

Section: 14-2: Rājagaha to Kapilavattu the Fourth Walking Tour and Kapilavattu to Rājagaha: the Fifth Walking Tour

In Section 14-1, we discussed how the Buddha, having accepted an invitation from his father, King Suddhodana, journeyed from Rājagaha to Kapilavattuⁱ on the Medin full moon day (March)ⁱⁱ. He arrived in Kapilavattu around the Vesak full moon day (May) and took residence at the Banyan Tree Monasteryⁱⁱⁱ (Nigrodhārāma).



Large Stupa at modern day Nigrodhārāma in Nepal. ^{iv}

Significant Events in Kapilavattu

The *Vinaya Pitaka* records ^vthe arrival of the Buddha and his monks in Kapilavattu, followed by the ordination of Prince Rāhula as a monk. However, to bridge the gap between the Buddha's arrival and Rāhula's ordination, ^{vi} we have referred to additional sources. The events described in these sources are presented below.

The Buddha's Display of the Twin Miracle (Yamaka Pāṭihāriya)

When the Buddha returned to his hometown, King Suddhodana and the Sakyan nobles extended an invitation for him and his Sangha to reside at the Banyan Tree Monastery (Nigrodhārāma). In honour of his arrival, the Sakyan families gathered to welcome him. We assume at that time; the Buddha was around thirty-six years old. ^{vii}

The Sakyans, known for their pride and noble lineage, had once seen the Buddha as a young prince. Out of deep-seated pride, the elder Sakyans hesitated to bow before him, leaving that act of reverence to their younger family members while they stood behind them. ^{viii}

Yet the Buddha, ever compassionate and understanding, saw beyond their pride. He recognized that if they could develop faith in him, it would bring them immense benefit both in this life and beyond. To awaken their confidence, he performed the *Twin Miracle (Yamaka Pāṭihāriya)*, ^{ix} a supreme display of supernormal power, in which he simultaneously emitted streams of fire and water from his body. This extraordinary sight filled the Sakyans with awe

and reverence. In that moment, their doubt melted away, and they realized they stood before a Fully Enlightened One. Their pride gave way to faith, and with sincere devotion, they bowed before the Blessed One.

It is said that on this auspicious occasion, Venerable Sāriputta, ^x witnessing the miracle, reflected:

"This is a moment fit for a profound Dhamma teaching. A discourse on the Buddhavaṃsa would be of great benefit, inspiring faith and devotion toward the Buddha."

Thus, he respectfully requested the Buddha to recount his past lives and the long path of perfections he had fulfilled from the time he first received the definite prophecy of Buddhahood:

**Kidiso te Mahāvīra – abhinihāro naruttama
Kmahi kale tayā dhīra – pattitā Bodhimuttamā**

"Veneration to the Exalted One, who has undertaken the four great exertions, the one superior to men, devas, and Brahmās, the crown of the three worlds! In which world-cycle and in what distant aeon did you first aspire to attain Perfect Self-Enlightenment ^{xi}."

The Significance of Alms-Round for a Bhikkhu

One of the most profound moments in the Buddha's visit to Kapilavatthu was when he walked through the city for alms. News of this quickly reached King Suddhodana, who, feeling distressed and concerned for the dignity of his royal lineage, hurried to meet the Blessed One. ^{xii}

With a heart full of emotion, the King pleaded:

"Most Exalted One, why do you put us to shame by going from door to door for alms-food?"

The Buddha, with serene composure, replied:

"Royal father, this practice of receiving alms from door to door is the sacred tradition upheld by an unbroken lineage of Buddhas."

Still, the King insisted, reminding the Blessed One of his noble heritage:

"We are of the Khattiya warrior lineage, and as my son, you too belong to this royal line."

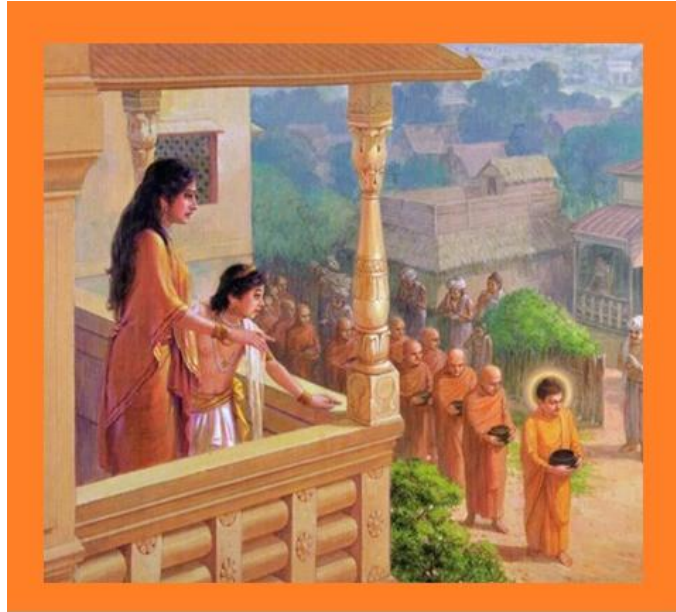
But the Buddha, with boundless compassion and wisdom, gently responded:

"O Royal Father, your lineage is that of Khattiyas, but my true ancestors are the Buddhas. This practice of seeking alms has always been the way of Buddhas past, present, and future—it is not a sign of shame, but of humility and detachment."

The Blessed One then offered a brief discourse on the importance of the alms-round, explaining that a bhikkhu, while receiving alms, should always conduct himself with dignity, mindfulness, and integrity. He should never seek alms through improper means, nor should he be attached to the food he receives. Instead, he should cultivate gratitude and mindfulness, recognizing that the practice of alms-giving benefits both the giver and the receiver.

"A bhikkhu who unfailingly practices this noble way of receiving alms will live in peace, both in this life and in the lives to come."^{xiii}

At the end of this discourse, King Suddhodana, deeply moved and filled with newfound wisdom, attained the state of stream-entry (*sotāpanna*), realizing the path to liberation.



Princess Yasodhara reciting the famous *Narasiha Stanzas* to her son Rāhula ^{xiv}

Princess Yasodhara's Tribute and the Narasiha Stanzas

It is said that at this momentous occasion, Princess Yasodhara, watching from the palace balcony, recited the famous *Narasiha Stanzas*, a poetic tribute describing the supreme qualities of the Buddha. These verses, which remain a beloved chant in Sri Lanka, Thailand, and Burma, glorify the Buddha as the peerless being, the lion among men, who stands above all in wisdom and virtue. She recited these verses to her son, Prince Rāhula, instilling in him deep reverence for his father—the Enlightened One. ^{xv}

The First Meal Offered by King Suddhodana

Following their encounter in the streets of Kapilavattu, King Suddhodana invited the Buddha and the Sangha for a meal at the royal palace the next day. After offering the meal with great devotion, the King and the royal family sat before the Blessed One, eager to receive his guidance. The Buddha then expounded on the proper way of receiving alms, emphasizing the importance of purity in both giving and receiving. The Buddha further explained the importance of giving alms: those who offer alms and dwell in the Dhamma live this life happily and gain a good rebirth. ^{xvi}

Let one live the Dhamma well and not live it wrongly. One who dwells in the Dhamma lives in happiness, both in this world and the next.

(*Dhammaṃ care sucaritaṃ – na naṃ ducaritaṃ care*
Dhammacāri sukhaṃ seti – asmim loke paramhi ca)

Upon hearing this discourse, King Suddhodana reached an even higher realization—attaining the noble state of non-returner (*anāgāmi*). The Buddha's stepmother, Mahāpajāpati Gotamī ^{xvii}, too, experienced a profound spiritual awakening and entered the path as a stream-winner (*sotāpanna*). ^{xviii}

Princess Yasodhara's Devotion and the Chaddanta Jātaka

After the alms-offering at the palace, the Buddha visited Princess Yasodhara. Overcome with emotion, she paid homage to him in deep reverence. Seeing this, King Suddhodana spoke with great admiration of his daughter-in-law, revealing how, from the moment she learned that Prince Siddhartha had renounced the world, she too had abandoned her royal garments, donned simple robes, and lived a life of austerity in silent devotion.

Hearing these words of praise, the Buddha, with a gentle smile, affirmed:

“Not only in this life but in past lives as well, Yasodhara was steadfast in virtue, unwavering in faith, and devoted in heart.”

He then recounted the *Chaddanta Jātaka*,^{xix} a past-life story that illustrated Yasodhara's noble qualities, showing how her unwavering support and virtuous conduct had been present across countless existences.

This encounter reflects the deep wisdom, boundless compassion, and transformative power of the Buddha's teachings. It highlights the humility and mindfulness of the alms-round, the spiritual awakening of King Suddhodana, Mahāpajāpati Gotamī and the quiet strength of Princess Yasodhara—all serving as timeless inspirations for those on the path.

The Third Day in Kapilavatthu – Prince Nanda's Renunciation

The third day of the Buddha's visit to Kapilavatthu was a momentous occasion for the royal family of King Suddhodana. The day was marked by a series of grand ceremonies—Prince Nanda, the Buddha's half-brother, was being formally designated as heir to the throne, a magnificent residence was being bestowed upon him, and his marriage to the beautiful Princess Janapadakalyani was being celebrated.

In the midst of these festivities, the Blessed One arrived at the royal palace, his serene presence bringing an air of profound stillness amid the revelry. After receiving alms, the Buddha delivered a discourse on the immeasurable benefits of meritorious deeds, reminding those present of the impermanence of worldly pleasures and the lasting refuge found in the Dhamma.

At the end of the meal, in an act both simple and deeply symbolic, the Buddha handed his alms bowl to Prince Nanda and silently turned to leave.^{xx} Bound by deep respect, Nanda held the bowl and followed behind. As they walked together, the prince was filled with an inner conflict—his attachment to sensual life- deep fondness to his wife to be the most beautiful maiden in the Sakyan country on one side, and the quiet pull of the respect and honour to his brother the Blessed One on the other.

Step by step, he found himself drawn to the monastery. There, under the guiding presence of the Buddha, Prince Nanda was ordained as a bhikkhu, renouncing the opulent life that had just been laid before him.

The scriptures recount how Nanda initially struggled with dissatisfaction in the monastic life, his mind still entangled in worldly attachments. But through the Buddha's boundless compassion and skilful guidance, he was led beyond fleeting desires, eventually attaining full liberation as an arahant. His journey remains a powerful testament to the transformative power of the Dhamma—the path from worldly entanglement to the highest peace.^{xxi}

The Ordination of Prince Rāhula as a Novice

Another deeply significant event unfolded in Kapilavatthu—the going forth of Prince Rāhula, the Buddha’s only son. ^{xxii}

Seven days after Nanda’s ordination, the Buddha once again visited the royal palace with the Sangha to receive alms. After the meal, as the Blessed One prepared to depart, young Prince Rāhula—just a child at the time—ran after him, gazing up at his father with innocent devotion.

Turning to the Buddha, he spoke words that carried a depth beyond his years:

“Ascetic, your shadow is pleasant.”

His mother, Princess Yasodhara, had instructed him well. Knowing that his father had once been heir to a great kingdom, she urged him to ask for his inheritance:

“Go and ask your father for your inheritance.”

With the eagerness of a child who trusts his father’s love, Rāhula followed behind the Buddha, calling out:

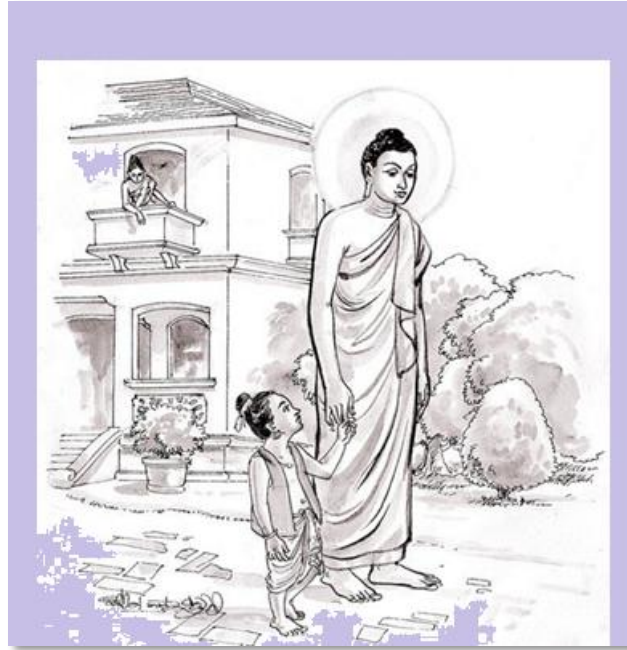
“Give me my inheritance! Give me my inheritance!”

But the inheritance he sought was not of gold, jewels, or a kingdom. The Buddha, understanding the vast potential within the child, turned to his chief disciple and said: ^{xxiii}

“Well then, Sāriputta, give Rāhula the going forth.”

Thus, Venerable Sāriputta ordained the young prince as a novice monk (*sāmaṇera*), marking the beginning of Rāhula’s noble journey on the path of wisdom and virtue.

This event is recorded in the *Vinaya Pitaka*, ^{xxiv} where it is noted that on this occasion, the Buddha also established an important rule—henceforth, a child could only be ordained with the consent of their parents. This compassionate regulation ensured that the path of renunciation would be undertaken with wisdom and respect for familial bonds.



Prince Rāhula asking his inheritance from the Buddha ^{xxv}

The Profound Legacy of the Buddha's Visit to Kapilavatthu

With these remarkable events—the renunciation of Prince Nanda, the ordination of young Rāhula, and the deep spiritual transformations within the royal family—the Blessed One's visit to his hometown was filled with wonder and significance. Each moment reflected the power of the Dhamma to awaken minds, shift perspectives, and open the doors to liberation.

It was here, among his own kin, that the Buddha revealed profound truths about the fleeting nature of worldly attachments and the boundless peace found in the noble path. With the seeds of awakening now planted in Kapilavattu, the Blessed One prepared to depart—his journey would soon lead him back to Rājagaha, where countless more would encounter the liberating light of his teachings.

With the above note we can conclude the wonderful and marvellous Dhamma events happened during the visit of the Blessed One at his hometown in Kappilavattu. The next significant event was his going back from Kapilavattu to Rājagaha.

The Fifth Walking Tour of the Buddha

Having spent time in Kapilavatthu and guiding his parents toward noble attainments, the Blessed One, accompanied by a large assembly of Bhikkhus, departed from his hometown and set forth on his journey toward Rājagaha. Along the way, he paused at the Anupiya mango grove, ^{xxvi} a serene retreat in the land of the Mallas. ^{xxvii}

The *Vinaya Pitaka* records this event with the following account:

"At one time, the Buddha was staying at the Mallian town of Anupiyā. At that time, a number of well-known young Sakyans had followed the Buddha in going forth..." ^{xxviii}

This brief yet significant mention highlights the growing influence of the Blessed One's teachings, as many young nobles of the Sakyan clan—moved by his wisdom and inspired by his renunciation—chose to abandon worldly life and embrace the path of liberation. Their decision reflected the transformative power of the Dhamma, which continued to illuminate hearts and minds wherever the Buddha walked.



Modern day map showing the distance from Kapilvastu, Nepal to Kushinagar in Uttar Pradesh, India (then capital of ancient Malla country) is about 184 km ^{xxix}

Anupiyā mango grove was located in Malla country.



Ancient map during the time of the Buddha: Route from Kapilavattu to Malla country^{xxx}

Significant Events in Anupiya Mango Grove of the Malla Country

Not long after the Buddha left Kapilavattu, six Sakyan princes—King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimila (Kimbila), and Devadatta—along with their barber Upāli, resolved to follow in his footsteps. Their journey led them to the serene mango grove of Anupiya, where they sought the Blessed One's guidance. ^{xxxi}

The Ordination of the Six Sakyan Princes and Upāli

Upon meeting the Buddha, the Sakyan princes bowed in reverence, took their seats, and made an unusual request:

"Sir, we Sakyans are proud by nature. This barber Upāli has served us faithfully for many years. Please ordain him first, so that we may bow to him, rise in his presence, and show him due respect. In doing so, we will humble our Sakyan pride."

The Buddha, recognizing their sincerity and wisdom in overcoming arrogance, granted their request. Upāli was ordained first, making him senior to the Sakyan princes in the monastic order. Only afterward were the six princes accepted into the Sangha, marking a profound moment of renunciation and spiritual humility. ^{xxxii}

The Ordination of Seven-Year-Old Dabba Mallaputta as a Novice

During the Buddha's stay at Anupiya Mango Grove, a remarkable event unfolded. A young boy named Dabba Mallaputta, merely seven years old, visited the Blessed One in the company of his grandmother. Overcome with joy and devotion upon seeing the Buddha, the child earnestly requested permission to ordain. ^{xxxiii} With his grandmother's consent, the Buddha instructed the monks to ordain the boy as a novice.

Astonishingly, as the first lock of his hair was shaved, young Dabba attained stream-entry (sotāpanna). By the time his head was completely shaved, he had realized full arahantship—achieving the highest liberation at such a tender age. ^{xxxiv} Later, he travelled to Rājagaha and took residence at Veluvana Monastery, where he continued to serve the Sangha with exceptional qualities.

The **Vinaya Piṭaka** records this extraordinary attainment as follows: ^{xxxv}

"At one time, when the Buddha was staying at Rājagaha in the Bamboo Grove, Venerable Dabba the Mallian realized perfection at the age of seven."

The Spiritual Progress of the Seven Bhikkhus from Kapilavattu

The Anupiya Mango Grove also became the setting for the remarkable spiritual growth of the newly ordained monks. The Vinaya Piṭaka states: ^{xxxvi}

"During that very rainy season, Venerable Bhaddiya realized the three insights, Venerable Anuruddha attained divine vision (clairvoyance), Venerable Ānanda reached stream-entry, while Devadatta acquired supernormal powers—though without attaining any stage of awakening."

Additionally, the scriptures mention that Venerables Upāli, Bhagu, and Kimila (Kimbila) eventually achieved full liberation. This period of spiritual advancement likely took place during the Buddha's second rainy retreat in Rājagaha.

Reflections on the Significance of Anupiya Mango Grove

Anupiya Mango Grove stands as a sacred witness to the power of renunciation, humility, and swift spiritual attainment. It was here that pride was humbled, faith was deepened, and the seeds of enlightenment blossomed. From the ordination of Upāli to the miraculous arahantship of young Dabba Mallaputta, this place reminds us that the Dhamma is beyond caste, status, or age—it is open to all who earnestly seek liberation.

May these inspiring accounts continue to illuminate the path for all beings!

Venerable Bhaddiya: The First Arahant Among the Seven Sakyan Bhikkhus

According to the Vinaya Piṭaka, ^{xxxvii} Venerable Bhaddiya, ^{xxxviii} through the realization of the threefold knowledge (*tevijjā*), attained arahantship during his very first rainy season as a

bhikkhu. Among the seven Sakyan nobles who had renounced the world to follow the Blessed One, he was the first to reach this noble state of full liberation.

Ah, Happiness! Ah, Happiness!"—A Realization of True Security

The Udāna (Inspired Utterances of the Buddha) recounts a profound moment in Bhaddiya's journey: ^{xxxix}

While the Blessed One was residing at Anupiya Mango Grove, some bhikkhus noticed that Venerable Bhaddiya, after retreating to the forest, would often exclaim, "*Ah, happiness! Ah, happiness!*" Curious about this, they reported the matter to the Buddha, who then summoned Bhaddiya and inquired:

"Bhaddiya, is it true that you often utter this exclamation while dwelling alone in the wilderness?"

"Yes, Venerable Sir."

"But, Bhaddiya, on what grounds do you exclaim, 'Ah, happiness! Ah, happiness!'"

Venerable Bhaddiya then revealed his profound realization:

"In the past, when I was a ruler, my royal chambers were heavily guarded—inside and out—yet I lived in constant fear, anxiety, and distrust. Even with all that protection, I was never truly at ease. But now, dwelling in the solitude of the forest, free from attachments, I am utterly fearless, untroubled, and at peace. My mind is unwavering and secure, like that of a free-born animal. It is for this reason, Venerable Sir, that I exclaim, 'Ah, happiness! Ah, happiness!'"

Hearing this, the Buddha rejoiced in Bhaddiya's spiritual happiness and uttered the following inspired verse:

*"They who have no anger within,
Gone beyond any kind of existence,
Happy, free from fear and sorrow—
Even the gods are unable to see them."* ^{xl}

Thus, Venerable Bhaddiya's story stands as a radiant testimony to the peace and fearlessness that arise from true renunciation. Even kings, surrounded by luxury and guards, remain prisoners of fear, while an arahant, dwelling alone in the wilderness, abides in supreme security and joy.

Venerable Upāli: The Supreme Upholder of the Discipline

Among the great disciples of the Buddha, Venerable Upāli was renowned as the foremost authority on the Vinaya (Monastic Discipline). ^{xli} Recognizing his keen intellect and natural inclination for meticulous learning, the Blessed One personally encouraged him to master the Vinaya.

The Buddha's Guidance on the Path to Awakening

At one point, before attaining final liberation, Venerable Upāli sought the Buddha's permission to dwell alone in a remote forest retreat to intensify his practice. However, the Buddha, understanding the challenges of solitude for one who had not yet reached noble attainment, cautioned him: ^{xlii}

"Upāli, to live in seclusion in the deep forest requires great inner strength. Without the firm foundation of noble attainment, one cannot easily endure the solitude. There are ten essential qualities necessary for such a life."

The Buddha then elaborated on these ten qualities, guiding Upāli to first strengthen his wisdom and practice while remaining within the Sangha. ^{xliii}

In another instance, the Buddha gave Upāli a profound teaching on discerning the true Dhamma: ^{xliv}

"Upāli, those teachings that do not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna—recognize them as not the true Dhamma, not the teaching of the Teacher. But those teachings that lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna—know with certainty: This is the Dhamma; this is the discipline; this is the teaching of the Teacher."

Through diligent practice and deep reflection on these teachings, Venerable Upāli eventually attained arahantship, becoming an undisputed master of the Vinaya.

Venerable Upāli's Legacy in Preserving the Vinaya

The Vinaya Piṭaka describes how the Buddha frequently praised Venerable Upāli for his expertise in monastic law: ^{xlv}

"At one time, the Buddha gave many talks on the Monastic Law, repeatedly emphasizing its importance. He extolled the virtue of learning it well and often commended Venerable Upāli. Inspired by this, monks of all ranks—both senior and junior—sought to learn the Monastic Law from Venerable Upāli."

His mastery of Vinaya was not only beneficial for his own spiritual practice but also for the longevity and purity of the Buddha's Dispensation.

The First Buddhist Council: Guardian of the Vinaya

After the Buddha's Parinibbāna, the preservation of the Dhamma and Vinaya became of utmost importance. At the First Buddhist Council, held in Rājagaha, Venerable Upāli played a crucial role: ^{xlvi}

"The senior monks gathered in Rājagaha to recite the Dhamma and the Monastic Law. Then, Venerable Mahākassapa addressed the Sangha: 'If the Sangha is ready, I will ask Upāli about the Monastic Law.'

"Venerable Upāli replied: 'If the Sangha is ready, I will answer when asked by Venerable Mahākassapa about the Monastic Law.'"

Thus, Venerable Upāli led the formal recitation of the Vinaya Piṭaka, ensuring its accuracy and preservation for future generations.

Reflections on These Noble Disciples

The lives of Venerable Bhaddiya and Venerable Upāli shine as guiding beacons on the path of the Dhamma. Bhaddiya's story reveals how true happiness and fearlessness arise not from

external security, but from inner liberation. Upāli's life exemplifies the importance of discipline, wisdom, and the careful preservation of the Buddha's teachings.

Their legacies continue to inspire those who seek the path of renunciation, wisdom, and unwavering commitment to the Dhamma.

May their noble virtues serve as an encouragement for all who aspire to the path of liberation!

Venerable Anuruddha: The Divine Eye and the Noble Path

Among the great disciples of the Blessed One, Venerable Anuruddha was renowned for his divine eye (*dibba-cakkhu*), the supernormal vision that allowed him to perceive a thousand world systems. This profound attainment was the fruit of his deep meditation and unwavering dedication to the path.^{xlvi}

The Eight Thoughts of a Great Person: A Turning Point in His Practice

After spending his first rainy season as a bhikkhu, Venerable Anuruddha attained mastery over deep meditative absorptions and developed the divine eye. Seeking further spiritual progress, he journeyed to Ceti country, dwelling in the Eastern Bamboo Park. There, he spent eight months absorbed in intense meditation.^{xlvi}

During his time in solitude, a remarkable transformation occurred—**eight thoughts of a great person** arose in his mind, elevating his insight. The Blessed One, residing far away in the Bhesakalā Deer Park at Sumsumāragira, discerned Anuruddha's thoughts with his own awakened mind.^{xlvii} Through his supernatural powers, the Buddha manifested before Anuruddha and offered him this profound guidance:

"Anuruddha, when you reflect upon these eight noble thoughts and gain at will the four jhānas, your simple medicine of fermented cow's urine will seem to you as rich and luxurious as ghee, butter, oil, honey, and molasses do to a householder. It will serve not just for sustenance, but as nourishment for your delight, relief, ease, and the final attainment of Nibbāna. Therefore, Anuruddha, remain here for the next rains retreat among the Cetis in the Eastern Bamboo Park."ⁱ

Receiving the Buddha's words with boundless joy, Venerable Anuruddha devoted himself even more earnestly to meditation. Dwelling alone—heedful, ardent, and resolute—he attained full enlightenment and became an arahant. On the occasion of his awakening, he expressed his deep gratitude to the Buddha in verse:

"Having learned his Dhamma, I delighted in his teaching.

I have gained the three true knowledges; the Buddha's teaching has been fulfilled."ⁱⁱ

Thus, his life became a testament to the power of dedication, solitude, and the unwavering guidance of the Teacher.

The Noble Companionship of Anuruddha, Nandiya, and Kimbila

The Cūḷagosinga Sutta (MN: 31) recounts a remarkable meeting between the Blessed One and three noble monks—Anuruddha, Nandiya, and Kimbila—who were dwelling together in perfect harmony at the Gosinga Sāla-tree Wood.^{lii}

When the Buddha arrived, he was greeted with deep reverence. After an exchange of amicable words, he inquired:

"Have you attained any superhuman state, a distinction in knowledge and vision worthy of the noble ones, a comfortable abiding?"

Venerable Anuruddha, speaking on behalf of the three, humbly confirmed that they had indeed attained that highest superhuman state—arahantship.

That night, a celestial being named Dīgha Parajana approached the Buddha and praised the three noble monks. The Buddha, deeply pleased, declared:

"See, Dīgha, how these three noble one's practice for the welfare and happiness of the many, out of compassion for the world—for the good, welfare, and happiness of gods and humans. ^{liii} Thus, the lives of these great disciples exemplified the harmonious union of noble friendship, diligence, and boundless compassion.

[Venerable Kimbila: The Joy of Renunciation](#)

Venerable Kimbila, one of the three noble friends in the Gosinga Sāla-tree Wood, also attained full enlightenment. ^{liv}His deep contentment in the monastic life is beautifully expressed in his verses from the Theragāthā:

**"In the Eastern Bamboo Park,
the Sakyan friends, ^{lv}
having given up great wealth,
are happy with the scraps in their bowls."**

**"Energetic, resolute,
always staunchly vigorous;
having given up mundane delights,
they enjoy the delights of the Dhamma." ^{lvi}**

His words reflect the **simple yet profound joy** of a life dedicated to the path, where the wealth of wisdom far surpasses all worldly riches.

[Venerable Bhagu: The Path of Solitude](#)

The Upakkilesa Sutta (MN: 128) describes how Venerable Bhagu lived in solitude in the village of Bālakaloṇakāra, devoted to meditative practice. The Blessed One, knowing his great potential, visited him personally and offered him a discourse on the Dhamma.

Later, in his Theragāthā, Bhagu described his realization with these luminous verses:

**"Then the realization came upon me— the danger became clear,
and I grew firmly disillusioned. Then my mind was freed—
see the excellence of the teaching! I've attained the three knowledges,
and fulfilled the Buddha's instructions." ^{lvii}**

His journey highlights the power of perseverance, solitude, and the transformative nature of wisdom.

[Reflections on These Noble Disciples](#)

The life stories of Venerable Anuruddha, Venerable Kimbila, and Venerable Bhagu illuminate the path of diligence, renunciation, and the boundless guidance of the Blessed One.

- Anuruddha's attainment of the divine eye and his unwavering meditation in solitude reveal the limitless potential of a mind purified by wisdom.

- Kimbila’s joy in renunciation reminds us that true happiness is found not in worldly pleasures, but in the Dhamma itself.
- Bhagu’s resolute practice in solitude exemplifies the transformative power of disillusionment and deep insight.

Together, they stand as beacons of inspiration, proving that with right effort, noble friendship, and unwavering faith in the Buddha’s teachings, the highest liberation is within reach.

May their noble virtues inspire all who walk the path to liberation!

Venerable Ānanda: The Foremost Disciple of the Buddha

Venerable Ānanda, renowned as the personal attendant of the Blessed One, played a pivotal role in preserving the Dhamma. According to the Vinaya Piṭaka, he attained the first stage of awakening—stream-entry—during his very first rainy-season retreat.^{lviii} For the last twenty-five years of the Buddha’s life, he devoted himself to serving the Blessed One with unwavering dedication.

The Buddha himself declared: “Bhikkhus, the foremost of my bhikkhu disciples: ^{lix}

- among those who are learned is Ānanda.”
- “... among those with good memory is Ānanda.”
- “... among those with a quick grasp is Ānanda.”
- “... among those who are resolute is Ānanda.”

The Moment of Stream-Entry Venerable Ānanda himself recalled the profound impact of Venerable Puṁṇa Mantāniputta’s guidance:

- “Friends, the Venerable Puṁṇa Mantāniputta ^{lx} was very helpful to us when we were newly ordained... and when I heard his Dhamma teaching, I made the breakthrough to the Dhamma.” ^{lxi}

Through Venerable Puṁṇa Mantāniputta’s profound teachings, Venerable Ānanda came to understand the nature of identity view and Right View:

- “It is by clinging, Ānanda, that the notion ‘I am’ occurs, not without clinging. And by clinging to what does ‘I am’ occur? It is by clinging to form... to feeling... to perception... to volitional formations... to consciousness that ‘I am’ occurs, not without clinging.”

Venerable Ānanda’s Attainment of Arahantship . ^{lxii} As preparations for the First Buddhist Council began, Venerable Mahākassapa selected four hundred and ninety-nine arahants. However, the Sangha appealed to him:

“Venerable Ānanda, though still a trainee, is incapable of acting out of desire, ill will, confusion, or fear. He has learned many teachings and much Monastic Law from the Buddha. Please invite him as well.”

Venerable Mahākassapa thus extended the invitation to Venerable Ānanda. Reflecting deeply, Ānanda resolved:

“It wouldn’t be proper for me to go to the assembly tomorrow if I am still a trainee.”

That very night, as he directed mindfulness to the body, his realization unfolded. In the moment between his feet leaving the ground and his head touching the pillow, his mind was completely liberated from all fetters. He had attained Arahantship.

At the assembly, Venerable Mahākassapa, seeing him as an arahant, declared:

“Please, Venerables, I ask the Sangha to listen. If the Sangha is ready, I will ask Ānanda about the Teaching.”^{lxiii}

Thus, Venerable Ānanda not only attained the status of a Noble One but also concluded his Saṃsāric journey within this very life.

Thus, Venerable Ananda attained the status of Noble One and completed his Samsara journey in this life itself!

Venerable Devadatta: The Path of Downfall

Venerable Devadatta, after his ordination, cultivated deep meditative concentration and attained supernormal powers. However, he failed to progress on the noble path due to intoxication with pride. The Vinaya Piṭaka records his descent into ambition and misguided intentions.^{lxiv}

While reflecting in private, Devadatta thought: “Who might I inspire to have confidence in me, so that I’d receive much material support and honour?” He identified Prince Ajātasattu as a potential patron.^{lxv}

Using his supernormal powers, he appeared in the prince’s lap in the form of a child adorned with a snake-belt. When the prince became fearful, Devadatta reassured him and revealed his true form. Thus, he won over Ajātasattu, who thereafter provided him with immense offerings.

When the monks reported this to the Buddha, the Blessed One cautioned:

- “Monks, don’t envy Devadatta his material support, honour, and praise. So long as Prince Ajātasattu treats him like this, Devadatta can be expected to decline in good qualities.”

The Buddha further warned of the dangers of gain and honour:

- “Just as a plantain tree perishes after bearing fruit, so too will Devadatta’s material support, honour, and praise lead to his ruin.”

The Attempt to Seize Leadership Devadatta, consumed by pride, sought to usurp the Buddha:

“Sir, you are now old. Enjoy the happiness of meditation and hand over the Sangha to me.”

The Buddha firmly refused, declaring Devadatta unworthy. Enraged, Devadatta developed ill will toward the Blessed One for the first time. The Sangha, recognizing his change, made a public announcement:

“Whatever Devadatta now does has nothing to do with the Buddha, the Teaching, or the Sangha, but only with Devadatta.”

The Heinous Deeds of Devadatta In his delusion, Devadatta committed grave unwholesome actions:

1. Persuading Prince Ajātasattu to kill his father, King Bimbisāra.
2. Hiring assassins to murder the Buddha—who, upon encountering the Buddha’s loving-kindness, repented and sought refuge in the Dhamma.
3. Rolling a massive boulder down Gijjhakūṭa Hill to crush the Buddha. Though it failed, a splinter wounded the Buddha’s foot—an act that sealed Devadatta’s fate in the lower realms.
4. Releasing the enraged elephant Nālāgiri to trample the Buddha. But through the power of loving-kindness, the elephant was pacified and bowed before the Blessed One.

Devadatta’s ultimate offense was dividing the Sangha.^{lxvi} He deceitfully demanded five extreme austerities, hoping to gain followers when the Buddha refused. Though he initially led away five hundred monks, the wise disciples Sāriputta and Mahāmoggallāna, following the Buddha’s instructions, expounded the true Dhamma and guided them back. Witnessing his failure, Devadatta coughed up blood in shock.

The Blessed One declared Devadatta’s irreversible decline:

- “It is because he is overcome and consumed by eight bad qualities that Devadatta is irredeemably destined to an eon in hell. What eight? Material support, lack of material support, being popular, being unpopular, honor, lack of honour, bad desires, and bad friendship.”

A Dhamma Reflection for the Monks Turning this lesson into a teaching, the Buddha advised the monks:

“And so, you should overcome whatever material support you’re affected by, whatever lack of material support you’re affected by, whatever popularity you’re affected by, whatever unpopularity you’re affected by, whatever honour you’re affected by, whatever lack of honour you’re affected by, whatever bad desires you’re affected by, and whatever bad friendship you’re affected by. This is how you should train yourselves.”

A Poignant Reminder Venerable Devadatta, who grew up as a Sakya prince and had the fortune to become a disciple of the Buddha, lived near him, listened to the Dhamma, meditated, and even attained supernormal powers. Yet, he succumbed to ignorance and pride, prolonging his Samsāric journey.

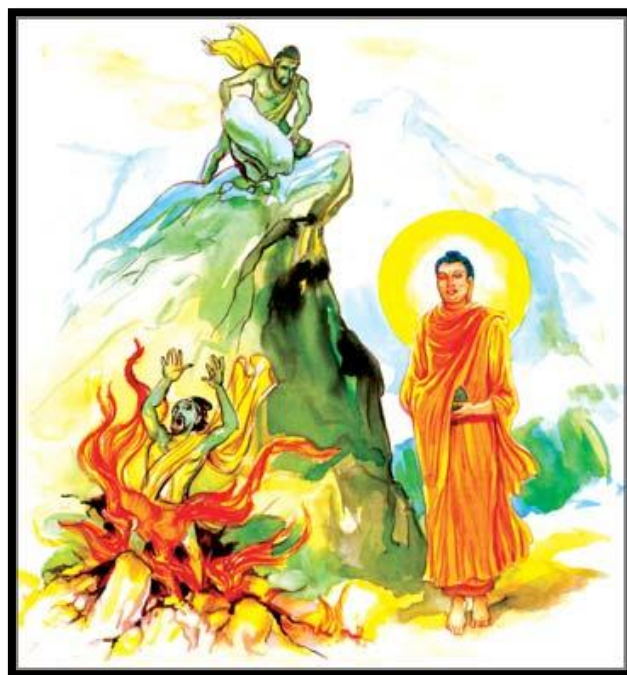
This brings to mind a famous verse from ‘Guththila Kavya’ (Sinhala) by Thotagamuwe Rahula Mahāthera

ඉඳ ඉඳ එක වෙහෙර – විඳ විඳ දහම් මනහර, සිඳ බිඳ දුක් සසර – අහෝ දෙව්දත් නොදුටු මොක්පුර!
*in̄da in̄da eka vehera – viñda viñda daham manahara, siñda biñda duk sasara – ahō devdat
nodiṭi mokpura!*

Simple Translation:

Devadatta, who had the opportunity to end suffering— By living in the same temple with the Buddha! Even heard many noble teachings but abandoned them! What a shame—he could not attain Nibbāna!

The contrasting journeys of Venerable Ānanda and Venerable Devadatta stand as profound lessons. Venerable Ānanda, through devotion and wisdom, attained liberation. Devadatta, blinded by pride, veered from the path and met his downfall. Their stories illuminate the timeless truths of Dhamma—that wisdom, humility, and pure aspiration lead to Nibbāna, while arrogance and attachment to gain result in suffering. The different journeys of Venerable Ānanda and Venerable Devadatta offer timeless lessons in the Dhamma. May we always walk the path of wisdom, humility, and liberation!



Devadatta's Unwholesome Actions ^{lxvii}

With this profound and timely teaching from the Blessed One, we now conclude this section and proceed to the next: 14-3, which describes the events from the second to the fourth vassa at Rājagaha.

Endnotes: Section 14-2

ⁱ Kapilavttu: A city near the Himalaya mountains, capital of the Sākyāns; It was founded by the sons of [Okkāka](#), on the site of the hermitage of the sage [Kapila](#). Near the city was the forest grove of [Lumbinī](#) (q.v.) where the **Bodhisatta** was born, and which became one of the four places of pilgrimage for Buddhists. Close to Kapilavatthu flowed the river [Rohinī](#), which formed the boundary

between the kingdoms of the **Sākya** and the **Koliyā**. In the sixth century B.C. Kapilavattu was the centre of a republic, at the head of which was **Suddhodana**. Source: Dictionary of Pāli Proper Names by G.P. Malalasekera.

ii VP: Mahakandhaka: 41: Translated by Bhikkhu Brahamali * Another source: The Buddha left Veluvana monastery in Rājagaha for Kapilavattu accompanied by 20,000 arahants... on the waning moon on Phagguna (103 Greast Era) travelling at the rate of 1 yojana per day hoping to cover the distance of 60 yojanas to Kapilavattu within 2 months. **See:** Chapter 17: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw * Tradition says it was the Medin Full Moon Poya (February).

iii Nigrodhārāma: a grove near Kapilavattu, where a residence was provided for the Buddha when he visited the city in the first year after his Enlightenment (MA.i.289). It belonged to a Sakyan named Nigrodha, who gave it to the Order. Source: Dictionary of Pāli Proper Names by G.P. Malalasekera.

iv <https://en.wikipedia.org/wiki/Nigrodharama>

v VP: Mahakandhaka: 41

vi In section 4 we have given some information of Venerable Rāhula's ordination.

vii The Buddha spent his first vassa in Insipatana at the age of 35; then he proceeds to Rājagaha and after receiving Veluvana monastery spent the 2nd vassa there, then he was 36 years old; soon after the end of vassa he travelled to Kapilavattu, hence we assume he was 36 years old.

viii Chapter 17: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

ix * Twin miracle-Yamaka Pāṭihāriya Nanaya: Only a Fully Enlightened Buddha can perform this miracle. During the miracle the Buddha emitted fire from the top half of his body and water from the bottom half of his body simultaneously, before alternating them and then expanding them to illuminate the cosmos for details: see: KN:Patisambhida: Mhaavagga: 70: Nanakatha.

x Chapter 17: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

xi In KN: Buddhavamsa Cahriyapitaka gives the full account of the life stories of the Buddha and his aspiration as a lay person to become a Buddha.

xii Chapter 18: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

xiii Ibid.

xiv Source: <https://www.mygodpictures.com/wp-content/uploads/2015/06/Yasodhara-And-Prince-Rahula.jpg>

xv Chapter 18: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

* There are ten stanzas beginning with: Siniddhanīla mudukuñcita keso..., describing the glorious personality of the Buddha from his forehead to his soles.

xvi Chapter 18: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw

xvii Queen Prajapati Gotami, who later became an arahant bhikkhuni, see: section:2.

xviii Ibid.

xix See: KN: Jataka Pali. * In section 2 we have described the going forth of Venerable Yashodhara.

xx See: Chapter 18: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

xxi See: Ud3.2 (Nanda sutta) * There is no record of this event in Vinaya Pitaka. * His going forth also described in section:2.

xxii VP: Mahakhandaka: 41: Rāhula. * In section 2 we have described this event.

xxiii See: Chapter 18: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

xxiv VP: Mahakhandaka: 41: Rāhula.

xxv Source: <https://www.mygodpictures.com/portrait-of-prince-rahula-and-gautama-buddha/>

xxvi Anupiya, a township in the **Malla** country to the east of **Kapilavattu**. In 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.¹ He went there again after his return from **Kapilavattu**, to where he had gone to see his relations, and large numbers of **Sakyan** princes joined the Order, including Bhaddiya, Anuruddha, Ānanda, Bhagu,

Kimbila, Devadatta, and their barber, Upāli, Source: Dictionary of Pāli Proper Names by G.P. Malalasekera.

^{xxvii} Chapter 19: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw. * Section: 3- describes that Ascetic Siddhartha cut his hair and changed his clothes at Anupiya mango grove near the River Anoma of Malla country.

^{xxviii} VP:Chulavagga:KD17.

^{xxix} Google map.

^{xxx} Source: Suttacentral

^{xxxi} VP:Chulavagga:KD17. * This event also mentioned in Chapter 19: The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

^{xxxii} VP:Chulavagga:KD17.

^{xxxiii} Chapter 43, The Great Chronicles of Buddhas by Venerable Mingun Sayadaw.

^{xxxiv} According to tradition and scriptures in former life Dabba Malla as bhikkhus practiced under Buddha Kassapa. When the Buddha attained the final Nibbān, he and six others climbed a steep mountain and stayed there with determination to attained the final knowledge. Two among them were able to attained arahant ship and non-returner status. The remaining five (as the names given under the Gotama Buddha's dispensation) —Dabba, Pukkusāti, Sabhiya, Kumara Kassapa and Bāhiya were not able to attain any noble status and died there. When the Buddha Gotama appeared in this world they all has human birth and were fortunate to meet the Buddha: except Pukkusāti and Sabhiya rest of them attained arahantship during the dispensation of the Buddha. Scriptures says that Pukkusāti and Sabhiya attained non-returner state and were born in pure abodes.

^{xxxv} VP: Chulavagga: Kd14.

^{xxxvi} VP: Chulavagga: Kd 17.

^{xxxvii} Ibid.

^{xxxviii} The Buddha declared him as foremost among those from eminent families is Bhaddiya Kālīgodhāyaputta: see: AN1: 193. *

^{xxxix} Ud:2.10 (Bhaddiya).

^{xl} These verses are also mentioned in VP:Chulavagga:KD17.

^{xli} The Buddha declared him: foremost among the upholders of the discipline, see: AN1:228

^{xlii} AN10:99.

^{xliii} The commentary says: “ “For you dwelling in the Saṅgha, there will be ease or comfort].” Mp: “[The Buddha] asks him to live in the midst of the Saṅgha and does not permit him to live in the forest. Why? [He thought:] ‘If he lives in the forest, he will fulfill only the task of practice, not the task of learning. But if he lives in the midst of the Saṅgha, he will fulfill the two tasks, attain arahantship, and become the foremost expert in the Vinaya Piṭaka. Then, I will explain his past aspiration and resolution and appoint him as the foremost bhikkhu among the experts in the Vinaya. ’ Seeing this benefit, the Master did not permit Upāli to live in the forest.” AN:Note: 2137.

^{xliv} AN7:83.

^{xlvi} VP :Chulavagga: KD16.

^{xlvii} VP: Chulavagga: KD212.

^{xlviii} VP: Chulavagga: KD17.

^{xlviii} See: AN: Notes: 1692.

^{xliv} AN8:30 (Anuruddha sutta).

ⁱ Ibid.

^{li} Ibid.

^{lii} A park situated in Vajjians country.

^{liii} MN:31.

^{liv} Ibid.

^{lv} This refers to Anuruddha, and Nandiya, MN:31.

^{lvi} Thag:2.18. (Translated by Bhikkhu Sujato).

^{lvii} Thag:4.2 (Translated by Bhikkhu Sujato).

^{lviii} VP: Chulavagga: KD17.

^{lix} AN1:219-223. * For more details, see “Great Disciples of the Buddha” by Nyanaponika Thera and Hellmuth Hecker .

^{lx} The Buddha declared him as foremost among those who speak on the Dhamma, see, AN1:196. * He was the nephew of Venerable Aññākoṇḍañña, he was from a brahmin family that lived near Kapilavatthu, the Buddha’s native city. After he attained arahantship he went to see the Buddha in Sāvattihī. Sāriputta met him and they had a discussion on the Dhamma (MN 24)., see: AN: Note:82.

^{lxi} SN22:83.

^{lxii} Title given in Vinaya Pitaka is ‘the communal recitation’: where they recited the Teaching and Monastic Law, the event was held in Rajagaha where all the participants spent their rain retreat. See: VP: Chulavagga: KD21.

^{lxiii} VP: Chulavagga: KD21.

^{lxiv} VP: Chulavagga: KD17.

^{lxv} ^{lxv} VP: Chulavagga: KD17: 2.1.

^{lxvi} VP: Chulavagga: KD17:2.6.

^{lxvii} Source. <https://www.budusarana.lk/budusarana/2009/05/08/>