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DICTIONARY OF

PĀLI PROPER NAMES BY

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V O L . I.

A — D H

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TO

MY TEACHER AND FAR MORE THAN TEACHER

CAROLINE A. F. RHYS DAVIDS

IN REVERENT AFFECTION AND INTENSE GRATITUDE

" Paṭipādesi me maggaṃ tava ñāṇena, cakkhumā.”

GENERAL N OTE

ONE of my abiding memories of the days in the Nineties, when work under and with Rhys Davids became an essential part of my married life, was the foreground-presence of three interleaved volumes. These were Robert H . Childers's Pali Dictionary (a copy bequeathed by him to my husband) and the Pali Text Society's Journal for 1888, almost monopolized by an Index of Pali Names by the Swiss scholar Edward Müller-Hess. Daily those interleaved pages were becoming ever more filled, to say nothing of marginal additions, so keenly did Rhys Davids record as soon as it appeared the New—or shall I say, the Newly-risen from the Once-had- been. Even then the question of loyal collaborators in the new Dictionary and that of raising funds to print it were exercising energy and patience. The Names Dictionary, as less yet otherwise important, he consigned to a list of desirable publications worthy to be included in the programme of the I ndian Texts Series, a subvention which he had persuaded Lord Curzon, at a Calcutta interview, to make. I n 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.

PREFACE

DR. STEDE, the illustrious editor of the Pali Text Society's Pāli-English Dictionary, having said, in his Afterword to that great work: " It will be worth the trouble to explore more thoroughly that range of civilisation which lies enshrined in the Pali Canon.'' added in a footnote, “ In con¬ nection with this I may point out that one of the greatest needs of Pali scholarship is a Dictionary of Names . . . the Name Dictionary will be an indispensable supplement to the Word Dictionary." That was in 1925, when I

was yet a student at the School of Oriental Studies, with the privilege of having Dr. Stede as one of my teachers. Somewhere in 1930 when, in the course of a letter to Dr. Stede, I casually inquired what progress had been made with the Names Dictionary, which (after the death of Rhys Davids), I knew he was keen to edit, he wrote back to say that owing to circumstances beyond the control of those most concerned, nothing further had been done since 1925, and that he had abandoned the idea of doing the work himself because he was far from being well and was very busy with his teaching at the School. He also indicated that there was much difficulty in getting someone else suitable to undertake the task. Thereupon I wrote to Mrs. Rhys Davids, as President of the Pali Text Society, offering my services in the compilation of the Names Dictionary, if I could be of any possible use. She replied very promptly and most encouragingly. The publication of the Names Dictionary, she said, was not in the hands of the P.T.S.; the work was to be included in the Indian Text Series, issued under the aegis of the India Office in Whitehall. Now that her husband, by whom the Dictionary had been originally prepared, was no more, the choice of an Editor ultimately lay with the authorities of the India Office, though the P.T.S. would naturally have a large say in the matter. She would certainly recommend to the Council of India that the compilation be given over in my charge. There followed the usual inevitable delays, and it was not till July, 1931, that the India Office, in consultation with the Government of India, accepted Mrs. Rhys Davids' recommendation and asked me to undertake the work. Meanwhile Mrs. Rhys Davids had, with remarkable but characteristic generosity, sent me, of her own accord, her husband's copy of the P.T.S. Journal for 1888, containing Edward Mailer's “ Index of Pali Proper Names,” interleaved with numerous additional references ix

x PREFACE

entered by Rhys Davids himself. I was, however, at the time deeply engrossed with my critical edition of the Mahāvaṃsa Tīkā (since published by the P.T.S.) for the Ceylon Government, and was therefore not able to devote much attention to the Names Dictionary till 1933. The original suggestion was that I should limit my “ sources to the Tripiṭaka, the fifth century Commentaries on the Pali Canon, a few post Piṭakan works, published by the P.T.S., separately or in Journals, and the Milindapañha.'' I was “ not to compile a Lexicon, but to follow in general the method adopted by Muller in J.P.T.S., 1888, giving, only in the case of the more important names, short translations from a few specified references, the material to go into one not very bulky volume.'' Mrs. Rhys Davids was confident that the work could be finished in a year. I took advantage of a visit I paid to Europe in 1932 to discuss these matters with Mrs. Rhys. Davids, Dr. Stede, Professor Turner, Dr. Barnett, Dr. Sylvan Levi and other eminent Orientalists, and with the authorities of the India Office. As a result of these discussions the original scheme was considerably modified, and I was enabled to give myself greater freedom in the selection of sources and in following my own preferences in the treatment of the materials. When I came to examine the materials at my disposal I found that I had undertaken a truly stupendous task. Muller's plan, in general, was to give a name and

a description of it, followed by a series of references— e.g., “ Yasa, son of Kākaṇḍaka; took a principal part at the Council of Vesāli, C. xii. 1, 1 et seq., 2. 1 et seq.; Smp. 293, 312; Dpv. v. 23; Mah. 15-19, 42 .'' I n his bibliography he indicated that he had indexed the Vinaya Piṭaka, the Majjhima, Aṅguttara and Saṃyutta Nikāyas, the Mahāpari¬ nibbāṇa and Sāmannaphaḷa Suttas of the Dīgha Nikāya, the Sutta Nipāta, the Thera- and Theri-gāthā, Udāna, Buddhavaṃsa, Cariyāpiṭaka, Dhammapada (text only), the Jātaka, Puggalapannatti, the Mahāvaṃsa and Dīpavaṃsa and the Milindapanha, and, of the Commentaries, the first volume of the Sumaṅgala-Vilāsinī, the portion of the Samantapāsā¬ dikā quoted in Vol. I ll. of Oldenberg's Vinaya, and a few extracts from the Paramatthadīpanī on the Udāna and Thera- and Therī-gāthā. I soon discovered, however, that except in the case of the Vinaya Piṭaka and the Dīpavaṃsa there were numerous and serious omissions. Rhys Davids, in his interleaved copy of Muller's I ndex, had inserted a very large number of fresh names and numerous additional references in the case of names already included by Müller. This lightened my task considerably, but not to the extent I should have desired. For it is a well-known fact that a scholar's collectanea, however carefully prepared, can be used, if at all, by another only after a great deal of trouble and with extreme caution. Everyone has his peculiar intentions and his

peculiar methods in the handling and arrangement of scientific materials. I found, for instance, that I could not verify numerous references because of the absence of a “ key ” to some of Rhys Davids' abbreviations. Of the Indexes to the volumes published by the P.T.S. only those of the Aṅguttara, Saṃyutta and Majjhima Nikāyas and the Sutta Nipāta Commentary were found to be at all adequate, but even in these cases I soon discovered that if I relied solely on the passages referred to in the Indexes, without knowing what went before in the context and what followed, I should miss a great deal of valuable information and run grave risk of inaccuracy. As a result of these considerations, I decided that the only safe course to adopt would be to go through the books myself and make my own indexes and notes. And this I did, except in the case of the Vinaya Piṭaka, where I found Müller's Index unimpeachable. As regards the Commentaries, the indexes both of the P.T.S. volumes and those issued in the Simon H ewavitarne Bequest Series were quite un¬ satisfactory. It will be seen, therefore, that I hold myself entirely re sponsible for the accuracy (or otherwise) of the references contained in this Dictionary. The work in its present form includes, besides other materials, informa¬ tion obtained from the whole of the Tipiṭaka and all the Commentaries thereon. It was my intention, at first, to index the Tīkās as well, but after reading through several of them I decided that the additional material to be gleaned from them would not be sufficient recompense for the trouble and inevitable delay involved. There was also the difficulty of obtaining satisfactorily uniform editions of the Tīkās, in spite of the great attention apparently devoted to these texts in Burma. Among nonCanonical works, I have included, besides the Milindapañha, the Mahāvaṃsa, Dīpa¬ vaṃsa, Mahābodhivaṃsa, Sāsanavaṃsa, Gandhavaṃsa, and the

Sāsana¬ vaṃsadīpa. I have also included the Cū1avaṃsa, chiefly in order to complete the information contained in the Mahāvaṃsa, and the Mahā¬ vaṃsa Tīkā, because it contains valuable data regarding names occurring in the Mahāvaṃsa. It was suggested, while the work had made consider able progress, that I should not forget the many short volumes in P.T.S. Journals—e.g., the Jinacarita, Dāṭhāvaṃsa, etc. References to some of them are already given in the main body of the Dictionary, while others will be given in the Appendix, at the end of the second Volume. I have attempted to give the names of all Suttas and Jātakas and of Pali works of any literary importance written in India, Burma and Ceylon, prior to about 1700 A.c. With regard to these works it was not my intention to do more than merely mention their names ; for further details concerning them reference should be made to Bode's Pali Literature of Burma and my Pali Literature of Ceylen, both published by the R.A.S. in their Prize Publica

LIST OF ABBREVIATION S

P.T.S. means published by the Pali Text Society.
SHB. means published in the Simon Hewavitarne 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.),
AvŚ.=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.=Buddhavaṃsa Commentary (S.H.B.).
CAGL=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.=Culavaṃsa, 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. Ohlenberg (Williams and Norgate).
Dvy.=Divyāvadāna, ed. Co well and Neill (Cambridge).
Ep. Zey. =Epigraphia Zeylanica (Oxford).
ERE.=Encyclopaedia of Religion and Ethics.
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-^vi SLI T OP ABBREVIATION S

Giles: Travels of F a Hsien (Cambridge).
GS.=Gradual Sayings, 5 vols. (P.T.S.).
Gv.=Gandhavaṃsa (P.T.S. Journal, 1886).
I.H.Q.=Indian Historical Quarterly (Calcutta).
Ind. An.=I ndian Antiquary.
Itv.=Itivuttaka (P.T.S.).
ItvA.=Itivuttaka Commentary (P.T.S.).
J . = J ā t a k a , ed. Fausboll, 5 vols.
J A. = 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.).
K v u . = K a t h ā v a t t h u (P.T.S.).
Lal.=Lalita Vistara, ed. S. Lefmann.
Law : Kṣatriya Clans in Buddhist India.
Law : Geography of Early Buddhism.
M.=Majjhima Nikāya, 3 vols. (P.T.S.).
MA.=Papanca Sudani, Majjhima Commentary, 2 vols. (Āluvihāra 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.).
MNidĀ.=Mahā Niddesa Commentary (S.H.B.).

MṬ.=Mahavaṃsa Tīkā (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 Chaudhuri, 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.).
Png.=Puggalapaññatti (P.T.S.).
Pv.=Petavatthu (P.T.S.).
PvA.=Petavatthu Commentary (P.T.S.).
Rockhill: Life of the Buddha (Kegan Paul).
S.=Saṃyutta Nikāya, 5 vols. (P.T.S.).
SA.=Sāratthappakāsinī, Saṃyutta Commentary.
SadS.=Saddhammasaṅgaha (P.T.S. J ournal, 1890).
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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 Nipata (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.=Udāna (P.T.S.).
UdA.=Udāna Commentary (P.T.S.).
VibhA.=SammohaVinodanī, Vibhaṅga Commentary (P.T.S.).
Vin.=Vinaya Piṭaka, 5 vols., ed. Oldenberg (Williams and Norgate).
Vsm.=Visuddhimagga, 2 vols. (P.T.S.).
VT.=Vinaya Texts, trs. by Rhys Davids and Oldenberg, 3 vols. (Sacred Books of the East).
Vv.=Vimānavatthu (P.T.S.).
VvA.=Vimānavatthu Commentary (P.T.S.).
ZDMG.=Zeitschrift der Deutschen Morgenländischen Gesellschaft.
NOTE ON T H E USE O F T H E D I C T I O N A R Y

A N 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 Volume II. 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 Pāli 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. It is necessary, therefore, to look—e.g., under both Saṅgharakkhita and Mahā°—before the list of possible Sangharakkhita's is exhausted. Potential trouble also lurks with regard to the hyphen. Generally speaking, the names of Jātakas and Suttas are given without a hyphen— e.g., Kapi Jataka, Kavi Sutta—and these words follow the usual order. Thus Kapi Sutta is given before Kapiṭṭha and Kavi Sutta before Kaviṭṭha¬ vana. Where 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 those 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. II., pp. ixxv, and should be regarded as only provisional. A.C. = After Christ.

Akataṅñu Jātaka (No. 90).—A merchant is befriended by a colleague in another country but refuses to return the service. The servants of the latter thereupon take revenge. The story is related to Anāthapiṇḍika, 1 who experiences similar ingratitude at the hands of a fellowmer chant. 1 J . i . 3779.

1. Akatuññatā Sutta.—One who is of bad conduct in deed, word and

1 thought, and is ungrateful; is born in purgatory.

1

A . i i . 226.

1

2. Akatuññatā Sutta.—Same as above.

1

A . i i . 229.

Akatti.—See Akitti.

Akaniṭṭhā devā.— A class of devas, living in the highest of the five 1 2 Suddhāvasā (Pure Mansions). In the Mahāpadāna Sutta the Buddha mentions that he visited their abode and conversed with beings who were born there as a result of the holy lives they had lived under various Buddhas. 3 In the Sakkapañha Sutta Sakka speaks of them as the highest devas, and expresses his satisfaction that he, too, will be born among them in his last life. Buddhaghosa says they are so called because of their supremacy in virtue and in happiness, and because there are no juniors among them (sabbeh'eva saguṇehi ca bhavasampattiyā ca jeṭṭhā n'atth'ettha kaniṭṭhāti 4 akaniṭṭhā). In the Visuddhimagga (p. 634) their world is spoken of as a Brahmaloka where Anāgāmis are born and enter complete Nibbāna 6 (p. 710). The duration of life among these devas is 16,000 Kalpas. Sometimes Anāgāmis are born among the Avihā devas and finish their existence, in a subsequent birth, among the Akaniṭṭhās. These are called 7 " uddhaṃsotā." The Akaniṭṭhabhavana is the upper limit of the 1 D . i i i . 237. paññaya ca Akaniṭṭhājetthakā sabbadevehi 2 D . i i . 52 f. panītatarā devā (= D A . i i i . 739)]. 3 3 Ibid., 286. Also I t A . 40; D A . i i i . 7 4 0 . 4 D A . i i . 480. vbhA. 521 [āyunā ca 6 K v u . 207. 7 D h A . i i i . 289 f .; see also S. v . 201.

2 [Akarabhaṇḍa 3 rupāvacara-bhūmi ; it is also spoken of as the highest point of the universe, Avīci being the lowest. Thus the quarrel among the Kosambī 9 monks spread even up to the Akaniṭṭhā devā, as did the shouts of the 19 assembly at the severing of the branch of the Bodhi tree. 8 9 1 0 P s . i . 84. J . i i i . 487. M b v . 150-l; see also M i l . 284.

Akarabhaṇḍa.—A village in Ceylon dedicated by King Kittisirirājasīha
1 to the Tooth-relic
1
C v . c. 23.
Akalaṅka.—A Cola officer who fought against the Siṇhalese army of
1
Parakkamabāhu I . during the latter's invasion of the Paṇḍu kingdom.
1
C v . l x x v i i . 17, 55, 80, 90.
Akālarāvi Jātaka (No. 119). —A cock belonging to a school of young brahmins had its neck wrung because it crowed in and out of season. A 1 monk, who is inconsiderately noisy, is the cause of the story being told. 2 In the Dhammapada Commentary the name of the story is given as Akālarāvikukkuṭa-Jātaka, and is related of the thera Padhānikatissa, who is stated to have been the cock of the Jātaka story. 1 J . i . 435-6. - i i i . 142 f.

Akitti (vd. Akatti).—The Bodhisatta in one of his births. He was a brahmin magnate of Benares, who, after giving away all his wealth in charity, retired to the forest with his sister, Yasavatī. When gifts were brought to him as homage to his holiness, he sought obscurity, and, leaving his sister, dwelt in Kāradīpa, then known as Ahidīpa, eating the

leaves of a Kara-tree sprinkled with water. B y virtue of his asceticism Sakka's throne was heated, and Sakka (Anuruddha in a previous birth), having tested him, and being satisfied that worldly attainments were not his aim, granted him various boons, including one that Sakka should not visit 1 him any more and disturb his asceticism ! His story is given in the 2 Cariyāpiṭaka (p. 1), to illustrate dānaparamitā. I n the Nimi Jātaka he is mentioned in a list of eleven sages, who, by their holy lives, passed the Peta 3 world to be bom in Brahma's heaven. I n the Jātaka-mālā his name occurs as Agastya, but he should not be confused with the Vedic sage of that name.' Perhaps he belonged to the Kassapagotta, because, in the conversation related in the Jātaka story, Sakka addresses him as 5 " Kassapa " - J . i v . 236 f. Kālikarakkhiya; and Angīrasa, Kassapa - J . v i . 99, the others being the seven and Kisavaccha. See also K h A . 127 f . brothers Yāmahanu, Somayāga, M ano¬ 3 N o . 7. java, Samudda, Māgha, Bharata and 4 See v e d i c I ndex s.v. ^ J . i v . 24O-I.

Akkamanīya Sutta] 3

Akitti Jātaka (No. 480).—See s.v. Akitti. It was related at Jetavana, of a generous donor who lived at Sāvatthi. This man invited the Buddha, and during seven days gave many gifts to him and to the monks. On the last day he presented the company of arahants with all necessaries. The Buddha praised the man's generosity and told him how wise men of old shared their possessions with others, even when they them selves had nothing to eat but kāraleaves and water.' 1 J . i v . 236ff.

Akittitittha.—The ford by which Akitti crossed the river after he
1 left Benares.
1
J . i v . 237.
Akittidvāra.—The gate through which Akitti left the city. 1 J . i v . 237.

Akusala Sutta.—The man who is sinful in action of body, speech and
1 mind is born in purgatory.
1
A.i.292.
1
Akusaladhamma Sutta.—On the unprofitable and profitable states.
1
S. v . 18.
Akusalamula Sutta.—On the three roots of demerit : greed, malice and
1 delusion.
1
A . i . 201; cf. M . i . 4 7 , 489.
Akodhaavihiṃsā Sutta.—On mildness and kindness, the verses being put into the mouth of Sakka.' 1 S. i . 240.

Akodhana Sutta.—See Accayaakodhana Sutta.

Akkantasaññaka Thera.—An arahant. In a previous birth he gave his ragged garment to the Buddha Tissa. Once he was born as a king named Sunanda.' 1 A p . I . 2 l l f.

Akkamanīya Vagga.—The third section of the Ekanipāta of the
1
Anguttara Nikāya.
1
A . I. 56.
Akkamanīya Sutta.—The uncultivated mind is an intractable thing and conduces to great loss ; the cultivated mind has the opposite qualities.' 1 A.I. 5 I.

4 [Akkosa Vagga Akkosa Vagga.—The fifth section of the Dasaka Nipāta of the Angut¬ tara Nikāya.' 1 A . v . 779I.

1. Akkosa Sutta.—Preached to AkkosakaBhāradvāja to the effect that insults hurled at those who revile not come back to the reviler, just as gifts of hospitality not accepted by the guests are left behind with the host.' 1 S.i.l6lf.

2. Akkosa Sutta.—On the five evil results that attend a monk guilty
1 of reviling others.
1
A . i i i . 252.
AkkosakaBhāradvāja.—A brahmin of Rājagaha who—incensed that his eldest brother, a member of the Bhāradvāja clan and, probably its 1 head, had been converted by the Buddha—visits the Buddha and insults him. Later he is himself converted and becomes an arahant.' The soubriquet of Akkosaka was given him by the Saṇgītikārā to dis 3 tinguish him as the author of a lampoon of 500 verses against the Buddha. 4 AsurindakaBhāradvāja was his younger brother ; he had two others, Sundarī Bhāradvajā and BilaṅgikaBhāradvāja, who also became con verts and, later, arahants.' 1 KS. I. 201, n. 4; see also s.v. Dhānan¬ 3 S A . i . 177. jānī. 4 Ibid., I. 178. 2 S . I . 161 I.; M A I . 808. D h A . i v . 163.

AkkosakaBhāradvāja Vatthu.—The story of AkosakaBhāradvāja given above.' 1 D h A . i v . 161 f .

Akkosaka Vagga.—The twentysecond section of the Pāñcakanipāta
1 of the Aṅguttara Nikāya.
1
A . i i i . 2526.
Akkhakkhāyika.—A famine in the monntainregion of Koṭṭa in Ceylon, during the reign of Duṭṭhagāmiṇi. The king sold his earrings and procured a meal for five khīnāsava theras.' The famine was so called because nuts called akkha (Terminalia Belleriea) were eaten, which at other times were used as dice. In the Aṭṭhakathā, quoted by the

Mahāvaṃsa Ṭīkā, the famine is called Pāsānachātaka. 1 2 M h v . x x x i i . 2930. p . 593.

Agatl Sutta] 5

Akkhakhaṇḍa.—A section of the Vidhurajdtaka which deals with events leading up to the surrendering of Vidhura by the king, when the latter lost his wager with Puṇṇaka.' 1 J . vi.286.

Akkhaṇa Sutta.—On the eight inopportune occasions for the living of the higher life.' 1 A.iv.225f.

L Akkhanti Sutta.—The five evil results of the want of forbearance.' 1 A . i i i . 254.

2. Akkhanti Sutta.—The same as above with slight variations in detail. 1 A . i i i . 255.

Akkhama Sutta.—The qualities which an elephant used by the king
1 should have and similar qualities that should be possessed by a monk.
1
A . i i i . 157 f.
AkkharaKosa.—See Ekakkhara Kosa.

Akkharamālā.—A short treatise in Pali stanzas on the Pali and Siṇhalese
1 alphabets, by Nāgasena, a Ceylon scholar of the eighteenth century.
1
P.L.C.,285.
Akkharavisodhanī.—A late Pali work written in Burma.' 1 S ā s . 154.

Akkhipūjā.—A festival held by Asoka in honour of the Buddha when Māhakāla created for him a figure of the Buddha. The festival lasted 1 for seven days. The Mahāvaṃsa Ṭīkā explains it by saying that the king fasted for seven days, standing gazing at the figure with unwinking eyes. But even at the time of the Ṭīkā there seems to have been un certainty regarding the meaning of the word.' 1 2 M h v . v . 94. See M T . 209 f.

Akhilā.—Chief woman disciple of Sikhī ; the Commentary calls her 1

2
Makhilā.
1 2
Bu. xxi.2I. B u A . 204; also J . I . 4 L
Agati Sutta.—Three discourses on agati and gati—here defined as wrong action done under the influence of desire, hate or delusion—
1 and its opposite, right action.
1
A . i i . 18 I.
6 [Agada

Agada.—Cakkavatti, sixteen times in succession; Subāhu Thera in a previous birth.' 1 T h a g A . i . 124.

Agahya Sutta.—Devas and men delight in objects, sounds, etc, but, through the instability of these, they live in sorrow.’ 1 S. i v . 126 f.

L Agārava Sutta.—On the five qualities that make a monk rebellious and unamenable to discipline.’ 1 A . i i i . 7 f.

2. Agārava Sutta.—A monk who is rebellious will never lead the higher life nor attain in the end to peace Of mind.’ 1 A.iiI.11I.

3. Agārava Sutta .—The rebellious monk will never live according to the dhamma, nor thereby ultimately win insight.’ 1 A . i i i . 15 f.

Agāriya Vimāna.—A palace in the Tāvatiṃsa world, occupied by a couple who, as humans in Rājagaha, had done many deeds of piety. 1 vv. vi.;vvA. 2867.

1 Aggañña Sutta.—Twentyseventh of the Dīgha Nikāya. It is a kind of Buddhist book of Genesis, dealing, among other things, with the evolution of the world, of man and of society. The pretensions of the brahmins to be the legitimate heirs of Brahma are examined and re jected; righteousness is declared to be above lineage.’ It was preached to Vāseṭṭha and Bhāradvāja at the Pubbārāma. The larger portion of this sutta (from the beginning of the genesis part to the election of the first king) is found in the Mahāvastu.’ 1 D . i i i . 80 I. D i a l . I. 105 f . Cf. Madhura Sutta. 2 3 F o r a s u m m a r y of the sutta see | I. 33848.

Aggadhanuggahapaṇḍita.—see Cūḷa Dh°.

Aggadhamma Sutta.—On the six qualities requisite for the attainment

1 of arahantship, which is the highest state (aggadhamma).

1

A . i i i . 4334.

Aggabodhi n.] 7

Aggapaṇḍita.—A native of Burma and author of the Lokuppattipa¬ karaṇa, written at Pagan in the thirteenth century.’ The Piṭakatthamain 3 calls the work Lokuppattipakāsanī.’ The Sāsanavaṃsa speaks of three monks by the name of Aggapaṇḍita: M ahāAggapaṇḍita (evidently our author), DutiyaAggapaṇḍita (his saddhivihārika), and TatiyaAgga¬ paṇḍita (his nephew), all of Arimaddanapura and all famed for their learning. 1 2 3 G v . 64, 67. Bode, 16, n . 3. 74.

1 Aggappasāda Sutta.—Mentioned in the Visnddhimagga in reference to the epithet " annttara " as applicable to the Buddha. 1 i . 207; also S p . I . 120 a n d K h A . 19. is the same as the Cārava Sutta. I t h i n k The sutta has not been traced. I t has i t probably refers to A . i i . 34, the section been suggested (V m . I . 207, n . 2), that i t on the aggappasāda. (See Appendix.)

Aggapīṭhaka-pāsāda.—A building in the inner city of Anurādhapura. It is said that when Iḷanāga entered the city in splendour, after the festival at the Tissa-tank, his chariot was drawn by his former enemies, the Lambakaṇṇas, who were yoked to the

chariot, and that the line thus made extended from the tank to the Aggapīṭhaka-pāsāda.’ 1 M Ṭ . 646.

Aggapupphlya Thera.—One of the arahants. I n a previous birth he had offered flowers, from the top of a tree, to Sikhī, hence the name. I n a later birth he was a cakkavati named Amita.’ 1 A p .I.229.

1. Aggabodhi.—Son of Bhayasīva, of the Moriya clan. He became the viceroy of M ahānāga.’ 1 C v . x l I. 7 O , 93.

2. Aggabodhi I .—King of Ceylon (A.D. 568-601), Mahānāga's nephew. For an account of his reign see Cv. xlii. 1-39. He is sometimes identified with Bhayasīva's son.’ 1 See Geiger, C v . , trans. i . 64, n . I .

3. Aggabodhi H.—King of Ceylon (A.D. 601-11). Nephew of Agga¬ bodhi I. Also called Khuddaggabodhi or Khuddarāja.’ 1 C v . x l i i . 38 f.

8 [Aggabodhi III.

4. Aggabodhi IH.—King of Ceylon (A.D. 628 and 641), son of Silāmegha¬ vaṇṇa; also called Sirisaṅghabodhi. H e had to flee from the throne several times.’ 1 C v . x l i v . 83-144.

5. Aggabodhi.—Cousin of Dāṭhopatissa II. (A.D. 65058), under whom he was Yuvarāja, ruling Dakkhiṇadesa.’ 1 C v . x l v . 23.

6. Aggabodhi.—Son of Mahātissa, claiming descent from Okkāka and
1
Saṇghasivā. H e was independent ruler of Rohaṇa.
1
C v . x l v . 3848.
7. Aggabodhi IV.—King of Ceylon; also called Sirisaṅghabodhi ; he
1 reigned between A.D. 626 and 641 and died of an incurable disease.
1
Cv.xlvi1138.
8. Aggabodhi V.—King of Ceylon (A.D. 71117), probably the eldest son of Mānavamma.’ 1 C v . x l v i i i . l and l v i i . 25; see Geiger, C v . trans. i . lO8 n . and l 9 5 , n . 2 .

9. Aggabodhi VL —King of Ceylon (A.D. 72766), son of Kassapa, brother of Mahinda L , and, at one time, ruler of Pācīnadesa.’ H e became king under the name Silāmegha. 2

1
Cv. x l v i i i . 3 2 .
2
Ibid., v v . 42, 60, 6I. 76, 90; see Geiger, C v . trans. i . l l 4 , n . 2.
10. Aggabodhi VH.—King of Ceylon (A.D. 76672), son of Mahinda I. He was first ruler of Dakkhiṇadesa and, later, joint king with Agga¬ bodhi VI. H e married Saṅghā, daughter

of the latter, and became 1 king on his death. 1 C v . x l v i i i . 39, 60, 61, 68, 80.

11. AggabodhI.—Maternal cousin of Saṅghā, wife of Aggabodhi V I L When Saṅghā, estranged from her husband, joined the nuns at her father's suggestion, he ran away with her, but was later caught, and the 1 family became reconciled. 1 C v . x l v i i i . 50, 6 0 L

12. Aggabodhi VHI.—King of Ceylon (A.D. 80II2), probably brother of Mahinda HI. 1

1 C v . x]ix. 4364; see also C v . trans. i . 126 n .

13. Aggabodhi IX.—King of Ceylon (A.D. 82831), son of Dappula īī.' 1 C v . x l i x . 8392.

14. Aggabodhi, a minister of Sena III., and ruler of Malaya. H e built the Nāgasāla-parivena.' 1 C v . l i i i . 36.

Aggabodhipadhānaghara.—A building erected by Aggabodhi IV. for the use of the thera Dāṭhāsiva. Several villages were made over for its maintenance.' 1 Cv. x l v i . l l f f .

Aggabodhipariveṇa.—A building belonging to the Jetavanārāma of
1
Anurādhapura and erected by Potthasāta, general of Aggabodhi I V .
1
Cv.xlvI.23.

Aggaḷapura.—A city where Revata went on his way from Soreyya to
1
Sahajāti, prior to the Council of Vesāli.
1 v i n . i i . 300.

Aggavatī Parisā Sutta.—On the three kinds of companies: the distin¬
1 guished, the discordant and the harmonious.
1
A . i . 2424.

Aggavaṃsa.—Thera of Pagan. H e wrote a Pali grammar, the Saddaniti, in 1154.' H e was tutor to K i n g Narapatisithn of Pagan.' 3 The GandhaVaṃsa calls him a native of Jambudîpa, but his name occurs among the famous residents in the retired monastery of the northern 4 plateau above Pagan, the cradle of PaliBurmese literature. 1 G v . 63; S v D . v . l 2 3 8 ; S ā s . 74. 4 Forchhammer R e p o r t , p . 2 ; Jardine 2 Bode, l 6 . P r i z e E s s a y , p . 34. 3 p. 67.

Aggasāvaka Vatthu.—The chronicle of Sāriputta and Moggallana.' 1 D h A . I. 83114.

Aggāni Sutta.—The four perfections : of virtue, concentration, wisdom
1 and release.
1

A . i i . 7 9 ; see GS.ii.88,n.2.

Aggāḷava Cetiya.—The chief shrine at Āḷavī (hence probably the name), 1

originally a pagan place of worship, but later converted into a Buddhist vihāra. The Buddha stopped here on many occasions during his • S n A . 1.344: S A I. 207.

10 [Aggi Sutta

wanderings, and this was the scene of several Vinaya rules, e.g. against 2 3 monks digging the ground and cutting trees, using unfiltered water for 4 building purposes, sleeping i n the company of novices.' giving new 6 buildings in hand. The Chabbaggiyā are censured here for a nissaggiya offence.' The Vaṅgīsa Sutta was preached there to Vaṅgīsa, on the occasion of the death of his preceptor, Nigrodhakappa.' In the early years of Vaṅgīsa's novitiate he stayed at the shrine with his preceptor, and dis affection arose within him twice, once because of women, the second time because of his tutor's solitary habits.' and later, again, through 9 pride in his own powers of improvisation (paṭibhāna).' H ere, again, the Buddha utters the praises of Hatthaka Āḷavaka, who visits him with a large following, whose fealty has been won (according to H atthaka) by observing the four characteristics of sympathy (saṅgahavatthūni) learnt 11 from the Buddha. Many laywomen and nuns flocked there by day to hear the Buddha 2 preach, but none were there when he preached in the evenings.' It 3 was here that the Maṇikaṇṭha J ātaka was related.' also the Brahmadatta 14 3 Jātaka, and the Aṭṭhisena J ātaka.' all in connection with the rules for building cells. See also s.v. ĀḷavI. 2 V i n . i v . 32. 9 S . i . 1856. 3 Ibid., 34. 1 9 Ibid., 187. 4 Ibid., 48. 1 1 A . i v . 21620. 3 Ibid., 16. 1 2 J . i . 160. 6 V i n . i i . 172 f. 1 2 J . i i . 282. 7 v i n . i i i . 224; 1 4 I. i i i . 78. 8 S n . 59 f. 1 3 Ibid..35I.

1. Aggi Sutta.—A number of monks go to the Paribbājakārāma at Sāvatthi, and have a courteous discussion with the Paribbājakas, who claim that their teaching is the same as the Buddha's. The monks are unable to refute their claim and seek the Buddha's advice. H e tells them that the bojjhaṅgas form the distinctive feature of the Dhamma and that the Paribbājakas, if questioned about them, would not be able to answer.' 1 S. v . 112.

2. Aggi Sutta.—On the seven kinds of fires.' 1 A.iv.4I.

Aggika Jātaka (No. 129),—The story of a jackal, who, when his hair is singed by a forest fire, pretends to be a saint of the name of Bhāradvāja and eats the rats that trust him.' 1 J . I. 461 I.

Agglkkhandopama Sutta] 11

1. AggikaBhāradvāja.—A brahmin of SāVatthi, of the Bhāradvāja clan. The Buddha, while on his rounds, sees him tending the fire and preparing oblations, and stands for alms i n front of his house. The brahmin abuses him, calling him muṇḍaka and vasala. Thereupon the Buddha preaches to him the Vasala Sutta (or, as it is sometimes called, the Aggika Bhāradvāja Sutta), and wins him over to the faith.' The sobriquet Aggika

was given to him because he was a tender of the sacred fire.’ 1 2 Sn.215. S n A . i . 174 I.

2. AggikaBhāradvāja.—A brahmin of Rājagaha, evidently different from the above, also a firetender. H e prepares a meal for sacrifice, and when the Buddha, out of compassion for him, appears before his house for alms, he says the meal is meant only for one who has the “ threefold lore ” (the three Vedas). The Buddha gives the brahmin another interpretation of the “ threefold lore ” ; (see Aggika Sutta below). The brahmin, thereupon, becomes a convert, enters the Order, and, in due course, attains arahantship.’ 1 S . I . 166 I.; S A . I. 179.

3. AggikaBhāradvāja.—The name assumed by the jackal in the Aggika J ataka (q.v.),

AggikaBhāradvāja Sutta.—Another name for the Vasala Sutta.

Aggika Sutta.—Preached by the Buddha to AggikaBhāradvāja (2). The brahmin exalts the knowledge of the three Vedas. The Buddha tells him that a mere babbling of Vedic runes does not make a brahmin of a man who is defiled within and is deceitful. H e should have a know¬ ledge of former lives, of other worlds and of the higher lore (abhiññā) that gives cessation of birth. AggikaBhāradvāja offers the Buddha the prepared meal as a fee for his teaching, but the Buddha rejects it because “ the Buddhas do not accept wages.'' The brahmin should, if he so desire, extend his hospitality to him for his holiness, and not for his ability to chant verses.’ 1 S . I . 1667.

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

12 [Aggldatta

guilty of evil conduct.’ I t is said that while the sutta was being preached sixty monks vomited hot blood, sixty left the Order in diffidence 2 and sixty others became arahants. The Commentary adds that the Buddha foresaw this result, and that later many of the monks, hearing of the discourse and fearing dire consequences for themselves, returned to the lay-life in such large numbers that the Order became rapidly depleted. It was to counteract this result that the Cūlaccharāsaṅghāta Sutta was preached.’ This sutta is mentioned as an example of a sermon 4 based on some immediate experience, in this case, a fire. I t was preached by M ahinda in Ceylon, i n the Nandana pleasaunce, on the day the 5 Mahāmeghavana was gifted to the Saṅgha ; and also by Yonaka Dham¬ marakhita, in Aparantaka. 6

The vomiting of hot blood, mentioned here, is made the subject of a dilemma in the Milinda.’

1

A . i v . 128 f . 5

M h v . x v . 176; M b v . 133.

2

Ibid., 135. 6

M h v . x i i . 3 4 ; M b v . 114.

3 A A . I. 38-40. 7 p . 164.

4

M A . i . 14; also A A . i . 32, 267.

1. Aggidatta.—Chaplain to the King of Kosala, first to M ahākosala, and then to his son Pasenadi. Later he renounced the world and, with a large band of followers, wandered about Aṅga, Magadha and Kururaṭṭha, teaching a cult of nature- worship. The Buddha, seeing his upanissaya, sent M Oggallāna to convert him. Moggallāna went to Aggidatta's hermitage, but being refused shelter there, vanquished, by a display of iddhi-power, a nāgarāja, Ahicchatta, who lived in the neighbourhood, and occupied the nāga's abode. While Aggidatta and his followers stand awestruck at this event, the Buddha appears, and realising that the Buddha is even greater than Moggallāna, they pay homage to him. The Buddha preaches to them on the error of their ways. At the end of 1 the discourse they become arahants. 1 D h A . iii. 24L7.

2. Aggidatta.—A brahmin of Benares and father of the Bodhisatta, when the latter was born as Somadatta. The old man lived by ploughing, and one of his oxen having died, he decided, on the advice of his son, to ask the king for an ox. Somadatta, with great patience, trained him in all the formalities to be gone through in an appearance at court, but at the crucial moment when Aggidatta was making his petition to the king, he used the word “ take ” where he meant to use “ give.' Somadatta's

presence of mind saved the situation.’ I n the S omadatta Jātaka the name Aggidatta does not appear. I n the present age he was the thera

Lāludāyī.

1

D h A . i i i . 124-5. 2

J.ii.l64f.

3. Aggidatta.—A brahmin of KhemavatI . father of the Buddha Kakusandha. His wife was named Visākhā. 1

1 D . i i . 7 ; B v . x x i i i . 1 4 ; J . I . 42.

4. Aggidatta.—See Gahvaratīriya.

1. Aggideva.—Fifth son of Devagabbhā and Upsāgara.’ and one of the ten brothers who were famed as the Andhaveṇhudāsaputtā. 1 J . i v . 81 f.; P v A . 9 3 a n d 111.

2. Aggideva.—See Aggibhagavā.

3. Aggideva.—A cakkavatti who lived eleven kalpas ago; a previous birth of Pāpanivāriya Thera.’ 1 Ap.i.2l3.

Agginibbāpaka (v.l. Agginibbāpana), a cakkavatti of eighty -six kalpas 1 2 ago; a previous birth of Māṇava Thera, also called (in the Apadāna) Sammukhāthavika. 1 T h a g A . i . 162 f. 2 i . 158-9.

Aggibrahmā.—Nephew of Asoka and husband of Saṅghamittā. He
1 entered the Order on the same day as Tissakumāra, Asoka's brother.
1
M h v . v . 169; Sp. I . 51; M b v . lO2.

Aggi-Bhagavā.—A deity (probably identical with the Vedic Agni), worship of whom brought, as reward, birth in the Brahma-world. On the day a son is born, a fire (jātaggi) is kindled ; when the son comes of age and wishes to renounce household life, this fire is taken to the forest and homage is paid to Aggi-Bhagavā.' 2 In the Naṅguṭṭha Jātaka the Bodhisatta, having received an ox as a gift, wishes to offer the flesh to Aggi-Bhagavā, but thinking that the deity will not relish a saltless meal, he goes away i n search of salt. He returns to find that the ox has been eaten by hunters, only the tail, one leg and the skin being left. " If thou, Aggi-Bhagavā, hast not the power to look after thine own, how canst thou guard me ?" So saying, 1 J . i . 285. 2 Ibid., 494-5.

14 [Agglmāla he quenches the fire with water and becomes an anchorite. I n the verses of this context Aggi is addressed as Jātaveda. 3 In the Santhava Jātaka, too, the Bodhisatta is a votary of the deity. Once when he makes an offering of milk mixed with ghee the flames blaze forth and burn his hut, and thereupon he loses faith. I n this story 4 Aggi-Bhagavā seems to be identified with Mahā Brahmā. In the exegesis to the Bhuridatta Jātaka.' the deity is spoken of as Aggideva, and mention is made of an enquiry made of learned brahmins by a king, Mujalinda, as to the way to heaven. I n answer he is told that Aggideva is the brāhmaṇadevatā par excellence, and that he should be offered fresh ghee. See also Jātaveda. 3 4 J . i i . 43-5. Seealso K S . I . 209, n . 4. - J . v i . 202.

Aggimāla (v.l. Aggimālī).—A mythological sea which stands like a 1 blazing bonfire and is filled with gold. I t is one of the seas crossed by the merchants mentioned in the Suppāraka Jātaka. 1 J . i v . 139-40.

1
Aggimittā.—One of the nuns who accompanied Saṅghamittā to Ceylon.
1
D p v . x v . 78; x v i i i . I l .
1
Aggimukha.—A species of snake; bodies bitten by them grow hot.
1
D h s A . 300; V s m . 368.

Aggivacchagotta Sutta (v.l. Aggivaccha Sutta) .—Preached at Jetavana to the wanderer VacchagOtta on the danger and futility of theorising 1 about the world, life, etc. The sutta is evidently so called because the simile of a fire is used. A blazing fire is visible,

but, once extinguished, none can say whither it has disappeared. 1 M . i . 4 8 3 ff.

1

Aggivaḍḍhamānaka.—A tank made by King Vasabha of Ceylon (v.l.
Abhi^).

1

M h v . x x x v . 95.

Aggivessa.—One of the guards of King Rḷeyya.’ I s this a gotta name ?
(See below.)

1

A . i i . l 8I .

Aggivessana.—Probably the name of a brahmin clan, the Agnivesyā¬ yanas, and the Kṣatriyas who were so styled, took the name from their brahmin purohitas.’ The name is used by the Buddha in addressing 1 F u r t h e r Dialogues, I . 162 n.

Saccaka Niganṭhāputta, and also Dīghanakha Paribbājaka.’ In the 2

4

Dantabhūmi Sutta the novice Aciravata is thus addressed by Prince
Jayasena, who visits him, and also by the Buddha.

2 4

M . i . 229 f.; 237 I. 3

Ibid., 497 f. M . i i i . 128 I.

Aggisama.—The thera Pupphathūpiya was born sixteen times i n 1 succession as cakkavatti and ruled under this name. Ap.I.I56.

Aggisāma.—See Abhisāma.

Aggisikha.—The name borne by the thera Gatasañña when in
1 previous births he was cakkavatti three times in succession.

1

A p . i . 127.

Aggismiṃ Sutta.—The five evil qualities of fire.’ 1 A . i i i . 256.

Aghamūla Sutta.—On the root of pain.’ 1 S. i i f . 32.

Aṅkura.—Tenth son of Devagabbhā and Upsāgara, and one of the 1

Andhakaveṇhudāsaputtā (q.v.). Aṅkura gave his share of the kingdom, won by the dāsaputtā, to his sister Añjanā, and started in trade.’ 2 The Petavatthu contains an account of Aṅkura's later career. Once he took a caravan of a thousand carts from Dvāravatī to Kamboja, led by himself and a brahmin colleague. On the way their water supply fails, but they are befriended by a yakkha of great power, who, in his previous life, had been one of Aṅkura's trusted and loyal servants. Annoyed by the suggestion of

the brahmin that instead of proceeding to Kamboja they should entice the yakkha back with them to Dvāravatī, the yakkha appears before them in person, and in answer to Aṅkura's questions, tells him that he had been a tailor in Bheruva, where lived the generous Asayha. When suppliants came in search of Asayha's house, the tailor showed them the way. Impressed by the story, Aṅkura returns forthwith to Dvāravatī, and spends the rest of his life, 60,000 years.' in acts of unparalleled munificence.' H e is reborn in Tāvatiṃsa. In the assembly of the devas who gather to listen to the Buddha's preaching of the Abhidhamma, Aṅkura occupies a place in the back row.' 1 J . i v . 81 I. to supply food i n his almshalls and 60,000 2 P v . 23 ff.; P v A . 11l ff. youths to cut firewood. 3 lO,OOO says D h A . (loc infra) ; Sp. i . 245. 5 12 leagues away (D h A . i i i . 219); 4 There were as m a n y as 3,000 cooks 10 leagues away (P v . 28, v . 65.)

16 [Aṅkura Vatthu

while Indaka, who had given but one spoonful of rice to Anuruddha Tnera, sits quite close to the Buddha. The Buddha notices this and remarks that Indaka had been lucky in finding a worthy donee; the recipients of Aṅkura's gifts had not been distinguished for their holiness. Gifts should, therefore, be given discriminately. A t the end of this discourse 6 Aṅkura becomes a sotāpanna. 3 D h A . i i i . 222; ibid., i v . 82. See also L u d e r s , Z D M G . 58, 700.

Aṅkura Vatthu.—The story of Aṅkura.' 1 D h A . i v . 802.

AṅkurapetaVatthu.—See Aṅkura. According to MA. (i. 225) and D A . (i. 178), in this story the word brahmacariya is used to mean veyyāvacca (service).

Aṅkolaka Thera.—An arahant. In a previous birth he had offered an aṅkolaflower to Siddatha Buddha. Once, thirtysix kalpas ago, he was a cakkavatti named Devagajjita.' 1 A p . i . l99.

Aṇkolakapupphiya Thera.—An arahant. In a previous birth he had made an offering of an aṅkolaflower to the Buddha Paduma.' In the ThagA.' the Apadāna verses are attributed to the thera Anūpama, with wnom he is probably to be identified. 1 2 A p . i . 287. i . 3356.

I. Aṅga. (See also Aṅgā.)—One of the stock list of the sixteen Powers or Great Countries (Mahājanapadā), mentioned in the Piṭakas.' It was to the east of Magadha, from which it was separated by the River Campā, and had as its capital city Campā, near the modern Bhagalpur.' 3 4 Other cities mentioned are Bhaddiya and Assapura. The country is generally referred to by the name of its people, the 5 Aṅgā, though occasionally the name Aṅgaraṭṭha is used. In the 6 Buddha's time it was subject to Magadha, whose king Bimbisāra was, 1 ^.g., A . i . 213; i v . 252, 256, 260. The see also M t u . i . 34 and i . 198; and L a i . countries mentioned are A n g a , Magadha, 24(22). K ā s i , K o s a l a , v a j j i , M a l l ā , Cetī, v a ṃ s a , 2 Cunningham, pp. 5467. K u r u , P a ñ c ā l a , Macchā, S u r ā s e n a , Assaka, 3 D A . i . 279; D h A . i . 384. A v a n t ī , G a n d h ā r a , and K a m b o j a . o t h e r 4 M . i . 271. s i m i l a r l i s t s occur elsewhere, e.g. D . i i . - E.^.,DhA.i. ^84. 200 (where ten countries are mentioned); 6 T h a g A . i . 548.

7 we are told, held in esteem also by the people of Aṅga, and the people of the two countries evidently used to pay frequent visits to each other.' We never hear of its having regained its former independence, and 9 traditions of war between the two countries are mentioned. In the Buddha's time the Aṅgarājā was just a wealthy nobleman, and 19 he is mentioned merely as having granted a pension to a brahmin. The people of Aṅga and Magadha are generally mentioned together, so we may gather that by the Buddha's time they had become one people. They provide Uruvela-Kassapa with offerings for his great 11 sacrifice. I t was their custom to offer an annual sacrifice to Mahā¬ Brahmā in the hope of gaining reward a hundred thousand fold. On one occasion Sakka appears in person and goes with them to the Buddha 12 so that they may not waste their energies in futile sacrifices. Several discourses were preached i n the Aṅga country, among them being the Soṇadaṇḍa Sutta and the two Assapura Suttas (Mahā^ and Cuhr.'), The Mahāgovinda Sutta seems to indicate that once, in the past, Dhataraṭṭha was king of Aṅga. But this, perhaps, refers to another 3 country.' Soṇa Koḷivisa, before he entered the Order, was a squire 4 (paddhagu) of Aṅga.' 7 M A. i. 394. 8 J . ii. 211. 1 2 SA. i . 269-70. 9 E.g., J . iv. 454; J . v. 31.6; J . vi. 271. Dial. i i . 270 n . ; see 1 3 also The 1 0 M .ii. 163. Rāmāyana i . 8, 9, 17, 25. 11 vin. i. 27. 1 4 Thag. v. 632.

1 2. Aṅga.—King. Chief lay supporter of Sumana Buddha ; the Buddha¬ vaṃsa mentions Varuṇa and Saraṇa as Sumana's aggupaṭṭhākā and Udena as upaṭṭhāka. 1 2 BuA. 130. Bu. v.28.

3. Aṅga.—A king of Benares on whose feet hair grew. He inquired of the brahmins the way to heaven, and was told to retire to the forest and tend the sacred fire. He went to Himavā with many cows and women and did as he was counselled. The milk and ghee left over from his sacrifices were thrown away, and from them arose many minor rivers, the Ganges itself, and even the sea. 1 Later he became I ndra's companion. 1 I.vi.203.

4. Aṅga.—King of the Aṅga country, between whom and King
Magadha there was constant war, with varying fortunes. I n the end,
Magadha, with the help of the Nāga king Campeyya, seized Āṅga and
1 slew him.
1
J . iv. 453.
18 [Aṅga

5. Aṅga.—One of the Pacceka Buddhas mentioned in the list in the Apadāna Commentary.' 1 A p A . I . lO7.

1. Aṅga Sutta.—The five powers of woman: beauty, wealth, kin, sons and virtue.' 1 S. i v . 247.

2. Aṅga Sutta.—Systematic attention as potent factor for the seven

1 limbs of wisdom (bojjhaṅgā).

1

S. v . 101.

3. Aṅga Sutta.—Friendship with the virtuous as potent factor for the boijhaṅgas.’ 1 S. v . 102.

4. Aṅga Sutta.—The four limbs of sotāpatti: consorting with the good, hearing the good dhamma, mindful attention and practice ac

1 cording to the dhamma.

1

S. v . 404.

1

Aṅgagāma.—A tank built by Parakkamabāhu I.

1

Cv.lxxix.37.

Aṅgaka.—Given as an example of a name, Aṅgakamānavo.’ 1 D A .I.36.

AṅgaṇikaBhāradvāja.—Son of a very rich brahmin in Ukkaṭṭhā, near the H imalaya. H aving learnt a l l the arts and sciences, he left the world and practised penance for the purpose of obtaining immortality. He met the Buddha i n the course of his wanderings and, having entered the Order, in due course acquired sixfold abhiññā. Later he lived i n a forest near the village of Kuṇḍiya of the Kurus, 1 and the verses ascribed to him i n the Theragāthā were spoken at Uggārāma, near by, to some brahmin acquaintances who had come from Uttarāpatha. In a previous birth he had met Sikhl Buddha and paid homage to him. 1 v v . 21921; ThagA. I. 3394l.

Aṅgati.—King of Videha ; he ruled at Mithilā. H is chief queen bore him a daughter Rujā, all his other 16,000 wives being barren. His ministers were Vijaya, Sunāma and Alāta.

Anglka Sutta] 19

He questions an ascetic, Guṇa, as to the various moral duties, and following his advice, devotes himself solely to pleasure. Rujā, however, is virtuous and tries to deliver him from his heretical beliefs, but it is not till the Bodhisatta—who had been born as the MahāBrahmā Nārada —comes down to earth in the guise of an ascetic, and frightens the king with descriptions of the various hells, that Aṅgati is convinced of the error of his ways. He was a former incarnation of Uruvela Kassapa.’ 1 J . v i . 220-55.

Aṅganakola.—A village in South Ceylon, the residence of Ambapāsāna¬ vāsī-Cittagutta.’ 1 M T . 552.

Aṅganasālaka.—A village given by Aggabodhi H. to the Abhaya¬ (giri-)vihara.’ 1 Cv.xlii.63.

1

Aṅgamu.—A place in Ceylon identified with the modern Ambagamuva.

2

The Senāpati Deva once encamped there.

1 2

Geiger C v . trans. i . 298, n . 3. C v . l x x . 130.

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

Aṅgā.—Chieftains of Aṅga, so called, according to the Dīgha Nikāya Commentary.' because of the beauty of their limbs. Their name was customarily (rūṭhi-vasena) used to denote their country. 1 i . 279.

1. Aṅgāni Sutta.—The five qualities of exertion (padhāna).' 1 A . i i i . 65.

2. Aṅgāni Sutta.—On the five qualities which a monk should have and the five which he should discard to complete his duties in the religion and attain its highest eminence.' 1 A . v . 16-17.

Aṅgārapabbata.—A blazing mountain of white hot coal, one of the

1 tortures of the Mahāniraya.

1

K v u . 597.

1

Aṅgika Sutta.—On the development of the fivefold Ariyan Samādhi.

1

A . i i i . 25-9.

20 [Aṅgirasa

1. Aṅgirasa (v.l. Aṅgīrasa).—A name applied to the Buddha several times in the Piṭakas.' I n the Commentaries three etymologies are given: Buddhaghosa says that " i t means emitting rays of various hues from the body," and that the word is therefore applicable to all Buddhas alike.' Dhammapāla adds that it signifies being possessed of attain¬ ments such as virtue, and al^o that according to some, Aṅgirasa was a personal name given by the Buddha's father in addition to Siddhatha.' It is, however, well-known that, according to Vedic tradition, the 4 Gautamas belong to the Aṅgīrasa tribe ; the word, as applied to the Buddha, therefore, is probably a patronymic, in which case we have another example of a Ksatriya tribe laying claim to a brahmin gotra.' 1 -E.g., V i n i . 2 5 ; D . i i i . 196; S. I . that i n A A . i . 381 Siddatha i s referred 196; A . i i i . 239; T h a g . v . 536; J . i . to as A ṅ g ī r a s a K u m ā r a . 116. 4 See Vedic Inde^ s.v. Gotama. 2 D A . i i i . 963. ^ See Thomas: Life and Legend of the 3 T h a g A . i . 503. I t i s worth noting Bhuddha, p . 22-3.

2. Aṅgirasa.— Another name (Angirasa gahapati) for Asayha.' 1 P v . p . 25, v v . 23 a n d 27 ff.; also P v A . 124.

3. Aṅgirasa.—One of the ten ancient seers who conducted great sacrifices and were versed in Vedic lore.’ The same ten are also men¬ tioned as being composers and reciters of the Vedas.’ 1 The others being A ṭ ṭ h a k a , V ā m a k a , Bhagu. The list occurs i n several places, Vāmadeva, Vessāmitta, Yamataggi, e.g. V i n I. 245; A . i i i . 224; M . i i . 169,200. 2 Bhāradvāja, Vāseṭṭha, Kassapa and D . i . 238.

4. Aṅgirasa.—A celebrated physician.’ Rhys Davids suggests that the connection of the name Aṅgirasa with the physician is due to the charms against disease to be found in the Atharva Veda.’ 1 2 M i l . 272. M i l . trans. i i . 109, n . 3.

5. Aṅgirasa.— A king, mentioned among the descendants of Mahāsam¬ mata.’ 1 M h v . i i . 4 ; a n d D p v . i i i . 6.

6. Aṅgirasa.—An ascetic. The name occurs in a list of eleven ascetics who, because of their holy lives, passed the Peta world and were born in Brahma's heaven.’ 1 J . v i . 99. F o r the others see AkittI.

7. Aṅgirasa.—An ascetic, Aṅgīrasa Gotama, who was killed by the thousand-armed Ajjuna. The ascetic disturbed the animals when

Aṅguttaranavat1kā] 21

Ajjuna was waiting to hunt, and the king, in anger, shot at him with a poisoned arrow.’ This Aṅgīrasa is probably to be identified with one of the foregoing. 1 J . v. 135, 144 and 145; DA. i. 266.

Aṅgīrasī.—A term of affection (Radiant One) used by PañcaSikha in addressing Suriyavaccasā.’ 2 The Commentary explains that she was so called because her limbs shone (aṅge rasmiyo assāti Aṅgīrasī.) 1 2 D.iI. 265. DA. iii. 701.

Aṅguttara Nikāya.—The fourth division of the Sutta Piṭaka, consisting of eleven nipātas (sections) and 9,557 suttas.’ The suttas are arranged in numbered lists, probably as aids to memory. Thus we find set out in order first the units, then the pairs, the trios etc., up to groups of eleven. This method of arrangement has evidently influenced the subject matter as well, for we seldom see any reasoned arguments. The lists are often curtly given and curtly explained.’ At the first Council Anuruddha was asked to be the custodian of this Nikāya of 120 bhānavāras and to read it to his pupils.’ When the Buddha's religion fades away, the first portion of the Sutta Piṭaka to disappear will be the Aṅguttara Nikāya from the eleventh section to the first, and in that order.’ It was also sometimes called Ekuttara.’ The Aṅguttara Nikāya quotes the Parāyana, which is evidence of its late compilation.’ The Commentary to the Aṅguttara Nikāya is called ManOrathapūraṇī. 1 A. v. 361 ; DA. i. 23 ; Gv. 56. that the Ekottarāgama Sutra of the See also Hardy's remarks, A. v. Chinese is unlike the Anguttara N i k ā y a introd. p. vii. (A. I. introd. ix., n. 4). DA. i. 15;Mbv. 94. ° i. 133 and 134; ii. 45. For other 4 MA. 881. quotations in and from the Aṅguttara ° Mil. 392. It is worthy of note Nikāya see A. v., introd. p. ix., nn. 3 and 4.

Aṅguttaraṭṭhakathā.—Quoted in the exegesis to the Jātaka.’ 1 J . i . 13L

Aṅguttaraṭīkā.—By Candagomī, evidently an author of Ceylon.’ 1 svd. v. 12OI.

Aṅguttaranavaṭīkā.—By Sārīputta, author also of SarātthadīpanL
Vinayatīkā (q.v.).’
1
Gv. 71.
22 [Aṅguttarāpa

Aṅguttarāpa.—A country north of the river Mahl, evidently a part of Aṅga on the other side of that river (Aṅgā eva so janapado ; Gaṅgāga [Mahāmahīgaṅgāga] pana gā uttarena āpo, tāsam avidūrattā Uttarāpāti vuccati).’ It was here, in the village Āpaṇa, that the Buddha was staying when 2 the Jaṭūa Keniya came to see him; here also was preached the Sela Sutta. From Bhaddiya (in Aṅga).’ the Buddha went to Aṅguttārapa and thence to Āpaṇa.’ The country was probably rich because we find as many as 1,250 monks accompanying the Buddha on his tour.’ Other suttas preached here are the Poṭaliya.’ and the Laṭukikopama.’ Āpana seems to have been the chief township, because it is always mentioned in connection with Āṅguttarāpa. 1 2 S n A . i i . 437. S n . 102 I . - S n . lO2 f. 3 D h A . i . 384. 6 M . i . 359. 4 V i n . i . 243-5; D h A . i i i . 363. 7 Ibid., 447.

Aṅgulimāla (Aṅgulimālaka).—A robber who was converted by the Buddha in the twentieth year of his ministry, and who, later, became an arahant.’ He was the son of the brahmin Bhaggava, chaplain to the king of Kosala, his mother being Mantānī. He was born under the thieves' constellation, and on the night of his birth all the armour in the town shone, including that belonging to the king. Because this omen did no harm to anyone the babe was named Ahiṃsaka.’ At Takkasilā he became a favourite at the teacher's house, but his jealous fellow-students poisoned his teacher's mind, and the latter, bent on his destruction, asked as his honorarium a thousand human right-hand fingers. Thereupon Ahiṃsaka waylaid travellers in the Jālinī forest in Kosala and killed them, taking a finger from each. The finger-bones thus obtained he made into a garland to hang round his neck, hence the name Aṅgulimāla. As a result of his deeds whole villages were deserted, and the king ordered a detachment of men to seize the bandit, whose name nobody knew. But Aṅgulimāla's mother, guessing the truth, started off to warn him. B y now he lacked but one finger to complete his thousand, and seeing his mother coming he determined to kill her. But the Buddha, seeing his upanissaya, went himself to the wood, travelling thirty yojanas.’ and intercepted Aṅgulimāla on his way to slay his 2 1 His story appears both in the Maj¬ The T h a g . Cy. says he was first called jhima Cy., 743 ff., and in the Thag. Hlṃsaka and then Ahimsaka. See also C y . , i i . 57 ff. The two accounts differ Ps.’of the Brethren, 323, n . 3. 8 i n c e r t a i n details; I have summarised D A . i . 240; J . i v . 180. the two versions.

Aṅgullmālaplṭaka] 23

mother. Aṅgulimāla was converted by the Buddha's power and re 4 ceived the " ehi bhikkhu pabbajja ” while the populace were yelling at the king's palace for the robber's life. Later, the Buddha presented him before King Pasenadi when the latter came to Jetavana, and Pasenādi, filled with wonder, offered to provide the monk with all requisites. Aṅgulimāla, however, had taken on the dhutaṅgas and refused the king's offer. When he entered Sāvatthi for alms, he was attacked by the mob, but on the admonition of the Buddha, endured their wrath as penance for his former misdeeds. According to the Dhammapadaṭṭhakathā^ he appears to have died soon after he joined the Order. There is a story of how he eased a woman's labour pains by an act of truth . The words he used in this saccakiriyā (yato ahaṃ sabbaññutabuddhassa ariyassa ariyāya jātiyā jāto) have come to be regarded as a paritta to ward off all dangers and constitute the Aṅgulimāla Paritta. The water that washed the stone on which he sat i n the woman's house came to be regarded as a panacea.’ In the Aṅgulimāla Sutta he is addressed by Pasenādi as Gagga Mantā¬ ṇīputta, his father being a Gagga. The story is evidently a popular one and occurs also in the Avadāna ^ataka (No. 27). At the Kosala king's Asadisadāna, an untamed elephant, none other being available, was used to bear the parasol over Aṅgulimāla. The elephant remained perfectly still—such was Aṅgulimāla's power.’ The conversion of Aṅgulimāla is often referred to as a most compas sionate and wonderful act of the Buddha's, e.g. in the Sutasoma J ātaka.’ which was preached concerning him. The story of Aṅgulimāla is quoted as that of a man in whose case a beneficent kamma arose and destroyed former evil kamma.’ It was on his account that the rule not to ordain a captured robber 9 was enacted.’ For his identification with Kahnāsapāda see J .P.T.S., 1909, pp. 240 ff. 4 Thag. 86870. 3 J . v. 456 f . ; see also J . i v . 180; S n A . 3 i i i . 169. i i . 440; D h A . i . 124. 6 M . i i . 1034; M A . 747 I. 9 A A . f. 369. 7 D h A . i i i . 185; also D A . i i . 654. 1 9 V i n . i . 74.

Aṅgulimāla Paritta.—See above; referred to also in the Milindapañha (p. 151) in a list of Parittas.

1

Aṅgulimālapiṭaka.—Given in a list of heretical works.

1

S A . i I . 1 5 0 ; S p . i v . 742.

24 [Angulimāla Sutta

Aṅgulimāla Sutta.—Contains the story of the bandit's conversion

1 and the bliss of his deliverance.

1

M . i i . 9 7 ff.

Acarin Sutta.—The Buddha, as he walked about, sought the satisfac tion, the misery and the escape that come from the earth element. H e found these and discovered that they exist also in the other three 1 elements. 1 S . i i . 171.

1. Acala.—Thera. One of the eminent monks present at the founda¬ tion of the Mahā Thūpa.’ 1 M Ṭ . 52^.

2. Acala.—Assistant to the architect of the Mahā Thūpa.’ 1 M Ṭ . 535.

Acala Cetiya.—The name given to the spot at the entrance to Saṅkassa, where the Buddha first placed his right foot on his descent from Tāva¬ tiṃsa.’ 1 D h A . i i i . 227 (but see Appendix).

Acintita Sutta.—The four unthinkables : the Buddhas, their musings, worldspeculation and the point of action.’ 1 A.ii.8O.

Aciravata.—A novice who had a conversation with Prince Jayasena on the life of the bhikkhu. Aciravata repeats this conversation to the Buddha who thereupon preaches the Dantabhūmi Sutta.’ The novice is throughout addressed as Aggivessana. 1 M.iii.128ff.

1. AciravatI.—A river, the modern Rāpti in Oudh; one of the Pañca¬ 1 mahānadī, the five great rivers flowing from the H imalaya eastwards 2 (pācīnaninnā) into the sea. During the hot season it ran dry, leaving a bed of sand.’ It flowed through Kosala, and at Savatthi an udumbara grove grew on its banks; it could be seen from the terrace of Pa¬ 4 senadi's palace. To the south of it was Manasākaṭa, and on its southern bank was a mango grove where the Buddha sometimes resided.’ The 1 V i n . i i . 237. 4 v i n . i v . 1 H 1 2 ; S n A . i . 19. 2 S. v. 39, e t c 5 D . i . 2356. 3 A . i v . 101.

Aciravatī] 25

Tevijja Sutta was preached here, and the Aciravatī is used in a simile to prove the futility of sacrifices and prayers : it is of no use standing on one bank of the river and calling to the other bank to come over. In the river were many bathing places, in some of which courtesans bathed naked; the bhikkhunis did likewise until a rule was passed pro hibiting it.’ The Chabbaggiya nuns, however, continued to do so even afterwards.’ 8 9 The river was crossed in rafts ; it sometimes became so full that disastrous floods occurred, in one of which Viḍūḍabha and his army 9 were swept into the sea.’ 1 In sheltered spots monks and brahmins used to bathe.’ and once 2 Sāriputta himself bathed there.’ The Sattarasavaggiya monks fre¬ 3 quented the river for watersports.’ Once the Buddha was^ṭold that the Pañcavaggiya monks were in the 4 habit of seizing the cows that crossed the river.’ The elder Sivalī stopped on the banks of the Aciravatī while on his way to the H imalaya with five hundred monks.’^ In the time of Kassapa Buddha the river flowed round Sāvatthi and, at the eastern fort, flowed into a wide and deep lake on which separate bathing places were made for the king, the people, the Buddha and the Order respec¬ 6 tively.’ The people on the banks were in the habit of casting nets for fish.’^ Near the river was Daṇḍakappa, a Kosalan village, and while staying 18 there Ānanda bathed in the river with many other monks. Two occasions are mentioned on which monks hit in the eye swans 9 29 flying over the river.’ It was here that Paṭācārā's child was drowned. 21 Kapiḷa was born here as a golden fish as a result of his evil deeds. In 22 the Avadana Sataka the name is given as Ajiravatī, and

according to 1 Tsing (p. 156) means the river of the Aji (dragon). 6 V i n I. 293; i v . 278. ^ A A . I. 139. 7 V i n . i v . 259. f . 1 3 M A . I. 371. V i n . i i i . 63. 1 7 U d A . 366. 9 D . i . 244-5; M . i n . 117; J . i v . 167. 8 1 A . i i i . 402. 1 0 D h A . i . 360. 1 9 J . i . 418 and i i . 366. See also D h A . 1 1 V i n . i v . 161. i v . 5 and 8 f. 1 2 A A . i . 315. 2 0 D h A . i i . 264. 1 3 V i n . i v . 11112. 2 1 Ibid. , i v . 41 ; see also Kapita S. 1 4 V i n . i . 191. 2 2 i . 63; also i i . 60.

2. AciravatI.—A canal which ran westwards from the Mahāvāluka¬ gaṅgā in Ceylon; from it flowed four other canals eastwards: the Sata¬ 1 ruddhā, Nibbindā, Dhavalā and Sīdā. 1 C v . l x x i x . 513.

26 [AcelaKassapa

1. AcelaKassapa.—A naked ascetic H e visited the Buddha at Ujuññā in the Kaṇṇa-katthala deerpark and asked him if it were true that he disparaged all penance and reviled ascetics. Their conversation is recorded in the KassapaSīhanāda Sutta.’ After the usual four months' probation, he joined the Order and in due course became an 3 arahant.’ In the Majjhima Nikāya we are told that he was an old friend of Bakkula Thera, and that after a conversation with him obtained his ordination (under him). See also AcelaKassapa (3). 1 D . I. l 6 l ff. 2 Ibid., 177; but according to D A . (I. 363) he was ordained f o r t h w i t h . 3 M . i i i . l 2 4 ff.; also A A . 1. l 7 I .

2. AcelaKassapa.—An old family friend of CittagapahatI. H aving been for thirty years a paribbājaka, he admits to Citta that he had thereby obtained no particular excellence of knowledge. Citta tells him of his own attainments and Kassapa expresses a desire to enter the Order. H e is duly ordained, and shortly afterwards becomes an 1 arahant. 1 S. i v . 300 ff.

3. AcelaKassapa.—The Kassapa mentioned in the Acela Sutta.’ prob ably to be identified with AcelaKassapa (1), though the stories of their conversions are different. 1 S . i i . 1 8 f . ; see also S A . i i . 2 6 f .

L Acela Sutta.—Contains a series of questions asked of the Buddha by
1 a paribbājaka named AcelaKassapa, probably AcelaKassapa (3).
1
S . i i . 18 I. (See Appendix.)
2. Acela Sutta.—Contains the story of the conversion of Acela¬ Kassapa (2).

Acelaka Vagga.—Fifth of the Pācittiya of the Vinaya Piṭaka.’ 1 V i n . i i I . 1 9 5 f f . ; ibid., v . l 9 2 l .

Accaya (akodhana) Sutta.—Speaks of two kinds of fools—the one who does not see his offence as such, and the other who does not accept
1 a right ruling.
1
S.i.239.
1

Accāyika Sutta.—The urgent duties of a farmer and of a monk.

1

A . i . 23940.

Aocutadevā] 27

Accima.—King. One of the descendants of Mahāsammata.' He had twenty-eight sons and grandsons, of immeasurably long life, who reigned in Kusāvatī, Rājagaha and Mithilā. 1 D p v . i i i . 8 ; M t u . i i . 5 f f . ; see also M t u . i . 348. M Ṭ . 12^.

AccimukhI.—A nāga princess, daughter of Dhataraṭṭha, the nāga king. She was half-sister to the Bodhisatta Bhuridatta and helped his brother Sudassana to rescue the Bodhisatta from the clutches of the snake¬ charmer Ālambāna. She could shoot flames from her mouth and spit the deadliest. poison. The story is related in the Bhuridatta Jātaka.' 2 In the present age she was the bkikkhunī Uppalavaṇṇā (v.l. ACCī¬ mukhī). 1 2 J . vI . 1 5 7 f f . Ibid., 219.

L Accuta.—A treasurer who, in Kakusandha^s time, built a saṅghā¬ rāma of golden bricks on the spot where, later, Anāthapiṇḍika built the Jetavanārāma.' He was the chief lay disciple of Kakusandha and was 2 a Mahāsāla-seṭṭh1. 1 2 J . i . 94; A p A . i . 82. D A . i i . 424; see also B v . x x i i i . 22.

2. Accuta.—A Pacceka Buddha, mentioned in a list of Pacceka Buddhas.' i M . i i i . 70; ApA.i.lO6-7.

3. Accuta.—A hermit, black-toothed and with matted hair, who lived in the Vaṅka forest near Vaṅkagiri. He directed Jūjaka to Vessantara's dwelling in the forest.' He was a previous incarnation of Sāriputta.' 1 2 J.vi.532. Ibid., 593.

Accutagāmabyāmaka.— One of the Pacceka Buddhas in a nominal 1 list. -^M11ii. 70. A p AI. . 1 0 7 .

Accutagāmī.—One of Vijaya^s companions in colonising Ceylon. He 2 founded a settlement at Ujjem.' The Mahāvaṃsa mentions the found¬ ing of Ujjeni, but does not give Accutagāmī's name. 1 2 D p v . i x . 3 2 , 36. vii.45.

Accutadevā.—A class of devas mentioned among those assembled on the occasion of the preaching of the Maha-Samaya Sutta.' 1 D.iI .26O.

28 [Accutavarṇadanta

Accutavarṇadanta.—One of Rkarāja's elephants.' 1 J . v i . 135. B u t see J ā t . trans. v i . 72.

Accenti Sutta.—The hours pass away, be heedful therefore.' 1 S .I . 3 .

Acchagallaka (or Acchagiri).—A vihāra built by King Suratissa to the east of Anurādhapura and near Dahegallaka.' According to the M a h ā v a 1 n s a Ṭīka.' Devānampiyatissa had also built an Acchavihāra to

the south of the city, and in order that one might be distinguished from the other, Suratissa's work was called Purimāyacchagallaka. I t was there that Vaṭṭāgamaṇl Abhaya held a festival in honour of the Buddha with the help of the thera Mahātissa of Kuppikkala.' 1 2 3 M h v . xxI.6O. MT.424. M h v . x x x i i i . 67-8.

Acchagiri.—See Acchagallaka.

ACcharā Sutta.—Connected with a monk, who, through over -exertion, died as he leaned against the terrace-post. His life-work unfinished, he is born in Tāvatiṃsa leaning against a door-post. Accosted by the nymphs with song and music, he thinks he is yet a monk till they bring a cheval-glass and reveal to him his figure. I n disappointment he seeks the Master, who preaches to him.' 1 S . I . 33; S A . i . 67 f.

1. Acchariya Sutta.—The Buddha teaches the marvellous and the path thereto.' 1 S . i v . 371.

2. Acchariya Sutta.—The four marvels that are manifested in con¬ nection with the birth of a Tathāgata.' 1 A . i I . 1 3 O - l ; c f . D . i I . l 3 , 15; M . i i i . 118.

Acchariyabbhuta (orAcchariyadhamma) Sutta.—The wonders attendant on the nativity of a being destined to become a Buddha, described from the time of his leaving the Tusita heaven. Ānanda gives them in detail 1 with the Buddha listening and giving his approval. 1 M.iii.118ff.

Ajakaraṇl.—The river on whose banks was the Loṇagiri (or Lena^) vihāra where lived the Thera Sabbaka (Sappaka).' Here also, in a 1 Thag. 307 ff .

Ajapāla] 29

cave, dwelt the Thera Bhūta.' This river was probably a branch of the Aciravatl.' 2 3 Ibid. , 518 I. ; T h a g A . f. 493 f. Brethren, 187, n . 2.

Ajakalāpaka.—A yakkha who tried to frighten the Buddha, but who, later, became his disciple.' When he returned from a certain yakkha assembly he found the Buddha seated on his couch, as had already been told to him in the assembly by Satāgira and H emavata (q.v.). In anger he tried in various ways to cast out the Buddha, but failed in his efforts and ended by becoming his disciple.' Two explanations are given of his name : aje kalāpetvā bandhanena aja¬ koṭṭhāsena saddhiṃ baliṃ paṭicchati, no aññathā . . . kecipana ajake viya 3 satte lāpetīti, Ajakalāpako ti (those bringing him sacrifices bleat like goats). 1 U d . 45. 2 U d A . 63 ff. F o r a note on this passage see I.P.T.S. 1886, 94 ff. 3 U d A . 64.

Ajakalāpakacetiya.—A shrine at Pāvā at which sacrifices were offered to Ajakalāpaka.' 1 U d . 4.

Ajagara.—A peta who lived i n Gijjhakūṭa. H e was seen there by Mogallāna, but not by Moggallāna's companion Lakkhaṇa Thera. Later, in answer to a question by Lakkhaṇa Thera, the Buddha revealed the peta's past. H e had been a bandit in Kassapa Buddha's time, and having been unintentionally offended by the treasurer Sumaṅgala, who had

built a Gandhakuṭi for Kassapa, he sought to take revenge on him and to make him angry by committing various heinous crimes against him. But the latter showed no wrath, and once, after having given alms to the Buddha, he gave over the merit, so gained, to the bandit. He thereupon repented, but his evil kamma was too great for him to be 1 able to win any special attainment. 1 D h A . i i i . 60 ff.

Ajapāla.—Son of the chaplain of King Esukārī (q.v.). H e renounced the world with his three elder brothers. H e was AnUrUddha in the

1 present age.

He was given the name Ajapāla because he grew up among the goat herds.

1

J . i v . 476 ff.

Ajacca.—One of the disciples mentioned in the Sīlavīmaṃsana J ātaka

1 as having tried to win their teacher's daughter and failed.

1

J. iii. 19.

Ajajjara Sutta.—See Ajara Sutta.

Ajapālanigrodha.—A banyan tree which is famous in Buddhist literature. It was in Uruvelā, on the banks of the Nerañjarā, near the Bodhi tree, and a week after the Enlightenment the Buddha went there and spent a week crosslegged at the foot of the tree. There he met the Huhuṅkajātika brahmin.' Two weeks later he went there again from 2 the Rājāyatana (q.v.). It was then that the Brahmā Sahampatl appeared to him and persuaded him to preach the doctrine, in spite of the difficulty of the task.' This was immediately after the meal offered by Tapassu 4 and Bhalluka, so says the Majjhimā Aṭṭhakathā. When the Buddha wishes to have someone as his teacher, Sahampati appears again and suggests to him that the Dhamma be considered his teacher.' By Ajapālanigrodha it was, too, that, immediately after the En¬ lightenment, Māra tried to persuade the Buddha to die at once.' Several other conversations held here with Mara are recorded in the Saṃyutta.' Here, also, the Buddha spent some time before the Enlightenment.' 9 and it was here that Sujātā offered him a meal of milkrice. Here, in the fifth week after the Enlightenment, Māra's daughters tried 9 to tempt the Buddha.' Several etymologies are suggested for the name : (a) in its shadow goat herds (ajapālā) rest ; (b) old brahmins, incapable of reciting the Vedas, live here in dwellings protected by walls and ramparts (this derivation being as follows: na japantī ti=ajapā, mantānaṃ anajjhāyakā = ajapā, ālenti arī¬ yanti nivāsaṃ etthāti = Ajapālo ti) ; (c) it shelters the goats that seek its 1 shade at midday.' The northern Buddhists say that the tree was planted by a shepherd boy, during the Bodhisatta's six years' penance, to 2 shelter him.' 13 14 The Brahmā Sutta and the Magga Sutta, both on the four satipaṭ¬ 1 ṭhānā, and another Brahmā Sutta ^ on the five indriyāni, were preached 1 V i n . I. 23. 8 D . i i . 267. 2 ibid., 4. 9 J . i . 16,69. 3 Ibid., 57; i n the eighth week after 1 0 Ibid., 78, 469. the Enlightenment, says Buddhaghosa, 1 1 U d A . 51 . S A . i . 152. 1 2 BeaI. Romantic

Legend of the 4 I. 385; J . I . 81. Buddha, 192, 238; M t u . i i i . 302. 5 A i i . 20 I.; S . i . 138 f. 1 3 S. v. 167. 6 D . i i . 112. 1 4 Ibid., 185. 7 S. i . 103 f. ^ Ibid., 232 f.

Ajātasattu] 31

concerning thoughts that occurred to the Buddha on various occasions at the foot of this tree, when he sat there soon after the Enlightenment. On all these occasions Brahma Sahampati appeared to him and confirmed his thoughts. Several old brahmins, advanced in years, visited the Buddha during this period and questioned him as to whether it were true that he did not pay respect to age. To them he preached the four 6 Thera- karanā dhammā.' 1 6 A . i i . 22.

Ajara Sutta.—The Buddha teaches the undecaying and the path

1 thereto (vj. Ajajjara),

1

S.iv.369; vm.i.294.

1

Ajarasā Sutta. —Preached to a deva in praise of wisdom.

1

S.I. 36.

Ajātasattu.—Son of Bimbisara, King of Magadha, and therefore half- brother to Abhayarājakumāra. He succeeded his father to the throne. 1 His mother was a daughter of Mahākosala, and he married Vajirā, Pasenadi's daughter.' by whom he had a son Udāyibhadda.' Ajātasattu grew up to be a noble and handsome youth. Devadatta was, at this time, looking for ways and means of taking revenge on the Buddha, and seeing in the prince a very desirable weapon, he exerted all his strength to win him to his side. Ajātasattu was greatly impressed 4 by Devadatta's powers of iddhi and became his devoted follower. He built for him a monastery at Gayāsīsa and waited upon him morning and evening carrying food for him, sometimes as much as five hundred cartloads in five hundred cooking pans.' Devadatta incited him to seize the throne, killing his father if necessary. When Bimbisara learnt of the prince's intentions he abdicated in his favour. But Devadatta was not satisfied till Bimbisara, who was one of the Buddha's foremost supporters, was killed.' Ajātasattu helped Devadatta in several of the latter 's attempts to kill 7 the Buddha. Later he was filled with remorse for these past misdeeds 8 as he confesses himself ; but evidently, for very shame, he refrained 1 J. i i i . 12I. had k i l l e d h i s father i n previous 2 J . i v . 343. births too. 3 D . i . 50. 7 See s.v. Devadatta. I n the S anjīva 4 v i n i i . l 8 5 ; J . i . l85-6. Iātaka (J . i . 510 f.) we are t o l d that i n 5 S. i i . 242. past l i v e s he h a d associated w i t h the 6 D A . I . l35-7. A c c o r d i n g to the sinful a n d once lost his life as a result. Saṅkicca Iātaka (J. v. 262 ff.) he 3 D . i . 85.

32 [Ajātasattu

from visiting the Buddha till he was won over by the persuasions of his physician Jīvaka Komārabhacca. A n d when in the end he did go to the Buddha, i t was in great

fear and trembling; so nervous was he that he imagined conspirators in the very silence surrounding the Buddha where he dwelt in the monsatery, in Jīvaka's Mango grove at Rajagaha.’ It was on the occasion of this visit that the Sāmaññaphala Sutta was preached. The king admits that he had been to various teachers before, but had failed to find satisfaction in their teachings. It is noteworthy that the Buddha greets the king cordially on his arrival and makes no mention whatever of the king's impiety. Instead, when Ajātasattu expresess his repentance at the end of the discourse, the Buddha accepts his con fession and lets him off almost too lightly. But after the king had de¬ parted the Buddha tells the monks how the king's misdeeds had wrought his undoing both in this world and the next, for if he had not been guilty of them, the Eye of Truth (Sotāpattimagga, says the Commentary) would 9 have been opened for him on the occasion of this sermon.’ H enceforth the king became a loyal adherent of the Buddha's faith, though, as far as we know, he never waited again either upon the Buddha or upon any 1 member of the Order for the discussion of ethical matters.’ H e was so full of love and respect for the Buddha that when he heard of Upaka Maṇḍikāputta having spoken rather impolitely to the Buddha, he at 2 once fiew into a rage.’ Sakka said of him that among the puthujjanas he was most possessed 3 of piety.’ When the Buddha died, in the eighth year of Ajātasattu's 4 reign.’ the latter's ministers decided not to tell him the news at once, in case he should die of a broken heart. On the pretext of warding off the evil effects of a dream, they placed him in a vat filled with the four kinds of sweet (catumadhura) and broke the sad news gently to him. He immediately fainted, and it was not till they put him i n two other 15 vats and repeated the tidings that he realised their implication. H e forthwith gave himself up to great lamentation and despair, “ l i k e a madman," calling to mind the Buddha's various virtues and visiting various places associated in his mind with the Buddha. Later he sent

9

D. i. 4950; J. v. 2629. An illus¬ after his v i s i t to the B u d d h a (D A . i .
tration of this visit is the subject of one 238).
of the basreliefs on the B a r h u t Tope 1 1
B u t see D A . i . 238, where we are
(Cunningham, PI. x v i . , fig. 36, a n d p. 135). told " tiṇṇam ratanānaṃ mahāsakkāraṃ
1 9
D . i . 856. I t is s a i d that from the akāsi."
d a y of his father's death he could not 1 2
A . ü . 182.
sleep on account of terrifying dreams, 1 3
D A . i i . 6lO.
particularly after he had heard of Deva¬ 1 4
M h v . i i . 32.
datta's dire fate (J. i. 508). Be slept ^ D A . i i . 6056.
Ajātasattu] 33

messengers to claim his share of the Buddha's relics, and when he ob¬ tamed them he prolonged the rites held in their honour till the arahants had to seek Sakka's aid to make the king take the relics away to Rājagaha, 3 where he erected over them a stone thūpa.' Two months afterwards, when the first Council was held, he gave the undertaking his royal patronage and assisted the monks who took part in it with a l l his 7 power.' Several incidents connected with Ajātasattu's reign are mentioned i n the books. Bimbisara had married a sister of Pasenadi, and when he was killed she died of grief. The revenue of a Kāsī village had been given to her by her father, Mahākosala, as part of her dowry, but after Bimbisāra's murder, Pasenadi refused to continue it. Thereupon 13 Ajātasattu declared war on his uncle. A t first he was victorious in three battles, but, later, he was defeated by Pasenadi, who followed the military advice of an old monk, the Elder Dhanuggahatissa ; Ajātasattu was taken captive with his army. On giving an undertaking not to resort to violence again, he was released, and to seal the friendship, Pasenadi gave him his daughter Vajirā as wife, and the revenue of the 9 disputed village was gifted to her as bath-money.' Ajātasattu evidently took his reverses very unsportingly. (See the Haritamāta Jātaka, J . i i . 237 f.) Later, when through the treachery of Pasenadi's minister, Dīgha Kārāyana, his son Vīḍūḍabha usurped the throne, Pasenadi, finding himself deserted, went towards Rājagaha to seek Ajātasutta's help, but on the way he died of exposure and Ajātasattu gave him 29 burial. About a year before the Buddha's death, Ajātasattu sent his chief minister and confidant, the brahmin Vassakāra, to the Buddha to intimate to him his desire to make war on the Vajjians and to find out what prediction the Buddha would make regarding his chances of victory. The Buddha informed the brahmin that the Vajjians practised the seven conditions of welfare which they had learnt from him, and 21 that they were therefore invincible. The Saṃyutta Nikāya mentions the Buddha as saying that the time would come when the Vajjians would relinquish their strenuous mode of living and that then would come 1 6 D A . i i . 610. to serve as a canopy. T h i s Pasenadi 1 7 S p . 1 . l 0 - 1 1 ; D A .I . 8 - 9 . gave to A n a n d a (M . i i . 116). 1 3 1 9 Before t h i s , uncle a n d nephew seem S. i . 82-5; J . i i . 403-4; A v a s . 5 4 - 7 . to have been on v e r y f r i e n d l y terms. J . i v . 343 f.; D h A . i i i . 259. 2 0 Once Ajātasattu sent Pasenadi a wonder¬ See s.v. Pasenadi. ful piece of foreign fabric, sixteen cubits 2 1 D . i I . 72 I. long and eight broad, mounted on a pole

34 [Ajātasattu

22 Ajātasattu's chance. This chance came about three years later, for by the treachery of Vassakāra, he succeeded in sowing dissension among the leading families of Vesāli. H aving thus weakened them, he swooped down upon the place with an overwhelming force and completely destroyed 23 it. Rumours are mentioned of King Caṇḍappajjota making prepara¬ tions for a war on Ajātasattu to avenge the death of his friend Bimbisāra, 4 but no mention is made of actual fighting.' Of the end of Ajātasattu's reign the books mention very little except that he was killed by his son Udaya or Udāyībhadda.'^ who had been 26 born on the day that Bimbisāra died as a result of his tortures. We are told that Ajātasattu had feared that 1lis son might kill him 7 and had

therefore secretly hoped that Udaya would become a monk.’ 3 Ajātasattu's reign lasted thirtytwo years.’ It was he who built the fortress of Pālātiputta (s.v.), which later became the capital of Magadha. 29 We do not know what Ajātasattu's real name was. The title Vedehiputta which always accompanies his name probably means “ son of the Videha lady.'' A t the time of Bnddhaghosa there seems to have been much confusion about the meaning of this word. According to 39 Buddhaghosa Vedehi means “ wise.'' There seems to have been another explanation which Buddhaghosa rejects—that Ajātasattu was the son of the Videha queen. Videhi was probably the maiden, family, or tribal (not personal) name of his mother. According to a Tibetan authority her personal name was Vāsavī, and she was called Videhi be 31 cause she was from Videha. (See also s.v. Vedehikā.) Two explanations are given of the epithet Ajātasattu. According to Bnddhaghosa he was so called because the soothsayers predicted his enmity to his father even before his birth, and a story is told of how his mother, at the time of his conception, had a longing to drink blood from Bimbisāra's right hand. The longing was satisfied, but when the queen heard the soothsayer's prediction, she tried, i n many ways, to bring 3 2 about a miscarriage. In this she was prevented by the king. Later 2 2 S. i i . 268. According to the Jainas, Cloriez of Magadha, 17, n . 3 ; also v i n c e n t A j ā t a s a t t u fought w i t h Ceḍaga, k i n g S m i t h . ^Early History of I^dia, pp. 26ff. of v e s ā l i , for the possession of an extra 2 9 B y the Jains he i s called Kuṇīka or o r d i n a r y elephant (Boernle on Ājīvaka Koṇīka, which again is probably a i n E R E I.). nickname (D i a l . i i . 79, n . 1). 2 3 F o r details see s.v. Licchavl. 3 9 D A . i . 139. 2 ^ M . i i i . 7; M A . i i . 853; see also 3 1 R o c k h i l I . p . 63. I n the P a l i books Buddhist India, p . 13. ^he is often referred to as Kosaladevī 2 5 M h v . i v . I. q.v. 2 6 D A . i . 137. 3 2 D A . i . 133 ff.; J . i i i . 1212; the 2 7 D A . i . 153. park where she t r i e d to b r i n g about the 2 8 M h v . i i . 31 ; but see Geiger's Introd. miscarriage was called Maddakucchi to M h v . trans. x i ff. ; also Samaddar: (SA. i . 61).

Alita] 35

both parents grew to be very fond of him. There is a story of the prince, holding his father's finger, visiting Jotika's marvellous palace and thinking that his father was a fool for not taking Jotika's wealth. When 3 he became king he acquired Jotika's palace.’ To show Bimbisāra's love for the babe, an incident is mentioned of how once, when the prince was yelling with pain because of a boil on his finger, the nurses took him to the king who was then holding court. To soothe the child, the king put the offending finger in his mouth, where 34 the boil burst. Unable to spit the pus out the king swallowed it. 5 The other explanation is that also found in the Upanisads.’ and this is probably the correct one. I t says that the word means “ he against whom there has arisen no foe.” 36 According to the Dīgha Commentary, Ajātasattu was born in th^ Lohakumbhiya niraya after his death. He will suffer there for 60,000 years, and later will reach nibbāna as a Pacceka Buddha named Vidita¬ visesa (v.l. Vijitāvī). Ajātasattu's crime of parricide is often given as an example of an upacchedaka-kamma which has the power of destroying 7 the effect of meritorious deeds.’ He is also mentioned as the worst kind 8 of parricide.’ Ajātasattu seems to have been held in hatred by the Nigaṇṭhas. The 39

reason is probably that given in the Dhammapada Commentary, where it is said that when Moggallāna had been killed by thieves, spies were sent out by the king to discover the murderers. When arrested, the murderers confessed that they had been incited by the Nigaṇṭhas. The king thereupon buried five hundred Nigaṇṭhas waist-deep in pits dug in the palace court and had their heads ploughed off. 3 3 D h A . i v . 211 a n d 222 I . A s a boy 3 6 i . 237-8. he used to v i s i t the B u d d h a w i t h his 3 7 E.g., A A . I . 369. father (DA. i . l 5 2) . 3 3 E.g.,AA. 1.335. 3 4 D A I . l38. 3 9 i i i . 66 f. 3 5 D i a l . i i . 78 f.

1. Ajita.—A monk. He devoted his time to explaining the Pāṭi¬ mokkha rules to the monks. At the time of the Second Council he was a monk of ten years' standing and was appointed to assign seats to the Theras.’ 1 vin. ii. 305.

2. Ajita.—A paribbājaka who visited the Buddha, and at whose instigation the Buddha preached to the Bhikkhus on the difference between dhamma and adhamma.’ i A . v . 229 ff.

36 [Ajita

3. Ajita.—A brahmin, the Bodhisatta in the time of Sobhita Buddha.’ 1 J . i . 35.

4. Ajita.—General of the Licchavis and follower of the Buddha. Im¬ mediately after his death he was born in Tāvatiṃsa; he visited the Buddha to refute a statement made about him by the naked ascetic Pāṭikaputta to the effect that he had been born in the Mahāniraya as a result of having followed the teaching of the Buddha.’ 1 D . i i i . 1510; D A . i i i . 825.

5. Ajitamānava.—One of the disciples of Bāvarī who visited the Buddha at the request of their teacher. H e was the first to question the Buddha, and the questions asked by him form the Ajitamānavapucchā 1 of the Parāyana Vagga of the Sutta Nipāta. A t the end of the con versation he became arahant with a thousand followers and entered the 2 Order. H e was the son of a Brahmin of Sāvatthi, priceassessor 3 (aggāsaniya) to the King of Kosala. 4 According to the Aṅguttara Commentary he was the nephew of Bāvarī, and the latter particularly asked him to come back to him with news of the interview with the Buddha.’ In a previous birth he offered a kapitthafruit to Vipassī Buddha. He is probably to be identified with the Kapitthaphaladāyaka Thera of 6 the Apadāna. A verse attributed to Ajitamānava is found in the 7 Theragāthā. The Ajita-pucchā are referred to in the Saṃyutta.’ where they are expounded by the Buddha to Sāriputta. 4 1 S n . 197 I. i . 184. 2 S n A . 587, but see T h a g A . (infra), ^ T h a g A . loc cit. where he is s a i d to have become an 6 A p . i i . 449. a r a h a n t later. 7 v. 20. 3 T h a g A . i . 73 I. 3 ii.47I.

1 6. Ajita.—Thera, probably to be identified with Ajita (5), but the story of his past differs completely from that of Ajitamānava given in the Thag. Commentary. In the time of the Buddha Padumuttara he lit a lamp in front of the Enlightened One. As a result of this he enjoyed happiness in heaven for 60,000 kappas, and when he was born from Tusita in this Buddhaage there was a great light on the day of his birth. 2 He is

stated to have been a disciple of Bāvarī, but he heard of the Buddha while in H imavā. Later he became an arahant. 1 2 A p . i . 335 ff. Ibid., 337, 28.

Ajltakesakambala] 37

7. Ajita.—The lay name of Metteya Buddha in his last birth, when he will attain Enlightenment.' 1 A n ā g a t a v a ṃ s a , pp. 43, 45, 56.

8. Ajita.—A PaccekaBuddha who lived ninetyone kappas ago.
1
Dāsaka Thera, in a previous birth, gave him mangoes to eat (vd. Ajina).
1
T h a g A . i . 68.
9. Ajita.—A brahmin, a previous birth of Citapūjaka Thera; he offered flowers to Sikhī Buddha.' 1 A p . i . 243.

Ajita Sutta.—Preached by the Bhuddha to Ajita the Paribbājaka on the difference between dhamma and adhamma.' 1 A . v . 229 ff.

Ajitakesakanlbala (Ajitakesakambalī),—H ead of one of the six heretical sects mentioned in the Piṭakas as being contemporaneous with the Buddha. H e is described as a Titthaka (heretical teacher), leader of a large following, virtuous and held in esteem by the people.' 2 According to the Sāmaññaphala Sutta, where Ajātasattu describes a visit paid to Ajita, he taught the doctrine of " cutting off," i.e. annihila¬ tion at death. H e was a nihilist who believed in neither good nor evil. 3 The answer Ajita gave to Ajātasattu is given elsewhere as being the view of a typical sophist. H is name is often introduced into the stereo¬ typed list of the six teachers even where the views they are alleged to have expressed do not conicide with those attributed to Ajita in the 4 Sāmaññaphala Sutta. H e was called Kesakambali because he wore a blanket of human hair, which is described as being the most miserable garment. It was cold in cold weather, hot i n the hot, evilsmelling and 5 uncouth. According to the Mahābodhi J ātaka the Buddha had already refuted 6 Ajita 's view in previous births. Ajita was evidently much older in years than the Buddha, for we find Pasenadi, in the early years of his friendship with the Buddha, telling him that he was a young novice 7 compared with Ajita. 1 S. i . 68. 4 E^.g.,S.iv. 398, where heis represented 2 D . i . 55. I n T i b e t a n sources he is as t a l k i n g about the rebirths of his stated to have taught that a l l beings adherents—he who denied r e b i r t h . I n must dwell in Saṃsāra for 84,000 maha¬ A . i . 286 he seems to have been confused]^alpas before they come to an end; w i t h Makkhali Gosala. nothing can prevent that. Rockhil1. ^ D A . i . 144: M A . i. 4223. 1034. 6 J . v. 246. 3 7 E.g.,S. i i i . 207; M.I. 5l5. S . i . 68.

38 [Ajitanjaya

In the Milindapañha the king says that he had visited a teacher named Ajitakesakambala. This cannot possibly refer to our Ajita; the 8 reference is probably to a teacher belonging to the same school of thought. References to ascetics wearing

hair garments are found in several passages 9 of the Pali canon. 3 9 " T h e r e is neither f r u i t nor result D . i . 167; M . i . 77, 238; A . i . 240; of good or e v i l k a r m a , " p. 4. H i s views for a discussion of A j i t a ' s views see are g i v e n on p. 25 without mention being B a r u a : PreBuddhistic Indian Philosophy, made of his name. B u t see note 2 to pp. 287 ff. the M i l . trans., p. 8.

Ajitañjaya.—King of Ketumati. H e was a previous birth of Todeyya Thera, q.v.

Ajitapucchā or Ajitapañhā.—Second sutta of the Parāyanavagga of the Sutta Nipāta. See Ajita(mānava).

Ajitaraṭṭha (v.l. Addika or Addilaraṭṭha).—The country in which the seṭṭhi Ghosita was born, in a previous life, as a poor man named Kotū¬ halaka.' 1 D A . i . 317; D h A . I . l 6 9 f .

Ajina.—Thera. H e belonged to a poor brahmin family of Sāvatthi, and was so called because at birth he was wrapped in an antelope skin. He saw the presentation of Jetavana and, impressed by the majesty of the Buddha, joined the Order and later became an arahant. But because of past misdeeds he remained unhonoured and unknown, and on this account was despised by worldly novices.' H e is evidently to be 2 identified with Ghatamaṇḍadāyaka Thera of the Apadāna. In a pre¬ vious birth he gave butter as medicine to the Pacceka Buddha, Sucintita. 1 2 Thag. 12930; T h a g A . i . 250 f. i i . 436.

Ajinadāyaka.—A thera who later became arahant. H e gave a piece of antelope skin to Sikhī Buddha. Five kappas ago he was a cakkavatti,

Sudāyaka.'

1

A p . i . 21314.

Ajīvaka, given as a possible name.' 1 J.i.4O3.

AjeḷakaSutta.—Many are those who do not abstain from accepting goats and sheep.' 1 S. v . 472.

Ajjuna] 39

Ajjuka.—A monk of Vesāli. I n settling a dispute regarding the estate of his lay-supporter, he was accused of partisanship by one of the parties concerned and was reported to Ānanda. The case went up before Upāli, who decided i n favour of Ajjuka.' and was commended by 2 the Buddha for this decision. 1 2 Vin.iii.^-7. T h a g A . i . 370; A A . i . 172.

L Ajjuna.—Thera. Son of a councillor of Sāvatthi. I n his youth he first joined the Order of the Nigaṇṭhas; being dissatisfied, he was won over by the Buddha's Twin-miracle and, entering the Order, reached 1 arahantship. He is evidently to be identified with Sālapupphadāyaka Thera of the Apadāna.' I n Vipassī Buddha's time he was born as a lion and gave the Buddha a flowering branch of a sāla-tree. 1 2 Thag. v . 88; T h a g A . i .

186. i . 169.

2. Ajjuna.—A Pacceka Buddha, who lived ninety-one kappas ago.
Panasaphaladāyaka Thera (q.v.) gave him a ripe jackfrnit.'
1
A p . i . 297.
3. Ajjuna.—A Pacceka Buddha who lived ninety -four kappas ago.
1
Ajelaphaladāyaka Thera gave him an ajela-fruit.
1
A p . i i . 446.
4. Ajjuna.—The seventh son of Devagabbhā and Upasāgara ; one of
1 the Andhakaveṇhuputtā (q.v.).
1
J . i v . 81; P v . 93.
5. Ajjuna.—King of the Kekakā, and a great archer. He annoyed the sage Gotama and was destroyed in spite of his bulk and his thousand arms.' I n the Sarabhaṇga Jātaka he is mentioned as 2 having sinned against Aṇgīrasa. He is identified with Arjuna, called Kārtavīraya of the Kathāsaritsāgara.' and in the Uttarakaṇḍa of the 4 Rāmāyana. He used to offer sacrifices to the gods.' 1 4 J . v . 267. Sarga 32. 2 J . v . 135; also D A . f. 266. 3 I . v i . 2 OI . 3 i i . 639.

6. Ajjuna.—The eldest of the five sons of King Pāṇḍu, all of whom were married to Kaṇhā. On discovering her liason with a hunch- backed slave and her treachery towards themselves, they gave her up

and retired to H imavā.' Ajjuna was a previous birth of the birdking
2
Kunāla.
2
1
J . v . 425 f. Ibid., 427.
Ajjunapupphiya Thera, probably identical with Sambhūta Thera (q.v.).

Ajjuhatthapabbata.—See Ambahaṭṭhapabbata.

Ajjhohāra.—One of the six huge mythical fishes of the Great Ocean.
It was five hundred yojanas in length and lived on the fungi that grow on rocks.'
1
J . v . 462.
Añcanavana.—See Añjanavana. Añjana.—The Sākyan, son of Devadaha, and father of Mahāmāyā and 1 MahāpajāpatI. wives of Suddhodana. H is wife was Suiakkhaṇā. Ac

cording to the Mahāvaṃsa.’ he was the son of Devadahasakka and had a sister Kaccānā; his queen was Yasodharā. In addition to the daughters mentioned above he had two sons, Daṇḍapāṇi and the Sākiyan Suppabuddha. See also s.v. Suppabuddha. 1 2 A p . i i . 5 3 8 , v . 115; see also T h i g A . l 5 2 . i i . 17 ff.

Añjanadevi.—Daughter of Devagabbhā and Upasāgara. When her ten younger brothers, the Andhakaveṇhuputtā, had conquered all Jambudīpa and were living at Dvāravatī, they divided the kingdom into ten, forgetting their sister. Aṅkura, however, gave her his share and went into business. Later when all the members of her family, 1 except Aṅkura, perished, she escaped destruction. 1 J . i v . 80, 84, 88, 89; P v A . l l l l 2 .

Añjanapabbata.—One of the six peaks of the H imālaya from which 1 rose the five great rivers and round which were the seven lakes. Pabbata, one of the seven chief pupils of the Bodhisatta Jotipāla, 2 had his hermitage there. 1 2 Lv.4l5. 1bid., I ^

Añjanavana (v.l. Añcanavana),—A garden at Sāketa. In it was a Deerpark where the Buddha used to stay. On one such occasion 1 2 Kakudha came to see him, and also the paribbājaka Kuñḍaliya who 1 2 S. i . 54. S. v. 73.

Añjanavasabha] 41

4 lived near by. H ere were preached the Sāketa Sutta.’ the Sāketa J ātaka and the J arā Sutta. When Ananda was staying there a nun of the Jaṭila persuasion visited him and questioned him on the use of samādhi.’ 6 The Thera Jambugāmiyaputta dwelt there while yet a novice. Once the Buddha was staying at Añjanavana with a large company of monks and some of the monks slept on the sandbanks of the river Sarabhū near by. During the night floods rose and the Thera Gavampati controlled 7 the water by his mystic powers. 8 The elder Bhūta stayed in Añjanavana while visiting his relatives in Sāketa, and the. Thera Añjanavaniya spent the rainy season there on a couch.’ There Sujātā met the Buddha, and having listened to his 19 discourse became an arahant. In ancient times the king of Kosala used to hunt in this garden, thus 11 it was that the deer Nandiya met him. The garden was socalled because it was thickly covered with añjana¬ creepers that bore collyriumcoloured flowers. Others say that añjana 12 s the name of a spreading tree. 8 3 Ibid., 219. T h a g A . i . 494. 4 J . i . 308; D h A . i i i . 317 ff.; S n A . 53I. 9 Ibid., I. 127. 5 A . i v . 4278. 1 0 T h i g . v v . 14550. 6 ThagA. i . 86; S n A . 53I. 1 1 J.iü127OI. 7 Ibid., i . 104; T h a g . v. 38. 1 2 T h a g A . i . 128; S A . i i i . 1 9 5 .

Añjanavaniya Thera.—Son of a rājā in Vesālī, in the Vajjian terri¬ tory. At that time Vesāli was faced by the threefold terror of drought, disease and demons. The Buddha quelled the panic by preaching the Ratana Sutta. In the great concourse of listeners was the rājā's son who thereupon left the world. H e dwelt in the Añjanavana, and in the rainy season, having procured an old couch, he put it on four stones and covered it all round with grass, leaving an open space to serve as 1 door; there he spent his time meditating till he became an arahant. In a previous birth he was a garlandmaker, named Sudassana, and gave flowers to Padumuttara Buddha. H e was sixteen times born as a king, named Devuttara. He is evidently identical with Muṭṭhipupphiya of the

Apadāna.’ 1 2 Thag. v. 55; T h a g A . i . 127 I. I. 142.

Añjanavasabha.—The state elephant of Dhanañjaya, king of the Kurus. It was credited with the power of bringing rain; the brahmins of Dantapura i n Kaliṇga, therefore, begged for it during a severe drought.

But the elephant was of no avail, the rain did not come, and so it was
1 returned to Dhanañjaya.
1
L ü . 368 I.; D h A . i v . 88 f.
Añjalī.—One of the nuns who accompanied Saṇghamittā to Ceylon.’ 1 D i p . x v i i i . 24.

Añjasa.—A king of two kappas ago, father of Sunanda, a previous
1 birth of Upāli.
1
A p . i . 45, v . l l l ; T h a g A . i . 367.
Anna Sutta.—On the results of developing the four satipaṭṭhānā.’ 1 S. v . 18L

“Aññaṃjivāṃ aññaṃsarīraṃ ^ Sutta.—That the body is one thing and the soul another is the view held by some people.’ 1 S.iii.2l5.

Aññaṇā Sutta.—Five of the same name recording conversations with the paribbājaka Vacchagoṭta regarding the results of ignorance.’ 1 S. i i i . 2579.

1
L Aññatara Sutta.—On the chain of causation.
1
S . i i . 756.
2. Aññatara Sutta.—Few are born among men because beings do not see the four Ariyan truths.’ 1 S. v . 465.

AññataraBrahma Sutta.—A certain Brahmā thought no recluse or brahmin could come to his world. The Buddha, Mogallāna, Mahākas¬ sapa, Mahākappina and Anuruddha all appeared there and refuted his views.’ 1 S.I. l44f.

AññataraBhikkhu Sutta.—Two of this name containing questions on the holy life and the destruction of the āsavā.’ 1 S. v . 78.

Añnatara Vatthu.—Several stories given in the Dhammapada Com¬ mentary are designated only by such titles as Aññataraitthi vatthu, Anñatarakuṭumbika vatthu, etc. For reference to such stories see DhA. Index (Vol. v.).

Aññatitthiya Bhānavāra. Ends the sixteenth chapter of the second khandhaka of the Mahāvagga.’ 1 V i n . i . 115.

Aññatitthiya Vagga.—Several discourses on the views of other teachers.’ 1 S. v . 2 7 f .

Aññatitthiya Sutta.—Describes a visit of Sāriputta to some heretical teachers in Rājagaha and the discussions that ensued. Ānanda reports the incident to the Buddha, who approves and explains the questions further.’ 1 S.ii.32f.

AññātaKoṇḍañña (v.l. AññāKoṇḍañña) Thera.—H e was the son of a very wealthy brahmin family of Doṇavatthu near Kapilavatthu and was born before the Buddha. H e came to be called by his family name Koṇḍañña. H e was learned in the three Vedas, excelling in the science of physiognomy. When the Buddha was born he was among the eight 1 brahmins sent for to prognosticate, and though he was yet quite a novice he declared definitely that the babe would be a Buddha. Thereafter he lived awaiting the Bodhisatta 's renunciation. After this happened he left the world with four others, and the five later became known as the Pañcavaggiyā.’ When, after the Enlightenment, the Buddha visited them at Isipatana and preached the Dhammacakkappavattana Sutta, Koṇḍanña and eighteen Crores of brahmas won the Fruit of the First Path. As he was the first among humans to realise the Dhamma the Buddha praised him saying “ aññāsi vata bho Koṇḍañño ” twice; hence he came to be known as Aññata Koṇḍañña.’ Five days later when the 4 Anattalakhaṇa Sutta was preached be became arahant. H e was the first to be ordained with the formula “ ehi, bhikkhu ” and the first to receive higher ordination. Later, at Jetavana, amidst a large con¬ course of monks, the Buddha declared him to be the best of those who first comprehended the Dhamma.’ H e was also declared to be pre 1 The others being Rama, Dhaja, ^the Burmese M S S . the name appears Lakkhaṇa, Mantī, Bhoja, Suyāma and as Annas i K ^ . The Cy. explains sudatta. I n the M i l i n d a (236), where A ñ ñ ā t a K ^ by “ pativedha K ^ . " I n the the eight names are g i v e n , K o ṇ ḍ a ñ ñ a T h a g A . he is called AññāK^. M r s . appears as Y a ñ ñ a . R h y s D a v i d s suggests that A n n a was 2 J . i . 65 I.; A A . i . 7884; T h a g A . i I . | his personal name ((^otama the Man, 1 ff.^ I p. 102). 3 v i n . i . 12; U d A . 324, 371; M t u i i i . | v i n . i . 1314. 333. It is i n t e r e s t i n g to note that i n ^ 5 A A . i . 84.

44 [AnnātaKoṇḍañña 3 eminent among disciples of longstanding (rattaññūnaṃ). In the assembly of monks he sat behind the two chief disciples. Finding that his presence near the Buddha was becoming inconvenient to himself and others.’ he obtained the Buddha's permission to go and live on the banks of the Mandākinī in the Chaddanta-vana, where he stayed for twelve years, only returning at the end of that period to obtain the Buddha's leave for his parinibbāna. The elephants in the forest took it in turns to bring him his food and to look after him. H aving bidden farewell to the Buddha, he returned to Chaddantavana, where he passed 8 9 away. We are told that all Himavā wept at his death. The obsequies were elaborately performed by eight thousand elephants with the deva Nāgadatta at their head. A l l the devas from the lowest to the highest brahma world took part in the ceremony, each deva contributing a piece of sandalwood. Five hundred monks, led byAnuruddha, were present. The relics were taken to Velnvana and handed over to the Buddha, who with his own hand deposited them in a silver cetiya which appeared from the earth. Buddhaghosa states

that the cetiya existed even in 9 his time.’ Several verses attributed to Koṇḍañña are given in the Theragāthā, admonishing fellow celibates to lead the higher life, because everything is 11 impermanent, bound to ill and void of soul. On one occasion he preached to Sakka at the latter's own request; Sakka expressed himself as greatly pleased because the sermon was 2 worthy even of the Buddha.’ 3 Vaṅgīsa once extolled his virtues in the presence of the Buddha.’ In Padumuttara's time Koṇḍañña had been a rich householder, and, seeing one of the monks given preference in seniority, he wished for a similar rank for himself in the future. Towards this end he did many acts of piety, one of them being to build a golden chamber over the Buddha's relics. In Vipassī's time was a householder, Mahākāla, and gave to the Buddha the firstfruits of his field in nine stages of 14 their produce. According to the Apadanā.’^ he offered the first meal to Padumuttara after his Enlightenment. 6 Puṇṇa Mantānīputta was his nephew and was ordained by him.’ 6 A . i . 23. 1 2 T h a g . v . 673; T h a g A . i i . 3. 7 F o r his reasons see A A . i . 84; S A . 1 3 S . I . 193. i . 216. 1 4 T h a g A . i i . l ; D h A . i . 80. 8 S A . i . 218; A A . i . 84. 1 5 i . 48 I.; I^he Divy (430) mentions 9 S A . i . 219. another previous b i r t h of K o ṇ ḍ a ñ ṅ a . 1 6 1 0 Ibid. T h a g A . i . 37. n T h a ^ . 67488.

Aṭṭhaka] 45

Aññatitthiya Sutta.—The answers that should be given to followers of other faiths if they should question about lust, malice and delusion.’ 1 A . I . 19920L

Aṭaṭa.—One of the Avici hells appearing in a list of names of purga¬ 1 2 tories. Buddhaghosa says these are not names of separate hells, but only periods of time in Avici apportioned to each entrant by the work¬ ing of Kamma. 1 2 S. i . 150; S n . 126. S A . i . 170; S n A . 476.

Aṭṭakaraṇa Sutta.—See Attha^.

1. Aṭṭhaka.—A celebrated sage, composer and reciter of sacred runes, 1 mentioned together with nine others, as the ancient rsis of the brahmins. They abstained from food at unseasonable times. They were the first 2 teachers of the Tevijja brahmins and great sacrifices were conducted by them.’ Various teachings are attributed to them, e.g. that they recognised five kinds of brahmins—brahmasama, devasama, mariyāda, sambhinnama¬ riyāda, and brāhmaṇacaṇḍāla.’ These sages did not claim to have discerned and realised the five qualities—truth, austerities, chastity, study and munificence—specified by the brahmins for the attainment 3 of merit and the achievement of what is right, though their followers behaved as if they did. Nor did they claim that they personally saw 3 and knew that “ here alone resides the truth and everything else is vain.'' In the Vimānavatthu Commentary it is said that the Buddha had realised those things of which these sages thought and for which they 7 wished. (Brahmacintitan ti brahmehi Aṭṭhakādīhi cintitam, pañcacak¬ khunā diṭṭhaṃ.) It is said that Aṭṭhaka and the other seers had the divine eye and had incorporated the teachings of Kassapa Buddha into their own scriptures. Thus (at that time) the three Vedas were in conformity with the Dhamma. But later the brahmins went back on

these teachings.’ Aṭṭhaka is generally identified with Asṭaka mentioned as the author of Ṛg-veda x. 104, unless the name be taken as a corrupt reading under which some representation of Atri may lurk.’ 1 Vāmaka, Vāmadeva, Vessāmltta, 4 A . i i i . 224 ff. Yamataggi, Aṅgirasa, Bharadvāja, Vāseṭ¬ 3 M . i i . 199-200. ṭha and Bhagu. vin i. 245; D. i. 104; 6 M . i i . 169. D A . i . 273. 7 p . 265. 2 D . i . 238. 3 D A i . 273. 3 A . i v . ^1. 9 vT. i i . 130, n . 2.

46 [Aṭṭhaka

2. Aṭṭhaka.—King. Mentioned in a list of kings who in times past had been unable to get beyond the domain of sense in spite of making

1 great gifts and holding great sacrifices.

1

J . vi.99.

3. Aṭṭhaka.—King. Mentioned in a list of former kings who had followed righteousness and who, by waiting diligently on ascetics and

1 recluses, had gone to Sakka's heaven.

1

J. vi.25l.

4. Aṭṭhaka.—King. When Daṇḍaka, having sinned against Kisavac¬ cha, was destroyed with his realm, three of the subordinate lords within his kingdom—Kaliṅga, Aṭṭhaka and Bhīmaratha—went to consult the Bodhisatta Sarabhaṅga on the fate of Daṇḍaka and his fellow-sinners. Their doubts were set at rest, and at the end of Sarabhaṅga's discourse 1 they became free of their sensuality (kāmarāga.) Sakka himself was present at the interview and asked questions of Sarabhaṅga. 1 J . v. l35-49.

1

5. Aṭṭhaka.—Pacceka Buddha. Mentioned in a nominal list.

1

M . i i i . 70; A p . i . 107.

Aṭṭhakanagara.—A city, from which came the householder Dasama who, while on a visit to Pāṭaliputta on business, went to see Ananda at Beluvagāma and questioned him.’ The conversation is recorded in the Atthaka-nāgara Sutta. 1 M . i . 3 4 9 f . ; A . v . 342-7.

Aṭṭhaka-nāgara Sutta.—Gives an account of questions asked by Dasama of Aṭṭhakanagara of Ānanda while the latter was in Beluvagāma. It deals with the eleven portals leading to Nibbāna by which one may save oneself.’ 1 M . i . 3 4 9 f . ; A . v . 342-7.

Aṭṭhaka-Vagga.—The fourth division of the Sutta Nipāta. I t consists of sixteen suttas, all of which are explained in the Mahā Niddesa. I t may also have been the name of divisions of other books, because we are told that once Soṇa Thera intoned before the Buddha all the verses of 1 the Books of the Eights (Aṭṭhaka-vaggikāni). 1 vin. i . l96-7.

The D h A . (iv. lOl-2) says he recited the l 6 portions of the Aṭṭhakavagga.

Aṭṭhaṅgīka-magga Sutta] 47

Nandamātā Upāsikā was once reciting the Aṭṭhakavagga and the Parāyanavagga on the roof of her house, and Vessavana, while on the way with his followers to see the Buddha, listened to her recital.' Ac¬ cording to this tradition, the Aṭṭhakavagga was already being recited in the Buddha's own time. In Sanskrit the title was known as Artha-varga and was so understood by the Chinese translators. No one has explained what the title means nor has interpreted the second sutta (Guhaṭṭhaka) except as " The eight verses on the cave." and similarly with the three following snttas: Duṭṭhaṭṭhaka, Suddhaṭṭha and Paramaṭṭhaka, each of eight verses. The fact that it is commented on separately in the Mahā N iddesa and was translated into Chinese makes it appear probable that it was once a separate work.' 2 S n A . I . 370; but see A . i v . 63, where only the Parayana is mentioned. 3 See Thomas, op. cit., 274.

Aṭṭhaka Sutta.—Two of the same name. They deal with the methods of mastering the feelings, of bringing about their cessation and of the six ways of calming them.' 1 S. i v . 221 f.

1 Aṭṭhakathā-Therā.—Mentioned in the Dīgha Commentary as being capable of solving the doubts that arose in the mind of Mahā Sīvali Thera of the village hermitage. - i i I . 728.

Aṭṭhakathācariyā.—Composers (?) of the Commentaries. They lived prior to Buddhaghosa, because he refers to them.' 1 B.g., AA.i.273.

1. Aṭṭhaṅgika Sutta.—Things that flow together and coalesce do so because they contain a common element (dhātu) which makes possible such confluence, e.g. right views accord with right views by virtue of their common quality.' 1 S.ii.168.

2. Aṭṭhaṅgika Sutta.—On the unworthy man, the still more unworthy man and the worthy man.' 1 A.ii.22Of.

Aṭṭhaṅgika-magga Sutta.—The Āriyan eightfold path, called the path that goes to the uncompounded (asaṅkhata).' 1 S. i v . 367.

48 [Auhapuggala Sutta

Aṭṭhapuggala Sutta.—Two suttas on the eight persons who are worthy of homage and of gifts.' 1 A . i v . 292, 293.

Aṭṭhama.—Pacceka Buddha, one of the names given in a list of

1 such.

1

M . i ü . 70; A p A . i . lO6.

Aṭṭhasata Sutta (^Pariyāya) .—Method of describing the 108 feelings— thirty-six each of the past, present and future.' 1 S . i v . 2 3I .

Aṭṭhasadda Jātaka.—Preached at Jetavana. Pasenad I . having heard one night a cry uttered by four inhabitants of hell, sought the advice of 1 the Buddha. The Buddha tells him of a former king of Benares who, when seated on his bed at midnight, heard eight unusual sounds which frightened him till they were shown by the Bodhisatta to be quite 2 natural. 1 2 The story is given i n full i n the Lohakumbhi dataka; J . i i i . 43 f. J . i i i . 428-34.

1 Aṭṭhasahassa.—A district of Rohaṇa in Ceylon to the east of the modern Valaveganga.' 1 2 C v . l x i . 24; l x x v . 154. See Geiger, C v . trans., i . 227, n . 4.

Aṭṭhāna Jātaka.—On the untrust worthiness and treacherousness of women. A young merchant, Mahādhana, patronised a courtesan, giving her a thousand pieces daily. One day, having no time to fetch the money, he went empty handed and was cast out. Thereupon, in disgust, he 1 became an ascetic. The story is related to a monk who wished to leave the Order on account of a woman. 1 J . i i i . 474 ff.

Aṭṭhāna Vagga.—A group of the " impossibilities "; examples of such are the simultaneous existence of two Buddhas, or the following of a good result from an evil deed.' 1 A . i . 26-30.

1 Aṭṭhānaparikappa Sutta.—Mentioned in the Atthasālinī ; it evidently refers to Aṅguttara I. 222. The sutta states that it were easier for the four great elements to change their characteristics than for an Ariyan 1 p . 336.

Aḍḍha Sutta] 49

disciple possessed with unvarying faith in the Buddha, the Dhamma and the Saṅgha, to be born in purgatory among lower animals or in the petaworld.

Aṭṭhika Sutta.—A group of suttas dealing with the benefits occurring from meditating on skeletons.' 1 S. v . 129 ff.

Aṭṭhipesī Sutta.—Preached about a peta, a mere skeleton, seen near
Gijjhakūṭa by Moggollāna and Lakkhaṇa. H e had been a cattlebutcher in Rājagaha.'
1
S. i i . 254.
Aṭṭhisena.—The Bodhisatta. H e came of a brahmin family of Benares, studied at Takkasilā and later became a religieux. H e lived in the royal garden^ at the king's request, but would never ask the king for anything even when pressed to do so.' 1 J . i i i . 352 f.

Aṭṭhisena Jātaka (No. 403).—The story of Aṭṭhisena as given above. Some monks in Ālavī were begging everywhere for materials and aid to build houses for themselves. People were annoyed by their solicitations and avoided them. When Mahākassapa came to Ālavī people ran away from him thinking he too was one of the monks. On enquiry he learnt the reason and told it to the Buddha, who was then at the Aggālava¬ cetiya. The Buddha rebuked the monks, saying that formerly samaṇas and recluses,

even though offered their choice by kings, never asked for alms, holding that begging from others was neither agreeable 1 nor pleasant. The Maṇikaṇṭha J ātaka was also preached on the same occasion. 1 I.ii.282ff.

AṭṭhisSara.—The name under which Devadatta, having suffered for five parts of a kappa in purgatory, will become Pacceka Buddha.’ 1 D h A . I. 125; M i l . 1 1 I .

Aḍḍha Vagga.—Third section of the Pañcaka Nipāta of the Jātaka
Commentary.’
1
J . i i i . 2ll227.
Aḍḍha Sutta (2).—That Ariyan disciple is wealthy who possesses four
things: unwavering loyalty to the Buddha, the Dhamma and the Saṅgha,
1 and virtues held in esteem by the Ariyans.
1
S. v . 402.
50 [Adḍhakāsī Therī

Aḍḍhakāsī Therl.—In Kassapa Buddha's time she had been a nun well established in the precepts. But she reviled an arahant therī by calling her a prostitute, and for this she was born in purgatory. In the present age she was the daughter of a rich and distinguished citizen of Benares but, because of her former evil speech, became a prostitute in Rājagaha. H aving heard the Buddha preach, she entered the Order of the bhikkhunis. Wishing to obtain the higher ordination from the Buddha, she set out for Sāvatthi, but was waylaid and stopped by libertines. So she sent a man to ask the Buddha's advice and he per 1 mitted her to be ordained by a messenger. H er case established a 2 precedent. Later she attained arahantship. 3 It has been suggested that her name “ half Kāsī ” might mean that she charged five hundred pieces from her patrons. For, according to Buddhaghosa, Kāsī means one thousand, and anything worth one thousand is called kāsiya. 4 Another explanation is, however, given by Dhammapāla. The revenue which accrued to the king for one day from Kāsī was a thousand. Aḍḍhakāsī's patrons had to give a like sum to spend a night with her. 3 This is referred to in one of the verses attributed to her in the Therīgāthā. For this reason she was called Kāsī. But later, many men, not being able to afford a thousand, would pay half the amount and spend the day with her. As a result she became known as Aḍḍhakāsī. 1 Thig. vv. 256; ThigA. 30 ff.; vin. 3 vT. iii. 360, n . 3; and vT. ii. 1956, ii. 277; Ap. ii. 610ll. n. 3. 2 Sp. i. 242. 4 ThigA. 32. 5 v. 25.

Aḍḍhacandiya Thera.—An arahant. In a previous birth he gave
Tissa Buddha a bouquet of flowers in the shape of a crescent moon. H e was once a king named Devapa.’
1
Ap.i.23I.
Aḍḍhacelaka Thera.—In a previous birth he gave half a garment to

Tissa Buddha. H e was thirtytwo times king, under the names of
Samanta and Odana. H e became an arahant.’
1
Ap.i. 134.
Aḍḍhabhūta Sutta.—Preached in the Kalandakanivāpa at Veluvana.
Everything is afflicted: eye, objects, eyeconsciousness, etc. (v.l. Andha¬
1 bhūta).
1
S.iv.201.
Atappādovā] 51

Aḍḍhamāsaka.—King. H e was a poor man of Benares. H e saved a halfpenny (aḍḍha-māsaka) and hid it i n a brick walk When the festvial came round, wishing to take part in the fun with his wife, who had also saved a halfpenny, he travelled six leagues in the hot sun to fetch his savings from the hidingplace. King Udaya saw him as he passed by the palace singing, and having discovered his mission, gave him half of his kingdom. The man chose the half i n which his half penny lay concealed. H e later became an ascetic. H is story is given 1 in the Gaṇgamāla J ātaka. H e was Ānanda in the present age.’ 1 J . i i i . 449 ff.; i v . 174. 2 Ibid., iii. 454.

Aṇimaṇḍavya.—See Maṇḍavya. Aṇḍabharīgāmakūṭaka Sutta.—Story of a village cheat, born as a peta. H is secret organs (aṇḍa) were huge in size. H e was among the petas seen by Mahāmoggallāna on his way to Rājagaha from Gijjhakūṭa, in company with the Elder Lakkhaṇa. H e had been a corrupt judge in Rājagaha and had taken bribes and given unjust judgments.’ 1 2 S.ii.258. SA.ii.162.

Aṇḍabhūta Jātaka (No. 62) .—On the innate wickedness of woman. A girl is bred from infancy among women only, never seeing any man but her husband, the king's chaplain. The latter had embarked on the enter¬ prise of so bringing up the girl, in order to defeat the king at dice, because the king was in the habit of winning by a declaration of truth to the effect that all women were treacherous; the chaplain wanted to find an exception in order to falsify the declaration. For a time the ex periment succeeds, but later, as a result of the king's scheming, the girl starts an intrigue with a flowerseller as lover and is discovered.’ The Jātaka is so called because the woman i n the story was guarded from the time she lay in her mother's womb as a fœtus (aṇḍabhūta). The story was related concerning a monk who was worried by his passions. 1 Li.289ff.

Atappādevā.—A class of devas whose company mortals long for.’
2 3
They belong to the Suddhāvāsā. According to Buddhaghosa they are so called because they torment no one (na kañci sattaṃ tapenti),
4
They are anāgāmīs.

1

M . I . 289; i i i . 103. 3 D A . i I . 4 8 O ; vibhA. 521.

4

2

D.ü.52;D.iii.237. I t A . 40.

52 [AtarandāmahābhodhIkkhandha

Atarandāmahābhodikkhandha.—A village in Rohaṇa where the forces of Dhamilādhikāri destroyed the rebels.' 1 C v . l x x v . 97.

Aticāri Sutta.—That an adulteress is born in purgatory.' 1 S. i v . 242.

Atitti Sutta.—There is no satiety in sleep, in drinking liquor and in

1 sexual intercourse.

1

A.i.26L

Atideva.—The Bodhisatta born as a brahmin in the time of Revata Buddha. H aving heard the Buddha preach he gave him his upper garment.' H e belonged to Rammavatī.' 1 2 J . I. 35; B u . v i . 10; M b v . lO. B u A . 134.

Atinivāsa Sutta.—The five evil results of long dwelling (atinivāsa).' 1 A . i i i . 258.

Atipaṇḍita.—The Bodhisatta was once born as the son of a merchant family in Benares and was named Paṇḍita. H e entered into partnership with another man, named Atipaṇḍita, who tried to deceive him but in 1 vain. 1 J . I . 405 I.

1. Atimuttaka.—A cemetery near Benares, where robbers used to deposit their stolen goods. Two ascetics, Maṇḍavya and Dīpāyana, lived there.' 1 J.iv.28f.

2. Atimuttaka.—A novice, nephew of Saṅkicca. On his way to his parents to obtain, at Saṅkicca's behest, permission for the higher ordina tion, he was attacked by thieves; he was set free on promising not to mention their whereabouts. Later, he saw his parents take the same road, but refrained from warning them on account of his promise. The thieves, marvelling at his integrity, wished to be ordained under him. 1 He took them to Saṅkicca and later on to the Buddha. In Atthadassi's time he was a rich householder and held great alms 2 givings for the monks after the Buddha's death. 3 He is mentioned as one who shone in the assembly of relatives. His name is often spelt Adhimuttaka. 1 D h A . i i . 2523; S A . i . 445; but see taken place after he became arahant. The T h a g A . i i . I l f., where his encounter rest of the story also is different. w i t h the thieves is mentioned as h a v i n g 2 A p . i . 88. 3 S A . I. 45.

Atula] 53

Atimuttakasāmanera Vatthu.—See Atimuttaka (2).

1 Atimbara.—Minister of Dūṭṭhagāmaṇi. i SdS. 77.

Atītānāgatapaccuppanna Suttas—Three in number. Seeing that the saṅkhāras are (1) impermanent, (2) i l l , and (3) without the self, the Ariyan disciple cares not for what is past, is not in love with the present and seeks dispassion for the future.’ 1 S. i i i . 1920.

Atītena Sutta.—Seeing that the eye, ear, etc, of the past are im permanent, the Ariyan disciple should cease desiring them.’ 1 S . i v . 151.

1. Atula.—Ān upāsaka of Sāvatthi. H e went with five hundred others to listen to Revata, who, however, being fond of solitude, would not preach to him. In anger he went to Sāriputta who, on hearing his grievances, discoursed at length on the Abhidhamma. Annoyed thereat he repaired to Ānanda, to whom he told the story. Ānanda preached them a very short sermon, and the upāsakas in despair sought the Buddha. The Buddha pointed out to them that they had been too hasty in their condemnation. A t the end of the discourse Atula and his companions 1 gained the First Fruit of the Path. 1 D h A . i i i .3259.

2. Atula.—A nāga king. The Bodhisatta in the time of Sumana

Buddha. H e had music played before the Buddha and gave him a pair of robes.’

1

J . i . 3 4 ; B u . v . 15 I.; M b v . 10.

3. Atula.—A nāga king. The Bodhisatta in Vipassi Buddha's time.

He offered the Buddha a golden seat embossed with jewels.’

1

J . i . 4 l ; M b v . 11; B u . x x . 10 f.

4. Atula.—A celebrated physician of old, mentioned in a list with six others.’ 1 M i l . 272.

5. Atula.—Son of Sikhī, who later became Sikhī Buddha. H is

1 mother was Sabbakāmā.

1

B u . x x i . 17; D A . i i . 422.

Atulamba.—The mango tree produced by the juggler BhaṇḍU-kaṇṇa to make Prince Mahāpanāda laugh. The mango is known as Vessavaṇa's 1 mango and it is impossible to approach i t . 1 J . i v . 324; see also i i . 397.

Atulya.—King. A previous birth of Āsanatthavika Thera. Twentyseven kappas ago he was king seven times under this name.’ 1 Ap.i.255.

1. Atta Sutta.—Self-possession is the forerunner of the Eightfold

1

Path.

1

S. v . 36.

2. Atta Sutta.—The self-possessed monk develops the Eightfold Path.’ 1 S. v . 37.

Attakāra Sutta.—On individuality and non-individuality ; preached in answer to a brahmin's questions.’ 1 A.iii.337f.

Attānuvāda Sutta.—On the four kinds of fears: fear of self-reproach, of others' reproach, of punishment, and of woeful state.’ 1 A.ii.12l I .

Attadaṇḍa Sutta.—The fifteenth sutta of the Aṭṭhakavagga of the Sutta Nipāta.’ I t was preached by the Buddha when he went to settle the quarrel between the Sākiyans and the Koliyans. I t was the last to be preached on that occasion. A t the end of the discourse their quarrels ceased and five hundred Sākiyan and five hundred Koliyan youths 2 entered the Order by way of ehibhikkhupabbajjā. The sutta deals with various aspects of self-control and a description of one who might be called a muni. 1 S n . 182 f. - S n A . 566-9; J . v . 413-4.

Attantāpa Sutta.—On the self-tormentor who practices various austerities, and the tormentor of others—butcher, fisherman, etc— and those who, like some kings, torment both themselves and others.’ 1 A . i i . 2 O 3 ff.

Attadattha Thera.— When the Buddha announced that he would pass away in four months, many puthujjana- monks, out of affection for him, stayed near him, not knowing what to do. But Atthadattha, deter-

Atthadassī] 55

mined to realise the aim of his pabbajjā in the Buddha's lifetime, dwelt apart, in earnest striving. His action was reported to the Buddha who, on learning what his purpose was, greatly praised him and held him up as an example to the others. A t the end of the Buddha's sermon the thera became an arahant.’ 1 D h A . in. 158-64.

Attahita Sutta.—Three suttas on the four kinds of people i n the world :
bent on their own profit; on another's profit; on the profit of both; on
1 the profit of neither.
1
A . i i . 9 7 ff.
Attadīpa Vagga.—Of the Saṃyutta Nikāya.’ contains ten suttas on the nature of the body and the self. 1 S.iii.42ff.

Attadīpa Sutta. —Monks should be refuges unto themselves, the Dhamma should be their refuge. They should seek for the very source of things in the impermanence of the five Khandhas.’ 1 S. i v . 42 f.

Attāḷhidhātusena Vihāra.—A monastery built by King Dhātusena.’ 1 Cv. xxxviii.49.

Atthakaraṇa Sutta.—Pasenadi tells the Buddha how, when he was sitting in the judgment-hall (atthakaraṇa), eminent nobles and brahmins and burgesses deliberately told lies because of their worldly desires and he was disgusted. The Buddha tells him that their action in doing so will 1 be a source of i l l to them for a long time ^vI. Aṭṭa^).

1 S. I . 74 I .

Atthakāma Vagga.—The fifth section of Eka Nipāta of the Jāta¬ katthakathā.’ -J.I.234-6I.

Atthakula Sutta.—The reasons why certain families, having attained great possessions, fail to last long.’ 1 A.ii.249f.

1. AtthadassI .—The fourteenth of the twenty-four Buddhas. He was born in Sobhana in the Suclndhanu pleasaunce, his parents being Sāgara and Sudassanā.’ He was so called because at his birth people recovered 1 Bu.xv.; BuA.I 78ff.

longburied treasures. H is wife was Visākhā and his son Sena (Seia according to the Buddhavaṃsa Commentary). H e lived for 10,000 years as a householder in thiee palaces—Amaragiri, Suragiri and Girivāhana. H e left home on a horse called Sudassana. H is penance lasted eight months, and his meal of milkrice was given by a nāga woman, Sucindharā. A nāga, Dhammaruci, gave him the grass which he spread at the foot of the campaka tree, where he reached Enlightenment. H is first sermon was preached in the Anomāpark near Anoma. H is chief disciples were Santa, the king's son, and Upasanta, son of the chaplain of Sucandaka. H is chief women disciples were Dhammā and Sudhammā. Abhaya was his attendant, and his patrons were Nakula and Nisabha among the laymen, and Makilā and Sunandā among the laywomen. The Bodhisatta was a jaṭila, Susīma of Campaka, and he offered the Buddha a canopy of flowers brought from the devaworld. Atthadassī died at the age of 100,000 years at Anomārāma in Anupama and his relics were scattered in various places. H e appeared in the Maṇḍakappa, 2 in the company of two others, Piyadassī and Dhammadass1. 2 J.i.39.

2. Atthadassī.—A thera in Ceylon who, in company with two others, Buddhamitta and Buddhadeva, asked that the Jātakaṭṭhakathā be 1 written. H e was probably an incumbent of the Mahāvihāra in Anurā¬ dhapura.’ 1 2 L i . l ; G v . 68. See Pali Lit. of Ceylon, 125.

3. Atthadassī.—One of the mythological kings of Kapilavatthu.’ 1 Dip. i i i . 4 L

4. Atthadassī.—A thera in Ceylon, supposed by some to be the author of the Bhesajjamañjūsā and to have been the head of the Pañcamūla¬ parivena.’ 1 Pali Lit. of Ceylon, 2 l 5 .

Atthavasa Vagga.—The seventeenth chapter of the Duka Nipāta 1 of the Aṅguttara Nikāya. It deals with the aims behind the Buddha's injunctions to monks with regard to the practice of samatha and vipas¬ sanā, to be employed as remedies against lust, etc. 1 A.i.98lOO.

l . Atthavyākhyāna.—By Cūlabuddha Thera of Ceylon; a book on
1 grammar or exegesis.
1

S ā s . 34; B o d e : Pali Lit. of Burma, 28.

Atthirāga Sutta] 57

1

2. Atthavyākhyāna.— B y CullaVajira (of Ceylon).

1

G v . 60.

3. Atthavyākhyāna.—By CullaVimaiabuddhi; written, says the

Gandhavaṃsa, independently, according to his own convictions.’

1

G v . 70.

Atthasandassaka Thera.—An arahant. In Padumuttara's time he was a brahmin named Nārada. Seeing the Buddha going along, attended by his monks, he uttered the Buddha's praises in three stanzas. 130 kappas ago he was born as a king named Sukhitta.’ H e is probably identical with Nāgita Thera. 1 A p . i . 168.

Atthasālinī (Aṭṭhasālinī).—Buddhaghosa's commentary on the Dham¬ masaṅganippakaraṇa of the Abhidhamma Piṭaka. It was originally 2 written in India.’ but was probably revised in Ceylon as it mentions the Samantapāsādikā, also various Aṭṭhakathās and the Visuddhi¬ magga. 1 2 M h v . x x x v i . 225; S ā s . 31. pp. 978.

Atthassadvāra Jātaka (No. 84).—The Bodhisatta was once born as a very wealthy seṭṭhi in Benares. H e had a son who, when only seven years old, showed great intelligence and anxiety for his own spiritual welfare. One day the boy asked his father which were the paths leading to welfare and on being told them he followed their teaching. The story was told in reference to a similar child, the son of a wealthy seṭṭhi of Sāvatthi. The father, not being able to answer the boy's questions, took him to the Buddha at Jetavana.’ 1 J . I . 3667.

“Atthinukhopariyāya ^ Sutta.—Is there a method by following which a monk could affirm that he has won insight ? “ Yes," answers the Buddha; a monk beholding an object or hearing a sound, etc, recognises it with the eye of wisdom and of reason, whether it produces in him lust, etc, or not. This method leads to insight apart from belief, hearsay, etc.’ 1 S . i . 138.

Atthirāga Sutta.—A l l existence is the result of attachment to the four kinds of food: kabaliṅkāra (solid food), phassa (contact), mano¬ sañcetanā (will), and viññāṇa (consciousness). This is explained with various similes.’ 1 S . i i . 1014.

58 [Attho Sutta

Attho Sutta.—See Virocanaasurinda Sutta.

Athabbana (Āthabbana).—A branch Of knowledge, dabbling in which is forbidden to monks.’ When spoken in conjunction with the three Vedas, it is mentioned as a fourth branch of Veda with itihāsa as the fifth.’ It is explained as āthabbaṇikamantapayoga

(the trade of the 3 wonderworker). 2 3 1 Sn. vs. 927. DA. I. 247. SnA. i i . 564.

1 Athalayunnāḍa.—A district in S. India. 1 Cv.lxxvi.26L

1

Athalayūrunaḍāḷvāra.—A Damila chieftain.

1

C v . l x x v i . l 4 0 , 260; l x x v i i . 2 7 .

Adanta Vagga.—The fourth chapter of the Eka Nipāta of the Aṅgut¬

1 tara Nikāya. It consists of ten suttas on the untamed mind.

1

A.i.6f.

Adaḷidda Sutta.—The rich man is he who possesses the seven boj¬ jhaṅgā.’ 1 S. v. 100.

Adassanā Sutta (five).—Diverse opinions arise in the world because of the failure to see the five saṅkhārā their nature, etc.’ 1 S. i i i . 260.

Aditi.—Mother of the sun, who is called Ādicca, which is explained as

Aditiyā putto.’

1

DA.iii.963.

Adinna Sutta.—Few are they that abstain from taking what is not given.’ 1 S. v . 469.

Adinnapubbaka.—A brahmin of Sāvatthi, father of Maṭṭakuṇḍah, so called because he never gave anything to anyone. When, later, Maṭṭakuṇḍali, having been born in heaven, visits him and persuades him to take refuge with the Buddha, he invites the Buddha with his monks to a meal at his house. At the conclusion of the meal Maṭṭakuṇḍalī appears again and Adinnapubbaka, after listening to the Buddha's preaching, attains the First Fruit of the Path.’ 1 DhA. i . 2530; vvA. 322 f.

Adhamma Vagga] 59

Addilaraṭṭha.—A kingdom where once lived a poor man named Kotūhaḷaka, who, i n the present age, became Ghosita-seṭṭhi. Food being very scarce in the country, Kotūhaḷaka and his family left it.’

1 D A . i . 317; M A . i . 539.

Adīnasattu.—-See Alīnasattu. Adukkhamasukhl Sutta.—A group of twenty-six suttantas, dealing with various heresies regarding the soul.’ i S.iiI . 220-2.

Addha Vagga.—The seventh chapter of the Devatā Saṃyutta of the 2 Saṃyutta Nikāya.’ The Saṃyutta Commentary calls it Anvavagga. 1 2 S. I . 39-41. S A . i . 75. See also K S . I. 54, n . 4.

Addhariyā-brāhmaṇā.—The word occurs i n a list of brahmin teachers in the Tevijja Sutta.’ They teach a state of union with Brahma. These are evidently Adhvaryu brahmins. 1 D . I . 237.

Addhuvasīla.—A youth who stole ornaments to win the daughter of his teacher. He failed in his quest. The story is given in the Sīlavīmaṃ¬ sana Jātaka.’ 1 J . i i i . 18-20.

Adhanapāli.—Given as an example of a name.’ 1 I . I . 403.

Adhamma.—A Kāmāvacara god, Devadatta, in a previous birth. He appeared to men on fast days and admonished them to lead evil lives. Once he met Dhamma (the Bodhisatta), and the two had a discussion in mid-air, at the end of which Adhamma plunged headlong into hell.’ His vehicle was called Adhammayāna. 1 J . i v . 100-3.

Adhamma Vagga.—The tenth chapter of the E k a Nipāta of the Aṅguttara Nikāya.’ I t consists of forty -two snttas, dealing chiefly with the harm that arises from monks describing what is not Dhamma as Dhamma and vice versa. i A . I . 16-19.

60 [Adhamma Sutta

Adhamma Sutta.—Three suttas describing dhamma and adhamma and their different qualities.’ I n the last Ānanda explains in detail what the Buddha taught to the monks in brief. 1 A . v . 222 ff.

AdhammavādI.—A monk who lived soon after the death of Kassapa Buddha. Having been guilty of various offences, he was charged by his colleague Dhammavādi ; he persuaded certain vinayadhara monks to give an ex parte judgment in his favour.’ The two monks who were chiefly responsible for this judgment were later known as Hemavata and Sātāgira.’ 1 S n A . i . 195-7.

Adhammika Sutta.—The evils resulting from the unrighteousness of kings and the benefits of their righteousness.’ 1 A.ii.74f.

1

Adharaṭṭeri.—A district in S. India.

1

Cv.lxxvii.69.

Adhikakkā.—A ford, evidently a well-known bathing-ghat, where pilgrims used to bathe i n order to obtain purification from their sins. It is mentioned in a list of rivers and ghats.’ 1 M . I . 39.

Adhikaraṇa Vagga.—The second chapter of the Duka Nipāta of the Aṅguttara Nikāya. I t consists of ten suttas on the value of selfexamination in disputes and several other topics, such as the reasons for being born in heaven and in purgatory, abstention from immorality, the holiness of the letter of the Dhamma, etc.’ 1 A . i . 52-8.

Adhikaraṇasamatha Vagga.—One of the divisions of the Sutta¬ vibhaṅga on the procedure for settling disputes.

Adhicitta Sutta.—The qualities necessary for the monk developing higher consciousness.’ 1 A . i i . 256 I . I t is quoted i n the vibhaṅga Commentary, 229 f.

Adhicchattiya Thera.—An arahant. I n a previous birth he placed a 1 parasol on the thupa containing the relics of Atthadassī Buddha. He is 2 evidently identical with Sāmidatta (v.l. Chattādhichattiya), 1 2 A p . i . 170. T h a g A . i . 189.

Anaṅgana Jātaka] 61

Adhigama Sutta.—On the qualities requisite for acquiring good states
1 and for fostering them.
1
A . i i i . 431 I .
1. Adhimutta.—A brahmin of Sāvatthi. Dissatisfied with brahmin learning, he looked for salvation elsewhere, and hearing the Buddha preach at the presentation of Jetavana, entered the Order, becoming an arahant in due course.' A verse addressed by him to some corpulent monks is found in the Theragāthā.' In Padumuttara's time he was a learned brahmin and became an ascetic. Later he met the Buddha, offered him a bark-robe and uttered his praises in song. He is probably identical with Sabbakittika of the 3 Apadāna. 1 2 3 T h a g A . 1. 224. v . 114. I . 323-4.

2. Adhimutta.—See Atimuttaka (2).

Adhimutti Sutta.—Preached to Ānanda on the ten powers of a Tathā¬ gata.' 1 A . v . 36 I .

Adhokuraṅgāma.—A village in the district of Āḷisāra in North Ceylon;
a fortification there of Gajabāhu was captured by Parakkamabāhu I .'
1
C v . l x x . 171.
Adhogaṅgā.—See Gaṅgā.

Adhopupphiya Thera.—An arahant. I n a previous birth he was a hermit of great power in Himavā and offered flowers to Abhibhū, the chief disciple of Sikhī Buddha. Soon afterwards he was eaten up by a boa-constrictor.' 1 A p . i . 128-9.

Anaṅgana Jātaka.—Mentioned in the Aṅguttara Commentary.' among the Jātakas revealed by the Buddha at Saṅkassa in answer to the questions asked by Sāriputta. No story of this name is found in the Jātaka Commentary, but the verse quoted in the Aṅguttara Commentary 2 is found in the Jhānasodhana Jātaka, for which evidently this was another name. An Anangana Vatthu is mentioned in the Samantapā¬ 3 sādikā, but the reference is not clear, and probably refers to Anangana Sutta (infra). 1 2 3 I . 74. L I . 473 I . 1.158.

62 [Anangana Sutta

“ W h a t is not-self?” 1

Ananusoclya Jātaka] 63 sutta does not deal with the question as to whether the self exists or not; it only shows that the khandhas are not the self. 2 In the Saṃyutta Nikāya the discourse is called the Pañca Sutta, the five referred to being the Pañcavaggiyā who

listened to it. 2 iiI.66I.

1. Anattā Sutta.— A l l the khandhas are without the self. The Āriyan disciple feels revulsion towards them realising that, for him, there is no hereafter.' 1 S. i i i . 21.

2. Anattā Sutta.—Same as above.' 1 S.iii.77.

3. Anattā Sutta.—All objects of the senses (sights, sounds, etc.), both
1 external (bāhira) and personal (ajjhatta), are void of a self.
1
S. i v . 2, 4, 6.
1
4. Anattā Sutta.—Everything is void of self.
1
S. i v . 28.
Anattena Sutta.—Lnst and desire for that which is without a self should be put away.' 1 S . i i i . 178.

1
Anatthatāya Sutta.—Negligence (pamāda) conduces to great loss.
1
A . I . 16.
Anatthapucchakabrāhmaṇa Vatthu.—Story of a brahmin who asked the Buddha whether he knew only of that which was good or did he 1 know evil as well ? The Buddha set his doubts at rest. 1 D h A . i i . 2279.

Ananutappiya Sutta.—Preached by Sāriputta on how a monk should deport himself so as to have no occasion for repentance.' 1 A . i i i . 294 I.

Ananusociya Jātaka (No. 328) .—The Bodhisatta was born as a rich brah min in Benares. After his education at Takkasilā his parents wished him to marry. After much persuasion he agreed to do so, if they could find a woman like a golden image which he would make. Emissaries were sent out and they found a girl of sixteen, Samillabhāsinī, in the Kāsi kingdom.

She did not wish to marry either, but yielded to her parent's wishes. Though the two young people were married they lived in celibacy and when their parents died they gave away their immense wealth and became ascetics. Samillabhāsini died of dysentery caused by unsatis factory meals. The Bodhisatta coming back from his beggingrounds found her dead on a bench, but proceeded to eat his meal much to the surprise of the onlookers. On being questioned, " W h y should I weep ?" he said '•that which has the quality of dissolution is dissolved.'' The story was related in reference to a landowner who, when his wife died, gave himself up to despair. The Buddha, seeing his upanissaya, went out to meet him and told him the story, whereupon he obtained

the First Fruit of the Path.’ 1 J . i i i . 927.

Ananussuta Sutta.— The fivefold power of a Tathāgata.’ 1 A.iii.9f.

Ananta.—The serpent king referred to under Anantapokkharaṇī, but not elsewhere mentioned in the old books. H e is also called Anantabhoga. For details see H opkins' Epic Mythology (pp. 234).

Anantakāya.—An attendant of King Milinda who was sent by the king to escort Nāgasena from the monastery to Sāgala. On his way he questioned the Elder about the soul and we are told that the latter talked to him from the Abhidhamma to such effect that Anantakāya 1 became a convert. H e is probably to be identified with Antiochus, attendant of Menander.’ 1 2 M i l . 301. M i l i n d a Questions, 1. x i x . , x l i i .

AnantajālI.—King. A previous birth of Bhājanadāyaka fiftythree
1 kappas ago (v.l. Antarajāli).
1
Ap.I.2l8.
Anantajina.—An epithet of the Buddha. When Upaka, the ājīvika, saw the Buddha, and heard of his attainments, Anantajina was one of 1 the names he used in uttering the Buddha's praises. Later, when having quarrelled with his wife Cāpā, he sought the Buddha at Sāvatthi, it was 2 " Anantajina ” he asked for. 1 2 T h a g A . 1. 220. Ibid., 222; S n A . i . 2^0; M A . i . 389.

Anabhirati-bhikkhu Vatthu] 65

Anantapokkharaṇī.—A pond constructed by Parakkamabāhu I . in
Pulatthipura. The steps surrounding the pond were laid like the coils of the
serpent-king Ananta.’
1
Cv.lxxiii.120.
1
Anantarapeyyāia.—One of the sections of the Vidhura J ā t a k a .
1
I . vi.3O4.
Anantarabhaṇḍaka-tittha.—A ford in the Mahāvāluka-gaṅgā in
Ceylon.’
1
Cv. lxxiI.10.
Anantavā Sutta.—On the world as being unlimited.’ 1 S. i i i . 215.

L Anabhirati Jātaka (No. 65).—Women cannot be regarded as private property. They are common to a l l ; they extend universal hospitality. The Bodhisatta was once a famous teacher of Benares. A pupil of his, finding his wife unfaithful, was so affected by the discovery that he kept away from classes. When asked why, he told his teacher

the whole story; the latter consoled him by telling him that all women were unfaithful. The story was told to an upāsaka who came to visit the Buddha. Once, on discovering his wife's faithlessness, he had words with her and 1 kept away from the vihāra. 1 J . i . 301-2; see also D h A . i i i . 348 ff., where the details given are slightly different.

2. Anabhirati Jātaka (No. I85).—Told to a young brahmin of Sāvatthi who knew the three vedas by heart. When he married his mind became darkened. He visited the Buddha, who talked to him pleasantly and discovered in the course of conversation that his memory had grown weak. The same thing had happened to him in the past, said the Buddha. Serenity of mind is essential for good memory.' 1 L i i . 9 9 - 1 0I .

Anabhirati Sutta.—The idea of distaste for all the world, if cultivated,

1 is fruitful.

1

S. v . 132.

Anabhirati-bhikkhu Vatthu.—The story of a discontented monk. When the monk was away engaged in study, his father fell sick and died before his son could be summoned to see him. The father, on his death-

bed, left with his other, younger son, a hundred pieces, to be given to the monk. A t first the monk refused to accept the money, but later he felt a desire to take it and to return to the lay life. Indecision made him ill and he was taken before the Buddha. The latter, by getting him to enumerate the things which he could buy with the money, made it clear to him that the amount of his inheritance would be very little, and that no amount of wealth could ever be sufficient to gratify one's needs, relating the Mandhātā J ātaka to illustrate the truth of his words.' 1 D h A . i i i . 23845.

Anabhisamaya Sutta. — Preached to the wanderer Vacchagotta.

Diverse opinions arise in the world through not seeing the nature of the

1 body, etc.

1

S. i i i . 260.

Anamatagga Saṃyutta.—The fifteenth section of the Saṃyutta Nikāya. It contains a collection of sayings on the incalculable beginning of Saṃsāra.' After the Third Council, the Thera Rakkhita, who went to Vanavāsa, preached the Anamatagga Saṃyutta there and converted 2 60,000 persons. On the fourth day of Mahinda's visit to Ceylon he 3 preached this Saṃyutta in the Nandanavana in Anurādhapura. The Pātheyyaka monks became arahants after listening to the Buddha 4 preaching the Anamataggāni. 1 S. i i . 178 ff. 3 Lbid.,^I86;Sp.I.81;Mbv. 114. 2 4 M h v . xi1. 32 I. D h A . Ü . 32.

Anāgata Sutta.—The five kinds of anticipatory fears that should make a forestḍwelling monk zealous and active.' 1 A.iii.IOOf.

Anāgatavaṃsa.—A poem on the story of Metteyya, the future Buddha, 1 2 by an elder named Kassapa, an inhabitant of the Cola country. The poem is probably based on an older work.' A ṭīkā exists, written by an Upatissa, possibly the author of the Mahābodhivaṃsa. The intro¬ ductory verses of the poem state that the story was preached by the Buddha at Sāriputta's request. For the text see J.P.T.S., 1886, pp. 32 ff. 1 2 G v . 61. Svd. v. 1204. 3 p . I ^ G . , 160 f .

Anāgāmī Sutta.—The six qualities necessary for the third Fruit of the Path.' 1 A . i i i . 42I.

Anāthapiṇḍlka] 67

Anāgāmi-thera Vatthu.—Story of a monk who became anāgāmi ; when asked by his pupils, however, he did not say anything regarding his attainment. After death he was born in the Suddhāvāsā. His pupils, grieving for him i n their ignorance, were enlightened by the Buddha.' 1 DhA. iii. 288-9.

Anātha.—A Pacceka Buddha of thirty-one kappas ago. Uddālapup¬ phiya Thera, in a previous birth, offered him an uddāla-flower.' 1 Ap. i. 288.

Anāthapiṇḍika.—A banker (seṭṭhi) of Sāvatthi who became famous because of his unparalleled generosity to the Buddha. His first meeting with the Buddha was during the first year after the Enlightenment, 1 in Rājagaha, whither Anāthapiṇḍika had come on business. His wife was the sister of the seṭṭhi of Rājagaha, and when he arrived he found the seṭṭhi preparing a meal for the Buddha and his monks on so splendid a scale that he thought that a wedding was in progress or that the king had been invited. On learning the truth he became eager to visit the 2 Buddha, and did so very early the next morning. He was so excited by the thought of the visit that he got up three times during the night. When, at last, he started for Sītavana, the road was quite dark, but a friendly yakkha, Sīvaka, sped him on with words of encouragement. B y force of his piety the darkness vanished. The Buddha was staying in the Sītavana, and when Anāthapiṇḍika reached there spirits opened the door for him. He found the Buddha walking up and down, meditating in the cool air of the early dawn. The Buddha greeted him and talked to him on various aspects of his teaching. Anāthapiṇḍika was immediately converted and became a Sotāpaṇṇa. He invited the Buddha to a meal the next day, providing everything himself, although the seṭṭhi, the Mayor of Rājagaha and King Bimbisāra, asked to be allowed to help. After the meal, which he served to the Buddha with his own hand, he invited the Buddha to spend the rainy season at Sāvatthi, and the Buddha accepted, saying " the Tathāgatas, 0 householder, take pleasure in solitude.'' “ I understand, 0 Blessed One, I understand.'' was the reply. When Anāthapiṇḍika had finished his business at Rājagaha he set out towards Sāvatthi, giving orders along the way to his friends and ac- 1 The story is given in vin. ii. 154ff;. SA. i. 240ff.,etc. 2 vin. ii. l55-6.

68 [Anāthaplṇḍlka 3 quaintances to prepare dwellings, parks, resthouses and gifts all along the road to Sāvatthi in preparation for the Buddha's visit. Understand¬ ing the

request implied in the Buddha's words when he accepted the in¬ vitation, Anāthapiṇḍika looked out for a quiet spot near Sāvatthi where the Buddha and the monks might dwell, and his eye fell on the park of Jetakumāra. H e bought the park at great expense and erected therein the famous Jetavanārāma.' As a result of this and of his numerous other benefactions in the cause of the Sāsana, Anāthapiṇḍika came to be 3 recognised as the chief of almsgivers. Anāthapiṇḍika's personal name was Sudatta, but he was always called 3 Anāthapiṇḍika (feeder of the destitute) because of his munificence; he was, however, very pleased when the Buddha addressed him by his 7 own name. H e spent eighteen crores on the purchase of Jetavana and a like sum on the construction of the vihāra; another eighteen crores were spent in the festival of dedication. H e fed one hundred monks in his house daily in addition to meals provided for guests, people of the village, invalids, etc. Five hundred seats were always ready in his 3 house for any guests who might come. 9 Anāthapiṇḍika's father was the seṭṭhi Sumana . 19 Anāthapiṇḍika married a lady called Puññalakkhaṇā ; he had a son Kāla and three daughters, MahāSubaddhā, CŪlaSubaddhā and Sumanā. Mention is also made of a daughterin law, Sujātā by name, daughter of Dhanañjaya and the youngest sister of Visākhā. She was very haughty 11 and illtreated the servants. The son, in spite of his father's efforts, showed no piety until he was 12 finally bribed to go to the vihāra and listen to the Buddha's preaching. The daughters, on the other hand, were most dutiful and helped their father in ministering to the monks. The two elder ones attained to the First Fruit of the Path, married, and went to live with the families of their husbands. Sumanā obtained the Second Fruit of the Path, but remained unmarried. Overwhelmed with disappointment because of

3 H e had many friends a n d acquaint 8 A A . i . 2O89. H e fed l,000 monks ances a n d he was ādeyyavaco (his d a i l y says D h A . I. l 2 8 ; but see J . i i i . word was held to be of weight), toc. cit., l l 9 , where a monk, who had come from p. 158. B u t see J . i . 92, where i t is s a i d far away a n d had missed the meal hour, that A n a t h a p i ṇ ḍ i k a bore a l l the expenses had to s t a r v e . of these preparations. Viharas were 9 A A . loc. cit. built costing l,OOO pieces each, a yojana 1 0 J . i i . 4 l O ; J . i i i . 435. She was the a p a r t from each other. sister of the s e ṭ ṭ h i of R ā j a g a h a . S A . i ^ g.v. for details. 240. 5 A . I. 25. 1 1 J . i i . 347. 6 A A . I. 208; M A . I. 50. 1 2 See s.v. K a l a . 7 V i n . i i . 156.

her failure in finding a husband, she refused to eat and died; she was 13 reborn in Tusita. 14 The Bhadraghaṭa Jātaka tells us of a nephew of Anāthapiṇḍika who squandered his inheritance of forty crores. H is uncle gave him first one thousand and then another five hundred with which to trade. This also he squandered. Anāthapiṇḍika then gave him two garments. On applying for further help the man was taken by the neck and pushed out of doors. A little later he was found dead by a side wall. The books also mention a girl, Puṇṇā, who was a slave in Anātha¬ piṇḍika's household. On one occasion when the Buddha was starting on one of his periodical tours from Jetavana, the king, Anāthapiṇḍika, and other eminent patrons failed to stop

him; Puṇṇā, however, succeeded, and in recognition of this service Anāthapiṇḍika adopted her as his 1 daughter. ^ On uposatha days his whole household kept the fast; on all occasions they kept the pañcasīla inviolate (J. iii. 257). A story is told of one of his labourers who had forgotten the day and gone to work; but remembering later, he insisted on keeping the fast 13 and died of starvation. H e was reborn as a deva. Anāthapiṇḍika had a business village in Kāsi and the superintendent 17 of the village had orders to feed any monks who came there. One of his servants bore the inauspicious name of Kālakaṇṇi (curse) ; he and the banker had been playmates as children, and Kālakaṇṇi, having fallen on evil days, entered the banker's service. The latter's friends protested against his having a man with so unfortunate a name in his household, but he refused to listen to them. One day when Anāthapiṇḍika was away from home on business, burglars came to rob his house, but Kālakaṇṇi with great presence of mind drove them 13 away. A similar story is related of another friend of his who was also i n his 19 service. A l l his servants, however, were not so intelligent. A slave woman of his, seeing that a fly had settled on her mother, hit her with a pestle 29 in order to drive it away, and killed her. A slave girl of his borrowed an ornament from his wife and went with her companions to the pleasure garden. There she became friendly with a man who evidently desired to rob her of her ornaments. On discovering 21 his intentions, she pushed him into a well and killed him with a stone. 1 3 D h A . i . 128 f. 1 3 I. i . 364 f. 1 4 I. i i . 431. 1 9 Ibid., 441. 1 5 2 9 M A . I. 3478. Ibid., 248 f. 2 1 1 6 M A . i . 5401. J . i i i . 435. 1 7 V i n . i v . 102 f.

70 [Anāthapiṇḍika

The story of Anāthapiṇḍika's cowherd, Nanda, is given elsewhere (s.v. Nanda). 2 A l l the banker's friends were not virtuous; one of them kept a tavern.’ As a result of Anāthapiṇḍika's selfless generosity he was gradually reduced to poverty. But he continued his gifts even when he had only birdseed and sour gruel. The devatā who dwelt over his gate appeared before him one night and warned him of his approaching penury; it is said that every time the Buddha or his monks came to the house she had to leave her abode over the gate and that this was inconvenient to her and caused her to be jealous. Anāthapiṇḍika paid no attention to her warnings and asked her to leave the house. She left with her children, but could find no other lodging and sought counsel from various gods, including Sakka. Sakka advised her to recover for Anāthapiṇḍika the eighteen crores that debtors owed him, another eighteen that lay in the bottom of the sea, and yet eighteen more lying unclaimed. She did 3 so and was readmitted.’ Anāthapiṇḍika went regularly to see the Buddha twice a day, some¬ 24 times with many friends, and always taking with him alms for the young novices. But we are told that he never asked a question of the Buddha lest he should weary him. H e did not wish the Buddha to feel 23 obliged to preach to him in return for his munificence. But the Buddha of his own accord preached to him on various occasions; several such sermons are mentioned in the Aṅguttara Nikāya: on the importance of 23 having a wellguarded mind like a wellprotected gable in a house ; on the benefits the recipient of food obtains (life, beauty, happiness, strength) ; on the four obliagtions

that make up the pious householder's 27 path of duty (gihisāmikiccāni —waiting on the Order with robes, food, lodgings, medical requirements); on the four conditions of success that are hard to win (wealth gotten by lawful means, good report, longevity, happy rebirth); on the four kinds of happiness which a householder 3 should seek (ownership, wealth, debtlessness, blamelessness).' Then again, on the five kinds of enjoyment which result from wealth right fully obtained (enjoyment—experienced by oneself and by one's friends and relations, security in times of need, ability to pay taxes and to spend 29 on one's religion, the giving of alms to bring about a happy rebirth) ; 2 2 J . i . 25I. A n ā t h a p i ṇ ḍ i k a expresses his satisfaction 2 3 D h A . i i i . 1 0 f f . ; J . i . 2 2 7 ff. that he had never failed in these obliga¬ 2 4 J . I. 95 ff. ; he went three times says tions. J . i . 226. 2 3 These various tetrads are given i n 2 3 D h A .I.3. A . 11. 64 ff. 2 6 2 9 A . i . 2 6 l I. A . i i i . 456. 2 7 Referred to also i n S. v. 387, where

the five things which are very desirable but difficult to obtain (long 39 life, beauty, happiness, glory, good condition of rebirth); the five 1 sinful acts that justify a man's being called wicked (hurting of life, etc.'); the inadvisability of being satisfied with providing requisites for monks without asking oneself if one also experiences the joy that is born of 32 ease of mind (evidently a gentle warning to Anāthapiṇḍika). The Buddha preached the Velāma Sutta to encourage Anāthapiṇḍika when he had been reduced to poverty and felt disappointed that he 3 could no longer provide luxuries for the monks.' On another occasion the Buddha tells Anāthapiṇḍika that the Sotāpanna is a happy man because he is free from various fears: fear of being born in hell, among beasts, in the realm of Peta or in some other unhappy state ; he is assured 34 of reaching Enlightenment. Elsewhere the Buddha tells Anāthapiṇḍika that it is not every rich man who knows how to indulge in the pleasures of sense legitimately and profitably.'^ There is, however, at least one sutta preached as a result of a question put by Anāthapiṇḍika himself regarding gifts and those who are worthy 33 to receive them ; and we also find him consulting the Buddha regarding 37 the marriage of his daughter, Cūla Subhaddā. Anāthapiṇḍika died before the Buddha. As he lay grievously i l l he sent a special message to Sāriputta asking him to come (again, probably, because he did not want to trouble the Buddha). Sāriputta went with 8 Ānanda and preached to him the Anāthapiṇḍikovāda Sutta.' H is pains left him as he concentrated his mind on the virtuous life he had led and the many acts of piety he had done. Later he fed the Elders with food from his own cookingpot, but quite soon afterwards he died and was born in the Tusita heaven. That same night he visited the Buddha at Jetavana and uttered a song of praise of Jetavana and of Sāriputta who lived there, admonishing others to follow the Buddha's teaching. 9 In heaven he will live as long as Visākhā and Sakka.' Various in cidents connected with Anāthapiṇḍika are to be found in the Jātakas. On one occasion his services were requisitioned to hold an inquiry on 9 a bhikkhunī who had become pregnant.' Once when the Buddha went on tour from Jetavana, Anāthapiṇḍika 3 9 A . i i i . 478. 3 7 D h A . i i i . 466. 3 1 Ibid., 204. 3 8 M . i i i . 258 f.; see also S. v. 3807, 3 2 Ibid.,2067. which contain accounts of incidents 3 3 A . i v .

392 ff. connected w i t h this v i s i t . 3 4 Ibid., 405 f., also S. v . 387 f. 3 9 D A . i i i . 740. 3 3 A . v. 177 ff. 4 9 J . i . 148. 3 3 A . I. ^23.

72 [Anāthapiṇḍika Vagga

was perturbed because there was no one left for him to worship; at the Buddha's suggestion, an offshoot from the Bodhi tree at Gayā was planted at the entrance to Jetavana (J. iv. 229). Once a brahmin, hearing of Anāthapiṇḍika's luck, comes to him in order to find out where this luck lay so that he may obtain it. The brahmin discovers that it lay in the comb of a white cock belonging to Anāthapiṇḍika ; he asks for the cock and it is given to him, but the luck flies away elsewhere, settling first in a pillow, then in a jewel, a club, and, finally, in the head of Anāthapiṇḍika's wife. The brahmin's 1 desire is thus frustrated.' On two occasions he was waylaid by rogues. Once they tried to make him drink drugged toddy. H e was at first shocked by their impertinence, 2 but, later, wishing to reform them, frightened them away.' On the other occasion, the robbers lay in wait for him as he returned 3 from one of his villages; by hurrying back he escaped them.' Whenever Anāthapiṇḍika visited the Buddha, he was in the habit of relating to the Buddha various things which had come under his notice, and the Buddha would relate to him stories from the past containing similar incidents. Among the Jātakas so preached are: Apaṇṇaka, Khadiraṅgāra, Rohiṇī, Vāruṇī, Puṇṇapāti, Kālakaṇṇi, Akataññū, Verī, 4 Kusaṇāli, Siri, Bhadraghaṭa, Visayha, Hiri, Sirikālakaṇṇī and Sulasā.' Anāthapiṇḍika was not only a shrewd business man but also a keen de¬ 43 bater. The Aṅguttara Nikāya records a visit he paid to the Paribbā¬ jakas when he could think of nothing better to do. A lively debate ensues regarding their views and the views of the Buddha as expounded by Anāthapiṇḍika. The latter silences his opponents. When the in cident is reported to the Buddha, he speaks in high praise of Anātha¬ piṇḍika and expresses his admiration of the way in which he handled the discussion. During the time of Padumattara Buddha Anāthapiṇḍika had been a householder of H aṃsavatī. One day he heard the Buddha speak of a laydisciple of his as being the chief of almsgivers. The householder resolved to be so designated himself in some future life and did many good deeds to that end. H is wish was fulfilled in this present life. Anāthapiṇḍika is sometimes referred to as Mahā Anāthapiṇḍika to distinguish him from CŪla Anāthapiṇḍika. 4 1 I.ii.410I. 4 4 F o r details see under the respective 4 2 J . i . 268. names. 4 3 Ibid., 413. 4 3 A . v. 1859.

Anāthapiṇḍika Vagga.—The second chapter of the Devaputta Saṃyutta of the Saṃyutta Nikāya contains a series of verses spoken

Anāthapiṇḍikovāda Sutta] 73

before the Buddha on various occasions by devas, the last of them being Anāthapiṇḍika (reborn in the deva world).'

1 S . I . 51 ff.

1. Anāthapiṇḍika Sutta.—Similar to the Anāthapiṇḍikovāda Sutta (infra), but the greater part of this discourse is taken up with the words of consolation, courage and suggestion addressed by Sāriputta to the banker, and we are told that his pains were allayed. No mention is made of the advice not to cling to matters mundane, nor of the death of the banker almost immediately afterwards. Instead, it is stated that Sāriputta and Ānanda were given a meal from the banker's own cookingpot and that they went away after thanking him. Ānanda reports to the Buddha the news of their visit, and the Buddha praises Sāriputta for his wisdom.' 1 S. v . 3805.

2. Anāthapiṇḍika Sutta.—The same as the above, but Ānanda is given as the admonisher and Anāthapiṇḍika is made to claim that he had not violated a single one of the obligations binding on a householder (gihi¬ 1 sāmīcakāni sikkhāpadāni). 1 S. v . 3857.

3. Anāthapiṇḍika Sutta.—Records a visit paid by Anāthapiṇḍika to the Buddha, who tells him of the five kinds of guilty dread (pañcabhayāni verāni) which are allayed in the Ariyan disciple, and of the four limbs 1 of the Streamwinner (sotāpattiyaṅgāni). 1 S. v . 3879.

AnāthapiṇḍikaputtaKāla Vatthu.—Story of the conversion of Anātha¬

1 piṇḍika's son Kāla (q.v.).

1

D h A . i i i . 18992.

Anāthapiṇḍikovāda Sutta.— Addressed by Sāriputta to Anāthapiṇḍika when he lay on his deathbed. It was an exhortation to him not to cling to mundane things. It is said that at the end of the sermon the banker wept aloud, never before having heard such a homily. Soon after, he died and was born as a deva, in which form he came to Jetavana and paid homage to the Buddha.' In this sutta Sāriputta says that such sermons were not vouchsafed 2 to the whiterobed laity but reserved for the dulyordained, a state¬ ment sometimes quoted as evidence of an esoteric doctrine in Buddhism. 1 2 M . i i i . 25863. Ibid., 261.

74 [Anāthapiṇḍika-Sstṭhi

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

Anāthapiṇḍika-Seṭṭhi Vatthu.—Story of the goddess, guardian of

1

Anāthapiṇḍika's gate.

1

D h A . i i i . 9 ff.; for details see Anāthapmḍika.

Anāthapiṇḍikassārāma.—See Jetavana.

Anālaya Sutta.—The Buddha teaches the destruction of attachment and the path leading thereto.' 1 S. i v . 372.

Anāsava.—A Pacceka Buddha found in a list of Pacceka Buddhas. He
1 lived in Isigili.
1
M . i i i . 70; A p . i . lO7.
Anāsava Sutta.—The Buddha teaches that which is free from āsavas
1 and the way thereto.
1
S. i v . 369.
Anikadatta.—See Anikaratta. Anikaratta.—Ruler of Vāraṇavatī. He came to Mantāvatī as a suitor for the hand of Sumedhā, but did not succeed in his quest, as Sumedhā 1 became a bhikkhunī after having converted Anikaratta and his retinue (v.l. Anikadatta). 1 T h i g . v . 462-5l5; T h i g A . 272f .; A p . i i . 512.

1. Anicca Vagga.—The second chapter of the Khanda Samyutta.' 1 S.iii.2l-5.

2. Anicca Vagga.—The first chapter of the Saḷāyatana Samyutta.' -S.iv.L6.

1
3. Anicca Vagga.—The fifth chapter of the same.
1
S . i v . 28-30.
1. Anicca Sutta (see also Yadanicca Sutta). Preached at Sāvatthi; all
1 khandhas are impermanent.
1
S . i i i . 2I .
Aniccatā Sutta] 75

2. Anicca Sutta.—Preached at Sāvatthi, in reply to a monk's question.' 1 S.iii.2l.

3. Anicca Sutta.—At Sāvatthi, preached in reply to Hādha'S questions.' 1 S. i i i . 195.

4. Anicca Sutta.—Same as (3) ; desire for what is impermanent should be repelled.' 1 S. i i i . 199.

1
5. Anicca Sutta.—Same as (4).
1
S. i i i . 200.
1 6. Anicca Sutta.—All the external senses are impermanent. 1 S. iv. l 2 .

7. Anicca Sutta.—The same. Personal senses, past, present and
1 future, are impermanent.
1
S. iv. 34.
8. Anicca Sutta.—On the impermanence of external sensepercep¬ tions.' 1 S. iv. 5.

1

9. Anicca Sutta.—All is impermanent.

1

S. iv. 28.

10. Anicca Sutta.—All feeling, pleasant, painful and neutral is imper¬ manent.’ ^.iv.214.

I L Anicca Sutta.—The idea of impermanence, if cultivated, is bene

1 ficial.

1

S. v. 132.

1. Aniccatā Sutta.—The disciple who realises the impermanence of all khandhas has no rebirth.’ 1 S.iii.445.

2. Aniccatā (or Saññā) Sutta.—The idea of impermanence, if cultivated, destroys sensual lust, lust for rebirth, ignorance and conceit.’ 1 S. i i i . 1557.

76 [Aniccadhamma Sutta

Aniccadhamma Sutta.—Desire for that whose nature is impermanent should be destroyed.’ 1 S . i i i . 199.

Aniccā Sutta.—On the seven kinds of persons who are worthy of homage and of gifts.’ 1 A . i v . 13-11.

1. Anitthigandhakumāra.—The Bodhisatta, born as the son of a king of Benares. He hated the sight of women until he was seduced by a dancing-girl. He was banished from home together with the girl, and they lived in a forest-hut, where the girl tempted an ascetic and robbed him of his mystic power. The Bodhisatta, realising this, gave up the woman, and himself became an ascetic. The story is told in the Culla¬ palobhana-Jātaka.’ 1 J.ii.329-3I.

2. Anitthigandhakumāra.—Similar to the above, the story being called the Mahāpalobhana-Jātaka. 1

1 J . i v . 469-73.

3. Anitthigandhakumāra.—Another Anitthigandha, of Sāvatthi. He refused to marry unless a woman could be found rivalling in beauty an image which he had made. Envoys were sent out and, in Sāgala, they discovered a sixteen-year-old girl to answer to the desired qualifications. The marriage was arranged, but the girl, being very delicate, died on the way to the bridegroom's house. On learning the news of her death he was sorely grieved and gave himself up to despair. The Buddha, seeing his capabilities, visited his home and preached to him. A t the end of the sermon he became a Stream-enterer. The story in which this account is given is called Anitthigandhakumāra Vatthu.’ 1 D h A . i i i . 281-4. Compare w i t h this the story of the Kusa Iātaka.

4. Anitthigandhakumāra.—A Pacceka Buddha. He was the son of the King of Benares. In a previous birth he had been a monk for 20,000 years, during the dispensation of Kassapa Buddha. His story is very similar to that of No. 3 above, the wife chosen being the daughter of Maddava, King of Sāgala. When the princess died, on her way to be married, the prince gave himself up to contemplation and became a Pacceka Buddha. A stanza attributed to him is included in the 1

Khaggavisāna Sutta. 2

1 S n A . 67 ff.; A p A . I. 126-7. 2 S n . p . 6, v . 36.

Anlkaṅga] 77

Anitthigandhakumāra Vatthu.—See Anitthigandhakumāra (3).

Anidassana Sutta.—The invisible and the path leading thereto.' 1 S. iv. 370.

Animitta Sutta.—Preached by M oggallāna ; it records an occasion when he experienced unconditioned rapture of the heart (animittaceto¬ samādhi).' 1 S. iv. 268.

Animisa-cetiya.—The shrine built on the spot where the Buddha spent a week after the Enlightenment, gazing unwinking at the seat at the foot of the Bodhi tree, the seat of his great victory. I t was to the north of the Bodhi tree.' 1 J . I . 77.

Aniyata.—The third division of the Pārājikā of the Sutta Vibhanga.' 1 Vin.iii. 187-94.

Aniruddha.—See Anuruddha.

Anivatta Brahmadatta.—A king of Benares ; so called because he never left a thing half done. One day on his way to the park he saw a forest fire which made him wish to burn a l l his defilements. Later, he saw men catching fish; one large fish broke through the net and escaped. Wishing to escape himself, he left the world and later became a Pacceka 1 Buddha. A stanza attributed to him is included in the Khaggavisāna Sutta.' 1 2 SnA. f. 114-15; ApA. i. 159-60. Sn. v. 62.

Anissukī Sutta.—A woman who is faithful, modest, scrupulous, not wrathful and rich in wisdom, will be reborn in a happy condition.' 1 S. iv. 244.

Anīgha.—A Pacceka Buddha; occurs in a list of Pacceka
Buddhas.'
1
M . iii. 70; ApA. i. 107.
1. Anīkaṅga.—Son of Vikkamabāhu H . He was killed by Vīradeva. 1

1 Cv11xI.4O.

2. Anīkaṅga.—Known as the Mahādipāda. I n 1209 he killed the reigning Prince, Dhammāsoka, and reigned in Pulatthinagara for seven¬ teen days. He was slain by Vikkantacamūnakka.' 1 Cv. lxxx. 43.

78 [Anltika Sutta

Anītika Sutta and Anītikadhamma Sutta.—On the state that is free from ill and the path thereto.’ 1 S. i v . 371.

Anukampaka Sutta.—The five ways in which a resident monk shows his sympathy for his lay supporters.’ 1 A . i i i . 263 f.

Anukcvaṭṭa.—A brahmin, clever in stratagem. He was used by Mahosadha to defeat Cūlaṇi-Brahmadatta when the latter laid siege to Videha. Anukevaṭṭa pretended to be a traitor to his own people, and having won Brahrnadatta's confidence, persuaded him to raise the siege and go back.’ 1 J . v i . 406-9.

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

1

Anuggaha Sutta.—Right belief is endowed with five advantages.

1

A.iii.20-L

Anujīvisamiddha.—A Damila chief, ally of Kulasekhara.’ 1 Cv11xxvii.33.

Anujjā (v.l. Anojā).—Wife of Vidhurapaṇḍita. She had a thousand sons whom she summoned to bid farewell to Vidhura when he went away with Puṇṇaka.’ She is depicted as a brave woman. 1 J . v i . 290.

Anutīracārī.—An otter who had a dispute with another otter, Gam¬ bhīracārī, about a fish. They appealed to a jackal, MāyāvI. and lost in the bargain, the jackal claiming the middle of the fish as the price of his arbitration, leaving only the head and the tail for the otters.’ 1 J . i i i . 333 I .; D h A . i i i . I 4 L 2 .

Anuttariya Vagga.—The third chapter of the Chakka Nipāta of the

1

Anguttara Nikāya.

1

A . i i i .309-29.

Anupama] 79

Anuttarasaṅgāmavijaya (Dhammapariyāya).—One of the names by

1 which the Bahudhātuka Sutta is known.

1

M . i i i . 68.

1. Anuttāriya Sutta.—The six unsurpassables.’ 1 A . i i i . 284.

2. Anuttāriya Sutta.—A detailed explanation of the above.’ 1 A . i i i . 325 I.

Anudhamma Sutta.—The bhikkhu, who conforms to the Dhamma, should live in disgust for the body, feeling, etc.' 1 S.iiI.4OI.

Anupada Vagga.—The second section of the Uparipañ ñāsa of the
1
Majjhima Nikāya.
1
M . i i i . 25 ff.
Anupada Sutta.—Preached at Sāvatthi in Jetavana in praise of Sari¬ pntta'S learning and understanding. It is really a description of the perfect disciple who has risen to mastery and perfection in noble virtue, noble concentration, noble perception and noble deliverance. It con¬ tains psychological introspective analyses which are expanded in the Dhammasaṅgani.' 1 M . i i i . 25 ff.

Anupanāhī Sutta.—The woman who is not wrathful will be born in
1 a happy condition.
1
S. i v . 244.
1. Anupama.—City where Vessabhū Buddha was born.' The Buddha¬ vaṁsa.' however, gives the name of the city as Anomā. 1 2 B u A . 205, 206. x x i i . v . 18.

2. Anupama.—Pleasaunce in Anupama where Vessabhū was born and where, after Enlightenment, he performed the twin-miracle.' 1 B u A . 206.

2 3. Anupama.—Son of Phussa Buddha.' The Buddhavaṃsa gives his name as Ānanda. 1 2 B u A . 193, 194. x i x . 16.

1
4. Anupama.—Son of Siddhattha Buddha.
1
B u . x v i i . 15.
5. Anupama.—City where, in Anomārāma, Atthadassī Buddha died.' 1 B u A . 18I.

6. Anupama.—A brahmin village in the time of Anomadassī Buddha.' 1 B u A . 142.

7. Anupama.— An ājīvaka who gave grass to SUmana Buddha for his
1 seat.
1
B u A . 125.
8. Anupama.—Son of SUmana Buddha.' 1 B u . v . 23.

9. Anupama.—A banker, father of Anupamā (1).' 1 B u A . 122.

10. Anupama.—A banker, father of Anupamā (2).' 1 B u A . 125.

1. Anupamā.—Daughter of the banker Anupama (9), of the village of the same name. She gave a meal of milkrice to Anomadassī Buddha just
1 before his Enlightenment.
1
B u A . 142.
2. Anupamā.—Daughter of the banker Anupama (10), of the village
Anoma. She gave a meal of milkrice to Sumana Buddha just prior
1 to his Enlightenment.
1
B u A . 125.
3. Anupamā.—See Māgandiyā.

Anupalakkhaṇā Sutta.—Diverse views are the result of want of dis
1 crimination.
1
S. i i i . 26L
Anupādāya Sutta.—The holy life is lived with final emancipation, free
1 from grasping, as its aim.
1
8. v. 29.
Anumāna Sutta] 81

Anupiya (Anupiyā).—A township in the M alla country to the east of Kapilavatthu. I n the mango grove there (the Anupiya-ambavana) the Buddha, having arrived from Anomā and having ordained himself, spent the first week after his renunciation, before going to Rājagaha, thirty leagues away.' He went there again after his return from Kapilavatthu, whither he had gone to see his relations, and large numbers of Sākiyan princes joined the Order, including Bhaddiya, Anuruddha, Ānanda, 2 Bhagu, Kimbila, Devadatta and their barber, Upāli. It was during this stay that the Buddha preached the Sukhavihāri 3 4 Jātaka. From Anupiya the Buddha went to Kosambī. Near Anupiya was the pleasannce where the paribbājaka of the Bhaggava¬ gotta lived. The Buddha visited him once while staying at Anupiya 3 and it was then that he preached the Pāṭika Sutta. 6 Anupiya was the birthplace of Dabba Mallaputta. Once when Soṇa Poṭiriyaputta was meditating the Buddha sent forth 7 a ray of glory from the mango grove to encourage him. The mango grove belonged to the Malla-rājās; they built a vihāra there¬ in for the Buddha's residence.' 9 The name is sometimes spelt Anopiya and Anūpiya. See also s.v. Anomā. 1 J . i . 65-6. 6 T h a g A . i . 4 1 ; tne A p . , however, says ^ v i n . i i . 180 f.; A A . i . 108; D n A . i . K u s i n ā r ā (i i . 473). 133; i v . 127. 7 T h a g A . i . 310. 3 J . i . 140. 3 U d A . 161; D A . i i i . 810. 4 v i n . i i . 184. 9 I . i . 140. 3 D . i i i . I ff.

Anupubba.—Seṭṭhi of Sāvatthi. He was so called because he engaged himself in a series of good works, each being of greater merit than the last, with the object of freeing

himself from suffering. I n the end he entered the Order, but finding the rules too numerous and irksome, he wished to return to the lay-life. His colleagues took him to the Buddha, who asked him to observe one rule only—guarding his mind; he agreed and became a Stream-enterer.’ 1 D h A . i . 297-300.

Anubuddha Sutta.—Preached at Bhaṇḍagāma, on the importance of
1 understanding.
1
A.ii.lf.
Anumāna Sutta.—Preached by Mahāmoggallāna in the Bhesakalāvana at Suṃsumāragiri in the Bhagga country. I t deals with the admonishing of monks and with self-examination. I t is of interest to note that there

82 [Anumānapanha 1 is no reference to the Buddha throughout the discourse. Buddhaghosa says that this discourse was known to the Porāṇā as the Bhikkhu¬ pātimokkha, and adds that this selfexamination should take place three 2 times each day. The description of the evilminded monk given in 3 the sutta is often quoted. 1 2 3 M . i . 95100. M A . i . 294. E.g., Sp. i i i . 612.

Anumānapañha.—One of the most famous chapters of the Milinda 1 Panha. It deals with the problem of inferring the existence of the Buddha from facts known about him and connected with him. It also includes a description of the City of Righteousness—Dhammanagara—the Buddhist Utopia, and gives an excellent idea of city life at the time the chapter was written. 1 32947.

Anura.—A general of the Vaṅga king's army, maternal cousin of Sīhabāhu, father of Vijaya. When Sīhabāhn left the lion's den with his mother and sister they came across Anura who was ruling the border country. Later Anura married Sīhabāhu's mother.’ 1 M v . v i . 1020; M T . 2 4 6 .

Anurāja.—Son of Sunanda, King of Surabhi, at the time of Maṅgala Buddha. H e visited the Buddha in the company of his father, and, having listened to his preaching, became an arahant.’ 1 B u A . 11920.

1. Anurādha.—An Elder. Once when he was staying in a forest hut in the Mahāvana in Vesāli, near to where the Buddha was, certain wandering ascetics came to him and asked him whether or not a Tathā¬ gata exists after death; dissatisfied with his answer they called him " fool ” and went away. Thereupon Anurādha sought advice from the Buddha, who asked him “ How, inasmuch as it cannot be said of a Tathāgata even i n this very life that he really exists, can anything be 1 said regarding him after death ?” 1 S . i i i . 11619; the same story is repeated, w i t h slight expansions, i n S. i v . 3806.

2. Anurādha.—One of those that accompanied Vijaya to Ceylon. H e later became one of his ministers and founded Anurādhagāma.’ 1 M h v . v i i . 43.

Anurādhapura] 83

3. Anurādha.—A Sākiya prince, brother of Bhaddakaccānā ; a great uncle of Paṇḍukabhaya. H e founded a settlement at Anurādhagāma and constructed a tank, to the south of which he erected a house for himself. Later he handed this over to Paṇḍukābhaya.' 1 M h v . v i i . 434.

Anurādhagāma.—The name given to the settlement founded by the

1 two Anurādhas. It was near the Kadambanadī. The capital, Anu rādhapura, was later founded near it.

1

M h v . i x . 9; x . 76.

Anurādhapura.—The capital of Ceylon for nearly fifteen centuries. It was built on the site of settlements started by the two Anurādhas on the bank of the Kadamba river, and was founded under the constella¬ 1 tion Anurādha, hence the name. Paṇḍukābhaya (394307 B.c.) was the founder of the city, to which he removed the capital from Upatis¬ 2 sagāma, and there it remained up to the time of Aggabodhi IV. (A.D. 62641). After a short period i t became once more the capital, and continued to be so until the royal residence was removed elsewhere.' It was finally deserted in the eleventh century. Paṇḍukābhaya beautified the city with the artificial lakes Jayavāpi and Abhayavāpi. It was round the lastnamed lake that the king laid out the city, including four suburbs, a cemetery, special villages for huntsmen aṇḍ scavengers, temples to various pagan deities and residences for the engineer and other officials. Abodes were also provided for devotees of various sects, such as the Jamas, the Ajīvakas, wandering monks and brahmins. There were also hospitals and lyingin homes. Guardians of the city (Nagaraguttikā) were appointed, one for the day and another for the night.' Paṇḍukābhaya's son and successor, Muṭasiva, laid out the beautiful 3 Mahāmegha Park with fruit and flowering trees ; this was to the south of the city; between it and the southern wall of the city was another park 6 called Nandana or Jotivana. In the reign of Piyatissa, who succeeded Muṭasiva (when Buddhism had been introduced into the land), the king, together with his nobles 1 M L 293; M h v . x . 76; this t r a d i t i o n 3 See C v . x l v i . 34, where the new seems to have been forgotten later, for i n c a p i t a l , Pulatthmagara, is first mentioned the M b v . (116) there is a suggestion that as a royal residence. the c i t y was so called because i t was the 4 F o r a full description see M h v . x . dwelling of satisfied people (anurodhi¬ 80102. ^a); or is this mere alliteration ^ 3 Mhv. x i . 2. 2 M h v . x . 757. 3 M h v . x v . 2, 11.

and people, erected many noble edifices in support of the new religion. 7 Ten of the most noted were in Anurādhapura, and the Mahāmeghavana, which was given over to the Buddhist Saṅgha, henceforth became the centre of Buddhism in the island. I n this park was also planted, by Piyatissa, the branch of the Sacred Bodhi Tree which came from 3 Gayā. Soon afterwards the city was taken by the Tamils but was recaptured by Duṭṭhagāmaṇi (I 0I -77 B.c.), the hero of the Mahāvaṃsa. Many chapters of the

chronicle are devoted to descriptions of the numerous buildings erected by him in Anurādhapura for the glorification of the 9 national faith, chief among them being the Maricavatti-vihāra, the Lohapāsāda and the Mahā Thūpa. A few years later the Tamils once more overcame the city and held it till Vaṭṭagāmaṇi (29-17 B.c.) drove them off. I n his reign was built 9 the mighty Abhayagiri Thūpa and the vihāra attached to it.' The subsequent history of the city is a record of how succeeding kings repaired, added to, or beautified, these various monuments and the steps they took for their preservation. The only later monument 11 of real importance is the Jetavanārāma built by King Mahāsena (A.n. 334-61). About this time the fame of Anurādhapura as the chief centre of Buddhist culture attracted many visitors from abroad in search of learning. The most famous of these was the great commentator Buddha¬ 2 ghosa.' I t was also during this period that Dhātusena (A.D. 460-78) 13 reorganised the water supply of the city and built the Kālavāpi. From this time onward the country suffered from a series of dynastic intrigues and civil wars, each party appealing to the Tamils of South India for help and protection. As a result, the district round Anura¬ dhapura was overrun by Tamil freebooters and became impossible to defend; the seat of government was therefore removed to Pulatthipura about the beginning of the ninth century, where it continued, except for a brief interval to the eleventh century. Finally, about A.D. I300, at a date not exactly known, the whole district was abandoned, having become a kind of no-man's land; it then rapidly relapsed into jungle. For quite a long time, however, and even after Pulatthipura became the state capital, Anurādhapura was regarded as a centre of religious activity, 14 and its monuments were restored from time to time. 7 F o r list see M h v . x x . 17 ff. 1 1 M h v . x x x v i i . 33 f . 3 F o r details see M h v . x v i i i . and 1 2 Ibid., 2 l 5 ff.; also F a H i e n . xix. 1 3 Ibid., x x x v i i i . 42. 9 Mhv. xxvi.-xxxii. 1 4 M h v . l x x v i . l06-20; l x x v i i i . 96 f.; 1 9 M h v . x x x i i i . 80-3. l x x x v i i i . 80 f.

Anuruddha] 85

Various scraps of information regarding Anurādhapura and its in 3 habitants are found scattered in the commentaries.' It was famous throughout Jambudīpa for its virtuous monks, and men 6 came from there to visit them.' The city wall, which existed at the time the Mahāvaṃsa was written, 17 3 had been built by King Vasabha , and was, according to the Ṭikā.' eighteen cubits in height. 1 5 E.g., that i t had two indakhīla^ (Sp. 1 6 E.g., the brahmin who came from iii. 299); its main street ran from Thūpā¬ P a t a l i p u t t a to see Mahānāga Thera rama, where the chief entrance to the (A A . I. 384). 1 7 M h v . x x x v . 97, c i t y l a y (U d A . 238; D A . i i . 573). 3 ^ p. 654.

Anurārāma.—A monastery to the north of Mahāgāma in South Ceylon, built by King Vasabha, who also bestowed on it one thousand karīsa 1 of land in the village of H eḷigāma. 2 In VOhāratissa's time the Thera Mahātissa lived there. King Vasabha also built an uposatha hall for the vihāra.' 1 2 3 M h v . x x x v . 83; M Ṭ . ^52. M h v . x x x v i . 30. Ibid., 37.

1. Anuruddha Thera. —First cousin of the Buddha and one of his most eminent disciples. H e was the son of the Sākyan Amitodana and brother of Mahānāma. When

members of other Sākyan families had joined the Order of their distinguished kinsman, Mahānāma was grieved that none had gone forth from his own. H e therefore suggested to his brother that one of them should leave household life. Anuruddha was at first reluctant to agree, for he had been reared most delicately and luxuriously, dwelling in a different house for each season, surrounded by dancers and mimes. But on hearing from Mahānāma of the endless round of household cares he agreed to go. H e could not, however, get his mother's consent until he persuaded his cousin Bhaddiya to go with him. Together they went with Ānanda, Bhagu, Kimbila, Devadatta and their barber Upāli, to the Blessed One at the Anupiya Mango Grove and were ordained. Before the rainy season was over Anuruddha acquired the dibbacakkhu.' and he was later ranked foremost among those who 2 had obtained this attainment. He then received from Sāriputta, as topic of meditation, the eight 3 thoughts of a great man. H e went into the Pācīnavaṃsadāya in the Ceṭi country to practise these. H e mastered seven, but could not learn the eighth. The Buddha, being aware of this, visited him and taught 1 V i n . i i . 1803; M t u . i i i . 177 I. Another conversation he had with Sari¬ 2 A . i . 23. putta before becoming an arahant is 3 The l i s t is given i n A . i v . 228 ff. reported i n A . i . 2812.

it to him. Thereupon Anuruddha developed insight and realised ara¬ hantship in the highest grade.' Anuruddha appears in the suttas as an affectionate and loyal comrade bhikkhu, full of affection to his kinsman, the Buddha, who returned his love. In the assembly he stood near the Buddha.' When the Buddha, disgusted with the quarrels of the Kosambī monks, went away to seek more congenial surroundings, it was to Pācīnavaṃsadāya that he repaired, where were Anuruddha, Nandiya and Kimbila. The Upakkilesa Sutta (M. iii. 153 f.), on the sweets of concord and freedom from blemish, seems to have been preached specially to Anuruddha on that occasion, for we are told at the end that he was pleased to have heard it, no mention being made of the other two. And again in the Naḷakapāna Sutta (M. i . 462 ff.), though a large number of distinguished monks are present, it is to Anuruddha that the Buddha directly addresses his questions, and it is Anuruddha who answers on behalf of them all. See also the Cūḷa and the MahāGosiṅga Suttas. Anuruddha was present when the Buddha died at Kusinārā, and knew the exact moment of his death ; the verse he uttered on that occasion is thoughtful and shows philosophic calm, in contrast, for example, with 6 that of Ānanda. Anuruddha was foremost in consoling the monks and admonishing them as to their future course of action. It was Anu¬ ruddha again that the Mallas of Kusinārā consulted regarding the 7 Buddha's last obsequies. Later, at the First Council, he played a prominent part and was entrusted with the custody of the Aṅguttara 3 Nikāya. 9 In one of the verses ascribed to Anuruddha in the Theragātha it is said that for twentyfive years he did not sleep at all, and that for the last thirty years of his life he slept only during the last watch of the 19 night. The same source mentions an occasion where a goddess, 11 Jālinī, who had been his wife i n a previous birth, seeing him grown old and grey with meditation, seeks to tempt him with the joys of heaven,

but he tells her he has no need of such things, having attained to freedom from rebirth. His death took place in Veḷuvagāma in the Vajji country, in the shade 2 of a bamboo thicket.^ A . i v . loc. cit.; A A . 1089; Thag. 8 D A . i . 15. 901. 9 904; T h a g A . i i . 72. B u . v. 60. 1 0 Thag. 908; also S . I . 200. 6 D . i i . 1567. o n this see Oldenberg, 1 1 T h a g A . i i . 73; t h i s story is given Nachrichten der Wissenschaften zu Göt¬ i n d e t a i l i n S A . i . 2256. tingen, 1902, pp. 168 f.; a n d P r z y l u s k i 1 2 Thag. 919. See also Psalms of the J A . m a i j u i n , 1918, pp. 485 ff. Brethren, p. 33I. n . 1. I cannot trace the 7 D . i i . 160 f. reference to H a t t h i g ā m a .

Anuruddha] 87

In Padumuttara Buddha's time he had been a rich householder. Hearing one of the monks declared best among possessors of the celestial eye, he wished for a similar honour for himself in the future. H e did acts of great merit towards that end, including the holding of a great feast of light in front of the Buddha's tomb. In Kassapa Buddha's age he was born in Benares; one day he placed bowls filled with clarified butter all round the Buddha's tomb and lighted them, himself walking round the tomb all night, bearing on his head a lighted bowl. Later he was reborn i n a poor family in Benares and was named Annabhāra (lit. “ foodbearer ”), One day, while working for his master, the banker Sumana, he gave his meal to a Pacceka Buddha, Upariṭṭha. The banker, having heard from the deity of his parasol of Annabhāra's pious deed, rewarded him and set him up in trade. The king, being pleased with him, gave him a site for a house, the ground of which, when dug, yielded much buried treasure. On account of this 3 great accretion of wealth he was given the rank of Dhanaseṭṭhi.’ According to the Dhammapada Commentary (i. 113), as a result of his gift to the Pacceka Buddha, Anuruddha never lacked anything he desired—such had been the wish he expressed. A charming story is related in this connection. Once when playing at ball with his friends he was beaten and had to pay with sweets. H is mother sent him the sweets, but he lost over and over again until no more sweets were to be had. H is mother sent word to that effect, but he did not know the meaning of the words “ there isn't.’' When his mother, to make him understand, sent him an empty bowl, the guardian deity of the city filled it with celestial cakes, so that he should not be disappointed. Thereafter, whenever Anuruddha sent for cakes, his mother would send 14 him an empty vessel, which became filled on the way ! 13 The Apadāna mentions another incident of his past. Once, in Sumedha Buddha's time, Anuruddha, having seen the Buddha meditating alone at the foot of a tree, set up lights round him and kept them burning for seven days. As a result he reigned for thirty kappas as king of the gods, and was king of men twentyeight times. H e could see a distance of a league both by day and night. On various occasions Anuruddha had discussions with the Buddha, and he was consulted by disciples, both monks and laymen, on points of 16 doctrine and practice. In the Anuruddha Sutta he goes with Abhiya Kaccāna and two others to a meal at the house of Pañcakaṅga, the king's carpenter. A t the end of the meal the carpenter asks him the 1 3 T h a g A . i i . 65 ff.; Thag. 910; D h A . 1 3 i . 35. iv. 120 ff. ^ 1 6 M . i i i . 144 f. 1 4 See also D h A . i v . 124 ff.

difference between that deliverance of the heart (cetovimutti) that is boundless (appamāṇa) and that which is vast (mahaggata). The dis¬ cussion leads on to an account of the four states of rebirth among the brilliant gods (Ābhā), and in reply to the questions of Abhiya Kaccana, Anuruddha proceeds to explain their nature. A t the end of the discourse we find Anuruddha acknowledging that he himself had lived among these gods. 17 In the Samyutta Nikāya he is mentioned as questioning the Buddha about women, how they come to be born in happy states and how in woeful purgatory. A similar inquiry is mentioned in the Aṅguttara Nikāya. Anuruddha had been visited by some Manāpakāyikā devas, who had played and sung to him and shown their power of changing their complexions at will. H e comes to the Buddha and asks how women could 3 be born among these devās.' 19 We find him being asked by Sāriputta and Moggallāna about the sekha and asekha and about superknowledge (abhiññā). In dealing with 29 this passage the Commentary states that Anuruddha used to rise early, and that after ablutions he sat in his cell, calling up a thousand kappas of the past and the future. With his clairvoyant eye he knew the thousandfold universe and all its workings. 21 The Anuruddha Saṃyutta gives an account of a series of questions asked by Moggallanā on the satipaṭṭhānā, their extent, etc. Anuruddha evidently laid great emphasis on the cultivation of the satipaṭṭhānā, for we find mention of them occurring over and over again in his dis¬ courses. H e attributes all his powers to their development, and ad 2 monishes his hearers to practise them.' Once he lay grievously i l l in the Andhavana in Sāvatthi, but the pain made no impression on his 23 mind, because, he says, his mind was well grounded in the satipaṭṭhānā. Apart from his teaching of the satipaṭṭhānā, he does not seem to have found fame as a teacher. H e was of a retiring disposition and never interfered in any of the monks' quarrels. Mention is often made of Anuruddha's iddhipowers. Thus, he was one of those who went to the Brahmaworld to curb the pride of the 24 Brahma who had thought that no ascetic could reach his world. The mother of the yakkha Piyaṅkara, while wandering in search of food, 1 7 S . i v . 2405. Sutta (M . i . 2l3) he declares i t to be more 1 8 A . i v . 262 ff. worthy than knowledge of the doctrine, 1 9 S . v . 1746, also 299 I. m e d i t a t i o n , forestlife, discourse on the 2 0 SA. i i i . l83. abhidhamma or selfmastery. 2 1 S. v. 294. 2 3 S . v . 302, but see D h A . i v . 129, where •• Ibid., 299306. H e himself con he suffered from w i n d i n the stomach. 24 sidered S. the dihbacakkhu i. as the highest l45. The others being Mog¬ attainment. Thus gallāna, Mahākassapa i n the Mahagosinga and Mahakappma.

heard him at night reciting some verses from the Dhammapada and 23 stood spellbound listening. His iddhi, however, does not seem to have enabled him to prevent 23 his fellowdweller Abhiñjika from talking too much, nor his other fellow-dweller Bāhiya from attempting to create dissension in the 27 Order. Among the Vajjians he seems to have been held particularly in esteem, together with Nandiya and

Kimbila. A yakkha named Dīgha tells the Buddha how the Vajjians are envied by the inhabitants of the deva and brahma worlds on account of the presence of these 23 distinguished monks in their country. In numerous J ā t a k a s Anuruddha is identified with personalities occurring in the Atītavatthu. In several cases he is mentioned as having 9 been Sakka, the deus ex machina of the story in question.' Elsewhere he is identified with different personalities : he was Pabbata in the Indriya (iii. 469) and in the Sarabhanga (v. 151); the king in the Candakinnara (iv. 288) ; one of the seven brothers in the Bhisa (iv. 314) ; the dove in the Pañcūposatha (iv. 332); Ajapāla in the H atthipāla (iv. 491); Sucirata in the Sambhava (v. 67); Pañcasikha in the Sudhābhojana (v. 412) and the charioteer in the Kurudhamma (ii. 381). Anuruddha 's name occurs in several of the legends of the Dhammapada Commentary apart from those already mentioned. In the story of Cūḷasubhaddā it is stated that after the Buddha had visited Ugganagara at Cūḷasubhaddā's request and enjoyed her hospitality, Anuruddha was asked to stay behind at Ugganagara for her benefit and that of the new 39 converts. When the Buddha spent a rainy season in Tāvatiṃsa preaching the Abhidhamma, it was Anuruddha who kept the people on 1 earth informed of his doings.' 32 In the Sumanasāmanera Vatthu we are told how Anuruddha, having himself attained salvation, sought for his friend and benefactor of a past birth, Sumanaseṭṭhi. Sumana-seṭṭhi had been born near the Vindhyā forest as Cūḷasumana, son of Anuruddha's acquaintance Mahāmuṇḍa, and Anuruddha ordained him at the age of seven. The lad became arahant in the tonsurehall. 3 According to the Peta Vatthu.' it was by virtue of a spoonful of food 2 5 S . I . 209; S A . I. 2378. (v. 5 l l) ; S ā m a (v i . 95); N i m i (v i . 129); 2 6 S. i i . 2034. M a h ā s u m a g g a (v i . 329); vessantara 2 7 A . i i . 239. (v i . 593). 2 3 I n the Cūlagosiṅga Sutta, M . i . 210. 3 0 DhA.iii.47l. 2 9 Thus i n the M a ṇ i c o r a (J. i i . 125); 3 1 Ibid., 2 l 8 f.; S n A . (i i . 570), states C u t t i l a (i i . 257); A y a k ū ṭ a (i i i . l 4 7) ; that the B u d d h a went to T ā v a t i ṃ s a M a h ā s ū k a (i i i . 494); C u l l a s ū k a (i i i . 496); at A n u r u d d h a 's request. K a ṇ h a (iv. 11); A k i t t i (iv. 242); Sadh1na 3 2 D h A . i v . 120 ff. (iv. 360); S i r i (iv. 412); M a h ā s u t a s o m a 3 3 P v . , p. 27, v v . 58-60

given by him to Anuruddha that Indaka entered Tāvatiṃsa, and the same gift enabled him to surpass in glory Aṅkura, who had spent all his wealth in practising generosity. Anuruddha had a sister, Rohiṇī, who suffered from a skin disease and, therefore, remained indoors ; she would not see the Elder when he visited her relations. But he insisted on seeing her and persuaded her to sell her ornaments and build a resting hall for the Buddha and his monks. 34 She later became a Streamenterer and was reborn as Sakka's consort. In Mahāyāna books Anuruddha's name appears as Aniruddha. In the Lalitavistara he is mentioned as wearing the Bodhisatta's ornaments when the latter renounced the world. H e is sometimes spoken of as a 33 son of Dronodana. According to the Dulva, it was Anuruddha who, finding Ānanda still asekha, got him turned out of the First Council 33 until he became an arahant. 3 D h A . i i i . 295 f. 4 B e a l , Records of Western World, i i . 38 n . 3 Thus, e.g., M t u i . 75; i i i . 117. 5 See for meaning of

Anuruddha. 3 6 Rockhill, p. l 5 I .

2. Anuruddha.—A Pacceka Buddha, to whom Nanda Thera in a previous birth offered a canopy of lotus flowers.’ 1 Ap.ii.350.

3. Anuruddha (or Anuruddhaka).—One of the parricide kings of Magadha. H e killed his father Udayabhaddaka and was himself slain by his son Muṇḍa.’ i M h v . i v . 23; M b v . , p. 96; but see father. I n the D i v y ā v a d a n a (p. 359) D A . i . l53, where A n u r u d d h a is given Anuruddha's name does not appear at as Mahāmuṇda's son and Nāgadāsa's all i n the list of B i m b i s a r a ' s successors.

4. Anuruddha.—Personal attendant of Piyadassī Buddha. It was in reply to his question that the Buddha revealed the future attainments 1 2 of Nigrodha Thera and of Tissa Thera. 1 2 ThagA. i . 75; A p . i . 431. ThagA. i . 273.

5. Anuruddha.—Personal attendant of Koṇḍañña Buddha.’ 1 B u . i i i . 30; I. i . 3 O .

6. Anuruddha.—Author of the Abhidhammatthasaṅgaha, Para¬ matthavinicchaya, Nāmarūpapariccheda and, perhaps, of the Anuruddha ^ataka.’ H e was an incumbent of the Mūlasoma Vihāra and probably lived in the eleventh or twelfth century.’ 1 2 G v . 61, 67; SdS. 64; S ā s . 69. F o r details see P . L . C . , s . v .

Anuruddha Sutta] 91

7. Anuruddha.—Teacher of Mahāsumma Thera. H e once offered to the Saṅgha a bowl filled with ghee. The incident is mentioned i n a discussion as to whether a bowl, that had been bought for a particular monk, could be used by the community of monks.’ This bowl had been bought for the Elder, but it was used by the community and was, there¬ fore, kappiya. 1 Sp. i i i . 6989.

8. Anuruddha.—King of Rāmañña. H e helped Vijayabāhu I. of Ceylon 1 to reestablish the Order in Ceylon. H e is also called Anorata (q.v.), 1 C v . l x . 57; see, however, Geiger, C v . trans. i . 214, n . 4.

1. Anuruddha Sutta.—Preached by Anuruddha Thera to Pañcakaṅga, the king's carpenter, at Sāvatthi, on the conclusion of a meal given by him to the Elder and three others. It explains the two kinds of emanci¬ pation of mind,^ the “ boundless ” and the “ vast,” and the results of developing them, which produce birth among the Brilliant Gods. Abhiya¬ Kaccāna, who was evidently one of Anuruddha's companions on this occasion, asks him the reason for the difference in degree of the brilliance of the gods; he is answered to his satisfaction.’ 1 M . i i i . 14452.

2. Anuruddha Sutta.—Records the incident Of JālinPs visit to Ann¬ ruddha Thera, and her unsuccessful efforts to tempt him with the joys of heaven.’ 1 S . I . 200.

3. Anuruddha Sutta.—The Buddha explains to Anuruddha, in answer

1 to his questions, why beings are born as women.

1

A . I. 281.

4. Anuruddha Sutta.—Two Suttas on how Sāriputta admonished
Anuruddha to give up boasting about his attainments and concentrate on amatadhātu, and how Anuruddha following the advice became an
1 arahant.
1
A.i.28L3.
5. Anuruddha Sutta.—On the eight thoughts of a great being (mahd¬ purisa vitakka).
Anuruddha had acquired seven of them and the Buddha paid him a special visit to teach him the eighth, which brought him arahantship.
1
Later the Buddha repeated the sermon to the monks.
1
A . i v . 228 ff.
92 [Anuruddha Sutta

6. Anuruddha Sutta.—The Buddha explains to Anuruddha how women may be born among the Manāpakāyikadevā.' 1 A . i v . 262ff.

Anuruddha Samyutta. — The fifty-second section of the Samyutta Nikāya. I t forms the eighth section of the Mahāvagga, and contains accounts of incidents connected with Anuruddha, his meditations i n the Jetavana on the satipaṭṭhāna and the benefits of their development, his admonition to the monks on the banks of the Sutana River, his conversations with Sāriputta and Moggallāna in Sāketa and in the Ambapāli Grove, his sermon in the Saḷalāgāra, his illness while staying in Andhavana, and his accounts of how he came by his psychical powers, etc.' 1 S. v . 294 ff.

1. Anula.—A Thera, incumbent of the Koṭipabbatamahāvihāra in Ceylon. He evidently possessed the celestial eye and, seeing how Sumanā, wife of Lakuṇṭaka-atimbara, had once been a pig, he expressed marvel that such things should happen. She heard his exclamation, and having learnt from him the story of that past life, she herself got the power of seeing her past lives.' 1 D h A . i v . 50-I .

2. Anula.—See Mahā Anula.

Anulatissapabbata.—A vihāra in Gaṅgārājī in East Ceylon, built by
Kaniṭṭhatissa.'
1
M h v . x x x v i . 15.
1. Anulā.—Daughter of Muṭasiva, King of Ceylon, and wife of Mahā¬ nāga, who was brother and sub-king to Devānaṃpiya-Tissa. With five hundred other women she heard Mahinda preach the Petavatthu, the Vimānavatthu and the Sacca Samyutta, and together with the others became a Stream-enterer.' Later, hearing the sermon preached by Mahinda in the Mahāmeghavana, she, with others, became a Sakadāgāmī, and expressed to the king their wish to receive ordination. I t was to 2 enable these to

be ordained that Saṅghamittā was sent for. Until the arrival of Saṅghamittā, Anulā and her companions observed the ten 3 precepts and lived in the Upāsikā Vihāra. After her ordination Anulā 4 became an arahant and was the first woman arahant in Ceylon. 1 M h v . x i v . 56-7; D p v . x i . 8; x i i . 82. says they took on the ekāsanikaṅga 2 M h v . x v . 1 8 - l 9 ; Sp. 1. 90 ff.; D p v . vow as w e l l ; see also M b v . pp. 121, 144, x v . 73 ff. 167. 3 M h v . x v i i i . 9-l2. The Ṭ ī k ā (p. 388) 4 M h v . x i x . 65; x v i . 41.

Anulomadāyaka Thera] 9^

2. Anulā.—Widow of Khallāṭanāga, King of Ceylon, and later wife 1 of Vaṭṭagāmaṇi. When Vaṭṭagāmani had to flee from his enemies, she was the only one of his wives whom he took with him, because she was 2 with child. Later, when they were hiding in Malaya, under the pro¬ tection of Tanasiva, Anulā quarrelled with the wife of Tanasiva and, as 3 a result, Vaṭṭagāmani killed him. 1 2 3 M h v . x x x i i i . 35, 36. Ibid., 45. Ibid., 62 ff.

3. Anulā.—Wife of Coranāga and Queen of Ceylon for four months (in A.D. 12-16). She was a lewd woman and killed her husband that she might marry Mahācūḷa's son, Tissa. She soon got tired of him and poisoned him. Then, in succession, she had as husbands Siva, a palace guard; Vaṭuka, a Tamil carpenter; Tissa, a woodcarrier; the Damiḷa Niliya, a palace priest—all of whom she removed by poisoning. The last one she killed because she wished to live indiscriminately with thirty -two palace guards. In the end she was killed by Kuṭakaṇṇatissa.’ 1 M h v . x x x i v . 16-34; D p v . x i x . 50 ff.

1

4. Anulā.—The chief woman-disciple of Kassapa Buddha.

1

B u . xxv.4O; J . i . 4 3 .

5. Anulā.—Daughter of Cūḷaseṭṭhi of Benares. She lived with her husband in Andhakavinda, and after her father's death she fed brahmins in his name, but this pious act was of no benefit to him.’ 1 P v A . 105 ff.

1

6. Anulā.—One of the chief women-supporters of Mangala Buddha.

1

Bu.iv.25.

Anulepadāyaka Thera.—An arahant. I n AtthadassPs time he supplied plaster to a monk for carrying out some repairs to a building.’ 1 A p .I . 2 5 l .

Anulomadāyaka Thera.—An arahant. He built a railing round AnomadassPs Bodhi tree and the Buddha expressed delight with it. As a result, in a later birth he became a king named Sabbagghana (vI. Sabboghana).’ He is evidently to be identified with Mettaji Thera.’ 2 1 A p . I. 173. ThagA. i . 194.

94 [Anuvattanā Sutta

Anuvattanā Sutta.—Like a cakkavatti's eldest son, who, because of five qualities, administers the kingdom like his father, so does Sāriputta administer the Kingdom of Righteousness founded by the Buddha.’ 1 A . i i i . 1489.

Anuvindakā.—Name of a people, mentioned with hosts of others, as seeking and finding hospitality in the house of Jatukaṇṇika, when, in 1 a previous birth, he was a banker in Haṃsavatī. 1 A p . i i . 359.

Anusaṃsāvaka Thera.—An arahant. In a past birth he gave a spoon ful of rice to the Buddha VipassI.’ 1 A p . i . 247.

1. Anusaya Sutta.—Preached to Rāhula in reply to a question asked by him as to how insidious tendencies (anusayā) could be got rid of.’ 1 S. i i . 252; see R a h ū l a Sutta (2).

2. Anusaya Sutta.—The holy life is lived for the uprooting of the anusayā.’ 1 S. v . 28.

3. Anusaya Sutta.—The five faculties (indriyāni), when cultivated,
1 conduce to uprooting of anusayā.
1
S. v . 236.
4. Anusaya Sutta.—Concentration on breathing conduces to destruc tion of anusayā.’ 1 S. v . 340.

Anusayā Sutta.—On how the anusayā can be uprooted.’ 1 S. i v . 32.

Anusāsikā.—The name of the greedy bird in the Anusāsika J ātaka.’ 1 I. I. 429.

Anusāsika Jātaka (No. ll5) .—Preached at Jetavana regarding a glutton ous sister, who sought alms in quarters unvisited by other sisters. In order to keep these areas for herself she warned others of dangers lurking there. One day, while begging for alms, her leg was broken by a ram, and her secret discovered. The story of the past is of a greedy bird, which, after cunningly warning others against the dangers of the road in which she found food, is herself crushed to death by a carriage on that same road. The sister is identified with the bird.’ 1 I. I. 42830.

Anupiya] 95

1. Anusissa.—An ascetic. H e was the chief student of the Bodhisatta
1
Sarabhaṅga, who lived with him. H e is identified with Ānanda.
1
J . i i i . 463, 469.
2. Anusissa.—Probably the same as Anusissa (1). A n ascetic and student of the Bodhisatta Jotipāla, who, in the latter part of the story, is identified with Sarabhaṅga, without any explanation being given. When various kings, together with Sakka, visited Sarabhaṅga to consult him on their doubts, it was Anusissa who, at the request of his brother ascetics, introduced them to the Bodhisatta. H ere, too, he is identified 1 with Ānanda. 1 J . v . 13340; l 5 L

Anusota Sutta.—On four classes of persons: those who go with the stream and those who go against it ; those who stand fast and those who

1 have crossed over.

1

A.ii.5f.

1. Anussati Sutta.—The six topics of recollectedness.’ 1 A . i i i . 284.

1

2. Anussati Sutta.—A detailed explanation of the above.

1

A.iii.312ff.

Anūna.—The name used by the yakkha Puṇṇaka to hide from Dha¬ nañjaya his real name, lest he should be mistaken for a slave. The word has the same meaning as Puṇṇaka.’ 1 J . v i . 2734.

Anupama Thera.—H e belonged to a wealthy family of Kosala and obtained his name (“ Peerless ") because of his beauty. When he came of age, urged by the workings of his upanissayakamma (efficient cause), he left the world and dwelt in the forest, practising insight. For some time his mind wandered, but later he put forth great effort and became 1 an arahant. Thirtyseven kappas ago he had offered flowers to a Pacceka Buddha named Paduma.’ H e is evidently to be identified with Aṅkolapupphiya 3 Thera Of the Apadāna. 1 2 3 T h a g . v v . 21314. T h a g A . i . 3346. i . 287.

Anūpiya.—See Anupiya.

Anekavaṇṇa.—A devaputta in Tāvatiṃsa, who, because of his good deeds, excelled even Sakka in majesty. When he appeared in the streets of Tāvatiṃsa, Sakka fled in shame.’ 2 The Vimānavatthu gives his past story which he revealed to Mog¬ gallāna. H e had been a monk under Sumedha Buddha, but later, feeling disheartened, left the Order. When the Buddha died he was seized with repentance for having lost his opportunity, and paid homage to the Buddha's shrine and observed the precepts. 1 2 D h A . i . 4267. pp. 745; V v A . 318 ff.

Anekavaṇṇavimāna.—The abode of Anekavaṇṇadevaputta.’ 1 vv. 745.

Anejakā.—A class of devas mentioned as having been present on the

1 occasion of the preaching of the MahāSamaya Sutta.

1

D . i i . 160.

I. Anojā.—Wife of Mahākappina, while he was king, before he entered the Order. She had been his wife in former births as well and had helped him in his good works. In this age she was of equal birth with Mahā kappina and became his chief consort. She was so called because her complexion was the colour of anojaflowers. When Kappina made his renunciation, she and her companions followed him in chariots, crossing

rivers by an act of truth (saccakiriyā), saying “ the Buddha could not have arisen only for the benefit of men, but for that of women as well." When she saw the Buddha and heard him preach, she and her com panions became Streamenterers. She was ordained by Uppalavaṇṇā.’ In the Visuddhimagga it is said that Mahākappina was present when she heard the Buddha preach, but the Buddha contrived to make him invisible. When she asked whether the king was there, the Buddha's reply was “ Would you rather seek the king or the self ?” “ The self ” 2 was the answer. 1 A A . I . p p . 176 ff.; S A . i i . , pp. 178 ff. “ self " seems to have been borrowed 2 p. 393. The conversation on the from v i n . i . 23.

2. Anojā.—See Anujjā. 1 L Anotatta.—One of the seven great lakes of H imavā. It i s s u r rounded by five mountain peaks, Sudassanakūṭa, Citrakūṭa, Kāḷakūṭa, Gandhamādana and Kelāsa. Sudassanakūṭa is concave, shaped like 1 The others being Kaṇṇamuṇḍa, Rathakāra, Chaddanta, Kuṇāla, Mandākinī and sīhappapāta.

Anotatta] 97

a crow's beak and overshadows the whole lake, which is hidden also by the other peaks. The lake is 150 leagues long, 50 leagues wide and 50 leagues deep. A l l the rains that fall on the five peaks and all the rivers that rise in them flow into the lake. The light of the sun and of the moon never falls directly on the water but only in reflection. This means that the water is always cool, hence the name. Many bathing places are found therein free from fish and tortoises, with crystal clear waters, where Buddhas, Pacceka Buddhas and arahants bathe, and whither devas and yakkhas come for sport. Four channels open out of the lake in the direction of the four quarters: Sīhamukha, H atthi¬ mukha, Assamukha and Usabhamukha. Lions abound on the banks of the Sīhamukha ; elephants, horses and cattle respectively on the others. Four rivers flow from these channels; the eastward river encircles the lake three times, waters the non-human regions of H imavā and enters the ocean. The rivers that flow north and westward flow in those directions through regions inhabited by nonhumans and also enter the ocean. The southward river, like the eastward, flows three times round the lake and then straight south over a rocky channel for sixty leagues and then down a precipice, forming a cascade six miles in width. For sixty leagues the water dashes through the air on to a rock named Tiyaggala, whereon by the force of the impact of the waters the Tiyaggala¬ pokkharaṇi has been formed, fifty leagues deep. From this lake the waters run through a rocky chasm for sixty leagues, then underground for sixty leagues to an oblique mountain, Vijjha, where the stream divides into five, like the fingers of the hand. The part of this river which encircles the original lake Anotatta is called Āvaṭṭagaṅgā ; the sixty leagues of stream which run over the rocky channel, Kaṅhagaṅgā ; the sixty leagues of waterfall in the air, Ākāsagaṅgā; the sixty leagues flowing out of the Tiyaggalapokkharaṇī and through the rocky gorge is called Bahalagaṅgā, and the river underground, Ummaggagaṅgā. The five streams into which the river is divided after leaving the oblique 2 mountain Vijjha are called Gaṅgā, Yamunā, Aciravatī, Sarabhū and Mahī. A wind called Siñcanakavāta (sprinkling wind)

takes water from the 3 Anotatta lake and sprinkles the Gandhamādana mountain with it. The lake is one of the last to dry up at the end of the world.’ To be bathed in the waters of the lake is to be thoroughly cleansed. Thus the Buddha's mother, on the day of her conception, dreamt that she had been taken to the lake and had bathed there. This was interpreted to mean that she would give birth to a holy son.’ 4 2 S n A . i i . 407; 4379; M A . i i . 585 f.; 3 S n A . i . ^6. A . i v . 101. A A . i i . 75960. 5 M A . i i . 918.

98 [Anotatta

During periods when the world does not possess a Buddha, the Pacceka Buddhas, who dwell in Gandhamādana, come amongst men and wash 6 their faces in the lake before starting on their aerial journey for I sipatana or elsewhere.’ The Buddha would often go to Anotatta for his ablutions and proceed from there to Uttarakuru for alms, returning to the lake 8 to have his meal and spend the hot part of the day on its banks. Examples are given of other holy men doing the same.’ There are many bathing-places in the lake; those for the Buddhas, Pacceka Buddhas, monks, ascetics, the Four Regent gods and other inhabitants of the deva-worlds, and for the goddesses, were all separate from each other. I n the bathing-place of the goddesses there once arose 0 a dispute between Kālakaṇṇī and Sirī as to which should bathe first.’ Other instances are given of goddesses bathing in the lake and resting 1 on the banks of the Manosiiātala next to i t . ’ It was considered the summit of iddhi-power to be able to obtain water from Anotatta. Thus, when the Buddha wished to make known the great powers of sumana-sāmanera, he expressed a desire to have water fetched from the lake in which to wash his feet ; no one was willing or able to fetch it except the novice Sumana.’^ A n d Soṇa, to show his iddhi to the I 01 kings who escorted his brother Nanda to his hermitage, 13 brought water from Anotatta for them and for their retinue. To provide water from the lake for the personal use of some eminent person is considered one of the best ways of showing him esteem. Thus, when a friendship was established between the king of the swans, Javahaṃsa, and the king of Benares, the former brought the famous water from 14 Anotatta to the king for his ablutions. Paṇṇaka, the Nāga king of Anotatta, promised to supply water to Sumana-Sāmanera as amends for 15 his earlier discourtesy ; and Nanda, when he wished to ask his brother's forgiveness for disobedience, thought it a good way of showing his 1 repentance to bring him water from the lake. ^ This water had curative 7 powers; Anuruddha's abdominal affliction was cured by its use.’ To be able to use water from Anotatta daily was a great luxury and a sign of real prosperity. Gods brought to Asoka eight pingo-loads of lake 8 water i n sixteen pots for his use.’ Vessavaṇa employed yakkhiṇis to 6 M A . I . 386. E.g., J . v . 392. 1 1

7

B.g., J . i i i . 319, i v . 368. 1 2

D h A . i v . 134 ff.

8

E.g., before his visit to Uruvelakas¬ 1 3

J . v. 320-1.
sapa (vin. i. 28); and again during the 1 4
J . i v . 213.
three months he spent i n T ā v a t i ṃ s a 1 5
D h A . i v . 134. A l s o T h a g A . 457,
(D h A . i i i . 222); see also J . i . 80. where the story is given i n d e t a i l .
9
E.g., M ā t a ṅ g a p a ṇ ḍ i t a , J . i v . 379; 1 6
J . v. 314.
see also D h A . i i . 2 l l . 1 7
D h A . i v . 129.
1 0
J . i i i . 257 ff. ^ S p . i . 42; M h v . v. 24; 84; x i . 30.
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fetch water for him in turn, each turn lasting for four to five months. It was exhausting work and some of them died before their term of t^ service was over. Regular assemblies of the devas and yakkhas were held on the banks 0 of Anotatta, at which contests of skill took place.' Sometimes the Buddha would go there with a company of monks and preach or make 1 proclamations.' Monks would often dwell there in meditation and come 22 when summoned. A mahā-kappa is measured by reckoning the amount of time that would be required to empty the Anotatta lake, by dipping into it a blade of kusa-grass, and shaking out from it one drop of water once in every 23 hundred years. Just as the water of Anotatta, having ultimately entered the ocean through the Ganges, would never turn back, so the Bodhisatta, in his last birth, would never turn back from his purpose of becoming Buddha 24 for the sake of becoming a cakkavatti. The Divyāvadāna speaks of a class of devas who dwelt near Anotatta, 5 whom it calls Anavatapta-kāyikādevatā.' 1 9 D h A . i . 40. 2 2 D v y . 399. 20 E.g., among the daughters of ves¬ 2 3 P v A . 254. savaṇa, demonstrating their ability to 2 4 M i l . 286-7. dance (v v A . 13l-2). 2 3 p. l53. 2 1 E.g., A p . i . 299.

2. Anotatta.—One of the tanks built by Parakkamabāhu I . of Ceylon.
A canal called the Bhagīrathī flowed from it.'
1
C v . l x x x i x . 49.

Anottappamūlakā-tīni Sutta.—Through an element (dhātuso) beings meet together, the indiscreet with the indiscreet, the untaught with the untaught, the unwise with the unwise and vice versa.' 1 S.u. 163.

Anottāpī Sutta.—Records a conversation between Mahākassapa and Sāriputta in I sipatana. A man without ardour (anātāpī) and without care (anottāpī) is incapable of Enlightenment and Nibbāna.' 1 S.ii. 195 f.

Anodhi Suttā.—Three suttas on the development of unlimited reflection of anicca, dukkha and anattā.’ 1 A . i i i . 443 I .

loo [Anopama

Anopama.—Birthplace of the Vessabhū Buddha and capital of his father, King Suppatīta. 1

1 D . i i . 7; but B u . x x i i . 18 gives i t as Anoma. The B u A . (p. 205) calls i t Anupama.

1. Anopamā.—Daughter of the Treasurer Majjha of Sāketa. She was so called (“ Peerless ") because of her beauty. When she grew up, all sorts of eminent men sought her hand with rich gifts, but she was un willing to marry. She heard the Buddha preach and, meditating on his sermon, attained the Third Fruit of the Path. Later she entered the Order, and on the seventh day thereafter became an arahant.’ 1 T h i g . v v . I5I-6; T h i g A . l 3 8 I.

2. Anopamā.—See Māgandiyā.

L Anoma.—Birth-city of Vessabhū (see Anopama).

2. Anoma.—A mountain near Himavā.’ 1 A p . i i . 345.

3. Anoma.—A pleasaunce in Khema where Tissa Buddha was born.’ 1 B u A . 188.

4. Anoma.—An ascetic of great power, who lived in the time of Piyadassī Buddha. He gave a jewelled chain to the Buddha and offered him a meal of fruit. In the present age he became Hemaka Thera.’ 1 A p . i i . 35L4.

5. Anoma.—A king of Jambudīpa, fifty kappas ago; a previous birth of Bakkula Thera.’ 1 A p .I.329.

6. Anoma.—A township in the time of Sumana Buddha; the residence of Anupamā, who offered the Buddha a meal of milk-rice.’ 1 B u A . 125.

7. Anoma.—One of the two chief disciples of Anomadassī Buddha. 1

He preached to Sarada-tāpasa on the occasion when the latter made up his mind to become an aggasāvaka himself. 1 J . I. 36; B u A . 145; D h A . i . 88 ff. The B u (v i i i . 22) calls h i m Asoka.

8. Anoma.—The personal attendant of Sobhita Buddha.’ 1 J . i . 35; B u A . 140; The B u . (v i i . 21) calls h i m Anuma.

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1

9. Anoma.—An ājīvaka who gave grass to Anomadassī for his seat.

1

BuA. l42.

10. Anoma.—The city in whose park Atthadassī preached his first

1 sermon.

1

B u . x v . 18.

11. Anoma.—The birthcity of Piyadassī Buddha, and capital of King Sudinna.’

1

J . i . 39. According to the B u . (x i v . 15) it was called S u d h a ñ ñ a .

L Anomadassī.—The seventh Buddha. H e was born in the park sunanda in Candavatī, his parents being Yasavā and Yasodharā. H e lived in three palaces: Sīri, Upasiri and Vaḍḍha.’ H is wife was Sirimā and his son Upavāna. H e renounced household life at the age of 10,000 years, leaving home in a palanquin, and practised austerities for ten months. A maiden, Anupamā, gave him a meal of milkrice before his Enlightenment, and the ājīvaka, Anoma, provided him with grass for his seat, his Bodhi being an ajjuna tree. His first sermon was preached in the park Sudassana in Subhavatī. The TwinMiracle was performed at Osadhī at the foot of an asana tree. Nisabha and Asoka (v.L Anoma) were chief among his monks, and sundarī and Sumanā among his nuns. Among laymen, Nandivaḍḍha and Sirivaḍḍha were his foremost supporters, and among lay wo men, Uppalāand Padumā. King Dhammaka was his royal patron; his constant attendant was Varuna. H e lived to be 100,000 years old and died at Dhammārāma. He held three assemblies at which were present 800,000, 700,000 and 600,000 respectively. The Bodhisatta was a powerful yakkhachief and entertained the Buddha and his following.’ It was a sermon preached by Nisabha and Anoma, the chief disciples of this Buddha, that made saradatāpasa (Sāriputta in his last birth) wish to become an aggasāvaka himself. Later, Sirivaḍḍha (Moggallāna), at Sarada's suggestion, entertained the Buddha and wished for the post 3 of second disciple under Gotama. Bakkula Thera was an ascetic in Anomadassī's day. The Buddha once suffered from an abdominal affliction and it was this ascetic who 4 cured him. It is said that at Anomadassī's birth seven kinds of jewels rained down 1 Sirīvaḍḍha, according to B u A . 3 D h A . i . 8894. 2 B u . x . ; B u A . 1416. 4 A A . I. 169; M i l . 216.

from the sky and that this was the reason for his name. From the time of his conception the aura of his body spread round him to a distance

5 of eighty hands.

5

B u A . 14I.

2. Anomadassī.— An ascetic who gave grass for his seat to Sikhī Buddha.’

1

BuA12OI.

3. Anomadassī.—A Saṅgharāja of Ceylon, at whose request the 1 Hattha va nagalla Vihāra Vaṃsa was written. H e was the author of a Sinhalese work on astrology, the Daivajñakāmadhenu, and he is generally 2 identified with the Elder for whom, according to the Cūlavaṃsa, Pati¬ rājadeva, minister to Parakkamabāhu II., built in H atthavanaggalla, following the king's orders, a temple of three storeys and a lofty pinnacle. 1 2 D ' A l w i s ’ edition, p. 7, n . 6. l x x x v i i i . v v . 379; see also P . L . C . , 219.

4. Anomadassī. — A n Elder of Ceylon, at whose request a pupil of Ānanda Vanaratana wrote a commentary called Sāratthasamuceaya on four Bhānavāras of the Tipiṭaka.’ 1 P . L . C . , 227. The work has now been F o r a discussion on this A n o m a d a s s ī published i n the S i m o n H e w a v i t a r a n a see the Introduction. p. x x i . Bequest Series (Colombo), v o l . x x v i i .

Anomasatta.—An epithet of the Buddha.’ 1 U d A . 304; K h A . 170.

1. Anomā.—A river thirty leagues to the east of Kapilavatthu, where Gotama went after leaving home.’ It was eight usabhas in breadth, but Kanthaka cleared it in one leap. It was here that Gotama cut off his hair and beard and put on the orange garments of the ascetics, brought to him by the Brahmā Ghaṭikāra. 2 On its banks was the mango grove of Anupiya. Three kingdoms lay between it and Kapilavatthu.’ From the river to Rājagaha was a dis¬ tance of thirty leagues, which Gotama took seven days to walk.’ It took him a whole night to ride from Kapilavatthu to Anomā.’ 1 A c c o r d i n g to the Lalita Vislara, the S ā k i y a n s , K o l i y a n s and M a l l a s ; see r i v e r was o n l y s i x yojanas from the Expositor I. 43 n . , where K a p i l a v a t t h u , city, and Cunningham accepts this Devadaha and K O l i y a are mentioned as (p. 485 ff.). the three kingdoms. 2 J . I . 64 I.; S n A . 382. 4 I. i . 65; S n A . 382. 3 B u A . 5. The countries of the 3 v v A . 314.

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6 The name seems to have meant “ Glorious,” or “ not Slight." 7 Cunningham identifies the river with the modern Aumi. H e states his belief that the word means “ inferior," to distinguish it from other and larger rivers in the neighbourhood, and that the original name in Pali was Omā. According to him the confusion in names arose from a misunderstanding of Channa's reply. It is difficult to accept this suggestion because evidently, according to the tradition quoted in the Jātaka commentary and elsewhere, the name of the river was taken as a good augury for the accomplishment of Gotama's desires. Thomas.’ on the other hand, suggests that Anomā did not necessarily really exist. There was possibly an actual locality to the east of Kapi¬ lavatthu traditionally associated with Gotama's flight. It was probably near Anupiya of the Malla country, and the names given to it, such as Anomā, Anomiya, Anuvaniya, Anumaniya, were corruptions of Anupiya in the popular dialects of the neighbourhood.’ 6 See J . i . 65, where Gotama asks this as meaning h a v i n g no “defect,” Channa the name of the r i v e r and Channa endowed with perfection (sabbaguṇasam¬ replies “ I t is A n o m a (glorious)." annāgatattā avekallanāmaṃ ; paripū¬ “ Good,” says Gotama, “ m y

renunciation ranāmaṃ). s h a l l also be anomā." The Burmese ^ Loc cit., p. 61 and n . l . name is A n a u m a (Bigandet. p. 41). 9 The M a h ā v a s t u does not mention 7 p . 486 ff.; i n the S u t t a N i p ā t a (w . a r i v e r ; i t only mentions a town, Anomiya, 153, 177) a n d again i n the Saniyutta twelve leagues from R a p i l a v a t t h u . The (i. 33) the Buddha is spoken of as Anoma¬ names Anuvaineya and Maneya occur nāma. Buddhaghosa (SA. i. 67) explains i n the I.alitavistara.

2. Anomā.—Mother of Nārada Buddha.' 1 B u . x . 18; J . I . 37.

L Anomārāma.—A pleasaunce in Anupama. Atthadassī Buddha died there.' 1 B u . x v . 26.

2. Anomārāma.—A pleasaunce in the city of Kañcanaveiu. Siddattha
Buddha died there.'
1
B u . x v i i 1 2 4 ; B u A . 188.
Anomiya Sutta.—Contains verses in praise of the Buddha who is called the Peerless (Anomanāma).' The verses are found also in the Sutta Nipāta.' 1 S.i.33. S n . , p . 177.

Anorata.—The name by which Anuruddha (Anawrata), King of Burma (Ramañña), is generally known. H e was a religious reformer and was helped in his task by a Talaing monk, Arahanta.' 1 B o d e : Pali Lit. of Burma, p p . l l l 3 .

Anta Jātaka (No. 295).—Preached atVeḷuvana regarding Devadatta and Kokālika, who were going about singing each other's praises in order to obtain followers. The story of the past is of a jackal who was eating the carcase of a bull. A crow, seeing him, flattered him, hoping to get some of the flesh. The jackal and the crow were Devadatta and Kokālika 1 respectively. 1 J.ii.44Ol.

Anta Vagga.—The first chapter of the Uparipaññāsaka of the Khanda
Samyutta of the Samyutta Nikāya.'
1
S.iiI.157ff.
Anta Sutta.—The Buddha teaches the end, as well as the way thereto.'
See also Antā Sutta.
1
S. i v . 373.
Antaka.—See Māra.

Antaramegiri.—A monastery built by King Dhātusena.' 1 C v . x x x v i i i . 48.

Antaravaḍḍhamāna.—A mountain in Ceylon. A story connected with it is given in the Samyutta Commentary.' A farmer, who had taken the precepts from Piṅgala Buddharakkhita of Ambariyavihāra, lost a bull while ploughing. In looking for it he came to this mountain, where he was seized by a large snake. H e was strongly

tempted to kill the snake, but honouring his vows, he refrained. The snake left him. v.l. Uttaravad^. 1 SA.iI.112l3; DhsA.lO3.

Antaraviṭṭhi.—One of the villages given by Vijayabāhu I. to the Lābhavāsī monks. It was situated in Rājaraṭṭha not far from Pulatthi¬ pura.' probably between that town and Koṭṭhasāra. It is mentioned in an account of battles which apparently took place in the neighbourhood of Pulatthipura.' 1 C v . l x . 68. 2 Ibid., l x I . 46; l x x . 322; see also C v . trans. I. 221, n . 4, and 229. n . 2.

Antarapeyyāla.—A section of the Nidāna Saṃyntta containing twelve suttas with abridged contents.' 1 S.ii113Off.

Antarasobbha.—A locality in Ceylon. I t was here that Duṭṭha¬ gāmaṇi subdued the Damila chief Mahākoṭṭha.' Later, King Manāvamma built the Devavihāra at Antarasobbha.' The 3 Majjhima Nikāya Commentary mentions that Maliyadeva preached the Mahāsaḷāyatanika Sutta here, and that on that occasion sixty monks became arahants. 1 2 3 Mhv. xxv. 11. C v . l v i i i . 4; i i . 1024.

Antarāgaṅga.—A monastery in Ceylon to which Jeṭṭhatissa I I I . gave the village of Cullamātika.' 1 C v . x l i v . 100.

Antalikkhacara.—A king who reigned thirty-two kappas ago; Ākā¬ sukkhipiya Thera in a previous birth.' 1 Ap.i.230.

Antavā Sutta.—The origin of the view that the world is limited.' 1 S. i i i . 214.

Antā Sutta.—The four separate divisions : Sakkāya, its arising, ceasing,
1 and the way thereto.
1
S.ii1. 157-8.

Antureḷi.—One of the villages given by King Aggabodhi I V. for the maintenance of the Padhāna-ghara, which he built for the Thera Dāṭhā¬ siva.' 1 C v . x l v i . 13.

Antevāsī Sutta.—A monk dwells at ease without a pupil or a teacher, the pupil or co-resident (antevāsī) being the name given to evil and un¬ profitable states of mind which arise in him and abide in him through the senses. Such states are also called " teacher " (ācariya) because they beset and master him.' 1 S. i v . 136-8.

Andu.—A village near Pnlatthipura.' 1 Cv.lix.5.

Andha Sutta.—On the three classes of persons: the blind, the one-
1 eyed, and the two-eyed.
1
A . i i i . 128 f.

Andhā.—Mentioned in the Samantapāsādikā.’ together with the Damiḷas, as being non-Ariyan (milakkha); the name is probably the same as Andhaka(ā) (q.v.). 1 I . 255; see also v i b h A . 387-8, where taught i n the A n d h a language also (M A . i . the Andhaka-language is mentioned. 113). I n Buddhaghosa's t i m e the vedas were

Andhakarattha.—See Andhakā (I).

Andhakavinda.—A village in the Magadha country, three gāvuta from Rājagaha. Between it and Rājagaha is the river Sappinī, which rises in the Gijjhakūṭa.’ Once the Buddha went from Benares to Andhakavinda with 1,250 monks, and many people followed them carrying cartloads of provisions that they might feed them i n turn. There were so many awaiting their turn that a certain brahmin (referred to as Andhakavin¬ dabrāhmaṇa) had to wait two months for his to come round. At the end of two months, finding that his own affairs were going to ruin and that there was no likelihood of his turn coming soon, the brahmin went to the provision-room to see what deficiency he could possibly supply. Seeing there neither rice, milk, nor honey-lumps, he approached Ānanda, and having, through him, obtained the Buddha's permission, the brahmin prepared a meal of milk-rice and honey-lumps for the Buddha and the monks. A t the conclusion of the meal the Buddha spoke of the tenfold good qualities of milk-rice.’ During the same visit of the Buddha, a newly converted minister of the district prepared meat dishes for the fraternity, but being disappointed that the monks, who had had a meal of solid milk-rice earlier, could not eat large quantities of his dishes, he was rather rude to them. Later he expressed remorse, and the Buddha assured him that heaven would be his inheritance.’ I t was on the way back from Andhakavinda to 4 Rājagaha that the Buddha met Belaṭṭha Kaccāna. Once when the Buddha was staying at Andhakavinda the Brahma Sahampati came and lighted the place with his effulgent beauty till 1 v i n . i . 109; v i n . Texts i . 254, n . 2. 3 v i n . I . 222 I . T h i s was the occasion 2 v i n . i . 220 I .; i t was t h i s praise for the rule t h a t monks who have been uttered b y the B u d d h a t h a t made i n v i t e d to a meal i n one place should not Visākhā ask h i m , as a favour, t h a t she accept milk-rice somewhere else earlier should be allowed to supply milk-rice i n the same day. to the monks throughout her life (ibid., 4 v i n . i . 224 f. 293); see also U d A . 112.

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late at night; then he sought the Buddha and sang before him verses of exhortation meant for the monks, urging them to lead the holy life.’ Here, too, the Buddha mentioned to Ānanda the necessity of admon¬ ishing and encouraging new members of the Order with regard to five things : good conduct, control of the faculties of sense, abstinence from too much talking, love of solitude and the cultivation of right views.’ Once in Andhakavinda the Buddha suffered from disease of the wind. Ānanda was asked to obtain gruel for the complaint. The wife of the village physician supplied the gruel with great devotion, and as a result was born in Tāvatiṃsa, where her abode was known as the Kañjikādāyika¬ vimāna.’ Another lay devotee built a Gandhakuṭi for the Buddha at Andhakavinda, and personally looked after the Buddha while he was there.

This upāsaka was also, as a result, born in Tāvatiṃsa in a golden vimāna.’ Cūḷaseṭṭhi's daughter, Anulā, lived in Andhakavinda after her marriage and it was there that she gave alms on behalf of her dead father.’ 3 S . I . 154. 7 v v A . 1856. 6 A . i i i . l389; referred to i n Sp. i v . 8 Ibid., 3023. 789. 9 P v A . l059.

Andhakavinda Brāhmaṇa.—See under Andhakavinda. H is story is given as an illustration of how followers of the Buddha would often pursue him with manifold gifts.’ 1 E.g., U d A . 112.

Andhakavinda Vagga.—The twelfth section of the Pañcaka Nipāta of the Aṅguttara Nikāya.’ 1 A . i i i . l3642.

1. Andhakavinda Sutta.’—Records the incident of Sahampati visiting the Buddha in Andhakavinda (q.v.), 1 S . I . 154.

2. Andhakavinda Sutta.—Preached at Andhakavinda to Ānanda on five things regarding which new entrants to the Order should be admonished.’ 1 A . i i i . 138 f.

Andhakaveṇhu.—Husband of Nandagopā, servingwoinan of Deva¬ gabbhā. The ten sons of Devagabbhā by Upasāgara were brought up as the children of Nandagopā and Andhakaveṇhu and later became known 1 as Andhakaveṇhudāsaputtā (q.v.), 1 L i v . 7981.

Andhakaveṇhu(dāsa)puttā. Ten brothers, sons of Devagabbhā and Upasāgara. As it had been foretold at Devagabbhā's birth that one of her sons would destroy the lineage of Kaṃsa, each time a son was born to her, fearing lest he be put to death, she sent him secretly to her serving woman, Nandagopā; the latter had married Andhakaveṇhu and, by good fortune, daughters were born to her at the same time as sons to Deva¬ gabbhā; these daughters she sent to Devagabbhā in exchange for the latter's sons. The ten sons were named Vāsudeva, Baladeva, Candadeva, Suriyadeva, Aggideva, Varuṇadeva, Ajjuna, Pajjuna, Ghatapaṇḍita and Aṅkura.’ They had also a sister, Añjanadevī. When they grew up they became highway robbers, seizing even a present sent to their uncle, King Kaṃsa. Thus they became notorious as the Andakaveṇhudāsaputtā. The king, having learnt of their true descent, devised various plans for their destruction. Two famous wrestlers, Cānura and Muṭṭhika, were en¬ gaged to have a public wrestling match with them. The brothers accepted the challenge and looted several shops for clothes, perfumes, etc., to be used for the occasion. Baladeva killed both the wrestlers. In his deaththroes Muṭṭhika uttered a prayer to be born as a yakkha; his wish was fulfilled and he was born as such in the Kāḷamattiya forest. When the king's men attempted to seize the brothers, Vāsudeva threw a wheel which cut off the heads of both the king and his brother the viceroy, Upakaṃsa. The populace, terrified, begged the brothers to be their guardians. Thereupon they assumed the sovereignty of Asitañjana. From there they set out to conquer the whole of Jambudīpa, starting with Ayojjhā (whose king, Kāḷasena, they took prisoner) and Dvāravatī, which they captured with the help of Kaṇhadīpāyana. They made Dvāravatī their capital and

divided their kingdom into ten shares, forgetting their sister, Añjanadevī. When they discovered their mistake, Aṅkura gave her his share and took to trade.’ In course of time the brothers had many sons and daughters, the average human age at that time being 20,000 years. Later their sons annoyed the sage Kaṇhadīpāyana by dressing up a lad as a woman and asking him what child she would bring forth. “ A knot of acacia wood," he answered, “ with which will be destroyed the line of Vāsudeva." 2 Cowell sees i n t h i s story the kernel article on K ṛ s ṇ a i n H opkins’ Epic Myth of a nature-myth (Jataka, trans . i v . 51 n.); ology, pp. 214 f . cf. w i t h t h i s the K ṛ s ṇ a legend i n the 3 A n k u r a ' s later h i s t o r y is found i n H a r i v a m s a ; see also W i l s o n ' s Visṇu P v A . I l l ff. See r. Aṅkura. Purāṇa (H all's E d .) , v. 147 f.; and the

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They laughed at the sage and kicked him. On the seventh day the lad voided from his belly a knot of acacia wood which they burnt, casting the ashes into the river. From those ashes, which stuck near the city gate, an Erakaplant sprang up. One day, while disporting themselves in the water, the kings, with their families and followers, started a sham quarrel and plucked leaves from the Erakaplant to use as clubs. The leaves turned into weapons in their hands, and they were all killed except Vāsudeva, Baladeva, Añjanadevī, and their chaplain, all of whom fled in a chariot. Thus were the words of the sage fulfilled. In their flight they reached the Kāḷamattiya forest in which Muṭṭhika had been born as a yakkha. When Muṭṭhika saw Baladeva he assumed the shape of a wrestler and challenged him to a fight. Baladeva accepted the challenge and “ was gobbled up like a radishbulb." Vāsudeva proceeded on his way with the others and at night lay in a bush for shelter. A huntsman, mistaking him for a pig, speared him; when Vāsudeva heard that the huntsman's name was Jarā (Old Age) he 4 ieconciled himself to death. Thus they all perished except Añjanadevī, of whose later history nothing is mentioned. In the Kumbha J ātaka^ it is suggested that the Andhakaveṇhus were destroyed as a result of indulging in drink. This story was evidently 6 well known to tradition as it is so often referred to. 4 J . i v . 79ff. E.g., i n the SaṅkiccaIāt. 6 (v. 267) and 3 J . v. p. 18. i n vv., p. 58.

1. Andhakā.—Mentioned in a list of tribes that came to pay homage 1 to Jatukannika Thera when he was born as a banker in H aṃsavatī. The Andhakaraṭṭha was on the banks of the Godhāvarī and near where Bāvarī lived. Assaka and Aḷaka, mentioned in the Vatthugāthā of the Parāyanavagga.’ are described in the Sutta Nipāta Commentary as 4 Andhaka kings.’ In the Aitareya Brāhmaṇa the Andhakas are men tioned together with the Pulindas, etc., as an outcast tribe. They again 6 appear associated in the time of Asoka.’ The Mahābhārata places the Pulindas, the Andhas and the Sabaras in the Dakṣiṇapatha. 1 A p . i i . 359. Reports on W. I^dia, i i . 132 a n d i i i . 54. ^ S n . 977. Cunningham : 603607. 3 S n A . if. 581; Vincent S m i t h places 4 v i i . 18. them o r i g i n a l l y i n E a s t e r n I n d i a between Vincent S m i t h : ^.D.M.C. 56, 652 I. the K ṛ ṣ ṇ a and G o d ā v a r ī rivers (^.I).M.(^. 6 xii.207,42. 56, 657 ff.); see also Burgess: Arch.

2. Andhakā.—An important group of monks that seceded from the TheraVāda. They included as minor sects Pubbaseliyas, Aparaseliyas,

110 [Andhakāra

Rājagirikas and Siddhatthikas.’ They were still powerful in Buddha¬ ghosa's time.’ The Andhakas are not mentioned as a special sect either in the Mahāvaṃsa or in the Dīpavaṃsa, though in the Mahāvaṃsa the sects spoken of above as offshoots of the Andhakas (Rājagiriyā, Siddhatthikā, Pubba and Aparaseliyā) are given.’ There were various doctrines held by all the Andhakas either in common with other sects or alone, and various other doctrines held only by some of the minor groups of Andhakas.’ 1 Points of Controversy, p . 104 (extract other, see Points of Controversy, pp. from K a t h ā v a t t h u C y .) . xxxvxlv. About the A n d h a k a s see 2 Ibid., x x x i v . p a r t i c u l a r l y pp. x l i i i . ff. 3 M h v . v. 12 I.; also the M b v . 97. 4 F o r a summary of these see Points For a very valuable account of the dif¬ of Controversy, pp. x x x x i v . ferent schools and their relation to each

Andhakāra.—A village in Ceylon, one of the villages given by Agga¬ bodhi IV. for the maintenance of the Padhānaghara built by the king for the Thera Dāṭhāsiva.’ 1 C v . x l v i . 12.

Andhakāra Vagga.—The second section of the Pācittiya in the Bhik¬ khunīvibhaṅga .’ 1 V i n . i v . 2687L

Andhakāra Sutta.—The ignorance of I l l , its arising, etc., is greater and more fearsome than the darkness of interstellar space (lokantarika) . i S. v . 4545.

Andhaṭṭhakathā.—One of the Commentaries used by Buddhaghosa.’
It was handed down at Kāñcipura (Conjevaraṃ) in South India.
1
Sp. i v . 747.
Andhanāraka.—One of the villages given by Aggabodhi IV. for the maintenance of the Padhānaghara built for the Elder Dāṭhāsiva.’ 1 Cv. xlvI.18.

Andhapura.—A city in the Seriva country, on the bank of the river Telavāha. It was whilst doing business as a hawker here that the Bodhi¬ satta, born as Seriva, crossed the wishes of another hawker, who in the present age was Devadatta. This was the beginning of Devadatta's enmity towards the Buddha.’ 1 J . i . I l l , 113.

Andhavana] Ill

Andhabhūta Sutta.—See Aḍḍhabhūta Sutta.

Andhavana.—A grove to the south of Sāvatthi, one gāvuta away from the city. I t was well guarded and monks and nuns used to resort there in search of solitude. During the time of Kassapa Buddha, thieves way- 1 laid an anāgāmī upāsaka i n this forest ; his name was Sorata, and he had been touring Jambudīpa collecting money for the Buddha's cetiya. They gouged out his eyes and killed him. Thereupon the robbers all

lost their sight and wandered about the forest blind; hence the name of the forest (“ Blind.'' usually, but wrongly, translated “ Dark ”), I t had retained its name during two Buddha-periods.’ There was a Meditation Hall (padhāna-ghara) built there for the use of contemplative monks and nuns.’ Stories are told of those, particularly 4 the nuns, who were tempted by Māra in the Andhavana. 5 Once when Anuruddha was staying there he became seriously sick. It was here that the Buddha preached to Rāhula the discourse (Cūla- 6 Rāhulovāda) which made him an arahant. Among others who lived here from time to time are mentioned the 7 8 Elders Khema, Soma, and Sāriputta , the last-mentioned experiencing a special kind of samādhi (where he realised that bhavanirodha was nibbāna). 9 The Theragātha Commentary records a discussion here between Sāriputta and Puṇṇa regarding purification (visuddhikamma). The 10 Vammikā Sutta was the result of questions put by an anāgami Brahmā, his erstwhile colleague, to Kumāra-kassapa, while he was in Andhavana. Once bandits laid an ambush for Pasenadi as he went through the forest to pay his respects to the Buddha, attended by a small escort, as was sometimes his wont. He was warned in time and had the wood surrounded, capturing and impaling or crucifying the bandits on either side of the road through the wood. We are told that though the Buddha knew of this, he did not chide the king because he had certain reasons 11 for not doing so. The Therī Upalavaṇṇā was raped in a hut in the forest by a young 1 Yasodhara, according to the Sam¬ 3 S. v. 302. yutta Cy. 6 S . i v . 105-7; A A . i . 145. 2 The story is g i v e n i n M A . i . 336 ff. 7 A . i i i . 358. and S A . i . 148. 3 Ibid.,v. 9. 3 M A . I . 338. 9 i . 39. 4 L.^., Ālavikā, Soma, Kisagotamī, 1 0 M . i . 143 ff. vijayā, Uppalavaṇṇā, Oālā, Upacālā, 1 1 See S A . i . 131-2. M r s . R h y s S1supacālā, Selā, Vajirā; J . i . 128 ff. and D a v i d s doubts the authenticity of this T h i g A . 64, 66, 163. s t o r y ; K S . I. 127 n.

brahmin named Ānanda, and it is said that from that time nuns did not 2 live in Andhavana.’ 13 The Pārājikā contains stories of monks who committed offences in the forest with shepherdesses and others, and also of some monks who ate the flesh of a cow which had been left behind, partly eaten, by cattle 14 thieves. It was here that Uppalavaṇṇā obtained the piece of cow's flesh which she asked Udāyi to offer to the Buddha, giving Udāyi her 15 inner robe as “ wages ” for the job. 1 The Pārichattakavimāna ^ was the abode which fell to the lot of a woman who having plucked an asokaflower, while getting firewood in Andhavana, offered it to the Buddha. The rule forbidding monks to enter a village clad only in their waist cloth and nether garment was made with reference to a monk whose robe 17 had been stolen by thieves in Andhavana. 1 2 D h A . i i . 49, 52. 1 5 The story is told i n V i n . i i i . 2089. 1 3 V i n . i i i . 28 ff. ^ V v A . 172 ff. 1 4 Ibid., 64. 1 7 V i n . i . 298.

1. Anna Sutta.—All creatures desire food, so food should be given in charity.’ 1 S . I . 32.

2. Anna Sutta.’ 1 A . i i . 8t^ f.; but see G S . i i . 96, n . I.

1. Annabhāra.—A wellknown paribbājaka who lived in the Parib¬ bājakārāma on the banks of the River Sappinī near Rājagaha. H e is mentioned as staying with the well-known paribbājakas, Varadhara and Sakuludāyi. The Buddha visits them and talks about the four factors of Dhamma (dhammapadāni) which are held in esteem by every one: notcoveting, notmalice, rightmindfulness, rightconcentration.' On another occasion they discuss the " brahmin truth." The Buddha visits them and tells them what he considers to be the brahmin truths (brāhmaṇasaccāni) : that no creatures are to be harmed ; all sensedelights are impermanent, painful and changing ; all becomings are impermanent, etc. ; a brahmin is one who has no part in or attachment to anything any more.' 1 2 A.ii.2931. Ibid., 1767.

2. Annabhāra.—A former birth of Anuruddha Thera. H is story is given in the account of the Elder.

Apacara] 113

1. Annasaṃsāvaka Thera.—An arahant. Four kappas ago he had
1 given a meal to Siddattha Buddha.
1
A p . i . 78.
2. Annasaṃsāvaka.—A second thera of the same name whose story
1 is identical with the above and who is very probably the same person.
1
Ap.i.26I.
Anva Vagga.—See Addha Vagga.

Apagata Sutta.—Records a conversation between the Buddha and
Rāhula in Jetavana. The Buddha explains how the mind is freed from
1 notions of " I " and " mine."
1
S. i i . 253; see nāhula Sutta (3).
Apacara.—A king of the first kappa. H e was the son of Cara and reigned in Sotthivatī-nagara in the Cetiya country. H e was one of the ancestors of the Sākiya race. H e belonged to the race of Mahāsammata and was possessed of four iddhipowers : walking on air, being guarded by four devas, diffusing the fragrance of sandalwood from his body and the fragrance of the lotus from his mouth. When he was prince he had promised to appoint as his family priest his fellowstudent Kosakalamba, brother of the royal chaplain Kapila, when he should become king. But when Apacara came to the throne, Kapila obtained the post for his own son and became an ascetic. When the king realised what had happened he offered to get the post back for Kosakalamba by means of a lie. The latter protested, because lies had hitherto been unknown in the worlds but the king persisted in his desire even in spite of Kapila's warning, and seven times in succession uttered a lie to the effect that the post of chaplain belonged by right of seniority to Kosakambala and not to Kapila's son. A t the first lie he lost his iddhi-

powers and fell to earth, and with each succeeding lie he fell deeper and deeper into the earth until the flames of Avīci seized him. H e was the world's first liar. He had five sons, who sought Kapila's protection, and leaving the city founded five cities, which were called H atthipura, Assapura, Sīhapura, Uttarapañcāla and Daddarapura, because of certain tokens connected 1 with them. According to the Sutta Nipāta Commentary (ii. 352) Makhādeva was his son. The king was a previous birth of Devadatta.' 1 For details see under those names. .Iātaka (J . i i i . 45461; see also M h v . i i . 2 The story is related i n the Cetiya 2; D A . i . 258 f.; D p v . i i i . 5).

114 [Apaccakkhakamma Sutta

v.l. Upacara, Upavara and Uparuvara. The Milinda (p. 202) calls him Surapāricara.

Apaccakkhakamma Suttā.—Five discourses in which the Buddha explains to Vacchagotta how diverse opinions arise through want of clearness about the facts of body, feeling, perception, activities and 1 consciousness. .S. i i i . 262.

Apaccupalakkhaṇā Sutta.—Same as the above, only substituting
1 " through not discriminating " for " through want of clearness."
1
S. i i i . 261.
Apaccupekkhanā Sutta.—Same as the above, but substituting " through
1 not looking into " for " through not discriminating."
1
S. i i i . 262.
Apaṇṇaka Jātaka (No. I).—Preached at Jetavana to Anāthapiṇḍika and his five hundred friends, who were followers of other schools. They had gone with the banker to hear the Buddha preach and became converts. But when the Buddha left Sāvatthi and went to Rājagaha they reverted to their old faiths, coming back to the Buddha when he returned to Sāvatthi. The story of the past is of two merchants who travel with caravans across a desert. One, beguiled by goblins, throws away his drinking water and is devoured with all his people and cattle. The other com¬ pletes his journey safely, not putting faith in the goblins. The moral is that the followers of false teachers are led astray. The foolish merchant was Devadatta.' This Jātaka will be among the last to be forgotten when the Dhamma disappears from the world at the end of the Kāliyuga.' 1 2 LI.95ff. A A . I. 51.

1. Apaṇṇaka Vagga.—The eighth chapter of the Catukka Nipāta of the Aṅguttara Nikāya. It consists of ten suttas on various topics, including an extract from the Mahāparinibbāna Sutta and a sutta con taining reasons why women are excluded from public assemblies and serious business.' 1 A . i i . 7683.

2. Apaṇṇaka Vagga.—The first section of the Ekanipāta of the
Jātakaṭṭhakatthā.'
1

J . i . 95142.
Apadāna^] 115

1. Apaṇṇaka Sutta.—Preached to a gathering of brahmins in Sālā. On informing the Buddha that they had no favourite teacher in whom they had confidence, they were told that they should embrace and fulfil the Sound Doctrine (apaṇṇakadhamma), and the Buddha proceeded to explain it. In the course of this elucidation reference is made to the teachings of several other schools of thought, particularly those of the Jainas and the Ājīvakas, including the six Environments of life (abhi¬ jāti).' The sutta concludes with the arahantideal as the height to be attained by the being who tortures neither himself nor others, and who i ^ given to torturing neither himself nor others, but lives here and now beyond all appetites, blissful and perfected.' 1 F o r a discussion of some of these see ^ and Kuhn.^ Reitr., where the word is F u r t h e r D i a l . i . 293, n . 1. ' derived from aprasnaka. Buddhaghosa M . i . 400 l 3 . F o r a d e r i v a t i o n of | defines i t as aviruddha advejjhagāmi the name see Weber: Ind. Str. i i i . l50, ekasangāhiko (M A . i i . 630).

2. Apaṇṇaka Sutta.—As sure as the cast of a true die (apaṇṇakamaṇi) are the results of failures or successes of sīla, etc.' 1 A . I. 270.

Apaṇṇakatā Sutta.—On the three qualities which make a monk pro ficient in following the sure course (apaṇṇakapaṭipadā) : guarding the senses, moderation in eating and wakefulness.' 1 A . I . 113 I.

Apadāna.—The thirteenth division of the Khuddakanikāya. It is 1 a Buddhist Vit^ Sanctorum and contains 547 biographies of monks and forty biographies of nuns, a l l mentioned as having lived in the time of the Buddha. In addition to these, there are two introductory chapters, the Buddhāpadāna and the Paecekabuddhāpadāna, dealing with the Buddha and the Pacceka Buddhas respectively. It is worth noting that the Buddhāpadāna contains no account of the Buddha's life, either as Gotama or earlier, as Bodhisatta (see, however, s.v. Pubbakammapiloti). Nor does the Paecekabuddhāpadāna contain any lifehistories. The stanzas are what might be more appropriately described as udāna, and appear in the Khaggavisāna Sutta of the Sutta Nipāta.' 1 The Cy. gives details of eleven more as meaning the legend or lifestory of theras not found i n the text^ Yasa, a B u d d h a or a Great O n e — i n this case Nadīkassapa, Gavākassapa, Kimbila, the seven Buddhas. O r does M a h ā p a d ā n a vajjiputta, Uttara, AparaUttara, Bhad¬ mean the Great Story, i.e. the story of daji, Sivika, Upavāna and Raṭṭhapāla. the Dhamma and its bearers and promul¬ 2 Cp. the Mahāpadāna Sutta (D . i i . gation : cp. the title of the Mahāvastu I f f .) , where the word A p a d ā n a is used (D i a l . ü . 3).

116 [Apadānīya Thera

Most of the stories are found in the Paramatthadīpanī, the Commen¬ tary to the Thera and Therīgāthā, extracted from the Apadāna with the introductory words, " tena vuttaṃ Apadāne." But in numerous instances the names under which the verses

appear i n the Paramat thadīpanī differ from those subjoined to the verses in the Apadāna. In several cases it is a matter of the Commentary giving a name while 3 the Apadāna gives only a title. Sometimes the stories are duplicated in the Apadāna itself, the same story occurring in two places with a very slight alteration in words, even the name of the person spoken of being the same. Most often no reason can be assigned for this, except, perhaps, 4 careless editing. The Apadāna is regarded as one of the very latest books in the Canon, one reason for this view being that while later books like the Buddha¬ vaṃsa mention only twentyfour Buddhas previous to Gotama, the Apadāna contains the names of thirtyfive. It is very probable that the 5 different legends in the collection are of different dates. According to the Sumaṅgala Vilāsinī.'the Dīghabhānakas, who included the Khuddaka Nikāya in the Abhidhammapiṭaka, did not recognise the Apadāna. The Majjhimabhānakas included it in the Khuddaka Nikāya, which they regarded as belonging to the Suttapiṭaka. There is a Commentary to the Apadāna called the Visuddhajana¬ vilāsinī. 3 E.g., Usabha Thera (ThagA. i . 320), 5 o n these a n d other matters connected called Kosumbaphaliya (Ap. i f . 449); w i t h the A p a d ā n a , see R h y s Davids^ and Isidinna (ThagA. i . 312), c a l l e d a r t i c l e i n E R E . and M u l l e r ' s L e s A padānas (Ap. i i . 415) Sumanavījaniya. du Sud (Congress of o r i e n t a l i s t s , Leyden, 4 E.g., A n n a s a ṃ s ā v a k a i A p . i . 78 and 1895). again i . 261; see also the Introduction 6 I. 15. See also P r z y l u s k i : La Legende to the P . T . S . E d i t i o n . de l'Empereur Açoka, pp. v i i i f., 214.

Apadāniya Thera.—An arahant. Ninetytwo kappas ago he had eulogised the life history (apadānaṃ kittayissaṃ) of the Buddha.' 1 Ap.i.24L

Apadika.—A river. Vasabha Thera, in a previous birth as the jaṭila
1
Nārada, erected on its banks a cetiya in memory of the Buddha (v.l.
Aparika).
1
T h a g A . i . 258; A p . i i . 4 3 7 .
Apanthaka. —Given as a personal name in a passage where it is stated that names are mere designators, they signify nothing. Thus " Pan¬ 1 thakas " (Guides) too lose their way, so do " Apanthakas." 1 J . i . 403.

Aparantaka] 117

Aparagotama.—See Gotama (3).

Aparagoyāna.—One of the four great continents into which the earth is divided. It is to the west of Sineru and is seven thousand yojanas in 1 extent. It is surrounded by five hundred islands. According to the 2 Aṅguttara Nikāya, each cakkavāla (worldsystem) has an Aparagoyāna. It is inhabited by men.' but they have no houses and sleep on the ground.' In the centre of the continent is a Kadamba tree, whose trunk is fifteen yojanas i n girth and whose trunk and arms are fifty yojanas in length. This tree stands for a whole kappa.' When the sun rises in Jambudīpa, it is the middle watch of the

night in Aparagoyāna; sunset in Apara¬ goyāna is midnight in Jambudīpa, and sunrise is noon in Jambudīpa, sunset in Pubbavideha and midnight in Uttarakuru.’ A cakkavattiking first conquers Pubbavideha in the east and Jambu¬ dīpa in the south, and then sets out to win Aparagoyāna in the west and 7 Uttarakuru in the north. Thus King Mandhātā, having conquered Jambudīpa, journeys on with his retinue to Aparagoyāna and conquers it straight away.’ Puṇṇaka, in his play with Dhanañjaya, staked a jewel, by gazing into 9 which the continent of Aparagoyāna could be seen. 10 In this context the name given is Goyāniya. Some of the inhabitants came with Mandhātā from Aparagoyāna to Jambudīpa and settled down there. The country they colonised was 1 called Aparanta.’ 1 SnA. i i . 443. 9 J . v i . 278; so also i n the necklace 2 I. 227; v . 59. mentioned i n the Hārapradana Iāt. (M t u . 3 K h A . 123. ii.68). 10 4 ThagA. So i i . 1878. also in the Mahavastu: Apara¬ godāmka, D h s A . 298; 5 ^godāniya (ii. A A . f. 264; V m . 206. l59, 378, etc.). 6 D A . i i i . 868. I n the D u l v a i t is called Aparagaudani 7 Mbv. 734; B u A . 113. (R o c k h i l l , 84). ^ Dvy. 2l5. 1 1 D A . i i . 482; M A . i . 484.

Aparaṇṇa.—A vulture who lived i n Gijjhapabbata. H e had a son Migālopa, strong and mighty, able to fly higher than his fellows. In spite of his father's warning, he flew too high and was dashed to pieces by the Verambha winds. The Bodhisatta is identified with Aparaṇṇa.’ 1 J . i i i . 2556.

Aparantaka (Aparanta).—One of the countries to which Asoka sent missionaries after the Third Council. The leader of the mission was

Yonaka Dhammarakkhita.’ H e preached to the people the Aggikkhando¬ pamā Sutta and 37,000 people embraced the new faith, a thousand men and even more women entering the Order.’ The country comprises the territory of Northern Gujarat, Kāthiāwar, Kachch and Sindh.’ Prob ably Buddhism was known in Aparānta during the time of the Buddha himself.’ It is said that when Mandhātā brought all the four continents under his sway people from the three other continents came over to Jambu¬ dīpa and lived there. When the king died they found themselves unable to get back, and begged his minister to allow them to start settlements in Jambudīpa itself. H e agreed, and the settlement of those who had 5 come from Aparagoyāna was for that reason called Aparanta (v.l. Aparantaka). 1 M h v . x i i . 5; D p v . v i i i . 7. of the adjoining coast on the lower bank 2 M h v . xif. 346; S p . i . 67. of the N a r m a d a . Cunningham . A net. 3 Fleet J R.A .S. 1910, p. 427 ; Bhandar¬ Ceog. of India, notes, p. 690; and Law^ kar in his Early History of I)ekkan puts Early geography 56 ff. i t i n N o r t h K o n k a n (p. 23); see also 4 D u t t : Early Hist. of Bsm. p. 190; Burgess: Arch. Reports i i . 131. Accord D v y . , pp. 45 ff. ; but the reference i s to ing to H s o u i e n Thsang, the country Sunāparanta. seems to comprise Sindh, Western Raja¬ D A i i . 482; M A . i . 184. putāna, Cutch, Gujarat and a portion

Aparantā.—Mentioned in a list of tribes.’ 1 Ap.ii.359.

Aparaseliyā.—A subsect of the Andhakā. Their beliefs seem to have been similar to those of the Pubbaseliyā.' Their centre was Dhana¬ kaṭaka, in the Andhaka country, somewhere near Kāñcipura and Amarā¬ vati on the S.E. coast of India.' According to one tradition they were connected with the Cetiyavādins.' 1 KvuA. quoted in Points of Con¬ 2 Points of Controversy, x l i i i ; see also troversy, pp. 5 and 104. See also Watters On Tuan Chiang, i i . 214 ff. D p v . v. 54; M h v . v . 12; M b v . 97. F o r 3 F o r a discussion of this see Points their beliefs see de l a Vallée Poussin: of Controversy, x l i i i i v . JR.A.S., A p r i l , 1910, pp. 413 ff.

1. Aparājita.—0ne of the Pacceka Buddhas mentioned in the Isigili

Sutta.'

1

M . i i i . 70; also A p A . i . 107 and M A . i i . 890.

2. Aparājita.—A cakkavatti who lived seven kappas ago, an earlier birth of Avyādhika Thera.' 1 Ap.i.215.

Aparlhāniya Sutta] 119

3. Aparājita.—A householder of BandhumatI. When his elder brother, Sena, left the world and became an arahant under Vipassī Buddha, Aparājita sought his advice as to how he could use his wealth to perform some act of great merit. He was asked to build a Gandhakuṭi for the Buddha, which he did, using all manner of precious metals and stones and surrounding it with various kinds of luxury, such as perfumed water. The chamber was on three occasions filled knee-deep with jewels to be taken by anyone who came to hear the Buddha preach. A t the opening of the Gandhakuṭi, Aparājita entertained 6,800,000 monks for nine months. I n this age he was born as the banker Jotika. I n an earlier birth he had given sugar-cane to a Pacceka Buddha.' 1 D h A . i v . 199-207.

4. Aparājita.—Nephew of the foregoing. He asked his uncle to let him have a share in the building of the Gandhakuṭi, but was refused. So he built an elephant stable next to it. In the present age l e was the banker Meṇḍaka.' 1 D h A . i v . 203.

Aparādiṭṭhi Sutta.—A certain Brahma thought that no recluse or brahmin could come to his world. To refute his views, the Buddha went there and sat in the air above the Brahma, flames radiating from his body. The Buddha was followed by Moggallāna, Mahākassapa, Mahākappina and Anuruddha. The Brahma was at first agitated by their presence, but later he was delighted on learning from Moggallāna, who was questioned by an attendant Brahma, that there were many more disciples of the Buddha who could do as he and the others had done, and that they were holy men.' 1 S . I . 144-6. Aparika.—See Apadika.

Aparihāni Sutta.—There are seven things that decline not, viz., the seven bojjhaṅgas.' 1 S. v. 85; see also ibid., 94.

1

L Aparihāniya Sutta.—On the six things that lead away from ruin.
1
A . i i i . 310; cf. A . i i i . 329-30.
2. Aparihāniya Sutta.—A devatā visits the Buddha at Jetavana and mentions six things which lead away from ruin. The Buddha makes that a topic for a sermon to the monks.’ A . iii. 330 1.

120 [Apalāla

Apalāla.—A nāga king, converted by the Buddha. H e is mentioned together with Āravāla, Dhanapāla and Pārileyyaka. The name appears in passages where the Buddha's powers are discussed.’ “ Was not the Buddha honoured even by beasts such as Āravāla, etc.?" The story of the conversion of Apalāla does not, as far as I can dis¬ 2 cover, occur in the canonical books. In the Samantapāsādikā the story of the conversion of Apalāla (Apalāladamana) is given among the stories not included in the Three Councils (saṅgīti), but that it was known quite early in Ceylon is evidenced by the fact that, among the scenes from the Buddha's life represented in the relicchamber of the Mahā¬ 4 Thūpa, the conversion of Apalāla is mentioned.’ The Divyāvadāna makes reference to the story, and states that the nāga was converted shortly before the Buddha's death. H iouen Thsang gives the story in detail.’ During Kassapa Buddha's time, Apalāla had been a powerful man called Gaṅgi. B y means of his charms he subdued the dragons that attacked the country, and the people, in gratitude, agreed to give him tribute. Later some of them forgot their promise and he, in wrath, became a dragon after his death. The Buddha Gotama visited him and preached to him. H e was con verted, but, for his sustenance, he was allowed to have one gathering of the crops every twelve years. It is for this reason that the White River (Subhavastu) overflows every twelfth year. The story is found in the Sūtrālaṅkāra and other Mahāyāna books.’ 1 E.g., B u A . 29. i . 122; also Legge: Ea IHen's ^ravels, 2 i v . 742. p. 29 n . 3 M h v . x x x . 84. 6 See N a r i m a n . Sanskrit B^ddh^sm, 4 pp. 348,385. pp. 194, 274. 5 B e a l : Records of the Western World

Apalāladamana.—See Apalāla.

Apalokita.—See Apalokina.

Apalokina Sutta.—The Buddha teaches the undecaying and the path
1 that leads thereto (v.l. Apalokita).
1
S. i v . 370. O n the name see K S . i v . 262, n . 2 .
Apassena.—A cakkavatti who lived six kappas ago; a previous birth
1 of Ārakkhadāyaka Thera.
1
A p . i . 215.
1

Apāynnha Vagga.—The ninth section of the Ekanipāta of the J ā t a k a .

1

I.I. 36079.

Aputtaka Sutta] 121

1. Apāra Sutta.—The seven bojjhaṅgā, if cultivated, conduce to no more going to the hither or further shore.’ 1 S. v . 8 I . on the name see K S . v . 225, n . 3.

2. Apāra Sutta.—The same as above, regarding the four bases of psychical power (iddipādā).’ 1 S. v . 254.

Apāsādika Sutta.—Two discourses on the evils of being nnamiable.’ 1 A . i i i . 255-6.

Apilāpiya.—A cakkavatti of eighty-six kappas ago; a former birth of Tikaṇḍipupphiya Thera.’ -'Ap.f.2O2.

Aputtaka.—A wealthy burgess of Sāvatthi who died intestate. I n 1 the Saṃyutta Nikāya we find Pasenadi, King of Kosala, visiting the Buddha at noonday and telling him that he had just finished having the banker's wealth removed to the royal coffers, “ eight millions of gold to say nothing of silver.' ' And yet Aputtaka ate nothing except sour husk-gruel left over from the previous day and wore only hempen garments. 2 In the next Sutta of the same Nikāya the Buddha is reported as revealing the banker's past. I n a former birth he had given alms to a Pacceka Buddha, Tagarasikhī, but later he repented and wished that he had given the food to slaves and workmen. He had, in the same birth, slain the only son of his brother for the sake of his fortune. As a result of the alms he was born seven times i n the deva-worlds and seven times as a rich man of Sāvatthi. His repentance made him inclined to deny himself enjoyment of sense-desires. Owing to the murder of his nephew in his previous birth, he was childless in this, and 3 he died intestate. After this life he was born in Mahāroruva purgatory. 1 i . 89-91. i n heaven or i n S ā v a t t h i . I t adds that 2 i . 91-3. the king's men took seven days and 3 The Mayhaka dāt. (J. i i f . 299 I .), nights to remove the treasure . A p u t t a k a contains the whole s t o r y of the banker's is there referred to not as A p u t t a k a but past and present, g i v i n g m a n y graphic as Āgantuka (Strange). See also D h A . details not found i n the S a ṃ y u t t a account, i v . 76-80. but i t does not mention the seven b i r t h s

1. Aputtaka Sutta.—Contains the earlier part of the story of Aputtaka as given above, and the moral to be drawn therefrom: namely, that the

122 [Aputtaka Sutta

mean man, who acquires wealth, pleases neither himself nor others, but is like a lake of delicious waters lying in a savage region. On the other 1 hand, the rich man who is generous is like a lake near a village. 1 S .I . 8 9 - 9 L

2. Aputtaka Sutta.—Contains an account of Aputtaka's past, as re¬ lated above ; the wealth that a man stores here has to be left behind for others ; hence let him make a good store for life elsewhere by using this wealth well.’ 1 S . I . 91-3.

Aputtaseṭṭhi Vatthu.—The story of Aputtaka given above.’ 1 D h A . i v . 76-80.

Appaṃ-supati Sutta.—The five kinds of persons who sleep but little.’ 1 A . i i i . 156.

Appakā (or Virata) Vagga.—The eighth chapter of the Sacca Saṃyutta of the Saṃyutta Nikāya.’ 1 S. v . 468-7O.

Appacintl.—A fish who lived in the Ganges with his brothers Bahucintī and Mitacintl. He and Bahucintī were caught in a fisherman's net and were rescued by Mitacintl.’ 1 The story is t o l d i n the Mitacint^ Iāt. (i . 427-8).

Appaṭivāni Sutta.—By him who knows not birth and becoming, grasping. craving, feeling, contact, etc., there must be no turning back in the search for knowledge.’ 1 S . u . 132.

Appaṭividitā Sutta.—Spoken by a deva; a Buddha has arisen, now is the time for those who have not perceived the truth to do so.’ 1 S .I . 4.

Appaṭivedhā Sutta.—Preached to Vacchagotta. Divers opinions arise in the world through want of perception of the nature of the body, etc.’ 1 S.iii.26L

Appamatta Sutta.—See Asamatta.

Appamāda Sutta] 123

Appamattaka Vagga.—The nineteenth chapter of the E k a Nipāta of the Aṅguttara Nikāya. I n the spiritual world, by analogy with Nature, only a few are selected out of many who will be lost.’ 1 A . i . 35-8.

Appamateyya Sutta.—See Matteyya.

Appamāṇasubhā.—A class of devas of the Rūpaloka belonging to the plane of third jhāna.’ Their life-term is thirty-two a^ons (kappas).’

Beings are born there who are possessed of faith, virtue, learning, muni¬

3 ficence and wisdom.

1

A b h s . p. 2I . 2

Ibid., 23; see also K v u . 207; V i b h A . 520.

3 M . i i i . 102.

Appaṃāṇābhā.—A class of devas of the Rūpaloka, belonging to the 2 plane of second jhāna.’ Their life-term is four kappas. Beings are born there who have absorbed the idea of boundless brilliancy.’ or who are possessed of faith, virtue, learning, munificence and wisdom.’ 1 A b h s . , p. 21. 3 M . i i i . 147. 2 4 Ibid., 23; see also K v u . 207; V i b h A . Ibid., 102. 520.

1. Appamāda Vagga.—The second chapter of the Dhammapada.

2. Appamāda Vagga.—I n the fifth division of the Saṃyutta Nikāya (Mahāvagga) several chapters are found called Appamādavagga. Thus the fifth of the Magga Saṃyutta.’ the tenth and the fifteenth of the Bojjhanga.’ the seventh of the

Satipaṭṭhāna.’ the ninth and the fourteenth of the I ndriya.’ the second of the Sammappadhāna.’ the second and 6 7 the seventh of the Bala, the fifth of the I ddhipāda and the second of the Jhāna.’ 1 2 S. v. 41-5. 135. 138. 3 245. 3 250, 252. 4 3 19L 240, 242. 7 291. 3 308.

L Appamāda Sutta (2).—Preached to Pasenadi. Diligence is the one quality that acquires and keeps welfare both in this life and in the next ; just as the elephant's foot is chief among all feet, so is diligence the best of qualities.’ 1 S .I . 86, 87.

2. Appamāda Sutta.—Diligence must be practised by those who know not the nature of birth, becoming, etc.’ 1 S . i i . 132.

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3. Appamāda Sutta (2).—Digilence is the harbinger of the arising of the Ariyan Eightfold Way.’ ^ 1 S. v . 30, 32.

4. Appamāda Sutta (2) .—Diligence is most useful for the arising of the Ariyan Eightfold Way ; there is no other single condition like it for the 1

arising and perfection of the Way. 2

1 S. v . 33. 2 Ibid.. 35, 36, 37.

5. Appamāda Sutta.—On four occasions on which earnestness should be applied. 1

1 A.iI.119I.

6. Appamāda Sutta.—Preached in answer to a brahmin's question.
Earnestness is a quality which, if developed, brings success both in this world and in the next.’
1
AAii.364.
7. Appamāda Sutta.—Same as Aparihāniya Sutta (2), with the addition of samādhigāravatā.’ 1 A.iv.27f.

8. Appamāda Sutta.—Earnestness is the best and highest of all qualities. 1

1 A . v . 21 f.

Appamādovāda.—The name given to the stanzas in the Dhammapada
(Nos. 21-23) on heedfulness.’
1
J . v . 66.
Appamcyya Sutta.—Of three classes of persons, the arahant is the immeasurable (appameyya). 1

1 A . I. 266.

1. Appassuta Sutta.—A woman who has small knowledge is born in purgatory.’ 1 S.iv.242.

2. Appassuta Sutta.—Four classes of persons, some of small learning and some of wide learning.’ 1 A.ii.6f.

Appiyā.—See Suppiyā.

Abbhahjanadayaka Thera] 125

Appihā.—A Sāmanera who lived in the Suvaṇṇakuṭi in Dakkhiṇagiri vihāra. On the day after his ordination his mother had prepared seats and alms for eight monks, and, by the power of iddhi, these were made to suffice for 68,000 monks. The story is told in order to show 1 the power of iddhi in connection with the Mahā Thūpa ceremonies (v.l. Ambasuppiya). 1 M L 552.

Apheggusāra.—A treatise, of about the fourteenth century, on Abhi¬ 1 dhamma topics, written by a scholar of Haṃsavatī in Burma. 1 Bode: op. cit., 36 and n . 2 ; Sas. 48.

Apheggusāradīpanī.—A book composed at H aṃsavatī, probably by Mahāsuvaṇṇadīpa, teacher of Queen Sīvalī. In Nevill's MS. Catalogue in the British Museum it is described as an anuṭīkā dealing with matter in the Abhidhammatthavibhāvanī.’ 1 B o d e : op. cit. 36, n . 2.

Ababa Niraya.—A name given not to a special purgatory but to a period of time in Avīcī. One term of Ababa is equal to four hundred of Abbuda ; an Abbuda being reckoned as the time taken to remove twenty Kosalan Khāris (equal to a cartload) of tilaseeds, taking one seed at the end of each century.’ 1 S n . p. 126; S. 1. 152; S A . i . 170; see also K S . I. 190, n . I and 2. S n A . (i i . 477) gives an A b b u d a as equal to 100,000 ni^nahutas; A A . i i . 853.

1. Abbuda.—A period of suffering in Avīci. For details see Ababa.

2. Abbuda.—A king of long ago; a former birth of Niggaṇṭhipupphiya
Thera.’
1
A p . i . 263.
Abbha Sutta.—Thunder clouds arise sometimes because the Abbhāva¬ lāhaka devas wish to give joy to their bodies.’ 1 S. i i i . 256.

Abbhaṅjanadāyaka Thera.—An arahant. In a previous birth he had given ointment to the Buddha Koṇḍañña. As a result, fifteen kappas ago he was born as a cakkavatti, Cirappa.’ 1 A p . i . 236.

126 [Abbhantara Jātaka

Abbhantara Jātaka (No. 28l).—The Sister Bimbādevī had suffered from flatulence, and was cured with mangojuice and sugar which Sāriputta had obtained from the king of Kosala, at Rāhula's request. The king, having heard of Bimbādevī's affliction, ordered that she should be continually supplied with mangosyrup. On being told of the incident, the Buddha revealed this story of the past to show that it was not the first time that Sāriputta had obtained mango syrup for Bimbādevī. The atītavatthu is about

the chief queen of a king of Benares. Sakka, becoming nervous on account of the austerities of an ascetic, wishes to destroy him, and arouses in the queen a desire for a “ Midmost Mango ” (AbbhantaraAmba). After prolonged search—during which the ascetic and his companions are driven from the royal park because they are reported to have eaten the mangoes there—a favourite parrot of the palace is commissioned to find the Midmost Mango. H e goes to H imavā, and learns from the parrots of the seventh mountain range that the mango grows on a tree which belongs to Vessavana and which is most strictly guarded. H e goes stealthily by night to the tree, but is caught by the guardian goblins, who decide to kill him. H e tells them that he is delighted to die in the performance of his duty, and thereby wins their respect. Following their counsel, he seeks the assistance of an ascetic, Jotirasa, living in a hut called Kañcanapatti, to whom Vessavaṇa sends a daily offering of four mangoes. The ascetic gives the parrot two mangoes, one for himself and one for the queen.’ Ānanda was the parrot and Sāriputta Jotirasa. 1 J . i i . 3924OO.

Abbhantara Vagga.—The fourth division of the Ṭikā Nipāta of the

1

Jātakaṭṭhakathā .

1

J . i i . 392430.

Abbhavalāhakā.—One of the Cloudgroup of devas. They are em¬ bodied in the thunder clouds (cumulus clouds), and when they wish to revel and delight themselves, thunder clouds make their appearance in the sky.’

1 S.iii.256.

Abbhahattha.—See Ambahattha.

Abbhasa.—Eleven kappas ago there were thirtyfive kings of the name

1 of Abbhasa, all former births of Nīta Thera (v.l. Ambaraṃsa).

1

T h a g A . i . 182.

Abhaya] 127

Abbhāhata Sutta.—The world is persecuted by death, age, decay and craving.’ 1 S. i . 40. The verses appear also i n the s t o r y of Sirimaṇda Thera (Thag. v . 448).

Abbhuta Sutta.—The Buddha preaches the marvellous and the path leading thereto.’ 1 S . i v . 371.

Abbhutadhamma.—Name given to one of the nine divisions (anga) of the Dhamma.’ Buddhaghosa (DA. i . 24) defines it as including all the passages treating of wonders, e.g. the four marvellous things described in the Mahāparinibbāna S utta.’ 1 2 V i n . ü 1 . 8 ; M .I . 1 3 3 ; A . i i . l O 3 ; P u g . 43; M i l . 344, etc. D.ii.l45.

1. Abbhutadhamma Sutta.—On the marvel that when a Tathāgata preaches the Dhamma, folk give up their usual predispositions and listen to it.’ 1 A A I . 1 8 l f.

2. Abbhutadhamma Sutta.—See Appendix.

Abbhokāsa Sutta.—The five kinds of those who seek solitude.’ 1 A . i i i . 220.

1. Abhabba Sutta.—Various events and the conditions requisite for their presence.’ 1 A . v . 144 f.

2. Abhabba Sutta.—The ten conditions essential for arahantship.’ 1 A . v . 209.

1. Abhaya Thera.—An arahant. He was a brahmin of Sāvatthi who, having heard the Buddha preach, entered the Order. One day, while going to the village for alms, he was disturbed in mind by an attractively dressed woman, but he recollected himself and developed insight.’ In a former birth he had met Sumedha Buddha in the forest and had offered him a wreath of salala-fiowers. Nineteen kappas ago he was born sixteen times as king, his name being Nimmita. He is probably to be identified with the Thera Vaṭaṃsakiya of the Apadāna.’ 1 2 Thag. v. 98; T h a g A . i . 2 O L 2 . I . 174.

2. Abhaya.—Commonly called Abhayarājakumāra. He was the son of King Bimbisāra and of Padumavatī, the belle of Ujjeni. When the

boy was seven years old, his mother sent him to the king and he grew up with the boys of the court. He first came under the influence of the Nigaṇṭha Nātaputta, who taught him a dilemma to set the “ Samaṇa Gotama." I n the Buddha's reply, the prince recognised the defeat of the Nigaṇṭha and the supreme Enlightenment of the Exalted One, whose disciple he then became. Later, when the king died, Abhaya was disturbed in mind, and entered the Order. On the occasion of the preaching of the Tālacchiggalūpama S utta.’ he became a Stream-enterer 3 and afterwards attained arahantship.’ The Abhayarājakumāra S utta contains the dilemma episode. I t also mentions that at the time the prince had a little son of whom he was evidently very fond. 4 In the Saṃyutta Nikāya he is stated as having visited the Buddha at Gijjhakūṭa and discussed with him the views of Pūraṇa Kassapa. The Buddha teaches him about the seven bojjhaṅgas. 5 In the Vinaya, Abhaya is mentioned as having discovered Jīvaka Komārabhacca lying on a dung-heap (east there by the orders of his mother, the courtesan Sālāvatī), and having brought him up. The Aṅguttara Commentary.’ on the other hand, says that Abhaya was Jīvaka's natural father. As a reward for quelling a disturbance on the frontier, Abhaya was given a skilled nautch girl by his father, Bimbisāra. For seven days he enjoyed her company to the exclusion of all else, but on the seventh day she died. Disconsolate, he sought comfort from the Buddha, who assuaged his grief.’ 8 The Apadāna gives the story of his past. He had been a brahmin of Haṃsavatī, skilled in the Vedas ; having heard the Buddha Padumuttara preach, he was converted and joined the Order, where he spent his time singing the greatness of the Buddha. 9 The Theragāthā Commentary quotes, in his story, some verses in the Apadāna, which in the Apadāna itself are ascribed to a Thera Ketakapupphiya. They state that he offered a ketaka-flower to the Buddha Vipassī. Perhaps Ketakapupphiya was the title of another thera, whose real name was Abhaya, and hence the stories

were 0 confused.’ See also Abhaya (3). 1 Probably the same as S. v. 455 and 5 i . 269. M . i i i . 169. 6 i . 216. 2 Thag. 26; T h a g A . i . 83-4 also T h i g A . 7 DhA. i i i . l^-^7; cf. the story of 39. I n T h a g A . his mother's name doe^ santati. not appear. ^ i i . 502-4. 3 M . I . 392 ff. 9 i . 83-4. 4 S. v. 126-8. 1 0 i i . 449-50.

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1 3. Abhaya.—A Licchavi of Vesāli generally, but wrongly, identified with Abhayarājakumāra. On one occasion he comes with another Licchavi, Paṇḍita Kumāraka, to Ānanda in the Kuṭāgārasālā in Vesāli, and discusses with him certain views held by Nigaṇṭha Nāta¬ putta. Ānanda teaches him the Buddha's three Ways of purification.’ On another occasion he visits the Buddha, again at Vesāli, with the Licchavi Sāḷha; the latter asks the Buddha's views on purity of morals and self-mortification. The Buddha tells him of the Ariyan Way and explains its implications by various similes.’ We are not told that either of them became converts on this occasion. 1 E.g.,GS.i.200,n.2;ii121I . n . 2; K S . 2 F o r details see A . i . 220-2. v. 107, n . 2. 3 See A . i i . 2O2-4.

4. Abhaya.—A Thera. He and Tissadatta Thera are mentioned 1 together, in several Commentaries as examples of persons worthy of being associated with, because of their possession of ready attention (upaṭṭhita-sati), This perhaps refers to Abhaya (I) or, more probably, to one of the three Abhayas mentioned with their titles in the Dīgha 2 Commentary on the Mahāparinibbāna Sutta in its exegesis on the word upaṭṭhita-sati. 1 D A . i i i . 786; M A . i . 234; A A . i . 273; Dīghabhānaka-Abhaya and Tipiṭaka- V i h h A . 275. Oulābhaya(q.v.). 2 D A . i i . 530: M ahagatimba-Abhaya,

5. Abhaya.—King of Ceylon (then known as Ojadīpa) in the time of
Kakusandha Buddha. His capital was Abhayanagara.’
1
S p .I . 8 6 ; M h v . x v . 5 9 .

6. Abhaya.—King of Ceylon (414-394 B.c.). He was the eldest son of Paṇḍuvāsudeva and reigned in Upatissagāma. Later, when the usurper Paṇḍukābhaya came to the throne, he killed all his other nine uncles, sparing only Abhaya, because the latter had befriended both him and his mother, Ummādacittā.’ Abhaya was made Nagaraguttika (Guardian of the City), administering the government by night; he was the first holder of that office.’ 1 I t was he who prevented C i t t a from being k i l l e d at b i r t h , M h v . i x . 3. 2 M h v . i x . 3, 9; x . 52, 80, 105.

7. Abhaya.—Personal attendant of Atthadassī Buddha.’ 1 B u . x v . 19.

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8. Abhaya.—Eldest son of King Muṭasīva of Ceylon. H e renounced the succession in favour of his younger brother, Tissa, who later became known as Devānaṃpiyatissa.’ 1 M Ṭ . 302.

9. Abhaya.—Father of Khañjadeva.’ 1 M h v . x x i i i . 78.

10. Abhaya.—A monk, chief of the ascetics who dwelt in the Pañca¬ parivenamūla monastery. H e was sent by King Kittisirimegha (q.v.) to

1 fetch the king's son.

1

Cv.lxvii.6l.

11. Abhaya.—Anthor of the Mahāṭīkā on Saddatthabhedacintā.' H e was a native of Pagan, and is also credited with the authorship of the Sambhandhacintāṭīkā.' 1 2 G v . 63. Bode, op. cit., 22, and n . 8.

12. Abhaya.—A brigand, commonly called CoraAbhaya (q.v.).

13. Abhaya (Abhayupassaya).—A nunnery built by King Mahāsena.' 1 M h v . x x x v i i . 43.

1

14. Abhaya.—Nephew of Khallāṭanāga.

1

M T . 444.

For others named Abhaya see under their titles, e.g. Mahāgatimba, Dīghabhānaka, Meghavaṇṇa, etc.

Abhaya Sutta.—On what fearlessness means.' 1 A . i v . 455.

Abhayagallaka.— A vihāra in Ceylon built by King MahācūḷiMahā¬ tissa.' 1 M h v . x x x i v . 8.

Abhayagiri.—A celebrated monastic establishment on the north side of Anurādhapura, consisting of a vihāra and a mighty thūpa. Only the thūpa now stands. It was built by King Vaṭṭagāmaṇi Abhaya on the site of the ancient Titthārāma, 217 years, 10 months and 10 days

Abhayaglri] 131

after the founding of the Mahāvihāra.' Tradition states that when the king was fleeing from the Tamils he passed the Titthārāma on his way, and the Nigaṇṭha Giri, who then lived there, made insulting remarks about him. The king vowed, if he were returned to the throne, to 2 build a vihāra on that spot ; he fulfilled his vow, and the name of the vihāra was a combination of his own name and of that of the Nigaṇṭha. The monastery was given in charge of the Thera Mahātissa of Kuppikala and of two other monks, Kuppikala having befriended the king in his misfortunes. The vihāra advanced rapidly i n wealth and i n power, but quite soon the monks seceded from the Mahāvihāra fraternity because, according to the Mahāvaṃsa.' an incumbent .of the Mahāvihāra, Mahātissa by name, was expelled from the monastery for frequenting lay families. H is disciple, Bahalamassutissa, went in anger to Abhayagiri and formed a separate faction. 4 A Sinhalese chronicle, the Nikāya Saṅgraha, states that these dissen tients were soon after joined by a body of Vajjiputtaka monks from the Pallārāma in India, under the leadership of a teacher called Dhammaruci, and the sect which they together founded

in Ceylon became known as the Dhammaruci Nikāya, with headquarters in Abhayagiri. For quite a long while the two fraternities, that of the Mahāvihāra and that of the Abhayagiri, seem to have lived in amity, alike enjoying the munificence of patrons.' Thus, Gajabāhukagāmaṇi raised the height of Abhayuttarathūpa (as the thnpa at Abhayagiri seems to have been called) and made the Gāmaṇitissatank to be used for the cultiva tion of land for the maintenance of the vihāra^; Kaniṭṭhatissa built a splendid structure in the same vihāra for the Thera Mahānāga; it was 7 called the Ratanapāsāda. Butin the reign of Vohārakatissa, the Abhayagiri monks openly adopted 8 the heretical Vaitulya Piṭaka. A n inquiry was held by the king with the help of his minister Kapila, the heretical books were burnt and the monks of Abhayagiri disgraced.' Soon afterwards, however, the heretics won over the king Mahāsena to their side and destroyed the establishment of the Mahāvihāra, carrying 0 away all the materials to Abhayagiri.' Later, Mahāsena repented of his ways, burnt the books of the Abhayagiri monks and transferred his 1 Mhv. x x x i i i . 7883. 6 Ibid., x x x v . 11922. 2 Ibid., 434. 7 x x x v i . 7, 8. 3 Ibid., 95 ff. 3 Of the M a h ā y ā n i s t s (see M h v . 4 pp. I l , l 2 ; a l s o P . L . C . 42. trans. 259, n . 2). 3 ībid., 52 f.; M h v . x x x v . 20, 57, 119 9 M h v . x x x v i . 401. 22; x x x v i . 714. 1 0 P . L . C . 5 3 ; M h v . x x x v i i . 1016.

patronage to the Mahā vihāra. But the Abhayagiri fraternity must soon have recovered its prestige, for we find Mahāsena's successor, 11 Sirimeghavaṇṇa, planting a bodhi tree (called Tissavasabha) in Abhaya¬ 12 giri and surrounding it with a stone terrace. A few years later both Mahānāma (40931) and his queen became active supporters of Abhaya 3 14 giri.' Dhātusena is stated to have enlarged the Abhayuttaravihāra, and Silākāla is credited with several benefactions to the vihāra and its 15 bodhi tree ; Mahānāga gave the weaver's village of Jambela to the 16 17 Uttaravihāra ; Aggabodhi I. built a bathingtank there, while his successor, Aggabodhi H., built the Dāṭhāggabodhi house, so called after 18 himself and his queen. In the monastery at Abhayagiri there seems to have been a stone image of the Buddha, referred to under various names, Silāsaṃbuddha, 19 Kālasela, Kālasatthā, Silāsatthā and Silāmayamuninda. It was evidently held peculiarly sacred. Buddhadāsa placed a nāgamaṇi in its 20 eye ; this was soon lost, and we find Dhātusena replacing it, adorning 1 and decorating the statue i n various ways.' Silāmeghavaṇṇa had it 2 restored and redecorated and made provision for its maintenance.' The same king, we are told, attempted to carry out a reform of the Abhayagiri monks, but this attempt ultimately brought disaster on 3 24 him.' Jeṭṭhatissa gave to the vihāra the village of Mahādāragiri. Dāthopatissa built the Kappūrapariveṇa attached to the vihāra, and also a monastery Tiputthulla, encroaching on the precincts of the Mahā¬ vihāra, notwithstanding the protests of the monks belonging to the 5 26 latter.' Aggabodhi VĪĪ. added the Sabhattudesabhoga, and Mahinda H. the Mahālekhapariveṇa as well as the manystoreyed Ratanapāsāda 7 with its costly ornamentation.' 28 Sena I. built the Vīraṅkurārāma and gave it to the Mahāsaṅghikas, 29 while his consort, Saṅghā, erected a dwelling house, Mahindasena, and his courtier, Uttara, yet another dwelling house, called Uttarasena, for the

maintenance of which he provided. Two other courtiers, Vajira and

1 1
C v . t r a n s . i . 9, n . 3. 2 0
C v . x x x v i i . 123.
1 2 1 3
C v . x x x v i i . 91. Ibid., 212. 2 1
F o r details see C v . x x x v i i i . 62 ff.
1 4
Ibid., x x x v i i i . 61. 2 2
Ibid., x l i v . 68.
1 5
Ibid., x l i . 3 l 2 . 2 3
Ibid., 75 ff.
1 6
A n o t h e r name for A b h a y a g i r i ; see 2
^ Ibid., 96.
2 3 cv. t r a n s . i . 8, n . 2 ; 61, n . 6. Ibid., x l v . 29 ff.
2 6
1 7
Cv. x l i i . 28. Ibid.,xlviii.64.
2 7
1 8
Ibid., 635. Ibid., 13540; see also Geiger 's
1 9
C v . x x x i x . 7; x x x v i i i . 65; 6 l 2 ; t r a n s . 123, n . 2.
2 3 see also v v . 51, 77, 87. There was also C v . 1. 689.
2 9 i n A b h a y a g i r i another image called the Ibid., 79.
Abhisoka (q.v.).
Abhayagiri] 133

Rakkhasa, built two dwelling houses, called respectively Vajirasenaka 30 and Rakkhasa. In the reign of Sena H . the Paṃsukulika monks, who till then had 31 evidently lived in Abhayagiri, separated and formed special groups. Saṅghā, queen of Udaya H . , erected and endowed the building known as 2 the Saṅghasenapabbata.' Kassapa IV. built a pāsāda bearing his name 33 and assigned to it a village, while his successor, Kassapa V., erected th^ Bhaṇḍikāpariveṇa and the Silāmeghapabbata, endowing each with a 4 village.' Sena HI. spent 40,000 kahāpanas for a stone paving round the cetiya. The Abhayagiri monks befriended both Vijayabāhu I. (then known as Kitti) and his brother, and out of gratitude Vijayabāhu built the 35 Uttaramūla-pariveṇa, which was probably attached to the vihāra itself. In the reign of

Parakkamabāhu I., when that monarch had estab lished himself on the throne, it is said that he tried to reform the monks 6 of the Abhayagiri, but he found the task hopeless.' H e found that the Abhayagirithūpa had been destroyed by the vandalism of the 7 Tamils, and he had it restored to a height of 160 cubits.' When Anurā dhapura was finally abandoned, Abhayagiri fell into ruin and decay, the monastery being completely destroyed. It is clear that even at the outset there was considerable rivalry between the monks of Abhayagiri and those of the Mahāvihāra. The rivalry seems originally to have been mainly personal, but it later developed into differences in doctrinal opinion. Of the exact nature of these latter we have no information, owing, chiefly, to the book burnings carried out by pious kings in the excess of their zeal for the purity of the Faith. For the same reason we are unable to ascertain what part, if any, the Abhayagiri fraternity played in literary activity. 38 It has been suggested, however, that both the Jātakaṭṭhakathā and 39 the Sahassavatthuppakaraṇa, another compilation of tales, were the work of the Abhayagiri monks. FaHsien evidently spent the two years of his stay in Ceylon with the Abhayagiri fraternity because the books he took away with him were those of the unorthodox schools. According to him, there were, at 40 this time, 5,000 monks in Abhayagiri. In the chronicles Abhayagiri is referred to under several names: Abhayuttara, Abhayavihāra, Abhayācala and Uttaravihāra. 3 0 Ibid., 83. 3 5 C v . l v i i . 18, 23. 3 1 Cv. trans. f. 108, n . l . 3 6 Ibid.,lxxviii.2l ff. 3 2 Cv. l i . 867. 37 Ibid. , 9 8 . 33 Ibid., I i i . 13; Cv. trs.f. 162, n . 4. 3 P . L . C . 124, 8 125. 3^ ^ . 3 Cv. I i i . 589. 4 9 F a H sien's Travels, 67 ff.

l34 [Abhayaglrīkā

1

Abhayagirikā.—The monks of the Abhayagirivihāra.

1

M h v . x x x i i i . 978.

Abhayaṅkara.—One of the royal elephants of King Vasavatti of

Benares.'

1

J . v i . 135.

Abhayanagara.—The capital of King Abhaya (5), King of Ceylon, when the island was known as Ojadīpa. It lay to the east of the

Kadamba river.'

1

M h v . x v . 589.

Abhayanāga.—Younger brother of King Vohārikatissa. With the help of his uncle Subhadeva he conspired against the king and, obtaining the assistance of the Damiḷas, he overthrew and killed him. Abhavanāga reigned for eight years (A.D. 2919).' 1 M h v . x x v i . 4253.

Abhayattherī.—See Abhayā.

Abhayamātā.—A Therī. She was a courtesan named Padumavatī, the belle of Ujjenī. King Bimbisara, having heard of her beauty, ex¬ pressed to his purohita a wish to see her. The purohita, by the power of his spells, enlisted the assistance of a yakkha, Kumbhīra, who took the king to Ujjen1. She bore to the king a son, Abhayarājakumāra, who later joined the Order and became an arahant. It was on his account that Padumavatī came to be called Abhayamātā. She heard Abhaya 1 rājakumāra preach and leaving the world herself became an arahant. 2 Two verses attributed to her are found in the Therīgāthā. In the time of the Buddha Tissa, seeing him going round for alms, with glad heart she gave him a spoonful of food. As a result, she was thirtysix times queen among the gods and was chief queen of fifty cakkavattis.' She 4 is evidently identical with Kaṭacchubhikkhadāyikā of the Apadāna. 1 T h i g A . 31.2. 3 T h i g A . 32. 2 33, 34. 4 i i . 5167.

Abhayarājakumāra Sutta.—It contains the episode of Prince Abhaya (q.v.) visiting the Buddha at Rājagaha and setting him the questions suggested by Nigaṇṭha Nātaputta : Would a Tathāgatha say anything unpleasant or disagreeable to others ? If he did, how would he differ from ordinary men ? If he did not, how was it that the Buddha

spoke of Devadatta as a reprobate, a child of perdition, etc.—words which angered and upset Devadatta ? The Buddha answered that the question needed qualification and, noticing that the prince was nursing his little boy, who lay in his lap, asked him what he would do if a pebble or a stick got into his mouth. " I should pull it out even if the blood flowed." " Just so would a Buddha state unpleasant truths in due season if necessary and profit able." At the end of the discourse Abhaya accepts the Buddha as his 1 Teacher. 1 M . i . 3 9 l ff.

Abhayarājapariveṇa.—A building erected by King Vijayabāhu IV. in connection with the Vanaggāmapāsāda Vihāra. H e built it in order that he might give the merits arising therefrom to his father, Parakkama¬ bāhu H. It was richly endowed.' 1 C v . l x x x v i i i . 5 1 2 ; C v . t r a n s . i i . 186, n . 4.

Abhayavāpi.—A tank in Anurādhapura built by King Paṇḍukā¬ 2 bhaya.' At its lower end was the settlement of the yakkha Cittarāja. In the hot weather it ran dry, and on one occasion Devānaṃpiyatissa used its mud for building a temporary structure in which to deposit the relics brought from Jambudīpa.' The hall which Duṭṭhagāmaṇi built round the Maricavaṭṭi Vihāra extended into a part of the Abhaya tank.' In the reign of Bhātikābhaya water was taken from the tank, by means of machines, up to the top of the Mahā Thūpa, for the sprinkling of the flowers offered there.' The tank is generally identified with the modern 6 Basavakkulam. 1 M h v . x . 88. 4 Ibid., x x v i . 20. 2 Ibid., 84. 3 Ibid., x x x i v . 45. 3 Ibid.,xvii. 35. 6 Geiger, M h v . trans. 74, n . 3.

AbhayaVihāra.—Another name for Abhayagiri Vihāra.

Abhayasamāna Sutta.—Preached to Jāṇussoni on those who have no fear when death comes to them.' 1 A . i i . 173 f.

Abhayā.—A Therī. She belonged to a family in Ujjeni and was the playmate of Abhayamātā (Padumavatī). When the latter joined the Order, Abhayā, too, left the world. As she was meditating in Sītavana,

the Buddha sent forth a ray of glory to encourage and help her; she 1 thereupon became an arahant. Two verses are attributed to her in the 2 Therīgāthā. In the time of Sikhī Buddha she was born in a noble family and became the chief queen of the Buddha's father, Aruṇavā. One day she offered to the Buddha some lotuses which the king had given her. As a result, in later births her body was the colour of the lotus and bore the perfume of the lotus. Seventy times she reigned as queen of heaven and she was chief queen of sixtythree cakkavattis.' She is evidently to be identified with 4 Sattuppalamālikā of the Apadāna. 1 T h i g A . 334. 3 T h i g A . loc. cit. 2 35, 46. 4 i i . 517-18.

Abhayācala.—Another name for Abhayagiri.

Abhayuttara.—A name for Abhayagiri.

Abhayupassaya.—A nunnery; see Abhaya (13).

Abhayūvara.—The name of the eighth bhānavāra (portion for recita tion) of the first Khandhaka of the Mahāvagga of the Vinaya Piṭaka.

Abhayebalākapāsāna.—A locality in Anurādhapura, one of the spots included in the Sīmā marked out by Devānaṃpiyatissa.' It was on the
Abhayavāpi.'
1
M h v . x v . 13; see A p p e n d i x B of Geigern text. 2
M b v . 135.
Abhijāna Sutta.—See Parijāna. Abhiñjika Thera.—A fellowsdweller of Anuruddha. On one occasion when the Buddha asks Mahā Kassapa to preach to the monks, the latter reports that it is impossible to talk to them because monks like Bhaṇḍa, colleague of Ānanda, and Abhiñjika, were engaged in wordy warfare. The Buddha sends for them and admonishes them. H aving heard his discourse, they express regret for their behaviour and promise to cultivate 1 selfrestraint in the future (v.l. Abhijika, Ābhiñjika). 1 S.ii.2O45.

Abhiññā Vagga.—The twentysixth section of the Catukka Nipāta of the Aṅguttara Nikāya. It consists of ten suttas.' 1 A . i i . 24653.

1. Abhiññā Sutta.—On higher knowledge and its applications.' 1 A.ii.246f.

2. Abhiññā Sutta.— A group of suttas on qualities that could be obtained by an understanding of rāga (lust).' 1 A . i i i . 277.

Abhiññāpariññeyya Sutta.—Everything should be known and com prehended as impermanent, woeful, void of self.’ 1 S. i v . 29.

Abhiññeyya Sutta.—Same as above.

Abhiṇha Jātaka (No. 27).—The story of a dog and an elephant who grew up to be great friends and became indispensable to each other. The dog used to amuse himself by swinging backwards and forwards on the elephant's trunk. One day the merchant sold the dog. The elephant went off his food and would not be consoled till the dog was brought back. The story was told in reference to two monks of Sāvatthi who were^ 1 very intimate with one another and spent all their time together. 1 J . i . 189 I.

Abhidhamma Piṭaka.—The third division of the Piṭakas. It consists of seven books : the Dhammasaṅgani, Vibhaṅga, Kathāvatthu, Puggala¬ paññati, Dhātukathā, Yamaka and Paṭṭhāna, all designated by the name of Pakaraṇa. Only in the Chronicles and the Commentaries is the word used as the title of a third Piṭaka.’ In the Canon itself^ the word means “ special dhamma," i.e. the Doctrine pure and simple (without admixture of literary treatment or personalities, etc.), and is sometimes coupled 4 with the word abhivinaya.’ It has been suggested that, as the word abhidhamma standing alone is not found either in the Sutta Nipāta, the Saṃyutta, or the Anguttara, and only once or twice i n the Dīgha and Majjhima, it probably came into use only towards the end of the period in which the four great Nikāyas grew up.’ The Mahāsaṅghikas refused to include the Abhidhamma in the Piṭakas at all, as they did not regard it as the word of the Buddha.’ 1 See the discussion of t h i s i n D A . i . 4 N e w P a l i D i e t . s.v. 15, 18 f . 5 See D i a l . 1 i i . 199 on a possible origin 2 E.g.,vin.I. 64; i i i . 144; i v . 344. of the A d h i d h a m m a . 3 E.g., D . i i i . 2^7; M . i . 272. 6 D p v . v. 328.

138 [Abhidhamma Plṭaka

According to the Dīghabhānakas the Abhidhamma Piṭaka also included the whole of the Khuddaka Nikāya except the Cariyāpiṭaka, 7 Apadāna and Buddhavaṃsa. According to another division, the five Nikāyas are not divisions of the Dhamma but of the whole Canon, and in the fifth are included both the 8 Vinaya and the Abhidhamma. There is a legend recorded by Buddhaghosa that the Abhidhamma was first preached by the Buddha in Tāvatiṃsa at the foot of the Pāric¬ chataka tree, when he was seated on Sakka's throne, during his visit to his mother in Tāvatiṃsa. Later it was taught by him to Sāriputta on the banks of the Anotatta Lake, whither Sāriputta had gone to minister to the Buddha during the latter's visit to Tāvatiṃsa.’ The legend further relates that after the Enlightenment the Buddha spent the fourth week in the Ratanaghara, revolving in his mind the

Abhidhammāvatāra] 139

Ānanda occasionally dissents from Buddhaghosa. The work was written at the request of an Elder, Buddhamitta, and was revised by Mahā Kassapa of Pulatthipura. 5 An Anuṭīkā was written by Culla Dhammapāla.’ 1 3 G v . 60, 69. F o r details see P . L . C . , Abhidhammagaṇḍhi, probably a glos¬ pp. 21012. The G v . (72) also mentions sary.

AbhidhammatthavikāsinI.—A ṭīkā on Buddhadatta's Abhidhammāva tāra written by Sumaṅgala.’ 1 G v . 62; S v d . v . 1227.

Abhidhammatthasaṅgaha. — A compendium of the Abhidhamma 1 written by Anuruddha, incumbent of the Mūlasoma Vihāra. A ṭīkā 2 called the Porāṇa Ṭīkā exists, written by Navavimalabuddhi of Ceylon. Other explanatory works on the Abhidhammatthasaṅgaha are those by Sumaṅgala and Chappaṭa, the Sīhalavyākhyāna by Candagomi, the Anuṭīkā by Vepullabuddhi, two Navānuṭīkā, one by Ariyavaṃsa and the second by an unknown author, and a Vivaraṇa.’ 1 F o r details see P . L . C . 168-72. 3 See S ā s . 69. 71; S v d . 1202, 1223; 2 Compendium of Philosophy, Preface Gv. 64, 65, 75. ix.

Abhidhammapaṇṇarasaṭṭhāna. — Written by Nava(Culla)Vimala¬ buddhi, explaining some passages of the Abhidhamma.’ 1 G v . 64, 74; Bode, op. cit., 278.

Abhidhammavibhānavā.—A ṭīkā on the Abhidhammatthasaṅgaha by Sumaṅgala, pupil of Sāriputta (Navavimalabuddhi).’ It is the most famous of the exegetical works on the Abhidhammatthasaṅgaha.’ 1 G v . p . 62; S v d . 1227. 2 Compendium of Philosophy, Preface i x .

Abhidhammāvatāra.—An Abhidhamma treatise by Buddhadatta of Uragapura. The book was written in India in the Cola country. It is an introduction to the study of the Abhidhamma, and there is much similarity between it and the Visuddhimagga, though Buddhadatta's diction is less involved and ambiguous than that of Buddhaghosa; his vocabulary is extraordinarily rich and his style more graphic. The work is mostly in verse with, here and there, a prose commentary 1 supplied by the author himself. Two ṭīkās on it exist, one by Vācissara Mahāsāmi of the Mahāvihara 2 and the other by Sumaṅgala, pupil of Sāriputta. 1 2 G v . 69; see P . L . C . 1078 for details. Sas. 34.

l40 [Abhldhānappadlplkā

Abhidhānappadīpikā.—A Pāli Dictionary written in the twelfth century by Moggallāna Thera of Ceylon, following the style and the method of the Sanskrit Amarakosa. It is in three parts, dealing with “ celestial, terrestrial and miscellaneous objects,” and each part is sub divided into several sections, which are not all mutually exclusive. The whole book is a dictionary of synonyms, all the names given to one particular thing being grouped together and put into verse for the purpose of memorisation. A Saṃvaṇṇanā was written by a Burmese OfficerofState under King Kittisīhasūra (A.D. 1351), and there exists a Burmese translation of the eighteenth century. In Ceylon itself a sanna (paraphrase) and a ṭīkā have been written, the sanna being the older and by far the more valuable 1 work. 1 G v . 62, 63; S v d . v . 1253; Sad. 65; see also P . L . C . 1879; Bode, op. cit.. 67.

Abhinandana Sutta^—H e who takes delight in any or all of the five khandhas takes delight in suffering; he who does not is released there from.’ 1 S.iii.3I.

Abhinandamāna Sutta.—One who is enamoured of body, etc., becomes

1
Māra's bondsman; by not being enamoured one becomes free.
1
S . i i i . 75.
Abhinandena Sutta (2).—By taking delight in the eye, ear, etc., one takes delight in I l l ; by not so doing one is released from I l l . Similarly 1 with regard to sights, sounds, etc. 1 S . i v . 13.

Abhinivesa Sutta.—Bondage of and dependence upon the fetters arise as a result of clinging to the five khandhas.' 1 S . i i i . 186.

I. Abhinīhāra Sutta.—Of those who engage in meditation, some are possessed of both skill in concentration and power of resolve, others are otherwise.' 1 S . i i i . 267.

2. Abhinīhāra Sutta.—Same as above, but " range of concentration ' '
1 is substituted for " concentration."
1
S . i i i . 276.
Abhlbhu] 141

Abhibhuyya Sutta.—A woman possessed of the five powers (beauty, wealth, kin, sons and virtue) continues to get the better of her husband.' 1 S. i v . 246.

1. Abhibhū.—Chief disciple of Sikhī Buddha.' In the Aruṇavatī Sutta it is said that he went with Sikhī to a Brahma world and, at the Buddha's request, preached a sermon to the accompaniment of great magical powers. H e proved that by using just such speech as if he were preaching to a gathering of monks, he could, standing in the Brahma-world, make his 2 voice heard by its thousand realms. The verses spoken on this occasion 3 are, in the Theragāthā, ascribed to Abhibhūta. 4 In the Aṅguttara Nikāya we find Ānanda asking the Buddha how far Abhibhu's powers bore relation to those of a Buddha, and the Buddha replying that Abhibhu was a mere disciple, and proceeding to describe the immeasurable powers of the Tathāgatas. Abhibhū was a brahmin because we find him so addressed in the Aruṇavatī Sutta referred to above, but in the Buddhavaṃsa Com¬ 5 mentary he is spoken of as a rajaputta. In the Paṭisambhidhāmagga Commentary^ his story is given as an example of vikubbana-iddhi whereby a person could make himself seen in many places at the same time. We are told that he developed nīla¬ kasiṇa, to attract to himself the attention of the world systems. The Thera Adhopupphlya had been a hermit in H imavā during the time of Sikhī Buddha and had offered flowers to Abhibhu.' 1 D . i i . 9; I. 1.41; B u . x x i . 2 O . 3 p . 202. 2 S . I . 154 I. 6 488 f . 3 v. 11478. 7 A p . i . 1289. 4 i . 2 2 6 I . ; A A . I. 436 I.

2. Abhibhū.—A class of devas belonging to the Arūpaplane.' They live in the same plane as the Vehapphalā. In the Mūlapariyāya Sutta the word is used to denote all the Asaññasattādevā. Buddhaghosa ex¬ plains the word by saying abhibhavīti Abhibhū,^ kiṃ abhibhavī ti cattāro khandhe, arūpino. They are beautiful and longlived, and are

therefore considered to be eternal and identical with Brahmā.’ In the Brahma¬ 3 nimantanika Sutta the Buddha claims to be Abhibhu (the conqueror). 1 M . i . 1. M A . I. 30. ^M.I.a2^.

3. Abhlbhū.—The name of a Bodhisatta who obtained vivaraṇa under Gotama. H e will become the sixth Buddha after Gotama.’ i A n ā g a t a Vaṃsa, p . 37.

142 [Abhibhu Sutta

1. Abhibhū Sutta.—On the immeasurableness of a Buddha's powers.’ 1 A . I. 226 f .; also called the Sīhanāda Sutta i n the Commentary.

2. Abhibhū Sutta.—On the eight stages or stations of mastery over the

1 senses (abhibhāyaphanāni),

1

A . i v . 305 f.

Abhibhūta.—A Thera. H e was born in the Rājā's family in Veṭṭha (v.l. Veṭṭhipura) and succeeded to his father's estate. When the Buddha came to the city during a tour, Abhibhūta heard him and invited him for a meal; he later entered the Order and became an arahant. Three verses ascribed to Abhibhūta occur in the Theragāthā, uttered, it is said, when his kinsmen and retainers came to him lamenting that he had left 1 2 them without a leader. The second of these verses is elsewhere attri¬ buted to Abhibhū, chief disciple of Sikhī Buddha. But in the Milinda¬ pañha.’ Nāgasena ascribes the second verse to the Buddha, and in the 4 Mahāparinibbāna Sutta the third verse also is ascribed to him. The second verse is also assigned to the Buddha in the Divyāvadāna.’ but 6 elsewhere in the same book it is said to have been uttered by devas. In a former birth Abhibhūta had been a householder in the time of Vessabhū Buddha and became a believer in the Faith, to which he was led by his friends. When the Buddha died, the populace gathered to gether to obtain relics, but Abhibhūta, having quenched the pyre with 7 fragrant water, was first able to take those which he desired. He is evidently to be identified with Citakanibbāpaka Thera of the 8 Apadāna. 1 T h a g . v v . 2557; T h a g A . i . 372 f. 3 p. 200. 2 S . i . 156. 6 p. 569. 3 245. 7 ThagA. i . 372. 4 D . i i . 12l. 8 ii.4O8.

Ablnmārapayojanā.—Name given to the conspiracy into which Deva¬ datta and Ajātasattu entered, to have archers shoot at the Buddha and so kill him.’ 1 J . i . 142; v i . l 3 0 I.; D A . i . 154.

Abhiya Kaccāna.—See Sabhiya Kaccāna.

Abhirādhana.—A friend of Sambhuta Sītavaniya. H e went with

Sambhuta, Bhūmlja and Jeyyasena to hear the Buddha preach.’

1

T h a g A . i . 47.

Abhlvaddhamānaka] 143

Abhirāmā.—One of the three palaces occupied, as a layman, by Nārada

Buddha.’

1

B u . x . 19.

Abhirūpā-Nandā Therī.—She was born in Kapilavatthu as the daughter of the chief of the Sākiyan Khemaka and was named Nanda. Owing to her great beauty and charm she became known as Abhirupā- Nandā. On the day appointed for her to select her husband, the Sākiyan youth, 1 on whom her choice was to have fallen, died, and her parents made her leave the world against her will. Even after she had entered the Order she avoided going into the Buddha's presence, being infatuated with her own beauty and fearing the Master's rebuke. I n order to induce her to come to him, the Buddha directed Mahā Pajāpati to see that all the nuns came for instruction. When Nandā's turn came she sent another in her place. The Buddha refused to recognise the substitute, and Nanda was compelled to go herself. As she listened to the Buddha preaching, he, by his magic power, conjured up a beautiful woman and showed her becoming aged and fading, causing anguish to arise in Nandā's heart. A t the opportune moment, the Buddha drove home the truth of the impermanence of beauty. Meditating on this topic, she later became an arahant.’ The two verses preached to her by the Buddha, which she made the 3 subject of her meditations, are given in the Therīgāthā. In the time of Vipassī Buddha, Nandā had been the daughter of a wealthy burgess in the Buddha's native town of Bandhumat1. Having heard the Buddha preach she became his pious follower, and, at his death, made an offering of a golden umbrella decked with jewels to the shrine built over his ashes.’ The verses quoted in the Therīgāthā Commentary, as having been taken from the Apadāna, really belong to Mettā, and are found in the Apadāna (ii. 515) ascribed to Kkapiṇḍadāyikā. The correct verses are found in the Apadāna under the name of Abhirupā Nandā, and agree with the story given in the text of the Therīgāthā Commentary. 1 The A p a d ā n a account (i i . 609) does 2 ThigA. 81I .;SnA.i.24l-2. not mention the suitor's death, but states 3 v v . l 9 , 20. that m a n y sought her hand a n d caused 4 A p . i i . 608. great trouble, to a v o i d w h i c h her parents made her j o i n the Order.

Abhivaddhamānaka.— See Aggivaddhamānaka^

144 [Abhlsaṇḍa Sutta 1. Abhisaṇḍa Sutta (3).—Unvarying loyalty to the Buddha, to the Dhamma, to the Saṅgha and possession of virtues dear to the Ariyan— these are the four floods of merit that bring happiness.’ 1 S. v. 3912.

2. Abhisaṇḍa or Sayhaka Sutta (3).—Same as above; the measure of merit that accrues as a result of these four floods is incalculable, like 1 the waters of the ocean. In the second and third suttas of both these groups the fourth quality is given in (a) as possession of a heart free from stinginess, delighting in selfsurrender; in (b) as possession of insight into the rise and fall of things, insight that is Ariyan. 1 S. v. 399-402.

3. Abhisanda Sutta.—The five yields of merit (puññabhisandā) which accrue to a monk because of concentration of mind in various activities.’ 1 A . i i i . 51 I.

4. Abhisanda Sutta.—The eight yields of merit that a monk can obtain by practising various qualities.’ 1 A . i v . 245 f.

Abhisamaya Kathā.—The third chapter of the Paṅñāvagga of the Paṭisambhidāmagga .’ ^i1215ff.

Abhisamaya Vagga.—The sixth chapter of the Sacca Saṃyutta of the Saṃyutta Nikāya.’ 1 v. 459 ff.

Abhisamaya Saṃyutta.—The thirteenth Saṃyutta, forming the second 1 section of the Nidāna Vagga of the Saṃyutta Nikāya. 1 i i . 1 3 3 ff.

Abhisambodhialaṅkāra.—A Pāli poem in one hundred stanzas written by Saranaṅkara Saṅgharāja of Ceylon in the eighteenth century. It treats of the life of the Buddha from the time of his birth as Sumedha, during the regime of Dīpaṅkara, to his last birth as Siddhattha.’ 1 P . L . C . 281.

11^ [Amata Sutta

2. Amata Sutta.—Dwell with mind well established in the four Sati¬ patthānā, but let not that be to you the Deathless, i.e. do not confuse the means with the end.’ 1 S. v . 184; also K S . v . 16I . n . I .

3. Amata Sutta.—On the nature of deathlessness.’ 1 A . i v . 455.

Amatadundubhi.—One of the names under which the Bahudhatuka Sutta is known.’ Like soldiers in the field of battle, so the disciples in the path, developing insight after the method of this sutta, raise aloft the standard of Arahantship—hence the name.’

1 2 M . i i i . 67. M A . i i . 888.

Amadha.—See Damatha.

1. Amara.—See Amaravatī. 2. Amara.—A city in the time of Siddhattha Buddha. The Buddha, being there, made his way to the pleasaunce (Amaruyyāna) of the city, leaving his footprints to show his path. The two chiefs of the city, Sambahula and Sumitta, brothers, seeing the footmarks, went themselves to the pleasaunce, and having listened to the Buddha's preaching became arahants.’ 1 B u A . 186.

1. Amaragiri.—One of the three palaces occupied by Atthadassī Buddha during his lay life.’ 1 B u . x v . 15.

2. Amaragiri.—A monastery in Ceylon, in which lived the Elder
Vanaratan^. I n the time of Bhuvanekabāhu I V. it seems to have been the home of the orthodox monks.’
1
P . L . C . 240.
Amarapura.—A city of Burma, founded by King Bodopayā.’ The Elder Nāṇābhivaṃsa lived there and was head of the group of monks known as the Amarapura sect. These monks, later, took to Ceylon a number of Pali texts, these being either of Burmese

authorship or else better known to the Burmese fraternity than to the Siṇhalese.’ 2 Bode, p. 74; Sas. 130. Bode, p. 78.

Amarādevī^pañha] 147

1. Amaravatī.—Also called Amara. A city in the time of Dīpaṅkara Buddha. Sumedha was born there in a very rich family and renounced the world after having given his wealth away.’ According to the 2 Mahābodhivaṃsa the city was so called because it was inhabited by men like gods. 1 2 B u . i i . 6 ; L i . 6; D h A . i . 68, etc. p. 2.

2. Amaravatī.—A city in the time of Koṇḍañña Buddha eighteen leagues in extent. It was in the Devavana, near the city, that Koṇḍañña 1 preached his first sermon (vj. Arundhavatī). 1 B u A . 1089.

1

3. AmaravatI.—The city of Sakka, king of the gods.

1

Sp. i . 49; C v . l x x x . 5; i t i s described i n the M a h ā b h ā r a t a i i i . 1714 ff.; see also Hopkins, Epic Mythology, 140 I.

Amarā (Amarādevī),—Wife of Mahosadha. She was the daughter of a merchant who had fallen on evil days. Mahosadha, while seeking for a wife, met her as she was taking a meal to her father and entered into conversation with her. H e asked her various questions and she answered in riddles. Mahosadha went to her father's house and plied his trade as a tailor, taking the opportunity of observing the girl's behaviour. H e tested her temper and her character in various ways, and being satisfied that she was altogether desirable, he married her with the approval of Queen Udumbarā. She became popular with everybody and was of great assistance to her husband in frustrating the attempts of his enemies to work him harm.’ 2 In the present age Amarā was the beautiful Bimbādevī. 3 In the Milinda the king mentions the story of Amarādevī having been left behind in the village while her husband was away on a journey, and of her resisting a temptation to be unfaithful to him. “ If that be true, 4 how,'' asks the king, “ could you justify the Buddha's statement that • all women will go wrong, failing others, even with a cripple '? ” Nāga¬ ^ena explains this by saying that Amarā did not sin because she had neither real secrecy nor opportunity nor the right-wooer ! 1 J . i v . 36472, 392; the story appears r e a l l y belong to the B u d d h a . They al^om M t u . i i . 83. appear i n the Kuṇāta j ā t a k a (J. v. 435), 2 I. v i . 4 7 8 . which is a specimen of I n d i a n folklore 3 pp. 205ff. a n d not of B u d d h i s t belief. 4 Incidentally, these words do not

Amarādevīpañha.—The name given to the riddle in which Amarā tells Mahosadha the way to her house: “ Yena sattu bilaṅgā ca dviguṇap^lāso

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ca pupphito, yenādāmi tena vadāmi yena nādāmi na tena vadāmi esa maggo yavamajjhakassa etam channapatham vijanāhīti.'' The scholiast explains it thus :

entering the village you will see a cake shop and then a gruel shop ; further on an ebony tree in flower, take a path to the right. This riddle referred to in J . i . 425 as the Amarādevipañha, is, however, called Channapathapañha in the Ummagga J ātaka itself, where it actually occurs in the story.’ 1 J . v i . 3656.

Amarinda.—Name given to Sakka, king of the gods.’ 1 E.g., T h i g A . l 5 l , l l 2 .

Amita.— A king of twentyfive kappas ago ; a previous birth of Agga¬
1 pupphiya Thera (vL Amitobhava, Amitogata).
1
Ap.i.229.
Amitañjala.—A king of fourteen kappas ago; a previous birth of
1 sālapupphiya Thera (vI. Asitañjala).
1
Ap.i.2l9.
L Amitā.—One of the two chief women disciples of Padumuttara
Buddha.’
1
B u . x i . 2 5 ; J . I . 37; S A . i i . 68; D A . i I . 4 8 9 .
2. Amitā.—One of the two daughters of Sīhahanu (the other being Pamitā) and therefore a sister of Suddhodana, the Buddha's father. She married Suppabuddha the Sākyan and had two children, Bhaddakaccānā and Devadatta. She was a grand-daughter of Devadahasakka.’ She is the paternal aunt of the Buddha, referred to as being the mother 2 of Tissa Thera (vd. Amatā). 1 M h v . i i . 1622; see R o c k h i H , p. 13, where her son i s called Kalyānavardhana. 2 T h a g A . I. 105; M A . I. 289.

Amitābha.—A king of twentyfive kappas ago; a previous birth of
Ekasañña Thera.’
1
Ap.1.2lO.
Amitodana.—Son of Sīhahanu and Kaccānā (daughter of Devadaha sakka) and brother of Suddhodhana.’ H e was the father of Mahānāma 2 3 and Anuruddha. Elsewhere Ānanda is also called a son of Amitodana. 1 2 M h v . i i . 20; S n A . i . 357. D h A . i v . 124. 3 ^ ^ A A . i . 162.

Amba Jātaka] 149

4
In Sanskrit sources he is spoken of as Amrtodana and the father of
Devadatta. Mention is also made of another son of his, the Sakka
Paṇḍu, who escaped the slaughter of the Sākyans by Viḍūḍabha.’
4
E.g., R o c k h i l I . p . 13, and Bigandet i . l 3 ; see also M t u . i . 352
3

M h v . v i i i . 18, 19.

Amitobhava.—See Amita.

Amitta.—See Somamitta.

Amittaka.—See Amittabhā.

Amittatāpana.—A king of seventeen kappas ago; a previous life of Paviṭṭha Thera.’ probably to be identified with Kkadaṃsaniya of the Apadāna.’ 1 2 T h a g A . i . 185. i . 168.

Amittatāpanā.—The young wife of the brahmin Jūjaka of Kāliṅga. She had been given away by her parents i n payment of a debt. Being mocked at by the friends she met at the wateringplace, she insisted on being provided with servants. It was in order to meet with her wishes that Jūjuka went to Vessantara to beg for the latter's children to be used as slaves.’ In the present Buddhaage, Amittatāpana was Ciñcamānavikā.’ 1 2 J . v i . 5214. Ibid., 593.

Amittabhā.—A king of twentyfive kappas ago; a former life of

1

Bhojanadāyaka Thera (v.l. Amittaka).

1

Ap.i.253.

Amoraphaliya Thera.—An arahant. Ninetyone kappas ago he gave 1 an amorafruit to Vipassī Buddha. The verses ascribed to him in the Apadāna are, in the Theragāthā Commentary, attributed to two monks, 3 Isidatta^ and Gotama (vL Amodaphaliya). 1 2 A p . i i . 447. T h a g A . i . 238. 3 ^.

L Amba Jātaka (No. I24).—During a very severe drought a hermit, living in the H imalaya at the head of five hundred ascetics, provided water for the animals, using the hollowed trunk of a tree as trough. In gratitude the animals brought him various fruits, enough for himself

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and his five hundred companions. The story is related regarding a brother who was very zealous i n his duties, doing everything well and wholeheartedly. Because of his great goodness the people fed regularly every day five hundred of the Brethren. 1 J . I . 449-51.

2. Amba Jātaka (No. 474).—The story of a brahmin youth who learnt a charm from a wise Caṇḍāla. The charm had the power of making lovely and fragrant mangoes grow out of season. The youth exhibited his skill before the king, but when asked the name of his teacher he lied and said he had been taught in Takkasilā. I mmediately the charm escaped his memory and all his power deserted him. A t the king's suggestion he went back to the teacher to ask his forgiveness and to learn the charm anew, but the teacher would have none of him and the youth wandered away into the forest and

died there. The story is told in reference to Devadatta who had repudiated the Buddha as his teacher and as a result was born in Avici.' The youth was a former birth of Devadatta. 1 J . i v . 200-7.

Amba Sutta.—The four kinds of mangoes (ripe, etc.) and four corre¬
1 sponding classes of monks.
1
A . i i . 106 f.

1. Ambagāma.—A village in Ceylon near Pulatthipura identified with the modern Ambagamnva. A battle was fought there between the forces 1 of Gajabāhu and Parakkamabāhu I . Parakkambāhu I I . built a bridge, thirty -four cubits in length, over the Khajjotanadī at Ambagāma.' 1 2 C v . l x x . 321. Ibid., l x x x v i . 23.

2. Ambagāma.—One of the villages near Vesāli visited by the Buddha on his last tour.' I t was between Bhaṇḍagāma and Bhoganagara, on the road from Vesāli to Kusināra. This was evidently the road which led from Vesāli northwards to the Malla Country, for other villages in the vicinity of Ambagāma were Hatthigāma and Jambugāma. It is noteworthy that Anupiya, although in the Malla country, is not 2 mentioned in the list of these villages. Thomas thinks that this is because the route to Kusināra passed to the east of Anupiya. 1 2 D . i i . 123. Op. cit., 148, n . I .

Ambaṅganaṭṭhāna.—The spot where Devānaṃpiyatissa gave a mango to Mahinda. The Elder ate the mango and had the stone planted in the

ground. Immediately a tree grew from it and the earth trembled. The Elder declared that the spot would become a place of assembly for the Saṅgha of Ceylon and would be called Ambaṅgana.' 1 S p . i . 10I.

Ambacora Jātaka (No. 344).— The story of a wicked ascetic who built for himself a hut in a mango orchard on the river bank near Benares and ate the ripe mangoes as they fell. In order to frighten him Sakka made the orchard appear as if it had been plundered by thieves. The ascetic, coming back from his begginground and seeing what had happened, charged the four daughters of a merchant who had just entered the garden with having stolen the mangoes. They denied the charge and swore dreadful oaths to support their statement. Thereupon he let them go. The story was told about an Elder who had entered the Order in his old age and who, instead of practising his duties, looked after mangoes. Thieves stole his manoges, and he charged with the theft the four daughters of a rich merchant who happened to visit the park. They swore oaths to prove that they were not guilty and were released.' 1 I. i i i . 1379.

L Ambaṭṭha (usually called Ambaṭṭhamānava). A brahmin youth of the Ambaṭṭha clan who lived with his teacher, POkkharasādi, at Ukkaṭṭhā. H e was learned in the three Vedas and the correlated branches of knowledge, including the Lokāyata, as recorded in the An^baṭṭha Sutta.' Once, at the request of his teacher, he visited the Buddha in the

Icchānaṅkala wood and seems to have opened his con versation by reviling the Sākyans and calling them menials. It appears that Ambaṭṭha had once gone on some business of Pokkharasādi's to Kapilavatthu, to the Mote H all of the Sākyans, and had been insulted 2 there. Asked by the Buddha to what family he belonged, Ambaṭṭha replied that he came of the Kaṇhāyanagotta; thereupon the Buddha traced the family back to its ancestor, who had been the offspring of a slave girl of Okkāka, named Disā. The child had been able to talk as soon as he was born and, because of this devilish trait, had been called Kaṅha (devil), hence the family name.' Ambaṭṭha makes no remonstrance against this genealogy and, under pressure, accepts it as true. This gives the Buddha an opportunity of preaching on the futility of feeling vanity regarding one's caste and on the worth of morality and conduct.' 1 2 D . i . 87 ff. Ibid., 91. and married Maddarūpī, daughter o^ 3 Kaṇha later became a mighty seer Okkaka (D. i . 96-7).

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A t the end of the discourse the Buddha walked up and down outside his chamber so that Ambaṭṭha might see on his body the thirtytwo signs of a great man. Ambaṭṭha goes back to Pokkharasādi and reports the whole interview. Pokkharasādi is greatly incensed, abuses Ambaṭṭha and kicks him. Later Pokkharasādi goes himself to the Buddha and invites him for a meal. A t the end of the meal the Buddha instructs him in his Doctrine and is accepted as the Teacher both of Pokkharasādi himself and of his followers and dependants at Ukkaṭṭhā. Pokkarasādi himself becomes a Sotāpanna.' We are not told that Ambaṭṭha became a follower of the Buddha. 3 Buddhaghosa says that the Buddha knew that Ambaṭṭha would not profit by his discourse in his present life (iminā attabhāvena magga¬ pātubhāvo natthi), and that therefore a sermon with the idea of converting him would only have meant spending unnecessary time. Ambaṭṭha himself only visited the Buddha on account of his interest in physiognomy. According to Buddhaghosa the idea of the Buddha in preaching the Ambaṭṭha Sutta at such length was that it might be repeated to Pok¬ kharasādi. It is conjectured that the Ambaṭṭha, who is identified with Kāvinda, 6 one of the counsellors of King Vedeha, in the Ummagga J ātaka, probably refers to the Ambaṭṭha of this sutta. 6 4 D A . i . 278. D A . I. 274. I. v i . 478.

2. Ambaṭṭha.—A king of old, at whose court Rāhulamātā in one of her former lives had been a handmaid. In that life she had given alms to a holy man and, as a result, became in her next birth consort of the King of Benares.' 1 J . i i i . 41314.

Ambaṭṭhakola.—A district in Ceylon near the modern Kurunegala, fifty five miles from Anurādhapura. When Duṭṭhagāmaṇi planned to build the Mahā Thūpa silver appeared near a cave in this district by the power of the devas and was discovered by a merchant who reported the find to the king ; the king himself came to gather the silver for the thupa.' Later, Amaṇḍagāmaṇi Abhaya built the Rajatalena Vihāra here.' It was i n this district, in the neighbourhood of the Kuṭhāri Vihāra, that 3 Moggallāna defeated his brother the parricide Kassapa I. According to the Mahāvaṃsa Ṭīkā it was in

Ambaṭṭhakola that King Mahācūlī Mahātissa worked in Soṇṇagiri in a sugar mill to earn money for 4 an almsgiving (v.l. Ambaṭṭhakolalena). 1 M h v . x x v i i i . 2035 ; M T . 512. 3 C v . x x x i x . 2I ff. 4 2 M h v . x x x v . 4, 5. M L 624; M h v . x x x i v . 4 f.

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Ambaṭṭha-gotta.—The clan to which Ambaṭṭha-mānava belonged. The Kaṇhāyana-gotta was probably one of its chief sections, or, perhaps, the family of its original ancestors. I n the Buddha's time the clan was evidently considered very aristocratic, at least by its own members, for they looked down upon even the Sākyans as scourings from their kinsmen's feet, though the Sakyans themselves seem to have laughed at the pretensions of the Ambaṭṭhas.' Nor were the Ambaṭṭhas brahmins by birth; some of them were farmers and traders and some even sold their daughters for gold.' The Ambaṭṭhas were of an old stock and were well known. Besides the Ambaṭṭha-mānava mentioned above, another Ambaṭṭha, called Sura, is spoken of in the Piṭakas.' 1 See Ambattha-mānava above. father and a slave (presumably Ś ū d r a) mother, as given i n the Ambattha Sutta, 2 J . i v . 363 ; they were called brahmins by courtesy vohāravasena (ibid., 366). but from a b r a h m i n father a n d a Va1.-.va According to the Mānavadhammasastra, mother. they were not sprung from K s a t r i y a 3 E.g.^ A . i . 2 ^ ; i i i . 4 5 l

Ambaṭṭha-vijjā.—The charm learnt by Kaṇha, ancestor of the Kaṇhā¬ y anas, from the ascetics of Dakhinajanapada. The charm had the power of disarming those who tried to attack its possessor. With the aid of this charm Kaṇha won Maddarūpī, daughter of Okkāka.' 1 D . i . 96; D A . i . 265.

Ambaṭṭha Sutta.—Preached at I cchānaṅkala when Ambaṭṭha-mānava visited the Buddha.' Reference is made to the Commentary on this sutta where a detailed explanation is given of the term cārikā.' I t is regarded, together with the S oṇadaṇḍa and Kutadanta Suttas, as one of the chief discussions which the Buddha had with his opponents.' The eight kinds of vijja are detailed therein.' 1 D.i.87ff. 3 M A . i i . 697. 2 AA.i.4O7. 4 Sp.i. ll6;ii.495.

Ambaṭṭhaja.—Seventy kappas ago there were fourteen kings of this name, all former lives of Ambadāyaka Thera.' 1 A p . i . 117.

Ambatittha.—A village in the Cetiya country near Bhaddavatikā. When the Buddha was on tour near there he was repeatedly warned by the cowherds not to go to Ambatittha as in the Jaṭila's hermitage in the village dwelt a mighty Nāga. While the Buddha was yet in Bhadda

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vatikā the Elder Sāgata went to the Jaṭila's hermitage and took up his abode near the fireplace. The Nāga showed his resentment, but Sāgata was able to overcome him by means of his iddhi-powers. Later Sāgata visited the Buddha at Bhaddavatikā and went with him to Kosambī. The fame of the Elder's victory over the Nāga had preceded him

and the inhabitants of Kosambī were lavish in their hospitality to him. He drank wine in their houses and had to be carried to see the Buddha. The latter made this the occasion for declaring the drinking of intoxicants to be a pācittiya-offence.' 1 V i n . i v . lO8-lO; A A . i . 178.

1. Ambatitthaka.—A Tamil stronghold surrounded by a river and a 1 moat; it was captured by Duṭṭhagāmaṇi after a siege of four months. The crafty Damn's Titthamba lived there, and it is said that, in the end, he was conquered by a conspiracy in which Duṭṭhagāmaṇi offered to 2 allow him to marry Duṭṭhagāmaṇi's mother. Near here was a ford across the Mahāvāluka-gaṅgā. 1 M h v . x x v . 7-9. 2 M Ṭ . 473 I .

2. Ambatitthaka.—A Jaṭila living at Ambatittha (1).

Ambatthala.—A little tableland immediately below the Silākūṭa of the Missaka Mountain in Ceylon. I t was near here that Mahinda and his 1 companions alighted after their aerial journey from Jambudīpa. There King Mahādāṭhika-Mahānāga built the Ambatthala Thūpa, risking his own life in order to make the building secure. He made a cover for the 2 whole thūpa and, at its dedication, held the great Giribhaṇḍapūjā. 3 Kaṇiṭṭhatissaka built a monastery attached to the thūpa, which Goṭhā¬ 4 bhaya renovated. The vihāra was rebuilt or enlarged by Dhātusena. He intended to give it into the charge of the Thera vādins, but ultimately gave it to the 5 Dhammarucikas at the latters' request. Sirimeghavaṇṇa had a life- 6 size golden image of Mahinda placed in the Ambatthala Cetiya. It is said that the place was so called after the riddle of the mango tree (Mhv. xiv. 17 ff.) with which Mahinda put Devānaṃpiyatissa's discernment to the test. Even now mango trees are planted near the ceitya in memory of the event.' Other names for the place are Cetiyambatthaia^ and Therambatthalaka.' 1 Mhv. xiii.2O. 3 Ibid., x x x v i i . ^9. 2 Ibid.,xxiv. ^8-8l 7 Cv. trans. i . 4, n . 5. 3 Ibid.,xxxvi. 9. 3 Cv. x x x v i i . ^9. 4 Ibid., lO6. 9 M h v . x x x v i . lO6. - C v . x x x v i i i . 76,

Ambadāyaka Thera.—An Arahant. H e had been a monkey in the time of Anomadassī Buddha and, having seen the Buddha in H imavā, offered him a mango fruit. As a result of this he enjoyed happiness in deva worlds for fiftyseven kappas and was fourteen times king under the name of Ambaṭṭhaja.' ^ p . I . 11617.

Ambadugga.—A tank in Ceylon, built by Kuṭakaṇṇatissa.' i M h v . x x x i v . 33.

Ambapālī (Ambapālikā),—A courtesan of Vesāli. She is said to have come spontaneously into being at Vesāli in the gardens of the king. The gardener found her at the foot of a mango tree—hence her name— and brought her to the city. She grew up so full of beauty and of grace that many young princes vied with each other for the honour of her hand. Finally, in order to end their strife, they appointed her courtesan. Later she became a devout follower of the Buddha, and building a vihāra in her own garden, gave it to him and the Order. This was during the Buddha's last visit to Vesāli shortly before his death. It is said that when Ambapālī heard of the Buddha's visit to

Koṭigāma near Vesāli she and her retinue drove out of the city in magnificent chariots to meet him, and, after hearing a discourse, invited him and the monks to a meal the next day. The Buddha accepted this invitation 1 and had, as a result, to refuse that of the Licchavis of Vesāli. It was^ after this meal that Ambapālī gave over her park, the Amba¬ pālivana, to the Buddha and the Order. The Buddha accepted the gift 2 and stayed there some time before going on to Beluva. Ambapālī had a son, Vimala-Kondañña, who was an eminent Elder. Having heard him preach one day, she renounced the world and, working for insight by studying the law of impermanence as illustrated in her own ageing body, she attained arahantship.' 4 Nineteen verses ascribed to her are found in the Therīgāthā. In the time of Sikhī Buddha she had entered the Order. While yet 1 w h i l e returning from her v i s i t to be steadfast and mindful, lest they the B u d d h a , A m b a p ā l ī was so elated at should lose t h e i r heads about her (D A . the idea of h a v i n g the B u d d h a to a i i . 545). meal the next day, t h a t she refused to 2 V i n . i . 2313; D . i i . 958; the two make way for the L i c c h a v i princes who accounts v a r y i n d e t a i l s , e.g. i n the were on t h e i r way to the B u d d h a . She D1gha version the B u d d h a was already refused to give up her i n v i t a t i o n for i n A m b a p ā l i v a n a , and not i n K o ṭ i g ā m a , anything i n the w o r l d . The D A . says when the courtesan v i s i t e d h i m . that just before A m b a p ā l ī ' s v i s i t to h i m , 3 T h i g A . 2067. the Buddha admonished the monks to 4 25270.

156 [Ambapālī Vagga

a novice, she took part in a procession of bhikkhunis, and was doing homage at a shrine when an arahant therī in front of her hastily spat in the court of the shrine. Seeing the spittle and not knowing who had committed the fault, she said in reproof, " What prostitute has been spitting here ?" It was owing to this remark that she was born as a courtesan in her last birth.' The Apadāna (quoted also in ThigA.) gives some more details about her. She had been a daughter of a Khattiya family in the time of Phussa Buddha and had done many good deeds in order to be beautiful in later births. As a result of the abuse of the nun (referred to above) she had been born in hell and later had, for ten thousand lives, been a courtesan. 6 In Kassapa Buddha's time she had practised celibacy. It is said that she charged fifty kahāpanas a night from her patrons and that Vesāli became very prosperous through her. It was this that prompted Bimbisāra to get a courtesan for his own city of Raja¬ gaha.' Among Ambapālī's patrons was Bimbisara, and he was the father of her son VimalaKoṇḍañña.' 9 In the Theragāthā there are two verses which, according to tradition, were spoken by Ānanda in admonition of monks who lost their heads at the sight of Ambapālī. Whether this was before or after she joined the Order we are not told. T h i g A . 2O67. 8 T h a g A . I. 146. 3 A p . ü . 613 ff. ; T h i g A . 213 I. 9 v v . 102021; T h a g A . i i . 129. 7 V i n .I.268.

Ambapālī Vagga.—The first chapter of the Satipaṭṭhāna Samyutta in the Mahā vagga of the Samyutta Nikāya.' 1 S. v . 1418.

1. Ambapālī Sutta.—Preached at Ambapālivana. The four satipaṭ¬ ṭhānā form the sole way that leads to the purification of beings, and to the realisation of Nibbāna, etc.’ 1 S. v . 140.

2. Ambapālī Sutta.—A conversation between Anuruddha and Sāriputta in Ambapālivana. Sāriputta asks the reason of Anuruddha's serenity and beauty of complexion. It is due to the practice of the four sati¬ paṭṭhānā, says Anuruddha ; he himself spends all his time in the practice of them, and so generally do all arahants.’ S. v . 3 O I .

Ambayāgadāyaka Thera] 157

Ambapālivana.—The grove presented by Ambapālī to the Buddha and the Order. I t was i n Vesāli and was given to the Buddha during his last tour in that town, at the conclusion of the meal to which Ampabālī had invited him.’ But both the Buddha and the monks seem to have stayed there previously during their visits to Vesāli.’ The Buddha is stated to have preached three suttas i n the grove, two of them being 4 on the value of the satipatthānā.’ I n the third sutta he dwells on the impermanence of all sankhāras and proceeds to describe the process by which the whole world will ultimately be destroyed by seven suns arising in the world and drying everything up. I n this sutta appears also the story of the teacher Sunetta, who, even after becoming the Great Brahmā, is yet subject to old age and death. The Saṃyutta also records a conversation that took place between Anuruddha and Sāriputta during a stay in Ambapālivana.’ The grove was planted with mangoes and was so called because it belonged to Ambapālī.’ 1 V i n . I. 2 3 L 3 . the Buddha's last tour, because S ā r i p u t t a 2 Thus according to D . i i . 94 the was s t i l l a l i v e . Buddha was already i n the grove before 3 S. v. 141 ff. A m b a p ā l ī v i s i t e d h i m ; see also S. v. 301, 4 A . i v . 100-6. which must refer to an incident before 3 S . v . 301. 6 DA.ii.545.

Ambapāsāna.—A monastery in the village of Anganakola in South
Ceylon, where lived the Elder Cittagutta.’
1
M Ṭ . 552.
1. Ambapiṇḍiya Thera.—An arahant. He had been a Dānava named
1
Romasa and had given a cluster of mangoes to Vipassī Buddha.
1
A p .I . 2 4 7 .
2. Ambapiṇḍiya.—An arahant. He had been an elephant in the time of Siddattha Buddha. Having seen the Buddha in the forest, the elephant gave him a bunch of mangoes. As a result he was born i n Tusita.’ 1 A p . I . 395.

1
Ambamāla Vihāra.—A monastery in Rohaṇa built by Dappula I .

1

C v . x l v . 55.

Ambayāgadāyaka Thera.—An arahant. Ninety-one kappas ago, going to the forest in pursuit of his trade, he met the Buddha and gave

1 him an offering of mangoes (v.l. Appa°).

1

A p .I . 2 2 L

158 [Ambayāgu(yāga ^)-dāyaka Thera

Ambayāgu(yāga ^?)-dāyaka Thera.—An arahant. Ninety-four kappas ago he had met a Pacceka Buddha named Sataraṃsī, when the latter had just awakened from samādhi, and had given him a broth (?) made of 1 mangoes. 1 Ap.i.284.

Ambaraṃsa.—See Abbhasa.

Ambara-Ambaravatī.—The double name of a city in Uttarakuru.' 1 D.iii.201; DA.iii.966.

Ambariya Vihara.—A monastery in Ceylon, the residence of Piṅgala- 1 Buddharakkhita Thera. I t was near Antaravaḍḍhamāna-pabbata. I t 2 was also the residence of Piṇḍapātika-Tissa Thera. 1 2 S A . ri. 113; M A . I . 105; D h s A . lO3. AA.i.277.

Ambala.—Probably the name of a tower in the Jetavana monastery.

The Sunakha Jātaka was preached there about a dog who lived in its

1 resting-hall.

1

J. ii.24^.

Ambalaṭṭhikā.—A royal park on the road between Rājagaha and Nālandā. I t contained a royal rest-house (rājāgāraka) in which the Buddha and members of the Order used to stay in the course of their journeyings. I t was on one such occasion that the Brahmajāla Sutta 1 2 was preached. Buddhaghosa says that it was a shady and well-watered park, so called because of a mango sapling which stood by the gateway. I t was surrounded and well guarded by a rampart, and its rest-house was adorned with paintings for the king's amusement. It was one of the spots in which the Buddha rested during his last tour, and we are told that while there he discoursed to a large number of monks.' But the most famous of the Buddha's sermons in Ambalaṭ¬ ṭhikā seems to have been the Rāhulovāda Sutta named Ambalaṭṭhika- 4 Rāhulovāda Sutta, because of its having been preached in the park. From the context it appears as though Ambalaṭṭhikā was within walking 5 distance from the Kalandakanivāpa in Rājagaha. 1 v i n i i . 287; D . i . I . 4 M . I. 4 l 4 ff. -• D A . i . 4 l - 2 . B u t see below (4) for a more probable 3D. i i . 8 l ; he remained there one explanation. night (U d A . 408).

2. Ambalaṭṭhikā.—A park in the brahmin village Khānumata. The Buddha went there during one of his tours through Magadha. On this

Ambalaṭṭhika-nāhulovāda Sutta] 159

occasion was preached the Kūtada^ta Sutta.’ Buddhaghosa^ says the park was like the pleasaunce of the same name between Rājagaha and Nālandā. 1 2 D . i . 127. D A . i . 294.

3. Ambalaṭṭhikā.—There was a place of this name to the east of the Lohapāsāda in Anurādhapura. Once when the Dīghabhānaka Theras recited the Brahmajāla Sutta there, the earth trembled from the water upwards.’ On another occasion King Vasabha heard the Dīghabhānakas reciting the Mahāsudassana Sutta, and thinking that they were discussing what they had eaten and drunk, he approached closer to listen; when he 2 discovered the truth he applauded the monks. The place referred to here was probably not a park, but a building 3 which formed part of the Lohapāsāda. I n the Mahāvaṃsa account of the building of the Lohapāsāda we are told that the plans were copied from the gem-palace of the goddess Bīraṇi. The central part of the palace was called the Ambalaṭṭhikapāsāda. “ It was visible from every side, bright, with pennons hung out.'' Duṭṭhagāmaṇi probably included a similar central part in the Lohapāsāda.’ 1 D A . i . 131. 4 T h i s view is strengthened by N o . 4 2 Ibid.,ii. 635. below. 3 M h v . x x v i i . 11-20.

4. Ambalaṭṭhikā.—According to Buddhaghosa.’ the Ambalaṭṭhikā, in wdlich the Rāhulovāda Sutta of that name was preached, was not a pleasaunce, but a pāsāda, a kind of meditation hall (padhānaghara¬ sahkhepa) built in the outskirts of Veluvanavihāra for the use of those who desired solitude. I t is said that Rāhula spent most of his time there, from the day of his ordination as a seven-year-old boy. 1 M A . iI . ^ 3 5 .

Ambalaṭṭhika-Rāhulovāda Sutta.—Preached by the Buddha at Amba¬ laṭṭhikā (near Veluvana) to Rāhula. I t deals with falsehood. Like a minute drop of water is the recluseship of those who shrink not from deliberate lying, it is thrown away, upset ; it is empty and void. There is nothing evil they will not do, they run every risk, like an elephant who guards not his trunk. One should practise constant reflection, thereby abandoning all things conducive to woe, either to oneself or to others, and develop self-control and purity.’ Rāhula was evidently yet very 1 M . I . 414-20.

young at the time of this sermon, for we find, the Buddha making use of frequent similes, and pointing them out to him.’ The Commentary says that it was preached because very young novices might be tempted to say things both proper and improper; they were likely to imagine things. This sutta is to warn Rāhula against the use of lies.’ The AmbalaṭṭhikaRāhnlovāda Sutta is among the portions of scripture mentioned in the Bhābrā Edict of Asoka as being essentially worthy of 4 study by all monks (vI. Ambalaṭṭhiya^). 2 A c c o r d i n g to the C y . , he was at the 3 M A . i i . 635 I. ; A A . i . 115; i i . 547. t i m e only 7 years old (M A . i i . 636). 4 See Mookerji: Asoka, p. 119.

Ambalala.—A locality in Rohana, near the Kaṇṭakavana, where the
1 forces of Parakkamabāhu I., under Rakkha, were victorious in battle.

1

C v . l x x i v . 58.

1

1. Ambavana.—A padhānaghara in Ceylon, built by Kassapa HI.

1

C v . x l v i i i . 25.

2. Ambavana.—A district in Ceylon, near the village of Khīravāpi. It was not far from Pulatthinagara. The name is preserved in that of the Ambangaṅga which flows through the valley of Matale.' 1 C v . l x v i . 85; l x i x . 9; l x x . 98, 19l6. See also C v . trans. i . 260, n . l .

See also under Anupiya, Kakuttha, Jīvaka, Cunda, Todeyya, Pāvārika and Vedañña for other localities designated as Ambavana and connected with these names.

Ambavāpi.—A tank at Būkakaila in Ceylon. It was given over to the

Māṭambiyapadhānaghara by the Damila, Potthakuṭṭha.'

1

C v . x l v i . l920.

Ambavāsavāpi.—One of the tanks restored by Parakkamabāhu I.

1 before his great war.

1

C v . l x v i i i . 43. F o r identification see C v . trans. i . 280, n . ^ .

Ambasakkhara.—One of the Licchavi chieftains of Vesāli during the Buddha's time. H e was a nihilist by persuasion. Once while going through the city he saw a beautiful woman. Wishing to possess her, he commandeered her husband's services and one day ordered him to bring mud and lotuses from a pond three leagues away, his life to be the penalty if he did not return the same evening. Mean

while Ambasakkhara ordered the guards to shut the city gates earlier than usual. The woman's husband returned to the city before nightfall, but finding the gates shut, he asked a thief, who was impaled just outside, to bear witness to his having arrived before sunset. The thief's uncle had been a pious merchant in Vesāli, but had been beheaded for alleged implication in his nephew's theft. H e had been reborn as a peta, and because of his good deeds he possessed various powers. B y reason, however, of having once hidden, in jest, the clothes of a friend who was bathing in the river, he was born naked. Every night he came to see his nephew and encouraged him to go on living, in spite of his impalement, because the peta knew that suffering in hell awaited the thief after death. When the man with the lotuses asked the thief's assistance in proving his innocence, he was advised to await the peta's arrival that night and to get his counsel. This the man did, and when, the next day, he was summoned before Ambasakkhara, he cited the peta as witness for his defence. Ambasakkhara agreed to test the truth of the story, and in the night he saw the peta and learnt all that had

happened. Greatly marvelling, he offered to help the peta in getting rid of his nudity. H e was asked to seek the holy Elder Kappitaka who lived in Kapinaccanā in the Vajji country and give him robes in the peta's name. This was done, and the peta immediately appeared before them clad in heavenly robes. From that time Ambasakkhara was converted to the Faith, and after having listened to a sermon by Kappitaka became a Sotāpanna. The impaled thief was set free and was cured by the royal physician; he later attained to the state of an arahant.' 1 P v . 4557; P v A . 21544.

Ambasakkharapeta Vatthu.—The story of Ambasakkhara and the peta, as given above. The Elder Kappitaka related the story to the Buddha, and the Buddha made it an occasion for a discourse to the assembled 1 multitude. 1 P v A . 2434.

Ambasaṇḍā.—A brahmin village in Magadha to the east of Rājagaha. To the north of the village was the Vediyaka mountain, in which was the lūdasālaguhā, where the Sakkapañha Sutta was preached. On the occasion of the preaching, as Sakka with his retinue came to visit the Buddha, the village was bathed in radiance.' The name arose from the fact that the village lay in the vicinity of many 2 mango groves. 2 iD.ii.263f. D A . i i i . 697.

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Ambasāmanera.—Name of Silākāla. When he was a novice in the Order, at Bodhimaṇḍa Vihāra, he fulfilled his duties to the community with zeal and skill. Once he presented a mango-fruit to the Saṅgha, and the monks, being pleased, gave him this name.' 1 C v . x x x i x . 48 ff.

Ambasuppiya.—See Applhā.

Ambahattha.—A hill in Sunāparanta where the Elder Puṇṇa stayed for some time after his arrival in that country. His younger brother 1 lived near there in the merchants' village and gave him alms (v.l. Ajju¬ hattha, Abbhahattha). 1 M A . if. lOl5; SA. i i i . l 5 .

Ambāṭaka Thera.—An arahant. Fourteen kappas ago he had given 1 a mango to a Buddha. He is probably identical with Rājadatta Thera.' 1 2 Ap.ii.394. ThagA. i . 403.

Ambāṭakavana.—A grove at Macchikāsaṇḍa, belonging to Cittaga¬ hapati. Being pleased with the Elder Mahānāma of Macchikāsaṇḍa, Citta invited him to a meal, and after listening to his discourse, gave the grove to the Order. A t the dedication of the gift the earth trembled. Later he built a splendid monastery there, the Ambāṭakārāma, for the 1 use of monks from all parts. I t became the residence of large numbers of monks, and discussions often took place there between Cittagahapati and the resident bhikkhus.' Among eminent Elders who visited the place were I sldatta of Avanti (who answered Citta's questions regarding the reason for the existence of various views in the world).' Mahaka (who, by his magic powers, produced rain and thunderstorms and later showed a special miracle to Citta).' Kāmabhū (who discoursed to Citta on various topics).' and 6 Godatta. The Elder Lakuṇṭaka Bhaddiya also lived there, in solitude, 7 wrapt in meditation. Behind Ambaṭaka was Migapathaka, which was Citta's tributary 8

village (vd. Ambāḷavana). 1 AA.i.2O9;DhA.ii.74. 3 Ibid., 29l-5. 2 S. i v . 28l-97. 6 Ibid., 295-7. 3 Ibid., 283-8. 7 T h a g . v. 466. 4 Ibid.,288-9l. 3 S A . i i i . 93.

Ambāṭakiya Thera.—An arahant. Thirty-one kappas ago he had met the Buddha Vessabhū in the mountains and given him a mango.' 1 Ap.ii.399.

Ambuyyāna] 163

1
Ambālavāpi.—A tank restored by Parakkamabāhu I. A canal known
2 as Tambapaṇṇī flowed from the tank northwards.
1 2
Cv. l x v i i i .46. Ibid. , l x x i x . 50.
Ambāḷavana.—See Ambāṭaka

Ambilajanapada.—AAt

164 [Ayakūṭa Jātaka

Ayakūṭa Jātaka (No. 347) .—The Bodhisatta was once born in Benares and became its king. At that time people were in the habit of sacrificing animals to the gods in order to win their favour, but the Bodhisatta pro¬ claimed that no living creature should be slain. Being enraged at the loss of their food, the yakkhas sent one of their number to the Bodhisatta. He came to the Bodhisatta' s bed at night meaning to strike him a deadly blow. Thereupon Sakka's throne grew hot, and learning the cause, Sakka himself came and stood guard over the Bodhisatta. The latter saw the yakkha standing over him ready to strike but powerless, and only learnt later, to his great encouragement, that Sakka had been there 1 to protect him. The reason for the telling of the story is given in the Mahākaṇha J ātaka. 1 J . i i i . 1457.

Ayoguḷa Sutta.—Ānanda asks the Buddha if the Buddha can, by psychic powers, reach the Brahma world in his mindmade body as well as in his physical body. The Buddha says he can, and proceeds to explain how by concentrating body in mind and mind in body the body becomes radiant and plastic. Like an iron ball heated throughout the day, or a tuft of cotton seed on a ball of thistledown, wafted lightly on the wind, so the body, at such time, rises from the ground into the air 1 and takes on manifold forms of magic power. 1 S. v . 2824.

Ayoghara.—The Bodhisatta was once born as the son of the king of Benares. Both the earlier children of the Queen Consort had been eaten up by a shegoblin. For the third child, therefore, an iron house (ayoghara) was built, and in this the Bodhisatta was born, hence his name, Ayoghara. Meanwhile the shegoblin had died, but yet the Bodhisatta grew up in the iron house. When he was sixteen his father, wishing to give him the kingdom, had him taken in ceremonial procession round the city. Wondering at all that he saw, he asked why he had been denied the sight of all these things before. When told the reason, he reflected that all life was a prison, that though he had escaped the goblin, there still remained old age and death. Accordingly, at the end of

the pro cession, he announced his intention of renouncing the world. H is parents and many others being converted to his views, they followed him into the forest, where a special hermitage was built for them by 1 Vlssakamma under Sakka's orders. 1 J . i v . 49099.

Ayojjhā] 165

Ayoghara Jātaka (No. 510).—The story of Prince Ayoghara as given above. The story was told regarding the Buddha's Renunciation. 1 In the Jātakamālā the name appears as Ayogṛha. 1 J ā r a k a m ā l ā , N o . 32. 1. Ayojjhā.—A city of the Ganges.' Two visits of the Buddha to this city are recorded in the Canon; on one accasion he preached the Phena 2 Sutta and on the other the Dārukkhandha Sutta.' I n both these references the city is said to be on the Ganges ; the town usually called Ayojjhā (Ayodhya) is certainly not on this river. The records, therefore, go back either to a confused or an unintelligent tradition.' or may possibly refer to another settlement made by colonists from the original Ayojjhā. I t is worthy of note that in the Dārukkhandha Sutta some of the MSS. read Kosambī for Ayojjhā. But even Kosambī (q.v.) was on the Jumnā and not on the Ganges. During the Buddhist period, Ayojjhā on the Sarayū was the capital of Dakkhiṇa Kosala, thejanapada roughly corresponding to modern Oudh. This, the Ayodhyā of the Rāmāyana, is about a mile from the modern 5 Fyzabad. I n the Jātaka Commentary there is a mention of Ayojjhā, which here evidently refers to the city of the Sanskrit epics. I t is called the capital of King Kālasena. I t was besieged by the Andhaveṇhuputtā, who breached the wall and took the king prisoner. Having thus sub¬ jugated the city, they went to Dvāravatī. 6 The Dīpavaṃsa mentions Ayujjhanagara as the capital of King Arindama and of fifty -five of his descendants. 7 According to Buddhaghosa, the people of Ayujjhanagara built for the Buddha a vihāra in a spot surrounded by forest near a curve of the river. Once a warrior named Jagatipāla, of the race of Rāma, came to Ceylon from Ayojjhā, and having slain Vikkampaṇḍu, the heir-apparent 8 to the throne, ruled in Rohaṇa for five years. 1 B u t see below i n this article. 5 J . i v . 82. 2 S . i i i . 140 ff. 3 S.^v. ^ 7 ^ . 6 i i i . 15. 4 See Thomas: op. cit., 15; fc . 7 S A . i i . 233-4. Saketa. 8 Cv. lv1. 13 ff. 2. Ayojjhā.—Capital of Siam. From there Vijayarājasīha, King of Ceylon, obtained monks for his own country.' A few years later his successor, Kittisirirājasīha, sent an embassy there for the same purpose. The King of Siam showed the embassy every mark of favour and granted them the monks. The monks, who came from Ayojjhā to Ceylon, 2 re-established the ordination of monks in the I sland. 1 Cv. x c v i i i . 91 f. 2 Ibid., c. 60-139; see also JR.A.S. (Ceylon Branch), 1903, N o . 54, pp. 17 ff.

166 [Ayonlso

1. Ayoniso (or Vitakkita) Sutta.—A certain monk staying in a forest tract in Kosala was occupied with evil and wrongful thoughts. The deva of the forest, desiring his welfare, drew near and admonished him to give up his muddled ways and fix his thoughts on the Buddha, the Dhamma and the Saṅgha.' 1 S . I . 203.

2. Ayoniso Sutta .—In one who practices unsystematic attention, sensual desires arise afresh and grow; similarly malevolence, sloth and torpor. I n him the satipaṭṭhānā fade away. The reverse happens in 1 the case of the man who practises systematic attention. 1 S. v . 84.

Ayya-Uttiya(^ika), Brother of Tissa, king of Kalyāṇī. He was the queen's lover and, being discovered, fled from the capital and lived in a district which was later named after him. He sent a letter to the queen 1 by a man disguised as a monk, but the ruse was discovered. For the rest of the story see s.v. Kalyāṇi-Tissa. 1 Mhv.xxii.l3ff.; MT.307.

Ayyakā Sutta.—Pasenadī's grandmother died at the age of 120. He had been very fond of her, and would have done anything to have kept her. He was so grieved at her death that he came to the Buddha for 1 consolation. The Buddha tells him that all creatures have to die. 1 S.i.96ff.

Ayyakā-kālaka.—The Bodhisatta was once born as a bull as black as jet. While still a young calf he was given by his owners to an old woman, who reared him like a son; hence his name (“ Grannie's Blackie ”), The village lads used to ride on him for play. Once he saw a merchant trying to get his five hundred carts across a ford; the merchant's bulls were not strong enough for the task, and seeing the Bodhisatta the merchant tried to make use of his services. The Bodhisatta agreed only after he had been promised a thousand. The task completed, the merchant tried to cheat him, paying only half the promised amount. But the bull would not let him go till all the money had been paid. The 1 earnings so obtained he took to the old woman, who was greatly pleased. 1 L I . 194-6.

Ayyamitta Thera.—An Elder who lived in Kassakalena. I n his begging village was an upāsikā who looked after him like her own son. One day the Elder, while on his begging rounds, heard her giving orders

to her daughter regarding his food. H e realised that the woman was undergoing great privations in order to provide him with luxuries, and feeling that he was unworthy of such attention, went back to Kassa¬ kalena and sat down on his couch, determined not to rise till he had become an arahant. During the night his object was achieved and the deva in the cave uttered his praise in song. The following morning he went as usual for his alms and the upāsikā knew that he had realised his quest.’ He is also called Mahāmitta. 1 2 D A . i i i . 79OL V b h A . 279.

Araka.—The Bodhisatta, born as a brahmin teacher. H is story is told in the Araka J ātaka. H e is referred to also in the Dhammaddhaja Jātaka.’ where the Bodhisatta relates how, as Araka, he had developed thoughts of lovingkindness and practised the brahmavihārā for seven years and then was born in the Brahmaworld. 2 His name appears again in the Aṅguttara Nikāya in a list of teachers, and we are told that among Araka's pupils those who followed his teachings were born in the Brahmaworld, while the others were born in various purgatories. In the Aṅguttara context no special

mention is made of his having taught the brahmavihāras. 1 2 L i i . 195. A . i v . 1368.

Araka Jātaka (No. 169).—The Bodhisatta was once born in a brah min's family and was named Araka; when he grew up he embraced the religious life and lived in the H imalaya as a teacher with a large follow ing. H e taught his pupils the value of the four brahmavihāras. After his death he was born in the Brahmaworld and remained there for seven a^ons. The story was told to the monks at Jetavana in reference to the Metta Sutta.' 1 J.ii.602.

Araka Sutta.—The teachings of Araka (q.v.).' 1 A . i v . 136 ff.

Araja.—One of the palaces occupied by Dhammadassī before he became the Buddha.' 1 B u . x v i . 14.

Arañjaragiri.—A chain of mountains i n Majjhimadesa. Not far away from it was a very populous town on a river. In this river many men

bathed, and along its banks sat beautiful courtesans tempting them. It was one of these courtesans that tempted the sage Nārada.' Arañjagiri was one of the places passed by Vessantara and his family on their way from their home to Vaṅkagiri. From the city of Jetuttara to Suvaṇṇagiritāla was five leagues and it was five leagues more to Kontimāra; thence to Arañjaragiri was five and again five to Dunni¬ 2 3 viṭṭha. This was the road followed by banished men (v.l. Ārañjara^). 1 2 L ü i . 463. Ibid., v i . 514. 3 1^..4^

1 Arañña.—Four great Arañña are often mentioned in literature. They had once been the sites of very populous and prosperous kingdoms, but had later been destroyed by the gods because of offences committed by their kings against holy men. The four Mahā Arañña are : Daṇḍaka^', Kāliṅga^, Mejjha^, and Mātaṅga^. Details of these are found under each respective name. E.g., M . I . 378.

Arañña Jātaka (No. 348). —The Bodhisatta was once born in a brahmin family. H e learned all the arts in Takkasilā, but when his wife died he went with his son to be an ascetic in the H imalaya. One day a girl came to the hermitage, fleeing from brigands, and corrupted the virtue of the youth. But when she tried to induce him to go away with her, he wished to consult his father. The father warned him against leaving the 1 hermitage and taught him the way to mystic meditation. The reason for telling the story is given in the CullaNāradakassapa J ātaka. ^LiiI.l479.

1. Arañña Vagga.—The third section of the Tika Nipāta of the

1

Jātakaṭṭhathā.

^.ii.354ff.

2. Arañña Vagga.—The nineteenth section of the Pañcaka Nipāta of the Aṅguttara Nikāya. It consists of ten suttas, describing ten classes of men, each excelling in a

special kind of asceticism, and in each class one is named as being the best among five who devote themselves to the 1 same life, though from different motives. 1 A.iii12l92l.

1. Arañña Sutta.—Spoken before the Buddha by a forestdwelling spirit who had been impressed by the simple life of the brethren in the

Araṇanjaha] 169

woods. The Buddha tells him the reason for their serenity and their beauty of complexion.' 1 S . I . 5.

2. Arañña Sutta.—On the kind of monk who should seek the forest.' 1 A.ü1252.

3. Arañña Sutta.—On the advantages of developing ānāpānasati.' 1 A.iiI.12I.

4. Arañña Sutta.—On the qualities a monk should have to benefit by living in forest hermitages.' 1 A . i i i . 135 f.

Araññakuṭikā.—Mention is made of several forest hermitages in the Buddha's time. There was one, for instance, near Rājagaha, where 1 Mahā Moggallāna used to spend his time and also Mahā Kassapa.' Evidently other monks of the Order dwelt there from time to time, 4 e.g. the novice Aciravata.' There was one hermitage near Dīghambalika 5 and another near H imavā, where the Buddha sometimes went. 1 I. i i i . 33. Ibid., 71. 4 D h A . i i . 235. 3 M . i i i . 128. Ibid., i i . 3 I . 129.

Araññavāsī Nikāya.—A group of monks in Ceylon who seem to have spent most of their time in solitary spots engaged in meditation. They owed allegiance to the Mahāvihāra. They are first heard of in the sixth century when, in the reign of Aggabodhi II., the King of Kalinga came over to Ceylon and joined the Order under the famous Elder Jotipāla. This fraternity seems to have been closely associated with the Buddhists of Kāliṅga. Among famous scholars belonging to it were: Ānanda Vanaratanatissa, Vedeha, Cola Buddhappiya, Culla Dhammapāla, Medhaṅkara, his pupil Ānanda and Siddhattha. The Araññavāsins were specially esteemed by Parākkammabāhu of Dambadeniya.' 1 F o r details about them see P . L . C . 21013, 226, 229.

Araññasatta.—A king of twenty kappas ago; a previous birth of 1 Nimittasaññaka Thera (vI. Araññamanna; Araññasanta).

1 Ap.I.26I.

Araṇañjaha.—See Aruṇañjaha.

170 [Araṇadlplya Thera

Araṇadīpiya Thera.—An arahant. Ninety-four kappas ago he had been a deva, and coming back to earth had, with great devotion, lighted five lamps for the use of others. As a result, fifty-five kappas ago he 1 was born as a king, Samantacakkhu (vI. Apaṇṇad^, Araṇṇad^). 1 A p .I . 2 3 L

Araṇavibhaṅga Sutta.—The 139th Sutta of the Majjhima Nikāya. It was preached at Jetavana and contains a statement and an exposition of the middle path of peace between the two extremes of pleasures of sense —low, ignoble and unprofitable—and self-mortification, also painful and unprofitable. The path is the Noble Eightfold Path : in preaching the doctrine the preacher should neither appreciate nor depreciate it, he should teach the truth in abstract terms of general principle. He should not be a tale-teller nor confront anyone with improper remarks; he should speak slowly and not hurriedly; he should neither affect provincialisms in speech nor depart from recognised parlance. At the end of the discourse a young man, Subhūti, is praised because he walked where calm dwelt.' 1 M . i i i . 230-7; M A . i i . 977-8.

Araṇā Sutta.—On the Undefiled. Preached in answer to a deva's questions as to who are undefiled and fit to receive homage from everyone.

Monks, says the Buddha, are so worthy.'

1

S. I . 44-5.

Araṇi Sutta.—There are five indriyas: those of ease, discomfort, happiness, unhappiness and indifference. Just as from the rubbing together of two sticks warmth and heat are produced, so, from their separation, warmth and heat, thus born, are quenched; similarly from contact, experienced as agreeable, arises the faculty of ease (sukhindriya), 1 etc. 1 S. v . 211-l3.

L Araṇemi.—A brahmin teacher of a past age, given in a list of six teachers, who were purohitas.' They practised ahiṃsā and, abstaining from flesh, got rid of their lusts. As a result, they were born in the Brahmaloka. They had many disciples. 1 A. i i i . 373. The others being a seventh name is added, Araka ; see also Sunetta, Mugapakkha, Kuddālaka, D i v y , 632. Hatthipāla and Jotlpāla. I n A . i v . 135 f.

Aravacchā] 171

2. Araṇemi.—Tibetan sources mention a king, Araṇemi Brahmadatta of Sāvatthi, who was father of Pasenadi. H e was exiled from his kingdom and lived in Campā.' But see Mahākosala. 1 R o c k h i l l , pp. 16, 70.

1. Arati Sutta.—Once when Vaṅgīsa was in Āḷavī he noticed that his teacher, Nigrodha Kappa, never left his cell after his return from the alms round. Disaffection arose i n Vaṅgisa's heart and he was troubled by thoughts of lust. H e composed several verses by way of selfadmonition and uttered them to himself. These form the Arati Sutta.' 1 S . I . 1867.

2. Arati Sutta.—Three evil states and the means of removing them.' 1 A . i i i . 448.

Aratī.—One of the three daughters of Mara, the others being Taṇhā and Ragā.' Seeing their father disconsolate after his repeated attempts to foil Gotama's quest for Enlightenment, they offered to tempt the Buddha with their wiles. This was in the fifth week after the Enlighten¬ ment. With Māra's approval, they came to the Buddha in

various forms and in various guises, as he sat at the foot of the Ajapala banyan tree, and danced and sang before him. In the end the Buddha told them that he was beyond temptation by the pleasures of the senses and they went back to their father.' In the Samyutta account, they are said to have asked the Buddha questions regarding himself and his teachings. Aratî's question was 3 how a man who had already crossed the five floods could cross the sixth. 1 I n the BuddhaCarita (xiii.), their 2 S. i . 1247; J . i . 7880, 469; D h A . i . names are Hatī, Prītī and Tṛsṇā; i n the 201 I.,iii. 196, 199; S N . v. 835. 1.al. (353), Ratī, Aratī and Tṛṣṇā. | 3 F o r explanation see K S . i . 158, n . 3.

Arammā.—Ā tribe mentioned in a list of tribes.' 1 Ap.ii.359.

Aravacchā.—One of the rivers crossed by Kappina on his way from his kingdom of Kukkuṭavatī to see the Buddha at Sāvatthi. The river was one league deep and two leagues wide. No boat was available, but the king and his retinue crossed it on horseback by meditating on the Three Jewels and the supreme power of the Buddha.' Later Kappina's queen did likewise.' 1 2 D h A . i i . 11920. Ibid., 124.

172 [Aravāla

Aravāḷa.—A Nāga king, who lived in the Aravāḷadaha in Kasmīra Gandhāra. H e had been in the habit of destroying the crops of the people by causing hailstorms. When Majjhantika Thera was sent by Moggali¬ puttatissa's Council to convert Kasmīra-Gandhāra, the thera went to Aravāladaha and standing in the air above it showed himself to the Nāgas. Hearing of this the nāga king came out and tried to frighten the Elder with various terrors. When all his attempts had failed he acknowledged defeat and the thera preached to him. H e and his 84,000 followers were 1 established in the Refuge and the Five Precepts (v.l. Āravāḷa). 1 Sp.i.65; M h v . x i i . 920.

Aravāḷadaha.—The lake in which Aravāḷa lived.

1. Arahaṃ Sutta.— Would an arahant by speaking of " I " and " mine " show thereby proneness to notions of self or soul ? The Buddha says " No." H e would thereby only conform to common usage in such 1 matters. Buddhaghosa says that the question was asked by a forest devatā who had heard forestdwelling arahants talk thus. She was 2 worried by the question as to whether they had any " māna " at all. 1 S . i . 1415. 2 SA. I. 4 L

2. Arahaṃ Sutta.— An arahant is one who has really seen the arising, ending, etc, of the five grasping groups (upādānakkhandhā).' 1 S.nI.10L

3. Arahaṃ Sutta.—That noble disciple is released by perfect insight (sammadaññā) who has really seen the satisfaction in, the misery of, the escape from, the five indriyas.' 1 S. v . 194.

4. Arahaṃ Sutta.—The monk who has really seen the arising, the

1 perishing, etc., as above.

1

S. v . 194.

5. Arahaṃ (or Buddha) Sutta.—It is by the cultivation of the four iddhipādā that the Tathāgata is called Arahant or Fully Enlightened

1

One.

1

S. v. 257.

6. Arahaṃ Sutta.—Arahants, fully enlightened ones, have full under¬

1 standing of the four Ariyan truths as they really are.

1

S. v . 433.

Arahā Sutta] 173

7. Arahaṃ Sutta.—Six qualities requisite for arahantship.’ 1 A . i i i . 421.

1. Arahatta Vagga.—The eighth section of the Chakka Nipāta of the

Aṅguttara Nikāya. I t deals with the six qualities for realising arahant¬

1 ship and for living in complete peace.

1

A . i i i . 429-34.

2. Arahatta Vagga.—The seventh chapter of the Khandha Samyutta of the Samyutta Nikāya.’ - S . i i i . 73-8I .

L Arahatta Sutta.—Records a conversation between the Paribbājaka

Jambukhādaka and Sāriputta. “ What is arahantship ?” “ The de¬ struction of lust, hatred and illusion." “ And the path thereto ?”

1

“ The Noble Eightfold Path.”

1

S. i v . 252.

2. Arahatta Sutta.—Six qualities requisite for arahantship.’ 1 A . i i i . 430.

Arahanta.—A Talaing monk, the preceptor and advisor of Anuruddhā.

King of Burma. He made far-reaching reforms in the Burmese Saṅgha of his day.’

1

Bode, op. cit., 12-18.

1. Arahanta Vagga.—The first chapter of the Brāhmaṇa Samyutta of the Samyutta Nikāya.’ 1 S . I . 160-72.

2. Arahanta Vagga.—The seventh section of the Dhammapada.

Arahanta Sutta (2).—Of all the forms of becoming, the arahants have the best i n all the worlds. They attain this by right insight with regard to the saṅkhāras.’ 1 S. i i i . 82-4.

1. Arahā Sutta.—Preached at Sāvatthi to Rādha. A monk who sees, in their true nature, the coming to pass and the passing away, the satis¬ faction of, misery in, and escape

from, the five groups of grasping, is called 1 an arahant. 1 S . i i i . 193.

174 [Arahā Sutta

2. Arahā Sutta.—Same as above, the six sensefacnlties being sub stituted for the five groups of grasping.’ 1 S. v . 205.

3. Arahā Sutta.—Same as above, the five indriyas (controlling facul ties) being substituted for groups of grasping.’ 1 S. v . 208.

Arikārī.—A monastery in Ceylon. It is not recorded by whom it was first built. Udaya I. found it in a dilapidated condition and had it repaired. H e also built there a house for the distribution of food and added a pāsāda.’ 1 C v . x l i x . 32.

1. Ariṭṭha.—A monk. H e had been subjected by the Saṅgha to the ukkhepanīyakamma for refusal to renounce a sinful doctrine, namely, that the states of mind declared by the Buddha to be stumblingblocks are not such at all for him who indulges i n them. Ariṭṭha left the Order and would not come back until the ukkhepanīya¬ kamma was revoked.’ He was a vulturetrainer (gaddhabādhiputta).’ His case is cited as that of a pācittayaoffence because he refused to give up a wrong doctrine even after the monks had three times requested 3 him to do so. In spite of the ukkhepanīyakamma the Chabbaggiya monks kept com pany with Ariṭṭha, thereby committing a pācittaya-offence.’ We find the Buddha rebuking the nun Thu11anandā for associating with Ariṭṭha after the ukkhepanīyakamma.’ In was Ariṭṭha's heresy that led to the preaching of the Alagaddūpama Sutta.’ In the Saṃyutta Nikāya.’ Ariṭṭha is mentioned as having said to the Buddha that he practised concentration in breathing and as having described how he did it. The Buddha, thereupon, instructs him as to how such concentration can be done perfectly and in every detail. In the Samanatapāsādikā Ariṭṭha is mentioned in a list of enemies of the Sāsana.’ 1 3 V i n . i i . 258. Ibid., 218. 2 See note i n V T . i i . 377. 6 M . I. 130 ff. 3 V i n . i v . 135. 7 S. v. 31415. 4 Ibid., 137. 8 Sp. i v . 874.

1 2. Ariṭṭha.—An upāsaka mentioned in the Aṅgnttara Nikāya in a list of householders and upāsakas who had seen and realised immortality and 1 iii. 451.

Arlṭṭhapabbata] 175

were possessed of unwavering faith in the Buddha, the Dhamma and the Saṅgha. They practised .Ariyan conduct and had won wisdom and liberty.

3. Ariṭṭha.—A Pacceka Buddha, mentioned in a list of Pacceka
Buddhas.’
1
M . i i i . 69; A p A . i . 106; also N e t t i , 143.
4. Ariṭṭha.—Nephew of Devānaṃpiyatissa. See Mahā Ariṭṭha.

5. Ariṭṭha.—Son of the Nāga king, Dhataraṭṭha. See Kāṇāriṭṭha.

6. Ariṭṭha.—A messenger of Vessavaṇa, employed by him to take his proclamations and publish them.’ 1 D.iii.2OI.

Ariṭṭha Sutta.—Records a conversation—already referred to (s.v. Arittha l)—between Ariṭṭha and the Buddha regarding concentration on breathing. The Buddha asks the monks whether they practise such concentration. Ariṭṭha says that he himself does and proceeds to explain his method. The Buddha, while not condemning it, explains 1 to him how concentration could be made perfect in every detail. 1 S. v . 31415.

Ariṭṭhakā.—A class of devas who were present at the preaching of the Mahāsamaya Sutta. They were like azure flowers in hue (ummāpup phanibhāsino).’ 1 D . Ü . 260. Buddhaghosa, however, i being the name of another class of devas explains " u m m ā p u p p h a n i b h ā s i n a " as | (D A . i i . 690).

Ariṭṭhajanaka.—Son of King Mahājanaka, whom he succeeded as King of Mithilā. H is brother was Polajanaka, the viceroy, who later killed him and captured his kingdom. Ariṭṭhajanaka's son was the Prince Mahājanaka, who was the Bodhisatta.’ 1 J . v i . 30-42.

Ariṭṭhaṭhapitaghara.—See Sirivaḍḍhaghara.

Ariṭṭhapabbata.—A mountain in Ceylon halfway between Anurā¬ dhapura and Pulatthipuva. It is identified with modern Riṭigala, and

is near the modern H abarane in the NorthCentral Province.’ Paṇḍu¬ kābhaya lived there for seven years, awaiting an opportunity to make war on his uncles, and it was near there that he ultimately defeated 2 them. A t the foot of the mountain, Sūratissa built the Makulaka Vihāra.’ Lañjatissa built a vihāra on the mountain and called it Ariṭṭha 4 Vihāra. Jeṭṭhatissa occupied the mountain before his fight with Aggabodhi I l l . , 5 and it was there that he organised his forces. Sena I. built a monastery on the mountain for the use of the Paṃsuku¬ likas and endowed it with large revenues.’ At the present day the place is extremely rich in ruins.’ 1 M h v . trans. 72, n . 3. 5 C v . x l i v . 86. 2 M h v . x. 6372. 6 Ibid.,1. 63. 3 Ibid., xxf. ^. 7 See H o c a r t : Memoirs of the Arch. 4 Ibid., x x x i i i . 27. Survey of Ceylon i . 44.

Ariṭṭhapura.—A city in the kingdom of SivI. over which King Sivi 2 reigned.’ It was also the birthplace of Ummadantī. It lay on the road from Mithilā to Pañcāla.’ 1 2 3 J . i v . 401. Ibid., v . 212. Ibid., v i . 419.

Arlṭṭha Vihāra.—The monastery built by Lañjakatissa in Ariṭṭha¬ pabbata.’ 1 M h v . x x x i i i . 27; M h v . trans. 230, n . 6.

Arindama.—The Bodhisatta, born as K i n g of Benares and son of the Magadha King of Rājagaha. During the time of Sikhī Buddha he held a great almsgiving for the Buddha and his monks; he presented to the Order a fully caparisoned elephant which he redeemed by giving suitable gifts to the height of an elephant.’ H e had as friend the

chaplain's son, Soṇaka. They both studied in Takkasilā and at the conclusion of their studies they travelled about in search of experience. In the course of their travels Arindama was elected to succeed the King of Benares who had died childless, and Soṇaka became a Pacceka Buddha. Forty years later Arindama wished to see Sonaka, but no one could tell him his whereabouts in spite of the offer of a large reward. Ten years later Soṇaka saw the king through the good offices of a lad of seven, who belonged to the harem and had learnt a song composed by the king expressing his desire to meet Soṇaka. A t the meeting, however, the king failed to recognise him. Soṇaka, not revealing his identity, spoke to the king about the joys of renunciation, and disappeared through the 1 J . I . 4 l ; B u . xxi.9.

Arindama] 177

air. The king, moved by his words, decided to give up the throne and to follow the ascetic life. H e appointed his eldest son Dīghāvu king in his stead, handed over to him all his possessions, and developing super natural faculties was born i n the Brahma world.' Arindama is mentioned together with Mahājanaka as an example of a king who renounced a mighty kingdom to lead a hermit's life.' The story also appears in the Mahāvastu.' but the details given differ from those of the Jātaka version. There Arindama is spoken of as the King of Mithilā. In both accounts Dīghāvu's mother, the king's chief queen, is spoken of as having died before the king's renunciation. 5 According to the Buddhavaṃsa Commentary, Arindama's capital was Parībhuttanagara. (v.l. Arindamaka.) 4 2 J . v. 24761. i i i . 449 ff. 5 3 Ibid., i i i . 489. B u A . 203.

2. Arindama.—King in the time of Sumana Buddha. A great dispute had arisen at this time regarding nirodha and all the inhabitants of many thousand world systems were divided into two camps. In order to settle their doubts, the disputants, with Arindama at their head, sought the Buddha. The Buddha sat on Mount Yugandhara while Arindama, with his ninety thousand crores of followers, sat on a golden rock, which by the power of his merit had sprung from the earth near Saṅkassa. The Buddha preached to them, and at the end of the sermon they all became arahants.' 1 B u A . 1289.

3. Arindama.—King of Uttara. When Revata Buddha visited his city the king went to see him, accompanied by three crores of people. The next day a great almsgiving was held for the Buddha and the monks, and also a festival of light covering a space of three leagues. The Buddha preached to the assembly, and one thousand crores of people realised the Truth.' 1 B u . v i . 4 ; B u A . 133.

4. Arindama.—A king of fortyone kappas ago; a former birth of
Sannidhāpaka Thera.'
1
A p . i . 97.

5. Arindama.—King of H aṃsavatī. When the king, through care lessness, had lost his wealth, his seṭṭhi (Jatukaṇṇika in a former birth) made good the loss by giving him the seven kinds of jewels.’ Ap.ii.36O.

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6. Arindama.—The name given to the Cakkavatti's cakkaratana

1 because it brings all his enemies into subjection.

1

M b v . 72.

Arimaddana.—The name given in the Pali chronicles to the city of 1 Pagan in Burma (Rāmañña). During the time of Parakkamabāhu I. of Ceylon, the King of Arimaddana quarrelled with him, illtreated his envoys, and seized by force a princess sent from Ceylon to Kamboja. Parakkama sent a punitive expedition under the Damiḷādhikāri Ādicca, who reduced the country to subjection.’ Later Vijayabāhu H . of Ceylon entered into friendly negotiations with the ruler of Arimaddana, and wrote him a letter in the Magadha language composed by himiself. As a result, a friendly treaty was made between them which also resulted in closer contact between the 3 monks of the two countries. According to some authorities, quoted by Minayeff.’ the city was full 5 of learned women. The Gandhavaṃsa mentions a list of twentythree teachers who wrote their works in Arimaddana. From this context it appears that Arimaddana was known also as Pukkāma (Pukkāmasaṅ¬ khāte Arimaddananagare). This is supported by evidence from else where.’ It was a minister in Arimaddana who wrote the Nyāsappadīpa¬ ṭīkā.’ Arimaddana was also the city of birth of the Thera Chapaṭa.’ 1 B o d e : op. cit., 14. 6 Forchhammer: Iardine Pri^e Essay, 2 Cv. l x x v f . 1075. pp. 29, 32. Ind. Ant. 1893, p. 17 3 Ibid., l x x x . 68. 7 S v d . v. 1240. 4 Recherches sur Bouddhisme, p. 70. 3 Ibid., 1247. 3 p. 67.

Arimaddavijayagāma.—A village and a tank. The Somavatī canal was built by Parakkamabāhu I. to connect the Arimaddavijayagāma with the Kaddūravaḍḍhamāna tank.’ 1 C v . l x x i x . 56.

Arimanda.—A city in which the Bodhisatta was born as the Khattiya

Vijatāvī in the time of the Buddha Phussa.’

1

B u A . 194.

1. Ariya.—A country and people in South India. Palandīpa was one of its divisions. It once had a king named Vīradcva who led an expedi tion against Jayabāhu I. of Ceylon.’ It was also the name of a dynasty, the Aryan dynasty of the Pāṇḍya (Paṇḍu) in South India.’ 2 i C v . 1x1. 36 I. Ibid.,lxiii.15; see also C v . trans. i . 239, n . I.

Arlyapariyesanā Sutta] 179

2. Ariya.—A fisherman of a settlement near the north gate of Sāvatthi. The Buddha, seeing his upanissaya for sotāpatti, passed with the congregation of monks close by the

spot where he was fishing and stopped not far from him. Then the Buddha proceeded to ask the monks their names, and noticing that the fisherman himself expected to be questioned, he asked him his. On learning that it was Ariya, the Buddha suggested to him that he was unworthy of the name, because a real Ariya never injured any living thing. A t the end of the discourse the fisherman became a sotāpanna.' 1 D h A . i i i . 396-8.

3. Ariya.—A Pacceka Buddha mentioned in the list of the Isigil^
Sutta.'
1
M . i i i . 70; also A p A . i . 107.
L Ariya Sutta.—The seven bo7jhaṅgas, if cultivated, lead to the Ariyan qualities which conduce to salvation (ariyāniyyānikā).' 1 S. v . 82.

2. Ariya Sutta.—The four satipaṭṭhānas, if cultivated, lead to the utter destruction of ill.' 1 S. v . 166.

Ariyakoṭi.—A monastery (probably in Ceylon), the residence of Mahā
Datta Thera.'
1
M A . I . 131.
Ariyapariyesanā Sutta.—Preached in Sāvatthi in the hermitage of the brahmin Rammaka. Some monks expressed to Ānanda their desire to hear a discourse from the Buddha, as it was so long since they had heard one. He advised them to go to the hermitage of Rammaka where their wishes might be fulfilled. The noontide of that same day Ānanda spent with the Buddha at the Pubbārāma in the Migāramātupāsāda and in the evening, after the Buddha had bathed in the Pubbakoṭṭhaka, Ānanda suggested to him that he might go to Rammaka's hermitage. The Buddha assenting, they went together. The Buddha, finding the monks engaged in discussing the Doctrine, waited till their discussion was over. Having inquired the topic thereof, he praised them and pro¬ ceeded to tell them of the two quests in the world—the noble and the ignoble. He described how he, too, before his Enlightenment, had followed the quest, apprenticing himself to various teachers, such as

ĀḶāvaKālāma and Uddaka Rāmaputta, and how, on discovering that they could not give him what he sought, he went to Uruvelā and there found the consummate peace of Nibbāna.' The Sutta then proceeds to give an account of the Buddha's first reluctance to preach, of Sahampati's intervention, of the meeting with the Ājīvaka Upaka and the first sermon preached to the Pañcavaggiyas. Finally the sutta expounds the pleasures of the senses, the dangers therefrom and the freedom and confidence which 2 ensue when one has overcome desire. 3 In the Commentary the sutta is called Pāsarāsi, evidently because of the simile found at the end of the discourse where the pleasures of the senses are compared to baited traps. 4 The Āttthasālinī quotes it. 1 This

biographical account is also 2 M . i . 16075. found in the MahāSaccaka, Bodhirajaku¬ 3 M A . i . 369 ff. māra and Saṅgārava Suttas. It is in part 4 p. 35. repeated i n the V i n a y a and the Dīgha Nikāya.

Ariyabālisika Vatthu.—The story of the fisherman Ariya given above, Ariya 2.

1. Ariyamagga Vagga.—The fifteenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.' It consists of ten suttas on right views and wrong views and their train of consequences. 1 A . v. 2447.

2. Ariyamagga Vagga.—The nineteenth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya.' It consists of ten suttas on the ten trans¬ gressions and the abstinence therefrom. 1 A . v . 2788I.

Ariyamagga Sutta.—The Ariyan way consists of deeds neither dark nor bright with results neither dark nor bright.' 1 A.iI.235I.

Ariyamuni.—One of the monks who were sent to Ceylon by the King of Ayojjhā, at the request of Kittisirirājasīha, to reestablish the upasam¬ padā Ordination in Ceylon. H e is mentioned as second in order to 1 Upāli, the leader of the delegation of Siamese monks. 1 C v . c. 95; also C v . trans. i i . 282, n . 2 .

Ariyasāvaka Sutta] 181

1. Ariyavaṃsa.—A compilation, probably of the lifehistories of men eminent in the Buddhist Order, made in Ceylon and read aloud publicly for the edification of the people. The reading of the Ariyavaṃsa seems once to have been a regular feature of gatherings in the Buddhist vihāras on feast days. King VohārakaTissa made endowments for the giving of 1 alms throughout Ceylon on the occasions when the Ariyavaṃsa was read. 2 A sutta called Ariyavaṃsa Sutta is mentioned in the Commentaries as an example of a discourse preached by the Buddha on his own initia tive (attajjhāsaya). This perhaps refers to the sermon on the four 3 Ariyavaṃsā in the Aṅguttara Nikāya. See also MahāAriyavaṃsa. 1 2 M h v . x x x v i . 38; M h v . trans. 258, n . 6. D A . i . 50; M A . i . 14. 3 A . i i . 27.

2. Ariyavaṃsa.—A celebrated teacher and author of the fifteenth century. H e came from Pagan and was a member of the Chapaṭa sect. 1 He was a pupil of the famous Ye-din (" watercarrier ") of Sagaing, and with great zeal and enthusiasm learnt the Abhidhammatthavibhāvanī from his teacher. Later, Ariyavaṃsa wrote a commentary on this work and called it the Maṇisāramañjūsā. A charming anecdote is related of how he read the work to his colleagues and readily accepted their correc tions with gratitude. Among his other works are the Maṇidīpa, a ṭīkā on the Atthasālinī, a grammatical treatise, the Gandhābharaṇa, and a study of the Jātakas called the Jātakavisodhana. Ariyavaṃsa spent only a part of his life at Sagaing and afterwards taught at Ava, where the king was sometimes among his listeners. H e was among the first of Burmese litterateurs to write a metaphysical work in the vernacular—an Anuṭīkā on the Abhidhamma.' The Gandha 3 Vaṃsa attributes to him another work,

the Mahānissara (Mahānissaya ?), but no mention is made of it in the Sāsanavaṃsa. 1 2 3 F o r an account of h i m see Bode, op. cit., 41 f. Sas. p. 41 ff. 645.

Ariyavaṃsālaṅkāra.—A book written by Ñāṇābhisāsanadhaja Mahā¬ dhammarājaguru Thera of Burma, author of the Peṭakālaṅkāra and 1 other books. 1 S ā s . 134.

Ariyavasā Sutta.—The ten dwellings of Ariyans, past, present and future.' 1 A . v . 29.

1 . Ariyasāvaka Sutta.—Preached at Sāvatthi. The welltaught Ariyan disciple does not wonder as to the cause and effect of things, he knows

l82 [Arlyasāvaka Sutta

that it really is the arising and the passing away of the world. His is the knowledge of the trained man; he is possessed of the insight of revulsion, he stands knocking at the door of the deathless.' 1 S.iI. 77.

2. Ariyasāvaka Sutta.—Same as above, with a very slight variation in
1 the final paragraph, in the wording, not in the sense.
1
S.iI. 79.

Ariyā Sut^a.—The four iddhipādas, if cultivated, conduce to the utter destruction of I ll. They are ariyaniyyānikā.' 1 S. v . 255.

Ariyākari.—A monastery in Rohana in South Ceylon. Dappula gave it to the village of Mālavatthu and built therein an image house. He also had a valuable uṇṇaloma and a hemapaṭṭa made for the image there.' 1 C v . x l v . 6O-I .

Ariyālaṅkāra.—There were four theras of this name in Burma, all famous for their Pāli scholarship. The first (Ariyālaṅkāra of Ava) 1 excelled in dhātupaccayavibhāga, i.e. was an accomplished grammarian. His pupil, Ariyālaṅkāra the younger, is credited with exegetical works on the Atthasālinī, the Saṅkhepavaṇṇanā, the Abhidhammatthavi¬ bhāvanī and the Vibhaṅga. He also wrote a Pāli ṭīkā called the Sārat¬ thavikāsinī on the Kaccāyanabheda, and he made in Burmese what 2 amounted to a revised edition of Kaccāyana's grammar. The two others do not seem to have written any works which have been preserved. 2 1 Sas. p. 106-12. Ibid., 110-11; Bode, op. cit., 52-3.

Aruka Sutta.—On the man whose mind is like an open sore, as opposed to one who is lightning-minded or diamond-minded.' 1 A . I . 123 f.

1. Aruṇa.—A khattiya, father of Sikhī Buddha and husband of
1
Pabhāvatī. Aruṇa's chief queen became the Therī Abhayā in the present age.' Another of his wives became, in her last life, the Therī Somā.'
who is perhaps to be identified with Uppaladāyikā of the Apadāna.' I n
5 the Saṃyutta Nikāya he is called Aruṇavā.

1
B u . x x i . l 5 ; J . i . 4 l ; A A . i . 436. 4
Ap. ii. 6Ol f.
2
ThigA. 4 l . 3
S.i. l 5 5 .
3 T h i g A . 66.
Aruṇa] 183

1 2. Aruṇa.—The Assaka king of Potali in the Assaka country. The Kāliṅga king of that time, longing for a fight, but finding no one willing to accept his challenge, at last devised a plan. H e sent his four beautiful daughters, in a covered carriage and with an armed escort to the various cities in the neighbourhood, proclaiming that any king, who took them as wives, would have to fight their father. No one was found willing to take the risk till they came to Potali in the Assaka country. Even the Assaka king at first merely sent them a present by way of courtesy, but his minister, Nandisena, fertile in expedients, urged the king to marry them, saying that he himself would undertake to face the con sequences. The Kāliṅga king at once set out with his army. On his way to Potali, he came across the Bodhisatta, who was leading the ascetic life and, without revealing his identity, consulted him regarding his chances of success in the fight. The Bodhisatta promised that he would see Sakka about it the next day and, having done so, informed the king that the Kāliṅga forces would win. Nandisena heard of this prophecy but, nothing daunted, he gathered together the Assaka forces and all their allies; then, by a wellplanned manœuvre, he managed to have the tutelary deity of Kāliṅga (who was fighting for the Kāliṅga king) killed by Assaka. Thereupon the Kāliṅga king was routed and fled. The Bodhisatta, finding that his prophecy had turned out false, sought Sakka i n his distress; Sakka consoled him thus : “ Hast thou never heard that even the gods favour the bold hero of intrepid resolve, who never yields ?” Later, at the suggestion of Nandisena, the Assaka king demanded of Kāliṅga's ruler dowry for his four daughters, and the Kāliṅga king 2 acceded to his request. 1 I n the m a i n story the king's name 2 The story is t o l d i n the Kālinga I ātak^ is given as Assaka, but the scholiast says (J.iii.3ff.). his real name was Aruṇa.

3. Aruṇa.—The pleasaunce near Anupama where the Buddha Vessabhū first preached to his chief disciples, Soṇa and Uttara.’ 1 B u . x x i i . 2 2 , B u A . 205.

4. Aruṇa.—The name of the lotus that grows in the Nāga world. It was one of Uppalavaṇṇā's wishes to have a body of the colour of the
Aruṇalotus.’
1
Ap.ü.554(v.39).
5. Aruṇa.—A class of devas present at the preaching of the Mahā

Samaya Sutta. They were of diverse hue, of wondrous gifts, mighty powers, comely and with splendid following.’

1

D.ii.26O.

184 [Aruṇaka

Aruṇaka.—Thirtysix kappas ago there were seven kings of the name of Aruṇaka, all previous births of the Thera Vatthadāyaka.’ 1 Ap.I.116.

Aruṇañjaha.—Seventy kappas ago there were sixteen kings of the name of Aruṇañjaha. They were all past births of Asokapūjaka Thera.’ 1 A p . i .199.

Aruṇapāla.—A king of thirtyfive kappas ago, a former birth of 1 Kanikārapupphiya Thera (who is evidently identical with Ujjaya). In 2 the Theragāthā Commentary he is called Aruṇabala. 1 2 A p . i . 203. I. 119.

Aruṇapura.—A city in the time of the Buddha Sikhī. Ambapālī was

1 born there in a brahmin family. It is probably identical with Aruṇa¬ vatī (q.v.),

1

A p . i i . 613; T h i g A . 1.213.

Aruṇabala.—See Aruṇapāla. 1. Aruṇavatī.—The city and the country of King Aruṇavā, and the 1 birthplace of Sikhī Buddha. It was from there that Sikhī and Abhibhu 2 went to the Brahmaworld to preach to Brahmā and his attendants. 3 At that time salalapupphiya Thera was a confectioner in Arnṇavatī. See also Aruṇapura. 1 2 3 Bu.xxi.15. S. i . 155 f. A p . i . 218.

2. AruṇavatI.—A vihāra in the village of Iṭṭhakāvatī in Magadha.

1

Sāriputta once lived there.

1

P v A . 67.

Aruṇavatī Sutta.—Records the incident of the visit of Abhibhū to the Brahmaworld.’ Abhibhū chose as his theme action and energy, and the verses he uttered on that occasion, beginning “ Ārabhatha, nikkha¬ matha, yuñjatha buddhasāsane " are often quoted. 2 Buddhaghosa says that Abhibhu chose this theme out of all the doctrines to be found in the Tipiṭaka because he knew that the subject would commend itself to all his hearers, human and nonhuman. Milakkhatissa Thera of Ceylon, hearing a novice in Pācīnapabbata recite the Aruṇavatī Sutta, listened to the stanzas, and feeling that they had been preached to encourage zealous monks like himself, he exerted 1 2 S.1.154 f., etc.; see s.v. Abhibhū (1). SA. i . 1723.

Alagakkonāra] 185

himself and became an anāgāmī. Soon afterwards he became an arahant.’ The sutta is said to have been preached by the Buddha on the full moon day of J eṭṭhamāsa.’

3 A A . i . 2l2. 4 4 ^

Aruṇavā.—See Aruṇa (1).

Arundhavatī.—See Amaravatī (2).

Aruppala.—One of the villages given by Kittisirirājasīha for the main tenance of the Gaṅgārāma Vihāra.’

1

Cv.c1212.

Alakadeva.—A thera who accompanied Majjhima to H imavā.’ H e converted one of the five districts there and ordained 100,000 monks.’ 3 The Dīpavaṃsa gives his name as Mūlakadeva. 1 2 3 Sp. i . 68. M b v . 115. v i i i . lO.

Alakā.—The town of the god Kubera.’ evidently another name for

Āḷakamandā.

1

C v A x x i v . 2 O 7 ; l x x x . 5.

AlakkhI.—The goddess of Illluck. She delights in men of evil deeds.’ L v . 11211.

Alaṅkāranissaya.—A scholiast on Saṅgharakkhita's Subodhālaṅkāra, written by a Burmese monk in A.D. 1880.’ 1 Bode, op. cit., 95.

Alagakkonāra.—An eminent prince of Ceylon in the time of Vikkama¬ bāhu IV. H e was of the Giri family and lived in Peraddoṇī (modern Perādeniya). The Cūlavaṃsa does not recount much of him, save that he was full of virtue and piety and that he did many good deeds, such as the advancement of the Order; also that he was the founder of Jaya¬ vaḍḍhanakoṭṭa, which soon after became the capital of Ceylon.’ The 2 Sinhalese chronicles, however, tell us a good deal about him, the most important fact being that he succeeded in breaking the power of the Jaffna king which was then at its height. Formerly it was believed that Alagakkonāra later became king under the name of Bhuvaneka¬ 3 bāhu V., but now that opinion has been given up. 1 C v . x c i . 39. 3 Ibid., 2 l 3 , n . 4, and the references 2 See C v . T r s . i i . 212, n . 4. given there.

186 [Alagadd^pama Sutta Alagaddupama Sutta.—Preached at Jetavana to Ariṭṭha concerning his heresy. Ariṭṭha held that according to the Doctrine, as he understood it, the states of mind, e.g. pleasures of sense, declared by the Buddha to be stumbling-blocks, are not such at all to the man who indulges in them. The Buddha questioned Ariṭṭha regarding this, and when Ariṭṭha acknowledged that such was his view, the Buddha rebuked him as having not even a spark of illumination regarding the Dhamma and the Vinaya. Foolish persons, who have learned the Doctrine by heart but fail to study its import, quite miss the real meaning of their memorising and find no joy in it, using it solely as a means of stricture on others or of bandying verbal quotations; they are like a man who, finding a serpent, seizes it by its tail or coils and gets bitten, meeting thereby death or deadly hurt. But those, who comprehend all that the Doctrine embodies, resemble a man who pins a serpent securely down with a

forked stick and grasps it firmly by its neck. This sutta also contains the parable of the raft. The Doctrine is like a raft to be used i n crossing the flood and then to be abandoned. Even good things must eventually be discarded, therefore, how much more bad things ? The last part of the sutta contains questions, chiefly on the mastery of self, asked by various monks, which the Buddha proceeds to explain.' 2 The sutta is quoted by Buddhaghosa as an example of a discourse of which the meaning is illustrated by a variety of similes (atthena upamaṃ parivāretvā), (vI. Alagadda Sutta.) 1 M.i.l3Off.;MA.i.32lff. M A . I. 186.

Alambusā.—The nymph sent by Sakka to tempt the sage Isisiṅga, as related in the Alambusā Jātaka. I n the present age she was the wife of the monk with reference to whom the Alambusā Jātaka was related.' 2 Her name appears in the Vimānavatthu in a list of nymphs who minister with song and dance to Sakka and his queens. - J . v . I 52-6I . - p . 10, v . l O . See also C S B . 2 9 , P I . 15.

Alambusa Jātaka (No. 523).—Isisiṅga, son of the Bodhisatta and of a doe, who had drunk water into which the Bodhisatta's semen had fallen, lived the ascetic life like his father. He had been warned by his father about the wiles of women, and lived in the forest practising the most severe austerities. B y virtue of the power of these austerities, Sakka's abode trembled, and Sakka, fearing his rivalry, sent down a beautiful celestial nymph, Alambusā, to tempt him and despoil him of his virtue .

This she succeded in doing, and for three years he lay unconscious in her embrace. A t last, realising what had happened, he forthwith forsook sensual desire, and developing mystic meditation, attained to jhāna. Alambusā pleaded for forgiveness, which was readily granted. The story was related i n reference to the temptation of a monk by the wife he had 1 had during his lay life. 3 In the Dīgha Nikāya Commentary the name of the ascetic is given as Migasiṅgi, and the story is quoted as an instance of a wrong explanation of the cessation of consciousness. 1 J . v . 15261. See also the A ^ a l i n i k ^ J . story of Ṛṣyasṛṅga i n the R ā m ā y a n a (i . 9). (v. l 9 3 f.) where Isisiṅga is tempted by The story is found i n the Bharhut Tope Naḷinlkā. (see Cunningham, C S B . 29, P I . 15). 2 i i . 370; see also Sp. i . 2 l 4 . C p . the

Alasaka.—The name of a disease, of which Korakhattiya died.' Rhys Davids translates it as " epilepsy " and suggests that its name is a negative of lasikā, the synovial fluid.' 1 2 D . i i i . 7. Dial. i i i . 12, n . 2.

Alasandā.—A city i n the land of the Yonas. There was a large 1 Buddhist community there and it is said, in the Mahāvaṃsa, that on the occasion of the foundation of the Mahā Thupa by Duṭṭhagāmaṇi, the thera Yenaka Mahā Dhammarakkhita came to Anurādhapura from Alasandā with 30,000 monks. 2 In the Milindapañha Alasandā is mentioned i n a list of places, among which are China, Benares and Gandhāra. Elsewhere in the same book.' King Milinda is mentioned as saying that he was born in a village named Kaiasi in Alasandā, but he speaks of Alasandā as an island. It was

about two hundred leagues from Sāgala. 4 It is generally accepted that Alasandā was the name of an island in 5 the Indus in the territory of Baktria. Geiger thinks that it is probably to be identified with the town founded by the Macedonian king in the country of Paropanisadae near Kabul. 6 In the Apadāna the Alasandakā are mentioned in a list of tribes. 1 x x i x . 40. 4 ^E.g., i n questions of King Milinda, 2 p . 327. I., p . xxiii(see also C H I . , p . 550). 3 82, 83. ^ M h v . trs. 194, n . 3. 3 i . 359.

Alāta.—A minister and general of Aṅgati, King of Videha. H e is described as wise, smiling, a father of sons and full of experience. When Aṅgati consulted his ministers as to ways and means of finding diversion for himself and his subjects, Alāta's counsel was that they should set out to battle with a countless host of men. The suggestion of another

minister, Vijaya, was that the king should visit some samaṇa or brahmin, and this idea it was that won the king's approval. Thereupon Alāta persuaded Aṅgati to visit the Ājīvika Guṇa of the Kassapa family, who evidently enjoyed Ālāta's patronage. When Guṇa preached his doctrine that good and evil actions were alike fruitless, he was supported by Alāta, who stated that in a previous birth he had been Piṅgala, a cow-killing huntsman i n Benares, and that he had committed many sins for which, however, he had never suffered any evil consequences. Later, Aṅgati's daughter Rujā explains that Alāta's present prosperity is the result of certain past acts of righteousness and that time will eventually bring him suffering on account of his evil deeds. Alāta himself, she says, is not aware of this because he can remember only one previous birth, while she herself can recall seven.’ Alāta was a previous birth of Devadatta.’ 3 In the text he is sometimes also called Alātaka, perhaps for the purposes of metre. 1 See the Mahā Nārada-Kassapa dataka 2 Ibid. ,255. (J. vi.222 ff.). 3 ^.g.,pp.22I. 230.

Alīnacitta.—King of Benares; one of the lives of the Bodhisatta. He was so-called (“ Win-heart ”) because he was born to win the hearts of the people. He was consecrated king at the age of seven. His story is related in the Alīnacitta Jātaka.

Alīnacitta Jātaka (No. 156).—Story of the Bodhisatta, when he was born as Alīnacitta, King of Benares. A n elephant, while walking in the forest, trod on a splinter of acacia wood left there by carpenters while felling forest trees for wood for buildings in Benares. I n great pain he came to the carpenters and lay down before them. They removed the splinter and owing to their treatment the wound healed. The elephant, in gratitude, spent the rest of his life working for them, and, before his death, he enlisted his son, white in colour, magnificent and high-bred, in their service. One day a half-dry cake of the young one's dung was carried into the river by the fiood.’ and, floating down, stuck near the bathing place of the king's elephants i n Benares. The royal elephants, scenting the noble animal, refused to enter the water and fled. Having discovered the reason for their behaviour, the king decided to obtain the animal for

himself, and going up-stream in a raft, he saw the carpenters and the white elephant working for them. The merchants agreed to give him 1 We are told that noble animals never dung or stale in water.

to the king, but the elephant refused to move till the carpenters were adequately compensated. The animal was taken in procession to the city and with his help the king became supreme ruler over India. In course of time the Queen Consort bore a son to the king, but the king died before his birth. The Kosala king thereupon laid siege to Benares, but desisted from attack for seven days, astrologers having predicted that at the end of that time the child would be born. The men of Benares had agreed to surrender unless the baby proved to be a boy. After seven days the queen bore a son named Alīnacitta, and the in¬ habitants of Benares gave battle to the Kosala king. The queen, being told that they were in danger of defeat, dressed the baby and took him to the elephant for protection. The elephant had been kept in ignorance of the king's death, lest he himself should die of a broken heart. But, on hearing the news, he sallied forth into battle and soon brought back the Kosala king as captive. 2 Alīnacitta became, in due course, king over the whole of Jambudīpa. This story and that of the Saṃvara J ātaka were both related in con¬ nection with a monk who had become fainthearted. For details see s.v. Saṃvara. The elephant of the J ā t a k a was the fainthearted monk and the fatherelephant was Sāriputta. This J ā t a k a also was related by the Buddha, with reference to the Elder Rādha whom Sāriputta had taken under his special spiritual pro¬ tection and guidance, in gratitude for a ladleful of food that Rādha, as layman, had once given him. The Buddha pointed out that this was not 3 the first time that Sāriputta had shown his gratitude. 2 3 J . i i . 1723. D h A . i i . lO6.

Alīnasattu.—The Bodhisatta, born as son of Jayaddisa (q.v.), King of Uttarapañcāla i n Kampilla. When the boy grew up, fully instructed in all the arts, his father made him Viceroy. Later, Jayaddisa's life having become forfeit to the maneating ogre (porisāda), Alīnasattu volunteered to offer himself in his father's place. The ogre, impressed by the prince's fearlessness and by the readiness with which he carried out his offer, refused to eat him and absolved him from his undertaking. Allnasattu preached to him the five moral laws and, having discovered that the ogre was really a human being, offered him the throne, which, however, the latter would not accept.’ In lists of births in which the Bodhisatta is mentioned as having 2 practised sīlapāramitā, the Allnasattu Jātaka is mentioned (v.l. Adīna¬ sattu, Alīnasatta, Ālīnasatta), J . v . 22 ff. 2 E.g., J . i . 45.

Alomā (Aloṇā ?).—A poor woman of Benares. She saw the Buddha going on his begging round, and having nothing else to offer, gave him, with very pious heart, some dried flesh, old and saltless. She thought constantly of her gift, and after death was born in a vimāna in Tāvatiṃsa, 1 where MOggallāna came across her and heard from her her story (v.l. Ālomā). 1 vv.39;vvA. 184.

1. Aḷaka.—A country on the banks of the Godhāvarī River. I t was at a spot between the territories of the Aḷaka and the Assaka kings that 1 2 Bāvarī lived. To the north of Aḷaka was Patiṭṭhāna. 1 2 Sn.977. Sn. 10ll.

1

2. Alaka.—An Andhaka king of the Aḷaka country. See Aḷaka (1).

1

SnA.ii.58O-L

Aḷakhiya-rāyara.—One of the Tamil generals who fought on the side

1 of Kulasekhara against Parakkama-bāhu I .

1

Cv.lxxvI.115.

Aḷagvānagiri.—A locality in South I ndia, captured by the forces of

1

Parakkama-bāhu I .

1

Cv.lxxvii.12.

Aḷajanapada.—A district which the thera I sidatta visited on his return journey from a pilgrimage to the Mahā-Vihāra. The children of Aḷajanapada collected some fruit-rinds, which had been left behind by the fruit-gatherers, and gave them to I sidatta and his companion, 1 Mahāsoṇa. I t is said that this was the only meal they had for a week. 1 v1bhA. 447.

Aḷattūru.—Name of two Damiḷa chiefs in the army of Kulasekhara.

They took part in various battles and were eventually conquered by the

1 forces of Parakkamabāhu I .

1

Cv. lxxvi. 110, 184, 2l4, 217, 220, 305.

Aḷandanāgarājamahesī.—The name occurs in the Samantapāsādikā.’ in a discussion as to what is and what is not, kappiya for the monks. Monks should not accept or use a pond or any such thing, unless it has been properly gifted to them. But if the real owners of the pond, etc., or their heirs, or, if no heirs exist, the chief of the district, having dis- 1 iii.68O.

covered that the pond was being used by monks, were to give it to the monks, then the gift becomes kappiya, “ as in the case of the bucket of water taken by the monk of Cittalapabbata and Alandanāgarājamahesī ^ —evidently meaning that the water was later given to the monk by the mahesī, thereby making it kappiya.

Aḷāra.—A landowner of Mithilā, described also as Videha and 1 Videhiputta, an inhabitant of the Videha country. While journeying on business, in a carriage, attended by five hundred waggons, he saw the Nāga king, Saṅkhapāla, being illtreated

by lewd men who had captured him and, feeling sorry for the Nāga, Aḷāra gave gifts to the men and their wives and thus obtained his release. Saṅkhapāla, thereupon, invited Aḷāra to the Nāga kingdom where, for a whole year, Aḷāra lived in all splendour. Later, realising that the Nāga's wonderful possessions were the fruit of good deeds done in the past, he became an ascetic in Himavā and afterwards took up his abode in the king's park in Benares. The king, seeing him on his beggingrounds, was pleased with his deport ment and invited him to the palace. There, at the king's request, he told him the story of his encounter with Saṅkhapāla and his subsequent life and exhorted the king to do acts of piety. Later he was born in the Brahmaworld.' Aḷāra was a previous birth of Sāriputta.' (v.l. Āḷāra.) 1 2 J . v. 166, l67. See the Saṅkhapala J . (v. l 6 l ff.). 3 Ibid., 177.

Aḷāra Kālāma.—See Āḷāra Kālāma.

1. Allakappa.—A country near Magadha. When the Bulls of Alla¬ kappa heard of the Buddha's death, they sent messengers to the Mallas asking for a portion of the relics, claiming that they too, like the Buddha, were khattiyas. H aving obtained them, they later built a thupa over them.' Allakappa seems to have had a republican form of government, but its importance was not very great. According to the Dhammapada Commentary.' Allakappa was ten leagues in extent and its king was on intimate terms of friendship with the King of Veṭhadīpaka. They spent a great deal of their time together, so that the two countries must have been near each other. 1 2 D . i i . 1667; Bv. xxviii.2. DhA. i . 161.

2. Allakappa.—The King of Allakappa and friend of King Veṭhadīpaka. They both renounced their kingdoms and became ascetics in the H imā¬ laya. At first they lived in the same hermitage, but later separated and lived apart, meeting once a fortnight, on fastdays.

Veṭhadīpaka died and was born a mighty king of devas. Soon after, when visiting Allakappa, he learned that the latter's asceticism was being disturbed by wild elephants. Veṭhadīpaka gave him a lute with which to charm them, and spells whereby he might influence them. The lute had three strings; at the plucking of the first, the elephants ran away at once, of the second they ran away but looked back at each step, but when the third was plucked, the leader of the herd came and offered the player his back on which to sit. Some time later, Allakappa met the Queen of Parantapa, King of Kosambi, with her son Udena, who had been born in the forest, the queen having been carried thither by a large bird of prey. Allakappa took them to the hermitage and looked after them, in ignorance of their high estate. He later lived with the queen as his wife. One day he perceived, by the occultation of Parantapa's star, that the king was dead; he told this to the queen who then confessed her identity and that of Udena, the legitimate heir to the throne. Allakappa gave to Udena the magic lute and taught him the spells that by their power he might gain his heritage. See s.v. Udena.

1 Avakaṇṇaka.—Given in the Pācittiya rules as an example of a low name (hīnanāma). 1 vin. iv. 6 ff.

L Avaṭaphaliya Thera.—An arahant. I n a previous birth, ninety- four kappas ago, he gave an avaṭa (tāla ?) fruit to the Pacceka Buddha Sataraṃsī.' He is probably identical with Sambula Kaccāyana.' 1 2 A p . ii. 409. ThagA.i.314.

2. Avaṭaphaliya Thera.—His story is similar to that of (I) except that the name of the Pacceka Buddha seems to have been Sahassaraṃsī (or is this an epithet ?).' He is probably to be identified with Meḷajina Thera.' 1 2 A p . ii. 445. ThagA.i.252.

Avaṇṭaphaladāyaka Thera.—An arahant. Ninety-four kappas ago he had given a fruit without a stalk (avaṇṭa) to a Pacceka Buddha named Sataraṃsl.' ^p.I.294.

I . Avanti.—One of the four great monarchies in the time of the Buddha, the other three being Magadha, Kosala and Vaṃsa (or Vatsa). Avanti

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is also mentioned among the sixteen great janapadas.' Its capital was Ujjenī (q.v.). But according to another account.' Māhissati is mentioned as having been, at least for some time, the capital of Avanti. It is quite likely that ancient Avanti was divided into two parts, the northern part having its capital at Ujjenī and the southern part (also called Avanti Dakkhiṇāpatha) at Māhissati (Māhismatī).' This theory is supported 4 by the fact that in the Mahābhārata, Avanti and Māhismatī are referred to as two different countries. In the Buddha's time, the King of Avanti was Pajjota, a man of violent temper.' and therefore known as Caṇḍa Pajjota. H e wished to conquer the neighbouring kingdom of Kosambī, of which Udena was king, but his plans did not work out as he had anticipated. Instead, his daughter Vāsuladattā became Udena's wife and the two countries continued to be 6 on friendly terms. The kingdom of Assaka is invariably mentioned in connection with Avanti. Even in the Buddha's lifetime, Avanti became a centre of Buddhism. Among eminent monks and nuns who were either born or resided there, are to be found Mahā Kaccāna, Nanda Kumāraputta, Soṇa Kuṭikaṇṇa, Dhammapāla, Abhayarājakumāra, Isidatta and Isidāsī. It is said that when Pajjota heard of the Buddha's advent to the world, he sent his chaplain's son, Kaccāna, with seven others, to invite him to Avanti. Having listened to the Buddha's teaching, the messengers became arahants, and when Kaccāna conveyed to the Buddha the king's invita tion to Avanti, he was asked by the Buddha to return and represent him. Kaccāna returned to Avanti and converted Pajjota to the faith of the 7 Buddha. H enceforward Mahā Kaccāna seems to have spent a good deal of his time in Avanti, dwelling in the city of Kuraraghara in the 8 Papāta Pabbata. The religion thus introduced, however, does not seem to have spread to any extent until much later; for we find Mahā Kaccāna experiencing great difficulty in collecting ten monks, in order that Soṇa Kuṭikaṇṇa might receive the higher Ordination; in fact it was not until three years had elapsed that he succeeded.' Later, when Soṇa Kuṭikaṇṇa visited the Buddha at Sāvatthi, he conveyed to the Buddha Mahā Kaccāna's request that special rules

might be laid down for the convenience of the 1 A ^ . 213; i v . 252, 256, 260. is given in DhA. i. 191 ff. For a sum¬ ^ D . U . 235. mary see s.v. Vāsuladattā. 3 Bhandarkar: Carmichael Lectures 7 ThagA.I.485. (1918), p. 54. 3 S. i i i . 9 . 12; i v . 11516; A . v . 46; also 4 i i . 3 I . 10. v i n . i . 277. 5 U d A . 307. 6 The romantic story of this marriage 9 v i n . i . 195.

194 [Avanti 0 monks of Avanti Dakkhiṇāpatha and of other border countries.' The Buddha agreed, and among the rules so laid down were the following: (1) The higher Ordination could be given with only four monks and a Vinayadhara. (2) Monks are allowed the use of shoes with thick linings (because in Avanti the soil is black on the surface, rough and trampled by cattle). (3) Monks are enjoined to bathe frequently (the men of Avanti attaching great importance to bathing). (4) Sheepskins, goat skins, etc., could be used as coverlets. (5) Robes could be accepted on behalf of a monk who has left the district, and the ten days' rule with regard to such a gift will not begin until the robes have actually reached 11 the monk's hands (this, evidently, because of difficulty of access). B y the time of the Vesāli Council, however, Avanti had become One of the important centres of the orthodox school, for we find Yasa Kākaṇḍa¬ kaputta sending messengers to Avanti to call representatives to the 2 Council, and we are told that eightyeight arahants obeyed the summons.' Among other localities in Avanti (besides those mentioned above) were Ghanaselapabbata, Makkarakaṭa and Veḷugāma, and, in Jaina works, we 3 find mention also of Sudarsanapura.' Even in the Buddha's day there were rumours of the King of Avanti making preparations to attack Magadha, but we are not told that 4 he ever did so.' Subsequently, however, before the time of Canda¬ gupta, Avanti became incorporated with Magadha. Before Asoka became King of Magadha he was the Magadha Viceroy of Avanti and ruled in Ujjeni, and it was in Ujjeni that Mahinda and Saṅghamittā were 15 born and grew up. But the country seems to have retained its name at least as late as the second century A.D., as may be seen from Rudra¬ 6 dāman's Inscription at Junagaḍh.' Avanti is now identified with the country north of the Vindhaya Mountains and northeast of Bombay, roughly corresponding to modern 7 Mālwa, Nimār and adjoining parts of the Central Provinces.' 18 In the Milindapañha Avanti is mentioned as one of the three maṇḍalas or great divisions of Jambudīpa, the other two being Pācīna and Dak¬ khlṇāpatha. 19 According to a late tradition recorded in the Buddhavaṃsa, the Buddha's mat (nisīdana) and rug were deposited, after his death, in Avanti. It has sometimes been suggested that Avanti was the home of modern 1 9 Ibid., 1978. ^ Mhv. xiü.8ff. 1 1 1 6 Cp. the first ni^a^giya rule (V i n . i i i Buddhist India, p . 28. 1 7 1956). L a w : Geography of Early Buddhism. 1 2 V i n . i i . 2989. p . 22. 1 3 L a w : Keatriya bribes, p. 148. 1 3 T r s . i i . 250, n . I . 1 4 —E.g., M . i i i . 7. 1 9 B u . x x v i i i . 10.

Avaruddhaka] 195 6 Pali.' I t has further been suggested that the Avanti school of monks— founded by Mahā Kaccāna, who was considered the greatest analytical exponent of the Buddha's time—living in comparative isolation (as seen 1 above) on account of difficulty of access.' and laying special stress on dhutavāda practices'—developed branches of knowledge dealing mainly with grammar and

doctrinal interpretation by ways of exegetical analysis. The Pali grammar ascribed to Kaccayana and the N etti-ppakaraṇa were 3 both works of this school.’ Avanti was one of the parts into which the earth was divided by King Renu, with the help of his Great Steward, Maha-Govinda. The King of 24 Avanti at the time was Vessabhū and his capital Māhissati. 29 E.g., in Bud. India, pp. 153-4. 2 2 Vin. ii. 299. 2 1 Avanti, however, lay on the road For a discussion of this see PLC. 2 3

taken by Bāvari's ten disciples on their 181 ff. way from Patiṭṭhāna to Sāvatth1. | 2 4 D.ii. 235-6.

2. AvantI .—King of Ujjeni in a past age. During his reign the Bodhi¬ satta was born, under the name of Citta, in a Caṇḍāla village outside

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Ujjeni. His story is related in the Citta-Sambhūta Jātaka.

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J . iv. 390 ff.

Avantiputta.—King of Madhurā. His mother was the sister of Pajjota, King of Avanti, hence the name Avantiputta.’ He once went in royal state to visit Mahā Kaccāna who was staying in the Gundā Grove in Madhurā. Their discussion is recorded in the Madhura Sutta.’ I t is said that after the interview Avantiputta became a follower of the Buddha's teaching. 1 2 M A.ii.738. M .ii. 83-90.

Avandiya.—A Damiḷa chief who fought on the side of Kulasckhara against Parakkamabāhu I .’ 1 Cv.lxxvi.146.

Avaruddhaka.—A yakkha. Having served Vessavaṇa for twelve years, he received, as his reward, permission to take the boy, who later became known as Āyuvaddhana. On the day destined for the boy's death, Avaruddhaka, coming to claim his possession, found the Buddha and his disciples there, reciting texts and taking other measures to avert his death. Avaruddhaka had to step back twelve leagues to make room for his superiors and had eventually to go away without getting the boy.’ 1 DhA. ii. 237-8.

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Avaroja.—A householder in the time of Vipassī Buddha; he had a nephew who was also called Avaroja after his uncle. When the uncle undertook to build a gandhakuṭi for the Buddha, the nephew wished to have a share in the work, but this the uncle would not allow. The former thereupon proceeded to erect a Kuñjarasālā (Elephant H all), on the site opposite the gandhakuṭi, adorned with the seven kinds of precious minerals. In the centre of the Kuñjarasālā was a jewelled pavilion beneath which was a Preacher's Seat. A t the foot of the seat were set four golden rams, of which there were two more under the footrest and six round the pavilion. At the festival of dedication, Avaroja invited the Buddha with sixtyeight thousand monks, giving alms to suffice for four months and various gifts to monks and novices. This Avaroja, the nephew, became Meṇḍaka, the famous seṭṭhi of Benares, in the present age.’ A story similar to that of the two Avarojas is told of Aparājita, uncle and nephew of the same name, who also were

householders in the time of Vipassī Buddha. We are told that this nephew also became Meṇḍaka Seṭṭhi in his last birth.’ We have here, evidently, a confusion of legends. 1 2 D h A . i i i . 364 ff. Ibid., i v . 2O23.

Avavādakā.—A Licchavi girl. H er father was a Nigaṇṭha who had come to Vesāli to hold discussions and had there met a Nigaṇṭhī whom he married. Avavādakā had three sitsers, Saccā, Lolā and PaṭāCārā and one brother Saccaka. The children learnt from their parents one thousand theses for discussion, and on the death of the parents the sisters became Paribbājakas. In the course of their wanderings, whenever they entered a city, they would set up at the citygate a jambutwig, as a challenge to anyone who might wish to hold a philosophic discussion with th^m. In Sāvatthi, Sāriputta accepted the challenge, and at the end of the discussion he converted them. They later became arahants. 1 The story of their past is given in the Culla Kāliṅga J ātaka. 1 J . i i i . l ff.

Avāriya Jātaka (No. 376),—Once, when the Bodhisatta was an ascetic, at the invitation of the King of Benares, he dwelt in the royal garden, ad monishing the king on the virtues of righteousness and compassion. Being pleased with him, the king wished to present him with a village of which the revenue was a thousand, but the ascetic declined the gift. For twelve years the ascetic lived in the park; then, desiring a change, he went away, and in the course of his wanderings, arrived at a ferry on the Ganges, where lived a foolish ferryman named Avāriyapitā. H e

took the Bodhisatta across, on the latter's promising to tell him how to increase his wealth, his welfare and his virtue. On reaching the other side, the Bodhisatta advised the ferryman on the desirability of getting his fare before crossing if he wished to increase his wealth ; he then pro ceeded to recite to him the stanzas on the virtue of compassion, which, for twelve years, he had daily recited to the king. Incensed at feeling that he had been cheated out of his money, the ferryman started striking the ascetic; his wife, coming along with his food, tried to stop him. Thereupon he struck her, upsetting the food and causing her womb to miscarry. H e was brought before the king and punished. Good advice is wasted on fools, like fine gold on beasts. The story was told regarding a foolish ferryman of AciravatI. When a certain monk came to him one evening to be taken across the river, the ferryman was annoyed and steered so badly that he wet the monk's robes and delayed him. The two ferrymen were the same.’ 1 J . i i i . 22832.

Avāriya Vagga.—The first division of the Chakka Nipāta of the J āta¬ kaṭṭhakathā.’ 1 J . i i i . 22874.

Avāriyapitā.—The ferryman of the Avāriya J ātaka.

Avāriyā.—Daughter of Avāriyapitā.’ 1 J . i i i . 230.

Avikakkā (v.l. for Adhikakkā).

1. Avljjā Vagga.—The thirteenth chapter of the Khandha Saṃyutta.’ 1 S. i i i . 1707.

2. Avljjā Vagga.—The sixth chapter of the Salāyatana Saṃyutta.’ 1 S.iv.305.

3. Avljjā Vagga.—The first chapter of the Magga Saṃyutta.’ 1 S.v. 112.

L Avijjā Sutta.—The ignorance of puthujjanas consists in not knowing the nature, the arising, the ceasing and the path thereto, of the five khandhas.’ 1 S. i i i . 162.

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2. Avijjā Sutta.—I n him who knows and sees the eye, objects, etc., as impermanent, ignorance vanishes and knowledge arises.’ 1 S.iv.30.

3. Avijjā Sutta.—When ignorance is abandoned, knowledge springs up. This state is reached by knowing, by seeing the eye, etc., as im¬ permanent.’ 1 S . i v . 49-50.

4. Avijjā Sutta.—When it is realised that nothing should be adhered to, that all phenomena are changeable and become otherwise, ignorance
1 disappears and knowledge arises.
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S . i v . 50.
5. Avijjā Sutta.—The ninth sutta of the Sāmaṇḍaka Saṃyutta.’ 1 S . i v . 261-2.

6. Avijjā Sutta.— When ignorance leads the way, wrong views arise,
1 wrong aims, etc. ; the reverse happens with knowledge.
1
S.v. I .
7. Avijjā Sutta.—I gnorance is ignorance about I l l , its arising, its
1 ceasing and the way thereto.
1
S . v . 429.
Avijjāpaccaya Sutta.—Two snttas. Conditioned by ignorance, activi¬ ties (saṅkhārā) come to pass, and so on for each factor of the Paticca¬ samuppāda.’ 1 S. i i . 60-3.

1. Avitakka Sutta.—Ānanda, seeing Sāriputta, remarks on his calm demeanour and his translucent colour and asks him how they came about. Sāriputta explains that he had spent the day in the second jhāna, in single-pointedness of mind, apart from thought applied and sustained (avitakka avicāra).’ 1 S. i i i . 236.

2. Avitakka Sutta.—Moggallāna tells the monks how he had obtained the second jhāna with the assistance of the Buddha.’ 1 S. i v . 263.

Avidūre Nidāna.—The story of Gotama the Buddha, from the time of his leaving the Tusita heaven until the attainment of his Enlightenment

Avīci] 199

at the foot of the Bodhitree, is called Avidūre Nidāna.’ The whole of the story agrees word for word with the account given in the Madhurat¬ thavilāsinī, Buddhaghosa's Commentary on the Buddhavaṃsa; possibly they were both drawn from the same source.’ 1 2 L i . 2; 4777. PI.C. 1256.

Avihā.—A class of devas. Their world ranks among the five foremost of the rūpa-worlds, the Suddhāvāsā.’ Anāgāmīs are born in Avihā and there attain arahantship.’ Mention is made of seven persons who became arahants immediately after being born in the Avihā world: Upaka, Palagaṇḍa, Pukkusāti, Bhaddiya, Kuṇḍadeva, Bāhudanti and Piṅgiya.’ The name Avihā means “ not falling from prosperity ” (attano 4 sampattiyā na hāyantīti Avihā). ^ The duration of life in Avihā is one 5 thousand kappas. Uddhaṃsotas start their career from Avihā and end in Akaniṭṭhā.’ The Buddha once visited Avihā.’ 1 D.ii. 52; iii. 237; M. iii. 103. 3 D A . i i i . 740. 2 3 ItA.4O. MA.ii.999. 6 PsA. 319; D h A . i i i . 28990. 4 vibhA.52l;DA.ii.48O. 7 D.ii.5Ol.

Avihiṃsā Sutta.—See Akodha Sutta.

1 Avīci.—One of the eight great purgatories (mahāniraya). It is ten thousand leagues in extent and forms part of a cakkavāḷa.’ The Milindapañha (p. 5), however, places it outside the sphere of the 3 earth. Spence H ardy mentions a tradition which says that Avici is seven hundred miles directly under the Bodhi Tree at Gayā. In later books, e.g. the Dhammapada Commentary, it is represented as being under the earth, for we are told that the earth opened wide to allow the flames of Avīci to escape and to drag down sinners into its bowels.’ It seems to have been specially designed for those who had committed very grievous crimes, among whom are Devadatta; Cunda, the pork butcher; Ānanda, who raped his cousin the Therī Uppalavaṇṇā; the ascetic Jambuka, who in a previous birth had insulted an arahant; the murderer of the Pacceka Buddha Sunetta; Sīvalī, who in a former birth had blockaded a city for seven years; Suppabuddha, who insulted the Buddha; Mallikā, because of her misbehaviour with a dog (she was only there seven days) ; CiñcāMānavikā, because she falsely accused the Buddha; and Kapiia, brother of Sodhana, for reviling pious monks.’ i .127,l47;iiI.18L 1 J . v . 266. 4 E.g.,DhA. 2 S n A . i i . 443. 5 F o r details and references see under 3 manual of Buddhism, p. 26. these names; see also M i l . 357.

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According to Buddhaghosa, Avici is often called Mahā Niraya.’ 7 Descriptions of it are to be found in several places in the four Nikāyas. It is a quadrangular space, one hundred leagues each way, fourdoored, walled all round and above with steel and with floor of incandescent molten steel. The Dhammapadaṭṭhakathā gives a description of the tortures that await the entrant to Avici. When, for instance, Devadatta entered there, his body became one hundred leagues in height, his head, as far as the outer ear, entered into an iron skull; his feet sank up to the ankles in iron, an iron stake as thick as the trunk of a palmyra tree came from the west wall, pierced the small of his back and, penetrating his breast, entered the east wall. Other similar

stakes came from the south and from the north and transfixed him.’ The fire of Avici is so powerful that it destroys the eyes of anyone 9 looking at it from a distance of one hundred leagues. It would destroy in a moment a rock as large as a gabled house, yet beings born there 0 remain nndestroyed, as though reposing in their mother's womb.’ Beings born in Avici suffer for periods of varying lengths; thus, 11 Mallikā, Pasenadi's queen, remained only for seven days, while Deva¬ 12 13 datta is destined to pass there 100,000 kappas. The Sutta Nipāta gives the names of various specified periods of suffering, which, according 14 to Buddhaghosa, are to be spent in Avici; they are Abbuda, Nirabbuda, Ababa, Ahaha, Aṭaṭa, Kumuda, Sogandhika, Uppalaka, Puṇḍarīka, and Paduma, taken in a geometrical progression of twenty (i.e. twenty Abbuda s = one Nirabbuda, etc.). 5 Another mode of suffering in Avici is described as Sarājita.’ It is noteworthy that the word Avīci occurs only once in the four Nikāyas—namely, in a passage in the CakkavattiSīhanāda Sutta of the 16 Dīgha Nikāya —but in this context there is no indication that the name refers to a purgatory. The word is not found in a list of purgatories 17 8 given in the Sutta Nipāta and in the Saṃyutta.’ It is, however, found 19 in a poem in the Itivuttaka (No. 89) which recurs both in the Vinaya 0 and in the Dhammasangaṇi.’ and there it is specifically called a niraya. In the Dīgha passage mentioned above, the reference to Avīci is in connection with a tremendous growth of population which will occur in Jambudīpa in a future age. H ouses will be so close that a cock could fly from any one to the next, and one would think it Avīci (avīci mañňe). 6 AA.i.376. 1 4 SnA.i.476. 7 E^.g.,M.iii.183; A.I.14L2. 1 3 S A . i i i . lOO. 3 9 D h A . I. l 4 8 . A . i . l42. 1 6 D . i i i . 75; repeated i n A . i . 159. 1 9 DhA.i.l27;Mil.^7. 1 7 pp. 12631. u D h A . i i i . 12L 1 3 i . 152. 1 ^ ii.203. 1 2 1 3 Ibid..i. 148. p. 12^. 2 0 Section 1280.

Asaṅklya Jātaka] 201 21 Rhys Davids suggests that the word (which he translates as Waveless Deep) might have been originally used to denote density of population. 22 Buddhaghosa explains it as “ nirantarapūrita ” perhaps in the sense 23 that it is filled with fire. In the Visuddhimagga the word appears to be a synonym for jarā (disintegration) and is used in connection with the disintegration of earth, water, mountains, sun, moon, etc. 4 Avici is often referred to as the lowest point of the universe.’ The 5 chief suffering endured there is that of heat.’ 2 1 2 4 D i a l . i i i . 73, n . I. i Thus,e.g., V s m . i i . 390, 486; M b v . 57. 2 2 2 3 2 5 D A . i i i . 855. i i . 449. ^ M N i d A . , p . 8.

Avela.—One of the palaces used by the Buddha Revata in his last laylife.’ 1 Bu.vI.17.

Avyākata Vagga.—The fourth chapter of the Sattaka Nipāta of the Aṅguttara Nikāya.’ It contains ten suttas on various subjects such as the seven states of man (purisagati), anupādā parinibbāna, the knowledge Brahmas possess regarding saupādisesa and anupādisesanibbāna, im parted to them by Moggallāna, the reason why the Dhamma will not last long, the seven kinds of wives who are like murderers, etc. 1 A . i v . 6798.

Avyākata Saṃyutta.—The fortyfourth section of the Saṃyutta
Nikāya.’
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S.iv. 3 7 ^ ^ .

Avyādhika Thera.—An arahant. In a previous birth he built an aggisālā for Vipassī Buddha and a hospital and hot baths for the sick. Later, seven kappas ago, he was a king named Aparājita.’ 1 Ap.i.215.

Avyāpajjha Sutta.—The Buddha teaches the harmless and the path thereto.’ 1 S.iv.37I.

Asaṅkiya Jātaka (No. 76).— The Bodhisatta was born as a brahmin in Benares and became an ascetic. In the course of his wanderings he once travelled with a merchant caravan. The caravan halted for the night, but while the merchants slept, the ascetic spent his time pacing up and down. Robbers, coming to plunder the caravan, were prevented from so doing by the watchfulness of the ascetic. The next day the merchants, discovering what had happened, asked him if he had felt no

fear at the sight of the robbers. “ The sight of robbers causes what is known as fear only to the rich. I am penniless, why should I be afraid ?” he answered. After death he was born in the Brahma world. The story was told to an upāsaka of Sāvatthi who had likewise pre vented a caravan from being robbed. “ In guarding himself a man 1 guards others; in guarding others he guards himself.'' 1 L i . 3324.

Asaṅkhata Saṃyutta.—Also called Nibbāna Saṃyutta. The forty third section of the Saṃyutta Nikāya.’ 1 S. i v . 35973.

Asaṅkhata Suttas.—A group of suttas describing the way to the uncom¬ pounded (asaṇkhata).’ i S. i v . 362 ff.

Asaññataparikkhārabhikkhu Vatthu.—The story of a monk who failed to keep his requisites in order. Exposed to rain, sun and white ants, they soon went to pieces. H is conduct was reported to the Buddha, but when questioned about it, he did not show much concern, saying it was a mere trifle. The Buddha showed him the folly of his conduct and laid down a rule that no monk should fail to remove a bed which he 1 had spread in the open air. 1 D h A . i i i . 1510.

Asaññasattā.—Inhabitants of the fifth of the nine abodes of beings 1 (sattāvāsā), These beings are unconscious and experience nothing. As 2 soon as an idea occurs to them they fall from their state. Brahmin ascetics, having practised continual meditation and attained to the fourth jhāna, seeing the disadvantages attached to thinking, try to do away with it altogether. Dying in this condition, they are reborn among the Asaññasattā, having form only, but neither sensations, ideas, pre¬ dispositions nor consciousness. They last only as long as their power 3 of jhāna; then an idea occurs to them and they die straightaway. The Andhakas held that these devas were really only sometimes 4 conscious, which belief the Theravadins rejected as being absurd. The Elder sobhita was once born among the Asaññasattā and could 5 remember that existence. These devas are longlived. 4 1 A.iv.4OI. D . i . 28. Kvu.262. 3 D A . i . 118. 3 ThagA.i.291.

Asatthārāma.—The place where the Buddha Piyadassī died.’ 1 Bu.xiv.27.

Asadlsadāna] 203

1. Asadisa.—The Bodhisatta born as the son of Brahmadatta, King of Benares. Brahmadatta was also the name of Asadisa's brother. When the father died, the kingdom was offered to Asadisa, but he refused it and handed it over to his brother. Finding that his presence in the city was causing anxiety to the latter, he left Benares and entered into the service of another king, as archer. He attained great fame by his wonderful feats of archery. Once he brought down a mango with the downward shot of an arrow, which, in its upward flight, reached the realm of the Cātummahārājikā, whence it was turned back by another arrow, which, having accomplished its purpose, rose to Tavatiṃsa. Later, on hearing that seven kings had beleaguered his brother's kingdom, Asadisa shot an arrow, bearing a message, into the dish from which the kings were eating, and they all fled. He soon afterwards became an ascetic and at his death was born in the Brahma world.’ ^ . i I . 86-92.

2. Asadisa.— A brahmin village, the residence of Sunettā who gave milk rice to the Buddha Siddhattha.’ 1 B u A . 185.

Asadisa Jātaka (No. 18I).—The story of the prince Asadisa. I t was told in reference to the Great Renunciation to show that in former lives also the Bodhisatta had renounced a royal state.’ The latter part of the story is given in the Mahāvastu and is called the ^araksepana Jātaka.’ 3 The story is figured in the Bharhut Stupa and in the Sanchi Tope.’ King Kittisiri of Ceylon wrote a beautiful poem in Sinhalese based on this Jātaka.’ 1 2 J . i i . 86-92. Mtu.ii.82-3. 4 Fergusson, Tree and Serpent Worship, 3 Cunningham, p . 70, and Plate x x v i i . p. 18I . Plate x x x v i . 13. 3 C v . Supplement 101, vs. 13.

Asadisa Vagga.—The fourth section of the Duka N ipāta of the Jāta¬ kaṭṭhakathā.’ 1 J . i i . 86-113.

Asadisadāna.—The celebrated almsgiving which Pasenadi, under the guidance and inspiration of Mallikā, held, in order to outdo his citizens in their generosity to the Buddha and the Order. The almsgiving^ was attended with unparalleled splendour, khattiya maidens fanning monks while elephants held white parasols over them and golden boats filled with perfumes and flowers were placed in the gay pavilion where the

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monks were fed. Four gifts of priceless value were given to the Buddha, a white parasol, a couch whereon to rest, a stand and a footstool. These gifts were never after equalled by those of anyone else, each Buddha receiving these gifts only once in his lifetime.’ The Aditta, the Dasabrāhmaṇa and the Sivi J ātakas were all preached in reference to the Asadisadāna. 1 D A . i i . 6534; D h A . i i i . 1836.

Asadisadāna Vatthu.—The story of the Asadisadāna and its sequel, the story of Pasenadi's two ministers Kāḷa and Juṇha.’ 1 Sees.v.Kā|a.

Asaddha Sutta.—Like joins with (literally “ flows together with ”) like, unbelievers with unbelievers, the lazy with the lazy, etc.’ 1 S . u . 159.

Asaddhamūlakāpañca Sutta.—The same in its main features as the

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Asaddha Sutta.

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S.ii.10OL

Asanabodhiya Thera.—An arahant. In Tissa Buddha's time he planted the Asanatree, which was the Buddha's Bodhi tree, and tended it for five years. The Buddha was very pleased with him and foretold for him a glorious future. For thirty kappas he dwelt among the devas; seventyseven kappas ago he was a cakkavatti named Daṇḍasena, and one kappa later he was seven times king under the name of Samantanemi. Twentyfive kappas ago he was a khattiya, Puṇṇaka by name.’ 1 Ap.I.11Ou.

Asani Sutta.— What is the falling of a thunderbolt compared with the 1 danger for a learner (sekha) arising from gains, favours and flattery ? The Commentary explains that a thunderbolt destroys one lifespan only, while gains, etc., bring a man to infinitely prolonged misery.’ 1 2 S . u . 229. S A . i i . 154.

Asandhimittā.—Chief queen of Dhammāsoka. H e gave for her use 1 one of the eight loads of water brought for him from Anotatta. She was a faithful follower of the Buddha's teaching and died in the thirtieth year of Asoka's reign.’ When preparations were being made to take the branch of the Bodhitree to Ceylon, she offered to the tree all kinds of ornaments and various sweetscented flowers.’ 1 2 3 M h v . v . 85; two says Sp. (I. 42). M h v . x x . 2. M b v . 152.

Asama] 205

Having learnt from the monks that the voice of the karavīka bird was like that of the Buddha, she had a karavīka given her by the king, and listened to his song. Thrilled with joy at the thought of the sweetness of the Buddha's voice, she attained to the First Fruit of the Path.’ She was called Asandhimittā because the joints in her limbs were visible only when she bent or stretched them.’ In a previous birth, when Asoka was born as a honey merchant and gave honey to the Pacceka Buddha, she was the maid who pointed out the honey-store to the Pacceka Buddha. She had then wished that she might become the queen consort of the King of Jambudīpa and be 6 possessed of a lovely form with invisible joints. 4 6 DA.ii.453;MA.ii.77L 3 M T. 136. M h v . v . 59-60.

1. Asappurisa Sutta.—The man who has wrong view, wrong aim, etc., is called “ unworthy ” (asappurisa) ; he who has the opposite qualities is

1 “ worthy.''

1

S . v . 19.

2. Asappurisa Sutta.—The same as the first, with the addition of “ the still more unworthy," possessed also of wrong knowledge and wrong 1 liberation, and “ the still more worthy ” having the opposite qualities. 1 S . v . 20.

L Asama.—The chief disciple of Sobhita Buddha.’ He was the Buddha's step-brother, and it was to him and to his brother Sunetta 2 that the Buddha preached his first sermon. 1 2 B u . v i i . 21 ; J . i . 35. B u A . 137.

2. Asama.—Father of Paduma Buddha and King of Campā.’ 1 Bu.ix.9;BuA.146.

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3. Asama.—Chief lay-supporter of Paduma Buddha ; probably the same as his father. See Asama (2).

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Bu.ix.23.

4. Asama.—A devaputta who once visited the Buddha at Veluvana, in the company of Sahali, Nivika, Ākoṭaka, Veṭambari and Māṇava- Gāmiya. They were disciples of different teachers and, standing before the Buddha, each uttered the praises of his own teacher. Asama eulogised Pūraṇa-Kassapa.’ Perhaps Asama is the name of a class; See Asamā (1). 1 S.i.65.

206 [Asamatta Sutta Asamatta Sutta.—Association with the worthy, listening to the Dhamma, systematic reflection and living according to the precepts of 1 the Dhamma—these things, if cultivated, lead to infinite insight. This sutta should probably be called Appamatta; the text gives both names. 1 S . v . 412.

Asamapekkhanā Sutta.—By not seeing the nature of body, etc, diverse opinions arise in the world. Preached at Sāvatthi to the Paribbājaka

Vacchagotta.’

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S.iii.26L

L Asamā.—A class of devas, present at the preaching of the Mahā Samaya Sutta. They are mentioned together with the Yama twins.’ i D . U . 259.

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2. Asamā.—Mother of Paduma Buddha and wife of King Asama.

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Bu.ix. l6; J.i.36.

3. Asamā.—Chief womandiseiple of Padumuttara Buddha.’ 1 B u . x i . 2 5 ; D A . Ü . 489; L i . 37.

Asamāhita Sutta.—Like joins with like, e.g. the unconcentrated with the unconcentrated, because of some fundamental quality (dhātu) common to both.’ 1 S . i I . 106.

Asampadāna Jātaka (No. I3I).—The Bodhisatta was bom in Rājagaha and became known as Saṅkhaseṭṭhi, worth eighty crores. H e had a friend, Piliyaseṭṭhi, in Benares, equally wealthy. Piliya having lost all his wealth, sought the assistance of Saṅkha, who gave him onehalf of all his possessions. Later, Saṅkha, himself becoming bankrupt, went with his wife to Benares to seek help from Piliya; the latter, however, dis¬ missed him with half a quartern of pollard. On the way back Saṅkha was recognised by an erstwhile servant of his whom he had given to Piliya. This servant befriended Saṅkha and his wife, and with the help of his companions, brought to the king's notice Piliya's ingratitude. The king, having tried the case, wished to give all Piliya's wealth to Saṅkha, but at the latter's request restored to him only what he had, in days of prosperity, given to Piliya. The story is related in reference to Devadatta's ingratitude.' 1 J . I . 4659.

Asātarupa Jātaka] 207

Asampadāna Vagga.—The fourteenth section of the Eka Nipāta of the J ātakaṭṭhakathā.' 1 J . i . 46586.

Asayha.—A rich seṭṭhi of Bheruva. H e gave generously to holy men and to the needy. After death he was born in Tāvatiṃsa. A former servant of Aṅkura, who had settled down as a tailor in Bheruva, used to show the way to those who sought the house of Asayha, and was, there¬ fore, reborn as a powerful yakkha.' In the Peta Vatthu stanzas Asayha is once spoken of as Aṅgirasa.' 1 2 PvA. 112. p. 25, v. 23.

Asailakkhaṇā Sutta.—Preached to the Paribbājaka Vacchagotta.

Through want of discernment of the nature of the body, etc., diverse opinions arise in the world.'

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S.iii.26l.

Asātamanta Jātaka (No. 6l).—The Bodhisatta was once a famous teacher in Takkasilā. A young brahmin of Benares came to study under him and, after completing his course, went back home. H is mother, however, was anxious that he should renounce the world and tend Aggi¬ bhagavā in the forest. She accordingly sent him back to the Teacher that he might learn the " Asātamanta " (Dolour Text). The Teacher had a mother aged 120 years, on whom he himself waited. When the youth came back to learn the Asātamanta, he was asked to look after the old woman. She, falling in love with him, hatched a plot to kill her son. The Bodhisatta, having been told of this plot, made a wooden figure and placed it in his bed. The mother, thinking to kill her son, struck it with an axe, and discovering that she had been betrayed, fell down dead. The youth, having thus learnt the Asātamanta, returned to his parents and became a hermit. Kāpilānī was the mother i n the story, Mahā Kassapa the father and Ānanda the pupil. This story, together with the Ummadantī Jātaka, was related to a passion-tossed monk to warn him of the evil nature of women.' 1 J.I. 2859.

Asātarupa Jātaka (No. 100).—Once the Bodhisatta was King of Benares. The Kosala king waged war on him, slew him and bore off his queen to make her his own wife. The king's son escaped through a sewer and later came back with a large army to give battle. H is mother, hear ing of his doings, suggested that he should blockade the city instead.

This he did, and the blockade was so close that on the seventh day the people cut off the head of the king and brought it to the. prince. It was this prince who became Sīvalī in the present age ; the blockade was the reason for his remaining seven years i n his mother's womb, and for her being seven days in bringing him forth. His mother was Suppa¬ vāsā, daughter of the Koliya king. The story was related by the Buddha to explain to the monks the reason for Suppavāsā's long pregnancy.’ i J . I . 407-10. This J ā t a k a appears, w i t h variations i n detail, i n D h A . i i . 198 ff .

Asiggāha Silākāla.—See Silākāla.

1. Asita.—Often called the Buddhist Simeon, though the comparison is not quite correct. He was a sage and the chaplain of Sīhahanu, father of Suddhodana. He was the teacher of the Suddhodana, and later his chaplain. He came morning and evening to see the king, Suddhodana, who showed him as great respect as he had while yet his pupil; this, we are told, is a characteristic of Sākya kings. With the king's leave, Asita renounced the world and lived in the king's pleasaunce. I n due course he developed various iddhi powers. Thenceforward he would often spend the day in the deva worlds. Once, while in Tāvatiṃsa, he saw the whole city decked with splendour and the gods engaged in great rejoicing. On inquiry he learnt that Siddhattha Gotama, destined to become the Buddha, had been born. I mmediately he went to Suddhodana's home and asked to see the babe. From the auspicious marks on its body he knew that it would become the Enlightened One and was greatly overjoyed, but realising that he himself would, by then, be born in an Arūpa world and would not therefore be able to hear the Buddha preach, he wept and was sad. Having reassured the king regarding the babe's future, Asita sought his sister's son, Nalaka, and ordained him that he might be ready to benefit by the Buddha's teaching when the time came. Later Asita was born in the Arupa world.’ According to Buddhaghosa.’ Asita was so-called because of his dark 3 complexion. He also had a second name, Kaṇha Dévala. Other names 4 5 6 for him were Kaṇha Siri, Siri Kaṇha and Kāḷa Dévala. He is evidently to be distinguished from Asita Devala (q.v.), also called Kāḷa Devala. The Lalita Vistara has two versions of Asita's prophecy, one in prose and one in verse, which, in their chief details, differ but slightly from 4 1 S n . , p p . 1 3 L 3 6 ; S n A . i i . 483 ff.; | 3 Ibid., 487. Sn.v.689. J . i . 54 f . 3 S n A . 487. 6 J.i.54. 2 S n A . i i . 483. |

the Pāli version. In the former his nephew is called Naradatta, and Asita himself is represented as being a great sage dwelling in the H imalaya but unknown to

Suddhodana. Here is evidently a confusion of his story with that of Asita Devala. 7 In the Mahāvastu version he is spoken of as the son of a brahmin of Ujjeni, and he lives in a hermitage in the Vindhyā mountains. It is noteworthy that in the Jātaka version he is called, not an isi, but a tāpasa, an ascetic practising austerities. And there we are told that when the king brought the boy, the future Buddha, and prepared to make him do reverence to the ascetic, the babe's feet turned up and placed themselves on the ascetic's head. For there is no one fit to be reverenced by a Bodhisatta, and had they put the babe's head at the feet of the ascetic, the ascetic's head would have split into seven pieces. The tāpasa could see forty kappas into the past and forty kappas into the future.' 7 ii.3Of. pp. 38 ff., on the growth of the A s i t a 8 J . i . 545. See Thomas, op. cit., legend.

2. Asita.—A Pacceka Buddha, mentioned in a list of Pacceka Buddhas.' 1 M . i i i . 70; A p A . i . 1 0 7 .

3. Asita.—A garlandmaker in the time of Sikhī Buddha. While taking a garland to the palace, he saw the Buddha and offered it to him. As a result, twentyfive kappas ago he became a king named Dvebhāra. In the present age he was known as Sukatāveḷiya Thera.' 1 Ap.I.2l7.

I. Asita Devala.—A sage (isi), H is story is given in the Assalāyana Sutta.' Once there were seven brahmin sages living in thatched cabins in the wilds. They conceived the view that the brahmins are the highest class of men and that they alone are the legitimate sons of Brahmā. H earing of this, Asita Devala appeared before their hermitage in orange attire, with stout sandals and staff, and shouted for them. The brahmins cursed him with the intention of shrivelling him into a cinder, but the more they cursed the more comely and handsome grew Asita. Feeling that their austerities were evidently fruitless, they questioned Asita who urged them to discard their delusion. H aving learnt his identity, they saluted him and wished to be instructed; Asita examined and crossquestioned them about their pretensions regarding 1 M.ii1154ff.

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their lineage and they could find no answer. They thereupon followed his advice and renounced their claims to superiority.

Buddhaghosa says that Asita Devala was the Bodhisatta.'

2

MA.ii.785.

2. Asita Devala.—More commonly called Kāḷa Devala, probably identical with (1) above, and mentioned in the Indriya J ātaka.' H e was one of the seven chief disciples of the Bodhisatta Sarabhaṅga and lived with many thousand sages in Avanti Dakkhiṇāpatha. H e had a younger brother Nārada, also an ascetic, who lived in Arañjara. When Nārada became enamoured of a courtesan on the riverbank near Arañjara, Kāḷa Devala flew to him, and in due course brought Sālissara,

Meṇḍissara^and Pabbatissara to admonish him. When they, too, failed in their efforts to convert Nārada, Kāḷa Devala brought the master of all sages, Sarabhaṅga, who with their help persuaded Nārada to give up his love. In this present age Kāḷa Devala became Mahā Kaccāna.' 1 2 J . i i i . 463 ff. Ibid. ,469.

Asitañjana.—A city in the Kaṃsa district in Uttarāpatha and capital of King Mahākaṃsa and the Andhakaveṇhuḍāsaputtā.' It was also the birthplace of the two merchants Tapassu and Bhailuka.' 1 2 I.iv.79;PvA. l l l . AA.i.2O7.

Asitañjala.—See Amitañjala.

Asitābhū.—Wife of Prince Brahmadatta. H er story is given in the Asitābhū J ātaka.

Asitābhu Jātaka (No. 234).—The Bodhisatta was once a holy ascetic living in the H imalaya. A t that time the king of Benares, growing jealous of his son Prince Brahmadatta, banished both him and his wife, Asitābhū. They went to the H imālaya and lived in a hut of leaves. One day the prince, becoming enamoured of a Candakinnarī, followed her, forsaking his wife. Asitābhu went to the Bodhisatta and, having developed various superhuman powers, returned to her hut. Brahmadatta, having failed in his quest, returned to the hut where he found his wife poised in midair uttering songs of joy over her new found freedom. When she left, he lived in solitude till, at his father's death, he succeeded to the throne. The story was told i n reference to a young girl, the daughter of a servitor of the two chief disciples. She was married, but finding her

husband neglectful of her, visited the two Chief Disciples. Under their instruction she attained the First Fruit of the Path and embraced the religious life, ultimately becoming an arahant. 1 She was Asitābhu in the previous birth. 2 The story is referred to in the Vibhaṅga Commentary in connection with a King of Benares who, having go^ne into the forest with his queen to eat roast flesh, fell in love with a kinnarī and deserted his wife. When he returned to his queen he found her flying through the air away from him, having developed iddhi powers. A tree-sprite then uttered a stanza, citing the example of Asitābhu. 1 2 J . i i . 229 ff. p . 470 I .

Asipattavana.—One of the tortures of purgatory. I n the distance the grove appears as a mango grove, and when the inhabitants of purgatory enter, wishing to eat the mangoes, leaves which are sharp like swords fall on them, cutting off their limbs.' 1 Sn. v . 673; S n A . , if. 4 8 L

Asibandhakaputta.—A gāmaṇi (headman). He came to the Buddha in the Pārileyyaka Mango Grove in Nālandā and asked him various questions, recorded in the S aṃyutta Nikāya.' One of these related to the custom among the Pacchābhūmaka (Westlander) brahmins (where, perhaps, he himself belonged) of lifting a man up when dead and carrying him out, calling him by name to speed him heavenward. Surely the Buddha who is an arahant, etc, could make the whole world go to heaven thus if he chose. To

this the Buddha answers no, and explains, by various similes, that only a man's kamma can determine where he will be reborn. On another occasion, the Buddha tells him, in answer to a question, that the Buddha teaches the Dhamma in full only to certain disciples and not to others; just as a farmer sowing seed selects, first the best field, then the moderate, and lastly, the field with the worst soil. Asibandhakaputta tells the Buddha that, according to Nigaṇṭha Nātaputta.' as a man habitually lives so goes he forth to his destiny. The Buddha points out the absurdity of this view and tells him that a l l Tathāgatas lay down definite rules for the guidance of their followers, so that they may attain development. 3 It is recorded that once, when Nālandā was stricken with famine, Asibandhaka visited Nigaṇṭha Nātaputta, who asks him to go and defeat the Buddha in debate. Asibandhaka is at first reluctant, but his teacher propounds to him a dilemma to put to the Buddha, and he agrees to go. Is it true that the Buddha extols compassion to clansmen ? Why, then, 1 2 i v . 312 ff. H e is described as a A'iganṭh^-S āvak^ (S. i v . 317). 3 Ibid., 322 ff.

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does the Buddha ask for alms in a place stricken with famine ? The Buddha's answer is that there are eight ways of injuring clansmen, and that begging for alms is not one of them. And Asibandhakaputta, pleased with the answer, declares himself to be a follower of the Buddha. Asibandhakaputta's conversation with the Buddha, in which the Buddha tells him that only a man's kamma can determine the state of 4 his rebirth, is quoted in the Nettippakaraṇa. 4 pp. 45-47.

Asilakkhaṇa Jātaka (No. I 26). —In Benares was a brahmin who could tell, by smelling them, whether swords were lucky or not. One day, while testing a sword, he sneezed and cut off the tip of his nose. The king had a false tip made and fastened to his nose so that no one could tell the difference. The king had a daughter and an adopted nephew, who, when they grew up, fell deeply in love with each other. They wished to marry, but the king, having other plans, kept them apart. The prince bribed an old woman to get his beloved for him. The old woman reported to the king that his daughter was under the influence of witchcraft and that the only way of curing her was to take her to the cemetery under armed escort, where she must be laid on a bed under which was a corpse, and there she must be bathed for the purpose of exorcism. The prince was to impersonate the corpse, being provided with pepper in order that he might sneeze at the right moment; the guard were warned that if the exorcism succeeded, the dead body would sneeze, rise up and kill the first thing it could lay hold of. The plot succeeded, the guard taking to their heels when the prince sneezed. The two lovers were married and were forgiven by the king. Later, they became king and queen. One day the sword-testing brahmin was standing in the sun when the false tip of his nose melted and fell off. He stood hanging his head for very shame. " Never mind." laughed the king, " sneezing is bad for some, but good for others. A sneeze lost you your nose, but a sneeze won for me both my throne and my queen." The story was related in reference to a brahmin of the kingdom of Kosala who tested swords by smelling them.

He accepted bribes and passed the swords only of those who had won his favour. One day an exasperated dealer put pepper on his sword so that when the brahmin smelt it he sneezed, slitting his nose. The monks were once talking about him when the Buddha entered and told them the story of the past. The two brahmins were one and the same man in different births.' 1 J.I . 455-8.

Asura] 213

Asisūkarika Sutta.—Records the incident of Moggallāna seeing a Peta while on the way, with Lakkhaṇa, from Gijjhakūṭa to Rājagaha. The Peta travelled through the air which was bristling with sword blades. The swords kept rising and falling directly on his body, while he uttered cries of pain.' 1 S . u . 257.

Asīti Nipāta.—The twentyfirst section of the J ātakaṭṭhakathā.' 1 J . v . 333511.

1. Asubha Sutta.—There are four modes of progress with reference to a monk who lives contemplating the unloveliness of the body, the re¬ pulsiveness of food, etc. H is attainment, however, may be sluggish if his five indriyas (of faith, energy, etc.) are dull.' 1 A.ii115Of.

2. Asubha Sutta.—The idea of the foul, if cultivated, leads to great profit.' 1 S . v . 132.

Asubhakammika Tissa Thera.—Referred to i n the Majjhima Com 1 mentary as an example of a monk in whom lustful desires ceased because he dwelt on the Impurities and associated only with worthy friends. H e was an arahant. 1 M A . i . 228; I. i i i . 534; see also M T . 401.

Asura.—In Pali Literature the Asuras are classed among the inferior deities together with the supaṇṇas, gandhabbas, yakkhas.' garulas and nāgus.' Rebirth as an Asura i ^ considered as one of the four unhappy rebirths or evil states (apāyā), the others being niraya, tiracchānayoni and pettivisaya.' The fight between the Devas and the Asuras is men tioned even in the oldest books of the Tipiṭaka and is described in identical 4 words in several passages. A chief or king of the Asuras is often referred to as Asurinda.' several Asuras being credited with the role of leader, most 6 commonly, however, Vepacitti and Rāhu.' Besides these we find 1 2 D A . i . 51. M i l . 117. Asurādhipa; see^ e.g., J . I. e6 (Asurindena 3 E.g.,It. 93; J . v i . 5 9 5 ; J . v . 1 8 6 ; P v . paviṭṭhadevanagaram viya) and J . v . 245, iv. 11. where we are t o l d that from the time he 4 E.g., D . i i . 285; S. i . 222; i v . 201 ff.; conquered the Asuras he was called v. 447; M . i . 253; A . i v . 432; also Asurādhipa. S.i.2l6ff. 6 E.g., S. i . 222; i v . 201 ff.; J . i . 205 3 Sakka was also called Asurinda and 7 A.ii.17,53; iii.243.

214 [Asura 8 9 10 11 1 Pahārāda (v.l. Mahābhadda), Sambara , Verocana, Bali, Sucitti ^ and 13 NamucI. The Asuras are spoken of as dwelling in the ocean after having been 14 conquered by Vajirahattha (Indra) and are called Vāsava^s brethren, of wondrous powers and of great glory. They were present at the 5 16 preaching of the Mahā Samaga Sutta.' Buddhaghosa says that they were all descendants of an Asura maiden named Sujātā. There were evidently several classes of Asuras, and two are mentioned

in the Piṭakas, the Kālakañjakas and the Dānaveghasas. The Dānave¬ 17 ghasas carried bows in their hands. The Kālakañjakas were of fear¬ 8 9 some shape.' and were considered the lowest among the Asuras.' Once the Asuras dwelt in Tāvatiṃsa together with the devas. When Magha Māṇavaka was born as Sakka, he did not relish the idea of sharing a kingdom with others, and having made the Asuras drunken, he had them hurled by their feet on to the steeps of Sineru. There they tumbled into what came to be known as the Asurabhanava, on the lowest level of Sineru, equal in extent to Tāvatiṃsa. H ere grew the Citta¬ pātalī tree, and when it blossomed the Asuras knew they were no longer in the deva world. Wishing to regain their kingdom, they climbed Sineru, '' like ants going up a pillar.'' When the alarm was given, Sakka went out to give battle to them in the ocean, but being worsted in the fight, he fled i n his Vejayantaratha. Fearing that his chariot hurt the young Garuḷas, he had it turned back. The Asuras, thinking that Sakka had obtained reinforcements, turned and fled right into the Asurabhavana. Sakka went back to his city and in that moment of victory, the Vejayanta¬ pāsāda sprang up from the ground. To prevent the Asuras from coming back again, Sakka set up as guard in five places Nāgas, Garuḷas, Kum¬ bhaṇḍas, Yakkhas and the Four Great Kings. Everywhere were images 0 of Indra bearing the thunderbolt in his hand.' 1 The Asuras are sometimes called Pubbadevā^ and their kingdom is 22 10,000 leagues in extent. 8 A . i v . 197,200. 1 9 D . i i i . 7; see also s.v. Kālaṅkajaka 9 S . I . 227. and Vepacitti. 1 9 S. i . 225 ; probably another name for 2 9 J . i . 2024; D h A . i . 2 7 2 8 0 ; the same Rāhu (see D A . i i . 6 8 9) . story, differing slightly i n details, is found 1 1 D . i I . 259. i n S n A . 4845. There i t is said that when 1 2 1 3 Ibid. Ibid. Sakka was born among them, the Asuras 14 Elsewhere (J. v. 139) called Asurap¬ received h i m w i t h great c o r d i a l i t y ; see pamaddana. also the various incidents of the Asura war 1 5 See D A . i i . 689. mentioned i n the Saṃyutta nikāya I. 16 This cannot be the Sujātā, Vepa¬ 216 ff. citti's daughter, whom Sakka married 2 1 S n A . 484. (J . I . 2056). See also Dānavā. 2 2 Ibid., 485; elsewhere, i n the same 7 1 3 1 See s.v. D . U . 259. page, i t is given as 100,000 leagues.

Asurindaka Bhāradvāja] 215

In Buddhaghosa's time, the bygone lustre of the word Asura (as equiva 23 lent to Ahnra) seems to have faded. H is explanation of the name is interesting. When Sakka was born with his followers in the Asuraworld (which later became Tāvatiṃsa) the Asuras prepared a drink called gaṇḍapāna. Sakka warned his companions not to drink it, but the Asuras became drunk and were thrown down Sineru. H alfway down they regained consciousness and made a vow never to drink intoxicants (surā) again; hence their name Asura. 24 The Aṅguttara Commentary defines Asura as bībhaceha, awful, vile. They had a drum called Āḷambara (q.v.), made of a crab's claw. They left it behind in their flight from Sakka, and since then Sakka has the use 5 of it.' 2 3 2 4 2 3 S A . I. 260. ii.526. Lii.344.

Asura Vagga.—The tenth chapter of the Catukka Nipāta of the Aṅguttara Nikāya. It consists of ten snttas containing the classification of four kinds of individuals to be

found in the world, with more or less detailed descriptions of them.’ 1 A.ii.9LlOL

Asura Sutta.—The first of the Asura Vagga. Four individuals exist in the world : the asura (a) with a retinue of asuras, (b) with a retinue of devas; the deva (a) with a retinue of devas, (b) with a retinue of asuras. The first is himself immoral, as is his company, and so on correspondingly 1 with the others. 1 A.ii.9I.

Asurinda (Asurindaka) Sutta.—Recounts an interview between the Buddha and Asurinda Bhāradvāja in Velnvana. When Asurinda heard that Bhāradvāja (probably the chief of the clan) had entered the Order, he was greatly vexed, and going up to the Buddha he abused him. The Buddha remaining silent, Asurinda thought that he acknowledged defeat. But the Buddha enlightened him, saying that the worse of the two is he who, when reviled, reviles back; he who does not so revile wins a twofold 1 victory : he seeks the good both of himself and of the other. i S.i.103f.;SA.i.178.

Asurindaka Bhāradvāja.—One of the Bhāradvājas. H is interview with the Buddha is described above, in the Asurinda Sutta. H e was the third of the Bhāradvāja brothers, all of whom eventually became followers of the Buddha.’ “ The name (demonchief) is so pagan for a brahmin ” 1 MA.ii.8O8.

216 [Asela 2 says Mrs. Rhys Davids, and “ the Buddha's reply so suggestive of Sakka's (in Saṃyutta i . 221) that a bifurcated or transferred legend seems fairly plausible.’' 2 K S . I. 203, n . 2.

Asela.—Son of Muṭasiva, and youngest brother of Devānaṃpiyatissa. When the two Damiḷas, Sena and Guttaka, conquered Sūratissa and captured the throne, Asela defeated them and reigned in Anurādhapura 1 for ten years (155145 B.c.). H e was ultimately conquered by Eḷāra.’ Asela was one of nine brothers, the others being Abhaya, Devānaṃpi¬ yatissa, Uttiya, Mahāsīva, Mahānāga, Mattābhaya, Sūratissa and Kīra.’ He built a cetiya in the Asokamālaka.’ 1 2 M h v . x x i . 11; CV. l x x x i i . 20; E p y . | M h v . x x i . 13. 3 4 Zeyl.iii.,Introd.,p.5, n. I. M T . 303. Ibid.,253.

1. Asoka.—King of Magadha. H e was the son of Bindusāra. Bindu¬ sāra had sixteen wives who bore him I0I sons. The Pāli Chronicles 1 (Dīpavaṃsa and Mahāvaṃsa) mention only three of the sons, viz. Sumana (Susīma according to the northern legends) the eldest, Asoka, and Tissa 2 (uterine brother of Asoka) the youngest. The Mahāvaṃsa Tīka gives the name of his mother as Dhammā and calls her Aggamahesī (Bindu¬ sāra's chief queen); she belonged to the Moriyavaṃsa. The preceptor of Dhammā's family was an Ājīvaka called Janasana.’ In his youth Asoka was appointed Governor of Avanti with his capital at Ujjeni.’ When Bindusāra lay on his deathbed, Asoka left Ujjeni and came to Pātaliputta where he made himself master of the city and 5 possessor of the throne. H e is stated in the Mahāvaṃsa to have killed all his brothers except Tissa that he might accomplish his purpose, and to have been called Caṇḍāsoka on account of this outrage.’ It is impos sible to say how much truth there is in this account of the accession. Asoka's Rock Edicts seem to indicate that he had numerous brothers, sisters and relations alive at the time they were written in Pātaliputta 1 The

chief P a l i sources of information t r a d i t i o n (e.g., Asokāvadānamālā) she is regarding Asoka are Dīpavaṃsa (chaps. called Subhadrāngī, daughter of a i . , v . , V I . , v i i . , x i . , e t c .) , Mahāvaṃsa (v., brahmin of Campa. x i . , x x . , etc .) , Samantapāsādikā (pp . 35ff.) . 3 W h i c h probably explains Asoka 's other sources are the Divyāvadāna pas¬ earlier patronage of the Ajlvakas. sim, and the Avadāna^ataka ii. 200 ff. 4 The D i v y . says he was i n Takkasilā F o r a n exhaustive discussion of the w i t h headquarters i n Uttarāpatha, where sources and their contents see P r s z l y s k i , he superseded Susīma and quelled a re La Legende de l'empereur Asoka. bellion. 2 p. 125; M b v . 98. I n the northern 5 v . 20; M b v . 98. 6 M h v . v . 189.

7 and other towns. His brother Tissa he appointed as his uparāja.’ but Tissa (q.v.) became a religious devotee attaining arahantship. The 9 Theragāthā Commentary refers to another younger brother of Asoka, Vītāsoka, who also became an arahant. Asoka had several wives. Hisfirstwife was the daughter of a merchant of Vedisagiri, whom he met when stopping at the merchant's house on his 0 way to Ujjeni.’ Her name was Devi, also called Vedisa-Mahādevī, and she was a Sākyan, descended from a Sākyan family who migrated to 1 Vedisa to escape from^Viḍūḍabha.’ Of Devi were born a son Mahinda, and a daughter Saṅghamittā, who became the wife of Aggibrahmā and mother of sumana. Devi evidently did not follow Asoka to Pāṭaliputta, for his aggamahesī there was Asandhamittā.’^ Asandhamittā died in the thirtieth year of Asoka's reign, and four years later he raised Tissa¬ 3 rakkhā to the rank of queen.’ 4 According to Mahāvaṃsa.’ Asoka's accession was 218 years after the 15 Buddha's death and his coronation was four years later. The chronicles contain various stories of his miraculous powers. His command spread a yojana into the air and a yojana under the earth. The devas supplied him daily with water from the Anotatta Lake and with other luxuries from elsewhere. Yakkhas, Nāgas and even mice and karavīka birds ministered to his comfort, and thoughtful animals came and died outside his kitchen in order to provide him with food. At first Asoka maintained the alms instituted by his father, but soon, being disappointed in the recipients, he began looking out for holy men. It was then that he saw from his window, his nephew, the young novice 16 Nigrodha. Owing to their friendship in a past birth, Asoka was at once drawn to him and invited him into the palace. Nigrodha preached to him the Appamādavagga and the king was greatly pleased. He ceased his benefactions to other religious orders and transferred his patronage to Nigrodha and members of the Buddhist Order. His wealth, which, according to the Samantapāsādikā (i. 52), amounted to 500,000 pieces 7 See Mookherji, Asoka, pp. 3-6. Kunāla's mother. Besides the children 3 M h v . v . 33. mentioned above, names of others are 9 i . 295 f. The northern works give given: Jalauka, Cārumatī (Mookherji, quite a different account of his brothers. p . 9). See Mookherji, p . 6. 1 4 v12l,22. 1 3 Ibid.,22ff. 1 0 Mhv. x i i i . 8 f f . 16 Asoka, Devanaṃpiyatissa and Ni¬ 1 1 M b v . , p p . 98, 116. grodha had been brothers, traders in 1 2 Mhv. v . 85. honey, a n d they gave honey t o a Pacceka 1 3 Ibid. , x x . l - 3 . The Allahabad P i l l a r B u d d h a . A s a n d h a m i t t ā h a d been the Inscription

mentions another queen, maiden who showed the honey -shop to the Kāmvākī, mother of Tīvara. T h e D i v y . Pacceka B u d d h a . The story is given i n (chap. x x v i i .) gives another, PadmāvatI. M h v . v . 49ff.

daily, he now spent in doing acts of piety—giving 100,000 to Nigrodha to be used in any manner he wished, a like sum for the offering of perfumes and flowers at the Buddha's shrines, 100,000 for the preaching of the Dhamma, 100,000 for the provision of comforts for members of the Order, and the remainder for medicines for the sick. To Nigrodha, in addition to other gifts, he sent sets of robes three times each day, placing them on the back of an elephant, adorned by festoons of flowers. 7 Nigrodha gave these robes to other monks.' Having learnt from MoggaliputtaTissa that there were 84,000 sections of the Dhamma, he built in various towns an equal number of vihāras, and in Pāṭaliputta he erected the Asokārāma. With the aid of the Nāga king Mahākāla, he created a lifesize figure of the Buddha, to which he made great offerings. His two children, Mahinda and Saṅghamittā, aged respectively twenty and eighteen, he ordained under MoggaliputtaTissa and Dhammapālā, 8 in the sixth year of his reign.' This raised him from a paccadāyaka to a sāsanadāyādin. In order to purge the Order of undesirable monks and heretical doctrines, MoggaliputtaTissa held the Third Council under the king's patronage. It is said that the pious monks refused to hold the uposatha with those they considered unworthy. The king, desirous of bringing about unity in the Saṅgha, sent a minister to restore amity, but the minister, misunderstanding his orders, beheaded many holy monks, being 9 at last stopped by the king's brother Tissa, who was then a monk.' At the conclusion of the Council, held in the seventeenth year of his 0 reign.' Asoka sent forth theras to propagate the Buddha's religion: Majjhantika to Kasmīra and Gandhāra, Mahādeva to Mahisamaṇḍala, Rakkhita to Vanavāsa, Yona Dhammarakkhita to Aparantaka, Mahārak¬ khita to Yona, Majjhima to the H imālaya country and Soṇa and Uttara to Suvaṇṇabhūmi ; Mahinda with īṭṭhiya, Uttiya, Sambala and Bhad¬ 21 dasāla he sent to Lanka. In the eighteenth year of his reign he sent to Lankā, at Devanampiyatissa's request, Saṅghamittā, with a branch of the great Bodhi Tree at Buddhagayā.'^ A little earlier he had sent by his grandson Sumana, some relics of the Buddha and the Buddha's 3 almsbowl to be deposited in the thupas of Lankā.' 1 7 M A . i i . 931. these missions and identification of the 1 3 Ibid., v . 197,209. places mentioned, see under the different 1 9 Ibid., v s . 240 ff. names; this l i s t appears also i n the Samantapāsādikā, 2 9 Ibid., 280; i n the northern where texts further interest¬ ing details MoggaliputtaTissa's are name is given given.as For a discussion Upagupta. I t was for this Council that on them see Mookherji, pp. 33 ff . 2 2 the K a t h ā v a t t h u (q.v.)was w r i t t e n . M h v . x x . I. 2 1 2 3 Ibid., x i i . 18. F o r particulars of Ibid.,xvii110ff.

Asoka] 219 24 Asoka reigned for thirtyseven years. In his later life he came to 25 be called Dhammāsoka on account of his pious deeds. The Dīpavaṃsa 26 gives his name in several places as Piyadassī. The Chronicles state that Asoka and Devanaṃpiya Tissa

of Ceylon had been friends—though they had never seen each other—even before Mahinda's mission to Ceylon. Tissa had sent him, as a friendly gesture, various gifts, and Asoka had returned the courtesy. H e sent an embassy of his chosen ministers, bearing gifts marvellous in splendour, that Tissa might go through a second coronation ceremony, and the messengers were directed to give this special message to the king: " I have taken refuge in the Buddha, Dhamma and Saṅgha and declared myself a follower of the religion of the Sākyaputta. Seek then, even thou, oh best of men, converting thy mind with believing heart, refuge in these 27 best of gems." 28 The Milindapañha mentions an encounter of Asoka with a courtesan of Pāṭaliputta, Bindumatī, who, in order to show the king the power of an Act of Truth, made the waters of the Ganges to flow back. According 29 to the Petavatthu Atthakathā there was a king of Suraṭṭha, called Piṅgala, who used to visit Asoka in order to give him counsel. Perhaps he was an old friend or tutor of the king. Asoka is called a dīpaeakkavatti as opposed to padesarājās like Bim¬ 30 bisāra and PasenadI. 2 4 2 Ibid.,xx. 6. ^ Ibid., v . 189. kings i n Ceylon: Vaṅkanāsika Tissa, 26 ^.g., vI. I. 2, 25. The title Deva¬ Gajabāhukagāmlnī and MahallakaNāga nampiya used by Asoka in his inscrip (E p . Z e y l . i . 60. f). tions was also used by Tissa, Asoka's con 2 7 M h v . x i . 1836. temporary i n Ceylon, and by Asoka's 2 3 p . 12I. grandson Dasaratha (Nāgarjunī H i l l Cave 2 9 244 ff. Inscription). It was used also by other 3 9 Sp. i i . 309.

2. Asoka.—See Kālāsoka.

3. Asoka.—See Vītāsoka.

4. Asoka.—A brahmin in the time of Kassapa Buddha. H e provided eight meals daily for the monks and entrusted the distribution of them to his servingwoman Bīraṇī (q.v.).' 1 Mhv. x x v i i . H .

5. Asoka.—Attendant to Vipassī Buddha.' H e was once i l l and was 2 cured by a doctor who, in this age, was Tikicchaka (Tekicchakānī) Thera. 1 2 J . I . 41; B u . x x 1 2 8 . A p . i . 190; T h a g A . i . 442.

220 [Asoka

6. Asoka.—The chief disciple of the future Buddha Metteyya.' Ac¬ 2 cording to the Mahāvaṃsa he should be identified with Duṭṭhagāmaṇī. 2 A n ā g a t a v a ṃ s a . v . 97. x x x i i . 81.

7. Asoka.—A monk of Ñātikā. Once when the Buddha was staying at Ñātikā in the Giñjakāvasatha, Ānanda mentions to the Buddha that Asoka Thera had died, and asks where he had gone. The Buddha tells him that Asoka was an arahant and had realised Nibbāna.' 1 S. I. 358.

8. Asoka.—See Anoma (7).

9. Asoka.—A mountain near H imavā. There, in the time of Sumedha
Buddha, Vissakamma built a hermitage.'
1

Ap.ii.342.

ASOkapujaka Thera.—An arahant. Ninety four kappas ago he was the king's park-keeper in Tivarā and offered an Asoka flower to the Buddha Paduma. Seventy kappas ago he became king sixteen times under the name Aruṇañjaha.’ 1 Ap.I.199.

Asokamālaka.—One of the spots in the Mahāsāgara garden, north of the Nāgamālaka, where the Buddha Kassapa preached to the assembled populace on his visit to Ceylon. Four thousand people were converted.’ Later King Asela erected a cetiya there.’ 2 Mhv.xv.153ff. MT.253.

Asokamālā.—The wife of Prince Sāli. She was a caṇḍāla woman of exceedingly great beauty, and the prince married her, thus renouncing his right to the throne.’ The two had been husband and wife, named Tissa and Nagā, in a previous existence and had lived in Muṇḍagaṅgā in Ceylon. One day the husband received a pig from a hunter in pay¬ ment of some smith's work he had done. H aving prepared the animal for food, he expressed the wish that eight holy monks might come to accept alms from him. H is wife joining him in this wish, they decorated the house, prepared eight seats, strewed the village path with sand and awaited the guests. Dhammadinna Thera of Piyaṅgudīpa, having divined the man's wish, came to the village with seven colleagues. After they had eaten, they gave thanks and went away. The man was born as M h v . x x i i i . 24.

Assa Sutta] 221 Sali the son of Duṭṭhagāmaṇi, but his wife was born as a caṇḍāla as punishment for an offence in another existence. She had been the youngest of seven daughters of a carpenter and was one day scolded by her mother for untidiness. In anger she used to her mother the same abusive terms as had been hurled at her. This undutiful behaviour caused her to be born as the daughter of a caṇḍāla.’ 2 M T . 606 I.

1. Asokā.—A nun of Ñātikā. When Ānanda announces her death to the Buddha at Ñātikā in the Giñjakāvasatha, and inquires where she ^ had been born, the Buddha says that she had been reborn spontaneously in the Suddhāvāsā, there to pass away, destined never to return.’ 1 S . v . 358.

2. Asokā.—One of the two chief women disciples of Maṅgala Buddha.’ i Bu.iv.24; J.i.34.

Asokārāma.—A monastery in Pāṭaliputta, built by Asoka and finished in three years. It was there that the king's brother Tissa was ordained. When the monks had refused for seven years to hold the uposatha ceremony, Asoka sent his minister to summon them to the Asokārāma. There the misguided minister beheaded several theras who refused to obey his orders. It was there that Moggaliputta Tissa held the Third Council and made a compilation of the Dhamma.’ Asoka used to feed 60,000 monks daily at the Asokārāma. On the day of the foundation of the Mahā Thūpa in Anurādhapura, sixty thousand monks under Mittiṇṇa came from Asokārāma.’ There, too, lived Dhammarakkhita, the teacher of Nāgasena.’ īndagutta Thera was appointed by the king to superintend the building of the vihāra.’ It was from Asokārāma that Mahinda set out on his mission to Ceylon.’ 3 1 M h v . v . 80, 163, 174, 236, 276. M i l . 1618. 4 3 2

Ibid.,xxix. 36. Sp. i . 489. Ibid., 69.

Assa Sutta.—Once Assa, the “ Jockey ” (assāroha) of Rājagaha came to the Buddha to ask if it were true that a horsetrainer, if he exerted himself in the performance of his duties, would be born among the Sarañjita devas ? The Buddha tells him that such a view is a perverted one and that its result is rebirth either in purgatory or as an animal. Assa expresses his consternation and declares himself thenceforth a follower of the Buddha.’ S. i v . 310.

222 [Assaka

1. Assaka.—A king mentioned in the N imi Jātaka, in a list of kings, such as Dudīpa, Sāgara, Sela, etc., who, in spite of all their great sacrifices, were not able to go beyond the Peta- world.’ 1 J.vi.99.

2. Assaka.—King of Potali in the kingdom of Kāsi. His queen consort Ubbarī was very dear to him, and when she died he was plunged into grief. He put her corpse in a coffin, placed it under his bed and lay thereon, starving for seven days. The Bodhisatta was then an ascetic in the Himalaya, and just at this time he visited Potali. There, in the royal park, the king came to see him because he was told that the ascetic would show him Ubbarī. The Bodhisatta showed him Ubbari now reborn as a dung- worm in the park, because, being intoxicated with her own beauty, she had done no good deeds. Seeing the king incredulous, the ascetic made her speak, and she declared that she cared much more for the dung-worm, who was now her mate, than for Assaka who had been her husband in her previous life. Assaka went back to the palace, had the body disposed of, married another queen and lived righteously.’ 1 J . i i . l55-8.

3. Assaka.—King of Potanagara in the Assaka country, soon after the Buddha's death. He was the father of Sujāta and had two wives. He bequeathed his kingdom to the son of the younger wife.’ See also Aruṇa (2). 1 vvA. 259-60.

4. Assaka.—The country of Assaka is one of the sixteen Mahajana¬ padas mentioned in the Aṅguttara N ikāya.’ I t does not, however, occur in the list of twelve countries given in the Janavasabha Sutta.’ The Assakas are said to have had settlements on the Godāvarī, and Bāvarī's 3 hermitage was in their territory, in close proximity to the Aḷaka or Muḷaka (the district round Paithan).’ 5 The country is mentioned with Avanti in the same way as Anga with Magadha, and its position in the list between Sūrasena and Avanti makes it probable that when the list was drawn up, its position was immediately to the north-west of Avant1. I t is probable, in that case, that the Godāvarī settlement, in the Dakkhiṇāpatha, was a later colony. 6 In the Assaka Jātaka mention is made of a king Assaka whose realm was in the kingdom of KāsI. I t is significant, in this connection, that the 1 A. I. 213; i v . 252, 256, 260. 4 L a w , Early Ceography, 21 . 2 ^v. 3 J . v . 317. 3 S n . v . 977. 6 Ibid., i i . 155.

Assaka Jātaka] 223

7 8 capital of Assaka, variously called Potana or Potali, is not mentioned in the reference to the Godāvari. 9 According to the Culla Kāliṅga Jātaka, at one time the King of Assaka (Aruṇa) accepted the challenge of King Kāliṅga of Dantapura to war, and defeated him. Later Assaka married Kāliṅga's daughter and the relations between the two countries were amicable. I n the Hāthigumphā I nscription of Khāravela it is related that Kharavela, regardless of King Sātakarṇī, sent a large army to the west (pachime 10 disam) to strike terror into Assaka (or Asika) nagara. L a w thinks that the Assaka of the Culla Kāliṅga Jātaka, the Asikanagara of the Hāthi¬ gumphā I nscription and the Assaka of the Sutta Nipāta are one and the same place. This would probably be correct if Potana and Potali were regarded as two different cities, capitals of two different settlements having the same name. Sanskrit authors speak of both Aśmakā and Aśvakā. It is not possible to say whether these represent two distinct tribes or whether they are variant names for the same people. Asaṅga mentions Asmaka in his Sūtrālaṅkāra as a territory on the basin of the I ndus. This would make it identical with the Assakenus of Greek writers, that is to the east of the Sarasvati, about twenty-five miles from the sea on the Swat valley. Pāṇini mentions the Aśmakas.' The Mārkaṇḍeya Purāṇa and the 1

Brhat S aṃhitā place Assaka to the north-west. The Assaka capital, 12 Potana, it has been suggested, is the Paudanya of the Mahābhārata. In the Commentary to Kauṭilya's Arthasāsta, Bhaṭṭasvāmi identifies Aśmaka with Mahārāṣṭra.' 3

Soon after the Buddha's death, a King Assaka was the ruler of Potali,

4 and he and his son Sūjata were converted by Mahā Kaccānā.'

In the time of King Reṇu, the Assaka king of Potana was Brahma¬

5 datta.'

In the Buddha's time the Assaka king is described as an Andhaka¬ rājā. He took a thousand for the plot of land sold for Bāvarī's hermit-

6 age.'

7

E.g.,D.ii.235; J.iii.3. 1 2 i . 77, 47.

3

^E.g.,Lii. 155. 1 3

L a w , op. cit. , 2 2 .

9

Ibid., i i i . 3-5. 1 4

V v A . 259-67.

19 op. cit., p . 21. 1 5

D . U . 236.

1 1 i v . 173. 1 6

S n A . i i . 581.

Assaka Jātaka (No. 207).—The story of King Assaka (2). I t was related to a monk who was distracted by the recollection of a former wife. He was Assaka in the previous birth.’ i J . i i . 158.

224 [Assakaṇṇa 1 Assakaṇṇa.—One of the mountains round Sineru. It is higher than Vinataka, and between these two flows the Sīdantara Samudda.’ 1 2 S n A . i i . 443; Sp. i . 119. J . v i . 125.

Assagutta Thera.—A dweller in the Vattaniya hermitage. Nāgasena's teacher sent him to Assagutta to spend the rainy season with him. There was an old woman, a devout follower of the Faith, who had for thirty years or more looked after Assagutta; it was while preaching to her that Nāgasena became a Sotāpanna.’ When Nāgasena had completed his course, Assagutta sent him on to Pāṭaliputta to Dhammarakkhita.’ It was Assagutta who interceded with Sakka to persuade Mahāsena to leave the devaworld and be born in the world of men as Nagasena. H e was evidently the leader of the Saṅgha at the time, for it was he who summoned an assembly at Yugan¬ dhara to discuss the danger caused by Milinda's controversies.’ In the 4 Commentaries he is quoted as an example of a kaṭyānamitta, full of compassion, association with whom leads to the destruction of illwill. 1 She, too, became a s o t ā p a n n a (M i l . 2 Ibid. 3 Ibid. , 6 . 16). 4 D A . ü . 779; A A . i 1 2 8 ; v i b h A . 2 7 2 .

1. Assaji Thera.—The fifth of the Pañcavaggiya monks. When the Buddha preached the Dhammacakkappavattana Sutta, he was the last in whom dawned the eye of Truth, and the Buddha had to discourse to him and to Mahānāma while their three colleagues went for alms.’ H e became an arahant, together with the others, at the preaching of the Anattalakkhaṇa Sutta.’ H e was responsible for the conversion of Sāriputta and Moggallāna. Sāriputta, in the course of his wanderings in search of Eternal Truth, saw Assaji begging for alms in Rājagaha, and being pleased with his demeanour, followed him till he had finished his round. Finding a suitable opportunity, Sāriputta asked Assaji about his teacher and the doctrines he followed. Assaji was at first reluctant to preach to him, because, as he said, he was but young in the Order. But Sāriputta urged him to say what he knew, and the stanza which Assaji uttered then, has, ever since, been famous, as representing the keynote of the Buddha's teaching :

“ ye dhammā hetuppabhavā tesaṃ hetuṃ Tathāgato āha tesañ ca yo nirodho, evaṃvādī Mahāsamaṇo.” 1 v i n . i . 13. H e became a sotāpanna on the fourth day of the quarter (A A . i . 84). 2 v i n . 1. 14; J . I . 82.

AssajiPunabbasukā] 22^

Sāriputta immediately understood and hurried to give the glad tidings 3 to Moggallāna that he had succeeded in his quest. Sāriputta held Assaji in the highest veneration, and we are told that from the day of this first meeting, in whatever quarter he^ heard that Assaji was staying, in that direction he would extend his clasped hands in an attitude of reverent supplication, and in that direction he would turn his head when he lay down to sleep.’ One day when Assaji was going about in Vesāli for alms, the Niganṭha

Saccaka, who was wandering about in search of disputants to conquer, saw him, and questioned him regarding the Buddha's teaching because he was a wellknown disciple (ñātañññatarasāvaka). Assaji gave him a summary of the doctrine contained in the Anattalakkhaṇa Sutta. Feeling sure that he could refute these views attributed to the Buddha, Saccaka went with a large concourse of Licchavis to the Buddha and questioned him. This was the occasion for the preaching of the Cūla 5 6 Saccaka Sutta. The Commentary tells us that Assaji decided on this method of exposition because he did not wish to leave Saccaka any 7 loophole for contentious questioning. The Saṃyutta Nikāya records a visit paid by the Buddha to Assaji as he lay grievously sick in Kassa¬ pārāma near Rājagaha. H e tells the Buddha that he cannot enter into jhāna because of his difficulty in breathing and that he cannot win balance of mind. The Buddha encourages him and asks him to dwell on thoughts of impermanence and non-self. 3 v i n . i . 30 ff . ; the incident is related i n 4 D h A . i v . 150l. 3 M . i . 227 ff. the D h A (i . 75 ff .) w i t h slight variations as 6 M A . i . 452. to detail. 7 S. i i i . 124 ff.

2. Assaji.—One of the leaders of the AssajiPunabbasukā (q.v.), the other being Punabbasu. H e was one of the Chabbaggiyā, the others being Mettiya, Bhummajaka, Paṇḍuka and Lohitaka.’ 1 Lii.387;MA.ii.668.

Assaji Sutta.—Records the incident, mentioned above, of the Buddha's visit to Assaji (1).’ 1 S. i i i . 1246.

AssajiPunabbasukā.—The followers of Assaji and Punabbasu. They lived in Kīṭāgiri, between Sāvatthi and Āḷavi, and were guilty of various evil pract ^s. They used to grow flowers, make wreaths and garlands, and send them to girls and women of respectable families and also to slave girls, to lie with such women, and disregard the precepts regarding

the eating of food at the wrong time, using perfumes, visiting shows, 1 singing and playing games of various sorts. Their abandoned ways of life won popularity for them, and virtuous monks, who did not belong to their group, were not welcomed by the people of the neighbourhood. The Buddha heard of their nefarious doings from a monk who had been sojourning in the district, and having convened a meeting of the Saṇgha, sent Sāriputta and Moggallāna, together with a number of other monks, (for the recalcitrants were passionate and violent), to carry out the Pabbājaniyakamma (Act of Banishment) against them. The deputation of the Saṅgha went to Kīṭāgiri and made an order that the Assaji- Punabbasukā should no longer dwell there, but the latter, instead of obeying the injunction, abused the monks, accusing them of partiality, and not only departed from Kīṭāgiri, but also left the Order. When the matter was reported to the Buddha he had the Pabbājaniyakamma re¬ voked (“ because it had served no purpose ”).’ 3 In the Dhammapada Commentary we are told that Assaji and Punab¬ basu had originally been disciples of Sāriputta and Moggallāna, and that when the two Aggasāvakas admonished them and their followers on the wickedness of their

conduct, some of them reformed themselves and a few retired to the householder's life. The Assaji-Punabbasukas seem to have had a special dislike for Sāriputta and Moggallāna. Once the Buddha, on his way somewhere from Sāvatthi, accompanied by Sāriputta, Moggallāna and five hundred others, sent word to the Assaji-Punabbasukas to prepare sleeping places for them. They sent answer that the Buddha was very welcome, but not Sāriputta and Moggallāna, because " they were men of sinful desires 4 and influenced by such desires." 5 But elsewhere even the Buddha is represented as having been lightly regarded by them. When it was reported to them that the Buddha lived on only one meal a day and found that it made him well and healthy, their reply was that they themselves ate in the evening and the early morning and at noon and outside prescribed hours, and that they found this quite agreeable and saw no reason for changing their mode of life. I t is true, however, that even on this occasion when the Buddha sent for them, they came dutifully and listened patiently to his admonition on the necessity of implicit obedience to a teacher in whom they had faith, and we are told that they were " even gladdened in their hearts " after hearing the Buddha. There is, however, no evidence that they reformed after hearing him. 1 T h e y violated eighteen precepts (Sp. 3 i i . 109. i i i . 625). 4 v i n . i i . 1 7I . 2 v i n . i i . 9-13, 14, 15. 3 K ī ṭ ā g i r i Sutta (M . i . 473 ff.).

Assapura Suttas] 227

6 In the Commentaries the Assaji-Punabbasukā are mentioned as an example of those who paid no heed to precepts great or small, which they had undertaken to observe. 7 The Samantapāsādikā mentions that Kīṭāgiri was chosen by them as residence because it was watered by both monsoons, produced three crops, and had suitable sites for buildings. They w^ere five hundred in number. 7 6 E.g., D A . i i . 525. i i i . 614.

Assaji-Punabbasuka-Vatthu.—The story of the visit of the Aggasā¬ vakas to the Assaji-Punabbasukā, mentioned above.' 1 D h A . i i . 108-l0.

Assatara.—A tribe of Nāgas present at the preaching of the Mahā¬ 1 samaya Sutta. Buddhaghosa^ says they lived at the foot of Sineru 2 and were so powerful that they could resist even the Supaṇṇas. They were among the Nāgas assembled by Dhatarattha to help him in 3 winning Samuddajā. They are always mentioned with the Kambala Nāgas. 1 2 3 D . i i . 259. D A . i i . 688. J . v i . 105.

Assapāla.—The second son of King Esukārī's chaplain. He was born in the world of men at Sakka's request. His father had him brought up among the keepers of horses (assapālā) so that he might not wish to renounce the world. His brothers were Hatthipāla, Gopāla and Ajapāla. He followed Hatthipāla into the ascetic life and lived on the banks of the 1 Ganges. He was Sāriputta in the present age.' 1 2 J . i v . 476 ff. Ibid.,^9 I.

Assapura.—A city in the kingdom of Aṅga. I t was here that the Mahā Assapura and Cūla Assapura Suttas were preached by the Buddha.' According to the Cetiya Jātaka, Assapura was built by the second of the five sons ot King Upacara of Ceti, on the spot

where he saw a pure white horse. I t lay to the south of Sotthivatī, Upacara's capital.’ 1 2 M . i . 271 ff.; ibid., 281 ff.; M A . i . 483. J . i i i . 460.

Assapura Suttas.—See Mahā Assapura and Cūla Assapura.

2^8 [Assamaṇḍala

1. Assamaṇḍala.—A ford on the Mahāvāḷukagaṅgā in Ceylon.’ Geiger refers to a legend which connects this with Kacchakatittha, in which case it should be near the Mahāgantoṭa, east of Polonnaruva.’ 1 2 C v . l x x i i . 27. C v . Trs. i i . 321, n . 5.

2. Assamaṇḍala.—One of the spots included in the area marked off by
Devānaṃpiyatissa for the Sīmā of the Mahāvihāra.’
1
M v . x v . 15 i n A p p e n d i x B to Geiger's E d i t i o n .
Assamukha.—One of the four rivers that flow out of the Anotatta Lake.
1
Many horses are found on its banks.
1
S n A . i i . 4 3 8 ; U d A . 301.
Assalāyana.—A young brahmin, sixteen years old, of Sāvatthi, very learned in the Vedas and allied subjects. Five hundred brahmins staying in the city asked him to hold a discussion with the Buddha and refute his views. H e agreed only after repeated requests, because, he said, Gotama was a thinker with views of his own and, therefore, difficult to defeat in controversy. H e visits the Buddha and asks what he has to say con¬ cerrling the claims of the brahmins to be the only superior class, the legiti mate sons of Brahmā. The Buddha points out to him that such preten¬ sions are baseless, and that virtue, which alone leads to purity, can be cultivated by any of the four classes. Assalāyana sits silent and upset at the end of the discourse, but when the Buddha relates to him a story of the past where Asita Devala had defeated brahmins who held these same views, Assalāyana feels relieved and expresses his admiration of the Bud¬ 1 dha's exposition. H e declares himself a follower of the Buddha. 2 Buddhaghosa tells us further that Assalāyana became a devoted follower of the faith and built a cetiya in his own residence for worship, and that all his descendants, down to Buddhaghosa 's day, built similar cetiyas in their houses. Assalāyana is probably to be identified with the father of Mahākoṭṭhita, (q.v.), his wife being Candavatī. There is, however, one difficulty connected with this theory: Mahākoṭṭhita says that he was won over to the faith after hearing the same sermon of the Buddha as converted his father 3 (yadā me pitaraṃ Buddho vinayī sabbasuddhiyā). It is unlikely, if the identification be correct, that this refers to the Assalāyana Sutta, because at the time of that Sutta, Assalāyana was only sixteen years old; but there exists no record of any other sutta preached to Assalāyana, dealing with “ sabbasuddhi.” 1 2 3 M . i i . 147 ff. M A . i i . 785. T h a g A . i . 31 ; A p . i i . 480.

Assutavā 5utta] 229

Assalāyana's name occurs in a list of eminent brahmins found in the
4
Sutta-Nipāta Commentary.
4 i . 372.
Assalāyana Sutta.—Records the conversation between the Buddha and
1
Assalāyana when the latter went to visit him.
1
M . i i . 147 ff.
1 2 Assārāma.—The place of death of Sikhī Buddha. The Buddhavaṃsa calls it Dussārāma. 1 2 BuA.2OL Bu. xxi.28.

Assāroha.—Probably a nickname for the horse-trainer whose visit to the
Buddha is recorded in the Assa Sutta. He is described as a gāmaṇi (head
1 man of a village).
1
S . i v . 310.
Assāsa Sutta.—A conversation between Sāriputta and the Paribbājaka
Jambukhādaka as to what constitutes comfort (assāsa) and how it might
1 be won.
1
S. i v . 254.
Assu Sutta.—Preached at Sāvatthi. The tears shed by a person faring in Saṃsāra, as a result of various sorrows, are greater in quantity than the waters of the four oceans. One should therefore feel repulsion for all things of this world.’ 1 S. i i . 179-80.

Assutavata Sutta.—The untaught might well be repelled by the body, seeing its decay, but not by the mind or consciousness, which is like a monkey letting go of one thing only to grasp another. The well-taught disciple is repelled not only by the body but by all the khandhas and wishes to be free from them.’ 1 S . i v . 94.

Assutavā Sutta.—From the adjusted friction of two sticks fire is born; if there is no friction there is no fire. Similarly, from contact feeling is born: if contact ceases feeling ceases. The well-taught disciple knows 1 this and attains freedom. 1 S. i v . 95.

230 [Ababa 1 Ahaha.—Üne of the purgatories mentioned in the SullaNipāta list. It is the name given to a period of suffering in Avīcī and is equivalent in duration to twenty Ababā.’ 1 2 p . 126. S n A . i i . 476; S. i . 152.

Ahiṃsaka.—The earlier name of Aṅgulimāla (q.v.),

Ahiṃsaka Sutta.—Records the interview between the Buddha and
1
Ahiṃsaka Bhāradvāja.

1

S . i . 164.

Ahiṃsaka Bhāradvāja.—One of the Bhāradvāja brothers. H e came to the Buddha at Sāvatthi and the Buddha suggested to him the desirability of living up to his name by practising ahiṃsā. It is said that later he becam e 2 an arahant.' Buddhaghosa is uncertain as to the reason for the name which he says was given to him by the Recensionists. H e suggests that he was so called, either because his actual name was such, or because of the nature of the discussion between him and the Buddha. 1 S. i . 164. • S A . i . 179.

Ahiguṇḍika Jātaka (No. 365.)—The story of a snakecharmer in Benares who had also a tame monkey. Once, during a festival, he left the monkey with a cornfactor (the Bodhisatta) and set out to earn money by making sport with the snake. The monkey was well looked after by the Bodhi satta. Seven days later the snakecharmer returned drunk and i l l treated the monkey. When the man was asleep the monkey escaped and refused to come back in spite of his former owner's fine words. The story was told with reference to a novice who was ordained by a distinguished Elder. The Elder ill-treated the lad who, in exasperation, left the Order. The Elder persuaded him to return, but when this had happened twice again, the lad refused to come back.' The novice is identified with the monkey of the story. 1 J . i i i . 1979.

Ahicchatta.—A king of the Nāgas. H e lived in the heap of sand which was made by Aggidatta (q.v.) and his followers, who had made a vow to bring from somewhere a jar of sand and empty it at an agreed spot when ever a sinful thought occurred to them. When Moggallāna visited Aggidatta and asked him for a lodging, Aggidatta refused to give him one, but Moggallāna, in spite of his protests, occupied the sandhill. Moggallāna

overcame the power of the Nāga king by his iddhipower, and when Aggidatta and his followers visited him the next morning, they found Ahicchatta standing with his hood over Moggallāna's head as protection 1 for him from the sun. ^ D h A . i i i . 2 4 l ff.

Ahidīpa.—The old name for Kāradīpa, near Nāgadīpa. Akitti spent some time there.' 1 J.iv.238.

Ahinda Sutta.—For selfprotection one should practise amity for the four royal families of snakes: Virūpakkha, Erāpatha, Chabyāputta and Kaṇhāgotamaka. It was preached when a monk was bitten by a snake 1 at Sāvatthi. 1 A . i i . 72. Cp. V i n . i I . 109; S A . i i . 144.

Ahipāraka.—Commanderinchief and friend and counsellor of Sivi, King of Ariṭṭhapura.—They had been to Takkasilā together and were friends from boyhood. Ahipāraka's wife was Umnladantī of ravishing beauty. Their story is given in the Ummadantī J ātaka.' In the present 2 age he was Sāriputta. 1 J . v . 209 ff. ^ Ibid. , 2 2 7 .

Ahipeta.—Seen by Moggallāna as he came from Gijjhakuta to Rājagaha in the company of Lakkhaṇa. H e revealed the peta's story in the presence of the Buddha. In the long past men had erected a bower of leaves and grass on the banks of the river near Benares for a Pacceka Buddha. Here residents from the city would visit him morning and evening with offerings. On the way they had to pass a field, which in their many journeyings they trampled and damaged. The farmer tried in vain to prevent them. One day, in exasperation, when the Pacceka Buddha was away, the farmer burnt his bower, destroying everything in it. When he confessed his guilt the followers of the Pacceka Buddha beat him to death. He suffered in Avici till the earth was elevated one league, and was there after born a peta, twentyfive leagues in length, his body enveloped in flames.' 1 D h A . i i . 64 ff.; see also S. i i . 254.

I. Ahirika Sutta.—A man who is void of faith, virtue and shame is

1 destined to be born in hell.

1

A . i i . 227^

232 [Ahirlka Sutta

2. Ahirika Sutta.—The man who is shameless destroys his welfare, the man who has shame works his weal.' 1 A . ii. 229.

" Ahirikamūlakā Cattāro ^ Sutta.—Four suttas based on the fact that like coalesces with like, the shameless with the shameless, etc.' 1 S.ii. 162 f.

Ahogaṅgā.—A mountain in North India, on the Upper Ganges. There, for some time, lived the thera Sambhuta Sāṇavāsi, and it was there that Yasa Kākaṇḍaputta saw him. The meeting of arahants to discuss what measures should be taken against the Vesālī monks was also held there, and at the meeting were present monks from the Western country and from AvantiDakkhiṇāpatha.' Moggaliputta lived in Ahogaṅgā all alone for seven years, prior to the Third Council for which he was awaiting the right time.' The Mahāvaṃsa describes it as being " further up the Ganges " (uddhaṃ Gaṅgāya). Moggaliputta Tissa came from Ahogaṅgā to Pāṭaliputta on a raft.' 1 vin. ii. 2989. 146, n. 1. (The M b v . , p. 106, says upari 2 M h v . v . 233; see also vin. Texts, ii. Caṅgāya; see also Sp. i. 57). 3 Sp.i.57.

A Ākaṅkha Vagga.—The eighth chapter of the Dasaka Nipāta of the Aṅguttara Nikāya. It consists of ten suttas on such subjects as the " thornless " life, the obstacles to desired things, Migasālā's questions on the future life of individuals, the likeness of a bad monk to a crow, the qualities of the ^igaṇṭhas, etc.' 1 A . v . 13L5I.

1. Ākaṅkheyya Sutta.—The sixth sutta of the Majjhima Nikāya, preached at Jetavana. A monk must conform to the sīla, the pāṭimokha and the sikkhāpadas, whatever be his yearnings, whether to be beloved of his fellows, to be given robes etc., to gain the four jhānas, to make an end of dukkha or to be possessed of such powers as dibbacakkhu, 2 etc.' This sutta is often mentioned as an example of a discourse preached by the Buddha of his own accord (attano ajjhāsayen'eva). 2 1 M . i. 336. E.g., D A . i. 50; M A . i.

13.

Ākāsagaṅgā] 233

2. Ākaṅkheyya Sutta.—Preached to the monks at Jetavana on the
1 ambitions that should stir a monk's heart.
1
A . v . 1313.
1. Ākāsa Sutta.—A conversation between Sāriputta and Ānanda at Sāvatthi on the attainment of and dwelling in the sphere of the infinity of space.’ The full title of the Sutta should be Ākāsānañcāyatana. 1 S. i i i . 237.

2. Ākāsa Sutta.—Just as divers winds blow in the sky, in different
1 directions—hot, cool, dnstless, etc.—so in the body arise divers feelings.
1
S. i v . 218.
3. Ākāsa Sutta.—Moggallāna tells the monks how he won the power of dwelling in the realm of infinite space (ākāsānañcāyatana).’ 1 S . i v . 266.

4. Ākāsa Sutta.—Just as divers winds blow in the sky, so when a monk cultivates the Noble Eightfold Path, the satipaṭṭhānas, the sammappa¬ dhānas, the iddhipādas, the indriyas, the balas and the bojjhaṅgas reach fulfilment.’ 1 S. v . 49.

1. Ākāsagaṅgā.—The river that flows southward from the Anotatta Lake receives, in its different stages, various names. That part of it which flows sixty leagues through the air is called Ākāsagaṅgā.’ The Buddha's discourse on various topics (pakiṇṇakakathā) is like the downward flow of 2 the Ākāsagaṅgā ; so also is the eloquence of clever preachers.’ Thefineclay to be found in the area (thirty yojanas in extent) over which the Ākāsagaṅgā falls to earth, is called, on account of its fineness, “ butter clay ” (navanītamattikā). This clay was brought by arahant sārnaṇeras to be spread over the foundation of the Mahā Thūpa in Ānurādhapura.’ 5 The spot where it is found is called Tintasīsakola. 1 S n A . i i . 439; M A . 586, etc. 4 M h v . x x i x . 5 f. 2 AA.i.94;DhA.iii.36O. 5 M T . 515. 3 E.g..DhA.iv. 18; I.ii. 65.

2. Ākāsagaṅgā.—A vast channel built by Parakkamabāhu I. to bring water from the Kāragaṅgā to the Parakkamasamudda.’ 1 C v . l x x i x . 25.

234 [Ākāsagotta

Ākāsagotta.—A physician of Rājagaha who lanced the fistula of a monk. Meeting the Buddha, he told him of the lancing, trying to make fun of it. The Buddha, having made inquiries, declared the performance of such an 1 operation a thullaeeaya offence. 1 vin. i . 21510.

Ākāsacetiya.—A cetiya in Rohaṇa in South Ceylon, not far from Cittalapabbata Vihāra, so named because it is situated on the summit of a rock. It is not known when and by whom it was built. King Kākavaṇṇa 1 Tissa fixed to it stone slabs, to make it easier of

ascent. There were probably two cetiyas of the same name, one being in Rohaṇa and the other to the east of Anurādhapura. It is the latter which is mentioned in the thirty-third chapter of the Mahāvaṃsa.' Vaṭṭagāmaṇi, going up with his queen to the Ākāsacetiya, saw his minis ter, Kapisīsa, who had just come down from the cetiya, where he had been sweeping the courtyard, sitting by the road: because he did not fling himself down before the king, the latter slew him in anger. This Ākāsacetiya was near Acchagalla Vihāra, which, according to the Mahāvaṃsa Ṭīkā.' was to the east of Anurādhapura. It may be that Ākāsacetiya was a common name for any vihāra built 4 on the summit of a rock, for the Commentaries speak also of an Ākāsace tiya at Sumanagiri (Sumanakūṭa) at which the Tamil general Dīghajantu offered a red silken robe. 3 1 Mhv. x x ü . 2 6 . MT. 302. 2 vers. 689. 4 A A . i . 375; M A . i i . 955.

Ākāsānañcāyatanūpagādevā.—Ā class of devas born in the Realm of 1 Infinite Space (ākāsānañcāyatana). They belong to the Arūpa world and their life term is twenty thousand kappas.' Their mind arises and 3 ceases moment by moment. In the description of the Arūpāvacara¬ bhūmi, these devas represent the lowest limit, the highest being the Neva¬ saññānāsaññā.' 1 3 M . i i i . 103. K v u . i . 2078. 4 A .I.267; AbhS.,p.23. Ps.i.84.

Ākāsukkhipiya Thera.—An arahant. In a previous birth he had offered a lotus flower to the Buddha siddhattha and had thrown another up into the sky above him. Thirtytwo kappas ago he was a king named Anta¬ likkhacara.' 1 Ap.i.230.

Agantuka sutta] 235

1. Ākiñcañña Sutta.—A conversation between Sāriputta and Ānanda
1 on the sphere of Nothingness (ākiñcaññāyatana).
1
S. i i i . 237.
2. Ākiñcañña Sutta.—Moggallāna tells the monks how he entered on
1 and dwelt in the realm of Nothingness.
1
S. i v . 267.
Ākiñcāyatanūpagādevā.—Ā class of de vas born in the Ākiñeāyatana, the third Arūpa world.' Their life term is sixty thousand kappas.' 1 2 M . i i i . 103. AbhS.23.

Ākoṭaka.—A deva who visited the Buddha at Veḷuvana accompanied by Asama, Sahali, Niṅka, Veṭambari and MāṇavaGāmiya. Ākoṭaka spoke before the Buddha in praise of various teachers of other schools: PakuddhaKātiyāna (sic.), Nigaṇṭha, Makkhali and Pūraṇa. Veṭambari made rejoinder to Ākoṭaka, speaking disparagingly of the teachers he had mentioned.' 1 S . i . 65.

Āgantuka.—Ā banker of Sāvatthi. H e was rich, but he neither enjoyed his wealth himself nor gave it to others; he ate ricedust with sour gruel, wore coarse clothes and went about in an old chariot with a parasol of leaves over his head. After death he was

born in Roruvaniraya. H e died heirless and it took seven days and seven nights for the king's men to remove his wealth to the royal treasury. In reply to a question of Pasenadi, the Buddha revealed why Āgantuka had been a miser : in a past birth, while going to the king's court, he had met the Pacceka Buddha Tagarasikhī begging for alms and had ordered his servant to give the food prepared for himself (Āgantuka) to the Pacceka Buddha. On his way back, seeing the Pacceka Buddha returning with the excellent food from the merchant's house in his almsbowl, he wished he had distributed it among his own servants instead, as they would have done some work in return.' The reason for Āgantuka being heirless is related in the Mayhaka J ātaka. 1 J . i i i . 299300.

Āgantuka Sutta.—Like to a guesthouse into which come folk from all quarters to take up their residence, a monk, who develops the Noble Eightfold Path, realises those states (the five upādānakkhandhā) that

should be realised, abandons those (avijja and bhavataṇhā) that should be abandoned and cultivates samatha and vipassanā.' 1 S. v. 5 L 2 .

Agāra Sutta.—Like a guesthouse to dwell in which come folk from all quarters, noblemen and brahmins, commoners and serfs, so, in the body, divers feelings arise, pleasant, painful and neutral, carnal (sāmisa) and noncarnal.' 1 S. i v . 219.

Āghāta Vagga.—The seventeenth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya. It contains ten suttas on various topics, including a 1 dispute between Sāriputta and Udāyi.
1
A . i i i . 185202.
1
L Āghāta Sutta.—On nine things which cause enmity to be born.
1
A . i v . 408.
1
2. Āghāta Sutta.—On the nine ways of getting rid of feelings of enmity.
1
A . i v . 4089.
1. Āghātavinaya Sutta.—The five ways of repressing illwill: by pro ducing mettā, karuṇā and upekkhā, by getting rid of forgetfulness and by 1 reflecting on the power of kamma . 1 A . i i i . 1856.

2. Āghātavinaya Sutta.—A sermon by Sāriputta to the monks on the way in which ill-will arises in men, and the methods by which it may be overcome. These methods are illustrated by various similes.' 1 A . i i i . 18690.

Ācāmadāyikā.—A family in Rājagaha was afflicted with plague and all 1 its members died except one woman. She broke through a wall and went and lived in the backyard of another house. The inmates of the house, having compassion on her, gave her the remnants of their food. One day, Mahā Kassapa, rising after seven days and nights from nirodha¬ samāpatti, knowing that he could be of use to the poor woman, appeared before her asking for alms. H aving nothing but ricewater to give him, 1 That being the customary method of avoiding infection.

she asked him to go elsewhere, but the Elder showed his desire to accept her gift and refused alms offered to him by Sakka and by the inmates of the house behind which the woman lived. With great joy she gave him the ricewater, and the Elder then told her that three births earlier she had been his mother. That same night she died and was born in a vimāna among the Nimmānaratī gods. H er story forms the basis of the Ācāma¬ dāyikā Vimāna Vatthu.' 2 vv.p.17; vvA.99 ff.

Ācāraviṭṭhigāma.—A village three leagues to the northeast of Anura¬ dhapura. When Duṭṭhagāmaṇi was seeking for materials for the building of the Mahā Thūpa, nuggets of gold, from a span to a finger's breadth in 1 size, appeared in the village. 1 M h v . x x v i i i . 1315.

Ājañña Jātaka (No. 24.)—Once, when Brahmadatta was ruling in Benares, seven kings laid siege to the city. A warrior sent by Brahmadatta harnessed two horses (brothers) and, sallying forth from the city, overcame six camps and captured six kings. Just then the elder horse (who was the Bodhisatta) was wounded. The charioteer unfastened the horse's armour as he lay on his side, and started to arm another horse. The Bodhisatta addressed the charioteer and said that as an Ājañña horse he must fight on. The charioteer set him on his feet again and, with his help, captured the seventh camp and its king. The Bodhisatta, having counselled the victorious king to show mercy to his captives, died, and his body was burnt with all honours. The story was told to a monk who had given up striving.' 1 J.I. 18L 2.

L Ājañña Sutta.—Like a king's thoroughbred horse possessed of beauty, strength, speed and good proportions, a monk worthy of offerings should have beauty (of life), strength (of character), speed (of insight) and good proportions (of necessaries).' 1 A.ii.250L

2. Ājañña Sutta.—Same as above, but speed of insight in a monk is depicted as ability to enter into the four jhānas.' 1 A.iI.25L 2.

3. Ājañña Sutta.—On eight qualities that a horse should possess in order to be worthy of being used by the king, and on eight similar qualities

1 essential in the ideal monk.

1

A. i v . 188 ff.

1. Ājāni Sutta.—The five qualities of a thoroughbred horse in the service
1 of the king and the similar qualities of a good monk.
1
A . i i i . 248.
1
2. Ājāni Sutta.—Three suttas giving six similar qualities.
1
A . i i i . 2824.
Ājāniya Sutta.—Three discourses identical, in the main, with the Ājañña Sutta (1), but the fourth quality (good proportions) is omitted. The suttas differ from one another in the definition of " speed '' in the case of the 1 monk. 1 A . i . 244.

Ājīvaka Sutta.—A conversation between Ānanda and a householder, a follower of the Ājīvakas. The householder questions Ānanda as to whose doctrine is well taught, who are the rightly conducted and who are the welfarers in the world. Ānanda tells him the characteristics which are helpful in arriving at a decision on these questions, without praising one's 1 own creed or decrying another's. The man expresses great satisfaction. 1 A.i.2l7ff.

Ājīvakā.—A class of naked ascetics (see, e.g., Vin. i . 291), followers of Makkhali Gosāla, regarded, from the Buddhist point of view, as the worst of sophists. Numerous references to the Ājīvakas are to be found in the Piṭakas, only a few of them being at all complimentary. Thus in the 1 Mahā Saccaka Sutta they are spoken of as going about naked, flouting life's decencies and licking their hands after meals. But they never incurred the guilt of obeying another man's command, of accepting food specially prepared for them, of accepting food from people while eating, from a pregnant woman, or nursing mother, or from gleanings in time of famine ; they would never eat where a dog was already at hand, or where hungry flies w^ere congregated. They never touched flesh, fish or intoxicants, and they had a rigid scale of food rationing. It is mentioned that they did not always find it possible to adhere to this rigid code of conduct. 1 M . i . 238; see also S. i . 66, where a person, was equable, a speaker of t r u t h . deva praises G o s ā l a as a man who had a doer of no e v i l . That the life of the attained to perfect selfcontrol by fasting Ājīvakas was austere may be gleaned and austere practices. H e had aban¬ from their condemnation of monks doned speech and wordy strife with any c a r r y i n g parasols (vin. i i . 130).

2 It is stated in the Tevijja Vaechagotta Sutta that far from any Ājīvaka having put an end to sorrow, the Buddha could recall only one Ājīvaka during ninetynine kappas who had even gone to heaven, and that one too had preached a doctrine of kamma and the afterconsequences of actions. 3 Elsewhere they are spoken of as children of a childless mother. They extol themselves and disparage others and yet they have

produced only three shining lights : Nanda Vaccha, Kisa Saṅkicca and Makkhali Gosāla. A fourth leader, Paṇḍuputta, of wagonbuilding stock, is mentioned in the 4 Anangana Sutta ; there is also the wellknown Upaka (q.v.). There is no doubt that the Ājīvakas were highly esteemed and had large followings of disciples.' They had eminent followers such as 6 high court officials, and that, for centuries at least, they retained an important position, is shown by their being thrice mentioned in the Asoka Edicts as receiving royal gifts.' The doctrines held by the Ājīvakas are mentioned in several places, but the best known account is in the Sāmañññaphala Sutta where they are attributed to Makkhali Gosāla by name.' H e maintained that there is no cause or reason for either depravity or purity among beings. There is no such thing as intrinsic strength, or energy or human might or en¬ deavour. All creatures, all beings, everything that has life, all are devoid of power, strength and energy ; all are under the compulsion of the individual nature to which they are linked by destiny ; it is solely by virtue of their birth in the six environments (chalabhijātiyo) that they experience their pleasure or pain. The universe is divided into various classes of beings, of occupations and methods of production. There are eightyfour hundred thousand periods during which both fools and wise alike, wandering in transmigration, shall at last make an end of pain. The pleasures and pain, measured out as it were with a measure, cannot be altered in the course of transmigration ; there can be neither increase nor decrease thereof, neither excess nor deficiency. The fundamental point in their teaching seems, therefore, to have been " saṃsārasuddhi," purification through transmigration, which probably meant that all beings, all lives, all existent things, all living substances attain and must attain, perfection in course of time. 9 According to Buddhaghosa, in the classification of the Ājīvakas, " all beings ' ' (sattā) meant all kinds of animals, camels, cows, asses, etc.; " all lives ' ' (pāṇā) comprised all sensitive things and sentient creatures divided into those with one sense (ekendriya), those with two senses and so forth ; 2 3 4 M . 1. 483. M . i . 524. M . I . 31. 6 vin.ii.l65;iv.7L 3 See, e.g., Pasenadi's evidence i n S. i . 7 H u l t s c h : Asoka Inscriptions, see Index. 8 68, apartfrom Ajātasattu'svisit mentioned D . I. 534. See also M . i . 516I. 9 i n the Sāmannaphala Sutta; also S. i v . 398. D A . I. 161.

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' ' all existent things " (bhūtā) denoted all living beings divided into generic types—viz., those produced from an egg, or born from the womb, or sprung from moisture, or propagated from seed; and " a l l living substances" (jīvā) denoted rice, barley, wheat, etc. The division of men into six classes (chalabhijātiyo) is noteworthy. Buddhaghosa describes these as being kaṇha, nīla, lohita, halidda, sukka and paramasukka. This closely resembles the curious Jaina doctrine of 1 0 11 the six Lesyas. In the Aṅguttara Nikāya a similar doctrine is attributed to Pūraṇa Kassapa. 12 Gosāla 's theory of the divisions of the universe into fourteen hundred thousand principle states of birth—(pamukhayoniyo) and into various methods of regeneration—viz., seven kinds of animate (saññigabbhā) pro duction, i.e. by means of separate sexes ; seven of inanimate (asaññigabbhā), such as rice, barley, etc. ; seven of production by grafting

(nigaṇṭhigabbhā), propagating by joints, such as sugar cane, etc.—seems to show that the Ājīvakas believed in infinite gradations of existence, in the infinity of time, and also in the recurrent cycles of existence. Each individual has external existence, if not individually, at least in type. In the world as a whole everything comes about by necessity. Fate (nigati) regulates everything, all things being unalterably fixed. Just as a ball of string when cast forth spreads out just as far as, and no farther than it can unwind, so every being lives, acts, enjoys and ultimately ends, in the manner in which it is destined (sandhavitvā, saṃsaritvā dukkhassantaṃ karissanti), The 13 peculiar nature (bhāva) of each being depends on the class or species or type to which it belongs. Among the views of the Puthusamaṇas (other teachers) , the Buddha regarded the doctrine of the Ājīvakas as the least desirable. It denied action (kiriya), endeavour (viriya), and result of action (kamma), and was 4 therefore despicable (paṭikhitto).' The Buddha knew of no other single person fraught with such danger and sorrow to all devas and men as was Makkhali; like a fishtrap set at a river mouth, Makkhali was born into the world to be a mantrap for the distress and destruction of 5 men.' 16 According to Buddhaghosa, Pūraṇa, by propounding a theory of the passivity of soul, denied action ; Ajita, by his theory of annihilation, denied 1 9 Given, e.g., i n the l^ttarādhyāya^a Cp. w i t h this the Buddha's teaching i n Sūtra (Jacobi's daina Sūtras i i . 213). A.iii.384ff.and M.i.36. This seems to involve a conception of 1 1 i i i . 3834. m i n d which is originally colourless by 1 2 D . i . 54; see also S . i i i . 2 1 1 . nature. The different colours (nīla, etc.) 1 3 DA. i. l 6 l . are due to different habits or actions. 1 4 A .I.286. The supreme s p i r i t u a l effort consists i n ^ A.i.33. restoring m i n d to its original p u r i t y . 1 3 D A . i . l66.

retribution, whereas Makkhali, by his doctrine of fate, denied both action and its result. 17 It has been suggested that Makkhali Gosāla's doctrine of the eight de¬ velopmental stages of man (aṭṭha purisabhūmi) was a physical antecedent of the Buddha's doctrine of the eight higher spiritual ranks (aṭṭha puri¬ 18 sapuggalā), Buddhaghosa gives the eight stages as follows: manda, khiḍḍā, vīmaṃsana, ujugata, sekha, samaṇa, jina and panna. The first stage extends from the first day of birth to the seventh. I n the second stage those who have come from evil states cry constantly, those from happy conditions smile, remembering their past lives. The third stage is marked by the infant beginning to walk with the help of others. The time of his being able to walk alone is the ujugata-bhūmi. The period of study is sekha-bhūmi, of leaving household life, samaṇa-bhūmi; the period of knowledge (vijanana), of constant association with teachers, is the jina-bhūmi and the last stage when the jina remains silent (panna¬ ka), is called the pannaka-bhūmi. This seems to indicate a development of the mental and spiritual faculties, side by side with physical growth, an interaction of body and mind. There seems to have been a great deal of confusion, even at the time of the compilation of the Nikāyas, as to what were the specific beliefs of the 19 Ājīvakas. Thus in the Mahāli Sutta of the Saṃyutta N ikāya some of Gosāla's views (natthi hetu, natthi paccayo sattānam saṅkilesāya) are 20 attributed to Pūraṇa

Kassapa. The Āṅguttara Nikāya in one place apparently confounds Makkhali Gosāla with Ajita Kesakambala, while 21 elsewhere Parana Kassapa 's views regarding the chaḷabhijāti are repre¬ sented as being those of Makkhali. There was a group of Ājīvakas behind Jetavana. The monks saw the Ājīvakas perform various austerities, such as squatting on their heels, swinging in the air like bats, scorching themselves with five fires, and they asked the Buddha whether these austerities were of any use. “ None whatever.'' answered the Buddha, and then proceeded to relate the 2 Naṅguṭṭha Jātaka.’ The Ājīvakas used to be consulted regarding auspicious days, dreams, 3 omens, etc.’ There was a settlement of Ājīvakas in Anurādhapura, and Paṇḍukābhaya 4 built a residence for them.’ 1 7 E.g. B a r u a : Pre-Buddhistic Indian — 1 9 i i i . 69. Philosophy^ p . 314. 2 9 I . 286. 1 3 D A A . l 6 2 ; see also Hoernle's Cvāsaga- 2 1 i i i . 383-4. Dasāo, i i . p . 24, where panṇaka is given 2 2 L I . 493 I . for pan^a. cp. J. iv. 496-7 (manda¬ 2 3 See, e.g., J . i . 287 and M T . 190. dasaka, khiḍḍā-dasaka, aṇna-dasaka, etc). 2 4 M h v . x . 102.

242 [Āṭānātā 5 Thomas.’ following Hoernle, thinks that the term (Ājīvaka) was probably a name given by opponents, meaning one who followed the ascetic life for the sake of a livelihood. H ence we cannot infer that the name which was found as late as the thirteenth century always refers to the followers of Makkhali Gosāla. This point is certainly worth investigating. 2 ^ op. cit., p . 130. B u t see D h A . i . account of the Ājīvakas see H oernle 's 309, where the different kinds of religieux Article i n ERA. and Barua's paper i n the are distinguished as acelai^a, ājīvaka, Calcutta University Iour^al of the L^ept. ni^anṭha and tāpasa. F o r a detailed of Letters, v o l . i i .

Āṭānāṭā.—A city in Uttarakuru, mentioned with Kusināṭā, Paraku¬ sināṭā and Nāṭāpuriyā.’ 1 D . i i i . 200.

Āṭānāṭiya Sutta.—The thirtysecond sutta of the Dīgha Nikāya, preached at the Gijjhakūṭa.’ The Four Great Kings having set a guard over the four quarters, visited the Buddha. H aving saluted him and sat down with hosts of other yakkhas, Vessavaṇa told the Buddha that the yakkhas did not, for the most part, believe in the Buddha for the reason that they did not find it pleasant or agreeable to abstain from the things which he declared to be evil—such as the taking of life, theft, etc. And in order that the Buddha's disciples, haunting lonely and remote parts of the forest where the yakkhas dwelt, might find protection from them, Vessavaṇa suggested that the Buddha might learn the Āṭānāṭiya w^ordrune (rakkha). The Buddha agreeing, Vessavana proceeded to recite it. It opens with a salutation to the seven Buddhas, beginning with Vipassī. The remainder contains a list of the gods and other superhuman beings, the Four Great Kings heading the list; these last are described at some length ; fortyone other gods are mentioned as a kind of appendix or after thought, all mentioned one after another with no attempt at group division and without any details, in what are, apparently, mnemonic doggerels. A part of the Mahāsamaya Sutta (sections I020) looks very much like an improved and enlarged edition of this list of bare names. The Buddha learnt the wordrune and taught it to the monks. The Āṭānāṭiya Sutta is now regarded as a Paritta, and its influence pervades a hundred million world systems.’ In Ceylon, for instance, it

is recited with great fervour at the conclusion of the Paritta ceremonies, particularly in times of illness, in order to ward off evil spirits. It is included in the list of Parittas found in the Milindapañha.' 2 1 D . i i i . 194 ff. V i b h A . 430. sutta i n the history of India, see R h y s 3 p . 151; on the importance of this Davids, Baddhist India, pp. 21937.

Ātuma Thera] 243

Āṇanjasappāya Sutta.—Preached to the monks, with Ānanda at their head, by the Buddha at Kammassadhamma in the Kuru country. It deals with real Permanence (ānañjasappāya) and with the various ways of meditating on impassibility and the attainments and true release. True deathlessness is only the heart's deliverance (anupādā cittassa vimokkho), 2 and there are several stages of the paths that lead to it.' Buddhaghosa says that this sutta described the arahantship of the Sukkhavipassakā. Arahantship is mentioned in nine different connections in the sutta, which is therefore praised as being well taught (sukathitaṃ). 1 2 M . i i . 261 ff. MA. i i . 85l.

Āṇi Sutta.—Like the Ānaka drum of the Dasārahas, in which the drum head vanished, leaving only the framework of pegs, even so is it with the Suttantas of the Tathāgata which are deep in meaning. They lie neglected and forgotten while men will turn their attention to the Suttantas of poets and the utterances of disciples, full of words ; these they will learn and master instead of the Buddha's own teachings.' 1 S . u . 2667.

Āṇimaṇḍavya.—See Aṇimandavya.

L Ātappa Sutta.—By him who sees not and knows not decay, death, etc., as they really are, energy must be shown.' 1 S. i i . l 3 2 .

2. Ātappa Sutta.—On the occasions on which ardent energy (ātappa) should be exerted.' 1 A . i . 153.

Ātuma Thera.—The son of a seṭṭhi in Sāvatthi. When he grew up his mother proposed to find him a wife, but on account of his upanissaya, he left the world and was ordained. H is mother tried to entice him back but he declared his great determination and, developing insight, became an 1 arahant. In Vipassī's time he had been a householder and had made offering to Vipassī of perfumed water and fragrant powder. Thirtyone kappas ago he was a king named Sugandha. Ātuma is prob ably identical with Gandhodakiya Thera of the Āpadāna.' 1 2 Thag. v. 72; T h a g A . I. 160^. A p . I. 1578.

244 [Ātumā

Ātumā.—A town that lay between Kusinārā and Sāvatthi. Once the Buddha, with a large company of bhikkhus, visited the town. At that time there dwelt in it a monk who had been ordained late in life (a buḍ¬ 1 ḍhapabbajita, identified by Buddhaghosa with the buḍḍhapabbajita Subhadda) and had formerly been a barber. He had two sons, handsome, elegant and well versed in the barber's art. When the monk heard of the Buddha's coming, he sent his sons from house to house to collect salt and oil and rice and meal. The young men, using all their powers of persuasion, collected a large

quantity of each of these things, and when the Buddha arrived in Ātumā and went to stay in the Bhūsāgāra, they made ready rice-gruel and offered it to him. The Buddha, however, would not accept it as the monk, who had had the food collected, had been guilty of an unlawful act in that one monk had begged for others. It was on this occasion that it was declared to be a dukkaṭa offence for a monk, who had formerly been a barber, to carry about with him a barber's equipment.' 3 In the Mahā Parinibbāna Sutta the Buddha tells Pukkusa of another occasion on which he was staying in the Bhūsāgāra in Ātumā. There was a thunderstorm and two peasants (brothers) and four oxen were struck by lightning. A large number of people having gathered at the place, one of them asked the Buddha if he were aware of the accident. But the Buddha had been in a state of concentration and had neither seen nor heard anything of it. Such was the state of calm of his mind. 1 2 3 D A . i i . 599. V i n . i . 249-50. D . i i . 13L2.

Ādāsamaṇḍapa.—One of the numerous buildings erected by Parakkama¬ bāhu I . in the Dīpuyyāna in Pulatthipura. I t was so called because its walls were made of mirrors.' 1 C v . l x x i i i . 119.

Ādāsamukha.—The Bodhisatta born as the King of Benares. He was the son of Janasandha (also called Dasaratha), and because his face was resplendent with beauty like a well-polished golden mirror, he was called Ādāsamukha. His father died when he was seven years old, and the courtiers tested the boy in various ways before crowning him king. Reports of his wisdom soon spread abroad and once, when an old servant o^ his father's (Gāmaṇi Caṇḍa) was being brought to the court to answer various charges, fourteen problems were entrusted to him by different inhabitants of the kingdom to be placed before the king for solution. The king solved them all and ruled righteously. The story is given in the Gāmaṇi Caṇḍa Jātaka.' 1 J . i i . 297-3l0.

Ādiccabandhu] 245

Ādicca.—Another name for Suriya, the Sun.' Buddhaghosa explains the name as meaning Aditi's son (Aditiyā putto). Ādicca was also the gotta 3 name of the Sākyans who were called the Ādiccā.' Buddhaghosa gives it as a gottaname of the Khattiyas, together with Koṇḍaññagotta. See also below, s.v. Ādiccabandhu. 1 2 D . i i i . 196. S n . v. 423. 3 vibhA. 466.

Ādicca Damilādhikāri.—A distinguished official of public accounts, one of the ministers of Parrakamabāhu I. H e asked for and was given the leadership of the successful expedition against Rāmañña.' H e appears to have died soon after the campaign.' 1 C v . l x x v i . , vers. 39, 634; for details see under Parakkamabahu L 2 See C v . TrS. i i . p. 69, n . 3.

Ādicca Sutta.—Just as dawn is the harbinger of the arising of the sun, so is friendship with the good (kalyānamittatā) the harbinger of the arising of the seven bojjhaṅgas.' 1 S. v. 101; cp. S. v . 29.

1. Ādiccabandhu.— An oftenused epithet of the Buddha.’ The Vima¬ 2 navatthu Commentary says that Ādicca (the Sun) belonged to the Gota¬ magotta, as did also the Buddha, hence his epithet Ādiccabandhu; other explanations are given in the same context : the Buddha is born in the same ariyājāti and is the descendant of the Sun (taṃ paṭicca tassa ariyāyajātiya jātattā), or the Sun is the Buddha's kinsman because the Sun is the Buddha's orasaputta (breastborn son) inasmuch as the Sun is the Buddha's disciple. 3 It is in this sense that in the Saṃyutta Nikāya the Buddha speaks of the 4 sun as “ mama pajā," which Buddhaghosa explains as meaning disciple and spiritual son. Ādicca is described as tapataṃ mukhaṃ (chief of heatproducing things).’ 1 ^E.g., D . i i i . 197; S n . v. 1128; Thag. 3 S.i.57. 26, 158, 417, etc. 4 SA. i. 86. 2 p. 116. 3 MA. u. 783.

2. Ādiccabandhu.—A Pacceka Buddha who was instrumental in enabling the author (son of the King of Benares) of the twentieth verse of the Khagga¬ visāna Sutta to become a Pacceka Buddha. Ādiccabandhu saw that the young prince, who had renounced the world and was living in his father's park near the city, did not, on account of the visits of his parents and others, have sufficient peace of mind to develop his power of meditation.

246 [Ādiocupaṭṭhāna Jātaka

He, therefore, visited the prince and persuaded him to go into the forest by showing him how real pabbajitas lived. The first two lines of the Sutta Nipāta verse (No. 54) were uttered by Ādiccabandhu.’ 1 S n . v . 54; S n A . i . 1045; see also A p A . i . lO5, l 5 2 .

Ādiccupaṭṭhāna Jātaka. (No. 175).—The story of a monkey who used to visit the hermitage of some ascetics whose leader was the Bodhisatta ; when they were away in the village, he upset everything he could lay hands on, and did much damage generally. When the ascetics were about to return from the village to the hermitage after the rainy season, the people brought them various foods, and the monkey, thinking to get some for himself, stood outside their hut worshipping the sun. The people, impressed by the monkey's holy demeanour, started praising his virtues, whereupon the Bodhisatta revealed to them his true character.’ The story was related concerning a rogue. 1 J . i i . 723.

Āditta Jātaka (No. 424).—Once the Bodhisatta was born as Bharata, King of Roruva, in the country of Sovīra. H e was very righteous and much beloved, and his chief queen, Samuddavijayā, was wise and full of knowledge. The king, wishing to give alms to Pacceka Buddhas instead of to others far less holy, consulted the queen, and acting on her advice, made pro clamation to his people that they should keep the precepts. H e himself observed all holy days and gave great gifts in charity. One day he offered flowers to the eastern quarter, and making obeisance, wished that any Pacceka Buddha in that quarter might come to accept his alms. H is wish not being fulfilled, he repeated, on the following days, the same ceremony to the other quarters till, on the fourth day, seven Pacceka Buddhas came to him from the north where they lived in

Nandamūla¬ pabbhāra. The king and queen fed them for seven days and gave them robes and all the other requisites of an ascetic. The Pacceka Buddhas departed one by one, each expressing his thanks in a stanza and exhorting the king and queen to lead pure lives. The story was related in reference to Pasenadi's Asadisadāna, to show that wise men of old also gave gifts to holy men, with discretion.’ This is evidently the story referred to as the Sucira J ātaka in the intro 2 duction to the Dasa Brāhmaṇa J ātaka and again as the Sovīra J ātaka in the introductory story of the Sivi J ātaka.’ 1 2 3 J . i i i . 46974. J . i v . 360. Ibid., 401.

" Āditteṇa " Sutta] ^47

Āditta Vagga.—The fifth chapter of the Devatā Saṃyutta of the Saṃyutta

1

Nikāya.

1

S. i . 316.

1. Āditta Sutta.—Spoken before the Buddha at Jetavana by a deva who visited him. Like a man who rescues what he can from his burning house, let the wise man enjoy his possessions and give them away with discern 1 ment. Thus will he attain to happiness hereafter. 1 S.I. 31.

2. Āditta Sutta.—All the khandhas are on fire. Seeing this, the Ariyan disciple feels revulsion from them and, through knowledge, attains to

1 freedom.

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S. i i i . 71.

3. Āditta Sutta.’—Same as the Ādittapariyāya Sutta. (See below.) 1 S. i v . 19.

Ādittapariyāya Sutta.—The name given to the discourse preached by the Buddha at Gayāsīsa in Gayā, after his conversion of the Tebhātikajaṭiiā (Uruvela Kassapa, Nadī Kassapa and Gayā Kassapa). Everything is burning : the eye, the eyeconsciousness (cakkhuviññāna), and the contact of the eye with objects (cakkhusamphassa), and the sensa tions that arise thereform. It is the same with the other senses : they are aflame with lust, anger, ignorance and the anxieties of birth, decay, death, etc. ; knowing this, the follower of the Noble Eightfold Path feels revulsion towards them and divests himself of passion for them and ultimately attains supreme freedom. At the emP of the discourse the thousand monks, erstwhile jaṭilas, who had been listening, became arahants.’ It is said that the Ādittapariyāya was preached on the Piṭṭhipāsāna at Gayāsīsa.’ This is the third recorded address of the Buddha. It is also called the Āditta Sutta. (See Āditta Sutta 3). 1 2 v i n . I. 345; L I . 82; i v . 180. A A . i . 106; T h a g A . i . 435.

“ Āditteṇa " Sutta.—It were a good thing if the sense organs were seared with a redhot iron, for then there would be no grasping of marks or details of objects cognizable by the senses. It were a good thing to be asleep, for then the mind would not be applied to evil ends. But it were better to ponder on the impermanence of the sense organs, their

sensations, the

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consciousness and the contacts connected with them and all that has to do with the mind, because that pondering would produce repulsion and dis¬ passion, freedom and realisation of freedom.’ 1 S . i v .108f.

Ādipādakajambu.—A locality in Ceylon where the Ādipāda Vikkamabāhu defeated Mānābharaṇa and his brothers.’ 1 C v . l x i . 15.

Ādipādapunnāgakhaṇḍa.—A locality in Rohaṇa in the south of Ceylon. It was in the district of Guttasāla. Here an encounter took place between the forces of Parakkamabāhu I. and those of the rebels in Rohaṇa.’ 1 C v . l x x v . 14.

Ādimalaya.—One of the generals of Vijayabāhu I . He openly rebelled against the king and came with his troops to the village of Andu, near Pulatthipura. The king went out against him and destroyed him.’ 1 C v . l i x . 4-6.

Ādiya Sutta.—Preached at Jetavana to Anāthapiṇḍika on the five uses (ādiyā) of possessions legitimately obtained: one enjoys them oneself; entertains with them one's friends and relations; uses them in times of need; employs them in the discharge of one's duties to the king, to religion, to one's relations, both living and dead ; and in doing good deeds which will bring happiness in future lives.’ 1 A . i i i . 45 f.

Ādhāradāyaka Thera.—An arahant. He gave a stool (ādhāraka) to
Sikhī Buddha. Twenty-seven kappas ago he became king four times under the name of Samantavaruṇa.’
1
A p .I . 2 O 7 .
Ādhipateyya Sutta.—The three " mandates ' ' which should guide a monk : the self, the world, the Dhamma.’ 1 A. I. 147 f .; o n the significance of the sutta see Mrs. R h y s D a v i d s , JR.A.S., April 1933, p p . 329 ff.

Ānaka (v.l. Āṇaka).—A mutiṅga (kettle-drum) belonging to the Dasārahas. As it grew old and began to split, they fixed in another peg, and this process was continued, until, at last, the original drumhead vanished,

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leaving only the framework of pegs.’ The origin of the drum is related in the Kakkaṭa J ātaka. When the Golden Crab, there mentioned, was trampled to death by the elephants, his two claws broke away from his body and lay apart in the Kulīradaha, where he lived. During the floods the water flowed from the Ganges into this lake, running back again when the floods subsided. The two claws were thus carried into the Ganges. One of them reached the sea, and the Asuras, picking it up, made thereof the drum named Āḷambara. The other was picked up by the Ten Royal Brothers (evidently the Dasārahas mentioned above) while playing in the river, and they made

of it the little drum Ānaka.’ 3 In the Saṃyutta Commentary it is said that the drum was like molten wax in colour, because the crab's claw had been dried by wind and sun. The sound of the drum was heard for twelve leagues, and it was, therefore, used only on festive occasions. On hearing it, the people assembled hurriedly, in various conveyances, decked with splendour. It was called Ānaka because it brought the people together as if summoning them (mahājanaṃ pakkositvā viya ānetī ti Anako). Later, when the original drumhead had vanished, it could hardly be heard even inside a hall. 4 The Ānaka drum is used as a simile in the Āṇi Sutta. 1 S. i i . 266. 3 i i . 1678. 2 J . i i . 344; the Jātaka is quoted in 4 S. i i . 2667; see also K S . i i . 178, SA. i i . 1678, with several variations in n. 4. detail.

Ānañcāyatana Sutta.—On the three infinite spheres: infinite space,

1 infinite consciousness, and sphere of nothingness.

1

A .I.267.

Ānañjasappāya Sutta.—See Āṇañjasappāya Sutta.

1. Ānanda.—One of the principal disciples of the Buddha. H e was a first cousin of the Buddha and was deeply attached to him. He came to earth from Tusita and was born on the same day as the Bodhisatta, his father being Amitodana the Sākyan, brother of Suddho 1 dana. Mahānāma and Anuruddha (q.v.) were therefore his brothers (or probably stepbrothers). Ānanda entered the Order in the second year of the Buddha's ministry, together with other Sākyan princes, such as Bhaddiya, Anuruddha, Bhagu, 1 According to the Mtu. (iii. 176), the brother of Devadatta and Upadhāna. Ānanda was the son of śuklodana and His mother was MrgI.

250 [Ānanda 2 Kimbila and Devadatta, and was ordained by the Buddha himself, his upajjhāya being Belaṭṭhasīsa.’ Soon after, he heard a discourse by Puṇṇa Mantāniputta and became a Sotāpanna.’ During the first twenty years after the Enlightenment, the Buddha did not have the same personal attendants all the time. From time to time various monks looked after him, among them being Nāgasamāla, Nāgita, Upavāna, Sunakkhatta, the novice Cunda, Sāgata, Rādha and Meghiya. We are told that the Buddha was not particularly pleased with any of them. A t the end of twenty years, at an assembly of the monks, the Buddha declared that he was advanced in years and desired to have somebody as his permanent body-servant, one who would respect his wishes in every way.’ All the great disciples offered their serviecs, but were rejected by the Buddha. Ānanda alone was left; he sat in silence. When asked why he did not offer himself, his reply was that the Buddha knew best whom to choose. When the Buddha signified that he desired to have Ānanda, the latter agreed to accept the post on certain conditions. The Buddha was 6 never to give him any choice food or garment gotten by him, nor appoint for him a separate " fragrant cell " (residence), nor include him in the invitations accepted by the Buddha. For, he said, if the Buddha did any of these things, some would say that Ānanda's services to the Buddha were done in order to get clothes, good fare and lodging and be included in the invitations. Further he was to be

allowed to accept invitations on behalf of the Buddha; to bring to the Buddha those who came to see him from afar; to place before the Buddha all his perplexities, and the Buddha was to repeat to him any doctrine taught in his absence. I f these concessions were not granted, he said, some would ask where was the advantage of such service. Only if these privileges were allowed him would people trust him and realise that the Buddha had real regard for him. The Buddha agreed to the conditions. Thenceforth, for twenty-five years.' Ānanda waited upon the Buddha, following him like a shadow, bringing him water and toothpick, washing 2 Vin.ri.182. the two robes given by Pukkusa the 3 T h ā g A . i . 68; also D A . i i . 4 l 8 ff.; Mallan to the Buddha (D.ii. 133); Bud¬ V i n . i . 2 O 2 ; i v . 86. dhaghosa explains this by saying that 4 I n S. i i i . I O5 Ā n a n d a acknowledges Ā n a n d a ' s period of service had now come his indebtedness to puṇṇa and gives an to an end, and also he wished to be free account of Puṇṇa's sermon to h i m . from the accusation that even ai t e r h a v i n g ^ The B u d d h a says that sometimes served the B u d d h a for twenty-five years, his attendants would not obey h i m , and the B u d d h a had never made h i m any gift. on certain occasions had dropped his It is further stated that Ā n a n d a offered bowl and robe and gone away, leaving the robe to the B u d d h a later (D A . i i . him. 570). 7 3 Ā n a n d a d i d , however, accept one of T h a g . v . 1039.

Ānanda] ^,I

his feet, accompanying him everywhere, sweeping his cell and so forth. By day he was always at hand, forestalling the Master's slightest wish; at night, stout staff and large torch in hand, he would go nine times round the Buddha's Gandhakuṭi in order to keep awake, in case he were needed, and also to prevent the Buddha's sleep from being disturbed.' Many examples are given of Ānanda 's solicitude for the Buddha, particularly during the Buddha's last days, as related in the Mahā Parinib¬ bāna Sutta. Ānanda was the Buddha's equal in age (having been bom on the I^ame day), and it is touching to read of this old and most devoted attendant ministering to his eminent cousin, fetching him water, bathing him, rubbing his body, preparing his bed, and receiving last instructions from him on various matters of importance. It is said that when the 9 Buddha was ill, Ānanda became sympathetically sick. H e was aware of 0 every change that occurred in the Buddha's body.' . Once, when acting on the instructions of Devadatta, the royal mahouts let loose Nālāgiri, maddened with drink, on the Buddha's path, so that he might trample the Buddha to death, Ānanda, seeing the animal rushing towards them, immediately took his stand in front of the Buddha. Three times the Buddha forbade him to do so, but Ānanda, usually most obedient, refused to move, and it is said that the Buddha, by his iddhipower, made 11 the earth roll back in order to get Ānanda out of the elephant's path. Sometimes, the extreme zealousness of Ānanda drew on him the Buddha's rebuke—e.g., when he prepared tekaṭuka gruel (gruel with three kinds of pungent substances) for the Buddha when he was suffering from wind in the stomach. The gruel was prepared from food kept indoors and was cooked by Ānanda himself, indoors ; this was against the rules, but Ānanda knew 12 that the gruel would cure the Buddha. Ānanda was most efficient in

the performance of the numerous duties attached to his post. Whenever the Buddha wished to summon the monks or to send a message to anyone, it was to Ānanda that he entrusted 3 the task.' 3 The account here given is summarised Buddha put on the robe given by Pukkusa from A A . i . 159 ff. and from T h a g A . i i . (ibid., 133). 121 ff. on the boons see J . i v . 96, where 1 1 J . v . 3356; i t was i n this connection Ā n a n d a had asked for boons i n the past that the Cūlahaṃsa dātaka was preached too . The T i betan sources give a different to show that Ā n a n d a had, i n previous and interesting version of Ā n a n d a ' s entry births also, renounced his life to save into the Order. See R o c k h i l l . Life of the that of the B u d d h a ; see also D h A . i . 119. Buddha, 578. The Cullavagga account of the N a l a g i r i 9 D.ii.99. incident makes no mention of Ā n a n d a ' s 1 0 B.g., the brightening of his features past (vin. i i . 195). after Janavasabha's v i s i t (D . i i . 204); 1 2 vin. i . 21011. and the fading of his complexion just 1 3 See, e.g., D . i I . 199; 147; vin. I. 80; before death, which was apparent when the M . I . 456.

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He reported to the Buddha any news which he heard and thought 14 interesting. Laymen and lay women, wishing to give alms to the Buddha and the monks, would often consult him in their difficulties, and 15 he would always advise them. When the monks came to him expressing 16 their desire to hear the Buddha preach, he did his best to grant their wish. Sometimes when Ānanda felt that an interview with the Buddha would be of use to certain people, he would contrive that the Buddha should talk to them and solve their doubts; thus, for instance, he arranged an 17 interview for the Nigaṇṭha Saccaka and the brahmins Saṅgārava and 18 Rammaka. Similarly he took Samiddhi to the Buddha when he found 9 that Samiddhi had wrongly represented the Buddha's views.' When he discovered that Kimbila and a large number of other monks would greatly benefit if the Buddha would preach to them on ānāpānasati, he 0 requested the Buddha that he should do so.' Again, when at Vesāli, as a result of the Buddha's talks to the monks on asubha, a large number of them, feeling shame and loathing for their bodies, committed suicide, Ānanda suggested to the Buddha that he might teach the monks some method by which they might obtain insight 1 (aññā).' In order that people might still worship the Buddha when he was away on tour, Ānanda planted the ĀnandaBodhi (q.v.). Ānanda was, however, careful that people should not weary the Buddha unnecessarily. Even when he told the Buddha about the suicide of the monks (mentioned above), he was careful to wait till the Buddha had finished his fortnight's solitude, because he had given orders that he should not be disturbed. When Subhadda wanted to see the Buddha as he lay on his deathbed, 22 Ānanda refused to let him in until expressly asked to do so by the Master. That same day when the Mallas of Kusinārā came with their families to pay their last respects to the Buddha, Ānanda arranged them in groups, and introduced each group so that the ceremony might be gone through 23 without delay. 1 4 E.g., the death of Nigaṇṭha Nātaputta^ 1 3 S.I. 163; M . I . 101. of which he learnt from Cunda samanud¬ 1 9 M . i i i . 208. desa (D. iii. 118; M. ii. 244); also Deva¬ 2 9 S. v . 323. Ā n a n d a 's requests were, datta's conspiracy to harm the Buddha however, not always granted. Once, for (V i n . i

i . 198). instance, though he asked the Buddha 15 E.g., the Andhakavinda Brāhmaṇa three times to recite the P a ṭ i m o k k h a , the (V i n . i . 2 2 O l) ; Rojathe Malla (ibid. ,248); Buddha refused to do so u n t i l an offend see also ibid., 238 f. ing monk had been removed (V i n . i i . 1 6 E.g., when the Buddha retired i n t o 236 f.). the Pārileyya forest (S. i i i . 95; D h A . i . 2 1 S. v . 320 I. 50 f.). 2 2 D . i I . 149. 1 7 M . I . 237. 2 3 Ibid., 148.

He often saved the Buddha from unpleasantness by preventing too pious admirers from trying to persuade the Buddha to do what was against his 24 scruples. Among Ānanda's duties was the task of going round to put away any¬ thing which might have been forgotten by anyone in the congregation after 5 hearing the Buddha preach.' Ānanda was often consulted by colleagues on their various difficulties. 6 Thus we find Vaṅgīsa^ confiding to him his restlessness at the sight of women and asking for his advice. Among others who came to him with 27 8 29 questions on various doctrinal matters were Kāmabhū, Udāyi.' Channa, 0 and Bhadda.' Nor were these consultations confined to his fellow-monks, 31 2 for we find the brahmins GhOsita and Uṇṇābha.' the Licchavis Abhaya 3 34 35 and Paṇḍitakumāraka.' the paribbājakas Channa and Kokanuda, 36 37 38 the upāsikā Migasālā, a householder of Kosambī and Pasenadi Kosala, all coming to him for enlightenment and instruction. Sometimes the monks, having heard a brief sermon from the Buddha, would seek out Ānanda to obtain from him a more detailed exposition, for he had the 9 reputation of being able to expound the Dhamma.' It is said that the Buddha would often deliberately shorten his discourse to the monks so that they might be tempted to have it further explained by Ānanda. They would then return to the Buddha and report to him Ānanda's exposition, which would give him an opportunity of praising 40 41 Ānanda's erudition. I n the Sekha Sutta we are told that after the Buddha had preached to the Sākyans of Kapilavatthu till late at night, he asked Ānanda to continue the discourse while he himself rested. Ānanda did so, and when the Buddha awoke after his sleep, he commended Ānanda on his ability. On another occasion, the Buddha asks Ānanda to address the monks on the wonders attendant on a Buddha's birth, and the Acchari-

E.^., Bodhirājakumāra, when he
2 4 3 5
A . v. l96.
asked the B u d d h a to walk over the 3 6
A . i i i . 347, a n d again A . v . l 3 7 .
carpets i n his mansion, Kokanada (v i n . 3
^ A.i.2l7.
i i . 128; M . i i . 94). 3 3
M . i i . 112. I t was o n this occasion
2 3
DhA.i.4lO. that Pasenadi presented Ā n a n d a w i t h a

2 6
S . i . l 8 8 ; T h a g . vers. 1223-6. valuable piece of foreign material which
2
^ S . i v . 105-6. had been sent to h i m by Ajātasattu.
3 9
2 3
S . v . 106-8; A . i v . 4 4 9 . A . v . 225; S . i v . 93.
4 0
2 9
S . i i i . l33-4. M A . i . 8 l ; for such praise see, e.g.,
3 9
S. v . l 7 l - 3 ; T h a g A . i . 474; he could A . v . 229. I t is said that once when a not, however, be of use to his fellow- certain landowner asked the Buddha how celibate B h a ṇ ḍ u (^.v.). he could show honour to the Dhamma,
3 1
S . i v . 113. the B u d d h a t o l d h i m to show honour to
3
- S . v . 272. Ā n a n d a i f he wished to honour the
3 3
A . i . 220. D h a m m a (J . i v . 369).
3 4
A.i.2l5. I 4 1
M.i.353ff.
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yabbhutaDhamma Sutta is the result. The Buddha is mentioned as 2 listening with approval.' Sometimes Ānanda would suggest to the Buddha a simile to be used 43 in his discourse, e.g. the Dhammagāna simile ; or by a simile suggest a 44 name to be given to a discourse, e.g. the Madhupiṇḍika Sutta ; or again, particularly wishing to remember a certain Sutta, he would ask the Buddha 5 to give it a name, e.g. the Bahudhātuka Sutta.' Several instances occur of Ānanda preaching to the monks of his own 46 7 accord and also to the laity.' The Sandaka Sutta records a visit paid by Ānanda with his followers to the paribbājaka Sandaka, and describes how he won Sandaka over by a discourse. Sometimes, as in the case 48 of the Bhaddekaratta Sutta, Ānanda would repeat to the assembly of monks a sermon which he had previously heard the Buddha preach. Ānanda took the fullest advantage of the permission granted to him by the Buddha of asking him any question he desired. H e had a very inquiring mind; if the Buddha smiled he would ask the reason (M. i i . 45, 50, 74; A. iii. 2I4 I.; J . iii. 405; iv. 7). Or if he remained silent, Ānanda had to be told the reason (S. iv. 400). He knew that the Buddha did nothing without definite cause; when Upavāna, who stood fanning the Buddha, was asked to move away, Ānanda wished to know the reason, and was told that

Upavāna prevented various spirits from seeing the Buddha (D. i i . 139). The Buddha was always willing to answer Ānanda's questions to his satisfaction. Sometimes, as in the case of his question regarding the dead citizens of Ñātikā (D. i i . 49 91 ff.), a long discourse would result.'^ Most often his consultations with the Buddha were on matters of doctrine or were connected with it—e.g., on nirodha (S. i i i . 24); loka (S. iv. 53); suñña (S. iv. 54; M. iii. 10424); vedanā (S. iv. 21921); iddhi (S. v. 2824; 286) ; ānāpānasati (S.v. 32834) ; bhava, etc. (A. 1. 223 f.) ; on the chalabhijati of Puraṇa Kassapa (q.v.) ; the aims and purposes of sīla (A. v. 1 f., repeated in v. 311 f.); the possibilities of samādhi (A. v. 7 f., repeated in v. 318 and in A. i . 132 f.); on saṅghabheda (A. v. 75 ff.); the qualities requisite to be a counsellor of monks (A. iv. 279 ff.); the power of carrying possessed by a Buddha's voice (A. i . 226 f.); the conditions necessary for a monk's happi 4 2 M . iü.119ff. 4 9 I n this case the discourse concluded 4 3 S. v . 5. w i t h a description of the D h a m m a d ā s a 4 4 M . i . 114; c p . Upavāna suggesting (M i r r o r of Truth) to be used for a l l time ; the name for the Pāsādika S tta (D . i i i . ^ see also S. v . 35660. l4l). 9 ^ The Pabbajjā Sutta (Sn. 72 ff.), was 4 ^ M . i i i . 67. preached because of Ā n a n d a ' s request 4 3 E^ .g., A . i i . l 5 6 f . ; v . 6. that the Buddha should give an account 4 7 E.g.,A.ii.l94. of his renunciation (S n A . i i . 381); see 4 3 M . i i i . 189 I. also Pubbayogāvacara Sutta (S n A . i . 47).

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ness (A. iii. 132 f.); the different ways of mastering the elements (M. iii. 62 f.); the birthplace of " noble men '' (DhA. iii. 248); and the manner in which previous Buddhas kept the Fastday (DhA. iii. 246). To these should be added the conversations on numerous topics recorded in the Mahā¬ parinibbāna Sutta. Some of these questions—e.g., about earthquakes (D. ii. 107 ff. ; A. iv. 3I2 ff.) and the different kinds of spirits present at the death of the Buddha (D. i i . I 39 f.)—seem to have been put into Ānanda's mouth in order that they might be used as pegs on which to hang beliefs connected with them which were current among laterday Buddhists. Not all the Suttas addressed to Ānanda are, however, the result of his questions. Sometimes he would repeat to the Buddha conversations he had had with others and talks he had overheard, and the Buddha would expound in detail the topics occurring therein. Thus, for instance, a conversation with Pasenadi Kosala on Kalyāna¬ mittatā is repeated and the Buddha explains its importance (S. i. 879; v. 23) ; Ānanda tells the Buddha about his visit to the Paribbajakārāma in Kosambi and what he there heard about a bhikkhu being called niddasa after twelve years of celibacy. The Buddha thereupon expounds the seven niddasavatthu (A. iv. 37 ff.). The account conveyed by Ānanda of Udāyī preaching to a large crowd leads to an exposition of the difficulties of addressing large assemblies and the qualities needed to please them (A. iii. 184). A conversation between Udāyī and the carpenter Pañcakaṅga on feelings is overheard by Ānanda and reported to the Buddha, who gives a detailed explanation of his views on the subject (S. iv. 222 f.; M. i. 397 f.). The same thing happens when Ānanda mentions to the Buddha talks he had heard between Sāriputta and the Pāribbājakas (S. ii. 357) and between the same Elder and Bhūmiya (S. ii. 3941). Sometimes—as in the

case of the upāsikā Migasālā (A. iii. 347 ; v. 137)—Ānanda would answer questions put to him as best he could, and seek the Buddha's advice and corrections of his interpretation of the Doctrine. When the monks asked Ānanda whether the Buddha's predictions re garding the results of Devadatta's crimes were based on actual knowledge, he furnished them with no answer at all until he had consulted the Buddha (A. iii. 402). Similarly, when Tapussa questions him as to why household life is not attractive to laymen, Ānanda takes him straight away to the Buddha, who is spending his siesta in the Mahāvana in Uruvelakappa (A. iv. 438 f.). Once Ānanda fancies that he knows all about causation, and tells the Buddha how glad he is that he should understand this difficult subject. The Buddha points out to him that he really knows very little about it and preaches to him the Mahānidāna Sutta (D. ii. 55ff.; S. ii. 923).

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When Ānanda realises that the Buddha will die in a short while, with childlike simplicity, he requests the Buddha to make a last pronouncement regarding the Order (D. i i . 98ff.; S. v. 1524). On several occasions it is news that Ānanda brings to the Buddha—e.g., about the death of the Nigaṇṭha Nātaputta, and about Devadatta's plots, already mentioned—which provoke the Buddha to preach to him : Phagguna has died, and at his death his senses seemed very clear ; so they would, says the Buddha, and proceeds to speak of the advantages of listening to the Dhamma in due season (A. iii. 381 f.). Or again, Girimānanda is i l l and would the Buddha go and see him ? The Buddha suggests that Ānanda should go and tell Girimānanda about the ten kinds of saññā (aniccasaññā, etc.), and the patient will recover (A. v. 108 f.). Ānanda desires to retire into solitude and develop zeal and energy; would the Buddha tell him on which topics to meditate ? And the Buddha preaches to him the doctrine of impermanence (S. iii. 187; iv. 545). The Buddha, however, often preached to Ānanda without any such pro vocation on various topics—e.g., on the nature of the saṅkhāra (S. iii. 37 40) ; on the impossibility of the monk without faith attaining eminence in the sāsana (A. v. 152 ff.); on the power the Buddha has of knowing which doctrines would appeal to different people and of preaching accordingly (A. v. 36 I.); on immorality and its consequences (A. i . 50 f.); on the ad monitions that should be addressed to new entrants to the Order (A. i i i . 138 I.); on the advice which should be given to friends by those desiring their welfare (A.1.222). The various topics on which the Buddha discoursed to Ānanda as recorded in the Mahā Parinibbāna Sutta, have already been referred to. Some of them—e.g., on the eight assemblies, the eight positions of mastery, the eight stages of deliverance (D. i i . 112)—seem to be stereotyped later additions. On the other hand, with regard to the accounts of the honours to be paid to a Buddha's dead body, the places of pilgrimage for the pious, and various other similar subjects, it is impossible to say how far they are authentic. In a few instances the remarks addressed to Ānanda seem to be meant for others, to be heard by them or to be conveyed to them—e.g., in the dispute between Udāyī and Sāripūtta, when they both seek the Buddha for him to settle the differences in opinion between them (A. iii. I 92 ff.) ; or, again, when the recalcitrant Udāyī fails to answer the Buddha's question on subjects of reflection

(anussatiṭṭhāna), and Ānanda gives an answer which the Buddha approves (A. i i i . 322 ff.). A question asked by Ānanda as to whether there are any scents which spread even against the wind, results in the wellknown sermon about the fame of the holy man being wafted everywhere (A. i . 222 f. ; DhA. i . 420 ff.). Once or twice Ānanda intervenes

in a discussion between the Buddha and another, either to ask a question or to suggest a simile which he feels could help the Buddha in establishing his point——e.g., in the interviews of Uttiya Paribbājaka (A. v. 194), of the brahmin Saṅgārava (A. i . 169), and again of Viḍūḍabha, son of Pasenadi (M. ii. 130). In the Mahā Māluṅkyā Sutta (M. i . 433), it is Ānanda's intervention which evokes the discourse on the Five Fetters. Similarly he intervenes in a discussion between the Buddha and Pārāsariya's pupil, Uttara, and persuades the Buddha to preach the Indriyabhāvanā Sutta on the cultivation of the Faculties (M. iii. 298 ff.). Buddhaghosa gives a list of the discourses which bring out the eminence and skill of Ānanda ; they are the Sekha, Bāhitiya, Ānañjasappāya, Gopaka Moggallāna, Bahudhātuka, Cūlasuññata, Mahāsuññata, Acchariyabbhuta, Bhaddekaratta, Mahānidāna, Mahāparin^bbāna, Subha and Cūlaniyaloka¬ dhātu. (For particulars of these see under the respective names.) The books give accounts of several conversations between Ānanda and 1 his eminent colleagues, such as Sāriputta.’ H e seems to have felt happy in their company and did not hesitate to take to them his difficulties; thus we find him asking Sāriputta why only certain beings in this world reach parinibbāna (A. i i . 167); on another occasion he asks Sāriputta about the possibilities of sa^nādhi (A. v. 8). On the other hand, at least twice (A. i i i . 201 f.; 361 f.), when Ānanda asks his questions of Sāriputta, the latter suggests that Ānanda himself should find the answer, and having heard it, Sāriputta praises him highly and extols his abilities. Ānanda's special friends seem to have been Sāriputta, Moggallāna, 52 Mahā Kassapa, Ānuruddha and Kaṅkhā Revata. H e was the Saṅgha¬ 53 navaka among them all, yet they held him in high esteem. Ānanda and Sāriputta were very special friends. It is said that Sāriputta loved Ānanda because the latter did for the Buddha what Sāriputta would wish to have done himself, and Ānanda respected Sāriputta because he was the Buddha's chief disciple. Young men who were ordained by either of them would be sent to the other to learn under him. They shared between them any good thing given to them. Once Ānanda was presented by a brahmin with a costly robe ; immediately he wished to give it to Sāriputta, but as the latter was away at the time, he obtained the Buddha's permission to 4 keep it for him till his return.’ 55 The Saṃyutta Nikāya contains an eulogy on Sāriputta by Ānanda, ^ See also his conversation with 3 ^ MA. i. 436. MusIla, and Saviṭṭha and Nārada at ^ Vin. i. 289; Sp. iii. 6367; MA. i. Kosamb1in the Ghositārāma (S. ii. 113 f.). 436. 2 ^ E.g., M . I. 212 f. 3 ^ i. 634.

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where the latter speaks of his comprehensive and manifold wisdom, joyous and swift, of his rampant energy and readiness to accept advice. When he hears of Sāriputta's death from Cunda the Samaṇuddesa, he goes to the Buddha with Cunda (not wishing to break the news himself) and they take with them Sāriputta's bowl and outer robe, Cunda carrying the ashes, and there Ānanda confesses to the Buddha that when he heard the news he felt as thought his body were drugged, his senses confused and his mind 56 57 become a blank. The Commentary adds that Ānanda was trembling " like a cock escaping from the mouth of a cat.'' That Mahā Kassapa was fond of Ānanda, we may gather from the fact that it was he who contrived to have him elected on the First Council, and when Mahā Kassapa heard of Ānanda's attainment of arahantship, it was 58 he w1io led the applause. Ānanda held him in the highest veneration, and on one occasion refused to take part in an upasampadā ordination because he would have to pronounce Kassapa's name and did not consider 9 this respectful towards the Elder.' In their conversations, Kassapa addresses Ānanda as ^‘ āvuso," Ānanda addresses Kassapa as “ bhante." There is an interview recorded between them in which Kassapa roundly abuses Ānanda, calling him ^‘ corntrampler " and “ despoiler of families," and he ends by up saying “ this boy does not know his own measure.'' Ānanda had been touring Dakkhiṇagiri with a large company of monks, mostly youths, and the latter had not brought much credit upon them selves. When Kassapa sees Ānanda on his return to Rājagaha, he puts on him the whole blame for the youths' want of training. Ānanda winces at being called " boy ’"; “ my head is growing grey hairs, your reverence, yet I am not vexed that you should call me ‘ boy ' even at this time of day.'' Thullanandā heard of this incident and showed great annoyance. " H ow dare Mahā Kassapa," she says, " who was once a heretical teacher, chide the sage Ānanda, calling him ‘ boy '?'' Mahā Kassapa complains to Ānanda of Thullanandā 's behaviour; probably, though we are not told 0 so, Ānanda apologised to him on her behalf.' On another occasion, Ānanda, after a great deal of persuasion, took Kassapa to a settlement of the nuns. There Kassapa preached to them, but the nun Thullatissā was not pleased and gave vent publicly to her displeasure. " How does Kassapa think it fit to preach the doctrine in the presence of the learned sage Ānanda ? It is as if the needlepedlar were to deem he could sell a needle to the needlemaker.'' Kassapa is incensed at these words, but Ānanda appeases him by acknowledging that he (Kassapa) is in every way his superior and asks him to 3 3 6 S. v . 10l; T h a g . vers. l0345. DA. i. 11. 3 9 vin. i. 92. 7 ^ SA. i . l80. 6 9 S. ri.217ff.

pardon Tissa. " Be indulgent, your reverence," says he, " women are 61 foolish.'' 62 In this passage Ānanda is spoken of as Vedehamuni. The Commentary explains it by paṇḍitamuni, and says further, paṇḍito hi ñāṇasaṅkhātena vedena īhati sabbakieeāni karoti, tasmā vedeho ti vuccati ,^ vedeho ca so muni 63 cd ti vedehamuni. It was perhaps Ānanda's championship of the women's cause which made him popular with the nuns and earned for him a reputation rivalling, as was mentioned above, even that of Mahā Kassapa. When Pajāpatī Gotamī, with a number of Sākyan women, undaunted

by the Buddha's refusal of their request at Kapilavatthu, followed him into Vesāli and there beseeched his consent for women to enter the Order, the Buddha would not change his mind. Ānanda found the women dejected and weeping, with swollen feet, standing outside the Kūṭāgārasālā. H aving learnt what had happened, he asked the Buddha to grant their request. Three times he asked and three times the Buddha refused. Then he changed his tactics. H e in quired of the Buddha if women were at all capable of attaining the Fruits of the Path. The answer was in the affirmative, and Ānanda pushed home the advantage thus gained. In the end the Buddha allowed women to enter the Order subject to certain conditions. They expressed their 64 great gratitude to Ānanda. In this connection, the Buddha is re¬ 65 ported as having said that had Ānanda not persuaded him to give his consent to the admission of women to the Order, the Sāsana would have lasted a thousand years, but now it would last only five hundred. This championing of the women's cause was also one of the charges brought against Ānanda by his colleagues at the end of the First Council. (See below.) Perhaps it was this solicitude for their privileges that prompted him to ask the Buddha one day why it was that women did not sit in public 6 1 S. i i . 215 ff.; the Tibetans say that went away from home Ā n a n d a wished when Kassapa died, A j ā t a s a t t u was very to join h i m , but his mother was unwilling^ grieved because he had not been able to because h i s brother. Devadatta, had see the monk's body. Ā n a n d a took the already gone away. Ā n a n d a therefore king t o the mountain where i t h a d been went t o the V i d e h a country a n d became buried and showed i t to h i m (R o c k h i U , a m u n i . Is this another explanation of op. cit.. p .102and n . 2). the t e r m Vedehamuni ^ 6 2 S A . i i . 182. 6 4 V i n . i i . 253 ff. Ā n a n d a is again 6 3 Compare w i t h this the derivation of found as i n t e r m e d i a r y for P a j a p a t ī Vedehlputta i n connection w i t h A j ā t a G o t a m ī i n M . i i i . 253 f. sattu. See also s.v. Vedehikā. The M t u . 6 ^ V i n . i i . 256. (i i i . 1767) says that when the Buddha

assemblies (e.g. courts of justice), or embark on business, or reap the full 6 fruit of their actions.' That Ānanda was in the habit of preaching frequently to the nuns is 7 evident from the incidents quoted above and also from other passages.' He seems also to have been in charge of the arrangements for sending 68 preachers regularly to the nuns. A passage in the Saṃyutta Commentary seems to indicate that Ānanda was a popular preacher among laywomen as well. They would stand round him when he preached, fanning him and asking him questions on the Dhamma. When he went to Kosambī to impose the higher penalty on Channa, the women of King Udena's harem, hearing of his presence in the park, came to him and listened to his preaching. So 9 impressed were they that they gave him five hundred robes.' I t was on this occasion that Ānanda convinced Udena of the conscientiousness with which the Sākyaputta monks used everything which was given to them, wasting nothing. The king, pleased with Ānanda, gave him another five hundred robes, all of which he distributed among the community. A similar story is related of the women of Pasenadi's palace and their gift to Ānanda. The king was at first angry, but afterwards gave Ānanda 70 one thousand

robes. 71 The Dhammapada Commentary says that once Pasenadi asked the Buddha to go regularly to the palace with five hundred monks and preach the Law to his queens Mallikā and Vāsabhakhattiyā and to the other women in the palace. When the Buddha said that it was impossible for him to go regularly to one place he was asked to send a monk, and the duty was assigned to Ānanda. He therefore went to the palace at stated times and instructed the queens. Mallikā was found to be a good student, but not so Vāsabhakhattiyā. 7 The Jātaka Commentary ^ says that the women of the palace were themselves asked which of the eighty chief disciples they would have as their preacher and they unanimously chose Ānanda. For an incident connected with Ānanda's visits to the palace see the Mahāsāra Jātaka and also s. v. Pasenadi. 73 According to the Aṅguttara Commentary Ānanda was beautiful to look at. Ānanda's services seem often to have been sought for consoling the sick. Thus we find Anāthapiṇḍika sending for him when he lay ill (M. iii. 6 6 A . i i . 82. See also G S . i i . 92, n . 2, ^ 9 v i n . i i . 290. on the interpretation of the last word. 7 9 J.ii.24ff. 6 7 E.g., S. v . 154 ff.; T h a g . v . lO2O; 7 1 i . 3 8 2 ff. T h a g A . i i . 129. 7 2 i . 382. 7 3 6 3 i.2lO. ii.533.

258), and also Sirīvaḍḍha (S. v. 176 f.) and Mānadinna (ibid., 177 f.). He 4 is elsewhere mentioned as helping the Buddha to wait on a sick monk.’ We are told that when the Buddha had his afternoon siesta, Ānanda 5 would spend his time in waiting upon the sick and talking to them.’ Ānanda was never too busy to show gratitude to his friends. When a certain crow-keeper's family, members of which had been of special service to him, had been destroyed by a pestilence, leaving only two very young boys, he obtained the Buddha's special permission to ordain them and 76 look after them, though they were under the requisite age. When Ānanda discovered that his friend Roja and Malla had no real faith in the Buddha, he was greatly grieved and interceded on his special behalf with the Buddha that he should make Roja a believer. Later he 7 obtained the Buddha's permission for Roja to offer a meal of potherbs.’ 8 In another place we find Roja presenting Ānanda with a linen cloth.’ 79 According to the Jātakaṭṭhakathā Roja once tried to persuade Ānanda to go back to the lay -life. His sympathy is also shown in the story of the woman who asked to have a share in the Vihāra built by Visākhā. She brought a costly carpet, but could find no place in which to put it; it looked so poor beside the other 80 furnishings. Ānanda helped her in her disappointment. Once in Jetavana, in an assembly of monks, the Buddha spoke the praises of Ānanda, and ranked him the foremost bhikkhu in five respects : erudition, good behaviour (gatimantānaṃ, power of walking, according to Dhamma¬ 81 pāla), retentive memory, resoluteness and personal attention. Again, 82 shortly before the Buddha's death, he speaks affectionately of Ānanda ; Ānanda knew the right time to bring visitors to the Tathāgata; he had four exceptional qualities, in that whoever came to see him, monks or 83 nuns, laymen or lay wo men, they were all filled with joy on beholding h i m ; when he preached to them they listened with rapture and delight, which 84 never tired. Another proof of the Buddha's esteem for Ānanda is the incident of his asking Ānanda to design a robe for the monks to be in pattern like a field

inMagadha (Vin. i . 287). 3 9 7 4 Vin. I. 302. DhA. I. 415 f. 3 1 7 3 Sp. i i i . 65I. A.i.24f. 3 2 7 6 Vin. i . 79; to a young monk who D . i i . 144-5; A . i i . 132; A . v. 229; used to wait on him and do various SA.ii.94f. 3 3 services for him, Ānanda gave five hundred He was called Ānanda because he robes presented to him by Pasenadi ; the brought joy to his kinsmen (ThagA. i i . monk distributed them to his colleagues. 123). 7 7 Vin. i . 247-9. 3 4 But see the story of Atula (DhA. i i 1 . 73 Ibid., i . 296. 327), who is not satisfied with Ānanda's 7 9 ii.23I. preaching.

In spite of Ānanda having been the constant companion of the Buddha —probably because of that very fact—it was not until after the Buddha's 5 parinibbāna that Ānanda was able to realise Arahantship.’ Though he was not an arahant he had the paṭisambhidā, being among the few who 6 possessed this qualification while yet learners (Sekhā).’ When it was decided by Mahā Kassapa and others that a Convocation should be held to systematise the Buddha's teachings, five hundred monks were chosen as delegates, among them, Ānanda. H e was, however, the only nonarahant (sekha) among them, and he had been enjoined by his colleagues to put forth great effort and repair this disqualification. At length, when the convoca tion assembled, a vacant seat had to be left for him. It had not been until late the previous night that, after a final supreme effort, he had 87 attained the goal. It is said that he won sixfold abhiññā when he was just lying down to sleep, his head hardly on the pillow, his feet hardly off the ground. H e is therefore described as having become an arahant in none of the four postures. When he appeared in the convocation, Mahā Kassapa welcomed 88 him warmly and shouted three times for joy. In the convocation, Ānanda was appointed to answer Mahā Kassapa 's questions, and to cooperate with him in rehearsing the Dhamma (as opposed to the Vinaya). Ānanda came to be known as Dhammabhaṇḍāgārika, owing to his skill in remembering the word of the Buddha ; it is said that he could remember everything spoken by the Buddha, from one to sixty thousand words in 89 the right order. and without missing one single syllable. In the first four Nikāyas of the Sutta Pitaka, every sutta begins with the words “ Thus have I heard,’’ the " I ’’ referring to Ānanda. It is not stated that Ānanda was present at the preaching by the Buddha of every sutta, though he was present at most ; others, the Buddha repeated to him afterwards, in accordance with the conditions under which he had become the Buddha's attendant. We are told that Ānanda had learnt eightytwo thousand dhammā 3 3 Buddhaghosa gives a long account 237. where the credit for this is given to of Ā n a n d a ' s struggle for final emanci ^ Vaniputta thera. 3 3 pation (D A . i . 9 ff.); see also v i n . i i . According to the Majjhimabhānakā, 286. says Buddhaghosa, Ā n a n d a appeared on 3 6 v i b h A . 388. his seat while the others looked on, h a v i n g 3 7 H e h a d been occupied i n consoling come through the earth; according to the l a i t y after the B u d d h a s death and others he came through the a i r . Accord had had no time for practising meditation . ing to T h a g A . i i . 130, i t was a B r a h m a of I n the end i t was a de^atā i n the woodland the Suddhavasa who announced Ā n a n d a ' s grove i n K o s a l a , where he was staying, attainment of arahantship to his col¬ who

pointed out the urgency of the leagues at the Convocation. 3 9 matter (S. I. 199200); but see T h a g A . i . T h a g A . i i . 134.

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(topics) from the Buddha himself and two thousand from his colleagues.'^ He had also a reputation for fast talking ; where an ordinary man could speak one word Ānanda could speak eight; the Buddha could speak sixteen words for each one word of Ānanda. Ānanda could remember 91

anything he had once heard up to fifteen thousand stanzas of sixty thousand lines. 92

Ānanda lived to be very old ; a hymn of praise sung at his death is in 93

cluded at the end of the stanzas attributed to him in the Theragāthā.' 4

That the Buddha's death was a great blow to him is shown by the stanzas he uttered immediately after the event. Three months earlier 95

be had heard for the first time that death of the Buddha was near at hand and had besought him to live longer. The reply attributed to the Buddha is a curious one, namely, that on several previous occasions, at Rājagaha and at Vesālī.' he had mentioned to Ānanda that he could, if he so desired, 6

live for a whole kappa, and had hinted that Ānanda should, if he felt so inclined, request him to prolong his life. Ānanda, however, having failed to take the hint on these occasions, the opportunity was now past, and the Buddha must die ; the fault was entirely Ānanda's. It was when Ānanda9 7

was temporarily absent from the Buddha's side that the Buddha had assured Māra that he would die in three months.' 8

As the end approached, the Buddha noticed that Ānanda was not by his side; on enquiry he learnt that Ānanda was outside, weeping and filled with despair at the thought that the Master would soon be no more, and that he (Ānanda) would have to work out his perfection unaided. The Buddha sent for him and consoled him by pointing out that whatever is born must, by its very nature, be dissolved. Three times he said, " For a long time, Ānanda, you have been very near to me by acts of love, kind and good, never varying, beyond all measure," and he exhorted him to be earnest in effort, for he would soon realise emancipation.' 9

Once, earlier, when Udāyī had teased Ānanda for not having benefited from his close association with the personality of the Master, the Buddha had defended Ānanda, saying, " Say not so, Udāyī; should he die without attaining perfect freedom from passion, by virtue of his piety, he would seven times win rule over the devas and seven times be King of Jambudīpa. Howbeit, in this very life shall Ānanda attain to Nibbāna." ^ 10

" Thag. v . 1024. 9

^ D . i i . l57.

9 1

M A . i . 283. ^ See,e.^.,D.lO2I.

6

9

- MA.i.5OL 9

^ Ibid., 114-18.

9 3

One hundred and twenty years, says 9 3

Ibid., lO5-6.

D h A . r i . 99 ; he is bracketed w i t h Bakkula, 9 9

Ibid., l 4 4 . I t was on this occasion as having l i v e d to a great age (A A . i i . that the Palāsa Iātaka was preached

596). (J . i i i . 23 ff.).

9 4

Vers. 1047-9. 1 0 0

A . I. 228.

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Ānanda did his best to persuade the Buddha to die in one of the great cities, such as Rājagaha or Sāvatthi, and not in Kusinārā, the little wattle anddaub town (as he called it) in the middle of the jungle. H e was not satisfied until the Buddha had revealed to him the past history of Kusinārā, how it had once been Kusāvatī, the royal capital of the mighty Mahā 101 Sudassana. Just before the Buddha died, Ānanda was commissioned to inform the Mallas of the impending event, and after the Buddha's death, Anuruddha entrusted him, with the help of the Mallas of Kusinārā, with all the 102 103 arrangements for the funeral. Ānanda had earlier learnt from the Buddha how the remains of a Tathāgata should be treated, and now he was to benefit by the instruction. At the end of the First Council, the duty of handing down unimpaired 04 the Dīgha Nikāya through his disciples was entrusted to Ānanda.' H e was also charged with the duty of conveying to Channa the news that the higher penalty (brahmadaṇḍa) had been inflicted on him by the Saṅgha. Ānanda had been deputed by the Buddha himself to carry out this, his last 105 administrative act, but Ānanda, not wishing to undertake the responsi bility alone (knowing that Channa had a reputation for roughness), was granted a number of companions, with whom he visited Channa. The 106 latter expressed repentance and was pardoned. Perhaps it was because both the Buddha and Ānanda's colleagues knew of his power to settle 07 disputes that he was chosen for this delicate task.' Ānanda's popularity, however, did not save him from the recriminations of his fellows for some of his actions, which, in their eyes, constituted 108 offences. Thus he was charged with: (I) having failed to find out from the Buddha which were the lesser and minor precepts which the 109 Saṅgha were allowed to revoke if they thought fit ; (2) with having stepped on the Buddha's rainyseason

garment when sewing it; (3) with 110 having allowed the Buddha's body to be first saluted by women ; (4) with 111 having omitted to ask the Buddha to live on for the space of a kappa ; and (5) with having exerted himself to procure the admission of women 12 into the Order.' Ānanda 's reply was that he himself saw no fault in any of these acts, but that he would confess them as faults out of faith in his colleagues. 1 0 1 D . i i . 146. lāna for his a b i l i t y to settle disputes 1 0 2 Ibid., 158, ff. among the monks . 1 0 3 Ibid., l 4 l f. 1 0 3 V i n . i i . 2889. 1 0 4 DA. i. l5. 1 0 9 SeeD. i i . l54. 19 ^ D.iI.154. 1 1 9 N o t mentioned elsewhere, but see 1 0 6 V i n . i i . 2902. R o c k h i H , op. cit., p . l 5 4 . 1 9 7 See S. i i . 235 f., where the B u d d h a 1 1 1 D . i i . 115. classes h i m w i t h S ā r i p u t t a and Moggal 1 1 2 V i n . i i . 253.

On another occasion he was found fault with (1) for having gone into the 113 village to beg for alms, clothed in his waistcloth and nether garment ; 14 (2) for having worn light garments which were blown about by the wind.' The last years of his life, Ānanda seems to have spent in teaching and preaching and in encouraging his younger colleagues. Among those who held discussions with him after the Buddha's passing away are mentioned 15 116 Dasama of the Aṭṭhakanagara,' Gopaka Moggallāna and Subha Todeyya¬ 17 putta.' 18 The Pāli Canon makes no mention of Ānanda 's death. Fa H sien.' however, relates what was probably an old tradition. When Ānanda was on his way from Magadha to Vesāli, there to die, Ājātasattu heard that he was coming, and, with his retinue, followed him up to the Rohiṇī River. The chiefs of Vesāli also heard the news and went out to meet him, and both parties reached the river banks. Ānanda, not wishing to incur the displeasure of either party, entered into the state of tejokasiṇa in the middle of the river and his body went up in flames. H is remains were divided into two portions, one for each party, and they built cetiyas for their en¬ 119 shrinement. In the time of Padumuttara Buddha Ānanda had been the son of Ānanda, King of Haṃsavatī, and was therefore a stepbrother of Padumuttara. H is name was Sumana. King Ānanda allowed no one but himself to wait on the Buddha. Prince Sumana having quelled an insurrection of the frontier provinces, the king offered him a boon as reward, and he asked to be allowed to entertain the Buddha and his monks for three months. With great reluc tance the king agreed, provided the Buddha's consent was obtained. When Sumana went to the vihāra to obtain this, he was greatly impressed by the loyalty and devotion of the Buddha's personal attendant, the monk Sumana, and by his iddhipowers. H aving learnt from the Buddha that these were the result of good deeds, he himself determined to lead a pious life. For the Buddha's residence Prince Sumana bought a pleasaunce named Sobhana from a householder of that same name and built therein a monastery costing one hundred thousand. On the way from the capital to Sobhana Park he built vihāras, at distances of a league from each other. When all preparations were completed, the Buddha went to Sobhana with one hundred thousand monks, stopping at each vihāra on the way. At the festival of dedication of the Sobhana Vihāra, Sumana expressed a wish to become a personal attendant of a future Buddha, just as Sumana was of 1 1 3 Vin. i.298. 1 1 3 Giles trans.

44. The story also occurs 1 1 4 Ibid., i i . 136. i n D h A . i i . 99 ff., w i t h several variations 1 1 3 M . I . 349 f. in detail. 1 1 6 Ibid., i i i . 7; Thag., ver. 1024. 1 1 9 See also Rockhil1. op. 105 f. 1 1 7 D . i . 204 ff.

Padumuttara. Towards this end he did many good deeds. In the time of Kassapa Buddha he gave his upper garment to a monk for him to carry his beggingbowl in it. Later he was born in heaven and again as King of Benares. H e built for eight Pacceka Buddhas eight monasteries in his royal 120 park and for ten thousand years he looked after them. The Apadāna 131 mentions that he became ruler of heaven thirtyfour times and king of men fiftyeight times. Ānanda's name occurs in innumerable J ā t a k a s ; he is identified with Suriyakumāra in the Devadhamma J ātaka (i. 133), Cullalohita in the Munika (i. 198), Pajjuna in the Maccha (i. 332), Kālakaṇṇi in the Kāla¬ kaṇṇi (i. 365), Rādha in the Rādha (i. 496), Poṭṭhapāda in the Rādha II. (ii. 134), Cullanandiya in the Cullanandiya (i. 202), Gāmaṇicaṇḍa in the Cān^aṇicaṇḍa (ii. 310), Cullalohita in the Sālūka (ii. 420), Dabbasena in the Ekaraja (iii. 15), Poṭṭhapāda in the Kalābu (iii. 100), Bārāṇasīseṭṭhi in the Pīṭha (iii. 121), Vedehatāpasa in the Candhāra (iii. 369), Sumaṅgala in the Sumaṅgala (iii. 444), Anusissa in the Indriya (iii. 469), Maṇḍavya in the Kaṇhadīpāyana (iv. 37), Pottika in the Nigrodha (iv. 43), Pañca¬ sikha in the Biḷārakosiya (iv. 69), Rohineyya in the Ghata (iv. 69), Yu¬ dhiṭṭhila in the Fuvañjaya (iv. 123), Bharata in the Dasaratha (iv. 130), Mātali in the Kaṇha (iv. 186), the Sudhābhojana (v. 412), the Nimi (vi. 129), and the Kulāvaka (i. 206), Kāliṅga in the Kāliṅgabodhi (iv. 236), Vissakamma in the Suruci (iv. 325), Sambhūtapaṇḍita in the Sambhūta (iv. 401), Cittamiga in the Rohantamiga (iv. 423), Sumukha in the Haṃsa (iv. 430), Anusissa in the Sarabhaṅga (v. 151), Somadatta in the CullasutasonIa (v. 192), Sunanda the charioteer in the Ummadantī (v. 227), the younger brother of Kusa in the Kusa (v. 312), Nanda in the SonaNanda (v. 332), Sumukha in the Cūlahaṃsa (v. 334), and the Mahāhaṃsa (v. 382), the brahmin Nanda in the Mahā Sutasoma (v. 511), Somadatta in the Bhūridatta (vi. 219). H e was also the barber in the Makhādeva (1. 139), the ar^tevāsika in the Asātama^ta (i. 289), the banditleader in the Takka (i. 299), the brahmin in the Sārambha (i. 375), the Sattubhasta (iii. 351), the Palāsa (iii. 25), the Junha (iv. 100), and the Sāl^kedāra (iv. 282); the treesprite in the Kusanāli (i. 443), the elephant trainer in the Sumedha (i. 446), the younger brother of the Bodhisatta in the Maṇikaṇṭha (ii. 286), the marauder in the S'syya (ii. 403), the inhabitant of a frontier village in the Mahā Assārohaka (iii. 13), the attendant in the Saṅkha (iv. 22), one of the seven brothers in the Bhisa (iv. 314), the physician Sīvaka in the Sivi (iv. 412), and the arrowmaker in the MahāJ anaka (vi. 68). Several times he was born as an animal. Thus he was a parrot in the 1 2 9 T h a g A . i i . 121 ff. 1 2 1 i . 52 I.

Saccaṅkira (i. 327), the Abbhantara (ii. 400) and the Mahāummagga (vi. 478), a jackal in the Guṇa (ii. 30), the fathergoose in the Vinīlaka (ii. 40), the tortoise in the Kacchapa (ii. 8l), the iguana in the Cullapaduma (ii. 121), the otter in the Sasa (iii. 56), the younger

swan in the Neru (iii. 248), the crab in the Suvaṇṇakakkaṭaka (iii. 298), the wise nāga in the Mahāpaduma (iv. 196), the tawny dog in the Mahābodhi (v. 246) and the vulture king in the Kuṇāla (v. 456). He was many times king: in the Nigrodhamiga (i. 153), the Kukkura (i. 178), the Bhojājānīya (I. 181), the Ājañña (i. 182), the Tittha (i. 185), the Mahilāmukha (i. 188), the Mudulakkhaṇa (i. 306), the Kuddāla (i. 315), the Mahāsupina (i. 345), the Attisa (i. 354), the Mahāsāra (i. 387), the Sālittaka (i. 420), the Bandhanamokkha (i. 440), the Ekapaṇṇa (i. 508), the Gagga (ii. 17), the Suhanu (ii. 32), the Mora (ii. 38), the Susīma (ii. 50), the Gijjha (ii. 52), the Kalyāṇadhamma (ii. 65), the Kalāyamuṭṭhi (ii. 76), the Saṅgāmāvacara (ii. 95), the Vālodaka (ii. 97), the Giridanta (ii. 99), the Pabbatūpatthara (ii. 127), the Puṇṇanadī (ii. 175), the Kacchapa (ii. 178), the Kosiya (ii. 209), the Guttila (ii. 257), the Saṅkappa (ii. 277), the KuṇḍakaKucchiSindhava (ii. 291) the Siri (ii. 415), the Ndnacchanda (ii. 429), the Supatta (ii. 436), the Chavaka (iii. 30), the Sayha (iii. 33), the Brahmadatta (iii. 81), the Rājovāda (iii. 112), the Kesava (iii. 145), the Sussoṇḍi (iii. 190), the Avāriya (iii. 232), the Nandiyamiga (iii. 274), the Dhajavihetha (iii. 307), the Kukku (iii. 321), the Sutanu (iii. 330), the Aṭṭhisena (iii. 355), the Mahākapi (iii. 375), the Daḷhadhamma (iii. 388), the Susīma (iii. 397), the Aṭṭhasadda (iii. 434), the Aṭṭhāna (iii. 478), the Cullabodhi (iv. 27), the Mātiposaka (iv. 95), the Bhaddasāla (iv. 157), the Mittāmitta (iv. 199), the Amba (iv. 207), the J avahaṃsa (iv. 218), the Dūta (iv. 228), the Rurumiga (ii. 263), the Sarabhamiga (ii. 275), the Uddālaka (iv. 304), the Dasabrāhmaṇa (iv. 368), the Bhikkhāparampara (iv. 374), the Sattigumba (iv. 437), the Kumbha (v. 20), the Tesakuṇa (v. 125) and the Sāma (vi. 95). He was King of Benares in the Kāka (i. 486), the Tacasāra (iii. 206) and the Saṅkhapāla (v. 177); King Mallika in the Rājovāda (ii. 5), the Kosala King in the Maṇikuṇḍala (iii. 155), King Vaṅka in the Ghata (iii. 170), the Kosavya King in the Dhū^nakāri (iii. 402), King Aḍḍhamā¬ saka in the Gaṅgamāla (in. 454), and King Dhanañjaya in the Sambhava (v. 67), and the Vidhurapaṇḍita (vi. 329). 122 In the Mahā Nāradakassapa J ātaka Ānanda was born as Rujā, daughter of King Aṅgati. 123 The Dhammapada Commentary states that once when Ānanda was a blacksmith he sinned with the wife of another man. As a result, he 1 2 2 J . vi.255. 1 2 3 i . 327.

suffered in hell for a long time and was born for fourteen existences as some one's wife, and it was seven existences more before the results of his evil deed were exhausted. There seems to be some confusion as to the time at which Ānanda 124 entered the Order. In the Canonical account he became a monk in the second year of the Buddha's ministry. In the verses attributed to 125 him in the Theragātha, however, he says that he has been for twenty five years a learner (sekha). It is concluded from this that Ānanda must have joined the Order only in the twentieth year after the Enlightenment and the whole story of his having been ordained at the same time as 26 Devadatta is discredited.' The verses occur in a lament by Ānanda that his master is dead and that he is yet a learner. The twentyfive years which Ānanda mentions probably refer to the period during which he had been the Buddha's personal attendant and not to his whole career as a monk. During that period, " though he was

but a learner, no thoughts of evil arose in him," the implication being that his close con nection with the Buddha and his devotion to him gave no room for such. He, nevertheless, laments that he could not become an asekha while the Buddha was yet alive. If this interpretation be accepted—and I see no reason why it should not be—there is no discrepancy in the accounts of Ānanda's ordination. 1 2 4 E.g., V i n . i i . l 8 2 . See also Rhys Davids^ article on Deva¬ 1 2 5 Vers. lO39 ff. datta in ERE. 1 2 6 See. e.g.. Thomas op. c^t. 123.

2. Ānanda.—Ā Khattiya king of H aṃsavati, father of Padumuttara Buddha.' H e had, by another wife, a daughter Nandā, who became the therī Pakulā in the present age.' Once, with twenty of his ministers and twenty thousand of his subjects, he appeared before Padumuttara Buddha at Mithilā and, having received the " ehibhikkhu-pabbajja," they became arahants.' The Buddha went back with them to Haṃsavatī where he preached the Buddhavaṃsa.' One of Ānanda's sons was the prince Sumana, stepbrother to Padu¬ rnuttara, who became Ānanda, the personal attendant of Gotama Buddha.' 1 J . I . 37; B u . x i i . l 9 . 3 M A . i i . 722; D A . i i . 4 8 8 . 2 ThigA.9l. 4 BuA. 100. 3 T h a g A . i i . 122.

3. Ānanda.—Stepbrother of Maṅgala Buddha. H e came to Maṅgala
Buddha with ninety crores of followers; having heard the Buddha's preaching, they all became arahants.'
1
J . i . 30.
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4. Ānanda.—Son of Tissa Buddha, his mother being Subhaddā.' 1 B u . x v i i i . 18.

1 5. Ānanda.—Son of Phussa Buddha, his mother being Kisāgotami. The Buddhavaṃsa Commentary.' however, gives his name as Anupama. 1 2 B u . x i x . 16. p . 192.

6. Ananda.—A Pacceka Buddha of ninety-one kappas ago. The thera Citakapūjaka, in a previous birth, came down from the deva-loka and 1 cremated the Pacceka Buddha's body with due honour. According 2 to the Majjhima N ikāya and its Commentary, there were four Pacceka Buddhas of this name. 1 2 A p . I . 227. M . i i i . 70; M A . i i . 890.

7. Ānanda.——A king of vultures. He dwelt with ten thousand vul¬ tures in Gijjhakūṭa and came to hear Kuṇāla preach. At the end of Kuṇāla's sermon Ānanda, too, discoursed in the same strain, dwelling 1 on the evil qualities of women " keeping to facts within his knowledge." He lived in the Kuṇāladaha with Nārada, Devala, Puṇṇamukha, the cuckoo, and Kuṇāla.' I n the present age the vulture-king was Ānanda 3 Thera, the Buddha's attendant. 1 3 J . v . 424, 447-50. - S n A . 1. 359. J . v . 456.

8. Ānanda.—A king of fishes, appointed by the fishes themselves to 1 rule over them. He was one of the six monsters of the deep. He lived on one side of the ocean and all the fishes came to him morning and evening to pay their respects. He lived on rock-slime (sevāla) till one day he swallowed, by mistake, a fish. Liking the taste very

much, he found out what it was, and from that day he ate fish, unknown to his subjects. Seeing their numbers diminish, they began to grow inquisitive, and one day one of their wise ones hid in the lobe of Ānanda's ear and discovered him eating the fish which straggled behind. When this was reported to the other fish, they fled in terror and hid themselves. Ānanda, desirous of eating them, searched everywhere; believing that they lay inside a mountain, he encircled it with his body. Seeing his own tail on the other side of the mountain and believing it to be a fish trying to escape, he crunched it in a rage. The tail was fifty leagues long and he suffered excruciating pain. Attracted by the smell of blood, the fish collected round and ate him bit by bit. His skeleton was as big as a mountain, and holy ascetics, flying through the air and seeing it below 1 J . I . 207; i i . 352.

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them, told men about it and the story became famous throughout Jam¬ budīpa. Kāḷahatthi is reported as relating this story to the king in the Mahā Sutasoma J ātaka.' Ānanda is referred to as an example of great deceitfulness.' 2 3 J . v . 4624. M A . i . 138.

9. Ānanda.—A yakkha to whom a shrine, called the Ānanda Cetiya, was dedicated. The Cetiya was in Bhoganagara and was later converted into a Buddhist Vihāra.' There the Buddha stayed during his last sojourn, and mention is made of a sermon he preached there to the monks on the Four Great Authorities (cattāro mahāpadesā).' From there he went to Pāvā. 1 2 A A . i i . 550. D . i i . 1236; A . i i . 107.

10. Ānanda.—A banker of Sāvatthi. H e had eighty crores of money, but was a great miser. H e had a son, Mūlasiri, and once a fortnight he would gather his kinsfolk together and, in their presence, admonish his son as to the desirability of amassing wealth, always increasing it, giving none away. When the banker died he was born in a Caṇḍāla family outside the city gates. The king appointed Mūlasiri banker in his place. From the time of Ānanda's conception among the Caṇḍālas, mis¬ fortune dogged their footsteps. Knowing that a Jonah had come among them, they caused a search to be made and, as a result of their investi gations, they sent the pregnant mother away. When the child was born he was a monstrosity with his organs all out of place. When old enough, he was given a potsherd and told to beg his living. One day he came to the house in which he had lived in his former life, and though he managed to enter it, he was discovered and thrown out by the servants. The Buddha happened to be passing by, and sending for Mūlasiri, he told him that the beggar had been his father. Being convinced by certain proofs, Mūlasiri believed and took refuge in the Buddha.' It is said that eightyfour thousand beings attained deathlessness on the occasion of the Buddha preaching to Mūlasiri about his father Ānanda.' 1 D h A . i i . 258; the story is referred to i n the Milindapanha (p. 350). 2 A A . i . 57.

11. Ānanda.—Author of the Mūlaṭikā on Bnddhaghosa's Commen taries on the Abhidhamma.' H e was originally a native of India, but came over to Ceylon and became head of the Vanavāsi fraternity in the Island. H e probably lived about the

eighth or ninth century A.D. and 1 C v . 60, 69; S ā s . 69.

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wrote the Mūlaṭikā at the request of a monk named Buddhamitta. He is probably identical with Ānanda, teacher of Culla Dhammapāla (see 2 below). He was also known as Vanaratana Tissa from his connection with the Vanavāsi school. 2 P . L . C . 202 f.; 216 I.

I 2. Ānanda.—Teacher of Culla Dhammapāla, author of the Saccasaṅ¬ 2 khepa.' The Saddhamma Saṅghala says that Ānanda was the author of the Saccasaṅkhepa. See also above (Ānanda 11). 2 1 q.v. ix.

13. Ānanda.-—Teacher of Buddhappiya, author of the Rūpasiddhi. He was a native of Ceylon, for Buddhapiya refers to him as " Tambapaṇṇid¬ dhaja." He too belonged to the Vanavāsī sect and wrote a Sinhalese interverbal translation to Piyadassi's Pada-Sādhana and another to the Khudda-S^kkhā. He was a disciple of Udumbaragiri Medhaṅkara, pupil of Sāriputta, and he probably lived in the time of Vijayabāhu I I I .' He was the teacher of V^ieha, author of the Sa^nantakūṭavaṇṇanā.' See also Buddhavaṃsa V naratana Ānanda. 1 P.L.C. ^ I. 2 Ibid., 220.

14. Ānanda .—Author of the Saddhammopdyana, also called Abhayagiri-Kavicakravarti Ānanda and probably belonging to the same period as Ānanda (13). His friend and companion, for whom his book was written, was Buddhasoma. A n Ānanda, probably a later writer, is also the author of a Sinhalese Commentary on the Saddhammopāyana.' 1 P.I..C. 212.

t ^ . Ānanda.—Companion of Chapaṭa and co-founder of the Sīhaia-Saṅgha of Burma.' He was later cut off from the community for trying to send to his kinsfolk an elephant presented to him by King Narapati. His companions suggested that the animal should be let loose in the forest, in accordance with the Buddha's teaching regarding kindness to animals. Ānanda's reply w^as that the Buddha had also preached kindness to kinsfolk.' He died in 1246.' 1 3 Sa^. 65. Forchammer: Jardine Pri^e Essay, 2 B o d e : Op. cit.. 21. p. 35.

16. Ānanda.—0f Haṃsavatī. Author of the Madhusāratthadīpanī, a ṭīkā on the Abhidhamma.' 1 S ā s . 48; but see B o d e : op. c-t., 17-8.

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I7. Ānanda.—Called Māṇava, in order to distinguish him from others. He was a brahmin youth, maternal cousin of the therī Uppaiavaṇṇā, with whom he had been in love when she was a laywoman. One day when Upalavaṇṇā returned from her alms-rounds to her hut inAndhavana, where she was living at the time, Ānanda māṇava, who was hiding under her bed, jumped up and seized her. I n spite of her protestations and admonitions, he overcame her resistance by force and, having worked his will of her, went away. As if unable to endure his wickedness, the earth burst asunder and he was swallowed up in Avīci.' In order that such assaults should

not be repeated, Pasenadi Kosala erected, at the Buddha's suggestion, a residence for the nuns within the 2 city gates, and henceforth they lived only within the precincts of the city. 1 2 D h A . i i . 49-50. Ibid., 5 l f .

Ānanda Vagga.—The eighth chapter of the Ṭika N ipāta of the Aṅguttara Nikāya. I t consists of ten suttas, the last of which contains a prophecy 1 regarding Ānanda.

1

A.i.2l5-28.

1. Ānanda Sutta.—Preached by Ānanda to Vaṅgīsa. Once as they were going together for alms to Sāvatthi, Vaṅgīsa confessed that he was disaffected. Ānanda advised him on how to overcome the disaffection by proper cultivation of the senses.' 1 S . i . l88.

2. Ānanda Sutta.—Once Ānanda was living in a forest tract in the Kosala country and was much occupied in talking to the laity who came to see him. A deva of the forest, desiring his welfare, came up to him and suggested that he might stop his constant babbling and meditate 2 instead.' According to Buddhaghosa, this was soon after the Buddha's death, shortly before Ānanda became arahant. People, knowing of his close attendance on the Master, were ever asking for details about the Parinibbāna and when they mourned he had to admonish them. He used to wander about, taking with him the Buddha's begging bowl and 3 robe. I n the Theragāthā the same admonition is put into the mouth of a Vajjiputta monk. 1 2 3 S. I . l 9 9 . S A . i . 225. ver. 119; T h a g A . 1.237.

3. Ānanda Sutta.—Preached by the Buddha to Ānanda, who asked how nirodha could be obtained. By the cessation of the five khandhas, answered the Buddha.' 1 S. i i i . 24-5.

4. Ānanda Sutta.—A conversation between the Buddha and Ānanda, at J etavana. Ānanda is asked in what things one discerns the arising (uppāda), passing away (vaya), and constant change (aññathatta). The answer is " i n the five khandhas." The Buddha praises Ānanda for his 1 answer. 1 S . i i i . 378.

5. Ānanda Sutta.—Same as above, except that the discernment is not 1 only with regard to the present, but also to the past and the future.

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S . i i i . 389.

6. Ānanda Sutta.—Ānanda tells the monks in Jetavana how when he and his colleagues were novices, Puṇṇa Mantāniputta was very helpful to them and instructed them as to how the conceit of self (asmimāna) arose and how it could be overcome. H aving heard him, Ānanda says 1 he fully understood the Dhamma. 1 S . i i i . 1056.

7. Ānanda Sutta.—Preached at Jetavana. Ānanda asks the Buddha about psychic power (iddhi), its basis and cultivation, and the practice

1 thereof. The Buddha enlightens him.

1

S. v . 2856.

8. Ānanda Sutta.—Same as above, with the addition of Ānanda's declaration that the monks consider the Buddha as their guide, etc.’ 1 S. v . 286.

9. Ānanda Sutta.—Preached at Jetavana. Ānanda is instructed as to how concentration on breathing (ānāpānasati) leads to the four satipaṭṭhānas and how these, in turn, bring to completion the seven bojjhaṅgas. These last lead to complete knowledge and release (vijjā¬ 1 ^imutti), The methods of their development are explained in detail. 1 S. v . 32833.

10. Ānanda Sutta.—Same as above, the only difference being the same as between 7 and 8. 11. Ānanda Sutta.—Records a visit paid to Ānanda at Jetavana by Sāriputta, who was also staying there. Sāriputta tells Ānanda that sotāpannas are those that have no disloyalty to the Buddha, the Dhamma and the Saṅgha. They have no such immorality as is possessed by the uneducated putthujjanas.’ 1 S. v . 3624.

12. Ānanda Sutta.—Preached at the Ghositārāma in Kosambi. Ānanda asks the Buddha how monks could enjoy ease (phāsu vihāra) and the

Buddha tells him.’

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A . i i i . l324.

13. Ānanda Sutta.—A conversation between Ānanda and Mahā Koṭṭhita with regard to what happens after the passionless, remainderless 1 ending of the six spheres of contact. 1 A . i i . 102. The P . T . S . text puts this mentary and the Uddana at the end of under K^ṭṭh^ta S^tta. but both the Com the Vagga treat i t as a separate sutta.

14. Ānanda Sutta.—Ānanda goes to Sāriputta and asks him how far a monk could learn the Dhamma, remember it, reflect upon it and teach it to others. Sāriputta suggests that Ānanda should answer the question himself, which Ānanda does. At the end of the discourse Sāriputta utters an eulogy on Ānanda and calls him the pattern of the true monk.’ 1 A . i i i . 36I.2.

15. Ānanda Sutta.—Preached by the Buddha in reply to Ānanda's question as to how notions of “ I ” and “ mine ” and the tendency to vain conceit could be completely destroyed.’ This sutta refers to the Puṇṇakapañha of the Parāyaṇa. 1 A . I . 132 I.

I 6. Ānanda Sutta.—A conversation between Ānanda and Udāyī on the wonders of a Tathāgata's attainment and the nature of perception. In the course of the dialogue Ānanda mentions a visit paid to him by a 1 nun who was a follower of the Jaṭilas, and her questions on samādhi. 1 A . i v . 426.

17. Ānanda Sutta.—A discourse given to the monks by Ānanda on the good man and the wicked man.’ 1 A . v. 6 f.

18. Ānanda Sutta.—On the ten qualities that a monk should possess if he would benefit by the practice of the Buddha's teachings.’ 1 A . v . 152 ff.

Ānanda or Atthatta Sutta.—The paribbājaka Vacchagotta visits the Buddha and asks him if there is a self. The Buddha makes no reply even when the question is repeated, and Vacchagotta goes away. The Buddha,

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later, explains to Ānanda, in reply to his inquiry, that he remained silent because whatever answer he gave to Vacchagotta's question, it would be capable of being misunderstood and misinterpreted.’ 1 S. i v . 4 0 0 L

Ānandakumāra.—Ā shipwright, who, with three hundred others, was sent by Mahosadha to the Upper Ganges to secure timber wherewith to build three hundred ships in preparation for Mahosadha's visit to the 1 capital of Pañcāla in order to erect buildings for King Vedeha. 1 J . v i . 427.

Ānandabodhi.—The bodhitree planted by Ānanda at the entrance to Jetavana. The people of Sāvatthi, led by Anāthapiṇḍika, suggested to Ānanda that some place should be provided where they might offer flowers and perfumes in the name of the Buddha, when the Buddha was away on his periodical tours. After consultation with the Buddha, Ānanda obtained, with Moggallāna's assistance, a fruit from the bodhi tree at Gayā, and had it planted at the gateway of Jetavana in the presence of a large and distinguished gathering, including Pasenadi Kosala and Visākhā. The seed was planted by Ānāthapiṇḍika in a golden jar filled with fragrant earth. Immediately a sapling sprang up, fifty cubits tall, with five branches, each fifty cubits long. The king poured round the tree perfumed water from eight hundred jars of gold and silver. In order to consecrate the new tree, the Buddha, at Ānanda's request, sat under it for one night, in the rapture of san^āpatti. Because the tree 1 was planted by Ānanda, it became known as Ānandabodhi. Pilgrims who came to the Buddha at Jetavana were in the habit of paying respect to the Ānandabodhi.’ The Paduma J ātaka and the Kāliṅgabodhi J ātaka were both preached in reference to this bodhitree. 1 2 J . i v . 22830. J.ii.32I.

Ānandabhaddekaratta Sutta.—Preached at Jetavana. Ānanda dis courses to the assembled monks on the nature of the True Saint (Bhadde¬ karatta). The Buddha appears on the scene and on being told of Ānanda's discourse, asks him how exactly he had proceeded. Ānanda repeats to him the Bhaddekaratta Sutta (q.v.), which he had previously learnt from the Buddha. The Buddha recites it himself from beginning to end and praises Ānanda for his skill.’ 1 M . i r i . 18991.

Ānandamānava.—See Ānanda (17).

276 [Ānandā

Ānandā.—One of the five daughters of the chief queen of the king of 2 the third Okkāka dynasty.’ The Mahāvaṃsa Tīkā says that Okkāka was the youngest of the sixteen kings of the Mahāsammata dynasty and makes no mention of three Okkāka dynasties. The

name of Okkāka's chief queen was Hatthā (v.l. Bhattā). 1 2 D A . i . 258: S n A . i . 352. p . 84.

" Ānandena ^ Sutta. The Buddha is asked by Ānanda to tell him of a doctrine which would make him more ardent and intent. The Buddha 1 teaches him the doctrine of impermanence. 1 S. i i i . l878.

Ānāpāna Kathā.—The third section of the Mahāvagga of the Paṭi¬ sambhidāmagga.' 1 P s . i . 102 ff.

Ānāpāna Vagga.—The seventh chapter of the Bojjhaṅga Saṃyutta of the Saṃyutta Nikāya.' 1 S. v . l2932.

Ānāpāna Saṃyutta.—The fiftyfourth section of the Saṃyutta Nikāya.' 1 S. v . 3 l l 4 l .

Ānāpāna Sutta.—The idea of inbreathing and outbreathing, if culti vated and developed, leads to much profit.' 1 S. v . l 3 2 .

Ānāpānasati Sutta.—Preached at Sāvatthi on Komudī, the fullmoon day of the fourth month. The monks had gathered together to see the Buddha and eminent disciples had been busy instructing their pupils in the various attainments.' Seing them thus assembled, the Buddha was pleased with their demeanour and described how in the confraternity of monks were to be found men of various degrees of attainment. Some of them practised the cultivation of mindfulness by breathing exercises and the Buddha proceeded to explain how it was done. Such mindful ness leads to the development of the four satipaṭṭhānas, and these, in turn, to the seven bojjhaṅgas. Through them one attains deliverance 3 through understanding. 1 The Commentary says the Buddha of developing their attainments. (M A . had not gone on tour as usual because | i i . 8956.) 2 he wanted to give the monks opportunity M . i i i . 7888.

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1. Ānisaṃsa Vagga.—The tenth chapter of the Chakka N ipāta of the
Anguttara N ikāya. I t consists of eleven suttas on various subjects.'
1
A. iii. 441-5.
2. Ānisaṃsa Vagga.—The first chapter of the Dasaka N ipāta of the
Anguttara N ikāya, consisting of ten suttas.'
1
A. v . 1-14.
Ānisaṃsa Sutta.—On the six advantages of realising the first fruit of the Path (Sotāpattiphala).' 1 A.iii.44L

Āpaṇa.—A city in the Aṅguttarāpa country (probably its capital). The Buddha once visited the city with 1,250 monks and the whole company was entertained by the Jaṭila Keniya.' From Āpaṇa the Buddha went on to Kusinārā.' I n the Saṃyutta N ikāya.' Āpaṇa is spoken of as a township of the Aṅgas (Aṅgānaṃ nigamo) and the Buddha is

mentioned as having stayed there with Sāriputta. Several suttas were preached at Āpaṇa, among them the Poṭaliya Sutta (regarding Poṭaliya).’ 6 the Laṭukikopama Sutta (to Udāyi).’ the Sela Sutta (regarding Sela) and the Saddha or Āpaṇa Sutta.’ Āpaṇa was a brahmin village and was the home of the Elder Sela.’ On the occasion of the Buddha's visit to Āpaṇa, during which he converted Sela and Keniya, he seems to have stayed at Āpaṇa for over a week and ordained three hundred monks in the company of Sela.’ 10 According to Buddhaghosa, the village was called Āpaṇa because it had twenty thousand bazaars (āpaṇā) and was therefore distinguished for its shops (āpaṇānaṃ ussannattā). Near the village, on the banks of the river Mahl, was the woodland where the Buddha stayed during his visits. 1 6 vin. i. 245 ff. M .ii. 146ff;Sn. pp. 102 ff. 2 Ibid., 247. 7 S. v . 225-7. 3 v . 225. 3 ThagA.ii.47. 4 9 M . i . 359 ff. Sn., p . 112. 3 1 9 M . i . 447 ff. M A.ii. 586.

Āpaṇa Sutta.—See Saddha Sutta.

Āpatti.—A section of the Vinaya Piṭaka, the fourth chapter of the Parivāra.’ 1 vin. v. 91 ff.

278 [Āpatti Vagga

Āpatti Vagga.—The twentyfifth chapter of the Catukka Nipāta of the

1

Aṅguttara Nikāya, containing ten suttas on various subjects.

1

A . i i . 23946.

1. Āpatti Sutta.—Ānanda informs the Buddha at Ghositārāma in Kosambī, that Bahiya's efforts to bring about dissension in the Order had not been suppressed because Anuruddha, being Bāhiya's colleague, did not want to interfere. The Buddha tells him that they should not depend on Anuruddha for interference in disputes, for he was by tem perament unfitted for such action. H e then proceeds to discourse to Ānanda on the four probable reasons for a monk being desirous of creating 1 dissension. 1 A . i i . 239 f.

2. Āpatti Sutta.—— Deals with the four kinds of fears produced by transgressions, involving either being taken in the act and punished or having to confess guilt and receive punishment.’ 1 A . i i . 2403.

Āpā.—Ā class of deities who were present at the preaching of the Mahā¬

1 samaya Sutta.

2

Buddhaghosa says they were born as devas because of their having practised āpokasina in previous lives.

1

D . i i . 259. D A . i i . 689.

Āpāna.—One of the Vanni chiefs of Ceylon, brought into subjection by

1

Bhuvanekabāhu I.

1

C v . x c 33.

Āpāyika Vagga.—The twelfth chapter of the Tika Nipāta of the Aṅguttara Nikāya.' It contains ten suttas on various topics. 1 A . I. 26573.

Āpāyika Sutta.—On three persons who are doomed to purgatory.' 1 A . I. 265.

Ābhassara.—A Brahma world where live radiant devas from whose bodies rays of light are emitted, like lightning. It belongs to the Rūpaloka 1 and is in the plane of second jhāna. The devas living there subsist on joy (pītibhakkha).' Their span of life is two kappas and there is no guarantee 1 2 A b h s . v . 3; Compendium 138, n . 4. S. i . 114; D h A . i i i . 258; J . v i . 55.

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that a person who has been born there may not later be reborn in an un 3 happy condition. From time to time these devas utter shouts of joy say¬ ing " aho sukhaṃ, aho sukhaṃ." This sound is the best of sounds. These 4 devas are completely enveloped in ease (sukhena abhisaññā parisaññā). Their world forms the third station of consciousness (viññāṇaṭṭhiti), they are of uniform body, but their perceptions are diverse (ekattakāyā nānat¬ tasaññino).' During the periods of the development of the world many beings are born in the Ābhassara realm and they are then called the highest of the devas, yet even they change their condition.' In lists of 7 devas they are given below the Appamāṇābhā and above the subhā. 8 Bodhisattas are sometimes born in the Ābhassara world, but they are never born in Arūpa worlds even when they have developed Arūpa¬ jhānas. Baka Brahmā was born in Ābhassara after having passed through Vehapphala and Subhakiṇṇa, and it was then that he conceived the belief that he was eternal. 9 The Buddha visited him and convinced him of the error of his belief. When the universe is dissolved after the lapse of a long epoch and is again evolved, beings are mostly born in the Ābhassara world. When. sooner or later, the world begins to reevolve (vivaṭṭati), the Brahmavi¬ māna appears, but it is empty. Then some being or other, either because he has finished his life there or because his merit is exhausted, leaves the Ābhassara world and is reborn in the Brahmavimāna. Others follow his example, and it is then that the first to be reborn in the 10 Brahma-world thinks of himself as Brahmā, the eternal, etc. When inhabitants of the Ābhassaraworld are reborn as humans, their existence continues to be like that which they had in the brahmaworld itself. As time goes on, however, they lose their qualities and 1 develop the characteristics, both physical and mental, of human beings.' 12 Buddhaghosa says that their birth on earth is opapātika (by spontaneous regeneration) and they are mindborn (manomaya). On the occasions when the world is destroyed by fire, the fire spread up to the Ābhassaraworld ; when by water, the water rises to the Subha¬ 13 kiṇṇa ; when by wind, the wind reaches to the Vehapphala. 14 According to

Buddhaghosa, the Ābhassaras are so called because radiance spreads from their bodies in all directions, like flames from a 3 9 A . i i . 127; but see A b h s . v . 6, where J . i i i . 359. their lifespan is given as eight kappas. 1 9 D . i i i . 29. 4 A.iii.2O2; D.iii.2l9. 1 1 F o r details see D . i i i . 84 ff., P s A . 3 A . i v . 4O,4Ol; D . i i . 6 9 ; D . i i i . 2 5 3 . 253. 6 A . v . 60. 1 2 D A . i i i . 865. 7 E.g.,M.i.289. 1 3 C y p A . 9. 3 A A . i . 73; J . i . 406, 473; M . I. 329; 1 4 M A . i. 29; vibhA. 520; cp. D A . ii. M A . i . 553; S A . i . l 6 2 . 5lO.

torch (daṇḍadīpikāya acci ^iga etesaṃ sarīrato ābhā chijjitrā chijjitvā patantī viya sarati visaratī ti Abhassarā).

Ābhā.—A generic name for devas distinguished for their brilliance, such as the Parittābhā and the Āppamāṇābhā.' ^ . i i i . l O 2 ; MA. ii.9O2.

Ābhā Vagga.—The fifteenth chapter of the Catukka Nipāta of the Anguttara Nikāya. It consists of ten suttas on such subjects as the four splendours, the four due seasons, the four sins and virtues of speech and the four choicest parts (sāras).' 1 A . i i . l394l.

Ābhā Sutta.—There are four radiances: that of the moon, the sun, of fire, and of wisdom, the last being the chief.' 1 A.iI.189.

Āmakadhañña peyyāla.—The ninth chapter of the Sacca Saṃyutta of the Saṃyutta Nikāya. It contains a list of the gifts which Āriyan monks

1 abstain from accepting.

1

S. v . 4703.

Āmagandha.—Ā brahmin. Before the appearance of the Buddha in the world, Āmagandha became an ascetic and lived in the region of the Himālaya with five hundred pupils. They ate neither fish nor flesh. Every year they came down from their hermitage in search of salt and vinegar, and the inhabitants of a village near by received them with great honour and showed them every hospitality for four months. Then one day the Buddha, with his monks, visited the same village, and the people having listened to his preaching became his followers. That year when Āmagandha and his disciples went as usual to the village, the householders did not show towards them the same enthusiasm as heretofore. The brahmin, enquiring what had happened, was full of excitement on hearing that the Buddha had been born, and wished to know if he ate " āmagandha." by which he meant fish or flesh. H e was greatly disappointed on learning that the Buddha did not forbid the eating of āmagandha, but, desiring to hear about it from the Buddha himself, he sought him at Jetavana. The Buddha told him that āma gandha was not really fish or flesh, but that it referred to evil actions, and that he who wished to avoid it should abstain from evil deeds of every

kind. The same question had been put to the Buddha Kassapa by an ascetic named Tissa, who later became his chief disciple. In giving an account of the conversation

between Kassapa Buddha and Tissa, the Buddha preached to Āmagandha the Āmagandha Sutta. The brah¬ min and his followers entered the Order and in a few days became ara¬ hants.' 1 S n . , pp. 425; S n A . i . 278 ff.

Āmagandha Sutta.—The conversation between the Buddha and the 2 brahmin Āmagandha mentioned above.' According to Buddhaghosa this was merely a reproduction of the conversation of the Buddha Kassapa with the ascetic Tissa, who later became his chief disciple. The sutta is particularly interesting as being one of the few passages in which sayings of the previous Buddhas are recorded. The Buddha's view is put forward as being identical with that which had been enunci ated long ago, with the intended implication that it was a selfevident proposition accepted by all the wise. 1 2 Sn.42ff. S n A . I. 280 ff.

Āmaṇḍagāmaṇī Abhaya.—Son of Mahādāṭhika and King of Ceylon for nine years and eight months. H is younger brother, by whom he was ultimately slain, was Kanirajānu-Tissa, and he had two children, a son Cūḷābhaya and a daughter Sīvalī. īḷanāga was his nephew. Āmaṇḍagāmaṇī heightened the cone of the Mahā Thūpa and made additions to the LohapāSāda and the Thūpārāma. H e also built the Rajatalena Vihāra and the Mahāgāmeṇḍi tank to the south of Anurā dhapura, which latter he gave for the use of the Dakkhiṇavihāra. H e enacted an order that there should be no slaughter of animals in Ceylon and had gourds planted everywhere. To the whole brotherhood of monks in the island he once gave robes and almsbowls filled with kumbhaṇḍaka fruits (pumpkins) and thereafter he was known by the name of Āmaṇḍagāmaṇī.' His brother KaṇirajānuTissa, having killed him, succeeded to the throne.' Āmaṇḍagāmaṇī is also referred to as Āmaṇḍa and Amaṇḍiya. 1 Amanda is evidently a synonym of K^mbhanḍaka. 2 Mhv.^ x x x v . 1l0; M T . 640.

Āmaṇḍaphaladāyaka Thera.—An arahant. In a previous birth, while carrying a pingo laden with fruit, he saw the Buddha Padumuttara and offered him an āmaṇḍa fruit (pumpkin ?). In the present age he became an arahant.' 1 A p . i i . 459.

282 [Āmalakīvana Āmalakīvana.—Ā grove at Cātumā. The Buddha once stayed there, and it was on that occasion that the Cātuma Sutta was preached.' 1 M . i . 456.

Āmalacetiya.—A thūpa in Ceylon. It is not known who built it.

Aggabodhi I. erected a parasol over it.'

1

Cv. xlii.62.

Āmisakiñcikkha Sutta.—One of the suttas in a group of eight, dealing with people who will not lie for the sake of gain—and, in this case, for 1 the sake of anything worldly whatsoever. 1 S. i i . 234.

1. Āyatana Sutta.—Once when the Buddha was staying in the Kūṭa¬ gārasālā in Vesāli, he preached to the monks a sermon on the six spheres of contact (saṭāyatana). The monks listened with rapt attention until Māra, making a terrible din, disturbed their peace of mind. The Buddha admonished the monks not to be led away by Mara, and

the latter, dis¬ comfited, disappeared.’ 1 S . i . 112.

2. Āyatana Sutta.—The four Āriyan truths are concerned with the
1 six personal spheres of sense. Effort should be made to realise this.
1
S. v . 426.

Āyasmanta.—Ā general of King Sāhasamalla. Āyasmanta deposed the king and installed Kalyāṇavatī, chief queen of Kīttinissaṅka, on the throne of Ceylon. It was he who really administered the government, the queen's power being only nominal. The Cūla^aṃsa calls him a man of almost unsurpassable courage, a descendant of the Khandhāvara family. H e slew the Adhikārin Deva and had a vihāra erected at Vallig¬ gāma. H e also built a pariveṇa called after him Sarājakulavaḍḍhana (this evidently being one of his honorific titles) and gave land and other possessions for its maintenance. H e had a textbook of law compiled for the use of administrators. He was slain by the Mahādipāda Anīkaṅga.’ 1 C v . l x x x . 3344. F o r further details see Geiger C v . Tr^. i1. 130, n . 2.

Āyāgadāyaka Thera.—An arahant. In a previous birth he worshipped with gladsome heart the thūpa of Sikhī Buddha and gave carpenters

money to build an āyāga.’ As a result he was born in deva worlds and could bring even the devas into subjection. H e could produce rain at will.’ 1 2 A long almshall, says A p A . A p . i . 8990.

1. Āyācana Vagga.—The twelfth chapter of the Duka Nipāta of the
Aṅguttara Nikāya. It contains eleven suttas on different topics.’
1
A . i . 8991.

2. Āyācana Vagga.—The third chapter of the Rādha Saṃyutta of
1 the Saṃyutta Nikāya.
1
S. i i i . l98200.

1. Āyācana Sutta.—The good monk, if he would perfectly aspire, should wish to be like Sāriputta and Moggallāna ; the nun to be like
Khemā and Uppalavaṇṇā ; the householder like Citta and H atthaka ;
the housemistress like Khujjuttarā and Velukaṇṭakī, the mother of
1
Nanda.
1
A . i i . 164.

2. Āyācana Sutta.—Contains the story of the reluctance felt by the Buddha, while meditating at Uruvelā, in the eighth week after the Enlightenment, to preach his

doctrine to the world, feeling that it would not appeal to the human temperament ; and of the appearance before him, of the Brahmā Sahampatī, who had read his thoughts and who entreated him to overcome this reluctance. H e assured the Buddha that there were in the world many who would comprehend the Dhamma if they heard it. The Buddha saw that this assurance was justified and agreed to set forth as a teacher.' 2 The sutta appears verbatim in the Vinaya and almost verbatim in 3 the Dīgha Nikāya, as an episode in the life of each of the Buddhas men tioned there, but with two variants; the Brahmā repeats his request three times and the stanzas in which the request is made, as given in the Saṃyutta, are omitted. 2 3 ^S.i.l36ff. i.4ff. ii.36ff.

Āyācitabhatta Jātaka (No. 19).—Once the squire of a certain village, in the Kāsi country, promised the deity of a banyan tree a sacrifice should his enterprise succeed. When he came back from his journey he slew a number of creatures and took them to the tree. The deity of the tree appeared and admonished the squire, saying that no one could attain deliverance by means of slaughter.

The story was related in answer to a question by some monks, who had noticed that many people when going on a business journey would slay living creatures and offer them to various deities in order that their ventures might be successful. The monks wished to know if such sacri 1 fices were of any good. The Jātaka is also known as the Pāṇavadha J ātaka.' 1 2 J . i . 169. Feer: J A . 1876, p . 510.

1. Āyu Sutta.—Preached at the Kalandakanivāpa in Rājagaha. The Buddha tells the monks that human life is very brief and has its sequel elsewhere. Therefore good must be done and the holy life must be lived. Māra approaches the Buddha and suggests that men should take no heed of death, but should enjoy life like a babe replete with milk. The Buddha points out to him the error of such a view.' 1 S . I . 108.

2. Āyu Sutta.—Preached at the same place, on another occasion.

Māra utters the same sentiment and the Buddha refutes his views.

Māra retires vanquished.'

1

S . i . l089.

Āyupāla.—A thera who lived in the Saṅkheyya Pariveṇa near Sāgala. King Milinda's royal astrologer informed the Elder that the king wished to see him, and the king, having obtained his permission, visited him at the Pariveṇa, attended by five hundred Yonakas. The king discussed with the Elder the aim of those who became monks, and Āyupāla was unable to meet the king's arguments.' 1 M i l . 10 I.

Āyupāiā (Āyupālī).—An arahant therī, preceptor of Saṅghamittā.' 1 Mhv. v . 208; S p . i . 5 L

Āyuvaḍḍhana Kumāra.—Two brahmins of Dīghalambika became asce¬ tics and practised austerities for fortyeight years. Then one of them returned to the world and

having procured cattle and money, married and begot a son whom he called Dīghāyu. Later, when his former companion came to the city, the householder visited him with his wife and child. When they made obeisance to him, the ascetic said, “ Long life to you ” to the man and his wife, but not to the child. When questioned, the ascetic told them that their son had but seven days to

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live, and suggested that they should visit the Buddha and ask him if there were any means of averting the child's fate. They did so and the Buddha, who was then staying at the Ārañña kuṭikā in Dīghalambika, told them to erect a pavilion outside the door of their house. This they did, and in the pavilion the monks recited the Paritta continuously for seven days with the child seated before them on a bench. On the seventh day the Buddha himself came and hosts of devas gathered round him. The yakkha Avaruddhaka, who had been granted the boon of eating Dīghāyu, appeared to claim him at the time appointed for his death, but on account of the presence of the devas, he could not come near the boy. The Buddha recited the Paritta all night long, and when the seventh day had passed Avaruddhaka could no longer claim the child. The Buddha declared that the boy would live for one hundred and twenty years and he was renamed Āyuvaḍḍhana. When he grew up he became 1 the leader of five hundred lay disciples. 1 D h A . i i . 235 ff.

Āyussa Sutta.—Two in number, on the five conditions (such as exces¬ sive eating), which do not bestow long life, and on the five conditions which do.’ 1 A . i i i . 145.

Āyūra. Minister of Maddava, king of Benares. When Maddava was grieved at the loss of his wife, Āyūra and his colleague Pukkusa helped the king's counsellor Senaka to quench the king's sorrow. The 1 story is told in the Dasaṇṇaka J ātaka . 2 In the present age Āyūra became Moggallāna. 1 2 J . i i i .337 ff. Ibid., 34I.

Ārakkha Sutta.—Earnest care should be exerted to guard one's thoughts from running riot among passionate things, from being malicious, from being deluded and from following the path laid down by various recluses (false teachers ?).’ 1 A . i i . 120.

i . Ārakkhadāyaka Thera.—An arahant. In a previous birth he built a railing (vedi) round the thūpa of the Buddha Siddhattha and made provision for its protection. Six kappas ago he was a king named Apassena.’ 1 A p . I. 21415.

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2. Ārakkhadāyaka Thera. An arahant. H e put a fence round the thūpa of the Buddha Dhammadinna and arranged for its protection. This act resulted in his becoming an arahant in the present age.’ 1 A p .I.253.

Ārañjara.—See Arañjara.

Ārabhati Sutta.—There are five kinds of people in the world. Those who commit faults and repent, etc.’ 1 A . iii. 1657.

Ārabbhavatthu Sutta.—On the eight occasions in which exertion should
1 be applied.
1
A.iv.334f.
1. Ārammaṇa Sutta.—Some who practise meditation are skilled in concentration, but not in the object of concentration (ārammaṇa), some 1 vice versa, some are skilled in both, some in neither. 1 S.iii.266.

2. Ārammaṇa Sutta.—Some are skilled in the object of concentration
1 but not in the range of it, etc. (As before.)
1
S.iii.275.
Āravāḷa.—See Aravāḷa.

Āramā Vagga.—The sixth division of the Pācittiya of the Bhikkhunī Vibhaṅga.’ 1 vin. i v . 30617.

Ārāma Sutta.—See SāriputtaKoṭṭhita Sutta.

Ārāmadaṇḍa.—A brahmin. Once when Mahā Kaccāna was staying at Varaṇā on the banks of the Kaddamadaha, Ārāmadaṇḍa came to see him and asked him why nobles quarrelled with nobles, brahmins with brahmins, and householders with householders. “ Because of their bondage and servitude to sensual lusts,” answered Mahā Kaccāna; and for the same reason recluses quarrelled with recluses. “ Is there anybody in the world who has passed beyond this bondage ?” “ Yes," said Mahā Kaccāna, “ in Sāvatthi lives the Exalted One," and he proceeded to describe the Buddha's virtues. Ārāmadaṇḍa stood up with clasped

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hands and, turning in the direction of Sāvatthi, he uttered his adoration of the Buddha. Thenceforward he became a disciple of Mahā Kaccāna.’ 1 A . I . 657.

Ārāmadāyaka Thera.—An arahant. In a past life he planted a garden with shady trees for the Buddha Siddhattha, and gave the Buddha the fruits and flowers that grew there. Thirtyseven kappas ago he was born seven times as king, by name Mudusītala.’ 1 Ap. i.25l.

L Ārāmadūsaka Jātaka (No. 46).—Once in Benares there was a festival and all the townsfolk assembled to keep holiday. The king's gardener, wishing to join in the festivities, approached the king of the monkeys who lived in the royal garden and, pointing out to him all the benefits the monkeys had derived from their residence there, asked him if he would get the monkeys to water the trees in the gardener's absence. The monkeyking agreed and, when the man had gone, distributed the water-skins and waterpots among the monkeys. In order that the water should not be wasted, he gave instructions to the monkeys that they should pull out the trees by the roots and

give plenty of water to those plants whose roots went deep and little to those with small roots. A wise man, happening to see this being done, and reflect ing how with every desire to do good, the foolish only succeed in doing harm, rebuked the monkey-king. The story was told by the Buddha while staying in a hamlet in Kosala. The squire of the village invited the Buddha and his monks to a meal and at the conclusion of the meal gave them leave to stroll about in the grounds. In their walk the monks came across a bare patch of land and learnt from the the gardener that it was caused by a lad who had been asked to water the plants there and who, before watering them had pulled them out to see how they grew. This was reported to the Buddha, who related the story of the past.' 1 J . i . 2495l. The story is sculptured i n the Bharhut S t ū p a . See Cunningham, P1. x l v . 5.

2. Ārāmadūsaka Jātaka (No. 268).—Same as the above except that the monkeys are asked to water the garden for seven days, and the con versation between the wise man (in this case a young man of good family belonging to Benares) and the monkeyking is different. The story is told in reference to a lad in Dakkhiṇāgiri and not in Kosala as above.' 1 J . i i . 3457.

Ārāmassa.—A village in Ceylon, given by King Udaya I. for the maintenance of a Loharūpa (bronze statue) of the Buddha.' 1 Cv. xlix. 17.

Ārāmikagāma.—The name given to the village in which lived the five hundred park-keepers who were given by Bimbisāra to the Elder Pilinda¬ vaccha. It was near Rājagaha and was also called Pilindagāma. Pilin¬ 1 davaccha depended for his alms on the residents of this village. 1 vin. i . 2078; i i i . 249.

Āriyakkhattayodhā.—The mercenary soldiers employed in Ceylon. Their chief was a general called Thakuraka. When the Senāpati Mitta obtained possession of the throne, he sought to win the favour of these soldiers by giving them money. This they refused to accept and Thaku¬ raka, going up to Mitta as he sat on the throne, cut off his head. On being questioned, he said that he had done the deed at the command of the lawful king, Bhuvanekabāhu I., who had become a refugee. The Āriya soldiers then joined forces with the Sīhala army and restored Bhuvanekabāhu to the throne.' 2 Geiger thinks that these mercenaries must have come from South India. The name of their general, Thakuraka, however, seems to indicate that they were Rajputs. 1 2 C v . xc. 16-30. C v . Trs. ii.202, n. 3.

ĀriyacakkavattI.—A Damiḷa general who came with a large army from the Paṇḍu kingdom and landed in Ceylon during the famine in the reign of Bhuvanekabāhu I. We are told that though he was no " Āriya " he was a dignitary of great power. H e laid waste the kingdom and entered the capital Subhagiri. There he seized the Tooth Relic and the costly treasures which were kept with it and took them back to King 1 Kulasekhara . 1 Cv. xe. 437. Kulasekhara reigned tion (No. llO, in the Annual Report 12681308. His general Āriyaeakkavatti of I^pi^7raphy, Southern Circle, Madras, is

mentioned in a South Indian Inscrip 1903).

Ārohanta.—One of the chief ministers at Sāvatthi. H e joined the Order of monks and his wife became a nun. They had their meals together and she waited on him, fetching him water and fanning him. He forbade her to wait on him as it was improper and, angered by his words, she poured the water over his head and struck him with the fan. For this she was rebuked by the Buddha.' 1 vin. iv. 263.

Ālambāyana] 289

1. Ālamba.—Probably the name of a divine musician, one of a large 2 number who wait on Sakka and on his wives.' Dhammapāla quotes this view and objects to it, saying that the name is not that of a musician but of a musical instrument. The opinion that the name denotes a celestial musician seems, however, to be the right one.' 1 vv., pp. 16, 47. 3 For a discussion see H ardy : Vimāna¬ 2 vvA. 96. vatthu Commentary (P.T.S. Ed.), 3723.

2. Ālamba.—See Ālambāyana.

Ālambagāma.—A tank in Ceylon built by Jeṭṭhatissa.' 1 Mhv. xxxvi. l 3 L

Ālambanadāyaka Thera.—An arahant. In a past birth he gave an ālambana (prop ?) to the Buddha Atthadass1. Sixty kappas ago he was born three times as king under the name of Kkāpassita.' 1 Ap.i.2l3.

Ālambāyana.— Originally the name of a spell taught to an ascetic by a Garuḍa king who had unwittingly torn up by its roots a banyan tree which grew at the end of the ascetic's walk. The ascetic taught it to a poor brahmin of Benares who had gone into the forest to escape his creditors and who ministered to the ascetic. The brahmin became known as Ālambāyana after he learnt the spell. H aving learnt it he left the forest and was walking along the banks of the Yamunā, when he came across a host of Nāgas, sitting, after their sports, round the Nāga gem which grants all desires. The Nāgas, hearing the man repeat the charm, fled in terror, believing him to be the Garuḍa, and he took possession of their jewel. Soon after, Ālambāyana met an outcast brahmin with his son, Somadatta, and on their agreeing to show him the Nāga King, Bhūridatta, he gave them the jewel. With the help of his spell Ālambā yana tamed Bhūridatta and went about giving exhibitions of the Nāga's skill. Bhūridatta was finally rescued by his brother Sudassana and his sister Accimukhl. In the contest of skill which Ālambāyana had with Sudassana, Āccimukhī (q.v.) assumed the form of a frog and let drip three drops of poison on her brother's hand, and these were allowed to fall into a hole specially prepared and filled with cowdung. A flame burst out and Ālambāyana was smitten with the heat. H is skin changed colour and he became a white leper. The story is told in the Bhūridatta J ātaka.' The name Ālambāyana appears also as Āiambāna and as Ālamba. 1 J . v i . 17997.

290 [Āllndaka

Ālindaka.—Probably the name of a monastery in Ceylon where lived the thera Mahā Phussadeva (q.v.).’ 1 S A . Ü i . 1 5 4 ; vibhA. 352.

Āluvadāyaka Thera.—An arahant. Thirtyone kappas ago he gave an āluva (fruit ?) to the Pacceka Buddha Sudassana, near H imavā.’ 1 Ap.i.237.

Āloka Sutta.—There are four lights : of the moon, the sun, of fire and of wisdom, the light of wisdom being the chief.’ 1 A . i i . 139.

Ālokalena.—A cave in the cleft of a mighty primeval landslide, not far from the modern Matale in Ceylon. According to tradition it was here that the Buddhist scriptures were first reduced to writing in Ceylon under the patronage of a chieftain of King Vaṭṭagāmaṇi. The Burmese believe that Buddhaghosa's Aṭṭhakathās were also written in this spot.’ In the eighteenth century King Vijayarājasīha built images of the Buddha in the rock cave.’ 1 2 Mhv.xxiiiAOOf. See P L C . 43 f. Cv.xcviii.65.

Āḷakamandā.—A city of the gods, mighty, prosperous and full of devas.’ It was one of the chief cities of Uttarakuru, and a royal residence of Kuvera.’ It is probably another name for Aiakā. The name is used 3 4 as a simile to describe cities of great wealth. In the Culla Vagga the word is used as an adjective (vihārā ālakamandā honti) to mean crowded with people, and Buddhaghosa explains it by saying “ ālakamandā ti ekaṅganā manussābhikiṇṇā.” 1 D A I . 117, 17O;Mil.2. 3 E.g., C v . x x x v i i . lO6; l x x x i . 3; M T . 2 D A i i . 2 O l ; C v . x x x i x . 5. 4ll;BuA.55. 4 vin.ü. l52.

Āḷambara.—The drum of the Asuras made from the claw of the crab of Kulīradaha. (For the story see s.v. Āṇaka.) When the Asuras were defeated in battle they left the drum in their flight and Sakka took pos¬ session of it. Its sound resembled a peal of thunder and for that reason, probably, came to be called Āḷambaramegha.’ 1 I. ri. 344.

Āḷava Sutta.—Records the conversation between the Buddha and
Ālavaka Yakkha (q.v.) at Āḷavi.’
1
S.i.2l3l5.
Ālavaka] 291

1. Āḷavaka.—The king of Āḷavi. H e was in the habit of holding a hunt once in seven days to keep his army in trim. One day when he was hunting, the quarry escaped from where the king lay in wait and, accord ing to custom, it became the king's duty to capture it. H e, therefore, followed the animal for three leagues, killed it and, having cut it in half, carried it in a pingo. On his way back he happened to pass under the banyan tree which was the abode of the Yakkha Āḷavaka. The Yakkha had been granted a boon by the Yakkhaking, which allowed him to eat anybody who came within the shadow of the tree. Accordingly, he seized the king, but later released him on obtaining his promise that he would provide him at regular intervals with a human being and a bowl of food.’ For the rest of the story see Āḷavaka Yakkha. 1 S n A . I. 217 ff.

2. Āḷavaka.—The yakkha referred to above. King Āḷavaka, with the help of the Mayor of the town (Nagaraguttika) and his ministers, was able to keep his promise for some time, by sending criminals to the Yakkha. The Yakkha's power was such that at the sight of him men's bodies became as soft as butter. Soon there were no criminals left, and each household was forced to contribute one child for sacrifice to the Yakkha. Then women, about to bring forth children, began to leave the king's capital. Twelve years passed in this manner and the only child left was the king's own son, Āḷavaka Kumāra. When the king learnt this, he ordered the child to be dressed in all splendour and taken to the Yakkha. The Buddha, with his Eye of Compassion, saw what was going to happen and went to the Yakkha's abode. Āḷavaka was away at a meeting of the Yakkhas in H imavā. H is doorkeeper Gadrabha admitted the Buddha, after warning him of the Yakkha's unmannerly nature. The Buddha went in and sat down on Āḷavaka's throne while Gadrabha went to H imavā to announce to his master the Buddha's arrival. While the Buddha was there, preaching to Āḷavaka's womenfolk, the Yakkhas Sātāgira and H emavata, passing through the air on their way to the assembly in H imavā, being made aware of the Buddha's presence by their inability to fly over him, de scended to Āḷavaka's palace and made obeisance to the Buddha before resuming their journey. When Āḷavaka heard from Gadrabha and from Sātāgira and H emavata of the Buddha's visit, he was greatly incensed and uttering aloud his name, he hurried to his abode. There with all the various supernatural powers he could command he tried to dislodge the Buddha from his seat, hut without success, even his special weapon, the Dussāvudha being of

no avail against the Buddha. Then, approaching the Buddha, Āḷavaka asked him to leave his house, which the Buddha did. He then summoned the Buddha back and he came. Three times this happened and three times the Buddha obeyed, judging compliance to be the best way of softening his wrath, but the fourth time the Buddha refused to return. Thereupon Āḷavaka expressed his desire to ask questions of the Buddha, hoping thereby to fatigue him. The Buddha agreed, and when he had answered all the questions to Āḷavaka's satisfaction, the latter became a Sotāpanna.’ At dawn of day, King Āḷavaka's men brought the young prince, Āḷavaka-Kumāra to the Yakkha, as sacrifice. Hearing the Yakkha's shouts of joy at the close of the Buddha's sermon, they greatly marvelled. When they announced to Āḷavaka that they had brought their offering, and handed him the child, he was much ashamed because of the Buddha's presence. Āḷavaka gave the child to the Buddha, who blessed him and gave him back to the king's messengers. The boy, having passed from the Yakkha's hands to those of the Buddha, and from there to the king's men, thereafter became known as Hatthaka Āḷavaka.’ When the king and the citizens heard that the Yakkha had become a follower of the Buddha, they built for him a special abode near that of Vessavaṇa and provided him with endless gifts of flowers, perfumes, etc, for his use.’ Āḷavaka's abode was thirty leagues from Sāvatthi, and the Buddha covered the whole journey in one day.’ The abode was near a banyan tree and on the ground

(bhummaṭṭhaṃ,) well protected with walls, etc, and covered on the top by a metal net, it was like a cart enclosed on all sides. I t was three leagues in extent, and over it lay the road to Himavā by air.' Ascetics, having seen the glittering palace, often called to find out what it was. Āḷavaka would ask them questions regarding their faith, and when they could not answer he would assume a subtle 6 form and, entering their hearts, would drive them mad. Āḷavaka shouted his name before starting from Himavā to vanquish the Buddha. He stood with his left foot on Manosilātala and his right on Kelāsakūṭa. His shout was heard throughout Jambudīpa and was one of the four shouts, mentioned in tradition, as having travelled so far.' Āḷavaka had a special weapon, the Dussāvudha, comparable to Sakka's Vajirāvudha, Yessavaṇa's Gadāvudha and Yama's Nayanāvudha. I t 1 S n A . i . 239. 211-12 and with some difference in de¬ 2 Ibid., 239-40. tail. 3 The story of A l a v a k a , of which the 4 S n A . i . 220. above is a summary, is given i n full 3 Ibid., 222. 6 Ibid., 228. in S n A . i . 217-40 and i n S A . i . 244-59. 7 -lbid. , 223; for the others see s.v. It is also given i n brief i n A A . i . Puṇṇaka, Vissakamma and Kusā.

had the power, if it were thrown into the sky, of stopping rain for twelve years and if cast on the earth of destroying all trees and crops for a like period. If hurled into the sea it would dry up all the water, and it could shatter Sineru into pieces. It was made of cloth and is described as a vatthāvudha, and it was worn as a part of the Yakkha's upper garment (uttariya). There are three salient features in the story of Āḷavaka which link it 8 closely to the large circle of stories grouped by Professor Watanabe under the title of Kalmāsapāda stories: (I) The maneating Yakkha; (2) the captured king saving himself by a promise to provide the Yakkha with offerings, and the sanctity of that promise; and (3) the conversion of the Yakkha. The conversion of Āḷavaka is considered one of the chief incidents of 9 the Buddha's life. Āḷavaka's name appears in the Atānāṭiya Sutta, among the Yakkhas to whom followers of the Buddha should appeal for protection in time 10 of need. (See also Āḷavaka Sutta.) 3 J P.I^.S. 190910, pp. 240 ff. 1 9 9 E^ .g.,J. i v . 180; v i . 3 2 9 ; M h v . x x x . 84. D . i i i . 205.

L Āḷavaka Sutta.—Records the eight questions asked of the Buddha 1 by Āḷavaka Yakkha and the answers given by the Buddha. It is said that Āḷavaka's parents had learnt the questions and their answers from Kassapa Buddha and had taught them to Āḷavaka i n his youth ; but he could not remember them and, in order that they might be preserved, he had them written on a gold leaf with red paint, and this he stored away in his palace. When the Buddha answered the questions he found that the answers were exactly the same as those given by Kassapa.' 3 The sutta appears both in Sutta Nipāta and in the Saṃyutta Nikāya.' The Āḷavaka Sutta is also included in the collection of Parittas. 1 S n A . i . 228. 3 p p . 313. 2 Ibid.,23L 4 I. 213 ff.

2. Āḷavaka Sutta.—A conversation between the Buddha and H attha¬ ka Āḷavaka in which the Buddha states that he is among those who enjoy

1 real happiness.

1

A . I . 136 f.

Āḷavakagajjita.—Mentioned in a list of works considered by Buddha

1 ghosa to be heretical.

1

S A . i i . 150; S p . i v . 742.

294 [Ālavakapuochā

Āḷavakapucchā.—A name for the questions asked by Āḷavaka of the Buddha and mentioned in the Āṭavaka Sutta (q.v.). When the Sāsana gradually falls into abeyance, questions such as these and the questions in the Sabhiyapucchā, will remain in the memories of men, but they will not suffice to keep the religion alive.’ 1 V i b h A . 432.

Āḷavakā (v.l. Āḷavikā).—A name given to the monks of ĀḷavI. 1 Buddhaghosa says that all children born in Āḷavī were called Āḷavakā. 3 The Āḷavakābhikkhū are mentioned several times in the Vinaya in connection with offences relating to navakamma (repairing and recon¬ struction of buildings), and rules are laid down by the Buddha restricting these monks i n their activities. Once when one of the monks was cutting down a tree which was the abode of a devatā, the sprite was sorely tempted to kill him, but restraining her wrath she sought the Buddha and complained to him. The Buddha praised her forbearance and 3 preached the Uraga Sutta. 4 In the introductory story of the Maṇikaṇṭha J ātaka it is stated that the importunities of these monks so annoyed the residents of Āḷavī that they fled at the approach of any yellowrobed monk. 1 S p . i i i . 56I. 3 S n A . i . 45. 2 ii.l72 ff.;iii.85;iv. 345. 4 L i i . 2823.

Āḷavandapperumāla.—A Damiḷa general defeated by Parakkama¬ bāhu I.’ H e belonged to the immediate retinue of King Kulasekhara. In the battle of Pātapa he was wounded and fled, but his enemies suc 2 ceeded in slaying the horse on which he rode. H e is perhaps to be identified with Āḷavanda who was slain by Parakkamabāhu in the village of Vaḍali.’ 1 2 3 C v . l x x v i . 128. Ibid., 223, 232. Ibid., 134.

ĀḷavlGotama.—A thera, who, according to Buddhaghosa.’ attained 3 arahantship through faith. H e is mentioned in the Sutta Nipāta in a verse spoken by the Buddha to Piṅgiya when the Buddha appeared in a ray of light at Bāvarī's hermitage. 1 2 S n A . i i . 606. vers. 1146.

1. Āḷavikā.—See Āḷavakā.

2. Āḷavikā.—Ā nun. See Sola.

Āḷavikā Sutta.—Contains the conversation between Āḷavikā (Selā)

1 and Marā which ended in the latter's discomfiture.

1

S. i . 128 f.

1 Āḷavī.— A town thirty yojanas from Sāvatthi and probably twelve from Benares.’ I t lay between Sāvatthi and Rājagaha.’ The Buddha, on several occasions, stayed at Āḷavī

at the Aggāḷava shrine (q.v.) which was near the town. I n the sixteenth year after the Enlightenment, the Buddha spent the whole of the rainy season at Āḷavī and preached the doctrine to 84,000 listeners.’ The King of Āḷavī was known as Āḷavaka and the inhabitants as Āḷavakā. The town later became famous as the residence of Āḷavaka Yakkha and of Hatthaka Āḷavaka. The therī, Selā was born in Āḷavī and was therefore known as Āḷavikā.’ There was evidently a large community of monks at Āḷavī, some of whom seem to have chiefly occupied themselves with building vihāras for themselves.’ Once, while at Sāvatthi, the Buddha saw a poor farmer of Āḷavī, ready for conversion and decided to go and preach in that town. The farmer's ox had strayed away, and he looked for it for quite a long while before finding it ; he knew that the Buddha was in Āḷavi and decided that he still had time to visit the Buddha, and he set off without taking any food. Meanwhile at Āḷavī the Buddha and his monks had been served with a meal by the people, but the Buddha waited until the farmer came before returning thanks. On the farmer's arrival the Buddha ordered that some food should be given him, and when the man was comforted and his mind was ready the Buddha preached a sermon, at the end of which the man became a Sotāpanna.’ On another occasion the Buddha came all the way from Jetavana to Āḷavī for the sake of a weaver's daughter.’ Āḷavī has been identified by Cunningham and Hoernle with Newal or Nawal in the Urao district in the United Provinces, and by Nandalal Dey, with Aviwa, twenty-seven miles north-east of Etwah.’ 10 Mrs. Rhys Davids states that Āḷavī was on the bank of the Ganges, probably basing her view on the declaration of Āḷavaka in the Sutta 11 Nipāta that he would throw the Buddha “ pāra-Gaṅgāya " (over to 1 S n A . i . 220. 6 Sees.^., A l a v a k a . 2 See Watters. i i . 6 l ; F a H s e i n , 60, 62. 7 D h A . i n . 262-3. 3 The Buddha goes from Sāvatthi to 3 F o r the story see D h A . ü i . 170 f. Kiṭagiri, thence to Ālavī, and finally, to 9 L a w : Ceo^. of. Earlg BuIdhism, Rajagaha. (vin. i i . 170-5.) p . 24. 4 B u A . 3. 1 0 Ps. of the Brethren, 408. 3 T h i g A . 62-3. 1 1 p. 32.

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the other side of the Ganges) unless his questions were answered. I believe that here “ pāraGaṅgāya ” is merely a rhetorical expression and has no geographical significance.

Āḷāra.—See Aḷāra.

Āḷāra Kālāma.—One of the two teachers to whom Gotama, after his renunciation, first attached himself.’ the other being Uddaka Rāmaputta. 2 In the Ariyaparivesāna Sutta the Buddha describes his visit to Āḷāra. Gotama quickly mastered his doctrine and was able to repeat it by heart; but feeling sure that Āḷāra not only knew the doctrine but had realised it, he approached him and questioned him about it. Āḷāra then pro¬ claimed the Ākiñcaññāyatana, and Gotama, putting forth energy and concentration greater than Āḷāra's, made himself master of that state. Āḷāra recognised his pupil's eminence and treated him as an equal, but Gotama, not having succeeded in his quest, took leave of Āḷāra to go 3 elsewhere. When, after having practised austerities for six years, the Buddha attained Enlightenment and granted Sahampati's request to preach the doctrine, it was of

was

Āvaṭṭagaṅgā] 297

Āḷāra describes a system of spiritual development which is identical with the methods of the Buddhist monk up to the last attainment but one. The monk reaches the four jhānas and then attains successively to the states of space, infinity and nothingness. The last three stages are described in the terms of the first three of the four Attainments.' 8 According to Buddhaghosa, Bharaṇḍu Kālāma was a disciple of Āḷāra at the same time as Gotama and is therefore described as the 10 Buddha's purāṇa-sabrahmacārī.' Buddhaghosa further tells us that in Āḷāra Kālāma, Āḷāra was his personal name. He was so called because he was dīgha-piṅgala (long and tawny). 3 7 F o r a discussion on this see Thomas, AA. i.458. 9 op. cit., p . 229-30; see also M A . i i . 8 8 l ; A. I. 277. vibhA. 432. 1 9 DA. ü . 569.

Āḷāhaṇapariveṇa.— One of the religious buildings constructed in Pulatthipura by Parakkamabāhu I . Attached to it was a splendid pāsāda for the thera Sāriputta.' 2 Geiger identifies this with the group of buildings lying outside the city, now popularly, but wrongly, called the Jetavanārāma. 1 Cv.lxxviii.48-9. 2 C v . ^rs.ii. lO7, n . 2.

Āḷigāma.—A stronghold in the Āḷisāra district on the banks of the modern Ambaṅgaṅga. Here Parakkamabāhu's forces fought a decisive battle with those of Gajabāhu.' 1 C v . l x x . 113 ff.,and Geiger's note thereon i n the C v . I^rs.I. 296, n . 4.

1. Āḷisāra.—A district in Ceylon, now Elahera in the Matale district, north-east of Nālanda on the Ambaṅgaṅga. Once the whole district 1 was given over by Vijayabāhu for the support of the monks of Pulat¬ 1 thipura. Later the district was the scene of several fights between the forces of Gajabāhu and Parakkamabāhu I . The conquest of Ālisāra enabled Parakkamabāhu to capture Pulatthipura. 1 C v . l x . 14, and Geiger's note thereon i n the C v . Trs. i . 2 l 5 , n . 6.

2. Āḷisarā.—Ā canal in Ceylon, probably leading from the Ambaṅgaṅ¬ ga. King Vasabha gave a share of the water of the canal to the Mucela-
Vihāra in Tissavaḍḍhamānaka.'
1
M h v . x x x v . 84.
1. Āvaṭṭagaṅgā.—The name given to the river which, flowing from the southern channel ofAnotatta (q.v.), circles the lake three times before becoming the Kaṅhagaṅgā.' 1 S n A . i i . 439, e t c

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2. Āvaṭṭagaṅgā.—A canal which branched off to the south from the
1
Anotattavāpī made by Parakkamabāhu I., evidently called after (I).
1
C v . l x x i x . 50.

Āvaraṇa Sutta.—There are five things that overwhelm the mind and weaken the insight: kāmaechanda, vyāpāda, thīnamiddha, uddhaccakuk¬ kucca and vicikicchā.’ 1 A . i i i . 634.

Āvaraṇatā Sutta.—Six conditions which make it impossible, even if he hear the dhamma, for a man to enter on the Path (niyāmaṃ okkamituṃ) which consists of good deeds : killing father, mother or arahant, willingly causing physical hurt to the Buddha, bringing dissension among the monks, being foolish, halfwitted, deaf and dumb.’ 1 A . i i i . 4367.

Āvaraṇanīvaraṇa Sutta.—(Also called Nīvaraṇāvaraṇa). The five things, as above, which overwhelm the mind and weaken the insight and the seven bo^jhangas which counteract them and conduce to the attain¬ 1 ment of emancipation through knowledge. 1 S. v . 946.

Āvantikā.—The name given to monks of Avanti who helped Yasa
Kākaṇḍakaputta to overcome the heresy of the Vajjiputtakas.’
1
M h v . i v . 19 ff.

Āvāsika Vagga.—The twentyfourth chapter of the Pañcaka Nipāta of the Aṅguttara Nikāya. It consists of ten suttas dealing with the qualities of a resident monk which make him worthy of honour and agreeable, or otherwise.’ i A . i i i . 26L7.

Āveṇika Sutta.—There are five special (āveṇika) woes which a woman has to undergo as distinct from a man: at a tender age she goes to her husband's family, leaving her relations; she is subject to menses; to pregnancy; to labour at childbirth; and she has to wait upon a man.’ 1 S. i v . 239.

Āveyya.—A king of fiftynine kappas ago, a former birth of Samā¬ dapaka Thera.’ v.l. Āvekkheyya. 1 A p . i . 185.

300 [Āsanupaṭṭhāyaka Thera

in the cetiya. Twentyseven kappas ago he was king seven times under the name of Atulya.’ 1 A p . i . 255.

Āsanupaṭṭhāyaka Thera.—An arahant. 118 kappas ago, in a previous birth, he had provided a seat (sīhāsana) for the Buddha Āttthadassī and had waited upon him. 107 kappas ago he was a king named Sannibba¬ pakakhattiya.’ H e is probably identical with Ramaṇīyakuṭika Thera.’ 1 2 A p . i . 144. T h a g A . i . 1.32 ff.

1. Āsava Sutta.—On the six qualities which make a monk worthy of honour and offerings, due to destruction of the āsavas, and also on the methods which lead to such destruction.’ 1 A . i i i . 38794.

2. Āsava Sutta.—Ten things that conduce to the destruction of the āsavas: the eight factors of the Noble Eightfold Path, in addition to sammāñāṇa and sammāvimutti.’ i A . v . 237.

1. Āsavakkhaya Sutta.—Five things, if practised, lead to the destruc tion of the āsavas : reflection on what is loathsome, the thought of disgust with regard to food, revulsion from all things, the perception of imperma¬ nence in all composite things and the thought of death.’ 1 A . i i i . 83.

2. Āsavakkhaya Sutta.—The holy life is lived for the destruction of the āsavas.’ 1 S. v . 28.

3. Āsavakkhaya Sutta.—The five indriyas of saddhā, etc, if cultivated, lead to the destruction of the āsavas.’ 1 S. v . 236.

4. Āsavakkhaya Sutta.—Intent concentration on inbreathing and outbreathing conduces to the destruction of the āsavas.’ 1 S.

HYˆYˆ•)pđ`đò 0à

Āslvlsa vagga] 3ol

Āsavānaṃ-khaya Sutta.—By cultivating the five indriyas (saddhā, etc) a monk in this very life realises the liberation by insight which is without the āsavas.’ 1 S. v . 203.

Āsā.—Daughter of Sakka. Once when Nārada was on his way to Kancanaguhā where he dwelt and which stood at the head of Manosila¬ tala, he carried in his hand a Pāricchattaka flower, and the four daughters of Sakka—Āsā, Saddhā, Siri and Hirī—who were in Manosilātala, resting from their sports in Anotatta, on seeing him, asked him for the flower. He said he would give it to the one among them whom they chose to be their queen. He himself was asked to choose the queen, but he referred them to Sakka who, in his turn, sent them to the ascetic Macchariya- Kosiya in the Himalaya. Sakka sent in advance a cup of ambrosia to the ascetic and told his daughters that the one among them, with whom Kosiya should share his ambrosia, would be deemed the best. When they appeared before Kosiya he asked their names, and chose Hirī for the honour of sharing his meal. I n rejecting Āsā, Kosiya said, “ They tell me that whoever pleases you, to him, by accomplishing the fruition of hope, you grant life, whosoever pleases you not, to him you grant it not. I n this case success does not come to him through you, but you bring about his destruction." He spoke in like terms to the other two. The story occurs in the Sudhābhojana Jātaka.’ 1 J . v . 392 ff.

Āsā Vagga.—The eleventh chapter of the Eka N ipāta of the Anguttara
Nikāya.’ I t contains twelve suttas on various topics.
1
A . i . 86-8.

Āsāvatī.—A creeper which grows in the Cittalatāvana in Tāvatiṃsa. In its fruit a divine drink is hidden, and they who drink of it once are intoxicated for four months and lie on a divine couch. I t bears fruit only once in a thousand years, and the gods wait patiently for that period for a drink of the fruit.’ 1 J . i i i . 250-1; A p . i . 4 L

Āsiṃsa Vagga.—The sixth section of the Eka Nipāta of the Jātakaṭṭha¬ kathā.’ 1 J . i . 261-84.

Āsīvisa Vagga.—The nineteenth chapter of the Salāyatana Saṃyutta of the Saṃyutta N ikāya.’ 1 J . i v . 172-204.

302 [Āsīvisa Sutta

1. Āsīvisa Sutta.—Preached at Sāvatthi. Man has to tend four snakes of fierce heat and fearful venom—the four mahābhūtas; he is constantly followed by five murderous foes—the five upādānakkhandhā ; he is pursued by a murderous housebreaker with uplifted sword— passionate desire (nandirāga), while trying to escape them, he wanders into an empty village, where everything is empty—the sixfold personal sense sphere (ajjhattikāyatana), and into it come village-plunderers— the sixfold external sense-spheres (bāhirāyatana.) Fleeing from there he comes to a broad sheet of water beset with danger on the hither side; the further side is secure from fear, but there is no boat and no bridge— the fivefold flood (ogha), the hither shore being sakkāya and the further shore nibbāna.’ i S . i v . 172-5.

2. Āsīvisa Sutta.—There are four kinds of snakes in the world: the venemous but not fierce, the fierce but not venemous, the one that is both and the one that is neither. Similarly there are four kinds of persons: the one quick to get angry but with short-lived anger, the one slow to get angry but with lasting anger, etc.’ 1 A . i i . 110-11.

Āsīvisopama Sutta.—Probably refers to Āsīvisa Sutta (1), but may be (2). It was preached by the thera Majjhantika to the Nāga-king Aravāḷa and the people of Kasmīra and Gandhāra. Eighty thousand of the listeners accepted the new religion and one hundred thousand were ordained after the sermon.’ I t was also preached by Mahinda in Ceylon in the Nanda¬ navana at Anurādhapura on the third day after his entry into the city. Thirty thousand people were converted.’ 1 2 S p . I . 66; M h v . x i i . 2 6 . Ibid., x v . 178-9; Sp. i . 80; M b v . 133.

Aseva Sutta.—I f, just for the duration of a finger snap, a monk in¬ dulges a thought of good- will, such a one is verily a monk.’ 1 A . i . 10.

Āsevitabba Sutta.—On the characteristics of the person who should be followed.’ 1 A . I . 124 f.

1. Āhāra Sutta.—Preached at Jetavana on the four sustenances (āhārā) that maintain beings by bringing them to birth and keeping them after

Āhuneyya Sutta] 303

birth; also the cause of these sustenances and the method of their ces sation.’ 1 S. i i . 1112.

2. Āhāra Sutta.— A group of suttas dealing with the food of the nīvara¬ ṇas and of the bojjhaṅgas, and with the condition that follows on the absence of their food.’ 1 S. v . 1027.

Āhuneyya Vagga.—The first chapter of the Chakka Nipāta of the
Anguttara Nikāya. It consists of ten suttas.’
1
A . i i i . 27988.
1. Āhuneyya Sutta.—Preached at Jetavana. The six reasons con nected with the control of the senses by virtue of which a monk becomes worthy of homage and of gifts.’ 1 A . i i i . 279.

2. Āhuneyya Sutta.—Six other qualities connected with the abhiññā which make a monk so worthy.’ 1 A . i i i . 280I.

3. Āhuneyya Suttā.—Two suttas giving eight qualities that make a monk worthy of homage, etc.’ 1 A . i v . 290 f.

4. Āhuneyya Sutta.—On nine persons worthy of homage: those who have attained the four Fruits of the Path, those four who are on the way thereto and the Gotrabhū (one who has entered the lineage of the Āriyan).’ 1 A . i v . 373.

5. Āhuneyya Sutta.—On ten persons described differently from the above, worthy of homage, etc.’ 1 A . v . 23.

304 [Ingirīsi

Īṅgirīsi.—The Pali name for the English.’ 1 E.g., C v . c i . 29.

Icchā Sutta.— Wishes it is which hold the world prisoner; by subjugat
1 ing them, liberty is gained.
1
S. i . 40.
Īcchānaṅgala.—A brahmin village in the Kosala country. It was while staying in the woodland thicket (vanasaṇḍa) there that the Buddha 1 preached the Ambaṭṭha Sutta. From this sutta, the village would seem to have been near POkkharasādi's domain of Ukkaṭṭhā. It was 2 the residence of “ Mahāsāḷa ” brahmins. The Sutta Nipāta (which spells the name as Icchānaṅkala) mentions several eminent brahmins who lived there, among them Caṅkī, Tārukkha, Pokkarasāti, Jānussoṇi and Todeyya. There were also two learned youths, Vāseṭṭha and Bhāradvāja at Icchānaṅkala, who, finding it impossible to bring their discussion to a conclusion, sought the Buddha, then staying in the village. Their interview with the Buddha is recorded in the Vāseṭṭha 3 4 Sutta. Buddhaghosa says that learned brahmins of Kosala, deeply versed in the Vedas, were in the habit of meeting together from time 5 time at Icchānaṅgala in order to recite the Vedas and discuss their 6 interpretation. 7 According to the Saṃyutta Nikāya, the Buddha once stayed for three months in the jungle thicket at Icchānaṅgala, in almost complete solitude, visited only by a single monk who brought him his food. But from the Aṅguttara Nikāya.’ it would appear that the Buddha was not left to enjoy the solitude which he desired, for we are told that the residents of Icchānaṅgala, having heard of the Buddha's visit, came to him in large numbers and created a disturbance

by their shouts. The Buddha had to send Nāgita, who was then his personal attendant, to curb the enthusiasm of his admirers. 1 2 D . i . 87. p . 115. cleanse their caste (jātisodhanatthaṃ), 3 Ibid., 115 ff.; M . i i . 146 ff. and at I c c h a n a ñ k a l a i n order to revise 4 S n A . i i . 462. their vedic hymns (mante sodhetu¬ 3 Once i n six months (M A . i i . 796). kāmā),MA.ri. 796. 3 These brahmins met at U k k a ṭ ṭ h ā , 7 v . 325. under P o k k h a r a s ā t i , when they wished to 3 i i i . 30 f.; cf. i i i . 341 and i v . 340 ff.

īcchānaṅgala Sutta.—Preached to the monks at Īcchānaṅgala at the end of the three months' solitude referred to above. Should anyone ask the monks how the Buddha spent his time during the rainy season,

they should reply that he spent it in intense concentration on inbreathing and out-breathing. A life spent by anyone in such concentration would be a life spent according to the Āriyan way and would lead to the de struction of the āsavas.' 1 S. v . 325 f.

Īcchānaṅgalaka.—Ān upāsaka of Icchānaṅgalā. H e was a devoted 1 disciple of the Buddha and had been in the habit of visiting him often. Once he visited the Buddha at Jetavana after a long interval, and on being asked why he had been absent so long, he replied that he had been kept busy by various duties. Thereupon the Buddha sang the joy of the 2 life free from ties. 1 2 UdA. 115. U d . , p . 18.

Īṭṭiya.—See Iṭṭhiya.

Iṭṭhakāvatī.—A village in Magadha, mentioned, together with Dīgha¬ rājī, as the residence of the Saṃsāramocaka heretics. Near by was the Āruṇavatīvihāra, where Sāriputta once stayed with a company of monks. The village had retained its name for five hundred years.' 2 The Petavatthu contains the story of a woman of īṭṭhakāvatī who was born as a peta. 1 2 P v A . 67. pp. 1218.

1. īṭṭhā Sutta.—Preached to Anāthapiṇḍika on five things in the world which are very desirable but are difficult to attain—longevity, beauty, happiness, fame, happy rebirth—and on the means of obtaining them.' 1 A . i i i . 479.

2. Iṭṭhā Sutta.—The ten desirable things in the world, the obstacles
1 to their attainment and the methods of procuring them.
1
A . v . 135 f.

īṭṭhiya.—One of the monks who accompanied Mahinda on his visit to Ceylon.' King Sirimeghavaṇṇa had an image of Iṭṭhiya made and placed beside that of Mahinda and his companions in the vihāra which he built in the southeastern corner of his palace. H e inaugurated a year's 2 festival in honour of these images (v.l. īṭṭiya, īddhiya). 1 M h v . x i i . 7; D p v . x i i . 12; S p . I. 7 l ; M b v . 116; D h s A . 32. 2 C v . x x x v i i . v v . 87 ff.

Īḍagaḷissara.—A village in South India where Kulasekhara had an

1 encampment in his fight with the Sinhalese forces.

1

Cv. lxxvi. l49.

īṇa Sutta.—Deals at length with the disadvantages, both material

1 and moral, of poverty and consequent indebtedness.

1

A.iiI.35L4.

Itivuttaka.—The fourth book of the Khuddaka Nikāya, containing 110 suttas, each of which begins with the words: vuttaṃ h'etaṃBhagavatā. According to Dhammapāla.' the suttas were preached from time to time by the Buddha to Khujjuttarā at Kosambī. She then repeated them to the five hundred women of Udena's palace, chief of whom was Sāmāvatī. In order to emphasise to her audience the fact that

lddhlvaḍḍhana 1 307

2. īddhi Sutta.—Same as above, but the psychic power is that of the

1 divine power of hearing all things, far and near.

1

S. v . 304.

Īddhikathā.—The second division of the Paññāvagga of the Paṭisam¬ bhidāmagga.' 1 Ps. i i . 20515.

īddhipāda Vagga.—The ninth chapter of the Navaka Nipāta of the

Anguttara Nikāya.' It consists of ten suttas dealing with the cultivation of the four iddhipādas.

1

A . i v . 4634.

1. īddhipāda Sutta.—The cultivation of the four iddhipādas and of exertion (ussolhi) brings insight (aññā) in this life, or the Third Fruit of the Path.' 1 A.ÜI.8L2.

2. īddhipāda Sutta.—The Buddha, even as Bodhisatta, before the

Enlightenment, developed the four iddhipādas and exertion, and as a result enjoyed great psychic power.'

1

A . i i i . 823.

3. īddhipāda Sutta.—The four iddhipādas form the path leading to the Uncompounded (asaṅkhata).' 1 S. i v . 360.

4. īddhipāda Sutta.—The path mentioned above should be practised, accompanied by concentration and effort, compounded with desire, energy, idea and investigation.' 1 S . i v . 365.

1 īddhipāda Saṃyutta.—The fiftyfirst division of the Saṃyutta Nikāya, consisting of eight chapters. It is the seventh section of the Mahāvagga. 1 S. v . 25493.

īddhiy 4! • nd 4" i

308 [Idhaloklka Sutta

īdhalokika Sutta.—Two suttas preached by the Buddha to Visākhā at the Migārāmātupāsāda. To achieve victory in this world a woman should have four qualities: she should efficiently discharge her duties as housewife, should win the esteem of her servants and the affection of her husband and should look after his wealth. For victory in the next world, she should be possessed of faith, virtue, generosity and wisdom.' 1 A . i v . 269 ff.

Īnandapada.—A Dan1iḷa chieftain whom Kulasekhara enlisted as his ally. H e was a troop leader in Uccaṅkuṭṭha.' 1 C v . l x x v i i . 74 ff.

1. Inda.—Given in the Āṭānāṭiya Sutta as the name of the ninetyone sons of Dhataraṭṭha, king of the Gandhabbas. They are represented as being of great strength and followers of the Buddha.' The name is also given as that of the ninetyone sons of Virūḷha, 2 3 king of the Kumbhaṇḍas ; of Virūpakkha, king of the Nāgas ; and of Kuvera, king of the Yakkhas.' Further on in the same sutta, Inda is mentioned with Soma, Varuṇa and others as a Yakkha, to whom appeal should be made by disciples of the Buddha when needing pro¬ 6 tection.' In the Mahā Samaya Sutta, also, Inda is mentioned as the name of the Sons of the Regent Gods of the Four Quarters. 1 D . i i i . 197. 4 p . 202. 2 Ibid. ,198. 3 p . 204. 3 p. 199. 6 D . i i . 257 f.

2. Īnda.—The Pāli equivalent of the Vedic Indra. H e is referred to 1 only very seldom in the Nikāyas. In one such passage he is mentioned with Soma, Varuṇa, Isāna, Pajāpati, Brahmā, Mahiddi and Yāma, as a god whom brahmins invoke and pray to, for union with Brahmā after death. 2 In another place, he is described as being seated in the company of Paja¬ pati and other gods in the Assembly H all, named Sudhammā. Two of his companions, having listened to the admonition of Gopaka, became dis¬ ciples of the Buddha and, as a result, far surpassed in glory Inda and his other companion devas. In the same context, Vāsava, ruler of the gods, identified with Sakka, is addressed by Gopaka as " Indra.'^ By the time of the compilation of the Nikāyas, the hold of the Vedic god Indra on the mind of the people seems to have become greatly 1 D . i . 2445. and P a j ā p a t i ; i n J . i v . 568, 571 is a list 2 Ibid., i i . 274; i n M . i . 140; J . v . 411 i n which Inda appears w i t h B r a h m ā , and v i . 568, he is mentioned w i t h B r a h m ā P a j ā p a t i , Soma, Y a m a and Vessavaṇa.

Inda] 309

weakened and Indra has been merged in Sakka, although, strictly speaking, Indra and Sakka are quite different conceptions. (See s.v.

Sakka.)

In the later literature, however, particularly in the J ātakaṭṭhakathā,

Indra's name occurs frequently, but always as identified or identifiable

3 with Sakka. In one place at least the scholiast says, " Sakko ti

Indo.'^
4
In the Ayakūṭa J ātaka, for example, Indra is called king of the gods (devārājā) in one verse, and in the next he is identified with Maghavā, husband of Sujā, and described as “ devānaṃ indo.” Indra is most revered of the gods.’ H e is free from old age and death, and is, there¬ fore, the happiest type of king.’ a condition that could be attained
8 by sacrifice.’ Alone he conquered the Asuras. H e is spoken of as
9 the lord of victors (jayataṃ pati), and he is the embodiment of the
0 greatest valour.’
1
Sometimes he visits the earth i n disguise.’ H e is also represented as punishing people guilty of heinous crimes; with his thunderbolt he
2 smites them.’
13
The scene of his pleasures is in the Nandana pleasaunce, and his is
14 the ideal enjoyment of pleasure, surrounded by friends and by adoring
5 wives.’ The gods of Tāvatiṃsa are called īndapurohitā, because, with
6
Inda as their chief, they seek to promote the welfare of gods and men.’
17
Inda is called Tidivapuravara and Suravaratara. H is capital is Ma¬
18 sakkasāra.
In the sacrifice the palāsayaṭṭhi (Butea shoot), used by the sacrificing
9 priest, is described as Indra's right hand.’
20
Indra's gotta, or clan, is the Kosiya ; he is called Vatrabhu in refer¬
21 ence to his victory over Vatra (Skt. Vṛtra), and mention is made of his
22 23 thunderbolt, the īndavajira ; thus he is called Vajirahattha. The sound of Indra's thunderbolt striking its victim, surpasses all other
24 sounds by its intensity, its volume and its fearfulness ; no obstruc
3
J . v . 115. 1 4
J . v. 506; S n . v . 679.
4
J . i i i . 116. 1 3
J . vi.24O.
3
S n . vs. 310. 1 6
J . v i , 127; the T ā v a t i ṃ s a gods are
3

Ibid.,5l5. also described as being SaIndakā (ibid. ,
7
Ibid., 517. 568).
3
J . i v . 347; he is therefore called 1 7
D . i i i . 176.
Asurinda and^ Asurādhipa ; see s.v. 1 3
J . v i . 2 7 l ; but see Amaravat1.
Asura. 1 9
J . v i . 212.
9
I. v . 322. 2 9
Ibid.,5OI.
1 9
M h v . x x x . 10. 2 1
J . v . 153.
1 1
J . v. 33. 2 2
J . i . 354.
1 2
D h A . i v . 105. 2 3
D.ü.259;DA.Ü.689.
1 3
J . v. 158. 2 4
U d A . 67.
310 [lndaka

tion can stop the progress of I ndra's Vajira and it never misses its mark ; 5 it is avirajjhanaka.' After his victory over the Asuras, images of him were made (I nda¬ paṭimā) and placed round Cittakūṭa to frighten the Asuras away, in 6 case they attempted to retrieve their lost honour.' To be born into the company of I ndra (Indasahavyatā) is considered 7 very fortunate.' A species of coral red insect (kimi), noticeable after rain, are called 8 Indagopakā. The reason for this name is not clear.' 29 The Udāna Commentary seems to give Viḍojā as an epithet of I ndra; but this is probably a wrong reading, the correct one being, as in some MSS., " Visamucchājapaṃ japanti." Inda was a special protector of cows, and when men began to kill these 0 creatures he visited his wrath on them.' 2 3 vibhA. 333. 2 7 B.g.,L v . 411. J . v i . 125-6; see also J. i. 203-4; 2 6 2 3 See Brethren, p. 18 n . , and N .P.D.s.v. DhA. i. 280. 2 9 p . 75, n . 12. 3 9 S n . v . 310.

1. I ndaka.—A yakkha who lived in īndakūṭa, near Rājagaha. When the Buddha was staying at I ndakūṭa, the yakkha questioned him as to how the soul finds its material counterpart. The Buddha, in reply, described how the embryo evolved into its final shape by the laws of 1 physical growth and not by a soul's fiat. 3 Buddhaghosa says that the yakkha was an animist (puggalavādin), 1 2 S. I. 206. SA.i.23I.

2. I ndaka. — A deva. He had been a youth who gave a spoonful of food to Anuruddha. I n consequence he was born in Tāvatiṃsa as a deva of great power and majesty. When the Buddha went to Tāvatiṃsa to preach the Abhidhammu, in the assembly of the gods who gathered there, those of lesser powers had to yield place to their superiors. Thus Aṅkura (q.v.), who, at the start, was very near the Buddha, found himself twelve leagues away. But not so I ndaka ; the power of his merit was very great and no deva was mighty enough to displace him; he had been lucky in the recipient of his gift. Aṅkura's generosity, much more lavish than I ndaka 's, had been bestowed on men who were not holy. Such was the explanation the Buddha gave in the assembly of the gods, on seeing the discrepancy between the positions of the two devas, I ndaka 1 surpassing the other in ten qualities. 1 P v . pp. 27 I .; P v A . 136-8; D h A . iii. 219-20; 80-I.

In one place, in the Petavatthu.’ Indaka is called a yakkha, but the 3 Commentary says it means devaputta. H e is, therefore, different from īndaka (I). 2 3 p . 28, v . 69. p . 189.

īndaka Sutta.—Contains the question asked by īndaka and the
1
Buddha's reply.
1
S. i . 206.

Īndakūṭa.—A peak near Rājagaha, the abode of the yakkha īndaka.
1
The Buddha once lived there.
1
S. i . 206.

Īndakhīia Sutta.—Like a tuft of cottonwool or a ball of thistledown, wafted by every wind, are recluses and brahmins who do not understand, as they really are, the facts of Ill; like an indakhīla, unshakable, un¬ quakable, are those who do so understand.’ 1 S . v . 4435.

I. Īndagutta.—A thera. H e superintended the construction of the 1 Mahāthūpa at Anurādhapura. Duṭṭhagāmaṇī consulted him with regard to all details and appointed him kammādhiṭṭhāyaka from the 2 commencement of the work. H e had great psychic powers, and at the festival of the dedication of the Thūpa he created a parasol of copper, as great as the universe, to ward off any harm that might befall those 3 taking part in the celebrations. H e was at the side of the king through¬ 4 out the festival, and,

by virtue of his power, all the inhabitants of Ceylon, who wished to worship the relics at the Mahāthūpa, were enabled to go to Anuradhapura the moment the wish to do so entered their hearts, and to return the same day.' This Indagutta is probably to be identified with the thera Indagutta, the head of a great pariveṇa in Rajāgaha, who came to Ceylon with eighty thousand monks to be present at the foundationceremony of the Mahāthūpa.' 4 1 M h v . x x x v i i 1 . 98: D p v . x i x . 5, 6, 8. Ibid., 105. 2 MT. 550 f. 3 Ibid., 115. 3 6 M h v . x x x 1 . 85. Ibid.,xxix.30.

2. Īndagutta.—The thera appointed by the monks of Pātaliputta to superintend the work of building the eighty four thousand vihāras under¬ taken by Asoka. The thera, by his power, made it possible for the 1 dedication festivals of all the vihāras to be performed on the same day. 1 M h v . v . 174; S p . I. 49.

316 [Indrlyānl Sutta

The only connection between the Sutta and this summary is identity of subject, not identity of treatment. Perhaps Pārāpariya's musings were only prompted by the sutta and were independent of its actual words.

Indriyāni Sutta.—There are four i^driyas: saddhā, viriya, sati and samādhi.' 1 A . i i . I4l.

Irandatī.—A Nāga maiden, daughter of the Nāga King, Varuṇa. When she learned that her mother, Vimalā, longed for the heart of Vidhura, she determined to get for herself a husband who would satisfy her mother's craving. So she went to the H imalaya and having spread a bed of fragrant flowers, 4 coÑim ts

llanāga] 317 Meanwhile Illīsa's father, who had been born as ^ Sakka, having learnt, as a result of investigations, that his son had become a miser, came down to earth to wean him from his folly. Assuming in every detail the form of Illīsa, he entered the king's palace and offered all the wealth of Illīsa to the king. On the offer being refused, he went to Illīsa's house and gave orders to the servants to throw open all the treasure chambers and give the wealth to the poor. The servants took the disguised Sakka to be Illīsa himself, and Illīsa's wife, believing her husband's sudden generosity to be due to his drunkenness, acquiesced in the instructions. Among those who profited by this unexpected good fortune was a countryman who had been Illīsa's carriagedriver. Filling the carriage with seven things of value, he set out along the road, passing by the thicket wherein Illīsa lay drinking. The man was singing Illīsa's praises, and at mention of his name Illīsa came out, and seeing the man going away with his belongings tried to stop him. But the man, not recog¬ nising him, knocked him down and went on his way. Illīsa hurried home m home y . 4 fa

Isiglu Sutta] 319

Isigaṇa.—Perhaps the name of a Pacceka Buddha, whom the Bodhi¬ satta once reviled. The reading is, however, very uncertain.' 1 A p . i . 299; see footnote.

Isigiii.—One of the five mountains round Rājagaha and one of the beauty-spots of the city.’ There was, on one side of it, a black stone called the Kālasilā. This was a favourite haunt of the Buddha and the members of the Order.’ I t was also the scene of the suicide of Godhika 3 and Vakkali and of the murder Of Moggallāna by the brigands.’ In the Cūla Dukkhakkhaṇḍa Sutta it is said that a large number of Niganṭhas lived at Kālasilā, never sitting down, undergoing paroxysms of acute pain and agony, following the teachings of Niganṭha Nātaputta. The Buddha questioned them as to their practises and preached to them the above-mentioned Sutta, which he afterwards repeated to Mahānāma.’ Once when the Buddha was dwelling at Kālasilā, he sang the praises of Rājagaha, giving Ānanda a chance, if he so desired, of asking him to live on for a kappa; but Ānanda did not take his opportunity.’ The books refer to several other visits of the Buddha to I sigilapassa. 7 During one of these visits he heard Vaṅgīsa's high eulogy of Moggallāna. 8 In the Isigili Sutta the Buddha is represented as saying that while the other mountains round Rājagaha—Vebhāra, Paṇḍava, Vepulla and Gijjhakūṭa—had changed their old names, I sigili retained its former name and designation. Five hundred Pacceka Buddhas once resided in Isigili for a long time ; they could be seen entering the mountain, but once entered, there was no more sign of them. Men, observing this, said that the mountain swallowed up the sages and so it came by its name of I sigili (Isī gilatī ti ----Isigili). 9 Buddhaghosa adds that when the Pacceka Buddhas returned from their begging rounds, the rock would open like a folding door to admit them. Within the rock they had made for themselves cloisters, dwelling- houses, etc. 1 D . i i . 116. 4 J . v . 125 f; D h A . i i i . 65. 2 See e.g., vin. i i . 76, where Dabba 3 M . I . 91 ff. M a l l a p u t t a is asked by monks to provide 6 D . i i i . 110. for them accommodation there; see also 7 S . i . l 9 4 ; T h a g . v v . 1249 ff. vin. i i i . 4 L 3 M . i i i . 68-71. 3 S. i . 121; i i i . 121 f. 9 MA.ii.889.

Isigili Sutta.—The 116th Sutta of the Majjhima Nikāya.’ Preached to the monks at I sigili. I t explains how I sigili came by its name, and gives a list of the Pacceka Buddhas who once dwelt there. 1 M . i i i . 68 ff.

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Īsiṇḍā^—A tribe mentioned in a list of various tribes.’ 1 Ap.ü.359.

1. Isidatta. —A thera. H e was the son of a caravan guide at Vaḍḍha¬ gāma (v.l. Vcḷugāma) in Avanti. By correspondence he became the unseen friend of Cittagahapati of Macchikāsaṇḍa. The latter once sent him a letter regarding the excellences of the Buddha, and Isidatta, being pleased with the account given of the Buddha's religion, entered the Order under Mahākaccāna and in due course became an arahant. Later, with Mahākaccāna's leave, he visited the Buddha in the Majjhimadesa 1 and was warmly received by him. A verse uttered by Isidatta, in response to the Buddha's enquiry regarding his welfare, is recorded in the Therāgāthā.’ Isidatta had been a householder in the time of Vipassī Buddha and once, having seen the Buddha walking along the street and being pleased with 3 his demeanour, he gave him an āmodafruit. H e is, probably, identical with Amodapaliya of the Apadāna.’ 5 According to the

Samyutta Nikāya, Isidatta was once staying with a number of senior monks at Macchikāsaṇḍa in the Ambāṭaka grove. Citta¬ gahapati invited the monks to a meal. On this occasion Citta asked a question regarding the Buddha's teaching on the diversity of the elements. The chief Elder, being unable to answer, remained silent. Isidatta, though the most junior of the whole company, obtained the chief Elder's permission, and answered the question to the satisfaction of Citta. Citta likewise asked questions regarding various views, such as the infinity of the world, etc. At the end of the discourse, Citta discovered, by accident, that the Elder who had preached to him was none other than his unseen friend, Isidatta. Delighted with the dis covery, he invited Isidatta to spend his time at^Macchikāsaṇḍa, promising to provide him with all requisites. But that same day Isidatta left Macchikasaṇḍa and never returned.' 1 3 ThagA.I.238. i v . 2838, also A A . i . 210. 2 v . 120. 6 Because, says Buddhaghosa (A A . i . 3 Thag A . toc. cit. 210), he d i d not wish to stay after having 4 ii.447. been recognised.

2. Īsidatta.—An equerry or chamberlain (thapati) of Pasenadi, King of Kosala. Isidatta is always mentioned with Purāṇa. Their duty was to look after the ladies of the king's harem when these went riding the elephant into the park. This often brought them into close contact with the ladies, and they confessed to the Buddha that it was difficult not to have evil thoughts regarding them.

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1 Isidatta and Purāṇa were once at Sādhuka on some business. They heard that the Buddha was having a robe made before starting on his rounds and they waited for an opportunity to talk to him. When the opportunity came they followed the Buddha and told him how glad they always were when he was near them and how sad when he was away on tour. The Buddha preaches to them the glory of the homeless life and urges them to put forth energy. H e speaks very appreciatively of their loyalty to him and to his religion and congratulates them on the possession of virtuous qualities, such as sharing all their goods with holy 2 men, a rare quality. 3 According to the Saṃyutta Commentary, Isidatta was a Sakadāgāmī and Purāṇa a Sotāpanna. 4 In the Dhammacetiya Sutta, Pasenadi tells the Buddha how im pressed he is by the reverence Isidatta and Purāṇa show for the Buddha and his teachings. " They are my carriage-builders," says the king, " and they depend on me for their livelihood and all their honours, yet these men do not serve me as wholeheartedly as they do the Lord." Once the king spent the night in a cramped little house. Isidatta and Purāṇa, who were with him, having spent the best part of the night in discussing the Doctrine, lay down to rest with their heads in the direction in which they thought the Buddha to be, and their feet towards the king ! Isidatta was the uncle of the womandisciple Migasālā, whose father was Purāṇa. Purāṇa is described as a brahmacāri, but not Isidatta, yet, after death, they were both born in Tusita. Migasālā asks Ānanda how it was that people of different characters could have the same rebirth.' Isidatta is mentioned by the Buddha among those who had the six qualities that brought realisation of immortality—unwavering loyalty to the Buddha, the Dhamma and the Saṅgha, Āriyan

virtue, wisdom and liberation.’ 7 The Anāgata Vaṃsa says that when the future Buddha Metteyya leaves the household life, eightyfour thousand others, led by Isidatta and Purāṇa, will accompany him. 1 T h e i r own property, according to was the brahmacari. The word cannot Buddhaghosa (S A . I . 2 l 5) . here mean " c e l i b a t e , " for P u r ā ṇ a must 2 S. v . 34852; N e t t i . l 3 4 f . have had a wife because Migasala calls 3 I.2l5. 4 ^ h i m her father (pitā). 3 A . i i i . 348 f.; v. l 3 8 I., l 4 3 f. F r o m 6 A . iii. 4 5 l . M A . i i . 756, i t would appear as i f Isidatta 7 v. 58.

3. Isidatta.—King of Soreyya. Anomadassī Buddha preached to him and to eighty thousand of his followers. They all became arahants.’ 1 B u A . l434.

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4. īsidatta.—One of the three leaders of the monks in Ceylon during the time that Brāhmaṇatissa-cora laid waste the land. The other two were Cūḷasīva and Mahāsoṇa. For the story connected with them see s.v. Mahāsoṇa.

1. I sidatta Sutta.—Records the questions of Citta-gahapati and the answers given by Isidatta Thera on the diversity of the elements.’ 1 S. i v . 283-5.

2. I sidatta Sutta.—The same, on the various views that arise in the world. I sidatta answers that they are all due to sakkāyaditṭhi ; he then proceeds, in reply to further questions, to explain how sakkāyadiṭṭhi 1 arises and how its absence is brought about. 1 S. i v . 286-8.

Isidāsa.—A thera. He had a brother, also a monk, named I sibhatta. Having spent the rainy season in Sāvatthi, they went to take up their abode in a certain village. The people there gave them food and robes, but they refused to accept their share of these, because, according to the rule, the robes are the property of the Saṅgha until the Kathinaceremony has been performed. The story is mentioned in connection with accepting robes elsewhere than in the spot where the rainy 1 season has been spent. 1 V i n . i . 299.

Isidāsī Therī.—She was the daughter of a good and wealthy merchant of Ujjenl. Having come of age, she w^as given in marriage to the son of a merchant in Sāketa. For one month she lived with him as a devoted wife ; then because of her past kamma, her husband became estranged from her, and turned her out of the house. She was married again with the same result, and a third time to a friar. I sidāsī's father persuaded him to give up the pilgrim's life ; he dwelt with his wife only for a fortnight and refused to stay with her any more. I sidāsī then met the therī Jinadattā, whom she entertained to a meal at her house. Under Jinadattā, I sidāsī joined the Order and became an arahant. 1 The Therīgāthā, which contains forty-seven verses ascribed to her, describes not only her present life, but also her past lives. She had been a worker in gold in Erakaccha and had committed adultery in that life. As a result she was born in hell for a long time, and, in subse- 1 v v . 4OO-47.

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quent births became an ape, a goat, an ox, a hermaphrodite slave and a carter's daughter. In this last birth she was sold to a merchant in payment of her father's debts. When she was sixteen, the merchant's son, Giridāsa, fell in love with her and married her. H e had already one wife, and the new one caused dissension between her and her husband. Therefore it was that in this life she was hated by her husbands. This account of her sojourn in saṃsāra was related by Isidāsī in response to a request by one of her fellownuns, Bodhl.' 3 Mrs. Rhys Davids thinks that Isidāsī's verses in the Therīgāthā suggest late literary craft and bear the impress of late literary creation. The scene is Pāṭaliputta, and not any of the usual towns mentioned in the Canon, and the name of Isidāsī's sponsor— Jindattā—is, she says, significant. Perhaps there are traces here of Jainistic influence. 4 In the Dīpavaṃsa Isidāsī (Isidāsikā) is mentioned in a list of eminent therīs who were leaders of the Order of bhikkhuṇīs. 2 3 T h i g A . 260 ff. Sisters, I n t r o d . p p . x x i i f . 4 H I.9.

Isidinna.—A thera. H e was the son of a seṭṭhi in Sunāparanta. H e witnessed the miracle of the Buddha's acceptance of the Candanamālā.' and, having heard the Buddha preach, he became a Sotāpanna. While still living the life of a householder, a compassionate spirit urged him to 2 give it up. H e entered the Order and soon after became an arahant. 3 The Theragāthā contains two verses which he uttered in confessing aññā. They were the same as were spoken to him by his friendly spirit. In the time of Vipassī Buddha, he was a householder and did homage to the Buddha's Bodhitree with a fan made of sumanaflowers.' H e is probably identical with Sumanavījanīya of the Apadāna.' 1 P r o b a b l y the Candanamālaka (q.v.). 3 v v . l878. 4 T ^ g A . 312 I. 2 T h a g A . i . 3123. 3 Ap.1i.4l5.

L Isipatana.— A n open space near Benares, the site of the famous Migadāya or Deer Park. It was eighteen leagues from Uruvelā, and when Gotama gave up his austere penances his friends, the Pañcavaggiya monks, left him and went to Isipatana.' After his Enlightenment the Buddha, leaving Uruvelā, joined them in Isipatana, and it was there that he preached his first sermon, the Dhammaeakkappavattana Sutta, on the fullmoon day of Āsāḷha.' There, also, the Buddha spent his first rainy season.' 1 Li.68. this journey. The B u d d h a , h a v i n g no 2 v i n . i . 10 I.; on this occasion 80 money w i t h w h i c h to pay the ferryman, koṭis of Brahmas and innumerable gods crossed the Ganges through the a i r . attained the comprehension of the T r u t h W h e n B i m b i s ā r a heard of this, he (M i l . 30); (130 koṭis says M i l . 350). The abolished the t o l l for ascetics. 3 I.al. (528) gives details of the stages of B u A . , p. 3.

A l l the Buddhas preach their first sermon at the Migadāya in Isipatana ; it is one of the four avijahitaṭṭhānāni (unchanging spots), the others being the bodhipallaṅka, the spot at the gate of Saṅkassa, where the Buddha first touches the earth on his return from Tāvatiṃsa, and the 4 site of the bed in the Gandhakuṭi in Jetavana. Isipatana is mentioned by the Buddha as one of the four places of pilgrimage which his devout followers should visit.' Isipatana was socalled because sages, on their way through the

air (from the H imalayas), alight here or start from here on their aerial flight (isayo ettha nipatanti uppatanti cātiIsipatanaṃ), The Migadāya was socalled because deer were allowed to roam about there unmolested. Pacceka Buddhas, having spent seven days in contemplation in the Gandharnādana, bathe in the Anotatta Lake and come to the habitations of men through the air, in search of alms. They descend to earth at 6 Isipatana. Sometimes the Pacceka Buddhas come to Isipatana from Nandamū¬ 7 laka-pabbhāra. Several other incidents connected with the Buddha, besides the preach¬ ing of the first sermon, are mentioned as having taken place in Isipatana. Here it was that one day at dawn Yasa came to the Buddha and became 8 an arahant. It was at Isipatana, too, that the rule was passed pro¬ hibiting the use of sandals made of talipot leaves.' On another occasion when the Buddha was staying at Isipatana, having gone there from Rājagaha, he instituted rules forbidding the use of certain kinds of 10 flesh, including human flesh. Twice, while the Buddha was at Isi¬ 11 patana, Māra visited him but had to go away discomfited. Besides the Dham^nacakkappavattana Sutta mentioned above, several other suttas were preached by the Buddha while staying at Isipatana, among them the Pañca Sutta (S. iii. 66 I.), the Rathakāra or Pacetana Sutta (A. i . II0 I.), the two Pāsa Suttas (S. i . I05 I.), the Samaya Sutta (A. iii. 320 ff.), the Kaṭuviya Sutta (A. i. 279 f.), a discourse on the Mettey¬ yapañha of the Parāyana (A. iii. 399 f.), and the Dhammadinna Sutta (S. v. 406 f.), preached to the distinguished layman Dhammadinna, who came to see the Buddha. Some of the most eminent members of the Saṅgha seem to have re¬ sided at Isipatana from time to time ; among recorded conversations at 4 B u A . 247; D A . i i . 424. 9 Ibid., i . 189. 3 D . ii. I 4 L 1 9 Ibid., i . 218 ff.; the rule regarding 6 M A . I. 387; A A . i . 347 adds that sages human flesh was necessary because Sup¬ also held the uposatha at Isipatana . piyā made broth out of her own flesh 7 M A . i i . 1 0 l 9 ; P s A . 4378. for a sick monk. 1 1 3 vin.1. l 5 f . S.I. lO5I.

13 Isipatana are several between Sāriputta and Mahākoṭṭhita, and one 3 between Mahākoṭṭhita and CittaH atthisāriputta.' Mention is made, too, of a discourse in which several monks staying at 4 Isipatana tried to help Channa in his difficulties.' According to the Mahāvaṃsa, there was a large community of monks at Isipatana in the second century B.c. For, we are told that at the foundation ceremony of the Mahā Thūpa in Anurādhapura, twelve thousand monks were present from Isipatana led by the Elder Dhamma¬ 5 sena.' 16 Hiouen Thsang found, at Isipatana, fifteen hundred monks studying the H īnayāna. In the enclosure of the Saṅghārāma was a vihāra about two hundred feet high, strongly built, its roof surmounted by a golden figure of the mango. In the centre of the vihāra was a lifesize statue of the Buddha turning the wheel of the Law. To the southwest were 7 the remains of a stone stūpa built by Asoka.' In front of it was a stone pillar to mark the spot where the Buddha preached his first sermon. Near by was another stūpa on the site where the Pañcavaggiyas spent their time in meditation before the Buddha's arrival, and another where five hundred Pacceka

Nguồn: Giảng Sư (giangsu.io.vn) — văn bản trích từ kho sách cổ và kinh điển.