CHAPTER I
ORIGIN AND DEVELOPMENT OF BUDDHISM

In the sixth century B.C. India witnessed the origin of Buddhism which was destined to become one of the greatest international religions for its noble message of truth, love and non-violence.

Buddha's advent took place when in this world appeared Parmenides, Empedocles, Socrates and Plato in Greece, Zarathustra in Iran, Lao-tse and Confucious in China, Mahavira in India. In India, the Brahmanic philosophers were busy with their Upanisadic speculations the Jains with their Syadvada and Anakantavada (Philosophy of Antinomies), the Ajivikas with their doctrine of niyati fatalism, Pakudha Kaccayana and others with their materialistic or semi-materialistic thoughts.

Let us now discuss the back-ground amidst which Buddhism originated. During the time of Buddha priest
played a dominant role in the religious life of people.

Vedic rituals were then predominant. People used to believe that performances could bring happiness. The Brahmanic ritualism had already grown into a very complicated system with less and less of moral value and the Varnārāma dharma had almost outlived the period of its usefulness. There are four stages of Āśramas. The first Āśrama was celebrated life. During the period of celebrated life, a student was required to spend his early years in the house of a suitable teacher. He had to acquire knowledge and direct his activities under the guidance of his teacher. He had to collect food for himself and for his master. With his formal initiation his studies were formally started.

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1. brahmacarya. Pali - brahmacariya. 2. upanayana.
The second Ashrama was known as the household life. After spending the first Ashrama a student could opt to become a house-holder. He could marry and lived the life of a house-holder. Thereafter the house-holder had to perform his duties and discharge his obligations towards his family.

The third Ashrama was known as forest life. After passing through the second Ashrama, of the family life a person was required to live a life of seclusion in a forest. During the period he was absorbed in meditation with a view to be acquiring true knowledge.

The fourth or the last Ashrama was known as life of renunciation. In this stage, a person was deemed to be free from all bondages of the world. During the period he spent his days in the realisation of the ultimate Truth. This Ashrama was to be mainly devoted to meditational practices.

These stages were prescribed for the highest castes only,

1. gṛhasthya. 2. vānprastha. 3. saṅghāsātra.
the Brahmanas who monopolised intellectual cultural and religious ceremonies i.e. the homas, yajnas etc. The first Aśrama was the educational life of a student and the second Aśrama was the family life. The third and fourth Aśramas were the life for contemplation and obtaining true knowledge and peace of mind. Thus man's mind acquired knowledge. "In the Upanisad we find the great quest for truth for the attainment of salvation and peace and in most of Brahman the soul and transmigration and the doctrine of karma, Brahman was real, the universe was an illusion and there was no difference between a living being (Jīva) and Brahman - these are, in short the fundamentals of the Upanishads. The realisation of the knowledge of Brahman could be made through true knowledge." They believed in the worship of animals.

They worshipped trees, serpents yaksas, Gandharvas, in this age. "It is idle to say that Buddhism issued out of the upanisads and was a phase in the evolution of upanisadic thought. On the other hand it may be stated that Buddhism was a revolt against the upanisadic thought and it was this denial of soul, which undermined the belief in the efficacy of the sacrificial rituals and ceremonies."¹

There were four classes of varṇas in this age. At the head of the society were the Brahmans. The Brahmans used to worship and devote themselves to the study of religious performance connected with sacrifices. They were also the priests of the householders. Thus the Brahmans held a unique position in the society. The kṣatriyas used to engage themselves in activities requiring participation in wars and administration. The Vaisyas lived on agriculture, rearing of cattle, trade

and commerce. The ádrians were required to engage themselves in the service of the upper varṇas in the society. "The Brahmins during this age were haughty and led a luxurious life. The Vaiśyas, on the otherhand who used to earn immense wealth by their trade and commerce fell a prey to all sorts of mundane pleasures. Women held a very negligible position in the society. They were regarded as house-hold goods. Polygamy as also inter-caste marriage were prevalent in the society. A good system of education was current among the men of the three upper castes, while women of the upper caste had the privilege of getting it and that also was very limited."¹

The economic condition of lower class people

Economic background was very poor. The Vaiśyas engaged in trade and commerce. The economic condition of the upper class people appear to have been of an effluent.

natures. People were grouped in social or economic units according to the occupations pursued by them. There were also carpenter, black-smith, potter, weaver, cobbler in that society. The means of livelihood of the carpenter depended on fashioning of wood. The black-smith worked in metal. The potter used to busy themselves in pottery work. The weaver used to weave. The cobbler used to engage themselves in leather work.

From most of the contemporary literary sources we learn that in the sixth century B.C. India was broadly divided into sixteen political divisions. It is known as sixteen mahājanapada. These were Kāśi, Kośala, Agga, Magadha, Vajji, Vāla, Ceti, Vaṁsa, Kuru, Pañcāla, Maceha, Sūrasena, Assaka, Avanti, Gāndhāra and Kanboja.

Of the sixteen Mahājanapada Kāśi was at first the most powerful kingdom. It extended over twelve leagues. This city of Benaras is the chief city in all India. Several Jātakas record that Kāśi was over two thousand miles in circuit. Kāśi was a great country in ancient times. "The combined testimony of many Jātakas and the Mahāvagga clearly proves that Kāśi was at one time a great, almost an imperial power, stronger than many of its neighbours including Kosāla." ¹

The kingdom of Kosāla was bounded on the west by Pāṇcchāla on the south by the Sarpikā or Syandikā (Sai) river, on the east by the Sadanikā. It corresponds to modern Oudh. Its capital was Srāvasti. ² Srāvasti has been identified with Sahet Mahet standing on both the banks of the Rāpti river adjacent to the borders of the districts of Gonda and Baharaich in Uttar Pradesh (Ayodhyā). Sāketa and Srāvasti were well-known prosperous

² Sāvatthī.
cities. "In the seventh and sixth centuries B.C. however, Kosala was a mighty kingdom which contended first with Kasi and afterwards with Magadha for the mastery of Madhya-deśa."¹

Anga was the east of Magadha. It was separated from the latter kingdom by the river Campa. Campa's modern name is Chandan. Anga was a powerful kingdom in ancient India. It was a prosperous kingdom. Campa was the capital of Anga. It has been identified with the Campanagara or Campapur. It was included in the kingdom of Magadha during the time of Bimbisāra. During the time of Buddha, the king of Anga was a wealthy noble man. According to the Mahābhārata, the Purāṇas and the Harivamsa the ancient name of Campa was Malinī.

Magadha was an important centre of political, commercial and other activities. It is in the Pāṭrā and Gaya districts of Bihar. Its capital was Rajgrī ṇ̃ or

². Rajgrī ṇ̃.
Girivraja. At the time of Buddha it contained eighty thousand villages and about twenty-three hundred miles in circumference.

According to the Mahabharata and Puranas, Magadha was founded by Brihadratha, the son of Vasuchai-operichara and the father of Jarasandha. According to the Ramayana that Vasu was the founder of Girivraja or Vasumati.

The Vajjis included eight confederate clans. Among the Vajjis the Videhas, the Lichchhavis, the Jastrikas were the most important and powerful. The capital of Vajji was Vaishali which was one of the six principal cities of India. Vaishali has been identified with Besarh to the east of the Gandaka in the Gauzaffarpur district of Bihar.

Malla is situated to the South of the country of the Sakyas and Koliyas. It was divided into two parts. The capital of one was Kusavati or Kusinagara and the other

1. atthakula.
was Pāvā. Kusinārā is identified with modern Kāsia. It is situated on the river Gandaka. Pāvā is identified with the
lying about twelve miles south-east of Malla.
Kāsia. At the time of Buddha the Mallas became very powerful. They formed a democratic Government.
Malla had a monarchical constitution at first. The Mallas had many important cities, namely Bhoganagara, Anupiya and
Uruvelakappa. The relation of the Mallas with the Lichchhavias were very good.

Ceti is also known as Cedi. It has been identified
with modern Bundel Khand on the bank of the Yamuna. The capital of Ceti was Suktimati.
According to the Rgveda and the Mahābhārata, Cedi was a very powerful kingdom in the pre-Buddhist time.

Vaṃsa is also known as Vatsa. It was situated
on the southern bank of the Ganges. The capital of Vaṃsa was Kausambi. It is
It is situated on the bank of the Yamuna near Allahabad of Uttar Pradesh. According to Aitareya Brahmana Vatsya was Vaṁsa. The Anguttara Nikāya records that it was a very rich country.

Kuru may be identified with modern districts of Sonepat, Amin, Karnal and Panipat. It is divided into two, one is Uttarakuru and the other is Dakṣinakuru. According to Jātaka it was a powerful kingdom in the pre-Buddhistic age. The capital was Indraprastha near the modern Delhi.

Pancāla is identified with the regions of North and North-East of Delhi, from the south of the Himalayas to Chambal including Budam, Farakkabad and adjoining districts. It is divided into two, Uttar-Pancāla and Dakṣina Pancāla. The Ganges was the boundary between the two divisions. The capital of Uttar-Pancāla was

1. Indrapatta or Indrapattana.
Ahicchatra or Chatravati. The capital of Daksina-Pancala was Kampilya. Ahicchatra is identified with modern Ramnagar in the district of Bareilly of Uttar Pradesh. Kampilya is identified with modern Kampil of the district of Farrukhabad.

The capital of Matsya was at Viratata-nagara or Bairat in the modern Jaipur State. The Macchás were a very powerful Kṣatriya tribe. Maccha was the extensive region between the hills close to Chambal and the forest that formed the borders of the Saravati. Many famous Asokan edicts have been discovered at Bairat.

Surasena was situated on the Yamuna. Its capital was Mathura. It has been identified with present Mohali five miles to the South-east of the modern city of Mathura of Uttar Pradesh. Once Mathura was a great centre of Buddhism. Archaeological excavations

1. Maccha.
have explored many images of Buddha and Bodhisattva.

Assaka is situated on the banks of the Godāvari. Patali, Potana or Padana was the capital of Assaka. According to the Mahābhārata that a royal sage Assaka established a city of Padana. It is identified with Bodhana in the Nizām State (Hyderabad). According to Pāli literature Assaka is always associated with Avanti.

Avanti corresponds to central मध्य, Nimar and adjoining places of Madhya Pradesh. It was once a very prosperous country in ancient India. It has two divisions. North and South. Ujjayini was the capital of the northern part and Mahissati was the capital of the Southern part. According to the Mahābhārata, Avanti and Mahissati were two separate countries. From the Mahāgovinda Sutta of the Pali Dīgha Nikāya Avanti was a rich
and prosperous country. In the fourth century B.C. Avanti formed an integral part of the Mahabharata Empire.

The kingdom of Gandhara included Kasmir of well Gandhara of the Takṣasila region. It was very fertile and its climate was accommodative.

It was conquered by Asoka. In the latter half of the sixth century Gandhara was conquered by the King of Persia.

Kamboja is constantly associated with Gandhara in the literature and inscription. It is included in Uttarapatha. It was situated on the north-west of India. Kamboja was a home of Brāhmanic learning in the Vedic period.

Here comes the early life of Gautama Buddha. In the sixth century B.C. Suddhadana was the chief of the Sākyas clan. The Sākyas were too proud of their birth and jealous about their purity of decent. The capital of the country of

1. Takṣasila.
the Śākyas was Kapilāvastu\(^1\) which was situated at the foot of the Himalayas to the north of India. Mahāmāyā was his chief queen. She was the daughter of Suprabuddha.

**Early life.**

One day she dreamt a dream at the dead of night that she was put on a valuable coach and taken to the Anotatta Lake in the Himalayas by four Cātumahārajika gods. Then a white elephant came from the northern side and encircled her right wise three times and seemed to enter her womb. "His entry into his mother's womb was heralded by an earthquake, a flash of light illuminating the whole universe and reaching even those hellish beings who lived ever in darkness and never saw even the sun and the moon."\(^2\)

Mahāmāyā told all these to the king next day. The king called for the learned Brahmins to interpret her dream. He honoured the Brahmins and gave them excellent food and other

\(^{1}\) Kapilāvatthu. \(^{2}\) Development of Buddhism in Uttar Pradesh - M. Dutt and K. Dutt. P-44.
presentations. The Brahmins told that the queen would give
birth to a son, not a daughter. The son would become a king
a Universal monarch if he would live a worldly house-holders
life, but in every probability he would renounce the world
and go forth to live the life of a mendicant and become a
Buddha or an Enlightened one. "The brahmin Sela addresses him :

"To be a king beseeemeth thee,
A lord, a universal king,
A victor of the four-wayed earth,
Lord of the wide Rose-apple land.
The Kshatriyas and the lesser kings
Are joined in fealty to thee
As king of kings and lord of men
Rule thy kingdom, O Gotama."

Buddha replies :

"A king am I indeed, O Sela,
king of the Dhamma, incomparable
Through the Dhamma I turn the wheel
The wheel whose course may not be stayed.”

"Māyā devī bore the child for ten months 'like oil in a bowl.' During the ten months of gestation heavenly beings used to guard her constantly when the time of her confinement approached, she expressed her strong desire to the king to permit her to visit her parents at Devadaha to have her first born there. The king readily acceded to her request and caused the entire road from Kapilavastu to Devadaha to be decorated with flags, banners and the like. He further made the queen sit on a golden palanquin and sent her to her parents home as desired by her with a great retinue.” On the way to Devadaha she reached the grove of Śāla-trees called Lumbini. She was astonished in the garden enjoining its beauty. She saw a beautiful Śāla tree. Holding a branch of

the Sāla tree, she gave birth to a son who came out from her mother womb through her right side. Then the boy and his mother were washed by the two streams of hot and cold water descended from the sky. After the birth of the boy he took seven steps towards each of the six directions and proclaimed that he was going to be the foremost in the world. At the time of his birth many other miracles also did happen. The boy was then brought back to Kapilavastu. Seven days after his birth he lost his mother Mahāmāyā. The child prince was brought up by his aunt and step-mother Mahāpajapati Gotami.

As the boy was born in a Sākya family, he was called Sākya-simha. He was also called Siddhārtha. At the time of his birth all the desires of all were fulfilled, He was further called Gautama because he belonged to the Gotama clan. After the attainment of Bodhi he came to be known as the Buddha for his attainment of enlightenment.

1. gotta, skt. gotra. 2. Sammak Ṯāṇa.
We are told that there in the heaven of the thirty-three gods were great rejoicings at the birth of the child Gotama. Asita was the preceptor of king Suddhodana. He and other Brahmin astrologers prophesied to his father Suddhodana that his newly born son might in future become a supreme sovereign or a Buddha (the Enlightened One).

One day king Suddhodana invited several Brahmins who were astrologers. Sudatta was the Brahmin of Konda clan who prognosticated the future destiny of the boy. He was able to make out that the boy would certainly become a Buddha. He wanted that his boy should become a Universal monarch and not a Buddha.

Several nurses were appointed to look after the boy. One day the boy was brought to a Ploughing Festival by the nurses. At that time the nurses are known to have inadvertently left him alone. Finding none by his side he
rose up and sat down cross-legged cogitating on the miseries of the existence. At that time five ascetics were flying over the sky. On seeing him engrossed in meditation they came down and paid respectful homage to him. At that time the nurses returned and noticed the unusual happenings. The king also witnessed the miracle. He moreover, saw that the boy was absorbed in deep meditation. The king thereafter saluted him with folded palms. When the boy was sixteen years old his father constructed three magnificent palaces for him. These palaces were meant for the residence of the prince during three different seasons - the summer, the rains and the winter. One palace had nine storeys, the other was seven storeys and the third was five storeys. The king wanted that the boy would indulge in luxury. So he employed dancing girls for that purpose. The king appointed the famous teacher Visvamitra who trained up the prince. The prince became
acquainted with all sorts of arts crafts and material exploits. He showed himself superior to all other Sākyas in all contest.

The king then married the prince to princess Yasodhara, who was the daughter of king Dandapāni of the neighbouring Koliyān republic. In course of time Gautama received the tidings of his son’s birth. The king was very happy because the birth of the boy was to be a bond for Gautama. The king thought that this might bring a change in the prince’s mind. The baby was called Rāhula.

One day the prince wanted to visit the pleasure garden and his father gave him permission for the same. The roads were adorned by the affairs so that the prince might not come across any unpleasant sight on his way. The prince saw four ominous sights on the way to the pleasure garden. Chandoka, the charioteer was driving the chariot. First day the prince saw an old man who was toothless and grey haired.
The prince never saw such an old man. He asked the charioteer Chandaka what kind of person he was. The charioteer answered that he was an old man and every man one day or other must become like him. The prince did not proceed further that day. Then he returned to the palace. On his way to pleasure garden the next time, he saw a man suffering from due to illness and groaning with pain. The prince had never seen such a suffering man. Again the prince asked the charioteer about this man. The charioteer replied that all men must suffer from illness. None could escape from the hand of this calamity. The prince returned to the palace. Then the prince saw a corpse on the way to pleasure garden. The corpse was carried on bier to the cemetery and the friends and the members of his family were lamenting. The prince asked the charioteer as before. The charioteer replied that this was a dead man. Every man must die one day or other. None can escape from the hand of death.
Man is mortal. Having heard this, the prince was deeply moved, and that day he returned to the palace very soon and felt that the life is meaningless. He realised deeply that the very existence of this worldly life was worthless. On his way to the royal garden he saw a recluse with shaven head. He was carrying a begging bowl in his hand. Having heard from the charioteer that this man was an ascetic. He had gone forth from home to homelessness in search of deliverance. He had become a monk. He has left all the worldly pleasures. He felt very happy seeing the monk. Then he returned to his palace. While he returned, he received a message from his father that Yasodhara had given birth to a son. At this news he did not feel very happy because it would be hindrance in the way to his renunciation. So he remarked "Rahula has been born, a bond has come into being."\(^1\)

On his way back to the palace from the pleasure garden, Kisa Gotami, a young princes and niece of the king was on the roof of the palace. She saw the prince and exclaimed with extreme joy:

"Happy indeed, is the mother,
Happy, indeed is the father,
Happy, indeed is the wife
who possesses such a husband."

But the prince did not feel happy and felt asleep.

Then the prince left his palace room and entered his wife's bedroom to take a last glimpse of his wife and child. Then to overcome the pain of separation Gautama tore himself away.

He left the palace at the dead of night. He left his royal

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1. "Nibbuta nuna sā mātā
Nibbu to nuna sa pītā
Nibbuta nuna sā māri
robes. He cut his long hairs and became an ascetic. Then he rode away towards a forest. It was on the fullmoon day of Dādattha Gautama left the palace at the age of twenty-nine years.

Gautama rode on his noble horse Kaṇṭhaka and crossed the three neighbouring kingdoms Sākyas, Koliyas and Mallas and then he reached the river Anoma early in the morning. He got down from his horse and left all his ornaments to the charioteer, Chandaka. He told Chandaka to go back to Kapilavasthu. He began to travel alone. Thus Gautama became an ascetic to escape the miseries of existence. Gautama stayed in the mango-grove of Anupriya of the Mallas. Then he went to Rajgir, the capital of Magadha. Bimbisāra was the king of Magadha. The king also had a conversation with Gautama. He refused the kingdom for staying him. Then he began to move on and to the monks. He came to the renounced teacher, Alārā Kālāma. He had three hundred disciples. He then began to
practise his religious life. But he was not satisfied with
his method. He realised that this path was not the proper
which would lead to his enlightenment. He left him and went
to another teacher in quest of truth. He then went to another
teacher Ruddaka Rāmaputra. This teacher had several disciples.
Siddhārtha was not satisfied with his method too. He left him
and went to Uruvela which has been identified with modern
Bodh-Gaya about six miles south of modern Gaya town. There
he came across five reclauses - Vappa, Bhaddiya, Assaji,
Mahānāma and Aṇṇakoṇḍañña - called Paṇcavaggiyas. Sautama
practised rigid austerities and practised different kinds of
self-torture. He practised austerities for long six years. At
that time he was reduced to a skeleton. At the end of six
years he realised that self-torture is not the right process
in attaining the goal. Then he began to take solid food.

1. Uddaka Rāmaputta.
Five recluses also lived with him. They deserted him because Gautama took food for his easy life. They thought it would be the hindrance to the way of emancipation. They went to the Deer Park of Risipatana near Benaras to continue their ascetic life. Gautama then found out the worthy wood and beautiful river Nirañjana. He thought it was a worthy place for meditation.

At that time, a merchant named Senāni lived at Senānigrāma near Uruvela. Sujātā, the daughter of him was married to a rich family. She was devoted to Gautama. She desired to offer milk-rice to the god. So she came and gave him the food in a golden bowl. Gautama blessed her and divided this food into forty-nine portions and accepted them. And then he threw the golden bowl. He approached the Bodhi-tree and met a grass-cutter named Svastika who gave him eight handful

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1. Sotthika.
of grass for his seat. Then he sat cross-legged under the Bodhi tree for meditation.

"Let my skin, my nerves and bones waste away, let my life blood dry up, I will not leave this seat before attaining perfect Enlightenment."¹

Māra, the evil came to Gautama. Māra had tried several times to deviate the mind of Gautama from the perseverance of meditation. But Gautama remained unmoved in his resolution. He was unmoved for the perfection in the ten Pāramitās in the previous birth. The Pāramitās are gift,² code of morality,³ renunciation,⁴ wisdom,⁵ exertion,⁶ forbearance,⁷ truth,⁸ resolution,⁹

¹ "Ilosaṃ sāgyatūmā satītām,
Tvagāthimāsam pralayatā yātā,
Aprāpyabodhīnā bahukelpadurlabhāṃ,
Naiv̄āhāṃ koṣṭhasthācalisyate."
- R.Śītra, Lalitavistara, Ch. XIX. P.362.

² dāna. ³ sila.
⁴ nakkhamma. ⁵ pātītā.
⁶ viriya. ⁷ Khanti.
⁸ sacca.
⁹ adhitthāna.
friendliness and equanimity. Mara failed to deviate Gautama from meditation. At night he attained three knowledge regarding his former existence, divine eye and Law of Dependent Origination. At dawn, he attained the knowledge of emancipation; Gautama thus became a Buddha (an Enlightened one) and loudly exclaimed the following:

"Thro many a birth in Sansara wandered I,
Seeking but not finding, the builder of this house.
Sorrowful is repeated birth, O house-builders!
You are seen; You shall build no house again.
All your rafters are broken
Your ridge-pole is shattered
To dissolution (Nibbana) goes my mind. Achieved is the end of craving."

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1. metta
2. upakkha
3. purvanivasa
4. dibba-cakkhu
5. Paticcasamuppada
6. Anekajositamsaram sandhavissam nibbissam
Gahakarakam gavasanto dukka jati punnappanam,
Gahakarakam dittho sai, puna geham na kaahasai,
Sabbate phasuka bhagga gahakutam visapkhita
tissahe ragasam cittam tanhanam khyam ajjhaga.

Then at the request of Brahma Sahampati he thought that he would attain the good and welfare of the world. Then he went to his old teacher Nārakāśāma and Ruddaka Nāmaputra but they died. Then he went to Pañcavaggiyas who were living in the Deer Park of Benāras. He then started to preach the new doctrine.

Here comes Buddha's missionary life. Buddha went forth home to homelessness. After his Enlightenment he began his missionary life. From the age of thirty-five he continued it for forty-five years till his Mahāparinibbāna. At first, he commenced his missionary life with the conversation of five monks. He then delivered his first discourse to the five monks. It is known to us as the Dhammacakkappavattana Sutta. It deals with the Four Noble Truths. These are suffering, cause of suffering, cessation of suffering and path leading to the cessation of
suffering and the Noble Eight-fold Path. The Noble Eight-fold path consists of Right speech, Right Action, Right Mindfulness, Right concentration, Right Livelihood, Right exertion, Right Thought, Right View. It is also known as the Middle Path. The Middle Path avoids the two extremes, indulgence in sensual pleasures and self-mortification.

Yasa was a very wealthy merchant of Benaras. He had three luxurious palaces for the winter season, the summer season and the rainy season. One night he left his family and went to Buddha inspite of his luxurious life. Buddha then was staying on the bank of Varuna. Buddha was preaching his doctrine at that time. Yasa was astonished and accepted Buddha's views and became a monk. Then the members of his family accepted Buddha's discourses. Buddha had then about sixty monks.

Buddha also left for Uruvela to preach his new doctrine. He saw a party of thirty young men who were sporting
with their wives in a grove. One of them had no wife and so he brought a woman of low-standing. While they were enjoying themselves, the woman took their valuable things and fled away from there. They went to Buddha in search of that woman. Buddha replied that it was better to seek their own-self instead of the woman. At last all of the thirty youngmen accepted Buddha's doctrine.

Then Buddha reached Uruvela. There lived three monks - Uruvela-Kassapa, Nadi-Kassapa and Gayà-Kassapa. Uruvela-Kassapa had five hundred disciples, Nadi-Kassapa had three hundred disciples and Gayà-Kassapa had two hundred disciples. Buddha overcame them and he propagated them the famous sermon which is known as "First Sermon". It consists of attachment, hatred and delusion arisen from sense-contacts and sense-objects etc. Buddha then approached Rajgir.

1. Dİttapariyaya Sutta. 2. FAGA. 3. DOÇA. 4. MOHA.
The king of Rajgir was attracted by the Buddha's doctrine. Buddha delivered to them about the non-existence of the soul. Bimbisāra and the people of his kingdom became the lay disciples of Buddha. "Thenceforth throughout his long life he became one of the truest friends and patrons of Buddha and his doctrine."¹ Bimbisāra presented to Buddha a bamboo grove Veluvana for the residence of monks.

At that time there lived an ascetic named Sañjaya. He had two hundred and fifty disciples. Sāriputra and Moggallāna were the disciples of Sañjaya. They were Brahmmins. Venerable Assaji was the disciples of Buddha. One day Sāriputra² saw him with begging bowl. He was impressed immediately and approached him and wanted to be approached of the doctrine of Buddha. Assaji explained thus:

¹. Buddha: His life, his Doctrine, his order - H. Oldenberg. page-133.
². Sāriputta.
"Those things which proceed from a cause,
Of these the Truth Finder has told the cause
And that which is their slopping -
The great recluse has such a doctrine."¹

Having heard the doctrine of Buddha from Assaji Sariputra went to his friend Moggallāna and told him all. They also told all to their teacher Sañjaya. Sañjaya's other two hundred and fifty disciples entered also the Buddhist Sangha. Sañjaya then died and Sariputra and Moggallāna became the chief disciples of Buddha. Rājagaha was the centre of religious teachers. Buddha had many house-holders as his lay devotees.²

King Suddhodana and his followers reached the bamboo grove at

¹ "Ye dhamma hetuppabhava tesam hetum Tathāgato aha
   Tesam ca yo nirodho evan vādi Maha samana,"
² upasakas.
Rājgaha and became his disciples. He then came to Kapilavastu and stopped at the Nigrodha grove. In morning Buddha entered the city for alms. Vasodharā, the mother of Rāhula saw him and requested the king to persuade his son begging. At that time Buddha gave a discourse and the king Suddhodana became a lay devotee of Buddha. Gradually Rāhula and other Sākyan youths joined the Sangha. There were Ānanda, Anuruddha, Upāli, Bhaddiya, Bhagu, Nanda and Devadatta among them. Being a barbar Upāli was admitted into the Sangha. A few ladies of Sākyan entered the Order. The Bhikkhuṇī Sangha established through the intercession of Ānanda with Mahāpajāpati Gotamī, the step-mother of Buddha at the head. Buddha went to Sāvatthī (Sahet Mahot), the capital of Kosāla. The king of Kosāla was Prasenjit. Here he also delivered several discourses and formed the rules of Pātimokkha which is the nucleus of the

1. Pasenadi.
Vinaya Pitaka. Here he started for the Pabhajā, Upāsampada, Pavaraṇa and bothina ceremonies. Sudatta was a rich merchant known as Anāthapindada. He wanted to pay homage to Buddha. He purchased from prince Jñatā a garden with many gold which would cover the garden. It is known as Jetavana Vihāra. It was the famous residence of Buddha. Visākhā was the wife Punna Vaddhana and the son of Mīghara, who became a disciple of Buddha. Visākhā built the Pubbārma Vihāra which was called Migaramatavagāda for the residence of the monks. Soma and Sakula became lay devotees of Buddha. Ganaka, Ṛggallāṇa, Pañcakṣa, Isidatta, Purāṇa, Rohana, and others were the disciples of Buddha. Angulimala was a robber who was so ferocious that he killed everyman but Buddha converted him by his miraculous power. Being impressed with the discourse of Buddha he became a monk. Kīsā Gotamī lost her only son and came to Buddha with her dead son for medicine by which the
boy would regain his life. Buddha asked her to bring a handful of mustered seed from a house where death could not enter at all. But she failed to bring such a handful of mustered seed from a house where none died. She went to every house and heard only lamentation. Buddha then gave a discourse that death would enter every house. Man could not escape from the hand of death. Man must die some day or other. Kisâ Gotamî understood his doctrine and joined the Sangha. Once there broke out a famine in Vesâli. None was able to remove this famine. But while Buddha approached Vesâli, the famine disappeared. At this, people became highly surprised and embraced, Uggagahapati Nandaka, the minister, Pingiyâni, a Brahmin and a few others were converted to Buddha's new faith. Ambapâli invited Buddha to take his meals. Buddha came to her and took meals. After taking meals he delivered his discourse to her. Buddha gave her permission to the formation of the order of
nuns, while Buddha was staying in the Kutāgarāma in Vesāli there arose a quarrel between the two tribes - the Sākyas and the Koliyas. Buddha delivered a discourse then and they were converted to his new faith and became his disciples. Sona Kolivisa lived at Cempe which was the capital of Anga. He was a son of wealthy merchant named Kusava Setthi. Buddha delivered a speech to him. He was moved by his doctrine and became a monk. Udena was the king of Kosambi, Udena and his queen Samāvati who was the daughter of Ghosaka became great devotees of Buddha. Kujujuttara who was the female attendant of queen Samāvati became also a lay devotee of Buddha. Pindola Bharadvaja was the son of the royal Chaplain. He was converted to Buddhism. Avanti was the capital of Vajjeni. Mahākaccāyana was the son of the royal priest of king Canda Pajjota. Mahākaccāyana also came to Buddha to pay a visit. Buddha gave him also a discourse and he was moved and became a monk.

1. Bhikkhunī Sangha.
Sropokuṭikapāṇa was the son of a very wealthy house-holder named Valasena. After the death of his parents he gave away all his properties to the poor and accepted the noble teaching of Buddha and immediately joined the Sangha. Buddha converted the Mallas. Malla Rāja was also impressed with the doctrine of Buddha. Dabha Mallaputta and Cunda Kammaraputta became lay devotees of Buddha. Raṭṭhapāla was born in a Brahmana family and heared the discourses of Buddha and accepted his doctrine. Punna, Kandarāyāna and Lohicca Brahmanas were converted to Buddhism. Thus kings, ministers, merchants, house-holders, wandering teachers joined the Sangha. Gradually, Pukkusāti, the king of Takṣasila, Kuṇḍadāna, Migrodha the wandering teachers were converted to Buddhism.

Lastly, Buddha propagated his noble teachings for forty-five years for the moral uplift and good of humanity. At the age of eighty, he attained his Mahāparinibbāna at Kusinagara on the fullmoon day of Vesākha as did his birth and Enlightenment.