

Venerable Ananda Thero

From young days as a friend and a relative of Siddhartha, Ven. Anandas' life story to become the chief care taker of Buddha, is filled with wealth of knowledge. Lets open up this great story and learn from it.

Ananda worked closely with fellow monks and helped the upbringing of Buddhism and expanding the message to many who needing to hear.

Ananda helped many elderly monks (Puthigaththa Thissa), Bikkus who fallen ill (ref. Bojjanga Sutra), guided novice monks (Devadatta's Shism of 500 Bikkus) and helped establishing Buddhism. Ananda helped to ordain two helpless children whose parents were dead. It was his daily routine to give extra food that he received as alms to poor people and beggars in Visala Mahanuwara.

Establishment of Ananda Bodhi was a results of leadership in Ananda Thero. During that time people were looking for some sacred thing to worship while Buddha is away from Jetawanarama. With the permission of Buddha, Ananda planted a sapling from Sri Maha Bodhi at Jetawanarama.

Ananda was a popular character among Sanga as well as lay participants. He faced several troublesome situations due to attractive physique and being a charming character among women.

Ananda became an arahant three months after Buddha's death, just before the beginning of First Buddhist Council.

Family and Life: He came to earth, just as the Buddha did, from the Tusita heaven, and was born on the same day as he and in the same caste, namely the warrior caste of the royal family of the Sakyas. Their fathers were brothers, so that Ananda was the Buddha's cousin. He had three brothers, Anuruddha, Mahanama, Pandu, and one sister, Rohini.

Anuruddha – his brother, entered the Sangha together with Ananda and became an arahant, a fully enlightened one. **Mahanama** – his brother, became a once-returned as a householder. **Pandu** – his brother, survived the near-extinction of the Sakya clan during the Buddha's 80th year. **Rohini** -(Anandas' Sister), was a stream-entrant.

Ordination: At the age of 37, Ananda became a monk. This was during the Buddhas first visit to his home town Kapilavastu, two years after attaining Buddhahood. The venerable Belatthassa, an arahant, became his teacher in the Sangha.

Stream Entry: Punna Mantaniputta had taught Dhamma to the new monks and had explained to them that the "I am" conceit does not arise without a cause — namely, it is brought about through form, feeling, perceptions, mental formations, and consciousness. For a better understanding of this, the venerable Punna had given a fitting analogy:

Treasurer of Dhamma

82,000 Teachings from the Buddha I have received;
2,000 more from his disciples;
Now, 84,000 are familiar to me.....

Ven. Ananda was the treasurer of Buddha Dhamma. Buddhist tradition has it, that there are 84,000 sections of Teachings. It was Ven. Ananda who listened and memorized all these Dhamma teaching from Buddha. In first Buddhist Council, Ven. Ananda Thero helped a lot by chanting all these 84,000 Dhamma sections and making sure the Dhamma is preserved for many years to come.

Ananda was a good friend, a good organizer, a great people person, a mediator in troublesome times of Bikku order, and a bridge between Buddha and many who wants to interact with Buddha. At age of 55 he became the chief care taker of Buddha.

Ananda was honored by Buddha by awarding the title as the Guardian of Dhamma.

Ananda's involvement in initiating the order of Nuns was remarkable. Queen Maha Prajapati Gothami had two unsuccessful attempts at that time, when Ananda Theros careful indications of the matter finally helped getting permission from Buddha under 8 conditions for Nuns Ordination.

If somebody should want to see his reflection or image, he could do so only through a cause, namely a mirror or a clear body of water. In the same way do the five aggregates reflect the image of "I am." As long as one depends on them and is supported by them, so long will an "I" be reflected. Only when one does not rely on them any longer, will the image of "I" disappear. — SN 22.83

Buddha declared that Ananda as his chief attendant: When the Buddha and Ananda were both 55 years of age, the Buddha called a meeting of the monks and declared Ananda as his chief attendant. It was necessary for Buddha to have a trustworthy and reliable attendant.

Eight Favors and Conditions: Ananda Thero requested and asked a favor of having eight conditions fulfilled. The Buddha **granted** him these very reasonable requests, which were quite in accordance with the teaching. From then on Ananda was the constant companion, attendant and helper of the Blessed One for **twenty-five (25) years**. In those twenty-five years of his fame, he continued with the same incessant striving for purification as in the first eighteen (18) years of his monkhood as an unknown disciple.

Negative Conditions:

1. First of all, the Master should never pass a gift of robes on to him;
2. Second, he should never give him any alms food, which he himself had received;
3. Third, having received a dwelling place he should never give it to him;
4. Fourth, never to include him in any personal invitation (such as an occasion for teaching Dhamma when a meal would be offered).

Besides these four negative conditions, he also had four positive wishes, namely:

Positive Conditions:

5. if he was invited to a meal, he asked for the right to transfer this invitation to the Buddha;
6. if people came from outlying areas, he asked for the privilege to lead them to the Buddha;
7. if he had any doubts or inquiries about the Dhamma, he asked for the right to present these to the Buddha at any time; and
8. if the Buddha gave a discourse during his absence, he asked for the privilege to have the Buddha repeat it to him.

During this 25 year period, though he was still a "learner," no thoughts of lust or hate arose in him; the implication being that his close connection with the Buddha and his devotion to him gave no room for these.

Ven. Ananda Thero was renowned for several reasons.

1. **Greatest Honor as a Monk - Substitute Buddha as a Teacher:**
Ananda's praise has been voiced on many occasions in the Pali Canon. This praise was given by the Buddha to Sariputta and to Ananda.
2. Ananda's ability to explain the teaching more fully:
Short discourses from Buddha was completely explained for novice monks (AN 10.115).
3. Buddha mentioned if someone wish to praise Dhamma, they can praise Ananda - "If you, householder, wish to honor the Dhamma, go and honor Ananda, the Guardian of the Dhamma" (J 296).
4. Ananda had no enemies:
In view of this abundance of praise, recognition and privileges, mutterings of envy and resentment could have been expected. He was a man who had no enemies. How this was possible?
Ananda Thero was subordinating his entire life to the Dhamma, that fame could not touch him and make him proud. When seen in this way, there can be no pride. One who cannot be proud, has no enemies, and such a one does not meet with envy.

If someone turns inward completely and keeps away from any social contact, as Ananda's brother Anuruddha did, then it is easy to be without enemies. But if someone like Ananda, who had daily contact with a large number of people with regard to diverse matters, lives without enemies, without rivals, without conflict and tensions, it borders on a miracle. **This quality is truly a measure of Ananda's uniqueness.**

According to the various abilities, Monk Ananda had been in five positions:

1. He was pre-eminent among those who had heard much (of the Buddha's words),
2. Who had a good retentive memory,
3. Who mastered the sequential order (or what was remembered),
4. Who were energetic and
5. Among those who attended (on the Master) (AN 1.19).

Power of Mindfulness

Upon close examination, one can see that these five qualities belong to the vast complex of virtues which give sati (Pali for mindfulness) its strength and power. The quality of mindfulness is power of the mind, power of memory, mastery over recollections and ideas. It is the faculty to use the tool of the mind at any time at will and not be driven by it. In short, mindfulness is circumspection and orderliness, self-restraint, control, self-discipline.

Difficult times and incidents in his life:

1. Once, when the Buddha was suffering from wind in the stomach, Ananda cooked a rice gruel for him, which had helped the Enlightened One when he had previous complaints of this sort. The Buddha admonished him thus: "It is not the proper way for ascetics, it is not proper monk's behavior, to prepare meals in the house." After the incident it was decreed an offense for a monk to cook for himself (Mv VI.17).
2. Once Ananda went on alms-round without his double robe. A monk should always wear his three robes when going to the village. Ananda agreed wholeheartedly and explained that he had simply forgotten it. (Mv VIII.23). This shows that as a practitioner you can easily forget though you have an exceptional memory that can hold a wealth of Dhamma.
3. The only time that the Buddha admonished (meaning: warn or reprimand someone firmly) Ananda on his own accord was also the most important incident. The Buddha had instructed Ananda to oversee the distribution of cloth for robes to the monks which he did very skillfully and got praised from Buddha **Ananda was very skilled in sewing** (Mv VIII.12). However, Ananda seemed to have arranged a sort of sewing circle, maybe to teach his fellow monks that commended art of making seams. Ananda did not realize that this conversational and socializing time reprehend the hard work of virtue and concentration. Therefore the Buddha gave this very emphatic injunction concerning the danger of mundane gregariousness for the monk:

A monk does not deserve praise who enjoys socializing, who finds contentment in it, enjoys togetherness, is pleased with it. That such a monk should attain at will the bliss of renunciation, the bliss of solitude, the bliss of tranquility, the bliss of awakening, in their totality that is impossible. Whosoever finds his whole happiness in togetherness, has no access to the bliss which exists independent of the desire for togetherness.

Even if one who is still attached to others attains meditative absorption, it will not be fully controlled nor

will it be complete. Such absorption can in this case only be a result of forceful suppression (Tadanga Prahana – in meditation vocabulary). Still greater will be the difficulty of attaining final liberation for a person who makes himself dependent on companionship. Therefore the Buddha ends his explanation with the statement that he cannot find any form, the attachment to which would not produce dukkha, because of the inherent anicca (inability to keep the way one desires) in it, even if it were the highest divine form of a brahma. This is the universal aspect of the Dhamma.

Other Remarkable Incidents

Ananda Bodhi: It was Venerable Ánanda who was responsible for the planting of the Ánanda Bodhi tree. In the absence of the Buddha, devout followers who used to bring flowers and garlands, laid them at the entrance to the fragrant chamber and departed with much rejoicing. Anáthapiṇḍika came to hear of it and requested Venerable Ánanda to inquire of the Buddha whether there was a possibility of finding a place where his devotees might pay obeisance to the Buddha when he was away.

Ananda suggested to bring a sapling from the great Bodhi tree and plant it at the entrance to Jetavana. Buddha agreed and allowed Ananda Thero to arrange the planting for Bodhi tree.

Founding of the nun's order: Without Ananda there would have been only three kinds of disciples, because it was he who was instrumental in the **founding of the nun's order** (with Maha-Pajapati).

Since Ananda had been instrumental in the founding of the Order of Nuns, he now also wanted to help them to advance on the Noble Path. This brought about some difficulties for him.

There were two occasions in which nuns stood up for him without justification against Kassapa (SN 16.10-11).

Buddha's Advice about Women to Ananda

Shortly before the Buddha died, Ananda asked him a question concerning women: "How shall we relate to women, Master?" — "Do not look at them." — "But if one sees one, Master?" — "Do not address her." — "But if one talks to us?" — "Keep mindfulness and self-control." (DN 16).

This question was posed by Ananda in view of the imminent death of the Buddha, just before the preparations for the funeral. This problem must therefore **have been an important one** for him. For himself he did not need an admonition to practice self-control; sensual desire had been overcome by him for 25 years. But during the years he had seen how the problem of the relationship between the sexes again and again stirred the emotions.

The question may have been asked by him for this reason, but also on account of the warning of the Buddha that the Order was endangered through the foundation of the Nun's Order and its lifespan shortened. He wanted to give his contemporaries and his successors a last word of the Buddha on this topic.

REF: from: <http://www.accesstoinight.org/lib/authors/hecker/wheel273.html>)

Maha Prajapati Gautami

Pajapati Gautami was the Buddha's foster mother as well as his maternal aunt. King Suddodhana married both sisters Maya and younger sister Gautami. When Queen Maha Maya died on the 7th day of the birth of Prince Siddhartha her younger sister from that day became the queen and foster mother of the prince.

She felt miserably and lonely when Prince Siddhartha, Rahula his son and her own son Nanda renounced the worldly life for the higher life by entering the Noble Order. King Suddhodana also had passed away on attaining Arahatship. Ordination was now foremost in her mind.

She approached the Buddha on his visit to Kapilavathu and asked for the boon of forming the Order of the Nuns. But three times the Buddha turned down the request. She was dejected and returned home. Soon 500 maidens gathered round her. They too, felt the urge either through bereavement or following their beloved kith and kin to seek ordination.

So she determined to make amends. She shaved her hair and donned the yellow robe. Her 500 followers followed her example. The dusty roads in those days were quite unlike the roads of the present day. There were no pavements or sealed surfaces. The gentle feet of Maha Pajapati Gautami were unused to such rough conditions. At the end of the journey they were thoroughly exhausted and travel-worn. The march caused a great stir in the district through which they passed. Such a walk attracted attention and soon the crowds lined the route. She felt that in the circumstances it was not fitting that she should court a refusal by the Buddha. So she and her 500 companions lingered at the entrance of Jetavana monastery when to their great good fortune Venerable Ananda appeared. He was amazed to see his aunt in such a sorry state. He inquired whether any calamity had befallen the royal house of the Sakyans or whether there was a revolt. She assured him there was nothing of the kind but told him the purpose of her mission. Venerable Ananda was eminently fit to play the role of a mediator. Prior to this Pajapati has requested the permission for establishing Bikkuni Sector from Buddha at two different occasions. Both times Buddha has declined her request.

Finally, Venerable Ananda asked whether it was not possible for a woman to attain the bliss of sainthood. The Buddha responded by saying that a woman could attain as well as a man and then consented to the establishment of the Order for Nuns, but only on eight conditions.

1. A Bhikkuni even if she was in the Order for 100 years must respect a Bhikkhu even of a day's standing.
2. A Bhikkuni should reside within 6 hours of travelling distance to and from the monastery where Bhikkhus reside for advice.
3. On Observance days a Bhikkhuni should consult the Bhikkhus.

Theri Gatha

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*Buddha! Hero! Praise be to you!
You foremost among all beings!
You who have released me from pain,
And so many other beings too.*

*All suffering has been understood.
The source of craving has withered.
Cessation has been touched by me
On the noble eight-fold path.*

*I've been mother and son **before**;
And father, brother — grandmother too.
Not understanding what was real,
I flowed-on without finding [peace].*

*But now I've seen the Blessed One!
This is my last compounded form.
The on-flowing of birth has expired.
There's no more re-becoming now.*

*See the gathering of followers:
Putting forth effort, self controlled,
Always with strong resolution
—This is how to honor the Buddhas!*

*Surely for the good of so many
Did Maya give birth to Gotama,
Who bursts asunder the mass of pain
Of those stricken by sickness and death.*

The third stanza suggests that her attainments included the recollection of past lives, by which she was able to verify empirically the truth of continual rebirth —the "flowing on" (*samsara*) from one life to another. This process, as she mentions in her poem, is fueled by craving and by "not understanding." In the second and fourth stanzas Pajapati declares her attainment of *nibbana*, of final and complete liberation in this very life.

<http://www.accesstoinsight.org/tipitaka/kn/thig/thig.06.06.olen.html>

Sinhala Version:
<http://www.thripitakaya.org/tipitakaya/Index/841?s=22340>

4. A Bhikkhuni should spend the Vassa (rains retreat) under the orders of both Bhikkhus and Bhikkhunis.
5. A Bhikkhuni should ply her life by both the orders.
6. A Bhikkhuni should on two years obtain the higher ordination (Upasampatha) by both Orders.
7. A Bhikkhuni cannot scold a Bhikkhu.
8. A Bhikkhuni cannot advise a Bhikkhu rather it should be the other way about.

When Venerable Ananda broached the news to Maha Pajapati Gautami she was glad. She wholeheartedly accepted the conditions laid down by the Buddha. She was true to her destiny, as not long afterwards she became an Arahant. So likewise did her companions on listening to the discourse called the Nandakovada Sutta by the Buddha. The King of Lichchavis built a residence for her and her followers at Vesali.

One day the Buddha accompanied by eighty Maha Arahants and a huge concourse of Bhikkhus visited Pinnacle Hall in the city of Vesali.

At such a sight Venerable Maha Pajapati Gautami was exceedingly glad. The disciples were fully worthy of the Lord as he was of them. She saw that Anna Kondanna, Sariputta, Mogallana, Khema, Uppalawanna, Nanda, Rahula and his mother Yasodhara (Bimba Devi) were to predecease the Lord. She was determined not to tarry but that she should be the first to go. Although she was 120 years old yet signs of old age were not visible. Her hair and teeth resemble those of a girl of 16 years. At the moment of her resolution of obtaining Parinibbana the earth trembled and quaked. The thunder in the sky rent the air. Her companion's likewise sought release.

She and her companions proceeded to meet the Lord. Compliments were exchanged. Although from the 7th day the prince was reared by her the Buddha amply repaid the debt due to her by her ordination. She gave a graphic picture of the infancy of Prince Siddhartha. How she has fed and bathed the prince.

In the meantime people from far and near flocked to the scene as the news spread. Diverse deities came. Visva Kamma deity who by his psychic power came to the rescue to provide much needed accommodation.

The Buddha requested Venerable Maha Pajapati Gautami to clear doubts about her sainthood. Then she paid tribute by performing many miraculous acts and all present including the Maha Arahants marvelled.

She jumped in to sky and created thousands of replicas of herself and then making many replicas combined to one. She walked across mountains, swim through earth, walked on water, flew like a bird, and sat on midair with meditation pose. She went to the world of Brahmans with her human body, and with her super natural body, lifted mountains with her hands, walked on the sky, created burning smoke like when there were 6 suns in the sky. She made fire and many feared the end of the world has arrived. She took three mountains named Sineru, Muchalinda and Merumandhara to her fists like mustard seeds. She covered sun and moon with her fingers. She took water of all seas in to her hand. She created many Bikkus around Buddha and she made them disappear. Then she walked to Buddha and said “The great hearo of the world, I am 120 years old by now. It’ s now time to attain Nibbana” (Read more at Apadhana Pali – This incident was said to be more miraculous than Buddhas Parinirvana).

She and her companions underwent the great release — Parinirvana. At last the cremation came to pass. The Lichchavi Princes, Devas and Brahmans brought scented sandalwood for the funeral pyre and the caskets containing the remains were made ready. The stars and the moon shone brilliantly overhead as night followed. People laid carpets and the deities held a canopy overhead. It was a unique ceremony the Buddha and the Maha Arahants graced, so the pyre was lit and only the relics of Venerable Maha Pajapati Gautami remained like pearls and those of others vanished from the scene. These relics were placed in the Buddha's bowl and given to him.

The Buddha extolled the virtues of this great Arahant. He himself had ordained her and been her teacher and this was said to dispel any doubts.

The Buddha had a stupa built by the Lichavi Prince and the relics enshrined and the Buddha Himself joined the funeral procession. This was a unique honour paid by the Tathagata.

The Buddha addressing the Monks and laity declared that Venerable Maha Pajapati Gautami was foremost in attainments among the female Maha Arahants of the Noble Order.

Ref: <http://www.buddhanet.net/e-learning/history/pajapati.htm>

TO DO

1. Homework assignments : None
2. Next week – Bring your project-1 questions. After class if you have any questions or need help we can discuss. Let the teacher know during the class time.

This week's One-Question Quiz

In the First Buddhist Council what was the Thero's name who

1. Remembered the section of Vinaya Pitaka _____
2. Remembered the Sutta Pitka _____

Active Listening

21. What is the relationship between Buddha and Maha Prajapati Gautami Theri?

22. What is the relationship between Siddhartha and Maha Prajapati Gautami?

23. Was this relationship a co-incident? _____
24. How many occasions did Buddha refused Maha Prajapati Gautami's request for ordain? _____
25. Who helped her to get the permission of Buddha for making the order of Nuns? _____
26. How many major conditions she had to obey as Nuns? _____
27. At what age Maha Prajapati Gautami theri decided in attaining Parinibbana? _____
28. How many of her companions came to the same decision? _____
29. Why Buddha asked her to show her abilities in Super Natural Powers?

30. On what Maha Prajapati Gautami Theri was foremost? _____

Chief Disciples of Gautama Buddha

[Before we start this lesson – you all must understand that learning about two chief disciples of Buddha is not at all possible in one lesson. Therefore, it is up to you to explore beyond the limits of this class and explore. Use the reference links shown on this page for deep and thorough reading.]

Sari living in Upatissa gave birth to a son named after her as Sari Putta, and her family friend Moggalli, living in an adjacent village called Kolita also gave birth to a son on the same day and named after her as Moggalli Putta. They were born before Siddhartha appeared in this world. The two boys grew up together and became close friends. When they grew into youths they were having large following of 500 friends for each.

With friends they went into Rajagaha to attend a 7 day festival. This festival was popular for its festivities, foods, shows, dancing performances from most beautiful girls of those times. Festival was named “Giragga-Samajja”. When there was occasion for laughter, they laughed; when the spectacles were exciting, they became excited; and they paid their fees for the extra shows. In this manner they enjoyed the festival with their friends for a second day; but on the third day their understanding was awakened and they could no longer laugh or get excited, nor did they feel inclined to pay for extra shows as they had done on the first days (Read carefully here – What stuck them is about a feeling, a sense – Not about a materialistic or non materialistic deformation – This is identified as Anichcha Sanya). They were both overcome by a strong sense of the impermanence of this delusional life, as a result of which they both decided to renounce the world.

One of the most well-known religious teachers of the time was Sanjaya Belatthiputta, and the two young men became disciples under him. Sanjaya was famous for his evasiveness in answering questions and his rivals referred to him as an eel-wiggler (amaravikkhepikas). Within a short time the two friends had learned Sañjaya's entire doctrine and they asked him: "Master, does your doctrine go so far only, or is there something beyond?" Sañjaya replied: "So far only it goes. You know all." (Note these types of answers. This does not reach a clear conclusion. So it's the one who listens that should be keen to identify religious leaders and preacher as Sanjaya) Hearing this, they thought to themselves: "If that is the case, it is useless to continue the Holy Life under him. They realized soon that they cannot find the truth by following the path of Paribrajaka Sanjaya. So they left him and took two ways in search of truth. Seeking the Deathless.

While the Ascetic Upatissa was walking for alms he met a follower of the Lord Buddha, Arahant Assaji Thero. (Elder) Assaji was one from the 61 Arahants, and one from the first five Ascetics to hear Dhamma from Buddha. Master had sent forth to proclaim to the world the virtues of the Triple Gem. Struck by Assaji's dignified and serene appearance, Upatissa followed Assaji through his alms round thinking “This may be an Arahant” that he was looking for all this time. (Note: The first impression. Upatissa being a very smart scholar still relied on outer appearance for his judgement) Upatissa said “Serene are your features, friend. Pure and bright is your complexion. Under whom, friend, have you gone forth as an ascetic? Who is your teacher and whose doctrine do

Ven. Sariputta

Sariputta, who was second only to the Buddha in the depth and range of his understanding, and his ability to teach the Doctrine of Deliverance. In the Tripitaka there is no connected account of his life, but it can be pieced together from the various incidents, scattered throughout the canonical texts and commentaries, in which he figures. Some of them are more than incidents, for his life so closely interwoven with the life and ministry of the Buddha that he plays an essential part in it, and on a number of occasions it is the Sariputta himself who takes the leading role — as skilled preceptor and exemplar, as kind and considerate friend, as guardian of the welfare of the bhikkhus under his charge, as faithful repository of his Master's doctrine, the function which earned him the title of Dhamma-senapati, Marshal of the Dhamma, and always as himself, a man unique in his patience and steadfastness, modest and upright in thought, word and deed, a man to whom one act of kindness was a thing to be remembered with gratitude so long as life endured. Even among the Arahats, saints freed from all defilements of passion and delusion, he shone like the full moon in a starry sky..

For in depth reading:

<https://www.accesstoinight.org/lib/authors/nyanaponika/wheel090.html>

you profess?" Assaji replied: "There is, O friend, the Great Recluse, the scion of the Sakyas, who has gone forth from the Sakya clan. Under that Blessed One I have gone forth. That Blessed One is my teacher and it is his Dhamma that I profess." Then Upatissa wanted to know what Assaji's master teach. Questioned thus, the Elder Assaji thought to himself: "These wandering ascetics are opposed to the Buddha's dispensation. I shall show him how profound this dispensation is." So he said: "I am but new to the training, friend. It is not long since I went forth from home, and I came but recently to this teaching and discipline. I cannot explain the Dhamma in detail to you." Then Upatissa insist "Please tell me according to your ability, be it much or little. It will be my task to penetrate its meaning by way of a hundred or a thousand methods."

**"Ye damma hethuppabhawa-Thesan hethu thathagatho aha
Thesancha yo nirodho-ewan wadi maha samano"**

After listening to the stanza Ascetic Upathissa, attained the state of sowan. Later Ascetic Upathissa preached the same stanza to Ascetic Kolitha and he also attained the state of sowan.

After attaining the state of Sowan both went to Paribrajaka Sanjaya to inform that they are going to follow the philosophy of Lord Buddha. Although Paribrajaka Sanjaya rejected it, two hundred and fifty of his students went with Upatissa and Kolitha. When they reached, Lord Buddha foresaw that Upathissa and Kolitha would be his chief disciples. The Lord Buddha ordained them all.

At the time Upatissa and Kolita invited their teacher Sanjaya to join with them there was an interesting conversation. Sanjaya refused the invitation saying he is now a teacher and cannot live the life of a pupil again. Then Upatissa said: "Oh teacher! When a Buddha has appeared in the world, people flock to him in large crowds. We too shall go there. And then what will happen to you?" To which Sañjaya replied: **"What do you think, my pupils: are there more fools in this world, or more wise people?"** "Fools there are many, O teacher, and the wise are few." was the reply from his students. "If that is so, my friends, then the wise ones will go to the wise recluse Gotama, and the fools will come to me, the fool. You may go now, but I shall not." After Upatissa and Kolita leaving there was a split among Sañjaya's pupils, and his monastery became almost empty. Seeing his place empty, Sañjaya vomited hot blood. Five hundred of his disciples had left along with Upatissa and Kolita, out of whom two hundred and fifty returned to Sañjaya.

By the time Upatissa and Kolita reaching Veluvana, Buddha ordained all of them in **"Ehi-Bhikku"** by calling "Come, O bhikkhus! Well proclaimed is the Dhamma. Now live the Life of Purity, to make an end of suffering!" This is one of the special super natural powers only a Buddha has. Then Buddha continued his Dhamma sermon. By the end of that all 250 except Upatissa and Kolita attained Arahantship. This is due to the greatness of the "knowledge pertaining to the perfection of a disciple" (*savakaparami-nāna*), which they had still to reach.

Upatissa received the name of Sariputta on becoming a disciple of the Buddha, while Kolita became known as Maha Moggallana.

Now the Venerable Maha Moggallana went to live at a village in Magadha called Kallavala, on which he depended for almsfood. On the **seventh day** after his ordination when he was doing the recluse's work (of meditation), fatigue and torpor fell upon him. But spurred on by the Master, he dispelled his fatigue, and while listening to the Master expounding to him the meditation subject of the elements (*dhatu-kammattana*), he completed the task of winning to the three higher paths and reached the acme (peak) of a disciple's perfections (*savaka-parami*).

Stanza Meaning:

"Of all those things that from a **cause arise**,
Tathagata the **cause thereof**
has told;
And **how they cease** to be, that
too he tells,
This is the doctrine of the Great
Recluse"

Upon hearing the first two lines, Upatissa became established in the Path of stream-entry, and to the ending of the last two lines he already listened as a stream-winner.

Ven. Sariputta – Commander of Dhamma (Dhamma Senadhipathi)

After ordination and becoming an Arahant, Venerable Sariputta continued to stay near the Master, at a cave called the Boar's Shelter (Sukarakhata-lena), depending on Rajagaha for his almsfood. **Half a month after** his ordination the Blessed One gave **a discourse on the comprehension of feelings** to the Venerable Sariputta's nephew, the **wandering ascetic Dighanakha**. The Venerable Sariputta was standing behind the Master, fanning him. **While following with his thoughts the progress of the discourse**, as though sharing the food prepared for another, the Venerable Sariputta on that occasion reached the acme of "knowledge pertaining to a disciple's perfection and **attained to Arahantship together with the fourfold analytical knowledge (*patisambhida-ñāna*)**." And his nephew, at the end of the sermon, was established in the Fruition of stream-entry.

Now it may be asked: Did not the Venerable Sariputta possess great wisdom; and if so, why did he attain to the disciple's perfections later than the Venerable Maha Moggallana? The answer is, because of the greatness of the preparations necessary for it. When poor people want to go anywhere they take to the road at once; but in the case of kings, larger preparations are required, as for instance to get ready the elephants and chariots, and so on. Thus it was in this case.

Also keep in mind that it is rare to find an example for someone attained Arahant state while listening to Dhamma. Most of the time you would find examples for attaining Monks attain Arahantship while meditating.

On that same day, when the evening shadows had lengthened, the Master caused his disciples to assemble and bestowed upon the two Elders **the rank of Chief Disciples**. At this, some monks were displeased and said among themselves: "The Master should have given the rank of Chief Disciples to those who were ordained first, that is, the Group of Five disciples. If not to them, then either to the group of two hundred and fifty bhikkhus headed by Yasa, or to the thirty of the Auspicious Group (Bhaddavaggiya), or else to the three Kassapa brothers. But passing over all these Great Elders, he has given it to those whose ordination was the very last of all." (Note: Problems, disagreements among bhikkhus are not a new thing).

When Buddha heard this he explained how Sariputta and Moggallana were aspired for these positions since many aeons (Kalpa in other words) **at the time of the Buddha Anomadassi**. They were born as the brahman youth Sarada and landowner Sirivaddhaka. They made the aspiration for Chief Discipleship. Buddha said his decision was based on what they aspired to, and was not by preference. **(Note: It is your choice to become what ever you choose to become one day. That day could come in this life or after many aeons in future – yet the choice is yours. Not someone else's. Make your choice by a wise decision. That's where Dhamma fits in. Dhamma opens you to the wisdom to see through the world and make a wise decision)**

Sariputta and Moggallana were frequently associated in attending to affairs of the Sangha:

One such occasion was when Devadatta had formally split the Sangha by declaring that he would conduct Sangha-acts separately, Devadatta went to Vultures' Peak with five hundred young monks who through ignorance had become his followers. To win them back, the Buddha sent Sariputta and Maha Moggallana to the Vultures' Peak, and while Devadatta was resting, the two Chief Disciples preached to the monks, who attained to stream-entry and went back to the Master.

Another time when the Venerable Sariputta and the Venerable Maha Moggallana worked together to restore order in the Sangha was when a group of monks led by Assaji (not the Elder Assaji referred to earlier) and Punnabbassu, living at Kitagiri, were misbehaving. In spite of repeated admonitions, these monks would not mend their ways, so the two Chief Disciples were sent to pronounce the penalty of *pabbajaniya-kamma* (excommunication) on those who would not submit to the discipline.

Venerable Sariputta's devotion to his friend was fully reciprocated; there were two occasions when Sariputta was ill, and Maha Moggallana attended to him and brought him medicine. In the commentary of *Maha-Gosinga Sutta* you

can learn that when Ven. Ananda gave Novice Ordination to young pupils he used to take them to Sariputta to obtain Higher ordination under him. The Venerable Sariputta did the same in regard to Ananda, and in that way they had five hundred pupils in common.

Whenever the Venerable Ananda received choice robes or other requisites he would offer them to Sariputta, and in the same way, Sariputta passed on to Ananda any special offerings that were made to him. Once Ananda received from a certain brahman a very valuable robe, and with the Buddha's permission he kept it for ten days awaiting Sariputta's return.

In the Theragatha we find the Venerable Ananda describing his emotion at the time of Sariputta's death. "When the Noble Friend (Sariputta) had gone," he declares, "the world was plunged in darkness for me." But he adds that after the companion had left him behind, and also the Master had passed away, there was no other friend like mindfulness directed on the body. Ananda's sorrow on learning of the Venerable Sariputta's death is also described very movingly in the *Cunda Sutta*.

By learning all this what you have to gather is that Sariputta was a true friend in the fullest sense of the word. He well understood how to bring out the best in others, and in doing so did not hesitate sometimes to speak straightforwardly and critically, like the ideal friend described by the Buddha, who points out his friend's faults. It was in this way that he helped the venerable Anuruddha in his final break-through to Arahathship, as recorded in the Anguttara Nikaya (Tika-Nipata)

There are many suttras based on conversations happened involving Sariputta. Specially, the ones with Maha Kotthita and with Buddha himself are remarkable conversations.

According to tradition (e.g., in the *Atthasalini*), the Buddha preached the *Abhidhamma* in the Tavatimsa heaven to his mother, Queen Maya, who had been reborn as deva in that world. He did this for three months, and when returning daily to earth for his meals, he gave to the Venerable Sariputta the "method" (*naya*) of that portion of Abhidhamma he had preached. Thereafter, Sariputta passed on what he had learned to his five hundred disciples.

Further "*Atthasalini*" said: "The textual order of the Abhidhamma originated with Sariputta; the numerical series in the Great Book (*Patthana*) was also determined by him. In this way the Sariputta, without spoiling the unique doctrine, laid down the numerical series in order to make it easy to learn, remember, study and teach the Law."

In one occasion, when Anathapindika was lying on his deathbed, Sariputta visited him, accompanied by Ananda. Sariputta preached to the dying man on non-attachment, and Anathapindika was greatly moved by the profound discourse. This way he has helped many.

It is said that whenever Sariputta gave advice, he showed infinite patience; he would admonish and instruct up to a hundred or a thousand times, **until his pupil was established in the Fruition of stream-entry**. Only then did he discharge him and give his advice to others. Very great was the number of those who, after receiving his instruction and following it faithfully, attained to Arahathship. In the *Sacca-vibhanga Sutta* (Majjh. 141) the Buddha says: **"Sariputta is like a mother who brings forth, while Moggallana is like a nurse of that which has been brought forth. Sariputta trains to the Fruit of stream-entry, and Moggallana trains to the highest goal."**

Explaining this passage, the Commentary says: "When Sariputta accepted pupils for training, he favored them with his material and spiritual help, looked after them in sickness, at last when he knew that they had become stream-winners and had risen above the dangers of the lower worlds, he dismissed them in the confident knowledge that **'Now they can, by their own manly strength, produce the higher stages of Saintship.'** Having thus become free from concern about their future, he instructed new groups of pupils. But Maha Moggallana, when training pupils in the same way, did not give up concern for them until they had attained Arahathship. This was because he felt, as was said by the Master: **'As even a little excrement is of evil smell, I do not praise even the shortest spell of existence, be it no longer than a snap of the fingers.'**

There are many other incidents where one could learn from Sariputta's character.

In one occasion Maha Moggallana saw a demon gave a blow on Sariputta's head. When asked Sariputta said he is fine. During that time Sariputta was on Nirodha-Samapatti, the highest mindful state one can achieve. When one is on this state no one in any world can harm.

It was in this manner that the Venerable Sariputta gave the help of the Dhamma. He was a great leader of men and an outstanding spiritual adviser.

"If one could ever say rightly of one that he is the Blessed One's true son, born of his speech, born of the Dhamma, formed of the Dhamma, heir to the Dhamma, not heir to worldly benefit, it is Sariputta that one could thus rightly declare. After me, O monks, Sariputta rightly turns the supreme Wheel of Dhamma, even as I have turned it."

Two of the very useful Suttas that Ven. Sariputta preached are *Samma-ditthi Sutta* (which provides a framework for further elaboration) and the *Greater Sutta on the Elephant Footprint Simile* (which talks about methodical treatment) (Maha Hatthipadopama Sutta). This is the sermon that was preached by the arahant Mahinda on the evening of his arrival in Sri Lanka.

Two other important suttas are *Sangiti Sutta and Dasuttara sutta* in which doctrinal terms are arranged to numerical groups of ten and explained. While in the *Sangiti Sutta* the doctrinal terms are arranged solely in numerical groups of one to ten, in the *Dasuttara Sutta* each of these ten groups has tenfold subdivision which serves to bring out the practical significance of these groups This is a good example for mathematics found in Buddhism. These suttas were served as study aids for remembering Dhamma for many novice monks.

There is an entire section in Tripitaka called "Sariputta Samyutta" containing teachings from Ven. Sariputta Thero about 9 meditative attainments (Nine Dhyana / or nine Jhana). He was the best after Buddha to expand and explain on deep topics so many can understand.

In several births Sariputta appears as a human being and the Bodhisatta an animal. Some examples are the Cula Nandiya Jataka (223), the Romaka Jataka (277) — where Sariputta, as a wise ascetic, instructs a partridge (a bird), the Bodhisatta — the Bhojajaniya Jataka (23) and the Dummedha Jataka (122). In other stories the roles are reversed, as in the Jarudapana (256) and Kundakakucchi Sindhava (254) Jatakas (for the latter, see below), where Sariputta is an animal and the Bodhisatta human. Sometimes, as in the Kurungamiga Jataka (206), both are animals. (Note: numbers inside bracket are the Jataka number in the Jataka book – Read them if you have time – optional)

During his last days Sariputta came to an understanding that it was chief disciples who attain parinirvana before their master – Lord Buddha. Then checking on his life force he understood it is only a week he is going to live. Then considering to whom he should help, he realized his mother Sari living at village Nalaka is still not at least a stream entrant though she is the mother of 7 Arahants. Understanding this, and upon taking permission from Buddha and paying final respects to the holy one he decided to visit Nalaka with 500 of his followers for the benefit of his mother.

By the time he reached Nalaka he informed his mom to prepare his birth chamber for him to lodging. His mom thinking that his son has finally decided to become a layman, happily decorated the chamber for him and arranged lodging for all other 500 Bhikkus in the village. Knowing that Sariputta reached Nalaka, Four Great Divine Kings wanted to attend Sariputta's last moments, appeared in front of the bed he was lying. Questioning who they are Sariputta turned them down and asked them to leave. Then came Sakka (The king of 33 heavens) and The Maha Brahma. Sariputta turned them down as well. Seeing this the Brahmana lady, his mother Sari was questioning about this with a curious mind. When told who came to visit him and upon hearing the last to arrive was her god, Maha Brahma, that she was worshipping for her entire life, she realized her mistake and understood his sons great achievement. Knowing this is the right time, Sariputta discourse Dhamma to his mother. At the end of the Dhamma sermon she achieved the stream-entry.

By the time all this was over it was almost the dawn. He entered into the nine successive attainments of meditation, in forward and reverse order, and beginning again with the first absorption he led his meditation up to the fourth

absorption. And at the moment after he had entered it, just as the crest of the rising sun appeared over the horizon, he utterly passed away into the Nibbana-element which is without any remnant of clinging.

By time of his passing away Rev. Sariputta Thero has preached Dhamma for 44 years. It was the full moon poya day between months of October and November.

The brahman lady in her room thought: "How is my son? He does not say anything." She rose, and going into the Elder's room she massaged his legs. Then, seeing that he had passed away, she fell at his feet, loudly lamenting; "O my dear son! Before this, we did not know of your virtue. Because of that, we did not gain the good fortune to have seated in this house, and to feed, many a hundred bhikkhus! We did not gain the good fortune to have built many monasteries!" And she lamented thus up to sunrise.

After the great assembly of people had celebrated the sacred rites for a full week, they made a pyre with many kinds of fragrant woods. They placed the body of the Venerable Sariputta on the pyre and kindled the wood with bundles of Usira roots. Throughout the night of the cremation the concourse listened to sermons on the Dhamma. After that the flames of the pyre were extinguished by the Elder Anuruddha with scented water. The Elder Cunda gathered together the relics and placed them in a filter cloth.

Then the Elder Cunda thought: "I cannot tarry here any longer. I must tell the Fully Enlightened One of the final passing away of my elder brother, the Venerable Sariputta, the Marshal of the Law." So he took the filter cloth with the relics, and the Venerable Sariputta's almsbowl and robes, and went to Savatthi, spending only one night at each stage of the journey.

Active Listening

1. Complete the following table by finding facts about chief disciples.

Ven. Sariputta Thero	Ven. Moggallana Thero
Prominent in intellectual knowledge. Only second to Buddha in depth and understanding of Dhamma. Title: Dhamma Senadhipathi (Commander of Dhamma).	Prominent in psychic powers. Only second to Buddha himself. Has developed four ways of power (iddhipada) to the highest.
Throughout his life he continued to show respect for the Venerable Assaji, his first teacher. Before bed time he would worship the direction where his teacher resides.	Stayed close to Sariputta for most of the time. They were friends, brothers for many previous lives.
Names: Upatissa, Mother: _____ , Village: _____	Names: Kolita, Mother: _____ , Village: _____
Master of wisdom, meaning	Master of super natural powers, meaning ...
Sukha-patipada, meaning	Dukkha-patipada, meaning ...
Train like a mother, meaning	Train like a nurse, meaning
Minister of Defence, meaning	Minister of internal affairs, meaning ...

2. Give an example for an occasion where Buddha received assistance from Sariputta to explain a Dhamma matter in more detail to Bikkus. _____
3. List three attributes you can learn from Sariputtas character. _____

Ven. Maha Moggallana

Though Moggallana was the prominent in psychic powers, it was not an easy task for him to achieve them when he was a student monk. He suffered drowsiness. He was struggling to keep his focus. Buddha's advice during this time applies to any student who is determined for higher results.

Here the Buddha gives Moggallana a graded sequence of advice how to overcome drowsiness. The first and best device is not to pay attention to the thought causing or preceding the state of drowsiness. If that fails, one may summon some energizing thoughts or one may reflect upon the excellence of the Teaching (Dhamma), or recite parts of it by heart. If these mental remedies do not help, one should turn to bodily activity. For instance, pulling one's ears, shaking the body, activating the circulation by rubbing one's limbs, refreshing one's eyes with cold water and, at night, looking at the grandeur of the starry sky, which may make one forget one's petty drowsiness.

If all that, too, does not help, then he may **recall the inner light** of which many mystics speak and which arises in the meditations of a purified mind that has turned away from the world. Then, in his practice, he will be unconcerned about day or night, because an inner light is shining within him. Then, with his self-radiant mind, he will be able to leave behind, like a Brahma-deity, the whole realm of days and nights as perceived by the senses. This indicated that Moggallana had experienced such states before, so that the Buddha could refer to them as something known to Moggallana. This "**Perception of (inner) Light**" (**aloka-sañña**) is mentioned in the 33rd Discourse of the Digha Nikaya, as one of four ways of **developing samadhi** and as leading to "Knowledge and Vision" (*ñānadassana*).

If this method, too does not help, he should walk up and down mindfully and thus, by resorting to bodily movement, try to get rid of fatigue. If, however, none of these seven devices proves helpful, he may just lie down and rest for a short while. But as soon as he feels refreshed, he should quickly get up, without allowing drowsiness to return.

"Further, Moggallana, should you train yourself in this way. You should think, 'When calling at families (on the alms-round), I shall not be given to pride.' Thus should you train yourself. For in families it may happen that people are busy with work and may not notice that a monk has come. Then a monk (if given to pride) may think, 'Who, I wonder, had estranged me from this family? These people seem to be displeased with me.' Thus, by not receiving an offering from them, he is perturbed; being perturbed he becomes excited; being excited he loses self-control; and if uncontrolled, his mind will be far from finding concentration.

"Further, Moggallana, should you train yourself in this way: 'I shall not speak contentious talk.' Thus should you train yourself. If there is contentious talk, there is sure to be much wordiness; with much wordiness, there will be excitement; he who is excited, will lose self-control; and if uncontrolled, his mind will be far from finding concentration."

"Herein, Moggallana, a monk has learned this: 'No thing is fit to be clung to!' When a monk has learned that no thing is fit to be clung to, he fully knows every thing." (in Anguttara VII, 58)

After Moggallana had received these instructions he strengthened his efforts continued meditation. He achieved first Dhyana but soon lost it. Buddha appeared in front of him again and gave instructions to overcome his state like wise Buddha very closely helped and instructed Moggallana in achieving the Arahant state.

Thera Gatha:

"Homage to him... to that bhikkhu who, Brahma-like, can see in a moment's flash the thousandfold universe before his eyes; who, master of magic powers, can also see in the flow of time the gods' arising and their death."

Ven. Moggallana was the master of divine Eye, divine ears, telepathy, astral travel, super normal locomotion.

Students should understand that some achieve their goals easily (like Sariputta, in *sukha-patipada*) while others achieve the same with much struggle, effort and with constant encouragement from peers (like Moggallana, *dukkha-patipada*). This is by each individuals' previous karma and wisdom his put forth to approach the problem.

In the 14th text of the "Longer Discourses" (Digha Nikaya: Mahapadana Sutta), the Awakened One speaks of six Buddhas of the past and says that each of them had two chief disciples and one attendant; and elsewhere (Samy. 47, 14) he says that all the Buddhas of the past and future had or will have one pre-eminent pair of disciples. When a Buddha is going to appear these three are as necessary to him just as the ministers of war, of the interior and of finance are necessary to a king. The Buddha himself uses this comparison with a state's administration. He spoke of **Ananda who could remember all discourses of the Buddha, as the Treasurer of the Teaching (minister of finance)**, of **Sariputta as its general in command**, and of **Moggallana as child's nurse (minister of the interior)**. Whenever the Buddha, in advancing years, felt physically tired, these three men were the only ones whom he asked to expound the Teaching on his behalf.

Maha Moggallana was perfect master of the magical faculties in a very comprehensive way. He mastered the various kinds of supernormal powers. He also excelled by far the nun Uppallavanna who was foremost among the nuns in regard to magical faculties.

For appreciating the old reports on Moggallana's magical (parapsychological) faculties, one ought to **know how such things can be possible** at all. The world of so-called matter as perceived through our five senses — which today's physicists conceive as a manifestation of energy — is only a small section of that much wider reality which consists of other vibrational forms of energy. Inklings of it, under terms like "anti-matter," "Psi-power," the "Astral," or "Prana," have penetrated into our range of experience. As we perceive only the narrow sector of our human world, we are inclined to regard its limited laws as absolutes. But the universe as experienced by the wise, is much larger, and the laws in force in it have also an impact upon our own world. It is that impact of different laws which is called a miracle. But whenever a higher or wider world manifests itself, the true miracle is that people can be so imprisoned within their narrow outlook that they just ignore all what is beyond their limited faculties, in spite of the fact that the effects of those other forces and laws are undeniably present. But whosoever, as the Buddha and Moggallana, has highly developed his capacity to experience that wider reality with his higher sense faculties refined by cultivating the **Four Ways of Power (iddhipada)**, will realize a sheer infinite widening of experience in space and time. His horizon and experiential knowledge will grow universal and immeasurable, transcending all boundaries and limitations. (Note: You may learn more on this under Buddhism and Science topic when you graduate to Grade 8 class)

1. Penetration of others' minds and thought-reading (telepathy)
2. The Divine Ear (clair-audience)
3. The Divine Eye (Clairvoyance, Second Sight, Visions)
 - a. He saw how human beings, due to their evil actions that harmed fellow-beings, were reborn among unhappy ghosts under-going much suffering; while others by their charitable deeds rose upwards to lower heavenly worlds that were close to the human plane.
4. Travel by "mind-made body" ("Astral Travel")
 - a. He taught the Gods of the Thirty-three the Factors of stream-entry, or tested Sakka, King of Gods, whether he had understood the teaching about the extinction of craving (Majjh, 37).
5. Telekinesis (Supernormal locomotion)
 - a. Moggallana also had mastery over, what appears to be solid matter. Once there were monks staying at a monastery, who were negligent and of distracted minds. Learning of this, the Buddha asked Moggallana to shake their excessive faith in materiality. In response, Moggallana pushed the building with his big toe, so that the entire monastery, **called "The Terrace of Migara's Mother,"** shook and trembled as if there was an earthquake. By this experience the monks were so deeply stirred that they became again receptive when the Buddha instructed them, explaining the four Roads to Power (iddhipada), from which Moggallana's great supernormal prowess derived (Samy, 51, 14; Jat. 299E).

In the Jatakas, the stories about the Buddha's former existences, it is reported that the Buddha-to-be and Moggallana had lived together quite often. In no less than thirty-one lives the Buddha and Moggallana had met, and in thirty of them Moggallana and Sariputta had lived together. So strong was the bond that already in previous lives had connected these three.

Soon after the death of Sariputta, Mara, the embodiment of evil and the Lord of Death, claimed Moggallana's mortal frame, by entering his bowels. He could not make him possessed by entering his head, because he had access only to the lowest Chakra. Moggallana, however, told him calmly to get out and away as he had well recognized him. Mara was very surprised that he had been found out so soon, and in his delusion he thought that even the Buddha would not have recognized him so quickly. But Moggallana read his thoughts and ordered him again to get away. Mara now escaped through Moggallana's mouth and stood at the hut's door post. Moggallana told him that he knew him not only from to-day but was aware of his karmic past and his descent. In that way, Moggallana manifested here three supernormal faculties: the Divine Eye, telepathy and recollection of past lives. It was only on this occasion, reported in Majjhima Nikaya No. 50, that Moggallana spoke of his recollection of his own distant past.

The following is the gist of what he told. The first Buddha appearing in our "fortunate aeon" (bhadda-kappa) with five Buddhas, was Kakusanda. He lived when the lifespan of man was 40,000 years and when the first darkening of the golden age became evident because of a king's lack of concern and the occurrence of the first theft. Because of that, man's vital energy became reduced to half. At that time, Moggallana was Mara, chief of demons, lord of the lower worlds, and his name was Mara Dusi. He had a sister by name of Kali whose son was to become the Mara of our age. Hence Moggallana's own nephew was now standing in front of him at the door post. While being the Mara of that distant time, Moggallana had attacked a chief disciple of the previous Buddha by taking possession of a boy and making him throw a potsherd at the holy disciple's head so that blood was flowing. When the Buddha Kakusandha saw this, he said: "Verily, Mara knew no moderation here" — because even in satanic actions there might be moderation. Under the glance of the Perfect One the astral body of Mara Dusi dissolved on the spot and reappeared in the deepest hell. Just a moment ago he had been the overlord of all the hellish worlds and now he himself was one of hell's victims. A moment ago he had been the greatest torturer and now he himself was undergoing one of those terrible torments. Such is the rapid change in samsaric situations. For many thousands of years Moggallana had to suffer in hell as a punishment for his frivolity towards a saint. Ten thousand years he had to spend alone in a hellish pool, having a human body and the head of a fish, just as Pieter Breughel had painted such beings in his pictures of the hells. Whenever two lances of his torturers crossed in his heart, he would know that a thousand years of his torment had passed. (Majjh. 50).

He passed away a fortnight (two weeks) after his friend Sariputta. The Great Decease of the Buddha took place in the full-moon night of the month Vesakha (May), That is half a year after the death of his two chief disciples. The Buddha was in his 80th year when he passed away, while **both Sariputta and Maha-Moggallana died at 84.**

These were the circumstances of Moggallana's death.

After the death of Nathaputta, the leader of the ascetic Order of the Jains (Jinas), there arose among his followers bitter contentions about his teaching, and consequently there was a loss of devoted adherents and of support. The Jains had also learned what Moggallana reported from his celestial travels: that virtuous devotees of the Buddha were seen to have a heavenly rebirth while followers of other sects lacking moral conduct, had fallen into miserable, sub-human states of existence. This, too, contributed to the decline in the reputation of other sects, including the Jains. This was the situation that led Jains decision to bribe a bunch of thieves to kill Maha Moggallana.

At that time, Maha-Moggallana lived alone in a forest hut at Kalasila. After his encounter with Mara he knew that the end of his days was near. Having enjoyed the bliss of liberation, he now felt the body to be just an obstruction and burden.

At the first attempt of thieves, he just absented himself by using his supernormal powers. The gangsters arrived at an empty hut, and though they searched everywhere, could not find him. They left disappointed, but returned on the

following day. On six consecutive days Moggallana escaped from them in the same way. His motivation was not the protection of his own body, but saving the brigands from the fearsome karmic consequences of such a murderous deed, necessarily leading to rebirth in the hells. He wanted to spare them such a fate by giving them time to reconsider and abstain from their crime. But their greed for the promised money was so great that they persisted and returned even on the seventh day. Then their persistence was "rewarded," for on that seventh day **Moggallana suddenly lost the magic control over his body.** A heinous deed committed in days long past (by **causing the death of his own parents**) had not yet been expiated, and the ripening of that old Kamma confronted him now, just as others are suddenly confronted by a grave illness. Moggallana realized that he was now unable to escape. The brigands entered, knocked him down, smashed all his limbs and left him lying in his blood. Being keen on quickly getting their reward and also somewhat ill at ease about their dastardly deed, the brigands left at once, without a further look.

But Moggallana's great physical and mental strength was such that his vital energies had not yet succumbed. He regained consciousness and was able to drag himself to the Buddha. There, in the Master's presence, at the holiest place of the world, at the source of the deepest peace, Moggallana breathed his last (Jat. 522E). The inner peace in which he dwelt since he attained to sainthood, never left him. It did not leave him even in the last seven days of his life, which had been so turbulent. But even the threat of doom was only external. This is the way of those who are finally "healed" and holy and are in control of the mind. **Whatever Kamma of the past had been able to produce a result in his present life, nevertheless, it could affect only his body, but no longer "him," because "he" no longer identified himself with anything existing only impermanently.** This last episode of Moggallana's life, however, **showed that the law of moral causality (Kamma) has even greater power than the supernormal feats of this master of magic.** Only a Buddha can control the karmic consequences acting upon his body to such an extent that nothing might cause his premature death.

Sariputta and Maha-Moggallana were such wonderful disciples that the Buddha said the assembly of monks appeared empty to him after their death. It was marvelous he said, that such an excellent pair of disciples existed. But it was marvelous, too, that, in spite of their excellence, there was no grief, no lamentation on the part of the Master, when the two had passed away.

Therefore, inspired by the greatness of the two chief disciples, may a dedicated follower of the Dhamma strive to be his own island of refuge, have the Dhamma as his island of refuge, not looking for any other refuge, having in it the powerful help of the Four Foundations of Mindfulness (Satipatthana)! Those who are thus filled with keen desire to train themselves in walking on the Noble Eightfold Path, they will certainly pass beyond the realms of darkness which abound in Samsara. So the Master assures.

Active Listening

1. Seeing what festival, the two disciples decided to renounce worldly life? _____
2. Listening to Assaji Thero, Ascetic Kolita became a stream entrant. (TRUE / FALSE)
3. Moggallana took 7 days to achieve Arahantship. Sariputta took about a month. It was easier for Moggallana (TRUE / FALSE).
4. "Life story of Maha Moggallana is a great example for a determined student and teacher who encourage and guide him at the times of his need". Explain this statement in your own words.
5. Give an example for a situation where Buddha asked Moggallana to settle a matter related to Bikkus?

6. Regardless of your power, it is hard to escape Karma. Explain this statement based to final days of Moggallana.

Disciples of Gautama Buddha

In this lesson we are going to learn about Migara Matha, Ungulimala, Suneetha, Sopaka, Arahant Maha Kashyapa Thero and Arahant Bhaddha Their and their life stories.

[When you read this lesson, remember what you trying to find out is the answer to the question “Who is Sangha?” – in the meaning “followers of Buddha Dhamma”. When you study these characters – collectively you can gather an idea. In this context study means exploring these characters deeply. If you just scratch the surface you will never discover them. Being said so, the actual meaning to “Sangha” is a process – the process of removing defilements until reaching Nibbana.]

Maha Kashyapa Thero

After Sariputta and Maha Moggallana had passed away, predeceasing the Buddha, it was Maha Kassapa who was held in greatest respect and reverence in the Order. He had been praised by the Buddha as being equal to him in many respects and he shared with the Master **seven of the thirty-two** "Marks of a Great Man." He had been the only monk with whom the Buddha had exchanged robes. His life was devoted to austere meditation practices. He was elected to preside over the First Council of the Sangha which had been summoned on his urgent advice.

Pippali Kassapa born before Buddha in a village Mahatittha of Magadha. Since his young age he wanted to leave the worldly life. He did not want to marry. When parents insist, he created a golden statue and asked to find a match to that statue. Eight Brahmans took over the task. Their search ended finding beautiful Baddha Kapilani (later known as arahant bhikkhuni Bhadda) from Sagala, a village of Madda (Madhya Deshaya). With parents blessings they got married. However, Baddha's idea of marriage was similar to Pippali. Both agreed to maintain a life of celibacy. To give expression to their resolve, they would lay a garland of flowers between them before they went to bed, determined not to yield to sensual desire by crossing the boundary of flower garland. This young wealthy couple lived thus happily for many years. When their parents died, they took charge of the inherited large property.

One day, however, when Pippali was inspecting the fields he **observed** that when his people plowed, many birds gathered and eagerly picked the **worms from the furrows**. This sight, so common to a farmer, now startled him. It now struck him forcefully that what brought him his wealth, the produce of his fields, was bound up with the suffering of other living beings. His livelihood was purchased with the death of so many worms and other little creatures living in the soil. Thinking about this, he asked one of his laborers: "Who will have to bear the consequences of such an action?" — "You yourself, sir," was the answer. (Notice the word “observed” – when you calm down and carefully see happenings around you, you will start seeing Dhamma. If you are mindful at that time, you will start question

Sanga

Commonly identified as Sanga, disciples Buddha are four different groups.

Sangha is not just *bhikkhus*. *Sangha* means the Nobles or *Ariyas*, those who have attained one of the *magga phala*. (*Sangha* means one who has removed “*san*“, i.e., “*san*” + “*gha*“). Therefore, you will find *Sangha* among *Bhikkhus*, *Bhikkhunis*, *Upasakas* (male disciples who is not a *Bhikkhus*) and *Upasikas* (female disciples who is not a *Bhikkuni*).

* Further reading at Self Study Section.

<http://namaroopa.com/lesson/ds7-2017-disciples-of-buddha/>

For in depth reading:

<http://dhamma-stream.blogspot.ca/2015/04/Visakha-maha-upasika.html>

https://www.buddhanet.net/pdf_file/angulim_ala6.pdf

<https://www.accesstoinsight.org/lib/authors/hecker/wheel345.html>

yourself. Liberation starts then and there.) Shaken by that insight into karmic retribution, he went home and reflected: "If I have to carry along the burden of guilt for that killing, what use is all that wealth to me? It will be better if I give it all to Bhadda and go forth into the ascetic's life.

But at home, at about the same time, his wife (Baddha) had a similar experience. She too saw afresh with a deeper understanding what she had very often seen before. Sesamum seeds had been spread out in the open to dry, and crows and other birds ate the insects that had been attracted by the seeds. When Bhadda asked her servants who it was that had to account morally for the violent death of so many creatures, she was told that the karmic responsibility was hers. Then she thought: "If even by that much I commit a wrong, I won't be able to lift my head above the ocean of rebirths, even in a thousand lives. As soon as Pippali returns, I shall hand over everything to him and leave to take up the ascetic life."

(Note: Above conclusion is not in accord to Buddha's teaching. That's how Kassapa and Bhaddha believed until they received the correct teaching of Karma from Buddha which associates action with intention).

They left all the wealth behind and left home as ascetics wanderers searching for liberation. Though being monks beauty of Baddha still caught many eyes. They decided to go on separate ways. When the two separated, the earth shook by the force of the great virtue in their act of renunciation. The Buddha perceived this trembling of the earth, and he thus knew that an outstanding disciple was on the way to him.

Upon seeing Buddha, Pippali identified Buddha and started worshipping. Earth said to start rambling with the power of that worship. Later Buddha ordained him in "Ehi-Bhikku".

By the time goes by Kassapa noticed decrease in number of Arahants thought there are many rules. Kassapa asked the Buddha: "What is the reason that formerly there were fewer rules, but more monks were established in the knowledge of Arahatsip, while now there are more rules, but fewer monks are established in the knowledge of Arahatsip?"

Buddha in reply to Kassapa said: "So it happens, Kassapa, when beings deteriorate and the true Dhamma vanishes: then there are more rules and fewer Arahants. But, Kassapa, it is not a cataclysm of the four elements — earth, water, fire and air — that makes the Dhamma disappear. Nor is the reason for its disappearance similar to the overloading of a ship that causes it to sink. It is rather the presence of five detrimental attitudes that causes the obscuration and disappearance of the Dhamma. These are the five: it is the lack of respect and regard for the Buddha, the Dhamma, the Sangha, the training, and for meditative concentration, on the part of monks and nuns, and male and female lay devotees. But so long as there is respect and regard for those five things, the Dhamma will remain free of obscuration and will not disappear."

At the demise of the Buddha, only two of the five most prominent disciples were present, the brothers Ananda and Anuruddha. Sariputta and Maha Moggallana had preceded the Master in death. Maha Kassapa was the senior monk and his role as the chief monk to hold the first Dhamma Sangayana (First Buddhist Council) is the most important incident in his life. The council held to preserve Dhamma and Vinaya.

Finally, some special matters concerning the Sangha were discussed. One of the key decisions taken in the First Council was based on the discussion on abolishment of minor rules. As per Ven. Ananda Thero Buddha advised to abolishment of minor rules. However, Ananda Thero forgot to inquire what rules – specifically. At this point Ven. Maha Kassapa asked the assembly to consider that if they were to abolish rules arbitrarily, the lay followers and the public in general would reproach them for being in a hurry to relax discipline so soon after the Master's death. Hence Maha Kassapa suggested that the rules should be preserved intact without exception. And so it was decided (Culavagga, XI).

There is no report in the Pali literature about the time and circumstances of his death. Read more at self study section of the online lesson to further improve your knowledge.

Bhadda - Foremost Among the Nuns Who Could Recollect Past Lives

As an arahant bhikkhuni, Bhadda devoted herself chiefly to the education of the younger nuns and their instruction in monastic discipline (Vinaya). In the Analysis of Nuns' Discipline (Bhikkhuni Vibhanga), instances are recorded involving her pupils which led to the prescribing of certain disciplinary rules for bhikkhunis.[6] There were also two instances when Bhadda Kapilani had to bear the envy of another nun who was hostile towards Maha Kassapa, too. The nun Thullananda was learned in the Dhamma and a good preacher, but evidently she had more intelligence than gentleness of heart. She was self-willed and not prepared to change her conduct, as evidenced by several Vinaya texts. When Bhadda, too, became a popular preacher of Dhamma, even preferred by some of Thullananda's own pupils, Thullananda became jealous. In order to annoy Bhadda, once she and her pupil nuns walked up and down in front of Bhadda's cell, reciting loudly. She was censured by the Buddha on that account. Another time, at Bhadda's request, she had arranged temporary living quarters for Bhadda when the latter visited Savatthi. But then, in another fit of jealousy, she threw her out of those quarters. Bhadda, however, being an arahant, was no longer affected by such happenings and looked at them with detachment and compassion.

The Buddha praised Bhadda as being the foremost among the nuns who could recollect past lives (Anguttara, Ones). The Pali commentaries and the Jataka stories leave us a record of some of her former lives in which she had been Kassapa's wife.

Migara Matha (Lady Visakha) – The Chief Benefactress

Born as a daughter to Dhananjaya and Sumana Devi little Visakha inherited his grandfather's (Mendaka, a merchant) wealth and was brought up with all the happiness and care from her wealthy family. She was lucky to be born among a Buddhist family who were extremely generous despite the wealth they controlled. It was Vaisakha's habit to accompany her grandfather to temple. At the age of seven she was able to attend the state of Sowan.

Though she did not know at that young age many eons earlier she had made a wish at the feet of Buddha Padumuttara to become the chief benefactress of a future Buddha and his Sanga.

Young Visakha endowed with five kinds of feminine beauty -hair, flesh, bone, skin and youth. She excelled both in worldly wisdom and spiritual insight. In one occasion Visakha showed the importance of good behavior for a young lady by calmly walking to a shelter while all of her friends ran away when they all suddenly trapped in a rain storm.

Lady Visakha got married to a wealthy nobleman – Purnawardana. He was the son of Migara.

On her wedding day, her wise father gave her some advice under these ten headings:

1. A wife should not criticize her husband and parents-in-law in front of other people. Neither should their weaknesses or household quarrels be reported elsewhere.
2. A wife should not listen to the stories or reports of other households.
3. Things should be lent to those who return them.
4. Things should not be lent to those who do not return them.
5. Poor relatives and friends should be helped even if they do not repay.
6. A wife should sit gracefully. On seeing her parents-in-law or her husband, she should respect them by rising from her seat.
7. Before taking her food, a wife should first see that her parents-in-law and husband are served. She should also make sure that his servants are well cared for.

8. Before going to sleep, a wife should see that all doors are closed, furniture is safe, servants have performed their duties, and that parents-in-law have retired. As a rule, a wife should rise early in the morning and unless she is sick, she should not sleep during the day.
9. Her parents-in-law and husband should be treated very carefully, like fire.
10. Her parents-in-law and husband should be given the respect due to devas.

Visakha became the heiress to much wealth. Acts of charity in many earlier lives now bore fruit. Unswerving faith in the Blessing One, the Dhamma he preached and his noble fraternity of monks enabled Visakha to achieve the goal – the aspiration she made at the feet of Buddha Padumuttara. Her boundless generosity was evident when she sold her valuable ornament, **Melapaladanawa**, and constructed the monastery, **Purvaramaya**. It was also called, **Migaramathu Pasadaya**. Buddha spent **six rainy seasons** in Purvaramaya. She gained special permission from the Buddha to look after the needs of all the visiting monks who entered the city.

However, her in-laws and husband were traditional devotees of Acelaka (naked ascetics). With the misconception of Acelakas are the real Arahants, Migara and family were top sponsors for Acelaka. Visakha did not worry. She treated everybody well. Her keen senses, courage and determination helped to convert her in-laws to Buddhism and they all attain stream entry. Migara called his daughter in law as his mother (matha) who showed him to correct path, path to liberation by clearing his wrong views of Acelaka. This was the reason why Visakha later came to know as Migara-Matha.

Visakha helped women to solve domestic problems. She had a keen interest in giving correct direction and advice. She herself acted as a good wife, a caring daughter in law, a good mother for 32 children (16 twins), and a good lady for many servants worked under her. She got the participation of her relatives, family and servants for religious activities and helped them achieving Nibbana. She was named as the most **prominent lay female supporter of the Buddhist order (chief benefactress)**.

Once there arose a problem regarding Bhikkuni Kumara Kassapa. When it was revealed that she was pregnant. Visakha was also appointed to the committee lead by Bhikku Upali. Then it was revealed that Bhikkuni Kumara Kassapa was pregnant when she joined the Bhikkuni order and that she was ignorant as she did not know about her pregnancy.

Being a woman who had many talents, Visakha played an important role in various activities amongst the Buddha and his followers. At times, she was given the authority by the Buddha to settle disputes that arose amongst the nuns (bhikkhunis). Some Vinaya rules of discipline were also laid down for the nuns when she was called in to settle their disputes.

In one of the discourses that the Buddha delivered to Visakha, he spoke of the eight qualities in a woman that bring her welfare and happiness in this world and the next: "Herein, Visakha, a woman does her work well, she manages the servants, she respects her husband and she guards his wealth. Herein, Visakha, a woman has confidence (saddha) in the Buddha, Dhamma and Sangha; virtue (sila); charity (chaga); and wisdom (panna)."

An heiress to greatest wealth Visakha was generous to the core. Visakha is a good example of how a female could develop a good personality. To be obedient to the elders is what one should cultivate with the young. A woman should not be proud of her beauty, wealth, education. It is good to explain matters to those who are ignorant. One must be cautious in society in giving and taking loans. One must not change your religious convictions, beliefs merely because you are married to a person who believe in another religion. These are good qualities that one should cultivate and abide by. (ref: <http://dhamma-stream.blogspot.ca/2015/04/Visakha-maha-upasika.html>)

Angulimala

"You have successfully finished your studies, now you must bring me my fee." "Certainly," said Ahimsaka. "What do you demand as your fee?" "You must bring me a thousand first fingers from the human hand." "Surely you don't require this of me?" responded the horrified Ahimsaka. "You have taken from me and in return you must now do my bidding. Go now and bring a thousand fingers." The teacher's hope was, of course, that in the process of carrying out this task Ahimsaka would be killed and he would never have to see him again.

Angulimala led a life of simplicity and solitude, and under the Buddha's guidance eventually attained enlightenment. But even then, there were many who remembered his terrible past and people would shun him. Often, he would return from his alms round with no food and sometimes people would throw stones at him. Once he returned from his alms round with blood and cuts all over him having been attacked by an angry mob. The Buddha comforted him, saying: "You must endure this, Angulimala. You must silently endure this. This is a result of the deeds you have done previously."

(Read a story book: https://www.buddhanet.net/pdf_file/angulimala6.pdf)

Sunita, the Scavenger

In Savatthi there was a scavenger named Sunita. He was a road-sweeper and barely earned enough to feed himself. Sunita slept on the roadside, for he did not have a house to go to. He saw other people enjoying themselves but he could not mix with them because these people called him an outcast. Whenever a higher caste person went on the road Sunita had to run and hide so his shadow did not fall on them. If he was not quick enough he would be scolded and beaten. Poor Sunita lived a miserable life.

One day, as he was sweeping a dirty, dusty road, Sunita saw the Buddha with thousands of followers coming towards him. His heart was filled with joy and fear and finding no place to hide he just stood, joining his palms in respect. The Buddha stopped and spoke to poor Sunita in a sweet, gentle voice saying, "My dear friend, would you like to leave this work and follow me?"

Nobody had ever spoken to Sunita like this before. His heart was filled with joy and his eyes with tears. "O, most venerable Sir, I have always received orders but never a kind word. If you accept a dirty and miserable scavenger like me I will follow you."

So the Buddha ordained Sunita and took him along with the other monks. From that day forth no one knew what Sunita's caste was, and nobody treated him with disgust and cruelty. Everybody, even kings, ministers and commanders, respected him.

The Story of Poor Sopaka

There once was a boy by the name of Sopaka, born to a very poor family. When this boy was only seven his father died and his mother married another man who was very wicked and unkind. His new stepfather always beat and scolded small Sopaka who was very kind, innocent and good.

The stepfather thought, "This boy is a nuisance, a good-for-nothing, but I cannot do anything to him because his mother loves him so much. What shall I do about him?"

One evening he said, "Dear son, let us go for a walk."

The boy was surprised and thought, "My stepfather has never talked to me so kindly. Perhaps my mother has asked him to be kind to me." So he happily went with his stepfather.

They walked to a cemetery where there were many rotting bodies and the stepfather tied Sopaka to one of them, leaving him alone and crying.

As the night became darker and darker Sopaka's fear increased. He was alone in the cemetery and so frightened that his hair stood on end and drops of sweat rolled down his body. The noises of the jackals, tigers, leopards and other wild animals made him even more frightened. Then, when he was almost paralysed with fear, he saw a shining noble-looking person with a bright light coming towards him saying, "Sopaka, don't cry. I am here to help you, so don't fear." At that moment Sopaka broke his bonds and stood before the Buddha in the Jetavana monastery. The Buddha bathed him, gave him food to eat, cloths to wear and consoled and comforted him.

Meanwhile, on returning home, the wicked stepfather was questioned by Sopaka's mother. "Where is my son?" she asked. "I don't know," he replied, "he came home before me." But the mother could not sleep the whole night for worrying about her son.

Early next day she went to see the Buddha for help. "Why are you crying, sister?" asked the Buddha.

"O Lord," replied the lady, "I have only one son and since last night he has been missing. My husband took Sopaka for a walk and the little boy never returned home."

"Don't worry, sister. Your son is safe. Here he is." And so saying the Buddha showed her Sopaka, who had become a monk. The mother was overjoyed to see her son again, and after listening to the Buddha's teachings she too became a follower.

Active Listening

1. What is meant by Sangha? Who holds Sangha, one group is Upasaka – who are the other three?
2. There are 8 different people we collectively identify as Sangha. One is a stream-entrant. Who are the other 7?
3. Write the good qualities of Visakha under the following headings:
 - a) As a young girl.
 - b) As a married lady
 - c) As a Upasika
4. Was Pippali Kassapa's and Bhaddha's idea of karma is correct when they see their servants kill so many animals while harvesting fields they owned and attending to domestic work for them? Explain your answer.
5. What is the youngest age for someone to become Sothapanna according to this reading (see section Visakha)
6. By reading about Angulimala do you agree "Sometimes teachers might mislead a student with impure intentions, ignorance or misunderstanding" – Explain drawing examples from the story about Angulimala.
7. Discrimination can take a lot away from some one. Explain equal opportunity provided by Buddha using example from Sunita's life changing story.
8. Explains how some ones' great kindness can change the world one person at a time taking examples from Sopaka's story.