudassana 11. The city in which **Nārada Buddha** died. Bv.x.33.

Sudassana 12. A palace occupied by **Revata Buddha** before his renunciation. Bv.vi.17.

Sudassana 13. A palace in **Reṇuvatī** occupied by **Vimala** (7). Ap.i.61.

Sudassana 14. A *Deva* king of **Sudassana** *pabbata* who was a heretic. **Piyadassī Buddha** visited him, refuted his views, and converted him with his ninety crores of followers. Bv.xiv.4f.; Bv-a.173.

Sudassana 15. A *seṭṭhi* whose daughter gave a meal of milk-rice to **Vipassī Buddha**. Bv a.195.

Sudassana 16. A *nigama* where the daughter of **Piyadassī** *seṭṭhi* gave milk-rice to **Sikhī Buddha**. Bv a.201.

Sudassana 17. A king of Sarabbavati. He was the Bodhisatta in the time of **Vessabhū Buddha**. He later renounced his kingdom and became a monk. Bv.xxii.11; Bv-a.207; Ja.i.42.

Sudassana 18. A city near **Isipatana** where **Koṇāgamana Buddha** preached (Bv-a.214). **Sudassana** was an old name for **Benares**. See Ja.iv.119; v.177.

Sudassana 19. A king of seventy-one *kappas* ago; a previous birth of **Ekasaṅkhiya Thera**. Ap.ii.391.

Sudassana 20. One of the disciples of **Padumuttara Buddha**. He was declared eminent among those who possessed Luck. It was his example which inspired **Sīvalī** to wish for similar honour. Ap.ii.493.

Sudassana 21. A parkkeeper of **Dhaññavatī**; he gave grass to **Nārada Buddha** for his seat. Bv a.151.

Sudassana 22. Thirty-four *kappas* ago there were four kings of this name, previous births of **Madhupiṇḍika Thera**. Ap.i.137.

Sudassana 23. A garland-maker of **Haṁsavatī**. He gave a jasmine garland to **Padumuttara Buddha**. He was a former birth of **Muṭṭhipupphiya Thera**. Ap.i.142; cf. Thag-a.i.127.

Sudassana 24. A **Pacceka Buddha** of thirty-one *kappas* ago. **Kuṭajapupphiya** (**Hārita**) (Ap.i.451; Thag a.i.87f.; cf. MN.iii.69,87) and **Candana Thera** (Thag a.i.395) met him in **Cāvalapabbata** (**Vassalapabbata**) and paid him homage.

Sudassana 25. A *Nāgarāja*, son of **Dhataraṭṭha**. He was brother to **Bhūridatta**. See the **Bhūridattajātaka** (Ja 543). He is identified with **Sāriputta**. Ja.vi.219; see also Ja.iv.182.

Sudassana 26. **Sudassana Thera**. (Ap.164f). Evidently another name for **Ugga Thera**. Thag-a.i.174f.

Sudassana 27. A *vihāra* built by the *rājā* of **Sīlavatī** as an offering to **Bandhura Thera**. Thag-a.i.208f.

Sudassana 28. Nephew of **Pasenadi**. The Buddha taught him a stanza to recite whenever **Pasenadi** sat down to a meal, in order that the king might observe moderation in eating. For this service **Pasenadi** paid him one hundred

kahāpaṇas a day. SN.i.82; Dhp a.iii.264f. This story is also given at Dhp-a.iv.15f., but there the nephew is called **Uttara**.

Sudassana 29. called **Sudassanakūṭa**, **Sudassanagiri**, **Sudassanasiluccaya**. The first of the five mountain ranges surrounding **Anotatta**. It is of a golden colour, two hundred leagues in height, and bent inwards like a crow's beak (Snp a.ii.437; cf. 443; AN a.ii.759; Ja.vi.125). **Dīpaṅkara Buddha** held an assembly of his monks there. Bv.ii.200.

Sudassana 30. The personal attendant of **Piyadassī Buddha**. Thag a.i.230.

Sudassana 31. A king of the dynasty of **Mahā Sammata**. Mhv.ii.5; Dpv.iii.7.

Sudassana 32. The name given to the city of the gods (*Devanagara*). Ja.ii.114; Bv-a.67, etc.

Sudassanakhumbha. A water pot, set on **Erāvaṇa**, for the use of **Sakka**. It is thirty leagues in circumference, and above it is a canopy twelve leagues wide made of precious stones. Surrounding it are thirty-two other pots. Dhp-a.i.273; Snp-a.i.369.

Sudassanapadhānasala. A building in Talacatukka. Ras.ii.9.

Sudassanamāla. A place in **Anurādhapura**, near the **Ratanamāla**. **Koṇāgamana Buddha** and **Kassapa Buddha** preached there on their visits to Ceylon. Mhv.xv.124, 158.

Sudassanasutta. See **Mahā Sudassanasutta**.

Sudassanā 01. Mother of **Atthadassī Buddha**. Bv.xv.14; Ja.i.39.

Sudassanā 02. Wife of **Revata Buddha**, in his last lay life. Bv.vi.18.

Sudassanā 03. See **Sutanū**.

Sudassanārāma. A monastery in which **Dhammadassī Buddha** held an assembly of his monks. There he declared the eminence of his disciple, **Hārita**. Bv-a.183.

Sudassā. A *Brahma* world; one of the **Suddhāvāsā**. Five kinds of *Anāgāmīs* are born there. MN.i.289; DN.ii.52; iii.237; Khp-a.183; Vibh-a.521; Kv.207.

Sudassī. A *Brahma* world, one of the **Suddhāvāsā**. The inhabitants of this world are friendly with those of **Akaniṭṭhā**. (DN.ii.52; MN.i.259; DN.iii.237; MN.iii.103; Khp a.120; Vsm.473). Some *Anāgāmīs* obtain *Parinibbāna* in Sudassī. Paṭis-a.319.

Sudāṭha 01. A **Pacceka Buddha** in a nominal list. MN.iii.70.

Sudāṭha 02. The lion in the **Vaṇṇārohajātaka** (Ja 361). He is identified with **Sāriputta**. Ja.iii.193.

Sudāyaka. A king of five *kappas* ago, a previous birth of **Ajinadāyaka** Thera. Ap.i.214.

Sudinna 01. Father of **Piyadassī Buddha** (Ja.i.39); but see **Sudatta** (9).

Sudinna 02. **Sudinna Kalandakaputta**. A monk who, after being ordained, returned to his former wife and had relations with her, thus becoming guilty of the first **Pārājikā** offence. When there was a famine in the **Vajjī** country, **Sudinna** went to **Vesālī**, hoping to be kept by his rich relations, to the mutual benefit of both parties. They gave him sixty bowls of rice, which he distributed among his colleagues. When he went to his father's house, in **Kalandakagāma**, he saw a servant girl about to throw away some boiled rice and asked her to put it into his bowl. The girl, recognizing his hands and feet and voice, told his mother of his arrival. Both she and his father visited him as he was eating the rice, and his father took him by the hand and led him home. There he was provided with a seat and asked to eat: but he refused, saying he had already eaten. The next day he was again invited; he went, and they tried to tempt him back to the lay life. His former wife joined in the attempt, but on being

addressed by him as "Sister," she fell fainting. Then he begged for his meal, saying that if they desired to give it to him they should do so without worrying him. Later his wife visited him, with his mother, at the **Mahā Vana**, and begged that he would give her a son, so that the **Licchavīs** might not confiscate their wealth for want of an heir. **Sudinna** agreed, and had intercourse three times with her. She became pregnant, and in due course a son was born, who was called **Bījaka**. When **Sudinna** realized what he had done he was filled with remorse, and his colleagues, discovering the reason, reported him to the Buddha, who blamed him greatly (Vin.iii.11-21; see Vin-a.i.270, but see where **Sudinna** is held not guilty of the **Pārājikā** offence because he was an *ādikammika*.).

The Buddha's censure of **Sudinna** forms the topic of one of the dilemmas of the **Milindapañha**. (p.170f).

Sudinna 03. Evidently a famous commentator. **Buddhaghosa** quotes (DN-a.ii.566; AN-a.ii.551) him as saying that there is no word of the Buddha which is not a *Sutta* (*asuttaṁ nāma kiṁ Buddhavacanaṁ atthi*?) and thus rejecting the **Jātaka**, **Paṭisambhidā**, **Niddesa**, **Suttanipāta**, **Dhammapada**, **Itivuttaka**, **Vimānavatthu**, **Petavatthu**, **Theragāthā**, **Therīgāthā** and **Apadāna**.

Sudinnabhāṇavāra. The second chapter of the **Suttavibhaṅga** of the Vinaya. Vin.iii.11-21.

Sudūrasutta. Four pairs of things which are very far from each other: the sky and the earth, the hither and further shores of the ocean, the positions of sunrise and sunset, the Dhammas of good and bad monks. AN.ii.50.

Sudeva 01. A king of **Dhaññavatī**, father of **Nārada Buddha**. Bv.x.18; but Ja.i.37 calls him **Sumedha**.

Sudeva 02. *Aggasāvaka* of **Maṅgala Buddha**. Ja.i.34; Bv.iv.23.

Sudeva 03. *Aggasāvaka* of **Sujāta Buddha** (Bv.xiii.25); but see *Deva*.

Suddhakasutta 01. On the benefits of the four *satipaṭṭhāna*s. SN.v.173.

Suddhakasutta 02. On the six sense faculties. SN.v.203.

Suddhakasutta 03. If cultivated and made much of, concentration on in-breathing and out-breathing is of great profit and point. SN.v.313.

Suddhakasutta 04. The four qualities which make the Noble Disciple a *Sotāpanna*. SN.v.403.

Suddhaṭṭhakasutta. The fourth of the **Aṭṭhakavagga** of the **Suttanipāta**. The *Sutta* was preached in reference to **Candābha** (*q.v.*) (Snp a.ii.523f). Mere knowledge of various systems of philosophy cannot purify a man, for each sponsor of a system claims superiority for his views, and all go from one teacher to another and are never calm and thoughtful. But the wise, who have understood the Dhamma, are never led away by passion. They do not embrace anything in the world as the highest. Snp.vss.788-95.

Suddhanā 01. One of the chief lay women followers of **Metteyya Buddha**. Anāg.vs.60.

Suddhanā 02. An eminent lay woman disciple of the Buddha. AN.iv.347.

Suddhavāsa. A **Pacceka Brahma** who, with **Subrahmā**, went to visit the Buddha, but, finding him in meditation during the noonday heat, went to see a certain *Brahma* who was infatuated with his own importance. They told him of the greater power and majesty of the Buddha, whom they persuaded him to visit. SN.i.146.

Suddhāvāsakāyikādevā. A group of **Devas**, inhabitants of the **Suddhāvāsā**, who appeared before the Buddha and recited three verses in praise of the Saṅgha. SN.i.26; cf. DN.ii.253f.

Suddhāvāsā. The "Pure Abodes"; a name given to a group of *Brahma*-worlds – the five highest *Rūpa* worlds – consisting of: **Avihā**, **Atappā**, **Sudassā**, **Sudassī** and **Akaniṭṭhā** (e.g., DN.iii.237). There *Anāgāmīs* are born, and there they attain *Arahant*-ship; such *Anāgāmīs* are divided into twenty-four classes (See, e.g.,

Khp a.182f.; of. Paṭis-a.319; Vsm.710). Bodhisattas are never born there (Snp-a.i.50; Bv-a.224).

The **Suddhāvāsā** are described as *Buddhānaṁ khandhāvāraṭṭhānasadisā*, like the Buddhas' reliquary sites. Sometimes, for *asaṅkheyyas* of *kappas*, when no Buddhas are born, these worlds remain empty (AN-a.ii.808; cf. MN-a.i.30).

The Buddha is mentioned as having visited the **Suddhāvāsā** (e.g., DN.ii.50). When a Buddha is about to be born, the inhabitants of the **Suddhāvāsā** insert a knowledge of the signs of a Great Being in the Vedas and teach this among men in the guise of Brahmins, calling such knowledge *buddhamanta*. Men learn it and are thus able to recognize a Great Being (MN-a.ii.761; Snp-a.ii.448). The inhabitants of the **Suddhāvāsā** know how many Buddhas will be born in any particular *kappa* by observing the number of lotuses which spring up on the site of the *Bodhipallaṅka* when the earth gradually emerges after the destruction of the world (DN a.ii.411). It is the **Suddhāvāsā** *Brahmas* who provide the four omens which lead to a Bodhisatta's renunciation in his last lay life. See, e.g., DN a.ii.455f.

Suddhika. A householder, one of the chief supporters of **Metteyya Buddha**. Anāg.vs.60.

Suddhika Bhāradvāja. A Brahmin who visited the Buddha at **Jetavana** and stated that a man can be purified only by knowledge of the Vedas. The Buddha answered that it is not knowledge of runes, but the purity of heart of a man, which is important, of a man who has put forth effort to win supreme purity of conduct (SN.i.165).

Buddhaghosa says (SN-a.i.179) that the Brahmin was called **Suddhika** to distinguish him from other **Bhāradvājas** by the nature of his enquiry.

Suddhikavagga. The first chapter of the **Indriyasaṁyutta**. SN.v.193-99.

Suddhikasutta 01. Describes the visit of **Suddhika Bhāradvāja** to the Buddha (SN.i.265). See also **Bhikkhusutta** (5).

Suddhikasutta 02. The four kinds of **Nāgas**: the egg born, the womb-born, the sweat born, those born spontaneously. SN.iii.240.

Suddhikasutta 03. The same as above, regarding **Supaṇṇas**. SN.iii.246.

Suddhikasutta 04. The different kinds of **Gandhabbas**: those that dwell in the fragrance of root-wood, heart-wood, pith, bark, sap, leaves, flowers, savours, scents. SN.iii.249.

Suddhikasutta 05. On the five *indriyas*: faith, energy, mindfulness, concentration and insight. SN.v.193.

Suddhikasutta 06. On the five *indriyas*: ease, discomfort, happiness (*somanassa*), unhappiness, indifference. SN.v.207.

Suddhikasutta 07. or **Samuddakasutta**. Nothing is permanent. SN.iii.149.

Suddhikasutta 08. or **Nirāmisasutta**. On the zest that is carnal or not carnal, the pleasure that is carnal or not carnal, the indifference that is carnal or not carnal. SN.iv.235f.

Suddhodana. A **Sākiyan** *Rājā* of **Kapilavatthu** and father of **Gotama Buddha**. He was the son of **Sīhahanu** and **Kaccānā**. His brothers were **Dhotodana**, **Sakkodana**, **Sukkodana** and **Amitodana**, and his sisters were **Amitā** and **Pamitā**.

Māyā was his chief consort, and, after her death, her sister **Pajāpatī** was raised to her position (Mhv.ii.15f.; Dpv.iii.45; Ja.i.15, etc.).

When soothsayers predicted that his son **Gotama** had two destinies awaiting him, either that of universal sovereignty or of Buddhahood, he exerted his utmost power to provide the prince with all kinds of luxuries in order to hold him fast to household life. It is said (e.g., Ja.i.54) that when **Asita**, who was his father's chaplain and his own teacher, visited **Suddhodana** to see the newly-born prince, and paid homage to the infant by allowing his feet to rest on his head, **Suddhodana** was filled with wonder and himself worshipped the child. And when, at the ploughing ceremony, **Suddhodana** saw how the *jambu*-tree

under which the child had been placed kept its shadow immoveable in order to protect him, and that the child was seated cross-legged in the air, he again worshipped him (Ja.i.57f).

Later, when, in spite of all his father's efforts, the prince had left household life and was practising austerities, news was brought to **Suddhodana** that his son had died owing to the severity of his penances. But he refused to believe it, saying that his son would never die without achieving his goal (Ja.i.67). When this was afterwards related to the Buddha, he preached the **Mahā Dhammapālajātaka** (Ja 447) and showed that in the past, too, **Suddhodana** had refused to believe that his son could have died even when he was shown the heap of his bones.

When news reached **Suddhodana** that his son had reached Awakening, he sent a messenger to **Veḷuvana** in **Rājagaha** with ten thousand others to invite the Buddha to visit **Kapilavatthu**. But the messenger and his companions heard the Buddha preach, entered the Saṅgha, and forgot their mission. Nine times this happened. On the tenth occasion, **Suddhodana** sent **Kāḷudāyī** with permission for him to enter the Saṅgha on the express condition that he gave the king's invitation to the Buddha. **Kāḷudāyī** kept his promise and the Buddha visited **Kapilavatthu**, staying in the **Nigrodhārāma**. There, in reference to a shower of rain that fell, he preached the **Vessantarajātaka** (Ja 547). The next day, when **Suddhodana** remonstrated with the Buddha because he was seen begging in the streets of **Kapilavatthu**, the Buddha told him that begging was the custom of all Buddhas, and **Suddhodana** hearing this became a *Sotāpanna*. He invited the Buddha to his palace, where he entertained him, and at the end of the meal the Buddha preached to the king, who became a *Sakadāgāmī* (Ja.i.90; cf. Dhp a.iii.164f). He became an *Anāgāmī* after hearing the **Mahā Dhammapālajātaka** (Ja 447) (Dhp a.i.99; Ja.iv.55), and when he was about to die, the Buddha came from **Vesālī** to see him and preach to him, and **Suddhodana** became an *Arahant* and died as a lay *Arahant* (Thīg a.141).

Nanda was **Suddhodana**'s son by **Mahā Pajāpatī**, and he had also a daughter called **Sundarīnandā**. When the Buddha ordained both **Rāhula** and **Nanda**, **Suddhodana** was greatly distressed lest other parents should be similarly afflicted, and persuaded the Buddha to establish a rule that none

should be ordained without the permission of his parents (Vin.i.82f).

Suddhodana was the Bodhisatta's father in numerous births, but he is specially mentioned as such by name in only a few Jātakas e.g.,

- **Kaṭṭhahāri** (Ja 7),
- **Alīnacitta** (Ja 156)
- **Susīma** (Ja 163),
- **Bandhanāgāra** (Ja 201),
- **Kosambī** (Ja 428)
- **Mahā Dhammapāla** (Ja 447),
- **Dasaratha** (Ja 461)
- **Hatthipāla** (Ja 509)
- **Mahā Ummagga** (Ja 546)
- **Vessantara** (Ja 547).

Sudhaja. A king of four *kappas* ago, a previous birth of **Vacchagotta Thera**. Thag-a.i.221; cf. Ap.i.177.

Sudhañña 01. A *seṭṭhi*, father of **Dhaññavatī** (*q.v.*). Bv a.147.

Sudhañña 02. The city of birth of **Piyadassī Buddha**; but see **Anoma** (11). Bv.xiv.15.

Sudhaññaka, **Sudhaññavatī**. The city of birth of **Revata Buddha**. Bv.vi.16; Ja.i.35; Bv a.131 calls it **Sudhaññavatī**.

Sudhaññavatī. See **Sudhaññaka** above.

Sudhanā. See **Sutanū**.

Sudhamma 01. The city of birth of **Sobhita Buddha**. Bv.vii.16; Ja.i.35.

Sudhamma 02. A king, father of **Sobhita Buddha**. Bv.vii.16.

Sudhamma 03. The park in which **Sobhita Buddha** was born and in which he preached his first sermon. Bv.vii.16.

Sudhamma 04. A park in **Sudhammavatī** City, where **Sujāta Buddha** held his first assembly of monks. Bv-a.169.

Sudhamma 05. **Sudhamma Thera**. He lived in **Macchikāsaṇḍa**, in a monastery (the **Ambāṭakārāma**) provided by **Citta**. **Citta** used to invite **Sudhamma** to his house for meals. One day **Sāriputta**, at the head of several eminent monks, visited **Macchikāsaṇḍa** and stayed in the monastery. **Citta** heard **Sāriputta** preach (and became a *Sakadāgāmī*, says the **Dhammapada Commentary**), and, at the end of the sermon, invited him and the monks to his house the next day. He also invited **Sudhamma**, but because he had been invited after the others, **Sudhamma** refused to go. Early the next day he visited **Citta**'s house to see what offerings had been prepared, and after seeing them, remarked that one thing was missing: sesame cakes (*tilasaṅgulikā*). Then **Citta** rebuked him, comparing him to a crow, the offspring of a cock and a crow. **Sudhamma** left the house in anger, and going to **Sāvatthī**, reported the matter to the Buddha. The Buddha blamed **Sudhamma** and said that the Saṅgha should pass the *paṭisārānīyakamma* on him. **Sudhamma**, thereupon, went to **Macchikāsaṇḍa** to ask pardon of **Citta**, but **Citta** would not forgive him. The Buddha then gave him a companion, and together they went to **Citta**, and **Sudhamma** again asked pardon for his fault. **Citta** pardoned him and asked to be pardoned himself (Vin.i.15-20; cf. Dhp-a.ii.74ff). Later **Sudhamma** became an *Arahant*. AN-a.i.210.

Sudhammapura. The Pāli name for the city of Thaton. Bode, 12.

Sudhammavatī. A city in whose park where **Sujāta Buddha** held the first assembly of his monks. Bv-a.169.

Sudhammasāmaṇera. Given as an example (Vibh a.389) of one whose *paṭisambhidā* became clear (*visada*) from listening to the Dhamma.

Sudhammā 01. An *Aggasāvikā* of **Atthadassī Buddha**. Bv.xv.20; Ja.i.39.

Sudhammā 02. The queen consort of **Reṇu**, king of **Uttarapañcāla**. See the **Somanassajātaka** (Ja 505). She is identified with **Mahā Māyā**. Ja.i.453.

Sudhammā 03. One of the four wives of **Magha**. When **Magha** and his companions were building a rest-house for travellers, they did not wish women to have any share in the work. But **Sudhammā** bribed the carpenter, who made a pinnacle of seasoned wood for the building and laid it aside with the words: "*Sudhammā nāma ayaṁ sālā*, this hall is called Sudhammā." When the time for the erection of the pinnacle came, he told **Magha** and the others that it was impossible to make a pinnacle then, as it must be of well-seasoned wood. A search was started for a seasoned pinnacle. **Sudhammā** agreed to give hers if she were allowed a share in the building. The men were at first unwilling, but in the end gave their consent.

After death, **Sudhammā**, was born in **Tāvatiṁsa**, and, because of her merit in the past, there came into being for her **Sudhammā**, the Moot Hall of the **Devas**, nine hundred leagues in extent (Dhp-a.i.269f., 274f.; Ja.i.201f). There the **Devas** hold their meetings on the eighth day of each month, or when the Dhamma is preached, and also all their important festivals and gatherings (see, e.g., DN.ii.268; MN.ii.79; SN.i.221; Ja.vi.97, 126; Thag.vs.1198). All Buddhas preach the **Abhidhamma** in the **Sudhammā**-hall. It is said (Thag a.ii.185) that every *Devaloka* has a **Sudhammāsabhā**; this title is often used in comparisons to denote a fine hall.

Sudhammā 04. The sixth daughter of **Kikī**, king of **Benares**. She is identified sometimes with **Mahā Māyā** (e.g., Ja.vi.481) and sometimes with **Dhammadinnā**, e.g., Ap.ii.546, 548; Thīg a.104, 114.

Sudhammā 05. **Sudhammā Therī**. An *Arahant*. She lived in the time of **Kassapa Buddha**. At the Buddha's wish, she took a branch of the Bodhi-tree with her and planted it in the **Mahā Sāgaruyyāna** in Ceylon. Dpv.xvii.19f.; Mhv.xv.147f.

Sudhammā 06. A class of **Devas** belonging to the **Tāvatiṁsa** *Devanikāya*. Vv-a.258.

Sudhammā 07. Mother of **Sobhita Buddha**. Bv.vii.16; Ja.i.35.

Sudhammāsabhā. See **Sudhammā** (3).

Sudhāpiṇḍiya Thera. An *Arahant*. Ninety-four *kappas* ago he gave mortar (*sudhāpiṇḍa*) for the construction of the *cetiya* of **Siddhattha Buddha**. Thirty *kappas* ago he was king thirteen times under the name of **Paṭisaṅkhāra**. Ap.i.133.

Sudhābhojanajātaka (Ja 535). There once lived in **Benares** a wealthy householder, worth eighty crores. He offered his wealth to the king, who, however, had no need for it; so he gave much away in gifts and was born as **Sakka**. Equally generous were his descendants – **Canda**, **Suriya**, **Mātali** and **Pañcasikha**. But the next in descent, **Pañcasikha**'s son, **Macchari Kosiya**, became a miser. He stopped all giving and lived in abject poverty. One day, seeing his sub-treasurer eating rice porridge, he wished for some himself, but, owing to his miserliness, he went in disguise to the river with a little rice and there started to cook it with the help of a slave. **Sakka** saw this, and, accompanied by **Canda** and the others, appeared before him disguised as a Brahmin. Advancing towards him, **Sakka** asked him the way to **Benares**, and, pretending to be deaf, approached the place where the porridge was being cooked and asked for some. **Macchari Kosiya** refused to give him any, but **Sakka** insisted on reciting to him some stanzas on the value of giving, and then **Kosiya** agreed to give him a little porridge. One by one the others, also disguised as Brahmins, approached, and, in spite of all his efforts, **Kosiya** was forced to invite them to share his meal. He asked them to fetch small leaves, but in their hands small leaves became large. After the porridge had been served, **Pañcasikha** assumed the form of a dog, then of a horse of changing colours, and started chasing **Kosiya**, while the others stood motionless in the air. **Kosiya** asked how beings could gain such powers, and **Sakka** explained to him and revealed their identity. **Macchari Kosiya** went back to **Benares** and gave away his wealth in charity. Later he became a hermit and lived in a hut.

At that time the four daughters of **Sakka** – **Āsā**, **Saddhā**, **Sirī** and **Hirī** –

went to **Anotatta** to play in the water. There they saw **Nārada** under a *pāricchattaka*-flower, which served him as a sunshade, and each asked him for the flower. **Nārada** said he would give it to the best of them, and referred them to **Sakka**. **Sakka** sent (by **Mātali**) a cup of ambrosia (*sudhābhojana*) to **Kosiya**, and said that whichever of his daughters succeeded in persuading **Kosiya** to share with her his drink would be adjudged the best. He listened to all their claims and decided in favour of **Hirī**. **Sakka**, wishing to know why he decided thus, sent **Mātali** in his chariot to ask him. While **Mātali** was yet speaking to him, **Kosiya** died and was reborn in **Tāvatiṁsa**. **Sakka** gave him **Hirī** as wife and also a share of the kingdom of **Tāvatiṁsa**.

The story was told in reference to a monk of **Sāvatthī**, who was so generous that he would give away his own food and drink and so starve. He is identified with **Macchari Kosiya**, **Uppalavaṇṇā** with **Hirī**, **Anuruddha** with **Pañcasikha**, **Ānanda** with **Mātali**, **Kassapa** with **Suriya**, **Moggallāna** with **Canda**, **Sāriputta** with **Nārada**, and **Sakka** with the Bodhisatta himself. Ja.v.382-412.

Sudhāmuṇḍakavāsidahara. Given as an example of one who came to grief through hearing a woman's voice. AN a.i.15.

Sunakkhatta. A **Licchavī** prince of **Vesālī**. He was, at one time, a member of the Saṅgha and the personal attendant of the Buddha (*anibaddha-upaṭṭhāka*), but was later converted to the views of **Korakkhattiya** and went about defaming the Buddha, saying that he had nothing superhuman and was not distinguished from other men by preaching a saving faith: that the doctrine preached by him did not lead to the destruction of sorrow, etc. **Sāriputta**, on his alms rounds in **Vesālī**, heard all this and reported it to the Buddha, who thereupon preached the **Mahā Sīhanādasutta** (MN.i.68ff.; the Buddha was, at this time, eighty years old, MN.i.82) and the **Lomahaṁsajātaka** (Ja 94, Ja.i.389f.; see also Ja.iv.95). The **Sunakkhattasutta** (MN.ii.252ff) was evidently preached to Sunakkhatta before he joined the Saṅgha, while the **Pāṭikasutta** (DN.iii.1ff) gives an account of his dissatisfaction.

His grievance was that the Buddha showed no mystic superhuman wonders, that he had not shown him the beginning of things. The Buddha reminded him

that he had not promised to do any of these things, and that, at one time, Sunakkhatta had been loud in his praise of the Buddha and the Dhamma. The Buddha warned him that people would say he had left the Saṅgha because its discipline had proved too hard for him. The Buddha had told him that **Korakkhattiya**, whom he so much admired, would be born after death among the **Kāḷakañjaka Asuras** within seven days. It happened as the Buddha prophesied, and the dead body of **Kora** declared that he was right. But even so, Sunakkhatta was not convinced.

Later he transferred his allegiance to **Kandaramasaka**, who died, as the Buddha had prophesied, fallen from grace and fame. The next teacher to win the admiration of Sunakkhatta was **Pāṭikaputta**, and Sunakkhatta wished the Buddha to pay honour to him. But the Buddha quoted to Sunakkhatta the words of **Ajita**, the **Licchavī** general who had been born in **Tāvatiṁsa**, to the effect that **Pāṭikaputta** was "a liar and a cheat," and was later able to prove that these words were true. But Sunakkhatta did not return to the Saṅgha. He had probably remained in it for several years before actually leaving it. For we find in the **Mahālisutta** (DN.i.152) the **Licchavī Oṭṭhaddha** relating to the Buddha how Sunakkhatta had come to him three years after joining the Saṅgha, claiming that he could see divine forms but could not hear heavenly sounds. **Buddhaghosa** explains (DN-a.i.311) that he could not acquire the power of hearing divine sounds because in a previous birth he had ruptured the ear drum of a holy monk and made him deaf. The *Sutta* itself gives (DN.i.153) as the reason that he had only developed one sided concentration of mind.

Sunakkhatta is identified with **Kāṇāriṭṭha** of the **Bhūridattajātaka**. Ja.vi.219.

Sunakkhattasutta (MN 105). Preached at **Vesālī** to **Sunakkhatta**, before he joined the Saṅgha. He asks the Buddha if the monks have really won all they profess or if some of them are extravagant in their professions. The Buddha explains that some of the monks are worldly, their hearts set on material things; others are free from worldly bondage, their hearts set on the imperturbable; yet others on various *jhānas*; while the last have their hearts set on *Nibbāna*; all these will act according to their beliefs. The Buddha then explains further, using

the simile of a surgeon: a patient is wounded by a poisoned arrow, even when the surgeon has removed the poison the patient must go slowly till the wound is healed. Craving is the arrow; the wound represents the six sense organs within; ignorance is the poison; mindfulness is the surgeon's probing; Noble Understanding is the surgeon's knife; and the **Tathāgata** the surgeon. MN.ii.252-61.

Sunakha. One of the **Mahā Nirayas**. **Nāḷikīra** was born there. Ja.v.145.

Sunakhajātaka (Ja 242). There was in **Benares** a man who owned a dog which had been fattened on rice. A villager saw the dog, and, having bought it from its master, took it away on a lead. Arrived at the edge of the forest, he entered a hut, tied up the dog, and lay down to sleep. The Bodhisatta, seeing the dog, asked him why he did not bite through the lead and escape. "I am going to," answered the dog, "as soon as all are asleep." And he did so.

The story was told in reference to a dog belonging to a water carrier who used to be fed near the **Ambalakoṭṭhaka** in **Jetavana**. Once a villager saw it and bought it from the water-carrier and took it away on a chain. The dog followed quietly, and the man, thinking it to be fond of him, let it loose. The dog ran away and returned to its old home. The two dogs were identical. Ja.ii.246-8.

Sunanda 01. Father of **Padumuttara Buddha**. Dhp-a.i.417; but Ja.i.37 and Bv.xi.19 call him **Ānanda**. He became an ascetic and the Buddha preached to him. In this life he was **Puṇṇa Mantānīputta**. Thag a.i.361f.

Sunanda 02. **Sunanda Khattiya**. Father of **Koṇḍañña Buddha**. Ja.i.30; Bv.iii.25.

Sunanda 03. A village, where **Yasodharā** gave a meal of milk-rice to **Koṇḍañña Buddha**. Bv a.108.

Sunanda 04. An **Ājīvaka** who gave grass for his seat to **Koṇḍañña Buddha**. Bv-a.108.

Sunanda 05. An **Ājīvaka** who gave grass for his seat to **Sujāta Buddha**. Bv-a.168.

Sunanda 06. An **Ājīvaka** who gave grass for his seat to **Dīpaṅkara Buddha**. Bv-a.68.

Sunanda 07. The park where **Anomadassī Buddha** was born. Bv a.141.

Sunanda 08. A disciple of **Dhammadassī Buddha**. Ap.i.196.

Sunanda 09. A palace of **Vipassī Buddha**, in his last lay life. Bv.xx.24.

Sunanda 10. A Brahmin in the time of **Padumuttara Buddha**; a former birth of **Nīta Thera** (**Pupphachadanīya**). Thag a.i.181; Ap.i.166.

Sunanda 11. A Brahmin, who gave an umbrella to **Sāriputta**. Ap.i.266.

Sunanda 12. Son of King **Añjasa**. Once, while riding the elephant **Sirika**, he saw the **Pacceka Buddha Devala**, and drove the elephant against him. He was a previous birth of **Upāli**. Thag a.i.367f.

Sunanda 13. A king of thirty-seven *kappas* ago, a previous birth of **Akkantasaññaka**. Ap.i.212.

Sunanda 14. A charioteer of the king of **Kāsi**, in the **Mūgapakkhajātaka** (Ja 538, Ja.vi.10ff). He is identified with **Sāriputta**.

Sunanda 15. A charioteer of King **Sivi** in the **Ummadantījātaka** (Ja 527). He is identified with **Ānanda**. Ja.v.227.

Sunanda 16. A king of **Surabhi** in the time of **Maṅgala Buddha**; the Buddha preached to him. Bv.iv.6; Bv-a.119f.

Sunanda 17. A city. See **Naradeva** (2).

Sunandaka. The residence of an **Ājīvaka** who gave grass for his seat to **Koṇḍañña Buddha**. Bv a.108.

Sunandavatī. A city where **Sumana Buddha** performed the **Yamakapāṭihāriya** (Bv a.128). King **Uggata** built there, for **Sobhita Buddha**, a *vihāra* named **Surinda** (Bv a.139). In this city **Tissa Buddha** died in the **Sunandārāma** (Bv a.192).

Sunandā 01. An *Aggasāvikā* of **Dīpaṅkara Buddha**. Ja.i.29; Bv.ii.214.

Sunandā 02. Mother of **Dhammadassī Buddha**. Ja.i.39; Bv.xvi.13.

Sunandā 03. Wife of **Kassapa Buddha**, in his last lay life (Bv.xxv.36). She gave him milk-rice before his Awakening. Bv-a.218.

Sunandā 04. One of the chief women supporters of **Atthadassī Buddha**. Bv.xv.21.

Sunandā 05. One of the chief women supporters of **Kakusandha Buddha**. Bv.xiiii.22.

Sunandā 06. Wife of **Ekarājā** (Ja.vi.134). See the **Khaṇḍahālajātaka** (Ja 542).

Sunandā 07. A garland-maker's daughter of **Rājagaha**. She was a *Sotāpanna* and daily visited the *Thūpa* built by **Ajātasattu** in **Rājagaha**, offering to it flowers and garlands sent by her father. On fast days she would go of her own accord. When she died, she was reborn in **Tāvatiṁsa** in the retinue of **Sakka**, and when questioned by him, recounted her actions in the past. **Sakka** related the story to **Vaṅgīsa**, who, in his turn, told it to the *saṅgītikārakas*. Vv.iii.9; Vv-a.170f.

Sunandā 08. A celestial musician or a musical instrument. Vv-a.93, 96, 211, 372.

Sunandārāma 01. A monastery in which **Dīpaṅkara Buddha** died. Bv a.68.

Sunandārāma 02. A monastery in which **Tissa Buddha** died. Bv a.192; but Bv.xviii.28 calls it **Nandārāma**.

Sunāga. The son of a Brahmin of **Nālakagāma**, a friend of **Sāriputta** before the latter left the world. Later, Sunāga heard the Buddha preach, entered the Saṅgha, and attained *Arahant*-ship.

In the time of **Sikhī Buddha**, thirty-one *kappas* ago, he was a Brahmin versed in the Vedas, and lived in a forest hut near Mount **Vasabha** as teacher of three thousand pupils. One day he met **Sikhī Buddha**, and, knowing by the signs on his body that he was a Buddha of infinite wisdom, he was suffused with joy, as a result of which he was born after death in the *Deva* world. Twenty-seven *kappas* ago he was a king named **Siridhara** (Thag.vs.85; Thag-a.i.182).

He is evidently identical with **Rahosaññaka** of the **Apadāna**. Ap.i.166f.

Sunāparanta. A country in which was the port of **Suppāraka**, birthplace of **Puṇṇa Thera**. From there he went with a caravan to **Sāvatthī**, and, after hearing the Buddha preach, entered the Saṅgha. Later, obtaining the Buddha's permission, he returned to Sunāparanta (Thag a.i.158). There he attained *Arahant*-ship, and five hundred men and five hundred women became lay followers of the religion. Under his direction they built a **Gandhakuṭi**, called **Candanasālā**, and **Puṇṇa**, wishing the Buddha to be present at the dedication festival, sent a flower through the air to the Buddha at **Sāvatthī** as invitation.

The Buddha accepted this invitation and went to Sunāparanta with four hundred and ninety-nine *Arahants*, including **Kuṇḍadhāna** and **Ānanda**, all in pinnacled palanquins, provided by **Vissakamma**, acting under orders from **Sakka**. On the way the Buddha stopped at **Saccabaddhapabbata**, where he converted the *tāpasa* of the mountain, who became an *Arahant* and travelled on with the party in the five hundredth palanquin. The Buddha spent the day in Sunāparanta, and, on his way back, stopped on the banks of the river **Nammadā**. There the *Nāgarājā* paid him homage, and the Buddha left his footprint in the **Nāga**'s abode for him to worship. MN a.ii.101f.; SN a.iii.176; according to the latter account the Buddha spent seven days in Sunāparanta, at the **Maṅkulārāma**.

The people of Sunāparanta were reported as being fierce and violent (MN.iii.268; SN.iv.61f). Sunāparanta was also the birthplace of **Cūḷa Puṇṇa** and **Isidinna** (**Isidatta**) (*q.v.*). Sunāparanta is probably identical with **Aparanta**; the Burmese, however, identify it with the country on the right bank of the Irrawaddy River, near Pagan. Sās. Introd., p.ix.

Sunāma. A minister of **Aṅgati**, king of **Mithilā**. See the **Mahā Nāradakassapajātaka** (Ja 544). He is identified with **Bhaddaji**. Ja.vi.255.

Sunārī. A **Kāliṅga** princess; see **Sundarī**.

Sunikkhamma. Sixty-seven *kappas* ago there were seven kings of this name, previous births of **Sattāhapabbajita Thera**. Ap.i.242.

Suniddā. See **Niddā**.

Sunidha. A minister of **Magadha**, who, with **Vassakāra**, was in charge of the fortifications of **Pāṭaligāma**, built in order to repel the **Vajjians**. These two are always mentioned together. They invited the Buddha to a meal, and, after his departure, named the gate by which he had left the city **Gotamadvāra**, and the ford by which he crossed the **Ganges**, **Gotamatittha**. Vin.i.228f; DN.ii.86f.; Ud.viii.6.

Sunimmita. A *Devaputta*, king of the **Nimmānaratī** world (Ja.i.81; SN.iv.280; AN.iv.243; cf. Divy.140). **Visākhā** became his wife, after her birth among the **Nimmānaratī** *Devā*. Vv-a.189.

Sunisāvimānavatthu. The story of a woman of **Sāvatthī**. She had no family, and one day, seeing an *Arahant* there begging for alms, she gave him a piece of cake (*pūvabhāgaṁ*). After death she was born in **Tāvatiṁsa**, where **Moggallāna** learnt her story. Vv.i.13; Vv-a.61.

Sunīta Thera. He belonged to a family of flower-scavengers in **Rājagaha** and eked out a miserable existence as a road sweeper. One day the Buddha saw that **Sunīta** was destined for *Arahant*-ship and visited him at dawn, as he was

sweeping the street and collecting the scraps in his basket. Seeing the Buddha, he was filled with awe, and, finding no place to stand, stood stiffly against a wall. The Buddha approached him and asked if he would like to be a monk. He expressed great joy, and the Buddha ordained him with the "*ehi bhikkhu*" *pabbajjā*. Then he took **Sunīta** to the *vihāra* and taught him a subject of meditation, by which he won *Arahant*-ship. Then many men and gods came to pay homage to him, and **Sunīta** preached to them on his way of attainment.

In the past he had spoken disparagingly of a **Pacceka Buddha**. Thag.vss.620-31; Thag-a.i.540f.

Sunetta 01. *Aggasāvaka* of **Sobhita Buddha** (Bv.vii.21; Ja.i.35). He was the Buddha's step-brother and his first convert. Bv a.137.

Sunetta 02. **Sunetta Thera**. Attendant of **Dhammadassī Buddha** Ja.i.39; Bv.xvi.18.

Sunetta 03. A **Pacceka Buddha**. A man who had learnt the art of pelting stones with great skill, from the cripple of the **Sālittakajātaka** (*q.v.*), looking for a target for testing his skill, saw Sunetta entering the city for alms and aimed a pebble at his ear. The pebble went into one ear and out at the other, and the **Pacceka Buddha** died after suffering great pain. Men, who saw this, killed the stone thrower, and, after a sojourn in **Avīci**, he became a sledgehammer ghost in **Gijjhakūṭa** (Dhp a.ii.71f; Pv.iv.16; Pv-a.283f).

On another occasion, the son of **Kitavassa**, king of **Benares**, saw Sunetta begging for alms, and, angered that he did not do him homage, took the begging bowl from Sunetta's hand and dashed it to the ground. Pv.iii.2; iv.7; Pv-a.177f., 264.

Sunetta 04. A teacher of old. He had numerous disciples, and those who followed his teachings were reborn in the *Brahma* world and in various other worlds. Then Sunetta, seeing that some among his disciples were as good as himself, developed *mettā* to a much greater degree; but even so, he could not free himself from birth, old age, etc. It was because he had not comprehended

Noble Conduct, Noble Concentration, Noble Wisdom, Noble Release. AN.iv.103f.; he is referred to at AN.iii.371; iv.135.

Sunettasutta. Contains a list of teachers, including **Sunetta** (*q.v.*), who taught their followers the way to the *Brahma* world. AN.iv.135.

Sunettā. A Brahmin maiden of **Asadisagāma**, who gave a meal of milk-rice to **Siddhattha Buddha**. Bv-a.185.

Sunela. A king of one hundred and twenty-three *kappas* ago, a former birth of **Muṭṭhipūjaka Thera**. Ap.i.201.

Sundara 01. A city where **Kassapa Buddha** performed the **Yamakapāṭihāriya** at the foot of an *asana*-tree (Bv a.218), and **Koṇāgamana Buddha** under a *Mahā Sāla*-tree (Bv a.214).

Sundara 02. A monk of **Rājagaha**. One day, as he walked through the street, a woman asked him to stop for a moment that she might worship him, and, raising the end of his robe, took his penis into her mouth. A doubt arose in his mind as to whether any blame attached to him and he consulted the Buddha, who said that as Sundara had not acquiesced in the act, he was blameless. Vin.iii.36; cf. the story of St. Anthony.

Sundara 03. A monk who, with five hundred others of the same name, was present at the Foundation Ceremony of the **Mahā Thūpa**. Mhv ṭ.522.

Sundarananda. See **Nanda**.

Sundarapaṇḍu. A **Damiḷa** chief of South India. An ally of **Kulasekhara**. Cv.lxxvi.126,174.

Sundarapabbata. See **Subhagiri**.

Sundarasamudda Thera. He was the son of a wealthy *seṭṭhi* of **Rājagaha** and was called Sundara on account of his beauty. While yet young, he realized the majesty of the Buddha, when he visited **Rājagaha**, and Samudda entered the

Saṅgha. He once went to **Sāvatthī**, where he stayed with a friend, learning how to practise insight. On a festival day his mother thought of him and wept, seeing the sons of other families enjoying themselves with their wives. A courtesan offered to entice him back, and the mother promised that should she succeed she would make her Samudda's wife and give her many gifts. The courtesan went, well attended, to **Sāvatthī** and took lodgings in a house to which Samudda frequently came for alms. She saw that he was well seen to and showed herself to him, decked and adorned and wearing golden slippers. One day, slipping off her sandals at the door, she saluted him with clasped hands as he passed, and invited him in with seductive manner. Then the Thera, realizing that the heart of a worldling is unsteady, made then and there a supreme effort and attained *Arahant*-ship (Thag.vss.459-65; Thag-a.i.467f).

According to the **Dhammapada Commentary**, Samudda accepted the invitation of the courtesan and went with her to the top floor of her seven-storied house (Dhp a.iv.194ff.; cf. the story of **Cūḷa Piṇḍapātikatissa**). There she provided him with a seat and practised her wiles. Samudda suddenly realized what he was doing and was much distressed. The Buddha, seated in **Jetavana**, forty-five leagues away, saw what was happening and smiled. On being asked by **Ānanda** why he smiled, he said: "A battle royal is being waged between Sundarasamudda and a courtesan, but Samudda will win." So saying, he sent forth a ray of light to **Samudda** and preached to him. At the end of the sermon Samudda became an *Arahant*.

Sundarika Bhāradvāja. A Brahmin, one of the **Bhāradvājas**. Once, when he was performing fire-rites on the banks of the **Sundarikā**, he looked round to see if there were anyone to whom he could give what was left over from the oblations. He saw the Buddha seated under a tree, his head covered (to rouse the Brahmin's curiosity and to prevent him from being repelled by the sight of a shaven head, says the Commentary); he approached him with the oblation and a water pitcher and addressed him. The Buddha uncovered his head. The sight of the shaven head at first made Sundarika draw back, but, realizing that some Brahmins too were shaved, he questioned the Buddha about his birth. The Buddha explained to him that the important thing was not birth, but the leading

of a good life. The Brahmin was pleased and offered him the oblation, but the Buddha refused it, saying that he did not accept presents for chanting verses. He advised Sundarika to throw the food into the water, where there were no creatures, for who could digest food which had once been offered to a Buddha? The Brahmin followed this advice and saw the water hiss and seethe with steam and smoke. Alarmed and with hair on end, he worshipped the Buddha, who preached to him. Sundarika entered the Saṅgha and became an *Arahant*. SN.i.167f. The account of the meeting between the Buddha and Sundarika is given in the **Suttanipāta** too (p.79 f.), but there the details differ greatly, though the topic of discussion is the same. Several additional verses are attributed to the Buddha regarding the true "sacrifice." The Commentary calls the **Suttanipāta** discourse the **Pūraḷāsasutta** (Snp a.ii.400).

Sundarika Bhāradvāja was so-called from his habit of offering oblations on the banks of the **Sundarikā** (SN a.i.181f). He is also mentioned (MN.i.39f) as meeting the Buddha on the banks of the **Bāhukā** and asking him whether he bathed in that river, because it had the reputation of cleansing sins. The Buddha answered that purity was not to be won that way and preached to him the **Vatthūpamasutta**.

According to the **Dhammapada Commentary** (Dhp-a.iv.163), Sundarika was the brother of **Akkosaka Bhāradvāja** and **Bilaṅgika Bhāradvāja**. There he is mentioned as having abused the Buddha in much the same way as **Akkosaka**.

Sundarika Bhāradvājasutta. Describes the meeting between the Buddha and **Sundarika Bhāradvāja**. The Commentary calls it the **Pūraḷāsasutta**. Snp. p.79f; Snp-a.ii.400.

Sundarikasutta. Describes the meeting between the Buddha and **Sundarika Bhāradvāja**. SN.i.167f.

Sundarikā 01. A river in **Kosala**, reputed to be efficacious in washing away sins (MN.i.39). There **Sundarika Bhāradvāja** held sacrifices in honour of Agni and met the Buddha during such a sacrifice. SN.i.167; Snp.p.79, etc.

Sundarikā 02. See **Sundarī** (3).

Sundarī 01. An *Aggasāvikā* of **Anomadassī Buddha**. Ja.i.36; Bv.viii.23.

Sundarī 02. **Sundarī Therī**. She was born in **Benares** as the daughter of the Brahmin **Sujāta** (see **Sujāta 09**). When her father joined the Saṅgha at **Mithilā** and sent his charioteer home, **Sundarī**, with her mother's consent, gave all away and joined the Saṅgha, attaining *Arahant*-ship in due course. Then one day, with the leave of her teacher, she left **Benares**, accompanied by a large number of nuns, and, visiting the Buddha at **Sāvatthī**, uttered her "lion's roar."

Thirty-one *kappas* ago she was born in a clansman's family, and seeing **Vessabhū Buddha** begging for alms, gave him a ladleful of food. Fifty times she became the wife of **Cakkavattis**. Thīg.vss.326-332; Thīg a.228f.

Sundarī 03. **Sundarikā**. A *Paribbājikā*. She listened to the persuasions of her colleagues, the heretics, and would be seen in the evenings going towards **Jetavana** with garlands, perfumes, fruits, etc. When asked where she was going, she would reply that she was going to spend the night in the Buddha's cell. She would then spend it in a neighbouring monastery of the **Paribbājakas** and be seen again early in the morning coming from the direction of **Jetavana**. After some days, the heretics hired some villains to kill **Sundarī** and hide her body under a heap of rubbish near **Jetavana**. Then they raised a hue and cry and reported to the king that **Sundarī** was missing. A search was made, and her body was found near the **Gandhakuṭi** of the Buddha. Placing the body on a litter, they went about the streets of the city crying: "Behold the deeds of the **Sākyan** monks!" As a result, the monks were subjected to great insults in the streets. For seven days the Buddha stayed in the **Gandhakuṭi**, not going to the city for alms, and **Ānanda** even suggested that they should go to another city.

But the Buddha pointed out to him the absurdity of running away from a false report, and said that in seven days the truth would be known. The king employed spies, who found the murderers quarrelling among themselves after strong drink. They were seized and brought before the king, where they confessed their crime. The king sent for the heretics and compelled them to retract their accusations against the Buddha and his monks and to confess their own wickedness. They were then punished for murder. Ud.iv.8; Ud-a.256ff.;

Dhp-a.iii.474f.; Snp-a.ii.528f.; Ja.ii.415f.

It is said (Ap.i.299; Ud-a.263) that once the Bodhisatta was a pleasure seeker named **Munāli**. One day he saw **Surabhi**, a **Pacceka Buddha**, putting on his outer robe just outside the city. Near by a woman was walking, and **Munāli** said in jest, "Look, this recluse is no celibate, but a rake." It was this utterance of the Bodhisatta that brought to the Buddha, as retribution, the disgrace in connection with **Sundarī**.

The **Duṭṭhakasutta** and the **Maṇisūkarajātaka** (Ja 285) were preached in this connection.

Sundarī 04. *v.l.* **Sūnari**. A **Kāliṅga** princess, kinswoman of **Tilokasundarī**. She married **Vikkamabāhu**. Cv.lix.49; for the correctness of the name see Cv.Trs.i.213, n.2.

Sundarīnandā 01. Younger sister of **Thullanandā**; she had two other sisters, **Nandā** and **Nandavatī**. **Sāḷha Migāranattā** (*q.v.*) seduced her, and she was proclaimed guilty of a Parājikā offence (Vin.iv.211f). She was also blamed for her greediness as regards food. Vin.iv.232f., 234.

Sundarīnandā 02. A Therī. She was the daughter of **Suddhodana** and **Mahā Pajāpatī** and sister of **Nanda Thera**. Seeing that most of her kinsmen had joined the Saṅgha, she too became a nun, not from faith, but from love of her kin. Being intoxicated with her own beauty, she did not go to see the Buddha lest he should rebuke her. The rest of her story is very similar to that of **Abhirūpanandā**. The Buddha preached to her and she became a *Sotāpanna*. He then gave her a topic of meditation, and she, developing insight, became an *Arahant*. Later she was declared foremost among nuns in power of meditation, an eminence which she had resolved to obtain in the time of **Padumuttara Buddha**. Thag.vs.82-6; Thīg a.80f.; Ap.ii.572f; AN.i.25; AN a.i.198f.

She seems to have been called **Rūpanandā** (AN a.i.198) too; there seems to have been some confusion in the legends of the different *Therīs* named **Nandā**.

Supajjalita. Twenty-seven *kappas* ago there were seven kings of this name, previous births of **Citapūjaka Thera**. Ap.i.244.

Supaṇṇa, **Supaṇṇas**. See **Garuḷa**.

Supaṇṇasaṁyutta. The thirtieth section of the **Saṁyuttanikāya**. SN.iii.246-9.

Supatiṭṭhacetiya. A shrine near the **Laṭṭhivanuyyāna** in **Rājagaha**. Vin.i.35.

Supatiṭṭhita. A **Pacceka Buddha** mentioned in a nominal list. MN.iii.70.

Supatta 01. The Bodhisatta born as a crow; see the **Supattajātaka** (Ja 292).

Supatta 02. A king of the vultures and son of the Bodhisatta. See the **Gijjhajātaka** (Ja 427).

Supatta 03. One of the five horses of King **Kappina**. Only the king rode **Supatta**, while messengers were allowed to ride the others. Dhp-a.ii.117.

Supattajātaka (Ja 292). The Bodhisatta was once a crow, named **Supatta**, king of eighty-four thousand crows. His chief mate was **Suphassā** and his chief companion **Sumukha**. One day, while **Supatta** and **Suphassā** were out looking for food, they noticed that the king's cook had prepared a host of dishes and had left some of them out in the open to cool. **Suphassā** sniffed at the food but said nothing. The next day, however, she wished to stay behind and taste some of the king's food. **Supatta** consulted his captain, and they went with a large number of crows, whom they set in groups round the kitchen. As the cook was taking the dishes on a pingo, **Sumukha**, as arranged, attacked him with beak and claw and made him drop them. Then the crows ate their fill and flew away with food for **Supatta** and **Suphassā**. **Sumukha** was caught and taken before the king, who has seen what had happened. When questioned by the king, he told him the whole story and said that he would gladly lose his life for his king, **Supatta**. The king sent for **Supatta** and listened to his preaching, and, thereafter protecting all creatures, practised the good life.

The story was told in reference to **Sāriputta**, who had obtained from **Pasenadi** a meal of red rice and new ghee, flavoured with red fish, because he

had been informed by **Rāhula** that **Bimbādevī** (**Rāhulamātā**) suffered from gastric trouble and would be cured by this food.

The king of **Benares** is identified with **Ānanda**, **Sumukha** with **Sāriputta**, and **Suphassā** with **Rāhulamātā**. Ja.ii.433-6.

Supabbā. An *upāsikā* of **Rājagaha**. She held the view that one who offered herself for sexual intercourse gave the supreme gift. Vin.iii.39.

Supassa (*v.l.* **Suphassa**). The name of Mount **Vepulla** in the time of **Kassapa Buddha**. The people of **Rājagaha** at that time were called **Suppiyā**. SN.ii.192.

Supāricariya 01. Three *kappas* ago there were thirty-four kings of this name, previous births of **Samitigutta Thera** (**Jātipūjaka**). Thag a.i.176; Ap.i.154.

Supāricariya 02. **Supāricariya Thera**. Evidently identical with **Khitaka Thera** (*q.v.*). Ap.i.181; Thag-a.i.209.

Supinasutta. The five great dreams which the Buddha had on the night before his Awakening. AN.iii.240f.; they are referred to Ja.i.69.

Supuṭakapūjaka Thera. An *Arahant*. Ninety-one *kappas* ago he saw **Vipassī Buddha** begging for alms and gave him a packet of salt (? *lonasupuṭaka*). Ap.i.284.

Supubbaṇhasutta. A name given in the **Suttasaṅgaha** (No.52) to the **Pubbaṇhasutta** (*q.v.*).

Suppagedha. A **Yakkha**, to be invoked by followers of the Buddha in time of need. DN.iii.205.

Suppatiṭṭhita 01. A ford, across the **Nerañjarā**, where the Buddha bathed just before eating the meal given by **Sujātā**. Ja.i.70; Bv a.7.

Suppatiṭṭhita 02. A *nigrodha* tree belonging to king **Koravya**. The king and his court ate the first portion of the fruit as big as pipkins and sweet; the army

had the second portion, the town and country people the third, recluses and holy men the fourth, and birds and beasts the last. None guarded its fruit, and none would hurt another in order to obtain its fruit.

One day there came a man who ate his fill of the fruit, broke a branch, and went his way. The *Deva* of the tree was angry, and the tree bore no more fruit. **Koravya** visited **Sakka** and consulted him. **Sakka** sent a squall to punish the *Deva* and made the *Deva* appear before him full of repentance. Then **Sakka** warned him to keep the **Rukkhadhamma**, which was that various people take and make use of various parts of a tree; it is not for the *Deva* of the tree to mope and pine on that account. AN.iii.369f.

Suppatiṭṭhita 03. The minister who traced the foundations of the **Mahā Thūpa**. His father was **Nandisena** and his mother **Sumanādevī**. Dpv.xix.8; Mhv ṭ.528.

Suppatiṭṭhita 04. A king of sixty-five *kappas* ago, a previous birth of **Gosīsanikkhepa Thera**. Ap.i.245.

Suppatisutta. Once, in **Veḷuvana**, the Buddha had been walking about for the greater part of the night; then having washed his feet and entered his cell, he lay down to sleep, and **Māra** appeared and asked him why he slept. The Buddha replied that his wishes were the sole arbiter in this matter. SN.i.107f.

Suppatīta. King of **Anoma** or **Anupama**; father of **Vessabhū Buddha**. Ja.i.42; Bv.xxxii.18; DN.ii.7.

Suppabuddha 01. A **Sākiyan** prince, son of **Añjana** and **Yasodharā**. He had a brother, **Daṇḍapāṇī**, and two sisters, **Māyā** and **Pajāpatī**. He married **Amitā** and had two children, **Bhaddakaccānā** and **Devadatta**. Thus he was father-in-law to **Gotama Buddha** (Mhv.ii.19, 21; but see also **Añjana**). It is said that he was offended with the Buddha for deserting his daughter and for being hostile to **Devadatta** (Dhp a.iii.44f.; cf. Mil.301). One day he took strong drink and blocked the Buddha's path, refusing to move in spite of the repeated requests of the monks. The Buddha thereupon turned back. **Ānanda** seeing the Buddha

smile and enquiring the reason for the smile, was told that, at the end of seven days, **Suppabuddha** would be swallowed up by the earth at the foot of his stairs. **Suppabuddha** overheard this, and had all his belongings carried to the seventh storey of his house. He removed the stairway, closed all doors, and set a strong guard. On the seventh day a state charger belonging to **Suppabuddha** broke loose. None could manage him except **Suppabuddha**, and he, desiring to seize the animal, moved towards the door. The doors opened of their own accord, the stairway returned to its place, and the strong guard threw him down the stairs. When he landed at the bottom of the stairway the earth opened and swallowed him up in **Avīci**. He was also evidently called Mahā Suppabuddha, e.g., Thīg a.140.

Suppabuddha 02. A poor leper of **Rājagaha**, who, one day seated in the outer circle of people, heard the Buddha preach and became a *Sotāpanna*. While waiting the departure of the crowd so that he could pay homage to the Buddha and express his gratitude, **Sakka**, desiring to test him, approached him and offered him untold wealth if he would repudiate the Buddha, his teachings, and the Saṅgha. But although **Sakka** revealed his identity, **Suppabuddha** rebuked him for a fool and said he had no need of more wealth, because he possessed already the seven stores of *Ariyadhana* (Noble Wealth). **Sakka** reported this conversation to the Buddha, who said that no power in the world would change **Suppabuddha**.

Soon after, **Suppabuddha** visited the Buddha, and, having worshipped him, was on his way to the city when he was gored to death by a cow, the cow which killed also **Pukkusāti**, **Bāhiya Dāruciriya** and **Tambadāṭhika**. The cow was a *Yakkhinī*, who had once been a courtesan. These four men had then been sons of wealthy merchants, who, having taken her one day to a pleasure garden, took their pleasure with her. In the evening they killed her and took the jewels and money which they themselves had given her. At the moment of her death she had vowed vengeance on them and had killed them in one hundred existences.

In a previous birth, **Suppabuddha** had insulted the **Pacceka Buddha Tagarasikhī** by calling him a "leper" (*kuṭṭhi*) – because he wore a patched robe

– and by spitting on him Ud.v.3; Ud a.279ff.; Dhp a.ii.33f. The **Udāna** account does not include the interlude of **Sakka**.

Suppabuddha 03. Son of **Vessabhū Buddha** in his last lay life. DN.ii.7; Bv.xxii.20.

Suppabuddha 04. A king of fifty-seven *kappas* ago, a former birth of **Eraka Thera** (**Maggadāyaka**). Thag a.i.193; Ap.i.173.

Supparikā. The name of a tribe. Ap.ii.369 (vs.19).

Suppala. One of the palaces of **Siddhattha Buddha** before his renunciation. Bv.xvii.14.

Suppavāsā Koḷiyadhītā. Mother of **Sīvalī**. Before he was born, she lay for seven days in labour suffering great pain, and it was not till the Buddha blessed her that she was able to bring forth the child. It is said that the child was seven years in her womb, and the reason for this is given in the **Asātarūpajātaka** (Ja 100).

Suppavāsā was the daughter of the *rājā* of **Koḷiya** (Ja.i.407). Her husband was the **Licchavī Mahāli** (Ap.ii.494,vs.28; but see AN a.i.244, where her husband is described as a **Sākiyan** noble), and she lived in the **Koḷiyan** village of **Saḷḷanela**, where the Buddha visited her and preached to her on the efficacy of giving food (AN.ii.62f). She was described by the Buddha as foremost among those who gave excellent alms (*aggaṁ paṇītadāyikānaṁ*) (AN.i.26), an eminence which she had earnestly resolved to attain in the time of **Padumuttara Buddha** (AN-a.i.244).

She is included in a list of eminent *upāsikās* (AN.iv.348), and is mentioned with **Anāthapiṇḍika**, **Cūḷa Anāthapiṇḍika** and **Visākhā**, as givers of gifts which were gladly accepted by the monks. Dhp-a.i.339; in this context she is spoken of as living in **Sāvatthī**; this was probably after **Mahāli** went to live there; cf. Dhp-a.iv.193f.

Suppavāsāsutta. The Buddha visits **Suppavāsā** in **Sajjanela** and is entertained by her. He preaches to her that an Ariyan *upāsikā*, who gives food, gives four things to the receiver of the food: life, beauty, happiness and strength and is sure of happiness in later lives. AN.ii.62f.

Suppasanna. A king of eight *kappas* ago, a previous birth of **Rattipupphiya Thera**. Ap.i.188.

Suppādevī. Mother of **Sīhabāhu** and **Sīhasīvali**. Mhv ṭ.243f.

Suppāraka 01. **Suppāra**. A seaport in India. It was in the **Sunāparanta** country and was the birthplace of **Puṇṇa**. There was regular trade between **Bhārukaccha**, **Suppāraka** and **Suvaṇṇabhūmi** (see, e.g., Ap.ii.476 (vs.13f.); AN a.i.156). From Suppāra to **Sāvatthī** was one hundred and twenty leagues (Dhp a.ii.214; Ud a.85), **Sāvatthī** being to the north-east of Suppāra. Ud a.84 (*pubbuttaradisābhāgāyaṁ*). **Vijaya** and his followers landed there on their way to Ceylon, but had to leave because the people were incensed by their behaviour (Mhv.vi.46; Dpv.ix.15f). **Ubbarī** was once born in **Suppāraka** as a horse dealer's daughter (Dhp a.iv.50). It was also the residence of **Bāhiya Dārucīriya**.

Suppāraka (Skt. Sūrpāraka) is identified with the modern Sopāra in the Thāna district, to the north of Bombay. Imperial Gazetteer of India sv., but see **Sunāparanta**.

Suppāraka 02. The Bodhisatta born as a master mariner (*niyyāmakajeṭṭha*) of **Bhārukaccha**. See the **Suppārakajātaka** (Ja 463).

Suppārakajātaka (Ja 463). The Bodhisatta, named **Suppāraka**, was once a master mariner of **Bhārukaccha**. His eyes were injured by the salt water and he went completely blind. The king appointed him valuer and assessor. One day an elephant was brought before him which was designed to be the state elephant, but, feeling it over with his hands, he condemned it, saying that its dam had dropped it in its youth, injuring its hind feet. He similarly condemned a horse, a chariot, and a blanket for various reasons, all these things having been designed for royal use. All his judgments were verified by the king and found to be

correct; but he only gave **Suppāraka** eight pieces of money each time, and so **Suppāraka** left his service in disgust.

Some merchants had commissioned a ship, and, while searching for a captain, thought of **Suppāraka**. When **Suppāraka** refused, saying that he was blind, they replied that blind he might be, but no ship could founder if he were at the helm. After seven days the ship was caught in a storm and **Suppāraka** drove her through various oceans – *Khummāla*, *Aggimāla*, *Dadhimāla*, *Nīlavaṇṇakusamāla*, *Nalamāla* and *Valabhāmukha*. When he arrived at the last sea he saw that there was no means of rescuing the ship, and so performed an act of Truth, *saccakiriya*. In one day the, ship sailed back to **Bhārukaccha**.

The story was related in reference to the Buddha's perfection of wisdom. Ja.iv.136-47; cf. Sapāragajātaka in the *Jātakamālā* (No. 14).

Suppiya 01. **Suppiya**. A *Paribbājaka*. He was the teacher of **Brahmadatta**. It was the discussion between these two, in the **Ambalaṭṭhikā** park, regarding the virtues of the Buddha, his Dhamma and his Saṅgha, which led to the preaching of the **Brahmajālasutta** (DN.i.1). Suppiya was a follower of **Sañjaya Belaṭṭhiputta**. DN a.i.35.

Suppiya 02. One of the chief lay supporters of **Siddhattha Buddha**. Bv.xvii.20.

Suppiya 03. **Suppiya Thera**. He was born in **Sāvatthī** in a family of cemetery keepers. Converted by the preaching of his friend, the Thera **Sopāka**, he entered the Saṅgha and attained *Arahant*-ship.

In the time of **Padumuttara Buddha** he was a Brahmin, named **Varuṇa**, who left his ten children and became an ascetic in the forest. There he met the Buddha and his monks and gave them fruit. He belonged to a *Khattiya* family in the time of **Kassapa Buddha**, but through pride of birth and learning used to detract his colleagues hence his birth in a low caste in his last life. Thag.vs.32; Thag-a.i.92f.; Ap.i.452f.

Suppiya 04. See **Suppiyā** (2).

Suppiyā 01. The name of the inhabitants of **Rājagaha** in the time of **Kassapa Buddha**. At that time **Vepulla** was called **Supassa** (**Suphassa**). SN.ii.192.

Suppiyā 02. An *upāsikā* of **Benares**. Her husband was **Suppiya**, and they were both greatly devoted to the Saṅgha. One day, while on a visit to the monastery, Suppiyā saw a sick monk who needed a meat broth. On her return home, she sent an attendant to fetch meat; but there was none to be had in the whole of **Benares**. She therefore, with a knife, cut a piece of flesh from her thigh and gave it to her servant to make into soup for the monk. She then went to her room and lay on her bed. When **Suppiya** returned and discovered what had happened he was overjoyed, and, going to the monastery, invited the Buddha to a meal the next day. The Buddha accepted the invitation, and when, on the next day, he arrived with his monks, he asked for Suppiyā. On hearing that she was ill, he desired that she be brought to see him. At the moment when the Buddha saw her the wound was healed, covered with good skin, on which grew fine hairs as on the rest of her body.

It was as a result of this incident that the Buddha lay down a rule forbidding monks to eat human flesh, even when willingly given (Vin.i.216f).

Suppiyā is given as an example of one whose good deeds bore fruit in this very life (Mil.115; cf.291). She was declared by the Buddha foremost among women who waited on the sick (AN.i.26), an eminence she had resolved to win in the time of **Padumuttara Buddha**. AN-a.i.244f.; she is mentioned in a list of eminent women lay disciples (AN.iv.348).

Suppiyā 03. One of the five daughters of the third **Okkāka** and **Bhattā** (**Hatthā**). DN a.i.258; Mhv ṭ.131; Snp a.ii.352.

Suphassa. See **Supassa** above.

Suphassā 01. A female crow, wife of **Supatta**. She is identified with **Rāhulamātā**. Ja.ii.436.

Suphassā 02. Mother of **Siddhattha Buddha**. Ja.i.40; Bv.xvii.13.

Suphassā 03. A celestial musician or a musical instrument. Vv-a.94.

Subandhu (**Subuddha**). A Brahmin of **Benares**, father of **Tekicchakāri Thera**. He incurred the wrath of **Cāṇakka** and was thrown into prison by **Candagutta**. Thag-a.i.440.

Subāhu 01. **Subāhu Thera**. He was the son of a *seṭṭhi* family of **Benares**, and was the friend of **Yasa**. When **Yasa** and his companions joined the Saṅgha **Subāhu** followed his example, and they all became *Arahants*. Vin.i.19f.

Subāhu 02. **Subāhu Thera**. He was the son of a **Malla** *rājā* of **Pāvā** He joined the Saṅgha on the occasion of the Buddha's first visit to **Rājagaha** and attained *Arahant*-ship together with his friends **Godhika**, **Valliya** and **Uttiya**. **Bimbisāra** built a hut for them but forgot the roof; there was no rain until this defect had been made good (Thag.vs.52; Thag-a.i.123f).

Ninety-nine *kappas* ago **Subāhu** paid homage to **Siddhattha Buddha**. Thirty-seven *kappas* ago he was king sixteen times, under the name of **Agada**. He is perhaps identical with **Ñāṇasaññaka** of the **Apadāna**. Ap.i.140f.

Subāhu 03. Five hundred *kappas* ago there were thirty-four kings of this name, previous births of **Ekāsaniya Thera** (**Sīvalī**). Ap.i.150; Thag a.i.139.

Subāhu 04. A tiger. See the **Vaṇṇārohajātaka** (Ja 361) and **Tittirajātaka** (Ja 438). He is identified with **Moggallāna**. Ja.iii.192, 540.

Subāhu 05. A **Pacceka Buddha**. MN.iii.70; Ap a.i.107.

Subuddha 01. See **Susuddha**.

Subuddha 02. See **Subandhu**.

Subodhālaṅkāra. A work on Pāli poetics by **Saṅgharakkhita Thera** of Ceylon. Gv.61; PLC.199f.

Subbata. A king of long ago, a previous birth of **Kuṭivihāriya Thera** (**Nalamāliya**). Thag a.i.131; Ap.i.143.

Subrahmā 01. A *Devaputta*. He visits the Buddha at **Veḷuvana** and tells him that his heart is full of dismay. The Buddha replies that the only path out of sorrow is by way of wisdom, renunciation and restraint (SN.i.53). According to the Commentary (SN-a.i.88f.; DN-a.iii.750; MN-a.i.190f), he was a *Devaputta* of **Tāvatiṁsa**, and one day went to the **Nandanavana** with one thousand nymphs. Five hundred of them sat with him under the **Pāricchattaka**-tree, while the others climbed the tree, from which they threw garlands and sang songs. Suddenly all of them vanished and were born in **Avīci**. **Subrahmā**, discovering their destiny and investigating his own, finds that he has only seven days more to live. Full of grief, he seeks the Buddha for consolation. At the end of the Buddha's discourse he becomes a *Sotāpanna*.

Subrahmā 02. A **Pacceka Brahma**. He was a follower of the Buddha, and, after visiting him together with **Suddhavāsa**, he went on to another *Brahma*, who was infatuated with his own importance. There, by a display of magic power, **Subrahmā** convinced him that he was far more powerful than the *Brahma*, but declared that his own power was as nothing compared with that of the Buddha (SN.i.146f). On another occasion, **Subrahmā** visited the Buddha to declare the folly of **Kokālika** and of **Kaṭamorakatissa** (SN.i.148). **Subrahmā** was present at the preaching of the **Mahā Samayasutta**. DN.ii.261.

Subrahmā 03. A Brahmin who will be the father of **Metteyya Buddha**. His wife will be **Brahmavatī** (Dhs-a.415; Vsm.434). He will be the chaplain of King **Saṅkha** (Anāg.vs.96). According to the **Mahā Vaṁsa** (Mhv.xxxii.82) he is identical with **Kākavaṇṇatissa**.

Subrahmāsutta. Describes the visit of the *Devaputta* **Subrahmā** to the Buddha. SN.i.53.

Subha 01. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.106.

Subha 02. A young man (*māṇava*) called **Todeyyaputta**. He once visited the Buddha in **Sāvatthī**, asking him various questions. The interview is described in the **Subhasutta** (*q.v.*). At the end of the discourse he declared himself the

Buddha's follower. While on his way back from the city, he met **Jāṇussoṇī**, and, on being asked what he thought of the Buddha, spoke of him in terms of the highest praise, saying that none but **Gotama**'s own peer could utter sufficient praise of him (MN.i.196f., 208f.; **Jāṇussoṇī** addresses him as **Bhāradvāja**). **Subha** is described (MN-a.ii.802; cf. MN.i.202) as the son of the Brahmin **Todeyya** (*q.v.*) of **Tudigāma**. Elsewhere however, a different account is given of his conversion (DN-a.ii.384f.; cf. MN-a.ii.963f., which adds that the Buddha proved the identity of the dog by getting it to indicate the place where **Todeyya**'s treasure lay buried).

Subha's father was a very rich merchant, chaplain to **Pasenadi**, but a great miser. After death he was born as a dog in the same home. One day, when the Buddha was going his alms round in **Tudigāma** near **Sāvatthī**, he arrived at Subha's house. The dog saw the Buddha and barked, and the Buddha addressed it as "**Todeyya**." The dog thereupon ran into the house and lay on a bed, from which no one could drive it away. When Subha asked the cause of the uproar, he was told the story. Thereupon he was very angry, saying that his father had been born in the *Brahmaloka*, and, in order to refute the Buddha, he visited the monastery. This was the occasion for the preaching of the **Subhasutta**. Soon after the Buddha's death, when **Ānanda**, was staying in **Sāvatthī**, **Subha** sent a young man to **Ānanda**, with his respects and an invitation to his house. **Ānanda**, having taken medicine, did not go that day. But he went the next day, accompanied by a monk of **Cetiya** (**Cetaka**). Their conversation is recorded in the **Subhasutta** (2) (DN.i.204f). See also **Cūḷa Kammavibhaṅgasutta**, which too was preached to **Subha**.

Subha 03. A palace guard, son of **Datta**. He closely resembled King **Yasalālakatissa** in appearance, and the king used to place him on the throne, decked in royal ornaments, and watch the ministers doing obeisance to him, while he himself took the guard's place. One day, while **Subha** was on the throne, he reprimanded the king, disguised as a guard, for smiling disrespectfully, and had him led away and executed before the truth was discovered. **Subha** then became king and ruled for six years (120-6 CE.). He built the **Subharājapariveṇa**, the **Vallīvihāra**, the **Ekadvāra** *vihāra* and the

Nandigāmaka *vihāra*. He was deposed by **Vasabha** (Mhv.xxxv.51ff.; Dpv.xxi.45). His daughter married **Vaṅkanāsikatissa**. She had been adopted by a bricklayer, but **Vasabha** discovered her identity and married her to his son. Her good fortune was owing to a meal she had given to an *Arahant* Thera. For details see Mhv.xxxv.101ff.; see also Cv.xxxviii.13f.

Subha 04. A palace occupied by **Koṇḍañña Buddha** before his renunciation. Bv.iii.26.

Subha 05. A palace occupied by **Gotama Buddha** before his renunciation. Bv-a.230; but Bv.xxvi.14 calls it Subhata.

Subha 06. A *senāpati* who, during the thirteenth century, built a fortress in **Subhagiri**. Cc.lxxxi.4.

Subhakiṇṇā, **Subhakiṇhā**. A class of *Brahmas* who occupy the ninth *Rūpa*-world; a division of the **Subha** *Devā* (MN.iii.102; DN.ii.69; MN.i.2, etc. *Comp*.138). Beings are born in that world as a result of developing the third *jhāna*, and their life-span is sixty-four *kappas* (MN a.i.553 and SN a.i.162; but see AN.ii.127, 129, where their life is given as four *kappas*).

They are filled and pervaded with happiness and are serenely blissful; they experience only sublime happiness, unlike the **Abhassarā**, who exclaim in their joy (DN.iii.219). They agree both in body and in perceptive power (AN.iv.401; cf.iv.40). They radiate light from their bodies in a steady brightness and not in flashes (AN a.ii.713; cf. Paṭis-a.80). When the world is destroyed by water, the world of the Subhakiṇhas forms the limit to which the water rises. Paṭis-a.256.

Subhakūṭa. The name of **Missaka** Mountain (**Sīlakūṭa**) in the time of **Kassapa Buddha**. Ceylon was then known as **Maṇḍadīpa**. It was on **Subhakūṭa** that **Kassapa Buddha** landed when he arrived in Ceylon. Mhv.xv.131f.; Dpv.xvii.14.

Subhaga. A son of the **Nāga** king, **Dhataraṭṭha**. See the **Bhūridattajātaka** (Ja 543). He is identified with **Moggallāna**. Ja.vi.219.

Subhagavatī. The pleasance in **Khemavatī** where **Kakusandha Buddha** was born. Bv-a.213.

Subhagavana. A wood in **Ukkaṭṭhā**. Once, when the Buddha was there, he visited the **Avihā** gods (DN.ii.50) and, again, from there he visited **Bakabrahma**, to whom he preached the **Brahmanimantanikasutta** (MN.i.326; but see SN.i.142, where the Buddha is said to have been at **Jetavana**). It was under a *sāla* tree in **Subhagavana** that the **Mūlapariyāyasutta** was preached (MN.i.1; also the Jātaka, of the same name, Ja 245, Ja.ii.259).

The wood was so-called because of its beauty. People often went there for pleasure, and, influenced by the romantic nature of the surroundings, would plan pleasant things, which would come to pass (MN-a.i.10).

Subhagiri, **Subhapabbata**, **Sundarapabbata**. An isolated rock in Ceylon. It was evidently named after the *senāpati* **Subha**, who built a fortress there in the time of **Māgha** (Cv.lxxxi.3).

Later, it was occupied by **Bhuvanekabāhu** (brother of **Vijayabāhu IV**.), and formed the centre of the campaign in the battle of **Vijayabāhu IV**. against **Candabhānu**. Later, **Bhuvanekabāhu** continued to live there (Cv.lxxxviii.26, 61, 64 f., 79). After **Vijayabāhu IV**. was killed by his *senāpati* **Mitta**, **Bhuvanekabāhu**, who had succeeded to the throne at **Jambuddoṇi**, had once more to seek refuge in **Subhagiri**, and for some time it was the seat of government. A town seems to have grown up there in the same way as at **Sīhagiri** (Cv.xc.11, 28, 30, 35).

Bhuvanekabāhu himself ruled there for eleven years (Cv.xc.42). After his death, **Ariyacakkavatti** laid waste the town (Cv.xc.45), and the capital was later moved to **Hatthigiripura** (**Hatthigiriselapura**) (Cv.xc.59).

Subhagiri is identified with the modern Yāpahu, near Maho. Cv.Trs.ii.135, n.3.

Subhadeva. Uncle of **Abhayanāga**. **Abhayanāga** had **Subhadeva**'s hands and feet cut off and left him behind, that he might bring about division in the

kingdom of **Vohārikatissa**. When the time was come, he sent word to **Abhayanāga**, and the latter seized the throne. Mhv.xxxvi.45f.; Mhv ṭ.663.

Subhadda 01. One of the chief lay patrons of **Dhammadassī Buddha**. Bv.xvi.20.

Subhadda 02. A youth who joined the Saṅgha under **Koṇḍaññā Buddha** with ten thousand others, and became an *Arahant*. He was the Buddha's *Aggasāvaka*. Bv.iii.30; Ja.i.30; Bv a.111.

Subhadda 03. A *yavapālaka* who gave grass for his seat to **Kakusandha Buddha**. Bv-a.210.

Subhadda 04. Son of **Upaka**, the **Ājīvaka** and **Cāpā**. Thīg a.221; Snp a.i.260.

Subhadda 05. A barber of **Atumā**. He entered the Saṅgha and resented having to observe various rules, great and small. When the Buddha died and the monks stood weeping, **Subhadda** asked them to rejoice instead, saying: "We are well rid of the *Mahā Samaṇa*; we shall now do just as we like." **Mahā Kassapa** heard this while he was on his way from **Pāvā** to **Kusināra**, and it was this remark which made him decide to hold the First Council after the Buddha's death (Vin.ii.284f; DN.ii.162; Mhv.iii.6).

Subhadda had been a *Sāmaṇera* at the time of the Buddha's visit to **Atumā**, and had two sons before he joined the Saṅgha. When he heard that the Buddha was coming, he sent for his two sons and gave orders for various foods to be collected to feed the Buddha and the twelve hundred and fifty monks. The Buddha arrived in the evening and took up his residence in **Atumā**. All night long **Subhadda** went about giving instructions regarding the preparation of the food. In the morning of the next day the Buddha went out for alms, and **Subhadda** approached him and invited him to partake of the food which he had prepared. But the Buddha questioned him, and, discovering what he had done, refused to accept the meal, forbidding the monks to do so too. This angered **Subhadda**, and he awaited an opportunity of expressing his disapproval of the

Buddha. This opportunity came when he heard of the Buddha's death.
DN a.ii.599; cf. Vin.i.249f.

Subhadda 06. **Subhadda Thera**. He was a Brahmin of high rank (of the *udiccabrāhmaṇa Mahā Sālakula*), and, having become a *Paribbājaka*, was living in **Kusinārā** when the Buddha went there on his last journey. Having heard that the Buddha would die in the third watch of the night, Subhadda went to the *sāla* grove, where the Buddha lay on his death bed, and asked **Ānanda** for permission to see him. But three times **Ānanda** refused the request, saying that the Buddha was weary. The Buddha overheard the conversation and asked Subhadda to come in. Subhadda asked the Buddha if there were any truth in the teachings of other religious instructors. The Buddha said he had no time to discuss that, but that any system devoid of the Noble Eightfold Path was useless for salvation, and he taught Subhadda the Dhamma. Subhadda asked to be allowed to join the Saṅgha, and the Buddha gave **Ānanda** special permission to admit him at once without waiting for the usual probationary period. Subhadda dwelt in solitude and in meditation and soon became an *Arahant*. He was the last disciple to be converted by the Buddha (DN.ii.148ff.; cf. Dhp-a.iii.376f).

Buddhaghosa says (DN-a.ii.590) that when the Buddha gave him permission to ordain Subhadda, **Ānanda** took him outside, poured water over his head, made him repeat the formula of the impermanence of the body, shaved off his hair and beard, clad him in yellow robes, made him repeat the Three Refuges, and then led him back to the Buddha. The Buddha himself admitted Subhadda to the higher ordination and gave him a subject for meditation. Subhadda took this and, walking up and down in a quiet part of the grove, attained *Arahant*-ship and came and sat down beside the Buddha.

In the past, Subhadda and **Aññāta Koṇḍañña** had been brothers. They had a cornfield, and the elder (**Aññāta Koṇḍañña**) gave the first fruits of the corn to the monks in nine stages. The younger (Subhadda) found fault with him for damaging the corn. They then divided the field, thus settling the dispute (DN-a.ii.588). Subhadda rubbed the dead body of **Padumuttara Buddha** with sandalwood and other fragrant essences and placed a banner on his *Thūpa*. In the time of **Kassapa Buddha**, the Buddha's *Aggasāvaka*, **Tissa**, was, Subhadda's

son. Subhadda spoke disparagingly of him, hence his tardiness in meeting the Buddha in his last life. Subhadda died on the day of his ordination and *Arahant*-ship (Ap.i.100f).

The conversation between the Buddha and Subhadda forms the topic of a dilemma in the **Milindapañha** (p.130). **Subhadda**'s ordination was the Buddha's last "official" act. Khp a.,p.89.

Subhadda 07. A lay disciple of **Nāṭikā**. He was an *Anāgāmī* and was born in the **Suddhāvāsā**, never to be reborn. DN.ii.92; SN.v.348f.

Subhaddakaccā. See **Bhaddakaccā**.

Subhaddā 01. *Aggasāvikā* of **Revata Buddha**. Ja.i.35; Bv.vi.22.

Subhaddā 02. One of the chief women lay supporters of **Sujāta Buddha**. Bv.xiii.30.

Subhaddā 03. Wife of **Tissa Buddha** before his renunciation. Bv.xviii.18.

Subhaddā 04. See **Mahā Subhaddā** and **Cūḷa Subhaddā**.

Subhaddā 05. Daughter of the **Madda** king and wife of the king of **Benares**. See the **Chaddantajātaka**.

Subhaddā 06. Wife of **Mahā Sudassana**. See **Mahā Subhaddā**.

Subhaddā 07. A celestial musician or a musical instrument. Vv-a.94, 211.

Subhaddā 08. One of the five daughters of **Vijayabāhu I**. and **Tilokasundarī**. She married **Vīrabāhu**. Cv.lix.31, 43.

Subhaddācetiya. A *cetiya* in **Pulatthipura** built by **Parakkamabāhu I**. Cv.lxxviii.51.

Subhapabbata, **Subhācala**. See **Subhagiri**.

Subhavatī 01. A city in the time of **Piyadassī Buddha**. Near by was **Sudassana** *pabbata*, where lived the *Deva* king **Sudassana**. Bv-a.173.

Subhavatī 02. A city in the time of **Anomadassī Buddha**. Near by was the Sudassanuyyāna, where the Buddha preached his first sermon. Bv a.143.

Subhasutta 01. **Subha Todeyyaputta** (*q.v.*) visits the Buddha at **Sāvatthī** and asks him various questions regarding the Dhamma, comparing it with the teachings of the Brahmins regarding ultimate salvation. He admits that no one among the Brahmins or the early sages had fully discerned and realized the qualities laid down by them for the attainment of merit and the achievement of right. He quotes **Pokkharasāti** as saying that those who, like **Gotama**, profess to transcend ordinary human beings and rise to the heights of Ariyan knowledge are idle boasters. The Buddha retorts that **Pokkharasāti** cannot even read the thoughts of his slave girl, **Puṇṇikā**. The Buddha then convinces **Subha** that he has discovered the way to union with *Brahma*, and, at his request, teaches him this way, as being the four *Brahmavihāras*. **Subha** acknowledges himself the Buddha's follower. MN.ii.196-209.

Subhasutta 02. A conversation between **Subha Todeyyaputta** (*q.v.*) and **Ānanda** at **Sāvatthī** soon after the Buddha's death. **Subha** asks **Ānanda** what were the bodies of doctrine which the Buddha was wont to praise, to which he incited others and in which he established them. **Ānanda** explains to him. The *Sutta* is almost word for word identical with the **Sāmaññāphalasutta**. DN.i.204-10.

Subhasutta 03. According to **Buddhaghosa** (MN-a.ii.962, 967), **Subhasutta** is the real name for the **Cūḷa Kammavibhaṅgasutta** (*q.v.*).

Subhā 01. A group of *Brahmas*; the group includes the **Parittasubhā**, the **Appamāṇasubhā** and the **Subhakiṇhā**. MN.iii.102.

Subhā 02. **Subhā Kammāradhītā** She was the daughter of a rich goldsmith of **Rājagaha**. One day she went to pay obeisance to the Buddha and he preached

to her. She became a *Sotāpanna*, and later she joined the Saṅgha under **Mahā Pajāpatī**. From time to time her relations tried to persuade her to leave the Saṅgha and return to the world. One day she set forth, in twenty-four verses, the dangers of household life and dismissed them, convinced of her rightness. Then, striving for insight, she attained *Arahant*-ship on the eighth day (Thīg.vs.338-61). The Buddha saw this and praised her in three verses (Thīg.vs.362-4). **Sakka** visited her with the gods of **Tāvatiṁsa** and uttered another verse in her praise. Thīg a.365; Thīg a.236f.

Subhā 03. **Subhā Jīvakambavanikā** She belonged to an eminent Brahmin family of **Rājagaha**, and, seeing the bane in the pleasures of sense, became a nun under **Pajāpatī Gotamī**. She was called **Subhā** because her body was beautiful. One day, in **Jīvakambavana**, a libertine, in the prime of youth, seeing her going to her siesta, stopped her, inviting her to sensual pleasures. She talked to him of the evils of such pleasures, but he persisted. Seeing that he was particularly enamoured of the beauty of her eyes, she pulled out one of them, saying: "Come, here is the offending eye." The man was appalled and asked her forgiveness. **Subhā** went to the Buddha, and, at sight of him, her eye recovered. Filled with joy, she stood worshipping him, and he taught her and gave her an exercise for meditation. She developed insight and became an *Arahant*. Thīg.vss.366-399; Thīg a.245f.

Subhāsitasutta. The Buddha tells the monks that good speech is that which is spoken well, righteously, affectionately and truthfully. **Vaṅgīsa**, who is present, renders the Buddha's speech into verse. SN.i.188; cf. Snp., p.78f.

Subhūta Thera. He belonged to a clansman's family of **Magadha**, and, because of his predisposition to renunciation, left domestic life and joined sectarian ascetics. Dissatisfied with them and seeing the happiness enjoyed by **Upatissa**, **Koḷita**, **Sela** and others, after they had joined the Saṅgha, he too became a monk under the Buddha, winning the favour of his teachers. He went into solitude with an exercise for meditation, and soon afterwards attained *Arahant*-ship.

In the time of **Kassapa Buddha** he belonged to a very rich family of **Benares**, and, after hearing the Buddha preach, rubbed the Buddha's **Gandhakuṭi** eight times a month with the four kinds of perfumes. As a result of this, he was born, in all his births, with a fragrant body (Thag.vss.320-4; Thag-a.i.405f).

He is probably identical with **Cūḷa Sugandha** of the **Apadāna**. Ap.ii.508f; but see Thag-a.i.80 and Ap.ii.459.

Subhūtacandana. A Thera of Pagan who wrote the **Liṅgatthavivaraṇa**, a Pāli grammar. Gv.63, 72; Bode, 22.

Subhūti Thera. He was the son of **Sumana** *seṭṭhī* and the younger brother of **Anāthapiṇḍika**. On the day of the dedication of **Jetavana**, he heard the Buddha preach and left the world. After ordination he mastered the two categories (of Vinaya rules), and, after obtaining a subject for meditation, lived in the forest. There he developed insight, and attained *Arahant*-ship on the basis of *mettā jhāna*. Teaching the Dhamma without distinction or limitation, he was declared chief of those who lived in peace (*araṇavihārinaṁ aggo*), and of those who were worthy of gifts (*dakkhiṇeyyānaṁ*) (AN.i.24; cf. Ud.vi.7, where the Buddha commends his proficiency in meditation). It is said that when he went begging for alms he would develop *mettā jhāna* at each door, hence every gift made to him was of the highest merit. In the course of his travels he came to **Rājagaha**, and **Bimbisāra** promised to build him a dwelling-place. But the king forgot his promise, and **Subhūti** meditated in the open air. There was no rain, and, discovering the cause, the king had a leaf hut built for him. As soon as **Subhūti** entered the hut and seated himself cross-legged on the bed of hay, rain began to fall.

In the time of **Padumuttara Buddha** he belonged to a rich family and was called **Nanda**. Later he left the world and lived the hermit's life, at the head of forty-four thousand others. The Buddha visited **Nanda**'s hermitage and accepted from him a gift of fruit and flowers. He asked one of his monks, proficient in *mettā* and eminent in receiving gifts, to preach the *anumodanā*. At the end of the sermon all the other hermits became *Arahants*, but **Nanda**'s attention was fixed

on the majesty of the preaching monk, and he did not reach any attainment. Later, discovering the qualities in which the preacher had attained eminence, **Nanda** resolved that he too would reach similar eminence. AN-a.i.124f.; Thag-a.i.17ff.; Ud-a.348f; see also Ap.i.67f., where **Nanda** is called **Kosiya**.

Verses attributed to him are included in the **Theragāthā** (vs.1) and also in the **Milindapañha** (pp.356,391). See also **Subhūtisutta**.

Subhūtisutta. **Subhūti Thera** visits the Buddha with a companion, and the Buddha asks him who his companion is. **Subhūti** answers that he is the son of a believing disciple and has gone forth from a believer's home to homelessness. The Buddha then asks **Subhūti** if his colleague conforms to the traditional signs of the believer. **Subhūti** begs of the Buddha to define these signs, and the Buddha explains them at length. AN.v.337f. The Commentary says that the monk was the son of **Anāthapiṇḍika** and therefore **Subhūti**'s nephew (AN a.ii.865).

Sumaṅgala 01. *Aggasāvaka* of **Dīpaṅkara Buddha**. Ja.i.29; Bv.ii.213.

Sumaṅgala 02. One of the chief lay patrons of **Kassapa Buddha** (Bv.xxv.41; Ja.i.92). He spread the ground with bricks of gold for a space of twenty *usabhas* and spent an equal sum on a monastery for the Buddha. He saw a man sleeping, and thought to himself that the man must be a thief. The man conceived a grudge against **Sumaṅgala**, and burned his fields seven times, cut the feet off the cattle in his pen seven times, and burned his house seven times. Then knowing that **Sumaṅgala** loved the Buddha's **Gandhakuṭi**, he also set fire to that. It was burnt down by the time **Sumaṅgala** could arrive there; seeing it, he clasped his hands, saying that now he could build another in its place. Then the thief went about with a knife concealed on him, waiting to kill **Sumaṅgala**. One day **Sumaṅgala** held a great almsgiving, at the conclusion of which he said: "Sir, there is evidently an enemy of mine trying to do me harm. I have no anger against him, and will give over to him the fruits of this offering." The thief heard and was filled with remorse, and begged his forgiveness. The thief was later born as a *Peta* on **Gijjhakūṭa**. Dhp a.iii.61f.

Sumaṅgala 03. City of birth of **Sujāta Buddha** (Bv.xiii.20; Ja.i.38). He preached his first sermon in the park in the city. Bv-a.168.

Sumaṅgala 04. The city where **Piyadassī Buddha** preached to **Pālita** and **Sabbadassī**, who later became his chief disciples. Bv a.176.

Sumaṅgala 05. A king of seven hundred *kappas* ago, a previous birth of **Susārada Thera** (**Phaladāyaka**). Thag a.i.167; Ap.i.161.

Sumaṅgala 06. Nineteen *kappas* ago there were several kings of this name, previous births of **Khitaka Thera**. Thag-a.i.209.

Sumaṅgala 07. **Sumaṅgala Thera**. He was born in a poor family in a hamlet near **Sāvatthī**. When he grew up, he earned his living in the fields. One day he saw **Pasenadi** hold a great almsgiving to the Saṅgha, and, seeing the food served to the monks, desired to enter the Saṅgha that he might lead a life of ease and luxury. A Thera to whom he confessed his desire ordained him, and sent him to the forest with an exercise for meditation. In solitude he pined and wavered, and finally returned to his village. As he went along he saw men working in the fields in the hot wind, with soiled garments, covered with dust. And thinking how miserable they were, he put forth fresh effort in his meditations, and, winning insight, attained *Arahant*-ship.

In the past he saw **Siddhattha Buddha** (? **Atthadassī Buddha**) standing in one robe, after a bath. Pleased with this sight, he clapped his hands. One hundred and sixteen *kappas* ago he was twice king, under the name of **Ekacintita**. Thag.vs.43; Thag-a.i.111f.; Ap.i.147f.

Sumaṅgala 08. **Sumaṅgala Thera** An *Arahant*. One hundred and eighteen *kappas* ago he was a Brahmin. One day, having made preparations for a great sacrifice, he saw **Piyadassī Buddha** arriving at his door with one thousand *Arahants*, and placed all the food in his house at the disposal of the Buddha and his monks. Ap.i.65f.

Sumaṅgala 09. A **Pacceka Buddha**. MN.iii.70; Ap a.i.107.

Sumaṅgala 10. A parkkeeper of the king of **Benares**. See the **Sumaṅgalajātaka** (Ja 420). He is identified with **Ānanda**. Ja.iii.444.

Sumaṅgala 11. A monk of Ceylon, pupil of **Sāriputta**. He wrote a *ṭīkā* on the **Abhidhammāvatāra**, called the *Abhidhammatthavibhāvinī* (PLC. 108, 173). He also wrote the **Sāraṭṭhasālinī**, on the **Saccasaṅkhepa**. PLC.200; Gv.62, 72.

Sumaṅgala 12. The tenth future Buddha, the first being **Metteyya**. Anāg., p.40.

Sumaṅgalajātaka (Ja 420). The **Bodhisatta** was once king of **Benares** and had a parkkeeper called **Sumaṅgala** (10). A **Pacceka Buddha** came from **Nandamūlapabbhāra** and took up his abode in the park. The king, seeing him as he went begging, invited him to the palace, fed him, and urged him to continue to stay in the park. The **Pacceka Buddha** agreed to do so, and the king told **Sumaṅgala** to look after him. One day the **Pacceka Buddha** went away to a village, and, after an absence of some days, returned in the evening. Putting away his bowl and robe, he sat on a stone seat. **Sumaṅgala**, looking in the park for some meat in order to feed some relations who had suddenly arrived, saw the **Pacceka Buddha**, and, taking him for a deer, shot him. The **Pacceka Buddha** revealed his identity and made **Sumaṅgala** pull out the arrow. **Sumaṅgala** was full of remorse, but the **Pacceka Buddha** died. Feeling sure that the king would never forgive him, **Sumaṅgala** fled with his wife and children. After a year he asked a friend, a minister at court, to discover how the king felt towards him. The man uttered his praises in the king's presence, but the king remained silent. This was repeated every year, and in the third year, knowing that the king now bore him no ill-will, he returned to the king, who, after hearing from him how the accident had happened, forgave him. When asked why he had remained silent, the king replied that it was wrong for a king to act hastily in his anger.

Sumaṅgala is identified with **Ānanda**. The story was related in connection with the admonition of a king. Ja.iii.439-44

Sumaṅgalapariveṇa. A monastery, probably in **Anurādhapura** at the time of **Buddhaghosa**. **Dāṭhā Nāga Thera** lived there.

Sumaṅgalappasādanī. A *ṭīkā* on the **Khuddasikkhā**, written by **Vācissara** of Ceylon at the request of **Sumaṅgala**. Gv.62, 71; Svd.1227

Sumaṅgalamātā Therī. She was born in a poor family of **Sāvatthī** and was married to a rush-plaiter (*naḷakāra*). Her first child was a son, named **Sumaṅgala**, who left the world and became an *Arahant* (See **Sumaṅgala** 07).

She became a nun, and one day, while reflecting on all she had suffered in the lay life, she was much affected, and, her insight quickening, she became an *Arahant*. Thīg.vss.23-24; Thīg a.28f.

Sumaṅgalavilāsinī, **Dīgha Commentary**. **Buddhaghosa**'s Commentary of the **Dīghanikāya** (GV.59). It was written at the request of **Dāṭhā Nāga Thera**, incumbent of the **Sumaṅgalapariveṇa**. It is quoted in the **Manorathapūraṇī**, e.g., AN-a.i.407.

Sumana 01. **Sumana Buddha**. The fourth of the twenty-four Buddhas. He was born in **Mekhala**, his father being the *Khattiya* **Sudatta** and his mother **Sirimā**. For nine thousand years he lived as a householder in three palaces – **Canda**, **Sucanda** and **Vataṁsa** (Bv a.125 calls them **Nārivaḍḍhana**, **Somavaḍḍhana** and **Iddhivaḍḍhana**) – his wife being **Vataṁsikā** and his son **Anupama**. He left the world on an elephant, practised austerities for ten months, and attained enlightenment under a **Nāga** tree, being given a meal of milk-rice by **Anupamā**, daughter of **Anupama**-*seṭṭhi* of **Anoma**, and grass for his seat by the **Ājīvaka Anupama**. His first sermon was preached in the **Mekhala** Park, and among his first disciples were his step-brother **Saraṇa** and the *Purohita*'s son **Bhāvitatta**. His Twin miracle was performed in **Sunandavatī**. The Bodhisatta was a **Nāga** king **Atula**. One of the Buddha's chief assemblies was on the occasion of his solving the questions of King **Arindama** on *Nirodha*.

Saraṇa and **Bhāvitatta** were his chief monks and **Soṇā** and **Upasenā** his chief nuns. **Udena** was his personal attendant. **Varuṇa** and **Saraṇa** were his

chief lay supporters among men and **Cālā** and **Upacālā** among women. His body was ninety cubits in height, and he died at the age of ninety thousand in **Aṅgārāma**, where a *Thūpa* of four *yojanas* was erected over his ashes. Bv.v.1ff.; Bv-a.125f.; Ja.i.30,34,35, 40.

Sumana 02. Attendant of **Padumuttara Buddha** (Ja.i.37; Bv.xi.24). His eminence prompted **Ānanda** (**Sumana** in that birth) to resolve to be an attendant of some future Buddha. Thag-a.ii.122; see also Ap.i.195.

Sumana 03. Step brother of **Padumuttara Buddha**. He obtained, as boon from the king, the privilege of waiting on the Buddha for three months. He built in the park of **Sobhana** a *vihāra*. The park belonged to the householder **Sobhana**, and he built the *vihāra*, on land for which he gave one hundred thousand. There he entertained the Buddha and his monks. **Sunanda** is identified with **Ānanda**. Thag-a.ii.122f.; AN-a.i.160f.; SN-a.ii.168f.

Sumana 04. A pupil of **Anuruddha**. He represented the monks from **Pāveyyaka** at the Second Council. **Vāsabhagāmi** was his colleague. See also **Sumana** (8). Mhv.iv.49, 58; Dpv.iv.48; v.24; Vin.ii.305, etc.

Sumana 05. A garland-maker, given as an example of one whose acts bore fruit in this very life (Mil.115, 291, 350; cf. Dhs-a.426; Paṭis-a.498). He was **Bimbisāra**'s gardener, and provided the king daily with eight measures of jasmine flowers, for which he received eight pieces of money. One day, while on his way to the palace, he saw the Buddha, and threw two handfuls of flowers into the air, where they formed a canopy over the Buddha's head. Two handfuls thrown on the right, two on the left and two behind, all remained likewise in the air and accompanied the Buddha as he walked through the city, a distance of three leagues, that all might see the miracle.

When **Sumana** returned home with his empty basket and told his wife what he had done, she was fearful lest the king should punish him. Going to the palace, she confessed what he had done, and asked for forgiveness for herself as she had had no part in the deed. **Bimbisāra** visited the Buddha and then sent for **Sumana**. **Sumana** confessed that when he offered the flowers to the Buddha he

was quite prepared to lose his life. The king gave him the eightfold gift: eight female slaves, eight sets of jewels, eight thousand pieces of money, eight women from the royal harem, and eight villages.

In reply to a question by **Ānanda**, the Buddha said that in the future the garland-maker would become a **Pacceka Buddha**, **Sumana**. Dhp-a.ii.40f.; Khp a.129. According to Khp a., the **Pacceka Buddha**'s name will be Sumanissara.

Sumana 06. Chief lay supporter of **Kassapa Buddha**. DN-a.ii.424; but see **Sumaṅgala** (2).

Sumana 07. **Sumana Thera** He belonged to a Brahmin family of **Kosala**. His mother's brother was an *Arahant*, and ordained him as soon as he grew up. **Sumana** soon acquired the four *jhānas* and fivefold *aññā* and, in due course, attained *Arahant*-ship.

Ninety-five *kappas* ago he gave a *harītaka*-fruit to a **Pacceka Buddha** who was ill (Thag.vss.330-4; Thag-a.i.411f). He is evidently identical with **Harītakadāyaka** of the **Apadāna**. Ap.ii.394; cf. Avś.ii. 67-70.

Sumana 08. **Sumana Thera** See **Cūḷa Sumana** (3). He is probably identical with **Sumana** (4), and may be identical with **Sumana** (7) if the uncle mentioned in connection with the latter is **Anuruddha**.

Thirty-one *kappas* ago he was a garland-maker and offered jasmine-flowers to **Sikhī Buddha**. Twenty-six *kappas* ago he was king four times, under the name of **Mahā Yasa**. Thag.vss.429-34; Thag a.i.457f.

Sumana 09. **Sumana Thera** He is mentioned as having lived in **Andhavana** with **Khema**. Together they visited the Buddha, and, when **Khema** had gone away, **Sumana** talked with the Buddha about *Arahants* (AN.iii.348f). He is probably identical with **Sumana** (7) or (8).

Sumana 10. A *seṭṭhi* in the time of **Padumuttara Buddha**. He was the employer and, later, the friend of **Annabhāra** (*q.v.*).

Sumana 11. A householder in the time of **Duṭṭhagāmaṇī Abhaya**, in the village of **Bhokkanta** in South Ceylon. Later he lived in the village **Mahā Muni**, in the district of **Dīghavāpi**. **Ubbirī** was born as his daughter and was named **Sumanā**. **Sumanā** married **Lakuṇṭaka Atimbara**. Dhp a.iv.50f.

Sumana 12. A *seṭṭhi* of **Sāvatthī**. He was the father of **Anāthapiṇḍika** and **Subhūti Thera**. Thag a.i.23; AN a.i.125, 208.

Sumana 13. A **Pacceka Buddha** of thirty-one *kappas* ago, to whom, in a previous birth, **Bhalliya** (Thag a.i.49) and **Bhāradvāja** Thera (Thag a.i.303; cf. Ap.ii.416) gave *vallikāra*-fruit.

Sumana 14. Eldest son of King **Biṇḍusāra**. He was killed by **Asoka**. **Nigrodha** *Sāmaṇera* was his son and **Sumanā** his wife. Mhv.v.38, 41; Vin-a.i.45.

Sumana 15. Son of **Saṅghamittā** and **Aggibrahmā** (Mhv.v.170). He joined the Saṅgha at the age of seven; even as a *Sāmaṇera* he was gifted with the sixfold *abhiññā* and accompanied **Mahinda** to Ceylon (Mhv.xiii.4,18). Once when he announced that **Mahinda** was going to preach, his voice was heard all over Ceylon (Mhv.xiv.33). In order to get relics for the *cetiyas* in Ceylon, he went (by air) to **Pupphapura** (**Pāṭaliputta**), and from there to **Sakka**'s abode, for the Buddha's right collar-bone. He supervised the placing of the relics in the **Thūpārāma** *cetiya*. Mhv.xvii.7, 21; xix.24, 42; see also Dpv.xii.13, 26, 39; xv.5f., 28, 93.

Sumana 16. Governor of **Girijanapada** in the time of **Kākavaṇṇatissa**. He was a friend of **Veḷusumana**'s father. Mhv.xxiii.69.

Sumana 17. A **Yakkha** chief, to be invoked in time of need by followers of the Buddha. DN.iii.205.

Sumana 18. One of the chief lay patrons of **Metteyya Buddha**. Anāg.vs.98.

Sumana 19. A **Pacceka Buddha** of the future. See **Sumana** (5).

Sumana 20. A gardener of **Kosambī**. He worked for three *seṭṭhis*: **Ghosaka**, **Kukkuṭa** and **Pāvāriya**. With their permission, he entertained the Buddha one day, and it was at his house that **Khujjuttarā** (*q.v.*) met and heard the Buddha. Dhp-a.i.208f.

Sumana 21. A *seṭṭhiputta* of **Rājagaha**. **Puṇṇa** (**Puṇṇasīha**) (*q.v.*) was his servant, but, later, **Puṇṇa**, as the result of giving alms to **Sāriputta**, became rich and **Sumana** married his daughter, **Uttarā**. **Sumana** was an unbeliever, and **Uttarā**, wishing for leisure in which to practise her religion, obtained for him the services of the courtezan **Sirimā**, paying her with the money obtained from her father. Dhp-a.iii.104, 302f.

Sumana 22. A deity who lived in the fortified chamber over the gate in **Jetavana**. Dhp-a.i.41.

Sumana 23. See **Samiddhisumana**.

Sumana 24. An eminent monk, who was present at the Foundation Ceremony of the **Mahā Thūpa**. Dpv.xix.8; in Mhv ṭ. (524) he is called **Mahā Sumana**.

Sumana 25. The guardian deity of **Samantakūṭa** (*q.v.*). See also Cv.lxxxvi.19.

Sumana 26. The personal name of **Uggahamāna**. MN a.ii.709.

Sumanakūṭa. See **Samantakūṭa**.

Sumanagalla. A district in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.123.

Sumanagirivihāra. See **Samantakūṭa**.

Sumanatālavantiya Thera. An *Arahant*. Ninety-four *kappas* ago he gave to **Siddhattha Buddha** a fan (*tālavanta*) covered with jasmine-flowers (Ap.i.293 = Ap.ii.408). See also **Sātimattika**. Thag a.i.359.

Sumanadāmadāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he stood in front of **Siddhattha Buddha**, with a garland of *sumana*-flowers in his hand to honour him. Ap.i.293.

Sumanadeva 01. A tree deity whose daughter, **Kāḷī**, was married to **Dīghataphala**. Because **Kāḷavilaṅgiya**'s (*q.v.*) wife, disguised as a man, brought him the news of the birth of a son to **Kāḷī**, he gave her the treasures which lay buried within range of the shadow of his tree. MN-a.ii.813.

Sumanadeva 02. An Elder of Ceylon, teacher at the **Lohapāsāda**. He was an eminent expert of the **Abhidhamma**. Dhs-a.31.

Sumanadevī 01. Mother of **Mahā Kassapa Thera**. Ap.ii.583.

Sumanadevī 02. Mother of **Suppatiṭṭhita**. Mhv ṭ. 528.

Sumanadevī 03. Step sister of **Khallāṭanāga**. She had three sons – **Tissa**, **Abhaya** and **Uttara** who conspired against the king. On the failure of their conspiracy, they jumped into the fire on the spot where now stands the **Abhayagiri** *cetiya*. Mhv ṭ. 612.

Sumanadevī 04. Youngest daughter of **Anāthapiṇḍika**. When her sisters, **Mahā Subhaddā** and **Cūḷa Subhaddā**, married and went to live with their husbands, **Anāthapiṇḍika** appointed her to look after the feeding of the monks in his house. She became a *Sakadāgāmī* and remained unmarried. Because of her failure to obtain a husband, she refused to eat, and fell ill. One day, when **Anāthapiṇḍika** was in the refectory, he received a message from her. He went immediately and asked her what was the matter. She addressed him as "Younger brother," and saying that she had no fear, she died. **Anāthapiṇḍika**, in great sorrow, sought the Buddha and confessed his grief that she should have died while talking incoherently. The Buddha explained that, inasmuch as she was a *Sakadāgāmī* and he but a *Sotāpanna*, her addressing him as "Younger brother" was quite in order. After death she was born in **Tusita**, said the Buddha. Dhp-a.i.151f.

Sumanadevī 05. Mother of **Visākhā**. Her husband was **Dhanañjaya**, son of **Meṇḍaka** *seṭṭhi* of **Bhaddiyanagara** (Dhp a.i.384f.; SN a.i.116, etc.). She was one of the *Mahā Puññā*. Vsm.383; Paṭis-a.509, etc.

Sumanapabbata. A monastic building in **Kelivāta**, erected by **Aggabodhi I**. Cv.xlii.19.

Sumanavāpigāma. A village in Ceylon, four *yojanas* to the south-east of **Anurādhapura**. Precious stones appeared there, when **Duṭṭhagāmaṇī** wished to build the **Mahā Thūpa**. Mhv.xxviii.18.

Sumanavījaniya Thera. An *Arahant* (Ap.ii.415), evidently identical with **Isidinna**. Thag-a.i.313.

Sumanasutta. See **Sumanārājakumārīsutta**.

Sumanā 01. An *Aggasāvikā* of **Anomadassī Buddha**. Ja.i.36; Bv.viii.23.

Sumanā 02. Wife of **Sirivaḍḍhaka** and mother of **Mahosadha**. Ja.vi.331.

Sumanā 03. A **Nāga** maiden, wife of the **Nāga** king **Campeyya**. See the **Campeyyajātaka**. She is identified with **Rāhulamātā**. Ja.iv.468.

Sumanā 04. Wife of **Sumana** (14) and mother of **Nigrodha** *Sāmaṇera*. Mhv.v.41.

Sumanā 05. Wife of **Sumedha Buddha** in his last lay life. Bv.xii.20.

Sumanā 06. called **Sumanārājakumārī**. She was the daughter of the king of **Kosala** and sister of **Pasenadi**. She is included among the eminent *upāsikās* (AN.iv.347). She once visited the Buddha, with five hundred royal maidens in five hundred royal chariots, and questioned him regarding the efficacy of giving (See **Sumanārājakumārīsutta**, AN.iii.32f).

The Commentary explains (AN-a.ii.593f) that these five hundred companions were born on the same day as herself. She was seven years old when the Buddha paid his first visit to **Sāvatthī**, and she was present at the dedication of **Jetavana**

with her five hundred companions, carrying vases, flowers, etc., as offering to the Buddha. After the Buddha's sermon she became a *Sotāpanna*.

It is said that, in the time of **Vipassī Buddha**, she belonged to a *seṭṭhi* family, her father being dead. When the people, almost at the point of the sword, obtained the king's permission to entertain the Buddha and his monks, it was the *senāpati*'s privilege to invite the Buddha to his house on the first day. When **Sumanā** came back from playing, she found her mother in tears, and when asked the reason, her mother replied, "If your father had been alive, ours would have been the privilege of entertaining the Buddha today." **Sumanā** comforted her by saying that that honour should yet be theirs. She filled a golden bowl with richly flavoured milk-rice, covering it with another bowl. She then wrapped both vessels all round with jasmine flowers and left the house with her slaves. On the way to the *senāpati*'s house she was stopped by his men, but she coaxed them to let her pass, and, as the Buddha approached, saying that she wished to offer him a jasmine garland, she put the two vessels into his alms bowl. She then made the resolve that in every subsequent birth she should be named **Sumanā** and that her body should be like a garland of jasmine. When the Buddha arrived in the *senāpati*'s house and was served first with soup, he covered his bowl saying that he had already been given his food. At the end of the meal the *senāpati* made enquiries, and, full of admiration for **Sumanā**'s courage, invited her to his house and made her his chief consort. Ever after that she was known as **Sumanā**, and, wherever she was born, a shower of jasmine flowers fell knee deep on the day of her birth.

According to the **Therīgāthā** Commentary (Thīg a.22f), **Sumanā** joined the Saṅgha in her old age. She was present when the Buddha preached to **Pasenadi**, the discoursebeginning with, "There are four young creatures, Sire, who may not be disregarded," and **Pasenadi** was established in the Refuges and the Precepts (SN.i.68-70). **Sumanā** wished to leave the world, but put off doing so that she might look after her grandmother as long as she lived.

After the grandmother's death, **Sumanā** went with **Pasenadi** to the *vihāra*, taking such things as rugs and carpets, which she presented to the Saṅgha. The Buddha preached to her and to **Pasenadi**, and she became an *Anāgāmī*. She then

sought ordination, and, at the conclusion of the stanzas (Thīg.vs.16) preached to her by the Buddha, attained *Arahant*-ship.

Sumanā 07. **Sumanā Therī**. She was a **Sākyan** maiden, belonging to the harem of the Bodhisatta before his renunciation. She joined the Saṅgha under **Mahā Pajāpatī Gotamī**, and, as she sat meditating, the Buddha appeared before her in a ray of glory. She developed insight and became an *Arahant*. Thīg.vs.14; Thīg a.20.

Sumanā 08. Wife of **Siddhattha Buddha** in his last lay life. Bv.xvii.15; Bv a.185,187 calls her **Somanassā**.

Sumanā 09. See **Sumanadevī**.

Sumanā 10. An *Aggasāvikā* of **Metteyya Buddha**. Anāg.vs.98.

Sumanā 11. The name of **Ubbirī**, when she was born in **Bhokkantagāma**, as the daughter of **Sumana**. She married **Lakuṇṭaka Atimbara**, **Duṭṭhagāmaṇī**'s minister. Later she joined the **Pañcabalaka** nuns and became an *Arahant*. See **Ubbirī** (1).

Sumanā 12. An eminent teacher of the Vinaya in Ceylon. Dpv.xviii.17.

Sumanā 13. One of four women of **Paṇṇakaṭanagara** in Esikāraṭṭha. They saw a monk begging for alms, and one gave him a sheaf of *indīvara*-flowers, another a handful of blue lilies, another of lotuses, and the fourth some jasmine blossoms. They were all reborn in **Tāvatiṁsa**, their *vimānas* adjoining each other. **Moggallāna** saw them and learnt their story, which is recorded in the **Vimānavatthu** as the story of the *Caturitthivimāna*. The last mentioned of the women, who offered *sumana*-flowers, was called **Sumanā**. Vv.iv.7; Vv-a.195f.

Sumanā 14. Wife of **Ariyagālatissa** (*q.v.*).

Sumanā 15. A woman of the *Mahā Vālukavīthi* in **Anurādhapura**. She spent much time in the monastery and was sent away in anger by her husband. She

starved for seven days, and on the way back to her house from **Mahā Gāma**, where she was married, gave some food, which **Sakka** provided for her, to **Mahā Dhammadinna Thera** of **Talaṅgapabbata**, at **Nigrodhasālakhaṇḍa**. Later, another deity took her in a cart to **Guḷapūvatintini**, near **Anurādhapura**. The king, hearing of her, made her his chief queen. Ras.ii.49f.

Sumanārājakumārīsutta. **Sumanā**, sister of **Pasenadi**, visits the Buddha at **Jetavana** with five hundred companions in five hundred chariots and asks him whether, in the case of two disciples, alike in faith, virtue and insight, the one being an almsgiver and the other not, there be any distinction. The Buddha replies that whether they be born in the *Deva* world or in the world of men, the giver would be superior in life-span, beauty, happiness, honour and power. There would still be a difference between them, even when, in later life, they both enter the Saṅgha, but the difference would cease to exist on their becoming *Arahants* (AN.iii.32f).

The Commentary adds (AN a.ii.595f) that **Sumanā**'s questions were the result of a conversation between two babies born in the house of the King of **Kosala**, one as the king's son, the other as the son of one of the attendant women. The children were laid side by side on two beds, the prince's bed being higher and better. They had both been monks in their previous life; the prince was a *sārāṇīyadhammapūraka*, the other a *bhattaggapūraka*. The prince saw his past life, and, realizing that the other had not taken his advice and had, therefore, suffered eclipse, addressed him as he lay on the next bed. **Sumanā** heard their talk, but spoke no word of it to anyone, in case the children should be thought to be possessed of evil spirits.

Sumanāvagga. The fourth chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.32-44.

Sumanāveḷiya Thera. An *Arahant*. Thirty-one *kappas* ago he placed a bunch of *sumana*-flowers in front of the seat of **Vessabhū Buddha**. After death he was born in the **Nimmanaratī**-world; eleven *kappas* ago he was a king named **Sahassāra**. Ap.i.264.

Sumā. An eminent Therī of India who came over to **Anurādhapura** in the time of **Devānampiyatissa** and taught the Vinaya there. Dpv.xviii.24.

Sumāgadhā (**Sumāgavā**). A lotus pond near **Rājagaha**. The **Saṁyuttanikāya** mentions the Buddha as relating the story of a man who went to **Sumāgadhā** with the thought, "I will speculate about the world." He saw an army, with its four divisions, enter a lotus stalk. He then thought he must be mad and told everyone so. The Buddha explained that what the man had seen was real; it was an **Asura** army, fleeing from the **Devas** in panic, through a lotus stalk (SN.v.447f.; cf. *Rāmāyaṇa* i.34). Near the pond was the **Moranivāpa**, and within walking distance was the *Paribbājakārāma* in Queen **Udumbarikā**'s park. The Buddha was walking about in the open air near **Sumāgadhā**, just before he preached the **Udumbarikasīhanādasutta**. DN.iii.40.

Sumitta 01. An **Ājīvaka** who gave grass for his seat to **Padumuttara Buddha**. Bv-a.158.

Sumitta 02. Son of **Sumedha Buddha** in his last lay life. Bv.xii.20; Bv-a.160 calls him **Punabbasumitta**.

Sumitta 03. Brother of **Sambahula** and king of **Amaranagara**; he entered the Saṅgha and became the *Aggasāvaka* of **Siddhattha Buddha**. Bv.xvii.18; Ja.i.40; Bv-a.186.

Sumitta 04. A king of one hundred and thirty *kappas* ago; a previous birth of **Nāgita Thera** (**Atthasandassaka**) (Thag a.i.184; Ap.i.168). See **Sukhitta**.

Sumitta 05. A sage of **Kāsī**, a former birth of **Mahā Kassapa**; his wife was **Bhaddā Kāpilānī**. Ap.ii.582.

Sumitta 06. Younger brother of **Vijaya** and son of **Sīhabāhu**. His wife, **Cittā**, was the daughter of the **Madda** King. He reigned in **Sīhapura**, and was invited by **Vijaya** to Ceylon to succeed to the throne; but he sent, instead, his son **Paṇḍuvāsudeva**. He had two other sons. Mhv.vi.38; viii.2, 6, 10.

Sumitta 07. **Sumitta Thera**. He was the younger son of **Kuntikinnarī**. He was ordained, with his brother **Tissa**, by **Mahā Varuṇa** and attained to *Arahant*-ship. **Tissa** died from the bite of a venomous insect because it proved impossible to get any ghee, though **Sumitta** went about seeking for some. **Sumitta** died, while walking in meditation in the *Caṅkama*-hall, in the eighth year of **Asoka**'s reign. Mhv.v.213-27.

Sumittā 01. One of the five daughters of **Vijayabāhu I**. and **Tilokasundarī**. She married **Jayabāhu**. Cv.lix.31, 43.

Sumittā 02. **Yasodharā** (**Rāhulamātā**) in a previous birth. Ap.ii.587.

Sumittārāma. The monastery in which **Vipassī Buddha** died. Bv.xx.36.

Sumukha 01. A **Yakkha** chief, to be invoked in time of need by followers of the Buddha. DN.iii.205.

Sumukha 02. A crow, general of **Supatta**. See the **Supattajātaka** (Ja 292). He is identified with **Sāriputta**. Ja.ii.436.

Sumukha 03. A goose, general of a flock of geese whose king was **Dhataraṭṭha**. See the **Haṁsajātaka** (Ja 502) and **Mahā Haṁsajātaka** (Ja 534). He is identified with **Ānanda**. Ja.iv.430; v.382.

Sumucalindasara. A lake (Ja.vi.582), evidently identical with **Mucalinda**.

Sumekhala. A king whose country was destroyed because he ill-treated holy men. Thag-a.i.368.

Sumekhali. A king of fifty-four *kappas* ago, a former birth of **Bilālidāyaka Thera**. Thag a.i.145.

Sumeghaghana. A king of twenty-nine *kappas* ago; a previous birth of **Minelapupphiya Thera** (**Vinelapupphiya Thera**). Ap.i.204.

Sumedha 01. The Bodhisatta in the time of **Dīpaṅkara Buddha**. He was a very rich Brahmin of **Amaravatī**, and, having left the world, became an ascetic of great power in the **Himālaya**. While on a visit to **Rammanagara**, he saw people decorating the road for **Dīpaṅkara Buddha**, and undertook to do one portion of the road himself. The Buddha arrived before his work was finished, and **Sumedha** lay down on a rut for the Buddha to walk over him. He resolved that he, too, would become a Buddha, and **Dīpaṅkara**, looking into the future, saw that his wish would come true. This was the beginning of **Gotama Buddha**'s qualification for Awakening. Ja.i.2ff.; Dhp a.i.68; Bv.ii.5ff.; Snp a.i.49; in Chinese Records he is called **Megha**. The *Divyāvadāna* (p.247) calls him **Sumati**.

Sumedha 02. A *Khattiya*, father of **Dīpaṅkara Buddha**. Ja.i.29; Bv.ii.207.

Sumedha 03. A *Khattiya*, father of **Nārada Buddha**. Ja.i.37; but Bv.x.18 calls him **Sudeva**.

Sumedha 04. **Sumedha Buddha**. The eleventh of the twenty-four Buddhas. He was born in **Sudassana**, his father being the *Khattiya* **Sudatta** and his mother **Sudattā**. He lived in the household for nine thousand years, in three palaces, **Sucanda**, **Kañcana** (**Koñca**) and **Sirivaḍḍha**, his wife being **Sumanā** and his son **Sumitta** (**Punabbasumitta**). He left home on an elephant, practised austerities for eight months, was given a meal of milk-rice by **Nakulā**, and grass for his seat by the **Ājīvaka Sirivaḍḍha**. He obtained Awakening under a *mahānimba*-tree (*mahānīpa*-tree). His body was eighty-eight cubits in height. His chief disciples were **Saraṇa** and **Sabbakāma** among monks and **Rāmā** and **Surāmā** among women. **Sāgara** was his personal attendant. His chief lay patrons were **Uruvela** and **Yasava** among men, and **Yasodharā** and **Sirimā** among women. He preached his first sermon at **Sudassana**, to his younger brothers. The Bodhisatta was the ascetic, **Uttara**. **Sumedha** lived for ninety thousand years and died in **Medhārāma**. His relics were scattered. Bv.xii.31; Bv-a.163f.

Sumedha 05. The name of a Brahmin family in the time of **Tissa Buddha**. **Vāraṇa** Thera was born in the family. Thag a.i.353.

Sumedha 06. An *upaṭṭhāka* of **Sumedha Buddha**, whom **Pilindavaccha** met at that time. Ap.i.59; but see Bv.xii.23, where **Sumedha**'s *upaṭṭhāka* is called **Sāgara**. Perhaps this refers to another.

Sumedha 07. A king of twenty *kappas* ago, a previous birth of **Āvopphiya Thera**. Ap.i.112.

Sumedha 08. A king of seven *kappas* ago, a previous birth of **Padasaññaka Thera**. Ap.i.119.

Sumedha 09. An Elder of Ceylon, at whose request **Buddhanāga** wrote the **Vinayatthamañjūsā**. PLC. 201.

Sumedha 10. A Thera of **Cūtaggāma**, probably of the fourteenth century; author of the *Sādhucaritodaya* and the *Anāpattidīpanī*. PLC.247.

Sumedhakathā. The first section of the **Jātaka Commentary**, dealing with **Sumedha**'s meeting with **Dīpaṅkara Buddha**. Ja.i.2-28.

Sumedhayasa. A king of twenty-nine *kappas* ago, a former birth of **Rāmaṇeyya Thera**. Thag a.i.121.

Sumedhā 01. **Sumedhā Therī**. She was the daughter of King **Koñca** of **Mantāvatī**. When she came of age, her parents let **Anikadatta**, king of **Vāraṇavatī**, see her. But she had frequent association with nuns, and cut off her hair by herself, and then, concentrating her attention on the idea of the "foul," she attained the first *jhāna*. When her parents entered her room with **Anikadatta**, she converted them all, and obtained permission to join the Saṅgha. Shortly afterwards she attained *Arahant*-ship.

In the time of **Koṇāgamana Buddha** she and her friends (afterwards **Dhanañjānī** and **Khemā**), clansmen's daughters, agreed together to have a large monastery built, and this they made over to the Buddha and the Saṅgha. In the

time of **Kassapa Buddha** she belonged to a very rich family and was a friend of the seven daughters of **Kikī**. Thīg.vs.448-522; Thīg a.272f.; Ap.ii.512f.; cf. 545 (vs. 24).

Sumedhā 02. Mother of **Dīpaṅkara Buddha**. Ja.i.29; Bv.ii.207.

Sumedhā 03. Mother of **Padumuttara Buddha**. SN a.ii.67; DN a.ii.488; but Bv.xi.19 calls her **Sujātā**.

Sumedhā 04. Chief queen of King **Suruci** of **Mithilā** and mother of **Mahā Panāda**. See the **Surucijātaka** (Ja 489). She is identified with **Visākhā**. Ja.iv.325; DN-a.iii.856.

Sumbha 01. A **Pacceka Buddha**. MN.iii.70; Ap-a.i.106.

Sumbha 02. A country in which was **Desaka** (?), where **Udāyī** visited the Buddha during a stay there, and had a conversation with him. SN.v.89; cf. 168, and Ja.i.393; also SN-a.iii.181.

Summa Thera. An incumbent of **Dīpavihāra** in Ceylon. He was evidently an eminent commentator, and is quoted by **Buddhaghosa**. *Tipiṭaka* **Cūḷa Nāga** was his pupil. MN-a.i.126; AN-a.ii.845.

Suyasā. A palace occupied by **Paduma Buddha** before his renunciation. Bv.ix.17; but see Bv-a.146.

Suyāna. Seventy-seven *kappas* ago there were eight kings of this name, previous births of **Pānadhidāyaka Thera**. Ap.i.209.

Suyāma 01. One of the eight Brahmins consulted at the birth of the Buddha to predict his future. Ja.i.56; Mil.236.

Suyāma 02. A *Devaputta*, chief of the **Yāma** Devas (AN.iv.242; DN.i.217). The courtesan, **Sirimā**, was reborn after death, as the wife of **Suyāma** (Snp-a.i.244). When the Buddha descended from the *Deva* world to earth, at

Saṅkassa, **Suyāma** accompanied him, holding a yak-tail fan (*vālavījana*). Dhp-a.iii.226; Vsm.392; cf. Bv-a.239; Ja.i.48, 53; Mhv.xxxi.78.

Suyāma 03. A king of **Benares**, son of **Puthuvindhara**. His son was **Kikī Brahmadatta**. Thag a.i.151.

Suyāma 04. **Suyāma Thera** (**Suyāmana Thera**) He belonged to a Brahmin family of **Vesālī** and was expert in the three Vedas. He saw and heard the Buddha at **Vesālī**, and, having entered the Saṅgha, attained *Arahant*-ship while his head was being shaved.

Ninety-one *kappas* ago he was a Brahmin of **Dhaññavatī**, and, having invited **Vipassī Buddha** to his house, gave him a seat spread with flowers. He was once a king, called **Varadassana** (Thag.74; Thag-a.i.165f). He is evidently identical with **Kusumāsaniya** of the **Apadāna**. Ap.i.160.

Sura. A hunter, who discovered fermented liquor. See the **Kumbhajātaka** (Ja 512).

Surakitti. A king of Burma in the fifteenth century. He built a four-storeyed *vihāra* for **Tipiṭakālaṅkāra** Thera. Bode, 53.

Surakkhita. An *Aggasāvaka* of **Phussa Buddha**; he was a prince of **Kaṇṇakujja**. Ja.i.41; Bv a.193; but Bv.xix. calls him Sukhita.

Suragiri. A palace occupied by **Atthadassī Buddha** before his renunciation. Bv.xv.15.

Suraṭṭha. A country (Mil.331, 359; Pv.iv.3; Ap.ii.359) in which **Sālissara** lived, on the banks of the **Sātodikā** (Ja.iii.463; but see v.133). Two hundred years after the Buddha's death the king of **Suraṭṭha** was **Piṅgala** (Pv-a.244). The country is identified with modern Kathiawad.

Surabhi. A **Pacceka Buddha** whom the Bodhisatta (in his birth as **Munāli**) insulted. Ap.i.299; Ud-a.264.

Suramāna. A tank restored by **Parakkamabāhu I**. Cv.lxxix.36.

Suramukha. A noble steed, belonging to **Ekarāja**. Ja.vi.135.

Suramma. A seven-storeyed palace, occupied by **Gotama Buddha** before his Renunciation. Bv a.230; Bv.xxvi.14 calls it Surāma.

Surammā. One of the chief lay women supporters of **Siddhattha Buddha**. Bv.xvii.70.

Surasena 01. One of the sixteen **Mahā Janapadā** (*q.v.*). It is mentioned with **Maccha**, and was located in the south of the **Kuru** country. Its capital was **Mathurā**. It is famous in the Epics and the *Purāṇas* because of its connection with Kṛṣṇa, and the Yādavas.

Surasena 02. A city in the time of **Siddhattha Buddha**, where the Bodhisatta was born as the Brahmin **Maṅgala**. Bv a.187.

Surādha Thera. The younger brother of **Rādha**. He followed his brother's example, entered the Saṅgha, and became an *Arahant*. Thirty-one *kappas* ago he gave a *mātuluṅga*-fruit to **Sikhī Buddha** (Thag.vss.135-6; Thag a.i.254f). He is probably identical with **Mātuluṅgaphaladāyaka** of the **Apadāna**. Ap.ii.446.

Surādhasutta. The Buddha teaches **Surādha** (*q.v.*) how to get rid of all idea of "I" and "mine," so that the mind may go beyond the ways of conceit and be utterly liberated. SN.iii.80f.

Surādhā. An *Aggasāvikā* of **Paduma Buddha**. Bv.ix.22.

Surāpānajātaka (Ja 81). The Bodhisatta was once born in the *Udiccabrāmaṇakula*, and became a hermit with five hundred pupils. One day his pupils went, with his leave, to **Benares**, to the haunts of men, for salt and vinegar. The king welcomed them, and invited them to stay in the royal park for four months. During this time a drinking festival was held in the city, and the people, thinking to give the hermits a rare gift, entertained them to the best they

had. The hermits became drunk and behaved with undue hilarity. When they emerged from their stupor and realized what they had done, they left the city and hastened back to their teacher.

The story was related in reference to the occasion on which **Sāgata** Thera (*q.v.*) got drunk. Ja.i.360f.

Surāma 01. A palace occupied by **Koṇḍañña Buddha** before his renunciation. Bv-a.107; but see Bv.iii.26.

Surāma 02. See **Suramma**.

Surāmā 01. An *Aggasāvikā* of **Siddhattha Buddha**. Ja.i.40; Bv.xvii.19.

Surāmā 02. An *Aggasāvikā* of **Sumedha Buddha**. Ja.i.38; Bv.xii.24.

Surāvinicchaya. A work by **Mahā Parakkama Thera** of Taungu (**Ketumatī**) on the evil effects of intoxicants. Sās., p.81; Bode, 46.

Surindavatī. A city in the time of **Koṇāgamana Buddha**. In a park in the city **Koṇāgamana** preached to **Bhīyasa** and **Uttara**, who later became his chief disciples. Bv-a.215.

Surindavihāra. A monastery built in **Sunandavatī** by King **Uggata** for **Sobhita Buddha**. Bv-a.138.

Suriya 01. A *Devaputta*. Once, when he was seized by **Rāhu**, lord of the **Asuras**, he invoked the power of the Buddha, and the Buddha enjoined on **Rāhu** to let him go. This **Rāhu** did, and **Suriya** is spoken of as seeking **Vepacitti** and standing by his side, trembling and with stiffened hair (SN.i.51; cf. **Candimā**). **Suriya** is one of the inhabitants of the **Cātummahārājika**-world (MNid-a.108). **Suriya** and **Candimā** are both under the rule of **Sakka**, and we find **Sakka** asking them to stop their journeying at his behest (e.g., when he wished the *Sāmaṇeras* **Paṇḍita** and **Sukha** to be able to meditate undisturbed (Dhp a.ii.143; iii.97). See also Dhp-a.iii.208.

Suriya was present at the preaching of the **Mahā Samayasutta** (DN.ii.260).

He is sometimes (Paṭis-a.253) described as **Adicca** (**Aditi**'s son). The disk of the sun, which forms **Suriya**'s *vimāna*, is fifty leagues in diameter (e.g., DN.iii.196).

Suriya 02. A son of **Sakka** (q.v.).

Suriyakumāra 01. Brother of **Candakumāra**. See the **Khaṇḍahālajātaka** (Ja 542). He is identified with **Sāriputta**. Ja.vi.157.

Suriyakumāra 02. A son of **Brahmadatta**, king of **Benares**, and step-brother of **Mahiṁsāsa**. See the **Devadhammajātaka** (Ja 6). He is identified with **Ānanda**. Ja.i.133; cf. Dhp-a.iii.73f.

Suriyagabbha. A mountain range on the way to **Gandhamādana**. Snp a.i.66.

Suriyagutta 01. **Suriyagutta Thera** He was present from the **Kelāsavihāra**, with ninety-six thousand others, at the Foundation Ceremony of the **Mahā Thūpa**. Mhv.xxix.43; Dpv.xix.8.

Suriyagutta 02. A Thera belonging to the pupillary succession of **Mahā Kassapa**. **Candagutta** was his teacher and **Assagutta** his pupil. SN a.iii.125.

Suriyadeva. The fourth son of **Devagabbhā**; one of the **Andhakaveṇhudāsaputtā**. Ja.iv.8.

Suriyapassapabbata. One of the seven mountain ranges surrounding **Chaddanta** *daha*. Ja.v.138.

Suriyapeyyāla. A series of discourses based on the sun. SN.v.29.

Suriyavaccasā. A **Gandhabba** maiden, daughter of **Timbaru**. When she went to dance before **Sakka**, **Pañcasikha** saw her and fell in love with her, but she favoured **Mātali**'s son **Sikhaṇḍi**. Later she heard **Pañcasikha** sing love-songs in her honour, which also contained references to his deep attachment to the Buddha. This influenced her choice, and she became his wife (DN.ii.258, 268f). Her personal name was **Bhaddā**. She was called Suriyavaccasā because of her bodily beauty (*sarīrasampattiyā*). DN a.iii.704.

Suriyavatī. A city in which, at the foot of a *campaka*-tree, **Sikhī Buddha** performed the **Yamakapāṭihāriya**. Bv a.202.

Suriyasutta 01. Describes the occasion on which **Suriya** (*q.v.*) was seized by **Rāhu**. SN.i.51.

Suriyasutta 02. The Buddha explains to the monks the destruction of the world by the gradual appearance of seven consecutive suns. Details are given of the havoc caused by each subsequent sun. The *Sutta* is intended to show that all things are impermanent; but only those who possess Ariyan knowledge realize this. Even so great a teacher as **Sunetta** (*q.v.*) could not find the way out of sorrow (AN.iv.100f). The *Sutta* was also evidently called *Sattasuriyasutta* or *Sattasuriyuggamanasutta*.

Suriyasutta 03. Just as, in the autumn when the sky is clear, the sun drives away all darkness, so, of all profitable conditions, earnestness is the chief. SN.v.44.

Suriyopamasutta 01. Just as the dawn is the forerunner of the sun, so is right view the forerunner of the four Ariyan truths. SN.v.442.

Suriyopamasutta 02. Just as there is darkness in the world till the sun or the moon rises, so is there ignorance of the four Ariyan truths till a Buddha arises. SN.v.442f.

Suruci 01. The Bodhisatta born as a Brahmin in the time of **Maṅgala Buddha**. Ja.i.32; Bv.iv.10.

Suruci 02. A king of **Mithilā**. See the **Surucijātaka** (Ja 489). Cf. Mhv.ii.4; Dpv.iii.7; Mvu.i.348.

Suruci 03. A king of **Mithilā**, father of **Mahā Panāda**. See the **Surucijātaka** (Ja 489).

Suruci 04. A palace, occupied by **Vessabhū Buddha** before his renunciation. Bv.xxii.19.

Suruci 05. A palace occupied by **Kakusandha Buddha** before his renunciation. Bv.xxiii.16.

Suruci 06. A *tāpasa*. See **Sarada**.

Surucijātaka (Ja 489). There once reigned in **Mithilā** a king, named **Suruci**. He had a son also called **Suruci** *kumāra*, who studied at **Takkasilā**, where Prince **Brahmadatta** of **Benares** was his fellow student. They became great friends, and agreed to bring about an alliance between the two royal houses. **Suruci** came to the throne of **Mithilā** and had a son called after himself. **Brahmadatta** became king of **Benares** and had a daughter, **Sumedhā**. A marriage was arranged between **Suruci** and **Sumedhā**, but **Brahmadatta** agreed to the alliance only on condition that **Sumedhā** should be **Suruci**'s only wife. **Suruci** accepted this condition, but, though **Sumedhā** lived in the palace for ten thousand years, she had no child. The people clamoured for an heir, but **Suruci** refused to take another queen, though **Sumedhā** herself obtained for him many thousands of women for his harem, sixteen thousand in all. Forty thousand years thus passed, but no child was born in the palace.

Then **Sumedhā** vowed an Act of Truth; **Sakka**'s throne was heated, and he asked the god **Naḷakāra** to be born as **Sumedhā**'s son. **Naḷakāra** reluctantly agreed. Then **Sakka** went to the king's park disguised as a sage and offered to give any woman who was virtuous a son. "If you seek virtue, seek **Sumedhā**," they said. He then went to the palace, and having made **Sumedhā** declare to him her virtue, he revealed his identity and promised her a son. In due course a son was born – **Mahā Panāda**. He grew up amid great splendour, and, when he was sixteen, the king built for him a grand palace.

It is said that **Sakka** sent **Vissakamma** as mason to help with the building. When the palace was completed, three ceremonies were held on the same day: the dedication of the palace, **Mahā Panāda**'s coronation and his marriage. The festival lasted for seven years, and the people began to grumble; but the king

would not bring the festival to an end, for all this time **Mahā Panāda** had not once laughed, and the king said the feast could not end till he was made to laugh. Various people came to amuse him, among them two jugglers, **Bhaṇḍukaṇṇa** and **Paṇḍukaṇṇa**; but it was not till **Sakka** sent a divine dancer to dance the "Half-body" dance, in which one half of the body danced while the rest stood still, that **Mahā Panāda** smiled.

The story was related on the occasion on which **Gotama Buddha** gave **Visākhā** eight boons. One night there was a great storm, and the Buddha asked the monks to drench themselves in the rain as that would be the last great rain storm in his time. Together with them the Buddha appeared at **Visākhā**'s house, but as soon as they arrived on the threshold they were quite dry.

Bhaddaji is identified with **Mahā Panāda**, **Visākhā** with **Sumedhā**, **Ānanda** with **Vissakamma**, and the Bodhisatta was **Sakka**. Ja.iv.314-25; cf. DN-a.iii.856f.; and Ja.ii.334.

Surundhana. A city in **Kāsī**; an old name for **Benares**. Ja.iv.104, 119.

Surullagāma. A village in Ceylon, mentioned in the campaigns of **Parakkamabāhu I**. Cv.lxxii.139.

Sulakkhaṇā. Wife of **Añjanasakka** and mother of **Mahā Pajāpatī Gotamī**. Ap.ii.538 (vs. 115); but see Mhv.ii.18, where **Añjana**'s wife is called **Yasodharā**. This may have been another wife.

Sulasā 01. A *nagarasobhinī* (courtezan, lit.: town beauty) of **Benares**; see the **Sulasājātaka** (Ja 419).

Sulasā 02. A *nagarasobhinī* (courtezan, lit.: town beauty) of **Rājagaha**. One day she saw the son of **Mahā Dhana** *seṭṭhi* being led to execution for his crimes and, feeling compassion for him because she had once enjoyed his patronage, she sent him four cakes and some drink. **Moggallāna** appeared before him as soon as the cakes were given to him, and the condemned man offered them to the Elder. After death he was born as a *Devatā* on a *nigrodha*-tree in the park near the city. One day, when **Sulasā** entered the park, the deity, creating a great

darkness, carried her away. Seven days later he took her to **Veḷuvana** and left her there on the edge of the crowd who were listening to the Dhamma. When she related her experiences, the people were at first inclined to laugh at her; but her story was verified, and they were amazed. The story was reported to the Buddha, who made it the subject for a sermon. Pv.i.1; Pv-a.4f. It is probably this story which is repeated at **Milinda**, p.350, as the "assembly of Sulasā."

Sulasājātaka (Ja 419). Once in **Benares** there lived a courtezan, **Sulasā**, whose price was one thousand a night. In **Benares** also lived a robber, **Sattaka**. One day he was taken by the king's men, and, as he was being led to execution, **Sulasā** saw him and fell in love with him. She bribed the chief guard to free him and lived with him. After a few months **Sattaka**, tired of her, and, wishing to kill her, took her to a lonely mountain top, saying that he had made a vow to the deity dwelling there. When **Sulasā** discovered his real intention, she begged leave to be allowed to pay obeisance to him before her death, and, as she walked round him, she watched her opportunity and pushed him down the precipice, where he was crushed to death.

The story was related in reference to **Puññalakkhaṇā**, a slave girl of **Anāthapiṇḍika**'s wife. The girl borrowed a costly jewel belonging to her mistress and went to the pleasure garden. There a thief became friendly with her and planned to kill her. But she, reading his thoughts, asked him to draw some water for her from a well near by, and as he did so, she pushed him into the well and threw a stone down on to his head. The characters in the two stories were identical. Ja.iii.435-9; cf. the story of **Bhaddā Kuṇḍalakesā** and also the **Kaṇaverajātaka** (Ja 318).

Suleyyā. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Suvacasutta 01. A *Deva* tells the Buddha of seven things which lead to a monk's growth: reverence for the Buddha, the Dhamma, the Saṅgha, the training, concentration, fair speech, and good friendship. AN.iv.29.

Suvacasutta 02. **Sāriputta** explains the foregoing *Sutta*. AN.iv.30.

Suvaccha. A Brahmin in the time of **Padumuttara Buddha**, a previous birth of **Dhammasava Thera** (**Nāgapupphiya**) (Thag a.i.214; Ap.i.179). He became a hermit and lived in a forest hut. One day **Padumuttara** performed miracles near his hut, and Suvaccha threw *nāga*-flowers on him in token of his honour.

Suvaṇṇakakkaṭajātaka (Ja 389). The Bodhisatta was a Brahmin farmer of **Sālindiya**. On the way to his fields he passed a pond and grew friendly with a golden crab living in the pond. A she-crow longed to eat the farmer's eyes, and persuaded her husband to induce a snake to bite the farmer. This he did, and, overcome with the poison, the farmer fell near the pool. Attracted by the noise, the crab emerged, and, seeing the crow about to peck out the farmer's eyes, caught the crow with his claws. When the snake came to the rescue of the crow, the crab fastened on him too. The crab made the snake suck the poison from the farmer's body, and, when he stood up, the crab crushed the necks of both the snake and the crow and killed them.

The story was told in reference to **Ānanda**'s attempt to save the Buddha from the elephant (**Dhanapāla**) sent by **Devadatta** to kill him, by standing between the elephant and the Buddha. **Māra** was the serpent, **Devadatta** the crow, and **Ānanda**, the crab. **Ciñcāmāṇavikā** was the female crow. Ja.iii.293-8.

Suvaṇṇakārasutta. A monk developing the higher consciousness should be like a goldsmith working with sterling gold. The analogous details are given of both processes. AN.i.257f.

Suvaṇṇakuṭi. A building in the **Dakkhiṇagirivihāra**, where **Appihā** *Sāmaṇera* lived. Mhv ṭ. 552.

Suvaṇṇakūṭa. The name of the **Cetiyapabbata** (**Missakapabbata**) in the time of **Koṇāgamana Buddha**. Vin-a.i.87, etc.; but Mhv.xv.96 calls it **Sumanakūṭa**.

Suvaṇṇagāma. A minister of **Kittisirirājasīha**. He built an *uposatha*-hall in the **Sūkaravihāra**. Cv.c.296.

Suvaṇṇagiritāla. A mountain five *yojanas* from **Jetuttara**. The river **Kontimāra** was five leagues further away. Ja.vi.514.

Suvaṇṇagūha 01. A cave in **Cittakūṭapabbata**: it was the abode of the golden geese. Ja.iii.208; v.237, 469; vi.50.

Suvaṇṇagūha 02. One of the three caves in **Nandamūlapabbhāra**. Snp-a.i.66.

Suvaṇṇatilakā. A *Caṇḍāla* maiden of **Uttara Madhurā**. She was very beautiful, and was so-called because she had a golden mole between her breasts. When the king heard that she wanted to marry a man of high lineage he challenged her to win **Uddāla** of **Pañcamadhurā** who hated women. She accepted the challenge and went with her father. On the way seven kings offered to marry her, but she refused them. **Uddāla** fell in love with her at sight and lived with her for four months, neglecting all his duties. His pupils were enraged and killed Suvaṇṇatilakā. He thereupon jumped into her pyre.

In her last life Suvaṇṇatilakā had been born in **Anurādhapura**. One day she went with her mother to **Abhayuttara** *cetiya*, and, when her mother went to fetch water to wash the altar, Suvaṇṇatilakā offered the flowers without waiting. The mother was angry and called her "*caṇḍālī*." Suvaṇṇatilakā retorted, saying, "You are the *caṇḍālī*, not I." This was why she became a *caṇḍālī*. Ras.i.74f.

Suvaṇṇatissa. A tank restored by **Parakkamabāhu I**. Cv.lxxix.32; see Cv.Trs.ii.119, n.2.

Suvaṇṇatthambha. A ford considered dangerous on the **Mahā Vālukagaṅgā**. Cv.xcvi.10.

Suvaṇṇadoṇī. A village in the **Malaya** district of Ceylon. Cv.lxx.11.

Suvaṇṇapabbata. A mountain in **Himavā**. Ja.i.50, 55; Snp a.i.358.

Suvaṇṇapassapabbata. One of the seven mountain ranges on the way to **Gandhamādana** (Snp a.i.66). It was the seventh range surrounding the **Chaddanta** *daha*. Ja.v.38, etc.

Suvaṇṇapālī. Daughter of **Girikaṇḍasiva** and wife of **Paṇḍukābhaya**. **Paṇḍukābhaya** saw her on her way to her father's field with food and made her entertain him and his followers. Her name was **Pālī**, and she was given her soubriquet because the banyan leaves, on which she served the meal to **Paṇḍukābhaya**, turned into gold in her hands. She had five brothers, all of whom were killed by **Paṇḍukābhaya**'s companion, **Canda**. Mhv.x.30ff.

Suvaṇṇapiṇḍatissa. The name by which **Sūratissa** was known before his accession. Mhv.xxi.9.

Suvaṇṇapupphiya Thera. An *Arahant*, evidently identical with **Vimalakoṇḍañña** (*q.v.*). Ap.i.150; Thag a.i.146.

Suvaṇṇabimbohaniya Thera. An *Arahant*. Ninety-one *kappas* ago he gave as gift a bed and a cushion. Sixty-three *kappas* ago he was a king named **Asama**. Ap.i.234.

Suvaṇṇabhūmi. A country. At the end of the Third Council, the Theras **Soṇa** and **Uttara** visited this country in order to convert it to Buddhism. At that time a female deity of the sea was in the habit of eating every heir born to the king. The arrival of the Theras coincided with the birth of a prince. At first the people thought that the monks were the friends of the demon, but later the monks, being told the story, drove away the demon by their *iddhi* power and erected a bulwark round the country by reciting the **Brahmajālasutta**. Sixty thousand people embraced the new faith, while three thousand five hundred young men and fifteen hundred girls of noble family entered the Saṅgha. Thenceforth all princes born into the royal family were called **Soṇuttara** (Mhv.xii.6, 44f.; Dpv.viii.12; Vin-a.i.64).

There seems to have been regular trade between **Bharukaccha** and **Suvaṇṇabhūmi** (See, e.g., Ja.iii.188), and also between the latter and **Benares**

(Moliṇi), (Ja.iv.15), **Mithilā** (Ja.vi.34), **Sāvatthī** (Pv-a.47), and **Pāṭaliputta** (Pv-a.271). The distance between Ceylon and **Suvaṇṇabhūmi** was seven hundred leagues, and, with a favourable wind, could be covered in seven days and nights (AN-a.i.265).

Suvaṇṇabhūmi is generally identified with Lower Burma, probably the Pagan and Moulmein districts. It probably included the coast from Rangoon to Singapore. The chief place in **Suvaṇṇabhūmi** was **Sudhamma** *nagara* – i.e., Thaton – at the mouth of the Sittaung River (See Sās. Introd., p.4, and n.3). Fleet suggests (JRAS.1910, p.428), however, that it might be the district in Bengal called by Xuanzang "Ka-lo-na-su-fa-la-na" (*Karṇasuvarṇa*), or else the country along the river Son in Central India, a tributary of the **Ganges**, on the right bank of the river which is also called *Hiraṇyavāha*. The probability is that there were two places of the same name, one originally in India itself and the other in Further India. cf. **Sunāparanta**.

Suvaṇṇamalaya. A place in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.62, 65, 66.

Suvaṇṇamāli. A name for the **Mahā Thūpa** (*q.v.*).

Suvaṇṇamigajātaka (Ja 359). The Bodhisatta was a young stag of golden colour who lived happily with a beautiful doe. The stag was the leader of eight myriads of deer. One day a hunter set a snare and the Bodhisatta's foot got entangled therein. He gave a succession of warning cries and the herd fled. The doe, however, came up to him and encouraged him to try to break the noose. But all his efforts were in vain, and, when the hunter approached, the doe went up to him and asked to be allowed to die in her mate's place. The hunter was so touched and amazed that he set them both free, and the stag gave him a magic jewel which he had found on the feeding ground.

The story was told in reference to a girl of **Sāvatthī** who belonged to a family devoted to the two Chief Disciples. She married an unbeliever, but was allowed to practise her own religion unmolested. She finally persuaded her husband to listen to a sermon by **Sāriputta**, and both husband and wife became

Sotāpannas. Later, they joined the Saṅgha and became *Arahants*.

Channa (the husband) is identified with the hunter, while the woman was the doe. Ja.iii.182-7.

Suvaṇṇavimānavatthu. The story of a man who built for the Buddha a **Gandhakuṭi** on a bare rock (*muṇḍikapabbata*) in **Andhakavinda**, and was reborn, after death, in **Tāvatiṁsa**, where a golden palace appeared for him. **Moggallāna** saw him there and learnt his story. Vv.vii.4; Vv-a.302f.

Suvaṇṇavīthi. A street in **Tāvatiṁsa**, sixty leagues in length. Ja.v.386.

Suvaṇṇasāma. The Bodhisatta born as the son of **Dukūlaka** and **Pārikā**. See the **Sāmajātaka**.

Suvaṇṇahaṁsajātaka (Ja 136). The Bodhisatta was once a Brahmin. He had three daughters: **Nandā**, **Nandavatī** and **Sundarīnandā**. After death he was born as a golden goose, and, remembering his past birth, he flew to where his wife and daughters lived and gave one of his golden feathers. This happened several times, till at last his wife planned to pull out all his feathers. Now the feathers taken from a golden goose, against his wish, cease to be golden and become like the feathers of a crane. The woman discovered this when she had pulled out all his feathers, so she flung him into a barrel and fed him there. Later white feathers grew on him, and he flew away never to return.

The story was told in reference to **Thullanandā** (*q.v.*). One day she went to a bailiff's house for some garlic, as he was in the habit of giving this to the nuns. But the supply was finished, and she was asked to get some from the field. She went there and took away a large quantity, and the bailiff was very angry.

Thullanandā is identified with the greedy woman and her three sisters with the three daughters. Ja.i.474-7.

Suvaṇṇahāra (**Suvaṇṇabhāra**). A palace occupied by **Phussa Buddha** before his renunciation. Bv.xix.15.

Suvidehā. The name of a country and its inhabitants (MN.i.225). It is that part of **Videha** which is opposite **Magadha**, on the other side of the **Ganges**. MN-a.ii.448.

Suvīra. A *Deva*. Once, when the **Asuras** marched against the **Devas**, **Sakka** sent for Suvīra and asked him to fight the **Asuras**. Suvīra agreed to do this, but was very lazy about it. This happened three times. **Sakka** admonished him after the third time on the evils of laziness. The Buddha related the story to the monks to show them the value of exertion and energy. SN.i.216f.

Suvīraka. The horse of **Bodhirājakumarī** (*q.v.*)

Suvīrasutta. The story of **Suvīra** (*q.v.*).

Susaddasiddhi. Another name for the **Sāraṭṭhavilāsinī** by **Saṅgharakkhita** of Ceylon; it is a *ṭīkā* on the *Moggallānapañjikā*. PLC. 200.

Susammuṭṭhasutta. A *Deva* tells the Buddha that followers of other creeds have their vision fully blurred. SN.i.4.

Susārada Thera. He was born in the family of a kinsman of **Sāriputta** and was given his name because he was a dullard. He heard **Sāriputta** preach, entered the Saṅgha, and became an *Arahant*.

In the time of **Padumuttara Buddha** he was a Brahmin, who became an ascetic. One day he saw the Buddha begging for alms and filled his bowl with sweet fruits. Seven hundred *kappas* ago he was a king, named **Sumaṅgala** (Thag.vs.75; Thag a.i.167). He is evidently identical with **Phaladāyaka** of the **Apadāna**. Ap.i.160f.

Susīma 01. The Bodhisatta in the time of **Atthadassī Buddha**. He was a *Mahā Sāla* Brahmin of **Campaka** and became an ascetic of great power. He heard the Buddha preach at **Sudassana** and was converted. Ja.i.39; Bv.xv.9f.; Bv-a.180.

Susīma 02. The Bodhisatta, son of the chaplain of the king of **Benares**. He later became king himself. See the **Susīmajātaka** (Ja 411).

Susīma 03. A king of **Benares**. See the **Susīmajātaka** (Ja 163). He is identified with **Ānanda**. Ja.ii.50.

Susīma 04. A *Devaputta*. Once, when **Ānanda** utters high praise of **Sāriputta**, Susīma, who is present, reflects on it and confirms all that **Ānanda** has said. The retinue of Susīma listen enraptured, waxing wondrous, in divers colour-tones ("even as a beautiful lustrous beryl-stone of eight facets, well polished, when laid in an orange coloured cloth, shines, glows and blazes, etc.") (SN.163f). It is said (SN a.i.98) that Susīma had been a fellow celibate of **Sāriputta**.

Susīma 05. One of the thousand sons of **Sakka**. He was one of the *Deva* generals in the fight with the **Asuras**, but he was lazy, and **Sakka** had to admonish him (SN.i.217; SN a.i.262). He is probably identical with **Susīma** (4).

Susīma 06. A *Paribbājaka* (skilled in the *Vedaṅgas*, says **Buddhaghosa**, SN a.ii.93) of **Rājagaha**. When the Buddha's fame spread and his gains increased, **Susīma**'s followers suggested that he should learn the Buddha's doctrine and preach it to the laity so that he and his followers, too, could reap some of the advantages. Susīma agreed, and sought **Ānanda**, who, with the Buddha's sanction, ordained him. In discussion with the monks who declared that they had obtained complete emancipation, etc., Susīma discovered that all of them did not possess supernatural powers, but thought they had gained *Nibbāna* "through insight." He thereupon sought the Buddha to have the matter explained. The Buddha asked him many questions, and made him realize the truth of their statement. Susīma confessed his original purpose in joining the Saṅgha and asked for forgiveness (SN.ii.119ff). He developed insight and became an *Arahant*. SN-a.ii.96.

Susīma 07. A Brahmin of **Takkasilā** and son of **Saṅkha**. He went to **Benares** and apprenticed himself to a teacher, who was his father's friend and who taught

him various things. But he was able to understand only the beginning and the middle, and not the end. He therefore consulted his teacher, who confessed that neither did he understand the end, and advised him to seek the **Pacceka Buddhas** who were living in **Isipatana**. **Susīma** went there, entered the Saṅgha, and became a **Pacceka Buddha**. Soon afterwards he died, and **Saṅkha**, coming in search of his son, was told of what had happened. **Saṅkha** is identified with the Bodhisatta. Dhp a.iii.445f.; Khp a.198f. See **Saṅkhajātaka** (Ja 442).

Susīmajātaka 01. (Ja 163). **Susīma** was king of **Benares**, and the Bodhisatta was his chaplain's son. The chaplain had been master of ceremonies in the king's elephant festival, and, as a result, had amassed great wealth. He died when his son was sixteen. Soon after, another elephant festival came round, and other Brahmins obtained the king's consent to be in charge of the ceremonies on the plea that the chaplain's son was too young. When but four days remained before the festival, the Bodhisatta found his mother weeping. She explained that for seven successive generations their family had managed the elephant festival and that she felt the change deeply. The Bodhisatta discovered that a teacher expert in elephant lore lived in **Takkasilā**, two thousand *yojanas* away. He comforted his mother and proceeded to **Takkasilā**, reaching it in a single day. There he paid his fee of one thousand pieces to the teacher and explained the urgency of his mission. In one night the teacher taught him the three Vedas and the elephant lore, and the pupil could even excel his teacher in knowledge. The next morning he left early for **Benares** and reached it in one day. On the day of the festival the Bodhisatta went in all his array before the king, and protested against the alienation of his rights. He challenged anyone to show his superiority over him in elephant lore, and nobody could be found to do so. The king then appointed him to conduct the ceremonies.

The story was related in reference to an attempt on the part of the heretics to prevent the people of **Sāvatthī** from giving alms to the Buddha. All the people of the city made a collection to hold an almsgiving, but they were divided in their allegiance, some wishing to entertain the Buddha, others favouring heretical teachers. A vote was passed, and the majority were found to be in favour of the Buddha. For a whole week alms were given on a lavish scale, and,

at the end of the week, the Buddha pronounced a benediction.

Ānanda is identified with **Susīma**, **Sāriputta** with the teacher, **Mahā Māyā** with the Bodhisatta's mother, and **Suddhodana** with his father. Ja.ii.45-50.

Susīmajātaka 02. (Ja 411). The Bodhisatta was born as son of the chaplain of the king of **Benares** and was called **Susīma**. The king's son, born on the same day, was called **Brahmadatta**. Together they grew up, and then studied under the same teacher in **Takkasilā**. Later **Brahmadatta** became king and **Susīma** his chaplain. One day, when **Susīma** was taking part in a procession with the king, the queen mother saw him and fell desperately in love with him. The king, discovering this, made **Susīma** king in his place and the queen mother **Susīma**'s queen. But **Susīma** soon tired of royalty, and after establishing **Brahmadatta** once more on the throne, returned to the **Himālaya** in spite of his wife's protests. There he became an ascetic.

The story was told in reference to the Buddha's Renunciation. **Ānanda** is identified with **Brahmadatta** and the queen mother with **Rāhulamātā**. Ja.iii.391-7.

Susīmadevī. Wife of **Amitodana**. Her daughter, **Bhaddākaccānā**, became queen of **Paṇḍuvāsudeva**. Mhv ṭ.275.

Susīmasutta 01. Describes the visit of **Susīma** *Devaputta* (**Susīma** 4) to the Buddha. SN.i.63f.

Susīmasutta 02. Gives **Sakka**'s admonition to his son, **Susīma** (5). SN.i.217.

Susīmasutta 03. Describes the visit of **Susīma** *Paribbājaka* to the Buddha, and their conversation. See **Susīma** (6). SN.ii.119ff.

Susīmā. Mother of **Sīhabāhu** and **Sīhasīvalī**. She was the daughter of the king of **Vaṅga**, and is said to have consorted with a lion. The descendants of this union became the **Sīhalā**. Dpv.ix.2f.; cf. Mhv.vi.1ff.

Susuddha. A king of thirty-two *kappas* ago, a previous birth of **Pabbhāradāyaka Thera**. Ap.i.252.

Susunāga. King of **Magadha** and father of **Kāḷāsoka**. He reigned for eighteen years (Mhv.iv.6; but see Dpv.v.98, where his reign is given as ten years, in the eighth year of which **Dasaka** Thera died. Cf. Vin-a.i.33.).

According to the **Mahā Vaṁsaṭīkā** (Mv-ṭ.155f), he was the son of a **Licchavī** *rājā* and a courtezan. When he was born he looked like a lump of flesh, and his mother gave orders that he should be put in a vessel and cast on the rubbish heap. The **Nāga**-king of the city kept guard over the vessel, but when the people crowded round him and said "*Su-sū*," he left it and went away. In the crowd was a minister's son, and, when the vessel was opened and the child was discovered, he decided to adopt him. In due course the child grew up, and when the infuriated populace deposed the parricide **Nāgadāsaka**, they placed **Susunāga** on the throne. He was called **Susunāga** because he was guarded by the **Nāga** who disappeared when the people said "*Su-sū*."

Sussondī. Wife of **Tamba**, king of **Benares**. See the **Sussondījātaka** (Ja 360).

Sussondījātaka (Ja 360). **Tamba** was a king of **Benares** and his wife was the beautiful **Sussondī**. **Nāgadīpa** was then known as **Seruma**, and the Bodhisatta was a young **Garuḍa** living there. He used to go in disguise to **Benares** and play at dice with **Tamba**. The queen heard of his beauty and contrived to see him, and they fell in love with each other. The **Garuḍa**, by his power, raised a storm in the city and covered it with darkness, under cover of which he carried off **Sussondī**. The king was filled with grief, not knowing what had happened to his queen, as the **Garuḍa** continued to play at dice with him. **Tamba** therefore sent **Sagga**, a minstrel, to search for her. In the course of his wanderings, **Sagga** came to **Bhārukaccha** and took ship for **Suvaṇṇabhūmi**. In the middle of the ocean the sailors asked **Sagga** to play for them, but **Sagga** told them that his music would excite the big fish and trouble would ensue. The sailors, however, insisting, **Sagga** played, and the fish, maddened by the sound, splashed about, and the ship broke in two under the leap of a sea-monster. **Sagga** lay on a plank, which drifted to **Nāgadīpa**. There he saw and was recognized by **Sussondī**. **Sussondī** took him home, and, keeping him hidden from the **Garuḍa**, enjoyed

herself with him when the **Garuḍa** was away playing at dice. Six weeks later a ship, with merchants for **Benares**, touched at **Nāgadīpa**, and **Sagga** returned home. He found **Tamba** playing at dice with the **Garuḍa** and recounted his adventures in song. The **Garuḍa** heard the song and understood the references. Filled with remorse that he had not been able to keep his wife, he brought her back to **Tamba**.

The story was related in reference to a love-sick monk. **Ānanda** is identified with **Tamba**. Ja.iii.187-90.

Suṁsumāragiri. A city in the **Bhagga** country, of which it was probably the capital (see e.g., Vin-a.iv.862). **Gotama** Buddha spent the eighth *vassa* there (Bv a.3). Near the city was the **Bhesakalāvana** where the Buddha stayed.

During his visits there he preached the **Anumānasutta** (MN.i.95f) and the **Bodhirājasutta** (MN.ii.91f). The city was the residence of **Nakulapitā** and his wife, with whom the Buddha had several interviews (e.g., AN.ii.61; iii.295 f; iv.268; SN.iii.1; iv.116).

It is said that once, when the Buddha was at Suṁsumāragiri, he saw with his divine eye **Moggallāna** at **Kallavālamutta** half asleep, and appeared before him and admonished him (AN.iv.85).

On another occasion, he saw **Anuruddha** in the **Veḷuvana** in the **Ceti** country, pondering over the seven **Mahā Purisavitakkas**, and appeared before him to encourage him (AN.iv.228f). Both incidents show that the Buddha visited **Suṁsumāragiri** quite early in his career, in the first year after the Awakening. **Moggallāna** also stayed in **Suṁsumāragiri**, and there **Māra** is said to have entered his stomach and to have given him trouble (MN.i.332f.; cf. Thag.vs.1208). Suṁsumāragiri was the birthplace of **Sirimaṇḍa Thera** (Thag a.i.462) and the scene of the meditations of **Siṅgālakapitā**. Several Vinaya rules were passed during the Buddha's stay at **Suṁsumāragiri** (Vin.ii.127; iv.115f; 198f).

The **Dhonasākhajātaka** (Ja 353) was preached there (Ja.iii.157f). Prince **Bodhi**, the governor of the **Bhagga** country, evidently lived in **Suṁsumāragiri**, and it was there that he had his famous palace, called **Kokanada**.

It is said that the city was so-called because when it was being built a crocodile (*suṁsumāra*) made a noise in a lake near by (MN a.i.292; SN a.ii.181).

Suṁsumārajātaka (Ja 208). The Bodhisatta was once a monkey, living on the banks of the **Ganges**. The wife of a crocodile living in the river saw him and wished to eat his heart. Her husband, therefore, grew friendly with the monkey, whom he suggested taking across the river on his back, so that he might eat of fresh fruit on the opposite bank. The monkey trusted him and climbed on to his back, but, half-way across the river, the crocodile began to sink and then confessed his intentions. The monkey thereupon laughed and told him that he never took his heart with him when he went climbing trees for food, otherwise it would get torn to pieces; but he, like all the other monkeys, hung it on a tree, and he showed it to the crocodile hanging there on the opposite bank. The crocodile believed him and took him across, where he hoped to get the heart. But the monkey jumped on the bank and laughed at his stupidity.

The story was related in reference to **Devadatta**'s attempts to kill the Buddha. The crocodile is identified with **Devadatta** and his wife with **Ciñcā**. Ja.ii.159f.; cf. Cpiii.7; Mhv.ii.208.

Suhanu. A horse belonging to the king of **Benares**. See the **Suhanujātaka** (Ja 158).

Suhanujātaka (Ja 158). The Bodhisatta was minister to the king of **Benares**. The king had a wild horse called **Mahā Soṇa**. The king was miserly, and one day, when some horse dealers brought horses for sale, he gave orders, unknown to his minister, that **Mahā Soṇa** should be let loose among these horses, and that when he had bitten and weakened them, they should be bought at reduced price. The dealers complained to the minister. After inquiring into the matter, he advised them to bring **Suhanu**, a very strong horse they had, the next time they visited **Benares**. This they did, and when **Mahā Soṇa** and **Suhanu** were confronted with each other they showed great affection, and started licking each other. The king saw this, and was told by his minister that the horses recognized each other's virtues. He then warned the king against excessive covetousness.

The story was told in reference to two hot-headed monks, both passionate and cruel. One lived in **Jetavana** and the other in the country. One day the country monk came to **Jetavana**, and the monks eagerly awaited their quarrel. But when the two monks met they showed great affection. The Buddha explained that this was because of their like nature. Ja.ii.30-32.

Suhemanta Thera. He belonged to a rich Brahmin family of a border kingdom. One day he heard the Buddha preach in the Deer Park in **Saṅkassa**, and, after joining the Saṅgha, became a reciter of the *Tipiṭaka*, attaining *Arahant*-ship in due course. He then became a teacher and counsellor of the monks, instructing them and solving their difficulties.

In the time of **Tissa Buddha** he was a forester, and, seeing the Buddha at the foot of a tree, offered him *punnāga*-flowers. Ninety-one *kappas* ago he was a king, named **Tamonuda** (Thag.vs.106; Thag-a.i.212f). He is evidently identical with **Punnāgapupphiya** of the **Apadāna**. Ap.i.180.

Suhemā. Probably the wife of the goose king **Dhataraṭṭha**. Ja.v.366.

Sūkarakhatalena. A cave on the side of **Gijjhakūṭa**, where the Buddha stayed. There he preached the **Dīghanakhasutta** (or **Vedanāpariggahasutta**) to **Dīghanakha**. **Sāriputta** was also present, and the *Sutta* led to his attainment of *Arahant*-ship (MN.i.497, 501; Dhp-a.i.79; Ud-a.189).

A conversation which the Buddha had there with **Sāriputta** is recorded in the **Saṁyuttanikāya** (SN.v.233f). The Commentary says that, in the time of **Kassapa Buddha**, this cave was found as a hollow in the ground when the earth was yet growing, during the interval between the two Buddhas (SN-a.iii.197). One day a boar dug up the soil in the neighbourhood of the ground which concealed the cave. The sky god sent rain which washed away the soil, and the cave was disclosed.

A forest dweller saw it and looked after it, thinking it to be the dwelling of holy men. He removed the earth round it, fenced it in, cleaned it out, and, making it as beautiful as a golden bowl, furnished it with couch and stool and

presented it to the Buddha. The cave was deep and could only be reached by climbing.

Sūkarakhatasutta. The Buddha questions **Sāriputta** at **Sūkarakhatalena** as to why a monk who has destroyed the *āsavas* should revere the Buddha and his teachings. **Sāriputta** answers that it is because such a monk has secured freedom from the yoke. "What kind of security is it?" asks the Buddha, and **Sāriputta** explains that it is security obtained by the cultivation of the five *indriyas* of faith, energy, etc. SN.v.233f.

Sūkaraggāma. A fortress in the **Dakkhiṇadesa** of Ceylon, mentioned in the account of the wars of **Gajabāhu**. Cv.lxx.134.

Sūkaraggāmavāpi. A tank restored by **Parakkamabāhu I**. Cv.lxviii.46.

Sūkarajātaka (Ja 153). The Bodhisatta was a lion living in a mountain cave; on the banks of a lake nearby lived many boars, and in the neighbourhood were some hermits. One day the lion, having eaten some game, went to the lake to drink; but after he had drunk, seeing a boar which he did not wish to frighten away, having the idea of eating it when food should be scarce, he slunk away. The boar saw this, and, thinking that the lion was afraid of him, challenged him to a fight. The lion agreed to fight a week later. The boar was overjoyed, and told his relations of this. But they all frightened him and advised him to spend the next seven days rolling in the hermits' dunghill. When the dirt was dry, he was to moisten his body with dew and go to the meeting place early, standing well to windward. This he did, and when the lion arrived and smelt the filth, the boar was allowed to go away uninjured.

The story was told in reference to an old and foolish monk. One night the Buddha returned to his cell late at night after preaching. Then **Moggallāna** asked **Sāriputta** various questions, which the latter explained. The people stayed on, entranced with **Sāriputta**'s expositions. An old monk, wishing to attract attention to himself, stood up and asked a foolish question. **Sāriputta**, reading his thoughts, rose from his seat and walked away; so did **Moggallāna**. The laymen who were present were annoyed with the old monk and chased him

away. As he ran he fell into a cesspit and was covered with filth. The laymen then felt remorse and visited the Buddha to ask his forgiveness. The old monk is identified with the boar. Ja.ii.9-12; cf. Dhp-a.iii.344f.; it is said that the story was told concerning **Lāḷudāyī**.

Sūkaratittha. A place, probably in the north of Ceylon, where the **Damiḷas Māgha** and **Jayabāhu** set up fortifications. Cv.lxxxiii.18.

Sūkaranijjhara. A dyke constructed by **Parakkamabāhu I**. at the junction of the rivers **Saṅkhavaḍḍhamānaka** and **Kumbhīlavāna**. A canal was carried from there to the **Mahā Gallaka** tank. Cv.lxviii.33f.

Sūkarapeta 01. A *Peta* who lived on **Gijjhakūṭa**. His body was human, but his head was that of a pig; out of his mouth grew a tail, and from the tail oozed maggots. **Moggallāna** saw him and reported the matter to the Buddha. The Buddha said that he, too, had seen the *Peta*. In a previous birth he had been a preacher of the Dhamma, but, wishing to obtain possession of a monastery which he visited, he brought about dissension between the two monks who had lived there on the friendliest terms. After death he suffered in **Avīci** for a whole **Buddhantara**, and was reborn in the *Peta* world. Dhp-a.iii.410ff.

Sūkarapeta 02. A monk in the time of **Kassapa Buddha**, reborn as a *Peta* on **Gijjhakūṭa**, where he was seen by **Nārada**. He had been restrained in his bodily actions, but had an evil tongue. He had the face of a pig. Pv.i.3; Pv-a.9f.

Sūkarapotikavatthu. The story of **Ubbarī**.

Sūkarabhātu. An officer of **Māṇābharaṇa**. He was captured and put in chains by **Parakkamabāhu I**. He escaped, however, and the *Adhikārī* **Mañju** was sent to seize him. Sūkarabhātu became the commander-in-chief of the rebels and caused great damage to **Parakkamabāhu**'s forces. It was not until *Damiḷādhikārī* and *Laṅkāpura Deva* concentrated all their attention on him that he could be defeated. He died fighting, near **Mahā Nāgahula**. Cv.lxxiv.127f., 153; lxxv.126f.

Sūkarārāma. A monastery near **Dohalapabbata**, where a minister of **Kittisirirājasīha** built an image house and **Suvaṇṇagāma** erected an *uposatha* hall. Cv.c.295.

Sūkarālibheripāsāṇa. A place in **Rohaṇa** mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.98, 146; see also Cv.ii.53, n.4.

Sūkasutta. If a spike-bearded wheat or barley be badly grasped by hand or foot, it does not pierce hand or foot; but it will if firmly grasped. Similarly a mind which is ill-directed will not pierce ignorance or draw knowledge; but it will if well-directed. AN.i.8f.

Sūcijātaka (Ja 387). The Bodhisatta was once a very clever smith of **Kāsi**, but was very poor. The principal royal smith had a beautiful daughter, and the Bodhisatta, wishing to win her, made a delicate needle that could pierce, dice and float on water, and for this needle he made seven sheaths. He then went to the village of the head smith, stood outside his house, and sang the praises of his needle. The smith's daughter, who was fanning her father, spoke to the Bodhisatta and asked him to go elsewhere, as no one in that village would want needles. The Bodhisatta answered that his were no ordinary needles, and the head smith asked him to show them. The Bodhisatta suggested that all the smiths be summoned, and in their presence he gave the needle-tube to the head smith. He thought that it was the needle itself, for he could find no end or tip. The tube was handed back to the Bodhisatta, who took out the first sheath. In this way the seven sheaths were removed, and when the needle was at last revealed he made the needle pierce the anvil and lie on the surface of a vessel of water. The whole assembly was filled with envy and admiration, and the head smith gave his daughter to the Bodhisatta.

The story was related in the same circumstances as the **Mahā Ummaggajātaka** (Ja 546) (*q.v.*). The smith's daughter is identified with **Rāhulamātā**. Ja.iii.281-6.

Sūcidāyaka Thera. An *Arahant*. In a previous birth he had given a needle to **Sumedha Buddha**. He was king four times, under the name of **Dīpādhipati**. Ap.i.122.

Sūciloma. See **Suciloma**.

Sūtigharacetiya. A *Thūpa*, one hundred and twenty cubits in height, in **Puṅkhagāma**, erected by **Parakkamabāhu I**. on the site of the house of his birth. Cv.lxxix.61.

Sūra. A messenger of **Kuvera** (*q.v.*). DN.iii.201.

Sūratissa. King of Ceylon (187-177 B.C.). He was the younger brother and successor of **Mahā Siva**. He built five hundred *vihāras*, including the **Nagaraṅgaṇa**, **Hatthikkhandha**, **Goṇṇagirika**, **Pācīnapabbata**, **Kolambahālaka**, **Makulaka**, **Acchagallaka** and **Girinelavāhanaka**. He died at the age of sixty, after being conquered by the **Damiḷas Sena** and **Guttika**. He was called **Suvaṇṇapiṇḍatissa** before his accession. Mhv.xxi.3ff.; Dpv.xviii.46f; see also **Acchagiri**.

Sūradaddara. A **Nāga** king of **Daddarapabbata**. See the **Daddarajātaka** (Ja 304). He was the father of **Mahā Daddara**.

Sūradeva. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.13.

Sūranimmila. One of the ten warriors of **Duṭṭhagāmaṇī**. For details see Mhv.xxiii.19f. According to the **Rasavāhinī** (ii.71) he was so-called because he drank a large quantity of toddy before the attack on **Vijitapura**.

Sūrarājā. A messenger of **Kuvera** (*q.v.*). DN a.iii.967.

Sūravāmagotta. A son of **Ekarāja** and step-brother of **Candakumāra**. He is identified with **Mahā Kassapa** (Ja.vi.157). See **Khaṇḍahālajātaka** (Ja 542).

Sūrasena 01. See **Surasena**.

Sūrasena 02. Another name for **Dhanañjaya Korabba**. Ja.vi.280, 281.

Sūra-ambaṭṭha. An eminent lay disciple, declared by the Buddha foremost among his followers in unwavering loyalty (*aggaṁ aveccappasannānaṁ*) (AN.i.26; cf.iii.451). He resolved to acquire this eminence during his birth in the time of **Padumuttara Buddha**. He was born, in this Buddha age, in a banker's family in **Sāvatthī** and became a follower of the heretics. One day the Buddha, seeing **Sūra**'s fitness for conversion, went to his door for alms. Out of respect for the Buddha, **Sūra** invited him in, and, giving him a comfortable seat, entertained him to a meal. At the end of the meal, when the Buddha returned thanks, **Sūra** became a *Sotāpanna*. Some time after the Buddha had left, **Māra**, disguised as the Buddha, visited **Sūra** and, in reply to **Sūra**'s questioning, said that he had returned to contradict a wrong statement which he had made earlier. He had said that all the *saṅkhāras* were impermanent, etc., but, on further reflection, he had come to the conclusion that only some *saṅkhāras* were of that nature. **Sūra** recognized **Māra** and drove him away. AN a.i.215; cf. DN-a.iii.864.

Sūra-ambavana. A place in Ceylon, mentioned in the account of the wars of **Parakkamabāhu I**. (Cv.lxx.87). It evidently formed part of **Ambavana**, the district round the **Ambaṅgaṅga**. Cv.Trs.i.294, n.3.

Sekīrapadma. A **Damiḷa** chief, ally of **Kulasekhara**. Cv.lxxvii.76.

Sekhabalavagga. The first chapter of the *Pañcakanipāta* of the **Aṅguttaranikāya**. AN.iii.1-9.

Sekhasutta 01. A pupil is one who is under training in the higher morality, the higher thought and the higher insight. AN.i.231.

Sekhasutta 02. On five things leading to decline in a monk's training: delight in business, in gossip, in sleeping, in company, and want of reflection on the mind as freed. AN.iii.116.

Sekhasutta 03. The same as (2) above, but in greater detail under each head. AN.iii.117f.

Sekhasutta 04. On six things which lead to failure in a monk's training: delight in worldly activity, in talk, in sleep, in company, want of restraint in the senses, immoderate eating. AN.iii.329.

Sekhasutta 05. On seven things: the six given in *Sutta* (4), to which is added inattention to business of the Saṅgha. AN.iv.24.

Sekhasutta 06. The learner (*sekha*) is one imperfectly possessed of right view, etc. SN.iv.14.

Sekhasutta 07. A detailed explanation of the difference between a learner (*sekha*) and an adept (*asekha*). SN.v.229f.

Sekhasutta 08. Preached by **Ānanda** at **Kapilavatthu**, in the new Mote hall of the **Licchavīs**. The Buddha preached until late into the night and then asked **Ānanda**, to continue, suggesting to him as a topic the training of an adept (*asekha*). **Ānanda** explained in detail how a monk could be virtuous, watchful over his senses, temperate in eating, vigilant, established in the seven virtuous qualities (faith, etc.), and be able at will to induce the four *jhānas*. MN.i.353ff.

Sekhiyā. One of the sub divisions of the **Pācittiya** of the **Suttavibhaṅga** of the **Vinayapiṭaka**. Vin.iv.185ff., 349ff.

Seggu. A greengrocer's daughter. See the **Seggujātaka** (Ja 217).

Seggujātaka (Ja 217). The story of greengrocers who, in order to test his daughter, **Seggu**, took her to the woods and made as if wishing to seduce her. But she begged for his protection, and he, convinced of her virtue, gave her in marriage to a good young man.

The story was told in reference to a greengrocer of **Sāvatthī**, who similarly tested his daughter. The characters in both stories were identical. Ja.ii.179f.

Seṅkuṇḍiya. A **Damiḷa** chief, ally of **Kulasekhara**, and later ally of **Laṅkāpura**. Cv.lxxvi.138, 221; lxxvii.7, 35.

Seṅkhaṇḍaselasirivaḍḍhanapura. The ancient name of modern Kandy, in Ceylon. It first became the capital under King **Vīravikkama** (Cv.xcii.7), and tradition has it that it was founded on a site originally occupied by a hermit named **Seṅkhaṇḍa**. It continued to be the capital of Ceylon until 1815 CE., when the island was ceded to the British.

Sejalaka. *v.l.* **Pejalaka**. A *vihāra* to the east of **Anurādhapura**, built by **Mahallakanāga**. Mhv.xxxv.124.

Seṭṭhināyaka. A **Lambakaṇṇa** of the **Moriya** district. He, with four other **Lambakaṇṇas**, took up arms under **Parakkamabāhu I**. and brought to him one thousand warriors. Cv.lxix.12.

Seṭṭhiputtapetavatthu. The story of four *seṭṭhiputtas* of **Sāvatthī** (Pv.iv.15; Pv-a.279f). See the **Lohakumbhijātaka** (Ja 314).

Seta 01. The chief peak of the **Himālaya** (SN.i.67 = Mil.242). It was evidently another name for Kailāśa.

Seta 02. The state elephant of **Pasenadi**, on whose account the Buddha preached a special sermon (AN.iii.345). He was so-called because he was white (AN-a.ii.669; cf. Thag-a.ii.7).

Setaka, **Sedaka**. See **Desaka**.

Setakaṇṇika. A village forming the southern boundary of **Majjhimadesa**. Vin.i.197; DN-a.i.173; Ja.i.49; Khp-a.133, etc.; AN-a.i.55, 265; MN-a.i.397.

Setaketu 01. The Bodhisatta, born in **Tusita** in his penultimate birth. Vin-a.i.161; MN-a.i.103.

Setaketu 02. A young man, son of an *Udicca Brahmin*. See the **Setaketujātaka** (Ja 377).

Setaketujātaka (Ja 377). The Bodhisatta was once a far-famed teacher, with five hundred pupils, chief among whom was **Setaketu**, an *Udicca Brahmin*, who prided himself on his high caste. One day, meeting a *Caṇḍāla*, **Setaketu** told him to pass on his leeward side, but the *Caṇḍāla* refused, challenging **Setaketu** to answer a question. **Setaketu** accepted the challenge, and he was asked what were the four "quarters." **Setaketu** gave the usual answer, whereupon the *Caṇḍāla* forced him between his feet. When this was reported to the teacher, he told **Setaketu** that the four quarters were parents, teachers, generous householders, and deliverance from misery. Later, **Setaketu** left for **Takkasilā**, and, after finishing his studies there, went to **Benares** with five hundred ascetics. There they practised false penances and won the king's approval; the king's chaplain, however, warned him against them, saying that they possessed only false knowledge and had no morality. The chaplain persuaded **Setaketu** and his followers to become laymen and enter the king's service.

The story was related in the same circumstances as the **Uddālajātaka** (*q.v.*). **Setaketu** is identified with the false priest, the *Caṇḍāla* with **Sāriputta**, and the king's chaplain with the Bodhisatta. Ja.iii.232-7.

Setambaṅgaṇa. *v.l.* **Pemambaṅgaṇa**. A place in Ceylon. When King **Mahā Nāga** was fleeing from Ceylon to India, he received help from an Elder living there. Later, when he re-gained his throne, he made a great gift of medicine to Setambaṅgaṇa for as long as he should live (Dhs-a.399).

Setavyā. A town in **Kosala** (DN.ii.316), near which was **Ukkaṭṭha**. The **Aṅguttaranikāya** (AN.ii.37) records a conversation between **Gotama Buddha** and the Brahmin **Doṇa**, whom the Buddha met on the road from **Ukkaṭṭha** to **Setavyā**. The city was on the road, taken by **Bāvarī**'s disciples (Snp.vs.1012), from **Sāvatthī** to **Rājagaha**, and was the first halting place outside **Sāvatthī**. Beyond it were **Kapilavatthu**, **Kusinārā**, **Pāvā**, etc.

To the north of **Setavyā** was the **Siṁsapāvana**, where **Kumāra Kassapa** lived, and where he preached the **Pāyāsisutta** to the Brahmin **Pāyāsi**, who held a royal fief there (DN.ii.316).

The city was the birthplace of the Theras **Ekadhammasavaṇiya** and **Mahā**

Kāḷa. **Mahā Kāḷa**'s brothers **Cūḷa Kāḷa** and **Majjhimakāla** also lived there (Dhp-a.i.55).

The **Aṅguttara Commentary** (AN a.ii.504) says that **Kassapa Buddha** was born in **Setavyā**, but both the **Buddhavaṁsa** and its Commentary say that he was born in **Benares** (Bv.xxv.33; Bv a.217). The **Buddhavaṁsa Commentary** (Bv a.223) records further that **Kassapa** died in the **Setārāma** in **Setavyā** , but adds that **Setavyā** was a city in **Kāsi**.

Setārāma. A park (in **Setavyā**) where **Kassapa Buddha** died. Bv a.195; Bv.xix.52 calls it **Soṇārāma**.

Setibhinda. The Pāli name for King Hsin-hpyu-shin of Pegu. Bode, 37.

Setuccha Thera. He belonged to the family of a provincial ruler (*maṇḍalikarājā*), but was unable to maintain his country's independence, and lost his throne. While wandering about in misery, he saw and heard the Buddha, entered the Saṅgha, and won *Arahant*-ship.

In the time of **Tissa Buddha** he was a householder, and gave the Buddha a *panasa*-fruit mixed with a curry of coconut. Thirteen *kappas* ago he was a king named **Indasama** (Thag.vs.102; Thag-a.i.206). He is evidently identical with **Khajjadāyaka** of the **Apadāna**. Ap.i.182.

Setudāyaka Thera. An *Arahant* (Ap.ii.408). He is evidently identical with **Uttarapāla** (Thag a.i.371) (*q.v.*).

Sedaka. See **Desaka**.

Sena 01. **Sena I**. King of Ceylon (**Sena I**., 831-51 CE.). He was the younger brother and the successor of **Aggabodhi IX**. He had three younger brothers: **Mahinda**, **Kassapa** and **Udaya**. His queen was **Saṅghā**. During his reign the **Paṇḍu** king invaded Ceylon, and **Sena** had to retire into the **Malaya** district. After the army of the **Paṇḍu** king had plundered a great part of the kingdom, **Sena** made a treaty with him and regained his throne. He adopted the three sons and the three daughters of **Kittaggabodhi**: **Kassapa**, **Sena** and **Udaya**, and

Saṅghā, **Tissā** and **Kittī**. Among the king's good acts was the construction of a monastery on **Ariṭṭhapabbata** for the **Paṁsukūlikas**, and a many storeyed *pāsāda* in **Jetavana**. He also built the **Vīraṅkurārāma**, the **Pubbārāma**, **Saṅghasena** *pariveṇa*, **Senaggabodhi** *vihāra*, a refectory in the *Mahā Mettapabbatavihāra*, and single cells in the **Kappūra** and **Uttarāḷha** *pariveṇas*. He completed the **Dappulapabbata** and the **Kassaparājaka** *vihāras*. Among **Sena**'s ministers were **Bhadda** (the *senāpati*), **Uttara**, **Vajira** and **Rakkhasa**. His capital was in **Pulatthinagara** (Cv.l.1ff). He was also known as **Silāmegha** (Cv.l.43).

Sena 02. **Sena II**. Son of the *Ādipāda* **Kassapa**, and therefore nephew of **Sena I**. On the death of his father, **Sena** became king as **Sena II**. (851-85 CE.). He married **Saṅghā**, daughter of **Kittaggabodhi**, and had a son, **Kassapa**. **Sena** sent an expeditionary force against the **Paṇḍu** king, captured **Madhurā**, and brought back the treasures which had been pillaged by the **Paṇḍus** in the time of **Sena I**. The **Paṁsukūlika** monks separated from the incumbents of **Abhayagiri** in the twentieth year of **Sena**'s reign. He built the **Maṇimekhala** dam and a dam across the **Kaṇavāpi** at **Kaṭṭhanta** *nagara*. He endowed various monasteries – **Buddhagāma**, **Mahiyaṅgaṇa**, **Kūṭatissa**, **Maṇḍalagiri**, and **Sobbha** – and held a special ceremony in honour of the image of **Ānanda**. He held a consecration festival at the **Hemavāluka** *cetiya* (**Mahā Thūpa**), and decreed that this festival should be repeated annually. His *senāpati* was **Kuṭṭhaka**. Cv.li.1ff.

Sena 03. Son of **Kittaggabodhi**. Cv.l.56.

Sena 04. Called *Mahā Lekhaka* **Sena**. He was a minister of **Kassapa V**. and built the *Mahā Lekhakapabbata*-house in the **Mahā Vihāra** (Cv.lii.33). His mother was **Nālā**. Cv.Trs. i.138, n.3; 165, n.1.

Sena 05. **Sena III**. *Uparāja* of **Udaya III**., and later **Sena III**., king of Ceylon (937-45 CE). According to some accounts he was the brother of **Udaya III**. He observed the *uposatha*-day regularly, and among his benefactions was the **Daṇḍissara** offering to mendicant artists. He made the stone paving of **Abhayuttara** *cetiya* and endowed the **Nāgasālāpariveṇa**. Cv.liii.13, 28ff.

Sena 06. **Sena IV**. *Uparāja* of **Udaya IV**., and afterwards king of Ceylon (**Sena IV**. 953-6 CE). He was learned, and used to explain the *suttantas* in the **Lohapāsāda**. Because of his piety, the gods sent timely rain. He made a casket for the Tooth Relic and built the **Sitthagāma** *pariveṇa*. Cv.liii.39; liv.1ff.

Sena 07. *Senāpati* of **Mahinda IV**. and of **Sena V**. He was sent to **Nāgadīpa**, where he subdued the **Vallabha** king. Once, when he was absent, **Sena V**. had the *senāpati*'s younger brother, **Mahā Malla**, slain for an offence with the queen mother, and appointed a court official **Udaya** as *senāpati*. When **Sena** *senāpati* heard of this, he marched against the king, who had to flee to **Rohaṇa**. The queen mother joined **Sena**, and he lived in **Pulatthipura**. This king, later, dismissed *Senāpati* **Udaya** and made peace with **Sena**, whose daughter he married. Cv.liv.13f.; lviii.70.

Sena 08. **Sena V**. Son of **Mahinda IV**. and king of Ceylon (**Sena V**. 972-81 CE.). His mother was a **Kāliṅga** princess. He came to the throne at the age of twelve. His *senāpati* was also called **Sena** (see **Sena** 7), and for some time the king had to live in **Rohaṇa** from fear of **Sena**. But later he made peace, and married **Sena**'s daughter and had a son, **Kassapa**. The king drank much, and died of digestive trouble in the tenth year of his reign. Cv.liv.57-72.

Sena 09. *Adhikārī* of **Kittisirimegha** (2). He was sent to fight against **Parakkamabāhu I**. at **Siriyāla** and **Buddhagāma**, but was defeated. Cv.lxvi.66f.

Sena 10. **Sena Ilaṅga** *Senāpati* of **Kassapa IV**. He was of royal lineage. He built a dwelling for the monks to the west of the **Thūpārāma**. He also founded the **Dhammārāma** *vihāra* and *Hadaya-uṇha vihāra* for the **Dhammarucikas** and **Kassapasena** for the **Sāgalikas**. For forest-dwelling ascetics he built a hut on **Rattamālapabbata**. For the **Paṁsukūlikas** he built the **Samuddagiri** *pariveṇa* in the **Mahā Vihāra**, and for the *bhikkhunīs* the **Tissārāma**. He erected hospitals in **Anurādhapura** and **Pulatthipura**, against the *upasagga* disease. Cv.lii.30.

Sena 11. A **Damiḷa** usurper who, with his companion **Guttika**, both of them horse dealers, defeated **Sūratissa** and occupied the throne at **Anurādhapura** for twenty-two years (177-55 B.C.). At the end of that time they were overpowered by **Asela**. Mhv.xxi.10f.; Dpv.xviii.47f.; Cv.lxxxii.21.

Sena 12. **Sena Thera** An *Arahant*. He was the maternal uncle of **Vijitasena Thera**. His brother was **Upasena**. Thag-a.i.424.

Sena 13. Elder brother of **Jotika**, when the latter was born as **Aparājita**. He entered the Saṅgha under **Vipassī Buddha** and became an *Arahant*. Dhp-a.iv.201f.

Sena 14. The name of **Bhūta Thera** in the time of **Siddhattha Buddha**. He was a Brahmin, and, having seen the Buddha, uttered his praises in four stanzas. Thag-a.i.493; Ap.i.113.

Sena 15. Son of **Atthadassī Buddha**. Bv.xv.16; Bv a.178 calls him **Sela**.

Senaka 01. A minister of King **Vedeha**. See the **Mahā Ummaggajātaka** (Ja 546). a large portion of which is devoted to the battle of wits between **Senaka** and **Mahosadha**. **Senaka** once killed a courtezan in order to take her ornaments (Ja.vi.382). He is identified with **Saccaka**. Ja.vi.478.

Senaka 02. The Bodhisatta, born as a Brahmin; he was the minister of **Janaka**, king of **Benares**. See the **Sattubhastajātaka** (Ja 402).

Senaka 03. The Bodhisatta, born as a Brahmin; he was the minister of **Madda**, king of **Benares**. See the **Dasaṇṇakajātaka** (Ja 401).

Senaka 04. King of **Benares**. See the **Kharaputtajātaka** (Ja 386).

Senaka 05. A monkey, born as the nephew of the Bodhisatta. See the **Tindukajātaka** (Ja 177). He is identified with **Mahā Nāma** the **Sākyan**. Ja.ii.79.

Senaka 06. **Senaka Thera** He was born in a Brahmin family as the son of **Uruvelā Kassapa**'s sister. **Senaka** heard the Buddha preach at the

Gayāphagguna festival, was converted, entered the Saṅgha, and attained *Arahant*-ship.

In the time of **Sikhī Buddha** he gave to the Buddha a handful of peacock feathers (Thag.vss.287-90; Thag-a.i.388f). He is evidently identical with **Morahatthiya** of the **Apadāna**. Ap.ii.403.

Senakavagga. The second chapter of the *Chakkanipāta* of the **Jātaka Commentary** Ja.iii.276-316.

Senaguttagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxv.6.

Senaggabodhi. A shrine built by **Sena I**. on the **Thusavāpi** at **Pulatthipura**. Cv.l.73.

Senaggabodhipabbata. A building erected in **Vāhadīpa** by **Udaya I**. Cv.xlix.33.

Senaratana. King of Ceylon (1604-35 CE). He was the cousin and successor of **Vimaladhammasūriya I**. and had his capital at **Sirivaḍḍhanapura** (Kandy). Because the Paraṅgī (Portuguese) did much damage to Buddhism, he removed the Tooth Relic to **Pañcasata**. He had three sons: **Kumārasīha**, **Vijayapāla**, and the best known of all, **Rājasīha** (afterwards **Rājasīha II**.). He divided the country among his sons seven years before his death. Cv.xcv.1ff.

Senasenāpatipariveṇa. A monastic building erected by **Kuṭṭhaka**, *senāpati* of **Sena II**. See also **Senānāthapariveṇa**. Cv.li.88; see also Cv.Trs.i.156, n.2.

Senā 01. Queen of **Udaya I**. Cv.xlix.2.

Senā 02. Daughter of **Kassapa**, *yuvarāja* of **Udaya II**. She married the king's brother's son. Cv.li.93.

Senāgāma. A village and fortification near the *Kālavāpi*. It is mentioned in the account of the campaigns of **Parakkamabāhu I**. and was once the headquarters of his *senāpati*, **Deva**. Cv.lxx.131f., 245.

Senānāthapariveṇa. Evidently identical with the **Senasenāpatipariveṇa** (*q.v.*). **Vijayabāhu IV**. appointed the Thera of the *pariveṇa* in charge of the restoration of the **Ratanāvalicetiya**. Cv.lxxxviii.85.

Senānī. A wealthy landowner of **Senānīnigama**; he was the father of **Sujātā**. Ja.i.68; Bv-a.238.

Senānīnigama. The village in which **Senānī** lived. It was the residence also of his daughter **Sujātā**, who gave milk-rice to the Buddha. It was near **Uruvelā** and on the banks of the **Nerañjarā** (Ja.i.68). The name seems originally to have been *Senānigama* (e.g., SN.i.106; Vin.i.21; MN.i.166, 240).

Buddhaghosa himself does not seem to have been sure of the spelling. He says (SN-a.i.135) it was so-called because it was occupied by soldiers at the beginning of the *kappa* (*paṭhamakappikānaṁ senāya niviṭṭhokāse patiṭṭhitagāmo*) or because it was the village of **Sujātā**'s father **Senānī** (*Sujātāya vā pitu Senānī nāma nigamo*).

The *Lalitavistara* (p.311, 248) calls it Senāpatigrāma.

Senāpatigumbaka. The name given to the spot to which the general of **Paṇḍukābhaya**'s uncles fled when the latter were defeated. Mhv.x.71.

Senāmagāma. A village given by **Dāṭhopatissa II**. to the **Kassapavihāra**. Cv.xlv.27.

Senāsanakkhandha. The sixth chapter of the **Cūḷa Vagga** of the **Vinayapiṭaka**. Vin.ii.146ff.

Senāsanasutta. The five factors which make an ideal lodging place, and the five factors which a monk should possess in order to make good use of such lodgings. AN.v.15f.

Senāsandāyaka Thera. An *Arahant* (Ap.i.137f). He is evidently identical with **Channa Thera** (*q.v.*). Thag-a.i.155.

Seniya 01. A naked ascetic who practised the "Canine vow," behaving like a dog. After his visit to the Buddha, as recorded in the **Kukkuravatikasutta** (*q.v.*), he joined the Saṅgha and, in due course, became an *Arahant*. MN.i.387ff.

Seniya 02. The personal name, according to **Buddhaghosa**, of King **Bimbisāra**, who is almost always referred to as **Seniya Bimbisāra** (MN a.i.292; but see Snp a.ii.448, *mahatiyā senāya samannāgatattā*). **Dhammapāla** says (Ud a.104), however, that **Bimbisāra** was called **Seniya** either because he had a large army, or because he belonged to the **Seniya** *gotta* (*mahatiyā senāya samannāgātatta vā Seniyagottatā vā*).

Sepaṇṇipāsāda. A building erected by **Māṇavamma** in the **Padhānarakkha** *vihāra* (Cv.xlvii.64). It is perhaps identical with the **Sepaṇṇipāsāda** restored by **Parakkamabāhu I**. Cv.lxxviii.105.

Semponmāri. A place in South India. There was a fortress there which played a part in the campaigns of **Laṅkāpura**. Cv.lxxvi.241ff.

Seyya. See **Saṁyama**.

Seyyajātaka (Ja 282). The **Bodhisatta** was king of **Benares** and ruled well. One of his courtiers was found guilty of an intrigue in the harem and was banished. He went to the court of an enemy king and persuaded him to lead an army against **Benares**. The Bodhisatta offered no resistance, and was captured and cast into the prison in chains. While there he developed *mettā jhāna* towards his enemy, whose body became filled with great pain. Having discovered the reason, he set the prisoner free and restored to him his kingdom.

The story was related in reference to a courtier of the king of **Kosala** who was imprisoned on a false charge. Owing to his virtue he became a *Sotāpanna*, and the king, discovering his innocence, set him free.

Ānanda is identified with the marauding king. Ja.ii.400, 403; of the **Mahā Silavajātaka** (Ja 51).

Seyyasaka. A monk of **Sāvatthī** who was found guilty of various Vinaya offences, and was therefore subjected to the *Nissayakamma*. **Udāyī** (**Lāḷudāyi**) was his friend and his evil genius. Vin.iii.110f.

Seyyasutta. The Buddha explains how the feelings of superiority, inferiority, or equality are brought about. SN.iv.88.

Seyyāsutta. On the four postures: that of *Petas*, of the luxurious, of the lion, and of the **Tathāgata**. AN.ii.244.

Serinī. A courtesan of **Hatthinipura** in the **Kuru** kingdom. Once a large number of monks assembled there, and when she was asked to help in entertaining them, she abused the monks, calling them "shavelings." Later she was born as a *Peta* in a village far away. She revealed her identity to an *upāsaka*, who had come from **Hatthinipura** on business. He reported the matter to her mother, who gave alms in her name, and after that the *Peta* was happy. Pv.iii.6; Pv-a.201ff.

Seriva, **Serivā**. See the **Serivāṇijajātaka** (Ja 3).

Seriva. The name of a country. Ja.i.111.

Serivāṇijajātaka (Ja 3). The Bodhisatta was a hawker of **Seriva**, and was called Serivā. Once, in the company of a greedy merchant of the same name, he crossed the **Telavāha** and entered **Andhapura**. In that city was a family fallen on evil days, the sole survivors being a girl and her grandmother. The greedy merchant went to their house with his wares. The girl begged her grandmother to buy her a trinket, and suggested that they should give the hawker in exchange the bowl from which they ate. This was an heirloom and made of gold; but it had lost its lustre, and the women did not know its value. The hawker was called in and shown the bowl. He scratched it with a needle and knew it was of gold, but, wishing to have it for nothing, said it was not worth one half-farthing. So

saying he threw it away and left. Later the Bodhisatta came to the same street and was offered the same bowl. He told them the truth, gave them all the money he had and his stock, leaving only eight pieces of money for himself. These he gave to a boatman, and entered his boat to cross the river. Meanwhile the greedy merchant went again to the old woman's house, hoping to get the bowl in exchange for a few trinkets. When he heard of what had happened he lost command of himself, and, throwing down all he had, ran down to the river, to find the Bodhisatta's boat in mid-stream. He shouted to the boatman to return, but the Bodhisatta urged him on. The merchant, realizing what he had lost through his greed, was so upset that his heart burst, and he fell down dead.

The story was told to a monk who had given up striving. The greedy merchant is identified with **Devadatta**, and this was the beginning of his enmity towards the Bodhisatta. Ja.i.110ff.

Serisara. A lake in Ceylon; near it was the village of **Kāraka**. Ras.ii.183.

Serissaka 01. A **Yakkha** chieftain to be invoked in time of need by followers of **Gotama Buddha**. DN.iii.205.

Serissaka 02. **Serīsaka** A *vimāna* in the **Cātummahārājika** world, which was occupied by **Pāyāsi** during his life there. **Gavampati**, who used to go there for his siesta, met him and had a conversation with him, which he reported to **Gotama Buddha** (DN.ii.356f). The *Deva* of the *vimāna* was also called Serīsaka, and is evidently to be identified with the **Yakkha** Serissaka.

Pāyāsi was born in the *Serīsakavimāna*, because, though he gave generously, he was careless about the manner of giving. **Vessavaṇa** therefore stationed him in a desert, devoid of shade or water, to protect travellers from the dangers which beset them at the hands of non-humans. He came across some merchants from **Aṅga** and **Magadha** who had lost their way while journeying to **Sindhusovīra**. He revealed to them his identity, and they offered to hold a festival in his honour when they reached safety. But he suggested that gifts be given in his name to a pious man, named **Sambhava**, who was in their company. Later **Sambhava** joined the Saṅgha and became an *Arahant* (Vv.vii.10; Vv-

a.331).

It is said (DN a.iii.814; cf. Thag a.i.103) that the *vimāna* was called Serīsaka because there was, at its entrance, a large *serīsa*-tree, which bore fruit once in fifty years. **Gavampati** had earlier occupied the *vimāna*, when born as a *Devaputta*. After his rebirth among humans, the *vimāna* was empty till occupied by **Pāyāsi**. But **Gavampati** sometimes visited it even after becoming an *Arahant*.

Serī. A *Devaputta* who visited the Buddha at **Jetavana** and held a conversation with him regarding the giving of food. He tells the Buddha that he was formerly a king, a great giver of gifts at the four gates of his capital. Then the women of the court wished also to give, and he allowed them to give at one gate; thus some of his own gifts came back to him. Then the nobles, the army, the Brahmins and the householders wished to do the same, and he allowed them to distribute gifts, each class at one gate, and the result was that his gifts were not given at all. He then decreed that out of all his revenues one half should be given away from the source and only half sent to him (SN.i.57f). **Buddhaghosa** adds (SN a.i.90) that Serī was king of **Sindhava** and **Sodhika**, and that, at each gate, he gave away one thousand pieces daily.

Serumadīpa. An old name for **Nāgadīpa**. Ja.iii.187,189.

Sereyyaka Thera. An *Arahant*. In the time of **Vipassī Buddha** he was a learned Brahmin, and, seeing the Buddha in the forest, offered him *sereyyaka* (*sirīga*) flowers, which formed a canopy over the Buddha's head. Fifteen *kappas* ago he was king twenty-five times under the name of **Cīnamāla**. Ap.i.155; cf. **Kassapa** (Thag-a.i.178).

Sela 01. A king of long ago who, in spite of great sacrifices, could not get beyond the world of the *Petas* (*Pitṛs*). Ja.vi.99.

Sela 02. A Brahmin of **Aṅguttarāpa**. He was a great friend of **Keniya**, the **Jaṭila**, and visited him when **Keniya** was making preparations to entertain the Buddha. Having heard the word "*Buddha*" from **Keniya**, **Sela** was filled with

joy and fortitude, and went with his two hundred and fifty pupils to visit the Buddha in the woodland near **Āpana**. There he observed on the person of the Buddha the thirty-two marks of a Great Being all except two – viz., hidden privates and the long tongue. The Buddha read his thoughts and contrived, by his *iddhi* power, that **Sela** should be satisfied on these two points as well (this is referred to at Mil.167; DN-a.i.276, etc.). **Sela** then praised the Buddha in a series of verses and asked questions of him. At the end of his talk, **Sela** entered the Saṅgha with his pupils, and, at the end of a week, he attained *Arahant*-ship (Snp. p.104 ff. = MN.ii.146f).

In the time of **Padumuttara Buddha** Sela had been the leader of the same guild of three hundred men, and, together with them, had built a *pariveṇa* for the Buddha and done many good acts. As a result of these they received the "*ehi Bhikkhu*" *pabbajjā* in this last life (Snp a.ii.455; MN a.ii.782; see also Ap.i.316; Thag.vs.818-41; Th4gA.ii.47f).

Mahā Sela, mentioned as the teacher of **Sugandha Thera** (Thag a.i.80f), is probably identical with this **Sela**. **Sela** lived to the age of one hundred and twenty (DN-a.ii.413).

According to the **Dhammapada Commentary** (Dhp-a.i.384; also AN-a.i.219), the Buddha first met **Sela** on his way to **Bhaddiya** to convert **Visākhā** and her kinswomen. **Visākhā** was then seven years old. The **Apadāna** says (Ap.i.318) that **Sela**'s father was a wealthy Brahmin, named **Vāseṭṭha**.

Sela 03. A mountain in **Himavā**. Ap a.i.96.

Sela 04. Son of **Atthadassī Buddha** in his last lay life. Bv a.180; but see **Sena** (15).

Selantarasamūha. The name of a monastic building provided by the king of Ceylon (probably **Māṇavamma**, Cv.lvii.37f.; Cv.Trs.i.196, n.2) for **Dāṭhopatissa** after his ordination. Later **Yasodharā**, daughter of **Vijayabāhu I**., erected there a building called the **Pasādapāsāda**. Cv.lx.84.

Selantarāyatana. A monastery, evidently in **Rohaṇa**. **Nanda Thera** was its chief incumbent in the time of **Parakkamabāhu I**. Cv.lxxviii.10.

Selasutta. Records the visit of **Sela** (1) to the Buddha, his conversion, and attainment of *Arahant*-ship. One part of the *Sutta* deals with the Buddha's interview with **Keniya**, the **Jaṭila**. Snp., p.102 ff. = MN.i.146ff.

Selā 01. A princess, younger sister of **Candakumāra** (Ja.vi.143). She is identified with **Uppalavaṇṇā**. Ja.vi.157.

Selā 02. **Selā Therī** She was born in **Āḷavi** as daughter of the king: therefore she was also called **Āḷavikā**. When she was still unmarried the Buddha visited **Āḷavi** with **Āḷavaka**, whom he had converted, carrying his begging bowl and robe. On that occasion **Sela** went with her father to hear the Buddha preach. She became a lay disciple, but later, agitated in mind, she joined the Saṅgha and became an *Arahant*. After that she lived in **Sāvatthī**. One day, as she was enjoying her siesta in the **Andhavana** under a tree, **Māra**, in the guise of a stranger, approached her and tried to tempt her. But she refuted his statements regarding the attractions of lay life, and **Māra** had to retire discomfited (SN.i.134; Thīg.vss.57-9).

In the time of **Padumuttara Buddha Selā** was born in the family of a clansman of **Haṁsavatī** and was given in marriage. After her husband's death she devoted herself to the quest of good, and went from *ārāma* to *ārāma* and *vihāra* to *vihāra*, teaching the Dhamma to followers of the religion. One day she came to the Bodhi-tree of the Buddha and sat down there thinking, "If a Buddha be peerless among men, may this tree show the miracle of Awakening." Immediately the tree blazed forth, the branches appeared golden, and the sky was all shining. Inspired by the sight, she fell down and worshipped the tree, and sat there for seven days. On the seventh day she performed a great feast of offering and worship to the Buddha (Thīg a.61f). Her **Apadāna** verses, quoted in the **Therīgāthā** Commentary, are, in the **Apadāna** itself, attributed to a Therī called **Pañcadīpikā**, and are twice repeated in these verses (Ap.ii.519, repeated at 527f), however, she is mentioned as having attained *Arahant*-ship at the age of seven, and there is no reference to her life as daughter of the king of **Āḷavi**. See also **Selā** (3).

Selā 03. **Selā Therī** An *Arahant*. In the time of **Kassapa Buddha** she belonged to a lay disciple's family in **Sāvatthī**. She heard the Buddha preach and learnt the Dhamma. She was born after death in **Tāvatiṁsa**. In her last life she was the daughter of a *seṭṭhi*, and hearing the Buddha preach, she entered the Saṅgha and attained *Arahant*-ship. Ap.ii.614f.

Selāsutta. The story of **Māra**'s unsuccessful temptation of **Selā Therī** (2). SN.i.134.

Selissariya. See **Poṭirīya**.

Sevitabba-asevitabbasutta. The one hundred and fourteenth *Sutta* of the **Majjhimanikāya**, preached to the monks at **Jetavana** regarding the twofold behaviour in act, speech, and thought that which should be followed and that which should not. **Sāriputta**, who is present, asks the Buddha at the end of the discourse several questions, in order that certain statements made by the Buddha should be clearer to his hearers. MN.iii.45f.

Sehāla-uparājaka. A monastic building erected by **Saṅghatissa**, *Uparāja* of **Aggabodhi IV**. Cv.xlvi.24.

Sokatiṇṇā. The name of an *apsaras*, or of a divine musical instrument. Vv-a.94; cf. 211, 372.

Sogandhika. A *Niraya*, or, more probably, a period of suffering in **Avīci**. SN.i.102; Snp.126; Snp-a.ii.476.

Soṇa 01. **Soṇa Thera** *Aggasāvaka* of **Vessabhū Buddha**. He was the Buddha's younger brother, and the Buddha's first sermon was preached to him. Ja.i.42; Bv.xxii.23; Bv-a.205; DN.ii.4.

Soṇa 02. **Soṇa Thera** The enemy and rival of **Piyadassī Buddha**, corresponding to **Devadatta**. He conspired with **Mahā Paduma** to kill the Buddha, but was unsuccessful. Bv a.174f.; for details see **Piyadassī**.

Soṇa 03. A fierce horse belonging to the king of **Benares**; he was also called **Mahā Soṇa**. See the **Suhanujātaka** (Ja 158).

Soṇa 04. **Soṇa Kuṭikaṇṇa**, **Soṇa Koṭikaṇṇa** A Thera, declared chief of those possessing clear utterance (AN.i.24). He was the son of **Kāḷī Kuraragharikā**, and was conceived before the Buddha appeared in the world (according to Thag a.i.429, his father was a rich *seṭṭhi*; no mention is made there of his mother).

A little while before the birth of the child **Kāḷī** went to her parents' house in **Rājagaha**, and one day, as she was cooling herself, she heard a conversation between two **Yakkhas**, **Sātāgira** and **Hemavata**. As she listened to their talk, her mind was filled with thoughts of the virtues of the Buddha, and she became a *Sotāpanna*. That same night the child was born and was called **Soṇa**. His mother later returned to **Kuraraghara**. At that time **Mahā Kaccāna** lived near by and often visited her home. **Soṇa** was very attached to him, and was later ordained by him. Three years later he received the *upasampadā*, and, with **Mahā Kaccāna**'s leave, visited the Buddha. **Kāḷī** gave him a large carpet to spread in the Buddha's **Gandhakuṭi**.

When **Soṇa** arrived at the **Gandhakuṭi**, he worshipped the Buddha, who asked **Ānanda** to find him a lodging. **Ānanda**, reading the Buddha's thoughts, spread a rug in the Buddha's chamber. Late at night **Soṇa** went to bed, and, very early the next morning, the Buddha woke him and asked him to recite the Dhamma. **Soṇa** recited the whole of the **Aṭṭhakavagga**, which he had learnt from **Mahā Kaccāna**. At the end of the recital the Buddha applauded him and gave him a boon. **Soṇa** asked for the "*Vinayadharapañcamagaṇena upasampadā*, which **Kaccāna** had asked him to choose (this means permission to admit a monk into the Saṅgha with a chapter of only five monks, one of whom was versed in the Vinaya. For details of **Soṇa**'s visit to the Buddha, see Vin.i.194ff.; cf. Ud.v.6). Later he returned to **Kuraraghara** and visited his mother's house. She had heard of the Buddha's applause from the **Devas**, and wished **Soṇa** to recite the Dhamma just as he had done before the Buddha, and this he did.

In the time of **Padumuttara Buddha Soṇa** had resolved to win this

eminence. In the time of **Vipassī Buddha** he was a member of the Saṅgha and sewed a robe for a monk. Later he was a tailor of **Benares** and mended a **Pacceka Buddha**'s robe (Thag.vss.365-9; AN a.i.133f.; Thag a.i.429).

The **Dhammapada Commentary** says (Dhp-a.iv.103f) that, on the day when **Soṇa** recited the Dhamma in **Kuraraghara**, **Kāḷī** went to listen to him, leaving only one female slave in the house. Her house had seven walls and fortified gates and savage dogs on leash. Molten lead flowed round the walls at night, and in the night it proved a slippery surface, difficult to walk on. Nine hundred thieves had been awaiting a chance of breaking into the house, and this day they saw their opportunity. They stationed one of their number to watch **Kāḷī** going to the monastery, and to kill her if she started homewards after the thieves entered her house. When they came her female servant ran to the monastery to tell her about it. But she would not be disturbed and sent her back. Again the servant went, and again she was sent back. When the thief, stationed near **Kāḷī**, saw her extraordinary piety, he was filled with remorse, and, at the end of the sermon, begged her forgiveness. All the nine hundred thieves joined the Saṅgha under Soṇa Kuṭikaṇṇa, and on the day they became *Arahants* the Buddha appeared before them in a ray of light to encourage them.

According to the **Udāna** Commentary (Ud a.307), Soṇa was called Kuṭikaṇṇa because he wore ear ornaments worth one crore (*koṭi*). It is said that he once went with a caravan to **Ujjenī**, and when the caravan stopped for the night he slept away from the rest of its members. The caravan started very early and nobody waked Soṇa. When he finally awoke, he ran along the road till he came to a large tree. There he saw an ugly man tearing off his own flesh and eating it. On enquiry, Soṇa learnt that he had been a wicked merchant of **Bhārukaccha**, who had been born as a *Peta* because he had deceived his patrons. This revelation filled Soṇa with great misgivings, which were increased by the sight of two *Peta* boys with blood pouring out of their lips. They had been youths, also of **Bhārukaccha**, who had found fault with their mother for feeding an *Arahant* monk. When Soṇa returned from **Ujjenī** he consulted **Mahā Kaccāna** about these things, and resolved to enter the Saṅgha.

The Vinaya says (Vin.i.195f) that when **Kaccāna** wished to confer the higher ordination on Soṇa, it was three years before he could get together the necessary

chapter of ten monks. This was because there were but few monks in **Avanti** and in the Southern Country; hence Soṇa's request to the Buddha that he should allow five monks to officiate in **Avanti**. Other boons asked for by Soṇa and allowed by the Buddha were:

- (1) Permission to use, in **Avanti**, shoes with thick linings, because the soil of **Avanti** was black and always muddy;
- (2) permission to bath constantly;
- (3) to use skins for coverlets;
- (4) to accept robes set apart for absent monks even after the lapse of ten days.

Soṇa is evidently identical with **Pāṭihīrasaññaka** of the **Apadāna** (Ap.ii.392). **Gosāla Thera** was a friend of **Soṇa Kuṭikaṇṇa**. Thag a.i.79.

Soṇa 05. **Soṇa Koḷivisa Thera**. He was also called *Sukhumāla Soṇa* (AN a.i.679). He was born in **Campā**, his father being **Usabha** *seṭṭhi*. From the time of his conception his father's wealth continued to increase, and, on the day of his birth, the whole town kept festival. Because in a previous birth he had given a ring, worth one hundred thousand, to a **Pacceka Buddha**, his body was like burnished gold – hence his name (he was evidently called Koḷivisa because he was a **Koḷiyan**, Ap.i.95, 21). His hands and feet were soft like *bandhujīvaka*-flowers, and a fine down grew on them (four inches long on his feet, Ap.i.298) curved "like ear ornaments." He lived in great luxury in three palaces, each having its own season. King **Bimbisāra**, hearing of him, sent for him and **Soṇa** went with eighty thousand fellow townsmen.

In **Rājagaha** he heard the Buddha preach, and, winning faith, entered the Saṅgha with his parents' consent. The Buddha gave him a subject for meditation, and he went to **Sītavana**, but many people visited him and he was unable to concentrate. He strove hard, and, through pacing up and down in meditation, painful sores developed on his feet. But he won no attainment and was filled with despair. The Buddha saw this and visited him, and by preaching to him the **Vīnūpamovādasutta** (see **Soṇasutta**), taught him how to temper energy with calm. Thus corrected, he put forth fresh effort and attained *Arahant*-ship

(Thag.vss.632-644).

The Vinaya (i.179ff) gives details of Soṇa's visit to **Bimbisāra**. The king, being curious to see Soṇa's feet, sent for him. He and his eighty thousand companions went to see the Buddha, and there they were greatly impressed by the *iddhi*-power of **Sāgata**. Soṇa then sought the Buddha alone and joined the Saṅgha. After ordination he walked about meditating, his feet bled, and his *caṅkamana* was covered with blood "like a slaughter house for oxen." After Soṇa attained *Arahant*-ship, the Buddha gave him permission to wear shoes with one lining. Soṇa said he had abandoned eighty cartloads of gold and a retinue of seven elephants. He did not wish, as a monk, to have any luxuries which his colleagues did not share, The Buddha then gave permission to all monks to wear shoes with one lining.

In the time of **Anomadassī Buddha** he was a very rich *seṭṭhi*, and, having gone with others to the *vihāra* and heard the Buddha preach, he decorated a *caṅkamana* for the Buddha and a long hall (*dīghasālā*) for the monks. On the *caṅkamana* he scattered various flowers, and, above it, he hung canopies. In the time of **Padumuttara Buddha** he was a *seṭṭhi* of **Haṁsavatī** named **Sirivaḍḍha**. It was then that he resolved to win eminence as foremost of those who strove energetically (*aggaṁ āraddhaviriyānaṁ*), and in this he was successful (AN.i.24). After the death of **Kassapa Buddha**, Soṇa was a householder in **Benares**, and built a hut by the river for a **Pacceka Buddha**, whom he looked after during the rainy season. He was king of the gods for twenty-five *kappas*, and seventy-seven times king among men under the name of **Yasodhara**. Thag a.i.544f.; cf. Ap.i.93f., where he is called **Koḷiyavessa**. The **Apadāna Commentary** confused his story with that of **Soṇa Kuṭikaṇṇa**; see also AN-a.i.130f., where the details are different, especially regarding the honour paid by Soṇa to the **Pacceka Buddha**. Once, on visiting the **Pacceka Buddha**'s cell, he noticed that the ground outside it was muddy; so he spread on the ground a rug worth one hundred thousand, so that the **Pacceka Buddha**'s feet might not be soiled.

The **Apadāna** mentions (Ap.i.298) a Thera, called *Soṇa Koṭivīsa*, evidently identical with the above, the reason given for the name being that he gave away wealth equal in value to twenty crores (*vīsa koṭi*). His eminence is ascribed to

the fact that, in the time of **Vipassī Buddha**, he made a *lena* (cave) for the Buddha and his monks and spread it with rugs. **Buddhaghosa** (AN-a.i.130) gives a variant of his name, calling him *Koṭivessa*, and explains this by saying that he belonged to a *Vessa* (merchant) family worth a crore.

The **Soṇasutta** (Cf. AN a.ii.680, where he is described as *Gandhabbasippe cheko*, skilled in the Gandhabba art, mentions that **Soṇa** was a clever player of the *vīnā* before he joined the Saṅgha. It was the example of **Soṇa Koḷivisa** which urged **Nandaka** and his brother, **Bharata**, to leave the world. Thag-a.i.299.

Soṇa 06. An *Arahant* monk who was sent with **Uttara** to convert **Suvaṇṇabhūmi**. Dpv.viii.12; Vin-a.i.68, 69; Mhv.xii.6, 44ff.; for details see **Suvaṇṇabhūmi**.

Soṇa 07. A minister of **Mahā Sena** and a follower of the heretic monk, **Saṅghamitta**. He helped **Saṅghamitta** in the despoliation of the **Lohapāsāda** and other buildings. He was killed in an attempt to destroy the **Thūpārāma** (Mhv.xxxvii.10, 13, 28). In the **Dīpavaṁsa** (Dpv.xxii.70, 71) he is called **Pāpasoṇa**.

Soṇa 08. See **Mahā Soṇa**.

Soṇa 09. **Soṇa Poṭirīyaputta Thera** (or **Seṭṭhiputta**). He was born in **Kapilavatthu** as the son of the zemindar **Poṭirīya** (**Selissariya**), and became chief of the forces of the **Sākyan Bhaddiya**. When **Bhaddiya** left the world, **Soṇa** followed his example and entered the Saṅgha. But he was lazy and not given to meditation. The Buddha saw this from the **Ambavana** at **Anupiyā** and, sending forth a ray of glory, spurred him on. **Soṇa** became inspired, and putting forth effort became an *Arahant*.

In the time of **Sikhī Buddha** he was a forester and gave the Buddha a *kuruñjiya*-fruit (Thag.vss.193, 194; Thag-a.i.316f). He is probably identical with **Kuruñjiyaphaladāyaka** of the **Apadāna**. Ap.ii.448f.

Soṇa 10. A *gahapatiputta* (son of a householder) of **Rājagaha**. He is mentioned as having had two conversations with the Buddha at **Veḷuvana**: one

on the impermanence of the body, feelings, etc., their origin and their cessation (SN.iii.48f); and, on another occasion, as to why some beings achieve complete cessation in this life and others do not. SN.iv.113.

Soṇa 11. A gifted preacher, who lived in the **Pipphali** *vihāra* at the foot of **Soṇṇagiri**. His father was a hunter, and all **Soṇa**'s efforts to lead him away from sin failed, until he was very old, when **Soṇa** ordained him just before his death. The old man saw the *Niraya* and dogs coming to devour him. He shouted in fright, and **Soṇa** took him on his bed to the *vihāra* and made him worship the *cetiya*, the *bodhi*-tree, etc., and offered various things in his father's name. He then saw the *Devaloka* before him. Vibh a.439; cf. AN a.i.255, where the *vihāra* is called **Pañcālavihāra**, and MN a.ii.887, where it is called Pacelivihāra.

Soṇa 12. A Thera of the **Mahā Vihāra**, at whose request the **Kaṅkhāvitaraṇī** was written. Knv., p.1.

Soṇa 13. See **Soṇa** and its compounds.

Soṇaka Thera. He was the son of a leader of a caravan of **Kāsi**, and once, when he was fifteen, he went with his parents to **Rājagaha** and then into the **Veḷuvana** *vihāra*. He had with him fifty-five companions. He saw **Dāsaka Thera**, and, very pleased with him, he entered the Saṅgha, after starving for three meals, until his parents gave their consent. He soon became an *Arahant* and leader of one thousand monks. Later, as **Soṇaka** sat in *jhāna*, he was seen by **Siggava** and **Candavaggi**, who spoke to him. But he would not answer, and when they heard his explanation, they entered the Saṅgha under him. Mhv.v.104, 114ff.; Dpv.iv.39f.; v.79f.; Vin-a.i.32, 235; Vin.v.2.

Soṇakāyana. A youth who, according to **Sikhā Moggallāna**, went about saying that the Buddha proclaimed the ineffectiveness of all deeds, and thereby preached the annihilation of the world. The Buddha said he did not know Soṇakāyana, even by sight. AN.ii.232.

Soṇakāyanasutta. **Sikhā Moggallāna**'s conversation with the Buddha regarding **Soṇakāyana**.

Soṇagiri, **Soṇṇagiri**. A mountain district in Ceylon. King **Mahā Cūḷi Mahā Tissa** once worked in a sugar mill there for three years in order to earn money wherewith to give alms (Mhv.xxxiv.4). Near **Soṇṇagiri** was the **Pipphalī** *vihāra* (Vibh a.439). According to the **Mahā Vaṁsaṭīkā** (Mhv ṭ.624; see also Mhv.Trs.238, n.1), **Sonnagiri** was part of the **Ambaṭṭhakola**-range.

Soṇattheravagga. Also called **Mahā Vagga**. The fifth chapter of the **Udāna**.

Soṇadaṇḍa. A rich Brahmin of **Campā**, very learned in the Vedas; he lived in a royal domain, given to him as royal fief by King **Bimbisāra**. When the Buddha was in **Campā**, on the banks of the **Gaggarā**-lake, **Soṇadaṇḍa** visited him in spite of the protests of his friends and colleagues. Their conversation is recorded in the **Soṇadaṇḍasutta**. At the end of the discourse, **Soṇadaṇḍa** expressed his appreciation of the Buddha and his doctrine, and invited him and his monks to a meal. At the conclusion of the meal **Soṇadaṇḍa** asked the Buddha to forgive him if, in the presence of the Brahmins, he did not make humble obeisance to the Buddha, but merely saluted him. **Buddhaghosa** explains that this was because **Soṇadaṇḍa** was much older than the Buddha and did not wish people to see him paying homage to one young enough to be his grandson (DN.i.111ff., DN a.i.292ff). But, probably, **Soṇadaṇḍa**'s conversion to the faith was only partial.

Aṅgaka (*q.v.*) was **Soṇadaṇḍa**'s sister's son.

Soṇadaṇḍasutta. The fourth *Sutta* of the **Dīghanikāya**. It records the discussion between the Buddha and **Soṇadaṇḍa**. The Buddha asks him what things enable a man to make a just claim to be a Brahmin and **Soṇadaṇḍa** answers him. The Buddha makes him admit that birth is of no importance, only the good life matters. The Buddha then teaches him what is meant by the good life in the Buddha's own doctrine, in very much the same way as in that of the **Sāmaññaphalasutta**. DN.i.111ff.

Soṇadinna. A *Devaputta* who had seven mansions in **Tāvatiṁsa**. King **Nimi** saw these on his visit to **Sakka**, and **Mātali** explained to him that Soṇadinna had been a householder in a **Kāsi** village in the time of **Kassapa Buddha** and had built hermitages for holy men, providing them with all necessaries. Ja.vi.118f.

Soṇadinnā. An *upāsikā* of **Nālandā**, a very good woman. She listened to the Buddha preaching and became a *Sotāpanna*. After death she was born in **Tāvatiṁsa**, where **Moggallāna** met her and learnt her story. Vv.ii.6; Vv-a.114f.

Soṇasutta. **Soṇa Koḷivisa**, living in **Sītavana**, despairs of ever attaining *Arahant*-ship. The Buddha, on **Gijjhakūṭa**, becomes aware of this and visits him. The Buddha reminds him that when he was a *vīnā* player his *vīnā* sounded neither tuneful nor playable when the strings were either over-strung or over-lax. Even so, energy, when over-strung, ends in flurry, when over-lax, in idleness. **Soṇa** profits by the lesson and becomes an *Arahant*. He then visits the Buddha and declares to him his new found vision. AN.iii.374f.

Soṇasuttā. Two *Suttas*, recording conversations between the Buddha and **Soṇa**-*gahapati* of **Rājagaha**. SN.iii.48f.; iv.113.

Soṇā 01. One of the chief women patrons of **Dīpaṅkara Buddha**. Bv.ii.215.

Soṇā 02. An *Aggasāvikā*, of **Sumana Buddha**. Bv.v.24; Ja.i.34.

Soṇā 03. An eminent lay woman, disciple of the Buddha. AN.iv.348.

Soṇā 04. An eminent Therī of Ceylon. Dpv.xviii.38.

Soṇā 05. A Therī. She was declared foremost among nuns for capacity of effort (*āraddhaviriyānaṁ*). She belonged to the family of a clansman of **Sāvatthī**, and because, after marriage, she had ten sons and daughters, she came to be called **Bahuputtikā** (Many-children). When her husband renounced the world, she distributed her wealth among her children, keeping nothing for herself. Her children soon ceased to show her any respect, and she entered the Saṅgha in her old age. She waited on the nuns and studied most of the night.

Soon her strenuous energy became known to the Buddha, and he, sending forth a ray of glory, spoke to her. Then she attained *Arahant*-ship.

Her resolve to win eminence was made in the time of **Padumuttara Buddha**, when she was the daughter of a rich *seṭṭhi*. (AN.i.25; Thīg.vss.102-6; Thīg a.96f.; Ap.ii.576; cf. the story of **Bahuputtikā** at Dhp a.ii.276f).

The **Aṅguttara Commentary** says (AN a.i.199) that after she became an *Arahant* she wished her colleagues to know this because they had been in the habit of constantly finding fault with her for various things, and she did not wish them to continue doing so and thereby commit a sin. She therefore filled a vessel with water, which she heated by her *iddhi*-power, using no fire. When the nuns came to look for water she told them that if they wanted warm water they could have it from the vessel. They found the water hot, and understood. Then they begged her forgiveness.

Soṇā 06. An eminent teacher of the Vinaya in **Jambudīpa**. Dpv.xviii.10.

Soṇāyamātā. An eminent laywoman, disciple of the Buddha (AN.iv.348). She was evidently mother of **Soṇā Therī** (**Soṇā** 5).

Soṇuttara 01. **Soṇuttara Thera**. An *Arahant*. He lived in the **Pūjāpariveṇa** in the **Mahā Vihāra** and was entrusted by **Duṭṭhagāmaṇī** with the task of finding relics for the **Mahā Thūpa**. In the time of the Buddha he had been the Brahmin **Nanduttara**, and had entertained the Buddha on the occasion on which, at **Payāgatittha**, **Bhaddaji Thera** had raised, from the bed of the **Ganges**, the palace he had occupied as **Mahā Panāda**. Filled with marvel, **Nanduttara** wished that he might have the power of procuring relics possessed by others. **Soṇuttara** visited the **Mañjerika** *nāgabhavana* and asked the **Nāga** king, **Mahā Kāḷa**, to give him the relics which he had there and which had once been enshrined in **Rāmagāma**. But **Mahā Kāḷa**, unwilling to part with them, told his nephew, **Vāsuladatta**, to hide them. **Soṇuttara** knew this, and when **Mahā Kāḷa** told him he might take the relics if he could find them, **Soṇuttara**, by his magic power, took the relic casket from **Vāsuladatta**, unknown to him,

and brought it to **Anurādhapura**, where the relics were deposited in the **Mahā Thūpa**. Mhv.xxxi.4-74.

Soṇuttara 02. A Brahmin of **Kajaṅgala**, father of **Nāgasena Thera**. Mil.8.

Soṇuttara 03. The name given to the princes of **Suvaṇṇabhūmi** (*q.v.*) after the visit of **Soṇa** and **Uttara** to that country. Mhv.xii.54.

Soṇuttara 04. The horse on which **Tissa Buddha** left the household life. Bv-a.189.

Soṇṇamāli. See **Mahā Thūpa**.

Soṇṇābha. Twenty *kappas* ago there were eight kings of this name, previous births of **Kaṇikāracchadaniya**. Ap.i.183.

Sotarāsutta. The detailed qualities of a state-elephant, as hearer, destroyer, warder, endurer, and goer; and the corresponding qualities of a monk. AN.iii.161.

Sotasutta 01. The Ariyan disciple who really knows and understands the five *indriyas* is a stream winner (*Sotāpanna*). SN.v.193.

Sotasutta 02. (or **Sotāpannasutta**). The Ariyan disciple who really knows and understands the six sense faculties is a *Sotāpanna*. SN.v.205.

Sotānugatasutta. A detailed explanation of the four advantages to be looked for from the frequent verbal practice of teachings heard with the ear, from considering them in the mind, and from thoroughly penetrating them by view. AN.ii.185ff.

Sotāpannasaṁyutta. The fifty-fifth **Saṁyutta** of the **Saṁyuttanikāya**. SN.v.342-60.

Sotāpannasutta 01. The Ariyan disciple who really knows and understands the five *upādānakkhandhas* is a stream-winner. SN.iii.160.

Sotāpannasutta 02. The same as *Sutta* (1), but addressed to **Rādha**. SN.iii.192.

Sotārāma. A pleasance in which **Sobhita Buddha** died. Bv a.140; but Bv.vii.30 calls it **Sīhārāma**.

Sotumbarā. A river on whose banks buffaloes live. Ja.vi.507.

Sotthika. A *seṭṭhi*, one of the chief lay patrons of **Vessabhū Buddha**. Bv.xxii.25; Bv-a.208; but Ja.i.94 calls him **Sotthiya**.

Sotthija, **Sotthiya**. The constant attendant of **Koṇāgamana Buddha**. Bv.xxiv.22; Ja.i.43; DN.ii.6.

Sotthiya 01. A grass cutter (*uṇchānaka*) who gave grass for his seat to **Gotama Buddha**. Ja.i.70; Bv-a.238; Snp-a.ii.391, etc.

Sotthiya 02. See also **Sotthika** and **Sotthija**.

Sotthiya 03. A Brahmin of **Sāvatthī** who entered the Saṅgha and became an *Arahant* after a conversation he had with **Anāthapiṇḍika**'s slave girl, **Puṇṇikā** (**Puṇṇā**). Ap.ii.611 (vss. 6-11).

Sotthiyākara, **Sotthiyākaravihāra**. A monastery erected by King **Sirimeghavaṇṇa** at the eastern gate of **Anurādhapura**. For twelve days the image of **Mahinda**, made by the king, remained there; after which it was installed in the **Mahā Vihāra**. Cv.xxxvii.82f.; for identification see Cv.Trs.i.6, n.1.

Sotthivatī. A city, the capital of the **Ceti** country, in the time of King **Upacara** (**Apacara**). Ja.iii.454.

Sotthisena 01. King of **Benares** and son of **Brahmadatta**. His wife was **Sambulā**. See the **Sambulajātaka** (Ja 519). He is identified with the king of **Kosala** (? **Pasenadi**). Ja.v.98.

Sotthisena 02. Son of King **Mahā Nāma** and a **Damiḷa** queen. He succeeded **Mahā Nāma** in 431 CE., and was killed, almost immediately after his accession, by his step-sister, **Saṅghā**. Cv.xxxviii.1.

Sodhana. The elder brother of **Kapila**, who later became **Kapilamaccha** (*q.v.*). His mother was **Sādhinī** and his sister **Tāpanā**. He entered the Saṅgha with **Kapila**, in the time of **Kassapa Buddha**, and lived in the forest, engaged in meditation, attaining *Arahant*-ship soon after. Dhp-a.iv.37; Snp-a.i.305f.

Sodhika. A country over which **Seri** (*q.v.*) reigned as king. SN-a.i.90.

Sona 01. The Bodhisatta born as a Brahmin of **Benares**. See the **Sonanandajātaka** (Ja 532).

Sona 02. See **Soṇa**.

Sonaka. Son of a chaplain of **Rājagaha**. He afterwards became a **Pacceka Buddha**. See the **Sonakajātaka** (Ja 529).

Sonakajātaka (Ja 529). The story of the Bodhisatta in his birth as **Arindama** and of his friend, **Sonaka**, who became a **Pacceka Buddha** (Ja.v.247-61; *cf*. Ntu.iii.450). For the story see **Arindama**. It was related regarding the Buddha's *Nekkhammapāramitā* (perfection of renunciation).

Sonanandajātaka (Ja 532). Once when **Manoja** was king of **Brahmavaḍḍhana** (**Benares**), the Bodhisatta was born as **Sona**, the son of a rich Brahmin. He had a brother **Nanda**. When the boys grew up their parents wanted them to marry, but they refused, and declared their desire to become ascetics after the death of their parents. Then the parents suggested that they should all, at once, become ascetics; this they did, and lived in a pleasant grove in the **Himālaya**. After some time, because **Nanda** brought unripe fruit for his parents in spite of **Sona**'s warning, **Sona** dismissed him. **Nanda** thereupon sought **Manoja**, and, with his magic power, helped him to win various kingdoms in **Jambudīpa**, bringing into subjection one hundred and one kings in seven years, seven months and seven days. All these kings **Manoja** brought to

Brahmavaḍḍhana, where he caroused with them. **Nanda** spent his time in the **Suvaṇṇaguhā** in the **Himālaya**, obtaining his alms from **Uttarakuru**. At the end of the seventh day **Manoja** looked for **Nanda**, who, reading his thoughts, appeared before him. **Manoja** wished to give some token of his gratitude, and **Nanda** asked that he should intercede for him with **Sona** and win for him **Sona**'s forgiveness. Together they went to **Sona** accompanied by a large retinue. **Sona** explained why he had forbidden **Nanda**, to look after their parents, and **Nanda** asked his forgiveness for having given his parents unripe fruit in his eagerness to wait on them. **Sona** forgave him, and they all lived together once more, while the kings returned to their countries, where they ruled wisely.

The occasion for the story is the same as that for the **Sāmajātaka** (Ja 540) (*q.v.*), regarding a monk who supported his mother. **Nanda** is identified with **Ānanda** and **Manoja** with **Sāriputta** (Ja.v.312, p.332). The story is also given in the **Cariyāpiṭaka**. Cp.iii.v.

Sonārāma. The monastery in which **Phussa Buddha** died. Bv.xix.25; Bv a.195 calls it **Setārāma**.

Sonuttara. **Devadatta** born as a hunter. See the **Chaddantajātaka** (Ja 514).

Sonemi. Name of a **Pacceka Buddha**. Ap-a.i.107.

Sopāka Thera 01. He was the son of a very poor woman of **Sāvatthī**. While in labour his mother fell into a long and deep swoon, and her kinsfolk, thinking her dead, took her to the cemetery and prepared for cremation. But a spirit prevented the fire from burning with a storm of wind and rain, and they went away. The child was safely born and the mother died. The spirit, in human shape, took the child and put it in the watchman's hut, feeding it for a time. After that the watchman adopted it, and the child grew up with the watchman's son, Suppiya (*q.v.*). He was called Sopāka (the "waif") because he was born in the cemetery. When he was seven years old he came under the notice of the Buddha, who visited him in the cemetery. Gladdened by the Buddha's teaching, he sought his father's consent and entered the Saṅgha. The Buddha gave him, as his subject of meditation, the thought of *mettā*, and Sopāka, developing insight,

soon attained *Arahant*-ship.

In the time of **Kakusandha Buddha**, he was a householder's son and gave the Buddha some *bījapūra*-fruits. He also provided three monks with milk-rice daily to the end of his life. In another birth he gave a meal of milk-rice to a **Pacceka Buddha** (Thag.vs.33; Thag-a.i.94f).

He is perhaps identical with **Vibhītakamiñjiya** of the **Apadāna**. Ap.ii.396.

Sopāka Thera 02. He was born as the child of a cemetery keeper and was therefore called **Sopāka**. Others say that he was born in a trader's family and that **Sopāka** was merely a name. Four months after birth his father died suddenly and he was adopted by his uncle. When he was only seven years old, his uncle took him to a charnel field because he quarrelled with his cousin, bound his hands, and tied him fast to a corpse, hoping that the jackals would eat him. At midnight the jackals came and the child started crying. The Buddha, seeing **Sopāka**'s destiny for *Arahant*-ship, sent a ray of glory, and, by the Buddha's power, the boy broke his bonds and stood before the Buddha's **Gandhakuṭi**, a *Sotāpanna*. His mother started seeking for him, and the uncle telling her nothing, she came to the Buddha, thinking "The Buddhas know all, past, present and future." When she came, the Buddha, by his *iddhi*-power, made the boy invisible and taught her the Dhamma, saying that sons are no shelter, blood bonds no refuge. As she listened she became a *Sotāpanna* and the boy an *Arahant*. Then the Buddha revealed the boy's presence to his mother, and she allowed him to enter the Saṅgha. Some time later the Buddha, wishing to confer on him the higher ordination, asked him the questions which came to be known as the "**Kumārapañhā**" **Sopāka** answered these, and the Buddha, satisfied, gave him the *upasampadā*.

Sopāka had been a Brahmin in the time of **Siddhattha Buddha**, expert in the Vedas. He later became an ascetic and lived on a mountain. The Buddha, foreseeing his imminent death, visited him. The Brahmin spread for him a seat of flowers. The Buddha preached to him on impermanence and left through the air. Thag.vss.480-6; Thag-a.i.477f.; Ap.i.64f.; Khp-a.76; see also Dhp-a.iv.176f.

Sobaragāma. A village mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxx.187.

Sobbhavihāra. A monastery in which **Sena II**. built an image house. Cv.li.76.

Sobha. King of **Sobhavatī** in the time of **Koṇāgamana Buddha** (Bv.xxiv.16; DN.ii.7). He sent a branch of the Bodhi-tree to Ceylon in the care of **Kanakadattā**. Mhv ṭ.355, where he is called **Sobhana**.

Sobhatisutta. Monks, nuns and lay disciples, both male and female, who are accomplished in wisdom, disciplined, confident, deeply learned, hearers of the Dhamma, living according to the Dhamma – these illumine the religion. AN.ii.8.

Sobhana 01. An *ārāma*, given by **Upāli** in a previous birth as **Sumana**, for the use of **Padumuttara Buddha**. Thag-a.i.362.

Sobhana 02. A householder (*kutumbika*). **Ānanda**, born as **Sumana**, bought his park (also called **Sobhana**) for one sum of one hundred thousand and built in it a *vihāra* for **Padumuttara Buddha**. Thag a.ii.123; DN a.ii.490; SN a.ii.69f.; AN-a.i.162, etc.

Sobhana 03. The city of birth of **Atthadassī Buddha**, where he later preached to his relations. Bv.xv.5, 14; Bv-a.179; but Ja.i.39 calls it **Sobhita**.

Sobhana 04. A city, built by **Vissakamma** for the use of **Ukkāsatika**, in his birth as a **Cakkavatti**, fifty-five *kappas* ago. Ap.ii.414.

Sobhana 05. *v.l.* for **Sobha**.

Sobhanā. An eminent Therī of Ceylon. Dpv.xviii.15.

Sobhavatī. The city of birth of **Koṇāgamana Buddha**. Its king was **Sobha** (**Sobhana**). Bv.xxiv.16; Ja.i.43; DN.ii.7.

Sobhita 01. **Sobhita Buddha**. The sixth of the twenty-four Buddhas. He was born in the city of **Sudhamma**, his father being the *Khattiya* **Sudhamma** and his

mother **Sudhammā**. For nine thousand years he lived as a householder in three palaces – **Kumuda**, **Naḷira** and **Paduma** – his wife being **Samaṅgī** (**Makhilā** according to the Bv a.) and his son **Sīha**. He entered the monastic life in the palace itself and there attained the four *jhānas*. His wife gave him a meal of milk-rice. After practising austerities for only seven days, he attained Awakening at the foot of a Nāga tree in the palace garden, going there through the air with all his retinue. He preached his first sermon to his step-brothers, **Asama** and **Sunetta** – who later became his chief Disciples – in the **Sudhamma** pleasaunce. **Anoma** was his constant attendant. His chief disciples among nuns were **Nakulā** and **Sujātā**. **Ramma** and **Sudatta** were his chief lay patrons among men and **Nakulā** and **Cittā** among women. His height was fifty-eight hands. He lived for ninety thousand years and died in the **Sotārāma**. The Bodhisatta was a Brahmin named **Sujāta**. Bv.vii.1ff.; Bv a.137ff.; Mhv.i.7, etc.

Sobhita 02. The constant attendant of **Piyadassī Buddha**. Bv.xiv.20; Ja.i.34.

Sobhita 03. See **Sobhana** (3).

Sobhita 04. A **Pacceka Buddha** (MN.iii.71). Ninety-four *kappas* ago he lived in **Cittakūṭa**, and **Kaṇhadinna**, in a previous birth, offered him *punnāga*-flowers (Thag-a.i.304; cf. Ap.ii.416).

Sobhita 05. A mountain near **Himavā**. Ap.i.328, 416.

Sobhita 06. A Brahmin in the time of **Padumuttara Buddha**; a previous birth of **Sāgata Thera**. He uttered verses in praise of **Padumuttara**. Ap.i.83.

Sobhita 07. A *tāpasa* in the time of **Padumuttara Buddha**; he was a previous birth of **Tissametteyya**. Ap.ii.339.

Sobhita 08. **Sobhita Thera** He belonged to a Brahmin family of **Sāvatthī** and, after hearing the Buddha preach, entered the Saṅgha, attaining *Arahant*-ship. Later the Buddha declared him foremost among those who could remember past births (*pubbenivāsānussarantānaṁ*).

He had resolved to win this eminence in the time of **Padumuttara Buddha**,

when he was a householder in **Haṁsavatī**.

In the time of **Sumedha Buddha** he was a Brahmin, expert in the Vedas. Later he left household life and lived in a hermitage near **Himavā**. Having heard of the appearance of a Buddha in the world, he went to **Bandhumatī** with all possible speed and uttered the Buddha's praises in six stanzas (AN.i.25; Thag.vss.165, 166; AN a.i.172; Thag a.i.288f).

He is evidently identical with **Ñāṇatthavika** of the **Apadāna** (Ap.ii.421f). He was once accused of claiming to possess *uttarimanussadhamma*, but was exonerated by the Buddha (Vin.iii.109). He was evidently an exponent of the **Abhidhamma** (see Dhs-a., p.32).

Sobhita 09. **Sobhita Thera** An *Arahant* (Ap.i.163). He is evidently identical with **Rakkhita Thera**. Thag-a.i.173.

Sobhita 10. An *ārāma* in **Haṁsavatī**, on the banks of the river, and at the city gate. **Padumuttara Buddha** once lived there. Ap.ii.343.

Sobhita 11. See **Khujjasobhita**.

Sobhitā. An eminent Therī of **Jambudīpa**. Dpv.xviii.9.

Soma 01. See **Sutasoma**.

Soma 02. A *Deva* to whom sacrifice is offered; he is generally mentioned with **Varuṇa**, **Pajāpatī** and **Yama** (DN.244;ii.259; Ja.v.28; vi.201, 568,571). In the **Āṭānāṭiyasutta** (DN.iii.204) he is spoken of as a **Yakkha** chief. He is identified with the Moon god of later literature (e.g., Cv.lxii.5; lxiii.14), the founder of the *Somavaṁsa* (dynasty).

Soma 03. A *Yavapāla* who offered grass for his seat to **Kassapa Buddha**. Bv-a.218; cf. Mvu.iii.105,106.

Soma 04. Friend of **Somadatta** (5).

Somadatta 01. The Bodhisatta born as the son of the Brahmin **Aggidatta** (*q.v.*).

Somadatta 02. The younger brother of **Sutasoma**. He is identified with **Ānanda**. Ja.v.185,192.

Somadatta 03. A Brahmin. For his story see the **Bhūridattajātaka** (Ja 543). He is identified with **Ānanda**. Ja.vi.219.

Somadatta 04. An elephant calf. See the **Somadattajātaka** (Ja 410).

Somadatta 05. A Brahmin of **Sāvatthī**. He once played dice with another Brahmin, **Soma**, and won the latter's possessions, including his upper garment and signet ring. When **Soma** said he could not walk home barefoot, nor face his family without his ring, **Somadatta** returned his winnings and the two became great friends. **Somadatta** was later sentenced to death for repeated adultery. When **Soma** discovered this he offered his life instead and was killed. He was reborn as a *Deva* and took **Somadatta** to the *Deva* world for a week, sending him back with a wish-conferring gem. Later **Somadatta** too was born near **Soma**. Ras.i.46f.

Somadattajātaka 01. (Ja 211). The story of the Bodhisatta when he was born as the son of **Aggidatta**. For details see **Aggidatta** (Ja.ii.164-7). The story was related in reference to **Lāḷudāyi** who is identified with **Aggidatta**, and is repeated in the **Dhammapada Commentary**, Dhp-a.iii.123ff.

Somadattajātaka 02. (Ja 410). A wealthy Brahmin of **Benares** once left the world and became an ascetic in the **Himālaya**, where he adopted an elephant calf, calling it **Somadatta**. One day the elephant ate too much and fell ill. The Brahmin went in search of wild fruit for it, but before he could return, the animal was dead. The ascetic was filled with grief. **Sakka** (the Bodhisatta) saw this and, appearing before him, reminded him that it was not for this that he had left wife, wealth and children.

The story was related in reference to a monk who had ordained a novice,

and, when the latter died, he was full of grief. **Somadatta** is identified with the novice and the Brahmin with the monk. Ja.iii.388-91.

Somadeva 01. *v.l.* **Hemadeva**. Nine *kappas* ago there were eighty-five kings of this name, previous births of **Ummāpupphiya Thera** (**Cakkhupāla**). Ap.i.172; Thag-a.i.196.

Somadeva 02. One of the chief lay patrons of **Koṇāgamana Buddha**. Bv.xxiv.24.

Somadevī. Second queen of King **Vaṭṭagāmaṇī**. During his flight from the **Damiḷas** in a chariot, **Somadevī**, finding the chariot too heavy, descended of her own accord and the king gave her his diadem jewel. One of the **Damiḷa** chiefs captured her and took her to India. Later, when **Vaṭṭagāmaṇī** recovered his kingdom, he sent for **Somadevī**, and raising her once more to her former rank, built in her name the **Somārāma** (**Maṇisomārāma**). Mhv.xxxiii.46, 54, 84.

Somanadeva. Father of **Sapattā**, **Channā** and **Upālī**, who were eminent *Therīs*, expert in the Vinaya. Dpv.xviii.29.

Somanassa 01. A king of **Videha**, who is credited with having founded the city of **Mithilā**. Ja.vi.47, 51.

Somanassa 02. The Bodhisatta born as the son of **Reṇu**, king of **Uttarapañcāla**. See the **Somanassajātaka** (Ja 505).

Somanassa 03. A **Pacceka Buddha**. Once, when the Buddha was staying at **Indasālaguhā** in **Vediyakapabbata**, an owl became fond of him, and even when he went for alms would accompany him half way, wait for his return, and then go back with him. One day when the Buddha was seated in the assembly of monks, the owl descended from its rock and worshipped him by lowering its wings, putting together its claws and bending its head. The Buddha, seeing this, smiled, and said, in answer to **Ānanda**'s question, that one hundred thousand *kappas* hence the bird would become a **Pacceka Buddha**, **Somanassa** by name. MN-a.i.255f.; Khp-a.151.

Somanassajātaka (Ja 505). Once, when **Reṇu** was king of **Uttarapañcāla**, an ascetic, **Mahā Rakkhita**, visited him with five hundred others from the **Himālaya**. The king entertained them and told them of his worry because he had no sons. Some time later, when the ascetics were returning, **Mahā Rakkhita** saw that the king would have a son and told his companions so. One of the ascetics, a cheat, hoping to get gain thereby, feigned illness, and, returning to the palace, told the king that a son would be born to his queen, **Sudhammā**. The king showed him great honour, and he came to be called **Dibbacakkhuka**. In due course, the Bodhisatta was born as the king's son, and was named **Somanassa**. When the boy was seven years old the king had to leave home to quell a border rising, and **Somanassa** was left in the charge of the cheating ascetic. The boy soon discovered his real nature and paid him no honour. As soon as the king returned, **Dibbacakkhu** complained to him that the prince had ill-treated him. **Somanassa** was ordered to be executed, but he exposed the cheat's knavery, and men, sent to search his hut, found bundles of money in it. Disgusted with life at court, **Somanassa** obtained the king's leave and became an ascetic in the **Himālaya**, where **Vissakamma**, commanded by **Sakka**, built a hermitage for him. The cheat was stoned to death by the people.

The story was related in reference to **Devadatta**'s attempt to kill the Buddha. He is identified with **Dibbacakkhu**, **Sāriputta** with **Mahā Rakkhita** and **Somanassa**'s mother with **Mahā Māyā**. Ja.iv.445ff.

Somanassamālaka. A sacred spot in **Anurādhapura**, where **Kassapa Buddha** preached during his visit to Ceylon (Mhv.xv.159). Later, **Uttiya**, brother of **Devānampiyatissa**, built a *cetiya* there. Mhv ṭ. 358.

Somanassā. Wife of **Siddhattha Buddha** before his renunciation. Bv a.185; but Bv.xvii. calls her **Sumanā**.

Somanātha. A park laid out by **Parakkamabāhu I**. Cv.lxxix.10.

Somamitta Thera. He belonged to a Brahmin family of **Benares** and was expert in the Vedas. Later, owing to his association with **Vimala Thera**, he entered the Saṅgha and lived with him (but according to Thag a.i.377, **Vimala**

was ordained by **Somamitta**). But finding **Vimala** given to sloth and laziness, **Somamitta** left him and joined **Mahā Kassapa**, under whose direction he soon attained *Arahant*-ship. Later he visited **Vimala** and rebuked him. **Vimala** then put forth effort and became an *Arahant*.

Somamitta was a householder in the time of **Sikhī Buddha**, and, very pleased with the Buddha, he picked some *kiṁsuka*-flowers from a tree and offered them to him (Thag.vs.147f; Thag-a.i.267f).

He is perhaps identical with **Kiṁsukapupphiya Thera** of the **Apadāna**. Ap.ii.435; but see Thag-a.i.87.

Somayāga. One of the seven great sages (*isī*) of great power. Ja.vi.99.

Somara, **Somāra**. Evidently the name of a country famous for its silk (*somarapaṭa*), e.g., Vibh a.159; Vsm.109, 550.

Somavaḍḍhana. One of the palaces occupied by **Sumana Buddha** before his renunciation. Bv-a.186; but see **Sumana** (1).

Somavatī. A channel leading from the **Kaddūravaḍḍhamāna** tank to the **Arimaddavijayaggāma** tank. Cv.lxxix.6.

Somā 01. **Somā Therī**. She was the daughter of the chaplain of King **Bimbisāra**. When she grew up, she saw the Buddha on his first visit to **Rājagaha** and became a lay disciple. Later she joined the Saṅgha, developed insight, and became an *Arahant*.

One day, as she was spending her siesta at the foot of a tree in **Andhavana**, **Māra**, wishing to interrupt her privacy, approached her, invisible in the air, and teased her, remarking on the "two finger" consciousness of women (the Commentary explains that women, when boiling rice, cannot tell if it is cooked without testing it between two fingers, hence the expression). **Somā** rebuked him, saying that the fact of being a woman was no obstacle to the comprehension of the Dhamma (this incident is given also at SN.i.129).

In the time of **Sikhī Buddha** Somā was born into the family of an eminent nobleman and became the chief consort of King **Aruṇavā** (Thīg.vs.60-62;

Thīg a.66f). The rest of her story is identical with that of **Abhayā Therī** (*q.v.*). She is evidently identical with **Uppaladāyikā** of the **Apadāna**. Ap.ii.601f.

Somā 02. Sister of **Sakulā** and queen of **Pasenadi**. She was a devout follower of the Buddha. MN.ii.125; MN-a.ii.757; she is probably the eminent lay woman referred to at AN.iv.347.

Somā 03. An eminent Therī of Ceylon, expert in the Vinaya. Vin.xviii.14.

Somārāma. A *vihāra* built in the name of **Somadevī** by **Vaṭṭagāmaṇī**, on the spot where she had seen, while in hiding, a *Sāmaṇera*, who had used his hand to screen himself while urinating. Mhv.xxxiii.84; for identification see Mhv.Trs.235, n.3.

Somāsutta. Describes the temptation of **Somā Therī** (1) by **Māra**. SN.i.129f.

Sora Laṅkagiri. A general of **Parakkamabāhu** I, who took part in his Indian campaign. Cv.lxxvi.250.

Soraṭṭhakā. The inhabitants of **Suraṭṭha**. Mil.331.

Soraṇḍakkoṭṭa. A stronghold in South India. Cv.lxxvi.304.

Sorata 01. A Pacceka Buddha. MN.iii.70.

Sorata 02. A devout layman in the time of **Kassapa Buddha**. For his story see **Andhavana**. MN-a.i.337; but at SN-a.i.148 he is called **Yasodhara**.

Soreyya 01. A town where **Soreyya Revata** lived (Vin.ii.299). In the time of the Buddha there was a caravan route between **Soreyya** and **Takkasilā** (Dhp a.i.326). There was also a direct route from **Verañjā** to **Payāgatittha**, passing through **Soreyya**, **Saṅkassa** and **Kaṇṇakuja** (Vin.iii.11; see also **Soreyya Revata**).

At one time **Mahā Kaccāyana** lived near **Soreyya** (Dhp a.i.325). It was evidently a very ancient city, for **Anomadassī Buddha** is mentioned as having twice preached there, once to King **Isidatta** and again to the king of **Soreyya**;

and it was there that he held his first assembly of monks (Bv-a.143, 144). **Vessabhū Buddha** also preached there later to a very large assembly (Bv a.206).

Soreyya 02. A *seṭṭhiputta* of **Soreyya**. Once, when he and a friend with a large retinue were driving out of the city to bathe, he saw **Mahā Kaccāyana** adjusting his robe before entering the city for alms. **Soreyya** saw the Elder's body, and wished that he could make him his wife or that his wife's body might become in colour like the Elder's. Immediately **Soreyya** turned into a woman, and, hiding from his companions, went with a caravan bound for **Takkasilā**. Arrived at **Takkasilā**, he became the wife of the Treasurer of that city and had two sons. He had already two sons in **Soreyya**, born to him before his transformation.

Some time after, he saw his former friend driving in a carriage through **Takkasilā**, and, sending a slave woman to him, invited him to the house and entertained him. The friend was unable to recognize him till he revealed the truth. Thereupon they both returned to **Soreyya** and invited **Mahā Kaccāyana** to a meal. **Soreyya** fell at his feet, confessed his fault, and asked for forgiveness. When the Elder pardoned him, he once more became a man. He entered the Saṅgha under the Elder and went with him to **Sāvatthī**. There people having heard his story worried him with questions. He therefore retired into solitude, and, developing insight, became an *Arahant*. Before that, when people asked him which of his children he loved best, he would say: "Those to whom I gave birth while a woman"; but after attaining *Arahant*-ship he would say: "My affections are set on no one." Dhp a.i.324ff.

Soreyya Revata. See **Revata**.

Sovaṇṇakattarika Thera. An *Arahant*. In a previous birth he gave an *alābu* to **Padumuttara Buddha**. Ap.ii.389.

Sovaṇṇakiṅkhaṇiya Thera. An *Arahant*. In the time of **Atthadassī Buddha** he was an ascetic, and built a *Thūpa* of sand in the name of the Buddha. Because he was too ill to visit the Buddha, he offered it *soṇṇakiṅkhanika* flowers. Ap.ii.388.

Sovaṇṇapāli. See **Suvaṇṇapāli**.

Sovīra. A country mentioned in the **Mahā Govindasutta** (DN.ii.235), and again in the **Ādittajātaka** (Ja 424). (Ja.iii.470; cf. Mil.359, where it is mentioned as a place to be visited by sea). In the time of King **Reṇu**, **Bharata** was king of **Sovīra**, and **Roruka** was its capital.

Cunningham identifies **Sovīra** with Eder, a district in the province of Gujarat, at the head of the gulf of Cambay (*Ancient Geography of India*, p.569f.; he identifies Sauvīra with Sophir or Ophir; cf. Hopkins, Great Epic, 373, 474.).

The compound **Sindhusovīra** (e.g., Vv-a.332) suggests that **Sovīra** was situated between the Indus and the Jhelum.

Sovīrajātaka. See the Ādittajātaka (Ja 424).

Sosānika Mahākumāra Thera. An Elder who lived in a charnel field for sixty years. He was unknown to any other monk. AN-a.i.44.

H.

Hakureli. A village in Ceylon, where **Bodhirājakumārī** lived in her former life. Ras.i.100.

Haṅkanaka. A place, evidently in Ceylon, where lived **Mahā Datta Thera**. Vibh-a.489; Vsm.634.

Haṅkanavihāra. A monastery in Ceylon, where lived an old Thera who believed himself to be an *Arahant*. **Dhammadinna** of **Talaṅgara** (*q.v.*) asked him to create an elephant and make it approach him. This he did, but was so scared at the sight that he knew his mistake regarding his attainment, and asked pardon of **Dhammadinna**. MN-a.i.150.

Haṅkāra. A village in Ceylon, given by **Aggabodhi III**. for the *Padhānaghara*, called **Mahallarāja**. Cv.xliv.120.

Haṅkārapiṭṭhi. A place in Ceylon outside the gate of **Kapallakkhaṇḍa**. There **Iḷanāga** inflicted a great defeat on the **Lambakaṇṇas**, who had risen against him. Mhv.xxxv.34.

Hattanna. A village near **Nālanda**, in Ceylon, mentioned in the account of the wars of **Parakkamabāhu I**. Cv.lxx.215, 296.

Hatthaka, called **Āḷavaka**, **Hatthakāḷavaka** An eminent lay disciple of the Buddha declared foremost among those who gather a following by means of the four bases of sympathy (*catūhi vatthūhi parisaṁ saṅgaṇhantānaṁ*) (AN.i.26). He was the son of the king of **Ālavī** (hence his name **Āḷavaka**), and the Buddha saved him from being eaten by the **Yakkha Āḷavaka**. He was given the name of **Hatthaka** because he was handed to the Buddha by the **Yakkha**, after the latter's conversion, and by the Buddha to the king's messengers. He was thus "handed" from one to another (*hatthato hatthaṁ gatattā*) (AN a.i.212; Snp-a.i.240).

When he grew up **Hatthaka** heard the Buddha preach, and, in due course, became an *Anāgāmī*. He was always accompanied by five hundred lay disciples,

and was one of seven laymen who had such a following (SN-a.iii.223). The books record several conversations between the Buddha and Hatthaka. He once saw the Buddha at **Gomagga** in **Siṁsapavana**, near **Ālavī**, and asked him if he were one of those who lived happily. The Buddha said he was always happy in any circumstances (AN.i.136f). On another occasion the Buddha asked **Hatthaka** how he could command the allegiance of such a large company. "By the four bases of sympathy," he answered, by giving gifts, by kindly words, by kindly deeds, by equality of treatment. And when **Hatthaka** had gone, the Buddha praised him for his eminence, in that he possessed eight marvellous qualities: faith, virtue, conscientiousness, fear of blame, ability to listen well, charity, wisdom, modesty (AN.iv.218f; his modesty is especially mentioned elsewhere also e.g., at AN.iv.216). Together with **Cittagahapati**, **Hatthaka** is often held up as an example to be copied by others (e.g., at SN.ii.235; AN.i.88; ii.164; iii.451, etc.).

After death, **Hatthaka** was born in **Avihā**, there to pass away entirely. From there he once visited the Buddha and tried to stand in his presence, but collapsed and could not remain upright. The Buddha then asked him to create a gross body form, and when he did this he was able to stand. He told the Buddha that he was constantly surrounded by **Devas** wishing to learn the Dhamma from him, and confessed that he had died regretting three things – of not having seen enough of the Buddha, of not heard enough of the Dhamma, of not served enough the Saṅgha (AN.i.278f). In the **Buddhavaṁsa** (Bv.xxvi.19), **Citta** and **Hatthakāḷavaka** are mentioned as the chief lay patrons (*aggupaṭṭhākā*) of **Gotama Buddha**.

Hatthaka. A monk. He was a **Sākyan** and loved holding discussions with the heretics. When he suffered defeat at their hands, he would resort to falsehood and evasion, or would ask his opponent to meet him somewhere and then go there before the appointed time and give it out that his opponent had avoided him. This matter was reported to the Buddha, who rebuked **Hatthaka** for his conduct. Vin.iv.1f.; cf. Dhp-a.iii.390.

Hatthakasutta 01. Describes the visit to the Buddha of **Hatthaka Āḷavaka** after his birth as a *Devaputta* (*Brahma*) in **Avihā**. AN.i.278f.

Hatthakasutta 02. The Buddha praises **Hatthaka Āḷavaka** (*q.v.*) for eight qualities possessed by him. AN.iv.216f.

Hatthadāṭha 01. A nephew of **Dāṭhopatissa I**. who fled to **Jambudīpa** when **Dāṭhopatissa** was defeated by **Kassapa II**. He later returned with a **Damiḷa** force, defeated **Dappula II**., who was then on the throne, and became king under the name of **Dāṭhopatissa II**. (650-58 CE.) (Cv.xliv.154). His nephew, **Aggabodhi**, became Viceroy and governor of **Dakkhiṇadesa**. **Hatthadāṭha** gave **Senāmagāma** to the **Kassapavihāra**, **Mahā Galla** to the **Padhānaghara**, **Kasagāma** to the **Moraparivena**, and **Puṇṇeli** to the **Thūpārāma**. He built the **Kappurapariveṇa** and the **Tiputthullapariveṇa** in the **Abhayuttaravihāra**. **Māṇavamma** of **Rohaṇa** rose in rebellion against him, but was defeated in a battle. **Dāṭhopatissa** was succeeded by **Aggabodhi VI**. Cv.xlv.22, 78 f.; xlvi.1; xlvii.4, 36, 39.

Hatthadāṭha 02. A native of **Uṇhanagara**. He was summoned to Ceylon by the **Damiḷa Potthakuṭṭha** and consecrated king (676 CE.). He built the *Padhānaghara* in **Kāḷadīghāvika** and died after a reign of only six months, killed by the soldiers of **Māṇavamma**. Cv.xlvi.45; xlvii.57; see also Cv.Trs.i.102, n.3.

Hatthapadūpamāsutta. Where there is a hand, there are seen taking up and putting down. Similarly, with a foot are coming and going; with a limb, bending and stretching; with a belly, hunger and thirst. Likewise, where there is eye, arises eye-contact, and consequent personal weal and woe, etc. SN.iv.171f.

Hatthavanagallavihāra. A monastery, erected by **Goṭhābhaya** on the spot where **Sirisaṅghabodhi** (*q.v.*) gave his head as a gift to a poor man. It was repaired by **Parakkamabāhu II**. **Vijayabāhu III**. was cremated near the *vihāra*, and **Parakkamabāhu II**. built there a *cetiya* and an octagonal image house which contained a stone image of the Buddha (Cv.lxxxv.73f). It is said that a

king, named **Upatissa**, had built in the monastery a five-storeyed *pāsāda* in honour of a monk who made the earth and sky resound with thunder at the moment of his attainment of *Arahant*-ship. **Parakkamabāhu II**. found it fallen into decay and had it restored in his name. His minister, **Devappatirāja**, erected, in the king's name, a three-storeyed *pāsāda*, gave it to **Anomadassī Thera**, who was chief incumbent of the *vihāra* at that time, and set up a stone inscription to record the gift. Cv.lxxxvi.12f, 37f.

Hatthā. One of the chief lay women supporters of **Padumuttara Buddha**. Bv.xi.26.

Hatthā (*v.l.* **Bhattā**). The chief wife of the third **Okkāka**. She had five sons: **Okkāmukha**, **Karakaṇḍu**, **Hatthinika**, **Sinisūra**, **Piyā** and four daughters **Suppiyā**, **Anandā**, **Vijitā**, **Vijitasenā**. DN a.i.258; Snp a.ii.352; Mhv ṭ. 131.

Hatthāroha. A *gāmaṇi* of **Rājagaha** who visited the Buddha and asked him what destiny awaited him after death. The Buddha replied that he would be born in the **Sārañjita Niraya** (**Sārājita**). SN.iv.310.

Hatthārohaputta Thera. He was born in the family of an elephant driver of **Sāvatthī** and became expert in elephant lore. One day, while training an elephant by the river, he felt that it would be better if he were to train himself. So he went to the Buddha, heard him preach, and, having entered the Saṅgha, attained *Arahant*-ship (Thag.vs.77; Thag-a.i.170f).

In the time of **Vipassī Buddha** he was a householder. Having seen the Buddha, he offered him flowers and paid him homage. Forty-one *kappas* ago he was a king, named **Varaṇa**. He is probably identical with **Gaṇṭhipupphiya Thera** of the **Apadāna**. Ap.i.162.

Hatthāḷhakavihāra. A nunnery built by **Devānampiyatissa** for the use of **Saṅghamittā**. It was called Hatthāḷhaka because it was built near the spot where the king's state elephant was fettered. **Saṅghamittā**'s following came to be called Hatthaḷhakā from living in the *vihāra*.

Later, they occupied also all the twelve buildings attached to the

Upāsikāvihāra, even when other sects arose (Mhv.xix.71, 83; xx.21f, 49). The *vihāra* was originally within the city wall of **Anurādhapura**; but later, when **Kuṭikaṇṇa Tissa** and **Vasabha** raised the boundary wall, part of the *vihāra* grounds lay outside. The original boundary included the **Kadambanadī**. Mhv ṭ. 611.

Hatthikucchipabbhāra. A glen in which was the **Mahindaguhā**, covered by forest, at the entrance to a deep valley. Vsm.110.

Hatthikucchivihāra. A monastery in Ceylon where **Aggabodhi I**. built a *pāsāda*, bearing the name of his daughter **Dāṭhā** (Cv.xlii.21). **Aggabodhi VI**. built there another *pasāda* (Cv.xlviii.65) which was restored by **Aggabodhi IX**. (Cv.xlix.76). It was evidently a famous *vihāra*. See, eg., Vsm.120.

Hatthikkhandhavihāra. A monastery built by **Sūratissa** to the east of **Anurādhapura** (Mhv.xxi.4) and near the village of **Dvāramaṇḍala**. Mhv ṭ. 424.

Hatthigāma. A village on the road from **Vesālī** to **Bhoganagara**. It was the residence of **Uggagahapati** and is described as a village of the **Vajjians**. The Buddha stayed there and was visited by **Ugga** (AN.iv.212; AN-a.i.214; SN.iv.109). On his last journey he again rested in the village. DN.ii.123.

Hatthigiripura, **Hatthiselapura**. The Pāli name for the modern town of Kurunegala in Ceylon. It is so-called because near by is a mountain shaped like a reclining elephant. It is first mentioned in the time of **Parakkamabāhu II**., who made his *yuvarāja*, **Bhuvanekabāhu**, build a *vihāra* there (Cv.lxxxv.62).

The king was cremated close to the *vihāra*, and his son, **Vijayabāhu**, made a pilgrimage to the *vihāra*, and to the place of cremation (Cv.lxxxviii.53f). **Bhuvanekabāhu** removed the capital from **Subhagiri** to **Hatthigiripura**, where it remained till the death of **Parakkamabāhu IV**. Cv.xc.59,106.

Hatthidāyaka Thera. An *Arahant*. Ninety-four *kappas* ago he presented an elephant to **Siddhattha Buddha**. Seventy-eight *kappas* ago he was king sixteen times, under the name of **Samantapāsādika**. Ap.i.208.

Hatthidvāra. One of the gates of **Pulatthipura**. Cv.lxxiii.160.

Hatthināgavagga. The second section of the **Cariyāpiṭaka**.

Hatthinika. One of the four sons of the third **Okkāka**, by his queen **Hatthā** (*q.v.*). In Mvu.i.348 he is called Hastikaśirṣa.

Hatthinipura. A city in the kingdom of **Kuru**, the residence of the courtesan **Serinī** (*q.v.*). Pv-a.201.

Hatthino Sutta. Few are they who refrain from accepting elephants, cattle, horses and mares, many who do not. SN.v.472.

Hatthipadopamasutta. See **Cūḷa Hatthipadopamasutta** and **Mahā Hatthipadopamasutta**.

Hatthipāla 01. A teacher of old, with a following of many hundred disciples to whom he taught the way to union with *Brahma* (AN.iii.371, 373; iv.135). He is perhaps identical with **Hatthipāla** 2.

Hatthipāla 02. The Bodhisatta, born as son of the chaplain of **Esukārī**, king of **Benares**. See the **Hatthipālajātaka** (Ja 509).

Hatthipālajātaka (Ja 509). **Esukārī**, king of **Benares**, had no sons. His chaplain, hearing that the deity of a certain banyan tree had the power of giving sons, went to the tree and threatened to cut it down unless **Esukārī** had a son. The tree deity consulted **Sakka**, who persuaded four **Devas** to be born as the sons, not of **Esukārī**, but of his chaplain. On the day when the chaplain came to cut down the tree, the deity told him of **Sakka**'s decision, and also warned him that the sons would not live the household life. In due course the sons were born and were named **Hatthipāla**, **Gopāla**, **Assapāla** and **Ajapāla**. Various devices were adopted to prevent them from turning to the ascetic life. But when **Hatthipāla** grew up he insisted on leaving home and becoming an ascetic, heedless of the entreaties both of his father and of **Esukārī**. His brothers, when their time came, acted in the same way. Later, their parents joined them. The

king sent for all their wealth, but the queen, being wise, made him realize by means of a simile the folly of such an act. Together they left the world and joined **Hatthipāla** and his family. The citizens followed their example till the whole city was empty.

Hatthipāla preached to them and they all became ascetics. His company covered an area of thirty leagues, and with it he went to the **Himālaya**, where **Vissakamma**, acting under **Sakka**'s orders, built for them a hermitage extending over thirty-six leagues, on the bank's of the **Ganges**. Soon after, other kings who, with their followers, had gone, one after another, to take **Benares**, realizing their folly, joined **Hatthipāla** and became ascetics.

The story was related in reference to the Buddha's Great Renunciation. **Suddhodana** was **Esukārī**, **Mahā Māyā** his queen, **Kassapa** the chaplain, **Bhaddā Kapilānī** his wife, **Anuruddha Ajapāla**, **Moggallāna** was **Gopāla**, **Sāriputta** was **Assapāla** and the Buddha himself was **Hatthipāla**.

The large concourse that followed **Hatthipāla** is called **Hatthipālasamāgama**, and in it were several who later attained *Arahant*-ship in Ceylon – **Phussadeva** of **Kaṭakandharakāra**, **Mahā Saṅgharakkhita** of **Uparimaṇḍalakamalaya**, **Malaya Mahā Deva**, **Mahā Deva** of **Bhaggagiri**, **Mahā Sīva** of **Vimantapabbhāra**, and **Mahā Nāga** of **Kāḷavallimaṇḍapa** (Ja.iv.473-91; referred to at Ja.i.45). A Burmese monk of Ava, **Ratthasāra** by name, born in 1468, composed a metrical version of the **Hatthipālajātaka**. Bode, 44.

Hatthipora. A village in Ceylon, built on the spot where **Nandhimitta** forced the elephant **Kaṇḍula** to squat on its haunches. Mhv.xxv.23.

Hatthiporikā. A tribe, probably the people of **Hatthipura**. Ap.ii.359.

Hatthibhoga. The district given for the maintenance of **Iḷanāga**'s state elephant, who saved the king from the prison into which he was cast by the **Lambakaṇṇas** (Mhv.xxv.20f., 44). It was in the south of Ceylon and in the village was the **Paṅguravihāra**. MN a.i.530.

Hatthimukha. One of the mouths of the **Anotatta**-*daha*. Snp-a.ii.438.

Hatthisāriputta. See **Citta Hatthisāriputta**.

Hatthisālā. A religious building in **Anurādhapura**. **Mahinda IV**. built for it an alms hall, and gave to beggars who came there alms and couches. Cv.liv.30.

Hatthisutta. See **Bhaddasutta**.

Hatthiselapura. See Hatthigiripura.

Hadayuṇhapariveṇa. A monastery on **Cetiyagiri**, built by **Sena Ilaṅga** and given over to the **Dhammarucikas**. Cv.lii.18.

Hanumantadvāra. One of the gates of **Pulatthipura**. Cv.lxxiii.161.

Hambatthi. A tank built by King **Dhātusena**. Cv.xxxviii.50.

Hambugallaka. A monastery in Ceylon, where a Thera, named **Tissa**, versed in the *Nikāyas*, brought about reconciliation between **Vaṭṭagāmaṇī** and his disaffected ministers. Mhv.xxxiii.71ff.

Hayasutta. See **Assasutta**.

Harantika. A thief who later became an *Arahant*. See **Āraññaka Mahā Abhaya**.

Harantisutta. On the four kinds of birth as harpies (**Supaṇṇā**) and their ability to carry away the different kinds of **Nāgas**. SN.iii.247.

Harayo Devā. A class of **Devas** present at the preaching of the **Mahā Samayasutta** (DN.ii.260). The Commentary explains (DN a.ii.691) that they were all named **Hari**.

Hari. See **Harayo**.

Haritacajātaka. See the **Hāritajātaka** (Ja 431).

Haritamātajātaka (Ja 239). The Bodhisatta was once born as a Green Frog. A water snake, looking for fish, fell into a wicker cage set by men to catch fish. The fishes, seeing the snake, bit him till he fled, dripping with blood. Exhausted, he lay on the edge of the water. Seeing the Green Frog at the mouth of the cage, the snake asked him if the fish had done right in attacking him. "Why not?" asked the Frog; "you eat fish which get into your place and they eat you when you get into theirs." The fish, hearing this, fell upon the snake and did him to death.

The story was related in reference to **Ajātasattu**'s war with **Pasenadi**. When he was victorious, **Ajātasattu** showed great delight, but when he lost he was quite downcast. The snake is identified with **Ajātasattu**. Ja.ii.237-39.

Harittaca. The Bodhisatta born as a Brahmin. See the **Hāritajātaka** (Ja 431).

Harītakīvāta. A place in **Rohaṇa**, mentioned in the account of the wars of **Parakkamabāhu I**. Cv.lxxv.173.

Haliddavasana. A township of the **Koḷiyans**. The Buddha, when staying there, preached the **Kukkuravatikasutta** to **Puṇṇakoliyaputta** and **Seniya Kukkuravatika**. MN.i.387; see also SN.v.115f., where another Buddha is mentioned as having preached a sermon there.

Haliddirāgajātaka (Ja 435). The story is very similar to that of the **Cūḷa Nāradajātaka** (*q.v.*). The girl tried to seduce the young ascetic when his father was away and take him back with her to the haunts of men, but he told her to go on, saying that he would follow after taking leave of his father. When the latter heard his story and learnt his intention, he exhorted the youth not to be ensnared by thoughts of lust. His son realized his folly and remained in the hermitage. Ja.iii.524-6.

Hallolagāma. A *Caṇḍāla* village near **Anurādhapura**, where **Asokamālā** was born (Ras.ii.117). Elsewhere it is described as being near **Mahā Gama** (Ras.ii.125).

Haṁsa 01. A palace occupied by **Kassapa Buddha** in his last lay life, before his renunciation. Bv.xxv.35; Bv a.217 calls it **Haṁsavā**.

Haṁsa 02. A palace occupied by **Phussa Buddha** before his renunciation. Bv.xix.15.

Haṁsajātaka 01. (Ja 502). Once **Khemā**, wife of King **Bahuputtaka** of **Benares**, dreamed of a golden goose preaching the Dhamma and craved for her dream to come true. The king had a lake, called **Khemā**, dug outside the city, and put into it various kinds of food in order to entice the golden geese which lived in **Cittakūṭa**. They came, led by **Dhataraṭṭha** the Bodhisatta, who was caught in the snare laid by the king's hunter. The Bodhisatta gave the alarm, and all the geese fled except **Sumukha**, his captain, who refused to leave him even though told to do so. When the hunter came, **Sumukha** persuaded him to let **Dhataraṭṭha** free and to take him instead. The hunter agreed, but when the Bodhisatta heard of the reason for his capture, he, too, insisted on going before the king. Both geese were, therefore, led before the king, who was overjoyed. **Dhataraṭṭha** preached the Dhamma and the queen's craving was appeased; the geese were then allowed to fly away.

The story was related in reference to **Ānanda**'s readiness to give his life for the Buddha. **Channa** is identified with the huntsman, **Sāriputta** with the king, **Khemā Therī** with the queen, and **Ānanda** with **Sumukha**. Ja.iv.423-30; cf. the **Mahā Haṁsajātaka** (Ja 534).

Haṁsajātaka 02. See the **Cūḷa Haṁsajātaka** (Ja 533) and **Mahā Haṁsajātaka** (Ja 534).

Haṁsavaṭṭa. A religious building erected by **Sirināga** to the south of the *Mucela*-tree in **Anurādhapura**. Mhv.xxxvi.56; Mhv ṭ.664.

Haṁsavatī 01. The city of birth of **Padumuttara Buddha** (Ja.i.37; Bv.xi.19, etc.). It existed in the time of **Tissa Buddha** also, for he preached to **Brahmadeva** and **Udayana** of **Haṁsavatī** (Bv a.189). The river **Bhagīrathī** flowed by the city. Ap.ii.343.

Haṁsavatī 02. The Pāḷi name for the city of Pegu in Burma. Bode, 36.

Haṁsavaha. The horse on which **Sujāta Buddha** left household life. Bv-a.168.

Haṁsā. A palace occupied by **Dīpaṅkara Buddha** before his renunciation. Bv.ii.208.

Haṁsārāma. A monastery in **Haṁsavatī**, where **Padumuttara Buddha** lived. Ap.ii.501.

Haṁsāvagga. The twelfth section of the *Ekanipāta* of the **Jātaka Commentary** Ja.i.424-40.

Hānisutta. On seven things which lead to a lay disciple's decline – failure to see monks, neglect of the Dhamma, etc. AN.iv.25.

Hāragaja. A class of **Devas** present at the preaching of the **Mahā Samayasutta**. DN.ii.260.

Hārika. *v.l.* **Hārita**. A bandit of **Rājagaha**. After death he was born as a *Peta* with a headless trunk, and was seen by **Moggallāna**. His mouth and his eyes were on his chest. SN.ii.260.

Hārita 01. The same as **Harittaca**. See the **Hāritajātaka** (Ja 431).

Hārita 02. A **Mahā Brahma** who was present at the preaching of the **Mahā Samayasutta**, at the head of one hundred thousand other *Brahmas* (DN.ii.261; DN-a.ii.693; cf. DN-a.i.40). He was one of the chief *Brahmas*. See, e.g., DN-a.ii.693; MN-a.ii.576.

Hārita 03. **Hārita Thera**. He was the son of a wealthy Brahmin of **Sāvatthī**, and had a beautiful wife. One day, while contemplating her beauty, he realized that it was impermanent. A few days later his wife was bitten by a snake and died. In his anguish he sought the Buddha, and, comforted by him, left the world. For some time he could not concentrate. Then one day, going to the

village for alms, he saw a fletcher straightening his arrow. So he turned back and stirred up insight. The Buddha, standing in the air above him, admonished him in a verse, and **Hārita** attained *Arahant*-ship.

Thirty-one *kappas* ago he offered some *kuṭaja*-flowers to a **Pacceka Buddha** named **Sumana** (Thag.vs.29; Thag-a.i.87f). He is evidently identical with **Kuṭajapupphiya Thera** of the **Apadāna**. Ap.ii.451.

Hārita 04. **Hārita Thera**. He was a Brahmin of **Sāvatthī**, and, because of pride of birth, used to call others low-born. Later he entered the Saṅgha, but even then this habit persisted. One day, after hearing the Buddha preach, he reviewed his mind, and was distressed by his conceit and arrogance. Thereupon, putting forth effort, he conjured up insight and won *Arahant*-ship.

In the time of **Padumuttara Buddha** he offered perfumes at the Buddha's funeral pyre (Thag.vss.261-3; Thag a.i.376f). He is evidently identical with **Gandhapūjaka Thera** of the **Apadāna**. Ap.ii.406.

Hārita 05. A mountain near **Himavā**. Ap.i.278; Thag a.i.247.

Hārita 06. **Hārita Thera**. An *Arahant*. **Dhammadassī Buddha** preached to him in the **Sudassanārāma** and declared him foremost of those who practised austerities. Bv-a.183.

Hāritajātaka (Ja 431). The Bodhisatta was born in a wealthy Brahmin family and was called **Harittaca** because of his golden colour. When his father died, he left the world and became an ascetic, with great supernatural powers. He went to **Benares**, and was invited by the king to live in the royal park. He accepted the invitation, and lived there for twelve years. The king was then called away to quell a frontier rebellion, and instructed the queen to look after the ascetic. One day, as the Bodhisatta came in late for his meal, the queen rose hastily and her robe of fine cloth fell from her. **Harittaca** was filled with lust, and, taking her hand and drawing a curtain round them, he lay with her. This then became a daily occurrence and the scandal spread abroad. The ministers wrote to the king, who, however, refused to believe them. When he returned he questioned the queen, who confessed her wrongdoing, but even then the king

refused to believe it till **Harittaca** (or **Hārita** as he is also called) acknowledged his guilt. The king was full of admiration for his truthfulness and forgave him, but **Harittaca**, after preaching to the king on the misery of sinful desire, once more developed his mystic powers, took leave of the king, and returned to the **Himālaya**.

The story was told in reference to a monk who had grown discontented because of a beautiful woman. Ja.iii.496-501.

Hālakola. A **Damiḷa** stronghold, captured by **Duṭṭhagāmaṇī**. **Issariya** was general of the fort. Mhv.xxv.11.

Hālavāhanaka. A **Damiḷa** general, subdued by **Duṭṭhagāmaṇī**. Mhv.xxv.13.

Hāliddakāni, **Hāliddikāni**. An eminent lay disciple of **Avanti**. Once when **Mahā Kaccāna** was staying in the **Kuraragharapapāta**, Hāliddakāni visited him and consulted him at length on the subjects treated in **Māgandiyapañha** (SN.iii.9f) and again on those of the **Sakkapañha** (SN.iii.13f). On another occasion (SN.iv.115f) he questioned the Elder regarding the diversity of sensations.

Hāliddakāni Suttā. Three *Suttas* which describe the interviews which **Hāliddakāni** (*q.v.*) had with **Mahā Kaccāna** at **Kumaragharapapāta** in **Avanti**. SN.iii.9 f; 13f; iv.115f; the last is called **Hāliddakasutta**. See also MNid.i.197f.

Hāsajanaka Thera. An *Arahant*, Ninety-one *kappas* ago he saw the rag robe of a Buddha hanging from the branch of a tree. Pleased with the sight, he did obeisance to it. Ap.i.259.

Hiṅga. A **Pacceka Buddha**. MN.iii.70.

Hiṅgulapabbata. A mountain in **Himavā** (Ja.v.415), where **Nālaka** died. Snp-a.ii.501; but see Ja.v.415 for a variation.

Hiṅgū. A **Pacceka Buddha**. MN.iii.70.

Hintālavanagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.162; lxxv.7, 11, 17; see Cv.Trs.ii.44, n.3.

Himavantasutta. See **Pabbatūpamasutta**.

Himavā, **Himālaya, Himācala**, **Himavanta**, etc. The name given to the Himālayas. It is one of the seven mountain ranges surrounding **Gandhamādana** (Snp-a.i.66). It is three hundred thousand leagues in extent (Snp-a.i.224), with eighty-four thousand peaks, its highest peak being five hundred *yojanas* (Snp a.ii.443). In **Himavā**, are seven great lakes, each fifty leagues in length, breadth and depth – **Anotatta**, **Kaṇṇamuṇḍa**, **Rathakāra**, **Chaddanta**, **Kuṇāla**, **Mandākinī** and **Sīhappapātaka**; these lakes are never heated by the sun (AN.iv.101; Snp a.ii.407; cf. AN a.ii.759). From **Himavā** flow five hundred rivers. Snp-a.ii.437; but according to Mil.114, only ten of these are to be reckoned, the others flowing only intermittently. These ten are: **Gaṅgā**, **Yamunā**, **Aciravatī**, **Sarabhū**, **Mahī**, **Sindhu**, **Sarassatī**, **Vettavatī**, **Vītaṁsā** and **Candabhāgā**.

In numerous Jātakas **Himavā** is mentioned as the place to which ascetics retire when they leave household life. It is full of woodlands and groves, suitable for hermits (e.g., SN a.i.265). In **Himavā** is a peak named **Mahā Papāta** where **Pacceka Buddhas** die (Snp a.i.129). **Nāgas** go to **Himavā** to give birth to their young (SN-a.iii.120; cf. SN.v.63). The mountain is often used in similes; it is then referred to as *pabbatarājā* (e.g., SN.ii.137; v.464; AN.iii.311; MN.iii.166, etc.). **Sīvalī Thera** once went there from **Sāvatthī** with five hundred others. The journey took them eight days (details are given at Thag a.ii.138; Paṭis-a.252).

The country round **Himavā** was converted by **Majjhima Thera** (Mhv.xii.41). He was accompanied by four others: **Kassapagotta**, **Mūladeva** (**Alakadeva**), **Sahadeva** and **Dundubhissara** (Dpv.viii.10; Mhv ṭ.317). **Majjhima** preached the **Dhammacakkappavattanasutta** and eighty crores attained salvation. These five Theras converted five kingdoms and each ordained one hundred thousand persons (Mhv.xii.42f).

Devas brought for **Asoka**'s use, from the Himālaya, twigs of the *Nāgalatā* to

clean his teeth, healthful fruits, myrobalan, teminalia and mango fruit (Mhv.v.25f), while, for the foundation of the **Mahā Thūpa**, *sāmaṇeras* with *iddhi*-power brought sweet scented *marumba* (Mhv.xxix.9).

The **Kuṇālajātaka** (Ja 536, *q.v.*) was preached in the region of **Himavā**. The Buddha took the **Sākyan** princes there and showed them the various features, including many mountain peaks, such as: **Maṇipabbata**, **Hiṅgulapabbata**, **Añjanapabbata**, **Sānupabbata**, and **Phalikapabbata** (Ja.v.415). On fast days the gods assemble in **Himavā** and hold discourses. Vin-a.iv.759.

Himavāsutta. Six things, possession of which will enable a monk to cleave **Himavā**. AN.iii.311.

Himiyānaka. A **Vanni** chief in the service of **Bhuvanekabāhu I**. Cv.xc.33.

Hiraññamalaya. A locality in **Rohaṇa**. Cv.lvii.62.

Hiraññavatī 01. Another name for **Bhagalavatī**, the residence of **Kuvera**. Ja.vi.269, 270

Hiraññavatī 02. A river, on the bank of which was the **Upavattana Sālavana** of the **Mallas** of **Kusināra**, where the Buddha died (DN.ii.137). It is identified with the Little Gandak; it flows through the district of Gorakhpur, about eight miles west of Great Gandak, and falls into the Gogrā, (**Sarayū**). Law, *Geography of Early Buddhism of Buddhism*, p. 37.

Hiri. A **Yakkha** chieftain to be invoked in time of need by followers of the Buddha. DN.iii.205; DN-a.iii.970.

Hirijātaka. (Ja 363). The story of both the present and the past is the same as those of the **Akataññujātaka** (Ja 90) (*q.v.*) Ja.iii.196f, but the verses differ.

Hirisutta 01. A conversation between the Buddha and a *Deva* regarding *hiri* (conscientiousness). SN.i.7.

Hirisutta 02. The disadvantages of lack of *hiri* (conscientiousness) and fear of blame, and the advantages of their possession. AN.iv.99.

Hirisutta 03. The third *Sutta* of the **Cūḷa Vagga** of the **Suttanipāta** (Snp.vs.253-7). It was preached in answer to questions asked by an ascetic. He had been a very rich Brahmin of **Sāvatthī** before the birth of the Buddha. He gave away all his wealth and became an ascetic in **Himavā**. There, filled with joy on hearing the news of the Buddha's appearance in the world, he went to **Sāvatthī** and visited him. The Buddha preached to him, and at the end of the sermon he entered the Saṅgha, attaining *Arahant*-ship (Snp a.i.294f).

The *Sutta* is a short dissertation on true friendship. A friend is one who helps in time of need, who not only speaks pleasant words, but means them, who encourages and fosters all that is good.

Hirī, **Hiridevī**. Daughter of **Sakka**. See the **Sudhābhojanajātaka** (Ja 535). She is identified with **Uppalavaṇṇā**. Ja.v.412; cf. Mvu.iii.309.

Hillapattakakhaṇḍa. A ford in the **Mahā Vālukagaṅgā**, mentioned in the account of the wars of **Parakkamabāhu I**. (Cv. lxxii.41). There was also a tank of the same name. Cv.lxxix.37.

Hiṁsaka. See **Aṅgulimāla**.

Hihobu. A place in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**. Cv.lxxiv.94.

Hīyagalla. A place near **Anurādhapura**, through which passed the *sīmā* of the **Mahā Vihāra**. Mbv. 135,136.

Hukitti. A **Laṅkānātha**, chief of **Rerupallika**, in the **Malaya** district; he was defeated by the officers of **Parakkamabāhu I**. Cv.lxx.25.

Hundarīvāpigāma. A village in the **Kulumbari** district, the birthplace of **Duṭṭhagāmaṇī**'s general, **Mahā Soṇa**. Mhv.xxiii.45.

Huyalagāma. A village in **Rohaṇa**, mentioned in the account of the campaigns of **Parakkamabāhu I**., Cv.lxxv.18. 149, 150; see Cv.Trs.ii.59, n.1.

Hulapiṭṭhivihāra. *v.l.* **Cūḷa Viṭṭhi**. A monastery in Ceylon, built by King **Mahā Sena**. Mhv.xxxvii.43.

Huvācakaṇṇikā. A district in Ceylon where **Mahā Dāṭhika Mahā Nāga** built the **Cūḷa Nāgapabbata** *vihāra* (Mhv.xxxiv.90). The district was in **Rohaṇa**. Mhv ṭ. 637.

Huhuṅka. The descriptive name of a Brahmin who visited the Buddha at the **Ajapālanigrodha** seven days after his Awakening and asked him questions regarding the true Brahmin. The Buddha explained the matter, but made no impression on him (Vin.i.2; see also Ud.i.4; Ud-a.54; cf. Mvu.iii.325).

Buddhaghosa explains that the Brahmin was a *diṭṭhamaṅgalika*, filled with haughtiness and wrath, and went about uttering the sound "hu-huṁ." hence his name.

Hūvaraṭṭha, **Ūvaraṭṭha**. A district in the **Malaya** province in Ceylon. Cv.lx.66; xcv.22.

Hetusutta 01. Body, feeling, etc., and their cause, are all impermanent. SN.iii.23.

Hetusutta 02. Suffering and its cause are both impermanent. SN.iii.23.

Hetusutta 03. The body, etc., are void of self, so is their cause. SN.iii.24.

Hetusutta 04. It is not because of beauty, wealth, kin or sons, that a woman is born happy after death, but because of her virtue. SN.iv.248.

Hetusutta 05. See **Pubbāsutta**.

Hedillakhaṇḍagāma. A ford in the **Mahā Vālukagaṅgā**. Cv.lxxii.45.

Hema. A class of elephants having the strength of one hundred million men. Ud-a.403; AN-a.ii.832; Bv-a.37, etc.

Hemaka. One of **Bāvarī**'s disciples. He went to the Buddha, asked questions, and became an *Arahant* (Snp.vs.1006, 1084-7).

In the time of **Piyadassī Buddha** he was an ascetic, named **Anoma**, and offered the Buddha a seat of jewels. Ap.ii.352f.

Hemakapucchā. The questions asked of the Buddha by **Hemaka**. Snp.1084-7.

Hemaneru. See **Meru**.

Hemamandira. A building erected in **Pulatthipura** by **Parakkamabāhu I**. for the ceremonies of expiation by the Brahmins. Cv.lxxiii.71.

Hemamālaka, **Hemamālī**. Another name for the **Mahā Thūpa**

Hemamālā. Daughter of **Guhasīva**, king of **Kāliṅga**. She and her husband, **Dantakumāra**, brought the Tooth Relic to Ceylon. **Dāṭhāvaṁsa**. Dāṭh.iv.9f.

Hemavata. A **Yakkha** chief, to be invoked by followers of the Buddha in time of need (DN.iii.204). He was present at the preaching of the **Mahā Samayasutta** (DN.ii.256). He was the friend of **Sātāgira** (*q.v.* for his story).

Hemavatasutta. Contains the conversation between **Hemavata** and **Sātāgira** regarding the Buddha, and the details of their visit to the Buddha. It is the ninth *Sutta* of the **Uragavagga** of the **Suttanipāta**. Snp.153-80.

Hemavatā 01. A river (Ja.iv.437, 438). See the **Bhallāṭiyajātaka** (Ja 504).

Hemavatā 02. A heretical sect in **Jambudīpa** (Mhv.v.12; Dpv.v.54). They were so-called because they lived on Mount Himavata (Rockhill, p.184). They held that a Bodhisatta was not an ordinary mortal, that even a *tīrthaka* could have the five *abhiññā*, that the *puggala* is separate from the *khandhas*. Ibid., 190.

Hemavatī. A channel branching off from the **Parakkamasamudda** in the direction of the **Mahā Meghavana**. Cv.lxxix.41.

Hemavālikacetiya, **Hemamālikacetiya**. See **Mahā Thūpa**.

Hemasālīvihāra. A monastery in Ceylon. In the time of **Mahinda II**. there was a Thera in the *vihāra*, expert in the **Abhidhamma**, and the king had the **Abhidhamma** recited by him, and built a bathing tank for the Thera's use. Cv.xlviii.142.

Hemā 01. A woman who lived in a village near **Anurādhapura**. She married a man near **Mahā Titthapaṭṭana**. Once, wishing to see her husband, she went along the sea and was seized by a **Nāga**. But when he discovered that she knew the **Dhammacakkappavattanasutta** by heart he paid her great honour. Ras.ii.135f.

Hemā 02. An eminent Therī who accompanied **Saṅghamittā** to Ceylon. Dpv.xv.78; xviii.11.

Hemāsā. An eminent Therī, teacher of the Vinaya at **Anurādhapura** in the time of **Devānampiyatissa**. Dpv.xviii.24.

Heraññakāni Thera. He was the son of an official of the king of **Kosala** who turned bandit. On his father's death he succeeded to his place. He was present when the Buddha accepted **Jetavana**, and, filled with wonder, he entered the Saṅgha, where he soon attained *Arahant*-ship. Later he persuaded his brother too, with some difficulty, to become a monk.

In the time of **Padumuttara Buddha** he was a labourer (*bhataka*), and seeing the Buddha's disciple, **Sujāta**, looking for rags for his robe, gave him half a garment (Thag.vs.145-6; Thag-a.i.266f).

He is evidently identical with **Upaḍḍhadussadāyaka** of the **Apadāna**. Ap.ii.435f.

Helloligāma. A village in Ceylon. King **Buddhadāsa** saved a *Caṇḍāla* woman there from death in childbirth. Cv.xxxvii.140.

Heḷigāma 01. A village near **Mahā Gāma**, gifted by King **Vasabha** to the **Anurārāmavihāra**. Mhv.xxxv.83.

Heḷigāma 02. A *pāsāda* erected by **Kassapa III**. Cv.xlviii.24; see Cv.Trs.i.112, n.3.

Hoṇa, **Hoṇaka**. See **Goṇaka**.

Homagāma. A village on the banks of the **Candabhāgā**. It was the residence of **Marutta** (*q.v.*).