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DICTIONARY OF

PĀLI PROPER NAMES BY

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VOL. II.

N—H

LONDON JOHN MURRAY, A L B E M A R L E STREET, W. 1 P U B L I S H E D FOR T H E GOVERNMENT OF INDIA

Printed ^n Creat Britain

To

MY TEACHER AND FAR MORE THAN TEACHER

CAROLINE A. F. RHYS DAVIDS IN REVERENT AFFECTION AND INTENSE GRATITUDE

" Paṭipādesi me maggaṃ tava ñāṇena, cakkhumā.”

G E N E R A L 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-H ess. 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 Mahāvaṃsa-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- vii

life in 1922. Since that date the Pali 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.

LIST OF ABBREVIATIONs

P.T.S. means published by the Pali Text Society.

SHB. means published in the Simon He wavitarne Bequest Series (Colombo).

A—Aṅguttara Nikāya, 5 vols. (P.T.S.).

AA.—Manorathapūraṇī, Aṅguttara Commentary, 2 vols. (S.H.B.).

AbhS.—Abhidhammatthasaṅgaha (P.T.S. Journal, 1884).

Anāgat.—Anāgatavaṃsa (P.T.S. Journal, 1886).

Ap.—Apadāna, 2 vols. (P.T.S.).

ApA.—Apadāna Commentary (S.H.B.).

AvS.—Avadāna Śataka, ed. Speyer (Bibl. Buddhica).

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

Beal: Romantic Legend of the Buddha (Kegan Paul).
Beal: Buddhist Records of the Western World (Kegan Paul).
Bode: The Pāli Literature of Burma (R.A.S.).
Brethren-— Psalms of the Brethren, by Mrs. Rhys Davids (P.T.S.).
Bu.=Buddhavaṃsa (P.T.S.).
BuA.— Buddha vaṃsa Commentary (S.H.B.).
CAGE —Cunningham's Anct. Geography of I ndia, ed.. Majumdar (Calcutta).
CNid.—Culla-Niddesa (P.T.S.).
Codrington: Short History of Ceylon.
Compendium—Compendium of Philosophy (P.T.S.),
Cv.—Cūlavaṃsa, ed. Geiger, 2 vols. (P.T.S.).
Cv. Trs.—Cūlavaṃsa, translated by Geiger, 2 vols. (P.T.S.).
Cyp.— Cariyāpiṭaka (P.T.S.).
CypA.—Cariyāpiṭaka Commentary (S.H.B.).
D.—Dīgha Nikāya, 3 vols. (P.T.S.).
DA.^Sumaṅgala Vilāsinī, 3 vols. (P.T.S.).
Dāṭh-^Dāṭhāvaṃsa (P.T.S. Journal, 1884).
DhA.—Dhammapadaṭṭhakathā, 5 vols. (P.T.S.).
DhS.—Dhammasaṅgani (P.T.S.).
DhSA.—Atthasālinī (P.T.S.).
Dial.—Dialogues of the Buddha, 3 vols. (Oxford).
Dpv.—Dīpavaṃsa, ed. Oldenberg (Williams and Norgate).
Dvy.—Divyāvadāna, ed. Cowell and Neill (Cambridge).
Ep. Zey.=Epigraphia Zeylanica (Oxford).
ERE. — Encyclopedia of Religion and Ethics.
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Giles: Travels of Fa Hsien (Cambridge).
GS.=Gradual Sayings, 5 vols. (P.T.S.).
Gv.=Gandhavaṃsa (P.T.S. Journal, 1886).
LH.Q.= Indian Historical Quarterly (Calcutta).
Ind. Ant. = I ndian Antiquary.
Itv.^Itivuttaka (P.T.S.).
ItvA.=Itivuttaka Commentary (P.T.S.).
J.^jātaka, ed. Fausböll, 5 vols.
JA. ^Journal Asiatique.
J.P.T.S.= Journal of the Pali Text Society.
J.R.A.S.= Journal of the Royal Asiatic Society.

KhpA.=Khuddakapāṭha Commentary (P.T.S.).
KS. ^Kindred Sayings, 5 vols. (P.T.S.).
Knv.—Kaṅkhāvitaraṇī (S.H.B.).
Kvu.—Kathāvatthu (P.T.S.).
Lal.—Lalita Vistara, ed. S. Lefmann.
Law: Ksatriya Clans in Buddhist I ndia.
Law: Geography of Early Buddhism.
M.^Majjhima Nikāya, 3 vols. (P.T.S.).
MA.—Papañca Sūdanī, Majjhima Commentary, 2 vols. (Aluvihāra Series, Colombo).
Mbv.^Mahābodhivaṃsa (P.T.S.).
Mhv.—Mahāvaṃsa, ed. Geiger (P.T.S.).
Mhv. Trs. = Mahāvaṃsa Translation, by Geiger (P.T.S.).
Mil.=Milindapañha, ed. Treckner (Williams and Norgate).
MNid.—Mahā Niddesa, 2 vols. (P.T.S.).
MNidA.=Mahā Niddesa Commentary (S.H.B.).
MṬ.=Mahāvaṃsa Ṭīkā (P.T.S.).
Mtu.—Mahāvastu, ed. Senart, 3 vols.
Netti.—Nettippakaraṇa (P.T.S.).
NidA. See MNidA.
NPD.=P.T.S. PaliEnglish Dictionary.
PHAI.= Political History of Anct. India, by Chavdhuri, 2nd ed. (Calcutta).
P.L.C.=The Pali Literature of Ceylon, by Malalasekera (R.A.S.).
PS.=Paṭisambhidāmagga, 2 vols. (P.T.S.).
PSA.—Paṭisambhidāmagga Commentary (S.H.B.).
Pug.—Puggalapaññatti (P.T.S.).
Pv.—Petavatthu (P.T.S.).
PvA.^—Petavatthu Commentary (P.T.S.).
Ras.—Rasavāhinī, 2 vols. (Colombo).
Rockhill: Life of the Buddha (Kegan Paul).
S.=Saṃyutta Nikāya, 5 vols. (P.T.S.).
LIST OP ABBREVIATIONS

SA.=Sāratthappakāsinī, Saṃyutta Commentary.
SadS.=Saddhammasaṅgha (P.T.S. Journal, 1890).
Sās.—Sāsanavaṃsa (P.T.S.).
Sisters = Psalms of the Sisters, by Mrs. Rhys Davids (P.T.S.).
Sp.=Samantapāsādikā, 4 vols. (P.T.S.).
SN.=Sutta Nipāta (P.T.S.).
SNA.—Sutta Nipāta Commentary, 2 vols. (P.T.S.)

Svd.—Sāsanavaṃsadīpa, by Vimalasāra Thera (Colombo, 1929).
Thag.=Theragāthā (P.T.S.).
ThagA.—Theragāthā Commentary, 2 vols. (S.H.B.).
Thig.=Therīgāthā (P.T.S.).
ThigA.=Therīgāthā Commentary (P.T.S.).
Thomas: The Life of Buddha (Kegan Paul).
Ud =Udana (P.T.S.).
UdA.=Udāna Commentary (P.T.S.).
VibhA.= Sammoha- Vin odanī, Vibhaṅga Commentary (P.T.S.).
Vin.=Vinaya Piṭaka, 5 vols, ed. 01denberg (Williams and Norgate).
Vsm.—Visuddhimagga, 2 vols. (P.T.S.).
VT.—Vinaya Texts, trs. by Rhys Davids and 01denberg, 3 vols. (Sacred Books of the East).
Vv.—Vimānavatthu (P.T.S.).
VvA.—Vimānavatthu Commentary (P.T.S.).
ZDMG.= Zeitschrift der Deutschen Morgenlandischen Gesellschaft.

NOTE ON T H E USE OF T H E 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. The arrangement of words is purely alphabetical—i.e., according to the Pali alphabet. Cerebral ḷ follows dental 1. There is great dis¬ crepancy 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 arrange ment of words beginning with the Pali equivalent for the prefix meaning " junior.” as opposed to Mahā. Reference should be made under all three heads, Cūla, Cūḷa and Culla, before the search for a word is abandoned. 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. I t is necessary, therefore, to look—e.g., under both Saṅgharakkhita and Mahā°—before the list of possible Saṅgharakkhita's is exhausted. Potential trouble also lurks with regard to the hyphen. Generally speaking, the names of J ātakas and Suttas are given without a hyphen— e.g., Kapi Jātaka, Kavi Sutta—and these words follow the usual order. Thus Kapi Sutta is given before Kapiṭṭha and Kavi Sutta before Kaviṭṭh vana. 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 circum¬ spection is, therefore, requested in looking for compound names, or thos that appear to be so. The regnal years given for the rulers of Ceylon are taken from the chronological table in Geiger ’s Translation of the Cūlavaṃsa, Vol. I L, pp. ixxv, and should be regarded as only provisional. A.C. =

After Christ.

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DICTIONARY OF PALI PROPER N A M E S

“ Na jīrati ” Sutta.—A series of questions asked by a deva and the Buddha's answers. Thefirstquestion is, “ What doth decay and what doth not ?" The answer is that material shapes of mortals decay, 1 but not their name. - S. i. 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
1 disciple comprehend the causal law. This sutta influenced PItamalla
2
Thera to join the Order.
2
- S. ii. 64. MA. i. 190.
“ Na tumhāka ” Vagga.—The fourth chapter of the Khandha Saṃyutta.’ - S. iii. 33-42.

1. “ Na tumhākaṃ ” Sutta.—’ ‘ None of the khandhas belong to you, therefore they should be put away. The putting of them away will
1 be for your profit and welfare."
1
S. iii. 33-4.
2. " Na tumhākaṃ ” 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 1 welfare." 1 S. iv. 81.2.

“ 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.’ 1 S. i. 225.

“ Na santi ” Sutta.—A set of verses spoken before the Buddha by a number of Satullapa devas on how to escape sense-desires. Mogha-

2 ['^Na hoti Tathāgata^ Sutta

rāja was present, and, by asking a question of the Buddha, he helped to clear away a possible misunderstanding.’ ^ S. i. 22f.;SA. 1. 50.

“ Na hoti Tathāgata ” Sutta.—One of the many views existing in the 1 world due to want of enlightenment. - S. in. 215.

1 Nakānibiḷu.—A Damiḷa chief, ally of Kulasekhara. - Cv. lxxvii. 75.

1 . Nakula.—Second of the five sons of King Paṇḍu, the others being
Ajjuna, Bhīmasena, Yudhiṭṭhila and Sahadeva. All of them became
1 husbands of Kaṇhā (q.v.).

1

J. v. 424, 426.

2. Nakula.—A Damiḷa chief, ally of Kulasekhara.’ 1 Cv. lxxvi. 139.

3. Nakula.—One of the chief lay supporters of Atthadassī Buddha.’ - Bu. xv. 21.

4. Nakula.—Son of Nakulapitā and Nakulamātā. There is nothing further recorded of him.’ - SA. if. l8L

Nakula Jātaka (No. 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 Uraga Jātaka (No. 154). The two noblemen are identified with the two animals.’ 1 J. if. 52 ff.

1. Nakula Sutta.—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.’

1

A. iii. 295.

Nakulapitā] 3

2. Nakula Sutta.—Nakulamātā visits the Buddha at Bhesakaḷāvana. The Buddha tells her of eight qualities which will secure for a woman birth among the Manāpakāyika-devas.’ - A. iv. 268 f.; cp. ibid., 265 f.

Nakulanagara.—A village in Ceylon, near Guttasāla. When GUtta¬ sala was destroyed by bandits, an arahant therī, with a yoUng nun, came to this village, and there she was seen by Thera Mahānāga 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, 1 as a result, he never had trouble in obtaining alms. 1 DhSA. 298 f.

Nakulanigama.—The village in which lived Nakulā (3).’ 1 BuA. 163.

Nakulapitā and Nakulamātā.— A man and his wife, householders of Suṃsumāragiri in the Bhagga-conntry. When the Buddha visited the village and stayed at Bhesakaḷāvana, 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 after-life. The Buddha referred to this in the assembly of the Saṅgha, declaring them to be the most intimate companions (vissāsikā) among 1 his disciples. 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.' 3 The Samyutta Nikāya contains records of conversations between Nakulapitā and the Buddha. Both husband and wife are mentioned in lists of eminent disciples.' 1 A. 1. 26; ii. 61 f.; AA. 1. 2l6 f., 246; a sermon preached to Nakulamātā. ii. 5l4; SA. if. 182. (See Nakula Sutta 2.) 2 A. in. 295 ff. 4 E.g., A. in. 465 ;iv. 348. ^ S. iü. 1ff.;iv. 116; A. iv. 268 contains

4 [Nakulapitā Vagga 5 It is said that Nakulapitā's desire for eminence was first conceived in the time of Padamuttara Buddha. H e was then a householder of Haṃsavatī, and was present at an assembly where the Buddha declared someone to be chief of the vissāsikas. ^ E.g., A. i. 216.

Nakulapitā Vagga.—The first chapter of the Khandha Saṃyutta.' 1 S. iii. 1-21.

L Nakulapitā Sutta. —Nakulapitā visits the Buddha at Bhesaka¬ ḷāvana and asks for a teaching to comfort him since he is now old and always ailing. The Buddha advises him to train his mind. Naku¬ lapitā 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.' 1 S. iii. 1 ff.

2. Nakulapitā Sutta.—Nakulapitā visits the Buddha at Bhesaka¬ ḷāvana 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 1 Buddha, and then proceeds to explain it. 1 S. iv. 107, 116.

1

1. Nakulā.—The chief woman disciple of Sobhita Buddha.

1

Bu. vii. 22; J. i. 35.

2. Nakulā.—Chief of the lay women who supported Sobhita Buddha.' - Bu. vii. 23.

3. Nakulā.—Daughter of the seṭṭhi of Nakulanigama. She gave a meal of milk-rice to Sumedha Buddha just before his Enlightenment.' 1 BuA. 163.

Nakkhatta Jātaka (No. 49) .—Two parties, having arranged a marriage, fix a day for it to take place. The bridegroom's party consult their family ascetic who, piqued at not having been asked before, declare that the chosen day is unlucky. The bride's family, after waiting a while, give their daughter to another. When the first bride¬ groom 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

Nagara Sutta] 5

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 Sāvatthi whose plans are similarly thwarted by a naked ascetic. The characters in both stories are the same, says the Buddha.' 1 J.1.257 ff.

1. Nakhasikhā Sutta.—Preached at Jetavana. Even as the mighty earth is many times greater than the pinch of dust taken on the tip of one'sfinger-nail,so also is the Ill, destroyed by the Ariyan disciple of vision and understanding, greater than the Ill which remains un¬ destroyed. 1

1 S. ii. 133.

2. Nakhasikhā Sutta.—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. 1

1 S. ii. 263.

3. Nakhasikhā Sutta.—-No material form, even as much as can be taken up on the tip of thefinger-nail,is impermanent. It is the same with the other khandhas. Therefore is the holy life set forth for the utter destruction of suffering.1

1 S. iii. 147.

4. Nakhasikhā Sutta. Same as No. I. 1

- S. v. 459.

Nakhā-cetiya.—A holy shrine in Ceylon (at Anurādhapura ?). It is mentioned among places at which festivals were held by KittiSirirā¬ jasīha.1

- Cv. xcix. 38.

Nagara.—The name of King Maddaus capital (?). 1

1 J. v. 310.

Nagara Sutta.—The Buddha tells the monks how, before his En¬ lightenment, he was worried by the existence of birth, old age, decay and death in the world, and how, gradually, he discovered the con¬ ditions that caused their coming-to-be and their cessation. There¬ upon knowledge arose in him and insight. Just as, when a man, faring through a forest, comes upon an ancient city and announces his

6 [Nagaraka

discovery to the king, who has the city restored, so did the Buddha see the ancient path traversed by the Enlightened Ones of the past and declare it to many, to devas and to men.’ 1 S. ii. 104 ff.

Nagaraka (v.l. Naṅgaraka).—A Sākyan township near Medataḷumpa. From there Pasenadi, accompanied by DīghaKārāyaṇa, paid his last 1 visit to the Buddha, as recorded in the Dhammacetiya Sutta. The Buddha evidently once stayed in Nagaraka, for in the Cūḷa¬ 2 Suññatā Sutta, 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." 2 M. ii. 118. Ibid., in. lO4.

Nagarakhaṇḍa.—A section of the Bhūridatta Jātaka, dealing with
1 the marriage of Samuddajā to Dhataraṭṭha.

1

J.VI.167.

Nagaragalla.—A village in Ceylon gifted by Mahinda Ī. for the main¬

1 tenance of a nunnery built by him.

1

Cv. xlviii. 36.

Nagarapavesanakhaṇḍa.—A section of the Bhūridatta Jātaka, which deals with the capture of the Bodhisatta by Ālambāyana and his ultimate release by Sudassana and AccimukhI.' J. vf. 197.

Nagaravinda.—A brahmin village in Kosala where the Buddha once stayed during a tour and where he preached the Nagaravindeyya

1

Sutta.

M. iii. 290.

Nagaravindeyya Sutta.—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 1 there exists nothing which might excite their senses. M. iii. 290 ff.

Nagarūpama Sutta.—The seven defences and the four kinds of supplies which make a king's frontier fortress unassailable by enemies

Naṅgalīsa Jataka] 7

and the corresponding qualities in a noble disciple which render him unassailable by Mara.' -A.iv.lO6ff.

Nagga Vagga.—The third section of the Pācittiya in the Bhikkhuṇī

Vibhaṅga.'

1

Vin. iv. 278-88.

Naggaji.—A king of Kasmīra-Gandhāra, his capital being Takkasllā. 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. H e joined Karaṇḍu, Dummukha and Nimi, who also became Pacceka Buddhas.' 1 J. in. 377, 381 .

Naggadīpa.—An island where the children of Vijaya and of his com¬ panions landed on being expelled from Lāḷa.' - Mhv. vf. 45;Dpv. ix. 13.

Naṅgaraka.—See Nagaraka.

Naṅgalakula Thera. —An arahant. H e 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. H e was ordained, and, at his teacher's suggestion, hung his loin-cloth and plough on a tree near the monastery. H e was called Naṅgalaknla (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.' - DhA. iv. 115-17.

Naṅgalīsa Jātaka (No. 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. H oping to cure him, the Bodhisatta asked him to report anything which he saw.

8 [Naṅguṭṭha Jātaka

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 Lāḷudāyī, who never made an appropriate remark. Lāḷudāyī is 1 identified with the youth. - J. i. 446 ff.

Naṅguṭṭha Jātaka (No. 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, and, 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 Ājīvikas—some of whom lived behind Jetavana—obtained any merit through the practice of their difficult penances.' 1 J. i. 493 ff.

Nacca Jātaka (No. 32).—When the world was yet young, a golden swan, 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. Over¬ joyed by his good fortune, the peacock spread his feathers and began to dance, thus exposing himself, and feeling no shame. The swan¬ king was so shocked by this lack of modesty that he gave his daughter to a young swan. 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 1 became a layman. H e is identified with the peacock of the story. - J . i. 206 ff. The story is sculptured in Bharhut; see Stūpa of Bharhut. PL xxvif. (Il).

Nadī Sutta] 9

Nacca Sutta.—Few are they who abstain from witnessing exhibitions

1 of dancing and singing, more numerous they who do not.

1

S. v. 470.

Najjūpama.—Ninety-four kappas ago there was five hundred kings of this name, all previous births of Uppalahatthiya (Valliya) Thera.' v.l. Sahbūpasama. - Ap1. 14l;ThagA.1.l25.

Naṭakuvera.—A musician of the king of Benares, whose queen was

1

Kākātī. For details see the Kākātī Jātaka.

Naṭakuvera is identified with the discontented monk with reference to whom the Jātaka was preached.

1

J.iü. 91ff.;v. 424.

Naṭapubbaka.—The name given to two monks who were once mimes.

Later, they joined the Order and became arahants.'

1

DhA. iv. 224, 225.

Nataṃdaḷha Vagga.—The sixth chapter of the Duka Nipāta of the Jātaka Commentary.' ^ J. ii. 139-64.

" Natthi " Sutta.—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.' 1 S. iii. 206 f.

" Natthi-putta-sama " Sutta.—Records a conversation between a de va and the Buddha. The de va mentions certain things considered as unique and the Buddha gives a different list.' - S.1.6.

1. Nadī Sutta.— Just as a man who, when carried away by a moun¬ tain 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 1 undoing. - S. iü. 137.

10 [Nadī Sutta

2. Nadī Sutta.—It is as impossible to persuade a monk, devoted to detachment, to return to the lower life, as it would be to make the eastwardflowing Ganges to flow westward.’ 1 S. v. 53; cp. iv. 191; v. 136, 300.

NadlKassapa.—Brother of UruvelaKassapa and one of the Tebhā tikaJaṭilā. He received his name from living on the bank of the Nerañjarā at the head of three hundred ascetics.’ For his story see s.v. UruvelaKassapa. Thag. 34044; ThagA. i. 434, etc.

Nadībhaṇḍagāma.—A village in Rohaṇa, mentioned in the campaigns 1 of Parakkamabāhu I . Cv. lxxv. 104; see also Cv. Trs. ii. 55, n. 1.

1. Nanda Thera.—Son of Suddhodana and Mahāpajāpatī, and there fore halfbrother of the Buddha.’ On the third day of the Buddha's visit to Kapilavaṭthu, after the Enlightenment, the Buddha went to Nanda's house, where festivities were in progress in honour of Nanda's coronation and marriage to Janapadakalyāṇī 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. Janapadakalyāṇī, 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 Himalaya. On the way there, he showed Nanda the charred remains of a female monkey and asked him whether Janapadakalyāṇī were more beautiful than that. The answer was in the affirmative. The Buddha then took him to Tāvatiṃsa where Sakka, with his most beautiful nymphs, waited on them. I n answer to a question by the Buddha, Nanda admitted that these nymphs were far more attractive than Janapadakalyāṇī, 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 lust 1 He was only a few days younger child to nurses and suckled the Buddha than the Buddha, and when the Buddha's herself (AA. i. 186). mother died, Pajāpatī gave her own

Nanda Thera] 11

fulness. Summoning all his courage, he strove hard and, in no long time, attained arahantship. He thereupon^ came to the Buddha and 2 absolved him from his promise. When the Buddha was told of Nanda's arahantship by a devatā, he related the Saṅgāmāvacara Jātaka (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 3 in the story was Nanda and the female donkey Janapadakalyāṇī. Nanda is identified with the sub-king (uparājā) in the Kurudhamma Jātaka (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

guttadvārāṇaṃ). Nanda had aspired to this eminence in the time of Padumuttara Buddha. I n the time of Atthadassī 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.' He is said to have been called Nanda because his birth brought joy to 5 his kinsmen. The Apadāna says he was of golden hue, as reward for a gift of a costly robe given by him to Padumuttara. 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 7 presumption.' The Aṅguttara Nikāya 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.'

3 Thag. 157 f.; J. 1. 9l; if. 92 ff.; Buddha, carrying a bright bowl. The Ud. iii. 2; DhA. i. 96-l05; UdA. l68 ff.; Buddha chided him, and Nanda thereupon SNA. 273 f. became a forest-dweller and a rag¬ 3 DhA. i. lO3 f. robeman. Buddhaghosa (SA. ii. 174) says 4 A. 1. 25; AA. i. 174 f.; ThagA. 1. that Nanda dressed himself up in order 276 ff. to evoke some comment from the Buddha 3 i. 57. —either approval, so that he might dress 3 vin. iv. 173; perhaps this is another thus for the re mainde r of his life , or version of the story found at S. ii. 28l. censure, in which case he would put There, Nanda is said to have donned a on rag robe s and dwe ll in the forest. robe which was pressed on both sides, ^ A. iv. l66 f. paṁted his face , and gone to se e the 3 ii. 428; cp. ThagA. 1.277.

12 [Nanda 2. Nanda.—Called Nandamāṇava. One of the chief disciples of Bāvarī; he visited the Buddha. His conversation with the Buddha is recorded in the Nanda-māṇavapucchā (q.v.). Later, he became an 1 arahant. 1 SN. vs. 1007, 1124.

3. Nanda.—Called NandaGopālaka. He was a cowherd of Kosambī. 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 Order. 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.' S. iv. 181.

4. Nanda Thera.—An arahant. I n 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 travelling through the air and of walking over the sea. I n this birth he visited the Buddha and questioned him regarding the " further shore." At the end of the conversation he became an arahant.' He is probably identical with No. 3 above.' Ap. ii. 350 f. correspond with Nanda Thera' s questions 2 See DA. i. 122, where NandaGopāla¬ about the " further shore." ka's questions are given; these seem to

5. Nanda.—A herdsman of Anāthapiṇḍika, living in Sāvatthi. 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 enter tained 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 bis return journey, was killed by a hunter's arrow.' 1 DhA. i. 322 f.

Nanda] 13

6. Nandamāṇava.—A former incarnation of Subhūti Thera (q.v.) in the time of Padumuttara Buddha. He was a mahāsālabrahmin of Haṃsavatī, and later became an ascetic at the head of fortyfour 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 Order, and all except Nanda became arahants, he being born in the Brahma world after death. Later, for five hundred births he was a forestdweller living alone on Mount Nisabha in Himavā. He was king of the devas for eighty births.' He evidently belonged to the Kosiyagotta.' 1 2 Ap.1.67; ThagA. 1. 17 f.; AA.1.124 f. Ap. f. 67.

7. Nanda.—A disciple of a Pacceka Buddha named Sabbābhibhū.

The Bodhisatta was then a drunkard, named Munāli, and abused Nanda.

1

It was a result of this that Ciñcā slandered the Buddha (Gotama).

1

Ap.1.299; UdA. 264.

8. Nanda.—A devaputta who visited the Buddha and had a con versation with him.' 1 S.1.62.

9. Nanda.—One of the three palaces occupied by Vipassī Buddha in his last laylife.' 1 Bu. xx. 24.

10. Nanda.—One of the chief lay supporters of Sikhī Buddha.'

vd. Canda.

1

BuA. 204.

11. Nanda.—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 almsg iving to five hundred Pacceka Buddhas, led by Mahāpaduma, 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

14 [Nanda

to his eldest son and became an ascetic.’ Nanda's wealth was pro 2 verbial. 1 Ap. ii. 582; ThagA. ii. 139 ff.; SA. once given his shawl to a Pacceka Buddha ii. 140 f. ; the story is also found at PvA. for a robe; see also ThigA. 72. 73 ff.; there it is said that Nanda was 2 E.g., Pv. ii. 1 (vs. 16), iff. 2 (vs. granted divine clothes because he had 16).

12. Nanda.—One of the chief lay supporters of Maṅgala Buddha.’ 1 Bu. xxii. 25.

13. Nanda.—Generally known as Nanda Vaccha. Mentioned in a list of wellknown leaders of the Ājīvakas. They were declared by Pūraṇa Kassapa, in his classification of the chaḷabhijātas, to be parama¬ sukkābhijatas.’ There seems to be some uncertainty as to Nanda's name. The list in which the name occurs runs as follows: Nanda Vaccho, Kiso Saṅkicco, Makkhali Gosālo. The Sutta Nipāta Com 2 mentary seems to treat Nanda and Vaccha as two distinct persons. The Majjhima Commentary.’ 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 4 5 Saccaka Sutta. Elsewhere the Buddha is reported as saying that though the Ājīvakas had existed for a long time, they had only pro duced three distinguished leaders: Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla. 1 A. iff. 384; DA. i. 162; SNA. i. 372, 2 SNA. i. 372. etc. ; but see MA. ii. 632, where they rank 3 MA. i. 463; see also M. i. 524. lower than the Ājīvakas, who are there 4 M.1.238. considered as the paramaeukkābhījātas. 3 Ibid., 524.

14. Nanda.—A slave, born in this life as the coresident of Sāriputta. For his story see the Nanda Jātaka.

15. Nanda.—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 Jayaddisa Jātaka.’ This is evidently the same story as that related in the Mahā Sutasoma Jātaka.’ 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.’ 1 J. v. 23 ff. 3 Ibid., 511. For details see Mahā 2 J.v.476f.,483. Sutasoma Jātaka.

Nanda] 15

16. Nanda.—Called Nandakumāra. A brahmin ascetic, brother of the Bodhisatta in his birth as Sona. Nanda is identified with Ānanda. For details see sonaNanda Jātaka.’ ^ J. v. 312 ff.

1 17. Nanda.—A brahmin, mentioned in the Milindapañha as having been swallowed up by the earth for having insulted the Buddha and his disciples. p. 101. This probably refers to the by MA. ii. 814, where Uppalavaṇṇā's brahmin Ānanda (q.v.) who raped Up¬ seducer is called Nandamāṇavaka. palavaṇṇā (DhA. ii. 49); this is confirmed

18. Nanda.—See Nandopananda.

19. Nanda Kumāputta Thera.—He was born in Veḷukaṇḍa in Avanti and his mother was Kumā. Having heard Sāriputta preach, he entered the Order, visiting the Buddha later. From the Buddha he obtained a formula of meditation and became an arahant.' He had a friend named Sudanta (also called Vāsula) who, too, became an arahant.' I n 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 Abbhañ¬ janadāyaka of the Apadāna.' 3 Thag. vs. 36; ThagA. 1. 100. Ibid., 101. Ap. ii. 456.

20. Nanda.—Nine kings, called the NavaNandā, reigned in I ndia 1 after the dynasty of Kālāsoka and his sons. The first of the Nava¬ Nandā was a bandit who captured the throne. Their names are given 2 in the Mahābodhivaṃsa as follows : UggasenaNanda, PandukaNanda, PaṇḍugatiNanda, Bhūtapāla Nanda, RaṭṭhapālaNanda, Govisāṇaka¬ Nanda, DasasiddhakaNanda, KevaṭṭaNanda and DhanaNanda. The last was killed by Candagutta with the help of Cāṇakka, and his throne was seized. The nine Nandas together reigned for twentytwo years. 1 2 Mhv. v. 15. p. 98; for details see MṬ. 1779.

21. Nanda.—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, 1 and, on his death, was born in hell. 1 I tvA. 82; also AA. i. 295; but here the names are not mentioned.

16 [Nanda

22. Nanda.—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.'
1
Cv. lxxviii. 10.
23. Nanda.—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.' 1 MA. if. 814.

24. Nanda.—The īsigili Sutta mentions four Pacceka Buddhas of this name.' 1 M. iff. 70.

25. Nanda.—See s.v. Nandaka.

Nanda Jātaka (No. 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. I n 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.' - J. i. 224 ff.

Nanda Vagga.—The third chapter of the Udāna.' 1 Uff. 21-33.

Nandaka Thera] 17

L Nanda Sutta.—Nandadevaputta 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.' 1 S. i. 62; cp. S. i. 2, where the same verses are given.

2. Nanda Sutta.—Records the incident of the chiding of Nanda
Thera (see Nanda I) by the Buddha for wearing attractive robes and
1 painting his eyes.
1
S. ii. 281.
3. Nanda Sutta.—The Buddha relates how Nanda Thera is eminent in his restraint of the senses, his moderation in food, his wakefulness
1 and his mindfulness.
1
A. iv. 166 ff.
1 1. Nandaka (v.l. Nanda) Thera.—A householder of Sāvatthi. Having entered the Order after hearing a sermon of the Buddha, he developed insight and soon attained arahantship. Once, at the Buddha's request, he preached a sermon to the nuns ; on thefirstday they became sotāpannas, and, on the second, five hundred of them attained arahant ship. From that time the Buddha declared him foremost among 2 3 exhorters of the nuns. The Theragāthā contains several verses uttered by him to a woman to whom he was once married. 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 bodhitree. I n the time of Kakusandha Buddha he was a karavīkabird and delighted the Buddha with his song. Later, he was a peacock, and sang three times daily at the door of a Pacceka 4 Buddha's cell. 1 The Apadāna (ii. 499) says he belonged of his colleagues who might suggest to a rich clan of merchants and that that he wished to see his former com he entered the order at the ceremony panions. He, therefore, sent another of dedication of Jetavana. monk in his place; but the Buddha, know A. i. 25.

The sermon he preached ing that only Nanda's preaching would is known as the Nandakovāda Sutta effect the nuns' release, insisted on his (q.v.). The Aṅguttara Commentary (i. going. 17:^) says that the nuns were Sakyan 3 vs. 27982. maidens who had entered the order with 4 ThagA. i. 384 f. The Apadāna Pajāpatī. At first Nandaka was reluct verses given in this context differ from ant to preach to them, they having those given in the Apadāna itself (i1. been his wives in a previous birth when 499 f.). he was king, and he feared the calumny II.

18 [Nandaka Thera

The Aṅguttara Nikāya attributes two discourses to Nandaka. The 5 first was preached at the Migāramātupasāda 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 waitinghall at Jetavana. I t 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.' 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. 7 The Majjhima Commentary states that Nandaka was once the leader of a guild of five hundred slaves of Benares and that Pajāpatī Gotāmī 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 Nandakovāda Sutta preached. 3 A. i. 193 f. See s.v., sāḷha. watches of the night says the Commen¬ 3 A. iv. 358 ff.; throughout the three tary (AA. ii. 794; also MA. 1. 348). ^ ii. 1019.

2. 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

Nandaka Sutta] 19 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 subject of meditation, soon attained arahantship.’ 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.’ 2 ^ Thag. 173 f.; ThagA. 1. 299 f. Ap. ii. 418.

3. Nandaka.—A yakkha. One day, while travelling through the air with his friend, he saw Sāriputta sitting in samādhi, his head newly shaved. I gnoring his friend's warning, Nandaka knocked Sāriputta on the head; the former immediately fell down, his body aflame, and was swallowed up in hell.’ 1 MA. ff. 814; Mil. lOO; the incident blow was hard enough to kin an elephant is related at Ud. iv. 4 (UdA. 244 ff.) seven or eight cubits high or shatter a and referred to in ThagA. ii. 116, but rock. Sāriputta was outside Kapota¬ the yakkha's name is not given. The Kandarā, Moggallāna being near by.

4. Nandaka.—A minister of the Licchavis. See Nandaka Sutta (2).

5. Nandaka.—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.’ 1 Pv. iv. 3; PvA. 244 ff.

1. Nandaka Sutta.—Records the incident of the Buddha listening to the preaching of Nandaka and the continuation of Nandaka's ser mon.’ See Nandaka (1). 1 A. iv. 358 ff.

2. Nandaka (or Licchavi) Sutta.—Nandaka, minister of the Licehavis, visits the Buddha at the Kūṭāgārasālā in Vesāli. 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

20 [Nandakovāda Sutta

him away, saying that the inner washing—loyalty to the Buddha— is far more important.’ 1 S. v. 389.

Nandakovāda Sutta.—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 explana tory, and contains various similes illustrating the impermanence of the senses and of senseobjects. The sermon ends with the seven boj¬ jhaṅgas. 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 1 assured. M. ii1. 270 ff.; cf. J. ii. 392, where it says the nuns became arahants at the conclusion of the sermon.

Nandagopā.—A servingwoman 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.' J. iv. 79 ff.

" Nandati " Sutta.—A de va visits the Buddha and tells him of various sources of gladness—children, cattle and sensepleasures. The Buddha replies that these are really all sources of sorrow.' ^ S. 1. 6; cp. ibid., 107.

Nandatissārāma.—A monastery in Ceylon built by Kaṇiṭṭhatissa.' 1 Mhv. xxxvi. 14.

Nandana.—A devaputta who visited the Buddha at Sāvatthi and asked him questions regarding virtue, wisdom, etc. The Buddha answered them, and he went away satisfied.' 1 S.1.52.

Nandana Vagga.—The second chapter of the Devatā Saṃyutta.' 1 S.1.513.

I. Nandana Sutta.—The Buddha tells the monks at Jetavana how once a de va, surrounded by celestial sensuous enjoyments in Nanda¬ navana, declared that no one, who had not seen the Nandanagrove,

understood real bliss. But another deva, standing by, reminded him that all saints had declared such enjoyments to be vain and im 1 permanent. S.1.5.

2. Nandana Sutta.—Records the conversation between the deva¬ putta Nandana and the Buddha.' ^ S. i. 52.

3. Nandana Sutta.—Same as " Nandati " Sutta (q.v.), except that

1 here it is Mara who Utters the first verse.

1

S.1.107.

Nandanapariveṇa.—A monastery built in Devanagara by Vīrabāhu, nephew of Parakkamabāhu H.' 1 Cv. lxxxiii. 50.

Naṅdanapokkharaṇī.—A lake of great splendour in Nandanavana, having one hundred bathingplaces and one thousand inlets, and covered with the five kinds of lotus.' J. ii. 189; cp. Nandāpokkharaṇī. Elsewhere (e.g., J. vf. 333) it is called Nandana¬ vanapokkharaṇī.

1. Nandanavana.—The chief of the parks in Tāvatiṃsa, where the inhabitants of Tāvatiṃsa, headed by Indra, go for their amusement.' Cakkavattikings are born in Tāvatiṃsa after death and spend their 3 time in Nandanavana.' I t is said 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 Tusitaworld before his “ descent " into Mahā¬ māyā’s womb.’ I n Nandanavana is a lake called Nandana (q.v.).’ and evidently also a palace called Ekapuṇḍarīkavimāna.’ Nandana vana was so called because it awoke delight in the hearts of all who 7 8 visited it. Sometimes ascetics, like Nārada, possessed of great iddhi¬ power, would spend their siesta in the shadow of the grove. E.^., DhA. ii. 266; A. iff. 40; J . vi. 4 J . i. 50; see also J. vi. 144. 240; VvA. 7, 34, 61, etc.; PvA. 173, 176, 3 J. ii. 189. 177, etc.; Mtu. i. 32, etc. 3 MṬ. 5^8. 2 S.v. 342. ^ J. v. 158. 3 E.g., J. i. 49. 3 Ibid., 392.

2. Nandanavana.—A park in Anurādhapura between the Mahā¬ meghavana and the southern wall of the city. Mahinda preached there,

22 [Nandanavana

to the assembled populace, the Bālapaṇḍita Sutta, the day after his arrival in Anurādhapura. Later, on successive days, he preached the Āsīvlsūpama, the Anamatagga, the Khajjamya, the Gomayapiṇḍī and the Dhammacakkappavattana Suttas. 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, l86, 195, 197, 199, 202; Dpv. xiü. 11, 12, 14, 15; xiv. 12, 17, 44, 46; Sp. 1.8082.

3. Nandanavana.—A private park in Pulatthipura, laid out by Parak¬ kamabāhu I.’ 1 Cv. lxxiii. 97; lxxix. 2.

Nandanavimāna Vatthu.—A story of a man who looked after his parents and continued to do so after his marriage. He was later born in Tāva¬ tiṃsa, where he was visited by Moggallāna.’ 1 Vv. vii. 2; VvA. 300 f.

Nandamāṇavapucchā.—The questions asked of the Buddha by Nandamāṇava, pupil of Bāvarī, and the Buddha's replies thereto. I t 1 forms the seventh sutta of the Parāyaṇa Vagga and is commented upon in the Cullaniddesa.’ 1 SN. vs. 107783. CNid. 26 ff.

Nandamātā.—See Uttarā Nandamātā and Velukaṇṭakī Nandamātā.

Nandamātā Sutta.—Gives the story of the encounter between Velu¬ kaṇṭakī Nandamātā (q.v.) and Vessavaṇa.’ 1 A. iv. 63 ff.

Nandamala.—An eminent Buddhist monk of Burma in the latter half of the eighteenth century. He took a prominent part in the Pārupaṇa¬ Ekaṃsika controversy and was appointed by the king Mahādhammarā¬ jādhirāja as Head of the Buddhist Saṅgha. He wrote the Sāsana¬ suddhldīpikā.’ Bode: op. cit., 73.

Nandamūlapabbhāra.—A. mountain cave in Gandhamādana. I t is the residence of Pacceka Buddhas and has three caves: Suvaṇṇaguhā,

Nandā] 23

Maṇiguhā and Rajataguhā. In front of the Maṇiguhā stands the Mañjū¬ sakatree.’ The mountain is in the northern Himalayas.’ 1 2 SNA.1.66; DhA. i. 226; J. ff. 195; etc. J. iv.

367.

Nandarājā and Nandarājadevī.—See Nanda (11).

1
Nandarāmā.One of the chief women supporters of Paduma Buddha.
1
Bu. ix. 23.
Nandavaccha.—See Nanda (13).

Nandavatī.—A nun, sister of Thuilanandā. Her other two sisters were Nandā and Sundarīnandā. They were all married to the same brahmin and all left the world after his death.' 1 Vin. iv. 211, 259.

Nandasārathī.—Chief warrior of Eḷāra. He was killed by Veḷusumana.' ^ M L 315.

Nandasena.—An Upāsaka of a village near Sāvatthi. 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. ff.4;PvA. 89 ff.

L Nandā.—Chief woman disciple of Dīpaṅkara Buddha.' Bu. ii. 214; ff. 1. 29.

2. Nandā.—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.' 1 ff. 1. 201 ff.; DhA.1.269 f.

3. Nandā.—Three daughters of the Bodhisatta in one of his births. For details see the Suvaṇṇahaṃsa Jātaka.

4. Nandā.—Daughter of Candakumāra.' ff. vi. 134.

24 [Nandā

5. Nandā.—A nun, sister of Thullanandā (q.v.), Her other two sisters were Nandavatī and Sundarīnandā.' vin. iv. 211, 259.

1 6. Nandā Therī.—Declared by the Buddha to be foremost among nuns in meditative power (jhāyīnaṃ). She was the daughter of SuddhO¬ dana and Pajāpatī and was therefore sister of Nanda Thera. She is evidently to be identified with Sundarīnandā (q.v.). 2 There were three therīs of the name of Nandā who were ordained with Pajāpatī: Nandā, sister of Nanda Thera (also evidently called Sunda 3 rīnandā and sometimes Rūpanandā and even Janapadakalyānīnandā), 4 Abhirūpānandā (daughter of Khema the Sākyan) and Janapadakalyā nīnandā (evidently sometimes also called Rūpānandā).' The legends about them seem to have been confused from very early times. 3 A.1.25. SNA. i. 241. 4 See s.v. 3 E.g., AA. i. 198; and ThigA. 80. 3 E.g., DhA. in. 113 f.

7. Nandā.—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.’ 1 D. ii. 91; S. v. 356 f.

1

8. Nandā.—One of the chief women supporters of Kakusandha Buddha.

1

Bu. xxiii. 22.

9. Nandā.—Daughter of King Ānanda of Haṃsavatī and halfsister of Padumuttara Buddha. She was a previous birth of Sakulā (Pakulā)

1

Therī (q.v.).

1

ThigA. 91, 92.

10. Nandā Therī.—An arahant. Sister of King Kālāsoka. She was instrumental in winning the king's support for the orthodox monks, 1 when he was inclined to favour the heretics. 1 Mhv. iv. 38 ff. ; probably the same as Dpv. xviii. 10.

11. Nandā.—Wife of Nandasena (q.v.).

12. Nandā.One of the palaces occupied by Paduma Buddha in his

1 last lay life.

1

Bu. ix. 17.

1

13. Nandā.—A palace occupied by Sujāta Buddha in his last lay life.

1

Bu. xiii. 21.

Nandikkhaya Suttā] 25

14. Nandā.—Probably the name of a celestial female musician, attendant of Indra.’ ^ Vv. ii. 10; iv. 25; but see PvA. (372), note on p. 93 (1. 23).

15. Nandā.—The collective name of the nine Nandas (see Nanda 20) who ruled after the ten sons of Kālāsoka.’ 1 Mhv. v. 15.

Nandādevī.—Chief queen of CūḷaniBrahmadatta, king of Pañcāla.

She is identified with Yasassikā.’

1

J. vi. 434 ff., 478; for details see MahāUlnI nagga Jātaka.

Nandāpokkharaṇī.—A lake, five hundred leagues in extent, in the Nandanavana in Tāvatiṃsa, which arose there as the result of the merit 1 of Nandā, wife of Magha. v.l. Nandanapokkharaṇī (q.v.). ff.1.204, 205; vi. 132, 232, 531; DhA.1.275.

Nandāmūlakagāma.—A village in Ceylon near Āḷisāra, mentioned in the campaigns of Parakkamabāhu I. There was a castle there captured by Māyāgeha.’ 1 Cv. lxx. 164.

1. Nandārāma.—The pleasaunce in which Dīpaṅkara Buddha preached his first sermon. I t was also the scene of his death.' v.l. Sunandārāma. 1 Bu. ii. 212, 220.

2. Nandārāma.—The place where Padumuttara Buddha died.' 1 Bu. xf. 31.

3. Nandārāma.—A pleasaunce in Sunandavatī where Tissa Buddha died.' v.l. Sunandārāma. Bu. xvūf. 28; BuA. 192.

Nandika.—A Damiḷa chieftain of Nandigāma.' 1 Mhv. xxv. 14.

Nandikkhaya Vagga.—The sixteenth chapter of the Saḷāyatana Saṃ¬ yutta.' 1 S. iv. 142-8.

1. Nandikkhaya Suttā.—Two discourses on the destruction of the lure of lust, through realizing the impermanence of the khandhas.' 1 S. iff. 51.

26 [Nandikkhaya suttā

2. Nandikkhaya Suttā.—Four discourses on the destruction of the lure of lust, through realizing the impermanence of sense-organs and the objects of sense.' 1 S. iv. 142.

Nandigāma.—A village, evidently near Kacchakatittha, on the Maha¬ vālukanadī.' There was once a Damiḷa stronghold there, guarded by Nandika. Duṭṭhagāṁaṇī killed Nandika and captured the fort.' Later, Subha erected a vihāra there.' The stronghold is also mentioned in the 4 account of the campaigns of Parakkamabāhu I. ^ MT. 472. 3 Ibid., xxxv. 58. 4 2 Mhv. xxv. 14. 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.' 1 Cv. xciv. 15.

Nandipadmara.—A Damiḷa chief, ally of Kulasekhara; he was captured 1 by the Sinhalese forces.

- Cv. 1xxvii. 86.

Nandimitta.—See Nandhimitta. 1. Nandiya Thera.—He belonged to a Sākyan family of Kapilavatthu, and was called Nandiya because his birth brought bliss. H e left the world at the same time as Anuruddha, Kimbila and the others, and he soon attained arahantship. Thereafter he dwelt with his companions in the Pācīnavaṃsamigadāva.' It is said that Mara appeared before him in a terrible form, but Nandiya drove him away. In the time of Padumuttara Buddha, Nandiya built an altar of sandal¬ wood 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).' H e is probably identical with Saparivāriya (q.v.) of the Apadāna.' 4 According to the M ahāvastu Nandiya (Nandika) was the son of ŚUkrodana. He was a special friend of Kimbila. 5

Vin. i. 350 f. It was to them that

1 2

Thag. 25; ThagA. 82 f.

the Upakkilesa Sutta was preached 3
1. 172.
(M. iii. 155). Later, they^seem to have 4 iii. 177.
lived in the Gosiṅgasālavana (M. 1. 205). 5
ThagA. i. 275.
Nandiya] 27

2. Nandiya.—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.' Later, when the Buddha returned to Sāvatthi 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.' 2 ^ S. v. 397 ff.; see also p. 403. A. v. 334 ff.

3. Nandiya.—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 I sipatana 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 Tāva¬ tiṃsa a celestial mansion, measuring twelve leagues in each direction, for Nandiya's use. During one of Moggallāna's visits to Tāvatiṃsa he saw this mansion, and was told by many nymphs that they were 2 awaiting Nandiya's arrival.' The Vimānavatthu Commentary 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 Ussadaniraya by the orders of Vessavaṇa. DhA. iii. 290 ff. 2 VvA. 222 f.

4. Nandiya.—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.'
1
S. v. 11.
5. Nandiya.—The Bodhisatta born as a monkey. For his story see the CūlaNandiya Jātaka.' He is also called MahāNandiya to dis tinguish him from his brother. 1 J. ii. 199 ff.

6. Nandiya.—The Bodhisatta born as a deer. See the Nandiyanuga
1
Jātaka.
ff.iii. 270 ff.

7. Nandiya.—A king of sixteen kappas ago; a former birth of
1
Tilamuṭṭhidāyaka.
1
Ap.1.235.
1. Nandiya Sutta.—The Paribbājaka Nandiya (see Nandiya 4) visits the
1
Buddha and is instructed in the Noble Eightfold Path.
1
S. v. 11.
2. Nandiya Sutta.—The Sākyan Nandiya (Nandiya 2) visits the Buddha and learns the difference between the Ariyan disciple who is remiss and the one who is earnest.’ 1 S. v. 397 ff.

3. Nandiya Sutta.—Nandiya, the Sākyan, is taught by the Buddha hat the Ariyan disciple who is possessed of unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, and who has the Ariyan qualities, 1 is bound for enlightenment. - S. v. 403.

4. Nandiya Sutta.—Relates the visit of Nandiya, the Sākyan (Nandl¬ ya 2) to Sāvatthi, to be near the Buddha, and the instruction he receives 1 from the Buddha at the end of the rainy season. ^ A. v. 334 ff.

Nandiyamiga Jātaka (No. 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'sgoodhess 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 1 message was Sāriputta. - J. iii. 270 ff.

Nandiyāvaṭṭa.—The name of a huge fish dwelling in the ocean.’ - AA. i. 265.

Nandivaḍḍha.—One of the chief lay supporters of Anomadassī
Buddha.’
1
Bu. viü. 24.
Nandivāpigāma.—A village in Ceylon, residence of Dhātusena, father 1 of Dāṭhānāma. Gokaṇṇa, officer of Gajabāhu, was once defeated there .’ The village is perhaps identical with Nandigāma. 1 2 Cv. xxxviii. 14. Ibid., lxx. 72.

1. Nandivisāia.—The Bodhisatta born as a bull. See the Nandivisāla Jātaka.

2. Nandivisāla.—A deva who visits the Buddha and converses with
1 him on the nature of the body and its riddance.
1
S. i. 63; cp. ibid., l5.
Nandivisāla Jātaka (No. 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. H e 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.

30 [Nandivisāla Sutta

The story was related in reference to the taunts uttered by the Chabbaggiyas against the virtuous monks. Ānanda was the brahmin of the story.’ I t was also related in con nection with the Yamakapāṭihāriya.’ 2 J. 1. 191 ff.; the story is also given at Vin. iv. 5. DhA. iii. 213.

Nandivisāla Sutta.—Records the visit of the deva Nandivisāla (2) to the
Buddha.’
1
S.1.63.
1. Nandisena.—Minister of Assaka, king of Potali. Nandisena is 1 identified with Sāriputta. For details see the CullaKāliṅga Jātaka. 1 ff. iii. 1 ff.

2. Nandisena.—Father of Suppatiṭṭhitabrahmā, and minister of

Duṭṭhagamaṇī. His wife was Sumanā.’

1

Dpv. xix.9;MṬ. 528.

L Nanduttara.—A brahmin, a former incarnation of Soṇuttara (q.v.). He lived in Koṭigāma, a league from Payāga, and offered hospitality to the Buddha and his monks. He saw the miracle performed by Bhaddaji in raising up the sunken palace of Mahāpanāda and showing the Dussa¬ Thūpa, and expressed the wish to possess similar power to procure relics 1 held by others. 1 Mhv. xxxf. 5 ff.; cf. MT. 560.

2. Nanduttara.—Son of Nārada Buddha in his last laylife. When 1 the Buddha preached to him, eighty crores of people realized the Truth. Bu. x. 9, 20.

Nanduttarā Therī.—She belonged to a brahmin family of Kammāssa damma and entered the Order of the Nigaṇṭhas. She was a renowned speaker and travelled about I ndia, 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 bhikkhuṇī, and, 1 soon after, an arahant. 1 Thig. vs. 8791; ThigA. 87.

1. Nandopananda.—A Nāgaking, tamed by Moggallāna. The Buddha and five hundred monks, on their way to Tāvatiṃsa one morning, travelled over the Nāgaking's abode as he was having a meal. I n anger, the Nāga coiled round Sineru and covered the road to Tāvatiṃsa.

Nammadā] 31

Thereupon several members of the Buddha's retinue, including Raṭṭha¬ pāla, 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 allthedangers created by the Nāga and remain unscathed. Moggallāna and Nandopananda vied with one another in the exhibition of their iddhipower, and, in the end, Nandopananda had to acknowledge defeat. He was thereupon conducted to the Buddha, whose follower he became. When Anātha¬ piṇḍika heard of Moggallāna 's victory, he celebrated it by holding a great alms festival, lasting. for seven days, for the Buddha and his monks.’ In the Divyāvadām.’ Nanda and Upananda are spoken of as two Nāgakings. 3 ThagA. ii. 188 f.; J. v. l26. p. 395.

1 2. Nandopananda.—One of the LohakumbhiNirayas. SA.1.l l l .

Nandhimitta (Nandimitta).—One of the chief warriors of Duṭṭhagā¬ mam. He was ^the nephew of Mitta, one of Rḷāra'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 millstone by a strap (nandhi), but he dragged the stone after him. I n Anurādhapura he slew the Damiḷas who desecrated the temples, but later he joined the Sinhalese soldiers in Rohāṇa and fought in Duṭṭha¬ gāmaṇī's campaigns.’ Mhv. xxiii. 2 ff.; xxv. 21 ff.; MA. ii. 688; DA. 1. 90.

Namuci.—A name for Māra (q.v.), given because he does not allow either gods or men to escape from his clutches, but works them harm.’ SNA. ii. 386.

1 L Nammadā.—A river in India, the modern Nerbudda. I t was re garded 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.’ 1 2 J. ii. 344; iv. 392, 397. MA. ii. 1018; for details see s.v. Puṇṇa.

2. Nammadā.—A Nāgaking who dwelt in the river Nammadā. When the Buddha returned after his visit to Puṇṇa (q.v.) and reached the Nammadā river, the Nāgaking 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.’
1
MA.ff.1018; SA. iü. 18.
3. Nammadā.—A canalflowingfrom the Puṇṇavaddhana tank through the Jetavana-vihāra in Pulatthipura.’ 1 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.’ 1 SNA. i. 225.

Nayanussava.—A garden in Pulatthipura, laid out by Parakkama¬
1 bāhu I.
1
Cv. lxxix. 8.
Naratuṅgabrahmā.—A Damiḷa chieftain of South India, defeated by the forces of Parakkamabāhu I., near Rāmissara.’ 1 Cv. lxxvi. 98.

1. Naradeva.—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.’ ^ff.vi. 383, 387.

2. Naradeva.—A man-eating yakkha who lived in a lake near Khema¬ vatī. The Buddha Kakusandha visited him and converted him.’ 1 Bu. xxiii. 5 ff.; BuA. 210 f.

3. Naradeva.—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, the Buddha Kassapa preached to him and converted him.’ 1 Bu. xxv. 7 ff.; BuA. 219.

4. Naradeva.—The last of the descendants of Bhaddadeva who reigned in Kaṇṇagoccha. Seven of his descendants reigned in Rojanagara.’ 1 Dpv. iii. 27.

Naruttama] 33

Naradevagāthā.—A set of verses in praise of the Buddha, compiled by a Sinhalese monk.’ 1 G v . p. 65.

Narapatī-Sīthu.—King of Pagan (I I 67-I 202 A.c.). He was a very enlightened monarch and a great patron of learning. His tutor was Aggavaṃsa.’ - F o r details see B o d e : op. cit., 16, 20, 21, 23, 31.

Naramittā.—An eminent Therī of Anurādhapura.’ ^ D p v . xviii. 15.

Naravāhana.—One of the palaces occupied by Padumuttara Buddha 1 in his last lay life. - B u . xi. 20.

L Narasīha.—King of I ndia, ruler of Kaṇḍuveṭhi, and friend of Mānavamma. The latter helped him to defeat the Vallabha king, and was rewarded by Narasīha's help in acquiring the throne of Ceylon.’ 1 C v . xlvii. 4-49.

1

2. Narasīha.—The eighth future Buddha.

1

A n ā ^ a t . 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 1 verse ends with the word “ narasīha." - A p A . i. 79; J . i. says there were only 8 verses.

Narasīhadeva.—An officer of Kulasekhara.’ 1 C v . lxxvi. 95, 174.

Narasīhapadmara.—An ally of Kulasekhara. He was captured by Laṅkāpura.’ ^ C v . l x x v n . 76, 86.

Narinda.—A Nāga-king, who gave grass for his seat to Vessabhu

1

Buddha.

1

B u A . 205.

Naruttama.—Seventy -three kappas ago there were four kings of this name, all previous births of Tikaṇṇapupphiya.’ - A p . 1. 195.

34 [Naḷa 1 Naḷa.—A Gandhabba chieftain to be invoked by followers of the Buddha in time of need.’ 1 3 D. ii. 258. Ibid., iii. 204.

1

Naḷa Vagga.—The first chapter of the Saṃyutta Nikāya.

1

S. f. l5.

Naḷaka.—The personal name of Mahā Kaccāna (q.v.), Kaccāna being his gottaname.

Naḷakapāna.—A village in KOsala, where the Buddha once stayed and 1 preached the Naḷakapāna Sutta. The village received its name from the Naḷakapānapokkharaṇi.’ The reason for the name of this pond, which was in the village, is given in the Naḷapāna Jātaka (q.v.). 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.’ 3 M.1.462. MA. 11. 664 f.; AA. ii. 813. A. v. 122 f., 125 f.

L Naḷakapāna Sutta.—Preached at the Palāsavana in Naḷakapāna. The Buddha asks the assembled monks—among whom are many dis tinguished members, such as Anuruddha, Kimbiia, Nandlya 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 him self, but to hearten and fill with enthusiasm believing young men, that they may concentrate with their whole hearts and follow the example 1 of his disciples. ^ M. i. 462 ff.

2. Naḷakapāna Sutta.—The Buddha, having preached to the monks in Palāsavana in Naḷakapāna till late at night, asks Sāriputta to con tinue, 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.’ 1 A. v. 122 ff.

3. Naḷakapāna Sutta.—The circumstances are the same as in (2), but the qualities mentioned by Sāriputta differ—saddhā, hiri, ottappa, viriya,

Naḷapāna Jātaka] 35

sotāvadhāna, dhammadhāraṇā, atthupaparikkhā, dhammānudhammapa¬ ṭipatti, and appamāda.’ i A. v. 125 ff.

Naḷakalāpiya Sutta.—A discussion between Sāriputta and Mahā Koṭṭhita at the Migadāya in īsipatana. 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.’ 1 S. ii. 112 f.

Naḷakāra.—The Bodhisatta, bom as a deva in Tāvatiṃsa. In his previous life he had been a farmer in Benares. One day, while going to hisfields,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 1 then came to be called Mahāpanāda (q.v.). Regarding his son, see s.v. Saṅkha.’ 1 3 J . iv. 318-23. D A . in. 806 f.

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Naḷakāragāma.—A village mentioned in the Subha Sutta as being not far from Sāvatthi.

1

M. ii. 206.

Naḷakuṭidāyaka Thera.—An arahant. Thirty-one kappas ago he built a house of reeds near Bhārika (H ārita) in Himavā, for the Pacceka Buddha Nārada, thatched it with reeds and made a covered walk near by. When he was born in Tāvatiṃsa he had a palace sixty leagues in 2 extent.' H e is probably identical with Valliya Thera. The same verses are attributed to Naḷagārika (see below). 1 3 Ap. ii. 440. ThagA. i. 247.

1

Naḷannaru.—A tank in Ceylon, repaired by Parakkamabāhu I.

1

Cv. lxviii. 47.

Naḷapāna Jātaka (No. 20).—The Bodhisatta is born as leader of a herd of monkeys. H e 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. H e examines the lake and discovers that it is haunted by an ogre. H e 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 Naḷakapānapokkharaṇī. 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 hollo wness of the canes which grew round the lake. The ogre in the 1 story is identified with Devadatta. 1 J.1.170 ff.

Naḷamāla, Naḷamālī.—An ocean passed by Suppāraka and his crew on their way from Bharukaccha. I t 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 1 his ship. - ff. iv. 140, 14L

Naḷamālikā 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.' She is probably identical with Cittā Therī.' 2 - Ap. ii. 528 f. ThigA. 33 f.

1. Naḷamāliya Thera.—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 1 Māluta He is probably identical with Kuṭivihāriya Thera.' 2 - Ap. i. 143 f. ThagA. 1. 131.

2. Naḷamāiiya Thera.—An arahant. Thirty-one kappas ago he saw Sikhī Buddha and gave him a garland of reed-flowers.' He is probably identical with Dhaniya Thera.' 1 2 Ap. ii. 412. ThagA. 1. 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 Sākiva 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

Nalinikā Jātaka] 37

“ not sāka " (potherb) but " reed ” (naḷa). Owing to this play on their name they escaped death. Thenceforth they were known respectively as Tiṇasākiyā and Naḷasākiyā.’ 1 DhA. i. 358 f.

Naḷāgārika Thera.—An arahant. I n 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 de vas and seventyseven times king of men.’ He is probably identical with Valiiya Thera.’ 3 Ap. i. 178 f. ThagA. 1. 247.

Naḷāṭa.—See Laḷāṭa.

Naḷinakesariya Thera.—An arahant. Ninetytwo kappas ago he was a waterfowl, who, having seen the Buddha Tissa travelling through the air, took a lotusflower in his beak and offered it to him. Seventythree kappas ago he was a king named Satapatta.’

Ap.1.223.

Naḷiṇi Jātaka.—See Naḷinikā Jātaka.

Naḷinikā.—Daughter of the king of Kāsi. She seduced īsisiṅga. For her story see Naḷinikā Jātaka.

Naḷinikā Jātaka (No. 526).—The Bodhisatta was once an ascetic in Himavā. A doe drank water in which his semen had fallen and con ceived a son, whom he adopted and named Isisiṅga. I sisiṅga was a sage of such austerity that Sakka trembled at his power. I n 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 I sisiṅga 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 bis virtue was overcome and his mystic meditation broken off. De lighted 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

38 [Naḷiṇī

admonished I sisiṅga 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. I sisiṅga is identified with

the monk and Naḷinikā with his wife.’ v.l. Naḷini Jātaka. J. v. I 93209. I t is probably a variation of the same story which is found in Mtu. iii. 143 ff.

Naḷiṇī.—The kingdom of Vessavaṇa.’ 1 J. vi. 313; but vvA. (339, 340) is made of a Kuveranalinī as one of explains Naliṇī as a kī^anaṭṭhāna. This the beauties of vessavaṇa's kingdom. agrees with D. iii. 202, where mention

Naḷira. One of the palaces occupied by Sobhita Buddha in his last lay life.’ Bu. vii. 17.

Naḷerupucimanda.—A grove near Verañjā where the Buddha spent part of his time on his visit to Nerañjā.’ Buddhaghosa explains^ that the chief tree to be found there was a pucimanda or nimbatree 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.’ 2 3 vin. iii. I ; A. iv. 172, 197. Sp. i. 108 f. Ibid.^ 184.

Nava Sutta.—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 robemaking. 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 fourjhānas.’ 1 S. ii. 277 f.

NavakammikaBhāradvāja.—One of the Bhāradvājas (q.v.). Once, when the Buddha was staying in a forest in Kosala, Navakammika, who was there seeing about some timberwork, 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 brah min was pleased and accepted the Buddha as his teacher.’ 2 The Commentary explains that this brahmin had forest trees cut, and out of the timber had the framework for gables, roofterraces, etc., fitted, and these were then carried to the town and sold. 1 S. 1. 179. 3 SA. 1. 205.

Nāga Vagga] 39

Navakammika Sutta.—Records the conversation between the Buddha
1 and Navakammika Bhāradvāja (q.v.).
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S.1.179.
Navagāmapura.—A locality in Ceylon mentioned in an account of the
1 campaigns of Parakkamabāhu I .
1
Cv. lxxii. 137.
Navanavatiya.—A city in Uttarakuru.’ 1 D. iii. 201.

Navapūraṇa Vagga.—The fifteenth chapter of the Saḷāyatana Saṃyutta.’ i S. iv. 132-42.

Navayojanaraṭṭha.—A district in Rohaṇa.’ - Cv. lxxii. 60, 61. 72; see also Cv. Tre. i. 324, n. 7.

Navaratha.—One of the descendants of King Mahāsammata.’ - Dpv. iii. 40.

Navavimaiabuddhi.—See Vimalabuddhi.

L Nāga.—An eminent thera of Ceylon, a teacher of the Vinaya.’ - Vin. v. 3.

2. Nāga.—Third of the ten sons of Muṭasīva, and therefore a brother of Devānampiyatissa.’ 1 Dpv. xi. 6; xvii. 75.

3. Nāga.—A thera of Ceylon during the pillage by Brahmaṇa-Tissa.

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His sister was an arahant therī named Nāgā (q.v.).

- For their story see MA. i. 546f.; AA. ii. 654 f.

4. Nāga.—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.’ 1 Vsm. 96.

5. Nāga.—See Coranāga, Mahānāga, etc.

Nāga Vagga.—The twenty -third chapter of the Dhammapada.

40 [Nāga Saṃyutta

Nāga Saṃyutta.—The nineteenth section of the Saṃyutta Nikāya.’ - S. iii. 240-6.

1. Nāga Sutta.—Once, when the Buddha was seated under the Ajapāla Banyan-tree, soon after his Enlightenment, Māra assumed the form of a fearsome elephant and tried to frighten him. But the Buddha 1 recognised Māra and sent him away discomfited. 1 S. i. 103 f.

2. Nāga Sutta.—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. H e was reported to the Buddha, who related the story of an elephant who dwelt by a great lake. H e 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 1 even dying. 1 S. ii. 268 f.

3. Nāga Sutta.—Snakes which dwell in the Himalaya, 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.’ 1 S. v. 47.

4. Nāga Sutta.—An elephant, to befitfor 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 (ganta). A monk should have the corresponding qualities in order to be fit for the respect and gifts of the world.’ 1 A. ii.1161.

5. Nāga Sutta.—The Buddha goes to the bathing-place near the Migāra¬ mātupāsāda 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 winder and 1 admiration of the noble animal. Udāyī, 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, 1 Kāludāyi, says the Commentary (AA. ii. 669).

Nāgadatta] 41

but really, the best Nāga is he who commits no enormity in word or thought (āguṇ na karoti, taṃnāgo). Thereupon Udāyī breaks forth into song, praising the Buddha's teaching, comparing the Buddha to an elephant, each limb representing a different virtue.' 3 This sutta is also called Nāgopama Sutta. 2 3 A. iii. 345 ff. ThagA. ii. 7.

6. Nāga Sutta.—Sometimes it happens that a forestdwelling elephant gets bored with the company of his fellows, his womenfolk 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.' 1 A. iv. 435 ff.

Nāgakesariya Thera.—An arahant. I n the past he was a hunter, and, while wandering in the forest, he saw a fullblown nāgaflower and offered it with both hands to Tissa Buddha. Seventyseven kappas ago he was a king named Pamokkharaṇa.' Ap. i. 222.

Nāgacatukka.—A locality near Ambatthala. While seated here, Devānaṃpiyatissa heard the novice Sumana announce the time for the 1 2 preaching of the Dhamma, to be heard all over Ceylon. Geiger identifies it with the modern Nāgapokuṇa (but see Nāgasoṇḍi). Accord 3 ing to the Dīpavaṃsa (which has a vI. Nagaracatukka) it was a pond at the foot of the Missakapabbata and was made out of rock. 1 2 3 Mhv. xiv. 3 6 . Mhv. Trs. 94, n. 1. Dpv. xiv. 58; also Mhv. xvi. 6.

L 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.' 1 S. i. 200.

1 2. Nāgadatta.—A deva, living, according to one account, in Kelā¬ sapahbata; according to another.' in Gandhamādana. Anuruddha, when residing in the Chaddantavana, Used to pass by his dwelling, and the deva gave him milkrice with lotushoney. When Sīvaīī visited Candhamādana with five hundred monks, the deva gave them milkrice one day and clarified butter the next. When the monks inquired how 1 2 SA. i. 217. ThagA. i. l38; AA. i. l39.

42 [Nāgadatta Sutta

he could get milk and ghee, he told them that this was the result of a gift of milkrice given by him in the time of Kassapa Buddha.

Nāgadatta Sutta.—Records the admonition given by a deva to
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Nāgadatta Thera (q.v.).

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S. i. 200.

Nāgadāsaka.—King of Magadha and son of Muṇḍa. He slew his father and ruled for twentyfour years. The people deposed him and made 1 SuSunāga king in his place. 1 Mhv. xvi. 4 ff.; Sp. 1. 73; Dpv. iv. Dāsaka. But see DA. i. 153, where his 41; v. 78; xi. l0, where he is called father is called Anuruddha.

Nāgadīpa.—A province of Ceylon, identified with the modern Jaffna peninsula and the northwest of Ceylon. The Buddha's second visit to Ceylon was to Nāgadīpa, to settle a dispute between two Nāgas, Mahodara and CŪḷodara.' Jambukola (q.v.) was a harbour in Nāgadīpa, 2 and there a vihāra was built by Devānampiyatissa and later restored by 3 Kaniṭṭhatissa. This vihāra was probably called Tissavihāra.' Another vihāra, called Sāiipabbata, was built by MahallakaNāga.' The Uṇṇa¬ lomaghara, the Rājāyatana-dhātucetiya and the Āmalacetiya were 7 probably all places of worship in Nāgadīpa.' The Valāhassa Jātaka says that the coast of Ceylon, from the river Kalyāṇī to Nāgadīpa, was 8 once infested by yakkhiṇīs. Once Nāgadīpa was known as Seruma¬ dīpa, and near by was Karadīpa, earlier known as Ahidīpa.' An old story, given in the Commentaries.'^ speaks of a king called Dīparāgā, who reigned over Nāgadīpa in great splendour. Nāgadīpa was once an 11 important centre of Buddhism in Ceylon and contained many places 12 of pilgrimage. There is a legend which relates that, when the Buddha's sāsana comes to an end, all the Buddha's relics in Ceylon will gather together at the Mahācetiya and travel to the Rājāyatanacetiya in Nāgadīpa, and then from there to the Mahābodhi tree at Gayā. 3 ^ Mhv. 1. 47. 3 Ibid., xx. 25. J. iii. 187. 3 Ibid., xxxvi. 9. 3 J. iv. 238. 4 See ibid., 36. E.g., VibhA. 444. 3 Ibid., xxxv. 124. E.g., ibid., 446, 457; AA. i. 422. 3 Cv. xlii. 62. MA. i. 545; see also JR.A.S., vol. xxvi. J. if. 128. 3 DA. iif. 899; VibhA. 433.

Nāgadeva.—One of the descendants of Mahāsammata. He reigned in Campā, and twentyfive of his descendants reigned in Mithilā.' Dpv. iii. 29.

Nāgamaṇḍalaparitta] 43

Nāgapaṭṭana.—The port from which Buddhaghosa sailed for Ceylon.' 1 SadS. 53.

1 Nāgapabbatagāma.—A village in the province of Malaya in Ceylon. Cv. lxx. lo.

Nāgapaliveṭhana.—One of the seven mountain ranges which must be crossed in order to reach Gandhamādana.' 1 SNA. i. 66.

1. Nāgapupphiya Thera.—An arahant. I n 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 nāgaflowers along his route. Thirtyone kappas ago he was a king named Mahāratha.' He is probably identical with Dhammasava Thera.' 2 Ap. i. 179. ThagA. i. 211.

2. Nāgapupphiya Thera.—An arahant. Probably identical with Lomasakaṅgiya.’ Ninetyone kappas ago he saw the Buddha (Vipassi ?) walking along the street and offered him nāgaflowers.’ 3 1 ThagA. 1. 84. Ap. ii. 450.

Nāgapetavatthu.—In a brahmin family of Benares, the two sons and the daughter heard the Doctrine from Saṅkicca Thera and became be lievers. The parents were anxious to give their daughter to their nephew, but he had joined the Order. 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 bhummadevas and the parents became petas. The young monk's teacher showed them to him one day as he passed behind the monastery at I sipatana, 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 suffer ings.’ 1 Pv. 1. 11;PvA. 53 ff.

Nāgamaṇḍaiaparitta (or Nāgamaṇḍaiamanta). Mentioned as a charm 1 possessing the power of bringing blessings on others. vibhA. 410, 411.

44 [Nāgamahāvlhāra

Nāgamahāvihāra.—A monastery in Rohaṇa, built by Mahānāga, ruler of Mahāgāma and brother of Devānampiyatissa.’ Iḷanāga restored it and bestowed land for its maintenance.’ 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 3 had the thera'shands and feet cut off. Near the monastery was a village 4 named Kelakacchagāma (v.l. Kāḷagacchagāma). Dappula gave the village of Kevaṭṭagambhīra to the vihāra.’ 1 Mhv. xxii. 9. 3 VibhA. 407. 4 MA. ii. 1025. 2 Ibid., xxxv. 3l; MT. 469. 3 Cv. xlv. 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.’ In Nāgamālaka was the Silāsobbhakaṇḍaka-cetiya, and, near it, Thūlatthana built another cetiya.’ 1 3 Mhv. xv.118,l53. MT. 355.

Nāgamittā.—An eminent therī of Anurādhapura, a teacher of the

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Vinaya.

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Dpv. xviii. 34.

Nāgamuṇḍā.—A female slave, mistress of Mahānāma the Sākyan. She was the mother of Vāsabhakhattiyā.’ - J. i. 133; iv. 145.

Nāgalena.—A cave in Koṭipabbata-vihāra. A novice once recited there the Mahāsamaya Sutta, 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 Mahāgāma in Ceylon; yet she could 1 see and hear the Buddha distinctly. - DA. ii. 695.

Nāgavaḍḍhana.—A monastery in Ceylon, on which Udaya I. bestowed many maintenance villages.' - Cv.xlix. 21.

Nāgavana.—A pleasaunce near Hatthigāma, belonging to Uggagaha¬ 1 pati. It was there that he first met the Buddha and was converted. A. iv. 213; AA. ii. 762.

Nāgasamāla Thera] 45

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1. Nāgavimāna-Vatthu.—The story of Yasuttarā (q.v.).

1 vv. iv.3;vvA. 181 ff.

2. Nāgavimāna-Vatthu.—The story of a man who, having offered eight fiowers at the thnpa of Kassapa Buddha, was born in Tāvatiṃsa, 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.' 1 vv. v. 10; vvA. 252 ff.

Nāga-vihāra.—See Nāgamahā-vihāra.

L Nāgasamāla Thera.—He was a Sākyan and entered the Order when the Buddha visited his kinsmen at Kapilavatthu. For some time he was the Buddha's personal attendant—e.g., when the Buddha preached the 1 Mahāsīhanāda Sutta (or the Lomahaṃsapariyāya). 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 perish ableness of life and became an arahant.' 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. I n 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 andthreateningto kill him. Thereupon he turned back to the Buddha and asked his forgiveness.' 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.' -M. 1. 83; MA.1.283; AA. 1. 163; 3 Ud. vin. 7; UdA. 425 f. U d A .217; J. iv. 95. 4 Ap. ii. 405. 2 Thag. vs. 267-70; ThagA 1. 378.

1 2. Nāgasamāla Thera.—An arahant. The Apadāna distinguishes him from the above, whom it calls Ekachattiya. Thirty-one kappas ago he placed a pāṭali-flower on the thūpa of Sikhī Buddha. Fifteen kappas ago he was a king named Bhūmiya. 1 Ap. i. 119.

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.

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Nāgasamālā.—One of the two chief women disciples of Sujāta Buddha.

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Bu. xiii. 26; J. i. 38.

Nāgasālā.—A monastic building, once the residence of a monk named Mahādhammakathī. Kassapa H. found the buildings dilapidated, and, during their restoration, he persuaded the Elder to live in a large pāsāda attached to the Maricavaṭṭivihāra. The Elder was proficient in the Abhidham.ma, and the king caused the Abhidhamma and the Com mentaries to be recited by him. The village of Mahāniṭṭhula was given 1 to him for his maintenance. Nāgasālā was also the residence of Dāṭhāsiva.' A pariveṇa, called the Nāgasālaparivena, w^as built by Aggabodhi, ruler of Malaya and minister to the king, in the reign of 3 Sena HI., who gave a village for its maintenance. 2 Cv. xliv. 149 ff.; xlv. 2. Ibid., xlvi. 6. 3 Ibid., liii. 36.

1. 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 Himalaya. He was well versed in the Vedas, and entered the Order Under Rohaṇa to learn the Buddha's teaching. Later he went to Assagutta of the Vattaniyasenāsana 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 arahantship. Subsequently he went to the Saṅkheyyapariveṇa in Sāgala, where he met Milinda. I t is said that in his previous birth he was a deva, named Mahāsena, living in Tāvatiṃsa, 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. I n an earlier life he had made an 1 aspiration to be able to defeat Milinda in discussion. For further details see Milṁdapanha, 6ff.

1

2. Nāgasena.—A king of Jambudīpa, descendant of Mahāsammata.

1

Dpv. iii. 40.

Nāgita Thera] 47

NāgasOṇḍi.—A bathing tank in Cetiyapabbata, restored by Agga¬ 1 bodhi I. 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.' 1 2 Cv. xlii. 28. Cv. Trs. i. 68, n. 8.

1

1. Nāgā.—Chief woman disciple of Sujāta Buddha.

1

J.1.38; Bu. xin. 26.

2. Nāgā.—One of the chief women supporters of Phussa Buddha.' 1 Bu. xix. 2l.

3. Nāgā.—A former birth of Asokamālā, when she was the wife of

Tissa (later Saliya), an artisan of Muṇḍagaṅgā.'

1

M L 605.

4. 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 bhikkhuṇī.' 1 M A . i. 546; A A . ii. ^54.

5. Nāgā.—A class of beings. See Appendix.

6 . Nāgā. —An eminent therī of Ceylon.' 1 Dpv. xviii. 35.

1. Nāgita Thera.—An arahant. H e belonged to a Sākyan family in Kapilavatthu and entered the Order after hearing the preaching of the Madhupiṇḍika Sutta. In the time of Padumuttara Buddha he was a brahmin, named Nāṛada, and uttered three stanzas in praise of the Buddha. He was once a king named Sumitta.' He is probably identical with Atthasandassaka of the. Apadāna.' 1 3 Thag. vs. 86; ThagA i. 183 f. Ap. i. 168.

2. Nāgita Thera.—For some time the personal attendant of the 1 Buddha. He was the maternal uncle of the novice Slha, 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. - D.1.151; DA.1.310; A. in. 31, 341; iv. 34L. J. iv. 95, etc.

48 [Nāglta Thera

1

3. Nāgita Thera.—A thera of Ceylon, author of the Saddasāratthajālinī.

1

Gv. p. 74; Svd. vs. 1249.

L Nāgita Sutta.—Once, when the Buddha went to I cchānaṅgala, 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: who soever 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 1 fall in the five kinds of attachment, must feel disgust for attachment. A. iii. 31 ff.

2. Nāgita Sutta.—The circumstances are the same as those of No. L 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, 1 but to him the best is to walk on the highway unattached. A. iff. 341 ff.; cp. ibid., iv. 341 ff.

Nāgindapalliya.—An eminent thera of Ceylon in the time of Parakka¬ mabāhu I.; he was the leader of the monks in Dakkhiṇadesa.' 1 Cv. lxxviii. 9.

Nāgopama Sutta.—See Nāga Sutta (5).

Nāṭapuriya.—A city in Uttarakuru.' D. iii. 200.

Nātaputta, Nāthaputta.—See Nigaṇṭha Nātaputta.

1. Nātha. Called Adhikārī, a general of King Māṇābharaṇa.' ^ Cv. lxx. 298; lxxii. 123, 126.

2. Nātha.—Called Nātha Laṅkāgiri. A general of King Māṇābharaṇa, killed in battle.' 1 Cv. lxxii. 124 f.

3. Nātha Nagaragiri.—General of Parakkamabāhu I . He held the title of Saṅkhanāyaka.' 1 Cv. lxx. 318; lxxif. 31, 107; lxxv. 75.

Nānātitthiya Vagga] 49

Nātha Vagga.—The second chapter of the Dasaka Nipāta of the
Aṅguttara Nikāya.'
1
A. v. 15-32.
Nātha Suttā.—Two suttas on the qualities which give protection to a monk: virtue, learning, good friends, affability, skill in perform¬ ance of duties, fondness for truth, energy, contentment, mindfulness, wisdom.' - A. v. 23 f., 25 f.

Nāthadeva.—A name given to Viṣṇu as the protector (nātha) of Ceylon.' Cv. c. 248; Cv. Trs. if. 243, n. 6.

1 Nāthaputtiyā.—The followers of Nigaṇṭha Nāthaputta. D. iif. 117.

Nādikā.—See Ñātikā.

Nānacchanda Jātaka (No. 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. I n 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 Juṇha Jātaka 1 (q.v.). The brahmin is identified with Ānanda.

J. ii. 426 ff.

1 Nānatta Vagga.—The first chapter of the Dhātu Saṃyutta. S. ii. 1409.

Nānātitthiya Vagga.—The third chapter of the Devaputta Saṃyutta.’ 1 S. i. 5668.

50 [Nānātitthiya Sutta

Nānātitthiya Sutta.— Various devaputtas—followers of different teachers —come to the Buddha and sing the praises of their respective teachers— Asama the praises of PūraṇaKassapa, Sahali of MakkhaliGosāla, Niṅka of Nigaṇṭha Nātaputta and Ākoṭaka of all three. Veṭambarī makes rejoinder to Ākoṭaka and Māra agrees with him, while Māṇava¬ Gāmiya sings the Buddha's praises.’ 1 S. i. 65 ff.

Nānādhimuttiya Sutta.—Anuruddha tells his colleagues that by cul tivating the four satipaṭṭhānas he has come to know the divers characters
1 of beings.
1
S. v. 305.
1
Nābhasa.—Ā lake, the residence of Nāgas called Nābhasā.
1
DA. ii. 688.
1
Nābhasā.—A class of Nāgas living in the lake Nābhasa ; they were present at the Mahāsamaya.’
2
DA. ii. 688. D. ii. 258.
Nāma Sutta.—Preached in answer to a deva's question—nāma, more
1 than anything else, brings everything beneath its sway.
1
S.1.39.
Nāmarūpa Sutta.—I n him who contemplates the enjoyment of all that makes for fettering there comes descent of nameandshape. The 1 remaining links in the chain of causation follow on this. 1 S. ii. 90.

Nāmarūpapariccheda.—An Abhidhammatreatise in verse, in thirteen chapters, by Anuruddha of Kāñcipura. There are two ṭīkās on it, one by
1
Vācissara and the other by Sumaṅgaia.
1
Gv. 61, 71; Sās. 69; P.L.C. 173 f.

Nāmarūpasamāsa.—Also called the Khemppakaraṇa. An Abhidhamma treatise by Khema Thera. A ṭīkā on it was written by Vācissāra.’ 1 Gv. 61, 71; P.L.C. 155 f.; published in JP.T.S. 1915.

Nāmasiddhi Jātaka (No. 97).—Once the Bodhisatta was a famous teacher of Takkasiiā, and among his pupils was one named Pāpaka. He, wishing for a less illomened 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 ” died and that “ Dhanapālīs " grovelled in poverty—the name signified nothing. The story was related in reference to a monk called Pāpaka who wished to change his name. The two are identical.’ 1 J. i. 401 ff.

Nāmācāradīpanī.—An Abhidhammatreatise, probably composed by
Chapaṭa.’
1
Bode: op. cit., 18.
L Nārada.—The ninth of the twentyfour 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.’ 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 milkrice from his wife, he sat at the foot of a mahāsoṇatree, on grass given by the park¬ keeper Sudassana. His first sermon was preached in the Dhanañjaya Park. His body was eightyeight 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 I ndavarī and Caṇḍī. Among his converts were the Nāgakings Mahādona and Ver0cana. 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.’ 1 BuA. calls them Vijita, Vijitāvi and 2 Bu. x. 1ff.; BuA. 151ff.; J.1.35 f. Jitābhirāma.

1
2. Nārada.—The personal attendant of Sujāta Buddha.
1
Bu. xiii. 25.
3. Nārada.—A brahmin in the time of Padumuttara Buddha, who praised the Buddha in three stanzas. He was a former birth of Nāgita
1 (or Atthasandassaka) Thera.
1

ThagA. 1. 185; Ap. i. 168.

52 [Nārada

4. Nārada.—A brahmin in the time of Atthadassī Buddha, a former birth

1 of Paviṭṭha (or Ekadaṃsaniya) Thera. He was also called Kesava.

1

ThagA. i. 185; Ap. i. l68 f.

5. Nārada.—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 1 see the Kesava Jātaka. 1 J. iii. l43 ff., 362; DhA. i. 344.

6. Nārada.—A sage, younger brother of Kāḷadevala and pupil of Jotlpāla (Sarabhaṅga). He lived in the Majjhimapadesa in Arañjaragiri. He became enamoured of a courtesan, and was saved only through the 1 intervention of Sarabhaṅga. For details see the īndriya Jātaka. J. iff. 463 ff.; v. 133 f.

7. Nārada.— An ascetic, son of the ascetic Kassapa. He was tempted by a maiden fleeing from brigands, but his father came to his rescue. 1 For details see the Cuila-Nārada Jātaka. ^ J. iv. 220 ff.

8. Nārada.—King of Mithilā, seventh in direct descent from Sādhīna.

1

He is identified with Ananda. For details see the Sādhīna Jātaka.

J. iv. 355 ff.

9. Nārada.—A brahmin sage, called a devabrāhmaṇa, and Nāradadeva. One day, having wandered about in Tāvatīṃsa, he was returning to his dwelling in Kañcanaguhā holding a Pāricchattakaflower 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 MacchariyaKosiya. Kosiya decided in favour of Hirī. Nārada is identified with Sāriputta. For details 1 see the Sudhābhojana Jātaka. I t 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.' He is also mentioned as having admonished Mahā 3 J. v. 392 ff. Ibiff., 424, 450 ff., 456.

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janaka when the latter renounced the world. In that context, Nārada is described as belonging to the Kassapa-gotta.' 3 J. vi. 56, 58, 68. In SNA. ii. 359 he is called Narāda-Dovala. This may be a wrong readṁg for Nāradadeva.

10. Nārada.—The Bodhisatta born as a Mahā Brahma. H e 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 1 Kassapa-gotta. For details see the Mahānāradakassapa Jātaka. 1 J. vi. 220, 242 ff.; Ap. ii. 483.

11. Nārada.—A celebrated physician.' probably identical with the famous sage, No. 9, above. 3 Mil. 272.

12. Nārada.—The fifth future Buddha.' - Anāgat. p. 40.

13. Nārada.—A Thera, mentioned once as staying at the Ghositārāma in Kosambī, with Mūsila, Saviṭṭha, and Ānanda. In the course of dis¬ cussion he declares that, though aware of the nature of nibbāna, he is not 2 an arahant.' Elsewhere he is mentioned as staying in the Kukkuṭārāma in Pāṭaliputta. 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 3 Commentary asfindingout from various petas the stories of their deeds, 4 and in the Vimānavatthu Commentary as visiting various vimānas in the course of his wanderings among the deva-worlds (devacārikā). H e is stated as having repeated the stories he learnt to the dhammasaṅgāhakas to be embodied in their rescensions. 1 S. ü. 115 f. 3 PvA. 2, 10,11,l4, 204, 208, 2lO, 2ll. 2 A. iii. 57 f. 4 VvA. 165, 169, 203.

14. Nārada.—The Bodhisatta born as an ascetic For his story see ^.v. Dévala.

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15. Nārada.—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. H e, with ten thousand other Yakkhas, became a sotāpanna.' 1 Bu. ü. 199; BuA. lOl f.

16. Nārada.—A class of devas mentioned, with the Pabbatas, as being wise.' 1 SN. vs. 543; SNA. ii. 435; see also J. v1. 568, 571; Mtu. iii. AOL

17. Nārada.—An ascetic, also called Kassapa. A former birth of
1
Caṅkolapupphiya (q.v.).
1
Ap. i. 215.
18. Nārada.—An ascetic, also called Kassapa, a former birth of
1
Rkāsanadāyaka (q.v.).
1

Ap. ii. 381.

Nāradakūṭa.—A mountain, the dwelling-place of the Yakkha Nārada 15 (q.v.).’ - Bu. ii. 199.

1

1. Nārāyana.—The name of a god (Viṣṇu).

1

E.g., Cv. xlvii. 25.

2. Nārāyana.—A general of Parakkamabāhu I., in charge of Anurā¬ dhapura. He rose in rebellion against the king and was slain in battle.’ - Cv. lxxii. 65.

3. Nārāyana.—A Damiḷa chief, one of the three Vīrapparāyaras. H e 1 was an ally of Laṅkāpura, general of Parakkamabāhu I. . Cv. lxxvii. 6.

Nārāyana-saṅghāṭa-bala.—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.’ - Vibff.A. 397; SNA. ff. 401.

Nārivaḍḍhana.—One of the palaces occupied by Sumaṅgala Buddha in 1 his last lay life. ^ BuA. 125; but see Bu. v. 22, where other names are given.

Nārivana.—A grove in Himavā where grew flowers shaped like the bodies of women.’ 1 J. v. 152.

Nārivasabha.—One of the palaces occupied by Sikhī Buddha in his last lay life.’ 1 BuA. 201; but Bu (xxi. l6) gives other names.

1. Nārivāhana.—Son of Sujāta. He lived in Nārivāhananagara, and when the Buddha Tissa came there, he entertained him and the monks for seven days, and at the end of that time handed the kingdom over to 1 his son and joined the Order. BuA. 190.

2. Nārivāhana.—A city, capital of King Nārivāhana, in the time of
Tissa Buddha (see above) and of Upasanta, in the time of Vessabhū
Buddha.’

3

BuA. 206.

Nārisa.—See Nārī.

Nārī.—0ne of the palaces occupied by Tissa Buddha in his last lay life.’ 3 Bu. xvin. 17; BuA (188) calls it Nārisa.

Nāla, Nālaka, Nālika (also Nāḷa, etc.).—A brahmin village in Magadha, not far from Rājagaha. I t was the township of the Upatissas (hence also called Upatissagāma), and it was there that Sāriputta and other members of his family were born.’ I t was also the birthplace of MahāGavaccha.’ Sāriputta seems to have continued to reside there from time to time, even 3 after he joined the Order, and when his death drew near, he went

back to Nālakagāma and, having made his mother a sotāpanna, died in the 4 room where he was born. 1 SA. ñ. 172; ThagA. 1. lO8; if. 93; daka (S. iv. 25 l) and with Sāmaṇḍa¬ ThigA. 1^2; vvA. l49, l56, l58, l64; kāni (A. v. l2O, l2l); DhA. iv. 164 f. ^ ^ 4 Mtu (iii. 5^) calls it Nalanda. S. v. 16l; J . 1. 39l; v. l25; UdA. 3 ThagA. i. 57. 322, etc. 3 See his discussions with Jambukhā

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 Enlightenment. This Nālaka did,

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though possessing eighty thousand crores of wealth, and he spent his time in H imavā. When the time came, he visited the Buddha seven days after the Buddha's first sermon and questioned him on the Moneyya¬ paṭipadā (also called the Nālakapaṭipadā, because it is included in the Nālaka Sutta). Nālaka retired once more into H imavā and there attained arahantship. 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 Moneyya¬ paṭipadā was made in the time of Padumuttara Buddha.’ - J. i. 55; SNA. ff. 483 ff., 501. The e.g., Rockhill: op. cit., p. l8, 45 f.). In story as drawn from Thibetan sources the Mahavastu (iii. 380, 387) he is called differs greatly from this story. (See, Kātyayana.

Nālaka Sutta.—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 (M oneyyapaṭipadā), but there are twenty introductory verses (called Vatthngāthā) giving the story of Asita and Nālaka.’ The sutta is also called Nālaka-paṭipadā.’ 3 . SN. vs. 679-723; SNA. ii. 501. J. i. 55.

1

Nālagāma.—A village in the Malaya district in Ceylon.

1

Cv. lxx. 296.

1 I. Nālandā.—A town near Rājagaha, (according to Buddhaghosa) one league away. 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.’ with 3 Kevaṭṭa, and also several conversations with Asibandhakaputta.’ The 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.’ The road from Rājagaha to Nālandā passed through Ambaiaṭṭhikā.’ and from Nālandā it went on to Pāṭaligāma.’ Between Rājagaha and Nālandā was situated the Bahu¬ putta-cetiya.’ According to the Kevaṭṭa Sutta.’ 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 - DA.1.35. - D.ff.8l f.; iff. 99 ff.; S. v.

l59 ff. 2 S. ff. 110; M.1.376 ff. 3 D.ff.8l; Vin. ff. 287. 3 D.1.211 ff. ^ D. ii. 84. 3 3 3 S. ff. 311-23. S. ff. 220. D.1.2ll.

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for which it afterwards became famous. There is a record in the 1 Saṃyutta Nikāya, ^ of the town having been the victim of a severe famine during the Buddha's time. 1 Nālandā was the residence of Soṇṇadinnā.' Nigaṇṭha Nātaputta (q.v.) is several times mentioned as staying at Nālandā, which was evidently a centre of activity of the Nigaṇṭhas (q.v.). 12 Hsouien Thsang 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 mangogrove. Another—and accepted by him—is that the Bodhisatta once had his capital here and gave "alms without inter mission," hence the name. Nālanda is, in the northern books, given as the name of Sāriputta's birthplace (see Nālaka). Nālanda is identified with the modern Bara¬ 3 gaon.' 13 13 S. iv. 322. Beal: op. cit., ii. 167 f. vvA. 144. CAGI. 537.

2. Nālandā.—A village in the central province of Ceylon. Once
Parakkamabāhu I. occupied a camp there, and it is several times mentioned
1 in the accounts of his campaigns.
1
Cv. lxx. 167, 207; lxxu. 169.

L Nālandā Sutta.—A conversation between the Buddha and Upāli¬ gahapati in Pāvārika's mangogrove, as to why some beings attain full 1 freedom in this world while others do not. - S. iv. 110.

2. Nālandā Sutta.—Sāriputta's affirmation of faith in the Buddha— there never was, nor is, nor shall be, anyone possessing higher wisdom than 1 the Buddha. 1 S. v. 159 f.; cp. D. ii. 81 and D. iii. 99 ff.

L Nālā.—A village in Magadha, near the Bodhitree at Gayā. I t was the birthplace of Upaka.' The Buddha va ṃsa Commentary^ speaks of a brahmin village Nālā where the Buddha spent his eleventh rainy season. 2 1 Thig. 294; ThigA. 225. . p. 3.

2. Nālā.—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. 1 The king, however, forgave him. 1 Cv.1.9; see also Cv. Trs.1.138, n. 3.

58 [Nālāgirl

Nālāgiri.—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 hisfierceness,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. Ananda, seeing the elephant advancing towards the Buddha, went, in spite of the Buddha'sorders 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 Cullahaṃsa Jātaka in praise of 1 2 Ānanda's loyalty to himself. It is said that nine hundred million living beings, who saw the miracle, realized the Truth. 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 3 that the Buddha, in this birth, was charged by Nālāgiri. cp. Doṇamukha.

- vin. ii. 194 f. : J. v. 333ff.; Avadanaś 2

Mil. 349.

i. 177. 3

UdA. 265; Ap. i. 300.

Nālika.—A mountain in Himavā, on the way to the Mucalinda Lake.

Vessantara passed it on his way to Vaṅkagiri.’

1

J. vf. 518, 519.

Nālijaṅgha] 59

Nālikera.—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 1 shelter in the islands round Nālikera. 1 J.ff.173.

Nālikeradāyaka Thera.—An arahant. Ninetyone kappas ago he was a 1 parkkeeper in Bandhumatī and gave to the Buddha a nālikerafruit. 2 3 He is probably identical with Kuṇḍala Thera or with Khitaka Thera. 3 3 Ap. ii. 447 f. ThagA. i. 72 Ibid., 3l5.

Nālikeramahāthambha.—A tank in Ceylon, restored by Parakkama

1 bāhu I .

1

Cv. lxxix. 33.

1

Nāiikeravatthutittha.—A ford in the Mahāvāḷukagaṅgā.

1

Cv. lxxii. 14.

Nāḷaka Thera.—Given as an example of an ugghaṭitaññūpuggala. After hearing, only once, the teaching of Pacceka Buddhas, he became himself a Pacceka Buddha.' AA. i. 354.

Nāḷika.—A Damiḷa general, in charge of Nāḷisobbha. He was defeated by Duṭṭhagāmaṇi.' 1 Mhv. xxv. 11.

Nāḷikīra (Nāḷikera).—King of Dantapura in Kāiiṅga. 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 Sunakhaniraya, where he had to undergo various kinds of tortures. His kingdom was destroyed and became a waste.' The story was evidently widely current in India. 1 J. v. 119, 143, 144 f.; MA. ii. 602ff.;Mtu. iff. 361, 368, 369.

Nāḷijaṅgha.—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.' 1 M. ff. 108.

60 [Nāḷisobbha

Nāḷisobbha.—A Damiḷa stronghold in charge of Nāḷika, and captured

1 by Duṭṭhagāmaṇi.

1

Mhv. xxv. 11.

I. Nāvā Sutta, also called Dhamma Sutta.—It was preached in refer ence 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. I n the sutta the wise man is compared to a ship (nāvā) which takes many others 1 across. 1 SN. vs. 316-23; SNA. f. 325 ff.

2. Nāvā Sutta.—See Vāsijaṭa Sutta.

3. Nāvā Sutta. I f a seagoing 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.' 1 S. v. 51.

Nāvāgirisa.—A village in Ceylon, where Parakkamabāhu I. spent 1 some time before coming to the throne. Cv. lxvi. 92.1

Nāvindakī.—One of King Eḷeyya's guards. He was a follower of

1

Rāmaputta.

3

A. ii. 180.

1 Nāsinnagāma.—A village in the Āḷisāra district of Ceylon. Cv. lxx. 172.

“ Nāsenti ” Sutta.—The five powers of woman—beauty, wealth, kindred, sons and virtue. But if she has no virtue, the possession of 1 other qualities will not prevent her from being cast out. S. iv. 247.

L Nikaṭa.—An upāsaka of Ñātikā. After death he was born in the

1

Suddhāvāsā, there to pass away.

S. v. 358f.; D. if. 91 f.

NigaṇṭhaNāta(Nātha)putta] 61

2. Nikaṭa.—One of several eminent theras mentioned as staying in the Kūṭāgārasāla in Vesāli. When the Buddha came there, Licchavis crowded out the place with all their retinues, and Nikaṭa and his col¬ eagues, desiring solitude, retired to the Gosiṅgasāiavana.’ 1 A. v. 133 f.

Nikaṭṭha Sutta.—Four kinds of people in the world: those with de based bodies and noble minds, with noble bodies and debased minds, with both mind and body noble, with both debased. 1

A. ii. 137 f.

Nikapennakapadhānaghara.—A building on the Cittalapabbata, the residence of Cūḷasumana.’ 1 vsm. ii. 634 ; see also Nmkapoṇṇa, below.

1 Nikumba.—The name of a country. •^ Mil. 327.

Nikkhanta Sutta.—Once Vaṅgīsa, soon after his ordination, was stay ing at the Aggālavacetiya with his tutor, NigrodhaKappa. During his tutor's absence, a number of gailydressed 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.’ 1 S. i. 185 f.; the verses are also found in Thag. (120913).

NigaṇṭhaNāta(Nātha)putta.—One of six eminent teachers, con¬ 1 temporary with the Buddha; he is described as a heretic (aññatitthiya). He was leader of a sect known as the Nigaṇṭhā, and a summary of his 2 teachings is found in the Sāmaññaphaia Sutta. “ A Nigaṇṭha is re strained with a fourfold restraint (cātuyāmasaṃvara)—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), yatt^ta (one whose heart is under command) and ṭhitatta (one whose heart is fixed).” 3

1 ^ . , S.1.66. rule of the Jains against drinking cold D. i. 57; DA. i. 166. water, as it contains " souls " (cp. Mil. 3 The meaning of this fourfold restraint 259 ff.). The Buddha taught a corre is not clear; for a discussion of this sponding fourfold restraint, which con ^ā^amasaṃvara, see Barua: Pre¬ sisted of observing the four precepts Bh^ddhistic Indian Philosophy, pp. 378 f. against injury, stealing, unchastity and The first is evidently the wellknown lying (D. iii. 48 f.).

62 [NigaṇṭhaNāta(Nātba)putta 4 Nātaputta is also stated to have claimed omniscience—to be all¬ knowing, allseeing, to have allcomprising (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.” He taught that past deeds should be extirpated 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 became 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 5 existence). I t 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. He is said to have shown no hesitation in declaring 7 the destinies of his disciples after deaths ; 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 resent ment. Only one discussion is recorded between Nātaputta and a follower of the Buddha, and that was with Cittagahapati at MacchikāSaṇḍa.’ He praises Citta at the outset of the discussion, holding him up as an example to his ownflock,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. 9 Citta, thereupon, asks him ten questions and, getting no answer, leaves him. 10 The Devadaha Sutta contains a detailed analysis and criticism, attributed to the Buddha, of the beliefs and teachings of the Nigaṇṭhas. 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. 4 E.g., M. ii. 31; A. i. 220; M. i. 92 1.; the stirring and sighing of boughs in the also M. ii. 214 ff. It is curious, in view wind. of this statement of Nataputta's doctrine 3 S. iv. 398. of inaction, that the main ground on ^ M. ii. 3l; also ibid., i. 93; and ii. which he is stated to have objected to 2l4 f.; the Nigaṇṭhas admit they did not Sīha's visit to the Buddha, was that the know of the past. Buddha was an akīriyavādī (A. iv. 180). 3 S. iv. 298 ff. 3 M. i. 37 L I)aṇḍa probably means 3 The Commentary (SA. iii. 99) explains sins or hurtful acts. Buddhaghosa says that the questions Citta asked were the (MA. ii. 595 ff.) that the Jain idea was same as the Kumārapañhā (o.v.). that citta (the manodaṇḍa) did not come 1 ^ M. ii. 2l4; op. CulaDukkhak¬ into bodily acts or into words—which

khandha Sutta (M. i. 9l ff.; also A. v. were irresponsible and mechanical, like l50; D. in. 119).

Nigaṇṭha-Nāta(Nātha-)-putta] 63 11 Nātaputta is said to have claimed miraculous powers, but he did not, in fact, possess them. When, for instance, the Rājagaha-seṭṭhi offered his bowl of red sandal-wood 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.'^ 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 13 4 Aslhandhakaputta and Abhayarājakumāra.' Nātaputta tries, without success, to dissuade Sīha, general of the Licchavis, from visiting the 5 Buddha.' 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. I t is said that Nātaputta went about Vesāli, sneering at the Buddha for encouraging slaughter. The Buddha, hearing of this, 1 relates the TeiOvāda Jātaka (q.v.), ^ 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. I n the Bāveru Jātaka he is identified with ^ 17

the crow who lost all his honour and glory when approached by the peacock, who was the Bodhisatta. 18 But the greatest blow to Nātaputta was when Upāli-gahapati joined the Buddha. 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 Bāiaka, 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.' 9

Nigaṇṭha- Nātaputta is the name by which the Jaina teacher,
Mahāvīra, was known to his contemporaries. He was also called
3
11
DhA. iii. 201. - ff. ff. 262 f.; vin. i. 233 ff.
1
^- S. i. 6^; the Buddha's own paternal ^ J . iii. 126 f.
1 3 uncle, vappa (q.v.), was a follower of the M. i. 373 ff.
Ni^aṇṭhas. -- ībiff., if. 243 f.; D. iff. 117, 2lO; it is

13
S. iv. 317 ff. stated that the quarrel was deliberately
14
M. i. 392 ff. fostered by Nātaputta before his death.
13
A. iv. 180 ff. See ^.v. Nlgaṇṭhā.
64 [Nigaṇṭhā

Vardhamāna. Nāta (or Nāya) was the name of his clan.'^' which belonged to Vesāli. According to Jaina tradition, his father's personal 1 name was Siddhatha, and he was a Ksatriya, his mother being Trisālā.' 2 ^ SNA. (ii. 423) says Nata was the and philosophy, see Barua: op. cit., name of his father. pp. 372 ff. 2 - For an account of Mahāvīra's life

Nigaṇṭhā.—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.' The chief precepts of the Nigaṇṭhā are included in the cātuyāmasaṃvara—the fourfold restraint.' The chief centres of the Nigaṇṭhas, in the time of the Buddha, seem to 3 4 have been Vesāli and Nālandā, though they had settlements in other important towns, such as Rājagaha.' The books contain several names besides that of Nātaputta of distinguished members of the Nigaṇṭha Order—e.g., Dīgha-Tapassī, and Saccaka (q.v.), and also of several women, Saccā, Lolā, Avavādakā and Paṭācārā.' The lay followers of the Nigaṇṭhas wore white garments.' In the Chaḷabhijāti-classification of Pūraṇa Kassapa, the Ekasāṭaka¬ 8 Nigaṇṭhas occupied the third rank, the red. The Buddha condemned the Nigaṇṭhas as unworthy in ten respects: they were without faith, unrighteous, without fear and shame, they chose wicked men as friends, extolled themselves and disparaged others, were greedy of present gain, obstinate, untrustworthy, sinful in their thoughts, and held wrong views.' Their fast resembled a herdsman looking after the kine by day, which were restored to their owners at eventide.'^ The Nigaṇṭhas were so called because they claimed to be free from all bonds (aṃhākaṃ gantha¬ nakileso palibnjjhanakileso natthi, kilesagaṇṭhirahitā mayan ti evam 1 vāditāya laddhanāmavasena Nigaṇṭho).' 12 The Buddhist books record that there was great dissension among the Nigaṇṭhas after the death of Nātaputta at Pāvā. The Commentaries 3 DhA. iii. 489. 3 E.g., at Kālasilā, on the slopes of 3 For their beliefs and practices see Isigili (M.1.92). s.v. Nigaṇṭha Nātaputta. 3 J. iii. 1. 3 E.g., J. in. 1 ; M. i. 228. ^ M. ii. 244. 4 M. i. 37 L The chief patrons of the 3 A. iii. 384. Buddha's time were Sihasenapati in 3 A. v. 150. vesāli, Upaligahapati in Nālandā and 13 Ibid., i. 205 f. vappa the Sakyan in Kapilavatthu (AA. E.g., MA. i. 423. ii. 751). 2 l M. if. 243 f.; D. iii. 117, 210.

Nigaya] 65 1 state^ that Nātaputta, realizing on his deathbed the folly and futility of his teaching, wished his followers to accept the Buddha's teaching. 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 (uceheda), and to the other that it was Eternalism (sassata), As a result, they quarrelled violently among 14 themselves, and the Order broke up. There is evidence in the Jātakas to show that the Nigaṇṭha Order was in existence prior to the life of the Buddha. Saccatapāvī, mentioned 15 in the Kuṇāla Jātaka, is described as a setasamaṇī, and may well have belonged to the Order of the Svetambaras, while in the Mahābodhi 1 Jātaka ^ 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 Anurādha¬ pura, he built also hermitages for several Nigaṇṭhas—Jotiya, Giri and 1 Kumbhaṇḍa.^ These continued to be inhabited even after the estab lishment of Buddhism in the I sland, for we hear of them in the reign of Vaṭṭagāmaṇī (circa 44 A.c.). When Vaṭṭagāmaṇī pulled down the residence of the Nigaṇṭha Giri, because of his disloyalty to the king, 18 he built on its site the Abhayagirivihāra. 3 DA. iii. 906; MA. ii. 831. probably the direct successor to the 4 That the Nigaṇṭhas lasted till, at teacher of the same name, contemporary least, the time of Nagasena, is admitted with the Buddha. 1 3 (Mil. p. 4) by the fact that Milinda was ^ J. v. 427. J. v. 246. asked to consult a teacher called Nigaṇṭha 1 ^ Mhv. x. 97 f. Nātaputta, who, if at all historical, was ^ Ibid., xxxiii. 42 f.

Nigamaggāmappāsāda.—A monastery in Gaṅgāsiripura, restored by Vijayabāhu IV. 1

1 Cv. lxxxviii. 49.

NigamavāsīTissa.—A thera of a markettown (nigama) near Sāvatthi. 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 Mahāsuka Jātaka. 1

i DhA. 1. 2836. The introductory story of the Jataka (q.v.)^ however, gives a different reason for its recital (J. ii. 490 f.).

Nigaya.—A Damiḷa chief, ally of Kulasekhara, subdued by Laṅkāpura.’ 1 Cv.lxxvi. 316; lxxvif. 69.

66 [Nigaladha

Nigaḷadha.—A Damiḷa chief, ruler of Velaṅkuṇḍi and ally of Kuiase khara. He was won over by Laṅkāpura.’ 1 Cv. lxxvf. l38; lxxvn. lO f.; 89 ff.

1 Niguṇḍivālukātittha.—A ford in the Mahāvālukanadī. Cv. lxxif. 37.

L Nigguṇḍipupphiya Thera.—An arahant. Ninetyone kappas ago he was the monastery attendant (ārāmika) of VipasSī Buddha, and once gave a nigguṇḍiflowerto the Buddha. Thirtyfive kappas ago he was king, under the name of Mahāpatāpa.’ He is probably identical with Vīra Thera.’ 3 3 Ap. i. 205. ThagA. i. 50 f.

2. Niggunḍipupphiya Thera.—An arahant. I n the past he had been an inhabitant of the de va world and listened to the preaching of a dis ciple of Padumuttara Buddha, called Sumana. He then offered a niggunḍifloweron the seat of the Buddha. I n this life he entered the Order 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 1 Abbuda and Nirabudda. • Ap. i. 262 f.

I. Nigrodha.—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 1 discussion is recorded in the Udumbarika Sīhanāda Sutta (q.v.). 1 D. iii. 36 ff.; this discussion is also to have felt great joy, but this is not referred to in the Kassapa-Sihanāda Sutta mentioned in the UdumbarikaSīhanada (D. i. 175 f.). There Nigrodha is said (see D. iii. 57).

2. Nigrodha.—The Bodhisatta born as the son of a Banker in Rājagaha, later becoming king of Benares. For details see the Nigrodha Jātaka.

3. Nigrodha Thera.—He belonged to an eminent brahmin family of Sāvatthi. On the day of the dedication of Jetavana, he saw the majesty of the Buddha and entered the Order, 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.’ Nigrodha is probably identical with sālamaṇḍapiya of the Apadāna.’ 1 ThagA.1.74f.;Thag. 21. verses are also given under Tissa Thera 2 Ap. ii. 431 f.; but the same Apadana (ThagA. i. 273).

4. Nigrodha.—See Nigrodhamiga and VattabbakaNigrodha.

1

5. Nigrodha.—A Sākyan, owner of the Nigrodhārāma (q.v.).

1

J. i. 88.

6. Nigrodha.—Commonly known as Nigrodhasāmaṇera. 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 Mahāvaruṇa 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 attrac ted by him. Nigrodha had been one of the three brothers who gave 1 honey to a Pacceka Buddha in a past life. Nigrodha had called the Pac¬ ceka 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 Appamāda Vagga. The king was greatly pleased, and offered to give food daily at the palace to thirtytwo monks in Nigrodha's name. I t was this visit of Nigrodha to Asoka which ulti mately resulted in the conversion of the latter to the faith of the Buddha.' 3 It is said that Asoka paid great honour to Nigrodha throughout his life. 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. 3 1 For the story see s.v. Asoka and For details see ibid., 3772; Dpv. Mhv. v. 49 ff. VI. 34 ff.; vii. 12, 31; Sp.1.45 ff. 3 MA. ff. 931.

7. Nigrodha.—Called Māragiri. A general of Parakkamabāhu I .
He was stationed at Uddhavāpi.'
1
Cv. lxxii. 164, 174.
68 [Nigrodha Jātaka

Nigrodha Jātaka (No. 445).—A king, named Magadha, once reigned in Rājagaha. H is 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 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. H is father found for him two companions: Sakhā, 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 it^ bones treasurer. Pottika killed the cock, gave to Nigrodha the fat, to Sākha thefleshof the body, while he himself ate thefleshnear 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 Sakha'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.' 1 J. iv. 37 ff.

Nigrodha-aṅgana.—A locality in Anurādhapura, through which the sīmā of the Mahāvihāra passed.’ 1 Dpv. xiv. 34; Mbv. 136; Mhv. p. 332. vs. l4.

Nigrodha-Kappa Thera.—He was the preceptor (upajjhāya) of Vaṅgīsa, 1 and together they lived in Aggālava-cetiya, where Kappa died. When Vaṅgīsa questioned the Buddha as to the destiny of Kappa, the Buddha's 3 answer was that he had completely passed away.’ It is said that Vaṅgīsa was away when Kappa died, and had also seen him sleeping with his hands curled Up. 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 3 3 S.1.185. ThagA. ii. 211 ; SNA.1.346. 3 Thag. vs. 1263ff.;SN. vs. 343 ff.

Nigrodhamiga Jātaka] 69

leave it again Until evening or the next day. This caused disaffection in Vaṅgīsa’s heart, which the latter quelled by force of reasoning.’ In Nigrodhakappa, Kappa was the thera's personal name, but the prefix Nigrodha was given because he attained arahantship at the foot of a ^igrodha (banyan) tree.’ 4 S. i. 186; SA. i. 208. 3 SNA.1.346; because he dwelt under a banyan, says SA. i. 207.

Nigrodhapiṭṭhi.—A vihāra in Ceylon, the residence of Mahāsīva
Thera.’
1
MT. 555.
Nigrodhamāragallaka.—A place in Rohaṇa, mentioned in the campaigns
1 of Parakkamabāhu I.
1
Cv. lxxv. 182.
Nigrodhamiga Jātaka (No.12).—(Alsocalled Nigrodha Jātaka.) 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 had been 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 Order under Devadatta, not knowing that

she was pregnant. On discovering her condition, Devadatta expelled her from the Order. 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 born he, too, was admitted to the Order. Devadatta is identified with Sākha, Kumāra Kassapa with the doe's young one, his mother with the doe, and the king with Ānanda.' 1 ff. i. 145 ff.; DhA. iii. 148 f. The It is given in Mtu. (i. 359 ff.) with story is figured in the Bharhut Stūpa several variations in detail. (Cunningham: pl. xxv. (1) and xliii. (2).

70 [Nigrodhasāla

Nigrodhasāla.—A mound in Rohaṇa, near which Veḷusumana killed Eḷāra's giant Nandasārathī.' MT. 441.

L Nigrodhārāma.—A grove near Kapilavatthu, where a residence was provided for the Buddha when he visited the city in the first year after his Enlightenment.' I t belonged to a Sākyan named Nigrodha, who gave it to the Order. I n order to convince his proud kinsmen of his attain ments, 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 Vessantara Jātaka.' It was during this visit that Mahāpajāpatī Gotamī first asked permission for women to enter the Order. This was refused, and from there the 3 Buddha went on to Vesāli. The Buddha stayed at the Nigrodhārāma on several other occasions, and several Vinaya rules are mentioned as 5 being first promulgated there.' Various Sākyans came to see the Buddha at the Nigrodhārāma, among them, Mahānāma, Godha, Sara¬ kāni, Nandiya and Vappa. The Buddha himself visited Kāḷigodhā during his residence there. I t was during a discussion with Mahānāma that the CulaDukkhakkhandha Sutta (q.v.) was preached. During one of the Buddha's residences in Nigrodhārāma, the Sākyans 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.' On another occasion the Buddha is mentioned as having spent a period of 7 convalescence at Nigrodhārāma ; he was there also when the quarrel broke out between the Sākyans and the Koliyans regarding the water of the Rohiṇī.' I t seems to have been the Buddha's custom, when staying at Nigrodhārāma, sometimes to spend the noonday siesta in the Mahāvana near by.' Among others mentioned as having stayed at Nigrodhārāma are 1 1 Anuruddha^ and Lomasakaṅgiya.' Near Nigrodhārāma was once the site of the dwelling of a hermit MA. i. 289. • A. i. 219 f. 3 vin. 1. 82; J.1.88 f.; vi. 479; BuA. 3 SNA. i. 357; but see J. v. 413, where 22; DhA. iii. 163; also Mtu. iii. 101. 107, he is said to have been in Sāvatthi. 114, 138, 141. 179. 3 E.g., S. iii. 91 f. 3 vin. ii. 253; A. iv. 274. 3 DhA. iii. 295. 4 E.g., vin. in. 235, 244; iv. 55, 101. 1 1 M. iii. 200; a deva called Candana 167, 181. 262, 314. there taught him the Bhaddekaratta 3 S. v. 36978; 3957, 4034, 408; A. ii. Sutta. I s this Lomasakaṅgīya the same 196; iii. 284; iv. 220; v. 83, 328, 332, 334. as Lomavaṇgīsa, who is also mentioned 3 S. iv. 182 ff.; also M. i. 353 (Sekha (S. v. 327) as having lived in Nigro¬ Sutta). dhārāma ^

(isi) called Kaṇha. The Buddha, remembering this, once smiled, and, when asked the reason for his smile, related the Kaṇha Jātaka.'^ 13 There is a tradition that the Cariyā Piṭaka and the Buddhavaṃsa were preached by the Buddha to Sāriputta during his first stay in Nigro¬ dhārāma. It was probably there that Anuruddha's sister built, at his 4 request, an assembly hall of two storeys for the Saṅgha.' Buddhaghosa 15 says that KāḷaKhemaka, the Sākyan, built a special vihāra near Nigrodhārāma, on one side of the grounds. 1 4 1 2 iv. 6 . J . DhA. iii. 295 f. 13 CypA. 1. 7; BuA. 3. MA. ii. 906; M. iii. lO9 f.

2. Nigrodhārāma.— A grove in Rājagaha. The Buddha says that there he once gave Ānanda the chance of asking him to live for a whole a^on, but Ānanda missed his opportunity.' 1 D. ff. llff.

Nighaṇḍu.—Ā yakkha chieftain, to be invoked by followers of the Buddha when in distress.' He was present at the Mahāsamaya.' 1 3 D. iii. 204. Ibid., ii. 258.

Nighā Sutta.—The three pains—of lust, hatred and illusion. For their
1 full comprehension the Noble Eightfold Path must be cultivated.
1
S. v. 57.

Niṅka (Nika).—A deva who visits the Buddha in the company of 1 several other devas and Utters a verse in praise of Nigaṇṭha Nātaputta. S.1.65 f.

Niṅkapaṇṇapadhānaghara.—A building on Cittalapabbata, the resi
1 dence of Cūḷasumma. I t is probably identical with Nikapennaka (q.v.).
1
VibhA. 489.

1 Niceluvana.—A grove of mncalinda trees in Kimbilā. 1 A. iii. 247. (The P.T.S. Ed. reads Veluvana.) AA. ii. 642.

Niccavinodavāṇava.—A Damiḷa chief, ally of Kulasekhara.' 1 Cv. lxxvi. 144; lxxvii. 76.

" Nicchavitthiaticāriṇī " Sutta.—Mahāmoggallāna 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
1 of Rājagaha.
3
S. if. 259.

Nicchavorabhi Sutta.—Similar to the above; a flayed man, a sheep butcher of Rājagaha.' - S. ii. 256.

Nijjarā Sutta.—Ten things which are brought to nought by the cultiva¬
1 tion of their opposite s.

3

A. v. 215 f.

Niṭṭhā Sutta.—Five conditions which are consummated in this life and five in the next.’ - A. v.119f.

Niṭṭhulaviṭṭhika.—A village in the district of Giri in Ceylon, the birthplace of Goṭhaimbara.’ It is probably identical with the village (Niṭṭhulaveṭṭhi) given by Pottakuṭṭha for the Māṭambiya-padhānaghara.’ 1 2 Mhv. xxiii. 49. Cv. xlvi. 20.

Nidāna Vagga.—The second division of the Saṃyutta Nikāya.’ 1 vol. II. of the P.T.S. Edition.

1 Nidāna Saṃyutta.—The twelfth section of the SaṃyUtta Nikāya. - S. if. l-l33.

1. Nidāna Sutta.—The three means by which deeds are heaped up:
greed, hatred and delusion.’

1

A. iii. 338.

2. Nidāna Sutta.—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 1 saṃsāra is due to lack of understanding of the Causal law. This sutta was probably called the Cūḷanidāna Sutta^ as opposed to the Mahānidāna Sutta. 1 2 S. ii. 92. E.g., MA. i. 225; VibhA. 267.

1. Nidāna Suttā.—Two suttas on the three originating causes of action:
lust, malice and delusion.’

1

A.1.134 f.

Nidda] 73

2. Nidāna Suttā.-—The three causes of action: lust, malice and delusion.’ 1 A.1.263.

3. Nidāna Suttā.—Absence of lust, malice and delusion prevents the arising of actions.’ 1 A. i. 264.

4. Nidāna Suttā.—Actions are originated by desire for things which, in the past, were based on desire, for the like things in the future and at
1 the present time.

1

A. i. 265.

1

5. Nidāna Suttā.—The opposite of No. 4.

1

A. i. 266.

Nidānakathā.—The introductory chapter of the Jātaka Commentary. It gives the story of the 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 Enlightenment; and the Santikenidāna, which contains his story Up to the dedication of Jetavana by Anātha¬ 1 piṇḍika. 1 ff. i. 1-94.

Nidānuddesa.—One of the five divisions of the Pāṭimokkha.

L Niddasavatthu Sutta.—The seven constituent qualities of a niddasa (khīṇāsava).’ 1 A. iv. 15.

2. Niddasavatthu Sutta.—The same, preached in answer to a question by Sāriputta as to whether it is right to say that one who has observed 1 celibacy for twelve years could be called a niddasa. 1 A. iv. 34 ff.

3. Niddasavatthu Sutta.—Similar to No. 2, but the questioner is Ānanda 1 and the qualities are differently stated. i A. iv. 37 f.

1

Niddā.— An upāsīkā who was born as a vemānika peta.

1

Vv. ii. 8; VvA. 117.

74 [Niddātandi Sutta

Niddātandi Sutta.—Pre ached in answer to the question of a deva:
sloth, drowsiness and surfeit of food prevent understanding of the
Noble Eightfold Path.’

1

S. i. 7.

Niddesa.—A commentarial work included in the Canon as part of the Khuddaka Nikāya. It is generally divided into two books: the Culla¬ Niddesa and the Mahā-Niddesa. The Culla Niddesa contains comments on the Khaggavisāna Sutta and the sixteen suttas of the Parāyaṇa Vagga of the Sutta Nipāta, while the MahāNiddesa deals with the sixteen suttas of the Aṭṭhaka Vagga. I t is significant that the CullaNiddesa contains no comments on the fiftysix (Vatthugāthā) introductory stanzas which preface the Parāyaṇa Vagga as at present found in the Sutta Nipāta. This lends support to the suggestion that at the time the CullaNiddesa was written the Parāyaṇa Vagga was a separate anthology, and that the Khaggavisāna Sutta did not belong to any particular group. Similarly with the MahāNiddesa and the Aṭṭhaka Vagga. The comments in the Niddesa seem to have been modelled on exegetical explanations such as 1 are attributed here and there in the Piṭakas to Mahā Kaccāna and to Sāriputta.’ 3 There is a tradition which ascribes the authorship of the Niddesa to Sāriputta. There exists a Commentary on it, called the Saddhamma¬ pajjotikā, by Upasena. It was written in Ceylon at the request of a monk called Deva Thera. 1 3 E.g., Madhupiṇḍika Sutta (M. i. E.g., Saṅgīti Sutta (D. iii. 207 f.). 110 L); also S. iii. 9. ^ N11A. p. l .

Niddhamana Sutta.—Ten things which are burnt out by the possession

1 of their opposites.

1

A. v. 220 f.

1 Nidhikaṇḍa Sutta.—One of the suttas of the Khuddakapāṭha. 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. 3 Khp. p. 7.

Nipañña ñjalika.—See Pañña ñjalika.

Nipannapaṭimāguhā.—A cave forming part of the Uttarārāma (q.v.) 1 built in Pulatthipura by Parakkamabāhu I. Cv. lxxviii. 75.

Nibbidā Sutta] 75

Nipura.—See Sinipura.

L Nibbāna Sutta.—The Buddha explains to Jāṇussoṇi the meaning of

1 “ seeing ’' nibbana in this life.

1

A. 1. l58.

2. Nibbāna Sutta.—Sāriputta explains to Ānanda why some beings do

1 not attain nibbāna in this very life.

1

A. ii. l67.

3. Nibbāna Sutta.—It is impossible that one who sees sorrow in nibbāna 1 shall live in harmony and patience. 1 A. iii. 442.

4. Nibbāna Sutta.—Sāriputta explains to Udāyi (Lāludāyi, according to 1 the Commentary) how nibbāna is happiness, though in it there is no “ experiencing " (vedayitaṃ).’ 3 A A. ii. 8lO. A. iv. 4l4 f.

5. Nibbāna Sutta.—Preached at Nālaka. Sāriputta explains to Jambu¬ khādaka the meaning of nibbāna and the way thereto.’ S. iv. 25l.

6. Nibbāna Sutta.—Preached at Ukkācelā. Sāriputta explains to

Sāmaṇḍaka the meaning of nibbāna and the way thereto.’

1

S. iv. 26l f.

1. Nibbidā Sutta.—The seven bojjhangas, if cultivated, lead to revulsion, calm and nibbāna.’ ^ S.VI82.

2. Nibbidā Sutta.—The same as above but with the four iddhipādas.’ S. v. 255.

3. Nibbidā Sutta.—Five things, the perception of which leads to revul sion : foulness of the body, cloying of food, distaste of the world, imper¬ manence in all things and the thought of death.’ A. iii. 83.

4. Nibbidā Sutta.—Calling to mind the Buddha, the Dhamma, and the Saṅgha, etc, conduces to revulsion and to nibbāna. 1 A. 1.30.

76 [Nībbīndā Nibblndā.—A channel, branching eastwards from the Aciravatī canal of the Mahāvāiukagaṅgā.’ 1 Cv. lxxix. 53.

Nibbedha Sutta.—The Buddha tells Udāyi that a monk who culti vates the seven bojjhaṅgas will penetrate and break through lust, hatred
1 and illusion.
1
S. v. 87 f.
Nibbedhika Sutta.—Four things that lead to penetration: associa tion with the good, listening to the doctrine, reflection, observance of
1 the Dhamma.
1
S. v. 419.
Nibbedhikapariyāya.—A comprehensive discourse addressed to the monks on sense-desires, their source, their variety, their fruit, and the 1 steps leading thereto. 1 A. iii. 410 f.; it is often quoted, e.g., UdA. 176; DhSA. 369.

1. Nimi.—The Bodhisatta born as king of Mithiiā. See Nimi Jātaka.

2. Nimi.—A Pacceka Buddha. He was king of Mithiiā. 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.’ J. iii. 378 f.

Nimi Jataka (No. 54l).—Once the Bodhisatta was born as the son of the king of Mithiiā, in the Videha country. He was a rebirth of Makhā¬ deva, who came down among men from the Brahmaworld in order to bring the number of his family, who renounced the world, up to eightyfour 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 Tāvatiṃsa, and when the gods desired to see him, Sakka sent

Nimmala] 77

his chariot, with Mātali, to fetch him. On the way to Tāvatiṃsa, 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 Tāvatiṃsa

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, Kaḷārajanaka, was the last of the eightyfour 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. 1 Anuruddha is identified with Sakka and Ānanda with Mātali. 2 This story forms the basis of the Makhādeva Sutta and is included in 3 the Cariyapiṭaka. 1 ff. VI. 95129. M. ii. 74ff.; in Dpv. (iii. 35) the king is called Nemiya. 3 Cyp. i. 6; CypA. 42 ff.

Nimitta Vagga.—The eighth chapter of the Duka Nipāta of the
1
Aṅguttara Nikāya.
1
A. i. 82 f.

Nimittavyākaraṇīya Thera.—An arahant. Ninetytwo kappas ago he was an ascetic in Himavā, at the head of fiftyfour thousand pupils. Having seen the miracles preceding the birth of a Buddha (Tissa ?), 1 he was glad at heart and told of it to others. He is probably identical 2 with Vāraṇa Thera. 1 2 Ap. ii. 411 f. ThagA. i. 353 f.

Nimittasaññaka Thera.—An arahant. Ninetyfour 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.' 1 Ap. i. 261.

Nimokkha Sutta.—A deva questions the Buddha on deliverance and 1 detachment and the Buddha answers him. S.1.2.

Nimmaia.—An officer in the service of Parakkamabāhu I .' Cv. lxvi. 124.

78 [Nimmānarati

Nimmānaratī.—A class of devas, inhabiting the fifth of the six deva¬
1 worlds. They are so called because they delight in their own creations.
2
They can create any form in any colour.
1 D. 1. 218; M. i. 289, etc; S. i. l33, etc.; A. i. 2lO, etc. For their lifespan see
Compendium l4O f.
3
NidA. lO9; ItA. 234; VibhA. 5l9.

Nimmita.—Nineteen kappas ago there were sixteen kings of this name,
1 all previous births of Vaṭaṃsakiya (Abhaya) Thera.
1
Ap. i. 174; ThagA.1.2OL

1 Nimmitapura.—A park in Pulatthipura laid out by Parakkamabāhu I. Cv. lxxix. 9.

1

Niyama.—A district in South India.

3

Cv. lxxvii. 15, 101.

Niyarāya.—A Damiḷa chief, ally of Kulasekhara.’ 1 Cv. lxxvii. 79.

Niyasa.—See Yasa.

Niyelatissārāma.—A vihāra in Ceylon, built by king Kaniṭṭhatissa.’ Mhv. xxxvi. 15.

Niyyantiuyyāna.—A park, probably near Sīhagiri, where Kassapa Ī. built a vihāra for the Dhammarucikas.’ ī Cv. xxxix. 14.

Niraggala.—A sacrifice in which alms are given with wideopen, bolt¬ less doors.’ 1 ltvA. 75.

1. Nirabbuda.—A Niraya ; really a period of suffering equal to twenty

Abbudas (i.e., twenty thousand Ninnahutas).’

1

SN. p. 126; S.1.149; SNA. 477; AA. if. 853.

2. Nirabbuda.—Twentyfive thousand kappas ago there were eight kings of this name, all previous births of Niggunḍipupphiya.’ 1 Ap. i. 263.

Nirutti] 79

Niraya.—Various lists of Nirayas are found in the books. I n the 1 Jātaka Commentary occurs the following : Sañjīva, Kāīasutta, Saṅghāta, Jālaroruva, DhūmarOruva, Mahāvīci, Tapana, Patāpana. The Saṃyutta and Aṅguttara Nikāyas and the SUtta Nipāta contain a different list: Ahbuda, Nirabbuda, Ababa, Aṭaṭa, Ahaha, Kumuda, Sogandhika, Uppala, 3 Puṇḍarīka, Paduma.’ The Commentaries explain that these are not separate Nirayas but specified periods of suffering in Avīci. The 4 Devadūta Sutta of the Majjhima Nikāya contains yet another list: Gutha, Kukkuḷa, Simbalivana, Asipattavana and Khārodakanadī. Other names, also, occur sporadically—e.g., Khuradhāra (J. v. 269), Kākoia (J. v1. 247), Sataporisa (J. v. 269) and Sattisūla (J. v. 143). The most fearful of the Nirayas is, however, the Avīcimahāniraya (see s.v. Avici). 1 J . v. 2^6, 271; the same list is f o u n d 3 S. 1. 149; A.VI173; S N . p . 126; see

in D v y . (^7), except that R a u r a v a is also D v y . 67.

substituted for Jalaroruva and Maha¬

3

E.^., A A. i i . 853.

raurava for Dhumaroruva. 4

M . iff. 185.

Niraya Vagga.—The twentysecond chapter of the Dhammapada.

L Niraya Sutta.—Five things that lead to hell: destruction of life, 1 theft, lust, falsehood, liquor. A. iff. 170; also 204.

2. Niraya Sutta.—Six things that lead to hell: taking life, theft, living carnally, falsehood, evil desires and wrong views.’ 1 A. i i i . 432.

Nirayarupa Sutta.—Four kinds of persons which exist in the world.’ 1 A.ff.71.

Nirāmisa Sutta.—See Suddhika Sutta.

Nirāsa Sutta.—Three kinds of persons existing in the world: he who longs not, he who longs, and he who has done with longing.’ ^ A. i. 107 f.

Nlrutti.—A work on exegesis, ascribed to Mahā Kaccayāna and divided into two parts: Cūlanirutti and M^h^nirutti.’ A t ^ on it exists, the Niruttisāramañjūsā, written by Saddhammaguru.’ 1 3 C v . 59, 65; S v d . 1233 f. B o d e , p. 29; G v . 60.

80 [Niruttipatha Sutta

Niruttipatha Sutta.—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.’ 1 S. in. 71 f.

Niruttisāramañjūsā.—A ṭīkā on the Nirutti ; also a ṭīkā on the Nyāsa by Dāṭhānāga.’ 1 Bode, op cit., p. 55; Svd. 124l.

Nirodha Vagga.—The eighth chapter of the Bojjhaṅga Saṃyutta.’ S. v. l32 ff.

1. Nirodha Sutta.——Sariputta tells Ānanda that he has attained to a 1 state of cessation of perception and feeling. S. iii. 238.

2. Nirodha Sutta.—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. Udāyin (Lāludāyī), who is present, contradicts this three times, but none upbraids him. Sāriputta ’s words are repeated ^before the Buddha, and Udāyin acts similarly. The Buddha rebukes Ānanda for not admonishing Udāyin. Later, the Buddha talks of the matter to Upavana and tells him of five 1 qualities which a monk should possess. 1 A. iii. 192 ff.

Nilavāsī.—A Thera mentioned as staying at the Kukkuṭārāma in Pāṭaliputta.’ 3 v i n . i. 300.

Niliya.—A Damiḷa brahmin, purohita in the palace. He became the paramour of Anuiā and occupied the throne for six months, until she poisoned him.’ Mhv. xxxiv. 24ff.; Dpv. xx. 29.

Nilīya.—A hunter.’ 1 J. iii. 330.

Nivattagiri.—The name of the city built on the spot where Kaṇḍula, the elephant, turned back in order to capture Mahelanagara.’ 1 MT. 48o.

Nisabha] 8l

Nivattacetiya.—A cetiya near the Kadambanadī, built on the spot where Mahinda, at Devānampiyatissa's invitation, turned back on the way to Missakapabbata.’ 1 Mhv. xv. lO.

Nivāpa Sutta.—Preached at Jetavana ; a parable of Mara as trapper. He sets Up various gins and snares to trap the unwary, and many are caught in them. I t 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.’ M. i. 150 ff.

Nisanti Sutta.—Ānanda tells Sāriputta how a monk who is apt at attha, dhamma, vyañjana, nirutti and pubbāparānusandhi, comes speedily 1 to graspthingsand does not forget about that which he has grasped. A. iff. 201.

1. Nisabha.—One of the two chief disciples of Anomadassī Buddha.’ Pañcasīiasamādāniya Thera took the precepts from him in the time of Anomadassī Buddha.’ 1 3 Bu. vin. 22; ff. i. 36; DhA. i. 88. Ap. i. 76; also 74 (^).

2. Nisabha.—One of the chief lay supporters of Atthadassī Buddha.’ 1 Bu. xv. 21.

3. Nisabha.—Also called Mahānisabha, chief among the dhutaṅga¬ ^lharas in the time of Padumuttara Buddha. It was his example that prompted Mahā Kassapa to strive for a similar honour. 1

1 ThagA. if. 134 f.; SA. ii. 135 f.; A A. 1. 85 f.

4. Nisabha Thera.—He was born in a Koliyan family, and, having seen the Buddha's wisdom and power in the fight between the Sākyans and the Koliyans, he entered the Order and became an arahant. Two verses Uttered by him in admonition of a fellow-worker are found in the Therāgathā.’ I n time of Vipassī Buddha he was a householder, and gave to the Buddha a kapiṭṭhafruit.’ He is probably identical with 3 Kapiṭṭhaphaladāyaka of the Apadāna. 1 3 vs. 195 f. Thag. i. 318. Ap. ii. 449; but see also ThagA. i. 73.

5. Nisabha.—A mountain in Himavā.’ 1 ff.VI.204, 212; Ap. i. 67.

82 [Nisabhā

Nisabhā.—One of the palaces occupied by Tissa Buddha is his last lay life.’ 1 Bu. xviii. 17.

Nisinnapaṭimālena.—A cave in Pulatthipura, forming part of the
1
Uttarārāma built by Parakkamabāhu I .
1
Cv. lxxviii. 75.
Nissaggiya.—The fourth division of the Pārājikā of the Sutta Vibhaṅga.

Nissaṅka.—See Kittinissaṅka.

Nissaya Vagga.—The first chapter of the Ekādasaka Nipāta of the

Aṅguttara Nikāya.’

1

A. v. 31128.

1. Nissaya Sutta.—The Buddha explains to a monk how one can be called nissayasampanna.’ 1 A. iv. 353 f.

2. Nissaya Sutta.—The Buddha explains to Upāli what qualities a monk

1 needs to give nissaya.

1

A. v. 73.

Nissayaṭṭhakathā.—A Commentary on the Saccasaṅkhepa by Mahā¬ bodhi Thera.’ 1 P.L.C. 205.

Nissaraṇīya Sutta.—A monk, who is not obsessed by thoughts of lust, illwill, hurt, form and his own body (sakkāya), possesses the five elements of escape.’ A. iii. 245 1.

Nisseṇikkhetta.—A district in the Malaya province of Ceylon.’ 1 Cv. lxx. 18.

Nisseṇidāyaka Thera.—An arahant. I n the time of Kondañña Buddha he built a stairway for the Buddha by which he might ascend to his cel1. Thirtyone kappas ago he was king three times, under the name of Pahasambahuia.’ Ap. i. 187.

Nnag^ha] Nīta Thera.—He was a brahmin of Sāvatthi and joined the Order, 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. Ambaraṃsa).’ He is probably identical with Puppachadanīya of the Apadāna.’ 3 1 Thag. vs. 84; ThagA. i. 180 f. Ap. i. 166.

1

Nītha.—A Pacceka Buddha, mentioned in a nominal list.

1

M. iii. 69; ApA. 106.

1. Nīla.—A friend of Mahinda I. He died early, and Mahinda refused

1 the kingship out of sorrow for his friend.

1

Cv. xlviii. 27 ff.

2. Nīla Thera.—He belonged to a family offlower-sweepers.He joined the Order and became an arahant in the tonsure-hall. When he came to Sāvatthi in search of a rag-robe a Mahābrahmā saw him and stood worshipping him. Other brahmas heard of this, and all worshipped him.’ - SA. ii. 217.

1
L Nīlagalla.—A monastery in Ceylon, built by Udaya I.
1
Cv. xlix. 31.
2. Nīlagalla or Nīlagiri.—A locality in the Malaya district of Ceylon, mentioned in the account of the campaigns of Parakkamabāhu I.' 1 Cv. lxx. 14, 16, 20, 83; lxxii. 12.

Nīlagallaka.—An officer of Parakkamabāhu I.' 1 Cv. lxx. 67.

Nīiagiri.—See Nīlagalla (2), also Rāmanīlagiri.

Nīlageha.—A building (pariccheda : cell ?) erected by Aggabodhi II. for
1 the Thera Jotipāla.
1
Cv. xlii. 39.

Nīlapokkharaṇī.—A pond, probably in Anurādhapura. I t was one of the places from which clay was taken for the vessels which held the paraphernalia used in royal coronations.' 1 MT. 307.

Nīlavālatittha.—Ā locality in Rohaṇa, identified with the modem
1
Mātara.
3
Cv. lxxv. 48; Cv. Trs. ii. 48, n. 2.
Nīlavāhanā.—One of the three rivers crossed by Mahā Kappina on his
1 way from Kukkuṭavatī to see the Buddha.
1
DhA. ii. 120.
Nīlavāhinī.—A channel branching off from the Māiatīpuppha sluice in the Parakkamasamudda.' Cv. lxxix. 42.

Nīlārāma.—A monastery in Ceylon to which Udaya I. gave the village of Kāḷussa.' 3 Cv. xlix. 16.

1. Nīvaraṇa Vagga.—The sixth chapter of the Pañcaka Nipāta of the
1
Aṅguttara Nikāya.
3
A. iii. 6379.
2. Nīvaraṇa Vagga.—The fourth chapter of the Bojjhaṅga Saṃyutta.' 3 S. v. 9L8.

1. Nīvaraṇa Sutta.—The five nivaraṇas make one blind, the seven bo^jhangas give one light and wisdom.' 3 S. v. 97 f.

2. Nīvaraṇa Sutta.—The four satipaṭṭhānas are to be practised in order to get rid of thefiven^varaṇas.’ 3 A. iv. 457 f.

Nīvaraṇapahāna Vagga.—The second chapter of the Eka Nipāta of

1 the Aṅguttara Nikāya.

3

A. i. 3 ff.

Nīvaraṇāni Sutta.—The five nīvaraṇas : sensual desire, malevolence, sloth and torpor, excitement and flurry, and doubt and wavering.’ 3 S. v. 60.

Nerañjarā] 85

1

Neṭṭāru.—A locality in South India.

1

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.’ Ñanābhivaṃsa wrote a ṭīkā on it.’

1 2 Gv. 59, 60; SadS. 65. Svd. 1215.

Nettī.—A yakkha chieftain.’ ^ D. iii. 204. 1. Nemi.—See Nimi.

2. Nemi.—A servitor of Kuvera.’ 1 D. iii. 201.

3. Nemi.—A Pacceka Buddha, perhaps the same as Nimi (q.v.). 1

M. iii. 70.

4. Nemi.—Fortythree kappas ago there were sixteen kings of this 1 name, all previous births of VimalaKoṇḍañña. 1 ThagA. i. 146; Ap. 1. 150.

Nemindhara (v.l. Nimindhara).—One of the seven mountain ranges round Sineru.’ - ff.VI.125; Sp.1.119; SNA. ii. 443; Dvy. 217; Mtu. ff. 300.

L Nerañjarā.—A river. After the Enlightenment, the Buddha lived under the Ajapāla-Nigrodha (q.v.) at Uruvelā, on the banks of this river. There Māra tempted him, and, later, Brahmā persuaded him to preach the Dhamma.’ The Commentaries say^ that when the Buddha, having realized the ^utility of austerities, left the Pañcavaggiyas, he retired to Uruvelā, on the banks of the Nerañjarā, and there, just before the Enlightenment, Sujātā gave him a meal of milkrice, taking him to be a god. Before eating the food, he bathed in the ford called Suppatiṭṭha. Under the bed of the river lay the abode of the Nāgaking, Kāla. There was a sāla grove on the banks, where the Buddha spent the afternoon previous to the night of the Enlightenment. 1 Vin. i. 1ff.;SN. vs. 425 ff.; cp. Mtu. 136ff.;VI167, 185, 232; Ud. 1. L4; ü. 1; ii. 2^8;1.a1.327 (261); S. 1. 103 f.; 122, iii. 10; A. ii. 20. f.; D.ff.267. E.g., J.f.68ff.;DhA.1.71 ; BuA. 238.

86 [Norañjarā

Three explanations are given of the name: (1) I ts waters are pleasant (nelaṃ jalaṃ assā ti — nelañjalā, the r being substituted for the l) ; (2) it has blue water (nīlajalāyā ti vattabbe Nerañjarāyā ti vuttaṃ); 3 (3) it is just simply the name of the river. Nadī-Kassapa's hermitage was on the bank of the Nerañjarā.' Nerañjarā is identified with the modern Nīlājanā with its source in Hazaribagh, which, together with the Mohanā, unites to form the river PhalgU.' 3 4 3 UdA. 26 f. ThagA. i. 45. CAGE 524.

2. Nerañjarā.— A channel that branched northwards from the Puṇṇa¬ Vaḍḍhana tank.' Cv. lxxix. 49.

1. Neru.—The name of a king of I ndia, descendant of Mahāsammata.

He was the son of Mahāsudassana and father of MahāNeru.'

3

Mhv. ii. 5; Dpv. iii. 8.

2. Neru.—A mountain in Himavā. All birds settling there become

1 golden.

1

J. iii. 247; cp. Kākaneru, Mahāneru, Sineru, Meru.

Neru Jātaka (No. 379).—Once, the Bodhisatta was a golden swan 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 1 remaining where he was not appreciated. 3 J. iii. 246 ff.

1 Nesāda.—A brahmin, a previous birth of Sattapaduminiya. Ap. i. 254.

1

Nesādaka.—A hill where the thera Mahānāma practised meditation.

3

ThagA. i. 227.

NehātakamuniThera.—He was a brahmin of Rājagaha, who had become proficient in Vedic lore. Having become an ascetic, he dwelt in a forest

Paṃsukūlasanmka Thera] 87

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 Doctrine, 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. 43540; ThagA. 1. 459 f.

Nyāsa. A grammatical treatise by Vimalabuddhi. I t is also called

Mukhamattadīpanī. Vimalabuddhi Thera also wrote a glossary on it.’

1

Gv. 72; Bode, Op. cit., 21; see also Svd. 1240.

Paṃsu Sutta.—The five classes of paṃsukūlikas, corresponding to the five kinds of āraññakas.’ (See Araññ a Sutta.) 1 A. iff. 219.

1 Paṃsukūladhovana Jātaka.—The SumaṅgalaVilāsinī mentions a Jātaka by this name, together with the Vessantara Jātaka, and says that the earth trembled at the preaching of these Jātakas. FaūsboH’s edition contains no Jātaka of this name, nor have I been able to trace it elsewhere. It may have some connection with the Paṃsukūladhovana pāṭihāriya, which formed one of the fifteen hundred miracles that assisted the conversion of UruvelaKassapa.’ 1 2 DA. i. 130. See Vin. i. 29.

Paṃsukūlapūjaka Thera.—An arahant. Ninetyone kappas ago he saw a paṃsukūla robe hanging over the mountain Udaka (Uraga), and being pleased with the sight, he offered before it three kiṇkhaṇi flowers. 1

IIis Apadāna verses are mentioned in the Theragātha Commentary in 2 3 connection both with Gosāla Thera and with Mahākāla Thera. 1 Ap. ii. 434. 2 ThagA. i. 79. 3 Ibid., 272.

Paṃsukūlasaññika Thera.—An arahant. He was a hunter in the time of Tissa Buddha, and, one day, seeing in the forest a paṃsukūla robe of the Buddha, he worshipped it.’ He is probably identical with Puṇṇa¬ 2 ināsa Thera. 1 2 Ap. ii. 418 f. ThagA. i. 297 ff.

88 [Paṃsukūh

Paṃsukūlī, Paṃsukūlino, Paṃsukūlikā.—A sect of ascetics in Ceylon, whose particular observance was probably the use of rag robes (paṃ¬ sukūla). Their early origin is not known. Mānavamma is said to have built for them a pāsāda in the Thūpārāma.’ They also occupied the Rājamātika-vihāra and enjoyed the special favour of both Aggabodhi V. and of Aggabodhi VH.’ Vajira, senāpati of Aggabodhi IX., built for them 3 the Kacchavāia-vihāra. Sena I. established for them headquarters on the Ariṭṭha-pabbata and also made special provision for them at Pulatth 4 pura. They seem to have originally belonged to the congregation of the Abhayagiri-vihāra, and continued to do so up to the reign of Sena H., 5 when they separated off and formed special groups. 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 Paṃsukulikas.’ In the time of Udaya HI. various officials of the court fled to the tapovana occupied by the Paṃsukulikas, but were pursued thither by the king and his viceroy and beheaded. In¬ censed by this act, the PaṃsUkulikas 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 Paṃsukulikas in Rohaṇa, asked their forgiveness, and 7 persuaded them to return. Mahinda IV. also showed them great honours 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.’ Thenceforth we hear no more of the sect, and it probably ceased to exist. 1 It is mentioned in the AṅgUttara Commentary ^ that, after the depredations of Caṇḍāia-Tissa, when the religion was at a very low ebb, a discussion arose between the Pamsukulikas and the Dhammakathikas as to which was the more important branch of the sāsana—pariyatti or paṭipatti. The Paṃsukulikas voted for ^aṭipatti, but were defeated by the others. - Cv. xlvii. 66. 3 Ibid., lu. 21. 3 Ibid., xlviii. 4, 16, 73. •- Ibid., lin. 14 ff., 21 ff. 3 Ibid., xlix. 80. 3 Ibid., liv. 18, 24 f. 4 Ibid.,1.63, 76. 3 Ibid., 1x1. 59 f. 1 3 3 Ibid., li. 52. AA. i. 52 f.

Paṃsudhovaka Sutta.—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 1 the gross sins. 1 A. i. 253.

PakudhaKaccāyana] 89

Paṃsupabbatavihāra.—A monastery in Ceylon, mentioned as the residence of Bhuvenakabāhu Thera.’ P.LC. 247.

Paṃsupisācakā.—A class of pisācas, born in filth.’ The word is used as a term of contempt.’ 3 1 MA. ii. 713, 921; UdA. 247. E.g., AA. i. 438; MA.ff.610, 611.

PakudhaKaccāyana (PakudhaKātiyāna, KakudhaKaccāyana, Ka¬ kuda-Kātiyāna).—Head of one of the six heretical sects of the Buddha's 1 time. I n the Sāmañññaphaia Sutta, Ajātasattu 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 nonaction (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 ,^even elementary substances.’ I n other words, there is no such act as killing, or hearing, or knowing, etc.; no conceptions of, or distinction 3 between, good and bad, knowledge and ignorance, etc. 4 Buddhaghosa adds that Pakudha avoided the use of cold water, using always hot ; when this was not available, he did not wash. I f 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 nissirikaladdhi. 5 We are told that Pakudha'sfollowers 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 wellreputed schools, with numerous followers. But he did not lay claim to perfect 7 enlightenment. PakudhaKaccāyana's name is spelt in several ways. Some texts 1 D. i. 56. there described at even greater length, 2 Cf. the doctrine of the Cartesians, but here his name is not mentioned. that there is no sin in taking the lffe of 4 DA. i. 144. lower animals because they have no soul. 3 M. i. 250;ff.4.

Pakudha's teachings are also referred E.g., M.1.19S; S.1.66; SN. p. 91. 3

to in the Sandaka Sutta (M. i. 517), and ^ S.1.68.

90 [Pakudhanagara

give his personal name as Kakudha, or Kakuda. I n the Prasnopaniṣad.' 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 9 says that Pakudha was his personal name and Kaccāyana that of his gotta. 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 10 diṭṭhigatikas mentioned in the Mahābodhi Jātaka. He is also mentioned 11 in the Milindapañha as one of the teachers visited by Milinda. The whole account is either a plagiarism of the Sāmañña phala Sutta or else the teachers referred to only belonged to the same respective schools of thought. 3 3 Barua: Prebuddhistic Indian Phdo¬ DA. i. l44; SA.1.lO2. sophy, 28l; see also Dvy. l43; Mtu. i. 13 J. v. 246. 253, 256, 259; in. 383. 11 p. 8.

Pakudhanagara.—A city, evidently in Burma, once the centre of great literary activity.' 1 See Gv. 65; but elsewhere (Gv. 67) ^ where reference is made to a Makurana the works attributed to the residents of | gara, v.l. Pakuta. Perhaps this is the Pakudhanagara are stated to have been same as Pakudha. written in Kāncipura. See also Gv. 75,

Pakiṇṇaka Nipāta.—The fourteenth section of the Jātakaṭṭhakathā.' 3 J. iv. 276, 374.

Pakiṇṇaka Vagga.—The twentyfirst chapter of the Dhammapada.

Pakulā.—See Sakulā.

Pakkanta Sutta.—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 theflowering of the plaintain, the bamboo and the rush.' 1 S. 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 Order and lived in the forest. One day he saw

^aṅguravlhāra] 91

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 arahantship. In the time of Vipassī Buddha he had been a yakkhasenāpati with a retinue of eightyfour thousand and had given the Buddha a divine robe. Fifteen kappas ago he was sixteen times cakkavatti under the name of 1 Suvāhana (Vāhana). He is evidently identical with Mahāparivāra of the

Apadāna.’ Thag. vs. 63; ThagA. 1. 144 f. ^ Ap.1.l46 f.

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.’
A. i. 236; AA.1.446.
1
Paṅkadhā Sutta.—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. 1

A. i. 236 f.

Paṅkavela.—A village in Ceylon where Vikkamabāhu H. defeated
1
Jayabāhu Ī. and his brothers.
1
Cv. 1x1. l6; see also Cv. Trs. i. 226, n. 2.
Paṅga.—The name of a Pacceka Buddha, found in a nominal list.’ M. iif. 70; ApA. i. 107.
1

Paṅguravihāra.—A monastery in Hatthibhogajanapada in the south of Ceylon. I n front of its refectory stood a pangura tree. One day the devatā of the tree heard a novice recite the Mahādhammasamādāna ^utta 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. I t is said that the devatā became a sotāpanna on the very day of this conversation. 1

1 MA.1.530 f.

92 [Pagata Sutt^

Pagata Sutta.—A conversation between Sāriputta and Mahā Koṭṭhita
1 as to whether or not the Tathāgata exists after death.
1
S. iv. 384 f.
Pacalā Sutta.—Once, when the Buddha was at Suṃsumāragiri, he saw with his divine eye that MOggallāna was at Kallavāḷamuttagāma, 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.’ ^ A. iv. 85 ff.

Pacāyika Sutta.—Few are they that pay respect to the elders of the 1 clan; more numerous those that do not. Both the text and the uddāna call this sutta Pacāyika, but the correct name is Apacāyika, and it should be altered to this. ^ S. v. 468.

1

Pacuruyyāna.—A park in Ceylon, laid out by Parakkamabāhu I .

1

Cv. lxxix. 12.

Pacetana.—A king of old, whose wheelwright was the Bodhisatta.’

See Cakkavatti Sutta.

1

A.1.110.

Pacetana Sutta.—See Cakkavatti Sutta.

Paceli-vihāra.—A monastery in Soṇṇagiripāda, residence of Soṇaka

1

Thera, son of the hunter.

- MA. ii. 887.

Paccaṇīka Sutta.—Once the brahmin Paccanīkasāta of Sāvatthi 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 1 brahmin. 1 S. i. 179.

Paccaṇīkasāta.— A brahmin of Sāvatthi, to whom the Buddha refused

1 to preach (see Paccamka Sutta). Buddhaghosa says that the brahmin

1

SA. i. 205.

Papaya] 93

was so called (“ Gainsayer ”) because he took delight in opposing every¬ thing that anyone else said.

Paccanta Sutta.—Few are those born in the Majjhimadesa; more numerous those born in the Paccanta-janapada, among unreasoning 1 barbarians. - S. v . 466.

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.’ The boundaries of the Majjhimadesa are given in several places, and the Paccantajanapada lies beyond these boundaries. They are : in the east, Kajaṅgala and Mahāsālā ; in the south-east, the river Salalavatī ; in the south, Setakaṇṇikā ; in the west, Thūna ; and in the north, Usīraddhaja (pabbata).’ The

Vinaya rules were relaxed in the case of those who lived in the Paccantajanapada, where it is said that 3 the Buddha never spent a night. 1 ..^.g., D h A . iü. 248, 489; K h A . 133. ^ vin. 1. 197; L i. 49; cp. D v y . 21 f. ^ M A . ii. 982.

L Paccaya Thera.—An arahant. H e 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 arahantship 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 Buddha Vipassī, on the banks of the Vinatā, and had offered him a fig (udumbara).' He is probably identical with Udumbaraphala¬ dāyaka of the Apadāna.' - T h a g . vss. 222-4; T h a g A . i. 341 f. ^ A p . i. 295.

2. Paccaya.—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.' - J. vi. 485.

94 [Papaya Sutta

Paccaya Sutta.—An explanation of the teaching regarding Paṭicca¬ samuppāda.' S. ii. 25 f.

1

Paccayasaṅgaha.—A compilation by Vācissāra.

1

Gv. 71. |

Paccarī.—See Mahāpaccarī.

Paccāgamanīya Thera.—An arahant. I n 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.' He is probably identical 2 with Puṇṇamāsa Thera. 2 Ap. i. 113. ThagA. i. 53 f.

Paccuggamanīya Thera.—An arahant. Ninetyfour kappas ago he saw Siddhattha Buddha and followed him with rapt gaze. Twentyseven kappas ago he was a king called Saparivāra.' Ap.1.240.

Paccupaṭṭhānasaññaka Thera.—An arahant. In the time of Attha¬ dassī 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 1 the name of Bhūripañña. He is probably identical with Ekūdāniya 2 Thera. 1 2 Ap.1.153. ThagA. 1. 153 f.

Pacceka Buddha.—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 vivattamāna kappa, 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 patisa^¬ bhidā 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). Some¬ times (e.g., at J. iv. 34l) it is stated that a Pacceka Buddha's knowledge and comprehension of ways and means is less than that of a Bodhisatta. They hold their uposatha in the Ratanamālaka, at the foot of the Mañjusarukkha in Gandhamādana. I t 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 Nandamūlakapabbhāra— Suvaṇṇaguhā, Maṇiguhā and Rajataguhā—are the dwellingplaces of Pacceka Buddhas. Round the Ratanamālaka, q.v. (or Sabbaratanamā¬ laka), 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.’ But, according to another account, they die on the mountain called Mahāpapāta (q.v.). There does not seem to be any limit to the number of Pacceka Buddhas who could appear simul¬ taneously. In one instance, five hundred are mentioned as so doing, all sons of Padumavatī (q.v.), at the head of whom was Mahāpaduma. I n the Isigili Sutta^ appears a long list of Pacceka Buddhas who dwelt on the I sigili Mountain (q.v.), and after whom the mountain was named. 3 According to Buddhaghosa, the names in this list belonged tothefive hundred sons of Padumavatī, but the number of the names is far less thanfivehundred. 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 Jātakaṭṭhakathā.’ 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 5 rainy season in dwellings provided by men. Among the teachings preserved of the Pacceka Buddhas, the mos important is the Khaggavīsāṇa Sutta (q.v.). Forthedefinition of a Pacceka Buddha see Puggalapāññatti (p. 14; of. p. 70). There he is 1 These details are given in SNA. i. ka (v. 249); see also DhA. iv. l2O, 47, 51. 58, 63; KhA. 178, l99; ApA. i. etc. l ^ see also s.v. Gandhamādana. ^ ^ . , DhA. ii. 112f.;iii. 91. 368; iv. ^1. iii. 68 ff. 200. Their patthanā (SNA. 51). Their ^ MA. ii. 889 ff. wisdom less

than that of a Bodhisatta 4 ^’.g., Darīmukha (J. iii. 240), Sona (J. iv. 341).

96 [Pacceka Brahma

described as one who understands the Truth by his own efforts, but does not obtain omniscience nor mastery over the Fruits (phales^ vasībhāvaṃ).

Pacceka Brahmā.—Mention is made in one or two places in the book^ of Brahmas who are described as Pacceka Brahmā—e.g., Subrahmā, Suddhāvāsa and Tudu.’ I have not come across any explanation of this term. It may designate a Brahmā who does not live in any recognized Brahma- world, but in a world of his own. 1 See s.v.

Paccorohaṇī Vagga.—The twelfth section of the Dassaka Nipāta o^ the Aṅguttara Nikāya.’ One of the suttas deals with the “ spiritual coming down again" (paecorohaṇi) ; hence, probably, the name of the Yagga. 1 A. v. 222-37.

PaccorOhaṇī Sutta.—Jānussoṇī tells the Buddha how, on certain fast days, the brahmins perform a ceremony called paccorohaṇī, 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 corre¬ spending observance, and the Buddha answers him.’ - A. v. 233 ff.

Pacchābhumma (Pacchābhūma),—The name given to the district to the west (of the Majjhimadesa).’ Mention is also made of the Pacchā¬ bhūmaka brahmins, who are carriers of water-pots, fire-worshippers, and who claim to be able to send a man heavenward after death.’ 1 2 S. iif. 5, 6; SA. ii. 186. ^E.g., A. v. 263; see also S. iv. 311.

1

Pacchābhu Thera.—The teacher of Malitavambha ; the word perhaps means “ born in the west ”; see below.

1

Thag. vs. 105; ThagA. i. 211.

Pacchābhūmaka Sutta(—Mataka Sutta).—Once, when the Buddha wa^ 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 depend^ on the life he leads ; no one else can send him to heaven or to a place o^ suffering.’ 1 S. iv. 311 f.

^ajāpati] 97

Pacchāsamaṇa Sutta.—The five qualities which should be lacking in a monk who is taken as an attendant (pacchāsamaṇa).’ - A. iii. l37.

Pacchidāyaka Thera.—See Sajjhadāyaka.

Pacchimadesa, Pacchimadisā, Pacchimapassa.—A province in Ceylon, 1 probably in the west. In the province was the Vallipāsāṇa-vihāra, 2 residence of Mahā-Nāgasena. 1 Cv. xliv. 88 f.; but see Cv. Tre. i. 82, n. 4. ^ MT. 552.

Pacchimārāma.—A monastery, probably to the west of Puiatthipura.

It was founded by Parakkamabāhu I. and contained twenty-two pari¬

1 veṇas and numerous other buildings.

^ Cv. lxxviii. 70 ff.

Pajāka.—A king. Lambacūḷaka was in his kingdom and Meṇḍissara 1 (q.v.) lived there with his followers. But, elsewhere.' we are told that Lambacūḷaka was in the kingdom of Caṇḍappajota. Does this mean that the kingdom of Caṇḍapajjota was identical with that of Pajāka ? 1 J. in. 463. - J. v. l33.

1. Pajāna Sutta.—It is impossible to destroy Ill without understanding

1 the eye, the nose, etc.

1

S. iv. 89.

2. Pajāna Sutta.—Ill cannot be destroyed without understanding of

1 objects, sounds, savours, etc.

1

S. iv. 90.

1. Pajāpati.—A name given to Māra, because he uses his power over all

1 creatures.

1

M.1.2; MA.1.28.

2. Pajāpati.—One of the kings of the de vas, mentioned with Sakka, 1 2 Varuṇa, Isāna, etc. Buddhaghosa says 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. H e is sometimes mentioned with Brahmā, 3 4 as distinct from him. In the Āṭānāṭiya Sutta he is mentioned among the Mahāyakkhas, to be invoked by followers of the Buddha in times of danger. 1 8 . i. 219; D.1.244; in J. v. 28 he is ^ SA. i. 262. mentioned with Varuna and Soma; see ^ J.VI.568, 571; M.1.140, 327, 329. also D. ii. 274; DA iii. 709. 4 D. iii. 204.

3. Pajāpati.—See Mahā-Pajāpatī Gotamī.

Pajjamadhu.—A Pāli 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.'

1

P.L.C. 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.' 1 Mhv. xv. 63; MT. 349.

Pajjuna.—The eighth of the ten Andhakaveṇhudāsaputtā, sons of

Devagabhā.’

1

J. iv. 81; PvA. 93, I l l .

Pajjunna.—A devarāja, the god of rain. H e was subject to the will of Sakka, and the books contain instances of his causing rain to fall at the command of Sakka.’ He was also influenced by the exercise of sacca¬ 3 kiriyā (protestation of truth) .’ Buddhaghosa describes him as Vassa¬ valāhaka, and says that he was an inhabitant of the Cātummahārājika 4 world. Kokanadā and Culla Kokanadā were his daughters. Pajjunna 5 is mentioned among the Mahāyakkhas to be invoked in time of need, 6 and he was present at the preaching of the Mahāsamaya Sutta. - J. 1. 330; Mhv. xxf. 31; ^ SA. i. 64. J. iv. 253; 4 S. i. 29 f. 2 E.g., J.1.331 f. ^ D. in. 205. ° Ibid., ii. 260.

1. Pajjunnadhītā Sutta.—KOkanadā, daughter of Pajjunna, visits the

Buddha at the Mahāvana in Vesāli and praises him and his teaching.’

1

S. i. 29.

2. Pajjunnadhītā Sutta.—Culla-Kokanadā, daughter of Pajjunna, visits the Buddha at the Mahāvana in Vesāli and, after paying homage to him and his teaching, utters a summary of the Dhamma.’ 1 S. i. 30.

1. Pajjota.—See Caṇḍappajjota.

2. Pajjota.—A tank near Kāsapabbata, built by Duṭṭhagāmaṇī. Near 1 it was the city of Pajjotanagara. 3 Mhv. xxv. 51; M. i. 346.

Pañcagatl Suttā] 99

L Pajjota Sutta.—The four splendours: of the moon, the sun, fire, 1 and wisdom. A. ii. 140.1

2., Pajjota Sutta.—The four things that give light: the sun, the moon,

1 fire, and the Buddha, the Buddha being the best.

1

S. i. 15.

3. Pajjota Sutta.—A series of questions asked by a deva, and the

Buddha's answers; the first being on radiance—wisdom gives radiance

1 to all the world.

S. i. 44. 1

1

Pañca Sutta.—See Anattalakkhaṇa Sutta.

1

S. iii. 66.

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 Bahuve¬ 1 daniya Sutta is based on a discussion between him and MahaUdāyi, which discussion Ananda overheard and repeated to the Buddha. On another occasion, Pañcakaṅga related to the Buddha the conversation he had had with the Paribbājaka Uggāhamāna Samaṇamaṇḍikāputta, and the Buddha preached to him the Samanamaṇḍikā Sutta.' The 3 Anuruddha Sutta contains a discussion between Anuruddha and Abhiya Kaccāna, which took place at Pañcakaṅga's house, whither he had invited them. The discussion was started by a question asked by 4 Pancakaṅga. Buddhaghosa says that Pañcakaṅga was the Thapati's personal name, and that he was so called (" Five tool s ") because he carried the five tools of a carpenter: vāsīpharasu (adze), nikhādana (chisel), daṇḍa (measuring stick), muggara (gavel), and kāḷasutta (blackened thread). He explains Thapati by vaḍḍhakī-jeṭṭha. M. i. 396 ff.; see also S. iv. 223 f. M. in. 144 ff. M. ii. 23 ff. 4 MA. ii. 629; SA. iii. 86.

Pañcakaṅga Sutta.—See Bahuvedamya Sutta.

Pañcagati Suttā.—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.' 1 S. v. 474 ff.

100 [Pañoagativaṇṇanā

1

Pañcagativaṇṇanā.—The name of a Commentary.

1

Gv. 65, 75.

Paṅcagaru Jātaka (No. 132)—Bhiruka Jātaka.—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 " Takkasilā Jātaka." this evidently being another name for the Tela¬ patta Jātaka (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 Ajapālanigrodha.' 1 J. i. 469 ff.

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 anāgāmins.' 1 DhA. iv. 98ff.; the story is also found at SNA.1.270, 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 Girgāma singing in a lotus pond while bathing with five hundred friends. He was attracted by her voice and lost his con¬ 1 centra tion of mind. 1 SNA.1.70.

Pañcaṅgika Vagga.—The third section of the Pañcaka Nipāta of the Aṅguttara Nikāya.’ A. iii. 1432.

Pañcaṅguliya Thera.—An arahant. Ninetytwo kappas ago he approached Tissa Buddha, who was entering the Gandhakuṭi, and offered

him a handful of perfume. Seventytwo kappas ago he was a king
1 called Sayampabhā.
1
Ap. i. 186.
Pañcacūḷaka.—The name of Sanaṅkumāra when he was born as a human in a former birth. He practised the jhānas, and having died in 1 that state, was born in the brahma world. 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.” 1 MA. ii. 584.

Pañcacūḷakagāmadāraka.—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.’ i DA. ii. 614; see Paṅcacūlaka above for more probable explanation

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, Paṇḍita, Sopāka and 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 theirfiveguests. Each of them made an opening in some part of the house, through which he 1 departed. Henceforth the house was known as the Pañcacchiddageha. DhA. iv. 176 ff.

Pañcattaya Sutta.—Preached at Jetavana. I t 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.’ 1 M. ii. 228 ff.

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 bodhitree 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 Tāvatiṃsa, and her palace was known as Pañcadīpī.

102 [Paūcadlpika Ther^

She had the power of seeing in all directions without turning her head. She was eighty times queen of the king of the devas. I n her last life she attained arahantship at the age of seven.' The same story is told in identical words under the name of another therī, called Pañcadīpikā.' The verses are also attributed in the Then¬ gāthā Commentary to the Therī Selā.' 1 3 Ap. ii. 527 f. 3 ^. ^ ^. —bigA. 62 f.

Pañcadīpika Thera.—An arahant. He was once a follower of Padu¬ muttara Buddha and lit a lamp under his bodhitree. 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.'

1 Ap. i. 108.

Pañcadīpikā.—See Pañcadīpadāyikā.

Pañcadīpī.—See Pañcadīpadāyikā. Pañcanadī, Pañcamahānadī.—I n 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.' 1 ^.g., Vin. ii. 239; A. iv. 101; S. ii. 135; Ud. v. 4; also Mil. 380.

Pañcanikāyamaṇḍala.—An assembly hall in the Lohapāsāda, where the monks living to the north of the Mahāvālukanadī used regularly to assemble at the end of the rainy season.' 1 DA. ii. 58L

Pañcanīvaraṇa Sutta.—On the five nīvaraṇas, their evil results and the means of getting rid of them.' 1 A. i. 3 ff.

Pañcapaṇḍita Jātaka (No. 508). — Also called Pañcapaṇḍitapañha and Paṇḍitapañha. The name given to a section of the MahāUmmagga Jātaka, which deals with the plot of Senaka, Pukkusa, Kāvinda and Devinda, to have Mahosadha killed by informing the king that Mahosadha has a guilty secret which he did not desire anyone to know of. But 1 Mahosadha learnt their secrets and defeated their intentions. 1 J. iv. 473; v. 81; vi. 379, 389.

Pañcayojanarattha] 103

Pañcapariveṇamūla.—A monastery in Ceylon. At one time Abhaya was head of the monks there and interceded with the chief of the KUṭhā¬ rasabhā in settling the differences between Kittisirimegha and the prince 1 (who afterwards became Parakkamabāhu I .). A Pañcapariveṇādhipati was author of the Pali medical work, the Bhesajjamañjūsā, in the reign of Parakkamabāhu IV. of Jambuddoṇi.' 1 Cv. lxvii. 61. 1 P.LC. 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 Kuṇāia, who is identified with Baka.’ 1 J. v. 440 ff.

Pañcappakaraṇa.—Name given to the collection of the books of the Abhidhammapiṭaka, with the exception of the Dhammasaṅgaṇi and the Vihhaṅga. There is a Commentary on these by Buddhaghosa and
1
Ānanda Vanaratana.
1
P.LC. 210; Gv. 64. 75.

Pancambaṅgana.—A place in Mahāmeghavana 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.).
1
Mhv. xxxiv. 23; MT. 626.

Pañcayojanaraṭṭha.—A district in the Dakkhiṇadesa of Ceylon, the modern Pasyodunkorala. I t is mentioned in various campaigns, and was irrigated and made fertile by Parakkamabāhu I. In it was the Bhīma¬ titthavihāra, once the repository of the Tooth Relic.’ 1 Cv. lvi1. 71; lxf. 35; lxviiL 51; lxxif. 57; lxxv. 21; lxxxv. 81.

104 [^ Pañcarājāno" Sutta

“ 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 sensepleasures was the highest. Unable to come to any decision, they sought the Buddha, who explained that the highest pleasure, in the ease 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, 1 and he, in turn, presented these to the Buddha. 1 S. i. 79 ff.

Pañcalavihāra.—A monastery in Soṇṇagiripāda (in Ceylon); the 1 residence of the monk Soṇa, the son of a hunter. AA. i. 255.

Pañcavaggiyā.—The name given to the five monks—Koṇḍañña, AññāKoṇḍañña), Bhaddiya, Vappa, Mahānāma and Assaji—to whom the Buddha preached hisfirstsermon 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 namegiving 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 Enlightenment, 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.' I t 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 Enlightenment. 1 J. i. 57, 67, 81, 82; DhA. i. 87, known cofounders of Buddhism," where etc For details of the members of the she suggests that the members of this group, see under their several names; group were responsible for certain tenden¬ see also article by Mrs. Rhys Davids in cies in the Buddha's teaching. JR.A.S. for 1927 on them as the '^Un

Pañcavihāra.—A place near Pulatthinagara to which Parakkamabāhu I.
and his followers retreated while awaiting a favourable opportunity to
1 advance against Mānābharaṇa.
1
Cv. lxxii.116f.
Pancasikha] 105

Pañcaverabhaya Sutta.—Preached at Jetavana to Anāthaplṇḍlka. The Ariyan disciple is free from thefivefoldguilty 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 1 destiny. S. if. 68 ff.

Pañcasataraṭṭha.—A district in Ceylon (the modern Pansiyapattu to the Northeast of Kandy) where King Senāratna once deposited the Tooth
1
Relic to guard it from his enemies.
Cv. xev. 9.
Pañcasatikakhandhaka.—The eleventh section of the Cullavagga of the Vinaya Piṭaka.

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.' 1 MT. 15l.

Paṅcasattatimandira.—A building erected in Puiatthipura by Parak kamabāhu I. for “ the reception of the magic water and the magic thread 1 given him by the yellowrobed ascetics." Geiger suggests^ that the building was used for parittaceremonies. Cv. lxxiii. 73. ^ Cv. Trs. ii. 9, n. 2.

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Pañcasālā.—A brahmin village of Magadha. For an episode connected with it see Piṇḍa Sutta.

1

S. i.113;DhA. iii. 257; Mil. 154.

Pañcasikha.—A Gandhabba. His favourite instrument was the Beḷuvapaṇḍuvīnā (q.v.). He was considered a favourite of the Buddha.’ and when Sakka visited the Buddha at the I ndasālaguhā in order to ask him certain questions, he sent Pañcasikha in advance, that he might obtain permission for the interview.’ Pañcasikha approached the Buddha and, playing on his vīnā, sang of the beauties of the Buddha, the Doctrine, Arahants and Love. The verses really formed a lovepoem addressed 1 DA. in. 699. The episode is given in full in the Sakkapañha Sutta (D. ii. 263 ff.).

106 [Pañoasikha

to his beloved, Bhaddā Suriyavaccasā, daughter of the Gandhabba Timbaru. The Buddha praised his music and song and questioned hiiu about the poem. He confessed that when the Buddha was staying under the Ajapālanirgodha, before the Enlightenment, he (Pañcasikha) had met Suriyavaccasā going with her father to dance before Sakka. Pañca sikha 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 Sudham¬ 3 māsabhā, and she consented to marry Pañcasikha. It is said that Sakka blessed the marriage in return for Pañcasikha's intercession with the Bṇddha on his behalf. 4 In the Janavasabha Sutta it is stated that when Brahmā Sanaṅkumāra appeared before the assembly of the gods of Tāvatiṃsa and materialized himself he assumed the form of Pañcasikha. Buddhaghosa says.’ by way of explanation, that all the devas loved Pañcasikha and wished to 6 resemble him. I n the Mahāgovinda Sutta 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. No really satisfactory explanation is found in the Commentaries of 7 Pañcasikha's name. Buddhaghosa says Pañcasikho ti pañcacuḷo, pañcakuṇḍaliko, and goes on to say that Pañcasikha was born once as a 8 human being, and, while yet a boy wearing his hair in five knots (pañca¬ cūḷakadārakakāle), he became chief of those who tended the calves. Together with other lads he engaged in works of public utility, such as repairing roads, digging wells, building resthouses, 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

3 On this occasion Sakka pronounced place (DA. i. 296) Buddhaghosa says his 8fold eulogy of the Buddha (con that one way of insulting a man was to tained in the Mahāgovinda Sutta), says shave his head, leaving him five locks Buddhaghosa (DA. ii. 704). of hair (^arahāyā ti pancasikhā munda¬ 4 D. ii. 211; also in the Mahāgovinda karanaṃ). And, again (SA. i. 171), he Sutta (D. ii. 230). mentions that Sanaṅkumara retaṁed 3 DA. ii. 640. his eternal youth because in a previous D. ii. 220; cp. Mtu. iii. 197 ff. life he had developed jhāna while yet a ^ DA. ii. 647. lad (pancasikhakumārakāle). See als^ ^ This is done even now in Ceylon, J. vi. 496, where a traitor had his hair where young boys' hair is tied round tied in five knots as a sign of dis their heads in several knots. But in one grace.

Paṅcasllasamādānlya Thera] 107

(kuntalikehi), which fell back as in the case of a young boy (pañcacūḷi¬ k^dārakaparihāreṇ ' eva) . It was Pañcasikha who first received from the king of the Cātummahā¬ rājika worlds and their ministers reports of good . deeds done by human beings. These he would pass on to Mātali, who, in his turn, presented 9 them to Sakka. On the day of the Dcvorohaṇa, when the Buddha descended from Tāvatiṃsa, Pañcasikha was present to render honour 11 to the Teacher in song and music.'^ According to the legends he was present with the Buddha on other occasions as well. Pancasikha was evidently not only the name of a person, but also of an office (like Sakka), for in the BiḷārakOsiya Jātaka (q.v.) Ānanda is said to have been born as Pañcasikha and to have helped Sakka and others to make of Bīḷārakosiya a generous man.'^ Similarly, in the 13 Sūdhābhojana Jātaka (q.v.), Anuruddha is identified with Pañcasikha. 1 ^ DA ii. 650. ^ ^ B.^., Mhv. xxx. 75; xxxi. 82. 1 ^ DhA. iii. 225; AA. i. 72; Vsm. i. 392. . J. iv. 69. ^ J. v. 412.

Pañcasikha Sutta.—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.' 1 S. iv. lO3 f.

Pañcasikkhāpada Sutta.—On account of a common element those who commit the five evils—take life, steal, etc.—consort with those who do likewise.1

^ S. ii. l67.

Pañcasīla Sutta.—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 1 against. 1 ^. iv. 245.

PañCasīlasamādāniya Thera.—An arahant. He belonged to a family of Māhāsāla brahmins in Vesāli and became an arahant at the age of five. I t is said that he heard his parents take the five precepts, and re membered his own actions of a past life when, in the time of Anomadassī Buddha, he was a ferryman on the Candavatl 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. 76 f.

108 [Pañcahatthlya Thera

1. Pañcahatthiya Thera.—An arahant. He once saw the Buddha Sumedha, 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.’ 1 Ap. i. 97 f.

2. Pañcahatthiya Thera.—An arahant. Ninetytwo 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.

1. Pañcāla, Pañcālajanapada, Pañcālaraṭṭha, Pañcālā.—One of the sixteen Mahājanapadas.’ I t consisted of two divisions : UttaraPañcāla andDakkhiṇaPañcāla. The river Bhagīrathi (q.v.) formed the boundary 2 between the divisions. According to the Kumbhakāra Jātaka, the capital of UttaraPañcāla was Kampillanagara, where a king named Dummukha once reigned. 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 3 kingdom, but at other times it formed a part of Kampillaraṭṭha.’ Kampilla probably being the capital of DakkhiṇaPañcāla. So it happened that sometimes the kings of Kampillaraṭṭha had their capital in Uttara-Pañcālanagara, while at others the kings of UttaraPañcāla¬ nagara had their capital in Kampillanagara. CūlaṇīBrahmadatta 5 (q.v.) is described in the MahāUmmagga Jātaka as king of Pañcāla, with his capital in Kampilla. There seems to have been a chieftain 6 (rājā) of Pañcāla even in the Buddha's day, for we are told that Visākha Pañcāliputta (q.v.) was the son of the daughter of the “ Pañcālarājā." 7 Pañcāla is generally identified with the country to the north and west of Delhi, from the foot of the Himalaya to the river Chambal. A.1. 213; iv. 252, etc. J. vi. 329, 396, etc.; also PvA. 161; 2 J. iii. 379; also Mtu. iii. 26; but the see also Uttarādhiyayana Sūtra (SBE. Dvy. (435) calls the capital Hastinapura. xlv. 5761) and the Rāmāyaṇa (1. 32). According to the Mahabhārata (i. 138, Similarly Sambhūta was king of Uttara¬ 734), the capital was Ahicchatra or Pañcala (J. iv. 392 ff.). Sometimes the Chatravat1, while the capital of Daksiṇa¬ king of Pañcāla is merely spoken of as Pañcala was Kampilya. Pañcāla—e.g., J. iv. 430, v. 98. See E.g., J. v. 444; also Mahabhārata i. also Jayaddisa. 138. ^ ThagA. 1. 331. 4 E.g., J. iii. 79; v. 21, 289. ^ Law: Ceog. of Early Buddhism, p. 19.

Pafi^ālaoaṇḍa] 109

Pañcāla Vagga.— The fifth section of the Navaka Nipāta of the
Aṅguttara Nikāya.’
1
A. iv. 44954.

Pañcāla Sutta.—A discussion between Ananda and Udāyi (Kāḷudāyi) 1 regarding a verse Uttered by the devaputta Pañcālacaṇḍa as to what constitutes obstacles (sambādha) in the world and what release therefrom (okāsādhigama). Udāyi says that the five sensuous pleasures are the sambādha, and that okāsadhigama consists in the attainment of the jhānas.' See S. i. 48. ^ A. iv. 449 f.; AA. ii. 815.

L Pañcālacaṇḍa.— A devaputta who visited the Buddha at Jctavana 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.' This discussion forms the basis for the Pañcāla Sutta (above.) I t is probably this same deva who is mentioned as a Mahā¬ 2 yakkha in the Āṭānāṭiya Sutta who is to be invoked by the Buddha's followers in time of need. 2 S. i. 48. D. iii. 205.

2. Pañcālacaṇḍa.—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.' 1 J. v. 425, 430 f.

3. Pañcālacaṇḍa.—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.' J . v. 437 ff.

4. Pañcālacaṇḍa.—Son of Cūḷanī Brahmadatta. He was sent by Mahosadha to be kept as hostage to King Videha, when Cuḷanī threatened to harm the latter; but Videha treated him like a younger brother. Pañcālacaṇḍī was sister to Paūcalacaṇḍa.' 1 J . vf. 434, 435, 454, 462, 466.

110 [Pañoālaoaṇḍa Sutta

Pañcālacaṇḍa Sutta.—RecoUnts the discussion between the Buddha and the devaputta Pañcālacaṇḍa (1).' 1 S. 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 Ummagga Jātaka. She bore a son to Yideha, who succeeded him ten years after the marriage. Pañcālacaṇḍī is identified with Sundarī(Nandā).' ^ J.VI.409, 410, 426, 427, 434, 438, 445, 453, 454, 466, 478.

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 Hatthipāla Jātaka (q.v.). Pañcālī is identified with Mahāmāyā.' The scholiast says^ that she was called Pañcālī because she was the daughter of the Pañcāla king. J. iv. 491. 3 4 ^

1 Pañcāliputta.—See Visākha Pañcāliputta. According to Buddhaghosa , Yisākha's mother was a brahmin called Pañcālī; but the Theragāthā Commentary says^ that Yisākha's mother was the daughter of the rājā of Pañcāla. AA.ü.5ll. 3 ^higA.1.33lf.

Paṅcavudha Jātaka (No. 55).—The story of Pañcāvudhakumāra, given below. The ogre is identified with Aṅgulīmāla. The story was 1 related in reference to a monk who had renounced all effort. 1 J .1.272 ff.

Pañcāvudhakumāra.—The Bodhisatta born as king of Benares. He was the son of Brahmadatta, and was so named 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.’ 1 J. i. 272 ff.

Pannatti Sutta] 111

Pañcikā.—See MoggallānaPañcikā.

Pañcuddharaṭṭha.—The name of the districts lying round the modern city of Kandy.’ Cv. xciv. 4; xcv. 23, 24; xcvi. 17; see Geiger, Cv. Tre. ii. 233, n. 2.

Paṅcuposatha Jātaka (No. 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, add, with him as their teacher, they all kept the ^posatha 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 updsakas to encourage them to keep the fast days.’ 1 J. iv. 325 ff.

Pañjalipabbata.—A mountain in South Ceylon, at the source of the Karindanadī. Here Theraputtābhaya lived after he renounced the world and became an arahant.’ v.l. Pañcalipabbata, Pajjalitapabbata.

Mhv. xxxii. 14; Thūpavaṃsa 77.

Paññā Jātaka.—See Pāniya Jātaka.

Paññā Vagga.—The third section of the Paṭisambhidāmagga.

1. Paññā Sutta.—On the four powers: wisdom, energy, innocence (anavajja) and collectedness or kindness (saṅgāha).’

1

A. ii. 142.

2. Paññā Sutta.—On eight reasons and causes which strengthen ele mentary wisdom (ādibrahmacariyikā paññā).’ 1 A. iv. 15l ff.

Paññatti Sutta.—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 de vas, Māras, etc.’
1
A. ii. 17.
Paññattivādā (v.l. Pannatti°).—A secondary division of the Gokulikas.’ Their main doctrine was that suffering is no skandha, that there are no perfect āyatanas, that the saṃskāras 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.’ 1 2 Dpv. v. 41; MhVI VI4; Mbv. p. 96. Rockhill: op. cit., 189.

Paññavā Sutta.— A monk who cultivates the seven factors of wisdom can be called intelligent.’ 1 S. v. 467.

Paññā Sutta.—Few are they blessed with insight ; more numerous they that are not.’ 1 S. v. 467.

Paññāvuddhi Sutta.—The four states which conduce to growth in wisdom: association with the good, hearing the Doctrine, right reflection, and right behaviour in accordance with the Dhamma.’ 1 A. ii. 245.

Pañhamaṇḍapaṭṭhāna.—A place near the Abhayavāpi in Anurādhapura.’ 1 SA. iii. 151.

Pañhambamālaka.—A place in Anurādhapura, where Devānampiya¬ tissa offered Mahinda a mango, which he ate on the spot, and caused th seed to be planted. Immediately there sprouted from it a tall tree, bear¬ ing mangoes. This place later became the centre of distribution of various gifts to the monks.’ 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.’ This is probably the same as Pañcambamālaka (q.v.). 2 MhVI xv. 38. Ibid., xx. 39.

1. Paṭācārā Therī.—An arahant. She was the daughter of a banker of Sāvatthi, 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 confine¬ ment drew near, she wished to return to her parents, but the husband,

various pretexts, put off the visit. One day when he was out she left a message with the neighbours and started for Sāvatthi. 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. I n 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 inflood,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. I n midstream she looked back and saw a hawk swoop down and carry away the babe. I n her excitement she dropped the child she was carrying and it was swept away by the flood. Distracted, she went on towards Sāvatthi, 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 (“ cloak-walker "). People drove her from their doors, till one day she arrived in Jetavana, where the 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 arahantship. She later became a great teacher, and many women, stricken with grief, sought her guidance and her 1 consolation. She was declared by the Buddha to be the best among therī's who knew the Yinaya.’ In the time of Padumuttara Buddha, she was born in a clansman's family, and having heard the Buddha speak of a nun asfirstamong those who knew the rules of the Order, she aspired to a similar rank for herself. 1 See, e.g., ThigA. 47, 117, 122. ^ A. i. 25.

114 [Paṭācārā

In the time of Kassapa Buddha, she became a bhikkuṇī, and was third of the seven daughters of Kikī, king of Benares. She built a cell for the

3

Order and lived a celibate life for twenty thousand years.

Paṭācārā is given as an example of one whose grief was assuaged by

4 listening to the Dhamma.

^ Thig. 112-16; ThigA 108 ff.: Ap. ii. 557 f. ; ^A A. ü. 194 ff.; DhA. ii. 260 ff.;

in. 434 f.; J.VI.481.

4

DA. iii. 746; MA.1.188; UdA. 127.

2. Paṭācārā.—One of the five children of two Jain disputants, a man and a woman, of Vesāli ^ they married at the suggestion of the Licchavis 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 Cullakāliṅga Jātaka.' Her brother was the Nigaṇṭha Saccaka.' 1 2 J. iii. 1 ff. MA. i. 450.

Paṭikkūla Sutta.—The idea of the repulsiveness of food, if cultivated

1 and encouraged, conduces to great profit.

1

S. v. 132.

Paṭicchanna Sutta.—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.' 1 A. i. 282.

Paṭijagga.—Sixty-seven kappas ago there were seven kings of this name, all previous incarnations of Citakapūjaka Thera.' 1 Ap.1.237.

1 Paṭidesanīya Vagga.—One of the sub-divisions of the Pācittiya. - vin. iii. 175 ff.

Paṭipatti Vagga.—The fourth chapter of the Magga Saṃyutta.' 1 S.VI23 ff.

Paṭipatti Sutta.—Preached at Sāvatthi, on wrong conduct and right conduct.' - S. v. 23.

Paṭlrūpa Sutta] 115

1. Paṭipadā Sutta.—The Buddha teaches of both the wrong way and the right way.' 1 S. ii. 4.

2. Paṭipadā Sutta.—The Buddha teaches both the way that leads to the arising of the condition of the body and also the way leading to the

1 cessation of such a condition.

1

S. iii. 43.

3. Paṭipadā Sutta.—The Buddha teaches both wrong practice and

1 right practice.

1

S.VI18.

4. Paṭipadā Sutta.—The Buddha does not praise wrong practice, but

1 he praises right practice.

1

S. v. 18 f.

L Paṭipanna Sutta.—The Buddha teaches about those that are wrongly conducted and those that are rightly conducted.' 1 S.VI23.

2. Paṭipanna Sutta.—By the completion and the fulfilment of the five indriyas one becomes an arahant ; their cultivation in a less degree brings lower attainments.’ 1 S. v. 202.

Paṭiyārāma.—The name of the Thūpārāma in the time of Kakusandha
Buddha.’
1
Sp.1.86; Dpv. xvii. 11.
Paṭiyāioka.-A place near Rājagaha.’ 1 v i n . iv., 79, 131.

Paṭibhāna Sutta.-The four kinds of people in the world: he who
1 replies to the point, not diffusely ; he who replies diffusely ; etc.
1
A. ii. 135.
Paṭimā-vihāra.-A monastery probably in Kāṇagāma, where Agga¬ bodhi, ruler of Rohaṇa, set Up a large stone image of the Buddha. 1

1 Cv. xlv. 43.

Paṭirūpa Sutta.—The Buddha was once staying in Ekasālā in Kosala, and there preached to a large congregation. Mara 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,
1 answered the Buddha.
1
S.1.Il l .
Paṭilābha Sutta.—A description of thefiveindriyas.’ 1 S. v. 199 f.

Paṭisaṅkhāra.—Thirty kappas ago there were thirteen kings of this
1 name, all previous births of Sudhāpiṇḍiya Thera.
1
Ap. i. 133.
1. Paṭisambhidā Sutta.—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 fellowcelibates.’ 1 A. in. 113.

2. Paṭisambhidā Sutta.—Seven qualities which enable a monk to realize, unaided, the four paṭisambhidā.’ 1 A. iv. 32 f.

Paṭisambhidākathā.—The sixth section of the Yuganaddhavagga of the Paṭisambhidāmagga.’ Ps. ü. 147158.

Paṭisambhidāmagga.—The twelfth “ book ” of the Khuddaka Nikāya. It really belongs to the literature of the Abhidhamma type, and describes how analytical knowledge can

be acquired by an arahant. I t presents a systematic exposition of certain important topics of Buddhism. I t is possible that, before the development of the extant Abhidhammapiṭaka, it passed as one of the Abhidhamma treatises. The book consists of three vaggas—Mahāvagga, Yuganaddhavagga and 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 Yinaya and from various collections of the Sutta Piṭaka, while a general acquaintance with the early Buddhist legends is assumed.' A commentary exists, written by Mahānāma, a thera of Ceylon, and called Saddhammappakāsinī. Published by the P.T.S. There is an index in I.R.A.S., 1908.

Paṭhavlndhara] 117

Paṭisallāna Sutta.—The Buddha exhorts the monks to apply themselves to solitude, because the solitary man knows things as they really are.' 1 S. in. 15; iv. 80; v. 414.

Paṭisārāṇīya Sutta.—Eight kinds of disqualifications in a monk, which entitle the Order to censure him.' 3 A. iv. 346 f.

Paṭṭi.—A Damiḷa chieftain, ally of Kulasekhara.' 1 Cv. lxxvi. 144.

Paṭṭhānagaṇānaya.—An Abhidhamma treatise ascribed to Saddham¬ inajotipāla.' 1 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 Culla Buddhaghosa. 1 Published by the P.T.S.

Paṭṭhānasāradīpanī.—A work by a monk named Saddhammālaṅkāra.' 1 Sās. 48; Bode, op. cit., 47.

Paṭhama-Cetiya.—A cetiya built by Devānampiyatissa, on the spot where Mahinda alighted on his first visit to Anuṛādhapura and the king's palace.' One of the eight Bodhi saplings was planted there.' 2 - Mhv. xiv. 45; xx. 20; Sp. i. 79. Mhv. xix. 61.

1 Paṭhamasambodhi.—The name of a book. - Gv. 65, 75.

Paṭhavicālaka-Dhammagutta.—See Dhammagutta.

Paṭhavidundubhi.—A king of ninety-one kappas ago, a previous birth 1 of Māṇava (Sammukhāthavika). - ThagA. i. 163; Ap. i. l59.

L Paṭhavindhara.—A Nāga-king, a previous birth of Rāhula.' 1 AA. i. 142, etc.; but see s.v. Rāhula.

118 [Paṭhavlndhara

2. Paṭhavlndhara.—Son of Kiki, king of Benares. He built one of the
1 gateways of the Dhātughara of Kassapa Buddha.

1

SNA. i. 194.

Paṭhamasuddhiya Sutta.—The four jhānas, which, when cultivated,

1 flow to Nibbāna, just as the Gangesflowsto the east.

1

S. v. 307.

Paḍāvī.—A locality in Ceylon where Udaya I. built a large hall for the 1 sick. - Cv. xlix. 19.

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-acchanna Vagga.—The fifth section of the Eka Nipāta of the Aṅguttara Nikāya.' - A. i. 8-10.

Paṇītatara Sutta.—The four kinds of birth among the Nāgas and the pre-eminent among them.' S. iii. 240. 1

1. Paṇḍaka.—A monk, friend of Kapila, who lived in a village near

Kosambī. He was found guilty of having taken what did not belong

1 to him and also of unchastity.

- vin. iii. 67.

2. Paṇḍaka.—A yakkha of the Himālaya region. He, his wife Hāritā, and hisfivehundred sons, became sotāpannas when Majjhantika preached

1 to Aravāḷa.

1

Mhv. xi1. 21.

1. Paṇḍara, Paṇḍaraka.—A Nāgaking. See Paṇḍara Jātaka.

2. Paṇḍara.—The name of the horse ridden by Maṅgala Buddha when 1 he left household life. 3 BuA. 116.

3. Paṇḍara.—A clan of elephants, each having the strength of one thousand men.' ^ UdA. 403; vibhA. 397; AA. ii. 822.

5. Paṇḍara.—The name of a gotta. An ascetic of this clan, hearing Phussa Thera preach, asked him a question which led to a long explana¬ tion by Phussa.' It is said that the gotta had, as ancestor, a sage named Paṇḍara. v.l. Paṇḍarasa. 1 Thag. vs. 949; ThagA. ii. 82 ff.

Paṇḍara Jātaka (No. 518).—A ship was once wrecked in mid-ocean and only a man called Karambiya survived. H e 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. Karam¬ biya 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. Pan¬ ḍara 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.' 1 J.VI75ff.;VI.177.

Paṇḍaraṅga.—A sect of brahmin ascetics ; they are mentioned in the time of the Buddha.' and also in that of Asoka.' Perhaps they covered their bodies with ashes. 2 - E.^., DhA. iv. 8. ^.g., Dpv. vin. 35; Sp. i. 44.

Paṇḍarakā.—The name of a river which is mentioned with Mallaṅgiri and Tikūṭa as a haunt of Kiṇṇarī's.' 1 J. iv. 438, 439.

Paṇḍarasa.—See Paṇḍara (5).

1. Paṇḍava.—The horse of Sāma, king of Benares; his trainer was
Giridanta.' See Giridanta Jātaka.
1
J. ii. 98.
120 [Paṇḍava

2. Paṇḍava.—A hill near Rājagaha, under the shadow of which the Buddha ate his meal when he begged alms in Rājagaha, soon after leaving 2 home.' I t is said that ascetics lived on its eastern slope. I t seems formerly to have borne another name.' Paṇḍava was one of the halting¬ places of Sīvalī Thera when on his way to the Himālaya.' J. 1. 66; SN. vs. 4l4; DhA. i. 70; ^ See M. iii. 68. Thag. vs. 4l,1167;Mtu. ii. l98, etc. 4 AA.1.l39. 2 SNA. ii. 383 f.

3. Paṇḍava.—Adjective from Paṇḍu.' 3 E.g., Cv. lxxxvii. 29.

Paṇḍavavāpī.—A tank and a monastery in Ceylon, restored by Vijayabāhu I .' The tank was later enlarged by Parakkamabāhu I . and converted into the Parakkamasamudda.' 1 2 Cv. lx. 48, 58. Ibid., lxvin. 39; for its identification see Cv. Trs. i. 219, n. I.

1
Paṇḍavāvana.—A park laid out by Parakkamabāhu I .
1
Cv. lxxix. 12.
1. Paṇḍita.—The Bodhisatta born as a merchant. See the Kūṭavā¬ ṇija Jātaka.

2. Paṇḍita.—One of the four novices invited by the brahmin whose 1 house came later to be known as the Pañcachiddageha (q.v.). I n the time of Kassapa Buddha he was known as Mahāduggata (q.v.). In his last birth his mother was the daughter of a rich merchant of Sāvatthi. 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 arahantship. Thereupon, with the leave of Sāriputta, he returned to the monastery requesting the Elder to DhA. iv. 176 ff.

bring him some red fish on his return from the almsround. I n 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 monsatery, and engaged him in con versation until Paṇḍita should have succeeded in his effort. After a while, Paṇḍita became an arahant and the whole world rejoiced.' 3 Ibid., ii. 139 ff.

3. Paṇḍita.—A Pacceka Buddha, mentioned in a nominal list.' 1 M. iii. 70; ApA. i. 107.

Paṇḍita Vagga.—The sixth chapter of the Dhammapada.

Paṇḍita Sutta.— On three things enjoined by the wise and the good:
1 charity, going into homelessness, and support of parents.
1
A.1.151.

Paṇḍitakumāraka.—A Licchavi who, with Abhaya, visited Ānanda at the Mahāvana in Vesāli and held a discussion regarding ascetic practices.' A.1.220 f.

Paṇḍitapañha.—See Pañcapaṇḍitapañha.

Paṇḍimaṇḍalanāḍālvara.—A Damiḷa chief.' 1 Cv. lxxvi. 179.

Paṇḍiyarāyara.—A Damiḷa chief.' ^ Cv. lxxvi. 174, 178.

1. Paṇḍu.—Ancestor of the Pāṇḍavas.' The name is also for those who claimed to belong to that dynasty—e.g., in the case of the kings of Madhurā.' See also Paṇḍurājā. 1 2 Cv. lxiv. 43. E.g., Mhv. vii. 50. See also PaṇḍŪ.

2. Paṇḍu.—A Sākyan, son of Amitodana; he was the father of Bhadda¬ kaccānā and her six brothers. On learning from soothsayers of the impending destruction of the Sāykans by Viḍūḍabha, PaṇḍU left the Sākyan country and settled beyond the Ganges.'

His wife was Susīmā.’ 1 Mhv. viii. 18 f.; Dpv. x. 1. 3 ^ ṛ . ^7^

3. Paṇḍu.—See Paṇḍuputta.

122 [Paṇḍuka

1. Paṇḍuka.—One of the Chabbaggiyā. He and Lohitaka were leaders af a special group called the Paṇḍukalohltakā, who are mentioned as 1 having been guilty of various offences against Vinaya rules. Paṇḍuka and Lohitaka lived at Jetavana and encouraged heretics by upholding their views. The Satapatta Jātaka was preached in reference to these 3 two.’ They were the least evil of the Chabbaggiyī. 1 2 3 Vin. ii. 1. 5, 6. MA. if. 668; J. if. 387. S^. iü. ^14.

2. Paṇḍuka.—A Damiḷa usurper. He killed Mittasena and reigned for five years over Ceylon (4338 A.c.), during which time he was un¬ successful in his attempts to kill Dhātusena, the rightful heir. Paṇḍuka's son was Pariṇḍa.’ 1 Cv. xxxviii. 11, 21. 29.

Paṇḍukaṇṇa.—A juggler (nāṭaka) who was among those who tried, but without success, to make MahāPanāda 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, wearingflowersand dancing.’ J. 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. I t is the colour of the jayasumana flower.’ The Buddha occupied the seat when he visited Tāvatiṃsa 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 3 with a fold of his robe.’ Mention is also made of the Buddha occupying the seat on a subsequent visit to Tāvatiṃsa. Distinguished guests of 4 Sakka, such as Sādhīna, 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 ex hausted, or a righteous being is in danger and needs his help, the Paṇḍukambalasilāsana becomes heated, thus attracting his attention.’ It is so called because it resembled a red blanket (rattakambala).’ DA. ii. 482. ^ B.g., J. iv. 8 f., 238, 323; iii. 53; ^ DhA. iii. 2l7; iv. 80. v. 92, etc. J. ii. 93. 4 J. iv. 357. MNidA. 3l3.

Paṇḍukābhaya.—King of Ceylon (377307 B.c.). He was the son of Dīghagāmaṇī and UmmādaCittā and was protected from death in infancy by Gitta and Kāḷavela, who afterwards became yakkhas. He was brought

Paṇḍupura] 123

up by a man in Dvāramaṇḍalaka, but several times his uncles, discover¬ ing 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 yakkhiṇī Cetiyā, who dwelt in Dhūmarakkhapabbata, PaṇḍU¬ kābhaya made all preparations for a final campaign against his Uncles. For four years he lived in Dhūmarakkha, and then for seven in Ariṭṭha¬ pabbata. Following the counsel of Cetiyā, he enticed his uncles into a trap, and slew them and their followers at Lābugāmaka. He then pro ceeded to Anurādhagāma, wdiere he set up his capital, which, thence forward, 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, Paṇḍnkābhaya 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 1 years, and died at the age of 107. He was succeeded by his son Muṭasīva. Mhv. ix. 28

124 [Paṇḍurājā

1. Paṇḍurājā.—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.’

1

J. v. 426.

2. Paṇḍurājā.—A king of Madhurā.’ This is probably a descriptive name and means that he belonged to the Pāṇḍyan dynasty. 1 Mhv. vii. 50, 69, 72.

3. Paṇḍurājā.—A Damiḷa chief, ally of Kulasekhara.’ 1 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. 20 ff.

Paṇḍulagāma.—The residence of Paṇḍula (q.v.); it was to the south

1 of Anurādhapura.

1

Mhv. x. 20.

Paṇḍuvāsudeva.—King of Ceylon (444414 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 Upatissa¬ gāma. He married Bhaddakaccānā, who bore him ten sons and one daughter. He reigned for thirty years.’ Mhv. viü. 10ff.;ix. l ff., 28; x. 29; Dpv. iv. 4l; x. 2, 7, 8; xi. 8 ff.

Paṇḍuvijaya.—A village founded by Parakkamabāhu I. in ṃemory of his conquest of the Paṇḍu country.’ 1 Cv. lxxvii. lO5.

Paṇḍū.—A nation in South I ndia, the Pāṇḍiyas. Their country com¬ prised the greater part of the Madura and Tinnevelly, with its capital first at Kolkai and later at Madhurā.’ Ceylon was in constant communi¬ cation with this country, both peaceful and otherwise. Marauding bands of Paṇḍūs 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 Vaṭṭagāmaṇi lay in hiding; (b) for twentyseven years, after the death of Mahānāma and Until DhātuSena established his authority; (c) in the time of Sena Ī.; (d) after the death of

Paṇṇadāyaka Thera] 125

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 HI. Sometimes the Sinhalese kings would make reprisals by invading the Pāṇḍyan territory—e.g., in the reign of Sena H., and, perhaps also, Under Nissaṅka Malla. Parakkamabāhu I . sent an army Under his general Laṅkāpura to help the Pāṇḍyan king Parākrama Pāṇḍya against the Cola king, Kulasekhara. This, according to the Mahāvaṃsa 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 HI. Parakkama Paṇḍu, who deposed Līlāvati, evidently belonged to this party and probably also Vijaya HI. The Pāṇḍyaṇ kings claimed descent from the Lunar race.’ 1 Codrington, op. cit., 15. For other Index at the end of the Cūlavamsa, s.v. references, see under the ^ames mentioned. Paṇḍū. Reference should also be made to the

Paṇṇaka.—A Nāga king living in Anotatta lake. When CūlaSumana (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 iddhipower between them, in view of the many hosts of deities invoked by Sumana. I n 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 1 instigation, in order that his power might be manifest to others. DhA. iv. 129 ff.

Paṇṇakata.—A city in Esikāraṭṭha.’ 1 Pv. iv. 7 ; PvA. 195 ff.

Paṇṇattivāda.—See Paññattivāda.

1. Paṇṇadāyaka Thera.—An arahant. I n 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.’
1
Ap. i. 228 f.
2. Paṇṇadāyaka Thera.—An arahant. Ninety-four kappas ago he gave a handful of the leaves he was eating to Siddhattha Buddha and
1 spread for him a seat of leaves.
1
Ap. i. 239.
Paṇṇabhatta.—A village given by Aggabodhi V. for the maintenance
1 of the Tālavatthu (or Mahāsena)-vihāra.
1
Cv. xlviii. 8.
1
Paṇṇavailakabhūta.—A monastery in Ceylon, built by Dhātusena.
1
Cv. xxxviii. 47.
Paṇṇasālaka.—A village in Ceylon. Kalyāṇavatī, the first queen consort of Kitti-Nissaṅka, was fond of this village and built a vihāra 1 there, endowing it with all manner of possessions. 1 Cv. lxxx. 35.

Paṇṇika Jātaka (No. I02).—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. H e 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 Tree¬ sprite and witnessed the incident. The story was related to a greengrocer in Sāvatthi who treated his daughter in a similar way. H e later visited the Buddha and told him the story. The characters were identical in 1 both cases. 1 J. i. 411 f.

Patāpa.—A mythical king, descendant of Mahāsammata. H is father was Mahāruci (or Suruci) and his son was Mahāpatāpa.’ 1 Dpv. iii. 7 ; Mhv. ii. 44.

1 Patāpana.—A Niraya, so called because its heat was excessive (ativiya tāpetī ti Patāpano).’ 1 2 J. v. 266, 453. J. v. 27l.

Patikolamba.—A cook. He refused to listen to Sattigumba who suggested killing the Pañcāla king.’ See the Sattigumba Jātaka. J. iv. 431 f.

Patiṭṭhāna.—The capital of Aḷaka, the first place to be passed by

Bāvarī's disciples on their way to Savatthi.’ I t is identified with the
Baithana or Paitana of Ptolemy.
1
SN. vs. 1011.
Patiṭṭhāraṭṭha.—Another name for Rājaraṭṭha (q.v.), a division of Ceylon.

Patiṭṭhita Sutta.—On how a monk may establish earnestness in the five indriyas.’ 1 S. v. 232.

Patipūjikā.—A woman of Sāvatthi, who once had belonged to the retinue of the god Mālābhārī, and passed out of her devaexistence while sitting on the branch of a tree pickingflowersfor 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 fiftysix qualities of goodness. She gave birth to four sons, and dying one day of a sudden illness, was reborn into the retinue of Mālābhārī. He was greatly agitated 1 on hearing her story and realizing how short is the span of human life. 1 DhA.1.363 ff.

Patilīna Sutta.—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 patilīna (withdrawn).’ 1 A. ii. 41 f.

Patoda Sutta.—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.’ 1 A. Ü. 114 f.

L Patta Vagga.—The third chapter of the Nissaggiya of the Vinaya Piṭaka.

128 [Patta Vagga 2. Patta Vagga.—The third section of the Parivāra of the Yinaya Piṭaka.

1. Patta Sutta.—Eight reasons for which the Order 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.’ 1 A. iv. 344 f.

2. Patta Sutta.—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.’ 1 S.1.112f.

Pattakamma Vagga.—The seventh chapter of the Catukka Nipāta of the Aṅguttara Nikāya.’ 1 A. ii. 65-76.

Pattakamma Sutta.—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.’ 1 A. ii. 65 ff.

Pattadāyaka Thera.—An arahant. Ninety -four kappas ago he gave a bowl to Siddhattha Buddha.’ 1 Ap. i. 224.

Pattapāsāṇa.—A district of Ceylon, given for the maintenance of the
Jeṭṭhārāma, by Jeṭṭhā, chief queen of Aggabodhi IV.’
1
Cv. xlVI. 28.

Pattapāsāṇavāpī.—A tank in Ceylon, formed by Moggailāna H. by the
1 damming up of the Kadambanadī. It was restored by Vijyabāhu I.’
and again by Parakkamabāhu I.’
1
Cv. xlf. 61. ^ Ibid., lx. 50. ^ Ibid., lxxix. 34.

Pattipupphiya Thera.—Ān arahant. H e offered a pattiflowerto the body of Padumuttara Buddha as it was being taken in the procession for cremation.’ 1 Ap. i. 291.

Padakusalmāṇava Jātaka] 129

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.’ 1 Ap. ii. 376 f.

L Pathavī Sutta.—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.’ 1 S. ii. 135 f.; repeated at S. v. 462 f.

2. Pathavī Sutta.—The same as the above.’ - S. ii. 136.

3. Pathavī Sutta.—Incalcnlable is saṃsāra. The number of parents a man has had would be greater than the number of balls, each the size 1 of a kola (jujube) kernel, that could be made of the clay of the earth. 1 S. ii. 179.

L Pada Sutta.— 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.’ 1 S. v. 43.

2. Pada Sutta.—The simile is the same as the above; but it illustrates the fact that of all the elements which conduce to wisdom, the controlling 1 faculty of insight is reckoned the chief. - S.VI23L

Padakusalamāṇava Jātaka (No. 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 andhandsomebrahmin, 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 bom 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 would 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 sevenyearold boy of Sāvatthi who could recognize footsteps. His father put him through a severe test, and then w^ent to the Buddha, where the boy found him. When the Buddha heard the story he revealed that of the past. The father of the 1 story of the past is identified with Mahā Kassapa.

J. iii. 5Oll4.

Padakkamana.—See Padavikkamana.

Padapūjaka.—See Pādapūjaka.

Padaratitthavihāra.—A monastery in the Damiḷa country in South
India. I t was the residence of Ācarīya Dhammapāla.' v.l. Badaratittha.
1
Sās. 33; Svd. 1194.
Padarūpavibhāvana.—A commentary on Nāmarūpapariccheda.' 1 Gv. 7l.

Padarūpasiddhi.—See Rūpasiddhi.

Padalañchana.—A village in Ceylon where Vajirā, queen of Kassapa V., 2 built a monastery for the Theravādins.' Mention is made of a temple of four cetiyas in Padalañchana, which was burnt down by the Colas and restored by Mahinda IV. 3 Cv. I ii. 63. 3 ^v. 44.

Padavāṛasuññakaṇḍa.—A district in the Dakkhiṇadesa of Ceylon.' 1 Cv. lxvf. 10.

Padavikkamana.—A king of eightytwo kappas ago, a previous birth
1 of Māṇava (Sammukhāthavika) Thera. vd. Padakkamana.
1
ThagA. i. 164; Ap. 1. l59.
Paduma] 131

Padavibhāga.—A grammatical work by a monk named Ñāṇa.' 1 Bode, op. cit., 71.

Padasaññaka Thera.—An arahant. Ninetytwo 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.' 1 Ap.1.119.

Padasādhana.—A Pali 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. 1

P.LC. 201, 205.

Padīraṭṭha.—A district in Ceylon, where Māgha and Jayabāhu set up fortifications.' Cv. lxxxiif. 16; see also lxxxviii. 64; and Cv. Tre. ii. 149, n. 9.

Padīvāpī.—A tank restored by Parakkamabāhu H.' Cv. lxxix. 34. See also Cv. Trs. ii. 119, n. 2.

L Paduma.—The eighth of the twentyfour Buddhas. He was born in Campaka. His father was the Khattiya Asama and his mother 1

Asamā. For ten thousand years he lived as a householder in three palaces: Nandā, Suyasā and Uttarā.' His wife was Uttarā and his son Ramma. He left home in a chariot and practised austerities for eight months. Dhañña vatī gave him milkrice, and an Ajīvaka, named Titthaka, spread grass for his seat under his bodhitree, which was a Mahāsona. He preached his first sermon in Dhanañjuyyāna. His chief disciples were his younger brothers Sāla and Upasāla and his attendant was Varuṇa. Rādhā and Suṛādhā were his chief women disciples, and his chief patrons were Bhiyya and Asama among men and Rucī and Nanda¬ rāmā among women. His body was fiftyeight cubits high, and he lived for one hundred thousand years. He died in Dhammārāma and his relics were scattered. The Buddhavaṃsa Commentary states that his full name was Mahāpaduma, 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.' 1 But see J. 1. 36, where he is called 2 BuA. calls them Uttarā, Vasuttarā Pad um a. and vasuttarā. 3 Bu. ix.; BuA. 146ff.;J.1.36; Mhv.1.7; DhA. 1. 84.

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2. Paduma.—One of the chief lay disciples of Revata Buddha.' 1 Bu.VI.23.

3. Paduma.—One of the three palaces occupied by Sobhita Buddha

1 in his last lay life.

1

Bu. vif. 17.

4. Paduma.—Stepbrother of Dhammadassī Buddha. The Buddha preached to him at Saraṇa, and he later became the Buddha's chief

1 disciple.

1

Bu. xvi. 18; BuA. 183; J.1.39.

1 5. Paduma.—A palace occupied by Sīddhattha Buddha. BuA. 185; but see Bu. xvü. 14.

6. Paduma.—A Pacceka Buddha to whom Anūpama (or Aṅkolapup phiya) Thera offered some ākulī flowers.' 1 ThagA. i. 335; Ap. 1. 287; see also M. iii. 70 and PvA. 75.

7. Paduma.—A cakkavatti of eight kappas ago; a previous birth of PiṇḍolaBhāradvāja.' Ap.1.50.

8. Paduma.—A cetiya built by Mahā Kaccāna, in a previous birth, 1 for Padumuttara Buddha. 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. 1 Ap. i. 84.

9. Paduma Thera.—An arahant. He once threw a lotus to Padu muttara Buddha as he was travelling through the air, and the Buddha accepted it. For thirty kappas Paduma was king of the devas, and for seven hundred king of men.' 1 Ap. i. 109 f.

10. Paduma.—A Niraya. The Sutta Nipāta explains that it was not a separate Niraya but only a period of suffering. The monk Kokālika 1 was born there. 1 SN. p. 126; J. iv. 245; AA. ü. 853; DhA. iv. 91.

11. Paduma.—A rock near Himavā.' Ap. ii. 362.

Padumaghara] 133

12. Paduma.—One of the Theras who assisted at the foundation¬ laying ceremony of the Mahā Thūpa.' 1 Dpv. xix. 8; MT. (524) calls him Mahāpaduma.

13. Paduma.—The Bodhisatta born as king of Benares. See the Culla Paduma Jātaka.

14. Paduma.—The Bodhisatta born as son of the king of Benares. See the Mahā-Paduma Jātaka.

15. Paduma.—See Mahāpaduma.

Paduma Jātaka (No. 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 Ananda. Some monks once wandered all over the Lotus-street to find some lotuses to offer at the Ānanda-bOdhi (q.v.), But they found none, and Ānanda, hearing of it, went himself to the Lotus-street and returned with many handfnls of blue lotus. The incident was reported to the Buddha who related the 1 story of the Jātaka. 1 J. ii. 321 ff.

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 1 the future in store for the hunter. 1 Ap. i. 326 f.

Padumakesariya Thera.—An arahant. Ninety-one kappas ago he was an elephant and, seeing the Buddha Vipassī, scattered lotus-pollen Over

1 him.

1

Ap. i. 248.

Padumaghara.—A building in Anurādhapura, where gifts were 1 presented to the monks. It was in the palace grounds and was near the Padumapokkharaṇī.' 1 2 Mhv. xxxiv. 65. MT. 633.

Padumacchadaniya Thera. An arahant. He offered a lotus at the pyre of Vipassī Buddha. Fortyseven kappas ago he was a king named

Padumissara. Wherever he went a canopy of lotuses spread itself

1 . over him.

1

Ap.1.98.

Padumaccharā.— A name given to the nymphs who danced in the lotus blossoms which grew in the ponds between the tusks of Erāvaṇa.' 1 SNA. i. 369.

Padumadhāriya Thera.—An arahant. Thirtyone kappas ago he offered a lotus to a Pacceka Buddha named Sambhava.' Ap. ii. 453 f. ; in Ap. i. 279 the same verses are attributed to Padumapūjaka ; see also ThagA. i. 399.

Padumanahānakoṭṭha.—A bathingpool in the form of a lotus, built

1 in Pulatthipura by Parakkamabāhu Ī.

1

Cv. lxxviii. 45.

Padumapuppha (or Puṇḍarīka) Sutta.—Once a monk, living in a forest tract in Kosala, returned from his almsround 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.' ^ S. i. 204 f.

Paduṃapupphiya Thera.—An arahant. Ninetytwo kappas ago, while picking lotuses, he saw Phussa Buddha and offered him a flower. He later joined the Order. Fortyeight kappas ago he was king eighteen times under the name of Padumabhāsa.' 1 Ap. i. 132.

1. Padumapūjaka Thera.—An arahant. Ninetyone kappas ago he lived in Romasa, near Himavā, and offered a lotus to the Pacceka Buddha 1 Sambhava. I n the Theragāthā Commentary^ his verses are attributed to Sappaka Thera, and it is said there that in the time of Sambhava he was a Nāgaking. 1 Ap.1.279 f.; see also Padumadhāriya. i. 399.

2. Padumapūjaka Thera.—An arahant. Ninetyone kappas ago he was an ascetic in Gotama, near Himavā, and, together with his pupils,

Padumā] l35

he called to mind the Buddha's virtues and Offered lotuses in his name. Fifty-one kappas ago he was a king named Jaluttama.’ H e is probably identical with Meṇḍasira.’ 2 - Ap. i. l62 f. ThagA. i. 172.

Padumapokkharaṇī.—A pond in Anurādhapura in the palace grounds. Near by was the Padumaghara.’ - MT. 633.

L Padumavatī.—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 (lajā), 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 1 eldest being Mahāpaduma. All of them became Pacceka Buddhas. 2 The Aṅguttara Nikāya Commentary mentions that Padumavatī was a previous birth of the therī Uppaīavaṇṇā, and gives her story with much greater detail. 1 2 MA. ii. 889. i. 188 ff.; see s.v. Uppalavaṇṇā, also Thig A. 185 ff.

2. Padumavatī.—A courtesan of Ujjenī, who later became the therī Ahhayamātā (q.v.).

Padumassara.—A park in Anurādhapura laid out by King Kuṭakaṇṇa¬
1
Tissa.
- Mhv. xxxiv. 35.
Padumissara.—A king of forty-seven kappas ago; a former birth of
1
Padumacchadaniya Thera.
1
Ap. i. 98.
1. Padumā.—Chief of the women patrons of Anomadassī Buddha.’ 1 Bu. viii. 24.

2. Padumā.—Chief of the lay women supporters of Sujāta Buddha.’ 1 Bu. xiii. 30.

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1
3. Padumā.—Mother of Tissa Buddha.
- Bu. xviii. 16.
4. Padumā.—Chief of women patrons of Phussa Buddha.’ - Bu. xix. 21; J. i. 40.

5. Padumā.—One of the chief women disciples of Sikhī Buddha.’ 3 Bu. xxi. 21; J.1.41.

6. Padumā.—Wife of Dīpaṅkara Buddha, in his last lay life.’ 1 Bu. ii. 209; Mbv. p. 4.

7. Padumā.—One of the most distinguished lay-women, followers of the Buddha.’ She w^as the wife of Meṇḍaka and her full name was Candapadumā (q.v.). - A. iv. 347.

1

8. Padumā.— A distinguished therī of Ceylon.

1

Dpv. xviii. 24.

9. Padumā.—One of the chief women disciples of Metteyya Buddha.’ 1 Anāgat., vs. 98.

1. Padumuttara.—The tenth of the twenty-four Buddhas. H e was born in Haṃsavatī, of the khattiya Ānanda and his wife Sujātā. At the moments of his birth and his Enlightenment, a showier of lotuses fell in the ten thousand worlds, hence his name. H e lived as a householder for ten thousand years in three palaces: Naravāhana, Yasa (or Yasavatī) and Vasavatti. H is wife was Vasudattā, by whom he had a son, Uttara.’ He left home in his palace (Yasavatti), and practised austerities only for seven days. A maiden of Ujjeni, called Rucinandā, gave him milk-rice, and the Ājīvaka Sumitta gave him grass for his seat. H is bodhi-tree was a salala, under which he spent a week, and when he touched the ground with his foot, huge lotusflowerssprang out of the earth, covering his body completely with their pollen. (The Saṃyuttabhāṇakas give this as the reason for his name.) H is 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. H is body wasfifty-eightcubits high, and his - According to SNA. i. 34 L his son was Uparevata.

ladesavihāra Sutta] 137

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. I n his time, the Bodhisatta was governor of a province 3 (raṭṭhika) called Jaṭika (Jaṭila).’ It is said that in the time of Padumut¬ tara there did not exist a single heretic. 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 Padu¬ muttara's various disciples in acknowledgment of their special attain ments—eg., Aññākoṇḍañña, Mahā Kassapa, Anuruddha, Bhaddiya, Piṇḍola-Bhāradvāja, Puṇṇa Mantānīputta, Mahā Kaccāna, Culla Pan¬ thaka, Subhūti, KhadiravaniyaRevata, KaṅkhāRevata, SoṇaKoḷivisa, SoṇaKuṭikaṇṇa, Sīvalī, Vakkali, Rāhula, Raṭṭhapāla, Kuṇḍadhāna, Vaṅgīsa, Upasena Vaṅgantaputta, Dabba Mallaputta, Pilinda Vaccha, Bāhiya Dārucīriya, KumāraKassapa, Mahā Koṭṭhita, Ānanda, Uruvela¬ Kassapa, Kāḷudāyī, Sobhīta, Upāli, Nanda, Mahā Kappina, Sāgata, Rādha, Mogharājā, Vappa, Upavāna, Mahāpajāpatī Gotamī, Khemā, Uppalavaṇṇā, Paṭācārā, Dhammadinnā, SundariNandā, Soṇā, Sakulā, Bhaddā Kuṇḍalakesā, BhaddāKapilānī,

BhaddāKaccānā, Kisāgotamī and Sigālakamātā.’ B u . xi. 1 ff.; B u A . 157 ff.; J . i. 37, E . ^ . , M Ṭ . 5 9 .

44; D h A . i. 99, 417; iii. 146, e t c ; also 4 F o r details see s.v.

Ap. i. 57, 63, 101. 107; M t u . ii. 58.

2. Padumuttara.—A Pacceka Buddha. 1

1 M . iii. 70.

L Padesa Sutta.—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 ,^atipaṭṭhānas.’ 1 S. v. 1 7 4 f.

2. Padesa Sutta.— Whoever cultivates psychic power, partially, can only do so by cultivating and developing the four bases of psychic power (iddhipādā).’ i S. v. 255.

1 Padesavihāra Sutta.—The Atthasālinī refers to a sutta of this name and quotes from it. The reference is, evidently, to the Vihārā Sutta (1) of the Saṃyutta.’ 1 p. 30. 3 S. v.

13S [Padyapadoruvaṃsa

Padyapadoruvaṃsa.—The name given to the Mahāvaṃsa by the author of the Mahāvaṃsa-Tīkā (q.v.). v.l. Padyapadānuvaṃsa.

L Padhāna Sutta.—The four kinds of effort: to restrain, to abandon,

1 to develop, and to preserve.

1

A. ii. 74.

2. Padhāna Sutta.—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.’ 1 A. ii. 76.

3. Padhāna Sutta.—The Buddha describes how, when he gave himself up to meditation in order to win Enlightenment, Māra (Namuci) came to tempt him with his eightfold army of lust, discontent, hunger and thirst, craving, cowardice, doubt, hypocrisy and stupour. But the 1 Buddha was firm, and Māra retired discomfited. ^ SN. vs. 425-49.

4. Padhāna Sutta.—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.’ - A. ii. 15; ep. D. ii. 120; M. if. 11, etc.

Padhānakammika-Tissa Thera.—Five hundred monks of Sāvatthi retire into the forest to meditate ; one (Tissa) falls away, the rest attain arahantship. 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 1 the Varaṇa Jātaka (q.v.), a discourse on the evils of procrastination. 1 DhA. iii. 407 ff.; in the varana is given as Kuṭumbiya-Tissa (q.v.); Jātaka, however, the name of the monk perhaps the two are identical.

Padhānaghara.—See Mahāpadhānaghara.

Padhānarakkha.-—A monastery in Ceylon where Mānavamma erected the Sepaṇṇipāsāda.' 1 Cv. xlvii. 64.

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Padhānika-Tissa 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 Akālarāvi-Kukkuṭa Jātaka (q.v.), identifying Tissa with the cock of 1 that story. 1 DhA. iii. 142 ff.

Panayamāra or Panayamāraka.—Ā 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 Piḷa¬ yamāra.' 1 Mhv. xxxiii. 57 ff.; 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 1 jak-fruit as large as a pot on a platter of leaves. 1 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.

L Panāda.—A mythical king, who succeeded Mahāpatāpa and was himself succeeded by Mahāpanāda.' i Mhv. if. 4; Dpv. in. 7.

2. Panāda.— One of the chief Yakkhas to be invoked by the Buddha's followers in time of need.' H e is also mentioned in the Mahāsamaya 3 Sutta.' Buddhaghosa says that Panada was a Gandhabba.

1 D. iii. 204. 3 ^ :^A. ii. 688.

3. Panāda.—See Mahāpanāda.

1. Panthaka.—See Cūla-Panthaka and Mahā-Panthaka.

2. Panthaka.—Mentioned as the name of a man.' 1 J. i. 403.

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1

Pandriya.—A Damiḷa chief, ally of Kulasekhara.

1

Cv. lxxvi. 184.

Pannañjalika Thera.—An arahant. Ninetytwo kappas ago he lay grievously ill at the foot of a tree in the forest. The Buddha Tissa, 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 kingfivetimes, under the name of Mahāsikha.' Ap.1.128.

Pannaṭṭaṅkoṭṭa.—A locality in South India, mentioned in the account 1 of Laṅkāpura's campaigns. Cv.1.xxvi.3l3.

Papañcasūdanī.—Buddhaghosa's Commentary on the Majjhima Nikāya.
The colophon states that it was written at the request of the monk
Buddhamitta of Mayūrapaṭṭana. The work is quoted in the Samanta¬
1 pāsādikā.
Sp. iv. 870.
Papatlta Sutta.—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.' 1 A. ii. 2.

1 Papāta Vagga.—The fifth chapter of the Sacca Saṃyutta. S. v. 446 ff.

Papāta Sutta.—The Buddha once went with some monks to Paṭibhā¬ nakūṭa 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.' S. v. 448 f.

Papātapabbata.—A mountain in Avantī, near Kuraraghara. I t was a favourite spot of Mahā Kaccāna, and we are told of several discussions 1 having taken place there. Mahā Kaccāna's attendant was, at that time, Soṇa Kuṭikaṇṇa (q.v.), yet a layman. He later became a monk, and the ten monks necessary for his ordination were found with great 2 difficulty. 2 B.g., S. iii. 9ff.;iv.115f.;A.VI46 f. vin. i. l94f.;Ud. v. 6; DhA. iv. 101 f.

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Pappaṭa.—A grove near the modern Colombo. Parakkamabāhu VĪ.
erected there the Sunettapariveṇa in memory of his mother.'
1
Cv. xci. 24; see also Cv. Trs. ii. 216, n. 3 and 4.
Papphālama.—A landing place in Rāmañña where the forces of
1
Damiḷādhikarin landed.
Cv. lxxvi. 63.
Pabbajjā Sutta.— When Gotama, after leaving home, entered Girib¬ baja (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 Paṇḍavapabbata. 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.’ 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. The Commentary 3 adds that at the end of the talk with the Buddha, Bimbisāra asked him to visit Rājagaha as soon as he had attained Enlightenment. 1 SN. vs. 40524. 3 SNA. ii. 381. ^ p. 386.

Pabbajita Sutta.—On how a monk should develop and cultivate his mind, filling it with thoughts of how to get rid of evil, of thoughts of transiency, selflessness, etc.’ A. v. 107 f.

L Pabbata.—A Pacceka Buddha, mentioned in a nominal list.’ 1 M. iii. 70.

2. Pabbata.—The name of the Bodhisatta in the time of Koṇāgamana
Buddha. He was king of Mīthilā and entertained the Buddha and his
1 monks.
1
J. i. 43; BuA. 9; Bu. xxiv. 215.
3. Pabbata.—A sage, the chief disciple of Sarabhaṅga. For details
1 see the Indriya Jātaka. Pabbata is identified with Anuruddha.
1
J . in. 463 ff.; see also J. v. 133, l5L
4. Pabbata.—A minister of Vaṭṭagāmaṇī, who built a monastery called
1
Pabbatārāma, which he presented to Kupikkala Mahā Tissa.
1
Mhv. xxxiii. 91.
142 [Pabbata

5. Pabbata.—A Laṅkāpura who fought against Parakkamabāhu Ī. 1 and was captured alive. Cv. lxxv. 180, 184.

6. Pabbata.—A class of gods (Pabbata) mentioned with the Nāradas.’
The Commentary says^ that they were wise (paññavanto),
1
SN. vs. 543. 2
SNA. ii. 435.
Pabbata Vagga.—The first chapter Of the Bojjhaṅga Saṃyutta. 1

1 S. v. 63 ff.

1. Pabbata Sutta.—The sāla trees on the Himalaya grow in branch, leaf andflower,in bark and shoots, in softwood and pith ; similarly the 1 folk in a devout man's house grow in faith, virtue and wisdom. A.1.152.

2. Pabbata Sutta.— An ^eon 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 Kāsīcloth.’ 1 S. ii. 181.

Pabbatakumāra.—The son of Dhananda. He was kidnapped by Cāṇakka, who brought him up with his protege, Candagutta. On dis covering that Pabbata was the weaker, he contrived to have him murdered as he slept.’ For details see M L 183 ff.

Pabbatachinnā.—An eminent nun of Ceylon.’ DpVI xVI 78; in xviii. she is called Pabbata.

Pabbatanta.—A canal built by Mahāsena from the Mahāvāluka¬ gaṅgā.’ 1 Mhv. xxxvii. 50.

Pabbatabbhantara.—The Pali name for the Burmese Taungdwingyi.’ 1 Bode, op. cit., 43.

Pabbataraṭṭha.—A district in the centre of Videharaṭṭha. I n it was
1 the city of Dhammakoṇḍa, the residence of Dhaniya.
1
SNA. 1. 26.
Pabbatūpama Sutta] 143

Pabbata-vihāra.—A monastery built by Moggallāna I. and given over to the Thera Mahānāma of the Dīghāsana (? Dīghasaṇḍa)-vihāra.’ 1 Cv. xxxix. 42.

Pabbatārāma.—A monastery built by Pabbata, minister of Vaṭṭa¬ gāmaṇī. It is probably the same that is mentioned in the Mahāvaṃsa
2
Ṭīkā as lying to the south of Vessagiri-vihāra and near the village of
Silāsobbhakaṇḍaka.
2
Mhv. xxxiii. 90. p. 616.
Pabbatūpatthara Jātaka (No. 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 counsellor, 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 Kosaia who had detected a similar happening in his court.’ 1 J. ii. 125 ff.

L Pabbatūpama Sutta.—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.’ 2 The Commentary adds that on the occasion of this visit the king had been attacked by bandits lying in wait for him intheAndhavana. He had, however, been warned, and, having surrounded the wood, destroyed the bandits. 1 2 S.1.100 f. SA.1.l3l f.

2. Pabbatūpama Sutta.—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 H imālaya beside seven grains of gravel the size of mustard seeds.’ 1 S. v. 464.

3. Pabbatūpama Sutta.—Same as (2) above, except that the simile Used is that of the Himālaya 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.’ 1 S. v. 465.

Pabbhāradāyaka Thera.—An arahant. He once cleaned the shed (pabbhāra) in which Piyadassī Buddha kept his drinking water and pro vided him with a pot. Twentytwo kappas ago he was a king named Susuddha.’ 1 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 wasfilledwith joy and attained arahantship. But because the deity had tried to bring calumny on him, he asked her to leave the forest.’ 1 DhA. in. 169 ff.

Pabhaṅkara Thera.—An arahant. He once saw the cetiya of Padu¬ muttara Buddha covered with trees and creepers and quite inaccessible. He cleared it and made it ready for worship.’ 1 Ap. i. 26970.

Pabhaṅgu Sutta.—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.’ 1 S. iii. 32.

Pabhassara.—A king of long ago, a previous birth of Mahā Kaccāna.’ 3 Ap.1.84.

Pabhassara Sutta.—The mind is luminous, but is defiled by taints from without. I t can, however, be cleansed of these taints.’ 3 A.1.10.

Pamitā] 145

L Pabhāvatī.—Mother of Sujāta Buddha. 1

- Bu. xiii. 20; J. i. 38.

2. Pabhāvatī.—Mother of Sikhī Buddha. 1

- Bu. xxi. 15; J. i. 4l; D. ü. 6; AA. 1. 436.

3. Pabhāvatī.—Daughter of King Madda of Sāgala and wife of Kusa. For her story see the Kusa Jātaka. 1

i J . v. 283 ff.; Mtu. ii. 441 f. calls her Sudarśanā and her father Mahendraka.

4. Pabhāvatī.—Daughter of Māṇābharaṇa (l) and sister of Parakka mabāhu Ī.’ She married Mānābharaṇa (2), son of Sirivallabha.’ 1 2 Cv. lxii. 3. Ibid., lxiv. 24.

Pabhedavatthu, Pabhejavatthu.—See Mahejjāvatthu.

Pamatta.—Fifteen kappas ago there were eight kings of this name 1 all previous births of Saparivāriya Thera. v.l. Samatta, Somagga. Ap. 1. l72.

Pamāda Vagga.—The ninth chapter of the Eka Nipāta of the Aṅguttara Nikāya.’ A. i. l5 f.

Pamāda Sutta.—Two Pacceka Brahmās, Subrahmā and Suddhāvāsa, came to see the Buddha, but finding him engaged in meditation, decided to visit a certain infatuated (pan^ atta) Brahmā in a certain Brahmaw^orld. On their suggesting to him that he should visit the Buddha, he reproduced himself one thousand times and said he had greater iddhipower than the Buddha. But Subrahmā reproduced himself two thousand times, and pointed out that the Buddha's iddhipower exceeded theirs. I t is said that the infatuated Brahmā visited the Buddha later.’ 1 S. i. l46 f.

Pamādavihārī Sutta.—The difference between him who dwells in heed¬
1 lessness and him who dwells in earnest.
1
S. iVI 78.
Pamitā.—One of the seven children of the Sākyan Sīhahanu, and
1 therefore a sister of Suddhodana. v.l. Pālitā.
1
Mhv. ii. 20; MṬ. l35; she is not mentioned in Dpv. (see iii. 46).
146 [Pamokkharaṇa

Pamokkharaṇa.—A king of seventyseven kappas ago, a previous 1 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.' It was one of the riverghats where people did ceremonial bathing to wash away their sins.' I t was here that the palace occupied by Mahā panāda (q.v.) was submerged. The 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 Mahāpanāda.' 4 Buddhaghosa says the bathingplace was on the spot where the palace stairs had stood. Reference is made to Payāga even in the time of Padumuttara Buddha.' I t is identified with the modern Allahabad, at the confluence of the Gaṅgā and the Yamuna. v i n . iii. I l. 4 1 MA. i. l45;DA. m. 856. 2 M. i. 39; J. vi. l98. ^ AA. i. l26. 3 Mhv. xxxi. 6 ff.

Payogasiddhi.—A Pāli grammatical work, belonging to the Moggallāna school, by Vanaratana Medhaṅkara.' 3 P.L.C. 230 f.

Parakusināṭā.—One of the cities of Uttarakuru, described as having
1 been built on an airy base.
1
D. iii. 200.

Parakkantabāhu, Parakkantabhuja.—See Parakkamabāhu.

L Parakkama (Parakkanta).—— A Paṇḍyan king, probably the son of
Vikkamapaṇḍu, who ruled over Ceylon for two years (105152). He was
1 slain by the Colas.
1
Cv. lv1. l6.

2. Parākkama.—A Paṇḍu king of Madhurā. When attacked by Kulasekhara, he appealed for assistance to Parakkmabāhu Ī. 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.' Parakkama was killed in the village of Tirimalakka.' 1 2 Cv. lxxvi. 76 ff., l42, l93, 200. Ibid., lxxvii. 52.

3. Parakkama.—The general and minister of Queen Līlāvatī. He belonged to the family of the Kālanāgaras and was responsible for the queen's accession. He seems to have been slain by the Paṇḍu king 1 Parakkama (4)—see below. This Parakkama was a patron of learning, and the Dāṭhāvaṃsa (q.v.) was written at his request. Cv. lxxx. 49, 52.

4. Parakkama.—A Paṇḍu king who deposed Queen Līlāvatī and cap tured the throne of Ceylon. He ruled in Pulatthinagara, but was
1 captured by Māgha and tortured to death.
1

Cv. lxxx. 52ff.,71.

Parakkamataḷāka.—A tank built by Parakkamabāhu Ī.' See Parak kamabāhu. 1 Cv. lxxix. 27.

Parakkamapaṇḍu.—One of the three Vīrapperayaras whom Laṅkāpura won over with gifts to alliance with Vīrapaṇḍu.' 1 Cv. lxxvii. 6.

1. Parakkamapura.—A town built by Parakkamabāhu I . I t was evidently another name for Pulatthinagara, which Parakkambāhu laid out and embellished in various ways.' 1 Cv. lxxiv. 15; see also lxxii. l5l; for the identification see Cv. Trs. ii. 22, n. l .

2. Parakkamapura.—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 favour of an other.' Cv. lxxvi. 121. 133, 147, 150.

1. Parakkamabāhu Ī.—King of Ceylon (115386). He was the son of the eldest of the three brothers, Mānābharaṇa, Kittisirimegha and Sirivallabha, who ruled over Dakkhiṇadesa and Rohaṇa. He was born at Puṅkhagāma in the Dakkhiṇadesa, where Mānābharaṇa was ruler. His birth was accompanied by various miracles. Vikkamabāhu H., the then reigning king at Puiatthipura, 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 Mānābharaṇa refused to consent to this, and soon after died. Thereupon his brother Kittisirimegha took over Dakkhiṇadesa and left

Rohaṇa to Sirivallabha, who brought Mānābharaṇa's widow Ratnāvalī with her two daughters Mittā and Pabhāvatī and her son Parakkama, to his capital of Mahānāgakula. 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 Parakkamafinisheshis education, and his coming of age is cele brated under the direction of the Senāpati Saṅkha of Badalatthalī. Sirivallabha dies in Rohaṇa and is succeeded by his son, the younger Mānābharaṇa. 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 in habitants 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. I n 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, Kittisiremegha 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 Mānābharaṇa 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 Parak kama. Ultimately he abdicates in favour of the latter, and dies at Gaṅgātaṭa. His ministers, however, send for Mānābharaṇa, while

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Parakkama hastens to Pulatthipura, where he is crowned. A campaign of varying fortunes ensues ending in the defeat of Mānābharaṇa, 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. I n the fourth year of his reign, Sugalā, mother of Mānābharaṇa, 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 re covered 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 Rāmañña, 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 Damiḷādhikarin Ādicca at Papphāīama. After five months the Rāmañña 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 Colas, 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 Ratanavālukacetiya. The village of Paṇḍuvijaya was founded by Parakkama to commem¬ morate the

victory. The ultimate outcome of this expedition is not certain. The Cola 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 nowfinallydisappeared 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 Āḷāhana-Pariveṇa, the Laṅkātilakavihāra and the Baddhasīmāpāsāda. He also built the Pacchimārāma, the Uttārārāma and the Mahā Thūpa (or Damila Thūpa).

In the three suburbs he built the I sipatana, the Kusinārārāma and the Veḷuvana-vihāras, and, in addition, the Kapīlavihāra, while he restored the shrines at Anurādhapura. Parakkamabāhu also enlarged and fortified Pulatthipura and adorned the city with numerous palaces and pleasuregardens. 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 Mahātittha, this being easily quelled. Parakkamabāhu I . was succeeded by his sister's son, VijayabahU H. According to the Nikāyasaṅgraha, Parakkama was born after death as 1 the god Naradeva in the Himalaya. 1 Chaps. 6279 of the Cv. are devoted his reign. The above is a very concise to a description of Parakkamabāhu and account of the contents of these chapters.

2. Parakkamabāhu.—Son of Vijayabāhu HI. and brother of Bhuvane¬ kabāhu. 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 thirtythree years (123668), at Jambuddoṇi, as Parakkamabāhu I I . On account of his profound erudition, he received the sobriquet of KalikālaSāhiccasabbañ̃ñupaṇḍita (“ 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. I n the eleventh year of his reign Ceylon was invaded by a Jāvaka (Javanese) named Candabhānu, probably a searobber 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 Cola 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 Bhuvenakabāhupariveṇa 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 Devana¬ gara. He made a pilgrimage to Samantakūṭa and erected a bridge, so that pilgrims might reach it more easily. I n all these works he was assisted by his minister Devappatirāja. Parakkama hadfivesons : Vija yabāhu, Bhuvanekabāhu, Tibhuvanamalla, Parakkamabāhu and Java

Parakkamabāhu VI .] l5l

bāhu. I n his old age he abdicated in favour of his son Vijayabāhu, 1 who, because of his piety, was called Bodhisatta. CVI , chaps. 819.

3. Parakkamabāhu.—One of the five sons of Parakkamabāhu H. Nothing further is known of him.' Cv. lxxxvii. 16.

4. Parakkamabāhu.—Son of Vijayabāhu IV. and grandson of Parak. kamabāhu H. He became king about 1302 A.c., 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 Ariyacakka¬ vatti. They were restored to Pulatthipura.' I t may be conjectured that Parakkama secured the Relics at the price of vassalage to the Pāṇḍyan court. 1 Cv. xc. 48 ff.

5. Parakkamabāhu.—Son of Bhuvanekabāhu H. He became king in Hatthiseiapura as Parakkamabāhu I V. in about I 325 A.c. 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).' 1 Cv. xc. 64 ff.

1 6. Parakkamabāhu V.—King of Ceylon. He was, perhaps, the brother of Bhuvanekabāhu ĪV., and, probably, had his capital at Gaṅgāsiripura. The period of his reign is not definitely known, but it was somewhere between I348 and I360 A.c. i Cv. xc. 1; see Codrington, op. cit., 83, 89, and Cv. Tre. ii. 212, n. 1.

7. Parakkamabāhu Vī.—King of Ceylon.' He ruled at Jayavaḍḍha¬ ṇapura. The Cūḷavaṃsa tells us nothing of importance except that his mother was Suncttā. 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 I4I2 A.c., others at 1415 A.c. At the beginning of his reign he lived for three years at Rājagāma, moving later to Jayavaḍḍhaṇapura. 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 Sunettāpariveṇa in honour of his mother. He 1 Cv. xci. 16 ff.; see also Cv. Trs., ii. 215, n. 1; and Codrington, op. cit., 90 f.

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abdicated in favour of his sister's son, Vīra Parakkamabāhu, and died after a reign of fifty-five years. H is reign is noted for a great output of Sinhalese literature, particularly of poetry.

8. Parakkamabāhu VīI.—Also called Paṇḍita Parakkamabāhu, son of Bhuvanekabāhu VI.’ H e reigned for four years' (circa 1480-84 A.C.), and was slain by his uncle who became king as Vīra-Parakkamabāhu.’ 2 - Cv. xcii. 3. Codrington, op. cit., 94.

9. Parakkamabāhu VH ī.—Also called Vīra-Parakkamabāhu, uncle of Parakkamabāhu VII.’ H e seems to have ruled from about 1484¬ 1509 A.c. H e had constant trouble with his relations. H is successor's name is uncertain.’ 1 Cv. xcn. 3. -' Codrington, op. cit., 94 f.

10. Parakkamabāhu IK.—Also called Dhamma-Parakkamabāhu. He is not mentioned in the Cuḷavaṃsa, but probably ruled somewhere about 1509-28 A.c.’ - Codrington, op. cit., 95 f.

Parakkamabāhupāsāda.—A monastic building attached to the
1
Valligāma-vihāra and erected by Parakkamabāhu IV.
3 Cv. xc. 96.
L Parakkasamudda.—A tank built by Parakkamabāhu I., by the
1 enlargement of the Paṇḍavāpī.
1
Cv. lxviii. 40.
2. Parakkamasamudda.—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 Caṇḍī. The canal connecting it 1 with the Kāragaṅgā was called the Ākāsagaṅgā. - Cv. lxxix. 26 f., 40 ff.; see also Cv. ^rs. ii. 117, n. 5.

Parakkamasāgara.—A tank built by Parakkamabāhu ī. It was connected with the Kāragaṅgā by the Godāvarī Canal.’ 1 Cv. lxxix. 28, 57.

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1
Paraṅgī.—The Pāli name for the Portuguese, who invaded Ceylon.
i E.g., Cv. xcv. 5, 96; xcviii. 80.
1
Paragāma-vihāra.—A monastery in Ceylon, restored by Vijayabāhu I.
1
Cv. lx. 61.
Paradārika Sutta.—About a man of Rājagaha, an adulterer, born as a peta in a dung-pit and seen by Mahā Moggallāna.’ 1 S. ii. 258.

Paranimmita-Vasavattī.—A class of devas, inhabitants of the highest 1 stage of the sensuous universe (kāmaloka), They are described as " beings who desire the creation of others, in order to get them into 2 their power.'' 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. 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. 1 2 E.g., A. i. 2lO, etc.; S. v. 4lO, 423; | DA. in. lOOl; I tvA. 243 f.; see also D. ii. 91; iii. 2l8. | MNidA. lO9; PSA. 44l; vibhA. 5l9.

1. Parantapa.—King of Kosambī and father of Udena.' 1 DhA. i. 164.

2. Parantapa.—An attendant of the king of Benares. For his story see the Parantapa Jātaka.

Parantapa Jātaka (No. 4l6).—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.' •^ J. 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 2 name of Uggata.' H e is probably identical with Bhūta Thera. 2 3 Ap. i. 113 f. ThagA. i. 494.

Paramatta.—A Brahmā who was present at the Mahāsamaya.' - D. ii. 260.

Paramaṭṭhaka Sutta.—Thefifthsutta of the Aṭṭhaka Vagga of the Sutta Nipāta. It was preached in reference to the divergence of views held by various teachers in Sāvatthi. 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 1 lead nowhere and promote wrangles. The sutta is commented upon in the Mahā Niddesa.’ 1 SN. vs. 796-803; SNA. ii. 529 ff. ^ MNid. 102 ff.

Paramatthajotikā.—Buddhaghosa's Commentary on the Khudda¬ kapāṭha, Dhammapada, Sutta Nipāta and Jātaka.

Paramatthadīpa.— Another name for the Khemappakaraṇa (q.v.).

Paramatthadīpanī.—Dhammapāia's Commentary on the Udānā, ītivuttaka, Vimānavatthu, Petavatthu, Theragāthā and Therīgāthā.’ It 2 seems also to have been called Vimalavilāsinī. - Gv. 60. 2 PL.C. 114, n. 4.

rarābhava Sutta] 155

Paramatthabindu.—A grammatical work on Pali, by King Kyocvā of Pagan. There is a Ṭīkā on it by Mahā Kassapa.’ 1 Bode, op. cit., 25.

1. Paramatthamañjūsā.—Dhammapāla’^s Commentary (Ṭīkā) on the
Visuddhimagga.’
1
P.L.C. 113.
2. Paramatthamañjūsā.—An Abhidhamma treatise by Vepullabuddhi.’ 1 Bode, op. cit., 28.

Paramatthavinicchaya.—A treatise on the Abhidhamma written by
Anuruddha of Kāñcipura. There exists a Ṭīkā on it by Māhābodhi
1
Thera.
1
P.L.C. 173 f.; Gv. 61. 71; Svd. 1226, 1230; Sās. 69.
Paramannadāyaka Thera.—An arahant. Ninetyone kappas ago he invited Vipassī Buddha to his house, where he served him with excellent
1 food.
1
Ap. i. 249.
Paramarāja.—A king of Ayodhya (in India ?) who built a monastery,
1 called the Laṅkārāma, for the Elder Dhammakitti.
1
P.L.C. 245.
Paramassāsa Sutta.—A conversation between Sāriputta and Jambu¬ khādaka on what constitutes supreme comfort.’ 1 S. ii. 254; cp. iv. 261.

Parammaraṇa Sutta.—Mahā Kassapa explains to Sāriputta that the Buddha has omitted to say anything of his existence or otherwise afte^ death, because such a

discussion would be fruitless; but he has taught of dukkha and its cessation, because that is fruitful.’ 1 S. ii. 222 f.

1. Parābhava Sutta.—The sixth sutta of the Sutta Nipāta, preached on the day after that of the preaching of the Maṅgala Sutta. I n the latter the Buddha had spoken of the ways of progress; the de vas then wished to hear how beings deteriorated, and, at their request, Sakka sent a deva to ask the Buddha who, thereupon, preached this discourse. I t is said that at the conclusion of the sutta countless beings realized the Truth.’ 1 SNA.1.16974.

I5e [Parābhava Sutta

The sutta deals with various causes which lead to the decay and cor¬ ruption of beings. Having well considered all the various ways of destruction, the wise man avoids them and, being endowed with insight, attains to happiness.’ SN. vs. 91115.

2. Parābhava Sutta.—Seven conditions that bring about loss.’ 1 A. iv. 26 f.

Parikuppa Sutta.—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 Order.’ 1 A. iii. 146.

Parikkhāra Sutta.—The seven requisites for the attainment of samādhi—the first seven stages of the Noble Eightfold Path.’ 1 A. iv. 40.

Parijāna (or Abhijāna) Sutta.——By not thoroughly knowing or under¬ standing the five khandhas one is unfit for the destruction of suffering.’ ^ S. iii. 26 f.

Parijānana Sutta.— Without comprehending and detaching himself from the all—eye, nose, etc—a man is incapable of extinguishing suffer¬

1 ing.

1

S. iv. 17.

L Pariññā Sutta.—The five khandhas are things to be understood (pariññeyyā dhammā).’ 1 S. in. 26.

2. Pariññā Sutta.—The teaching for the comprehension of all attach¬

ment: from eye and object arises eyeconsciousness, the union of these is contact; from contact comes feeling; similarly with regard to the

1 other senses.

1

S. iv. 32 f.

3. Pariññā (or Addhāna) Sutta.—The five indriyas, if developed,

1 conduce to comprehension of the way out.

1

S.VI236.

Parlññāya Sutta.—By fully understanding body, feeling, etc., death¬

1 lessness is realized.

1

S. v. 182.

Paritta] 157

Pariññeyya Sutta.—The All should be fully known.’ 3 S. iv. 29.

1. Pariññcyyā Sutta.—The five khandhas should be understood, and their understanding consists in the destruction of lust, hatred and

1 illusion.

1

S. iii. 159.

2. Pariññeyyā Sutta.—Preached to Rādha ; the same as the above, with the addition that the person who has so Understood should be

1 called “ arahā.''

1

S. iii. 19l.

Paritta, Parittā.—A collection of texts taken from the Khuddakapāṭha, the Aṅguttara Nikāya, the Majjhima Nikāya and the Sutta Nipāta, and recited on special occasions to ward off illness and danger. The 1 word “ paritta ” means protection. The Milindapañha gives a list of the chief Parittas: Ratana Sutta, Khandhaparitta, Mora-paritta, Dhajaggaparitta, Āṭānāṭiyaparitta and Aṅgulimāla.’ To these are generally added, in the extant collection of Parittas, the Maṅgala Sutta 3 and the Metta Sutta. The word parittafirstoccurs in the Culla Vagga 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 Order. The occasion of the delivery of this general injunction was the death of a monk from snakebite. 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 Pali 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. 4 He also decreed that this practice should continue every year. 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 6 and bad harvest.’ Bode says that in the days of King Anorata of Burma i 150 f. areas reciting the Paritta and sprinkling For particulars of these see s.v.; also water. The ceremony is held on most Dial. iii. 185. diverse occasions such as the inauguration 3 vin. ii. llO. of a new house, the starting of a journey, 4 Cv li. 80. of a new busṁess, etc. For a discussion 5 Ibid., Iii. 80; in the recent (1935) on the Paritta see Dial. iii. 180 ff.; also epidemic of malaria in Ceylon, monks were P.L.C. 75 f. 6 taken in carts through the badly affected op. cit., 4.

158 [Parittasubhā corrupt and cynical monks used the recital of the Paritta as an easy means of clearing man's guilty conscience from all wrongdoing, even from matricide. 7 Buddhaghosa is mentioned as having once attempted to compile a 8 Parittaṭṭhakathā. Geiger 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. 7 Cv. xxxvii. 226. 3 Cv. Trs. i . 24, 3.

Parittasubhā.—A class of devas belonging to the Subhas.' Beings are born among them after attaining the third jhāna.' Their lifespan is sixteen kappas.' 1 M. iii. 102. vibhA. 507. ^ AbhS. 23.

Parittābhā.—A class of devas included among the Ābhā gods.' They belong to the plane of the second jhāna.' Beings are born there by virtue of absorbing the idea of lesser brilliancy.' Their lifespan is two kappas.' 1 M. iü. 102. 3 M. iii. 147. 2 vibhA. 520. 4 AbhS. 22.

Parittikuṇḍiyāra.—A Damiḷa chief, ally of Kulasekhara.' Cv. lxxvi. 137, 221.

Parittikkuṇḍiraṭṭha.—A district in South I ndia. I t was given over
1 to Coḷagaṅgara in return for his allegiance to Parakkamabāhu I.
1
Cv. lxxvii. 9.
1. Parinibbāna Sutta.—An account of the death of the Buddha at Kusinārā. I t contains the last words of the Buddha and stanzas of Sahampati, Sakka and Anuruddha, uttered immediately after his death.' 3 S. i. 157; cp. D. ii. 156 f.; on their difference, see KS. i. 196, n. 1.

2. Parinibbāna Sutta.—On the complete passing away.' A. iv. 254.

Parinda.—A Damiḷa usurper, son of King Paṇḍu. He ruled in Anurā dhapura for three years between 433 and 460, and was succeeded by his youngest brother, Khudda-Parinda.' 1 Cv. xxxviii. 29.

Parihbājakā] 159

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 Order, 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.' He is probably identical with Ṭhambhāropaka of the Apadāna.' 2 i Thag. vs. 91; ThagA. i. 190 f. Ap.1.171.

Paribbājaka Vagga.—The eighth chapter of the Majjhima Nikāya, containing suttas 71-80.' M. i. 481 ff.

L Paribbājaka Sutta.—A brahmin paribbājaka asks the Buddha how far the Dhamma is sandiṭṭhiko, akāliko, ehipassiko, opanagiko, and paecattaṃ veditabbo viññūhi. The Buddha explains.’ 1 A.1.157 f.

2. Paribbājaka Sutta.—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—notcoveting, not-malice, right mindfulness, and right concentration.’ 1 A. ü. 31 f.

Paribbājakā.—The name given to the ascetics and recluses (not other¬ wise 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 brahmaeariyā, by freedom from all evil in acts, words, aims, and mode of livelihood. All these four 1

standards of conduct were bodily incorporated in the Buddha's Noble Eightfold Path, and the last of the four gave to the Ājīvakas (q.v.) 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. This is clearly indicated in connection with the conversion of Sāriputta 3

i See, e.g., M. ii. 24. E.g., M. i. 64 f., 84 f. E.g., vin. i. 39.

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 Doctrine 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.’ The Paribbājakas were not ascetics except in so far as they were celibates; some of them w^ere 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, naturelore and mysticism. They differed very much in intelligence, earnestness, and even in honesty. Some of the views discussed in the Brahmajāla Sutta, for instance, and described as those of “ Eelwrigglers ” and “ Hairsplitters.” were Undoubtedly truly thus described. The books mention halls erected for the accommodation of the Paribbājakas, such as those in Mallikā's park at Sāvatthi.’ and the Kūtāgārasālā (q.v.) at Vesāli. Sometimes special places were set apart for them in the groves near the settlements, 6 as at Campā on the bank of the Gaggarā lake, at the Moranivāpa in 7 8 Rājagaha, and on the banks of the Sappinikā. I t w^as 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 9 16 11 calls on the Buddha, the Buddha on Sakuīadāyī and Sarabha. 12 3 4 Vekhanassa calls on the Buddha, as do Tīmbaruka.' Vacchagotta,' 15 6 7 and Sivaka Moḷiya. Poṭaliputta calls on Samiddhi.' Susīma on Ananda,' 18 and Jambukhādaka on Sāriputta. 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 4 Chalmers: Further Dialogues 1. 9 M. i. 497. Introd. xxi. For discussions on the views 10 Ibid., ü. 29; also A. ii. 175 ff. of the Paribbājakas as compared with 1 1 Ibid., i. 185. those of the Buddha, see also A. iv. 35 ff., 1 2 M. ii. 40. 378;1.215. 1 3 S. ii. 22. 5 D. i. 178. 1 4 Ibid., iii. 257. 6 Ibid., Ill. 1 3 Ibid., iv. 230. 7 A. v. 326. 1 6 M. iii. 207. 3 Ibid.,1.l85; ii. 175. 1 7 S. n. 119. 1 3 Ibid., iv. 251.

rarivārapāṭha] 161 19 (e.g., Annabhāra, Varadhara, etc.),also Sāmaṇḍaka^ and the Paribbā¬ 21 jikā Sucimukhī. In most cases they are represented as having large followings, so that they were evidently regarded as distinguished teachers. 2 0 2 1 i- A. ii. 175. S. iv. 26. S. iii. 238 f.

Paribhutta.—A city in the time of Sikhī Buddha, where the Bodhisatta was born as King Arindama.' 1 BuA. 203.

Parimaṇḍala Vagga.—The first section of the Sekhiyā.' 1 vin. iv. 185-7.

Parimucchita Sutta.—One who does not regard the body, etc., as " I "
1 and " mine " and as " self '' will not have a hereafter.
1
S. iii. 165.
Pariyādinna Suttā.—Two snttas on how attachments arise and on how
1 they can be completely exhausted.
1
S. iv. 33 f.
Pariyāya Sutta.—Followers of other teachers might say that their teaching was the same as that of the Buddha regarding thefivehindrances 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 1 teachers cannot satisfactorily explain this method. 1 S.VI108 f.

Pariyesanā Sutta.—On four quests that are un-Ariyan and four that 1 are Ariyan. ^ A. ii. 247.

Pariḷāha.—A niraya where all objects of the senses, even when really attractive, appear quite repulsive to those experiencing them.' 1 S. v. 450.

Pariḷāha Sutta.—Not to understand dukkha and its cessation is far

1 more fearsome than to be born in the Pariḷāha-niraya.

1

S. v. 450.

Parivārapāṭha (or Parivāra).—The concluding part of the Vinaya Piṭaka. It is a digest of the other parts of the Vinaya and consists

l62 [Parivīmaṃsana Sutta

of nineteen chapters. The colophon states that the book was the work 1 of a monk named Dīpa, probably of Ceylon. The Commentaries, how ever, 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. E.g., DA. 1. 17; Sp. i. l8.

Parivīmaṃsana Sutta.—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 1 and death, and he becomes aware of its realization. 1 S. ii. 80 ff.

Pariveṇavihāra.—A vihāra in Rohaṇa, built by Aggabodhi, ruler of

1

Rohaṇa (Aggabodhi 6).

1

Cv. xlv. 45.

Parisā Vagga.—The fifth chapter of the Duka Nipāta of the Aṅguttara
Nikāya.’

1

A.1.70.

1. Parisā Sutta.—The four corrupters of a company: a monk, a nun,

1 a male disciple and a female disciple, if they are immoral.

1

A. ii. 225.

2. Parisā Sutta.—On the three companies: the company trained in bombast, the company trained in enquiry, and the company trained according to its bent.’ 1 A.1.285.

3. Parisā Sutta.—On the eight assemblies: khattiya, brāhmaṇa, householder, samaṇa, Cātummahārājika, Tāvatiṃsa, Māra and Brahma. The Buddha visits them all and preaches to them.’ 3 A. iv. 307 f.

Parisuddha.—A king of sixtyseven kappas ago, a previous birth of Dussadāyaka Thera.’ 3 Ap. 1. 185.

Parisuddha Vagga.—The thirteenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.’ 3 A . v. 23740.

Parosata Vagga]

Parisuddha Sutta.—Eight conditions—the factors of the Noble Eight¬ fold Path—which are absolutely pure and which come into being only on the appearance of a Tathāgata.’ S. 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 un¬ 1 tarnished brilliancy. They belong to the plane of the third jhāna.’ 3 and their lifespan is sixteen kappas. 2 3 M. m. lO2, l47. VbhA. 520. AbhS. 23.

1. Parihāna Sutta.—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 aṇḍ the minds of others; he should practise introspection.’ A. v. 102 ff.

2. Parihāna Sutta.—On eight conditions which lead to the degenera 1 tion of a learner, and their opposites. ^ A. iv. 33l f.

3. Parihāna Sutta.—On the six stations of mastery (cha abhibhāyaIa¬ nāni) 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 1 senses. S. iv. 76 f.

4. Parihāna Sutta.—A conversation between Ānanda and Bhadda at the Kukkuṭārāma in Pāṭaliputta, regarding decay and nondecay.’ 1 S.VI173.

Parihāni Sutta.—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.’ 1 A. ii. 143 f.

Parosata Jātaka (No. 101).—This story is analogous in all respects to the Parosahassa Jātaka (q.v.).

Parosata Vagga.—The eleventh chapter of the Eka Nipāta of the
J ātakaṭṭhakathā.’
1
J.1.41024.
164 [Paresa Sutta

Paresa Sutta.—On three qualities essential for one who teaches others the Dhamma.’ 1 A.1.151.

Parosahassa Jātaka (No. 99).——Once the Bodhisatta was an ascetic in the H imālaya, leader of five hundred ascetics. H is chief disciple was away at the time of his (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. H e is identified with the chief 1 disciple. See also Sarabhaṅga Jātaka. 1 J.1.406 ff.

Parosahassa Sutta.—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 1 a number of verses. 1 S. i. 192.

Paiaṅkoṭṭa.—A locality in South India, mentioned in the account of Laṅkāpura's campaign agamst Kulasekhara.’ 3 Cv. lxxvii. 58, 64, 66.

1

Palandīpa.—A country in South India. Vīradeva was once its king.

1

Cv. 1x1. 36.

Palannagara.— A village and a monastery in Ceylon. Aggabodhi II.

built a padhānaghara attached to the monastery in honour of the Thera

Jotipāla.’

1

Cv. xln. 50.

Palāyi Jātaka (No. 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 gloved arguing.

Paloka Sutta] 165

He could find no one to contradict him until he came to Sāvatthi, where was the Buddha. Forthwith he set off for Jetavana; but on seeing the gate-towers, he fled.’ See also Dutiya-Palāyi Jātaka. 1 J . ii. 2 l 6 ff.

1. Palāsa Jātaka (No. 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 1 not be fruitless. Ānanda is identified with the poor brahmin. 1 J . iii. 23 ff.

2. Palāsa Jātaka (No. 370).—Once the Bodhisatta was a golden goose living in Cittakūṭa. On his way to and fro from the Himalaya, 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.' 1 J . iii. 208 ff.

Palāsavana.—Ā wood near Naḷakapāna in Kosala. The Buddha

1 stayed there, and it was there that the Naḷakapāna Sutta was preached.'

1

A . v . 122. - M . i. 4 6 2 .

Palāsinā Sutta.—One should put away what is not his—eye, ear, etc.' 1 S. iv. 128 f.

Paluṭṭhagiri.—A locality in Rohaṇa, the scene of two fierce battles against the Coḷas, in both of which they were defeated, once in the reign 1 of Mahinda V., and again in the twelfth year of the reign of Vijayabāhu I.' - C v . lv. 28. ^ Ibid., lviii. 1 8 .

Paloka Sutta.—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.' 1 8. iv. 53.

166 [Palobhana Sutta

Palobhana Sutta.—Mention is made of a sutta Of this name in the

1

Pañcagaruka Jātaka, but no sutta has been traced by that name. The reference is probably to the Dhītaro Sutta (q.v.).

1

J. i. 469.

Pallaṅkadāyaka Thera.—An arahant. He once gave a couch (pallaṅka), with cushions, etc., to the Buddha Sumedha. Twenty thousand kappas ago he was king three times under the name of Su¬ vaṇṇābha.' He is probably identical with Uttiya Thera.' 1 2 Ap. i. 175. ThagA. i. 202 f.

PaBaṅkavimānavatthu.—The story of a woman of Sāvatthi who was married to a youth of equal rank, with whom she lived a virtuous life. After death she w^as born in Tāvatiṃsa, where Moggallāna met her and learned her story.' 1 vv. in. 3;vvA. 128 ff.

Pallava.—A Damiḷa chief, ally of Kulasekhara.' 1 Cv. lxxvii. 55, 73.

1

Pallavakā.—The name of a tribe, occurring in a nominal list.

1

Ap. ii. 359.

Pallavabhogga.—A country from which came Mahādeva, together with four hundred and sixty thousand monks, for the foundation ceremony 2 of the Mahā Thūpa.' Geiger thinks the reference is to Persia. 2 Mhv. xxix. 38. Mhv. Trs. 194, n. 2.

Pallavavaṅka.—A harbour in Ceylon, the startingplace of the expedi tionary force sent by Parakkamabāhu ī. against the king of Kamboja.’ 3 Cv. lxxvi. 46.

Pallavavāla.—A locality in Ceylon occupied by Mānābharaṇa in his 1 campaign against Parakkamabāhu I . 3 Cv. lxxii. 178, 220.

Pallikavāpī.—A locality where Gokaṇṇa, general of Gajabāhu, was once defeated.’ 1 Cv. lxx. 73.

Pavattanī Sutta.—Religious talk is profitable when they who teach the Dhamma are separately and together able to penetrate the spirit
1 and the letter of the Dhamma.
1
A.1.151.
Pasayha Sutta] 167

Pavattā.—A Pacceka Buddha.’ 1 M. iii. 70; MA. ii. 890.

Pavarā.— One of the five daughters of Vessavaṇa, appointed, with her sisters, to dance before Sakka.’ 1 vv. iii. 4; vvA. 13L

Pavāraṇa Sutta.—The Buddha was once staying at the Migāramā¬ tupāsāda, 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 forthem,uttered the Buddha's praises, and the Buddha, in his turn, spoke of Sāriputta 's greatness and of the blame¬ lessness of the arahants. Thereupon Vaṅgīsa, also present, extolled the Buddha in verse.’ 1 S. 1. l9O f.; also Thag. vs. l234 ff.

Pavāraṇakkhandha.—The fourth section of the Mahāvagga of the Vinaya Piṭaka.

Pavīṭṭha Thera.— A brahmin of Magadha who, following his own inclination, became a Paribbājaka. H is training ended, he wandered forth and heard of Upatissa and Kolita joining the Buddha's Order. Impressed by their example, he became a monk and, soon after, an arahant. In the time of Atthadassī Buddha, he was an ascetic named Narādakesava and paid homage to the Buddha. Seventeen kappas ago 1 he was a king named Amittatāpana. H e is evidently identical with Ekadaṃsaniya of the Apadāna.’ 1 2 Thag. vs. 87; ThagA. i. l85 f. Ap. i. l68 f.

Paviveka Sutta.—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.’ 1 A. i. 240 f.

Pavesana Sutta.—Ten evil results of a monk visiting the king's harem.’ 1 A. v. 81ff.;cp. vin. iv. 159.

Pasayha Sutta.—Five powers—beauty, wealth, kin, sons, virtue—the possession of which enables a woman to live at home, overpowering (pasayha) her husband.’ 1 S. iv. 246.

168 [Pasāda Sutta 1. Pasāda Sutta.—Eight qualities of a monk which promote devotion towards him in the minds of his lay disciples.’ 1 A. iv. 345 f.

2. Pasāda Sutta.—The four best faiths: in the Buddha, the Noble
Eightfold Path, the Dhamma, which is passionless, and the Order of
1 monks.
1
A. if. 34 f.; cf. ibid., iii. 36 f.; quoted in vsm. i. 293; it is found in Itv. 87.
Pasādapāsāda.—A monastic building erected in the Selantarasamūha¬
1 vihāra by Yasodharā, daughter of Vijayabāhu ī.
1
Cv. lx. 84.
Pasūra.—A Paribbājaka. He was a great debater who wandered from place to place, carrying ajambubranch, which he set up where he stopped, challenging anyone, who wished to engage him in disputation, to dislodge it. When he came to Sāvatthi, 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.’ Later, he joined the Order under Lāludāyī, whom he defeated in dis cussion, 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 Jctavana, 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 Pasūra Sutta before the assembled people.’ 1 2 Cf. Paṭācāra. SNA. ii. 538 ff.

Pasūra Sutta.—The eighth sutta of the Aṭṭhaka Vagga of the Sutta Nipāta. Preached to Pasūra at Jetavana. Disputants quarrel with each other and call each other fools; they wish for praise and, failing to 1 get it, become discontented. No one is purified by dispute. This sutta 2 is commented on in the Mahā Niddesa. 1 SN. vs. 824, 834. ^ pp. 161 ff.

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 Licchavi Mahāli and the Malla prince Bandhula. On his return home his father was so pleased with his proficiency in the 1 various arts that he forthwith made him king. As ruler, Pasenadi 1 DhA. i. 338; for his genealogy see Beal: Records ii. 2, n. 3.

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gave himself wholeheartedly to his administrative duties^ and valued the companionship of wise and good men.’ Quite early in the Buddha's 4 ministry, Pasenadi became his follower and close friend, and his devotion to the Buddha lasted till his death. But Pasenadi’s conversion did not prevent him from extending his favour, with true I ndian 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, 5 whom he sought at Mallika's suggestion. He frequently visited 6 the Buddha and discussed various matters with him. The whole of the Third Saṃyutta (Kosala Saṃyutta), consisting of twentyfive anec dotes, each with a moral bias, is devoted to him. The topics discussed are many and varied. The Buddha and Pasenadi were equals in age, 7 and their talks were, therefore, intimate and frank. On one occasion we find the Buddha telling him to eat less and teaching his nephew

2 E.^., S. i. 74, 100; the Commentary keepers to shut the gates early and not on (SA i. 109 f.) adds that the king tried to any account to open them. The husband put down bribery and corruption in his returned in the evening, andfindingthe court, but his attempt does not appear to gates shut, went to Jetavana, to seek have been very successful. protection from the king's wrath. The 3 Thus he showed his favour to Pok¬ king spent a sleepless night owing to his kharasādī and Caṅki, by givṁg them, passion and had bad dreams. When the respectively, the villages of Ukkaṭṭhā brahmins were consulted they advised a and Opasāda free of all taxes. I t is great animal sacrifice. The story is also said that his almshalls were always open found at DhA. ii. 1 ff., with several to everyone desiring food or drink (Ud. variations in detail. ii. ^). Even after becoming the Buddha's 6 I t is said that he went three times a follower, he did not omit to salute holy day to wait on the Buddha, sometimes men of other persuasions (Ud. vi. 2). with only a small bodyguard. Some 4 According to Tibetan sources, Pa¬ robbers, knowing this, arranged an ambush senadi's in conversion the was in the second But Andhavana. the king dis¬ year of thethe covered Buddha'splot, ministry (Rockhill, of which he made short p. 49). Wefindthe king referring to the work. Buddha, at their first meeting, as being 7 Pasenadi was extremely attached to young in years (S. i. 69). Their first the Buddha, and the books describe meetṁg and conversation, which ended how, when he saw the Buddha, he bowed in Pasenadi's declaring himself an ad his head at the Buddha's feet, covering herent of the Buddha, are recorded in them with kisses and stroking them (M. the Dahara Sutta (q.v.). ii. 120). The Chinese records say (Beal, 5 S. i. 75; for details see the Mahāsupina xliv.) that when the Buddha went to and Lohakumbhi Jātakas. I t is said Tāvatiṃsa, Pasenadi made an image of (SA. i. Ill) that the kṁg fell in love with the Buddha in sandalwood, to which he a woman while riding round the city; on paid honour. He was very jealous of discovering that she was married, he the Buddha's reputation, and put down ordered her husband to go, before sunset, with a firm hand any attempt on the and fetch clay and lilies from a pond one part of heretics to bring discredit on hundred leagues away. When the man him—e.g., in the case of SundarīNandā had gone, the king ordered the gate (q.v.). I n the Aggañña Sutta (D. iii. 83 f.),

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 8 followed and the king became slim. Pasenadi's chief consort was 9 Mallikā, daughter of a garland maker. He loved her dearly and trusted her judgment in all things. When in difficulty he consulted her,

10 realizing that her wisdom was greater than his own. There is an 11 account given 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 12 him that there was much, after all, to be said for daughters. 13 Mallikā predeceased Pasenadi ; he had also other wives, one of them 14 being the sister of Bimbisāra, and another Ubbirī (q.v.). The Kaṇṇa¬ 15 katthala Sutta mentions two others who were sisters: Somā and 16 Sakulā. the Buddha explains why Pasenadi which probably refers to the same honours him. For Pasenadi's own ex story. planation as to why people honoured the 9 See s.v. Mallikā for details of her Buddha even more than the king, see marriage with the king. M. ii. 123; see also A. v. 65 ff. Pasenadi 1 0 E.g., in the Asadisadāna. was also jealous of the reputation of the 1 1 S.1.74. 1 2 S.1.83. order, and ff anything arose which seemed 1 3 A. iii. 57. likely to bring discredit on it, he took 1 4 DhA. i. 385; Pasenadi's relations prompt steps to have the matter remedied with Bimbisāra were very cordial. —e.^., in Bimbisāra the case of Kuṇḍadhāna had five (q.v.) and millionaires in his king¬ Kumāra Kassapa's mother dom—Jotiya, Jaṭila, (q.v.). Pase¬ Meṇḍaka, Puṇṇaka nadi's palace overlooked the Aciravati, and and Kākavaliya—while Pasenadi had when he once saw some monks sporting none. Pasenadi therefore visited Bim in the river in an unseemingly way, he bisāra and asked for one to be transferred to made sure that the Bimbisāra him. Buddha knew of it gave him Dhanaṅ¬ jaya, (Vṁ. Meṇḍaka's iv. 112). The story of son,the blind and Pasenadi settled man and the elephant shows that he him ṁ Sāketa (DhA. i. 385 ff.). was anxious to justffy the Buddha's ^ M. ii. 125. teaching as against that of other sects 1 6 I n the Saṃyutta Nikāya (v. 35l), (SNA. ii. 529). the king's chamberlains, I sidatta and 8 S.1.81; DhA. iii. 264 f.; iv. 6 f.; Purāṇa, speak of his harem. When he the Saṃyutta Commentary (SA. i. 136) went riding in the park he took with him states that the bowl out of which he ate his favourite and lovely wives on (paribhogapāti) was the size of a cart¬ elephants, one before and one behind. wheel. Pasenadi was always conscious They were sweetly scented—' 'like caskets of his own dignity—e.g., the incident with of scent "—and their hands were soft to Chattapāṇi (q.v.); but see Vin. iv. 157 f., the touch.

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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 Ananda 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 Sākyans 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 Vāsabha¬ khattiyā, daughter of Mahānāma and of a slavewoman, Nāgamuṇḍā. By her, Pasenadi had a son Viḍūḍabha. When the latter visited Kapi¬ lavatthu, 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 17 distinction of age or sex. I t 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 Kaṭṭhahārika Jātaka, and made him restore the royal honours to the mother and her son. Mention is made of another son of Päse¬ nadi, named Brahmadatta, who entered the Order and became an 8 arahant.' 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 1 7 DhA.1.339ff.;J. i. 133 f.; iv. 144 ff. Jeta, owner of Jetavana, was also 8 1 ThagA. 1. 460; the Dulva says that Pasenadi's son (RockhiH, p. 48).

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not only gave him his daughter Vajirā in marriage, but conferred on her, 9 as a wedding gift, the very village in dispute.' Three years later, Viḍuḍabha revolted against his father. I n this he was helped by the commanderinchief, Dīghakārāyaṇa, nephew of Bandhula (q.v.). Bandhula, chief of the Mallas, disgusted with the treachery of his own people, had sought refuge with his former class mate, Pasenadi, in Sāvatthi. 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. Bandhu la'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 Dīghkārāyaṇa 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, Dīghakārāyaṇa took advantage of this opportunity, withdrew the king's bodyguard, leaving behind only one single horse and one womanservant, 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 20 Viḍūḍabha, but desisted on the advice of his ministers. Pasenadi had a sister, Sumanā, who was present at his first interview with the Buddha and decided to enter the Order, 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 1 a nun and attained arahantship.’ The old lady's possessions were given over to the monks, the Buddha giving special permission for them to be 22 accepted. 23 Among the king's most valued possessions was the elephant Seta ; 24 5 he had two other elephants, Bhadderaka (or Pāveyyaka) and Puṇḍarīka.’ 6 Mention is also made^ of a pet heron which lived in the palace and con 27 veyed messages. Tradition says that Pasenadi had in his possession 1 9 J. ii. 237, 403; iv. 342 f. 2 3 A. iii. 345. 2 0 M. ii.118;MA. ii. 753 ff.; DhA. i. 2 4 DhA. iv. 25. 353ff.;J. iVI l5O ff. 2 ^ Ibid., ii. l . 2 1 ThigA. 22; S. i. 97; A. iif. 32. 2 6 J. in. l34 f. 2 2 vin. ii. l69. 2 7 SA.1.115;L1.382 ff.

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the octagonal gem which Sakka had given to Kusa. H e 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. 28 The Jātaka Commentary records that Pasenadi built a monastery in front of Jetavana. It was called the Rājakārāma, and the Buddha sometimes stayed there. Pasenadi's chaplain, Aggidatta (q.v.) had originally been Mahākosala's chaplain. Pasenadi therefore paid him great respect. This inconvenienced Aggidatta, and he gave his wealth 9 to the poor and renounced the world.’ Pasenadi ’s minister, Santati (q.v.), who was once allowed to reign for a week in the king's place as 6 reward for having quelled a frontier dispute, did likewise.’ The king was always ready to pay honour to those who had won the praise of the 31 2 33 Buddha, as in the case of Kāṇā, Culla-Eka-Sāṭaka.’ or Aṅgulnnālā ; on the other hand, he did not hesitate to show his disapproval of those 34 who disregarded the Buddha ’s teaching—e.g., Upananda. Pasenadi liked to be the foremost in gifts to the Buddha and his Order. 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 fur¬ 35 thered the almsgiving, to rule over the kingdom for seven days. Pasenadi seems to have enjoyed discussions on topics connected with the Dhamma. Reference has already been made to the Kosala Sam¬ yutta, which records several conversations

which he held with the Buddha when visiting him in Sāvatthi; 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 neighbour¬ hood. Two such conversations are recorded in the Dhammacetiya Sutta (q.v.) and the Kaṇṇakatthala Sutta (q.v.), If the Buddha was not 2 3 J. ii. 15. According to H iouen in the royal park. Bāvar1, after staying Thsang, Pasenadi also built a monas¬ there for some time, found life in a city tery for Pajāpatī Gotamī uncongenial. The(Beal, Recordsking thereupon de¬ tailedii. 2). two of his ministers to establish a 2 9 DhA. iii. 241 ff.; SNA. (580) says suitable hermitage for Bāvar1. that Bāvari was Mahākosala's chaplain 3 0 DhA. iii. 28 ff. and Pasenadi studied under him. When 3 1 Ibid., ii. 150 ff. Pasenadi came to the throne, Bāvar1 3 2 Ibid., iii. 2 ff. declared his wish to leave the world. 3 3 M. ii. 100. The king tried to prevent him but failed ; 3 4 S.1.153 f. he did, however, persuade Bāvar1 to live 3 3 DhA. iii. 188 ff.

available, he would seek a disciple. Thus the Bāhitika Sutta (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 Sāvatthi, he heard that Khemā Therī was there, and went at 6 37 once to visit and talk to her.’ Rhys Davids thinks that Pasenadi was 38 evidently an official title and that the king's personal name was Agnidatta. H e bases this surmise on the fact that in the Divyāvadāna (p. 620) the king who gave Ukkaṭṭhā to Pokkarasādi is called Agnidatta, while in the Dīgha Nikāya (i. 87) he is called Pasenadi, and that 39 Pasenadi is used as a designation for several kings. The evidence is, however, insufficient for any definite conclusion to be drawn. 49 According to the Anāgatavaṃsa, Pasenadi is a Bodhisatta. H e will be the fourth future Buddha. 3 6 S. iVI 374 ff. was illumṁated at the time of his birth 3 7 Buddhist India, p. lO. (RockhiH, p. 16). 3 3 The UdA. (lO4) explains Pasenadi 3 9 E.g., in Dvy. 369, for a king of Magadha as "paccantaṃ and parasenaṃagainjinātī ti^ in the Kathāsarit¬ sāgara i. 268, Pasenadi." 298. According to Tibetan sources he was so caned because the whole country 4 0 I.P.T.S. 1886, p. 37.

Passaddhi Sutta.—On tranquillity —a conversation between Ānanda and Udāyī.’ 1 A. iv. 455.

Passika Thera.—A brahmin of Kosala who, after seeing the Twin Miracle, entered the Order. H e 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.’ He is probably identical with Pilakkha¬ phaladāyaka Thera of the Apadāna.’ 1 Thag. vs. 240-42; ThagA. i. 355. -• Ap. i. 296; cp. ii. 410.

Passī.—A Pacceka Buddha mentioned in a nominal list.’ - M. iii. 70; ApA. i. 107; MA. ii. 890.

Pahasambahula.—Thirty-one kappas ago there were three kings of

1 this name, all previous births of Nisseṇidāyaka Thera. vI. Sambahula.

1

Ap. i. 187.

1 1. Pahātabba Sutta.—Everything must be east away. ^ S. iv. 29.

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2. Pahātabba Sutta.—The six nivāraṇas must be given up by those who wish to achieve right views.’ 1 A. iii. 438.

Pahāna Sutta.—The higher life (brahmacariyā) is for the purpose of

1 getting rid of the seven fetters (sanyojanani),

1

A. iv. 7.

Pahārāda.— An Asura chief.’ Buddhaghosa says^ 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 Enlighten¬ ment; 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 Pahārāda Sutta (q.v.). 1 2 D. ii. 259. AA. ii. 758.

Pahārāda Sutta.—Preached at the Naḷerupucimandamūla in Verañjā where Pahārāda (q.v.) visited the Buddha. I n 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, 1 wherefore monks find joy in them. 1 A. iv. 197 ff.

Pahāsa.—A niraya in which stageplayers are born after death. Tālapuṭa maintained that after death they were born among the Pahā¬ sadevā. The Buddha contradicts this and says that their rebirth is in 2 a Niraya and not in any devaworld.’ Buddhaghosa explains that Pahāsa is not a special Niraya but rather a section of Avici, where beings suffer while wearing the form of singers or dancers. 1 2 S. iv. 305 f.; ThagA. if. 156. SA. iii. 100.

Pahīna Sutta.—The six nivāraṇas are given up by those who have achieved right views.’

3 A. iii. 438.

Pahecivatthu.See Mahejjāvatthu. Pākatindriya (or Sambahulā Sutta).—Once, a company of monks, staying in a foresttrack in Kosala, were muddled in mind, noisy and uncontrolled in their senses. The deva, who haunted the forest, admonished them, which agitated them.’ 1 S. i. 203 f.

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Pākasāsana.—A name for Indra.

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Cv. lxxii. 186 ; Abhidhānappadīpikā 20.

Pācittiya.—One of the two main divisions of the Sutta Vibhaṅga of the Vinaya Piṭaka. It contains Vinaya rules connected with the Pāṭi¬ mokkha, the violation of which can be expiated in some way.

Pācīna Suttā.—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.' - S. v. 38 f.

Pācīnakambaviṭṭhi.—A monastery in Ceylon, built by Dhātusena.' 1 Cv. xxxviii. 48.

Pācīnakā.—By this name are described the Vajjiputtaka monks who raised the Ten Points which occasioned the Second Council.' They were so called because they belonged to the East.' 1 3 Mhv. iv. 47, 48. M L 165, 166.

1 Pācīnakhaṇḍarājī.—A district in Ceylon near Cittapabbata in winch was the Vettavāsa-vihāra, given by Aggabodhi H. to the Kaliṅga minister 2 who was ordained by Jotipāla Thera. The road to the district lay to the south of Anurādhapura, past the Potters' Village. The Visuddhi¬ 3 4 magga speaks of it as a prosperous place. The Aṅguttara Commentary has a story of a monk of the vihāra who was a paṃsukulika and became an arahant. 1 3 Mhv. xxiii. 4; see Mhv. Trs. 155, n. 3 I p. 90 f. 2 4 and Cv. Trs. i. 71, n. 2. Cv. xlii. 48. | AA. ii. 489; also DA. iii. 1010.

Pācīnatissapabbata-vihāra.—A monastery in Ceylon, built by Jeṭṭha¬ tissa and given to the monks of the " five settlements." The stone image set up by Devānampiyatissa in the Thūpārāma was transferred to 1 this vihāra by Jeṭṭhatissa. Mahāsena had it brought from there to the Abhayagiri-vihāra.' Near the monastery was the mountain, Pācīna¬ tissapabbata, where an engagement took place between Kassapa, son of Upatissa H I., and Silākāla.' Later, at the same spot, took place the 4 decisive battle between Saṅghatissa and Moggallāna HI. 3 1 Mhv. xxxvi. 127, 129. Cv. xli. 14. 4 2 Ibid., xxxvii. 14. Ibid., xliv. 14 ff.

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Pācīnadīpa.—An island off the coast of Ceylon. While on a journey there in order to eat jambufruit, Saṅghatissa was killed by the enraged 2 islanders.' The Mahāvaṃsa Ṭīkā explains that it was situated in the sea off Mahātittha, in which case it is one of the islands between the north point of Ceylon and the I ndian continent.' 1 2 3 Mhv. xxxvi. 70 f. p. 666. Mhv. Trs. 261, n. 4.

Pācīnadesa.—The Eastern Province of Ceylon. I t was less important 2 than the Dakkhiṇadesa.' I t is also called the Pubbadesa and the Puratthimadesa.' 1 3 See, e.g., Cv. xlviii. 33, 41. E.g., ibid., xlv. 21. Ibid., xfi. 33.

Pācīnapabbata.—A monastery in Ceylon, on the Vaṅguttarapabbata, and built by Sūratissa.' 1 Mhv. xxi. 5.

Pācīnavaṃsa.—The name of Mount Vepulla in the time of Kaku¬ sandha Buddha. The inhabitants were called Tivarā, and it took them 1 four days to climb the mountain and four days to descend. 1 S. ii. 190.

Pācīnavaṃsa(miga)dāya.—A park in the Cetiyakingdom.' The Buddha visited it during his tours, and once, while staying there with Meghiya, the latter stopped in a mango-grove in the village of Jantugāma, 2 refusing to go any farther. The park lay between Bāiakaloṇakāragāma and the Pārileyyakavana.' 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.' I t was there 6 that Anuruddha became an arahant.' 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. 1 A. iv. 228 f. 4 vin. i. 350 f.; cp. M. i. 205 ff. 3 2 Ibid., 163. A. iv. 228 f.; AA. i. 108. 3 DhA. i. 47. 6 Ibid., ii. 765.

Pācīnārāma.—A monastery to the east of Anurādhapura, built by Devānampiyatissa in the first year of his reign.' I ts site was one of the restingplaces of the Bodhitree on the way from JambukOla to Anurā dhapura. There Mahinda and the monks were given a morning meal, 2 and Mahinda preached on the subduing of the Nāgas by the Buddha. 1 Mhv. xx. 25. Ibid., xix. 34 f.

178 [Pāṭala

1. Pāṭala.—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 there upon 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 w^ater 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 Pada¬ 1 kusalamāṇava Jātaka. 1 J. in. 507 f. The Pārupaṇas made the Ekaṃsikas to prove their case proved use of this story in poking fun at the just the contrary (see Bode, op cit., 76, Ekaṃsikas, because the texts chosen by n. 3.).

2. Pāṭala.—A tank restored by Parakkamabāhu I . 1

1 CVI lxviii. 44.

PāṭaB.—A headsman of Uttara w|io 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 Saṃyutta Nikāya.' 1 S. iv. 340 ff.

Pāṭali or Mānapa Sutta.—A series of discussions between Pāṭali and the
Buddha, on various topics.'
1
S. iv. 340 ff.

Pāṭaligāma, Pāṭaliputta.—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 Vajjīs. 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.' The date at which Pāṭaliputta became the capital is uncertain. Hiouen Thsang seems to record^ that it was Kālāsoka who moved the seat of government there. The Jains maintain that it was Udāyi, son of Ajātasattu.' The latter tradition is probably correct as, according to the Aṅguttara Nikāya.' even Muṇḍa is mentioned as residing at Pāṭa 1 3 Vin. i. 22630; D. ii. 86 ff. Vin. Texts ii. 102, n. L 4 2 Beal: Records if. 85, n. 11. iii. 57.

Pāṭaliputtakabrahmm] 179

liputta. I t was, however, in the time of Asoka that the city enjoyed its greatest glory. I n the ninth year of his reign Asoka's income from the four gates of the city is said to have been four hundred thousand kahā¬ panas daily, with another one hundred thousand for his sabhā or 5 Council. The city was known to the Greeks as Pālibothra, and Megasthenes, 6 who spent some time there, has left a vivid description of it. I t continued to be the capital during the greater part of the Gupta dynasty, from the fourth to the sixth century A.c. Near Pāṭaliputta was the Kukkuṭā¬ rāma, where monks (e.g. Ānanda, Bhadda and Nārada) stayed when they came to Pāṭaliputta.' At the suggestion of Udena Thera, the brahmin Ghotamukha built an assembly hall for the monks in the city.' Pāṭaligāma was so called because on the day of its foundation several pāṭalishoots sprouted forth from the ground. The officers of Ajāta sattu and of the Licchavl princes would come from time to time to Pāṭa¬ ligāma, 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 9 entertained the Buddha and his monks to a meal. 16 11 Pāṭaliputta was also called Pupphapura and Kusamapura. The journey from Jambukola, in Ceylon, to Pāṭaliputta took fourteen days, 1 seven of which were spent on the sea voyage to Tāmalitti. ^ The Asoka¬ 13 rāma built by Asoka was near Pāṭaliputta. The Buddha's waterpot 14 and belt were deposited in Pāṭaliputta after his death. The Petavatthu 15 Commentary mentions that trade was carried on between Pāṭaliputta and Suvaṇṇabhūmi. 3 1 0 Sp.1.52. Mhv. iv. 31. etc.; Dpv. xf. 28. 6 Buddhist I ndia 262 f. 1 1 Mbv. p. 153. 7 M.1.349; A. v. 341; A. in. 57; S. v. 1 2 E.g., Mhv. xi. 24. 1 3 15 f., 171 f. Ibid., xxix. 36. 3 1 4 M. ii. 163. Bu. xxviii. 9. 9 1 3 Ud. viii. 6; UdA. 407 ff. p. 271.

Pāṭaliputta.—A paribbājaka ; see Potaliputta, for which it is a wrong reading.

Pāṭaliputtakabrahmin.—A brahmin of Pāṭaliputta. He and a friend, both of that city, having heard of the virtues of Mahānāga Thera of Kāḷavallimaṇḍapa in Ceylon, came by ship to Mahātittha. One died on

the way, the other went to Anurādhapura, and from there to Rohaṇa, where he took up his abode in Cullanagaragāma and visited the Elder in his monastery. Under him he entered the Order and became an arahant.' 1 AA. 1. 384.

Pāṭaliputta-peta.—A man of Pāṭaliputta, having gone to Suvaṇṇa¬ bhūmi for trade, fell in love with a woman there, and was born after death as a vimāna-peta 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. H e lived with her for a year, and then, at her request, took her back to Pāṭaliputta.' 1 Pv.iv. 11; PvA. 27l 1.

Pāṭalipupphiya Thera.—An arahant. Ninety-two kappas ago he was a seṭṭhi-putta who, seeing Tissa Buddha, offered him a lapful of pāṭali¬ flowers. Sixty -three kappas ago he was a king named Abhisammata.' 1 Ap.1.l22 f.

L Pāṭalipūjaka Thera.—An arahant. Thirty-one kappas ago he carried some pāṭali-flowers on his head and offered them to Vessabhū

Buddha.'

1

Ap. i. 224 f.

2. Pāṭalipūjaka Thera.—An arahant. In the past, while going from Bandhumatī to bathe in the river, with three pāṭali-flowers in his waist, he saw Vipassī Buddha entering the city and offered him the flowers.' 1 Ap. i. 290.

Pāṭaligāmiya Vagga.—The eighth section of the Udāna.' 1 Ud., pp. 80 ff.

1. Pāṭika.—Father of Pāṭikaputta (q.v.).

2. Pāṭika.—Chief of the Vinayadharas in the time of Padumuttara

1

Buddha.

1

Thag. i. 362, 365; but see Ap. 1. 38.

Pāṭika Vagga (or Pāṭiya Vagga).—The third and last section of the Dīgha Nikāya, the first sutta of the section being the Pāṭika Sutta.

Pāṭika Sutta.—The twentyfourth sutta of the Dīgha Nikāya. The Buddha visits the hermitage of the paribbājaka Bhaggava at Anuplya and the conversation turns on the Licchavi Sunakkhatta's reason for leaving the Order. 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.' 1 D. iii. l ff.; for a discussion on the sutta, see Dial. iii. l ff.

Pāṭikaputta.—A naked ascetic of Vesāli who w^ent about claiming to have greater mystic powers than the Buddha, and thereby much impressed Sunakkhaṭṭa. Pāṭikaputta had prophesied that, after death, the Licchavi general Ajita would be born in Mahā Niraya, but Ajita was born in Tāvatiṃsa 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 Tindukhānuparibbājakārāma. 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 Licchavi minister, and, after him, Jāliya Dārupattikantevāsi, went to fetch him, but on discover ing that he could not rise, they reviled him for his boastfulness.' 1 D. iii. 13 ff.

Pāṭikārāma.—A park near Vesāli, where the Buddha was staying, when Sunakkhatta, having failed to impress him as to the greatness of Korak¬ khattiya, left the Order and went about abusing the Buddha.' 1 J. i. 389; cp. ibid., 77.

Pāṭibhoga Sutta.—Four things against which there can be no surety :
decay, disease, death and rebirth.'
1
A. n. 172; cp. iii. 54; Kvu. 457.
Pāṭimokkha, Pātimokkha.—The name given to a set of two hundred and twenty seven rules to be observed by members of the Buddhist Order. The rules are not ethical but mainly economic, regulating the behaviour of the members of the Order towards one another in respect of clothes, dwellings, furniture, etc., held in common. I n four cases out of the two hundred and twentyseven the punishment for infringement of a rule is exclusion from the Order; in all the remaining cases, it is merely suspension for a time.

182 [Pāumokkha 1 The rules are arranged in seven sections, corresponding very roughly to the degree of weight attached to their observance. The Pāṭimokkha is not included in the extant Buddhist Canon. The rules are included, in the Sutta Vibhaṅga (" 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 (Bhikkhupāṭimokkha) and the other for the nuns (Bhikkhuṇī¬ pāṭimokkha). It is a moot point whether the rules originally appeared with the explanatory notes (as in the Vibhaṅga), the Pāṭimokkha being subsequently extracted, or whether the Pāṭimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a sub 3 sequent revision.' I t is sometimes suggested that

the original number of Pāṭimokkha rules numbered only about one hundred and fifty. A 4 passage in the Aṅguttara Nikāya is quoted in support of this suggestion (sādhikaṃ diyaḍḍhasikkhāpadasataṃ). According to this theory the seventyfive Sekhiyā rules were added later.' The rules were recited at 6 the gatherings of members of the Order in their respective districts on uposathadays (the fourteenth and 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 Order who are present if any one of them has 7 infringed any of the rules. Silence implies absence of guilt. The word pāṭimokkha is variously explained, the oldest explanation being that the observance of the rules is the face (mukhaṃ), the chief (pamukhaṃ) 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 8 code—i.e., code of verses for the members of the Order. 1 Pārājikā^ Dhammā pāṭimokkha, San¬ understanding of the Sumaṇgala vilāsinī ghādisesāpāṭimokkha, A niyatāpātimokkha, passage (i. 17). Nissaggiyāpācittiyāpātimokkha, 6 The Pācittiyā Uposathakhandha ¬ of the Mahā¬ pāṭimokkha, (vin. vagga Paṭidcsanīyāpāṭimokkha, i. 10136) and gives details of the Sekhiyāpāṭimokkha . procedure at these gatherings. 2 For a discussion of this, see vin. i. 7 This practice of interrupting the Introd. xvi; Law: Pali. Lit. 2ff.; Hastings : recital seems to have been changed later Encyclopaedia under Patimokkha. (see vin. ii. 240 ff.) even though the old 3 Law: op. cit., p. 2. formula, asking the members to speak, 4 i. 231. 232. continued as a part of the recital. 5 8 See Law: For op. cit., a 19 f.; Law's argu¬account detailed of the Paṭi¬ ment, however, rules mokkha that the see PāṭimokkhaLaw: Pali Literature, rules were among the texts not recited 49 ff. at the First Council, is due to a wrong

Pāṭhīna] 183

Pāṭimokkha Sutta.—A monk asks the Buddha for a brief teaching. The Buddha tells him that he should dwell in the selfcontrol of the Pāṭimokkha, 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 satipaṭṭhānas.' 1 S. v. 187.

PāṭimokkhaṭhapanaKhandaka.—The ninth chapter of the Culla Vagga of the Vinaya Piṭaka.

Pāṭimokkhalekhana.— A book for Vinaya students, by Ñāṇavara.' 1 Bode, op cit., 67.

Pāṭimokkhavisodhanī.—A commentary by Saddhammajotipāīa.' 1 Gv. p. 64.

Pāṭihāriyakathā.—The sixth chapter of the Paññāvagga of the Paṭi¬ sambhidāmagga.

Pāṭihīrasaññaka Thera.—An arahant. I n the past he had seen the miracles attending the entry of Padumuttara Buddha into his city and
1 marvelled thereat.

1

Ap. ii. 392.

Pāṭhika (Pāṭhiya),—An Ājīvaka of Sāvatthi. He was looked after by a woman of Sāvatthi 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 themselves all the food prepared for the Buddha. 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.' 1 DhA.1.376 ff.

Pāṭhīna.—A monastery in Ceylon, restored by Vijayabāhu I .' 1 Cv. lx. 58.

Pāṭheyyakā.—See Pāveyyakā.

Pāṇa Sutta.—Few are they who abstain from taking life, more numerous
1 they who do not.

1

S.v. 468.

L Pāṇā Sutta.— Just as whatsoever creatures adopt the four postures do so in dependence on the earth, so does a monk develop the seven
1 bojjhaṅgas, dependent on virtue.

1

S. v. 78.

2. Pāṇā Sutta.—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 1 the Four Noble Truths. 1 S. v. 441.

Pātapata.—A locality in South India, mentioned in the account of the campaigns of Laṅkāpura.' 1 Cv. lxxvi. 224, 234.

Pātāla Sutta.—The worldlings speak of a bottomless pit (pātāla) in the mighty ocean. But the real pātāla is painful bodily feeling, which brings 1 about weeping and wailing and lamentation. 1 S. iv. 206 f.

Pāti Sutta.—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 bowlfilledwith silver dust.' 1 S. ii. 233.

Pātimokkha.—See Pāṭimokkha.

Pātubhava Sutta.—Six things, the manifestation of which in this world is rare.’ 1 A. iii. 441.

Pāttanallūra.—A fortress in South India, once occupied by Jagadvi¬ jaya.’ 1 CVI lxxvi. 304, 306; lxxvii. 71.

Pādiyattha]

Pādañjali Jātaka (No. 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.’ 1 J. ii. 263 f.

Pādapāvara.—Seven kappas ago there were four kings of this name, previous births of Sattapaduminiya Thera.’ 1 Ap. i. 254.

Pādapīṭhiya Thera.—An arahant. I n the past he made a footstool for the seat of Sumedha Buddha.’ Ap. ii. 400. 1

L Pādapujaka Thera.—An arahant. I n 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 (Samanta¬ hhadda).’ He is probably identical with Uttiya Thera.’ 1 2 Ap. i. 141 f. ThagA. i. 125.

2. Pādapujaka Thera.—An arahant. Ninetyone kappas ago he was a kinnara who, seeing Vipassī Buddha, gave him sandal wood, tagara and other perfumes.’ Ap. i. 246. 1

PādalolaBrahmadatta.—King of Benares. He loved dancing, and had three houses in which young, middleaged, 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 satis faction. 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 Khaggavisāna Sutta.’ 1 SN. vs. 61; SNA. 1. 113 f.; ApA.1.158.

1

Pādiyattha.—A district, the birthplace of Jotidāsa Thera. v.l. Pāni¬ yattha.

1

ThagA.1.264.

186 [Pādulaka

Pādulaka.—A tank built by Dhātusena.’ 1 Cv. xxxviii. 50.

Pānadhidāyaka Thera.—An arahant. Ninety-one kappas ago he gave a couch (pānadhi ?) to a forest-dwelling sage. Seventy-seven kappas ago he was eight times king under the name of Suyāna.’ 1 Ap. i. 208 f.

Pānīya Jātaka (No. 459).—The story of how six persons became Pacceka Buddhas by feeling remorse for sins committed and by develop ing supernatural insight. The Jātaka derives its name from the first of these, who was a villager of Kās1. 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 Sāvatthi 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. The queen consort of the story was Rāhulamātā. 1

1 J. iv. 113 ff.

Pānīyadvāra.—One of the gates of Pulatthipura erected by Parakka mabāhu I.’ 1 Cv. lxxiii. 162.

Pāpa Vagga.—The ninth section of the Dhammapada. Pāpa Sutta.—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.’ 1 A. ii. 222 f.

Pāpaka.—A monk who, believing that his name was of ill omen, wished to change it. The Buddha preached to him the Nāmasiddhi Jātaka (q.v.) to show that a name has no importance. 1

1 J. i. 401 f.

Pāyāsi] 187

L Pāpaṇika Sutta.—The shopkeeper who neglects his duties at early dawn, at midday, and at eventide, does not prosper; nor does the
1 monk who similarly neglects his duties.
1
A.1.115.
2. Pāpaṇika Sutta.—The shopkeeper who is shrewd, supremely capable, and who inspires confidence, soon attains to greatness and increase of 1 wealth; a monk will in like manner attain to spiritual development. 1 A. i.115f.

Pāpadhamma Sutta.—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.’ 1 A. ii. 223.

Pāpanivāriya Thera.—An arahant. I n 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.' 1 Ap.1.212 f.

2

Pāyāgā.—A class of Nāgas.' The Commentary explains that they lived in Pāyāgapatiṭṭhāna.

1

D. ii. 258. 2

DA. ii. 688.

Pāyāsadāyaka Thera.—An arahant. Ninetyone kappas ago he offered a bronze bowlfilledwith milkrice to Vipassī Buddha. Forty one 1 kappas ago he was a king named Buddha. He is probably identical with Vacchapāla Thera.' 1 2 Ap.1.157. ThagA. 1. 159 f.

Pāyāsi.—A chieftain (rājañña) 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 KūnlaraKassapa, who was staying in the Slṃsapāvana near by, he was convinced of the error of his views. Thereupon he instituted an alms¬ giving 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 Tāvatiṃsa. 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.' Pāyāsi-devaputta was also known as Serīsaka¬ devaputta because he lived in the Serīsaka-vimāna. For details see Serīsaka-devaputta.

1 D. ii. 316ff.;vvA. 297f.,331 f.

Pāyāsi Vagga.—The sixth chapter of the Vimānavatthu. Pāyāsi Sutta.—The twenty -third sutta of the Dīgha Nikāya. It contains a discussion on rebirth and karma between Pāyāsi and Kumāra¬ Kassapa in the Siṃsapāvana at Setavyā.' The incidents mentioned in the sutta took place, according to Dhammapāla.' after the Buddha's death and the erection of thupas over his relics. 1 2 D. ii. 316 ff. VvA. p. 297.

Pāra Sutta.—The Buddha teaches of the further shore (beyond saṃsāra) and the path leading thereto.' 1 S. iv. 369.

1

Pāragaṅgā.—The region beyond the Ganges, to be exiled into which was a great punishment.'

2

1
E.g., J. ii. 333;VI.427. E.g., SN. pp. 32, 47.
Pāragā.—A class of devas.’ 1 D. 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 Cariyā Piṭaka.’ i P.L.C. 242.

Pārājikā.—The first of the two divisions of the Sutta Vibhaṅga of the Vinaya Piṭaka.

Pārājikākaṇḍa.—The first chapter of the Pārājikā.

Pārājikuddesa.—The third of the five divisions of the Pāṭimokkha.

Pārāpata Jātaka.—See Romaka Jātaka.

Pārāparlya Thera] 189 1 Pārāyana Vagga.—The fifth and last division of the Sutta Nipāta. It consists of sixteen suttas preceded by an introduction of fiftysix vatthugāthā. The Vatthugāthā describe how Bāvarī (q.v.)firstheard 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 Enlightenment 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 Culla Niddesa comments on the sixteen suttas, but makes no mention of the Vatthugāthā. Perhaps, at one time, the Khaggavisāna Sutta (q.v.) was attached to the Pārāyana 2 Vagga. The Pārāyana Vagga is mentioned in the Aṅguttara Nikāya 3 and in the Saṃyutta Nikāya, which is evidence of its having been one of the oldest collections. The PārāyanakaSamiti is among the incidents 4 5 represented in the Mahā Thūpa. I t is said that at the end of the discourses contained in the Pārāyaṇa Vagga, fourteen crores of beings realized nibbāna. 6 Buddhaghosa says that the Pārāyana was so called because it leads to nibbāna (nibbānasaṅkhātaṃ pāraṃ ayanato Pārāyanā ti laddhavo¬ hāraṃ dhammaṃ). 1 SN. vs. 976 ff. 4 Mhv. xxx. 84. ^ A.1.133, 134; ii. 45; iv. 63. 3 E.g., AA. i. 57. 3 S. ii. 49. 6 AA. ii. 717.

Pārāyana Sutta.—The Buddha teaches the goal (pārāyana) and the
1 path leading thereto.
1
S. iv. 373.
Pārāyanikabrāhmaṇā.—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 Pārāyana Vagga, they all expressed their desire to join the Order, and the Buddha ordained them by the “ ehi¬ 1 bhikkhupabbajjā.” 1 Sp.1.241.

Pārāpara.—The name of a family. See Pārāpariya.

Pārāpariya Thera.—An arahant. He was the son of a very eminent brahmin of Sāvatthi, and was so called because the name of his family was Pārāpara. One day he went to Jetavana to hear the Buddha preach, 1 and the Buddha, seeing him, preached the

Indriyabhāvanā Sutta. After 1 This probably refers to M. iii. 298 ff., The sutta, however, was preached at which deals with the views of the Kajañgalā and not at Sāvatthi, the brahmin teacher Pārāsariya, and then questioners being Uttara, a pupil of gives the method of developing the Pārasariya, and Ānanda. See Brethren indriyas as taught in the Ariyan Vinaya. 295, n. 1.

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learning the sutta, Pārāpariya pondered on its meaning and won arahant¬ 3 ship.' The Theragāthā contains a number of verses spoken by Pārā pariya after the Buddha's parinibbāna and immediately before his own death. 2 3 Thag. vs. 726 ff.; ThagA. ii. 17 f. vs. 92048; ThagA. ii. 74 ff.

Pārāsara.—The name of a family. See Pārāsariya. 1. 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 Order 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 devaworld.' He is probably identical with Padumakūṭāgāriya of the Apadāna.' v.l. Pārāpariya. 2 i Thag. vs. 116; ThagA.1.229 ff. Ap. i. 326 ff.

2. Pārāsariya.— A brahmin teacher mentioned in the īndriyabhāvanā Sutta. 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.' He is perhaps identical with Pārā pariya Thera. 1 M. iii. 298.

3. Pārāsariya.—A brahmin teacher of Takkasilā, mentioned in the
1
Cūlānandiya Jātaka.
1
J. ii. 202.
4. Pārāsariya.—The Bodhisatta born as a teacher of Takkasilā.' His family name was Pārāsariya.' For details see the Dhonasākha Jātaka. 1 2 J. iii. 160. Ibid., l^E

Pārikā, Pārī.—A hunter's daughter, wife of Dukūlaka and mother of
Suvaṇṇasāma (the Bodhisatta).
For details see the Sāma Jātaka. Pārikā was a former birth of
Bhaddā Kāpilānī.'
1
J. vi. 95; Mil. 123.
Pārnoyya] 191

Pāricchattaka.—A tree in Tāvatiṃsa, which grew in the Nandanavana as the result of the Koviḷāratree planted by Magha outside the Sudham¬ māsālā. It is one hundred leagues in circumference and at its foot is the Paṇḍukambalasiiāsana.' The Cittapāṭali in the Asura world corre sponds to the Pāricchattaka in Tāvatiṃsa, but theflowersare different.' The colour of theflowersis visiblefiftyleagues 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.' When theflowersare 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 Tāvatiṃsa. The bodies of the devas are completely covered with the sweetly scented pollen, making them resemble golden caskets. The 4 ceremony of playing with the flowers lasts four months. The Pāricchat¬ 5 taka is one of the seven trees which last throughout the kappa. 6 The Pāricchattaka is generally described as a Kovilāra. I t is also called the Pārijāta, the Sanskrit name being Pāriyātra.' 4 3 1 DhA. i. 273. AA. ii. 730 f. AA. i. 264. 2 3 Ibid., 280; SNA. 485. E.g.,VvA. 174. 3 A. iv. 117 f. 7 E.g., Dvy. l84, l95, 2l9.

Pāricchattaka Vagga.—The third chapter of the Vimāna Vatthu.

PāricchattakaVimāna Vatthu.—Once a pious follower of the Buddha, living at Sāvatthi, invited the Buddha to a meal and showed him great honour. A woman who had gone to Andhavana to gather firewood picked some asokaflowers on the way, and, passing the Buddha, gave them to him and worshipped him. She was born after death in Tāva¬ tiṃsa and questioned by Moggallāna.' 1 Vv. iii. 10; VvA. 172 ff.

Pāricchattaka Sutta.—Just as the devas in Tāvatiṃsa rejoice on seeing the Pāricchattaka tree gradually growing and putting forthflowers,and hold celebrations at each stage, so do they rejoice when the householder leaves the world and joins the Order, finally attaining to nibbāna. His 1 fame spreads from world to world, even up to the Brahmaworld. 2 The sutta was evidently also known as the Pāricchattakopama. 1 2 A. iv. 117 ff. E.g., AA.1.32; MA.1.14.

Pāriieyya, 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

192 [Pārlleyyaka Sutta

through Bālakloṇakāragāma and Pācīnavaṃsadāya, went to Pārileyyaka, where he stayed at the foot of Bhaddasāla in the Rakkhltavanasaṇḍa. 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 Sāvatthi.' This was in the tenth 3 year after the Enlightenment.' 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. There was also there a monkey who offered the Buddha a

honeycomb. Soon after, the monkey fell on a treestump and died and was born in Tāvatiṃsa. Later, when Ānanda came with five hundred others to invite the Buddha to return to Sāvatthi, Pārileyyaka provided them all with food. He died of a broken heart when the Buddha left the forest, and was born in Tāvatiṃsa in a golden palace, thirty leagues high, where he came to be known as Pārileyyakadevaputta. 4 This elephant is identified with the elephant of the Bhisa Jātaka. 1 Vin. i. 352 f.; S. iii. 95; Ud. iv. 5; 3 E.g., DhA. i. 48 ff.; iv. 26 ff. UdA. J. iii. 489; M. i. 320. 250 f.; see Thomas, op. cit., 117 n. 2 BuA., p. 3. 4 J. iv. 3l4.

Pārileyyaka Sutta.—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 imper¬ 1 manence and the absence of any self. 1 S. iii. 95 ff.

Pārivāsika Khandha.—The second section of the Culla Vagga of the Vinaya Piṭaka.

Pārupaṇā.—The name given to one of the two parties of disputants in a controversy which arose in Burma in the eighteenth century, regard ing 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 Ekaṃsikas, maintained that it was sufficient to drape one shoulder.’

1 For a fairly full account of the controversy, see Sas. pp. 117 ff.

Pāla.—See Cullapāla, Mahāpāla, and Cakkhupāla.

Pava] 193

Pālikapāsāda.—A building erected by Kassapa V.’ 1 Cv. Iii. 66; see also Cv. I^rs. i. 108, n. 8.

L Pāiita (Pāiika).—Nephew of Cakkhupāla. When Cullapāla, brother of Cakkhupāla, heard of the latter's blindness, he sent Pāiita 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, Pāiita heard the song of a woman collectingfirewood,and, making some excuse, left Cakkhupāla and had intimacy with her. When Cakkhupāla heard what had happened, he refused to go any further with him.’ 1 ThagA.1.l97 f.

2. Pālita.—A rājakumāra of Sumaṅgala city. H e and his friend, Sabbadassī, son of the chaplain, visited the Buddha Piyadassī and enter¬ tained him for seven days, after which they entered the Order, becoming arahants in due time. Later, they became the chief disciples of Piya¬ 1 dassī Buddha. 1 Bu. xiv. 20; BuA. 176; J. i. 39.

3. Pāiīta.—The constant attendant of Maṅgaīa Buddha.’ 1 Bu. vi. 23;J.1. 34.

4. Pālita.—A Nāga-king in the time of Padumuttara Buddha, a previous 1 birth of Rāhula (q.v.). i SA. iii. 26; MA. ii. 722, 1023; but see At AA. i. l43 his name is given as SNA. i. 34l, where he is called Saṅkha. Paṭhavindhara.

Pālimuttaka-Vinayavinicchaya.—See Vinayavinicchaya.

Pālī.—See Mahapālī and Suvaṇṇapālī.

Pāvā.—A city of the Mallas which the 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 1 to be his last. From Pāvā the Buddha journeyed on to Kusinārā, 2 3 crossing the Kakkuṭṭhā on the way. According to the Saṅgīti Sutta, at the time the Buddha was staying at Pāvā, the Mallas had just com- - It was on this occasion that the Pāvā to Kusināra is mentioned several Ounda Sutta (1) was preached (SNA. 1. times in the books—e.g., vin. ii. 284; 159). D. ii. l62. 2 D. ii. 126 ff.; Ud. viii. 5; the road from 3 q.v.

l94 [Pāvārika

P1eted their new Motehall, 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 Saṅgīti Sutta 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 4 divided by bitter wrangles. Cunda Samaṇuddesa was spending his rainy season at Pāvā, and he reported to the Buddha, who was at Sāma¬ gāma, news of the Nigaṇṭhas' quarrels.' The distance from Pāvā to Kusināra was three gāvutas. I t is said^ that on the way between these two places, the Buddha had to stop at twentyfive restingplaces, so faint and weary was he. 7 Mention is made in the Udāna of the Buddha having stayed at the Ajakapālakacetiya (q.v.) 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.' The inhabitants of Pāvā are called Pāveyyakā (q.v.). Pāvā was the birthplace of Khaṇḍasumana (q.v.). 4 D. in. 210. 6 UdA. 403. 7 i. 7. 3 Ibid., 117f.;M. if. 243 f. 3 D. ii. 167; Bu. xxviii. 3.

1. Pāvārika, Pāvāriya.—A king. When Pañcapāpā (q.v.) 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 1 of them both, spending one week in the house of each. 1 J. v. 443 f.

2. Pāvārika.—A seṭṭhi of Kosambī, friend of Ghosita and Kukkuṭa. When these three went to Sāvatthi 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.' 1 DA1.319; AA. i. 234 f.; MA. i. 541; DhA. i. 203 ff.

3. PāVārika.—See Dussapāvārika.

1. Pāvārikambavana.—The Mangogrove of Pāvārika (q.v.) of Ko sambī.

Pāsa Sutta] 195

2. Pāvārikambavana.—A Mango-grove at Nālandā where the Buddha stayed when on a visit there.’ It was there that he preached the Kevaṭṭa Sutta, the Sampasādaniya Sutta and the Upāli Sutta. Among those who visited the Buddha there are mentioned Kevaḍḍha, Upāli¬ 2 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 3 Dussapāvārika. (? Pāvārika the milliner, q.v.). 3 - E.g., D. ii. 8L E.g., DA. ii. 873; MA.1.540; SA. iü. 2 For details see s.v. l69.

Pāvārikārāma.—See Pāvārika (2).

Pāveyyaka.—An elephant. See Baddheraka.

Pāveyyaka Sutta.—See Tiṃsamatta Sutta.

Pāveyyakā.—The name given to the inhabitants of Pāvā—e.g., Pāveyyakā Mallā.’ 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.’ 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.’ In this connection the Pāveyyakā are also described as “ Pacchīmikā ” in opposition to the Vajjiputtakas who are called “ Pācīnakā.” It is 4 explained that the Pāveyyakā were called “ Pacchīmikā " because they 5 lived to the west. The Burmese MSS. seem to spell Pāveyyakā as Pāṭheyyakā. 1 E.g., D. if. 165. 4 E.g., MT. 166. 2 E.g., Vin. i. 253. 3 west of Kosala, according to Bud¬ 3 Ibid., ii. 301 ff.; Mhv. iv. 17 ff. dhaghosa, on Mahāvagga (vii. I.).

Pāsa.—A locality in South India, captured by Laṅkāpura.’ 1 Cv. lxxvi. 236.

L Pāsa Sutta.—Preached at the Migadāya in Isipatana. The Buddha tells the monks that he realized supreme emancipation by means of 1 yonisomanasikāra, and asserts that he is free from Māra's snares. 1 S. i. 105.

2. Pāsa Sutta.—Preached at Isipatana. The Buddha declares that he is free from all snares, both celestial and human, and admonishes the

l96 [Pāsarāsi Sutta

monks to wander about for the good of the many. H e himself was going
1 to Senānigama in Uruvelā to preach.
1
S. i. 106.
1
Pāsarāsi Sutta.—Another name for the Ariyapariyesanā Sutta (q.v.).
1
See also MA. ii. 740.
Pāsāṇa Sutta.—Once when the Buddha was in Gijjhakūṭa on a dark and rainy night, Māra sent many rocks crashing down in order to frighten him, but the Buddha was quite calm.’ 1 S.1.109.

Pāsāṇaka-cetiya.—A shrine near Rājagaha, where the disciples of Bāvarī met and questioned the Buddha.’ The Buddha wenttherefrom Sāvatthi, 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.’ This hall was evidently behind the cetiya (piṭṭhi¬ 3 pāsāṇe). 1 2 3 SN. vs. 1013. SNA. 583, 584. AA. i. 184.

Pāsāṇachātaka.—See Akkhakkhāyika.

Pāsāṇagāmavāpī.—A tank restored by Parakkamabāhu ī.’ 1 Cv. lxxix. 36.

Pāsāṇatittha.—A ford across the Kadambanadī. From this ford the sīmā of the Mahāvihāra started, returning to the same spot. In

Pāsāṇatittha was the Kuḍḍavāṭakapāsāṇa.’

1

Mbv. 134, 135.

Pāsāṇadīpa.—A vihāra in Rohaṇa, built by Mahādāṭhika-Mahānāga, 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.’ Silādāṭha heard the Elder of this vihāra preach the sacred texts, and. very pleased with him, built for him the Rohaṇa-vihāra.’ 1 2 Mhv. xxxiv. 91. Cv. xlv. 53.

Pāsāṇapabbata.—A hill near Anurādhapura, to the north of the

Nīcasusāna, laid out by Paṇḍukābhaya.’

1

Mhv. x. 35.

pāsādika Sutta] 197

Pāsāṇalekha Sutta.—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 1 reconciled. 1 A.1.283.

Pāsāṇasinna.—A locality in Ceylon where Dhātusena built the Dhātu¬ senapabbata-vihāra.’ 1 Cv. xxxviii. 47.

Pāsādakampana Vagga.—The second chapter of the I ddhipāda

SaṃyUtta.’ It derives its name from the Pāsādakampana (or Moggal¬ lāna) Sutta (q.v.).

1

S. v. 263 ff.

1 Pāsādakampana Sutta.—The Theragāthā Commentary 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 Pāsādākampana Sutta. This incident is recounted in the Moggallāna Sutta of the Saṃyutta 2 Nikāya. I t is also related in the Sutta Nipāta Commentary.’ as an

introduction to the Uṭṭhāna Sutta. 1 2 3 ThagA. ii. 184. S. v. 2^9 f. SNA. i. 336 f.

Pāsādabahula.—A brahmin of Sāvatthi 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 dis pleased both the Arahants and the nonArahants, and they ceased going there. When the Buddha heard of it, he admonished the monks.' 1 DhA. iv. 138 f.

Pāsādika Sutta.—The twenty ninth sutta of the Dīgha Nikāya. 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.' In the Pāsādika Sutta the threefold training is called brahmacariyā.' 1 2 D. in. 11741. DA.1.179; MA. 1. 275.

198 [Plṅgala 1. Piṅgala.—See MahāPiṅgala.

2. Piṅgala.—A cowkilling huntsman, a former birth of Alāta.' 1 J. vi. 227.

3. Piṅgala.—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 1 him to follow the Buddha's teaching. 1 PVI iVI 3; PvA. 244 ff.

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4. Piṅgala.—A race of elephants, each having the strength of one hundred thousand men.'

1

MA. i. 262; VibhA. 397; UdA. 403; AA. ii. 822. BuA. 37.

Piṅgalakoccha.—A brahmin of Sāvatthi. He visited the Buddha at Jetavana and the Buddha preached to him the CūlaSāropama Sutta, 1 at the end of which he declared himself the Buddha's follower. Buddha¬ 2 ghosa says that the man's name was Koccha, and that he was called Piṅgala because he was tawny (piṅgaladhātuko). 1 2 M.1.198 ff. MA. i. 422.

PiṅgalaBuddharakkhita.—A monk of Ceylon, incumbent of the Ambariyavihāra. The upāsaka of Uttara(or Antara)vaḍḍhamānaka 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 1 set him free. PiṅgalaBuddharakkhita's monastery w^as near Uttara¬ gāma (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.' 1 2 MA.1.165; SA. ii. 113; DhSA. 103, etc MA. 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 wait ing and slept peacefully. This is one of the incidents mentioned in the 1 sīlavīmaṃsa Jātaka. 1 J. in. 101.

L Piṅgiya.—Chaplain to Brahmadatta, king of Benares. He was a former birth of Devadatta.’ His story is given in the Dhonasākha

Jātaka (q.v.).

1

J. iii. 161.

Pmgiyānī] 199

2. Piṅgiya.—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 1 Buddha, as recorded in the Piṅgiya Sutta, 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 anāgamī, failing, however, to attain arahantship because his mind wandered to his maternal uncle, Bāvarī. H is 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.’ 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 Sāvatthi and, appearing before them, preached to them. Thereupon Bāvarī 3 became an anāgamī and Piṅgiya an arahant. Piṅgiya was called māṇava, even at the age of 120.’ 3 1 SN. vs. 1120-23. SNA. ii. 603 ff. 4 2 Ibid., 113L45. Ibid., 4l3.

3. Piṅgiya.—One of the seven anāgamīns born in the Aviha-world, 1 in the company of Ghaṭīkārā. H e is described as a bhikkhū, and is therefore probably identical with Piṅgiya (2). The story of the latter having attained arahantship must, in that case, have been a later legend. It is also possible that Piṅgiya is a variant reading for Piṅgi¬ yānī (q.v.). 1 S. i. 35, 60.

4. Piṅgiya.—A dog, mentioned in the Pūtimaṃsa Jātaka.’ 1 J. iii. 535.

L Piṅgiyānī.—A brahmin of Vesāii. The Aṅguttara Nikāya records a conversation between him and Kāraṇapāii. The latter meets Piṅgi¬ yānī 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.’ On another occasion, Piṅgiyānī is present when five hundred Licchavis come to pay honour to the Buddha at the Kūṭāgārasālā. The sight of the Buddha, sitting in their midst, outshining them all, inspires Piṅgiyānī and he bursts into song. The Licchavis give himfivehundred upper garments, all of which he presents to the Buddha.’ 1 2 A. iii. 236 ff. Ibid., 239 f.

200 [Pl^glyāni

3

Buddhaghosa says that Piṅgiyānī was an anāgamī. H e went daily to the Buddha, withflowersand perfumes. See also Piṅgiya (3).

3

AA. ii. 636.

2. Piṅgiyānī.—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 mis¬ demeanour 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.' It is perhaps this story which is referred to as the Culla-Kuṇāla Jātaka (q.v.). 1 J. v. 444.

Piṅgiyānī Sutta.—The story of the brahmin Piṅgiyānī (q.v.) uttering the Buddha's praises before the Līcchavīs. 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 Dhamma vinaya, one who recognises the Dhamma, one who follows the Dhamma, and one who is grateful.' 1 A. iii. 239 ff.

Piṅguttara.—A lad of Mithiiā 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 Mithiiā, 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 Mithiiā 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 1 Mahosadha saved her life. 1 J. vi. 347 f.

Piṭakattayalakkhaṇa.—A treatise ascribed by the Pārupaṇas to

1

Buddhaghosa.

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P.L.C. 189; Bode, op. cit., 75.

Piṭṭhigāma.—A monastery built in Kārapiṭṭhi by Moggallāna Hī.' 1 Cv. xliv. 50.

Piṇḍasakuṇiya Sutta] 201

Piṇḍa Sutta.—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 empty bowl. Māra tried to influence 1 the Buddha to go a second time, but this he refused to do. The Com 2 mentary 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. 1 2 S. i. 113; the incident is also found at DhA. iii., p. 257 f. SA. i. 141.

PiṇḍapātadāyakaTissa.—One of the four names given to Vanavāsī¬ Tissa (that being the last), because, when he came to Sāvatthi, 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 Order. This was due to his having given in a previous birth 1 a piece of cloth to an Elder. 1 DhA. ii. 88.

Piṇḍapātapārisuddha Sutta.—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 selfquestioning when they go begging for alms, and should rid themselves of the evils they have and develop those virtues 1 they already possess. 1 M. iii. 293 ff.

Piṇḍapātika Thera.—An arahant. Ninetytwo kappas ago he was in the Tusitaworld in the time of Tissa Buddha and, leaving there, he gave alms to the Buddha.' 1 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 1 development of ānāpāṇusati, could limit the term of their lives. 1 vsm. 292.

PiṇḍapātiyaTissa.—A monk resident in Ambariyavihāra.' For his story see DārubhaṇḍakaMahātissa. 1 AA. i. 276 f.

Piṇḍasakuṇiya Sutta.—The story of a fowler of Rājagaha, born as a peta.' 1 S. ii. 256.

Piṇḍika Sutta.—The five kinds of persons who eat only out of one bowl.' A. iii. 220.

Piṇḍola.—A Pacceka Buddha, given in a nominal list.' 1 M. iii. 69; ApA. i. lO6.

Piṇḍola Sutta.—The Buddha explains to some monks at the Ghosi¬ tārāma that Piṇḍola-Bhāradvāja had realized truth through having cultivated three controlling faculties: mindfulness, concentration, and 1 insight. These accomplish the destruction of birth, old age, and death. i S. v. 224 f.

Piṇḍola-Bhāradvāja.—The son of the chaplain of King Udena of Kosambī. H e belonged to the Bhāradvāja-gotta. H e 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 Order. H e 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. H e 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 1 2 chief of the " ḷion-roarers." The Udāna 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. (H e had been king in a former birth and had spent

many days in that park.) One day Udena'swomen, 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 Sāvatthi, where the Buddha related 3 4 5 the Mahānāga Jātaka and also the Guhaṭṭhaka Sutta. Later, we find Udena consulting him at the same spot and following his advice regarding - A. f. 23; AA. i. 112f.; ThagA. i. 245f.; under pretence of helping him, picked UdA. 252; SA. iii. 26. up the ants that fell from him and 2 iv. 6. replaced them on his body, because 3 J. iv. 375 ff.; SA. iii. 26 says that they were angry at his rudeness to when the king went to fetch the red ants Piṇḍola. from an asoka- tree, the ants feü on him 4 SNA. ii. 514 f. and started to sting him. The women, 5 S. iv.110f.;SA. m. 26.

^itirājā] 203 6 the control of the senses. I n the Vinaya we find the Buddha rebuking Piṇḍola for performing a cheap miracle. The seṭṭhi of Rājagaha had placed a sandal-wood 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 sandalpaste. 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 Haṃsavatī, where he heard the Buddha preach and declare one of his disciples chief of the “ lionroarers." Eight kappas ago he was a 7 king named Paduma. 8 The Theragāthā contains two verses of Piṇḍola, uttered by him to a former friend, to convince him that he was no longer greedy and self¬ 9 seeking. The Milindapañha contains two other verses not traced else where. 16 Dhammapāla says that Piṇḍola was so called because he entered the Order from love of food (piṇḍaṃ ulamāno pariyesamāno pabbajito ti, Pimlolo.) 6 Vin. ii. 110 f.; the story is given in Piyālaphaladāyaka of the Apadāna greater detail at DhA. iii. 201ff.; see also (if. 444). J. iv. 263. 3 vs. 1234. 7 AA. i. I ll f.; Ap. i. 50 f.; ThagA. i. 9 pp. 398, 404. 244f.; the last seems to identify him with 1 0 UdA. 252; see also SA. iii. 2^.

Piṇḍolya Sutta.—The Buddha retires for his siesta to the Mahāvana, 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 Order. Sahampatī 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 “ scrapgatherer." I t 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, illwill and hurt, and practise the four satipaṭṭhānas. Thus will they 1 obtain release. 1 S. iii. 91 ff.

Pitirājā.—See Vaṭṭagāmaṇī.

Pippali-māṇava.—See Pipphali-māṇava.

Pipphaligūhā.—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.' On another occasion, Mahā Kassapa spent several days there in a trance, 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 2 triumph when his meal was accepted and praised him for his gift. 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, 3 and he then set fire to the Elder's hut and ran away. One day, as Kassapa sat in the Pipphaliguhā, he tried to contemplate therisingand falling of living beings, but the Buddha discouraged him, saying that such a task was beyond his abilities.' The goddess Lājā (q.v.), who had been born in Tāvatiṃsa 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.' 1 S. v. 79. 3 DhA. ii. 19 f. 2 Ud. iii. 7; UdA. 195 f.; DhA. i. 427 f.; 4 Ibid., i. 258 f. see also Ud. i. 6. ^ Ibid., iii. 6 ff.

Pipphaiī-māṇava, Pipphalī-kumāra, Pipphalī-brāhmaṇa.—The name of Mahā Kassapa in a previous birth. The correct form is probably Pippali-māṇava.

Pipphali-vihāra.—A monastery in Soṇagiripāda in Ceylon. I t was the residence of a monk named Soṇa (q.v.). v.l. Sabbagiri-vihāra. 1

1 vibhA. 439.

Piya Vagga.—The sixteenth chapter of the Dhammapada.

1. Piya Sutta.—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.' 1 A. in. 262.

2. Piya Sutta.—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. Forthosewhose conduct is virtuous, the self is ā dear friend. The Buddha approves of the king's exposition.' 1 S.1.7l f.

3. Piya Sutta.—On seven qualities which make a monk beloved of his fellows.' 1 A. iv. l f.

4. Piya Sutta.—Seven other similar qualities.' 1 A. iv. 2.

5. 6. Piya Sutta.—Eight similar qualities.’ 1 A. iv. l55 f., l56.

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 1 remains. 1 A. iii. 57 ff.

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Piyaketa.—One of the three palaces of Vidhurapaṇḍita.

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J. 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.’ 1 S. 209; also vsm. 382; DA. ii. 509; and PSA. 79, where she is called a vimāna-peta.

Piyaṅkara Sutta.—Records the incident, above related, of Piyaṅkara's mother.

Piyaṅga-pariveṇa.—A building attached to the Mahāvihāra.’ v.l. Ciṅgara-pariveṇa. 1 vibhA. 292.

Piyaṅgalla.—A village of Ceylon, in the Koṭṭhivāta district. The Mahāvaṃsa 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

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Duṭṭhagāmaṇī.

^Mhv.xxx.29ff.

Piyaṅgudīpa.—An island, probably near Ceylon, the monks of which enjoyed a reputation for extreme holiness. When Duṭṭhagāmaṇī, fleeing from Cūlaṅganiyapiṭṭhi, wished to give alms though having so little food, an arahant Thera came from Piyaṅgudīpa to accept it as soon 1 as the time of the almsgiving was announced by the minister Tissa. Again, when Duṭṭhagāmaṇī, after his conquest of the Damiḷas, was filled with remorse for his slaughter of men, arahants of Piyaṅgudīpa read his 2 thoughts and came to console him. Mention is made of as many as twelve thousand monks living on Piyaṅgudīpa.’ 2 3 i Mhv. xxiv. 24 ff. Ibid., xxv. 104 ff. Ibid., xxxii. 55.

Piyajātika Sutta.—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 1 Buddha's

teaching was in accordance with facts. 1 M. ii. 106 ff.

Piyajāli.—A teacher of the Abhidhamma who handed it down in pupil¬ lary succession.' 1 DhSA., p. 32.

Piyañjaha Thera.—He belonged to the family of a Licchavi nobleman of Vesāli 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 Vesāli, Piyañjaha found faith in him, joined the Order and became an arahant, dwelling in the forest. In the time of Vipassī Buddha he had been a treesprite, 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. Seventythree kappas ago he was a king named Pulinapupphiya.' He is probably identical with Ñāṇasañña of the Apadāna.' 1 2 Thag. vs. 76; ThagA. i. 168 f. Ap. i. 16L

Piyadassī] 207

1. Piyadassī.—The thirteenth of the twenty four Buddhas. He was born in Sudhañña (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 milkrice by Vasabha's daughter and grass for his seat by the Ājīvaka Sujāta. His bodhi was a Kakudha tree. Among his converts were the devaking Sudassana and the elephant Doṇamukha. A monk named Soṇa conspired with Prince Mahāpaduma to kill the Buddha, Doṇamukha being the elephant they used in their unsuccessful plot. cp. Nālāgiri. Piyadassi's chief disciples were Pāiita 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 thupa 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.' 1 Bu. xiv. 1ff.;BuA.172ff.;J .f.38f.,etc.

2. Piyadassī.—A Pacceka Buddha.' 1 M. iif. 69; Ap. i. lO6.

3. Piyadassī Thera.—An arahant. He was present with sixty thousand others, from Jetārāma, at the foundation ceremony of the Mahā Thūpa.' He stood on the northeast side attheceremony, and at the close of it he preached to Duṭṭhagāmaṇī.' 1 2 Dpv. xix. 15; Mhv. xxix. 32. Ibid., 65; MṬ. 53L

4. Piyadassī.—A seṭṭhi of Sudassananigama, whose daughter gave milkrice to Sikhī Buddha.' 1 BuA. 201.

5. Piyadassī.—A Thera of Ceylon, incumbent of the Devarājavihāra.

He was a pupil of the grammarian Moggallāna and wrote the Pali grammar, Padasādhana.’

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P.L.C. 205.

6. Piyadassī.—A name for Dhammāsoka (q.v.)

208 [Piyapāla

Piyapāla.—A teacher of the Abhidhamma.’ 1 DhSA., p. 32.

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 Rama, 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 Koliyans.’ SNA. 1. 352 f., 355 f.; DA. i. 258; MT. 13L 1

Piyālapupphiya Thera.—An arahant. Ninety-one kappas ago he was a hunter who, seeing the Buddha Vipassī, threw a piyāla-flower on the path whereon he had trodden.’ 1 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¬ 1 fruit. He is probably identical with Piṇḍoia-Bhāradvāja.’ See also Phaladāyaka. 1 2 Ap. i. 440 f. ThagA. i. 245.

Piyālī.—Fifteen kappas ago there were three kings of this name, previous births of Devasabha Thera.’ 1 ThagA. i. 188; but see Ap. i. 170, where they are called Mālabh1.

Pilakkhaguhā.—A cave near Kosambī. The Paribbājaka Sandaka is said to have stayed there. Near by was the Devakaṭasobbha.’ The cave was so called because a pilakkha-tree grew in front of it.’ 1 M. i. 513. 2 MA. ii. 687.

Pilakkhaphaladāyaka Thera.—An arahant. Eighteen kappas ago he met the Buddha Atthadassī and gave him a pilakkha-fruit.’ H is Apadāna verses are, in the Theragāthā Commentary, attributed both to Dhamma¬ 2 pāla and to Passika.’ There may have been two of the same name. 1 2 3 Ap. i. 296, repeated at Ap. ii. 410. ThagA. i. 326. Ibid., 355.

Pilavasu.—A fortress erected by Parakkamabāhu I.’ 1 Cv. lxx. 93, 97.

rhlndaVaccha] 209

Pilaviṭṭhi.—A locality in the Dakkhiṇadesa of Ceylon, where there was a fortress.’ I t is perhaps identical with Pillaviṭṭhi. 1 Cv. lxix. 8; lxx. 71.

Piliṃvatthu.—A village near Badalatthalagāma.’ 1 Cv. lxv. 5.

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Piiicchakoḷi.—A locality in Ceylon.

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SA. ii. l69.

Pilmda, Pilindī.—The personal name of PilindaVaccha (q.v.).

Pilindagāma.—Another name for Ārāmikagāma (q.v.).

PilindaVaccha, PilindiVaccha, PilindiyaVaccha.—He was a brahmin of Sāvatthi, born before the Buddha's Enlightenment. Pilinda was his personal name, Vaccha being that of his family. He became a recluse and learnt the CūiaGandhāravijjā, but, when the Buddha appeared, the charm refused to work. Having heard that the MahāGandhāra prevented the working of the CūlaGandhāra and having concluded that the Buddha knew the former, he entered the Order 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 devaworld as a result of Pilin¬ da'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 1 was declared by the Buddha to be chief among such monks. In the time of Padumuttara Buddha, he was a rich householder of Haṃsavatī and wished to become a monk beloved of the devas. I n the time of SUmedha Buddha he was born in the world of men and paid great honour to the Buddha's thupa. I n a later existence he was a cakka vatti, named Varuṇa, and established his subjects inrighteousness,so that after death they were born in heaven.' 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.' One day, on entering Rājagaha, Pilinda met a man carrying a bowl of pipphalī (long pepper). " What's in thy bowl, Vasala ?" he asked, and the man, in anger, said, " The dung of mice." " So be it," 1 2 3 A. i. 24. ThagA. i. 5l f. Ud. iii. 6; DhA. iv. l8l f.

said Pilinda, and the pepper turned into dung. The man was horrified, and, seeking Pilinda, persuaded him to right the matter.' 5 The Vinaya Piṭaka mentions that on several different occasions Pilinda suffered from various ailments and the Buddha had to give permission for the provision of suitable remedies. 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 mainten ance a village, which came to be called Ārāmikagāma or Piiindagāma. One day, while in the village for alms, Pilinda went into a house where a girl was weeping because the day was a feastday 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 iddhipowers 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.’ 7 Another story is related of Pilinda's iddhipowers. Once a family of Benares, which was wont to minister to Pilinda, was attacked by robbers and two girls were kidnapped. Pilinda, by his iddhipower 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^ has two sets of verses ascribed to Pilinda, the second very much longer 5 than the first, thus supporting the view mentioned earlier (see note), that there were two Theras named Pilindavaccha. I n any event, there has evidently been a confusion of legends, and it is no longer possible to separate them. I t is the first set of Apadāna verses which is quoted in the Theragāthā Commentary.’ I n the second set we are told that in 4 AA.1.l54 f. monk should be used within seven days. 3 Vin. i. 204 f.; some hold (e.g., Brethren It was in reference to this that the l4, n. 4) that the Thera of Rajagaha, Gandhāra Jātaka (J. iii. 363 ff.) was mentioned in the following stories, was preached. The incident of the palace distinct from the Thera of Sāvatthi. being turned into gold is referred to at See below. Kvu. 608. 6 Vin. i. 206 ff.; iii. 248 ff. This was 7 Vin. iii. 67. the occasion for the forming of the rule 3 1. 59 f.; 30210. that a n medicaments required by a 9 Loc. cit.

Pilotika Thera] 211

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. There upon 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. I n his last birth he suffered from neither heat nor cold, dust did not adhere to his body, and the rain did not wet him.

Piiiya.—A seṭṭhi of Benares, a previous birth of Devadatta. For his

1 story see Asampadāna Jātaka.

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J.1.466 ff.

Piliyakkha.—A king of Benares, a former birth of Ānanda. For his story see the Sāma Jātaka.’ 1 J VI. 71 ff.; also Mil. 198; Mtu. ii. 212, 216, 226.

L Piiotika.—A Paribbājaka. Jānussoṇi 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. I t is this conversation which, on its being repeated by Jānussoṇi to the Buddha, led to the preaching of the Cuilahatthipadopama Sutta.’ Jānussoṇi addresses Pilotika as Vacchāyana, which, according to the Commentary.’ 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. 3 He is spoken of, together with Sabhiya, as a wise Paribbājaka. Pilotika is identified with Devinda of the MahāUmmagga Jātaka.’ 3 1 M. i. 175 ff. SA. ii. 188. • MA. i. 393. 4 J. vi. 478.

2. 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 samethinghappened, but in the end he became an arahant. He used to 1 speak of the rag as his “ teacher.'' i DhA. iii. 84 f.

2l2 [Pilotikakamma 1 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. See Pubba¬ kammapiloti. 1 Ap. i. 299 f.; repeated in UdA. 263 f.

Pillaviṭṭhi.—A village near the Kālavāpī, mentioned in the account of the campaigns of Parakkamabāhu I.’ It is very probably identical with 2 Pilaviṭṭhi. 1 2 Cv. lxxii. l63, 170. Cv. Trs. i. 335, n. 4.

Piḷayamāra.—A Damiḷa usurper, the senāpati of Panayamāra, whom he slew. He, in his turn, was slain by his own senapāti Dāṭhika. Pila¬ yamāra reigned for seven years (between 44-29 B.c.).’ 1 Mhv. xxxiif. 58; Dpv. xix. l5; xx. l6.

Pihita Sutta.—The world is shut in by death.’ 1 S. i. 40.

Pīṭha Jātaka (No. 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 Order, inquired who looked after the monks. On being told that Anāthapiṇḍika and Visakhā 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.’ 1 J. iü.118ff.

Pīṭha Vagga.—The first chapter of the Vimānavatthu.

Plṭhiya.—A Damiḷa usurper who ruled at Anurādhapura for seven months, in the time of Dhātusena.’ 1 Cv. xxxviii. 34.

Pītavimānavatthu.—The story of a woman of Rājagaha. When Ajātasattu erected a thūpa over the Buddha ’s relics at Rājagaha, she

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started early one morning with four kosātakīflowers to offer at the thupa. On the way there she was gored to death by a cow, and was reborn in Tāvatiṃsa, wearing yellow garments. There Moggallāna met her and learned her story.’ 1 vv. iv. 9; vvA. 200 f.

Pīti Sutta.—Sāriputta tells Ānanda how, by the fading away of zest (pīti), he had dwelt in the third jhāna.’ 1 S. iii. 236.

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 “ Natuṃhāka ” Vagga, and, touched thereby, he went to the Mahāvihāra and joined the Order. Having learnt the two Mātikā, he went with thirty others to Gavaravāliyaaṅgana, 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, andtheysaid that had the Buddha been 2 alive he would have stroked his head.’ His story is given as an example of a monk striving amid great discomfort. 1 2 MA. i. 190. E.g., AA. i. 29; SA. ü. 216.

Pīiapiṭṭhi.—A monastery in Ceylon, built by king Kaniṭṭhatissa.’ 1 Mhv. xxxvi. 15.

Pukkāma.—A city in Burma (Arimaddana).’ 1 Cv. lxvii. 74.

1. Pukkusa.—A counsellor of Maddava, king of Benares. For details
1 see the Dasaṇṇaka Jātaka. Pukkusa is identified with Sāriputta.
1
J. iii. 341.
2. Pukkusa.—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 Mahāummagga

2l4 t Pukkusa 1 Jātaka. 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.’ 1 2 J . VI. 330 ff. Ibid., 478.

3. Pukkusa.—A Mallarājaputta. H e was a disciple of Āḷāra Kālama, 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. H e mentioned that once five hundred carts had passed by where Ālāra 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.' 2 Buddhaghosa says 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. 1 D. ii. 130 ff. 2 DA. ii. 569.

4. Pukkusa.—The name of a caste, classified among the despised 2 castes.' The Commentary explains 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. E.g., A. ii. 85; M. ii. 152. E.g., AA. ii. 523. 1 2

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 some time in silence, and then the Buddha preached the Dhātuvlbhaṅga Sutta. 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 Anāgāmin and had been born in the realms above, never more to return.' 2 In his comments on the Dhātuvibhaṅga Sutta, Buddhaghosa gives a long account of Pukkusāti. He had been the king of Takkasilā, con¬ temporary 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 Pukku¬ sāti with the appearance in the world of the Three Jewels (ratanāni)— the Buddha, the Dhamma, and the Saṅgha. H e 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 Enlightenment. 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 Bimbisāra'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, readtheinscription on the plate, he wasfilledwith boundless joy and decided to renounce the world. H e cut off his hair, donned the yellow robes of a monk, and left the palace alone amid the lamentations of his subjects. H e travelled the one hundred and ninety -two leagues to Sāvatthi, 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 Sāvatthi. 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 joot from Sāvatthi, reached Bhaggava's house at sundown, and, waiting his opportunity, engaged Pukkusāti in talk and preached to him the Dhātuvibhaṅga Sutta, as related above. After his untimely 1 2 M. iii. 237-47. In this context Pukku- | MA. ii. 979 ff. Cp. the story of Tissa, sāti is spoken of as a kulaputta (iii. 238); ^ king of Roruva (ThagA. i. 199 f.). see also J. iv. 180 and DhA. ii. 35.

death.’ Pukkusāti was born in the Avihā world, where, together with six others, he became an arahant at the moment of his birth.’ 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 arahantship, the second became an anāgāmin, but the remaining five died of starvation and were reborn in Tusita. I n this age they became, respectively, Pukkusāti, KumāraKassapa, Dārucīriya, DabbaMalla¬ putta and Sabhiya.’ 3 The cow that killed Pukkusāti is said 4 See S. i. 35, 60, for the names of the to have been a yakkhiṇī who was a cow others. in one hundred births. I n her last birth 3 Ap. ii. 473; DhA. if. 212; UdA. 8l; as a cow, she killed, in addition to Pukku but see MA. i. 335, where only three are sāti, Bāhiya Dārucīriya, Tambadāṭhika, mentioned (Pukkusāti, Dārucīriya, and and Suppabuddha the leper (DhA. ii. 35). Kassapa).

Puggala Vagga.—Several sections of the Aṅguttara Nikāya are called by this name: the sixth of the Duka Nipāta (A. 1. 7680), the third of the Tika (A. i. II831), the fourteenth of the Catukka (ii. 13339), the sixteenth of the Dasaka (v. 247 49), and the twentieth of the Dasaka (v. 2312),

1. Puggala Sutta.—Seven kinds of persons who are worthy of gifts and homage.’ 1 A. iv. 10 f.

2. Puggala Sutta.—Nine kinds of persons who exist in the world: those who have attained the Four Fruits of the Path, those who are on the way thereto, and putthijjanas.’ 1 A. iv. 372.

3. Puggala Sutta.—Preached at Sāvatthi, 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.’ 1 S. f. 93 ff.; cp. D. iii. 233; A. ii. 85; Pugg. iv. 19.

4. Puggala Sutta .—Incalculable is the beginning of saṃsāra. The bones of a single person faring on for an a^on, if collected, would be a pile as great as Vepulla.’ 1 S. ii. 185.

Pucimanda Vagga] 217

Puggalapaññatti.—The fourth (in the present order) of the seven books of the Abhidhamma Piṭaka. I t is, however, generally considered to be the earliest of the Abhidhamma books. I ts subject matter is the puggala (person). The authorfirstgives a table of contents of the whole work, and then follows the method of the Aṅguttara Nikāya, grouping human types first under one term, then under two, and so on up to ten. Several of the sections are found, almost complete, inthecorresponding 1 sections of the Aṅguttara. Others are found in the Saṅgīti Sutta. 1 For details see Morris' edition in the P.T.S. series (Introd. xxi).

Puggalappasāda Sutta.—On the five disadvantages of devotion to a
1 person.
1
A. iii. 270.

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 Laṅkā¬ pura, who had his palace burnt down. The last we hear of him is of his alliance with Nigaḷadha.’ 1 Cv. lxxVI . 139, 240, 273, 277, 278, 280, 299, 30l; lxxvii. 57, 92.

Puṅkhagāma.—A village in the Dakkhiṇadesa of Ceylon, where Mānā¬ 1 bharaṇa lived under the name of Vīrabāhu and where Parakkamabāhu I. was born.’ Parakkamabāhu subsequently erected there the Sūtighara¬ cetiya, one hundred and eighty feet high, on the site of the house in which he was born.’ 1 2 3 Cv. lxf. 26. Ibid., lxxii. 18. Ibid., lxxix. 61.

Pucimanda Jātaka (No. 3Il).—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 bodhitree 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.’ 1 J. iii. 33 ff.

Pucimanda Vagga.—The second section of the Cātnkka Nipāta of the Jātakaṭṭhakathā.

2l8 [Puochārāma
1
Pucchārāma.—A monastery, rebuilt by Udaya I.
1

Cv. xlix. 28. I t 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 Ariya¬ vaṃsa wrote the Maṇisāramañjūsā.' 1 Bode, op. cit., 42.

Puññalakkhaṇā.—Wife of Anāthapiṇḍika.' v.l. Puṇṇalakkhaṇā. 1 J. ii. 4l0, 4l5; iii. 435.

Puññavaḍḍhana.—Son of Dhammadassī Buddha.' See also Puṇṇa¬ vaḍḍhana. 1 Bu. xvi. l4.

1. Puññābhisanda Vagga.—The sixth chapter of the Cātukka Nipāta of the Aṅguttara Nikāya.' 1 A. if. 5465.

2. Puññābhisanda Vagga.—The fourth chapter of the Sotāpatti

Saṃyutta.'

1

S.VI39l f.

Puṭa Sutta.—Tālapuṭa visits the Buddha and asks him if there be any truth in the tradition that stageactors 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 Order and, in due 1 course, becomes an arahant. 1 S. iv. 306 f.

Puṭadūsaka Jātaka (No. 280).—The Bodhisatta was once a house holder, and one day, on going to the park, he saw the gardener pioking 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 ; there upon the Bodhisatta drove him away. The story was related in reference to the young son of a gardener of Sāvatthi. 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.' 1 J. ii. 390 ff.

Puṇ^arikā J 219

Puṭabhatta Jātaka (No. 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 Bodhi¬ satta, 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 Sāvatthi 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.’ 1 J. ii. 202 ff. Cp. Godha Jātaka.

Puṭabhattasiiā, Puṭabhattasela.—A mountain in Ceylon where Parakka¬ mabāhu I. built a monastery for the Araññavāsī fraternity.’ This was the residence of several wellknown scholars, such as Dhammakitti.’ 1 2 Cv. lxxxiv. 24. P.L.C. s.v.

L Puṇḍarīka.—One of the state elephants of Pasenadi.’ 1 DhA. if. 1.

2. Puṇḍarika.—A Niraya; it is a period of suffering in Avici, equal to twenty Uppalakā.’ 1 S. i. l52; SN., p.126;SNA. if. 476.

3. Puṇḍarīka.—One of the four treasuretroves left behind by the
Buddha when he renounced the world.’
1
DA.1.284.
Puṇḍarīka Sutta.—A monk, staying in a forest tract in Kosala, once entered a lotuspool and inhaled the scent of a lotus. The deva of the forest, desirous of his welfare, called him “ scentthief " and engaged him in conversation, whereby he was greatly agitated.’ 1 S. i. 204 f.

Puṇḍarīkā.—A class of nymphs who provided music for Sakka, or,
1 perhaps, the name of some musical instruments.
1
See vvA. 93, 96, 211; and 372 f.
220 [Puṇṇa

1. Puṇṇa, 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 Sāvatthi where, having heard the Buddha preach, he left the world and joined the Order. 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 Sunā paranta. The Buddha preached to him the PuṇṇOvāda Sutta (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. Ninetyone 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.’ In Sunāparanta he first lived at Ambahatthapabbata, but, on being recognised by his brother, he went to Samuddagirivihāra, 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 CūlaPuṇṇa, 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 CūlaPuṇṇa of his brother. Puṇṇa, sensing his brother's need, travelled through the air to the ship, and, at sight of him, the spirits disappeared. I n gratitude for their deliverance, the merchants gave to the Elder a share of their sandalwood. I t was with this material that the Candanasālā, above referred to, was built. Kuṇḍadhāna was the first among the arahants to be chosen to accom pany the Buddha to Sunāparanta. Sakka provided five hundred palanquins for the journey, one of which was empty. This was subse quently taken by the ascetic Saccabandha, whom the Buddha converted 1 Thag. vs. 70; ThagA. f. 156ff.;Ap. if. 341.

PuṇṇaKoliyaputta] 221 and ordained on the way. On his return journey, the Buddha stopped at the river Nammadā, and was entertained there by the Nāgaking.’ 2 MA ii. lOl4ff.;SA. iii. l4 ff.; KhA. 149.

1 2. Puṇṇa, Puṇṇaka.—A seṭṭhi of Rājagaha, father of UttaraNanda¬ mātā. 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 thefieldSāriputta came to him, and Puṇṇa gave him a toothstick 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 Bahudhana¬ seṭṭhi. 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.’ It is this Puṇṇa, described as bhataka, that is mentioned in the Milinda¬ 3 panha among the seven people whose acts of devotion brought reward in this very life. 1 DhA. i. 385; iii. 104. mentary (i. 240 ff.) the man's name is 2 MA. ii. 812; DhA. iii. 302 ff.; also given as Puṇṇasīha, of which Puṇṇa is the VvA. 62 ff., where Puṇṇaka's wife is shortened form. called Uttarā. I n the Anguttara Com 3 pp. 115, 291; see also MA. ii. 812.

3. Puṇṇa.—Slave of Meṇḍaka (q.v.). He was one of the five persons
1 of Great Merit (PañcaMahāpuññā). When he ploughed the field
2 with a single plough he made fourteen furrows, seven on each side.

AA. i. 219; DhA. 1. 385.

1 ^ vsm. 383.

4. Puṇṇa.—A servitor (dabbigāhaka) who held the oblationladles 1 for the seven sages, mentioned in the Assalāyana Sutta ; they were rebuked by Asita Dévala for their pretensions regarding the superiority of brahmins. M. ii. 157; MA. ii. 785. 1

5. PuṇṇaKoliyaputta.—A naked ascetic (A cela) 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 Kukkuravatika Sutta (q.v.). At the end of the discussion, Pnṇṇa declared himself a follower of the Buddha. He is called Govatika (one 2 who behaved like a cow).' Bnddhaghosa says that, in order to support his bovine character, he wore horns and a tail and browsed on the grass in the company of cattle. 1 2 M.1.387 ff. MA. ii. 624.

6. PuṇṇaMantānīputta Thera.—He belonged to a brahmin family of Donavatthu near Kapilavatthu. His mother was Mantām, sister of Aññākondañña. While the Buddha was at Rājagaha, whither he had gone after preaching the Dhammacakkappavattana Sutta, Aññākoṇḍañña went to Kapilavatthu and ordained Pnṇṇa. Koṇḍañña then returned to Rājagaha, whence, having taken leave of the Buddha, he retired to live on the banks of the Chaddantadaha. But Puṇṇa remained in Kapila¬ vatthu, 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 Sāvatthi, Punṇa visited him and was taught the Dhamma in the Buddha's own Gandhakuṭi. Sāriputta, hearing of the fame of Pnṇṇa, 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 1 in each other's words. Later, the Buddha declared Puṇṇa to be pre¬ 2 eminent among those who preached the Dhamma. In the time of Padumuttara Buddha, Punṇa was born in a rich brahmin family of Haṃsavatī, 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 preeminent among preachers, and Purma, wishing for a like honour under a future 3 Buddha, paid great homage to Padumuttara. 4 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. But he found no solace in the teaching of the Vedas and 1 The interview with Sāriputta is given 2 A. i. 23; S. if. 156. in the Rathavinīta Sutta (M. i. 146 ff.). 3 ThagA. f. 37 ff. Buddhaghosa says (MA. f. 362) that the 4 AA. f. 113 ff. two Elders had many things in common.

Puṇṇaka] 223 became an ascetic with a following of eighteen thousand Jaṭilas, all of whom, under his guidance, developed great iddhipowers. Puṇṇa was already old when Padumuttara attained Enlightenment. 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 Mahādeva 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 trance on their seats, at the end of which period the Buddha asked the most preeminent preacher to render thanks. At the conclusion of the sermon, all except Cotama became arahants. Gotama wished to gain preeminence in preaching under a future Buddha, and Padumuttara proclaimed that his 5 wish would find fulfilment. The Apadāna contains yet another version, according to which Punṇa's name in the time of Padumuttara was Sunanda. Besides the Rathavinīta Sutta mentioned above (n. 1), which bears testimony to Puṇṇa's skill as a preacher, another Sutta, of the Saṃyutta 6 Nikāya, 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 under¬ stand the Doctrine because of his skilful exposition. It is, perhaps, this Puṇṇa who is identified with the gatekeeper (dovā 7 rika) of the Kurudhamma Jātaka and with one of the seven brothers of 8 9 the Bhisa Jātaka. The Mahāvastn contains twenty verses attributed to Pūrṇa Maitrayānīpntra. ^ Ap. i. 38, quoted at ThagA. i. 362. 7 J. ii. 381. 6 S. iii. 105 f.; according to ThagA. ii. 3 J. iv. 314. l21. Ānanda became a sotapanna after 9 iii. 382. hearing a sermon by Puṇṇa.

7. Puṇṇa.—See also s.v. Puṇṇaka.

Puṇṇa Sutta.—Another name for the Puṇṇovāda Sutta (q.v.).

1. Puṇṇaka.—One of the stallions of Ekarāja.’ 1 J.VI.135.

2. Puṇṇaka.—One of the sixteen disciples of Bāvarī, who visited the 1 Buddha. His conversation with the Buddha is given in the Puṇṇaka¬ māṇavapucchā.’ At the end of the interview Puṇṇaka and his one thousand followers became arahants.’ 1 3 SN. vs. 1006. ^ Ibid., 104348. SNA. n. 590.

224 [Puṇṇaka 1 3. Puṇṇaka.—A yakkha chief, nephew of Vessavaṇa. The story of how he won the Nāga maiden Irandatī is related in the Vidhurapaṇḍita Jātaka (q.v.). In his previous birth he had been a young man named Kaccāyana in the Aṅga country.’ He is also referred to as Puṇṇaka¬ rājā.’ He is evidently identical with the yakkhachieftain mentioned 4 in the Āṭānāṭiya Sutta 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.’ The shout of victory uttered by Puṇṇaka when he defeated 6 Koravya was one of the four shouts heard throughout Jambudīpa. 1 J.VI.255. 3 J. iv. 182. 4 D. iii. 204. 3 2 Ibid., 273 f.; he is also called Katiyāna M L 552. 6 (Kaccāna). SNA. i. 223.

4. Puṇṇaka.—A king of twentyfive kappas ago, a former birth of

1

Asanabodhiya Thera.

1

Ap. f. Ill.

1

5. Puṇṇaka.—Puṇṇaka was evidently not a name of high station.

1

E.g., J. vi. 273.

6. Puṇṇaka.—See also s.v. Puṇṇa.

Puṇṇaka Jātaka.— Another name for the Vidhurapaṇḍita Jātaka.

Puṇṇaka(māṇava)pucchā (or pañha).—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 1 the free can so escape. 1 SN. vs. 104348. They are explained in CNid. 11 ff. The questions are referred to at A. i. 133.

Puṇṇakāia.—A yakkha who, in the time of Kakusandha Buddha, spread in Ceylon a pestilence called Pajjaraka.' 1 MT. 349.

Puṇṇaji.—One of the four friends of Yasa who, on hearing of his ordina tion by the Buddha, visited him and were taken to the Buddha. The Buddha talked to them and they became arahants. They were among the 1 first eleven arahants, and were ordained by the " ehi bhikkhu pabbajja." 1 Vin. i. 18 f.

Puṇṇamā Sutta] 225

Puṇṇanadī Jātaka (No. 2I 4).—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 good¬ ness, 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.' The Jātaka derives its name from thefirsttwo words of the verse composed by the king. 1 J. ii. 1735.

Puṇṇapariveṇa.—See Pūjāpariveṇa.

Puṇṇapāti Jātaka (No. 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 jointhemon 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 1 rogues to taste their own liquor first. 1 J. i. 2^8 ff.

Puṇṇabhadda.—The Mahā Niddesa.' in its explanation of vattasuddhikā, mentions, among others, Puṇṇabhaddavattika, Vāsudevavattika, Bala¬ devavattika and Maṇibhaddavattika. Puṇṇabhadda is, therefore, prob 2 ably the name of a yakkha like Vāsudeva and Baladeva. 1 pp. 89, 92. yakkha Harikesa. The Mahabharata (i. 2 The N.P.D., s.v. Puṇṇa, suggests 35, 1557) gives Purṇabhadra as the Punnabhadda was the father of the name of a serpent.

Puṇṇamā Sutta.—Once, when the Buddha was staying in the Migārā¬ mātupāsāda, 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 attā.' 1 S. iii. 100 ff.

226 [Puṇṇamāsa Thera

1. Puṇṇamāsa Thera. —He was born in Sāvatthi 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 Order 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 sālaflower, holding it in his beak. Seventeen kappas ago he became king eight times under the name of Sucārudassana.' He is evidently identical with Paccāgamanīya of the Apadāna.' 1 2 Thag. vs. 10; ThagA i. 53 f. Ap.f.113.

2. Puṇṇamāsa Thera.—He was born at Sāvatthi in a landowner's family. He was named Pnṇṇamāsa 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 Sāvatthi, he paid homage to the Buddha and dwelt in a charnelfield. 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 laylife. 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.' He is probably identical with Paṃsukūlasaññika of the Apadāna.' 1 2 Thag. vs. 17l, 172; ThagA. i. 297 f. Ap. ii. 4l8 f.

1. Puṇṇamukha.—One of the merchants (seṭṭhi) of King Ekarāja, whom he proposed, at the suggestion of Khaṇḍahāla, to sacrifice for his
1 own welfare.

1

J. vi. 135.

2. Puṇṇamukha.—A royal cuckoo (phussakokila). For his story see the Kuṇāla Jātaka. He is identified with Udāyī Thera.’ ^ J. v. 456.

Puṇṇalakkhaṇadevī.—See Puññalakkhaṇadevī.

Puṇṇā Theri] 227

1

L Puṇṇavaḍḍhana.—Son of Migāra and husband of Visākhā (q.v.).

1

AA. i. 220; DhA.1.387; UdA. 158, etc.

2. Puṇṇavaḍḍhana.—One of the gardens laid out by Parakkamabāhu I. in Pulatthipura.’ I n it was a tank which was connected with the Toyavāpī by the Sarassatī Canal. Fromthisbranched off, to the west, the Yamuna 2 Canal. 1 2 Cv. lxxix. 9. Ibid., 46, 47.

3. Puṇṇavaḍḍhana.—The name given to a kind of precious garment. Kuṇḍalī of Dvāramaṇḍala sent several of these garments to Dīghābhaya through Sūranimiia, and Dīghābhaya gave a pair himself to Sūranimila.’ 2 Puṇṇa was probably another variation of the name. 1 2 Mhv. xxiii. 33, 37; M L 450. E.g., ibid., 538.

Puṇṇavailika.—A locality in Ceylon, the residence of Mahātissa.’ 1 Vsm. 143; DhSA. 116.

Puṇṇasīha.—Father of Uttarā Nandamātā.’ See Puṇṇa (1). 1 AA.1.240.

1

1. Puṇṇā.—Slavegirl of Sujātā (q.v.).

1

J .1.69; AA.1.218.

2. Puṇṇā Therī.—An arahant. She was born in a householder's family of Sāvatthi, 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 kinnarî on the banks of the Candabhāgā, and, having seen a Pacceka Buddha, worshipped him with a wreath of reeds.’ She is perhaps identical with Tīṇinalamālikā of the Apadāna.’ 1 2 Thig. vs. 3; ThigA. 9 f. Ap. ii. 515.

3. Puṇṇā Therī (v.l. Puṇṇikā),—An arahant. She was born in Anātha¬ piṇḍika's household, as the daughter of a domestic slave. She was called Puṇṇā because, with her birth, the number of children in the house hold reached one hundred. On the day on which she heard the Sīhanāda Sutta she became a sotāpanna. She converted the brahmin Sotthiya, who believed in purifi¬ cation through water.’ and thereby won the esteem of Anāthapiṇḍika, 1 The conversation is recorded in Thig. vs. 23651.

228 [Puṇṇā

so that he freed her. Thereupon she entered the Order and in due course became an arahant. In the time of Vipassī Buddha she was born in a clansman's family and entered the Order. 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 2 to her tendency to pride, she was unable to root out the defilements. 3 Buddhaghosa, however, says of this Therī that she was a slavegirl of Anāthapiṇḍika. 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 Anātha¬ piṇḍika 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 Anātha¬ piṇḍika's daughter. She later joined the Order, and became an arahant 4 after listening to an admonition of the Buddha, who appeared before her in a ray of glory. Here we undoubtedly have a confusion of legends. See JPuṇṇā (2). 5 It may be this same Puṇṇā who is mentioned in the Milindapañha as one of the seven people whose acts of devotion brought them recom¬ pense in this very life. 2 ThigA. 199 ff.; Ap. if. 611. 4 The stanza being that which is 3 MA. 1. 347 f.; the story, with very mentioned in the Therīgātha (vs. 3) different details, is given in AA. ii. about Puṇṇa (2). 716 f. 3 p. 115.’

4. Puṇṇā.—The slavegirl of the brahmin soothsayer of the Nānac¬ chanda Jātaka (q.v.). When asked what boon she desired, she answered,

1

“ A pestle and mortar and a winnowing basket.''

1

J. ii. 428, 429.

5. Puṇṇā.—A slavewoman of Rājagaha. Late one night, when standing outside the house, cooling herself after having pounded a large quantity of rice, she saw Dabha 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 ricedust 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 Kuṇḍa¬ kasindhavapotaka Jātaka

was preached.’ (But see s.v.) 1 DhA. iii. 321 ff.

1 6. Puṇṇā.—A slave-woman. The Commentaries mention that the Buddha once made a rag-robe (paṃsukūla) 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.’ 1 E.g., MA. ii. 696. SA. ii. 149.

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1. Puṇṇikā.—A slave-girl of Pokkharasāti.

1

M. ii. 201.

2. Puṇṇikā.—See s.v. Puṇṇā (3).

Puṇṇiya.—A monk. H e is mentioned as visiting the Buddha and asking him under what conditions a sermon presents itself to the mind of a Tathāgata.’ 1 A. iv. 337 f.; v. 154 f.

L Puṇṇiya Sutta.—The Buddha tells Puṇṇiya of eight conditions

1 under which a sermon presents itself to the mind of a Tathāgata.

1

A. iv. 337 f.

2. Puṇṇiya Sutta.—Same as above (1), but two conditions are added.’ 1 A.VI154 f.

Puṇṇeii.—A village granted by Dāṭhopatissa H. to the Thūpārāma.’ 1 Cv. xlv. 28.

Puṇṇovāda Sutta.—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 avoidfindingdelight in the pleasures of the senses.

230 [Putta Sutta

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. H e leaves for Sunāparanta, with the Buddha's approval, and there gather around him five hundred disciples of either sex who have won arahantship. After Puṇṇa's death, the monks question the Buddha about him, and the Buddha tells them that he had realised nibbāna.’ 1 M. iii. 267ff.;S. iv. 60 ff.

1. Putta Sutta.— An upāsikā should teach her only son to be like

1

Cittagahapati, Hatthaka-Āḷavaka, or Sāriputta and Moggallāna.

1

S. ii. 235.

2. Putta Sutta.—Five things that make parents desire a son.’ 1 A. iii. 44.

Puttatissa.— An astrologer (gaṇaka), one of the four envoys sent by

1

Devānampiyatissa to the court of Asoka.

1

Dpv. xf. 29, 31; cp. MT. 302, where he is called Tissa.

Puttabhāga-vihāra.—A vihāra in Ceylon, restored by Vohāratissa.' 1 Mhv. xxxvi. 36.

Puttamaṃsa Sutta.—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 1 darts at morning, noon, and evening. 1 S. ii. 97 ff.

Puthu Sutta.—Following after the good, hearing the Dhamma, systematic attention thereto, and living according to its precepts—these

1 four conduce to increase of insight.

1

S.VI412.

Puthujjana.—A king of old, who, though he gave great gifts, could not attain to beyond the realms of sense.' 1 J. vi. 99.

Puthuvindhara.—King of Benares and son of Kiki. H is son was

Suyāma.'

1

ThagA. 1. 151.

1. Punabbasu.—A young yakkha.' H e became a sotāpanna.' See Punabbasumātā. 1 2 S. i. 210. SA. i. 239.

2. Punabbasu.—One of the Chabbaggiyā. H is followers were called Punabbasukā, and, together with the followers of Assaji, they were called Assaji-Punabbasukā (q.v.).

1

Punabbasu Sutta.—Records an incident relating to Punabbasumātā (q.v.).

1

S.1.210.

Punabbasukuṭumbikaputta-TissaThera.—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 Vālīkā¬ rāma, 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.' 1 VibhA. 389.

Punabbasumātā.—A yakkhiṇī, 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 1 became sotāpannas, Uttarā being too young to understand. Punabbasumātā is quoted as an example of a yakkhiṇī who could 2 travel through the air. She was a vemānikapeta.' 1 2 3 S.1.210 f.; SA.1.239 f. PSA. 79. DA. ii. 509.

232 [Punabbasumltta

1. Punabbasumitta.—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.' 1 J. i. 94; Bu. xx. 30; DA. ii. 424.

2. Punabbasumitta.—Son of Sumedha Buddha.' 1 BuA. 163; the Bu. (xii. 20) calls him Sumitta.

Punnāgapupphiya Thera.—An arahant. Ninety-two kappas ago he was a hunter who, while wandering in the forest, saw aflower,which he offered on a heap of sand in the name of the Buddha Tissa. Ninety-one kappas ago he was a king named Tamonuda.' He is probably identical 2 with Suhemanta Thera. 1 2 Ap. i. 180. ThagA. i. 212.

1 1. Puppha Thera.—An eminent teacher of the Vinaya. - vin. v. 3.

2. Puppha.—One of the five horses of King Kappina, used by him in
1 sending messages.
1
DhA. if. 117.
1. Puppha Vagga.—The fourth section of the Dhammapada.

2. Puppha Vagga.—The tenth chapter of the Khandha Saṃyutta.' 1 S. iif. 137-57. Puppha (or Vaḍḍha) Sutta.—The Buddha declares that he upholds only that which is upheld in the world of sages (paṇḍitānaṃ)—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.' 1 S. iif. 138 f.

1. Pupphaka.—The palace of Sutasoma.' 1 J. v. 187.

2. Pupphaka.—A parrot, discovered in a bed of flowers, hence his
1 name. He was the Bodhisatta. For his story see Sattigumba Jātaka.
1

J. iv. 431 ff.

ruppharatta Jātaka] 233

Pupphacaṅgotiya Thera.-—An arahant. Thirty-one kappas ago he took a casket offlowerswhich he sprinkled over Sikhī Buddha. H e was

1 five times king, under the name of Devabhūti.

1

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.’

1

Ap.1.264 f.

Pupphachadaniya.—In the very distant past there were five kings of

1 this name, all previous births of Maggadattika Thera.

1

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. H earing of the Buddha's appearance in the world, he wished to visit him, but fell ill on the way. H e 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 Aggīsama, and thirty¬ eight times under that of Ghatāsana.’ 1 Ap. i. 155 f.

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.’ 1 Ap. i. 244.

1

Pupphapura.—Another name for Pāṭaliputta (q.v.).

1

E.g., DpVI xi. 28; Mhv. xxix. 36.

Pupphabhāṇī Sutta.—The three kinds of people in the world: the tricky-tongued (gūthabhāṇī), the fair-spoken (pupphabhāṇī), and the

1 honey-tongued (madhubhāṇī) .

1

A.1.127.

Pupharatta Jātaka (No. 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.

234 [Pupphavati

He was caught by the guard and impaled alive. H e died lamenting the non-fulfilment of his wife's desire and was born in hell. The Bodhi¬ satta 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.' 1 J. i. 149 f.

PupphavatI.—An old name for Benares, when Ekarāja, father of
Candakumāra, was its king.'
1
J. iv. 13l; iv.119;Cyp. i. 7.
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.' 1 Cv. c. 86, 14L

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.'
1
Ap. i. 254 f.
Pupphita.—Seventeen kappas ago there were three kings of this name,
1 all previous births of Kuṭajapupphiya Thera.
1
Ap. i. 191.
1. Pubba (or Hetu) Sutta.—The Buddha tells the monks of how, even before the Enlightenment, he cultivated the four iddhipādas, and of how their development brought various attainments, such as clairvoyance, etc.' 1 S. v. 263 ff.

2. Pubba (or Pariyesanā) Sutta.—The Buddha tells the monks how, before his Enlightenment, 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.' 1 A. i. 258 f.

Pubba-Kaccāyana.—See Kaccāyana.

1
Pubbakammapiloti.—A chapter in the Apadāna which gives incidents from several lives of the Bodhisatta in explanation of the reason for which
1
Ap. f. 299 ff.
Pubbajira] 235

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.’ 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. 2 Ibid., 301.

Pubbakoṭṭhaka.—See below Pubbakoṭṭhakā.

Pubbakoṭṭhaka Sutta.—The Buddha, while staying at Pubbakoṭṭhaka in Sāvatthi, asks Sāriputta if he believes that the five indriyas (of saddhā, etc) if cultivated, lead to Deathlessness. Sāriputta answers that he not 1 only believes it, but has actually realized and understood it by insight. 1 S. v. 220 f.

Pubbakoṭṭhakā.—A bathing-place in Sāvatthi, near the Migāramā¬ 1 tupāsāda, and therefore to the east of the city. Mention is made 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^ a nadi. The bathing-place was probably near the Pubbakoṭṭhaka (? Eastern Gatehouse) of Sāvatthi, where the Buddha 3 is said to have stayed. Public bathing-places were generally near the city gates. 1 A. iii. 345. also to have been called Pubbakoṭṭhaka. 2 AA. ii. 668. Near by was the hermitage of the brahmin 3 S. v. 220; the bathing-place seems Rammaka (M. i. 16l).

Pubbaṅgama Sutta.—Just as the dawn precedes sunrise, so do right
1 views (samādiṭṭhi) precede good actions.
1
A. v. 236 f.
Pubbaṅgamaniya Thera.—An arahant. Ninety-four kappas ago he was a leader of eighty-four thousand religieux and waited upon holy ones.’ 1 Ap. i. 243.

Pubbajira (v.l. Pubbavicira).—A village of the Vajjians which was the constant dwelling-place of Channa. The people there were blamed for his suicide.’ The village seems to have been also called Pubbavijjhana.’ 1 M. iii. 266. 2 S. iv. 59.

236 [Pubbaṇha Sutta

Pubbaṇha Sutta.—Those that practise righteousness at morn, at noon, and at eve, are always happy.’ 1 A. i. 294.

Pubbadesa.—See Pācīnadesa.

Pubbayogāvacara Sutta.—One of the suttas preached to Ānanda as introduction to the Khaggavisāna Sutta. I t dealt with the five advant
1 ages of pubbayogāvacara.
1
SNA. i. 47.
Pubbavicira, Pubbavijjhana.—See Pubbajira.

Pubbavideha.—The eastern of the four continents (mahādīpā) which compose a Cakkavāḷa.’ I t is seven thousand leagues in extent^ and its chief tree is the Acacia

^Sirīsa).’ I t is the first mahādīpa visited by a Cakkavatti when on tour.’ See also s.v. Videha. 1 A. i. 227; v. 59. 3 AA. i. 264; MA. ii. 947; vsm. i. 206, 2 SNA. 443; 8,000 says BuA. 112. etc. 4 BuA. 131.

Pubbaseliyā.—One of the seventeen heterodox sects which arose in Jambudīpa in the second century after the Buddha's death.’ According 2 to the Kathāvatthu Commentary they belonged to the Andhaka school. Their views seem to have been similar to those of the Cetiyavādins.’ 4 According to Tibetan sources they were so called because they lived on the Pūrva Mountain. 1 Mhv.VI12; Dpv. v. 55. ^ 3 JR.A.S. l9lO, p. 4l3 ff. 2 4 See Points of Controversy xlf. 104, ^ RockhiH: op. cit., 184. 108, 115.

L Pubbārāma.—A park outside the eastern gate of Sāvatthi. I t was the custom of the Buddha to spend his siesta there after eating at the house of Anāthapiṇḍika.’ I n the Pubbārāma, Visākhā erected the Migāramātupāsāda (q.v.), the site costing her nine crores and the building another nine.’ The Pubbārāma in Sāvatthi corresponded to the Utta¬ 3 madevīvihāra in Anurādhapura. I t was while staying at the Pubbā rāma that the Buddha sent the novice Sumana to fetch water from 5 Anotatta.’ The Vighāsa Jātaka was also preached there. 1 DhA. i. 413; see also MA. i. 369. 4 DhA. iv. 120. 2 DhA. i. 413. 3 J. iii. 3lO. 3 UdA. 158; MA. f. 47l.

Purāṇa] 237

2. Pubbārāma.—A monastery in Ceylon, built by Sena I . and his consort Saṅghā.’ Parakkamaābhu ī. is said to have restored it.’ 1 2 Cv.1.69; see also Cv. Trs.1.144, n. 4. SadS. 58.

1. Pubbārāma Sutta.—Preached at the Pubbārāma. The winning of
1 insight means the destruction of the āsavas.
1
S. v. 222.
2. Pubbārāma Sutta.—The cultivation of Ariyan insight (paññā) and
Ariyan release (vimutti) leads to the destruction of the āsavas.’
1
S. v. 223.
3. Pubbārāma Sutta.—The cultivation of the four indriyas (viriya, sati, samādhi and paññā) leads to the destruction of the āsavas.’ 1 S. v. 224.

4. Pubbārāma Sutta.—The same as 4 with saddhā added to the indriyas.’ 1 S. 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 Mahāvihāra. Near this shrine a battle took place between Duṭṭhagāmaṇī and Bhalluka. Kaṇḍula considered it a lucky spot and led Duṭṭhagāmaṇī's forces up to 1 it. The shrine was to the north of the Mahāsusāna.’ 1 2 Mhv. xxv. 87. M L 486.

1. Purāṇa.—A monk who lived in Dakkhiṇāgiri. I t 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.' 1 vin. ii. 189 f.

2. Purāṇa.—A chamberlain (thapati ? equerry) of Pasenadi. He was the brother of Isidatta and the father of Migasālā. I n his later years he lived the life of a celibate and was reborn in Tusita as a sakadāgāmī.' A conversation he had with the Buddha, in the company of I sidatta, at 2 Sādhuka (q.v.), is recorded in the Saṃyutta Nikāya. In the Dhamma¬ 3 cetiya Sutta Pasenadi speaks of the great loyalty of these two men 1 A . iii. 348 ff.; v. 138 ff. The SA. 2 S. v. 349 ff. (iii. 215), however, says that Purāṇa was 3 M. ii. 123. a sotāpanna.

towards the Buddha. After discussing the Doctrine till late at night, they would sleep with their heads towards the spot where the Buddha 4 was staying and their feet towards the king. Purāṇa is mentioned as an ideal layman. 4 E.g., at A. iii. 451.

Purāṇagāma.—One of the four villages granted by Parakkamabāhu IV.
for the maintenance of the special pariveṇa built for Medhaṅkara.'
1
Cv. xc. 87.

Purābheda Sutta.—The tenth sutta of the Aṭṭhaka Vagga of the Sutta Nipāta. I t was among the suttas preached at the Mahāsamaya in answer to the questions asked of the Buddha by the createdBuddha.' I t 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 ofrighteousmen.' The sutta was preached for the benefit of the buddhicaritā.' 1 2 SNA. ii. 548. SN. vs. 84861. • SNA. f. 361; MNid. 223.

Purindada.—A name for Sakka, because, as a human being, he be stowed gifts from town to town (pure pure dānaṃ adāsi).' 1 S. i. 229; DhA. i. 264; cp. Sanskrit purandara (destroyer of cities).

Purisa Sutta.—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 dullness.' 1 S. i. 70.

Purisagati Sutta.—On the seven conditions of a person (purisagatiyo),
1 and an explanation of anūpādā parinibbāna.
1
A. iv. 70 ff.

Purisarūpa Sutta.—Nothing so enslaves a woman as the form, etc., of
1 a man.
1
A. i. 2.

1

L Pulacccri.—A park laid out by Parakkamabāhu I .

1

Cv. lxxix. 11.

2. Pulacceri.—A landingplace in Ceylon where Māgha and Jayabāhu set up fortifications.’ 1 Cv. lxxxiii. 17.

Pulatthl-nagara(-pura)] 239

Pulatthi-nagara(-pura) .—A capital of the Sinhalese kings. It is first heard of in the reign of Aggabodhi HI., who built in the town the Maha¬ 1 pānadīpa-vihāra. But it was probably an important centre even earlier, and Vijitapura, wrested from the Tamils by Duṭṭhagāmaṇī, was probably near by.’ Sena I. first made Pulatthipura the capital.’ though even before his time it seems to have been used as a royal residence— 4 5 6 e.g., by Aggabodhi IV., Aggabodhi VH ., and Udaya I., who built a hospital there.’ Mahinda H. built in the city the Dāmavihāra-pariveṇa 8 and the Sannīratittha-vihāra. Sena I. reigned in Pulatthipura for twenty years and erected there several buildings, including the Senagga¬ 9 bodhi-shrine near the Thusavāpī. The successors of Sena I. found in Pulatthipura a certain amount of protection from the inroads of the Colas 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.’ About I0I7 A.C. the Colas 6

overran the country, captured Pulatthipura, and made the reigning king, Mahinda V., their prisoner. H e died, after twelve years, as a prisoner 11 in India. During this period many of the H indu 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 Colas named the city Jananāthapura and put down all rebellion with a strong hand. Finally, a young prince named Kitti, born about 1039 A.c., assumed the title of Vijayabāhu and determined to rescue Pulatthipura. Hisfirstattempts failed, partly owing to rebellion among his own people; butfinally,civil war broke out in the Coḷa country itself, and thus, about 1070, he captured Pulatthipura after a great deal offiercefightingboth 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.’^ H e renamed the city Vijayarājapura, and erected there many religious build¬ 13 ings, chief among which was the Temple of the Tooth Relic. It was not, however, till the time of Parakkamabāhu I. that Pulatthipura reached the pinnacle of its greatness. H e 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— 1 Cv. xliv. 122. building a hospital against an epidemic 2 See Codrington, op. cit., 20. (Cv. Iii. 25). 3 Cv.1.9, 46, 85. 3 Cv. xlviii. 134. 9 Ibid.,1.73. 4 Cv. xlvi. 34. 1 9 Ibid., liv. 64, 68. 3 Ibid., xlviii. 74. 1 1 Ibid., lv. 22 ff. 6 Ibid., xlix. 9, 18. 1 2 Cv. lvii. 66; lviii. 22 ff.; lix. 6 ff. 7 Kassapa iv. is also mentioned as 1 3 Ibid., lx. 2 ff.

and fourteen gates. Parakkama adorned it with various parks, chief of which were the Nandanavana and the Dīpuyyāna, and with ponds 14 and numerous buildings, both secular and religious. Kittinissaṅka 5 added a stone temple for the Tooth Relic.' I n the reign of Līiavatī, 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 A.c. by Māgha of the Kaliṅga race, who, coming with a large host of Keralas and Malabars, captured 16 the city and mercilessly plundered its possessions. From this spoliation the city never completely recovered, and it gradually lost its importance, though Parakkamabāhu H., Vijayabāhu I V. and Parakkamabāhu HI . 7 made attempts to restore it to its original splendour.' 16 1 4 For details see chiefly Cv. lxxiii. lff.; Ibid., lxxxiii. 15 ff. lxxviii. 44 ff. 17 Ibid., lxxxvii. 67; lxxxviii. 28, 35, Ibid., lxxx. 19. 89,92, 120f.;lxxxix.L

Pulavaka Sutta.—The idea of a wormeaten corpse, if cultivated, leads to great profit.' 1 S. v. 131.

Pulinacaṅkamiya Thera.—An arahant. Thirtyone kappas ago he was a hunter who, seeing the covered walk (caṅkama) of Sikhī Buddha, scat 2 tered sand over it.' He is probably identical with Nandaka Thera. 1 2 Ap. ii. 418. ThagA. 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. I n 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.' He is perhaps to be identified with Vasabha Thera (q.v.).' 1 Ap. ii. 437 ff. ThagA. i. 258 f.

Pulinapupphiya.—A Cakkavatti of ninetyone kappas ago, a former
1 birth of Ñāṅasaññaka (or Piyañjaha) Thera.
1
Ap. i. 161 f.; ThagA. i. 169.

1. Pulinapūjaka Thera.—An arahant. Ninetyone kappas ago he cleared the foot of Vipassī Buddha's bodhitree and scattered fresh sand around it. Fiftythree kappas ago he was a king named Mahāpulina.' Ap. i. 79. 1

2. Pulinapūjaka Thera.—An arahant. Ninetyone kappas ago he saw
Vipassī Buddha and, gladdened by the sight, worshipped him and strewed
1 sand on his path.
Ap. i. 259. 1

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.’ He is probably identical with Sirima Thera.’ 1 Ap. ii. 426 ff. ThagA. i. 280 f.

Pulindā.—The name given to the wild tribes of Ceylon, evidently to be identified with the present Veddas. Their ancestry is traced to Jīva¬ hattha and Dipellā, the son and daughter of Vijaya by Kuveṇī.’ 1 Mhv. vii. 58; M L 264, 266.

Puḷahattha.—A Damiḷa usurper who reigned for three years at Anurā dhapura in the time of Vaṭṭagāmaṇī. He was slain by his general

Bāhiya.’

1

Mhv. xxxiii. 56 f.; Dpv. xix. 15; xx. l5.

Pūgadaṇḍakāvāṭa.—A stronghold in Rohaṇa, mentioned in the account

1 of the campaigns of Parakkamabāhu I.

1

Cv. lxxv. 86, 95, l43.

Pujāpariveṇa.—A monastery in Anurādhapura to which the Nāgas followed sonuttara when he brought the relics from the Nāgaworld in order to deposit them in the Mahā Thūpa. From Pūjāpariveṇa 1 the Nāgas were induced to return by being given a few of the relics. v.l. Puṇṇapariveṇa. 1 Mhv. xxxL 4; M L 575.

PūtigattaTissa.—A young man of Sāvatthi, of good family. After he joined the Order an eruption broke out on him which covered his whole body with sores. His fellowmonks, 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. I n a past birth he had been a fowler and had killed many birds, of which he sometimesfirstbroke the bones to prevent them from 1 flying away. One day he had given alms to an arahant. 1 DhA. i. 3l9 ff.

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Pūtimaṃsa.—A jackal, the mate of Veṇī. For their story see Pūtimaṃsa Jātaka.

Pūtimaṃsa Jātaka (No. 437).—Once, on the slopes of the Himālaya, lived a jackal called Pūtimaṃsa, with his mate Veṇī. Near by dwelt a flock of wild goats. Pūtimaṃsa formed a device for killing the goats one by one and eating their flesh, till only a shegoat, called Meḷamātā, was left. Wishing to devour her as well, Pūtimaṃsa suggested to Vem that he should pretend to be dead and that Veṇī should then entice Meḷamātā 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 Pūtimaṃsa had recovered consciousness at the very sight of her, invited her to join them in a feast to celebrate his recovery. Meḷamātā agreed, saying that she would bring with her a large escort of her friends, fierce dogs, including Maliya, Pmgiya, Caturakkha and Jambuka, in order that the celebration might be a great one. At this suggestion Pūtimaṃsa and Veṇī fled

from their cave, taking rescue elsewhere. The story was told to the monks in order to impress on them the necessity for keeping guard over their senses.’ 1 J. iii. 532 ff.

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.’
1
PVI i. 3; PvA. 12 ff.

Pūṇagāma.—A ford on the Mahāvālukagangā.’ 1 Cv. lxxn. ^.

PūraṇaKassapa.——One of the six wellknown teachers, contempora neous with the Buddha. He is said to have taught the doctrine of non¬ 1 action (akiriya), denying the result of good or bad actions. Elsewhere.’ however, he is mentioned as an ahetuvādin, denying hetupaccaya (condition and cause—i.e., the efficacy of kamma), which teaching, in the Sāmañ¬ 3 4 ñaphala Sutta, is attributed to MakkhaliGosāla. Buddhaghosa says 2 3 D. 1. 52 f.; probably the more correct S. iif. 69; v. 126. 3 description of Kassapa's teaching would D. i. 53; see also A. iii. 383, where the be niskriyavāda—i.e., an affirmation that teaching of Chalabhijātiyo is also at the soul is passive, unaffected by the tributed to Puraṇa. 4 good or the bad done by us, the ulti¬ DA. i. 142; he could not have been a mate reality lying beyond good or slave. Kassapa is a brahmingotta. evil. The SNA (372) calls him an ājīvaka.

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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. 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. His gotta name was Kassapa. He 5 had a following offivehundred, among whom was the devaputta Asama. 6 (See also Ajātasattu). He was consulted by the Licchavis Abhaya and 7 8 Mahāli and by the wanderer Vacchagotta. He claimed to be omni¬ 9 10 scient. 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. 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. Parana took the vessel and the rope, and going to the banks of the river near Sāvatthi, tied the vessel round his neck and threw himself into the stream. There was a circle of bubbles 11 on the water and Pūraṇa was reborn in Avici. The Milindapañha 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. v.l. Purāna. 5 S. i. 65. 1 0 DhA. iii. 208; for a different version 6 Ibid., v. 126. see Rockhill: op. cit., 80. According to 7 Ibid., iii. 68. this legend, Kassapa must have died in 3 Ibid., iv. 398. the sixteenth year of the Buddha's 9 A. iv. 428; here we probably have a ministry. This is hardly reconcilable

more correct explanation of his name, with the statement that Ajātasattu Rūraṇa—i.e., in his claim to have at.. consulted him. twined perfect wisdom (pūrananāna). 1 1 n. 4 f.

1

Pūraḷāsa Sutta.—Another name for Sundarikabhāradvāja Sutta (q.v.).

1

SNA. ii. 400.

Pekhuṇiya.—Grandson of Rohaṇa (q.v.), who is, therefore, called

2

Pekhuṇiyanattā.’ The Commentary calls Pekhuṇiya a seṭṭhi.

1 2

A.1.193. AA. 1. 419.

Pecchadāyaka.—See Mañcadāyaka.

Pejalaka.—See Sejalaka.

Peṭakopadesa.—A treatise on textual and exegetical methodology^

1 generally ascribed to Mahā Kaccāyana and included (by the Burmese)

1

GVI 59.

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in the Khuddaka Nikāya.’ A ṭīkā on this work is ascribed to a teacher named Udumbara (?).’ 2 3 Bode, op. cit., 5. Gv. 65.

1

Peṭakālaṅkara.—A ṭīkā by Ñāṇābhivaṃsa on the Nettippakaraṇa.

1

Sās. l34.

Peṇṇākaṭa.—See Bheṇṇākaṭa.

Petavatthu.—The seventh book of the Khuddaka Nikāya. I t consists of stories of persons born in the petaworld owing to various midseeds.’ Dhammapāla wrote on it a Commentary, called the Petavatthuvaṇṇana or PetavatthuAṭṭhakathā, and forming a part of the Vimalaviiāsim.’ Mahinda preached the Petavatthu to Anulā and her companions on the 3 day of his entry into Anurādhapura. 1 2 3 Published by the P.T.S. 1889. Gv. 60. Mhv. xiv. 58.

Pettaṅgavāḷika.—A monastery built by SaddhaTissa.’ 1 Mhv. xxxiii. 8.

1

Petteyya Sutta.—Few are they who show reverence to their fathers.

1

S. v. 467.

Penambaṅgana.—See Setambaṅgana.

1. Pema Sutta.—Of affection can be born both affection and illwill;
likewise of illwill. Freedom from these states is acquired by the develop ment of the jhānas.’
1
A. if. 213 ff.
2. Pema (or SāriputtaKoṭṭhita) Sutta.—A conversation between Sāriputta and Koṭṭhiṭa as to why the Buddha has said nothing regarding the existence or otherwise of a Tathāgata after death.’ 1 S. iv. 387.

Peraddoṇī.—A town in Ceylon, the modern Peradeṇiya.’ 1 Cv. xci. 2.

Perumpalaya.—A village in South India.’ 1 Cv. lxxvi. 287.

Peḷagāmavihāra.—A monastery in Ceylon, built by KuṭakaṇṇaTissa.’ 1 Mhv. xxxiv. 32; see also Mhv. Trs. 240, n. L

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Peḷahāla.—A village in Ceylon, granted by Aggabodhi I V. for the
1 maintenance of the Padhānaghara built by him for Dāṭhāsiva.
1
Cv. xlvi. 13.
Peḷivāpikagāma.—A village seven leagues to the north of Anurādha pura. When Duṭṭhagāmaṇī was looking for material for the building of the Mahā Thupa, four gems were discovered by a hunter near the tank 1 of this village. 1 Mhv. xxviii. 39; Mhv. Trs. 190, n. L

Pesakāradhītuvatthu.—The story of a weaver's daughter of Āḷavi. 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 Āḷavi. The citizens entertained him, but the Buddha would not preach his thanksgiving sermon till the weaver's daughter, havingfinishedthe 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 1 the Order, attaining arahantship in due course. 1 DhA. iii. 1706.

Pesalāatimaññanā Sutta.—Once when Vaṅgīsa was at Aggāḷava¬ cetiya 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.’ 1 S. f. 187 f.

1
Pesuna Sutta.—Few are they who abstain from slander.
1

S. v. 469.

Pessa.—An elephant trainer of Campā. He visited the Buddha at Gaggarāpokkharaṇī where Kandaraka was also present, and his conversa¬ tion on that occasion is recorded in the Kandaraka Sutta. 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.' 1 M. i. 33942.

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Pokkhara.—A musical instrument, or, perhaps, a divine musician.' 1 vvA. 93 ; see also note on p. 372.

Pokkharakkhī.—One Of the wives Of Candakumāra (the Bodhisatta).' 1 J. vi. 148.

Pokkharaṇiyā.—A vihāra in Sāmagāma where the Buddha is said Once to have stayed.' 1 A. iii. 309; AA. ii. 660. The trans the Commentary definitely calls it a lator (G.S. iii. 220) calls it a lotus pond; I vihara.

Pokkharaṇī Sutta.—The ill which remains to an Ariyan disciple who has won insight compared to the ill which he has destroyed, is as the water taken up by the tip of a blade of grass compared to the water left 1 behind in a tank fifty yojanas in length, breadth and depth. 1 S. ii. 134; ibid., v. 460.

Pokkharapāsaya.—A tank in Ceylon, built by Upatissa H.' 1 Cv. xxxvii. 185.

Pokkharavatī.—A city, the birthplace of Tapussa and Bhalliya.' 1 ThagA. i. 48.

Pokkharasāti, Pokkharasādi.—A Mahāsāla 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 īcchānaṅgala 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 for giveness. The next day he invited the Buddha to a meal, and having listened to his teaching, declared himself his follower and became a sotāpanna.' Owing to his eminence, he was present at the meetings of 2 the brahmins held in Manasākaṭa and Icchānaṅgala.' Vaseṭṭha, of the 4 5 Vāseṭṭha Sutta, was also his pupil. In the Subha Sutta, SubhaTodey¬ yaputta, another disciple, is reported to have said that Pokkharasāti— here described as Opamañña (of the Upamañña clan) and lord of Subha¬ gavana (Subhagavanika)—treated as empty boasts the claims of brahm and recluses to transcend ordinary human bonds and rise to the height 1 D. i. 87 f., 106 ff. the name of another of his disciples, 2 Ibid., 235. Ohattamāṇava (^.v.), who was killed while 3 SN. p. 115. 4 Ibid., vs. 594. bringing presents to his teacher. (vv. ^ M. ii. 200 ff.; the vimanavatthu gives VI 3; vvA. 229 ff.)

Poṭṭhapāda] 247

of Ariyan knowledge. This evidently refers to a time prior to his con version. The same Sutta mentions a slavegirl of Pokkharasāti, Puṇ¬ ṇikā by name. 6 The Commentaries dwell at length on Pokkharasāti ’s attractive per¬ sonality. His body was of the colour of the white lotus, like a silver pandal in heaven, his hair the colour 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 devaworld. 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 favour. The name of Pokkharasāti was given to him owing to his birth in a lotus. 7 The Divyāvadāna calls him Puṣkarasārī, and tells a story of his daughter Prakrti.

7 6 DA. i. 244 f.; MA. ii. 804; SNA. 462. p. 6l6 ff., 620.

Poṭiriya.—See Selissariya.

L Poṭṭhapāda.—A Paribbājaka. A discussion between him and the Buddha on trance and on the soul, which took place in Mallikārāma in Sāvatthi, is reported in the Poṭṭhapāda Sutta. Poṭṭhapāda, accepting the Buddḥa’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.’ Poṭṭhapāda is identified with Pukkusa of the Mahā Ummagga Jātaka.’ 1 2 D. i. 178 ff. J. vi. 478.

2. Poṭṭhapāda.—The Bodhisatta born as a parrot. For his story see the Rādha Jātaka (1).’ i J. i. 495 f.

3. Poṭṭhapāda.—A parrot, younger brother of Rādha, the Bodhisatta.
Poṭṭhapāda is identified with Ānanda. For his story see the Rādha
Jātaka (2).’
1
J. ii. 132 ff.
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4. Poṭṭhapāda.—A parrot born as the younger brother of the Bodhi¬ satta and identified with Ānanda. For their story see Kālabāhu Jātaka.’ 1 J. iii. 97 ff.; see also J. iv. 129.

5. Poṭṭhapāda Thera.—In the past he was bom as Sunetta, son of King Kitava, and because he insulted a Pacceka Buddha he was reborn in Avici. Later he was born in a family offishermennear Kuṇḍinagara, but, remembering his past lives, he refused to take part in any fishing. His parents therefore east 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 Sānavāsipabbata. 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 1 of his kinsmen, who thus regained happiness. 1 PVI iii. 2; PvA. 177 ff.

Poṭṭhapāda Sutta.—A discussion between the Buddha and the Parib¬ bājaka Poṭṭhapāda, held at the Mallikārāma.' I t deals with the question of trances 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 wmich Paribbājakas appear to have discussed at their meetings. 1 D. i. 178203.

Poṭhila, 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." Pothila 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 sevenyear old novice who sat doing needlework. With his pride humbled, Pothila asked him for advice. I n order to test him, the novice asked him to jump into a pool with his robes on. This Pothila did, andthenovice, satisfied as to his earnestness, taught him how, in the case of an anthill with six holes into which a lizard entered, anyone, wish ing 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

Potaliya Sutta] 249 1 Pothila in a ray of light and Pothila became an arahant. Two verses, addressed to him by Moggallāna, are given in the Theragāthā.' 1 2 DhA. iif. 417-21. vs. 1174-5.

Pota, Potana, Potala, Potali.—A city in Kāsiraṭṭha, the capital of the
1
Assaka king.
1
J. ii. 155 f.; J. iii. 3; see also vvA. 259. It was probably near the residence of
Bāvārī (see SNA. 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 Potalipntta 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.’ 1 For details see Mahakammavibhanga Sutta. (M. iii. 207 ff.)

L Potaiiya.—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 1 declared himself the Buddha's follower. 1 M. i. 359 ff.

2. Potaliya..—A wanderer (Paribbājāka) probably identical with the above (I). A conversation he had with the Buddha is recorded in the

Aṅguttara Nikāya. At the end of the discussion he declares himself

1 the Buddha's follower.

1

A. ii. 100 f.

L Potaliya Sutta.—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. 1 Such renunciation brings higher knowledge. 1 M. i. 359 ff.

250 [Potaliya Sutta

2. Potaliya Sutta.—The Buddha tells the Paribbājaka Potaliya, who visits him, of four kinds of persons found in the world : those who praise and dispraise rightly and seasonably, andthosewho praise and dispraise wrongly and unseasonably.’ 1 A. ii. 100 ff.

Pottika, Pottiya.—The son of a tailor and the friend of Nigrodha¬ kumāra and Sākha-kumāra. When Nigrodha became king, Pottika was appointed Treasurer. For their story see the Nigrodha Jātaka 1 (No. 445). Pottika is identified with Ānanda. 1 J. iv. 37 ff.

Potthaka Sutta.—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 1 produce no good they are of little worth. 1 A. i. 246 f.

Potthakuṭṭha.—A Damiḷa in the service of Aggobodhi IV. H e erected and endowed the Māṭambiyapadhānaghara, and built houses in the Kuppurā-pariveṇa, the Kurundapiilaka-vihāra and the Mahārājaghara. 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 Mānavamma rebelled against him, he ate poisoned food, provided by his friend,

the chief of Merukandara, and died.’ 1 CVI xlVI. 19, 39, 44; xlvii. 5 5 , 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.’ 1 Ap. i. 237.

Potthasāta.—The senāpati Of Aggobodhi IV. He built the Agga¬
1 bodhi-pariveṇa in the Jetavanārāmā at Anurādhapura.
1
Cv. xlVI. 22.
Posiya Thera] 251

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.’ She built a thūpa and a temple attached to the Catussāla in the Mahāvi¬ hāra.’ 1 2 Mhv. xxxv. 70. Ibid., vs. 90.

Ponamaravatī.—A locality in South India, mentioned in the account of the campaigns of Laṅkāpura.’ 1 Cv. lxxvii. 20, 22, 92.

Porāṇavaṃsa.—A chronicle, probably of Ceylon, mentioned in the Gandhavaṃsa.’ 1 p. 70.

Porogāhali.—A district in the Dakkhiṇadesa of Ceylon.’ 1 Cv. lxvi. 108.

Polajanaka.—The younger son of Mahājanaka. For his story see the
1
Mahājanaka Jātaka.
1
J. vi. 30 ff.
1
Polonnarutala.—A tank in Ceylon, restored by Parakkamabāhu I.
1
Cv. lxviii. 49.
Polamittā (v.l. Posamittā).—A yakkhiṇī, wife of Mahākālasena. She was from Laṅkapura and her mother was Goṇḍā.’ 1 M L 259 f.

Posāla.—One of Bāvari's pupils. H is question to the Buddha and the answer thereto are given in the Posālamāṇava-puCChā (or POSāla Sutta)
1 of the Parayana Vagga.
1
SN. vs. 1006, 1112-5.
Posāla Sutta, or Posālamāṇava-puccha.—See Posāla. Posiya Thera.—The son of a very rich banker in Sāvatthi and the younger brother of Saṅgāmajita. When grown up, he married and had a son. Soon after, he left the world to join the Order and, dwelling alone in the forest, became an arahant. Once, when he went to Sāvatthi to worship the Buddha, he visited his home. H is 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. H e provided the Buddha with a seat of grass and paid him homage. Soon after, he 1 was killed by a lion. H e is probably identical with Tiṇamuṭṭhidāyaka of the Apadāna.' 1 2 Thag. vs. 34; ThagA. i. 96 ff. Ap. i. 280; see also ii. p. 455.

1 1. Phagguna.— A monk. In the Saṃyutta Nikāya 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 2 Aṅguttara Nikāya as having been visited during his illness by the Buddha on the suggestion of Ānanda. The Buddha found Phagguna in bed and grievously ill, and he talked to him and comforted him. Phagguna died soon after, having attained arahantship. 1 2 S. iv. 52. A. iii. 379 ff.

2. Phagguna.—See Moḷiya-Phagguna.

1. Phagguna Sutta. — A conversation between the Buddha and

Phagguna (1) on the possibility of recognizing, by means of the senses, the Buddhas of the past.'

1

S. iv. 52.

2. Phagguna Sutta.—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.' 1 A. iii. 379 ff.

3. Phagguna Sutta.—A discussion between the Buddha and Moḷiya¬ 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.' 1 S. ii. 12 ff.

Phaggum.—One of the two Aggasāvikā of Nārada Buddha.' 1 Bu. x. 24; J. f. 37.

Phandana Jātaka (No. 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.' This was one of the stories related by the Buddha in the course of the quarrel between the Sākyans and the KOliyans.' 1 J. iv. 207 ff. 2 SNA. i. 358.

Phala Jātaka (No. 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,flowernor 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 tofindall 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 Sāvatthi. 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.' 1 J. i. 270 ff.

L Phala Sutta.—The cultivation of the five indriyas leads to one of two results: either realization in this life, or the state of anāgāmi.' 1 S. v. 236.

2. Phala Sutta.—Same as (I), only substituting the four iddhipādas for thefiveindriyas.' 1 S. v. 285 f.

3. Phala Sutta.—On seven fruits to be obtained from the cultivation of the four iddhipādas.' 1 S. v. 285.

4. Phala Sutta.—Four conditions which, if cultivated, lead. to the
Four Fruits of the Path.'
1
S. v. 410 f.
254 [Phalakadāyaka Thera

Phalakadāyaka Thera.—An arahant. Ninety-one kappas ago he was a waggon-builder (yānakāra), a^nd gave a plank of sandal-wood to the Buddha Vipassī. Fifty-seven kappas ago he was king four times under 1 the name of Bhavanimmita (vL Santa). H e is probably identical with Tissa Thera (No. 13).' 1 2 Ap. i. l74. ThagA. i. l99 f.

Phalagaṇḍa.—One of the seven human beings born in the Aviha¬
1 world, where they will pass completely away.
1
S. i. 35, 60, etc.
Phaiagga-pariveṇa.—-A building in Anurādhapura, erected by Deva¬ nampiyatissa on the spot where Mahinda sat wrapt in meditation.' 1 Mhv. xv. 209.

L Phaladāyaka Thera. — An arahant. Ninety-two kappas ago he was an ascetic in Himavā, and gave a handful of fruit to PhuSsa Buddha.' 1 Ap. i. 130.

2. Phaladāyaka Thera.—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.' H e is probably identical with Susārada Thera.' 1 2 Ap. i. 160 f. ThagA. i. 167.

3. Phaladāyaka Thera.—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 Māiabhi.’ H e is probably identical with Devasabha.’ 1 Ap. i. 169 f. - ThagA. i. 187 f.

4. Phaladāyaka Thera.—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.’ 1 Ap. i. 239.

5. Phaladāyaka Thera.—An arahant. In the time of Vipassī Buddha he was an ascetic living on the banks of the Bhāgīrathī and gave to the
1
Buddha all the fruits he had gathered for his own meal.
1
Ap. i. 250.
Phassa Sutta] 255

Phaladāyakavimāna Vatthu.—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 w^as born in Tāvatiṃsa, where he met Moggallāna.’ 1 vv. vi. 3; vvA. 288 ff.

1
Pharusa Sutta.—Few arethosewho abstain from harsh speech.
1
S. v. 469.
Phalika.—One of the peaks of the Himalaya.’ Phalikaguhā was 2 evidently in this peak. 1 2 J. v. 415. J. ii. 6, 7, 8.

PhalikaSandāna.—One of the Theras dwelling in the Kukkuṭārāma in Pāṭaliputta in the time of the Buddha.’ 1 vin. i. 300.

Phaḷudhiya.—A Damiḷa chief, ally of Kuiasekhara.’ 1 Cv. lxxVI . 99.

1. Phassa Sutta.—Because of diversity in elements arises diversity of
1 perceptions, etc.
1
S. ii. 146.
2. Phassa Sutta.—Eye contact is impermanent, changeable; so is it
1 with the others.

1

S. iii. 226.

3. Phassa Sutta.—The arising of contact by the six senses is the arising of decay and death ; and, similarly, its cessation.' 1 S. in. 230.

4. Phassa Sutta.—The desire and lust which is in the contact of the six senses is a corruption of the heart.' 1 S. in. 233.

256 [Phassamulaka Sutta

Phassamūlaka Sutta.—Three things are rooted in, and conditioned by,

1

contact: feeling pleasant, painful and neutral.

1

S. iv. 215.

Phassāyatanika Sutta.—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.' 1 S. iv. 43 f.

Phārusa, Phārusaka.—One of the parks of Tāvatiṃsa.' 1 J.VI.278; vibhA. 439; PSA. 259, etc.

1

Phārusaka.—A garden in Ceylon, laid out by Parakkamabāhu I.

1

Cv. lxxix. lO.

Phārusaphaladāyaka Thera.—An arahant. Ninetyone kappas ago

1 he saw Vipassī Buddha and offered him a phārusafruit.

1

Ap. i. 296.

Phālakāla.—The name of three generals of ROhaṇa who were subdued

1 by the forces of Parakkamabāhu I .

1

Cv. lxxVI l8O, l83.

L Phāsu Sutta.—The five abodes of comfort: the four jhānas and

1 final emancipation of mind through insight.

1

A. iif. 119.

2. Phāsu Sutta.—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.' 1 A. iii. 132; cf. D. ii. 88.

Phāsuvihāra Vagga.—The eleventh section of the Pañcaka Nipāta of

1 the Aṅguttara Nikāya.

1

A. iii. 127 ff.

Phudhamanakamanta.—Mentioned among the dhammikavijjā.’ 1 vibhA. 410.

Phussa Thera] 257

Phulla.—Ninetytwo kappas ago there were seven kings of this name, all previous births of Saṅgharakkhita (Kadambapupphiya) Thera.’

v.l. Puppha.

1

ThagA. i. 217; Ap. i. 217.

Phusatī.—Daughter of the Madda king and chief queen of the Sīvi king Sañjaya and mother of Vessantara. She had been Sudhammā, daughter of Kikī, and was born in Tāvatiṃsa because of an offering of sandalwood made by her to Vipassī Buddha. When she left Tāvatiṃsa, 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 Mahāmāyā.’ 1 J. iv. 480ff.,593; Cyp. i. 9.

“ Phusatī ” Sutta.—To him who toucheth not comes no touch. A wicked man's actions recoil upon him.’ 1 S.1.l3.

L Phussa.—The eighteenth of the twentyfour Buddhas. He was 1 born in the Sirimāuyyāna in KāSī, his father being the khattiya JayaScna and his mother Sirimā. He lived for six thousand years in three palaces : Garuḷa, HaṃSa and Suvaṇṇabhara. His wife was KiSāgotamī and his son Ānanda (or Anūpama). His body was fiftyeight cubits high. He left the world riding an elephant, and practised austerities for six months. A seṭṭhi's daughter, Sirīvaḍḍhā, gave him milkrice, while an ascetic, named Sirivaḍḍha, gave him grass for his seat, under an āmaṇḍa(or ā^alaka)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.’ 3 Ambapālī was his sister. 1 AA. (i. 144) says that his father was 2 Bu. xix. I ff.; BuA. l92f.;PvA. l9 f. Mahinda and that he had three step 3 Ap. ii. 6l3. brothers. One of them was Uruvela Kassapa (i. 165) in this birth.

2. Phussa Thera.—He was the son of a ruler of a province and was trained in all accomplishments. Having heard a great Thera preach,

258 [Phussadeva

he left the world and joined the Order. H e 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.' 1 vs. 949-80; ThagA. ii. 82 f.

1. Phussadeva.—One of the two chief disciples of Dhammadassī
Buddha.'
1
J. i. 39; Bu. xvf. 18.
1
2. Phussadeva Thera.—An eminent teacher of the Vinaya in Ceylon.
He was a contemporary of UpatiSSa, from whose views his own often differed.'
2
1 v i n .VI3. See Sp. i . 263; i i . 456, 495; iif. 651, 653; iv. 890.
3. Phussadeva Thera.—An incumbent of Kaṭakandhakāra in Ceylon. He was among those taking part in the assemblies mentioned in Kudda¬ laka, Mūgapakkha, Ayoghara and H atthipāla Jātakas.' 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 2 arahant. 1 2 J. iv. 490; vi. 30. Vsm. 263.

4. Phussadeva.—One of the chief warriors of Duṭṭhagāmaṇī. H e was born in the village of Gaviṭa and his father was Uppaia. 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. H is father was an archer, 1 and he himself became very skilled in this art, the best archer in the 2 island. In Duṭṭhagāmaṇī's fight with Bhalluka, Phussadeva sat behind the king on the elephant and shot Bhalluka. H is 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.' 1 2 3 Mhv. xxiii. 82 f. Ibid., xxY. 82. Ibid., 91 ff.

Phussamitta.—A monk of the Kurundaka-vihāra in Ceylon; he was evidently a commentator.' 1 AA.f.31.

Baka] 259 Phussamittā.—A denizen of purgatory (vinipātikā) who had the power of travellingthroughthe air.' 1 vsm. 382; PSA. 79.

Phussā.—One of the two chief women disciples of Tissa Buddha.' 1 J. i. 40; Bu. xviii. 22.

Pheggū.—A Therī of Jambudīpa who came to Ceylon, where she taught the Vinaya.' 1 Dpv. xviii. 12.

Phena Sutta.—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, activities and consciousness, unreal, having no excuse. The sutta was

preached at Ayojjhā, on the 1 bank of the Ganges. 1 S. iii. l4O f.

L Baka.—A Brahmā. 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.' 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 Kṇī, 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 Nagā of the river, incensed at their behaviour, appeared before them, threatening destruction. Kesava, assuming the form of a Garuḍa, frightened the 1 M. i. 326 ff.; S. i. 142 if.

Nāga away. The fourth incident is related in the Kesava Jātaka (q.v.). 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 Abhassara world, and, later, by practising thefirstjhāna, he was reborn in the same world, but with a span of life of only a single kappa.' See also Baka¬ brahma Sutta. 2 J. iif. 358 ff.; SA. i. 164 f.; MA. i. 553 ff.

2. Baka.—The Bodhisatta, born as the king of Benares. For his story

1 see s.v. Pañcapāpā.

1

J. v. 440 ff.

1. Baka Jātaka (No. 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 number with the crane to verify his words, and when he returned with a favour able 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 robemaker. 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 robemaker 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 hamletdweller the crab of the 1 story. 1 J.f.220 ff.

2. Baka Jātaka (No. 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 1 the crane. 1 J. ii. 233 f.

Bakkula] 261

Bakagailuddhavāpī.—A locality in Rohaṇa, mentioned in the account
1 of the campaigns of Parakkamabāhu I .
1
Cv. lxxv. 124.
Bakabrahma Jātaka (No. 405),—Relates the story of the Buddha's visit to Baka Brahma (q.v.) and the incidents mentioned regarding
1
Baka's previous birth as Kesava.
1
J. iii. 358 ff.
Bakabrahma Sutta.—Relates the story of the Buddha's visit to Baka and the conversation between Baka and the Buddha on that occasion. 1 The incidents of Baka's previous life are referred to but without detail. Cp. Brahmanimantika Sutta. This sutta cannot be identical with the Bakabrahma Sutta mentioned 2 in Theragāthā Commentary and quoted there in full. I t is stated there that once when the Buddha was at Jetavana a certain Brahmā 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 w^as followed by Moggallāna, Kassapa, Kappina and Anuruddha. Moggallāna asked the Brahmā if he still held the same view, to which he replied that he no longer thought that he was eternal. (This shows that the Brahmā of the story was most probably Baka.) When the Buddha and his followers had departed, the Brahmā sent one of his retinue to Moggallāna to find out if there were other disciples of the Buddha as mighty as he. Moggallāna'sanswer was that there were many such.’ 1 S. i. 142 f. ^ ii. 185 f. there the name given is " Aparādiṭṭhi " 3 The sutta is given at S. i. 144ff.,but Sutta.

Bakkula, Bakula, Vakkula Thera.—He was born in the family of a councillor of KOsanlbī, and, while being bathed by his nurse in the waters of the Yamuna, he slipped into the river and was swallowed by a fish. Thefishwas caught by an angler and sold to the wife of a Benares 1 councillor. When the fish was split open the child was discovered unhurt, and cherished by the councillor's wife as her own son. On dis¬ covering 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 Bakula (“ two-families, bikin ”).’ After a prosperous 1 This preservation of Bakkula was (nā^avipphārā iddhi), PS. ii. 211; vsm. due to the power of the sanctity of 379. his last life; it was a case of psy 2 Cp. the explanation of bakkula in chic power diffused by knowledge JP.T.S. 1886, pp. 95 ff.

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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.’ 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. I n the time of Padu muttara Buddha, he was a householder of Haṃsavatī, 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 Bandhu¬ matī, where he became a hermit. Later, he saw the Buddha, acknow ledged him as teacher, and cured a monk of tinapupphakaroga (? hay fever). In the time of Kassapa Buddha, he renovated an old vihāra and provided 5 the monks with medicaments.’ Bakkula lived to a very old age, and shortly before his death ordained Acela Kassapa, who had been his friend in his lay days.’ Bakkula was one of the four who had great abhiññā (mahābhiññappattā) in the time of Gotama Buddha, the others being the 8 two chief disciples and Bhaddā Kaccānā.’ He is often mentioned as an example of a monk who practised asceticism without preaching it to others. Fiftyfive kappas ago he was a king named Anoma (v.l. Ara¬ 9 ṇemī). 3 A . i. 25; for a p r o b l e m connected with ii. 413, where his age is given as

this, see M i l . 215 ff. l6O. 4 A A . i. 168 ff.; M A . ii. 928 ff.; T h a g A . 3 See Bakkula Sutta b e l o w . T h e T h a g .

f. 434 ff.; A p . i. 328 ff.; P S A . 491. contains three verses (2257) which he 3 A A . if. 596; according to the Bakkula spoke w h e n about to pass away.

sutta (M . i i i . 125), he was eighty years 7 A A . i. 204. 3 a m o n k . T h i s is confirmed b y D A . E.^., M A . i . 3 4 8 . 9 A p . i. 329.

Bakkula Sutta.—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.’ 1 M . iii. 124 ff.

Badaguṇa.—A locality in Rohaṇa, mentioned in the account of the

1 campaigns of Parakkamabāhu I.

1

C v . lxxiv. l24.

Badaratittha.— See Padaratittha.

Baddheraka] 263

Badaravallī.—The scene of a battle between the forces of Mānābha¬ raṇa and those of Parakkamabāhu I.’ 1 Cv. lxxii. 96.

1 Badarikārāma.—A park about three miles from Kosambī where Khemaka stayed during his illness. |I e was visited by monks from the Ghositārāma.’ The Buddha is said to have stayed there and to have 3 4 preached the Tipallatthamiga Jātaka and the Tittira Jātaka 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 5 the Buddha that no novice should share the room of an ordained monk. 4 1 S. iii. 126. 2 SA. ii. 230. J. iii. 64. 3 5 J. i. 160. See also vin. iv. l6.

Badarībhātikamāna.—A locality in Ceylon, mentioned in the account
1 of the campaigns of Parakkamabāhu I.
1
Cv. lxx. l48.

Badalatthala, Badalatthalī.—A locality in the Dakkhīṇadesa of Ceylon.’ It was the abode of the senāpati Saṅkha, who was killed there.’ Nearby 3 was Piliṃvatthu ; it was to Badalatthala that the young Parakkama bāhu first came when he escaped from his custodians. From there he 4 went to Buddhagāma, and later returned to Baddalatthala in order to meet his mother, Ratanāvalī, and the senāpati Deva, that he might visit 5 his father with them. 1 Cv. lviii. 42; lxv. 2^. 4 Ibid., lxvi. l9. 5 Ibid., lxiv. 9. 3 Ibid., lxv. 4. lxvii. 81.

Baddula Sutta.—See Gaddula Sutta.

Baddhaguṇavihāra.—A monastery in Ceylon. The cetiya there, destroyed by the COḷaS, was restored by Vīrabāhu, viceroy of Vijaya bāhu I.’ 1 Cv. lx. 80.

Baddheraka.—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 elephanttrainer, by the king's orders, went to the elephant arrayed as for battle and caused the battledrum to be beaten. The elephant's pride was roused and he rose from the mire.’ v.l. Pa¬ veyyaka. 1 DhA. iv. 25 f.

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Baddhasīmāpāsāda.—A twelvestoried uposathahouse built in Pulat
1 thipura by Parakkamabāhu I.
1
Cv. lxxviii. 56, 67.

Bandha Sutta.—See Vaccha Sutta.

1. “ Bandhati ” Sutta.—Eight ways in which a woman attracts a man.’ 1 A. iv. l96 f.

2. “ Bandhati ” Sutta.—Eight ways in which a man attracts a woman.’ 1 A. iv. 197.

1. Bandhana Sutta.—The world is bound by pleasure; by abandoning craving, the world will become free.’ 1 S. i. 39.

2. Bandhana Sutta.—The Buddha once heard that Pasenadi had taken men prisoners and had bound them in chains. He thereupon 1 declared that the bonds of passion w^ere stronger than any chains. The Commentary says^ that the incident was connected with the loss of the king's turban diadem. 1 2 S. f. 76. SA.f.115;cp. Bandhanagara Jātaka.

Bandhanamokkha Jātaka (No. 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 (feign ing illness) charged him w^ith having illtreated 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 1 Ānanda. 1 J . i. 437 ff.

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Bandhanā Sutta.—Those who regard the body, feelings, perceptions,

1 etc., as self, are fettered by bonds; those who do not are free.

1

S. iii. 164.

Bandhanāgāra Jātaka (No. 20l).—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.’ 1 J . i. 139 ff.; cp. Bandhana Sutta (2) ; the verses given in the J ā t a k a are also

found there.

L Bandhujīvaka Thera.—An arahant. Thirtyone kappas ago he strung bandhujīvaka flowers together and offered them to Sikhī Buddha. Seven kappas ago he was a king named Sanlantacakkhu.’ He is probably identical with DevaSabha.’ 1 2 A p . i. 175 f. T h

a g A . i. 203 f.

2. Bandhujīvaka Thera.—An arahant. He met Siddhattha Buddha in the forest ninety-four kappas ago and offered him lotuses and bandhujī vaka flowers. Fourteen kappas ago he was a king named Sanluddakappa.’ 1 A p . i. 192.

1

1. Bandhumati.—The city of birth of Vipassī Buddha.

1

J . i. 41; B u . xx. 23; 1). i . 7, etc.

2. Bandhumatī.—Wife of King Bandhumā and mother of Vipassī

Buddha.’

1

J . i. 41; B u . xx. 23; D . i . 7, etc.

3. Bandhumatī.—A river near Bandhumatī.’ 1 S N A . i. 190.

I. Bandhumā.—King of Bandhumatī and father of Vipassī Buddha.

1

His wife was Bandhumatī. He had two daughters who, in their later lives, were Mahāmāyā and Uracchadā.’ See also ^kasāṭaka and Mettā

Therī.

1

J . i. 41. etc 2

J . vi. 480 f.

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2. Bandhumā.—A Pacceka Buddha.’ 1 M. iif. 70; ApA. i. 107.

L Bandhura Thera.—Son of the seṭṭhi of Sīlavatī. Having gone to Sāvatthi on business and heard the Buddha preach, he entered the Order, 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 Sāvatthi, saying that he had no need of possessions. In the time of Siddhattha Buddha he was a watchman in the king's 1 palace and offered kaṇaveraflowersto the Buddha and his monks. He is probably identical with Kaṇaverapupphiya of the Apadāna.’ v.l. Sandhaya, Sandhava. 1 Thag. vs. 103; ThagA. 207 f. Ap. i. l82.

2. 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 destroy ing it. The crow, in despair, made complaint, and her cry was one of the sounds mentioned in the Aṭṭhasadda Jātaka (q.v.). When the king discovered how Bandhura was acting, he rebuked him and dismissed him 1 from his service. 1 J. iii. 430 f.

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 Sāvatthi, where Pasenadi appointed him Senāpati. Bandhula'swife was Mallikā (know^n as Bandhula-Mallikā in order to distinguish her from the wife of Pasenadi). As she bore no children, Bandhnla 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 pregnancylonging was to enter the lotus

Bandhula] 267

tank used by the princes of Vesāli on their coronation and to drink its water. Bandhula took her to Vesāli, drove away the strong guards who were posted at the lotus tank, and let Mallikā enjoy it to her heart's content. When the Licchavi 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 Licchavis 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 Licchavis 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.’ 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 entertainingfivehundred monks led by the two Chief Disciples.’ 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 daughtersinlaw, 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 forgive ness and granted her a boon. She chose as her boon that she and her thirtytwo daughtersinlaw should be allowed to return home to Kusi¬ nārā. Bandhula's nephew, Dīghakārāyāṇa, was appointed commander¬ inchief, but he never forgave the injury to Bandhula, and, in the end, 3 brought about Pasenadi's deposition and consequent

death. Bandhula is sometimes referred to as Bandhulamalla.’ Bandhula's wife, Mallikā, was one of the three persons possessing the 5 Mahālatāpasādhana, the others being Visākhā and Devadāniyacora. 1 I t is probably this incident which is 3 DhA. i. 228 f., 34956; J. iVI 148 ff.; referred to at S. i. 74 (Aṭṭhakaraṇa Sutta) ; MA. ii. 753 f. 4 E.g., J. iv. 148. see also KS. i. 101. n. 3. 3 But see DhA. i. 412, where the 2 According to MA. (ii. 753) the Buddha daughter of Barāṇasiseṭṭhi is substituted was also present. 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 samsara, her body should need no ornament.’ 6 DA. ii. 597.

Babbarā.—Name of a tribe.’ 1 Ap. ii. 359.

Babbu Jātaka (No. I 37).—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 stonecutter, 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.’ 1 J. i. 47780.

Barabbala.—A locality in Ceylon, mentioned in the account of the
1 campaigns of Parakkamabāhu I.
1
Cv. lxxiv. 51.

1. Bala Vagga.—The second chapter of the Pañcaka Nipāta of the
Aṅguttara Nikāya.’
1
A. iii. 914.

2. Bala Vagga.—The third and eighth chapters of the Bala Saṃyutta.’ 1 S. v. 250, 252.

Bala Saṃyutta.—The sixth section of the Mahā Vagga of the Saṃyutta
Nikāya.’
1
S.VI24953.
L Bala Sutta.—The four powers: energy, mindfulness, concentration and wisdom.’ 1 A. ii. 252.

2. Bala Sutta.—On the five powers: faith, selfrespect (hiri), fear of
1 blame, energy and wisdom.
1
A. iii. 248.
3. Bala Sutta.—On the six powers: faith, energy, mindfulness, con¬ centration, insight, destruction of the āsavas.’ 1 A. iii. 280.

4. Bala Sutta.—On the seven powers: the five in Sutta 2 (above) to which are added mindfulness and concentration.’ 1 A. iv. 3.

5. Bala Sutta.—On the ten powers of an arahant, whereby he knows that his āsavas have come to an end.’ 1 A. v. 174 f.

6 . Bala Sutta.—The five powers (saddhā, viriya, sati, samādhi, paññā) constitute the path which leads to the Uncompounded.’ 1 S. iv. 361.

7. Bala Sutta.—The practice of these five powers (see 6) is the path to the Uncomponnded.’ 1 S. iv. 36^.

8. Bala Sutta.—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, for giveness with ascetics and recluses.’ 1 A. iv. 223.

9. Bala Sutta.—Jnst 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.’ 1 S.VI45 S. v. 135.

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Balakathā.—The ninth chapter of the Yuganandha Vagga of the Paṭisambhidāmagga .

Balakaraṇīya Vagga.—Several sections of the Mahā Vagga of the Saṃyutta Nikāya bear this name—i.e., S. v. 45, I 35, I 38, I 9I , 240, 242, 246, 291, 308.

Baīakkāra.—A Kāliṅga prince, kinsman of TilokaSundarī. He came
1 to Ceylon and was given honour and gifts by Vijayabāhu I.
1
Cv. lix. 46.
“ Baiataṃ ” Sutta.—Six qualities, the possession of which destroys strength in concentration.’ 1 A. iii. 427.

Baladatta.—A king, last of the dynasty of Brahmadeva, who reigned in Kkacakkhu.’ 1 Dpv. iii. 25; MT. 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 1 Baladeva passed that way and killed and ate him. 1 J. iv. 81. 82, 88; PvA. 11, 93.

Baladevavattikā.—Followers of a certain cult who hoped for purification by their practices.’ 1 MNid. 89.

Baiapāsāna.—A locality in Rohaṇa, mentioned in the account of the campaigns of Parakkamabāhu I.’ 1 CVI lxxiv. 178; lxxv. 3, 5.

Balasena.—A king of fiftyseven kappas ago; a previous birth of

Upaṭṭhāyaka Thera.’

1

Ap.f.24l.

“ Balāni ” Sutta.—The four powers of faith, energy, mindfulness, con centration.’ 1 A. ii. 141 f.

Bahukāra Sutta] 271

Balibhojakā.—Probably the totemistic name of a Sinhalese elan;

they are mentioned in connection with the celebrations in honour of the

Tooth Relic in the reign of Parakkamabāhu H.’

1

Cv. lxxxv. 5l ; see also Cv. I'rs. f. 29, n. 2.

Balivadda Sutta.—On four kinds of oxen: those that arefierceto the cows of their own herd, to cows of other herds, those that arefierceto neither their own nor others; and the four corresponding kinds of men.’ 1 A. ii. 108.

Balisa Sutta.—Dire are gains, favours and flattery, like to a flesh¬

1 baited hook, Māra being the fisherman.

1

S. ii. 226.

Baliharaṇa.—A forest-tract (vanasaṇḍa) near Kusinārā where the Buddha is said to have stayed.’ It was so called because the people there made offerings to various spirits.’ The Kinti Sutta was preached 3 there. 1 2 3 A. i. 274;VI79. AA.1.457; MA. ii. 826. M. if. 238.

Baluggata.—Fifteen kappas ago there were twelve kings of this name,

1

Previous births of Ugga Thera. v.l. Khaluggata.

1

ThagA. i. 175; Ap. 1. l65.

Bahalagaṅgā.—The name given to a portion of the riverflowingfrom the south of H imavā. The section is that which flows between the Tiyaggalapokkharaṇī and the Ummaggagaṅgā. It flows through a rock 1 for a distance of sixty leagues. 1 SNA. if. 439; AA. ii. 760; UdA. 302; MA.1.586.

Bahalamassu-Tissa Thera.—He was a pupil of Mahātissa, and when the latter was expelled by the Mahāvihāra monks for misdemeanour, Bahala¬ massu-Tissa left the Mahāvihāra in anger and, dwelling in Abhayagiri, formed there a separate faction.' 1 Mhv. xxxiii. 96.

1

Bahukā.—A river to which sacrifices were offered. vd. Bāhukā.

1

M.f.39; J.VI388 f.

Bahukāra Sutta.—Three persons who are very helpful to one another lie who leads to the Three Refuges, he through whom one understands Ill, 1 etc, and he who leads one to the destruction of the āsavas. 1 A. i. 123.

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1

Bahucintī.—A fish. See the Mītacintī Jātaka.

1

J. i. 427 f.

" Bahutarā-Sattā " Vagga.—The tenth chapter of the Sacca Saṃyutta.' 1 S. v. 473.

Bahudhanaseṭṭhi.—The name conferred by the king of Rājagaha on Puṇṇa, when the latter was raised to the rank of seṭthi.' See Puṇṇa

(No. 2),

1

DhA. iii. 307.

Bahudhātuka Sutta.—Preached at Jetavana. It contains a series of questions asked by Ānanda and the 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 Anuttara-Saṅgā¬ mavijaya.' 1 M. iif. 6l ff.

Bhudhīti.—A brahmin of the BhāradvājagOtta 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. H e 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 1 asked to be

ordained. The Buddha ordained him ; the Commentary 2 adds that he took the newly ordained 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. 1 2 S. i. 170 f. SA. i. l87 ff.

Bahudhītī Sutta.—Relates the story of Bahudhīti Bhāradvāja.' 1 S. i.170f.

Bahunandi.—See Bāhuraggi.

Bahuputta, Bahuputtaka.—King of Benares and husband of Khemā.

1

He is identified with Sāriputta. For details see the Haṃsa Jātaka.

1

J. iv. 423ff.; cp. Seyya.

Bahuputta, Bahuputtakacetiya.—A shrine in the neighbourhood of Vesāli, to the north of that city.' The Buddha is said to have stayed there.' I t was a preBuddhistic shrine and, according to the Com 3 mentaries, was a manybranched nigrodha tree where persons prayed for sons to the de va of the tree. Hence its name. Mahā Kassapa says that while yet a " learner '' he paid homage to the Buddha at a Bahuputtakanigrodha where the Buddha had gone to meet him. The Buddha taught him of 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 4 three leagues from Rājagaha. I t cannot, therefore, have been identical with the tree which gave its name to the Bahuputtacetiya. 1 D . i i i . 9. It was here that the B u d d h a exchanged

Ibid., i i . 1 1 8 ; U d . VI . 1 ; S . v . 2 5 9 . his robe for that of K a s s a p a , S A . ii. 3 E.g., U d A . 3 2 3 ; S A . i i . 128, e t c . 128; T h a g A . ii. 115; A A . i. lO2; M t u . 4 S . ii. 2 2 0 ; s e c ^.v. Mahā Kassapa. iii. 50.

Bahuputtakanigrodha.—See Bahuputtakacetiya.

Bahuputtikā.—See Soṇā Therī.

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 1 were known as KālaselaSatthā and UpaSumbha. The cetiya is probably identical with the Maṅgalacetiya (q.v.). 1 C v . x x x v i n . ^5.

1

Bahuhhāṇi Jātaka.—Evidently another name for the Kacchapa

Jātaka (No.^215) (q.v.).

1

G i v e n in D h A . iv. 92.

Bahubhāṇī Sutta.—The five disadvantages of excessive talking:

liability to falsehood, malice, harshness, babbling and suffering after death.’

1

A . iii. 254.

Bahula Sutta.—Four conditions which conduce to the growth of insight.’

1

S. V

I 412.

Bahulikā, Bāhulikā.—A heretical sect among the Buddhists, an offshoot 2 of Gokulikā.’ The Dīpavaṃsa calls the adherents of this sect Bahu¬ 1 2 Mhv. v. 5; Mbv. p. 97. DpVI v. 41.

^74 [Bahuvedanīya Sutta 3 suttakā. According to Tibetan sources they derived their name from their teacher, Bahusrutiya. I n addition to the five propositions held by the Mahāsaṅghikas, 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 saṃskāras 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.’ 3 4 Rockhill, p. l83. Ibid., l89.

1 Bahuvedanīya Sutta.—Pañcakaṅga asks Udāyi how many kinds of feelings the Buddha mentions. Udāyi 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 Udāyi 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 fourjhānas, the plane of infinity of consciousness 2 and the plane of nought. 1 Paṇḍita-Udāyī, says MA. if. 629. S. iv. 223 ff., under the name of Panea 2 M. i. 396 ff.; the sutta is repeated at kaṅga Sutta.

BahusOdarī.—A goddess (devadhītā) living in Gandhamādana.’ See the Sāma Jātaka. 1 J. vf. 83.

Bahussuta Sutta.—Five qualities which make a man learned and wise.’ 1 S. iv. 244.

1

Bahussutakā.—Another name for Bāhulikā (q.v.).

1

Dpv. v. 41.

Bahūpakāra Sutta.—Five things which make a monk of great service to his residence.’ 1 A. iii. 263.

Bākula.—See Bakkula.

Bārāṇasī.—The capital of Kāsijanapada. I t was one of the four places of pilgrimage for the Buddhists—the others being Kapilavatthu, Buddha

Bārāṇasī] 275

gayā and Kusināra—because it was at the Migadāya in īsipatana near 1 Bārāṇasī that the Buddha preached hisfirstsermon to the Pañcavaggiyā. This was the spot at which all Buddhas set in motion the Wheel of the Law (Dhammacakka). I t is the custom of Buddhas to travel by air from the Bodhitree to the scene of their first sermon, a distance of eighteen leagues.' but the present Buddha did all the journey on foot in order to be able to meet on the way the Ājīvaka Upaka (q.v.). Benares was an important centre of trade and industry. There 3 was direct trade between there and Sāvatthi, (the road passing through 4 5 Bhaddiya,) and between there and Takkasilā. I t was the custom for enthusiastic young men of Benares to go to the university at Takkasilā.' but there seem to have been educational institutions at Benares also, 7 some of which were older than even those of Takkasilā. 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 8 Payāgatittha. From Benares the road continued to Vesāli. On the road from Benares to Rājagaha was Andhakavinda.' 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.'^' 11 The distance from Kosambī to Benares was thirty leagues by river. The extent of the city of Benares, including its suburbs, at the time 1 when it was the capital of an independent kingdom, is often stated ^ to have been twelve leagues. The names of several kings are mentioned in the Jātakas, among them being those of Aṅga, Uggasena, Udaya, 3 Kikī, Dhanañjaya, Mahāsīlava, Vissasena, and Saṃyama.' The name which occurs most frequently, however, is that of Brahmadatta, which seems to have been the dynastic name of the Benares kings. I n the Mahāgovinda Sutta, the foundation of Bārāṇasī is attributed to Mahā¬ 4 govinda, its first king being Dhataraṭṭha, contemporary of Reṇu.' The 15 Ceylon Chronicles mention the names of others who reigned in Benares —e.g., Duppasaha and sixty of his descendants; Asoka, son of Samaṅkara, 1 D. if. 11L 9 vin. i. 220. 2 MA. i. 388; BuA. 242, etc. 1 9 Ibid., 275 f. 3 DhA. iii. 429. 1 1 MA. ii. 929. 4 vin. i. l89. 1 2 E.g., J. iv. 377; vi. 160; MA. if. 608. 5 DhA. i. 123. 1 3 For details see s.v. The SNA. on 6 See, e.g., J. ii. 4; DhA. i. 250. the Khaggavisāna Sutta contains the 7 KhA. 198; see also DhA. iii. 445, names of several kings of Benares who where Susima, Saṅkha's son, goes from renounced the world and became Pacceka Takkasilā to Benares for purposes of Buddhas. ^tudy. 1 4 D. ii. 235 f. 3 Sp. i. 201. ^ MT. 127,129,130.

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and eightyfour 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 Udaya Jātaka it was called Surundhana ; in that of the Sutasoma, Sudassana ; in that of the Soṇanaṇḍa, Brahma vaddhana ; in that of the Khaṇḍahāla, Pupphavatī ; in that of the Yuvañ¬ 16 17 jaya, Rammanagara ; and in that of the Saṅkha, Molīnī. I t was also 8 called Kāsinagara and Kāsipura.' being the capital of Kāsi. The 19 Bhojājāniya Jātaka says that " all the kings around coveted the 6 kingdom of Benares." I n the Brahāchatta Jātaka.' 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 Kaṃsa, are referred to. Thefinalconquest would seem to be ascribed to Kaṃsa because the epithet BārāṇaSīggaha (conqueror of Benares) 1 is an established addition to his name.' Later, when Ajātasattu succeeded in establishing his sway over Kosala, with the help of the Licchavis, 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 2 suitable places for the Parinibbāna of the Buddha.' 23 Mention is also made of a Bānārasīseṭṭhī and a Santhāgārasāla (Mote Hall), which was then, however, no longer being used so much for the transaction of public business as for public discussions on religious 24 and philosophical questions. Near Benares was a grove of seven 5 sirīsakatrees where the Buddha preached to the Nāgaking Erakapatta.' 26 and also the Khemīyambavana where Udena met Ghoṭamukha ; on the other side of the river was Vāsabhagāma, and beyond that another 7 village called Cundaṭṭhīīa.' The Buddha is several times spoken of as staying in Benares, where 28 he preached several sermons and converted many people including 29 Yasa, whose home was in Benares, and his friends Vimala, Subāhu, 6 Puṇṇaji and Gavampati, all members of eminent families.' I sipatana (q.v.) became a monastic centre in the Buddha's time and continued so 1 6 J. iv.119f. the city found lodging for the night in 1 7 J. iv. 15. the Potters' Hall (e.g., DhA. f. 39). E.g., J. v. 54; vf. 165; DhA. i. 87. 1 3 2 3 DhA. iii. 230. ^ J. L 178. 2 6 M. ii. 158. J. iif. 116. 2 7 PvA. 168. ^ J. ii. 403. E.g., A. i. 110 f., 279 f.; iii. 392 ff., 2 3

2 2

D. ii. l46. 399ff.;S. i. 105; v. 406; Vin. f. 189, 216 f.,

E.g., DhA. i. 412; iii. 87, 365. 289.

24

E.g., J. iv. 74; ascetics who came to 2 9 v i n . i . 15. 3 9

Ibid., 19.

Bālakaloṇakārāma] 277

for long after. From there came twelve thousand monks under the leadership of Dhammasena to be present at the ceremony of the foundation 1 of the Mahā Thūpa.' 32 In the past, Bārāṇasī was the birthplace of Kassapa Buddha. I n 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 33 Metteyya. Bārāṇasī evidently derives its name from the fact that it 4 lies between the two rivers Barṇā and Asi.’ 3 1 Mhv. xxix. 31. 3 3 D. iii. 75 f. 3 2 3 4 Bu. xxv. 33. CAGL 499 f.

Bārāṇasīseṭṭhi.—See Mahādhana.

1. Bāia Vagga.—The fifth section of the Dhammapada.

2. Bala Vagga.—Tha third chapter of the Duka Nipāta of the Aṅguttara Nikāya.’ 1 A.f.59-6l.

3. Bāla Vagga.—The tenth chapter of the Duka Nipāta of the Aṅguttara Nikāya.’ 1 A. i. 84-6.

4. Bāla Vagga.—The first chapter of the Tika Nipāta of the Aṅguttara
Nikāya.’
1
A. in. l0l-5.

Bālaka.—See below, Bālakaloṇakāragāma. Bālakaloṇakārāma, Bālakaloṇakārāgama.—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 Pācīnavaṃsadāya.’ The readings of the texts are uncertain, and it is impossible to say whether a village (gāma) is meant or only a grove (ārā^na). The reading Bālakaloṇakāragāma occurs in the Majjhima 2 Commentary ; 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 (bālakagāmavāsinigā 1 vin. i. 350; M. iii. 154; DhA. i. 47; J. iii. 489. MA. ii. 596. 2

278 [Bālaclttapabodhani

. . . parisāya) to see Nigaṇṭha Nātaputta. The other explanation is that the word bālakiniyā in the text is an adjective meaning “ composed 3 of fools ” (bālavatiyā bālussannāya). The confusion seems, therefore, to have arisen very early. Upāli's village (of Bālaka), if such a place existed, was probably near Nālandā. 3 Cp., J. i. 246, where mention is made of bālagāmikamanussā who were obviously fools.

Bālacittapabodhanī.—The name of a Ṭīkā.’ 1 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 Sāvatthi, the Buddha's followers requested him not to leave the monastery, and provided him 1 and the monks with all requisites so that they did not have to go out. 1 DhA. i. 256 f.

Bālapaṇḍita Sutta.—The I 29th sutta of the Majjhima Nikāya, preached at Jetavana. I t 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. I t contains, besides, descriptions of the horrors of the hells, expressed by means of various similes.' The sutta forms a kind of prose background to the Bala Vagga and the Paṇḍita Vagga of the Dhammapada. Mahinda preached this sutta at the Nandanavana in Anurādhapura, and one thousand women, who listened to him, became sotāpannas.' 1 2 M. iii. 163ff.;cp. S. ii. 23^. Mhv. xv. 4.

Bālava.—A maintenance village, given by AggabodhiI V. to the pa-

1 dhānaghara of Dāṭhāsiva.

1

Cv. xlvi. 13.

Bālādicca.—A monastery in South I ndia, the residence of Coḷiya

1

Dīpaṅkara (Buddhappiya), author of the Rūpasiddhi.

1

P.L.C. 220.

1

Bālāppabodhana.—A Pāli w^ork, probably a Commentary. There exists a Ṭīkā on it.'

2

^ Gv. 63, 73. Ibid., ^5, 75.

Bāvarī] 279

Bālāvatāra.—A Pāli grammar in seven chapters, by Dhammakitti (or Vācissara), written in the fourteenth century. I t is based on the Kaccayana and forms an extremely good summary of Pali grammar. There are to be found several Sinhalese paraphrases of the work and two ṭīkās in Pali.' 1 For details see P.L.C. 243 ff.

Bālisika Sutta.—Like baited hooks cast by a fisherman are the " objects " cognisable by the external sensespheres. He who avoids

1 them has escaped from the clutches of Māra.

1

S. iv. 158.

1 Bāḷhagilāyana (or Gihīnaya) Sutta.—A number of monks visit Anu¬ ruddha, 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 satipaṭṭhānā.' 1 2 But see KS. v. 268, n. 2. S. v. 302.

Bāvarī.—A brahmin ascetic who went from Sāvatthi to Dakkhiṇā¬ patha 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.’ When Bāvarī told him of his poverty,thebrahmin cursed him saying that his head would split in seven pieces. Bāvarī was greatly distressed, but a devatā.’ 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 the Buddha. Forth with he sent his sixteen pupils—Ajita, Tissametteyya, Puṇṇaka, Mettagū, Dhotaka, Upasīva, Nanda, Hemaka, Todeyya, Kappa, Jatukaṇṇī, Bha¬ drāvudha, Udaya, Posāla, Mogharāja and Piṅgiya—to Sāvatthi to see the Buddha and to find out if his claims to Buddhahood were justified. The pupils went northward, through Aḷaka, Patiṭṭhāna, Māhissati, Ujjem, Gonaddha, Vedisā, Vanasavhya (or Tumbava, v.l. Vanasāvatthi), Kosambī, Sāketa and Sāvatthi; then, finding that the Buddha had gone to Rāja gaha, they followed him there to the Pāsāṇakacetiya, passing through Setavyā, Kapilavatthu, Kusinārā, Pāvā, Bhoganagara and Vesāli. When 1 He was a brahmin of Dunniviṭṭha. His wife was a descendant of the family of Jujaka and was constantly nagging at him. I t was she who sent him to Bāvarī (AA.1.183). 2 His mother in a previous birth (A A. i. 183).

[Bāvarī

they arrived before the Buddha, they greeted him in the name of Bāvar1. 3 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 wduch the 4 Buddha replied. 5 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. 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 (antara¬ dīpa) in the Godhāvarī where the two kings Assaka and Alaka 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.’ At that time he was one hundred and twenty years old. Bāvarī was the name of his gotta. H e bore on his body three of the marks of a Great Being.’ 3 For a problem arising out of the 3 S N A . 603 f. manner in which some

of the marks were 9 S N A . 575ff.;A A . f. 182 ff. seen, see Mil. 168 f.; D A . i. 275 f. 7 S N . vs. 1019. 4 This account is given in S N . vs. 976-1148.

Bāveru.—A kingdom outside India, beyond the sea. Trade was carried on between Bāveru and India. See the Bāveru Jātaka. Bāveru is identified with Babylon.' 1 E.g., Buddhist India, p. 104.

Bāhiya Dārucīriya] 28l

Bāveru Jātaka (No. 339).—Once some merchants sailed from Bārā¬ ṇasī to Bāveru 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.' 1 J. iii. 126ff.;cp. Ud. vi. 10.

Bāhika.—See Bāhīya.

L Bāhiya Dārucīriya.—An arahant. H e was born in the family of 1 a householder of Bāhiya —hence his name—and engaged himself in trade, voyaging in a ship. 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. H aving 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 arahantship, but a devatā.' reading his thoughts and wishing him well, pointed out to him his error and advised him to seek the Buddha at Sāvatthi. By the power of the devatā, Bāhiya reached Sāvatthi 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 3 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 1 Ap. ii. 476 says he was bom in was excited by his meeting with the Bhārukacoha. Buddha and that the Buddha wished to 2 A Suddhāvāsa-brahma, who had give him time to regain his calm, hence been his fellow- celibate in the time of his refusal. The Buddha knew of his Kassapa Buddha, says the Commentary. impending death and of his upanissaya See below and also MA. 1. 340. for arahantship. He was a pacchima¬ 3 The Commentaries say that Bāhiya bhavika.

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.' 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. I n the assembly he declared Bāhiya to be foremost among those who instantly comprehended the Truth (khippābhiññāṇaṃ).' Bāhiya 's resolve to attain to this eminence was made in the time of Padumuttara Buddha when he heard the Buddha declare a monk fore¬ most 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, KumāraKassapa, Dabba¬ Mallaputta, Sabhiya and Bāhiya. Although Bāhiya had kept the pre¬ cepts 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 " ehi bhikkhupabbajā." 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 beggingbowl and robe. Bāhiya 6 met his death while searching for a robe in which to be ordained. The cow which killed Bāhiya was identical with the one which killed Pukku 7 sāti, Tambadāṭhika and Suppabuddha. 4 Cp. the story of Pukkusāti. | 6 UdA. 77 ff.; AA. 1. 156 ff.; DhA.ii. ^ A. i. 24; Ud. i. 10. | 209ff.;Ap. ii. 475 ff. 7 For her story see DhA. ii. 35 f.

2. Bāhiya.—A Damiḷa usurper who reigned in Anurādhapura for two years (between 43 and 29 B.c.). He was commanderinchief of Puḷa¬ hattha whom he slew, being himself, in turn, slain by his own commander¬ inchief, Panayamāra.' 1 MhVI xxxiii. 56 ff.; DpVI xx. 15.

3. Bāhiya.—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 im¬ permanence of the senses and of senseobjects. Profiting by the lesson, Bāhiya dwelt apart and, putting forth effort, soon became an arahant.' It is perhaps the same monk—called Bāhiya or Bahika—who is mentioned 1 S. iVI 63 f.

Bāhuna] 283 2 elsewhere as asking for the Buddha for a lesson and being told to meditate on the four satipaṭṭhānas. This contemplation led to arahant ship. 2 S.VI165 f.

4. Bāhiya.—A monk, fellowdweller 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.' 1 A. if. 239; cf. KhA. 115.

5. Bāhiya, Bāhika.—The name of a country, residence of Bharata,

1 the hunter mentioned in the Aṭṭhasadda Jātaka. See also Bāhiya Jātaka.

1
J. iii. 432.
Bāhiya Jātaka (No. I 08).—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 Licchavi prince. The monks expressed surprise that he should love her, but the Buddha 1 pointed out that she was healthy and cleanly in her house. In the course of the Jātaka, the woman is referred to as a bāhiyā, which the scholiast explains by bahijanapadavāsī. Bāhiya here, there¬ fore, probably means " rustic." 1 J. i. 420 ff.

1. Bāhiya Sutta.—Relates the incident of Bāhiya (3) asking the Buddha for a lesson.' 1 S. iv. 63.

2. Bāhiya Sutta.—The same as the above, but the lesson given is on the satipaṭṭhānas.'
1
S.VI165.
Bāhukā.—See Bahukā.
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.' 1 A. v. 151 f.

Bāhuna Sutta.—The questions asked by Bāhuna (q.v.) and the
Buddha's answers thereto.'
1
A. v. 151 f.
Bāhumatī.—A holy river where men bathe in order to expiate their sins.' 1 M. i. 39; MA. i. 145.

Bāhuraggi.—One of seven beings born in the Avihāworld, there to pass away entirely. v.l. Bahunandi.' 1 S. i. 35, 60; ThigA. 222.

Bindumatī.—A courtezan 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. Bindu¬ matī performed an act of Truth (saccakiriyā) and the river rolled back.' 1 Mil. 121 f.

Bindusāra.—King of Magadha and father of Asoka. He was the son of Candagutta and reigned for twentyeight years. He had one hundred sons—the eldest being Sumana—ninetynine of whom were killed by Asoka.' Bindusāra patronised the brahmins and provided constant meals for sixty thousand brahmins of various sects.' His mother was Candagutta's maternal cousin and chief queen. One day, while Bindu sāra 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, Bimbisāra's body was spotted in various places from the blood of the goats, and from this he obtained his name.' Bindusāra's chief queen was Dhammā 4 (q.v.) of the Moriya clan. She bore two sons, Asoka and Tissa. Bindu sāra had to kill the yakkha Devagabbha (q.v.) before he could ascend the throne.' 1 Mhv. v. 18 f., 38 f.; Dpv. v. 101; Yf. 2 Sp. i. 44. 3 M L 187 f. 15; some accounts (e.g., M L 324) say he 4 Ibid., 189, 324. had one hundred and one sons. 5 Ibid., 188.

Bimbisāra] 285

Bimbasundarī.—Probably another name for Bimbādevī (q.v.). She 1 is identified with Amarādevī of the Mahā Ummagga Jātaka.

1 J. vi. 478.

Bimbādevī.—See s.v. Rāhulamātā.

Bimbijāliya Thera.—An arahant. I n the past he gave a bimbijālika flower to Padumuttara Buddha. Sixtyeight kappas ago he was king four times under the name of Kiñjakesara.' 1 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 fiftytwo years. The Buddha was five years older than Bimbisāra, and it was not until fifteen years after his accession that Bimbisāra heard 1 the Buddha preach and was converted by him. I t is said that the two were friends in their youth owing to the friendship which existed between 2 3 their fathers. But according to the Pabbajā Sutta the first meeting between the Buddha and Bimbisāra took place in Rājagaha under the Paṇḍavapabbata, only after the Buddha's Renunciation. 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 4 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 Enlightenment. I t was in fulfilment of this promise that the Buddha visited Rājagaha immediately after his con version of the Tebhātika Jaṭilā. He stayed at the Supatiṭṭha-cetiya ^ i 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 1 Mhv. ii. 25 ff.; Dpv. iii. 50 ff. he was called Mahāpaduma and his 2 Bimbisara's father was called Bhāti mother Bimbf. 3 (ML 137; Dpv. iii. 52); according to SN. vs. 405 ff.; also J. f. 66 and DhA. Thibetan sources (Rockhilf. op. cit., 16) i. 85; also RockhiH, p. 27. 4 SNA. if. 386.

286 [Bimbisāra 5 for the use of him and of his monks. From this moment up till the time of his death, a period of thirtyseven years, Bimbisāra did all in his power to help on the new religion and to further its growth. He set an example to his subjects in the practice of the precepts by taking the 6 uposatha vows on six days of each month. Bimbisāra's chief queen was Kosaladevī (q.v.), daughter of Mahākosala and sister of Pasenadi. On the day of her marriage she received, as part of her dowry, a village in Kāsi, for her bathmoney. Her son was 7 Ajātasattu (q.v.). Bimbisāra had other wives as well; Khemā, who, at first, would not even visit the Buddha till enticed by Bimbisāra's descrip tions of the beauties of Veḷuvana; and the courtezan Padumavatī, who was brought front 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 Silava and Jayasena. A daughter, Cundī, is also 8 mentioned. 9 Bimbisāra's death, according to the Commentaries, was a sad one. 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 6 of this, and when the boy was born, treated him with the greatest affection.' 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 i.n^ the path of Devadatta. The plot was discovered, and Bim bisāra'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 5 vin. i. 35 ff. I t was this gift of visit his realm, that he might wait on the veluvana which formed the model for Buddha, that the Buddha might teach DevānampiyatIssa s gfft of the Mahāme¬ him the doctrine, that he might understand ghavana to Mahinda (Mhv. xv. 17). The it (vin. i. 36). According to BuA. gift of veluvana was one of the incidents (p. 18 f.) the king became a sotāpanna sculptured in the Relic chamber of the after listening to. the Mahā Nārada Maha Thūpa (Mhv. xxx. 80). I t may Jātaka. have been in veluvana that the king 6 PvA. 209. built for the monks a storey ed house, 7 Also J. iii. 121. fully plastered (vin. ii. 154). With the 8 For details of the names in this para attainment of sopātatti, the king de graph see s.v. clared that all the five ambitions of his 9 E.g., DA. i. 135 ff.; see also vin. ii. life had been fulfilled: that he might 1901. become king, that the Buddha might 1 9 For details see s.v. Ajātasattu.

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rat," and he urged on Ajātasattu the need for the destruction of Bim¬ bisāra. 11 But no weapon could injure Bimbisāra ; 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 vesselfilledwith 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 Janavasabbha, in the retinue of Vessavaṇa. The Janavasabha Sutta records an account of a visit paid by Janavasabha to the Buddha some time after. A son was born to Aj ātasattu on the day of Bimbisāra's death. The joy he 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 12 and Pasenadi, as mentioned elsewhere. The books contain no mention of any special sermons preached by the Buddha to Bimbisāra nor of any questions asked by him of the 13 Buddha. Perhaps, like Anāthapiṇḍika, his equal in devotion to the 11 Probably because he was a sotā¬ from doing so, Bimbisāra had doubts about panna. H e also had the power of judging the propriety of this and questioned the the status of anyone by his voice—e.g., Buddha who set his doubts at rest (DhA. in the case of Kumbhaghosa (DhA. i. 233). iii. 204; J. iii. 263 f.). It was also at the re¬ 1 2 See s.v. also J. ii. 237, 403. quest of Bimbisāra that the Buddha estab¬ 1 3 when he heard that the Buddha lished the custom of the monks assembling intended to perform a miracle, although on the first, eighth, fourteenth and fif¬ he had ordered his disciples to refrain teenth days of each month (vin. i. 101 f.).

Buddha, he refrained from giving the Buddha extra trouble, or perhaps 14 the affairs of his kingdom, which was three hundred leagues in extent, did not permit him enough leisure for frequent visits to the Buddha. I t 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 15 omission. Bimbisāra's affection for the Buddha was unbounded. When the Licchavis sent Mahāli, who was a member of Bimbisāra's retinue, to beg the Buddha to visit Vesāli, 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 offiveleagues—for the Buddha to walk upon ; he erected a resthouse at the end of each league, and spreadflowersof five different colours kneedeep 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 himflowersand perfume and all requisites through out 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 16 ceremony. 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, 7 w^s sent back to Kosala with Pasenadi.’ Bimbisāra also maintained friendly relations with other kings, such as Pukkasāti, king of Takkasilā, Caṇḍappajjota, king of Ujjenī, to whom 1 4 DhA. iii. 205; the kingdom included called Ārāmikagāma or Pilindagāma eighty thousand villages (gāma) (vin. i. (vin. i. 207 f.). 1 6 179). DhA. iii. 438 ff. 1 7 ThagA. i. 125. Be similarly forgot DhA. i. 385 f.; AA. i. 220. Some of his promise to give Pilindavaccha a park¬these were richer than Bimbisārae.g., keeper, if the Buddha would sanction Jotiya (q.v.), whose house was built such a gift. Five hundred days later he entirely of jewels while the king's palace remembered his promise^ and. to make was of wood; but the king showed no amends, gave five hundred parkkeepers jealousy (DhA. iv. 211). with a special village for their residence.

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he sent his own physician Jīvaka to tend in his illness—and Rudrāyaṇa of 8 Rornka.’ Among the ministers and personal retinue of Bimbisāra are mentioned Soṇa-Koḷvisa, theflower-gathererSumana who supplied the king with eight measures of jasmine-flowers, the minister Koliya, the treasurer Kumbhaghosaka and his physician Jīvaka. The last named was dis¬ covered 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 9 Buddha.’ When Dhammadinnā wished to leave the world, Bimbisāra gave her, at her husband's request, a golden palanquin and allowed her to go round 6 the city in procession.’ Bimbisāra is generally referred to as Seniya

Bimbisāra. The Commen¬ 1 taries^ 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. 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. H is associates in this task were born as petas, and he gave alms to the Buddha in their name in order to relieve their sufferings.’^ During his lifetime, Bimbisāra was considered the happiest of men, 23 but the Buddha declared that he himself was far happier than the king. The kahāpana in use in Rājagaha during Bimbisāra's time was the standard of money adopted by the Buddha in the formation of those 4 rules into which the matter of money entered.’ Bimbisāra had a white banner and one of his epithets was Paṇḍara¬ 5 ketu.’ Nothing is said about his future destiny, but he is represented 26 in the Janavasabha Sutta as expressing the wish to become a Sakadāgāmī, and this wish may have been fulfilled. 1 3 1 9 Dvy. 545. vṁ. i. 272 f. 2 2 See Tirokudda Sutta, alsoPvA. 21 ff.; 2 0 MA. i. 516. for his intercession on behalf of another 21 E.g., UdA. 104. According to peta see PvA. 89. Thibetan sources, Bimbi was the name 2 3 E.g., M. f. 95. of his mother, and from this his own name 2 4 Sp. ii. 297. was derived; but another reason was that 2 5 Thag. vs. ^4; ThagA. f. 147. he was radiant like the morning sun 2 6 D. ii. 206. (Rockhill 16).

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Bimbī.—An eminent lay wo man, follower of the Buddha.’ 1 A. iv. 347; AA. if. 791.

BiiaṅgikaBhāradvāja.—One of the Bhāradvāja brothers. On hearing that the eldest of the clan had entered the Order, 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 Order, becoming an arahant in due course.’ 2 The Commentary expains 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. 1 2 S. i. l64; DhA. iv. l63. SA. i. 178 f.

BilaṅgikaBhāradvāja Sutta.—Relates the story of the conversion of
BilaṅgikaBhāradvāja.’
1
S. i. l64.
Billagāmatittha.—A ford in the Mahāvālukagaṅgā, mentioned in the
1 account of the campaigns of Parakkamabāhu I.
1
Cv. lxxif. 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 (woodapple) from the tree which grew in his grove.’ 1 Ap. ii. 397.

Billasela.—A mountain in Ceylon. Vijayabāhu HI . built, on its summit, a temple for the Tooth Relic.' From there the Relic was re moved by Parakkamabāhu H. to Jambuddoṇi.' 1 2 Cv. lxxxi. 33; see also Cv. Trs. if. 138, n. 4. Cv. lxxxii. 7.

Billaselavihāra.—A monastery on Billasela, where Bhuvanekabāhu, brother of Parakkamabāhu H., erected, under the king's orders, a pari¬ vena called the Bhuvanekabāhupariveṇa.' 1 Cv. lxxxv. 59.

L Biḷāra Jātaka (No. 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

Bilārlkosīya Jātaka] 291

him, and each day the jackal ate the rat which was hindmost when they turned to leave him. Seeing their number diminish, the Bodhisatta sus pected 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.' 1 J. i. 460 f.

Biḷāra Sutta.—A cat once stood on the refuse heap of a housedrain, 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 1 monk. S. ii. 270. 1

Biḷārikosiya.—A rich miser whom Sakka converted into a generous donor. See the Biḷārikosiya Jātaka.

Biḷārikosiya Jātaka (No. 450).—The Bodhisatta was once a rich mer¬ chant 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 the god Canda. His son Suriya, Suriya's son Mātalī, and Mātalī'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 passersby, 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 iden tified with Biḷārikosiya, and the Buddha related the story in order to

show how he had changed his ways. Sāriputta was Canda, Moggallāna
1
Suriya, Kassapa Mātalī and Ānanda Pañcasikha.
1
J. iv. 629.

Biḷālapādaka.—A rich man of Sāvatthi. Once a resident of Sāvatthi 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—(“ catfoot ”). 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, Biḷālapāda fell at his feet, confessing his guilty intentions and begging for pardon. The Buddha thereupon preached to Biḷālapāda, who, at the conclusion of the sermon, became a sotāpanna.’ 1 DhA. iii. 17 ff.

L Biḷāiidāyaka Thera.—An arahant. I n the time of Padumuttara Buddha he was an ascetic in the Himalaya and offered the Buddha some 1 biḷālitubers. Fiftyfour kappas ago he was a king called Sumekhali (v.l. Sumelaya). He is probably identical with Kosalavihārī Thera.’ 1 2 Ap.1.145. ThagA. i. l34 f.

2. Biḷālidāyaka Thera.—An arahant. Fiftyfour kappas ago he gave some biḷālitubers to a recluse at the foot of the mountain Romasa.’ 1 Ap. i. 232.

1. Bīja Sutta.—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 satipaṭṭhānas, like to water the lure of lust.’ 1 S. iii. 54 f.

2. Bīja Sutta.—Just as earth is essential to all seed and vegetation, so is virtue essential to the practice of the Noble Eightfold Path.’ 1 S. v. 54 f.

3. Bīja Sutta.—Perverted view is the most fertile soil for the development of evil states.’ 1 A. i. 30.

4. Bīja Sutta.—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.’ 1 S. v. 212 ff.

Bījaka.—The son of Sudinna Kalandakaputta by the wife of his lay days. H e was conceived after Sudinna had already been ordained. H is wife came to him during her period and begged him to give her an off¬ spring (bīj aka), As the rule against unchastity had not then been pro¬ mulgated, Sudinna yielded to her importunities, thus becoming guilty of the first pārājikā. 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.' 1 vin. m. 17-l9;Sp.1.2l5 f.

2. Bījaka.— A slave of Videha, present when the ascetic Guṇa ex¬ pounded 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 2 in earlier lives.' The scholiast explains 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. H is 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.' 1 2 3 J. vi. 227, 228, 229, 233, 235. Ibid., 228. Ibid., 255.

Bījagāma.—A village in Ceylon where Mahallaka-Nāga built the

Tānaveli-(or Canavela-)vihāra.'

1

Mhv. xxxv. 125.

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Bīraṇatthambhaka Vagga.—The seventh chapter of the Duka Nipāta of the Jātakaṭṭhakathā.' 1 J. ii. 164 ff.

Bīrāṇī.—A goddess (devadhītā). She had a palace in the Cātumma¬ hārājikaworld which Nimi saw on his visit ^o heaven when he learnt her story from Mātali. I n the time of Kassapa Buddha she had beema 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.' 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 devaworld and returned with a plan of Bīraṇī's palace.' 1 2 J. vi. 117 f. Mhv. xxvii. 9 ff.

Budalaviṭṭhi.—A village in Ceylon where Vijayabāhu I . erected five dwellingplaces for the monks on the spot where his parents had been

1 cremated.

1

Cv. lx. 57.

1. Buddha.—A generic name, an appellative—but not a proper name— 1 given to one who has attained Enlightenment ; 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 (q.v.)— i.e., Buddhas who also attain to complete Enlightenment but do not preach the way of deliverance to the world; and Sammāsambuddhas, who are omniscient and are teachers of Nibbāna (Satthāro). The Com¬ 2 mentaries, however, make mention of four classes of Buddha : Sabaññu¬ Buddhā, PaccekaBuddhā, CatusaccaBuddhā and SutaBuddhā. All arahants (khīṇāsavā) are called CatusaccaBuddhā and all learned men BahussutaBuddhā. A PaccekaBuddha practises the ten perfections (pāramitā) for two asaṅkheyyas and one hundred thousand kappas, a Sabbannu Buddha practises it for one hundred thousand kappas and four or eight or sixteen asaṅkheyyas, as the case may be (see below) . 1 A^a mātarā kataṃ, n^ pitarā kataṃ— vantānaṃ bodhiyā mūle . . . pannatti (MNid. vimokkhantikaṃ etaṃ buddhānaṃ bhaga ^ 458; Ps. i. 174.) 2 i‘.g., SA. i. 20; AA. i. 65.

Buddha] 295 3 Seven SabbanūuBuddhas are mentioned in the earlier books ; these are Vīpassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana, Kassapa and Gotama. This number is increased in the later books. The Buddha¬ vaṃsa contains detailed particulars of twentyfive Buddhas, including the last, Gotama, the first twentyfour being those who prophesied Gotama ’s appearance in the world. They are the predecessors of 4 Vipassī, etc., and are the following : Dīpaṅkara, KOṇḍañña, Maṅgala, Sumana, Revata, Sobhita, Anomadassī, Paduma, Nārada, Padumuttara, Sumedha, Sujāta, Piyadassī, Atthadass^, Dhammadassī, Siddhattha, Tissa and Phussa. The same poem, in its twenty seventh chapter, mentions three other Buddhas—Taṅhaṅkara, Medhaṅkara and Saranaṅkara—who appeared in the world before Dīpaṅkara. The Lalitavistara has a list offiftyfourBuddhas and the Mahāvastu of more than a hundred. The 5 Cakkavatti Sīhanāda Sutta gives particulars of Metteyya Buddha who will be born in the world during the present kappa. The Anāgatavaṃsa gives a detailed account of him. Some MSS. of that poem^ mention the name^ 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, Nāḷāgiripalaleyya (sic). 7 The Mahāpadāna Sutta which mentions the seven Buddhas gives pariculars 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 Enlightenment (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 presonal attendant (upaṭṭhākabhikkhu), the names of his father 8 and mother and of his birthplace. The Commentary adds to these other particulars—the names of his son and his wife before his Renun ciation, the conveyance (yāna) in which he leaves the world, the monastery is 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. I n 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 Mahābodhi and Kāludāyī. Gotama was conceived under the asterism (nakkhatta) of Uttarāsāḷha, under which asterism he also made his Renunciation.' 3 E.g., D. ii. 5 f.; S. ii. 5 f.; cp. Thag. bhū Puraṇa (Mitra, Skt. Buddhist Lit. 491; J. ii. 147; they are also mentioned of Nepal, p. 249). at vin. ii. 110, in an old formula against 4 See s.v. 5 D. in. 75 ff. snakebites. Beal (Catena, p. l59) says 6 I.P.T.S. 1886, p. 37. these are given in the Chinese Paṭimok¬ 7 D. ii. 5 f. kha. They are also found in the Sayam 8 DA. ii. 422 ff. 9 Ibid., 425.

preached his first sermon and performed the Twin Miracle. Under the asterism of Visākha he was born, attained Enlightenment and died; under that of Māgha he held his first assembly of arahants and decided to die ; under Assayuja he descended from Tāvatiṃsa. 1 The Buddhavaṃsa Commentary says ^ that in the Buddha va ṃsa par ticulars of each Buddha are given under twentytwo heads, the additional heads being the details of the first sermon, the numbers of those attain ing realization of truth (abhisamaya) at each assembly, the names of the two chief women disciples, the aura of the Buddha's body (raṃsi), 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 11 fathom); the conveyance in which he makes his renunciation, the tree under which he attains Enlightenment, and the size of the seat (pallaṅka) under the Bodhi tree.'^ In the case of all Buddhas, there are four fixed spots (avijahitaṭṭhā¬ nāni), These are: the site of the seat under the Bodhitree (bodhi¬ pallaṅka), 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 (Tāvatiṃsa ?), and 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 13 vihāra, sometimes to the north. Thirty facts are mentioned as being true of all Buddhas (samatiṃsa¬ vidhā dhammatā). In his last life every Bodhisatta is conscious at the moment of his conception ; in his mother's womb he remains crosslegged 1 9 BuA. 2 f. are given at BuA. 246 f., which also 1 1 But when he wishes, a Buddha can gives details

under each of the eight spread his aura at will (BuA. 106). heads, regarding all the twentyfive 1 2 only the first five are mentioned in Buddhas. 1 3 DA. ii. 424; also at BuA. 105; all eight DA. ii. 424; BuA. 247.

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with his face turned outwards ; his mother gives birth to him in a stand¬ ing posture ; the birth takes place in a forest grove (arañňe) ; 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 horn to him; he has to practise austerities for at least seven days after donning the yellow robe; he has a meal of milkrice on the day of his Enlightenment; 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 Bodhitree; Mahā Brahmā requests him to preach the Dhamma: he preaches hisfirstsermon in the Deer Park at Isipatana ; he recites the PāṭimOkkha to the fourfold assembly on the fullmoon day of Māgha ; he resides chiefly in Jetavana, he performs the Twin Miracle in Sāvatthi ; he preaches the Abhidhamma in Tāvatiṃsa ; he descends from there at the gate of Saṅkassa ; he constantly lives in the bliss of phalasamāpaṭṭi ; 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 Buddhavaṃsa 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 (maṃsarajabhojana) immediately before his death; and just before his death he enters into the twentyfour 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 thirtytwo Mahāpurisalak¬ 4 khaṇā or eighty anubgañjanā; nothing can obstruct his aura.’ A Buddha is born only in this Cakkavāḷa out of the ten thousand 5 Cakkavāḷas which constitute the jātikkhetta.’ There can appear only one Buddha in the world at a time.’^ No Buddha can arise until the sāsana of the previous Buddha has completely disappeared from the world. This happens only with the dhātuparinibbāna (see below). When a Bodhisatta takes conception in his mother's womb in his last life, after leaving Tnsita, there is manifested throughout the world a wonderful radiance, and the ten thousand world systems tremble.’^ 1 7 1 4 BuA. 248. Similar earthquakes appear when 1 5 AA. i. 25l ; DA. iii. 897. he is born, when he attains Enlighten 1 ^ D. ii. 225; iii. 114; the reasons for ment, when he preaches thefirstsermon, this are given in detail in Mil. 236, and when he decides to die, when he finally quoted in DA. iii. 900 f. does so (D. ii. lO8 f.; cp. DA. iii. 897).

298 [Buddha 18 9 The Mahāpadāna Sutta and the Acchariyabbhutadhamma Sutta^ contain accounts of other miracles which attend the conception and birth 20 of a

Buddha. Later books 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 bnddhicariyā—gives the seven mahādānā, as in the ease 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—fiftyseven 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 21 his end is near ; 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 (pañcamahā¬ vilokanāni). 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, Bhadda¬ kappa.’^ 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 Majjhīmadesa ^q.v.), 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,

8

1 D. ii. 12l5. 2 0

I^ .g., J. i. See s.v. Deva.

1 9

M. iii. 119l24. 2 2

BuA. l58 f.

Buddha] 299 but there is no mention of a virgin birth; the birth might be called 3 parthenogenetic.’ On the day of the actual conception, the mother, having bathed in scented water after the celebration of the Asāḷhafestival, 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 Four Regent Gods raise her with her bed, and, having

taken her to the Himalaya, bathe her in Lake Anotatta, robe her in divine clothes, anoint her with perfumes and deck her with heavenly flowers.'^ 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 rightwise 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. I t is said^ 5

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. I mmediately 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 antimājāti, natthi dāni punab¬ 7 bha^o."^ To the later Buddists.' not only these acts of the Bodhisatta, hut every item of the miracles accompanying his birth, have their symbolical meaning. There seems to have been a difference of opinion among the Elders of the Saṅgha as to what happened when the Bodhi¬ satta 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 Cuḷābhaya, preaching on the first floor of the Lohapāsāda, settled the question by suggesting a 2 3 See Mil. 123. four iddhipādas; facing north implies 24 According to the Nidānakathā the spiritual conquest of multitudes; (J. i. 50.), it is their queens who do these the seven strides are the seven bojjhaṇgas; things. Re the Bodhisatta assumṁg the the canopy is the umbrella of émancipa¬ form of an elephant, see Dial. ii.116n. tion; looking round means unveiled 2 5 DA. ii. 437. knowledge; fearlessness denotes. the ir 2 ^ D. if. 15. revocable turning of the Wheel of the 2 ^ See, e.g., DA. ii. 439; thus, standing Law; the mention of the last birth, the on the earth means the attaining of the arahantship he will attain in this life, etc.

compromise: the Bodhisatta walked on earth, but the onlookers felt he was travelling through the air ; he was naked, but the onlookers felt he was gaily adorned; he was an infant, but looked sixteen years old; and 8 after his roar he reverted to infancy ^.' 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 9 his body the thirtytwo marks of the Great Man (Mahāpurisa, q.v.).' The Bodhisatta has also the eighty secondary signs (asīti anubyañjana) such as coppercoloured nails glossy and prominent, sinews which are 3 31 hidden and without knots, etc. ^ The Brahmāyu Sutta 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). 3 When entering a house he never bends his body ^ ; 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 33 them. His voice possesses eight qualities: it is frank, clear, melodious, pleasant, full, carrying, deep and resonant ; it does not travel beyond his 34 35 audience. A passage in the Aṅguttara says that a Buddha preaches in the eight assemblies—of nobles, brahmins, householders, recluses, devas of the Cātummahārājika world, and of Tāvatiṃsa, of Māras and of Brahma's. I n 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 (q.v.). He renounces the world only after the birth of a son. This, the 36 Commentary explains, 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 37 four on the same day, others, like Vipassī, at long intervals. On the night before the Enlightenment, the Bodhisatta dreams five dreams.'^ After the Enlightenment the Buddha does not preach till asked to do so by Mahā Brahmā. This is on order that the world may pay greater 2 8 DA. ii. 442. 3 3 M. ii. 139. 2 9 These are given at D. ii. l7l9; also 3 4 For details concerning his voice see M. ii. l36 f. DA. ii. 452f.;and MA. ii. 771 f. 3 0 The list is found in Lai. 121 (106). 3 5 A. iv. 308. 3 1 For details see M. ii. 137 f. 3 6 DA. ii. 422. 3 7 Ibid., 457. 32 Cp. DhA. ii. 136. 3 ^ These are given at A. iii. 240.

Buddhal 301 39 attention to the Buddha and his teaching. A Buddha generally travels from the Bodhitree to I sipatana for his first sermon, through the air, but Gotama went on foot because he wished to meet Upaka on the 49 way. The Buddha's day is divided into periods, each of which has its distinct 41 duties. 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 2 of his cell shut, which sign is understood by the monks.' Occasionally he goes long distances for alms, travelling through the air, and then only 43 khīṇāsavā are allowed to accompany him. Sometimes he goes in the ordinary way (pakatiyā), sometimes accompanied by many miracles. After the meal he returns to his cell ; this is the purebhattakicca. 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. I n 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 asleep ; and the third to contempla tion, 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, appear before the Buddha's 44 divine eye. The Buddha gives his visitors permission to ask what they will. This is called Sabbaññupavāraṇa, and only a Buddha is capable of 5 holding to this promise to answer any question.' 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 eārikā and is of two kinds—turita and aturita. Thefirstis 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, 3 9 DA. ii. 467. 4 2 Ibid., 271. 4 3 4 0 Ibid., 471. ThagA.1.65. 4 1 These are detailed at DA. 1. 45 f.; 4 4 DA. if. 470. SNA.1.131 f., etc. 4 SNA.1.229.

fortyfive yojanas to see Pukkusāti, etc. I n the ease of aturitacārikā progress is slow. The range of a Buddha's cārikā varies from year to year. Sometimes he would tour the Mahāmaṇḍala of nine hundred yojanas, sometimes the Majjhimamaṇḍala of nine hundred yojanas, sometimes only the Antomaṇḍala of six hundred yojanas. A tour of the Mahāmaṇḍala occupies nine months, that of the Majjhimamaṇḍala 46 eight, and that of the Antomaṇḍala from one to four months. The Buddha is omniscient, not in the sense that he knouts everything, 47 but that he could know anything should he so desire. His ñāña is one 4 of the four inimitables. ^ He converts people in one of three ways: by exhibition of miraculous powers (iddhipāṭihāriya), by reading their thoughts (ādesanāpātihāriya), or teaching them what is beneficial to them according to their character and temperament (anusāsanīpāṭihāriya). 49 It is the last method which the Buddha most often uses. Though the Buddha's teaching is never really lost on the listener, he sometimes preaches knowing that it will be of no immediate benefit.'^ I t 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 51 because it is possible that the Buddhā would pay him a special visit. 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 obhāsa¬ 2 gāthā.' Every Buddha founds an Order; the first pāṭimokkhuddesagāthā of every Buddha is the same.'^ The attainment of arahantship is always 4 the aim of the Buddha's instruction.' Beings can obtain the four 5 abhiññā only during the lifetime of a Buddha.' A Buddha has ten powers 4 ^ Details of the cārikā and the reasons Kosambi monks) he cannot make even for them, are given at length in DA. i. his own disciples obey him. Some beings, 2403. When the Buddha cannot go on however, can be converted only by a Buddha. a journey himself, They he sends his arechief called buddhave¬ ncyya disciples (SNA. (SNA. ii. 1. 474). The 331).

Buddha Some are pleased announces his intention of undertakṁg by the Buddha's looks, others by his voice a and journey two weeks before words, yethe starts, others by his austeri¬ ties, so that the monks such as may the get ready wearing (DhA. of simple robes, ii. 167). etc.; and finally, those whose standard 4 7 See MNid. 178, 179; see also MNidA. of judgment is goodness, reflect that he is 223; SNA.1.18. without a peer (DhA. iii. 113 f.). 4 3 Neither can the Buddha's body be ^ See, e.g., Udumharikasīhanāda sutta measured for purposes of comparison (D. in. 57). with other bodies (MA. ii. 790). 3 1 DA. i. 48. 4 9 BuA. 81; the Buddha's rivals say 3 2 SNA. i. 16, 265. that he possesses the power of fascination 3 ^ DA. ii. 479. (āvattanīmāyā) ; but this is untrue, as 3 4 Ibid., in. 732. sometimes (e.g., in the case of the 5 3 AA.1.204.

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(balāni) which consist of his perfect comprehension in ten fields of know 5 ledge,^ and physical strength equal to that of one hundred thousand 7 erores of elephants.' 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 8 with impunity the food which has been set apart for the Buddha.' Besides these excellences, a Buddha possesses the four assurances (vesā¬ 9 9 1 rajjani).' the eighteen āveṇikadhammā.' and the sixteen anuttariyas.' 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, 2 paccekabuddhā and buddhā.' Every Buddha holds a Mahāsamaya (q.v.), and only a Buddha is capable of preaching a series of suttas to suit the different temperaments of the 3 mighty assembly gathered there .' A Buddha is not completely immune from disease (e.g., Gotama). 4 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 5 the food he takes.' No Buddha, however, dies till the sāsana is firmly established.'^ There are three parinibbānā in the case of a Buddha: kilesa-parinibbāna, khandhaparinibbāna and dhātuparinibbāna. The first takes place under the Bodhitree, the second at the moment of the 7 Buddha's death, the third long after.' Some Buddhas live longer than others; those that are dīghāyuka have only sammukhasāvakā (disciples who hear the Doctrine from the Buddha himself), and at their death 8 their relics are not scattered, only a single thūpa being erected over them.' Shortlived Buddhas hold the uposatha once a fortnight; others (e.g. Kassapa Buddha) may have it once in six months; yet others (e.g. - A . v. 32 f.; M. i. 69, etc. At S. ii. 6 6 3 D. ii. 255; DA. if. 682 f. 27 f., ten similar powers are given as 6 4 The Commentary explains (DA. ii. consisting of his knowledge of the Paṭic¬ 554 f.) that kappa here means āyukappa, ^a^uppāda. The powers of a disciple the full span of a man's life during that arc distinct from those of a Buddha particular age. Some, like Mahāsīva (KYu. 228); they are seven (see, e.g., D. Thera, maintained that if the Buddha iii. 283). could live for ten months, overcoming 7 BuA. 37. the pains of death, he could as well 3 continue SNA. i.to154. live to the end of this Bhad¬ dakappa. ^ Given atBut M. i. 7l f. a Buddha does not do so ^° Described at Lai. 183, 343, Buddha¬ because he wishes to die before his body ^hosa also gives (at DA. in. 994) a list is overcome by the infirmities of old of

eighteen buddhadhammā, but they are age. all concerned with the absence of duccarita 6 ^ DA. ii. 413. in the ease of the Buddha. 6 6 D. iii. 122. 31 Given by Sariputta in the Sampasā¬ 6 7 DA. iii. 899 f.; for the history of dāniya Sutta (D. iii. 102 ff.). Gotama's relics see s.v. Gotama. ^ E.g.,vsm.4ll. 6 3 SNA. 194, 195.

304 [Buddha 69 Vipassī) only once in six years. After the Buddha's death, his Doctrine is gradually forgotten. The first Piṭaka to be lost is the Abhidhamlna, beginning with the Paṭṭhāna and ending with the Dhammasaṅgani. Then, the Aṅguttara Nikāya of the Sutta Piṭaka, from the eleventh to the first Nipāta; next the Saṃyutta Nikāya from the Cakkapeyyāla to the Oghataraṇa ; then the Majjhima, from the I ndriyabhāvanā Sutta to the Mūlaparīyāya Sutta, 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 6 mātikā of the Ubhatovibhaṅga.' 1 When a Buddha dies, his body receives the honours due to a monarch.' 7 It is said ^ that on the night on which a Buddha attains Enlightenment, and on the night during which he dies, the colour of his skin becomes exceedingly bright. At all times, where a Buddha is present, no other 73 light can shine. No Buddha is born during the saṃvaṭṭamānakappa, but only during 74 the vivaṭṭamānakappa. A Bodhisatta who excels in paññā can attain Buddhahood in four asaṅkheyyas; one who excels in saddhā, in eight, 75 and one whose viriya is the chief factor, in sixteen. When once a being has become a Bodhisatta there are eighteen conditions from which he is 76 immune. The Buddha is referred to under various epithets. The 77 Aṅguttara Nikāya gives one such list. There he is called Samaṇa, Brāhmaṇa, Vedagū, Bhisaka, Nimmala, Vimala, Ā^aṇī and Vimutta. The 8 Buddha generally speaks of himself as Tathāgata.' His followers usually address him as Bhagavā, while others call him by his name (Gotama). 9 In the case of Gotama Buddha, we find him also addressed as Sakka.' 86 81 2 Brahma, Mahāmuni and Yakkha.' 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 arahaṃ sammāsambuddho, vijjācaraṇasampanno, sugato, lokavidū, anuttaro, purisadammasārathi, satthā devamanussānaṃ, Buddho

6 9 7 9

ThagA.1.62. VibhA. 432. nukampī, Vihātaka, Mārasenappamaddī,

7 1

These are detailed at D. ii. 141 f. Vusitavā, Vimutto and Angirasa (DA. iii.

72

Ibid., 134. Here we have the 962 f.).

beginning of a legend which later grew 7 8

This term is explaṁed at great ṁto an account of an actual " trans length in the Commentaries — c.^., figuration " of the Buddha. DA. i. 59 f.

7 3

SNA. ii. 525. 7 9

SN. vs. 345; perhaps the equivalent

7 4

Ibid., i. 51. ^ Ibid., 47 f. of Sakya.

7 6

For details see SNA. i. 50. 8 0

SN. p. 91; SNA. ii. 418.

77

C. iv. 340; Buddhaghosa gives 8 1

BuA. 38.

seven others.. Cakkhumā, Sabbabhūta 8 2

M. i. 386; see also KS. i. 262.

Buddha] 305 3 84 Bhagavā.' I t is maintained that the Buddha's praises are limitless (aparimāṇa). One of his most striking characteristics, mentioned over 85 and over again, is his love of quiet. I n this his disciples followed his 86 example. The dwelling-place of a Buddha is called Gandhakuṭi (q.v.). 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. 87 He can also so will that only one particular person shall see it. I t 88 is also said that his power of love is so great that no evil action can show its results in his presence. A Buddha never asks for praise, but if 89 his praises are uttered in his presence he takes no offence. When the Buddha is seated in some spot, none has the power of going through the 90 air above him. He prefers to accept the invitations of poor men to 91 a meal. See also s.v. Gotama and Bodhisatta. Also the article on Buddha in the N.P.D. 3 ^ These words are analysed and dis course with whom does he attain lucidity cussed in vsm. 198 ff. in wisdom ^ He is not at his ease in con ^ E.g., DA. i. 288. 4 ducting an assembly, not ready in conver 5 ^ E^ ., D. i. 178 f.; he is also fond of sation, he is occupied only with the fringe solitude (paṭissallāna), (D. ii. 70; A. iv. of things. He is like a oneeyed cow, 438 f.; S. v. 320 f., etc.). when he is in walking in a circle " (D. iii. 38). retirement it is usually akāla for visiting 3 6 D. iii. 37. him (D. ii. 270). There are also certain 3 7 DhA. iii. 194. accusations which are brought against a 3 3 SNA. ii. 475. Buddha by his rivals, for this very love of 3 9 ThagA. ii. 42. solitude. ‘‘I t is said that his insight is 9 0 SNA.1.222. ruined by this habit of seclusion. By inter 9 1 DhA. ii. 135.

2. Buddha.—A king of fortyone kappas ago, a previous birth of

Vacchapāla (Pāyāsadāyaka) Thera.'

1

ThagA. i. 160; Ap. i. 157.

3. Buddha.—A minister of Mahinda V. He was a native of Māra¬ gallaka and, in association with Kitti, another minister, vanquished the

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Cola army at Paluṭṭhagiri. He received as reward his native village.

1

Cv. lv. 2631.

4. Buddha.—A Kesadhātu, general of Parakkamabāhu Ī. He inflicted a severe defeat on Mānābharaṇa at Pūnagāmatittha.’ 1 Cv. lxxii. 7.

5. Buddha.—see Buddhanāyaka.

306 [Buddha Vagga

I. Buddha Vagga.—The fourteenth chapter of the Dhammapada.

2. Buddha Vagga.—The first chapter of the Nidāna Saṃyutta.’ 1 S.if. l l l .

Buddha Sutta.—See Arahaṃ Sutta (5).

Buddhakula.—The family of the brahmin of Sāketa mentioned in the Commentary to the Jarā Sutta. 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 longlost son. Thenceforth they were known as Buddhapitā and Buddhamātā and their family as BuddhakUla.’ 1 SNA. ii. 531 ff.; see also the Sāketa Jataka and Avadāna Sataka ii. 41.

BUddhagāma.—A village and district in the Dakkhiṇadesa of Ceylon. It is mentioned in the account of the campaigns of ParakkamabāhU I.’ 1 Cv. lviii. 43; lxv1. 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 Ī.’ 1 Cv. lxviii. 45.

Buddhagāmavihāra.—A monastery in Ceylon for the maintenance of which Sena II. gifted a village.’ 1 Cv. I i. 74.

I . Buddhaghosa Thera.—The greatest of Commentators on the Tipitaka . 1 He was a brahmin born in a village near BUddhagayā and became pro ficient 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 Order to learn the Buddha's teachings. Because his speech w^as 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 Tipiṭakas. I n order to complete his task, he came 2 over to Ceylon at the suggestion of Revata and studied the Sinhalese 1 The Sas. (p. 29) says his father was a 2 Sas. (p. 29) says he was sent to Ceylon purohita named Kesa, his mother being as punishment for thinking himself wiser Kesī. Gv. (66) says his father was the than his teachers. purohita of King Saṅgāma.

Buddhadatta Thera] 3o7 Commentaries at the Mahāvihāra, under Saṅghapāla. When his studies were ended he wrote the Visuddhimagga, and having thereby won the approval of the Elders of the Mahāvihāra, he rendered the Sinhalese Commentaries into Pāli. During this peroid he lived in the Ganthākara¬ 3 4 vihāra, and on the accomplishment of his task he returned to Jambudīpa. Besides the abovementioned works of Buddhaghosa, we have also the Samantapāsādikā and the Kaṇkhāvitaraṇī on

the Vinaya Piṭaka; the Sumaṅgalavilāsinī, the Papañcasūdanī, the Sāratthappakāsinī and the Manorathapuranī on the Sutta Piṭaka. He is also said to have compiled Commentaries on the Khuddakapāṭha and the Sutta Nipāta (called the Paramatthajotikā) and on the Dhammapada. He also wrote a series of Commentaries on the Abhidhamma Piṭaka (the Atthasālinī, the SammOhavinodanī and the Pañcappakaraṇaṭṭhakathā). Some ascribe 5 to him the Jātakaṭṭhakathā. 3 Burmese tradition says he obtained dhaghosa, see Law's " Life and work of his copy of the Tipiṭaka and the Com Buddhaghosa" and P.L.C. 79 ff. The mentaries from the Aloka Vihāra. account of his life given here is taken 4 But see P.L.C. 83, n. 1. from Cv. xxxvii. 215 ff. For a list of 5 For details of these works see s.v. works ascribed to Buddhaghosa see For further particulars relating to Bud Gv., pp. 59 and 68.

2. Buddhaghosa.—Called CuliaBuddhaghosa to distinguish him 1 from the greater. He was a native of Ceylon, and two works are ascribed 2 to him—the Jātattagīnidāna and the Sotattagīnidāna. The former probably refers to the Jātaka ṭṭhakathā.’ I t was at his request that 4 Buddhaghosa (1) wrote his Commentaries to the Abhidhamma. 1 3 4 Gv. 67. Ibid., 63. P.L.C. 126. Gv. 68.

Buddhaghosuppatti.—A very late account of the life of Buddhaghosa ; 1 it is more a romance than a historical chronicle. 1 For an account of this see Law, Pali Lit. 558 f. The work has been translated a n d edited by Gray (London).

1. Buddhadatta Thera.—He lived in Uragapura in South I ndia and wrote his works in the monastery of Bhūtamaṅgalagāma in the Cola country, his patron being Accutavikkama. He studied, however, at the 1 Mahāvihāra in Anurādhapura. Tradition says that he met Buddha ghosa. Buddhadatta's works include the VinayaVinicchaya, the Ut¬ taravinicchaya, the Abhidhammāvatāra and the Rūpārūpavibhāga. The Madhuratthavilāsinī and the Jinālāṅkāra are also sometimes ascribed to him.’ 1 E.^ ., SadS., p. 55. details see P.L.C. 105 ff. and also s.v. 2 Svd. 1195, 1199; Gv. 59, 66, 69. Fo for the books mentioned.

308 [Buddhadatta

2. BUddhadatta.—Head of a dynasty of twentyfive kings who reigned
1 in Rājagaha. His ancestors reigned in Mithilā.
1
Dpv. iii. 30; the M L (p. 129) calls him Samuddadatta.
Buddhadāsa.—King of Ceylon for twenty nine years (between 362 and 409 A.c.) 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 Sāratthasaṅgaha, in 1 Sanskrit, is ascribed to him. I t 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 Morapariveṇa. He extended his patronage to a holy monk, named Mahādhammakathī, who translated the suttas into Sinhalese. Buddhadāsa had eighty sons, named after the Buddha's eminent disciples, the eldest being Upatissa H., who succeeded him.' 1 2 But see Cv. Trs. 13, n. 7. Cv. xxxvu. 105 ff.

Buddhadeva Thera.—A member of the Mahiṃsāsaka sect. He was one of the three monks—the others being Atthadassī and Buddhamitta —at whose suggestion the Jātakaṭṭhakathā was written.' 1 J.1.1.

Buddhanāga Thera.—A disciple of Sāriputta of Ceylon. He wrote the Vinayatthamañjūsā on the Kankhāvitaranī at the request of a monk named Sumedha.' 1 Gv. 61 f., 71; SadS. 65; Svd. 1212; P.L.C. 201.

Buddhanāyaka, Buddhanātha—A general of Mānābharaṇa (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 Adhikārin Rakkha. He was killed in the last¬ 1 named conflict. 1 Cv. lxx. 296; lxxü. 171, 266, 270. See Cv. Trs.1.311, n. 2.

BUddhapakiṇṇakhandha.—The twelfth chapter of the Buddhavaṃsa.

Buddhapitā.—See Buddhakula.

1. Buddhappiya Thera.—He was a native of Cola, but studied in Ceylon under Ananda Vanaratana. H e was the head of Bālādlcca-vihāra and wrote two books, the Rūpasiddhi and the Pajjamadhu. H e is also known 1 as Coḷiya Dīpaṅkara. 1 P.L.C. 220 f.; Svd. 1239, 1260; SadS. 65.

2. Buddhappiya.—A monk, one of those who requested Buddhaghosa to write the Jātakaṭṭhakathā.' 1 Gv. 68; but see J. 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.'
1
Cv. xvlf. 28.
Buddhamātā.—See Buddhakula.

1. Buddhamitta Thera.—A colleague of Buddhaghosa and one of those at whose request he wrote the Jātakaṭṭhakathā.' H e is also mentioned as having requested Buddhaghosa to write the Majjhima Commentary. It is said that he lived with Buddhaghosa at the Mayūrarūpapaṭṭana.' 2 ^ J.1.l;Gv.68. MA. ii. 1029.

2. Buddhamitta.—A monk. It was at his request that Ananda wrote the Mūlaṭīkā on the Abhidhammaṭṭhakathā.' 1 Gv. 69.

1. Buddharakkhita Thera.—A monk of Ceylon, an eminent teacher of the V1.naya.' 1 Vṁ. v. 3; Sp. i. 62.

2. Buddharakkhita.—A monk of Ceylon. H e was once, with thirty thousand others, ministering to the Elder Mahārohaṇagutta of Theram¬ batthala, 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. Bud¬ dharakkhita immediately created a mountain into which he made the Elder enter, thus saving the Nāga-king.' 1 vsm. 154 f., 376.

3. Buddharakkhita.—A monk of Ceylon to whom is sometimes ascribed the Jinālaṅkāra. H e is supposed to have lived about 426 B.c. on the west coast of Ceylon, at the head of a congregation of monks.' According to others.' he is said to have written both the Jinalaṅkāra and its Ṭīkā. 1 P.L.C. 18. 2 E.g., Gv. 72.

310 [Buddharakkhita

4. Buddharakkhita.—See Mahā Buddharakkhita.

Buddharāja.—A powerful man of Rohaṇa who is said to have quarrelled with Loka, ruler of Kājaragāma.' 1 Cv. lvii. 45.

1 Buddhavaṃsa.—The fourteenth book of the Khuddaka Nikāya. The Dīghabhāṇakas excluded it from the canon, but it was accepted by the Majjhimabhāṇakas.' I t contains, in verse, the lives of the twentyfive Buddhas, of whom Gotama was the last. The name Of the Bodhisatta under each Buddha is also given. The last chapter deals with the 3 distribution of Gotama'srelics. I t is said that the Buddha va ṃsa 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 Buddhavaṃsa is known as the Madhurattha¬ vilāsinī (q.v.). 4 The Gandhavaṃsa speaks of a Buddhavaṃsa written by an author named Kassapa. This is probably not the same work. Mention is also 5 made of a Ṭīkā to the Buddhavaṃsa, Paramatthadīpāni by name. 4 1 DA. i. 17. 2 Ibid. p. 61. 3 Bu. i. 74. The Bu. has been pub 5 Gv. 60. lished by the P.T.S. (1882).

Buddhavīmaṃsakamāṇava.—See Uttara (9).

1. Buddhasaññaka Thera.—An arahant. I n 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.' He is probably identical with Meghiya Thera.' 1 2 Ap. 1. 151 f. ṬhagA. i. 149 f.

2. Buddhasaññaka Thera.—Ninetyfour kappas ago he saw Siddhattha Buddha and his heart was gladdened.' Ap. i. 252. 1

3. Buddhasaññaka.—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.' He is probably identical with Vītasoka Thera.' 1 2 Ap. ii. 420. ThagA. i. 295 f.

Buddhūpaṭṭhāyaka Thera] 3ll

Buddhasiri. A monk of the Mahāvihāra, at whose request Buddha¬ ghosa wrote the Samantapāsādikā.' 1 Sp. i. 2.

Buddhasīha.—A monk of Ceylon, pupil of Buddhadatta. It was at his request that Buddhadatta (1) wrote the Rūpārūpavibhāga.' According to one tradition Buddhasīha himself was the author of the work, but the 2

colophon to the book states otherwise. 1 P . L . C . 108. ^ SadS. 30.

BuddhasOma.—A monk of Ceylon, friend of Ananda, the author of the Saddhammopāyana. The work was composed by Ananda to be sent as a religious gift to Buddha soma. 1

1 P . L C . 212.

Buddhā.—Wife of Prince BOdhi and, later, of Moggallāna. By Bodhi she had a daughter Lokitā and by Moggallana four children: Kitti (afterwards Vijayabāhu I.), Mittā, Mahinda and Rakkhita.' 1 C v . lvii. 40.

Buddhālaṅkāra.—A Pali poem based on the Sumedhakathā by Sīla¬ vaṃsa.' 1 Bode, p. 43.

1

Buddhlja, Buddhiya.—Personal attendant of Kakusandha Buddha.

1

Bu. xxiii. 20; J. i. 42; D. ii. 6.

Buddhippasādinī.—A Ṭīkā on the Padasādhana by Śrī Rāhula of the fifteenth century. 1

1 P . L . C . 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 Mahānigghosa. 1

He is probably identical with Vimala Thera.' 1 2 Ap.1. 138 f. T h a g A . 1. 122 f.

Buddhūpaṭṭhāyaka Thera.—An arahant. Thirty-one kappas ago he was named Veṭambarī and his father dedicated him to the service of the Buddha (? Sikhī). Twenty-three kappas ago he became king four times under the name of Samaṇūpaṭṭhaka.' 1 Ap. i. 242.

312 [Bubbula

Bubbula.—A village in Ceylon, mentioned in the account of the cam

1 paigns of ParakkamabāhU I.

1

Cv. lxx. 99; see Cv. 7'rs. i. 295, n. 4.

Bumū.—The name of a gotta. The village of Uttarakā belonged to them, and when the Buddha was staying there with Sunakkhatta, the 1 latter was greatly taken up with the

practices of Korakkhattiya. v.l. 2 Thulū and Khulū. The editors of the Sumaṅgala Vilāsinī have adopted the reading Khulū. 1 2 D. ii. 6. DA. iii. 819.

Burudatthalī.—A ford across the Mahāvālukagaṅgā.' 1 Cv. lxxfi. 36.

Bulī.—The name of a gotta. They claimed oneeighth share of the Buddha's relics and raised a thupa over them in their city of Allakappa.' Their territory was probably near Veṭhadīpa, because the king of Alla¬ kappa is mentioned^ as being in intimate relationship with the king of Veṭhadīpa. 1 2 D. ii. 167. DhA. i. l6L

Būkakalla.—A village in Ceylon near which was the Ambavāpī given by Potthakuṭṭha to the Māṭambiyapadhānaghara.' 1 Cv. xlvi. 20.

1

Belaṭṭha.—Father of Sañjaya (q.v.).

1

SNA. ii. 423.

BelaṭṭhaKaccāna.—A sugardealer. On his way from Andhakavinda to Rājagaha he met the Buddha seated at the foot of a tree, and, with his permission, presented a pot of sugar (guḷakumbha) 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 1 who accepted his teaching.

1 Vṁ. i. 224 ff.

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

Beluva] 313 1 rule allowing necessary therapeutic measures. 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 3 forbidding this.' The Dhammapada Commentary, 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 Balaṭṭhasīsa free from guilt. Belaṭṭhasīsa w^as a brahmin of Sāvatthi who had left the world under UruvelaKassapa before the Buddha's Enlightenment and was converted when UruvelaKassapa became a follower of the Buddha. He had been a monk in the time of Padumuttara Buddha, but could achieve no attain 4 ment. He once gave a mātuluṅgafruit to Vessabhū Buddha. He is probably identical with Mātuluṅgaphaladāyaka (q.v.) of the Apadāna.' 1 Vin. i. 202, 295 f. 4 ThagA. i. 67 ff.; Thag. vs. 16. 5 2 Ibid., iv. 86. 3 DhA. ii. 171. Ap. ii. 446.

Belaṭṭhānika (Belaṭṭhakāni) Thera.—He belonged to a brahmin family of Sāvatthi, and, after hearing the Buddha preach, he entered the Order. 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. Belaṭṭhā¬ nika 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. Twentynine kappas ago he became king under the name of Vipuiābhāsa.' He is probably identical with Campakapupphiya of the Apadāna.' 1 2 Thag. vs. 101 ; ThagA. i. 205 f. Ap. i. 167.

Beiuva.—A village near Vesāli, where the Buddha spent his last ^assa.' He fell grievously ill during this period, but, by a great effort 2 of will, overcame his sickness. I t 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 Order to follow after his death. Each disciple must work out his own salvation.' 1 This was ten months before his death 2 During this sickness Sākka mṁistered (SA. iii. 198). According to the Com¬ to the Buddha, waiting on him and mentaries (e.g., UdA. 322; SA. iii. 172) carrying on his head the Buddha's stools the Buddha did not go straight from when he suffered from acute dysentery Beluva to Vesali, but turned back to (DhA. iii. 269 f.). Sāvatthi. 3 D. ii. 98ff.;S. v. 151 ff.

Ānanda is also mentioned as having stayed at Belnva after the
Buddha's death. The householder Dasama of Aṭṭhakanagara sought
4 him there, and their conversation is recorded in the Aṭṭhakanagara Sutta.
Beluva was a small village, and when the Buddha was there the monks
5 stayed in Vesāli. Beluva was just outside the gates of Vesāli and was
6 to the south of this city.
7
The Theragāthā states that Anuruddha died at Veluvagāma in the
Vajjī country. This probably refers to Beluvagāma, in which case
Veluva is a varia lectio.
6
4
M.1.349ff.; A. v. 342 ff. MA. ii. 571.
3 7
SA. iii. l65. vs. 919.

Beluvapaṇḍuvīnā.—The lute carried by Pañcasikha (q.v.); it belonged originally to Māra. When Mara, after wasting seven years trying in vain to discover some shortcoming in the Buddha—six years before the Enlightenment 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. I t was so powerful that when plucked with the fingers the lovely music produced echoed 2 on for four months.' The vīnā was three gāvutas in length and had 3 4 fifty trestles. The

Sumaṅgala Vilāsinī describes it at length. I t was pale yellow, like a ripe beluvafruit. 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 bilvafruit, instead of the usual gourd, and partly because of its colour. 3

1 SNA. ii. 393 f. AA. i. 72.

4

2

BuA. 239. DA. iii. 699.

Bokusala.—A village in Rohaṇa, mentioned in the account of the campaigns of Parakkamabāhu I.' 1 Cv. lxxiv. 169.

Bojjhaṅga Saṃyutta. — The second section (fortysixth Saṃyutta) of the Mahāvagga of the Saṃyutta Nikāya.' 1 S. v. 61 ff.

L Bojjhaṅga Sutta.—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.' 1 A. ii. 236 f.

2. Bojjhaṅga Sutta.—The seven bojjhaṅgas lead to the L^ncompounded (Asaṅkhata).'

1

S. iv. 36l.

3. Bojjhaṅga Sutta.—Describes how concentration on breathing leads to the cultivation of the seven bojjhaṅgas.' 1 S. v. 312.

Bojjhaṅgakathā.—The third chapter of the Yuganaddha Vagga of the Paṭisambhidāmagga .

Bojjhaṅgakosalla Sutta. — One of the sections of the Bojjhaṅga Saṃ¬ yutta.' 1 vibhA. 229, 231; the reference is to S. v. ll2 f.

BojjhaṅgaSākacca Vagga.— The sixth chapter of the Bojjhaṅga

1

Saṃyutta.

1

S. v. l02 ff.

1 Bojjhā, Bocchā.—An eminent upāsikā. The Aṅguttara Nikāya 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. 1 A. iv. 259, also 347.

Bojjhā Sutta.—Records the visit of Bojjhā (q.v.) to the Buddha and the sermon preached to her on the uposatha.' 1 A. iv. 259 ff.

Bodhanā Sutta.—The Buddha explains to a monk, in answer to his question, that the bojjhaṅgas are so called because they conduce to wisdom.’ 1 S. v. 83.

Bodhāhārakula, Bodhidhārakuia.—That name given to the descend ants of the eight families who brought the branch of the Bodhitree 1 from Pāṭahputta to Ceylon. The heads of the families were brothers of 2 Vedisadevī, wife of Asoka, and they were led by Sumitta and Bodhigutta. 3 The others were Candagutta, Devagutta, Dhammagutta, Suriyagutta, Gotama and Jutindhara. They were entrusted with the ceremonies in connection with the Bodhitree at Anurādhapura and each was given a special office. 1 2 3 Mhv. xix. 67. Mbv. p. 154. Ibid., p. 105 f.

316 [Bodhi

1. Bodhi, called Bodhirājakumāra.—He lived at Suṃsumāragiri in the Bhagga country and built a palace called Kokanada (q.v.). When the palace was completed, the 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 Ananda 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 1 Buddha, recorded in the Bodhirājakumāra Sutta (q.v.). 2 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. 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. Bodhi was the son of Udena, king of Kosambī, and his mother was the daughter of Caṇḍappajjota (q.v.). Bodhi was skilled in the art Of 3 managing elephants, which art he learned from his father, a master in 4 this direction. I t 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 Order, as its abiding refuge. 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 Bodhirājakumāra Sutta, he was seeking the Buddha's refuge for the third time. 5 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. The latter, therefore, obtained special timber from Bodhi, saying it was

1 Vin. ü. 127 f.; M. ü. 91 ff. 3 See also M. ii. 94. 2 MA. ii. 739 ff.; DhA. (iii. l37ff.)adds 4 Ibid., 97. that the Buddha actually told Bodhi of 5 E.g., DhA. iii. l34 ff.; in J. iii. l57 the nonfulfilment of his wish for a son, it is stated briefly that Bodhi did actually and

related to him the story of his past blind the architect. I n a previous birth life in which he and his wife ate birds' he put out the eyes of one thousand warriors. See the Dhonasākha Jātaka.

Bodhiāvāṭa] 3l7

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 Himalaya country, where he founded a kingdom and came to be known as King Kaṭṭhavāhana.

2. Bodhi.—One of the eight brahmins who recognised the signs at the birth of the Buddha.' 1 J.1.56; in the Milinda (236) he is called Subodhi.

3. Bodhi.—Called Bodhikumāra. The Bodhisatta born as an ascetic.

For his story see the Cullabodhi Jātaka.'

1

J. iv. 22 ff.

4. Bodhi.—Also called Mahābodhi ; the Bodhisatta born as an ascetic.

1

See the Mahābodhi Jātaka.

J. v. 227 ff.

1

5. Bodhi.—A monk of Ceylon. At his request Silāmeghavaṇṇa proclaimed a regulative act against the undisciplined monks of Abhayagiri¬ vihāra. 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 Order.' 1 Cv. xliv. 75.

6. Bodhi.—A descendant of Dāṭhopatissa. He married Buddhā (q.v.), and had by her a daughter named Lokitā.' 1 Cv. lvii. 40.

7. Bodhi.—Laṅkādhināṭha Bodhi. General of Mānābharaṇa (2). He was slain in battle.' 1 Cv. lxx. 294, 309.

Bodhi Vagga.—The first chapter Of the Udāna.

Bodhi Sutta.—On the seven bojjhaṅgas as the seven things that cause not decline (aparihāniyā dhammā).'

1

A. iv. 23.

Bodhiāvāṭa.—A village in Rohaṇa mentioned in the accounts of the campaigns of ParakkamabāhU Ī.' 1 Cv. lxxv. 97, 146.

318 [Bodhlupaṭṭhāyaka Thera

Bodhiupaṭṭhāyaka 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.' 1 Ap.1.174.

Bodhigāmavara.—A village and district in the Dakkhiṇadesa of Ceylon, mentioned in the account of the campaigns of Parakkamabāhu I.’ 1 Cv. lxvf. 78; lxix. 9;Txx. 88; for its identification see Cv. Trs. i. 259, n. 1.

Bodhigutta.—Brother of Vedisadevī. H e 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. H e was given a house near the Bodhi-tree. Later he married Sunandā, sister of Bodhiguttā, and had two children—Mahinda and Vidhurinda.’ 1 Mbv. 154 f., 163 f., 169.

Bodhiguttā.—A nun of the H atthāḷhakārāma in Anurādhapura, colleague of Saṅghamittā. She belonged to the Moriya clan and was the

1 elder sister of Sunandā, wife Of Bodhigutta.

1

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. H is palace was called Maṅgala.’ 1 Ap. ii. 401.

Bodhitalagāma.—A village on the road from Gaṅgāsiripura to Saman¬

1 takūṭa where Devappatirāja built a bridge.

1

Cv. lxxxvi. 21.

Bodhitissa.—A chieftain, probably of Malaya. He built the Bodhi¬ tissavihāra.’ 1 Cv. xlvi. 30.

Bodhitissa-vihāra.—See Bodhitissa.

Bodhirukka] 319

Bodhimaṇḍa.—The name given to the spot under the Bodhitree where the Buddha attained Enlightenment and where he sat for one week after the Enlightenment.’ A monastery was later erected there called the Bodhimaṇḍavihāra. Thirty thousand monks, under Cittagutta, came from there to the foundation ceremony of the Mahā Thūpa.’ I t was near here that Buddhaghosa was born, and here Siiākāla entered 3

the Order.’ See also s.v. Bodhirukkha.

1 v i n . i. l ; but according to DhA. i. 7l 3

Cv. xxxvif. 2l5.

4 he spent seven weeks there. Ibid., xxxix. 47.

Mhv. xxix. 4l.

Rodhimaṇḍavihāra. —See Bodhimaṇḍa.

BodhimātuMāhātissa Thera.—He came through the air to receive from Duṭṭhagāmaṇī (q.v.) a share of the food which the latter had ohtained while fleeing from Culaṅganīyapīṭṭhi.’ Accodring to other accounts the Thera'sname was Kuṭumbiyaputta-Tissa (q.v.), 1 AA. i. 366.

Bodhirājakumāra Sutta. — R e cords the visits of the Buddha to Prince Bodhi (I) 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.’ 1 M. ii. 91 ff.

Bodhirukka.—The generic name given to the tree under which a Buddha attains Enlightenment. The tree is different in the case 1

of each Buddha. Thus, for Gotama and also for Koṇḍañña it was an asvattha; for Dīpaṅkara a sirīsa; for Maṅgaīa, Sumana, Revata and Sobhita a nāga; for Anomadassī an ajjuna; for Paduma and Nārada a ^ahāsoṇa; 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 pātalī; for Sikhī a puṇḍarīka; for Vessabhū a sāla ; for Kakusandha a sirīsa ; for Koṇāgamma an udumbara ; for Kassapa a banyan. The site of the Bodhitree is the same for all 2

3 4

Buddhas, and it forms the navel of the earth (puthuvināhi), No other place can support the weight of the Buddha’ s attainment.’

1

DA. i i . 416. 3

BuA. 247.

2

See passim; the details differ some¬ 4

J. iv. 233.

what at BuA. 247. 5

Ibid., 229.

320 [Bodhirukka

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.’ 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 forthflowers,according to the number of Buddhas (DA. ii. 412). In the case of Gotama Buddha, his Bodhi-tree sprang up on the day 7 he was born.

After his Enlightenment, 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 Animisalocana-cetiya (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 Ananda, came to be known as the Ananda¬ 8 Bodhi. 9 According to the Ceylon Chronicles, 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 Rucā¬ nandā, Koṇagamana's by Kantakānandā (or Kanakadattā), and Kassa by Sudhammā. A s Oka was most diligent in paying homage to the Bodhi-tree, and held a festival every year in its honour in the month 10 of Kattika. H is queen, Tissarakkhā, was jealous of the Tree, and three years after she became queen (i.e., in the nineteenth year of Asoka's 1 reign), she caused the tree to be killed by means of maṇḍu-thorns.’ The tree, however, grew again, and a great monastery was attached to the Bodhimaṇḍa. Among those present at the foundation of the 9 6 J. iv., 232 f. I^.g., Mhv. xv. 1 0 7 DA. ii. 425; BuA. 248. Ibid., xvü. 17. 1 1 3 J. iv. 228 ff. Ibid., xx. 4 f.

Bodhirukkha] 321

Mahā Thūpa are mentioned thirty thousand monks, from this Vihāra, led by Cittagutta.’^ Kittisirimegha of Ceylon, contemporary of Samudragupta, erected with the permission of Samudragupta, a Saṅghārāma near the Mahā¬ bOdhi-vihāra, chiefly for the use of the Sinhalese monks who went to worship the Bodhi-tree. The circumstances in connection with the 13 Saṅghārāma are given by Hiouen Thsang who gives a description of it as seen by himself. 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 Devānāmpiya¬ tissa in the Mahāmeghavana. The Buddha, on his death-bed, had resolved five things, one being that the branch which should be taken to Ceylon 14 should detach itself. 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 Issarasamaṇārāma, in the court of the Paṭha¬ 5

macetiya, in Cetiyagiri, in Kājaragāma and in Candanagāma.’ 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 6 Sumitta,’ were sent as escorts of the Tree. Revenues were provided for these celebrations. 17 Later, King Dhātusena built a Bodhighara or roof over the Tree while 18 Sflākāla made daily offerings at the shrine, and Kittisirimegha had the 19 Bodhighara covered with tin plates. Mahānāga had the roof of the Bodhighara gilded, built a trench round the courtyard and set up Buddha 6 images in the image -house .’ Aggabodhi I. erected a stone terrace round the Tree and placed, at the bottom of it, an oil-pit to receive the oil for 21 illuminations on festival days. Aggabodhi II. had a well dug for the use of pilgrims.’^ and Moggallāna HI. held a great celebration in the Tree's 1 ^ Mhv. xxix. 41. 1 3 See ibid., 165 f., for the names of 1 3 Beaf. op. cit., l33 ff. the others. 1 4 Mhv. xvii. 46 f. 1 7 Cv. xxxviif. 431. ^ Ibid., xix. 60 ff.; for details in eon¬ 1 3 See Cv. Trs. i. 32, n. 6; Cv. xlf. 29. nection with the bringing of the Bodhi¬ 1 9 Ibid., 65 ^ Ibid., 94. tree, see Mbv. 144 ff. 2 1 Ibid., xlii. 19. ^ Ibid., 6t^.

322 [Bodhivandaka Thera 3 honour.’ Aggabodhi VI I . found the Bodhighara in ruins and had it 4 5 rebuilt^ ; Mahinda H. instituted a regular offering in its honour.’ and Udaya HI. gave a village near Anurādhapura to the service of the 6 Bodhitree.’ 2 3 Cv. xliv. 45. 2 3 Ibid., 124. 2 4 2 Ibid., xlviii. 70. ^ Ibid. liii. 10.

Bodhivandaka Thera.—An arahant. Ninetyone kappas ago he saw the
1 pāṭalibodhi of Vipassī Buddha and worshipped it.
1
Ap. i. 290.

Bodhivaṃsa.—See Mahābodhivaṃsa.

Bodhivāla.—A village in Rohaṇa, mentioned in the account of the cam¬
1 paigns of Kitti (Vijayabāhu I.).
1
Cv. lvii. 54.

Bodhisatta.—The name given to a being who aspires to Bodhi or Enlig 1 ment. The word can therefore be used in reference to all those who seek Nibbāna, including Buddhas, PaccekaBuddhas, and the disciples of Bud dhas (Buddhapaccekabuddhabuddhasāvakā), 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 Enlightenment, when as yet I was only a Bodhi 3 satta ."^ But already in the Kathāvatthu the previous lives of Gotama Buddha and other saints had begun to excite interest and speculation. In the developed form of the ideas regarding Bodhisaṭtas, a Bodhisatta 's career started with his making a resolution before a Buddha (abhinīhāra¬ karaṇa or mūlapanidhāna) to become a Buddha for the welfare and libéra¬ tion of all creatures. I n later literature, the abhinīhāra is preceded by a period during which the

Bodhisatta practises manopanidhi, when he resolves in his mind to desire to become a Buddha without declaringthisintention to others. 4 For the abhinīhāra to be effective, eight conditions should be fulfilled : the aspirant should be (1) a human being, (2) a male, (3) sufficiently de 1 The Commentaries (e.g., DA. ii. 427) 2 E.g., M. 1. 17, 114, 163; so also in define the word thus: Bodhi^atto ti the Mahāpadāna Sutta (D. ii. 13) and the paṇḍitasatto bujjhanakasatto; bodhisan¬ Aeehariyaabbhutadhamma Sutta (M. iii. khātesu vā catusu maggesu āsatto lagga¬ 119). mānaso ti Bodhisatto. See also AA. i. 3 E.g., 28390, 623. 453. For a discussion of the meaning 4 Bu. ii. 59; explained at BuA. 75 f. of the word see Bar Dayal: The Bodhi¬ and SNA. i. 48 f. eattva Doctrine, pp. 4 ff.

veloped 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 thejhānas, (7) be prepared to sacrifice all, even life, and (8) his resolution should be absolutelyfirmand unwavering. I n the case of Gotama Buddha, his abhinīhāra was made at Amaravātī 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 vyāka¬ raṇa, 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 dis¬ covers to be ten in number, the Ten Perfection^ (dasapāramī) : dāna, sīla, ^ekkhamma, paññā, viriya, khanti, sacca, adiṭṭhāna, mettā and upekhā.' He also develops the four Buddhabhūmi (catasso buddhabhūmiyo)—ussāha, ^n^agga, avatthāna and hitacariyā—explained respectively as zealousness (^iriya), wisdom (paññā), resolution (adhiṭṭhāna) and compassion (mett^¬ bhā^a^). He cultivates the six ajjhāsayas which conduce to the maturing of Enlightenment (bodhiparipākiyā saṃvattanti), these six being: nek¬ ^han^ajjhāsaya, pavivekajjhāsaya, alobhajjhāsaya, adosajjhāsaya, amohaj¬ j h ā s a y a and nissaraṇajjhāsaya.' 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 ānantarikakammas, and never becomes a leper. If bom 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 Kālakañjakas, neither in Avīci nor in the lokantarakanirayas, neither as Māra, nor in worlds where there is no perception (asaññibhava), nor in the Suddhāvāsas, nor in the Arūpaworlds, nor ever in another Cakkavāḷa.' 5 Bu. ii. 116 ff. Sometimes thirty the case of Gotama Buddha, examples pāramī are spoken of, each of the ten of births in which the ten pāramī were being divided into three, varying in kind practised to the highest degree are as and degree. Thus, in the case of dāna, follows: the Ekarāja, Khantivādī,

Cula¬ the dānapāramī consists in giving one's Saṅknapāla, Mahājanaka, Mahāsutasoma, limbs, danaupapāramī in giving away Mugapakkha, Lomahaṃsa, Sattubhat¬ one^s external possessions and dāna¬ taka, Sasa, and Sutasoma Jātakas pa^amatthapāram^ in giving one's life, (BuA. 50; J.1.44 f.). this last being the most exceüent. I n 6 SNA. i. 50. 7 SNA. i. 50 f.

Besides practising the (thirty) pāramī, all Bodhisattas must make the five great sacrifices (mahāpariccāgā)—giving up wife, children, kingdom, 8 life and limb —and must fulfil the three kinds of conduct (eariyā) ñātattha¬ cariyā, lokatthacariyā and buddhiatthacariyā—and the seven mahādānas as practised by Vessantara, which caused the earth to quake seven times.' The length of a Bodhisatta' s career varies; some practice the pāran^ī for at least four asaṅkheyyas and one hundred thousand kappas, others for at least eight asaṅkheyyas and one hundred thousand kappas, and yet others for sixteen asaṅkheyyas 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). The middle is for those who excel in faith (saddhā); and the last and highest for those whose chief feature 6 is perseverance (viriya).' 1 In their penultimate life all Bodhisattas are born in Tusita.' where life lastsf orfiftysevencrores and six million years, but most Bodhisattas leave Tusita before completing their lifespan.'^ 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 I nvestigations (pañcamahāvilokanā) regarding time, continent, place of birth, his mother and the lifespan 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, 3 J. vf. 552. Vessantara in regard to Gotama Buddha. 9 DA. ii. 427; DhA. iii. 441; the BuA. See s.v. Kharadāṭhika. (116 f.) gives a story about Maṅgala 1 9 SNA. i. 47 f. Buddha which corresponds to that of 1 1 See s.v. Buddha. 1 2 Vipassi, e.g., was among the exceptions (DA. ii. 427).

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 13 sitting crossed-legged. 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 4 supremacy over the whole world and the fact that this is his last birth.' Seven days after birth his mother dies. She dies because she must hear no other being. The Bodhisatta's time of conception is so cal¬ culated that the mother's destined life-span completes itself seven days 15 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¬ kotthāse). 6 The Bodhisatta's last birth is attended by various miracles.' Sooth¬ savers, being summoned, see on the child's body the thirty -two marks of 7 a Great Man (mahāpurisa).' and declare that the child will become either a Cakkavatti or a Buddha. H is 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

1 3 Like a preacher on a dais, says the incidents connected with the Bodhisatta's Commentary (DA. ii. 436). last birth, signs of various features which 1 4 Gotama Buddha as the Bodhisatta, came, later, to be associated with the spoke, in three different births, as soon as Buddha and his doctrine; for details see born—^as Mahosadha, as Vessantara, and DA. ii. 439 ff. in his last birth (J. i. 53). 1 7 For details of these see D. ii. 17 ff.; 1 3 DA. ii. 437; UdA. 278. M. ii. 136 f. The reasons for these marks 1 3 The Commentaries see, in the various are given at D. iii. 145 ff.

326 [Bodhisatta 18 to be found in the life of a Recluse. 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 Vessabhu). Some, like Nārada, go on foot, while Sobhita,

Dhammadassī and Kassapa travelled in the palaces of their laylife. ^ Having left the world, the Bodhisatta practises the austerities, the period of such practices varying. I n 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 19 ^ Gotama six years. On the day the Bodhisatta attains to Buddhahood, he receives a meal of milkrice (pāyāsa) from a woman and a gift of kusa¬ grass, generally from an Ājīvīka, which he spreads under the Bodhi¬ 6 tree^ 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 fiftyseven hands; that of Sumana sixty hands; those of Sobhita, Ano madassī, Paduma, Padumuttara and Phussa thirtyeight; of Sujāta thirtytwo; of Kakusandha twentysix; of Koṇāgamana twenty; of 21 Kassapa fifteen; of Gotama fourteen. Before the Enlightenment the Bodhisatta has five great dreams: (I) that the world is his couch with the Himalaya 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.'^ The next day the Bodhisatta sits crosslegged on his seat facing the 1 3 I n the case of some Bodhisattas 2 0 The Bodhitree (q.v.) is different for (e.g., Vipassī) these four signs (nimittāni each Bodhisatta. as they are called) are seen by them at 2 1 BuA. 247. different times, but in the case of others 2 2 For the explanations of these dreams see on one and A. iii.the same day (DA. f.; 240 ii. 457). these dreams are re¬ 1 9 ferred to at J. i.For 69.the reason for this great length in the last case, see s.v. Gotama.

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 fiee. All day, the fight continues between Mara 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 Mara and his armies retire discomfited at the hour of sunset, the gods then returning and singing a pa^an 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 Paṭicca¬ samuppāda 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 udānā of victory, while the whole world rejoices 23 with him. The above is a brief account, as

given in the books, of certain features common to all Bodhisattas. I n addition to these, particulars of the personal career of the Bodhisatta who became Gotama, are found, chiefly in the Buddhavaṃsa and the Jātaka ṭṭhakathā. I t has already been stated that each Bodhisatta receives the vyākaraṇa from every Buddha whom he meets, and Gotama was no exception. He received hisfirstvyākaraṇa as the ascetic Sumedha, from Dīpaṅkara ; and then, as a cakkavatti, from Koṇḍañña ; as the brahmin Suruci, from Maṅgala; as the Nāgaking 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 (Mahāraṭṭhiya) 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 Atthadassî; as Sakka, from Dhammadassî; as the ascetic Maṅgala, from Siddhattha; as Sujāta, from Tissa; as King Vijitāvī, from Phussa; as the Nāgaking 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 Jātakaṭṭhakathā gives particulars of other births of the Bodhi¬ satta^ —e.g., as Akitti, Ajjuna,^ Aṭṭhisena, Anitthigandha, Ayoghara, 2 3 For the PaṭiccaSamuppada see 2 4 To the births given below and taken D. Ü. 31 ff.; for the other details see from the Jatakaṭṭhakatha should be J. i. 56ff.,where the story of Gotama is added those given in the Pubbapilo¬ given. DA. ii. 462 ff. gives similar tikhaṇḍa of the Apadāna (i. 299 ff.; details regarding vipassī; BuA. 248 says also UdA.) and given s.v. Gotama. it is the same for all Bodhisattas.

Araka, Arindama, Alīnacitta, Alīnasattu, Asadisa, Ādāsamukha, Udaya, Udayabhadda, Kaṭṭhavāhana, Kaṇhadīpāyana, Kaṇhapaṇḍita, Kapila, Kappa, Kassapa, Kāraṇḍiya, Kāliṅgabhāradvāja, Kuṇāla, Kuṇḍaku¬ māra, Kuddālaka, Kusa, Komāyaputta, Khadiravaniya, Guttila, Ghata, Canda, Candakumāra, Campeyya, Cittapaṇḍita, Cullaka-seṭṭhi, Culla¬ dhannggaha, Chaddanta, Chaḷaṅgakumāra, Janasandha. Jnṇha, Joti¬ pāla (= Sarabhaṇga), Takkapaṇḍita, Takkāriya, Tirīṭavaccha, Temiya (Mūgapakkha), Dīghāvu, Duyyodhana, Dhanañjaya, Dhamma, Dhammaddhaja, Dhammapāla (prince and brahmin), Nārada, Nigrodha, Nimi, Pañcālacaṇḍa, Pañcāvudha, Paṇḍita, Padumakumāra, Baka, Bodhikumāra, Brahmadatta (in several births), Bhaddasāla, Bharata, Bhallāṭiya, Bhūridatta, Bhojanasuddhika, Makhādeva, Magha, Man¬ dhātā, Mahākañcana, Mahājanaka, Mahādhana, Mahābodhi (Bodhi), Mahāsīlava, Mahāsudassana, Mahiṃsāsa, Mahosadha, Māṭaṅga, Mūga¬ pakkha (Tenliya,) Yuvañjaya, Rakkhita, Rāma, Lomasakassapa, Vacchanakha, Vidhnra, Visayha, Vessantara, Saṅkicca, Saṅkha, Santnsita, Sambhava, Sarabhaṅga, Sādhīna, Siri, Suciparivāra, Sujāta, Sutana, Sutasoma, Suppāraka, Suvanṇasāma, Susīma, Senaka, Seruva, Sona, Soma, Somadatta, Somanassa, Hatthipāla and Hārita. In these and other births the Bodhisatta occupied various stations in life, such as that of an acrobat (Dubbaca Jātaka); ājīvaka (Lomahaṃsa Jātaka); ascetic (numerous births); barber (I llīsa Jātaka); caravan leader (Kimpakka and Mahāvāṇija Jātakas); carpenter

(Samuddavāṇija Jātaka); chaplain (various births); conchblower (Saṅkhadhamana Jātaka); councillor (Kacchapa, Kalāyamuṭṭhi, Kukku, Giridanta, Dhū¬ makāri, Pabbatūpatthara, Pādañjali, Puṭabhatta, Vālodaka Jātakas); courtier (Bāhayi, Sālittaka, etc., Jātakas); diceplayer (Litta Jātaka); drummer (Bherivāda Jātaka); elephanttrainer (Saṅgāmāvacara Jātaka); farmer (Kancanakkhandha, Kummāsapiṇḍa, Sīhacamma, Suvaṇṇa¬ kakkaṭa Jātakas); forester (Khurappa Jātaka); gardener (Kuddālaka Jātaka); goldsmith (Kuṇāla Jātaka); hawker (Seriva Jātaka); horse¬ dealer (Kuṇḍakakucchisindhava Jātaka); householder (Gahapati and Jāgara Jātaka, also as Kuṇḍaka, Sutana and Hārita); judge (Kūṭa¬ vāṇija, Rathalatthi Jātakas); king (numerous births, e.g. Arindama, Ādāsamukha, etc.); mariner (Suppāraka Jātaka); merchant (several births, e.g. as Paṇḍita, etc.); minister (numerous births, e.g. as Senaka, Vidhura); musician (Guttila); physician (Kama, and Visavanta Jātakas); 5 potter, (Kacchapa, Kumbhakāra Jātakas); robber^ (Kaṇavera, Sata

2 3 The scholiast (J. ii. 389) explains wicked man it is due to a fault in his that when a Bodhisatta is born as a horoscope 1

patta Jātakas); smith (Sūci Jātaka); squire (e.g., Nanda Jātaka); stone¬ cutter (Babbu Jātaka); teacher (numerous births, e.g. Anabhirati, Durājāna, Losaka Jātakas); treasurer (e.g. as Cullaka, Visayha, Saṅkha and Suciparivāra) ; tumbler (Ucchiṭṭhabhatta Jātaka); and valuer (Taṇḍulanāli Jātaka). The Bodhisatta was born as a caṇḍāla in several births (e.g., as Citta and Māṭaṅga); in several instances as Sakka, (e.g. in the Kāmanīta, Keḷisīla, Mahāpanāda and Vaka Jātakas). He was born several times in the devaworld (e.g. as Dhamma and Bhaddasāla, also in the Kakkāru, Kāmavilāpa and Mittavinda Jātakas.) He was a Brahmā of the Ābhassaraworld (Candābha and Janasodhana Jātakas) ; and a Mahābrahmā (Parosahassa and MahānāradaKassapa), in the latter his name was Nārada. He was an airsprite (Puppharatta Jātaka) and a mountainsprite (e.g. Kāka and Samudda Jātakas); a tree¬ sprite in numerous births (e.g. Āyācitabhatta, Baka, Matakabhatta, Rukkhadhamma Jātakas); and a forestsprite (Kaṇḍina and Gutha¬ pāṇa Jātakas). Many Jātakas mention the birth of the Bodhisatta among animals—e.g., as buffalo (Mahisa Jātaka); bull (as Āyyakāḷaka, Nandivisāla, Mahālohita, Sārambha); cock (in the two Kukkuṭa Jātakas, Nos. 383, 448); crow (as Vīraka and Supatta and in Kāka Jātaka); dog (Kukkura Jātaka); elephant (e.g., Chaddanta and Sīlava Jātakas); fish (Mitacintī); frog (Haritamāta Jātaka); garuḍa (e.g., Sussoṇḍi Jātaka); goose (e.g. Ulūka, Cakkavāka, Neru, Palāsa Jātakas); hare (Sasa Jātaka); horse (Ājañña, Bhogājānīya Jātakas and as Vātaggasindhava) ; iguana (Godha Jātaka); jackal (Sigāla Jātakas); kinnara (as Canda); lion (e.g., Guṇa, Sigāla Jātaka (No. 152), Sūkara Jātakas); mallard (Nacca Jātaka); monkey (Kapi, Nalapāna, Mahākapi, Suṃsumāra Jātakas and as Nandyia); parrot (e.g. as Jambuka, Pupphaka, Poṭṭhapāda, and Rādha) ; peacock (Nos. 42, 375, Mora, Bāveru, and Mahāmora Jātakas) ; pig (Mahātuṇḍila Jātakas); pigeon (Kapota, Kāka No. 395, Romaka, Lola Jātakas); quail (the three Vaṭṭaka and Sammodamāna Jātakas); rat (Aggika and Biḷāra Jātakas);

snake—nāga—(as Cāmpeyya, Bhuri ^ datta, Mahādaddara, Saṅkhapāla); vulture (as Aparaṇṇa and in the three Gijjha Jātakas, Nos. 164, 399, 427), and woodpecker (as Khadi¬ ravaniya and in Javasakuna Jātaka). 6 The Bodhisatta was born several times in the purgatories.' The 27 wishes of Bodhisattas are generally fulfilled, chiefly because of their 28 9 great wisdom and zeal.' The wisdom of a Bodhisatta is greater than 36 that of a Pacceka Buddha . See also s.v. Buddha.

2

^ Ap.1.299 ff. 2 3

J. in. 282.

7

J. in. 283; v. 282, 291; vi. 4OL 2 9

Ibid., 425.

405, etc. 3 9

J. iv. 341.

330 ^Bodhisammajjaka Thera

Bodhisammajjaka Thera.—An arahant. I n the past he picked up leaves from the courtyard of a Bodhitree and cleaned it.' He is probably identical with Tissa Thera.' 1 2 Ap. ii. 457. ThagA. i. 105 f.

Bodhisiñcaka Thera.—An arahant. Ninety one kappas ago, when a great festival was being held in honour of the Bodhitree of Vipassī Buddha, he sprinkled perfumed water on the tree. Thirtythree kappas ago he became king eight times under the name of Udakāsecana.' v.l. Bodhisañña ka. 1 Ap.1.13l.

Bodhisenapabbatagāma.—A village in the Dakkhiṇadesa of Ceylon

1 where Vikkamabāhu II. defeated Mānābharaṇa and his two brothers.

1

Cv. 1x1. 33.

1

1. Bodhī.—Daughter of Kassapa I .

1

Cv. xxxix. l l .

2. Bodhī Therī.—A friend Of Isidāsī, who related the story of her own

1 past lives at the request of Bodhī.

1

ThigA. p. 261.

BodhīUppalavaṇṇāKasSapagiri.—The name given to the enlarged

1 monastery at I ssarasamaṇārāma built by Kassapa I .

1

Cv. xxxix. l l ; see also Cv. Trs. i. 43, n. 7.

Bolagāma.—A village mentioned in the account of the campaigns of

Parakkamabāhu I .’

1

Cv. lxxv. 6.

Brahāchatta Jātaka (No. 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 follow ing 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 Sāvatthi 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.’

1

J. in.115ff.

Brahmakāyikādevā.—See Brahmaloka.

1. Brahmacariya Sutta.—Brahmacariyā is practised for nought else but selfrestraint and cessation of Ill.’ 1 A. ii. 26.

2. Brahmacariya Sutta.—The best practice is the Noble Eightfold Path. Its fruits are sotāpatti, etc. 1

1 S. v. 26.

3 . Brahmacariya Sutta.—The best practice is the Noble Eightfold Path Its aim is the destruction of lust, hatred, and illusion. 1

1 S. v. 26 f.

Brahmajāla Sutta.—Thefirstsutta of the Dīgha Nikāya. I t was preached to the paribbājaka Suppiya and his disciple Brahmadatta. I t first explains the sīlā, or moral precepts, in three successive sections—cūla (concise), ^ajjhima (medium), and mahā (elaborate),andthen proceeds to set out in sixtytwo divisions various speculations and theories regarding the “ soul.” 1

Other names for it are Atthajāla, Dhammajāla, Diṭṭhijāla, and Saṅgā¬ lnavijaya. At the end of the discourse the ten worldsystems trembled.’ It is said that once when Piṇḍapātiya Thera recited this sutta at the Kalyā¬ ṇivavihāra, his mind concentrated on the Buddha, the earth trembled ; the same phenomenon occurred when the Dīghabhāṇaka Theras recited it at the Ambalaṭṭhīkā, to the east of the Lohapāsāda.’

The Brahmajāla was the first sutta preached in Suvaṇṇabhūmi, when 4 Soṇa and Uttara visited it as missionaries. 5 The sutta is often quoted, sometimes even in the Canon. 1 2 4 D. 1. 46. Ibid. Mhv. xii. 51. 3 DA. i. l31. 3 ^ . , S. 1v. 286, 287.

I. Brahmañña Sutta.—The highest life is the Noble Eightfold Path, and
1 the fruits thereof are sotāpatti, etc.
1
S. v. 26
332 [Brahmañña Sutta

2. Brahmañña Sutta.—The highest life is the Noble Eightfold Path, and
1 its aim is the destruction of lust, hatred, and illusion.
1
S. v. 26; cf. Brahmaeariya Sutta (3).
3. Brahmañña Sutta.—Few are they who reverence brahmins, many they
1 who do not.
1
S. v. 468.
L Brahmadatta.—King of Kāsi. He captured Kosala and murdered its king Dīghiti and Dīghiti's wife, but made peace later with Dīghiti's son, Dīghāvu, restored to him his father's kingdom, and gave him his own daughter in marriage.’ 1 vin. i. 342ff.; DhA. i. 56 f.

2. Brahmadatta.—King of the Assakas and friend of Reṇu. When
Mahāgovinda 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.’
1
D. ii. 235 f.
3. Brahmadatta.—I n the Jātaka Commentary this is given as the name of numerous kings of Benares. I n 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 1 the kings of Benares. Thus, for instance, in the Gaṅgamāla Jātaka Udaya, king of Benares, is addressed as Brahmadatta. I n the Gaṇḍatindu Jātaka.’ however, Pañcāla, king of Uttarapañcāla, is also called Brahma datta; in this case it was evidently his personal name. I t was also the name of the husband of Piṅgiyāni (q.v.). He was a king, but we are 3 not told of what country. He is identified with Kuṇāla. 1 2 3 J. in. 452. J. v. 102, 103, 104, lO5, lO6. Ibid., 444.

4. 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 Order 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 Order under Brahmadatta.’ 1 Thag. vs. 4416; ThagA. i. 460 ff.

Brahmadatta Jātaka] 333

5. Brahmadatta.—Head of a dynasty of thirtysix kings, all of whom ruled at Hatthipura. His ancestors ruled at Kapilanagara.’ 1 MT. 127; Dpv.iÜ. 18.

6. Brahmadatta.—A Pacceka Buddha. I n 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.’ 1 SNA.1.58 ff.

1

7. Brahmadatta.—A brahmin, father of Kassapa Buddha.

1

J.1.43; Bu. xxv. 34.

8. Brahmadatta.—Pupil of the Paribbājaka Suppiya. A conversation between these two led to the preaching of the Brahmajāla Sutta.’ 1 D.1.1.

9. Brahmadatta.—A monk, sometimes credited with having supplied

1 the illustrations to the aphorisms in Kaccāyana's grammar.

1

P.L.C. 180.

10. Brahmadatta.—See also Ekaputtika°, Catumāsika°, Cūḷani°, and Sāgara°; and below, s.v. Brahmadattakumāra.

Brahmadatta Jātaka (No. 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 Himalaya, he wished for a pair of singlesoled 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

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have to refuse. I n 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 Himalaya. The king is identified 1 with Ananda. 1 J. iii. 78 ff.

1 . Brahmadatta-kumāra.—Son of Brahmadatta, king of Benares. He was
1 the Bodhisatta. For his story see Dummedha Jātaka.
1
J. i. 259 ff.
1
2. Brahmadatta-kumāra.—See Rājovāda Jātaka.
1
J. ii. 2 ff.
3. Brahmadatta-kumāra.—Brother of Asadisa; seetheAsadisa Jātaka.’ 1 J. ii. 87 ff.

1
4. Brahmadatta-kumāra.—See the Asitābhū Jātaka.
1
J. ii. 229 ff.
1
5. Brahmadatta-kumāra.—See the Tilamuṭṭhi Jātaka.
1
J. ii. 277 ff.
1
6. Brahmadatta-kumāra.—See the Dhonasākha Jātaka.
1
J. in. 158 ff.
1
7. Brahmadatta-kumāra.—See the Susīma Jātaka.
1
J. iii. 391 ff.
1
8. Brahmadatta-kumāra.—See the Kummāsapiṇḍa Jātaka.
1
J. iii. 407 ff.
1
9. Brahmadatta-kumāra.—See the Aṭṭhāna Jātaka.
1
J. iii. 475 ff.
1
10. Brahmadatta-kUmāra.—See the Lomasakassapa Jātaka.
1

J. iii. 514 ff.
1
11. Brahmadatta-kumāra.—See the Suruci Jātaka.
1
J. iv. 315 ff.
1
12. Brahmadatta-kumāra.—See the Saṅkicca Jātaka.
1
J. v. 263 ff.
Brahmapārlsajja] 335
13. Brahmadattakumāra.—See the Mahāsutasoma Jātaka.’
1
J. v. 457 ff.
1
14. Brahmadattakumāra.—See the Bhūridatta Jātaka.
1
J. vf. 159 ff.
1
1. Brahmadeva.—One of the two chief disciples of Revata Buddha.
1
Bu. vi. 21; J.1.35.
2. Brahmadeva.—A khattiya of Haṃsavatī to whom Tissa Buddha preached hisfirstsermon. He later became the Buddha's chief disciple.’ 1
1 2 BuA. 189. Bu. xviii. 21.
3. Brahmadeva Thera.—The son of a brahmin woman. Having joined the Order, he dwelt in solitude and became an arahant. One day he went to Sāvatthi for alms, and, in due course, arrived at his mother's house. She was in the habit of making an oblation to Brahmā, but, on that day, Sa¬ hampatī appeared before her and told her to bestow her gifts on her son.’ 1 S. i. 140 f.
1
4. Brahmadeva.—Aggasavaka of Metteyya Buddha.
1
Anagatavaṃsa, vs. 97.
Brahmadeva Sutta.—Records the story of Brahmadeva Thera (q.v. 3) and 1 his mother. 1 s.1.140 ff. Brahmanīmantanika Sutta.—Preached at Jetavana. The Buddha tells the monks of his visit to Baka Brahmā, who holds the view that this world is eternal. The Buddha tells Baka that his view is false, where upon Māra, having taken possession of one of the Brahmās, 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 Brahmās to hear. Baka admits defeat, but Mara again enters into a Brahmā 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 Baka Brahma's challenge. 1

Cp. Bakabrahma Sutta. 1 M.1.326 ff.

Brahmapārisajja, Brahmapurohita.—See Brahmaloka.

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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 Arūpaworlds, the Asaññasatta and the Vehapphala.' All except the four Arūpaworlds are classed among the Rūpaworlds (the inhabitants of which are corporeal). The inhabitants of the Brahmaworlds are free from sensual desires.' The 3 Brahmaworld is the only world devoid of women ; women who develop the jhānas in this world can be born among the Brahmapārisajjā (see below), but not among the Mahābrahmas.' Rebirth in the Brahmaworld 5 is the result of great virtue accompanied by meditation. The Brahmas, like the other celestials, are not necessarily sotāpannā 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.' The Jātakas contain numerous accounts of ascetics who practised medita 7 tion, being born after death in the Brahma world. Some of the Brahmas —e.g., Baka (q.v.)—held false view^ regarding their world, which, like all 8 other worlds, is subject to change and destruction. When the rest of the world is destroyed at the end of a kappa, the Brahmaworld is 9 saved, and the first beings to be born on earth come from the Ābhassara Brahmaworld.'^ Buddhas and their more eminent disciples often visit 11 the Brahmaworlds and preach to the inhabitants. I f 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 trance, abounding 2 in joy (sappītikajjhāna), this being their sole food.' Anāgāmins, w^ho die before attaining arahantship, are reborn in the Suddhāvāsā Brahma¬ 3 worlds and there pass away entirely.' The beings born in the lowest Brahmaworld are called Brahmapārisajjā; their lifeterm is onethird 1 E.g., vibhA. 521; for details see s.v. 7 E.g., J. ii. 43, 69, 90; v. 98, etc. 2 But see the Mātaṅga Jātaka (J. iv. 3 M.1.327. 378), where Ditthamaṅgalikā is spoken 9 vsm. 415; KhpA. 121. of as Mahābrahmahhariyā, showing that 1 0 vsm. 417. some, at least, considered that Mahā 1 1 E.g., M. i. 326 f.; ThagA. ii. 184 ff.; brahmas had wives. Sikhi Buddha and Abhibhu are also said 3 DhA. i. 270. to have visited the Brahmaworld 4 vibhA. 437 f. (A. i. 227 f.). The Buddha could visit 3 vsm. 415. it both in his mind made body and his 3 See, e.g., A. iv. 76 f.; it is not neces¬ physical body (S. v. 282 f.). sary to be a follower of the Buddha for 1 2 SA. i. 161; food and drinks are one to be born m the Brahmaworld; the offered to Mahabrahmā, and he is in names of six teachers are

given whose vited to partake of these, but not of foüowers were born in that world as a sacrifices (SA. i. 158 f.). 13 result of listening See, e.g., to S.their teaching i. 35, 60, and Com¬ pendium v.(A. 10.iü. 37lff.;iv. 135 ff.).

Brahmaloka] 337

of an asaṅkheyyakappa ; next to them come the Brahmapurohitā, who live for half an asaṅkheyyakappa ; and beyond these are the Mahā 14 Brahmas who live for a whole asaṅkheyyakappa. The term Brahmakāyikādevā seems to be used as a classname for 15 all the inhabitants of the Brahmaworlds. The MahāNiddesa Com¬ 16 mentary says that the word includes all the five (?) kinds of Brahmā 7 (sabbc pi pañca vokāraBrahmāno gahitā). The BuA.' thus defines the word Brahmā: brūhito tehi tehi guṇavisesahī ti— Brahmā. Ayaṃ pana Brahn^asaddo Mahā Brahma brāhmaṇa- Thathāgatamātāpituseṭṭhādisu 18 dissati. The Samantapāsādikā speaks of a Mahā Brahmā 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 Brahmā who seized the babe by his finger and assured him that none was greater than he. The names of several Brahmās occur in the books—e.g., TUdU, Nārada, 9 Ghaṭikāra, Baka, Sanaṅkumāra and Sahampatī.' These are described as Mahā Brahmās. Mention is also made of Pacceka Brahmās—e.g., 6 Subrahmā and SUddhavāsa.' Tndu is also sometimes described as 1 a Pacceka Brahmā.' Of the Pacceka Brahmās, Subrahmā and Suddha¬ vāsa are represented as visiting another Brahmā, 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 2 Buddha.' Tudu is spoken of as exhorting Kokālika to put his trust in 3 Sariputta and Moggallāna.' No explanation is given of the term PaccekaBrahmā. Does it mean Brahmās who dwelt apart, by themselves ? Cp. Pacceka¬ Buddha. The Brahmās are represented as visiting the earth and taking an interest in the affairs of men. Thus, Nārada descends from the Brahma¬ 4 world to dispel the heresies of King Aṅgati.' When the Buddha hesi tates to preach his doctrine, because of its profoundly, it is Sahampatī (q.v.) who visits him and begs him to preach it for the welfare of the 14 Compendium, v. 6; but see VibhA. giya (S. 1. 35, 60; SA. i. 72 etc.). Baka 519 f., where Mahā Brahmās are defined. speaks of seventytwo Brahmas, living, ^ A. i. 210; v. in apparently, 76 f. his world, as his com¬ 1 3 panions p. 109. (S. 1. 142). See also Tissa 1 7 BuA., p. 10. Brahmā. 1 3 i. 131. 2 9 S. 1. 146 f. 1 9 For details, see s.v.; to these should 2 1 ^.g., ibid., 149. he added the names of seven Anāgāmīs 2 2 See s.v. resident in Avihā and other Brahmaworlds 2 3 Loc. cit. —^Upaka, Phalaganḍu, pukkusāti, Bhad¬ 2 4 J. vi. 242 f. dlya, Khaṇ^adeva, Bāhuraggi and Piṇ

338 [Brahmavati 25 world. Sahampatī is mentioned as visiting the Buddha several times subsequently, illuminating Jetavana with the effulgence of his body. 6 It is said that with a singlefingerhe could illuminate a whole Cakkavāḷa.' Sanaṅkumāra (q.v.) was also a follower of the Buddha. The Brahmas appear to have been in the habit of visiting the devaworlds too, for Sanaṅkumāra is reported as being present at an assembly of the Tāva¬ tiṃsa 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 27 form of Pañcasikha. 8 The books refer^ to the view held, at the Buddha'stime, 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. But the Buddha himself did not hold this view and does not speak of any single Brahma 29 as the highest being in all creation. There are Mahā Brahmas, mighty and powerful (abhibhū anabhibhūto aññadatthudaso vasavattī), but they too, 9 all of them, and their world are subject to the laws of Kamma.' 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 1 beyond, in the attainment of Nibbāna.' The word Brahma is often used in compounds meaning highest and best —e.g., Brahmacariyā, Brahmassara; for details see s.v. Brahma in the New Pali Dictionary. 2 3 The explanation given (e.g., at sahassatokadhātu, MahāBrahmā tattha SA. 1. 155) is that the Buddha waited aggaṃ akkhāyati); but he, too, is im for the invitation of Sahampati that it permanent (MahāBrahmūno pi . . . atthi might lend weight to his teaching. The eva annathattaṃ, atthi viparinamo). people were followers of Brahma, and 3 9 B.g., at S. v. 410 (Brahmaloko pi Sahampati's acceptance of the Buddha's āvuso anicco adhuvo sakkāyapariyāpan^o leadership would impress them deeply. sādhāyasmā Brahmaloka cittaṃ vutthā¬ 2 6 SA.1.158. petvā sakkāyanirodhacittaṃ upasamha¬ 2 7 D. ii. 211 ff. rāhi). See also A. iv. 76 f., 104 f., where 23 .E.g., at D. i. 18, where Brahma is Sunetta, in spite of all his great powers described as vasavattī issaro kattā nimmātā, as Mahā Brahmā, etc., had to confess etc. himself still subject to suffering. 2 9 See, however, A. v. 59 f., where 3 1 Thus in the Tevijjā Sutta; see also Mahā Brahmā is spoken of as the highest M. ii. 194 f. denizen of the Sahassalokadhātu (yāvatā 1 Brahmavatl.—A brahminee, the mother of Metteyya Buddha. 1 vsm. 434; DhSA. 415; Dvy. 60; Anagatavaṃsa, vs. 96.

1. Brahmavaddhana.—An old name for Bārāṇasī.' A king named
Manoja reigned there. For details see the SonaNanda Jātaka.'
1
J. iv. 119. j . v. 312 ff.
brahmāyu] 339 2. Brahmavaddhana.—Son of Metteyya Buddha before his Renuncia tion.'

1 Anāgatavaṃsa, vs. 48.

Brahmā.—See Brahmaloka.
Brahmā Saṃyutta.—The sixth section of the Saṃyutta Nikāya.'
1
S. i. 13659.
1. Brahmā Sutta.—The Buddha is under the Ajapālanigrodha, soon after the Enlightenment, pondering on the four satipaṭṭhānas as the only way to Nibbanā. Sahampatī visits him and agrees with his sentiments.' 1 S. v. 167.

2. Brahmā Sutta.—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 Brahmaworld.’ 1 S. v. 232 f.

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 Mahāpurisa. Uttara therefore visited the Buddha and, having seen the thirtytwo 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 in vestigations. 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 Makhādevaambavana. Brahmāyu, having sent a messenger to announce his arrival, visited the Buddha. I t 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 Anāgāmi.’

Brahmāyu' s salutation of the Buddha is described as paṇipāta.’

1

M. ii. 133 ff. • ItvA. 177.

Brahmāyu Sutta.—Records the story of the conversion of Brahmāyu (q.v.). The Sutta contains a description of the thirty two marks of the 1 Mahāpurisa 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.’ 1 2 Cp. Lakkhaṇa Sutta. MA. ii. 617.

Brahmāli Thera.—He belonged to a brahmin family of Kosala, and, through association with spiritually minded friends and his own realiza¬ tion of the ills of saṃsāra, he entered the Order. Dwelling in the forest he soon developed insight and acquired arahantship. I n the time of Vipassī Buddha he was a householder, and, seeing the Buddha going on his almsrounds, he gave him a vārafruit.’ 1 Thag. vs. 2O56; ThagA.1.327 f.

1. Brāhmaṇa Vagga.—The tenth section of the Majjhima Nikāya, suttas 91100.

2. Brāhmaṇa Vagga.—The sixth chapter of the Tika Nipāta of the

Aṅguttara Nikāya.’

1

A.1.15573.

3. Brāhmaṇa Vagga.—The twentieth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya.’ 1 A. iii. 22146.

4. Brāhmaṇa Vagga.—See also Yodhājīva Vagga (2).

5. Brāhmaṇa Vagga.—The twentysixth section of the Dhammapada.

Brāhmaṇa Samyutta.—The seventh section of the Saṃyutta Nikāya.’ 1 S. i. 16084. 1. Brāhmaṇa Sutta.—Ānanda sees, on his begging round, Jānussoni'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

Brālunaṇagāma] 341

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.’ i S. v. 4 f.

2. Brāhmaṇa Sutta.—A brahmin visits the Buddha at Jetavana and asks why it is that the Buddha's Doctrine will disappear soon after his death. The Buddha says it is because of the failure of men to realize the four satipaṭṭhānas.’ 1 S. v. 174.

3. Brāhmaṇa Sutta.—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.’ 1 S. v. 271 f.

4. Brāhmaṇa Sutta.—The Buddha explains to the monks how the teachings of the brahmins differ from his on the practice leading to

1 prosperity.

1

S. v. 361.

5. Brāhmaṇa Sutta.—The Buddha explains, in answer to the question of a brahmin, how the Dhamma can be described as sandiṭṭhika.’ 1 A.1.156.

6. Brāhmaṇa Sutta.—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. H ow 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.’ 1 A. iv. 428 f .

Brāhmaṇagāma.—A village in Ceylon, near which Mahāsena built the Kalandavihāra.’ 1 M L ^85.

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Brāhmaṇagāmavāpi.—A tank in Ceylon, restored by Parakkama¬ bāhuī.’ 1 Cv. lxxix. 32.

Brāhmaṇatissa-cora, 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 Brāhmaṇatīssa in the time of Vaṭṭagāmaṇī-Abhaya (Pitirājā). According to the Mahāvaṃsa and the Mahāvaṃsa Ṭīkā.’ 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 Mahātittha 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 Pali 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.’ Tissa's activities were at their height when Vaṭṭaga¬ maṇī 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 T i s s a ; but Sakka sent reply that he was powerless, a n d suggested that the monks should go over the Seas. Some took his a d v i c e a n d s a i l e d from Jambukola, but the leaders Of the community—Saṃyuttabhānaka-Cūlasīva, īsldatta a n d Mahāsoṇa—remained behind awaiting better times.’ The Mahāvihāra at Anurādhapura was deserted; the Mahā Thupa 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.’ v.l. Brāhmaṇatiya-cora (from which the Ceylon Chronicles derive the form Bāmiṇitiyā.’) See also Caṇḍāla-Tissa (Caṇḍāla-Tiya) which evidently refers to this same ‘' bhaya."

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Mhv. xxxiii. 37 ff.; MT. 613. 3

About the date of the Bāmiṇisāya

2

SA. ii. 83. (the brahmin famine as it was caRed

3

See also s.v. Nāgā Therī, whose story in Sinhalese), see Cv. Trs. Introd. xvii., given in AA. ii. 654 f. ; also MA. 1. 546. section 4.

4

VibhA. 445-51.

Bhagīrasa] 343 Brāhmaṇadhammlka Sutta.—Several old and decrepit but wealthy (Mahāsāḷa) 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. I n 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 righteousness decayed and disease became prevalent among men. The brahmins, pleased with the Buddha's sermon, declared themselves his followers.’

1 SN. pp. 50-55.

^ l l .

Bhagandha-Hatthaka Sutta.—See Bhadragandha-Hatthaka Sutta. BhagalavatI.—A place in Uttarakuru where the Yakkhas assemble. 1 The Dīgha Nikāya speaks of it as a hall (sabhā), while the Sutta Nipāta 2 Commentary 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.’ however, says that it is a jewelled pavilion (ratanamaṇḍapa) twelve leagues in extent, on the banks of the Dharaṇi Lake. I t is surrounded by a creeper named Bhagalavatī, hence, probably, its name. 1 2 3 D. iii. 201. SNA. 1. 197. DA. iii. 967.

1. Bhaginī Sutta.—It would not be easy to find a person who has not been one's sister during saṃsāra.’ 1 S. if. 189.

2. Bhaginī Sutta.—There are men who would not lie, even for a sister's sake.’ 1 S. 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.’ i J. vf. 99.

344 [Bhagu

1. Bhagu.—A famous sage (isi) of old.’ H e was one of the teachers who composed runes combined with the teachings of Kassapa Buddha.’

1

Vin.1.245; D. f. 104, 238, 243; M. ii. l69, 200; A. in. 224; iv. 6l.

2

DA. i. 273, etc.

2. Bhagu Thera.—He was born in a Sākyan family, and having left the world with his clansmen Anuruddha and Kimbila, he dwelt in the village of Bālakaloṇa. 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 arahantship. Later, when he was living in the bliss of fruition, the 2 Buddha came to congratulate him on his solitude.' It is said that, on this occasion, the Buddha, after his meal, preached to Bhagu for a whole day and a whole night. The next day Bhagu accompanied the Buddha on his alms-round, and turned back when the Buddha proceeded to Pācīnavaṃsa-migadāya 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 relies. As a result he was born among the Nimmānaratī gods.' He is probably identical with Jātipupphiya of the Apadāna.' 5 A monk named Bhagu is mentioned as staying with Jātipupphiya at the Kukkuṭārāma in Pāṭaliputta, but he is probably a different person. 1 Thag., vss. 271-4; ThagA. 1. 380 f.; - SA. ii. 222; this sermon is referred cf. M. iii. 155; ^Vin. i. 350, ii. 182; to as the Kilesiva Sutta (q.v.). DhA. 1. 56, 133; J. i. 140, iif. 489; 3 ThagA. i. 380. Mil. 107. 4 Ap. ii. 405 f. 3 vin. i. 300.

1. Bhaggava.—A teacher to whom the Buddha went after leaving
Rājagaha, and before seeking Āḷāra and Uddaka.'
1
ThigA., p. 2.
2. Bhaggava.—Father of Aṅgulimāla and chaplain of the king of
Ko sala. Bhaggava was a brahmin.'
1
ThagA. ii. 57.
3. Bhaggava.—A potter in Rājagaha in whose dwelling the Buddha met 1 and conversed with Pukkusāti. 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 2 instances of potters being addressed as " Bhaggava." In the Saṃyutta 1 M. iii. 237. At J. iii. 382 the potter's wife is ad¬ 2 E.g., DhA. i. 33; J. ii. 80, in. 382. dressed as " BhaggaV1."

Bhanna] ^45 3 Nikāya the Buddha addresses Ghaṭīkāra Brahmā as "Bhaggava"; he had been a potter of Vehaliṅga in his previous birth and the name " Ghaṭīkāra " itself means " jarmaker." The Commentaries give no explanation of the word ; perhaps the potters claimed their descent from Bhrgu. Bhaggava is sometimes given as an example of a gotta.' See also Bhaggavagotta. 3 4 S. i. 36, 60. E.g., Sp. i. 160 (with Gotama).

Bhaggavagotta.—A clothed Wanderer (channaparibbājaka).' who lived in a pleasannce near Anupiyā. He was a friend of Sunakkhatta (q.v.). The Buddha once visited him, and their conversation is recorded in the Pāṭika Sutta (q.v.).' He was evidently so called because he belonged to the gotta named Bhaggava (? potters). 1 2 DA. iff. 8 Iff. D. iii. l ff.

Bhaggavī.—See Bhaggava (3).

Bhaggā.—The name of a tribe and a country, the capital of which was Suṃsumāraglri (q.v.). The Buddha wentthereseveral times in the course 1 of his wanderings and three rules for the monks were laid down there .’ Bodhirājakumāra (q.v. I), son of Udena of Kosambi, lived there, ap¬ parently as his father's viceroy, in which case the Bhaggā were subject to Kosambī.’ The Bhagga country lay between Vesāli and Sāvatthi. It was while sojourning in the Bhaggacountry that Moggallāna was attacked by Māra entering into his stomach.’ and it was there that he 5 preached the Anumāna Sutta. Sirimaṇḍa and the parents of Nakula 6 were inhabitants of the Bhagga country, and Sigālapitā went there in order to meditate ; there he became an arahant. 7 In the Apadāna the Bhaggā are mentioned with the Kārusā. 1 E.g., A. ii. 6l, iv. 85, etc.; Vin. Bhaggā were members of the vajjian 2 4 5 ii. 127; iv.115,l98. vin. v. l45. confederacy. M. i. 332. Ibid., 95. 3 The C.HL (i. 175) says that the 6 ThagA. i. 70. 7 Ap. ii. 359.

Bhañña.—The word occurs in the compound Ukkalā(Okkalā)Vassa¬ Bhañña.’ a group described as ahetuvādā, akiriyavādā, natthikavādā, 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 Mahācattārīsaka Sutta). They also accepted non-covetous¬ ness, nonmalice, right mindfulness and right concentration as worthy. The Commentaries^ explain that Vassa and Bhañña were two people (dvejanā) (? tribes). 1 S. iff. 73; M. iff. 78; A. if. 31. 2 AA. ii. 497; MA. ii. 894; SA. (ii. 201) says, dve pi te mūladiṭṭhigatikā.

346 [Bhaṇḍa

Bhaṇḍa, Bhaṇḍu Thera.—A colleague of Ānanda whom Kassapa reported to the Buddha at Veḷuvana for disputing with Abhīñjaka, colleague of Anuruddha. The Buddha sent for the disputants and rebuked them for their contentiousness. They confessed their fault 1 and were pardoned. 1 S. ii. 204 f.

Bhaṇḍakucchi.—One of the gatekeepers (dovārikā) of Maṇḍavya, who

1 were ordered to east Mātaṅga out.

1

J. iv. 382.

Bhaṇḍagāma.—A Vajjian village between Vesāli 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 N i b b ā n a : righteousness, earnest thought, wisdom, and freedom.’ 1 D. ii. 123; A. ii. l ff.

Bhaṇḍagāma Vagga.—The first chapter of the Catukka N i p ā t a of the

1

Aṇguttara N i k ā y a .

1

A. ii. ll2.

1. Bhaṇḍana Sutta.—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 1 things. 1 A. i. 275 f.

2. Bhaṇḍana Sutta.—Five disadvantages which come to those who

1 encourage strife and disputes.

1

A. iii. 252.

3. Bhaṇḍana Sutta.—The Buddha rebukes some monks at Jetavana who were engaged in disputation and tells them to reflect on ten things 1 which conduce to kindness, peace and concord. 1 A. v. 88 ff.

? Bhaṇḍāgāraamacca.—Given as an example of a handsome person.’ 1 AA. ii. 596.

Bhaṇḍika.—An eminent Thera, wellversed in the four N i k ā y a s

1 (catunikāyika), He was evidently an esteemed Commentator.

1

See, e.g., SA.1.17.

Bhaṇḍikā-pariveṇa.—A building attached to the Abhayaglrl-vihāra 1 and built by Kassapa V. It evidently received its name in honour of the king's mother.’ 1 2 Cv. Iff. 58. Cv. Trs. i. 167, n. 6.

1. Bhaṇḍu, Bhaṇḍuka.—An Anāgāmi upāsaka, son of a sister of Devī, and therefore cousin of Mahinda and Saṅghamittā. H e accom¬ panied Mahinda to Ceylon, and was ordained, on the day of their arrival, at Ambatthala. H e attained arahantship immediately after.’ 1 Mhv. xiii. 16, 18; xiv. 29, 3l f.; Dpv. xff. 26, 39, 62, 63.

2. Bhaṇḍu.—See Bhaṇḍa.

Bhaṇḍukaṇṇa.—A juggler, who tried to make Mahāpanāda 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 Mahāpanāda laugh.’ 1 J. iv. 324.

Bhatta Sutta.—The five disadvantages which come to a family who wait to eat till the sun has fully risen.’ 1 A. iii. 260.

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 Sāvatthi as Sukhakumāra.’ 1 DhA. iii. 87ff.; for the rest of the story see s.v. Sukha.

Bhattabhuttavaḷāhaka.—The name given to the spot where Duṭṭhagā¬ maṇi took his meal after crossing the Mahāvālukagaṅgā, in his advance against the Damiḷas.’ 1 MT. 476.

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.’
1
Cv. lxxiv. 135.
Bhattā.—See Hatthā.

1. Bhadda.—A lay disciple of Nādikā who, the Buddha declared, had destroyed the five orambhāgiyasaṃyojanā and had been born in the highest de va worlds, thence to pass away entirely.’ 1 D. ii. 92.

2. Bhadda Thera.—He was born in the family of a seṭṭhi of Sāvatthi. 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.’ 1 Thag. vss. 4739; ThagA. i. 474 f.

3. 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 1 life and the cultivation of the satipaṭṭhānas.’ 1 2 S. v. 15 f. Ibid., 171 f.

1
4. Bhadda.—One of the two chief disciples of Koṇḍañña Buddha.
1
J. i. 30; Bu. iii. 304.
5. Bhadda.—Commanderinchief of Sena I . He built the Bhadda¬ senāpatipariveṇa and endowed it with servants and revenues.’ 1 Cv.1.82.

Bhaddaka Sutta.—Sāriputta tells the monks that he who delights and engages himself in worldly activities meets with a luckless fate, while he 1 who renounces such meets with a lucky fate. 1 A. iii. 293.

Bhaddakaccā, Bhaddākaccā, Bhaddakaccānā, also Subhaddakaccānā. See Rāhulamātā.

Bhaddakaccānā.—The youngest of the children of Paṇḍu, the Sākyan. 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 thirtytwo 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. I n 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, Gāmaṇī, stayed at home. Bhaddakaccānā had ten children, the eldest being Abhaya and the 1 youngest Ummādacittā. 1 Mhv. vin. 18 ff.; ix. l, 9 f.; Dpv. x. l ff.

Bhaddakappa.—A kappa such as the present in which five Buddhas

1 are born.

1

BuA. l59.

Bhaddaji Thera.—The son of a seṭṭhi in Bhaddiya. He was worth eighty crores, and was brought up in luxury like that of the Bodhisatta in his last birth. When Bhaddaji was grown up, the 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 ferryboat and bade him work a wonder. Bhaddaji thereupon raised from the river bed,fifteenleagues into the air, a golden palace twenty leagues high, in which he had lived as Mahāpanāda (q.v.). On this occasion the Mahāpanāda or Suruci Jātaka was preached. The 1 Mahāvaṃsa account says that, before raising Mahāpanāda 's palace, Bhaddaji rose into the air to the height of seven palmyratrees, holding the Dussa Thupa from the Brahmaworld in his hand. He then dived into the Ganges and returned with trie 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 1 xxxi. 37 ff.

might procure relics in the possession of others. H e was reborn as the novice Soṇuttara (q.v.), who obtained the relics for the thupasof 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.' Bhaddaji is identified with Sumana (q.v.) of the Mahānārada-Kassapa Jātaka.' 4 He is probably identical with Bhisadāyaka of the Apadāna. Bhaddaji is mentioned among those who handed down the Abhidhamma to the Third Council.' See also Bhaddaji Sutta. 2 Thag. vs. 103 f.; ThagA. i. 285 ff.; 3 J. vi. 255. 4 also J. ii. 33l ff., where the details vary Ap. ii. 420 f. 3 slightly; J. iv. 325; also MṬ. 560 f. DhSA. 32.

Bhaddaji Sutta.—A discussion between Bhaddaji and Ananda at the Ghositārāma. In answer to Ānanda's questions, Bhaddaji says that Brahmā 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 puthuj¬ janas. The best sight, in his view, is that of the destruction of the 1 āsavas; the best sound that of their destruction, etc. 1 A. iii. 202 f.

Bhaddanahānakoṭṭha.—A bathing-place in Pulatthipura, built by Parakkamabāhu I.' Cv. lxxviff. 45.

1 Bhaddayānikā.—An offshoot of the Vajjiputtaka heretics. Their doctrines resembled those of the Dhammuttariyas ; In birth is ignorance and in the arresting of birth is the arresting of ignorance.' They also 3 held the view that the corruptions were put away by slices. 3 1 Mhv. v. 7; Dpv. v. 46. Mrs. Rhys Davids, Points of Contro¬ 2 Rockhiff. op. cit., 194. versy, p. 130.

Bhaddavaggiyā.—A group of thi1^y young men, converted by the Buddha. They had gone picnicing with their wives in a forest-glade between Bārāṇasī and Uruvelā. One of them had no wife, and for him they found a courtezan; but she awaited the opportunity and ran away

with their goods. While seeking for her, they saw the Buddha and en¬ quired 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.' Their conversion was one of the subjects sculptured in the Relic Chamber of the Mahā Thūpa.' 1 2 vin. i. 23 f.; DhA. ii. 33 f. Mhv. x x x . 79.

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.' The town is probably identical with Bhaddavatī 2 (q.v.), and was in the Cetiya Country. 1 2 vin. iv. 108 f.; J. i. 360 f. vin. iv. lO8.

Bhaddavatiya.—Father of Sāmāvatī ; he was a seṭṭhi of Bhaddavatī. He formed a close friendship with Ghositaseṭṭhi of Kosambī, through the medium of traders and, when Bhaddavatī was attacked by plague, he left with his wife and daughter to visit

Ghositaseṭṭhi. But he died of 1 starvation outside the city before he could reach him. 1 DhA. i. 187 f.

L Bhaddavatī.—A city, the residence of Bhaddavatiyaseṭṭhi, father
1 of Sāmāvatī. Trade was carried on between Kosambī and Bhaddavatī.
See also Bhaddavatīkā.
1
DhA. i. 187.

2. Bhaddavatī, Bhaddavatikā.—A female elephant belonging to King Udena. She had belonged originally to Caṇḍappajjota. She could 1 travelfifteenleagues in a day. Udena made use of her in his elopement with Vāsuladattā.' 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 Daḷhadhamma Jātaka.' 1 2 3 DhA. i. 196. Ibid., 198. J. iii. 384 f.

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3. Bhaddavatī.— A princess, sister of Parakkamabāhu Ī.' ^Cv. lxvi. 147.

1 1. Bhaddasāla.—One of the chief disciples of Nārada Buddha. He was a brahmin of Thullakoṭṭhita and, together with his friend Vijitamitta, he went in search of the Lake of I mmortality (Amatarahada). During their travels they met Nārada Buddha and entered the Order under him, later becoming arahants.' 1 ff.1.37; Bu. x. 23. • BuA. 154.

2. Bhaddasāla.—A dryad; see the Bhaddasāla Jātaka.

3. Bhaddasāla Thera. — An arahant. He accompanied Mahinda to
1
Ceylon. Sirimeghavaṇṇa made an image of him and placed it in a
2 shrine near his palace. v.l. Bhaddanāma.
1
Mhv. xff. 7; Dpv. xii. 12, 38; Sp. i. 62, 70. ^ Cv. xxxvii. 87.

4. Bhaddasāla.—A tree in the Rakkhitavanasaṇḍa in the Pārileyyaka
1 forest where the Buddha stayed during his retirement.
1
Ud. iv. 5; v i n . i. 352.

5. Bhaddasāla.—A general of King Nanda ; he waged war against
Candagutta. I n that war took place eighty Corpse Dances, where head¬
1 less corpses arose and danced in frenzy over the battlefield.

1

Mil. 292.

6. Bhaddasāla Thera.—A monk of Ceylon. Mahāsiva was greatly de voted to him, and built for him the Nagaraṅganavihāra to the east

1 of Anurādhapura.

1

Mhv. xxi. 2.

Bhaddasāla Jātaka (No. 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 sālatree 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

Bhaddā] 353

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 Sākyans. Ānanda is identified with the king.’ On this occasion was preached also the Kukkura Jātaka (No. 22), the Kāka Jātaka (No. 140), and the Mahākapi Jātaka (No. 407). 1 J. iv. 153-7.

Bhaddasena.—Son of Ekarāja and brother of Candakumāra.’ H e is identified with Moggallāna.’ 1 2 J. vi. 134. Ibid., 157.

Bhaddasenāpati-pariveṇa.—A monastic building erected and endowed

1 by Bhadda, general of Sena I.

1

Cv. 1. 82.

L Bhaddā.—One of the two chief women disciples of Revata Buddha.’ 1 J.1.35; Bu. vf. 22.

1

2. Bhaddā.—One of the chief women patrons of Kassapa Buddha.

1

Bu. xxv. 41.

3. Bhaddā.— 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.’ 1 A. iii. 57 ff.

4. Bhaddā.—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. H er virtue was doubted by her relations, but she convinced them by arresting a flood with an " Act of Truth.'' H er 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 Tāvatiṃsa, where she met the Buddha on his visit there, and at his request related to him her story.' 1 vv. n. 5; vvA. 109 ff.

354 [BhaddāKaooāna

BhaddāKaccāna.—See BhaddaKaccāna. 1 Bhaddā Kapilānī Therī.—The daughter of a Kosiyagotta brahmin of Sāgala, in the Madda country. When the messengers sent by the parents of Plpphalimāṇava (Mahā Kassapa, q.v.) 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. I t 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. I n 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. I n 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 Order. Later, when Pajāpatī Gotamī had obtained the necessary leave, Bhaddā joined her and received ordination, attaining arahantship 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 Haṃsavatī, 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 (dhutavādīnaṃ). To gether they did many good deeds and were reborn in heaven. I n the time of Vipassī Buddha, the husband was the brahmin Ekasāṭaka and she was his wife. I n his next birth he was king of Benares and she his chief queen. Together they entertained eight Pacceka Buddhas on a very lavish scale. I n the interval between the appearance in the world of Koṇāgamana and Kassapa Buddha, the husband was a clansman and she his wife. One day a quarrel arose between her and her sister¬ inlaw. 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 1 Ap. ii. 583 (vs. 57) says that her Kapila, whence, probably, her title of mother was Sucimati and her father Kāpilānī.

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 lotuscalyx. 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 2 she was married again to her first husband. Later, she was the queen of Nanda, king of Benares.’ 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 4 the Brahmaworld. 5 BhaddāKāpilānī’s name is mentioned several times in the Vinaya rules in connection with her pupils who were found guilty of trans¬ gressing them. She and Thullanandā were both famous as preachers, and the latter, being jealous of Bhaddā, went out of her way to insult her.’ Once Bhaddā sent word to Sāketa asking Thullanandā if she could find her a lodging in Sāvatthi. Nandā agreed to do this, but made things very unpleasant for Bhaddā when she arrived.’ Bhaddā Kāpilānī is identified with the brahmin woman in the Hatthi¬ 8 9 pāla Jātaka and with Sāma’s mother in the Sāma Jātaka. 2 The Apadana account mentions two dāna, which gives King Nanda as the other lives: one when she was the wife name of her husband in another life. of sumitta and gave a blanket to a 4 ThigA. 67 ff.; Ap. if. 578 ff.; AA. Pacceka Buddha; and again when she ff. 93 ff., 203 f.; A. i. 25; Thig. vs. 636. was born among the Koliyans and at¬ 3 E.g., Vin. iv. 227, 268, 269, etc. tended on one hundred Pacceka Buddhas 3 vin. iv. 290. of Koliya. 7 Ibid., 292. 3 Brahmadatta, according to the Apa 8 J. iv. 491. 9 ff. vi. 95.

BhaddāKuṇḍalakesā.—A Therī. She was foremost among nuns, of swift intuition, and was bom in the family of a treasurer of Rājagaha. On the same day, a son was born to the king's chaplain under a constella tion favourable to highwaymen, and was therefore called Sattuka (q.v.). 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 Order of the whiterobed Niganṭhas. 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 Niganṭhas, 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 roseapple saying, “ Whoever wishes to enter into discussion with me, let him trample on this bough.” One day, Sāriputta, seeing the bough outside Savatthi, 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 shouldfirstask him questions ; to all of these he replied until she fell silent. I t was then his turn, and he asked “ One— 1 what is that ?" 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 arahantship, 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 (khippā¬ bhiññā). 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. Bhikkhu¬ dāsikā). For twenty thousand years she remained celibate and built a dwelling for the Order.’ 1 Probably meaning " state any one There Bhaddā is shut up by her parents fact true for everyone." at the top of a sevenstoreyed building 2 A.1.25; A A. 1. 200 ff.; ThigA. 99 ff.; with only a sṁgle woman to wait on her, Ap. ii. 560 ff. The DhA. account for " girls when young, burn for men !" (ii. 217 ff.) differs in various details. It was thus that she saw the robber.

Bhadditthlvlmānavatthul 357 3 In the Therīgāthā 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. 3 Thig. vss. 10711.

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 forgive¬ ness.’ The Buddha praised this action and preached to him the Bhaddāli Sutta (q.v.). 2 It is said that, in a previous birth, Bhaddāli had been a crow, there fore in this life he was always hungry and was known among his fellows as the Great Eater (Mahāchātaka). Thirty kappas ago he met Sumedha Buddha in the forest, wrapt in meditation, and, having tidied the place

where the Buddha was sitting, 3 he erected over him a pavilion. 1 2 3 M.1.437 ff. MA. ii. 648. Ap. ii. 365 f.

Bhaddāli Sutta.—Preached to Bhaddāli (q.v.) when he confessed his fault. The monk, who believes in the Buddha and obeys his instruc tions, will ultimately understand dukkha and will bring it to an end. The sutta also contains the parable of the Ajāniya-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, 1 becomes the richest field in which the seed of merit may be sown. 1 M. i. 437 ff.

BhaddāSuriyavaccasā.—Daughter of the Gandhabba Timbarū and beloved of Pañcasikha (q.v.),

Bhaddika.—See Bhaddiya (3).

Bhadditthivimānavatthu.—The story of Bhaddā, wife of Rohaka. See Bhaddā (4).

358 [Bhaddiya Thera

1. Bhaddiya Thera.—An anāgāmī, one of seven persons who became arahants as soon as they were bom in Avihā.’ 1 S. i. 35, 60; ThigA. 222, etc.

2. Bhaddiya Thera.—Called Kāḷigodhāputta, chief among monks of 1 aristocratic birth (uccakulikānaṃ). H e belonged to a family of the Sākyan rājas of Kapiiavatthu and entered the Order in the Anupiya Mango-grove with Anurudha and the others, soon afterwards attaining to arahantship. Dwelling in the bliss of Nibbāna, under a tree in a lonely spot, Bhaddiya used to exclaim “A ho su khaṃ, aho sukhaṃ.” 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 remounced all, he was 2 free from all fear. This incident was the occasion for the preaching of the Sukhavihārī Jātaka (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 3 in this life, though there were others more aristocratic. H is 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 4 stone planks for them to sit on. When Bhaddiya was ruling his Sākyan principality he had as general Soṇa-Poṭiriyaputta, who later joined the 5 Order. 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'sobjections and persuaded him 6 to renounce the household life within a week. It is said that Bhaddiya attained arahantship in the first rainy season after his ordination. 1 A. i. 23. 3 AA.1.109. 2 Thag. vss. 842-65; UdA. ii. 10; 4

ThagA. ii. 55 f.; Ap. i. 95 f. vin. i. 183 f.; J. i. 140. 5 ThagA. i. 316. ^ 6 vin. ii. 182 f.

1

3. Bhaddiya.—A city in the Aṅga kingdom. The Buddha visited there several times and stayed sometimes at the Jātiyāvana where

2

Meṇḍaka (q.v.), who lived there, came to see him. It was there that the

3 precept was laid down forbidding monks to wear sandals. Bhaddiya

1

DhA. i. 384; also iii. 363. 3 vin. i. 190; DhA. iii. 451 f.; also an¬

2

Vin. ii. 242; DhA. iii. 363; also other ruling re the Pārājikā (vin. iii.

A. iii. 36. 37 f.).

Bhaddekaratta Sutta] 359

4 was also the residence of Bhaddaji Thera and Visākhā (q.v.). v.l.

Bhaddika.

4

J. ii. 331, etc.; Dvy. (123 ff.) cans it Bhadraṅkara.

4. Bhaddiya.—A seṭṭhi, father of Bhaddaji Thera (q.v.).

5. Bhaddiya.—See Lakuṇṭaka Bhaddiya.

6. Bhaddiya.—One of the four chief merchants of Ekarāja, king of

Pupphavatī (Benares).’

1

J. vf. 135.

7. Bhaddiya.—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.’ 2 The Commentary adds that, at the conclusion of the discourse, Bhad¬ diya became a sotāpanna. 1 2 A. ii. 190 ff. AA. ii. 558.

1. Bhaddiya Sutta.—Records the visit of the Licchavi Bhaddiya to the Buddha and also their conversation.’ 1 A. ii. 190 ff.

2. Bhaddiya Sutta.—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 1 puny boy, if wise, is truly great, feared by men as the lion is by animals. 1 S. n. 279.

3. Bhaddiya Sutta.—The Buddha tella Bhaddiya Thera (2) that the Noble disciple who is a sotāpanna is pleased with fourthings: unwavering loyalty to the Buddha, to the Dhamma, to the Saṅgha, and virtues that are dear to the Noble Ones.' 1 S. v. 403.

Bhaddekaratta Sutta.—Preached at Jetavana. The true saint is he who does not hanker after the past and does not long for the future. H e is not swept away by present states of consciousness, but, scanning his heart

360 [Bhadra 1 with insight, he struggles unceasingly to win eternal Changelessness. This sutta was learned by Ananda and used by him in an exposition to his colleagues. This exposition was approved by the Buddha and came to be called the Ananda-Bhaddekaratta Sutta.' 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,thereuponasked Mahā Kaccāna for a detailed exposition. H e gave it, and the monks referred it to the Buddha who advised them to remember it. This exposition came to be called the 3 Mahā Kaccāna-Bhaddekaratta Sutta. Similarly, Lomasakaṅgiya was asked about the sutta by the god Candana when he was staying in the Nigrodhārāma at Kapilavatthu. H e, in his turn, had to confess his ignorance, and Candana taught him the verses, which, he said, were 4 uttered by the Buddha during his visit to Tāvatiṃsa. Lomasakaṅgiya learnt the verses, and, going to the Buddha, questioned him concerning them. The Buddha made them clear to him. This account is called 5 the Lomasakaṅgiya-Bhaddekaratta Sutta. Extracts from the Bhad¬ 6 dekaratta Sutta are uttered by speakers in the Hatthipāla Jātaka and 7 the Mahākapi Jātaka. 1 M. iii. 187 ff. 2 Ibid., 189. sutta for the benefit of devas who could 3 Ibid., l92 ff. not understand the Abhidhamma. 4 When he went to preach the Abhi¬ 3 M. iii. l99 ff. dhamma. The Commentary (MA. ii. 962) 3 J. iv. 48l. explains that the Buddha preached this 7 J. v. 66.

Bhadra, or ? Bhagandha-Haṭṭhaka Sutta.—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 Uruvela¬ kappa, 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.' 2 The Commentary says that in this sutta vaṭṭadukkha (? the sorrow of transmigration) is described. 1 2 S. iv. 327 f. SA. iii. 103.

Bhadrakāra.—Son of Vidhura and eldest brother of Sambhava (the Bodhisatta). For details see the Sambhava Jātaka. Bhadrakāra is identified with Moggallāna.' 1 ff. v. 67.

Bhaya Vagga] 361

Bhadragaka.—A headman of Uruvelakappa and father of Ciravāsi.' See

Bhadra Sutta.

1

S. iv. 327.

Bhadraghaṭa Jātaka (No. 291).—0nce the Bodhisatta was a rich mer¬ chant with an only son. He did great good and was bom 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'erdowell nephew of Anātha¬ piṇḍika. His uncle helped him again and again, but he squandered every thing, and one day Anāthapiṇḍika had him turned out of his house. The 1 two squanderers were the same. 1 J. ii. 431 f.

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.' SNA. ii. 391. 1

Bhadrā Therī.—She belonged to a clan of the Sākyans, and left the world with Pajāpatī Gotamī. While she was meditating, the Buddha sent her a ray of glory and she attained arahantship.' 1 Thig. vs. 9; ThigA. 13.

Bhadrāvudha.—One of the sixteen disciples of Bāvarī, who, at his request, visited the Buddha.' 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 2 Bhadrāvudhamāṇavapuccha, which is explained in the Culla Niddesa.' At the end of the discourse, Bhadrāvudha and his pupils became arahants and joined the Order.' 1 SN. vs. 1008. 3 CNid. 36 f. 2 Ibid., 11014. 4 SNA. ii. 599.

Bhaya Vagga.—The thirteenth chapter of the Catukka Nipāta of the Aṅguttara Nikāya.' A. ii. 12133.

362 [Bhaya Sutta

1. Bhaya Sutta.—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.' 1 A.1.178 f.

2. Bhaya Sutta.—" Fear " is a name for sensedesires ; likewise " pain," " disease," " blain," " bondage " and " bog." I mpassioned by the senses and bound by them, both in this world and in the next, men are subject to fear, etc.' 1 A. iii. 310 f.

3. Bhaya Sutta.—The same as No. 2, with the addition of " womb " to the list.' 1 A. in. 311.

4. Bhaya Sutta.—There are four fears: birth, old age, disease, and death.' 1 A. ii. 121.

5. Bhaya Sutta.—Four other fears : fire, water, kings, bandits.' 1 A. ii. 121.

6. Bhaya or Bhikkhu Sutta.—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. 1 S. v. 389.

Bhayabherava Sutta.—Jāṇussoṇi 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 En¬ 1 lightened One. This sutta contains an account of the ‘' threefold lore " 2 3 (tisso vijja) of the Buddha and praises of the Saraṇā (Refuges). 1 2 3 M. 1. 16 ff. See Sp. i. 116. Ibid., 172.

Bharaṇḍukālāma] 363 1. Bhayasīva.—A member of the Morlyaclan in Ceylon, contemporary of Siiākāla. His son was AggabOdhi and his nephew King Mahānāga.’ 1 Cv. xh. 69 f.

2. Bhayasīva.—A Pacceka Buddha.’ 1 M. iii. 69; ApA. i. 106.

Bhayoluppala.—A tank in Ceylon, made by Kuṭakaṇṇatissa.’ The name was later corrupted into Bahuppala.’ 1 2 Mhv. xxxiv. 33. MT. 628.

Bharaṇa.—One of the chief warriors of Duṭṭhagāmaṇi. He was the son of Kumāra of Kappalakandara 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.’ 1 Mhv. xxiii. 64 ff.

Bharaṇḍu Sutta.—Records the visit of the Buddha to the hermitage of Bharaṇḍukālāma (q.v.).’ 1 A.1.276 ff.

Bharaṇḍukālāma.—A recluse, once a codisciple of the Buddha in the holy life. Once, when the Buddha visited Kapilavatthu and wanted lodging for the night, Mahānāma suggested that he should go to the hermi¬ tage of Bharaṇḍu. The Buddha acted on this suggestion and spent the night there. When Mahānāma arrived the next morning, the Buddha talked to him about the three kinds of teachers: those who have full comprehension of sensedesires 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 Mahānāma 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 Sākyan, Bharaṇḍu left Kapilavatthu, never to return.’ 2 The Commentary explains that he had lived in the same hermitage as the Buddha, when they were both pupils of Āḷārakālama. Bharaṇḍu had the reputation of being able to secure the best and choicest alms in the city. 1 2 A.1.276 f. AA. i. 458.

1. Bharata.— A sage of old who, as a result of living the holy life, was born in the Brahma -world.’ 1 J. vi. 99.

2. Bharata.—The Bodhisatta bom as the king of Roruva and husband

1 of Samuddavijayā. For his story see the Āditta Jātaka.

1

J. iii. 470 ff.

3. Bharata.—A hunter who brought from the H imāiaya the chief of a herd of monkeys whose cry was one of the noises mentioned in the

Aṭṭhasadda Jātaka (q.v.).’

1

J. iii. 4:32.

4. Bharata Thera.—He was a householder of Campā, and, having heard that Soṇa Kolivisa had left the world, he, too, with his brother, Nandaka, entered the Order, soon afterwards becoming an arahant. Later, he helped his more slow-witted brother to obtain insight. In the past Bharata gave to Anomadassi Buddha a pair of comfortable and very beautiful sandals.’ 1 Thag. vss. 175, 176; ThagA. i. 300 f.

5. Bharata.—King of the Sovīras in the time of Reṇu. H is capital

1 was in Roruva.

1

D. ii. 235 f.

6. Bharata.—A king Of Benares, belonging t o the dynasty of Okkāka.

He was the father of Dasaratha (q.v.).’

1

MT. 130.

7. Bharata.—A scion of the Mahāsammata-race and son of Sāgaradeva.

He was the father of Aṅgīrasa.’

1

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 Dasaratha Jātaka.

1

He is identified with Ānanda.

1

J. iv. 124 ff.

Bharattāla.—A village in Ceylon, given by Aggabodhi IV. for his

1 maintenance of the Dāṭhāsiva-padhānaghara.

1

Cv. xlvi. 12.

Bharu.—The name of a king, a country, and its capital. See the Bharu Jātaka and Bharukaccha. The name of the king and the country in the Suppāraka Jātaka (q.v.) are also identical.

Bharu Jātaka (No. 2 13) .—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 v^as 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.' 1 J. ii. 169 ff.; the story is also given I Pasenadi built the Rājakārāma to make at SA. iii. 218 f., which says further that ^ amends for his fault.

L Bharukaccha.—A seaport in the country of Bharu.' Mention is made of merchants going by sea from there to Suvaṇṇabhūmi.' Bharu 3 kaccha was the residence of Vaḍḍhamātā Therī and Malitavambha 4 5 Thera. I n the Mahāniddesa, Bharukaccha is mentioned in a list of places to which men went for trade. Vijaya lived there for three months before sailing for Ceylon.' Bharukaccha is the modern Broach in Kathia¬ war. The people of Bharukaccha are called Bharukacchakā.' 1 J. iv. 137. a heavy fall of sand, following on the E.g., J. iii. 188. murder of Rudrāyana, king of Roruka. 3 ThigA. 171. Bharukaccha is, accordṁg to this ac¬ 4 ThagA.1.211. count, a corruption of Bh^ukaccha 3 MNid. i. l55; see also Mil. 331. (Marsh of Bhiru). But Brahmanized 6 Dpv. ix. 26; the Dvy. (586) says tradition ascribes its foundation to the the city was founded by Bhiru, one of sage Bhṛgu. It is identical with Bary¬ the three people who escaped from the gaza of Ptolemy and the Periplus of the kingdom of Sikhaṇḍi, the parricide ruler Erythrean Sea. of Sauvira, when this was destroyed by 7 E.g., DhSA. 305.

2. Bharukaccha.—A park in Ceylon laid out by Parakkamabāhu I.' 1 Cv. lxxix. I l.

Bharukacchaka Vatthu.—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.' 1 vin. iü. 39; Sp.1.283.

Bhallatittha.—A landingplace in Ceylon where Abhayanāga once lived.'

1 Mhv. xxxvi. 43.

Bhallāṭiya.King of Benares. See the Bhallāṭiya Jātaka. Bhallāṭiya Jātaka (No. 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 Himalaya 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 ap proached the kinnaras. I n answer to his questions, the female told him that one day, while she was pickingflowerson the opposite bank for a garland for her lover, it grew late and a storm arose. The stream which separated the two lovers swelled infloodand they had to spend the night apart from each other. The memory of one night, thus passed in separa tion, hadfilledthem with sorrow for six hundred and ninetyseven 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 1 two kinnaras were identified with the king and the queen. 1 J. iv. 437 ff.

Bhallātakadāyaka Thera.—An arahant. Eighteen kappas ago he was an ascetic and, seeing the Buddha Atthadassī going through the air, in vited him to his hermitage. There he gave the Buddha a bhallātaka¬ fruit.' He is probably identical with Vijitasena.' 1 2 Ap. ii. 398. ThagA. i. 426.

Bhallika] 367 1 Bhallātakavihāra. A monastery in Ceylon, built by Dhātusena and restored by Vijayabāhu I.' 1 2 Cv. xxxviii. 47. Ibid., lx. 61.

L Bhallika, Bhalliya, Bhalluka Thera.—The younger brother of Tapassu, their father being a caravan leader of Pokkharavatī in Ukkalā.' While they were going along with five hundred trading carts, these stopped near the Rājāyatanatree where the Buddha was sitting, eight weeks after his Enlightenment. When they investigated the cause for their carts thus stopping, a deity, their kinsman in a former life (their mother according to one account).' 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.' 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 Order 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 milkrice to

the Buddha and the monks.’ 5 The Theragāthā contains a verse spoken by Bhallika when Mara tried to frighten him by assuming a hideous form. 6 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. 1 AA. i. 207 calls their birthplace 3 vs. 7. Asitanjana. 3 AA. i. 208. There is a tradition in AA.1.207. Ceylon (recorded in the Pūjāvaliya) that 3 The Dvevācikasarana. They thus Tapassu and Bhaüuka visited the east became the Buddha's first lay disciples; coast of Ceylon and built a cetiya A. i. 26. there. An inscription makes a similar 4 ThagA. 1.48f.; AA. 1. 207 f.; vin. record. i. 3 f.; J.1.80. Mhv. in. 303 f.

2. Bhallika, Bhalluka.—One of the chief lay patrons of Dīpaṅkara
Buddha.’
1
Bu. if. 215.

Bhalluka.—Nephew of Dīghajantu.—He received a message from Eḷāra, in consequence of which he landed at Mahātittha in Ceylon with sixty thousand men, only to find that Eḷāra was dead and had been cremated seven days earlier. Bhalluka thereupon marched on Anurā dhapura and pitched his camp at Kolambahālaka. Duṭṭhagāmaṇi marched against him, and a battle took place in the precincts of the Mahāvihāra. 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 1 thereupon fell dead prostrate at the feet of the king. 1 Mhv. xxv. 77 ff.

1. Bhava Sutta.—A discussion between Sāriputta and Jambukhādaka
1 on “ becoming."
1
S. iv. 258.
2. Bhava Sutta.—On the three kinds of bhava—in the kāmaworld, the rūpaworld, and the arūpaworld.’ 1 S. v. 56.

3. Bhava Sutta.—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.’ 1 A. iii. 444.

4. Bhava Sutta.—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.’ 1 A.1.223 f.

Bhavagga.—The name given to the highest point of existence (among the gods).’ but, more often, to the highest point in the universe as opposed to Avīcī, the lowest.’ 1 2 E.g., vibh. 426; Mil. 132. E.g., J. iv. 182; J. vi. 354; Mil. 336.

Bhavanimmita.—Fiftyseven kappas ago there were four kings of this

1 name, previous births of Phalakadāyaka Thera. v.l. Santanāmika.

1

Ap. i. 174.

Bhavanetti Sutta.—The Buddha tells Rādha that that which leads to rebirth is lust for the body, for feelings, etc.' 1 S. in. 190.

Bhāgīrathī] 369

1. Bhāgineyya Saṅgharakkhita Thera.—H e was the nephew of the Elder Saṅgharakkhita, hence his name. 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. H ut 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. H e 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.' 1 DhA. i. 300 ff.

2. Bhāgineyya Saṅgharakkhita.—A novice who ate hot food and burnt his tongue. H is teacher warned him against such lack of restraint, and the novice, developing insight on that topic, became an arahant.' 1 vsm., p. 45.

3. Bhāgineyya Saṅgharakkhita.—A monk who lived in the Koṭageru¬ kapāsāda 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.' 1 MT. 552.

4. Bhāgineyya-Upaii.—See Upāli (2).

L Bhāgīrathī.—A name for the Ganges.' The river was so called because the sage Bhagīratha filled up the ocean with the Ganges whom he made his daughter.' It may also be the name of a separate river flowing from the H imalaya and forming one of the chief sources of the Ganges. The river flowed past Haṃsavatī.' vd. Bhagīrasī, Bhagīrathī. 1 E.g., J. v. 93, 255; Ap. ii. 436. 2 3 M ahābhāraṭa, iii. 107, 996l; v. 178, 7096. E.g., Ap. i. 5l; ii. 343.

2. Bhāgīrathī.—A channel, branching off from the Anotatta-vāpī in

1

Ceylon, and forming part of the irrigation scheme of Parakkamabāhu I.

1

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.' 1 Ap.1.218.

Bhātaragāma.—A village in Ceylon, residence of Nāgā Therī.' 1 AA. ii. 654; MA. i. 546.

Bhātā Sutta.—It is not easy to find one who has not been a brother in the long faring of saṃsāra.' 1 S. ii. 189.

Bhāti, Bhātiya.—King of Magadha, father of Bimbisāra.' 1 Dpv. iii. 52 f.; M L l37.

Bhātikatissa.—Son of Mahallanāga and king of Ceylon for twenty¬ four years (203-227 A.c.). He built a wall round the Mahāvihāra. He erected the Gavaratissa and Bhātikatissa-vihāras and built the Mahāmaṇi tank, and also built an uposatha-hall in the Thūpārāma. H e was succeeded by his younger brother, Kaṇiṭṭhakatissa.' 1 Mhv. xxxvi. 1 ff.; Dpv. xxu. 18, 20, 30, 31.

Bhātikatissa-vihāra.—A vihāra built by Bhātikatissa (q.v.).

Bhātikābhaya.—Also called Bhātika or Bhātiya. Son of Kuṭakaṇṇa¬ tissa and king of Ceylon for twenty-eight years (38-66 A.c.). He was called Bhātika or Bhātiya because he was the elder brother of Mahā¬ dāṭhika Mahānāga. 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 withflowersand sprinkled them with water drawn by machines from the Abhaya-vāpi. H e 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 waggon- 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. H e was succeeded by his brother Mahādāṭhika-Mahānāga.' Bhātikābhaya once heard of a skilful judgment being given by Abhi¬ dhammika-Godha Thera and laid down a rule that all disputes should 2 be taken to the Elder for settlement. On another occasion he appointed a brahmin minister, named Dīghakārāyaṇa, to settle a controversy between the monks of Abhayagīrī and those of the Mahāvihāra.' H e 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 4 kinsmen, too, lived in happiness. 5 Bhātikābhaya once heard a Sutta 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. H e then left the room and shut the door. After a while he entered again, and the first scent which greated him was that of jasmine. Convinced of the truth of the Buddha's statement, he fell prostrate and worshipped 7 him.' It is said 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 diva tapati 8 ādicco, ratti ābhāti candimā. 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. 1 For details see Mhv. xxxiv. 38 ff.; 4 VibhA 440. 5 See A v. 21 f. ML 553 f. 6 AA. ii. 819. 2 Sp. ii. 307. 7 SA. ii. l8O. 8 3 Ibid., iii. 583. S. ii. 284.

Bhātiyavaṅka-vihāra.—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 1 result of having participated in the building of the thūpa. In the time of Duṭṭhagāmaṇi, the chief incumbent of the vihāra was Mahānāga.' 1 Mhv. xxx. 46 f. 2 M L 606.

Bhāra Vagga.—The third chapter of the Khandha Saṃyutta.' 1 S. iii. 25-33.

372 [Bhāra Sutta

Bhāra Sutta.—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 1 of craving. 1 S. iii. 25 f.

Bhārata.—A title by which Pañcāla, king of Uttarapañcāla, is ad
1 dressed in the Sattigumba Jātaka ; also the king of Benares, in the
2
Saṅkhapāla Jātaka, and Manoja, king of Benares, in the SonaNanda
4
Jātaka.' The scholiast explains the word by " raṭṭhabhāradhāritāya."
1
J. iv. 435. 3
Ibid., 317, 326.
2
J. v. 170. 4
Ibid., 317.
Bhāratayuddha.—Evidently refers to the story of the Mahābhārata.

It is reckoned among the sinful topics of conversation.’

1

E.g., vibhA. 490.

1

1. Bhāradvāja.—One of the two chief disciples of Kassapa Buddha.

1

J. i. 43; Bu. xxv. 39; SNA. i. 293.

2. Bhāradvāja Thera.—He belonged to the Bhāradvājagotta and was a brahmin of Rājagaha. He sent his son Kaṇhadinna to Takkasiiā, to study under a certain teacher, but, on the way there, the boy met a Thera, entered the Order, and became an arahant. Bhāradvāja, too, heard the Buddha preach at Veḷuvana, became a monk, and attained arahantship. Later, when Kaṇhadinna visited the Buddha at Rājagaha, he met his father and learnt from him of his attainments. Thirtyone kappas ago, Bhāradvāja met the Pacceka Buddha Sumana and gave him a vallīkārafruit.’ He is, perhaps, identical with Vailī¬ kāraphaladāyaka of the Apadāna.’ 1 Thag. vss. 1778; ThagA. i. 302 f. verses are given under Bhalliya (ThagA. 2 Ap. ii. 416; but the same Apadana i. 49).

3. Bhāradvāja Thera.—He was the eldest of a clan of Bhāradvājas living in Rājagaha and his wife was a Dhanañjāni brahminee. The wife was a devout follower of the Buddha, and constantly sang the praises of the Buddha, of his teachings, and of the Order. Annoyed at this, Bhāradvāja went to the Buddha and asked a question. He was so pleased with the answer that he joined the Order and not long after became an arahant.’ several of his brothers following his example. (See No. 5, below.) 1 S. i. 160 f.

Bhāradvāja] 373

4. Bhāradvāja.—A young brahmin, pupil of Tārukkha. A discussion between him and Vāseṭṭha led to the preaching of the Tevijja Sutta (q.v.).’ and also the Vāseṭṭha Sutta (q.v.).’ Bhāradvāja later became the Buddha's follower.’ The Aggañña Sutta was preached to him and to Vāseṭṭha when they were undergoing the probationary period prior 5 to their becoming fully ordained monks.’ Buddhaghosa says that they accepted the Buddha as their teacher at the conclusion of the Vāseṭṭha Sutta and entered the Order at the end of the Tevijja Sutta. Later, while meditating on the teachings of the Aggañña Sutta, they became arahants.’ According to Buddhaghosa.’ Bhāradvāja belonged to a noble family worth fortyfive crores. 1 4 D. i. 235. D. iii. 80. 2 3 SN., p. 115 ff.; M. ii. 197 f. DA. iii. 860. 3 D.1.252; SN., p. 123. 6 Ibid., 872. 7 Ibid., 860.

5. Bhāradvāja.—The name of a brahmin clan; about twenty in¬ dividuals belonging to this clan are mentioned in the Piṭakas. In one family, living at Rājagaha, the eldest was married to a Dhanañjāni brah¬ minee and later became an arahant. (See above, No. 3.) His brothers, AkkosakaBhāradvāja, AsurindakaBhāradvāja, BilaṅgikaBhāradvāja and SaṅgāravaBhāradvāja, followed him.’ Several other Bhāradvājas living in Sāvatthi visited the Buddha there, and joined the Order and became arahants; viz., Ahiṃsaka-Bhāradvāja, Jaṭā° and Suddhika; Aggika° joined the Order at Veḷuvana, Sundarika° on

the banks of the Sundarikā, and Bahudhītīka° in a forest tract in Kosala. Kasī-Bhāradva¬ ja, Kaṭṭhahāra° and Navakammaki° became lay disciples.' The Elder Piṇḍola (q.v.) also belonged to the Bhāradvājagotta ; so did Kāpaṭhika.' The gotta was evidently considered to be very ancient. Mention is made in the books of a Bhāradvāja-isi among the authors of the runes of the brāhmaṇas.' The Kāliṅgabodhi Jātaka (q.v.) speaks of a Kāliṅ¬ gabhāradvāja brahmin, while the brahmin carpenter in the Phandana Jātaka (q.v.) belongs to the same clan. The purohita Sucīrata, of Dhanañjaya Koravya (in the Sambhava Jataka, q.v.), is a Bhāradvāja, as 5 is also Jūjaka of the Vessantara Jātaka (q.v.). In a Vinaya passage the Bhāradvājagotta is mentioned together with the Kosiya as a low elan (hīnagotta),

1

S. i. 160 ff.; SA. i. 175 ff.; MA. ff. 3

M. ii. 169 f.

808. 4

B.g., D. i. 242; M. ff. 169, 200;

2

For particulars of the names men A. iii. 224; iv. 61, etc.

tioned here, see s.v. 5

Vin. iv. 6; but see DA. iff. 860.

374 [Bhāradvāja

6. Bhāradvāja.—A brahmin of the Bhāradvājagotta living at Kam¬ māssadhamma. The Buddha once stayed there and slept on a mat in hisfirehut,and there he met the Paribbājaka Māgandiya.' 1 M.1.501 ff.

7. Bhāradvāja.—A yakkha chief to whom disciples of the Buddha should make appeal in time of need.'

1

D. iii. 204.

1

8. Bhāradvāja.—A Pacceka Buddha.

1

M. iii. 70.

Bhāradvāja Sutta.—Udena visits PiṇḍolaBhāradvāja 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 1 accepts the Buddha's teaching. 1 S. iv. 110 f. 1 Bhāvaseṭṭhi.A previous birth of Bījaka (2). 1 J. vi. 228.

L Bhāvāna Sutta.—A monk may wish to be free from the āsavas and from attachment, but his wish will be fruitless unless he develops the four satipaṭṭhānas, the four sammappadhānas, the four iddhipādas, the five indriyas, the five powers, 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 quali ties 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.' 1 A. iv.125f.

2. Bhāvanā Sutta.—The four satipaṭṭhānas, if cultivated, conduce to the state in which no further and no hither shore exist.' 1 S. v. 180.

3. Bhāvanā Sutta.—The cultivation of the four satipaṭṭhānas consists in contemplation of body, feelings, mind, and mind states.' 1 S. v. 182.

Bhikkhādāyikā] 375

4. Bhāvanā Sutta.—On psychic (iddhi) power, its basis, its cultiva

1 tion, and the practice which leads to its cultivation.

1

S. v. 276.

1. Bhāvitatta.—One of the two chief disciples of Sumana Buddha.' He was the pnrohita in Sumana 's city of birth, and was one of those to whom Sumana preached his first sermon.' 1 2 J. i. 34; Bu. v. 26. BuA. 126.

2. Bhāvitatta.—A king who heard Paduma Buddha preach, and became a monk with a retinue of one hundred thousand crores.' 1 BuA. 148.

3. Bhāvitatta.—The name of two Pacceka Buddhas.' 1 M. iii. 69.

Bhikkhaka Sutta.——A mendicant brahmin of Sāvatthi 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.' 1 S. i. 182.

Bhikkhadāyaka Thera.—An arahant. Ninetyfour kappas ago he gave a spoonful of food to Siddhattha Buddha. Eightyseven kappas ago he was king seven times under the name of Mahāreṇu.' He is probably identical with GOdhika Thera.' 1 Ap. i. 140. ThagA. i. 124.

Bhikkhadāyī.—See Bhikkhudāsī.

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 Tāvatiṃsa in a golden palace twelve yojanas in height.' 1 vv. vi. 6; vvA. 292 f.

L Bhikkhādāyikā.—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 Tāvātiṃsa, where Moggailāna saw her and learnt her story.’ 1 vv. ii. 10; vvA. IIS f.

376 [nhikkhādāyikā

2. Bhikkhādāyikā.—A similar story of a woman of Rājagaha who gave alms to an arahant monk and was reborn in Tāvatiṃsa.’ Vv. ii. 11; VvA. 119 f. 1

Bhikkhāparampara Jātaka (No. 496).—Once Brahmadatta, king of Benares, travelled about his kingdom in disguise seeking for some one 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 Sāvatthi, a devout follower of the Buddha. Being anxious to honour the Dhamma also, he consulted the Buddha, and, acting on his advice, invited Ananda 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.’ 1 ff. iv. 369 ff.

1. Bhikkhu Vagga.—The seventh section of the Majjhima Nikāya, containing suttas 61-70.

2. Bhikkhu Vagga.—The twenty-fifth section of the Dhammapada.

Bhikkhu Vibhaṅga.—The first division of the Sutta Vibhaṅga of the Vinaya Piṭaka. It is also called the Mahā Vibhaṅga.

Bhikkhu Saṃyutta.—The twenty-first section of the Saṃyutta Nikāya.’ 1 S. if. 273-86.

L Bhikkhu Sutta.—Gains, favours and flattery are a danger even to an arahant unless the freedom of his will is unshakable.’ 1 S. ii. 238.

2. Bhikkhu Sutta.—Once Moggallāna and Lakkhaṇa saw a bhikkhu, born as a peta, going through the air, his body, robes, etc, on fire. H e 1 had been a sinful monk in the time of Kassapa Buddha. S. ii. 260.

Bhikkhudāsikā] 377

3. Bhikkhu Sutta.—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.’ 1 S. iii. 34 f.

4. Bhikkhu Sutta.—I gnorance 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.’ 1 S. iii. 162 f.

5. Bhikkhu Sutta.—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.’ 1 S. iv. 50 f.

6. Bhikkhu Sutta.—The Buddha tells a monk about feelings, their arising and cause, their cessation and the way thereto, etc.’ 1 S. iv. 232.

7. Bhikkhu Sutta.—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 satipaṭṭhānas ; thus will he reach his goal. The monk follows this teaching and becomes an arahant.’ 1 S. v. 142 f.

8. Bhikku Sutta.—It is by cultivating the four iddhipādas that a monk destroys the āsavas.’ S. v. 284.

9. Bhikkhu Sutta—See Bhaya Sutta (6).

10. Bhikkhu Sutta.—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.’ 1 A. iv. 216.

1L Bhikkhu Sutta.—See also Bhikkhū Sutta.

Bhikkhudāsikā, Bhikkhadāyikā.—The fourth of the seven daughters of Kikī, king of Benares, in the time of Kassapa Buddha. She lived in

378 ["Bhikkhunā^ Sutta

celibacy for twenty thousand years and erected a building for the use of the monks. She was a previous birth of Bhaddā Kuṇḍalakesā.’ 1 Ap. ii. 561 ; ThigA. 104; J. vi. 48l, however, says she was Gotama (PajapatI GotamI).

1. “Bhikkhunā” Sutta.—I n the Buddha's method of explaining Dhamma, there feelings are divided into various categories of 2, 3, 5, 6, 18, 30, 108, etc.’ i S. iv. 228.

2. “ Bhikkhunā ” Sutta.—Same as Bhikkhu Sutta (6).

Bhikkhuṇī.—The third of the seven daughters of Kikī (q.v.), king of Benares. She was a previous birth of Paṭācārā.’ 1 E.g., Ap. ii. 546, 56l; ThigA. 114; given as a common noun. I am inclined but see J. vi. 48l, where bhikkhuṇ1 is to think that this latter reading is wrong.

Bhikkhuṇī Vibhaṅga.—The second section of the Sutta Vibhaṅga of the Vinaya Piṭaka, also called CūlaVibhaṅga.

1

Bhikkhuṇī Saṃyutta.—The fifth section of the Saṃyutta Nikāya.

1

S. i. l2835.

1. Bhikkhuṇī Sutta.—The same as Bhikkhu Sutta (2), substituting 1 “ nun" for “ monk.'' S. ii. 26l. 1

2. Bhikkuṇī Sutta.—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 forgive 1 ness. A. ii. 144 f. 1

Bhikkhuṇīkhandhaka.—The tenth section of the Culla Vagga of the Vinaya Piṭaka.

Bhikkhuṇīvāsaka Sutta.—Ānanda visits a settlement of nuns at Sāvatthi and is told that the nuns who have cultivated the four satipaṭṭhā¬ nas 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

satipaṭṭhānas and of the advantages resulting therefrom. 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.’ 1 S. v. 154 f.

Bhikkhupāṭimokkha.—See Anumāna Sutta. L Bhikkhu Sutta.—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.’ 1 S. ii. 43.

2. Bhukkhū Sutta.— Whatever monks have destroyed the āsavas by personal knowledge and insight, have done so by cultivating and develop¬ 1 ing the four iddhipādas. It is the same for the past, present and future. 1 S. v. 257.

3. Bhikkhu Sutta.—The Buddha explains to a group of monks psychic

1 power and its cultivation.

1

S. v. 287.

4. Bhukkhū Sutta.—The Buddha tells a group of monks about the seven bojjhaṅgas and their cultivation.’ 1 S. v. 334 f.

5. Bhikkhū or Suddhika Sutta.—Four conditions, the possession of

1 which makes of a disciple a sotāpanna.

1

S. v. 403.

Bhinnālavanagāma.—A village in Rohaṇa, mentioned in the account
1 of the campaigns of Parakkamabāhu I.
1
Cv. lxxv. 97.
Bhinnorudīpa.-A monastery in Ceylon built by Aggabodhi I. for the Elder (probably Dāṭhāsiva) who was living in the Mahāpariveṇa. The revenue from Vaṭṭākārapiṭṭhi was given for its maintenance.' 1 Cv. xlii. 26.

Bhiyya. ^One of the chief lay patrons of Paduma Buddha.' 1 Bu. ix. 23.

380 [Bhlyyasa

Bhiyyasa (Bhīya).—One of the two chief disciples of Koṇāgamana 1 Buddha. He was a royal prince, and the Buddha preached to him and to his companion, Uttara, together with their thirty thousand followers, at Sundaravatī.' 1 2 ff. 1. 43; Bu. xxiv. 22; D. if. 5, etc. BuA. 215.

1
Bhima.—The name of a celestial musician or a musical instrument.
1
VvA. 93, 96, 211, 372.
Bhiruka Jātaka.—See Pañcagaru Jātaka.

Bhillivānavihāra.—A monastery in Ceylon built by Dhātusena.' 1 Cv. xxxviii. 50.

Bhisa.—A king of three kappas ago, a previous birth of Bhisāluva¬
1 dāyaka.
1
Ap. i. 120.
Bhisa Jātaka (No. 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 Himalaya and became ascetics, gathering wild fruits for food. Later, they agreed that Mahā Kañcana, Kañca¬ nadevī 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. I n 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 lotusstalk (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

Bhisamuḷāladāyaka Thera] 381

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 Kusa Jātaka (q.v.). Sāriputta, Moggailāna, Puṇṇa, Kassapa, Anuruddha and Ānanda were the Bodhisatta's brothers, Uppalavaṇṇā the sister, Khujjuttarā the maid, Cittagahapati the servant, Sātāgiri the forest deity, Pārileyya the ele phant, Madhuvāseṭṭha the monkey and Kāludāyi, Sakka.' The Bhisacariyā is included in the CariyāPiṭaka.' and the story is also found in the Jātakamālā.' 1 2 3 J. iv. 30414. iii. 4. No. 19.

L Bhisadāyaka Thera.—An arahant. I n the past, while gathering lotusstalks for food, he saw Padumuttara Buddha travelling through the air and asked him to accept some stalks. The Buddha did so. Soon 1 after, the man was struck by lightning and reborn in Tusita. He is probably identical with Bhaddaji Thera. 1 2 Ap. ii. 420 f. ThagA. i. 286.

2. Bhisadāyaka Thera.—An arahant. Thirtyone kappas ago he was an elephant, and seeing Vessabhū Buddha in the forest, he gave him lotusstalks to eat. Thirteen kappas ago he was born sixteen times as king under the name of Samodhāna.' 1 Ap.1.114.

Bhisapuppha Jātaka (No. 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 hairtip showed like a dark cloud in the sky. The Bodhisatta, greatly impressed, thanked her. The 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 Kosaia for smelling a lotus. I n great agitation, 1 he went and consulted the Buddha, who told him the above story. 1 J. iv. 307 ff.

Bhisamuḷāladāyaka Thera.—An arahant. Ninetytwo kappas ago he met Phussa Buddha alone in the forest and gave him lotusstalks and petals.' 1 Ap. i. 286 f.

382 [Bhlsāluvadāyaka Thera

Bhisāluvadāyaka Thera.—An arahant. Ninetyone kappas ago he gave some lotusstalks and water to Vipassī Buddha. Three kappas ago

1 he was a king named Bhisa.

1

Ap. i. 120.

Bhīta Sutta.—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.’ 1 S.1.42.

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. I t was for this reason the Buddha and five hundred ^monks suffered calumny at the hands of Sundarikā.’ 1 Ap. i. 299; UdA. 264.

Bhīmatitthavihāra.—A monastery in the Pañcayojana district of Ceylon (the modern Bentoṭa), I n the time of Parakkamabāhu I I . 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.’ Kittinissaṅka laid out a garden of fruit trees in the vihāraprecincts, and later Devappatirāja, minister of Parakkamabāhu I I ., laid out, on the king's orders, a great grove of cocopalm, a yojana broad, from the vihāra up to Kālanadītittha.’ 1 Cv. lxxxv. 81. Ibid., lxxxvi. 16, 40, 44.

L Bhīmaratha.—One of the vassal kings of Daṇḍakī who sinned against
Kisavaccha. When Daṇḍakī and his kingdom were destroyed, Kāīiṅga,
Aṭṭhaka and Bhīmaratha, in the company of Sakka, sought Sarabhaṅga.
Sarabhaṅga preached to them and they became free from sensuality.’
1
J. v. 135, 137, 149.
2. Bhīmaratha.—A king and a city of the same name. Siddhattha
Buddha preached to the king, and ninety crores of beings understood the
Truth.’
1
Bu. xvii. 4; BuA. 186.
3. Bhīmaratha.—A king of seventyseven kappas ago, a previous birth of Sirivaḍḍha (Kiṅkiṇipupphiya) Thera.’ 1 Ap.1.204; ThagA. i. 107.

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Bhīmarāja.— -A Kāliṅga prince of Sīhapura, brother of Tilokasundarī. He came to Ceylon and Vijayabāhu I. gave him suitable maintenance. 1

1 Cv. lix. 46.

L Bhīmasena.—A weaver; see the Bhīmasena Jātaka.

2. Bhīmasena.—One of the five Pāṇḍavas, sons of King Paṇḍu; he was
1 the husband of Kaṇhā (q.v.).
1
J. v. 424, 426.
Bhīmasena Jātaka (No. 80).—The Bodhisatta was once a very skilful archer, educated at Takkasilā and famed as Culla-Dhanuggaha. H e 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. Onee, 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 dis¬ covered and his pretensions exposed. He is identified with Bhīmasena. 1

1 J. i. 355-9.

Bhujaka.—A tree with fragrant wood, found only in Gandhamādana.' 1 v v A . 162.

1

Bhujaṅgadvāra.—One of the gates of Pulatthippura.

1

Cv. lxxiii. 162.

Bhuñjatī.—Wife of Vessavaṇa and a devout follower of the Buddha. Once, when Sakka went to see the Buddha at the Salalāgāra, he found the Buddha engaged in meditation, Bhuñjatī waiting on him and wor shipping him with clasped hands. Sakka asked her to salute the Buddha in his name when he should awake from his meditation.' Buddhaghosa 2 adds that Bhuñjatī had reached the second Fruit of the Path and found no pleasure in the luxuries of heaven. 1 2 D. ii. 270 f. DA. iii. 705.

Bhummaja.—One of the Chabbaggiyā (q.v.). His followers were called Bhummajakā.

Bhummā.—A class of devas, earthbound deities. They belong to

1 the lowest category of devas.

1

B.g., A. iv. 119.

L Bhuvanekabāhu.—A Sinhalese ruler (Adipāda) who founded a town at Govindamala in Rohaṇa and dwelt there after Māgha's forces had devastated Ceylon.' 1 Cv. lxxxi. 6.

2. Bhuvanekabāhu.—The younger son of Vijayabāhu I I I . When Parakkamabāhu I I . 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.' See also Bhuvanekabāhupariveṇa. 1 Cv. lxxxi. ^8; lxxxii. 4; lxxxiv. 29.

3. Bhuvanekabāhu.—The second of the five sons of Parakkamabāhu H. He was entrusted (by Vijayabāhu I V.) 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 (Jambud¬ doṇi) and narrowly escaped death on the way. But soon after, the Āriya-soldiers revolted against Mitta and restored Bhuvanekabāhu to the throne, where he ruled for eleven years (123784 A.c.) as Bhuvane kabāhu 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.' 1 Cv. lxxxvii. 16; lxxxviii. 24, 79; xc. 4, 28 ff.

4. Bhuvanekabāhu.—Son of Bhuvanekabāhu I. He succeeded Parak¬ kamabāhu IH . and had his capital at H atthiselapura. Every year, in the month of Jeṭṭhamula, he held a great festival to celebrate his corona¬ tion and to admit new members into the Order. H e ruled for eleven 1 years (129L1302 A.c.). 1 Cv. xc 59 ff.

5. Bhuvanekabāhu H I.—Also called Vanni-Bhuvanekabāhu. H e succeeded Parakkamabāhu IV.' 1 Cv. xc. 105.

6. Bhuvanekabāhu IV.—H e succeeded Vijayabāhu V. and ruled at

Gaṅgāsiripura (c. 1346-53 A.c.).'

1

Cv. xc. 107 ff.

7. Bhuvanekabāhu V. (1360-91 A.c.).—H e reigned at Jayavaḍḍha¬ nakoṭṭa. Among other pious acts, he made a very costly casket for the

Tooth Relic.'

1

Cv. xsi. 9 ff.

8. Bhuvanekabāhu VI.—H e came to the throne by murdering Jaya¬ bāhu II. and ruled for seven years (1473-80 A.c.).' 1 Cv. xcü. l f.

9. Bhuvanekabāhu VII. (1521-50 A.c.).—He succeeded Vijayabāhu VI.' 1 Cv. xcii. 4 f.

10. Bhuvanekabāhu Thera.—An eminent monk of Ceylon in the fifteenth century. H e was the teacher of the author of the Anāpatti¬ dīpanī.' 1 P.L.C. 247, 254.

Bhuvanekabāhu-pariveṇa.—A monastic building in the Billasela¬ vihāra in Hatthiselapura, erected by Bhuvanekabāhu, younger brother of Parakkamabāhu H .' Bhuvanekabāhu was cremated there, and Vijayabāhu IV. erected a three-storeyed building on the spot, with a Buddha-image. H e also set up a statue of Bhuvanekabāhu with all ornaments and gave a maintenance village for the vihāra.' 1 2 Cv. lxxxv. 59.

Ibid., lxxxviii. 54 ff.

Bhusāgāra.—The threshing floor in Ātumā where the Buddha stayed on his visit there.' Once while he was meditating there, a thunderstorm 1 vin. i. 249.

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broke out and two peasants and four oxen were killed near him, but so wrapt in thought was he that he knew nothing of it.' 2 D. if. 131 f.

1. 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 Bhuta so that nonhumans might protect him. He grew up in great luxury, but, like Yasa, having heard the Buddha preach at Sāketa, he entered the Order and dwelt on the banks of the Ajakaraṇī, where he attained arahantship. 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.' He is probably identical with Parappasādaka Thera of the Apadāna.' 1 2 Thag. vs. 51826; ThagA. 1. 493 ff. Ap. i. 113 f.

2. Bhūta.—An officer of Parakkamabāhu I . He bore the title Bhaṇ¬ ḍārapotthakī, and later came to be called Adhikāri.' 1 Cv. lxxff. 196; lxxiv. 72, 119, 136; lxxv. 196.

3. Bhūta.—The son of a householder of Sāvatthi, his mother being
Tissā and his stepmother Mattā (q.v.).'
1
PvA. 82.
Bhūtagana.A mountain near Himavā.' 1 Ap. i. 179; ThagA. i. 215.

Bhūtapariveṇa.—A monastic building erected by Aggabodhi VHI.'
It was probably attached to the Bhūtārāma (q.v.).
1
Cv. xlix. 46.
I. Bhūtapāia.—An example of one who possessed ñāṇavipphāraiddhi.' 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 towngate, 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 ñāṇavipphāraiddhi.' 1 PS. ii. 211.

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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 Order and became an arahant, being famed as Bhutapala

2

Thera.

2

PSA. 493f.;vsm. 379 f.

1 2. Bhutapāla.—The Vibhaṅga Commentary in explaining the term kāsāvapajjota says that it means " resplendent with the colour of orange, completely (ekobhāsinī) like the family of Bhutapālaseṭṭhi " (Bhuta¬ 1 pālaseṭṭhikulasadisānī) . 1 VibhA. 342; see also Bhutavālika.

Bhutamaṅgalagāma.—A village in the Coḷa country in South India.

Buddhadatta lived there in a monastery built by Veṇhudāsa.’

1

P.L.C. 107.

BhŪtavālika.—A seṭṭhiputta, held up as an example of a devout fol lower of the Buddha.’ He is probably identical with Bhūtapālaseṭṭhi. 1 AA.1.335.

Bhūmicāla Vagga.—The seventh chapter Of the Aṭṭhaka Nipāta of the

Aṅguttara Nikāya.’

1

A. iv. 293313.

Bhūmicāla Sutta.—I t records the incident, at the Cāpālacetiya in Vesāli, of the Buddha giving Ānanda a last chance of asking him to prolong his life. When Ānanda fails to take advantage of this oppor tunity, 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.’ 1 A. iv. 308 ff.; D. n. 102 f.; S. v. 259; Ud. vf. 1.

Bhūmija Thera.— Uncle of Prince Jayasena. He was a friend of Sambhuta (q.v.), and, when the latter left the household, he was accom panied by his friends Bhūmija, Jeyyasena and Abhirādhana, all of whom joined the Order.’ See Bhūmija Sutta. 1 M. iii. 138 ff.

Bhūmija Sutta.—Bhūmija once went to the house of his nephew Jayasena in Rājagaha. Jayasena questioned him about the Buddha's teaching, and, pleased with what he heard, entertained Bhūmija to a

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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.’ 1

M. iii. 138 ff.

Bhūmiya. A king offifteenkappas ago; a previous birth of Nāgasamāla.’ 1 Ap.1.119.

Bhurl Sutta. Four conditions which, if developed, lead to extensive
1 insight.
1
S. v. 412.
Bhūridatta.—The Bodhisatta born as the son of the Nāga king, Dhataraṭṭha. See the Bhūridatta Jātaka.

Bhūridatta Jātaka (No. 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 Nāgamaiden tried to seduce him, he easily succumbed. Their children were SāgaraBrahmadatta and Samuddajā. When the king of Benares died, Brahmadatta returned with his children to the kingdom and his Nāga wife returned to the Nāgaworld. While playing about in a lake specially prepared for them, the children of Brahmadatta discovered a tortoise, Cittacula, and were much frightened. Cittacula was brought before the king and was ordered to be cast into the Yamuna, that being the direst penalty the king could envisage. Caught in a whirlpool, Cittacūla 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. Cittacula 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 destruc tion of the city, Samuddajā was given to Dhataraṭtha, with whom she dwelt for a long time without discovering that she was in the Nāgaworld, everyone, at the king's orders, having assumed human form. Samuddajā had four children—BudaSsana, Datta, Subhaga and Ariṭṭha (Kāṇāriṭṭha) —and one stepdaughter, Acclmukhī. Datta, who was the Bodhisatta,

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used to visit Virūpakkha, the ruler of the Nāga hosts, and one day went with him to pay homage to Sakka. I n 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 anthill. 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 Nāgaworld, 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 wishconferring 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 Nāgaworld. Some time later, while father and son were wandering about in the forest, having returned from stalking deer, they met a brahmin called Ālambāyana, 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 banyantree 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 diffi culties connected with guarding the jewel and of how dangerous it might prove, if not duly honoured. I f 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 realised

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 Nāgaworld. 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 Bhuridatta'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 cowdung, 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 Nāgaworld, 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 ex periences, protested against Subhaga's illtreatment 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,

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were greatly impressed, and Bhuridatta, seeing them in danger of accept¬ ing false doctrine, sent for Kāṇāriṭṭha, confuted his arguments, and converted the Nāgas to the right view. Some time after, Bhuridatta, with his retinue, and followed by Dhataraṭṭha, Samuddajā, and their other children, visited his grandfather Brahmadatta, who had become an ascetic. There they met SāgaraBrahmadatta, now king of Benares, and great was the rejoicing over their reunion. Samuddajā then returned with her family to the Nāgaworld, where they lived happily to the end of their days. The story was related in reference to some laymen of Sāvatthi who kept the fast diligently. Devadatta is identified with Ālambāyana, Ānanda with Somadatta, Uppalavaṇṇā with Āccimukhī, Sāriputta with Sudassana, Moggallāna with Subhaga, and Sunakkhatta with Kāṇāriṭṭha.’ 2 The story of Bhuridatta is found also in the Cariyāpiṭaka as the Bhūridattacariyā, to illustrate Sīlapāramitā. I n the fifteenth century Raṭṭhasāra, a monk of Ava, wrote a metrical version of the Bhuridatta Jātaka.’ 1 2 3 J. vi. 1572l9. Cyp. ii. 2. Sas. 99.

Bhūripañña.—One hundred and seven kappas ago there were four kings of this name, previous births of Paccupaṭṭhānasaññaka (Ekūdā¬ niya).’ 1 Ap.1.l53; ThagA. 1. l53.

Bhūripañha Jātaka (No. 452).—The name given to a section of the Mahā Ummagga Jātaka, 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 1 were incapable of ingratitude or meanness. 1 J. vi. 3726.

Bheṇṇākaṭa.—Ā locality where Rujā lived as a castrated goat.’ 1 J. 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 thefireplace; he had agreed to
1 carry a certain load and they cheated him into taking a larger one.
1
AA.1.442 f.

Bheravāya.—A rockcave, near Himavā, where Sambulakaccāna dwelt in meditation.’ 1 ThagA. 1. 314.

Bherivāda Jātaka (No. 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 selfwilled monk who is identified with the youth of the story.’ 1 J.1.2834.

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 ques tioned each of the two separately, and, satisfied with their innocence, appointed Mahosadha commanderinchief.’ Bherī is identified with Uppalavaṇṇā.’ 1 2 J. vf. 467 f. Ibid., 478.

Bheruva.—A city, the residence of Asayhaseṭṭhi.’ 1 PvA.112,us, 119.

Bhesakalā.—A yakkhiṇi. See Bhesakalāvana.

Bhesakalāvana.—A grove in the Bhagga country. I t contained a Deer Park wherein the Buddha stayed, on Suṃsumāragiri. Near by was the house in which lived Nakulapitā and Nakhulamātā.’ Once, when the Buddha was at Bhesakalāvana, he saw, with his divine eye, Anu¬ ruddha dwelling in the Pācīnavaṃsadāya in the Ceti country, and appea 1 A. if. 61; iü. 295; S. in. l ; iv. 116.

 2 before him to encourage him in his meditations. The palace Kokanada, built for Prince Bodhi, was in the neighbourhood of the grove.’ It was while staying in this grove that Mahā Moggallāna was molested 4 by Māra, and he preached the Māratajjaniya Sutta. Siṅgālapitā is 5 said to have retired to Bhesakalāvana for his

meditations. The grove received its name from the fact that its presiding spirit was a yakkhiṇī called Bhesakalā.’ According to the Buddhavaṃsa Commentary.’ the Buddha spent the 8 eight vassa at Bhesakalāvana. The Divyāvadāna calls it Bhīsanikāvana. 2 A. iv. 228ff.; J. in. 157. 5 ThagA. i. 70. 3 Vin. ii.127;DhA. iii. l34, etc. 6 SA. ii. l8l. 4 M. i. 332. 7 BuA. 3. 3 Dvy. l82.

Bhesajjaanuññātabhānavāra.—The thirteenth chapter of the sixth Khandaka of the Mahāvagga of the Vinaya Piṭaka.

Bhesajjamañjūsā.—A Pāli medical work written in the time of Parak¬ kamabāhu H. by a monk of Ceylon. The author is referred to as Pañcapariveṇādhipati. Saranaṅkara wrote a Sinhalese Commentary on it.’ 1 Cv. xcvii. 59; Svd. 1265.

Bhesikā.—The barber of Lohicca (q.v.).’ 1 D. i. 224.

Bhokkanta.—A village in the Dakkhiṇadesa of Ceylon. Till deserted by its inhabitants.’ it was the residence of Sumanā, wife of Lakuṇṭaka Atimbara.’ 1 2 Probably through fear of the Damilas. DhA. iv. 50.

Bhoga Sutta.—The five disadvantages of riches and also the five ad¬
1 vantages of the same.
1
A. in. 259.

Bhogagāmanagara.—A village in the Vajji country, where the Buddha stayed on his last journey, in the Ānandacetiya, and where he preached a sermon on the four Mahāpadesā (the “ Great Authorities ").’ From Bhoga he went on to Pāvā.’ Bhoga was one of the places passed by Bāvarī's pupils on their way to Rājagaha. I t lay between Pāvā and Vesāli.’ 3 1 D. ii. 124f.;A. if. 167 ff. 2 D. ii. 126. SN. vs. 1013.

Bhogavatī.—A palace in the Nāga-world, the residence of the Nāga king Varuṇa, father of Irandatl.’ 1 J.VI.269, 270.

Bhogasaṃhara-petavatthu.—The story of a woman of Rājagaha who, having earned money by selling things with false measures, was born in the peta- world.’ 1 Pv. iv. 14; PvA. 278 f.

1. Bhoja.—A brahmin, one of the eight who read the auspicious marks on the Buddha's body on the fifth day after his birth.’ 1 J. i. 56; in the Milinda (p. 236) he is caüed Subhoja.

1
2. Bhoja.—A physician of old.
1
J. iv. 496, 498.
3. Bhoja.—A country. See Bhojaputta.

BhOjakagiri.—A vihāra in Kāliṅga, built by Asoka, at the cost of one crore, for his brother Tissa (Rkavihārika).’ 1 ThagA. 1. 506, 507.

Bhojana Vagga.—The fourth section of the Pācittiya of the Vinaya
Piṭaka.’
1
Vin. iv. 69-90.

1. Bhojana Sutta.—He who gives food gives four things to the receiver
1
thereof: life, beauty, comfort, and strength.
1
A. if. 64.

2. Bhojana Sutta.—In giving a meal, the giver gives five things: life, beauty, comfort, strength, and ready understanding (paṭibhāṇa), and he 1 himself also becomes a partaker of these things. 1 A. in. 42.

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.’ 1 Ap. i. 253.

Bhojanasuddhika.—The Bodhisatta born as the king of Benares.
See the Duta Jātaka.’
1
J. ii. 319, 321.
Maṃsa Jātaka] 395

Bhojaputta.—Evidently the name for a resident of the Bhoja country. 1 In the Saṃyutta Nikāya the devaputta Rohitassa says that he was a 2 Bhojaputta in his previous birth. The Jātakas mention sixteen Bho¬ japuttā. Bhoja is modern Berar.’ 1 2 3 S. i. 6 f. J. i. 45; v. 163. Law: Geog. 62.

Bhojājānīya Jātaka (No. 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 king's around coveted the kingdom of Benares, and seven kings encom¬ passed 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. The story was told in reference to a monk who had given up perse¬ vering. Ānanda is identified with the king.’ Cp. the Ājañña Jātaka. 1 J.1.17881.

Maṃsa Jātaka (No. 3I 5).—The four sons of four rich merchants of Benares were once sitting at the crossroads, and, seeing a deerstalker 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 Sariputta. 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 emptyhanded. Sāriputta met them, and, having heard their story, returned with them to the same street ; the people gave him

396 [Maṃsa Sutta

a full measure of dainty fare, which was distributed among the sick monks. Sāriputta is identified with the hunter of the story.’ 1 J. in. 4851.

MaṃSa Sutta.—Few are those who abstain from accepting gifts of uncooked flesh, many who do not.’ 1 S. v. 471.

Makara.—Afloodgatein the Parakkamasāmudda from which ran the
Gambhīra Canal.’
1
Cv. lxxix. 40.
Makaraddhaja.—A name for the god Kama.’ 1 Cv. lii. 68.

Makasa Jātaka (No. 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 1 village greatly disabled because of their folly. 1 J. i. 24648.

Makākarañjiya.—A monastery, the residence of the Elder Mahātissa.’ 1 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.’
1
BuA. 68.

Makuṭabandhana.—A “ shrine " of the Mallas to the east of Kusināra, 1 where the Buddha's body was cremated. Buddhaghosa explains that the Makuṭabandhana was a Hall in which the Mallachiefs put on their 1 D. ii. 1601.

Makkhakudrusa] 397 ornaments on festival days. I t was called a cetiya because it was decorated (cittakatatthena pan'ssa cetiyaṃ).’ 2 DA. ii. 596; see also Dvy. 201. different explanation. I t was there that Hiouen Thsang's description (Beal, op. the Mallas laid aside their diamond cit., ii. 37) of the stūpa erected at what maces (^ makuṭa) and fell prostrate on the is evidently Makuṭabandhana suggests a 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 Dutthagāmam.’ 1 Mhv. xxxif. 78; M L 601.

Makulaka.—A vihāra in Ceylon, to the east of Ariṭṭhapabbata, built by Sūratissa.’ 1 Mhv. xxf. 6.

Makkaṭa Jātaka (No. I 73).—Once the Bodhisatta was a learned brahmin of Kāsi, and, when his wife died, he retired with his son to the Himalaya, 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.’ The circumstances in which the story was related are given in the Uddāla Jātaka (q.v.). 1 J. ii. 68 f.

Makkaṭa Sutta.—I n 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.’ 1 S. v. 148.

Makkarakaṭa.—A locality in Avanti. Mahā Kaccāna once stayed there in a forest hut and was visited by Lohicca and his pupils.’ The Com¬ 2 mentary calls Makkarakaṭa a town (nagara). 1 2 S. iv. 116 f. SA. iii. 29.

Makkhakudrūsa.—A village in Rohaṇa, the residence of Kltti and Loka.’ 1 Cv. lv. 26; lvii. 1, 59.

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Makkhali Vagga.—The ninth chapter of the Eka Nipāta of the Aṅgut¬

1 tara Nikāya.

1

A.1.335.

Makkhali (or Micchādiṭṭhika) Sutta.—A man with perverted view leads many people away from righteousness and plants them in un righteousness. There is no other thing

so greatly to be blamed as wrong view. Like afishtrapset 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 1 urged, walks therein accordingly, all alike beget much merit. 1 A.1.33 f.

MakkhaliGosāla.—One of the six heretical teachers contemporaneous 1 with the Buddha. He held that there is no cause, either ultimate or remote, for the depravity of beings or for their rectitude. The attain ment 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 sub stances (iīvā).' 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. There are fourteen hundred thousands of principle genera or species (pamukhayoniyo), again six thousand others and again six hundred. There arefivehundred kinds of kamma—there are sixtytwo paths (or modes of conduct), sixtytwo periods, six classes among men, eight stages of a prophet's existence (aṭṭhapu¬ risabhūmi).' fortynine hundred kinds of occupation, fortynine hundred Ājīvakas, fortynine hundred Wanderers (Paribbājakā), fortynine 1 D. i. 53 f. Makkhali, his views and 2 Buddhaghosa (DA. i. l6O ff.) gives his followers are also referred to at M. 1. details of these four classes showing how 23l, 238, 483, 516 f.; S.1.66, 68; in. 21 l ; they are meant to include all that has life iv. 398; A. i. 33 f., 286; iii. 276, 384; also on this earth, from men down to plants. J. 1. 493, 509; S. iii. 69 ascribes the first But the explanation is very confused and portion of the account of Makkhali's makes the terms by no means mutually views (as given in D. i. 53)—that there exclusive. 3 is no cause, no reason for depravity Buddhaghosa gives or them as baby¬ hood, purity—to Pūraṇa Kassapa. trial playtime, A. i. 286 time, erect time, apparently confounds Makkhali with learning time, ascetic time, prophet time, Ajita Kesakambala, and A. iii. 383 f. and prostrate time, with (very necessary) represents Pūraṇa Kassapa as though he comments on each. were a disciple of Makkhalf.

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hundred Nāga abodes (or species), two thousand sentient existences (vīse indriyasate), three thousand infernal states, thirtysix celestial, mundane or passionate grades (rajodhātuyo), seven classes of animate beings (sañññigabbhā), or beings with the capacity of generating by means of separate sexes, seven of inanimate production (asañññigabbhā), seven of production by grafting (nigaṇṭhagabbhā), seven grades of gods, men, devils, great lakes, precipices, dreams. There are eightyfour thousand periods during which both fools and wise alike, wandering in transmigra¬ tion, 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 (saṃsāra) ; 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 con ceived 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 (saṃsārasuddhi) 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.' 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, 5 such sorrow to devas and men, as Makkhali, the infatuate." 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 4 For a discussion on Makkhali and his doctrines see Barua: Pre buddhistic Indian Philosophy, 297 ff. 5 A. i. 33.

400 [Makhādeva 6 the teachings of recluses, that of Makkhali is the meanest." Buddha¬ 7 ghosa 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 retri bution; whereas Makkhali, by his doctrine of fate or noncausation, denied both action and its result. Very little is known of the name and the life of Makkhali. The Buddhist records call him MakkhaliGosāla. Buddhaghosa explains^ 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: " Ma 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 cowshed. 9 According to Jaina records, he is called Gosāla Maṅkhaliputta ; he was born at Saravana near Sāvatthi, 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. 10 The philosopher's true name seems to have been Maskarin, the JamaPrakrit form of which is Maṅkhali and the Pāli form Makkhali. 11 " Maskarin " is explained by Pāṇinī as "one who carries a bamboo staff " (maskara). A Maskarin is also known as Ekadaṇḍin. According 2 to Patañjali.' 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. 6 A.1.286. 1 9 Barua, op. cit., 298. 7 DA. i. 166 f. 1 1 VI . i. 154. 1 2 3 Ibid., 143 f. ; MA. 1. 422. Mahābhāsya iii. 96. 9 See, e.g., Uvāsagadasāo, p. 1.

1. Makhādcva.—King, son of Sāgaradeva, in the direct line from Mahāsammata. 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 Kalārajanaka.' His dynasty was followed by that of Okkāka, so that he is one of the ancestors of the Sākyans.' See also Makhādeva Jātaka and Makhādeva Sutta. Makhādeva is identified with the Bodhisatta. I n a later birth he became Nimi (q.v.), v.l. Maghādeva. 1 Dpv. iii. 34 f.; Mhv. ii. 10; MT. 129; DA. i. 258 calls him the son of Upa^ara; also 2 SNA. i. 352. DA. i. 258; SNA. i. 352.

Makhādeva Sutta] 401

2. Makhādeva.—A yakkha, identified with Aṅgulimāla. For his story see Sutana Jātaka.' 1 J. iii. 325 ff.

Makhādeva Jātaka (No. 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. H e one day asked his barber to tell him as soon as he had any gray hairs. When, many years later, the barber found a gray 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 1 Buddha's Renunciation. 1 J.1.137 ff.; cp. M. ii. 74 ff., and J. vi. 95. See Thomas: op. cit., 127.

Makhādeva Sutta.—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 Tāvatiṃsa, 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 Kalārajanaka, 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 Enlightenment and Nibbāna. 1 Makhādeva is identified with the Buddha. 1 M. ii. 74 ff.; cp. Makhādeva Jātaka and Nimi Jātaka. Ii. 26

402 [Makhādevaambavana

Makhādevaambavana.—A mangogrove in Mithilā where Makhādeva 1 lived in meditation after retiring from household life. This grove existed even in the time of the Buddha, and during his stay there with 3 Ānanda he preached the Makhādeva Sutta.' Bnddhaghosa explains that the garden was originally planned by Makhādeva, and that other kings, from time to time, replaced trees which had died. 1 2 3 J. i. 138f.;VI.95. M. ii. 74. MA. ii. 732; see also Mtu. iii. 450.

1. Makhiiā.—A city near the Deer Park at I sipatana close to where
Kakusandha Buddha preached hisfirstsermon.'
1
BuA. 210.
2. Makhilā.—One of the two chief women disciples of Sikhī Buddha.' 1 J. i. 41; BuA. 204; see also AkhRā.

3. Makhilā.—One of the chief female lay patrons of Atthadassī
1
Buddha.
1
Bu. xv. 21.
4. Makhilā.—Wife of Sobhita Buddha in his last lay life ; she gave him a meal of milk-rice just before his Enlightenment.' 1 BuA. 137; but Bu (vii. 18) calls her Samaṅgi.

Magadha.—One of the four chief kingdoms of India at the time of the Buddha, the others being Kosala, the kingdom of the Vaṃsas and Avanti. 1 Magadha formed one of the sixteen Mahājanapadas and had its capital at Rājagaha or Giribbaja where Bimbisāra, and after him Ajātasattu, reigned. Later, Pāṭaliputta became the capital. By the time of Bimbi sāra, Aṅga, too, formed a part of Magadha, and he was known as king of 2 AṅgaMagadha. But prior to that, these were two separate kingdoms, 3 often at war with each other. Several kings of Magadha are mentioned 4 by name in the Jātakas—e.g., Arindama and Duyyodhana. I n one story the Magadha kingdom is said to have been under the suzerainty of Aṅga. I n the Buddha's day, Magadha (inclusive of Aṅga) consisted of 5 eighty thousand villages and had a circumference of some three hundred 6 leagues. Ajātasattu succeeded in annexing Kosala with the help of the Licchavis, and he succeeded also in bringing the confederation of the latter under his sway; preliminaries to this struggle are mentioned in the books.' 1 q.v. 3 ^.g., J. iv. 454 f. 4 2 See, e.g., Vin. i. 27 and ThagA. i. 544, J. vi. 272. 3 where Bimbisāra sends for Soṇa Ko|ivisa, Vin. i. 179. 6 a prominent citizen of Campā, capital DA.1.148. of Aṅga. 7 ^.g., D. ii. 73 f., 86.

Magadha] 403

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.’ At the time of the Buddha, the kingdom of Magadha was bounded on the east by the river Campā.’ 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 Licchavis, and both the Māgadhas and the Licchavis evidently had equal rights over the river. When the Buddha visited Vcsāli, Bimbisāra made a road five leagues long, from Rājagaha to the river, and decorated it, and the Licchavis did the same on the other 0 side.’ 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 11 alliance between Pukkusāti, king of Gandhāra and Bimbisāra. When Caṇḍappajjota of Ujjeni was suffering from jaundice, Bimbisāra sent 2 him his own personal physician, Jīvaka.’ 13 In Magadha was the real birth of Buddhism, and it was from Magadha that it spread after the Third Council. The Buddha's chief disciples, 4 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 5 receive another hundred thousand kahāpaṇas.’ The cornfields of 6 Magadha were rich and fertile.’ and each Magadha field was about one gāvuta in extent.’^ The names of several places in Magadha occur in the books—e.g., Eka¬ nālā, Nālakagāma, Senāṇigāma, Khānumata, Andhakavindha, Macala, 8 Mātulā, Ambalaṭṭhikā, Pāṭaligāma, Nālandā and Sālindiya.’ 19 Buddhaghosa says that there are many fanciful explanations (bahudhā 3 A list of the kings from Bimbisāra 1 2 For details see s.v. to Asoka is found in Dvy. 369 ; cp. 1 3 See, e.g., the words put in the mouth DA.1.153; Mbv. 96, 98. of Sahampatī in Vin. i. 5 (pātur ahosi 9 Campa flowed between Aṅga and Magadhesu pubbe dhammo, etc.). Magadha; J. iv. 454. 1 4 See s.v. 1 0 DhA. in. 439 f.; the Dvy. (^p. 55) 1 3 Sp. f. 52. s a y s that monks going from Sāvatthi to 1 3 Thag. vs. 208. Rājagaha could cross the Ganges in 1 7 Thus AA. ii. 616 explains the extent boats kept either by Ajātasattu or by of Kakudha's body which fiüed two or t h e Licchavis of Vesāli. three Magadha viuage-fields (A. iii. 122). 1 1 See s.v. 1 3 See s.v. 1 9 SNA. i. 135 f.

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 gadhaṃ pavisa.’'another that those who were digging in the earth saw the king, and that he said to them: “ Mā gadhaṃ karotha." The real explana¬ tien, accepted by Buddhaghosa himself, seems to have been that the country was the residence of a tribe of khattiyas called Magadha. 0 The Magadhabhāsā is regarded as the speech of the Āriyans.’ I f children grow up without being taught any language, they will spon taneously use the Magadha language; it is

spread all over Niraya, among 1 lower animals, petas, humans and devas.’ The people of Āṅga and Magadha were in the habit of holding a great annual sacrifice to Māha Brahmā 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 thousandfold reward.’^ Magadha was 3 famous for a special kind of garlic^ and the Magadha nāḷa was a standard 4 of measure.’ Magadha is identified with the modern South Behar. See also Magadhakhetta. 2 9 ^.g., Sp. i. 255. and was therefore looked down upon 2 1 VibhA. 387 f. by Brahmanical writers. But it was the 2 2 SA. i. 269; but it is curious that in holy land of the Buddhists. See vT. ii. vedic, Brāhmaṇa and Sutra periods, 207; Thomas: op. cit., 13, 96. Magadha was considered as outside the 2 3 Sp. iv. 920. pale of Ariyan and Brahmanical culture, 2 4 B.g., AA.1.101.

Magadhakhetta.—Mention is made in the books of the Magadhakhetta, probably an extensive ricefield which at once caught the eye on account of its terraces. I t could be seen from the Indasālaguhā.’ 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 Order ever since.’ 3 The Suvaṇṇakakkaṭa Jātaka mentions afieldof one thousand karīsas (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.’ 1 ThagA. i. 333. 4 See, e.^., AA. i. 126, where Nālakagāma 2 vin. i. 287. is mentioned as having been in Magadha¬ 3 J. iii. 293; also iv. 277. khetta.

Magga Vagga.—The twentieth section of the Dhammapada.

Maggadāyaka Thera] 405

Magga Saṃyutta.—The fortyfifth section of the Saṃyutta Nikāya.’ 1 S. v. l62.

L Magga Sutta.—The Buddha tells the monks how, as he meditated under the Ajapāla-nigrodha, the conviction came to him that the only way to Nibbäna was the cultivation of the four satipaṭṭhānas. The Brahmā Sahampatī read his thoughts, and, appearing before him, con¬ 1 firmed this view. 1 S.v. 167 f.; 185 f.

2. Magga Sutta.—The Buddha tells the monks how, while yet a
Bodhisatta, he discovered the method of cultivation of the iddhipādas.’
1
S. v. 281.
3. Magga Sutta.—Wrong view, wrong aim, wrong speech and wrong action lead one to purgatory, their opposites to heaven. Likewise with livelihood, effort, mindfulness and concentration.’ 1 A. ii. 227.

4. Magga Sutta.—The man who has wrong view, aim, speech and action, is censured by the wise.’ 1 A. ii. 229.

Maggakathā.—The ninth division of the Mahāvagga of the Patīsam¬ bhidāmagga.

1

Maggasira.—The name of a month.

1

DA. i. 241.

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.' 1 Ap. i. 189.

Maggadāyaka Thera.—An arahant. Ninetyfour kappas ago he saw Siddhattha Buddha walking in the forest, and, with basket and hoe, made a path for him. Fiftyseven kappas ago he was a king named 2 Suppabuddha.' He is probably identical with Eraka Thera. 1 2 Ap. i. 173. ThagA. i. 193 f.

406 [Maggasañña Thera

Maggasañña Thera.—An arahant. I n 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 andfivekappas ago he was king twelve times under the name of Sacakkhu.' He is probably identical with Ekadhammasavaṇiya.' 1 2 Ap. i. 152 f. ThagA. i. 151 f.

" Maggena ^ Sutta.—The Noble Eightfold Path goes to the Uncom¬ pounded (asankhata). The Buddha has shown it to his disciples for their 1 welfare. 1 S. iv. 361. 1 Magha.—The name Sakka bore in a previous birth when he was bom as a man in Macalagāma in Magadha. His story is given in the Kulāvaka Jātaka (q.v.).' 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 4 real Magha is identified with the Bodhisatta.' while the Buddha says that the Sakka, who visited him, and whose conversation is recorded in the Sakkapañha Sutta, was also known as Maghavā. The title probably originated from the time when Magha became Sakka. The Saṃyutta Commentary.' however, says that Magha was not the Bodhisatta, but that his life was like that of a Bodhisatta (Bodhisatta¬ eariyd viyassa cariyā ahosi); in which case the name Maghavā belongs only to the present Sakka. 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 openhanded liberality and kind 6 ness, to speak the truth, to be free from anger. For this and other titles of Sakka, see s.v. Sakka. 1 2 The usual form of the name is a For a slightly different version see derivative—e.g., J. VI. 212; he is often DhA. 1. 264 ff. 3 J. i. 207. called Maghavā Sujampati—e.g., J. iii. 4 S. i. 231; DhA. i. 264; see also 146; iv. 403; v. 137, 139; vi. 102, 481, n. 1 above. 573; or Maghavā Sakko—e.g., J. v. 141; 5 SA. i. 267; this is supported by the see also Mtu. 1. 165, 167 (sahaeranetro story as given in DA. iii. 710 ff. and Maghavan va eobhase) and Mtu. iii. 366 DhA. i. 264 ff., where no mention is made (^akro aha : Maghavān ti me āhu manu¬ of the Bodhisatta. ^yaloke). 6 S. i. 227 f.; SA. i.

267.

Maghavapupphiya Thera.—An arahant. Ninetyone kappas ago he saw the Buddha (? Vipassī) seated in meditation on the banks of the Nammudā, and honoured him by placing a maghavaflower near him.' 1 Ap. i. 240 f.

Mafigala] 407

Maghavā.—See Magha.

Maghādeva.—See Makhādeva.

Maṅkura.—One of the four ministers of Milinda who were sent to fetch
1
Nāgasena to the palace.
1
Mil., p. 29 f.

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 CullaPuṇṇa. 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.' 1 SA. iii. 15 ff.

Maṅkulapabbata.—A locality where the Buddha spent his sixth vassa.'
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.
1
BuA. 3.

Maṅgana.—A locality, probably a monastery in Ceylon, the residence 1 of an arahant, KhuddakaTissa (KujjakaTissa). The place was five 2 leagues from Anurādhapura and was visited by Saddhātissa. A Maṅ¬ ganavihāra is mentioned among the religious buildings erected by Dhātusena.' This was probably a restoration of the original. 1 2 3 Mhv. xxxii. 53; J. vi. 30. AA. i. 384. Cv. xxxviii. 48.

I. Maṅgala. The third of the twentyfour Buddhas. He was bom six teen asaṅkheyyas and one hundred thousand kappas ago in the Uttarama¬ dhura 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 con¬ ception, 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. I n 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 maneating yakkha, named Kharadāṭhika, took from him his two children and ate them in his presence, " crunching them as though they

408 [Maṅgala 1 were yams.'' while the blood dripped from his mouth. 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 whichfloweddown the yakkha's face. I n 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 austeri ties for eight months. Just before his Enlightenment he ate a meal of milkrice given by a maiden, Uttarā, daughter of Uttaraseṭṭhi in Uttara¬ gāma ; an Ājīvaka, named Uttara, gave him grass for his seat. His Bodhi was a Nāgatree. After his Enlightenment 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 Dham¬ masena, and his chief nuns Sīvalā and Asokā. Pālita was his constant attendant.' Nanda and Visākha were his chief patrons among lay men and Anulā and Sutanā among lay women. I n 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 Cittanagara, when he preached to Su¬ nanda, 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 4 erected over his ashes.' I t is said that all Maṅgala Buddha's personal disciples attained arahantship before their death. 1 I t is probably this incident which is the particulars found in Mtu. (i. 24850) referred to at J. iv. 13. are slightly different. 2 BuA. (124) calls him Uttara. 4 Bu. iv. 29. 3 Bu. iv. 1ff.;BuA. 115ff.;J.1.30 ff.;

2. Maṅgala.—The Bodhisatta born as an ascetic in the time of Dham¬

1 madassī Buddha.

1

J.1.40; but Bu. xvi. 9 says he was then bom as Sakka.

Mahgala Jātaka] 409

3. Maṅgala.—The Bodhisatta born as an ascetic in the time of Slddhattha Buddha.' H e 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.' 1 2 Bu. xvii. 8; M.T. 62. BuA. 187.

4. Maṅgala Thera.—An arahant. He was present at the Foundation¬ ceremony of the Mahā Thūpa.' See Mahāmaṅgala. 1 Dpv. xix. 8.

5. Maṅgala.—A flood-gate in the Parakkamasamudda from which branched off the Maṅgala-Gaṅgā.’ 1 Cv. lxxix. 45.

6. Maṅgala.—A locality in South India mentioned in the account of the campaigns of Parakkamabāhu.’ 1 Cv. lxxvi. 297.

7. Maṅgala.—A tribe of elephants, each of which had the strength of ten million men.’ 1 MA. 1. 262; AA.’ii. 822; BuA. 37, etc.

8. Maṅgala.—A monk of Pagan, probably of the fourteenth century, author of a grammatical work called the Gandhatthi.’ 1 Bode, op. cit., 26.

9. Maṅgala.—A Thera of Ceylon, preceptor of Vedeha.’ 1 P.L.C. 223.

10. Maṅgala.—A young man in the time of Vipassī Buddha, who came from Tāvatiṃsa and held a mandārava-flower over the Buddha as he sat meditating. Maṅgala was a previous birth of Kkamandāriya
1
Thera.
1
Ap. i. 286.
1
11. Maṅgala.—A Pacceka Buddha.
1
M. in. 70.
Maṅgala Jātaka (No. 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 Bodhi¬ satta 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 Rāja¬ gaha 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.’ 1 J.1.371 ff.

Maṅgala Vagga.—The fifteenth chapter of the Tika Nipāta of the
Aṅguttara Nikāya.’

1

A. i. 292-4.

Maṅgala Sutta.—Preached at Jetavana in answer to a question asked by a de va 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 2 of honour, etc.' The Commentary explains that at the time the sutta was preached there was great discussion over the whole of Jambudīpa regarding the constitution of mangala. 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. 3 In the Sutta Nipāta the sutta is called Mahāmaṅgala. It is one of the suttas at the preaching of which countless devas were present and countless beings realized the Truth.' 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 6 great merit.' It is said that once Duṭṭhagāmaṇi attempted to preach the Maṅgala Sutta at the LohapāSāda, but he was too nervous to proceed. The preaching of the Maṅgala Sutta was one of the incidents of the 1 Khp. pp. 2 ff. 4 SNA. i. 174; BuA. 243; AA. i. 57, 2 KhpA.VIT;SNA. i. 300. 320. 5 6 3 SN., pp. 46 f. MA. ii. 806. Mhv. xxxii. 43.

Maṅgalappadesa] 411

Buddha's life represented in the Relic Chamber of the Mahā Thūpa.'

See also Mahāmaṅgala Jātaka.

7

Mhv. xxx. 83.

Maṅgalagaṅgā.—A channel branching off from the sluice called

Maṅgala in the Parakkama Samudda. See Maṅgala (5).'

1

Cv. lxxix. 45.

Maṅgalaṅkoṭṭa.—A locality in South India, mentioned in the account

1 of the campaigns of Parakkamabāhu I. I t is probably identical with

Maṅgala (6).

1

Cv. lxxvii. 38.

Maṅgalagiri.—A spot where the Buddha was staying when Kāḷudāyl visited him at Suddhodana's request.' 1 Ap. ii. 501.

Maṅgalacetiya.—A religious building, probably in Anurādhapura. Upatissa H. erected a thupa to the north of it and also an image house containing an image.' It is probably identical with Bahumaṅgala¬ cetiya (q.v.).' 1 2 Cv. xxxvii. 183,' Cv. Trs.1.36; n. l .

Maṅgaladīpanī.—A commentary on the Maṅgala Sutta, written by

Sirimaṅgala of Laos.'

1

Bode, op. cit., 47.

Maṅgalapabbata.—See Maṅgalappadesa.

Maṅgalapāsāda.—A palace in Kāsika, erected by Vissakamma and inhabited by Bodhighariya in a previous birth sixtyflve kappas ago.' 1 Ap. ii. 401.

Maṅgalapokkharaṇī.—A bathingplace in the garden of Parakkama bāhu Ī.' 1 Cv. lxxiii. 110.

Maṅgalappadesa (Maṅgalapabbata).—A place in the south of Ceylon which formed the limit of the estate given to Sāliya by Duṭṭhagāmaṇī.' 1 MT. 607.

Maṅgalabegāma.—A place near Pulatthipura, mentioned in the account of the campaigns of Parakkamabāhu 1.' 1 Cv. lxvii. 52; lxx. 178, 283, 297; lxxii. 160, 207.

Maṅgalavitāna.—A place in the west of Ceylon, near Vallipāsāna¬ vihāra.' 1 MT. 552.

Maṅgalāna.—A minister of Kittisirimegha (2).'

1

Cv. lxvi. 66; see Cv. Trs. i. 258, n. 2.

1

Macala.—A village in Magadha, residence of Magha (q.v.).

1

J. i. 199 ; SA. i. 267 ; DhA. i. 265 ; SNA. ii. 484.

Macala Vagga.—The ninth chapter of the Catukka Nipāta of the
Aṅguttara Nikāya.'

1

A. if. 83-91.

1. Maccha Jātaka (No. 34).—Somefishermenonce 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 1 wife of his lay days. The two fish were the monk and his seducer. 1 J.1.210-12.

2. Maccha Jātaka (No. 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

Maccharikosiva] 413

bending his face and mouth, deluged all KOsala with torrents of rain.

1

The Pajjuna of the earlier story is identified with Ānanda.

1

J. i. 329-32; cp. Cyp. iii. 10.

3. Maccha Jātaka (No. 216).—The story very much resembles Maccha Jātaka (1).'

1

J. ii. 178 f.

Maccha Sutta.—Once, during a tour in Kosala with a large number of monks, the Buddha saw afishermanselling fish. Sitting down at the foot of a tree by the wayside, the Buddha pointed out to the monks how nofishermanenjoyed 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.' 1 A. iii. 301 f.

Macchatittha.—The name of two villages and two monasteries of

1

Ceylon.

1

Cv. xlviii. 24; Ep. Zey. i. 216, 221, 227.

Macchadāyaka Thera.—An arahant. Ninety-four kappas ago he was a hawk on the banks of the Candabhāgā and once gave a large fish to

1

Siddhattha Buddha.

1

Ap.1.232.

Maccharaṭṭha.—See Macchā.

L Maccharikosiya.—A seṭṭhi, worth eighty crores, of Sakkhara near Rajagaha. H is real name was Kosiya, but as he was too miserly to give away even a drop of oil, he came to be called Maccharikosiya. One day, when returning from the palace, he saw a half-starved yokel eating a round cakefilledwith 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. H aving 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 Kapallapūvapabbhāra. The Buddha preached to Kosiya and his wife and they became sotā¬ pannas. Kosiya then spent all his wealth in the service of the Buddha and his religion. It was in reference to him that the īllīsa Jātaka was preached, īllīsa being identified with Maccharikosiya.’ 1 DhA.1.367ff.; J.1.345 ff.

2. Maccharikosiya.—See the Sudhābodhana Jātaka.

1. Maccharī Sutta.—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.’ 1 A. iii. 258.

2. Maccharī Sutta.—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.’ A. iii. 266. 1

3. Maccharī Sutta.—The same as the above except that the fifth quality is given as stinginess with regard to Dhamma. 1

1 A. iii. 266 f.

4. Maccharī Sutta.—The same as (3) except that “ nun " is substituted for “ monk." 1

A. iii. 139. 1

5. Maccharī Sutta.—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.’ 1 S. 1. 18 f.

6. Maccharī Sutta.—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.’

1

S.1.34.

7. Maccharī Sutta.—Seven fetters must be destroyed in order that the good life may be led: complying, resisting, wrong views, uncertainty, conceit, envy, meanness.’ 1 A. iv. 8.

8. Maccharī Sutta.—The five forms of meanness: in sharing lodgings,

1 the services of a family, gains, fame and Dhamma.

1

A. iv. 459.

“ Maccharena ” Sutta.—A woman who is faithless, shameless, stingy, and of weak wisdom, is destined to suffering.’ 1 S. iv. 24.

Macchā.—A country, with its people, included in the traditional list of the sixteen Mahājanapadas.’ The Macchā are generally mentioned 3 with the Sūrasenā.’ I n the Vidhura Paṇḍita Jātaka 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 southwest of I ndraprastha and to the south of Sūrasena. I ts capital was Virāṭanagara or Vairāṭ, 4 so called because it was the city of King Virata. 3 1 A.1.213; iv. 252, 256, 260. J. vi. 280. 4 2 ^.g., D. ii. 200 ; cp. Kāsikosalā, Rv. vii. 6, 18; Law: Anct. Geog. of vajjimallā. India, p. 19.

Macchikāsaṇḍa.—A township in Kāsī, the residence, among others, of Cittagahapati.’ I t contained the Ambāṭakavana, which Citta presented as a monastery for the monks, at the head of whom was Mahānāma. Sudhamma Thera also lived there, and the place was visited by Sari¬ putta and Moggallāna^ and also by Acela Kassapa.’ The books con tain, besides these, the names of several monks who lived at Macchi¬ kāsaṇḍa—e.g., īsidatta, Mahaka, Kāmabhū and Godatta.’ The place 1 S. iv. 281. vata, Upāli, Ananda and Rāhula; these 2 For details see DhA. ii. 74 f.; accord all went there while travelling in the ing tovin. ii. 15f.,they were accompanied Kāsi kingdom. hy Mahākaccāna, Mahākoṭṭhita, Mahā¬ 3 S. iv. 300. kappina, Manācunda, Anuruddha, Re 4 See s.v. for details.

may also have been a centre of the Nigaṇṭhas, for Nigaṇṭha Nātāputta 5 is mentioned as having gone there with a large following. I t was 6 thirty leagues from Sāvatthi, and near by was the village of Miga¬ pathaka (q.v.), 3 6 S. iv. 298. DhA. ii. 79.

Macchikāsaṇḍika.—An epithet of Cittagahapati, because he lived in

Macchikāsaṇḍa.’

1

A. i. 26; AA. i. 209; ThagA. i. 238.

Maccutthala.—A locality in Rohaṇa, where Vijayabāhu Ī. once set up a camp.’ 1 Cv. lviii. 35.

Macchuddāna Jātaka (No. 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 leafpottle, and, when they hadfinished,the Bodhisatta threw the remains into the river for the fish, giving the merit to the riverspirit. The power of the riverspirit 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 midriver 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 riverspirit 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, thefishermanasked 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. Thefishwas bought and cut open by his wife, and the money was given to him. At that instant the riverspirit 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.' 1 J. ii. 4236.

Majjha.—See Megha.

Majjhavela-vihāra] 417

Majjhantika Thera.—An arahant. H e recited the kammavācā (or ecclesiastical act) at the ordination of Mahinda, on whom he later confer¬ red the upasampadā ordination.' 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-k1.ng Aravāḷa and con¬ verted him to the Faith, while Paṇḍaka and his wife Hāritā and their five hundred sons became sotāpannas. Majjhantika preached the Āsīvisopama Sutta to the assembled concourse and later ordained one hundred thousand persons.' The sermon preached by Majjhantika is 3 referred to in the Scholiast to the Sarabhaṅga Jātaka. 4 This same Elder is referred to elsewhere as an example of one who practised pariyatti-appicchatā. H e 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 5 accept it. 1 Mhv. v. 207; Sp.1.51; Dpv. vii. 24. 4 SNA. ii. 494; DA. iii. 1061, but at Mhv. xif. 3, 9 ff.; Sp.1.64 ff.; Dpv. AA. i. 263 he is caned Majjhantika¬ v i i i . 4; Mbv.113;for the Tibetan version Tissa. see Rockhill, op. cit., l67 ff. 3 The story is given at AA. i. 43 ; MA. 3 J. v. l42. i. 350.

Majjhantika or Saṇika Sutta.—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.’ 1 S.1.203.

Majjhantika-Tissa.—See Majjhantika.

Majjhapalli-vihāra.—A vihāra in Ceylon restored by the monk Saṅgharakkhita in the reign of Kittisirirājasīha. The king showed the m o n k great honour and gave the village of Mālāgāma for the maintenance 1 of the vihāra. 1 Cv. c. 234. (Sinhalese Medapola.)

Majjhavela-vihāra.—A monastery in Ceylon built by Vaṭṭagāmaṇī and restored by Kittisirirājasīha, who gave for its maintenance the village of Siṅgatthala.’ 1 Cv. c. 230. (Sinhalese Medavala.)

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Majjhima.—An Arahant. He went, after the Third Council, as preacher to the Himalaya country.’ accompanied by four others: Kassapagotta, Durabhissara, Sahadeva, and Mūlakadeva.’ Majjhima preached the Dhammacakkappavattana Sutta and eighty crores of persons became sotāpannas. The five Elders, separately, converted five kingdoms, and each of them ordained one hundred thousand persons.’ 1 Mhv. xii. 6. Sp. (i. 68) gives their names as Kassa 2 Dpv. viii. 10; MT. (317) has Dundu¬ pagotta, Ālokadeva, Dundubhissara, and bhissara for Durabhissara; Mbv. (115) Sahadeva. 3 agrees with MT., but has Sahassadeva; Mhv. xii. 41 ff.

Majjhima Nikāya.—The second “ book.'' or collection, of the Sutta Piṭaka, containing discourses of medium length. I t 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 Majjhima Nikāya and of handing it down intact was entrusted to the “ school ” of Sāriputta.’ Bud¬ dhaghosa wrote a commentary to the Majjhima Nikāya, which is called the PapañcaSūdanī, and Sāriputta of Ceylon wrote its ṭīkā. The Majjhima Nikāya was also called the Majjhima Saṅgīti.’ When the Sāsana disappears, the Majjhima predeceases the Dīgha Nikāya.’ 1 2 3 DA. i. 15. B.g., MA. i. 2; MT. 193, 305. MA. ii. 881.

MajjhimaKāḷa.—The second of three brothers, all named Kāḷa, of Setavyā. CullaKāḷa and MahāKāḷa, the youngest and the oldest, used to travel about with caravans and procure goods which were sold for them by MajjhimaKāḷa.’ He had four crores.’ 1 DhA. i. 66. Ibid., 73.

Majjhimagāma.—A village in Rohaṇa, mentioned in the account of

1 the campaigns of Parakkamabāhu I .

1

Cv. lxxiv. 83.

Majjhimajanapada.—See Majjhimadesa.

Majjhimaṭīkā.—The second of three Commentaries on the Saddat¬ thabhedacintā.’ 1 Gv. 63, 73.

Majjhimadesa.—The country of Central I ndia which was the birth place of Buddhism and the region of its early activities. I t extended in the east to the town of Kajaṅgaīa, beyond which was Mahāsāla; on

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the southeast to the river Salalavatī; on the southwest to the town of Satakaṇṇika; on the west to the brahmin village of Thūna; on the north to the Usiraddhaja Mountain.’ The Majjhimadesa was three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred in circumference.’ I t contained fourteen of the sixteen Mahājanapadas (q.v.), that is to say all but Gandhāra and Kamboja, which belonged to the Uttarāpatha. The people of Majjhimadesa were regarded as wise 3 and virtuous. I t was the birthplace of noble men (purisā'janīyā) including the Buddhas.’ and all kinds of marvellous things happened 5 there. The people of Majjhimadesa considered peacocks’ flesh a luxury.’ 1 dhāyana vin. 1. 1. 197; J. 1, i. 49,2,80; Mbv. 9, 12; etc.). I t is also note¬ Dvy. (21 f.) extends worthy that the eastern inboundary the Commentaries the to include Puṇḍavardhana, roughly iden¬ Majjhimadesa is extended to include the tical with North Bengal. It is interest¬ whole of Jambudipa, the other continents ing to note that in early Brahminieal being Paccantimajanapadā. The term literature (e.g. the Dharmasūtra of came also to be used in a generic sense. Baudhayana), Thus, inĀryavarta,Ceylon which is prac¬ (Tambapaṇṇidīpa) Anurā¬ tically identical dhapura camewith what tocame tobebe called the Majjhima¬ called Madhyadesa, is described as lying desa (AA. i. 165). to the east of the region where the 2 DA.1.173. Sarasvatī disappears, to the west of the 3 J. in. 115, 116. Kalakavana, to the north of Pāripātra, 4 DhA. iii. 248; AA. i. 265. and to the south of the Himalaya. This 5 SNA. 1.T97. excludes the whole of Magadha (Bau 6 vibhA. 10.

Majjhimabhāṇakā.—The “reciters” of the Majjhima Nikāya (q.v.), those who learned it and handed it down, probably the “ school ” of Sāriputta. This “ school " included the Cariyāpiṭaka, Apadāna and Buddhavaṃsa in the Khuddaka Nikāya, and ascribed the whole Nikāya to the Sutta Piṭaka.’ 1 DA.1.15; Mil. 341.

Majjhimavagga.——A district in the Malaya country of Ceylon, men tioned in the account of the campaigns of Parakkamabāhu I .’ 1 Cv. lxx. 20, 21, 23; see Cv. Trs. 1. 289, n. 1.

Mañcakkuṇḍi.—A locality in South I ndia mentioned in the account of the campaigns of Parakkamabāhu Ī.’ 1 Cv. lxxvii. 87.

1. Mañcadāyaka Thera.—An arahant. I n the time of Siddhattha Buddha he was a Caṇḍāla, and made a lintel which he offered to the

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Order. He was fifty times king of the gods and eighty times king of men.’ 1 Ap. ii. 377 f.

2. Mañcadāyaka.—An arahant thera. Ninety one kappas ago he 1 gave a bed to Vipassī Buddha. He is probably identical with Sāmañ¬ ñakāni Thera.’ vL Pecchadāyaka. 1 2 Ap. ii. 455. ThagA. i. 99.

Mañjarīpūjaka Thera.—An arahant. Ninetytwo kappas ago, while walking in the street with a spray of flowers in his hand, he saw the Buddha (? Tissa) and offered him the flowers. Seventy three kappas ago he was a king, named Jotiya.’ 1 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 Bhuta.’ 1 Cv. lxxiVI 129, l44; lxxv. l50, l52, l85, l96.

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.’ 1 SNA.1.66, 67; vvA. 175.

1. Mañjeṭṭhaka Vagga.—The fourth section of the Vimāna Vatthu.

2. Mañjeṭṭhakavimāna.—The abode in Tāvatiṃsa of a woman who once spread over the Buddha's seat a bouquet of flowers which she had gathered in Andhavana.’ 1 Vv. iv. 1; VvA. 176 f.

Mañjerika.—The name of the Nāga kingdom (Nāgabhavana). I t is five hundred leagues in extent and is the residence of Mahākāḷa, the Nāga king.’ When the urn containing the Buddha's relics, deposited i J. i. 72; J. vi. 264; BuA. 239.

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in Rāmagāma, was washed away, it was taken to the Mañj'srika Nāga¬ bhavana, and remained there till taken by Soṇuttara to be enshrined in the Mahā Thūpa.’ 2 Mhv. xxxi. 27,. see also I.R.A.S. 1885, p. 220.

Maññamāna Sutta.—One who lets his imagination play on the body, feeling, etc., becomes Māra's bondsman.’ 1 S. iii. 74.

Maṭṭakuṇḍali, Maṭṭhakuṇḍali.—The only son of the brahmin Adinna¬ pubbaka. His father loved him dearly, but was a great miser, and made for him, with his own hands, a pair of burnished earrings in order to save the goldsmith's fee; the boy thus came to be called Maṭṭakuṇḍali (burnished earrings). 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 Maṭṭakuṇḍali 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 charnelground, weeping and lamenting and preparing to cremate his body. Assuming the form of Maṭṭakuṇḍali, he went himself to the charnelground 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. I n order to convince him, the Buddha made Maṭṭakuṇḍali appear before him and confirm his statement that this was so. At the conclusion of the Buddha's sermon, both Adinnapubbaka and Maṭṭakuṇḍali became sotāpannas.' and eighty thousand persons realized the Truth.' 1 DhA. i. 20ff.; vv. vii. 9 ; vvA. 322ff.; Maṭṭakuṇḍali Jātaka (q.v.), but the intro PV. ii. 5; PvA. 92; the stanzas found in ductory story is quite different. Maṭṭakuṇḍali's story occur also in the 2 Mil. 350.

Maṭṭakuṇḍali Jātaka (No. 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

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admonished him, as in the story of Maṭṭakuṇḍali. The brahmin followed his advice and gave up his grief. The story was told in reference to a rich landowner of Sāvatthi, 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.' 1 J. iVI59ff.

Maṭṭhara.—See Māṭhara.

Maṇamekkuṇḍi.—A locality of South India pillaged by Laṅkāpura.' 1 Cv. lxxvif. 87.

Maṇi.—A yakkha chief, to be invoked by Buddhists in time of need.' 1 D. iii. 205.

2. Maṇiakkhi, Maṇiakkhika.—A Nāga king of Kalyāṇi, maternal uncle of Mahodara. He came to take part in the battle between Maho¬ dara and Culodara, 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 Enlightenment 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.' 1 Mhv. i. 63 ff.; xv. 162; Dpv. ii. 42, Jambudīpa to bring the Buddha to 52; it is said that Maṇikkhika went to Ceylon (MT. Ill).

2. Maṇiakkhika.—The youngest of the three sons of Mahātissa and

Saṅghasivā.'

1

Cv. xlv. 40.

Maṇiupaṭṭhāna.—One of the places appointed by King Bhātika for the dispensing of hospitality to the monks of Ceylon.' 1 Mhv. xxxiv. 65; the MT. (633) calls it Maṇiupaṭṭhāna-pāsāda.

Maṇikaṇṭha.—A Nāga king. See Maṇikaṇṭha Jātaka. The king was so called because he wore round his neck a wish-conferring gem.' 1 Sp. iii. 565.

Maṇikaṇṭha Jātaka (No. 253).—The Bodhisatta and his younger brother, after the death of their parents, lived as ascetics in leaf-huts

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on the Ganges, the elder being higher up the stream than the younger. One day, the Nāga king Maṇikantha, 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, Maṇi¬ kaṇṭha hurried away. Several times this happened, and then he came no more. The ascetic was much grieved by his absence, but was com forted by the Bodhisatta. The Buddha related this story at the Aggāḷavacetiya near Āḷavi. The monks of Āḷavi 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.' On the same occasion were preached the Brahmadatta Jātaka and the Aṭṭhisena Jātaka (q.v.). 1 J. ii. 2826; also vin. iii. 146 f., where the details of the story of the past are slightly different.

Maṇikā.—The name of a vijjā, whereby thoughts can be read.' 1 DA. ii. 389.

MaṇikārakulūpagaTissa.—An Elder who ate for twelve years at the house of a jeweller of Sāvatthi. 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 bloodflowedfrom 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

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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.

1

She became a deva after death, but the jeweller was reborn in hell.

1

DhA. iii. 34 ff.

Maṇikāragāma.—A village in Ceylon near which Candamukhasiva constructed a tank, the revenues from which he gave to the Issara¬ samaṇavihāra.' 1 Mhv. xxxv. 47.

Maṇikuṇḍala Jātaka (No. 351).—The Bodhisatta, born as king of Benares, discovering that one of his ministers had intrigued in his harem, expelled him from the kindgom. 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.' For the rest of the story see Ekarāja Jātaka. The story was related in reference to a councillor of Pasenadi who was guilty of misconduct in the harem. 1 J. iii. 153 ff.

Maṇikuṇḍaia Vagga.—The thirtysixth chapter of the Jātakaṭṭha¬ kathā. It forms the first chapter of the Pañca Nipāta.' 1 J. iii. 153 ff.

Maṇikhaṇḍa.—A section of the Vidhurapaṇḍita Jātaka which contains a description of the marvellous jewel offered by Puṇṇaka as a stake in the diceplay with Koravya.' 1 J. vi. 2759.

Maṇiguhā.—One of the three caves in the Nandamūlakapabbhāra.

In front of the cave was the Mañjūsaka tree (q.v.).'

1

SNA.1.66.

Maṇicūḷa Sutta.—I n the royal palace at Rājagaha, the report once arose among the retinue that Sākyan recluses were allowed to take gold and silver. The headman Maṇicūḷaka, 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 1 accept gold and silver. 1 S. iv. 325f.;cp. vin. ii. 296 f.

Maṇicūḷaka.—A headman of Rājagaha. See Maṇicūḷa Sutta.

Maṇicora Jātaka (No. 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 Bodhi¬ satta'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.' The story gives the case of a man getting happiness through a virtuous woman.' 1 2 J. ii. I2l5. J. iv. 77.

Maṇithūnavimāna.—A palace in Tāvatiṃsa, the abode of a deva who had been a resident of Sāvatthi and cleared a path leading from the forest to Sāvatthi, in order to make it easy for the many monks who went to and fro.' 1 vv. vii. 3; v v A . 301 f.

Maṇidīpa.—A subcommentary (a n u ṭ ī k ā) to the Atthasāiinī, by

Ariyavaṃsa.'

1

Gv. 65, 75; Bode, op. cit., 42.

Maṇināgapabbata.—A vihāra in the KālāyanaKaṇṇikā in Rohaṇa, built by MahādāṭhikaMahānāga.' 1 Mhv. xxxiv. 89; M L 637.

Maṇipabbata, Maṇipassapabbata.—A mountain range of the Himālaya.' 1 J. ii. 92; v. 38, 415; SNA. 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.' The Colas burnt it down, and Udaya ĪV. tried to rebuild 1 Mhv. xxxvi. 125.

426 [Maṇlpūjaka Th^ra 2 it, but died before the work was completed. This was done by Mahinda IV.' 2 3 Cv. liii. 51. Ibid., liv. 48.

1. Maṇipūjaka Thera.—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 Sataraṃsī.' 1 Ap. i. 190.

2. Maṇipūjaka Thera.—An arahant. H e 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 1 being the only thing he had. He is probably identical with Mātaṅga¬ putta Thera.' 1 2 Ap. ii. 413 f. ThagA. i. 349.

Maṇippabhāsa.—One hundred and sixteen kappas ago there were thirty-two kings of this name, all previous births of Vedikāraka (Vijaya)

1

Thera.

1

Ap.1.171; ThagA. i. 192.

Maṇihhadda.—A yakkha who visited the Buddha at the Maṇimāiaka¬ cetiya and held a conversation with him regarding hate and the release

1 therefrom.

1

S. 1. 208; cf. Avadānaś. ii. 179.

Maṇibhadda Sutta.—Records the conversation between the Buddha and Maṇibhadda (q.v.).

Maṇibhaddavattikā.—A class of ascetics and recluses who, perhaps, 1 worshipped Maṇibhadda (q.v.), The Maṇibhaddā are mentioned in the Milindapañha.' together with tumblers, jugglers, actors, etc. Be is the tutelary deity of travellers and 1 MNid. 89. I n the Mahābhārata, Maṇibhadda is mentioned among the caravans (iii. 65, 2553). yakśas in Kuvera's palace (ii. 10, 397). 2 p. 191.

Maṇimālaka.—A Cetiya where the Buddha stayed and where he was visited by the yakkha Maṇibhadda.' i S. i. 208.

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Maṇimekhalapāsāda.—A monastic building in Ceylon, probably belonging to the Mahāyānists. I t held statues of the Bodhisattas which were restored by Sena H.' 1 Cv. li. 77.

L Maṇimekhalā.—A goddess who presided over the ocean where she was placed by the Cātummahārājikā to protect virtuous people who might suffer shipwreck.' 1 J. iv. 17; vi. 35.

2. Maṇimekhalā.—A dam erected by Aggabodhi Ī. across the Mahā¬

2 vālukagaṅgā.' It was restored by Sena ĪĪ.

1

Cv. xlii. 34. 2

Ibid., 11. 72.

3. Maṇimekhalā.—A district in Ceylon, founded by the general

Saṅkha during the time that the usurper Māgha ruled at Pulatthipura.'

1

Cv. lxxxi. 7.

Maṇisāramañjūsā.—A Commentary on the Abhidhammatthavibhā¬ vam, by Ariyavaṃsa.' 1 Gv. 65, 75; Bode, op. cit., 42.

Maṇisūkara Jātaka (No. 285).—The Bodhisatta lived in the Himalaya 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. I n 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 1 brought about her death. 1 J. ii. 4158,'

Maṇisomārāma.—Probably another name for the SOmārāma (q.v.).

KaṇiṭṭhaTissa built a pariveṇa there.’ Goṭhābhaya restored the vihāra and built there an uposatha house.’

1

Mhv. xxxvf. 8. 2

Ibid., 106 f.

L Maṇihīra.—A vihāra built by Mahāsena.’ 1 Mhv. xxxvii. 40.

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2. Maṇihīra.—A tank built by Mahāsena.’ Aggabodhi built a canal leading out of n.’; so did Sena H.’ Among the canalsflowinginto the

4 tank was the Tilavatthuka, restored by Vijayabāhu I . Parakkama

5 bāhu I . rebuilt the tank, and constructed the Kālindī Canal to carry

6 away the overflow from the south side. I t was near this tank that

Saṅghatissa was taken prisoner by the followers of Moggallāna HĪ.’

1

Mhv. xxxvii. 47. 4

Ibid., lx. 53.

2

Cv. xlii. 34. ^ Ibid., lxxix. 31.

3

Ibid., li. 72. 6

Ibid., 54. 7

Ibid., xliv. 30.

1

Maṇḍakappa.—A kappa in which two Buddhas are born.

1

BuA. 158; J. i. 38, 39, 41, 42.

Maṇḍagalla.—A village near Anurādhapura, mentioned in the account of the campaigns of Parakkamabāhu Ī.’ 1 Cv. lviii. 43; Cv. Trs. i. 206, n. 5.

Maṇḍagāma.—A village in Rohaṇa, given by Aggabodhi, son of

Mahātissa, to the monks, in gratitude for a meal which they had given

1 him.

1

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 Mahāmeghavana was called Mahāsāgara.’ 1 Mhv. xv. 127; Dpv. i. 73; ix. 20; xv. 57, etc.

Maṇḍapadāyikā Therī.—An arahant. She built a pavilion for Koṇā¬ gamana Buddha.’ 1 Ap. ii. 514; ThigA. 6.

Maṇḍapeyyakathā.—The tenth chapter of the Mahāvagga of the Paṭisambhidāmagga.

Maṇḍalagirivihāra.—A monastery in Ceylon, built by Kaṇiṭṭhatissa.' The ruler of the province of Malaya in the time of Aggabodhi IV. built 2 a relichouse for the cetiya there, while Sena H. gave to it several 3 4 maintenance villages and Vijayabāhu I . restored it. I t was while living there that Gajabāhu made his peace with Parakkamabāhu Ī. and 1 Mhv. xxxvi. 17. 3 Ibid., 11. 75. 2 Cv. xlvf. 29. 4 Ibid., lx. 58.

Maṇḍlkā] 429 5 set up an inscription to that effect in the vihāra. v.l. Maṇḍalagirika, Maḥḍalīgiri. 3 Cv. lxxi. 3; for its identification see Cv. Trs. i. lOO, n. 3.

Maṇḍalamandira.—A building erected by Parakkamabāhu I . at Pulatthipura. I t was used by the teacher specially appointed by him to recite Jātaka stories.' 1 Cv. lxxiii. 72; see Cv. Trs. ii. 9, n. l .

Maṇḍalārāma.—A monastery in Ceylon, probably near the village of Bhokkanta. I t 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.' 2 According to the Vibhaṅga Commentary the monastery was in the village of Kālakagāma, and, in the time of Vaṭṭagāmaṇī, it was the residence of many monks, at the head of whom was Tissabhūta. I t was 3 also the residence of Maliyadeva Thera. 1 2 3 DhA. iv. 51. VibhA. 448; also DhSA. 30; AA. i. 52. AA. i. 22.

Maṇḍavāṭaka.—A tank in Ceylon, restored by Vijayabāhu Ī.' 1 Cv. lx. 49.

Maṇḍavāpivihāra.—A monastery built by MahāCūḷiTissa.' Mahā¬ dāṭhikaMahānāga gave land for the monks of this vihāra out of gratitude to a sān^aṇera who lived there.' 1 Mhv. xxxiv. 8. ^ Ibid., 93.

1. Maṇḍavya.—An ascetic For his story see the Kaṇhadīpāyana Jātaka.

2. Maṇḍavya.—Son of Mātaṅga and Diṭṭhamangaiikā. For his story see the Mātaṅga Jātaka. Maṇḍavya is given as an example of con ception by umbilical attrition.' 1 Mil. 123 f.; Sp.1.214.

Maṇḍika.—A tank in Ceylon restored by Parakkamabāhu Ī.' 1 Cv. lxviii. 44; see Cv. Trs. i. 280, n. 5.

Maṇḍikā.—Mother of Maṇḍikāputta (q.v.),

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Maṇḍikāputta.—See Upaka Maṇḍikāputta. He was so called because he was the son of Maṇḍikā.' See also Samaṇa Maṇḍikāputta. 1 AA. ii. 554; KhpA. 105.

Maṇḍissa.—A Paribbājaka of Kosambī, friend of Jāliya. I t was to them that the Jāliya Sutta (q.v.) was preached. v.l. Muṇḍiya.

Maṇḍūka.—A de va. I n 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 Tāvatiṃsa 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.' 1 vv. v. 1; vvA. 216ff.;vsm. 208 f.; Sp.1.121; Mil. 350.

Maṇṇaya.—A Damiḷa chief, ally of Kulasekhara.' He later joined
Laṅkāpura.'
1
Cv. lxxVI. 141. ^ Ibid., lxxvii. 7, 35.
Mataka Sutta.—See Pacchābhūmika Sutta.

Matakabhatta Jātaka (No. 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 Law 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 Sāvatthi were in the habit of doing.' 1 J. i. 166 ff.

Mattā 1 431

Matarodana Jātaka (No. 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 Sāvatthi 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.' 1 J. in. 568.

1. Matta.—One of the seven children of Paṇḍuvāsudeva and Bhad¬ dakaccānā.' 1 Dpv. x. 3.

2. Matta.—A householder in the Vihāravāpi village near the Tulā¬ dhāra Mountain; he was the father of LabhiyaVasabha.' 1 Mhv. xxiii. 90.

3. Matta.—A hunter who discovered four marvellous gems near
Peḷavāpikagāma, seven leagues to the north of Anurādhapura. He reported his discovery to Duṭṭhagāmaṇī, and the gems were used for the
Maha Thūpa.'
1

Mhv. xxviii. 39; MT. 512.

Mattakeia.—One of the eleven children of Paṇḍavāsudeva and Bhad¬ dakaccānā.’ 1 Dpv. x. 3.

Mattapabbata.—A monastery in Ceylon where AggabOdhi ĪĪ. built a padhānaghara for Jotipāla Thera.’ 1 Cv. xlii. 46.

1. Mattā.—A Therī who came to Ceylon from Jambudīpa and taught the Vinaya at Anurādhapura.’ 1 Dpv. xviii. 12.

2. Mattā.—A petī. I n her previous life she was married to a house holder of Sāvatthi, but, because she was barren, her husband married another woman, named Tissa, by whom he had a child called Bhūta. One day, when Tissa 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, Tissa gave alms to eight monks, giving the merit to Mattā. Mattā immediately won heavenly bliss.’ 1 Pv. ii. 3; PvA. 82 ff.

Mattābhaya.—Younger brother of Devānampiyatissa. H e witnessed the miracles which attended the arrival of the Buddha's Relics in 1 Ceylon, and, with one thousand others, entered the Order. When Maha-.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.’ 1 2 Mhv. xvii. 57 f. Sp. i. 103.

Mattikāvāṭatittha.—A landing-place in Ceylon, the scene of the em¬

1 barkment of part of the army sent by Vijayabāhu to the Cola kingdom.

1

Cv. lx. 34.

Mattikāvāpi.—A village in the Āḷisāra district of Ceylon, where

Māyāgeha captured an entrenchment.’

1

Cv. lxx. 172.

Matteyyā Sutta.—Few are they who abstain from intoxicating liquor;

many they that do not.’

1

S. v. 467.

1

Matthalā.—The name of a tribe mentioned in a nominal list.

1

Ap. ii. 359.

Mathurā.—See Madhurā.

1

Madagu.—A tank in Ceylon, restored by Parakkamabāhu I.

1

Cv. lxxix. 37.

Madda.—The name of a country and its people (Maddā), In the Kusa Jātaka (q.v.), Kusa, son of Okkāka, king of Kusāvatī 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.' 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 1 J . v. 283 ff.; Kusāvatl was one hundred leagues from Sāgala (J. v. 290), cp. Mtu. ü. 441 f.

Maddakucchi] 433 3 the girl dies on the way to her husband.' The Chaddanta Jātaka also mentions a matrimonial alliance between the royal houses of Benares 4 and Sāgala, while in the Kālingabodhi Jātaka the Madda king's daughter marries a prince of Kāliṅga while both are in exile. Cūḷani, son of Talatā, also married a princess of Madda.' According to the 6 Mahāvaṃsa, 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 Pippalimāṇava (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 7 beauty of its women (M addaraṭṭhaṃ nāma itthāgāro). Anojā, wife of Mahā Kappina of Kukkuṭavatī, also came from the royal household of 8 9 Madda, as did Khemā, wife, of Bimbisāra. The wife of a Cakkavattī 0 comes either from Uttaraknru or from the royal family of Madda.' For the identification of Madda see s.v. Sāgala. 2 SNA. i.princess also a Madda 68 f.; cp. (J. DhA.vi.iii. 281,like¬ 480); about wise the other Maddī, Anitthigandha wife of Vessantara.of Sāvatthi of the Buddha's days, who also married a 4 J. iv. 230 f. ^ J. vi. 47L Madda princess. 6 Mhv. viii. 7 ; this probably refers to 3 J. v. 39 f. ; so also in the Mugapakkha Madras and not to the Madda country, Jātaka (J. vi. 1), the wife of the Kāsi king whose capital was Sāgala. was the daughter of the king of Madda, 7 ThagA. ii. 142; ThigA. 68. Oandadevī by name; while Phusatī, wife 3 DhA. if. 116. of Safijaya of Jetuttara in the Sivi 9 ThigA. 127. kingdom and mother of Vessantara, was 1 9 MA. ii. 950; DA. ii. 626; KhA. 173.

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 Gij¬ jhakūṭa, 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 2 Jīvaka.' It is said 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.' 4 According to the

Commentaries, 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 1 3 vin. Ibid.,ii. 193 f.;110; DhA. ii. 164 ff.; J. iv. this visit of Mara is re¬ 430; ferred toMil. at D. 179. ii. 116. 2 S. i. 27 f. 4 E.g., S.A. i. 61; cp. J. in. 121 f.

her womb was destined to bring about Bimbisara'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.' 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. 3 6 vin. i. 105. Ibid., ii. 76; iii. l59.

Maddarūpī.—Daughter of Okkāka and wife of Kaṅha, ancestor of
Ambaṭṭha.' v.l. Khuddarūpī.
1
D. i. 96 f.

1. Maddava.—King of Benares. The Bodhisatta was his councillor
Senaka. See the Dasaṇṇaka Jātaka.'
1
J. iii. 337.

2. Maddava.—King of Sāgala in the Madda country. H is daughter was given in marriage to Anitthigandha of Benares, but she died on the
1 way to her husband's house.
1
SNA. i. 69.

Maddā.—The people of Madda (q.v.).

Maddipabba.—The section of the Vessantara Jātaka which deals with the search of Maddī for her children, andfinallywith her joy on learning
1 the purpose of Vessantara's gift.
1
J. 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 Kaṅhājinā, accompanied him. At Vaṅ¬ kagiri 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

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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 deathlike 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 Enlightenment. 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.' Maddī is identified with Rāhulamātā. 1 For these details see the Vessantara Jātaka; see also Cyp. 1. 9; Mil. 117, 28l f.; J. 1. 77; DhA. 1.406.

Maddha.—A locality in Ceylon, probably a vihāra, residence of
1
Mahānāga Thera.
1
J.VI.30.

Madhukaṇṇava.—A Kāliṅga prince, brother of Tilokasundari, queen of Vijayabāhu I. He came to Ceylon, and the king paid him great
1 honour.
1
Cv. lix. 46.

Madhukavanagaṇṭhi.—A locality in Ceylon.' 1 Cv. lxx. 325.

Madhitthala.—A fortress in Rohaṇa where Damiḷādhikārin defeated the rebels.' 1 Cv. lxxv. 147.

1

Madhutthala-vihāra.—A vihāra restored by Vijayabāhu I .
1
Cv. lx. 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. I t is said that on the day of his birth there was a shower of honey.' He is probably identical with Mahānāma Thera.' i Ap. i. 325. 2 ThagA. i. 228.

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Madhudīpanī.—A ṭīkā on the Visuddhlmagga.' 1 Sās. 33.

Madhupādapatittha.—A landing place, probably in the north of
Ceylon. It was used as a stronghold by Māgha and Jayabāhu.'

1

Cv. lxxxiii. 18.

Madhupiṇḍika Sutta.—Daṇḍapāṇi meets the Buddha at the Mahāvana 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. Daṇḍapāṇi 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 earning 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 (M adhupiṇḍika).' Nāgita was among those present when the sutta was preached. H e was thereby persuaded to enter the Order, and soon after became an arahant.' 1 2 M. i. 108-14. ThagA. i. 183.

Madhupiṇḍīka 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.' 1 Ap.1.136 f.

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 1 filled with fragrant oil, etc. 1 Mhv. xxxiv. 52 ff.; MṬ. 631.

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Madhumaṃsadāyaka Thera.—An arahant. Ninety-one kappas ago, in the time of Vipassī Buddha, he was a pig-sticker of BandhumatI, and one day gave as alms to an Elder a bowl of tender flesh. H e was reborn 1 after death in Tāvatiṃsa. 1 Ap. ii. 372.

L Madhura Sutta.—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 1 the Buddha's Faith. 1 M. if. 83-90; cp. Ambaṭṭha Sutta; for a discussion see Dial. i. 105.

2. Madhura Sutta.—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.’ The Commentary 2 explains that the Buddha, during a tour, once entered Madhurā, and was on his way to the inner city. But a certain heretic yakkhiṇī stood before him naked, stretching out her arms, her tongue out. The Buddha thereupon turned back and went to the vihāra, where the people enter¬ tamed him and the monks. 1 2 A. iii. 256. AA. ii. 646.

Madhurakā.—The people of Madhurā, mentioned in a list of tribes.’ 1 Ap. i. 359; also Mil. 331.

Madhuratthavilāsinī.—A Commentary on the Buddhavaṃsa written by Buddhadatta Thera of Kāvīrapaṭṭana at the request of Buddhaslha.’ 1 Gv. 60; BuA. 249; Svd. 1195.

Madhuraddhamakkāra.—A district in South India, the forces of which were among the allies of Kulasekhara.’ 1 Cv. lxxvii. 2.

Madhurapācikā.—A woman of Sāvatthi, wife of a man who joined the Order 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,

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and they all lamented greatly. The Buddha heard of this, and sent for them and recited to them the Kāka Jātaka (q.v.).’ At the end of the discourse the aged monks all became sotāpannas.’ 1 J. i. 497 ff. 2 DhA. iii. 422 ff.

Madhūrammāṇavīra.—A fortress in South India subdued by Jaga¬ dvijaya.’ 1 Cv. lxxvf. 304.

Madhurasasavāhinī.—See Rasavāhinī. 1. Madhurā.—The capital of Surasena, situated on the Yamuna. Its king, soon after the death of Bimbisāra, was Avantiputta.’ who, judging by his name, was probably related to the royal family of Ujjeni. Madhurā was visited by the Buddha.’ but there is no record of his having stayed there. I n fact, the Madhura Sutta (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.’ and the brahmin Kaṇḍarā¬ 4 yana. One of the most important suttas on caste, the Madhura Sutta 1 (q.v.), 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 5 Aṅguttara Nikāya 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.’ but when 7 8 Fa Hsien and Hiouen Thsang visited it, Buddhism was flourishing there, and there were many saṅghārāmas and stūpas. From Saṅkassa to Madhurā was a distance of four yojanas.’ Madhurā is sometimes referred to as

UttaraMadhurā, to distinguish it from a city of the same name in South India. Thus, in the Vimāna¬ 0 vatthu Commentary.' a woman of UttaraMadhurā is mentioned as having been born in Tāvatiṃsa as a result of having given alms to the Buddha. 1 M. ii. 83. 3 Beal. i. 179 ff.; for a prophecy 2 A. ii. 57; in. 256. (attributed to the Buddha) regarding 3 M. ii. 83. the future greatness of Madhura, s e e 4 A.1.67. Dvy. 348 ff. 3 9 Ibid., ii. 57. Thus in Kaccāyana's Grammar, 3 CHI .1.167. iii. 1. 7 Giles^ p. 20. 1 9 vvA. 118 f.

Madhurā] 439 11 The Ghaṭa Jātaka speaks of Mahāsāgara as the king of Uttara¬ Madhurā, and relates what is evidently the story of KaṃSa's attempt to tyrannize over Madhurā by overpowering the Yādavas and his conse¬ quent death at the hands of Kṛṣṇa, a story which is found both in the Epics and in the Purāṇas. This Jātaka confirms the brahmanical 2 tradition as to the association of Vasudeva^s family with Madhurā.' 13 There is a story of a king called Mahāsena 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 south¬ east of the present town of Mathurā or Muttra. It is the Modura of 4 Ptolemy and the Methoras of Pliny.' 15 The Milindapañha refers to Madhurā as one of the chief cities of India. I n the past, Sādhina and twenty-two of his descendants, the 16 last of whom was Dhammagutta, reigned in Madhurā. 1 1 ^. iv. 79 ff. 1 4 CAGL 427 f. 1 2 PHAI ., p. 89. p. 331. 1 3 Cv. xcii. 23 ff. 1 6 Dpv. in. 21.

2. Madhurā.—A city in South I ndia, in the Madras Presidency, and now known as Madura. I t is generally referred to as DakkhiṇaMadhurā, to distinguish it from (Uttara)Madhura on the Yamunā. Dakkhiṇa¬ Madhurā was the second capital of the Paṇḍyan kingdom.' 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.' Sena H. sent an army to pillage Madhurā, and set upon the throne a Paṇḍu prince who had begged for his support.' 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 Colas, 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, VīraPaṇḍu. The captives taken by the army were sent to Ceylon.' 3 1 Their first being Korkai (Vincent Cv. li. 27 ff. 4 Smith, EBI. 335 ff.). For details see Cv. lxxvi. 76 ff.; 2 Mhv. vii. 49 ff. lxxvif. l ff.; see also Cv. Trs. ii. l00, n. 1.

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Rājasīha H. is said to have obtained wives from Madhurā.' as did his successors Vimaladhammasūriya II., Narindasīha and Vijayarājasīha.' 5 6 Cv. xcvf. 40. Ibid., xcvii. 2, 24; xcviii. 4.

Madhurindhara.—King of Rādhavatī. Anomadassī Buddha preached to him, and he and seven thousand of his followers became arahants.’

1

BuA. 144.

1

Madhuvāseṭṭha.—A brahmin of Sāketa, father of Mahānāga Thera.

2

It is probably he who is identified with the ape in the Bhisa Jātaka.

1 2

ThagA. i. 442. J. iv. 314.

Madhusāratthadīpanī.—A Commentary on the Abhidhammaṭīkā compiled by Ananda of Haṃsavatī.’ 1 Sās. 48.

Manasākaṭa.—A brahmin village in Kosala on the banks of the AciravatL 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.’ The Buddha stayed in the Mang^ -grove to the north 2 of the village, and, during one such stay, preached the Tevijja Sutta. DA. ii. 399. 1 D. i. 235. 2

^ Manasi ” Sutta.—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.’ 1 A.1.11.

Manasikāra Sutta.—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.’ 1 A. v. 321 f.

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.’ 1 A. iv. 265 ff., also ibid., 268, where the Buddha speaks of them to Visākhā; cf. AA. ii. 773.

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Manāpadāyī Sutta.—Ugga, a householder of Vcsāli, 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 hinself 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 sandal wood 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. 1

1 A. in. 49 f.

“ 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.’ 1 S. iv. 238 f.

Manu.—An Indian sage of old who wrote a work for the guidance of kings in good government.’ 1 ^.g., Cv. lxxx. 9, 55; lxxxiif. 6; lxxxiv. 2; xcvi. 26.

Manujā.—An eminent upāsikā mentioned in a list. 1

1 A. iv. 347; AA. ii. 791.

1. Manoja.—King of Brahmavaddhana (Benares). He is identified with Sāriputta.’ For his story see the Sona-^Nanda Jātaka. 1 J. v. 332.

2. Manoja.—A lion. See the Manoja Jātaka.

Manoja Jātaka (No. 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 Girlya'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.’ The circumstances in which the story was related are similar to those of the Mahilāmukha Jātaka (q.v.). 1 J. iii. 321 ff.

1

Manojava.—A sage of old mentioned in a nominal list.

1

J. vf. 99.

Manonivāraṇa Sutta.—Preached in answer to the question of a deva as to where the mind should be checked and where developed.’ 1 S. i. 14.

Manopadosikā (ManopadŪSikā).— A class of devas living in the Cātummahārājika-world.’ They burn continually with envy one against another.’ and their hearts become illdisposed and debauched. Their bodies thus become feeble and their minds imbecile, and, as a consequence, they fall from their state.’ The Manopadosikā were among those present at the preaching of the 4 Mahāsamaya Sutta. They are so called because their minds are debauched by envy (dosassa anudahanatdya).’ 1 DA. i.114;AA. ii. 544; MNid. 108. 3 D. i. 20; iii. 32. 2 Buddhaghosa relates a story illus¬ 4 Ibid., ii. 260. rating this (DA. i. 114). VibhA. 498.

Manomaya.—A Pacceka Buddha.’ 1 M. iii. 70; ApA. i. 107.

Manorathapūraṇī.—^Buddhaghosa's Commentary on the Aṅguttara

Nikāya, written at the request of JOtipala and Jīvaka.’
1
AA. 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 Niganṭha who will take only warm water and would rather die than take it cold.’ 1 M. i. 376; MA. if. 597.

Manosilātala.—A locality in Himavā. When Āḷavaka threatened the
Buddha he stood with his left foot on Manosilātala and his right on
Kelāsa.’ Manosilātala was near Anotatta, and those who bathed in the
3 lake dried and robed themselves there.’ I t was also a resort of lions
5 and was sixty leagues in extent.’ Above it was the Kañcanaguhā and
6 below it the Kālapabbata.
1 SNA.1.223. 4
Ibid., 92, 219.
2
E.g., J. i. 232; iii. 379. 5
J. v. 392.
3
J. ii. 65. 6
J. vi. 265.
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Manohara.—A park laid out by Parakkamabāhu ī.’ 1 Cv. lxxix. 9.

Manoharī.—A king of Thaton who later became a vassal of Anorata of Burma. I t is said thatflamesissued 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.’ Sas. 64; Bode, op. cit., 13, l4, l5.

Manohāra.—A ṭīkā written by Dhammasenāpatl Thera.’ 1 Gv. 63, 73.

L Mantānī.—Sister of Aññākoṇḍañña and mother of Puṇṇa Mantānī¬ putta (q.v.). She lived in Rājagaha.

2. Mantānī.—A brahminee, mother of Aṅgulimāla; her husband was
Gagga.’
1
M. ii. 102; ThagA. ii. 58.
Mantāvatī.—A city, the birthplace of Sumedhā Therī, its chieftain being Koñca.’ 1 Thig. vs. 448; ThigA. 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.’ I n 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. 1 J. iv. 343; but see J. ii. 403, where Utta, which is probably a wrong reading Dhanuggatissa's companion is caned of Datta.

Mantī.—A brahmin well versed in reading auspicious signs. He was one of the brahmins consulted by Suddhodana when Gotama Buddha was born.' 1 J.1.56; Mil. 236.

Mandākinī.—One of the seven great lakes of the Himalaya.' I t is in the Chaddantavana and is fifty leagues in extent, of which twenty 1 Their names are given at J. v. 415; the name Tiyaggalā is substituted for A. iv. 101; SNA. if. 407; DA. i. 164; MandakinI. UdA. 300; AA. ii. 759. At Vsm. 416,

five leagues is of crystal water, free from moss or weeds. For the next twentyfive leagues, the water is but waistdeep and is covered with white lotus, spreading for half a league around the lake ; beyond that are red lotus, red lilies, etc., ricefields, fruittrees, a grove of sugarcane— each cane being as big as a palm tree—banana, jak, mango, roseapple, etc. On the bank of the lake is a spot where Pacceka Buddha's generally live; but Aññā.KOṇḍaññā lived there for twelve years attended by Chaddanta, the elephant and Nāgadattā, 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, 2 where a cetiya was erected over them. The Mandākinīlake never 3 grows hot and dries up only at the end of the kappa. 2 SA. 1. 217 ff.; but see ThagA. ii. 3, may have been another name for the where he is said to have lived on the same lake. bank of the Chaddantadaha; Mandākinī 3 SNA. ii. 407.

Mandāra.—A mountain in Himavā, mentioned together with Meru and Daddara.' 1 Ap. ii. 536, 86; according to the western mountain, behind which the sun Abhidhānappadīpikā (606), it is the sets.

Mandāravapūjaka Thera.—An arahant. I n the time of Sikhī Buddha he was a devaputta, and offered the Buddha some mandāravaflowers, which remained like a canopy over the Buddha's head for seven days. Ten kappas ago he was a king named Jutindhara.' He is probably identical with Usabha Thera.' 1 2 Ap.1.178. ThagA. i. 219.

Mandiyaputta.'—See Meṇḍiya, for which it is a wrong reading. 1 DA.1.181.

Mandī.—A general of Parakkamabāhu ī., mentioned among those
1 2 who led his campaigns. He is titled " Jīvitapotthakī."
1
Cv. lxx. 318; lxxii. 161.
2
See Cv. Trs. 1. Introd. xxix. for an explanation of the title.

Mandhātā.—A primeval king, descended from Mahāsammata, Roja, Vararoja, Kalyāṇa, Varakalyāṇa and Uposatha, the last named being his father. He was thus an ancestor of the Sākyans.' He had the 1 J. ii. 3ll; iii. 454; Mtu. ii. 2; Dpv. iii. 5; but see SNA. i. 352, where the genealogy is slightly different.

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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 eightyfour thousand a viceroy, and for eightyfour thousand more a king. His lifespan was an asaṅkheyya. But he grew discontented, and, at the suggestion of his ministers, visited the devaworld. First he went to the Cātummahārājikaworld, where he ruled; but still unsatisfied, he went to Tāvatiṃsa. There Sakka welcomed him and gave him half his kingdom. Mandhātā ruled there during the lifetime of thirtysix Sakkas, each Sakka's life lasting for thirtysix 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.' Mandhātā is identified with the Bodhisatta.' His son was Vara¬ mandhātā, whose son was Cara and grandson Upacara (or Apacara).' 5 6 Mandhātā ruled at Rajagaha, and is ṇamed as one of the four persons who attained, while yet in their earthly bodies, to the glory of the gods. 7 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.' When Mandhātā went to the devaworld he was accompanied by inhabitants of all the four continents. After his return to earth, how ever, 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 Jambu¬ dīpa. 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.' 2 J. if. 311 ff.; DA. ii. 48l f.; MA. 1. 6 Mil. 115, 29l; MA. ii. 737 f. ; the l82f.;cp. Dvy. 2lOff. others being Guttila, Sādhīna and NlmL 3 J. if. 3l4. 7 A. ii. 17; AA. ii. 474; e.g., VibhA. 506. 4 J. iii. 454; Dpv. iii. 6. 3 Thig. 486. 5 SNA. if. 4l3; DA. i. l32. 9 DA. ii. 482; MA. i.183f.

Mandhātu Jātaka (No. 258).—The story of King Mandhātā. I t was told to a backsliding monk who, while travelling in Sāvatthi for alms,

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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 sotdpanna.’ 1 DhA. iii. 240 gives a different occasion for the story; but that, too, refers to a 2 discontented monk. J. ii. 310 ff.

Mannāya.—A Damiḷa chief, among the immediate retinue of Kula¬ sekhara.’ 1 Cv. lxxvf. 220.

Mannāra.—A village in Ceylon (the modern Mannar) near Mahātittha. There Vlradeva defeated Vikkamabāhu.’ The village possessed a harbour, where Māgha and Jayabāhu set up fortifications.’ 1 2 Cv. xli. 39 ff. Ibid., lxxxiii. 16.

Manyāgāma.—A village in the Dakkhiṇadesa of Ceylon, mentioned
1 in the account of the campaigns of Parakkamabāhu ī.
1
Cv. lxx. 133, l34.

Mayanti.—A tank built by King Subha.’ vL Cayanti. 1 Mhv. xxxv. 94.

Mayūra.—One of the three palaces of Vidhurapaṇḍita.’ 1 J. vf. 289.

Mayūra-pariveṇa.—A building attached to the Mahāvihāra and built by King Buddhadāsa. Two villages, Samaṇa and Goḷapānu, were given for its maintenance.’ The building was twenty-five cubits high; Dhātusena removed it and replaced it by a building twenty-one cubits high.’ It was restored by Mahānāga.’ while Dāṭhopatissa H. gave to it 4 the village of Kesagāma. vL Morapariveṇa. 1 Cv. xxxvii. 172; also Cv. Trs. 1. 2 Cv. xxxviii. 52. 3 Ibid., xli. 100. 16, n. 2. 4 Ibid., xlv. 28.

Mayūrapāsāna.—A locality in Ceylon, mentioned in the account of
1 the campaigns of Parakkamabāhu ī.
1
Cv. lxxii. 73.

Mayūrarūpaṭṭana.—A place where Buddhaghosa once stayed with his colleague Buddhamltta.’ 1 MA. ii. 1029.

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Mayettikassapāvāsa.—A monastic building in Ceylon. Jeṭṭhatissa 1 gave to it the village of Sahannanagara, and Aggabodhl H I. that of Sālaggāma.’ 1 2 Cv. lxiv. 100. Ibid., 121.

Mayettivāpī.—A tank, enlarged by Udaya H.’ 1 Cv. 11. 130.

Mayhaka.—A bird, see the Mayhaka Jātaka.

Mayhaka Jātaka (No. 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 Sāvatthi, a stranger who settled down there. H e neither enjoyed his wealth nor gave it to others, living in poverty, eating rice-dust and sour grue1. and travelling in a broken-down chariot with a parasol of leaves. H e 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. There¬ fore, 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.' 1 J. iii. 299-303.

1. Maraṇasati Sutta.—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 1 and instructs them how to improve it. 1 A. iv. 317 f.

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2. Maraṇasati Sutta.—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 1 that may remain in him. 1 A. iv. 320 f.

Maravarā.—The soldiers of a certain district in India. They were employed by Kulasekhara against Laṅkapura.' 1 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 1 the monks, 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 an expiation for having once eaten a pepper pod (maricavaṭṭi) without sharing it with the monks, thus violating the vow of his childhood.' 3 VohārikaTissa renovated the vihāra, while Goṭhābhaya built an 4 5 uposathahall and Vasabha provided a mantling for the thūpa. Kassapa H. built a pāsāda in the vihāra and gave it to the Thera who, at one time, lived in Nāgasālā.' Kassapa IV. entrusted the care of the Bodhitree at Maricavaṭṭi to the bhikkhuṇīs at the Tissārāma, which he built for them.' while Kassapa V. restored the whole vihāra, gave it to the Theravādins and granted five hundred maintenance 3 villages. Devā, mother of Sakkasenāpati, provided a diademjewel for the Buddhaimage in the vihāra, also a halo, an umbrella and a garment.' Dappula HI. gave a maintenance village to the

vihāra.’^ while Mahinda IV. started to build in it a pāsāda called Candana, which 1 does not seem to have been completed.’ Parakkamabāhu I. found the thupa destroyed by the Damiḷas and rebuilt it to the height of eighty 2 cubits.’ 1 See Mhv. xxv. 1. ^ Ibid., xxxv. 121. 2 For the building of the vihāra, see 6 Cv. xliv. 149. 7 Ibid., In. 24. Mhv. xxvi. 1ff..; the vow is mentioned at 3 Ibid., 45. 9 Ibid., ^5. Mhv. xxii. 80; the Dpv. makes no men 19 Ibid., liii. 2. tion of Maricavaṭṭi. 1 1 Ibid., liv. 40. 3 4 Mhv. xxxvi. 33, 36. Ibid., 107. 1 2 Ibid., lxxviii. 99.

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Marugaṇa-pariveṇa.—A building in Anurādhapura, erected onthespot
1 where hosts of gods visited Mahinda to pay obeisance to him.
1
Mhv. xv. 211.
Marutta-pokkharaṇī.—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 Jantāghara-pokkhoraṇī, situated to the east of the gateway of the Kālapāsāna-pariveṇa. I t had disappeared by the time the 1 Mahāvaṃsa Ṭīkā was written. The sīmā of the Mahāvihāra passed 2 through the tank. 1 M L 344 f. 2 Mbv. 135, 136.

1
Maruthukoṭṭa.—A locality in South India.
1
Cv. lxxvi. 180.
Maruthūpa.—A village in South I ndia mentioned in the account of the campaigns of Parakkamabāhu 1.’ 1 Cv. lxxvi. 129.

Maruppīya.—See Devānampiyatissa.

Marumabatittha.—A locality in Anurādhapura, through which passed the sīmā of the Mahāvihāra.’ 1 Mbv. 135, 136.

Mala Vagga.—The twenty-first chapter of the Dhammapada.

^Mala Sutta.—On the three stains: lust, hatred, and illusion. They
1 are comprehended by the Noble Eightfold Path.
1
S. v. 57.
Malatā.—See Mallā.

1
1. Malaya.—A mountainous district in South India.
1
E.g., J . iv. 327; Cv. lxxvf. 195.

2. Malaya.—The mountainous country of Ceylon, originally the home of the Pulindā.’ When Duṭṭhagāmaṇī fled from his father's wrath, it was in Malaya that he hid.’ I n Malaya was the Ambaṭṭhakolalena, from 2 1 Mhv. vii. 68; see Mhv. Trs. 60, n. 5. Mhv. xxiv. 7.

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which Duṭṭhagāmaṇī obtained silver for the Mahā Thūpa.’ The hill¬ country provided protection from marauders who invaded Ceylon.’ and also from those causing danger to the rightful ruler.’ 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.’ Malaya also afforded shelter to rebels against the government both during preparations for attack and, if necessary, during their flight.’ 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.’ but it was later separated.’ The Yuvarāja himself was sometimes Malayarājā, particularly when the other provinces were in the hands 10 11 of enemies. Mention is also made of a Malayarājā who was in charge of a Damiḷa army (probably of mercenaries). I n times of war the people of Malaya usually gave a great deal of trouble as the country 2 was difficult of access.’ Some of the villages in Malaya were com 3 posed of only one house.’ Mhv. xxviii. 20. 3 See Cv. xli. 33 ff.; Iii. 68; Cv. Trs. 4 E.^., in the case of vaṭṭagamaṇī; i. 54, n. 4; but see Cv. xlii. 6, 10; xliv. 4^; Mhv. xxxiii. 62 ; also xxxv. 26. li. l3; hü. 36. 3 E.^., ibid., xxxvi. 50; Cv. xlf. 20;1.20. 9 Cv. li. 8. 1 0 E.g., ibid., lviii. 7. 6 1 1 E.^., Mhv. xxxvii. 6. Ibid., lxix. 6. 7 E.g., Cv. xlf. 10; xliv. 62; xlviii. 98; 1 2 E.g., ibid., lxx. 30. 1 3 11. 112f.;lvii. 47, 57. Sp. ii. 298.

3. Malaya.—The mountainous district of Rāmañña.’ 1 Cv. lxxvi. 22.

Malayappa.—A Damila chief, ally of Kulasekhara.’ 1 Cv. lxxvii. 18, 55, 91; M L 593.

MalayaMahādeva (v.l. Maliya..Mahādeva, Maliyadeva) Thera.—An arahant. During the Akkhakkhāyika famine, Duṭṭhagāmaṇī provided him and four others with a dish of sour milletgruel, which was purchased with the proceeds of the sale of the king's earrings.’ Mahādeva took his portion to Sumanakūṭa and shared it with nine hundred others.’ He was also among the eight arahants who accepted a meal of pork from Sāliya in his previous birth as a blacksmith.’ He was probably so called 4 because he lived at Koṭapabbata in the Malaya country. 1 Mhv. xxxii. 30. 4 At MṬ. 606 he is caned Koṭapab¬ 2 3 Ibid., xxxii. 49. M L 606. batavāsika.

MalayaMahādeva] 451 5 It is said that for three years after his ordination Mahādeva lived in the Maṇḍalārāmakavihāra. 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 " (sukhaṃ 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 PavāraṇaDay. 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 Cha Chakka Sutta in the Lohāpāsāda, and sixty monks, who listened to him, became arahants. He also preached the same sutta in the Mahāmaṇḍapa, in the Mahāvihāra, at Cetiyapabbata, at Sākiyavaṃsavihāra, at Kuṭālivihāra, at Antara¬ sobbha, Mutiṅgana, Vātakapabbata, Pācīnagharaka, Dīghavāpī, Lokaṇḍara, and Gameṇḍavāḷa, and, at each place, sixty monks attained arahantship. At Cittalapabbata he saw a monk of over sixty preparing to bathe at Kuruvakatīttha, and asked permission to bathe him. The Elder, dis covering 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 Cha Chakka Sutta they all became arahants. The same thing happened at Tissamahāvihāra, Kaiyāṇivihāra, Nāgamahāvihara, Kalacchagāma, and at other places, sixty in all.’ MalayaMahādeva was among those various large groups who re nounced the world in the company of the Bodhisatta : the Kuddāla¬ samāgama, Mūgapakkha^samāgama, Cūḷasutasoma^samāgama, Ayo¬ gharapaṇḍltasamāgama and Hatthipālasamāgama.’ 8 It is said that two monks once asked MalayaMahādeva for a subject of meditation, and that he gave them the formula of the thirtytwo parts of the body. Though versed in the three Nikāyas, the monks 5 Called Maliyadeva in the context 6 MA. ii. 1024 f. 7 (AA.J.i. 22), iv. but further on in the 490; same I also V . 30, where Mahā¬ passage is maliyadeva (p.caned 23) heKāḷavelavāsī. is addressed as Mahā deva. 3 Vsm. 241.

452 [MalayavāsI Mahāsaṅgharakkhit^ could not become sotāpannas until they had recited the formula for a period of four months.

Malayavāsī Mahāsaṅgharakkhita.—See Mahāsaṅgharakkhita.

“ Malāni ” Sutta.—On eight stains—nonrepetition in the case of a mantra, late rising, sluggishness in beauty, carelessness in a guard, mis conduct in a woman, etc., and ignorance, which is the greatest stain.’ 1 A. iv. 195; cp. Dhp. vs. 24l f.; see also Mala Sutta.

Maiitavambha Thera.—He was the son of a brahmin of Bhārukaceha and entered the Order under Pacchābhū Thera. It is said that he pre¬ ferred 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 kumuduflowers. One hundred and sixteen kappa ago he was king eight times under the name of Varuṇa.’ He is probably identical with Kumudadāyaka of the Apadāna.’ 1 Thag. vs. lO5;

ThagA. 1. 2l0 f. Ap. i. l8O.

Maliya.—Perhaps the name of a dog, or it may be an adjective describing its colour.’ 1 See J. iii. 535.

Maliyadeva.—See MalayaMahādeva.

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.’ He i^ mentioned as consulting Dīghabhāṇaka Abhaya on some problem con nected with jhāna.’ 1 2 vsm. 123. Ibid., 265 f.

Mallagiri, Mallāgiri, Mallaṅgiri.—A mountain in the Himālaya, the abode of Kinnaras.’ 1 J. iv. 438, 439.

Mallaputta.—See Dabba.

Mallavāta.—A monastery in Ceylon, built by Aggabodhi VH.’
Aggabodhi VHĪ. gave to it a maintenance village.’
1
Cv. xlviii. 70. 2
Ibid., xlix. 47.
Malavāḷāna.—A district of Ceylon, mentioned in the account of the campaigns of Gajabāhu. Komba built a fortress there which was 1 captured by the Malayarāja, and later by the Nagaragiri Mahinda. 1 Cv. lxx. 60ff.,89.

Mailā.—The name of a people and their country. The country is included in the sixteen Mahājanapadas (q.v.) 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 PāveyyakaMallā, those of Kusinārā, Kosinārakā. That these were separate kingdoms is shown by the fact that after the Buddha's death at Kusinārā, the Mallas of Pāvā sent messengers to claim their share of the Buddha's relics.’ Each had their Mote Hall. I n the Saṅgīti Sutta 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. I t was also at Pāvā that the Buddha took his last meal, of Sukaramaddava, at the house of Cunda.’ From there he went to Kusinārā, and there, as he lay dying, he sent Ānanda to the Mallas of Kusinārā, who were assembled in their Mote Hall to announce his approaching death. The Mallas thereupon came to the Upavattana Salagrove 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 Makuṭa¬ bandhanacetiya, and then collected the relics, which they deposited in their Mote Hall, surrounding them with a latticework of spears and a rampart of bows till they were distributed among the various claimants by Doṇa.' The Mallas, both of Pāvā and Kusinārā, erected thūpas over their respective shares of the relics and held feasts in their honour.' 1 D. ii. 165. 3 Ibid., 166. 2 Ibid., 126 f. 4 Ibid., 167.

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The Malla capital of Kusinārā was, in the Buddha's day, a place of small importance. Ānanda contemptuously refers to it as a " little wattleanddaub 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 Kusāvatī (q.v.), the mighty capital of Kusa and Mahāsudassana. This shows that the Mallas had, at first, a monarchical constitution, but in the sixth century B.c. they were regarded, together with the Vajjis, as a typical example 5 of a republic (sangha, gaṇa). The chief Mallas administered the state in turn. Those who were free from such duties engaged in trade, sometimes undertaking long caravan journeys.' 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.' Several followers of the Buddha among the Mallas are mentioned by name—e.g., Dabba, Pukkusa, Khaṇḍa¬ sumana, 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 Licchavis, as shown by the story of Bandhula Malla (q.v.). Both the Mallas and the Licchavis were khat¬ tiyas, belonging to the Vasiṭṭhagotta, because in the books both tribes 8 are repeatedly referred to as Vāseṭṭhā (q.v.). There is reason to believe that the Malla republic fell into the hands of Ajātasattu, as did that of 9 the Licchavis. The Mallas are generally identified with the Malloi mentioned in the Greek accounts of Alexander's invasion of India. The Malloi were a war like tribe who, for some time, successfully resisted Alexander's attack. Their territory must have been situated in or near the Panjab. Other places in the Malla country, besides Pāvā and Kusinārā, are mentioned where the Buddha stayed—e.g., Bhoganagara, Anupiyā and 10 Uruvelakappa, near which was the Mahāvana, a wide tract of forest. Bandhula went from Kusinārā to Takkasilā for purposes of study. 11 1 v.l. Mālā and Malatā, ^ evidently both wrong readings. 5 M.1.231. through the ceremony of vedic initiation 6 DA. ii. 569. at the proper time. 7 See s.v. Pāvā. 9 Bhandarkar, Carmichael Lectures, 3 Manu says that both Licchavis and 1918, p. 79. Mallas had ksatriya parents, but their 1 9 See s.v. 1 1 E.^., UdA. 377. fathers were vratyas—i.e., had not gone 1 2 E.g., AA. ii. 814.

2. Mallā.—A bhikkhuṇī who came to Ceylon from Jambudīpa; she

1 was an eminent teacher of the Vinaya at Anurādhapura.

1

Dpv. xviii. 12.
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Mallika.—A king of Kosala, identified with Ānanda. See the Rājo¬
1 vāda Jātaka.
1
J. ii. 2 ff.
1. Mallikā.—Chief queen of Pasenadi, king of Kosala. She was the daughter of the chief garlandmaker 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.' It happened that Pasenadi, having suffered defeat at the hands of Ajātasattu that very day, was passing by and entered theflowergarden, 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.' The king found her sagacious and practicalminded and consulted her and accepted her advice when in difficulty —e.g., in the ASisadisadāna (q.^.), wherein he wished to excel his subjects, and again when he was troubled by evil dreams as narrated in the Mahāsupina Jātaka (q.v.).' 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 4 her wisdom. 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 Doctrine. Ānanda found in Mallikā an apt and ready pupil, conscien tious in her work; Vāsabhakhattiyā was not so devoted to her duties.' Mallika's knowledge of the Dhamma made her wiser than Pasenadi 1 J. in. 405; SA. i. 110 ff. I t was to Buddha, and while the king sat trembling, explain MaHikā's good fortune that asked the questions for him and had them the Kummāsapiṇḍa Jātaka (q.v.) was explained. 2 preached. DhA. iii. 12l f. 4 DhA. ii. 15 f. 3 DhA. ii. 8 ff. says that Mauikā 3 Ibid., iii. 382 f. For an incident called the king a simpleton for putting connected with Ānanda's visit to the his faith in brahmins and took him to the palace, see Vin. iv. 158 f.

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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.’ 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. The Dhammapada Commentary relates a ridiculous story about her 8

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 Avici 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 that 9

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. 10

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.’ 1

Mallikā is mentioned ^ as one of seven persons whose acts of devotion 1

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, others poor. And the Buddha explained to her the reasons for these discrepancies. 13

In the Piyajātika Sutta Pasenadi is said to have taunted her because 14

6
S.1.75; Ud. v. 1. 9
A. in. 57.
7
J . iv. 437; also J. iii. 20; in these 1 0
Probably Vajīrī (q.v.), who is spoken quarrels the king was probably more to of as the king's only daughter (M. ii.
blame than Mallikā; it is said that until 110).
reconciled by the Buddha he ignored her 1 1
S.1.86 f.
very existence, saying that prosperity 1 2
Mil.115,291.
had turned her head. 1 3

See Mallikā Sutta 1.

- DhA. in. 119 ff. 1 4

M. ii. 106 ff.

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“ 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 Nāḷijaṅgha to find out from the Buddha himself if he had said so and why. Having learnt the facts, she faces Pasenadi again, and convinces him too that the Buddha is right. Mallikā had a garden, called the Malllkārāma, in which was a Hall among the Deispyrostrees (tindukāeīra) set apart for religious discus 15 sions between members of various sects (samayappavādaka). 16 Mallikā is identified with Sujātā of the Sujāta Jātaka, the Kinnarī 17 18 in the Bhallātiya Jātaka and Sambulā in the Sambula Jātaka. I n all three births Pasenadi was her husband. 19 Mallikā is included in a list of eminent npāsikās. 1 5 M. ii. 22; MA. 710; D. i. 178; see 1 7 J. iv. 444. ^ . Ekasālā. 1 3 J. v. 98. i^ J. iii. 22. 1 9 A. iv. 348.

2. Mallikā.—Wife of Bandhula (q.v.). She is called Mallarājaputtā.’

and belonged, evidently, to a Malla clan.

1

VvA. 165.

1. Mallikā Sutta.—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 illtempered 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.’ ^ A n . 202 ff.

2. Mallikā Sutta.—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.’ 1 S.1.75.

Malllkārāma.—A pleasaunce in Sāvatthi belonging to Queen Mallikā. It is described as “ Samayappavādakatindukācīra(vI. tindukākhīra)¬ 1 2 ekasalaka." The Commentary says it was called Samayappavādaka 1 2 D.1.178; M. ii. 22, etc.; Sp.1.107, etc. MA. ii. 710; cf. DA. if. 365.

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because teachers holding various views used to gather there and dis¬ course on their doctrines. It was surrounded by tindukakhīṛa (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.

Mallikāvimāna-vatthu.—The story of Mallikā, wife of Bandhula, who, after death, was born in a wonderful palace in Tāvatiṃsā, surrounded by all manner of luxuries. This was chiefly as a result of her having offered her Mahālatāpasādhana in honour of the Buddha, after his 1 death. Moggallāna met her in Tāvatiṃsa and heard her story. 1 Vv. iff. 8; vvA. l65 ff.

Mallī.—A Malla woman.' 1 vin. ii. 268.

Masakkasāra.—A name given to Tāvatiṃsa, the abode of Vāsava 2 (Sakka).' The scholiast explains that Masakkasāra is really the name of Mount Sineru, so called because it is immoveable (M asakkasāro vuccati osakkana-parisakkanābhāvena-ghanasāratāya ca Sinerupabbarājā), and Tāvaṭiṃsa came to be known as Masakkasāra because it was built on Sineru. 1 J. v. l67; vi. 272, 289, 400; vvA. 350. -• J. v. l68; vi. 272.

Masāra.—— A hill from which the masāragalla stones are obtained.' 1 See Rhys Davids, Milinda Trs. 1. 117, n. 6.

1. Mahaka.—A novice, pupil of Upananda, who is mentioned as having been guilty of an unnatural offence with Kaṇḍaka, another novice.' 1 vin. i. 70.

2. Mahaka Thera.—An arahant. See Mahaka Sutta.

Mahaka Sutta.—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 verandah 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.' 1 Because he did not wish to enjoy S. iv. 288 ff.; the story is also referred gains won by a display of iddhipower; to at Vsm. 393.

1

Mahaṇṇavāpi.—A tank restored by Parakkamabāhu Ī.

1

Cv. lxxix. 34.

Mahanta.—A stone image of the Buddha set up in the Paṭimāvihāra in Kāṇagāma by Aggabodhi, son of Mahātissa and ruler of Rohaṇa.' 1 Cv. xlv. 44.

Mahantapariveṇa.—A monastic building erected by a corporation (puga) in Bandhumatī in the time of Vipassī Buddha.’ 1 Ap. if. 493 (vs. 19).

Mahapphaia Sutta.—The four iddhipādas, if developed, bear great
1 fruit.
1
S. v. 267.

Maharīvara.—A stronghold in Rohaṇa, mentioned in the account of
1 the campaigns of Parakkamabāhu Ī.
1
Cv. lxxiv. 121.

MahaīlakaNāga, MahallaNāga.—Fatherinlaw and commanderin¬ chief of Gajabāhuka-Gāmaṇi. After Gajabāhu's death he became king of Ceylon and reigned for six years (196202 A.c.). He built seven vihāras: Sejaiaka, Goṭapabbata, Dakapāsāṇa, Sālipabbata, Tanaveli, Tobbalanāgāpabbata and Girihālika. He was succeeded by his son Bliātika-Tissa.’ 1 Mhv. xxxv. 123 ff.; xxxvf. 1; MṬ. 657; Dpv. xxif. 15 ff., 29.

Mahallarāja.—A padhānaghara erected by Aggabodhi HI . and his viceroy Mana. The villages of Hankāra and Sāmugāma were given for its maintenance.’ 1 Cv. xliv. 119.

Mahā-aṅgaṇa.—A locality in Anurādhapura through which the sīmā of the Mahāvihāra passed; it was so called because of a large aṅgaṇa¬ tree which stood there.’ Mbv. 135, 136. 1

Mahāaṭṭhakathā.—The oldest and most important of the Com¬ mentaries on the Tipiṭaka, brought, according to tradition, to Ceylon by Mahinda, who translated it into Sinhalese.’ It thus came to be called the S^halaṭṭhakathā. Besides exegetical material on the Pāli Canon, it contained also historical materials on which were later based the Pali Chronicles, the Mahāvaṃsa and the Dīpavaṃsa.’ 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.’ The Mahāaṭṭhakathā was in charge of the monks of the Mahāvihāra at Anurādhapura. It was superseded by the Commentaries of Buddhaghosa, Dhannnapāla and others, and is not now extant. It is often referred to merely as Aṭṭhakathā.’ 1 Cv. xxxvii. 228 f. 616, 617, 627, 701, 716, 718, 726; iv. 744. 2 For a description see Geiger's D1pa¬ 776,783, 817, 863, 914, 923; DhSA. 157; vaṃsa and Mahavaṃsa, pp. 44, 63, etc. DA. i. 180, etc. E.g., Sp. i. 2; if. 494; 265; iii. 537, 3 4 E.^., vibhA. 56, 155, 200, etc.

Mahā-Anāthapiṇḍika.—See Anāthapiṇḍika. H e was evidently so called in some contexts to distinguish him from Culla-Anāthapiṇḍika.’ 1 E.g., DhA. iff. 145; J.1.148.

Mahā-Anula Thera.—H e once saw a number of monks, who had obtained only dry food, eating it on the banks of a river. Annla 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 1 the monks. 1 v s m . 404.

L Mahā-Abhaya.—See Abhaya-giri.

2. Maha-Abhaya Thera.—Usually called Dīghabhāṇaka-Abhaya. H e 1 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. H e 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 1 Sp. ii. 474f.;referred to at DhSA. 399.

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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. 2 On another occasion Abhaya Thera preached the Mahā-ariyavaṃsa paṭipadā, and the whole village (? Mahāgāma) 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 Ariyavaṃsa, 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.’ It is said that once Abhaya wanted to know if a certain piṇḍapātika monk were a putthujjana 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.’ 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.’ Abhaya's opinion was evidently greatly respected, and he is mentioned 6 7 as having been consulted by Maha-Dhammarakhita and Mallaka 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 8 he could remember this incident. 2 MA. i. 65 f. 3 VibhA. 81. 3 AA. i. 386. 7 Vsm. 266. 4 MA. ü. 869. 3 Vsm. 36. 3 DA. ii. 530; MNidA.

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Mahā-Ariṭṭha.—Nephew of Devānaṃpiyatissa. H e was the king's chief minister, and led the embassy which was sent to Asoka soon after Devānampiyatissa ascended the throne.’ Asoka conferred on him the title of Senāpati.’ It is said that he hadfifty-fiveelder and younger brothers who all joined the Order .at Cetiyagiri at the end of a sermon 3 by Mahinda on the Vassūpanāyikakhandha. This was before the com¬ 4 mencement of the rainy season, but elsewhere it is said that Ariṭṭha was sent in the month of Assayuja—ajter the pavāraṇa, when the rains were over—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 Order on his return. The king consented, and, his mission successfully concluded, he entered the Order withfivehundred others and attained arahantship.’ H e died in the reign of Uttiya.’ The 7 Samantapāsādikā gives an account of a recital (saṅgīti) held in Ceylon by Mahā-Ariṭṭha. The scene was the pariveṇa of the minister Megha¬ vaṇṇābhaya 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 Mahātheras, 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, Kālasumana and Dīghasumana (q.v.). 3 1 Mhv. xf. 2ff. Ibid., 25. Mhv. xix. 5, 12, 66. 3 Ibid., xvi. 10. 6 Ibid., xx. 54. 4 Ibid., xviii. 3; perhaps here we have 7 Sp. i. 102 ff. to deal with two different traditions.

Mahāariyavaṃsa Sutta.—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. H e also delights in abandoning and in bhāvanā. A monk possessed of these four 1 Ariyavaṃsā verily becomes a sage, praised by Brahma himself. 2 This sutta was evidently a favourite topic for a sermon. The Com¬ 3 mentary explains how, for instance, anyone who preaches on the first 1 2 3 A. ii. 27 ff. AA. i. 385, 386. Ibid., ff. 494.

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three Ariyavaṃsā (catupaccayasantosa) could bring the whole Vinaya Piṭaka to bear on the discussion, while a discussion on the bhāvanārāma¬ ariyavaṃsa could include the two other Piṭakas, chiefly the nekkhamma¬ pāli of the Paṭisambhidāmagga, the Dasuttara Sutta of the Dīgha Nikāya, the Satipaṭṭhāna Sutta of the Majjhima Nikāya, and the Niddesapariyāya of the Abhidhamma. The full name of the sutta seems to have

been Catupaccayasantosa¬ bhāvanārāma- M ahāariyavaṃsa Sutta.' It was also probably called Vaṃsa Sutta for short. It is probably this Mahāariyavaṃsa Sutta which was held in such high esteem by Vohāraka Tissa, that he ordered almsgiving throughout Ceylon whenever the " Ariyavaṃsa " was read.' It is said that people would journey five y oj anas to hear a monk preach the Ariyavaṃsa.' and mention is made of Mahāariyavaṃsabhāṇakā, who, judging from the stories of them.' were extremely able and eloquent preachers. 4 .E.g., ibid., 1. 385. 6 .E.g., AA. i. 386. 5 Mhv. xxxvi. 38; but see Mhv. q^rs. 7 E.g., SA. in. 15L 258, n. 6.

Mahā-Avīci.—See Avici.

Mahā-Assapura Sutta.—Preached at Assapura in the Aṅga country. Since monks are called recluses (samaṇā) they must train themselves to be true samanas and brāhmaṇas; they should be conscientious 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 jhānā. Such an almsman can truly be called a samaṇa, a brahmin, a nahātaka, vedagū, 1 sotthiya, ariya, and arahant. H e is an ideal recluse. 1 M.1.271-80.

Mahā-Assāroha Jātaka (No. 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.' 1 J. in. 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.' 1 Mhv. xix. 57; Mbv. 162.

Mahā-Ukkusa Jātaka (No. 486).—Not far from a certain village settlement a hawk lived on the south shore of a lake. H e 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 1 Bodhisatta the lion. 1 J . iv. 288-97. ^

MahāUmmagga Jātaka] 465

MahaUdāyī.—See Udāyī.

MahāUmmagga Jātaka (No. 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 Maho sadha. 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 1 fully convinced 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.’ 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 1 The Jātaka gi^es an account of 2 E.g., in the Meṇḍakapañha (q.v. nineteen problems solved by Mahosadha. and the Sirimandapañha (q.v.).

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 Saṅkhapala, king of Ekabala, the parrot passed through Uttarapañcāla and there overheard a conversation between CūḷaniBrahmadatta, 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 Brahma¬ datta 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. I n 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 Brahma datta 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 Pañcālacaṇḍi. 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

Brahma¬ datta'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 queenmother downwards, and obtained money from them as bribes to sparetheirhouses. 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 Caggali 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 prepara tions 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 resi dence. 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. Mean while 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 wait ing ship, with Tālatā 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 Brahmadatta, 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 Brahma¬ datta 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, Mahamāyā withh Sumanādevī, Bimbādevī with Amarā, Ānanda with Maṭṭhara, Sāriputta with CūḷaṇiBrahmadatta, Devadatta with Kevaṭṭa, CullaNandikā with Talatā, Sundarī with Pañcālacaṇḍī, Yasassikā with Nandī, Ambaṭṭha with Kāvinda, Poṭṭhapāda with Pukkusa, Pilotika with Devinda, Saccaka with Senaka, Diṭṭhamaṅgalikā with Udumbarā, 3 Kuṇḍalī with the maynah bird, and Lāḷūdāyī with King Videha. 3 The story occupies J. iv., pp. 329478, is merely an extremely short summary^ in Fausboll's edition; what is given here cp. Mtu. ii. 839.

MahaKaṃsa.—King of Asitaṅjana in Kaṃsabhoga in Uttarāpatha.

His children were Kaṃsa, Upakaṃsa and Devagabbhā.'

1

J. iv. 79; PvA. I l l .

MahāKaccāna, 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 vitthāreṇa atthaṃ vibhajantānaṃ).' 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 arahantship, 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 Telappaṇāh, 2 who later became Caṇḍappajjota's queen. 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 Order, so that the whole city was one blaze of orange robes. I t is said that after having 1 2 A.1.24. For details see s.v. Telappanal1.

duly established the sasana in Avantī, Kaccāna returned once more to 3 the Buddha. Caṇḍappajjota consulted him on various occasions, and 4 among the verses attributed to him in the Theragāthā, 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 similiar proficiency. Kaccāna was then a vijjādhara.’ and offered the Buddha three kaṇikāra-flowers. 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.’ According to the Apadāna.’ Kaccāna's father was called Tirīṭivaccha (or Tidivavaccha), and his mother Candapadumā. There is another account of Mahā-Kaccāna in the Apadāna.’ in which it is said that in the time of Padumuttara Buddha he built a gandhakuti 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. 9 Three suttas are mentioned as having obtained for Kaccāna his title of eminence—the Madhupiṇḍika, the Kaccāyana and the Parāyaṇa; several instances are given of people seeking Mahā-Kaccāna's assistance, for a detailed explanation of something said in brief by the Buddha— 10 e.g., Hāiiddikāni, Kālī, Samiddhi, Uttara and Valliya. Among Kaccāna's pupils and followers and those who consulted him were Sonakuṭikaṇṇa, 11 Isidatta,Avantiputta, Lohicca, Ārāmadaṇḍa, 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 12 3 Kuraraghara-papātā and in a hut in Makkarakaṭa-forest.’ Mention is 14 also made of his staying at Varaṇā on the bank of Kaddamadaha ; at the 15 16 7 Gundāvana in Madhurā ; at Tapodā in Rājagaha, in Soreyya.’ and in 18 19 Kosambī. It is said that even when Kaccāna was living at Avanti, 3 Thus, the explanation of the Madhu¬ 1 2 E.g., S. in. 9; A. v. 46; Ud. v. 6; piṇḍika Sutta was given at Kapilavatthu. Vin. i. 194; DhA. iv. 101. 4 Thag. vss. 494-501. 1 3 S. iv. 116; see also VvA. 259, 5 So says the Apadāna il. 463, but according to which he stayed near ThagA. says he was a vijjādhara in the Potali. time of Sumedha Buddha. 1 4 A. i. 65. 1 3 Ibid., 67; M. ii. 83. 3 ThagA.1.483 f.; AA. i. 117 f. 1 3 Ibid., iii. l92. 7 Ap. ü. 465. 1 7 DhA. i. 325; for a curious incident 3 i. 84 f. connected with Kaccāna's visit to 9 AA.1.118. Soreyya, see s.v. Soreyya. 10 For details see s.v. ; see also A. in. 1 3 PvA. l4O; according to Dvy. (55l, 314, 321; v. 225; M. in. 223. 585, 586) he also stayed in Roruka. 1 1 See s.v. 1 9 DhA. ii. 176.

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. On one such occasion Sakka showed him great honour, falling at his feet, and the Buddha explained that this was because MahāKaccāna kept his senses well guarded. 20 The Majjhima Commentary 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 Vassa¬ kāra'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 he did indeed become, living in Veḷuvana and answering to the name of Vassakāra ! Kaccāna is identified with the charioteer in the Kurudhamma Jātaka.’^ 2 and with Devala in the Sarabhaṅga Jātaka.’

According to tradition, Kaccāna was the author of the Nettippakaraṇa, the Pāli grammar bearing his name, and of the Peṭakopadesa. I t is probable that these works were the compilations of a school which traced its descent to MahāKaccāna. See also Madhura Sutta. 2 9 2 1 2 2 MA. ii. 854. J. ii. 38L J. v. I 5l.

MahāKaccāna Vatthu.—The story of Sakka's honouring of Mahā¬
1
Kaccāna (q.v.).
1
DhA. ii. l76 f.

MahāKaccānaBhaddekaratta Sutta.—Samiddhi was once drying himself after bathing at Tapodā in Rājagaha, when a deity appeared before him and asked if he knew the Bhaddekaratta Sutta. 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 MahāKaccāna 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.’ 1 M.ii1. 192 ff.

MahaKāñcana.—The Bodhisatta born as the son in a rich brahmin
1 family, and later becoming an ascetic. See the Bhisa Jātaka.
1
J. iv. 305 ff.

Mahākaṇha.—The name assumed by Mātaii when he became a dog. See the Mahākaṇha Jātaka.

Mahākapi Jātaka] 471

Mahākaṇha Jātaka (No. 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 blackfierce-lookingdog called Mahākaṇha, 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. 1 Mātali is identified with Ānanda. The barking of Mahākaṇha was among the four sounds heard through¬ 2 out Jambudīpa. 1 2 J. iv. 180-6. SNA.1.223; see J. iv. 182, where only three are mentioned.

Mahākanda.—The name of a Damiḷa and of a pariveṇa built by him in the reign of Aggabodhi IV.' 1 Cv. xlvi. 23.

Mahākandara.—A river in Ceylon, at the mouth of which Paṇḍuvāsu¬ deva and his retinue landed from India.' 1 Mhv. viii. 12.

L Mahākapi Jātaka (No. 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,

472 [Mahākapi Jātaka

fell into the wat^r, 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 n1arked 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 Devad datta, 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 Bhaddasāla Jātaka. Ānanda is identified with the king.' The Jatāka is also called the Rājovāda Jātaka. It is probably this story which is said to have greatly impressed Iḷanāga when he heard it from the Thera Mahāpaduma, who lived in Tulādhāra.' 1 J. iii. 369-75; cf. Jātakamālā, No. 27; the

story is sculptured in the stūpa of 2 Bharhut, Cunningham, pi. xxxiii. 4. Mhv. xxxv. 30.

2. Mahākapi Jātaka (No. 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 realising 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 Avici. The story was related in reference to Devadatta's attempt to kill the Buddha by hurling a stone upon him. The leper was Devadatta.’ The story is also called the Vevaṭiyakapi Jātaka. 1 J. v. 67-74; cf. Jātakamāla, No. 24.

Mahā-Kappina Thera.—One of the most eminent disciples of the Buddha, considered foremost among those who taught the monks (bhikkuovādakānaṃ).’ H e was older than the Buddha, and was born in a frontier kingdom three hundred yojanas in extent, in the city of Kukku¬ ṭavatī. On the death of his father he became rājā under the name of Mahā-Kappina. H is chief wife was Anojā (q.v.), 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. H e ownedfivehorses: 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 Sāvatthi to Kukkuṭavatī and, after disposing of their goods, went to see Mahā-Kappina. H e 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 " Kap¬ pina's body was suffused with rapture. H e 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 Sammāsam¬ buddha, 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 Sāvatthi, went through the air to the banks of the 2 Candabhāgā and sat down under the great banyan-tree facing the 1 A.1.25. 2 One hundred and twenty yojanas, says J. iv. 180; see also SNA. ii. 440.

landing stage of the river, sending forth Buddharays. Kappina and his men saw him and prostrated themselves. The Buddha taught them the Doctrine, and they became arahants and joined the Order.’ the formula “ Ehi bhikkhu ^' being their sanction and their ordination. Anojā and the wives of Kappina's ministers hearing that their hus bands 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 banyantree on the banks ol 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. MahāKappina spent his days in the ecstasy of jhdna, and so full of happiness was he that he constantly repeated “ aho sukhaṃ, aho sukhaṃ.'' 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. 4 One day the Buddha discovered that Kappina lived inactively, enjoying his happiness, and that he never taught anybody. He sent for him and asked him to teach the Doctrine 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 Haṃsavatī, and having invited the Buddha and his monks entertained them with great honour. I n another birth he was a Koliyan, and waited upon five hundred Pacceka Buddhas and gave them robes.’ I n the time of Kassapa Buddha, he was the leader of a guild of 3 But see Vsm. 393, where it says that return on the third day. The wife of the at the end of the sermon Kappina senior weaver of a village near by heard became only an anāgāmin and his this and invited the Pacceka Buddhas to followers sotāpannas. her village, where there were one thou 4 vin. i. 105 records that when Kap¬ sand artisans. on the invitation bein^ pina was in the Deer Park at Madda¬ accepted, she returned quickly to the kucchl he wondered whether he need village, told the people of what she had attend the uposatha ceremonies, since done, and they all made the necessary he himself was pure. The Buddha preparations, each family looking after appeared before him, telling him to one Pacceka Buddha. The Pacceka Buddhas, by their own wish, stayed on 3 The story of the entertainment of for three months, the same woman the Pacceka Buddhas is given at length seeing to all their comforts. At the end in DhA. ii.112ff.,and the number given of their visit, she persuaded each family there is one thousand. They came to to give a set of robes to its own Pacce Benares, but the king, occupied with ka Buddha. The senior weaver wa^ the ploughing festival, asked them to Kappina and his wife Anojā.

one thousand men and built a great pariveṇa containing one thousand rooms.’ 7 It is said that once Kassapa Buddha was preaching and that all the householders of Benares, with their families, went to hear him. 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 house¬ holder 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 andfifty. 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 theflowersworth 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 (bhikkhuṇiyo).’ Kappina is described by the Buddha as pale (? odāta), thin, and having a prominent nose (tanukaṃ tuṅganāsikaṃ). He possessed great iddhi¬ 9 10 powers and had attained every samāpatti which could be attained. 11 It has been remarked 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 befltted an early Greek Pagan. Mrs. 12 Rhys Davids has an interesting theory that Kappina was Assays teacher. Mahā-Kappina was quite often in the company of Sariputta, and it is 13 said that once, seeing the profound homage the gods payed to his col¬ league, he smiled by way of congratulation. See also Kappina Sutta. 3 AA. 1. 175 ff.; ThagA. 1. 507 ff.; SA. the Brahma-world (S. i. l45); see also ii. 172 ff.; DhA. ii. 117 ff. gives a more S. v. 3l5, where he is described as detailed and slightly different version; samādhibhāvanīya. ^p. Avadanas. ii. lO2 f. 1 9 J. ii. 284. 7 DhA. ii.115f. 1 1 Brethren, p. 257 n. 2. 8 Thag. vss. 547-556; ThagA. i. 5ll. 1 2 I.R.A.S. l927, if. p. 206 f.; also 9 It was owing to his iddhi- powers Sākya, p. l4O. that he was able to follow the Buddha to 1 3 Thag. vs. lO86.

Maha-Kappina Thera Vatthu.—Describes the good deeds done by
Kappina and Anoja in the time of Kassapa Buddha. See Maha¬
Kappina.’
1
DhA if. 112-27.
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MahāKammavibhaṅga Sutta.—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. I f 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, 1 and appearing so; (4) not in operation, and not appearing so. 1 M. iii. 20715.

MahāKammāsadamma.—See Kammāsadamma. Mahākalyāṇa.— Another name for Varakalyaṇa (q.v.).

1. MahaKassapa Thera.—One of the Buddha's most eminent dis ciples, chief among those who upheld minute observances of form 1 (dhutavādānaṃ). He was born in the brahmin village of Mahātittha in Magadha, and was the son of the brahmin Kapila, his mother being Sumanādevī^ ; he himself was called Pippaii. 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 (q.v.) 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 1 2 A.1.23. At Ap. ii. 583, vs. 56; but there his father is caned Kosiyagotta.

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immense wealth; he used twelve measures of perfumed powder daily, each measure a M agadhanāli, for his person alone. H e 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 gdvutas.' sat down at the foot of the Bahuputtaka Nigrodha, between Rājagaha and Nālandā, resplendent in all the glory of a Buddha. Pippali (henceforth called 4 Mahā Kassapa) saw the Buddha, and recognising him at once as his teacher, prostrated himself before him. The Buddha told him to be 5 seated, and, in three homilies, gave him his ordination. 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, 3 This journey of the Buddha is often sense of fear and regard (hirotappa) referrred to—e.g., MA. i. 347, 357. towards all monks, seniors, novices, and 4 No explanation is to be found any¬ those of middle status.' (2) ' Whatever where as to why he is called Kassapa ; it doctrine I shall hear bearing upon what w a s probably his gotta-name, but see is good, to all that I will hearken with n . 2 above. attentive ear, digesting it, pondering it, 5 The three homilies are given at S. gathering it all up with my will.' ü. 2 2 0 , " Thus Kassapa must thou train (3) ' Happy mindfulness with respect to thyself: (1) ' There shall be a lively the body shall not be neglected by me.' "

but Kassapa said he would prize it above the whole world and the robes were exchanged.' The earth quaked again in recognition of Kassapa's virtues, for no ordinary being would have been fit to wear the Buddha's castoff 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. I n the time of Padumuttara Buddha, Kassapa was a very rich householder named Veheda 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 preeminence among those who observed austere practices, and registered a wish for a similiar 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. Ninetyone kappas ago, in the time of Vipassī Buddha, he was the brahmin Ekasāṭaka (q.v.) and Bhaddā was his wife. I n the interval between KOṇāgamaūa and Kassapa Buddhas he was a setthiputta. He married Bhaddā, but 7 because of an evil deed she had done in the past, she became unattractive to him and he left her, taking her as wife again when she became attrac tive. Having seen from what had happened to his wife how great

was the power of the Buddhas, the setthiputta wrapped Kassapa Buddha's goldem cetiya with costly robes and decked it with golden lotuses, each the size of a cartwheel.’ I n the next birth he was Nanda (q.v.), 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. I n that life, too, Nanda and his queen renounced the world and became ascetics, and having developed the jhānas, were reborn in the Brahmaworld.’ 6 This incident Kassapa always re¬ Koliyaputta, in both of which he and his called with pride, e.g.—S. ii. 221. I t is wife ministered to Pacceka Buddhas. said that the Buddha paid him this great 9 This account of Kassapa's last life honour because he knew that Kassapa and his previous life is compiled from would hold a recital after his death, and AA. i. 92 ff.; SA. if. 135 ff.; ThagA. ii. thus help in the perpetuation of his 134 ff.; Ap. ii. 578 ff. Ap. i. 33 ff. gives religion, SA. ii. 130. other particulars—that he made offer 7 For details see s.v. Bhaddā Kāpilāṇī. ings at Padumuttara'sfuneral pyre and 3 The Therī Apadāna (Ap. ii. 582. vs. that he was once a king named Ubbiddha 4751) gives an account of two more of in the city of Rammaka; see s.v., also his lives, one as Sumitta and the other as ApA.1.209 f.

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^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. H e was followed by his five hundred colleagues, and when they 10 had all worshipped the feet disappeared and the pyre kindled of itself. 11 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. 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 Order, 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. H e 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 2 arrangements.’ In accordance with his wishes, all the monks, other than the arahants chosen for the Recital, left Rājagaha during the rainy season. Thefivehundred who were selected met in Council under the 3 presidency of Kassapa and recited the Dhamma and the Vinaya.’ This recital is called the Therasaṅgitī or Theravāda (q.v.). The books contain numerous

references to Mahā Kassapa—he is classed with Moggallāna, Kappina and Anuruddha for his great iddhi¬ 4 powers.’ The Buddha regarded him as equal to himself in exhorting 5 the monks to lead the active and zealous lives.’ and constantly held him 16 up as an example to others in his great contentment and his ability to 17 win over families by his preaching. The Buddha also thought him 1 0 D. ii. 163 f. 1 3 S. ii. 205. 1 1 Mhv. xxxi. 20 f. ; see also Vsm. 430. 1 6 Ibid., 194 f. 1 2 See, e.g., DA.1.3. 1 7 The Buddha compares him to the 1 3 Ibid., 3 f.; 5 ff.; Sp. i. 4 ff.; Mhv. moon (candopama), unobtrusive; his iii. 3 ff. heart was free from bondage, and he 14 E.g., S. i. 114; but his range of always taught others out of a feeling of knowledge was limited; there were compassion. S. ii. 197 ff. Kassapa's certain things which even Kassapa did freedom from any kind of attachment not know (DhA. i. 258). was, as the Buddha pointed out to the

480 [Mahā-Kassapa ’rh^a equal to himself in his power of attaining the jhānas and abiding therein.’ 8

Kassapa was willing to help monks along their way, and several instances are given of his exhortations to them ; but he was evidently sensitive 19

to criticism, and would not address them unless he felt them to be tractable and deferential to instruction.’ He was very reluctant to 0

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 . ' ’ Kassapa 21

loved Ānanda dearly, and was delighted when Ānanda attained arahant¬ ship in time to attend the Fiist Recital, and when Ānanda appeared before the arahants, it was Kassapa who led the applause. But Kassapa was 22

very jealous of the good name of the Order, and we find him blaming 23

Ānanda for admitting into the Order new members incapable of observing its discipline and of going about with them in large numbers, exposing the Order 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 24 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. 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

monks, due to the earnest wish he had had good reason for not wishing to address made for that attainment in the past. recalcitrant monks. The Kuṭidusaka “ He has no attachment to requisites or Jātaka relates how one of his disciples, households or monasteries or cells; but UluṅkaSaddaka, angered by some ad is like a royal swan which goes down into monition from Kassapa, burnt the latter^ a lake and swims there, while the water grass hut while he was away on his alms does not adhere to his body " (DhA. ii. roun^i (J. iii. 71 f.). 169 f.). 2 1 S. ü. 215 f. 2 2 DA.1.10 f. 1 3 S. ii. 2I O ff. 2 3 S. n. 218 f. 1 9 24 SA. E.g., Thag. ii. vss. 105l57, 133; lO728l,Ānanda regarded Kassa¬ pa in and his long sermon some at A. v. 161 sort of ff.. way as a teacher, and 2 9 E.g., S. ii. 203 ff.; and at 219, when held him in great respect, not daring to Thullanandā finds fault with him for mention even his name, lest it should blaming Ānanda. See below. Kassapa imply disrespect (see Vin. i. 92 f.).

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 ^)rder with regard to the observance of rules, even in the very life time of the Buddha, and the falling off in the number of those attaining arahantship, and we find him consulting the Buddha as to what should 5 be done.’ 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 6 and energetic.’ 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 7 coarse ragrobe and to dwell near him, he begged to be excused.’ Once, when Kassapa lay grievously ill at Pipphaliguhā, the Buddha visited 8 him and reminded him of the seven bojjhangas which he had practised.’ The knowledge that he had profited by the Master's teaching, we are 29 told, 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 (q.v.), 30 lest he should set a bad example. Owing to his great saintliness, even the gods vied with each other to give alms to Kassapa. Once when he had risen from a trance lasting seven days, five hundred nymphs, wives of Sakka, appeared before him; but, snapping his fingers, he asked them to depart, saying that 31 he bestowed his favours only on the poor. When Sakka heard of 2 5 S. ii. 224 f. At the First Council, 2 3 S. v. 78. when Ānanda stated that the Buddha 2 9 SA. iii. 128. had given leave for the monks to do 3 9 DhA. iii. 6 ff. away with the minor rules of the Order, 3 1 The story of Kāḷavilaṅgika is an Kassapa was opposed to any such step, | example of Kassapa's compassion for the lest it should lead to slackness among poor. Once, after a seven days‘ trance, the monks and contempt from the laity he went to the house of Kālavilaṅga and (vin. ii. 287 f.). received alms from his wife, which he gave 26 See also the Mahāgosinga Sutta to the Buddha for their greater benefit. (M. i. 214), where Kassapa declares his The Buddha took a portion of this and belief in the need for these observances; gave the rest to five

hundred monks. that his example was profitable to others Kāḷavilaṅgika received only a mouthful is proved by the case of Somamūta (q.v.) of the food left. The Buddha said that who, finding his own teacher Vimala as a result he would be a seṭṭhi within given up to laziness, sought Kassapa and seven days. Kālavilaṅgika told this to attained arahantship under his guidance. his wife. I t happened that a few days 2 7 S. ii. 202 f.; but see s.v. Jotidāsa, later the king saw a man impaled alive who is said to have bunt a vihāra for in the place of execution; the man begged Kassapa, and entertained him. ^ him for some food, which he agreed to

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, he 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 dānaṃ, mahā danaṃ, Kassa¬ passa patiṭṭhiṭaṃ." The Buddha heard this and sympathised with 2 Sakka in his great joy.' But on one occasion so great was the im portunity with which the monks of Ālavi had wearied the people, that 3 even Mahā Kassapa failed to get alms from them.' The Visuddhi¬ 34 magga 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 5 bowl and offered it to the Buddha.' Sāriputta seems to have held Kassapa in great esteem, and the Kassapa Saṃyutta contains two discussions between them: one on the 36 necessity for zeal and ardour in the attainment of Nibbāna, and the 37 other on the existence of a Tathāgata after death. This regard was mutual, for when Kassapa saw the great honour paid to Sāriputta by 8 the devas he rejoiced greatly and broke forth into song.' Kassapa lived to be very old, and, when he died, had not lain on a bed 9 for one hundred and twenty years.' He is several times referred to in the Jātakas. Thus, he was the father in the Gagga Jātaka (ii. 17), the brahmin in the Kurudhamma (ii. 381), one of the devaputtas in the send. At night, when eating, the king wealth, she and her husband were raised remembered his promise, but could find to the rank of seṭṭhi (MA. ii. 812 ff.). no one bold enough to go to the cemetery. 3 2 DhA. i. 423ff.;cp. Ud. in. 7. on the offer of one thousand pieces, 3 3 J. ii. 282. 34 4^3. 33 Kālavilaṅgika's This wife agreedprobably is to go in the incident re¬ theVsm. ferred to at guise68. of a man. on the way she was stopped by the yakkha Dighataphala 3 6 S. ii. 195 f. 3 7 Ibid., 222 f. (q.v.), who, however, later released her 3 3 Thag. vs. 10825. and gave her treasure, as did also the 3 9 DA. if. 413; A A. ii. 596; he was one yakkha's fatherinlaw, the deva Sumana. hundred and twenty at the time of the The man ate the food and, when wiping First Recital (SA. ii. 130). According his mouth, recognised her as a woman and to northern sources, Kassapa did not caught hold of her hair. But she cut die; he dwells in the Kukkuṭagiri off her hair, and proved to the satisfaction Mountains, wrapt in

samādhi, awaiting of the king that her mission had been the arrival of Metteyya Buddha (Bea1. accomplished. She then recovered the op. cit., ii. 142 f.). A tooth of Mahā Kassapa treasure givenwas her by the yakkha and enshrined in the Bhīma¬ Sumana; titthavihāra when in Ceylon thelxxxv. (Cv. king discovered 81). her

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Kakkāru (iii. 90), Meṇḍissara in the īndriya (iii. 469), and in the Sara¬ bhaṅga (v. 151), the father in the Padakusalamāṇava (iii. 514), the teacher in the Tittira (iii. 545), Mātali in the Bīḷārakosiya (iv. 69), one of the seven brothers in the Bhissa (iv. 314), the bear in the Pañcuposatha (iv. 332), the chaplain in the Hatthipāla (iv. 491), Vidhura in the Sambhava (v. 67), the senior ascetic in the Saṅkhapāla (v. 177), Kulavaddhanaseṭṭhi in the Cullasutasoma (v. 192), Suriya in the Sudha¬ bhojana (v. 412), the treesprite in the Mahāsutasoma (v. 511), the father in the Sāma (vi. 95), and Sūra Vāmagotta in the Khaṇḍahāla (vi. 157). 40 Mahā Kassapa was so called to distinguish him from other Kassapas, and also because he was possessed of great virtues (mahanti hi sīlak¬ khanda hi Samannāgatattā). 4 9 BuA. 42; chiefly KumāraKassapa (VibhA. 60).

2. Mahā Kassapa.—An eminent thera of Ceylon, incumbent of Udumbaragirivihāra, who, as the most senior monk, was in charge of the reform of the Saṅgha carried out by Parakkamabāhu ī.' 1 Cv. lxxviii. 6, 16, 57; Cv. Trs. ii. lO2, n. 2.

Mahā Kassapa Therapiṇḍapāta Vatthu.—The story of Sakka giving alms to Mahā Kassapa (q.v.) in the disguise of a weaver.' 1 DhA. i. 423 ff.

MahāKassapasaddhivihārika Vatthu.—The story of the pupil of

Mahā Kassapa (q.v.) who set fire to his hut.'

1

DhA. ii. l9 ff.; see also the Kuṭidusaka Jātaka.

Mahākāiasena.—The chief yakkha of Sirīsavatthu who married

Polamittā of Laṅkāpura.' v.l. kāḷa. See Kāḷasena (2).

1

M L 259 f.

l . Mahākāḷa Thera.—He belonged to a merchant family of Setavyā, and, while on a journey to Sāvatthi with five hundred carts, he heard the Buddha preach at Jetavana and entered the Order. He lived in the charnelfieldmeditating, 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.' 1 Thag. vss. 151 f.; his story is given were Majjhimakā|a and Culakāḷa. He in much greater detail at DhA. 1. 66 ff.; went with the latter to Sāvatthi, where there he is said to have been the eldest both of them joined the Order. After of three brothers, of whom the others becoming an arahant, Mahākāla went

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Ninetyone kappas ago, while wandering near the mountain Urugaṇa, he saw the rag-robe of an ascetic and offered three kiṅkiṇikaflowers 2 in its honour. He is probably identical with Paṃsukulapujaka Thera 3 of the Apadāna. with the Buddha to Setavya and dwelt the thanksgiving. His eight wives in the Siṃsapāgrove, Cūlakala accom¬ surrounded him and stripped him of his panying him. Cūlakala's wives invited robes, but, knowing their intention, he the Buddha and the other monks to a disappeared through the air. meal, and he himself went on earlier to 2 ThagA. i. 271 f. make arrangements. His wives disrobed 3 Ap. ii. 434; but see ThagA. i. 79, him. At the end of the meal, Mahākāḷa where the same Apadāna verses are was left behind by the Buddha to make quoted.

2. Mahākāḷa.—An upāsaka of Savatthi who was a sotāpanna. One day he took the uposathavows 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 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 Mahākāḷa had been a forestguard 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.’ 1 DhA. iii. 149 ff.

3. Mahākāḷa.—A Nagaking 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 Enlightenment with his Nāga maidens and they sang the Buddha's praises.’ Kāḷa's lifespan 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 Mahākāḷa, who created for him a 2 beautifulfigureof the Buddha, complete in every detail. When the Buddha's relics, deposited at Rāmagāma, were washed 1 J . i. 70, 72; this incident is among (Mhv. xxxf. 83); see also Dvy., 392; Mtu. those sculpturauy represented in the ii. 265, 302, 304. Relic Chamber of the Mahā Thupa 2 Mhv. v. 87 f.; Sp.1.43, etc.

MahāKoṭṭhita (MahāKoṭṭhika) Thera] 485

away, Mahākāḷa took the basket containing them into his abode and there did them honour till they were removed, against his will, by Soṇuttara.’ 3 Mhv. xxxi. 25 ff.

4. Mahākāḷa.—A householder of Bandhumatī in the time of Vipassī Buddha. He was a previous birth of AññaKoṇḍañña. He and his brother CŪlakāḷa gave thefirstfruitsof their harvest, in nine stages of its growth, to the Buddha.’ 1 AA.1.79 ff.; ThagA. ii. 1 f.

5. Mahākāḷa.—One of the seven mountains surrounding Gandhama¬ dana.’ 1 SNA.1.66; J. v. 38.

Mahākāḷasena.—See Kāḷasena (2).

Mahākāliṅga.—King of Dantapura and brother of Cullakāliṅga. For
1 their story see the Kāliṅgabodhi Jātaka.
1
J. iv. 230 ff.
1
Mahākālī.—An eminent Theri of Ceylon.
1
Dpv. xviii. 39.
1
Mahākirāḷavāpi.—A tank restored by Parakkamabāhu I.
1
Cv. lxviii. 46.
Mahākusa.—A king of Jambudīpa, descendant of Mahāsammata.
His father was Kusa and his son Navaratha (Bharata). They reigned in
Kapilavatthu.’
1
Dpv. iii. 40; M L 130.
Mahākokālika.—See Kokālika (1).

Mahākoṭṭha.—A Damiḷa chief of Antarāsobbha, whom Duṭṭhagāmaṇī
1 subdued in the course of his campaigns.
1
Mhv. xxv. 11.
MahāKoṭṭhita (MahāKoṭṭhika) Thera.—One of the foremost disciples of the Buddha, ranked foremost among masters of logical analysis (paṭisambhidappattānaṃ).’ He was born into a very wealthy brahmin family of Sāvatthi, his father being Assalāyana and his mother Candavatī. 1 A.1.24; Dpv. iv. 5; v. 9.

He gained great proficiency in the Vedas and, after hearing the Buddha preach.’ entered the Order 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 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 Veddha Sutta (q.v.), the Buddha declared him

foremost among those skilled in the 3 Paṭisambhidā. Several instances are given of discussions between Koṭṭhita and other eminent theras—e.g., the Naḷakalāpiya Sutta on kamma.' the 5 Sīla Sutta on religious discipline, three suttas on samudayadhamma (the 6 nature of arising), two on assāda (satisfaction), two on samudaya (arising) and three on avijjā and vijja.' Another similar sutta is on 7

sense and sense objects.' and there is a series of suttas on matters not 10 revealed by the Buddha (avyākatāni). All these suttas took the form of discussions with Sāriputta, in which Mahā-Koṭṭhita is the questioner and Sāriputta the instructor. 11 One sutta records a " lesson '' given by the Buddha to Koṭṭhita on 12 conceptions of anicca, dukkha and anattā. The Aṅguttara Nikāya records a discussion at Jetavana between Savlṭṭha, Koṭṭhita and Sāriputta, as to who is best: one who has testified to the truth with body, one who has 13 won view, or one released by faith. Another discussion 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 2 To his father, says the Apadana to be learnt than as genuine inquiries account. by Koṭṭhita. The pre-eminent monks 3 Thag. vs. 2; ThagA. i. 29 ff.; A A. i. were " playing " at teacher and pupil in 159; Ap. ii. 479; also Avadanas ii. l95. order to aid Koṭṭhita to win proficiency 4 S. ii. 112 f. as a teacher. Another such " lesson'' is 3 Ibid., iii. 165 ff. given at A. iv. 382 ff., as to the motives 6 guiding Ibid., 172-7. those who live the bahmacariya¬ life. 7 S. iii. 173. 3 9 1 1 S. iii. 17. Ibid., iv. 162-5. S. iv. l45-7. 1 0 Ibid., 384-91; Mrs. Rhys Davids 1 2 See the Kavasakkhi Sutta (A. i. suggests (KS. i. 79, n. 11 that all thcsC¬ 118 f.). suttas were compiled rather as '^ lessons " 1 3 A. ii. l6l f.

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, 14 renounce the Order. And so it happened. 15 Sāriputta evidently had a great regard for Koṭṭhita; the Theragāthā contains three stanzas in which Sāriputta proclaims his excellence. 1 4 1 3 A. iii. 392 ff. Thag. vss. 1006-8; ThagA. ii. 117.

Mahākosala.—King of Kosala. H e was the father of Pasenadi, and his daughter, Kosaladevī, was given in marriage to Bimbisāra, who re¬ 1 received a village in Kāsi for her bath-money. Aggidatta was the purohita of Mahākosala.' 1 2 J. ii. 237, 403; iv. 342; SA. i. 120, etc. DhA. iii. 241.

Mahākhandaka.—The first chapter of the Mahāvagga of the Vinaya Piṭaka.

Mahākhīragāma.—A village near Nāgadīpa in Ceylon; it was the residence of Loṇagirivāsī-Tissa.' 1 AA. ii. 653; MA. i. 545.

Mahākhetta.—A locality in Rohaṇa, mentioned in the account of the campaigns of Parakkamabāhu ī.' 1 Cv. lxxv. 50; Cv. Trs. ii. 49, n. 3.

Mahāgaṅgā.—See Gaṅgā and Mahāvālukagaṅgā.

Mahāgaṇa.—One of the three chief buildings of the Upāsikā-vihāra
It was later called Piyaṭhapitaghara.’
(q.v.).
1
M L 408, 409.
Mahāgatimba-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.’ H e had a beautiful complexion.’ 1 2 DA. ii. 530; MNidA. 234. AA. ii. 596.

Mahāgatimbiya-Tissadatta (v.l. Mahāgatigamiya-Tissadatta).—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 1 great ocean then became apparent to him. 1 DhSA., p. 11.

1. Mahāgallaka.—A village in Dakkhiṇadesa of Ceylon where Saṅgha¬ 1 tissa once camped. Dāṭhopatissa H. gave the village to the Padhāna¬ ghara in the Kassapavihāra.’ The village is mentioned in the account of the campaigns of Parakkamabāhu I.’ 1 Cv. xliv. 3. 3 Ibid., lviii. 43; see also Cv. Trs. i 2 Ibid., lxv. 27. 74, n.2;206, n. I.

2. Mahāgallaka.—A tank built by Mahāsena.’ Parakkamabāhu I . repaired it and constructed a canal from the tank to Sūkaranijjhara.’ 1 2 Mhv. xxxvii. 49. Cv. lxviii. 34, 43; lxxix. 66; see also Cv. Trs. i. 279, n. 5.

Mahāgavaccha Thera.—He was the son of Samiddhi, a brahmin of Nāḷaka in Magadha. Mahāgavaccha admired Sāriputta greatly, and on learning that he had joined the Order, 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 1 a devout follower of Sikhī Buddha. He is probably identical with 2 Udakadāyaka of the Apadāna. 1 Thag. vs. 12; ThagA. i. 57. 2 Ap. ii. 437 ; but the same verses are attributed to Gaṅgātiriya (ThagA. i. 249).

I. Mahāgāma.—The capital of Rohaṇa. Duṭṭhagāmaṇi was born there, and ruled there till he started on his campaign against the Damiḷas.’ Throughout history Mahāgāma remained the most important place in Rohaṇa. Near by were the Tissamahārāma and the Anurārāma built 2 by Subha. I t is first mentioned as the residence of Devānampiyatissa's younger brother, Mahānāga, 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. Mahātissa built the Mahāpāli Hall in Mahāgāma and

attached to it the Dāṭhaggabodhipariveṇa.’ The Damiḷas (probably in the time of Mahinda IV.) destroyed Mahāgāma, but the buildings were restored by Vijayabāhu I .’ 1 Mhv. xxviii. 8. 59, etc; Cv. xlv. 42, 2 Mhv. xxii. 8. 3 Cv. xlv. 42. etc. ; see also Mhv. I^rs. 146, n. 5. 4 Ibid., lx. 56.

1

2. Mahāgāma.—A tank built by Mahāsena.

1

Mhv. xxxvif. 47.

Mahāgovlnda Sutta] 489

MahāgāmanāgaVihāra.— A monastery in Rohaṇa where Vohārika¬ Tissa crowned the thupa with a parasol.’ The vihāra is probably identical with the Nāgamahā Vihāra, built by Mahānāga (q.v.). 1 Mhv. xxxvi. 34; ML. 662.

Mahāgāmeṇḍivāpi.—A tank built by ĀmaṇḍagāmaṇiAbhaya to the south of Anurādhapura and gifted to the DakkhiṇaVihāra.’ 1 Mhv. xxxv. 5; Mhv. Trs. 246, n. 4.

Mahāgirigāma.—A village on the road to Nāgadīpa, near the residence

1 of LoṇagirivāsīTissa.

1

DA. ii. 534.

Mahāgopālaka Sutta.—Preached to the monks at Jetavana. A herds man 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 wateringplaces, 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.’ 1 M. f. 220ff.; A. v. 347 ff.

1. Mahāgovinda.—A primeval king, mentioned with Mandhātā as reigning in Rājagaha.’ 1 SNA. if. 413; DA. 1. l32, etc.; VvA. by whom Rājagaha was planned and (p. 82) speaks of a Mahāgovindapaṇḍita built; see Jotipāla.

2. Mahāgovinda.—See Jotipāla.

Mahāgovlnda Sutta.—Pañcasikha visits the Buddha at Gijjhakūṭa and tells him of a meeting once held in Tāvatiṃsa. At this meeting Sakka rejoices with the de vas of Tāvatiṃsa 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 an eulogy on the eight qualities of the Buddha. Brahmā 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 Bārāṇasi ; and the kings, respectively, are: Sattabhū, Brahmadatta, Vessabhū, Bharata, Reṇu, and two Dhataraṭṭhas. Jotipāla, now called MahāgOvinda by virtue of his post, trains seven others to fill the posts of stewards to the seven kings. Mahāgovinda acquires the reputation of having seen Brahinā 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 Brahmā face to face and attain communion with him. Here we have the teaching regarding the ideal brahmin. Mahāgovinda 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 Brahmaworld. At the end of Pañcasikha's recital, the Buddha tells him that he himself was Mahāgovinda and therefore remembers all that life.’ In the Mahāgovinda Sutta, brahmacariyā is explained as the four infinities (appamaññā), infinite love, etc.’ 1 D. ii. 22051; cp. Janavasabha Sutta, also Mtu. iii. 197 ff. 2 DA. 1. 178; MA. f. 275.

Mahāgosiṅga Sutta.—A discussion in Gosiṅgasālavana, between Sāriputta, Mahā Moggāllāna, MahāKassapa, 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; Ann¬ ruddha of one who possesses the celestial eye; MahāKassapa 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.’ 1 M.1.21219.

Mahācattārīsaka Sutta.— 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— 1 Right Mindfulness. I n all things, Right Views come first.

1 M. in. 7l8.

Mahācanda.—A river. See s.v. Candabhāgā.

MahāCunda.—See Cunda.

MahāCunda Sutta.—See Cunda Sutta.

Mahācūḷa(Cūḷika)Mahātissa.—Son of Khallāṭanāga and Anulādevī. Vattagāmaṇi adopted him (thereby earning the title of Pitirājā) and took him with him when forced to flee from the Damiḷas.' Mahācuḷa suc¬ ceeded Vaṭṭagāmaṇi as king of Ceylon and ruled for fourteen years (173 B.c.). He worked in a ricefield, disguised as a labourer, and with the wages so earned gave alms to Mahāsumma. For three years he laboured in a sugarmill near Soṇṇagiri and built the vihāras known as Maṇḍavāpi, Abhayagallaka, Vaṅkāvaṭṭakagalla, Dīghabāhugallaka, and Jālagāma. He was succeeded by Coranāga. Mahācūḷa had two 2

sons, Tissa (poisoned by the notorious Anulā) and Kuṭakaṇṇatissa.' 1 2 Mhv. xxxiii. 35, 45; Dpv. xx. Mhv. xxxiv. l ff. 22 f., 31. 3 Ibid., l5, 28.

MahāCūlani —King, father of CulaniBrahmadatta. His wife was
Talatā, who intrigued with his purohita Chambhī and poisoned her
1 husband.
1
J. vi. 470.
Mahācetiya.—See Mahā Thūpa.

Mahācora Sutta.—A robber chief carries on his activities through relying on the inaccessible, the impenetrable and the powerful. I n accessible 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 1 and influential friends. 1 A.f.153.

Mahāchātaka.—A nickname given to Bhaddāli (q.v.), because he was
1 always eating.
1
MA. ii. 648.
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1. Mahājanaka.—King of Mithilā in Videha. He had two sous,
Ariṭṭhajanaka and Polajanaka.'
1
J. vi. 30.
2. Mahājanaka.—Son of Ariṭṭhajanaka. See the Mahājanaka Jātaka.

Mahājanaka Jātaka (No. 539).—Mahājanaka, 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, sus pecting 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 Kālacampā. There she was adopted by an Udicca brahmin as his sister and the child wa^ 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 hit 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 midocean, but nothing daunted, Mahājanaka (as the boy was called) swam valiantly for seven days, t i l l Maṇimekkhalā, goddess of the sea, admiring his courage, rescued him and placed him in the mangogrove 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 t h a t required the strength of one thousand men, and could draw out the sixteen great treasures. No one seemed forthcoming who was able te 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 mangogrove and stopped at the spot where Mahājanaka 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 condition^ mentioned by the dead king ; he solved the riddles contained in some and fulfilled them all. In time Sīvalī bore him a son, Dīghāvukumāra, whom, in due course,

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Mahājanaka made viceroy. One day Mahājanaka went into his park, and noticing how a mangotree which bore fruit had been plundered by his courtiers while another which was barren was left in peace, he realised that possessions meant sorrow, and retiring into a room, lived the ascetic life. His lifespan 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 prepara tions, 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 Mahājanaka. The sage Nārada, dwelling in Himavā, saw Mahājanaka with his divine eye and encouraged him in his resolve, as did another ascetic, Migājina, who had just risen from a trance. Thus they journeyed on till they reached the village of Thūṇā. 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. Mahājanaka 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. Thupas 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. Mani¬ mekhālā is identified with Uppalavaṇṇā, Nārada with Sāriputta, Migājina with Moggallāna, the girl with Khemā, the fletcher with Ānanda, Sīvalī with Rahulamātā, Dīghāvu with Rāhula, while Mahājanaka was the Bodhisatta.' The Jātaka exemplifies viriya¬ pāran^itā.'

1 J. iii. 3068. 2 BuA. 51.

494 [Mahājanapadā 1 Mahājanapadā.—The books frequently mention the sixteen Mahāja¬ napadas or countries, which existed in the time of the Buddha. They are Kāsī, Kosala, Aṅga, Magadha, Vajji, Malla, Cetiya, Vaṃsa, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra and Kamboja. The first fourteen are included in the Majjhimadesa, the two last being in Uttarāpatha. 1 ^ .g., A.1.213; iv. 252, 256, 260; a countries mentioned see s.v. The Jaina list of twelve is found at D. ii. 200, in Bhagavatī sutra gives a slightly different which the last four are omitted. The list: Aṅga, Baṅga, Magadha, Malays Niddesa adds the Kalmgas to the sixteen Malava, Accha, vaccha, Kocchaka, and substitutes Yona for the Gandhāra Paḍha, Laḍha, Bajji, Moli, Kasi, Kosala, (CNid., p. 37). For details of the Avaha and Sambhuttara (PHAI., p. 60).

Mahājāli.—A Pacceka Buddha mentioned in a list of names.' 1 M. iii. 70.

Mahātakkāri Jātaka.—See Takkāriya Jātaka.

Mahātaṇhāsankhaya Sutta.—Sāti Thera, afisherman'sson, 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 wa^ 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 substance^ (āhārā) which either maintain existing organisms or help those yet to be: material substance, contact, cogitation, and perception. The deri vation 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).' ^M. f. 25671.

Mahātālitagāma.—A village in Uttaradesa, in Ceylon, where the
Paṇḍu king who invaded Ceylon in the reign of Sena I. occupied an armed camp.'

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Cv. 1. 14.

1. Mahātittha.—A brahmin village in Magadha, the birthplace of

MahāKassapa.’

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ThagA. ii. 141; AA. 1. 99; SA. ii. 143.

Mahātissa Thera] 495

2. Mahātittha.—The name of Mahāmeghavana in the time of Kaku¬ sandha Buddha. It was presented to the Buddha by king Abhaya, who planted in it a branch of the Bodhi-tree brought by Rucānandā.’ 1 Mhv. xv. 58, 73 f., 83.

3. Mahātittha.—A landing-place on the west coast of Ceylon. The wives brought from Madhurā for Vijaya and his companions landed 1 there, hence the name. There landed also in later times Bhalluka, 2 3 from South India, the Damiḷas and others who invaded Ceylon. It was 4 probably the chief port for vessels plying between South India and Ceylon. It was a convenient place for preparations to be made before advancing 5 on the capital, or merely journeying thither. It was a place of strategic importance, and when Māgha and Jayabāhu invaded Ceylon, they set up fortifications there.’ 1 Mhv. vii. 58; see Mhv. Trs. 60, n. 1. II king landed from Co|a (liii. 5). The 2 Mhv. xxv. 79. expeditionary force of Vijayabāhu I. 3 ^.g., ibid., xxxin. 39; Cv. lviii. l4; embarked there for Cola (lx. 34), as did xi. 37 ; lxxxvin. 63. the forces of Parakkamabāhu I., under 4 Thus, it was from there that Sakka¬ Laṅkāpura (lxxvi. 85). s^nāpati embarked for the Paṇḍu country ^ Thus Cv. lxviii. 81 ; li. 28. 6 (Cv. Iii. 73), and there that the Paṇḍu ^ Ibid., lxxxiii. l6.

Mahātitthadvāra.—One of the gates of Pulatthipura, erected by

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Parakkamabāhu I.

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Cv. lxxiif. 163.

1. Mahātissa.—A thera who lived in Bhaggari in Ceylon. H e 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.’ 1 J.VI.30.

2. Mahātissa.—Called Vanavāsī-Mahātissa. H e was a colleague of Ālindakavāsī-Mahāphussadeva of Ceylon, and witnessed Sakka and other deities waiting on the latter in recognition of his holiness. Mahātissa perceived only the radiance of the devas and questioned Phussadeva, 1 who did not, however, give a direct answer. 1 SNA.1.55f.; VibhA. 352.

3. Mahātissa Thera.—Called Ambakhādaka-Mahātissa. H e lived at eiragumba, 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 1 desired it. 1 vsm. 43.

4. Mahātissa 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 1 know not if it was man or woman, but I saw a lump of bones.'' 1 vsm. 20 f., 194.

5. Mahātissa Thera.—Of Puṇṇavalllka. One fullmoon day, at even ing, 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.’ 1 vsm. 143; DhSA. 116.

6. Mahātissa.—An Elder of the MahākarañjiyaVihāra.—He became an arahant by developing ānāpāṇasati, and was thus able to limit his life¬ term.’ 1 vsm. 292.

7. Mahātissa Thera.— While begging for alms in Kalyāṇigāma his mind was defiled by the sight of an “ uncommon " form (visabhāgarūp^, ? naked woman).’ 1 SNA.1.6 f.

8. Mahātissa 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.’ 1 DhA. iv. 51.

9. Mahātissa.—Ā man of the Okkāka race, father of Dappula I. His wife was Saṅghasivā, and they had two other sons, Aggabodhi and

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Manlakkhlka, and one daughter.

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Cv. xlv. 38.

Mahātissa Thera] 497

10. Mahātissa Thera.—Incumbent of Koṭapabbata Viharā and teacher of Asubhakammika Tissa.—H e 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. Mahātissa told Cittagutta that the description was not full enough.’ 1 MT. 552 f.

11. Mahātissa Thera.-—Incumbent of Kambugallaka Vihāra. H e was a colleague of Kupikkala-Mahātissa, and interceded on behalf of Vaṭṭa¬ gālnaṇī when that king's ministers wished to leave him. Later, the ministers appointed him to look after all the monasteries built by them.’ 1 Mhv. xxxiii. 76, 89ff.;MT. 619, 622.

12. Mahātissa 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 1 grant of land. Later, the ministers wanted to revolt against the king on account of his cruelty to Tanasīva, but the Elder and his colleague 2 Mahātissa from Kambugallaka, prevented them from doing so. When Vaṭṭagāmaṇī built the Abhayagiri Vihāra, he gave it into the charge of 3 Mahātissa. 1 2 3 Mhv. xxxiii. 49. Ibid., 76. Ibid., 83.

13. Mahātissa Thera.—An incumbent of the Mahāvihāra. H e was expelled by reason of his association with families. His pupil Bahala¬ massutissa thereupon seceded from the Mahāvihāra and established a new sect in Abhayagiri.' 1 Mhv. xxxiii. 95 ff.

14. Mahātissa Thera.—Incumbent of Anurārāma. Vohārīka-Tissa was so pleased with him that he ordered alms to be regularly given to him in the Mucelapaṭṭana.' 1 Mhv. xxxvi. 30.

15. Mahātissa Thera.—Even when sixty years old he did not realise that he was a puthujjana. Then, one day, his pupil Dhammadinna of Talaṅgara came to him, asking for his company in a journey to Tissama¬ hāvihāra, where he had been asked to preach. Mahātissa 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 Mahātissa, 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, Mahātissa was possessed by lust, and realized that he was no arahant. Dhammadinna withdrew, and that same day

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Mahātissa put forth effort and attained arahantship.

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AA. i. 25.

16. Mahātissa.—An incumbent of Cittalapabbata. H e 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 Mahātissa put forth effort and became an arahant.' 1 AA. i. 26.

Mahātissabhūti 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 Mahāsangharak¬ khita 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 paṃsukūla robe and became an anāgāmin.' 1 MA.1.55.

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Mahātissā.—An eminent Therī of Ceylon.

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Dpv. xviii. 38.

Mahātuṇḍila.—The Bodhisatta born as a pig. See the Tuṇḍila Jātaka.

Mahāthala.—A village in which Aggabodhi V. built the KadambagOna vihāra.' 1 Cv. xlvin. 3.

Maha-Thupa.—The great Thūpa in Anurādhapura, built by Duṭṭha¬ gāmaṇi. 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 Kakudhavāpi. It was one of the spots at which Mahinda scattered campaka-flowers by way of homage, and the earth trembled. When Mahinda informed Devānampīyatissa of the great sanctity of the spot and of its suitability for a Thupa, Tissa immediately wished to build the Thupa himself, but Mahinda bade him desist, telling him that the work would be carried out in the future by Duṭṭhagāmaṇi. Tissa

recorded this prophecy on a pillar of stone.' When Duṭṭhagāmaṇi 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 Ambaṭṭhako¬ laleṇa, pearls at Uruvelā, and gems in a cave near Peḷivāpigāma. The building was started on the fullmoon day of Visākha. The foundation stone w^s 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 I sipatana, sixty thousand under Piyadassī from Jetavanārāma, eighteen thousand under MahaBuddharakkhita from Mahāvana in Vesāli, thirty thousand under MahaDhammarakkhita from Ghositārāma in Kosambī, forty thousand under MahaSaṅgharak¬ khita from Dakkhiṇāgiri in Ujjeni, one hundred and sixty thousand under Mittinna fromAsokārāma in Pāṭaliputta, two hundred and eighty thousand under Uttinna from Kasmīra, four hundred and sixty thousand under Mahādeva from Pallabhogga, thirty thousand under Yonamahā-Dham¬ Inarakkhita from Alasandā, sixty thousand under Uttara from Viñjhāṭavī, thirty thousand under Cittagutta from Bodhimaṇḍavihāra, eighty thousand under Candagutta from Vanavāsa, and ninetysix thousand under Suriyagutta from Kelāsa-vihāra. Of arahants alone ninetysix 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 MahaBuddharakkhita, MahāDhammarakkhita, Mahā-Saṅgharakkhita and Mahānanda. 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 Thupa. 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, 1 Mhv. xv. 51 ff.,

Sīvalī, Candagutta, Suriyagutta, lndagutta, Sāgara, Mittasena, Jayasena, and Acala. He then laid the first foundation stone on the east side on sweetsmelling clay prepared by Mittasena and sprinkled with water by Jayasena; Mahāsumana placed jasmine flowers on the stone. I m mediately the earth trembled in wonder. The minister who helped the king to mark out the area of the cetiya was Suppatiṭṭhitabrahmā, son of Nandisena and Sumanadevī. At the end of the ceremony, Piya¬ dassī preached to the assembled populace, and many attained to various fruits of the Path. The Thupa was like a water-bubble in shape; its architect was Siri¬ vaḍḍha 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 offlowerofferingsto 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 tenflowerterraces 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 Uttarakura by two sāmaṇeras, Uttara and Sumana. I n the Chamber were placed sculptural representations of the chief events connected with the Buddha's 2 life as well as pictures of several Jātakas, including the Vessantara. The work of the Relic Chamber was under the personal supervision of Indagutta Thera, of great iddhipower. When the Chamber was ready for the enshrining of the Relics, Soṇuttara of Pūjāpariveṇa was entrusted with the task of obtaining them. I n 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 Mahākāla, and by a display of iddhipower 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 uposathaday in the light half of the month of Āsāḷha, under the con stellation of Uttarāsāḷha. Many devas and brahmas and nāgas were present as on the day of the Buddha's Enlightenment, and ninetysix 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 2 For list see Mhv. xxx. 71 ff.; the Relic Chamber, for in its construction MṬ (549 ff.) contains a long disquisition the power (iddhi) of the king, of devas, to prove that there is no reason to doubt and of arahants came into play. the

account given of the contents of the

MahāThupa] 501

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 deathbed. For a whole week the celebrations lasted, and during this period the king offered to the Relics the dominion of Ceylon, and I ndagutta decreed that the people of Ceylon, wherever they might be, should be able immediately to visit the Thupa should they desire to do so. At the end of the seven days, the two sāmaṇeras, Uttara and Sumana, closed the Chamber with the medavaṇṇapāsānā set apart for the purpose, while arahants pronounced thatflowersoffered in the Relic Chamber should not wither, nor scents dry up; the lamps should not be extinguished nor anything whatever perish.' The treasures enshrined in the Mahā Thūpa were worth twenty crores, the rest cost one thousand crores.' Before the parasol of the Mahā Thūpa and the plaster work could be completed, Duṭṭhagāmaṇi 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.' Saddhātissafinishedthe work yet remaining and established celebrations to be performed three times daily at the Mahā Thūpa.' LañjatiSSa levelled the ground between the Mahā Thūpa and the Thūpārāma and built three stone terraces at the cost of three hundred thousand.' Khal¬ lāṭanāga made the courtyard of sand, surrounded by a wall.' Bhātlka 1 constructed two vedikā round the courtyard.' I t is said ^ that Bhātika was taken by the arahants into the Relic Chamber, and he held great 1 celebrations in its honour.' MahādāṭhikaMahānāga converted the sand courtyard into a wide court laid out with kiñcakkhastones on 2 13 plaster.' while Āmaṇḍagāmaṇi erected a parasol over the cetiya and Iḷanāga made the Lambakaṇṇas construct a roadway leading up to the 4 Mahā Thūpa.' Sirināga had the whole Thūpa gilded and crowned with 5 16 a new parasol.' this work being undertaken again later by Saṅghatissa, while Saṅghabodhi made rain to pour down by means of prostrating 3 The building of the Māha Thūpa is 8 Ibid., 3l. 9 Ibid., xxxiv. 39. described in Mhv. chaps xxviii.xxx.; 1 0 See MT. 553 f. ML 51483; Dpv. xix. 1 ff.; also Thūpa¬ 1 1 See s.v., Bhātikabhaya. vaṃsa (pp. 66 ff.). 1 2 Mhv. xxxiv. 69. 4 Mhv. xxxu. 18. 1 3 1bid., xxxv. 2. 5 Ibid., 58. 1 4 Ibid., 17. 6 Ibid., xxxii. 60; xxxiii. 5. .^ Ibid., xxxvi. 24. 1 6 7 Ibid., 22 f. Ibid., 65.

502 [Mahādatta 17 himself in the courtyard. Jeṭṭhatissa offered two precious gems to the 8 9 Thūpa.' while Aggabodhi I. placed on the Thūpa a golden umbrella.' From this time onward the country passed through very troublous times and the Mahā Thūpa was neglected. But it was restored by 0 21 Parakkamabāhu I.' and again by Kittinissaṅka ; it was later pillaged 22 by Māgha, and remained neglected till the time

of Parakkamabāhu H., 3 who started the work of reconstruction.’ which was completed by his 24 son Vijayabāhu IV. 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 5 deserted and its courtyards overgrown with creepers.’ There seems 6 to have been a hall for pilgrims to the west of the cetiya.’ When the Buddha's sāsana disappears, all the Relics of the Buddha deposited in various cetiyas all over Ceylon will gather together at the Mahācetiya, and from there will go to the Rajāyatana-cetiya in Nāgadīpa, thence to the Mahābodhipallaṅka, where all the Relics, assembled from everywhere, will take the form of the Buddha seated at the foot of

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.