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Unit 4

Buddha's Disciples

Buddha's Followers

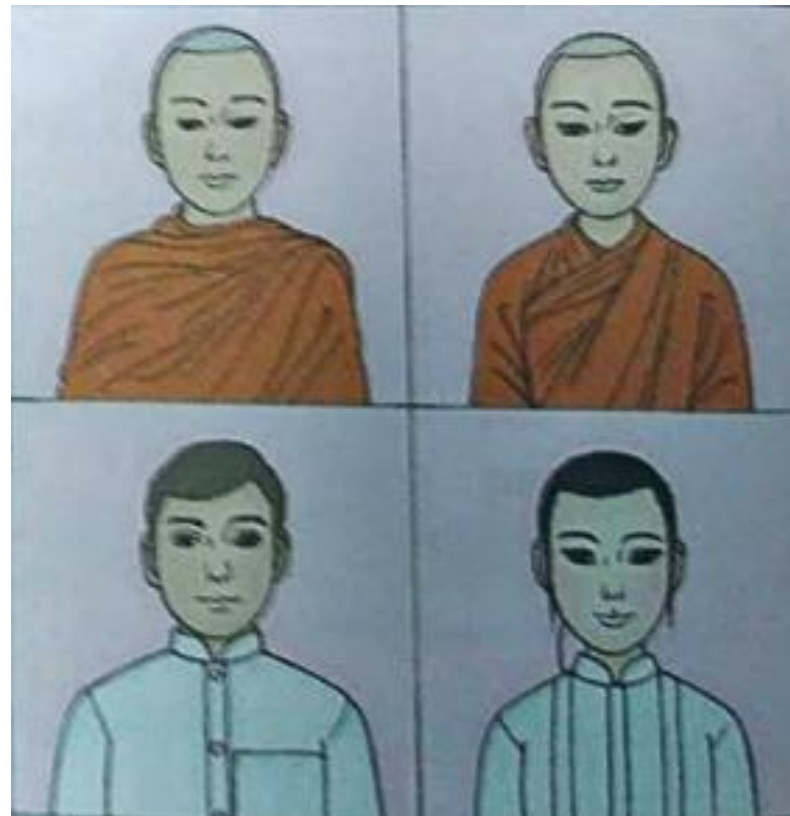
Buddhasavaka

- **Buddhasavaka** are **male** Buddha's followers
- This is a general word referring to:
 - **Bhikkhu**⁽¹⁾ (**Monks**) - fully ordained male monastics, living according with the **Vinaya** (a set of rules)
 - They are members of the Buddhist community (Sangha)⁽²⁾
 - **Upasaka**⁽³⁾ - "lay devotee" or "devout lay follower"

Buddhasavika

- **Buddhasavika** are **female** Buddha's followers
- This is a general word referring to:
 - **Bhikkhuni**⁽⁴⁾ (**Nuns**) - fully ordained female monastics, living according with the **Vinaya** (a set of rules)
 - They are members of the Buddhist community (Sangha)⁽²⁾
 - **Upasika**⁽³⁾ - "**lay** devotee" or "devout lay follower"
- All of them:
 - **Follow** Buddha's teachings
 - **Propagate** Buddha's teachings

- Their **main** objective is:
 - Free humanity from **suffering**
- Therefore, their lives are worth studying
 - They are **life models** to be followed



Male Disciples

Phra Maha Kassapa⁽⁵⁾⁽⁶⁾

- Former name: **Pipphali**
- **Son of a Brahman** (Hindu priest) called Kapila
- From Rajgir city, Magadha State
- Usually called **Kassapa**, after his family name

- Pipphali had been **interested in dharma** since childhood
 - **Dharma**⁽⁷⁾ - key concept with multiple meanings in Hinduism, **Buddhism**, and Jainism. In Hinduism, dharma is the religious and moral law governing individual conduct and is one of the four ends of life



- He didn't want to have a family
- However, at the age of 20, his parents forced him to get married
- He got married with **Bhadda Kapilani**
 - She was also **interested in dharma**
- After marriage, they lived together as friends
- When their parents died, a **castle and other properties** came into their possession
- But they were not interest in **wealth** and **household life**, so they:
 - **Gave the properties** to their relatives and servants
 - Their **servants became free**

- Both Pippali and Paddakapilani had their **heads shaved**
- They left Rajgir walking

- Pippahali went to **Nalanda**
- On the way, he met Buddha, who was sitting under the **Pahuputtanigrot Tree**

- Seeing Buddha's conduct, Pippali decided to become an **Arhat**⁽⁸⁾⁽⁹⁾ himself:
 - Arhat, (Sanskrit: "one who is worthy"), Pali arahant, in Buddhism, a **perfected person**, one who has gained **insight** into the true nature of **existence** and has **achieved nirvana** (spiritual enlightenment). The arhat, having freed himself from the **bonds** of **desire**, **will not be reborn.**

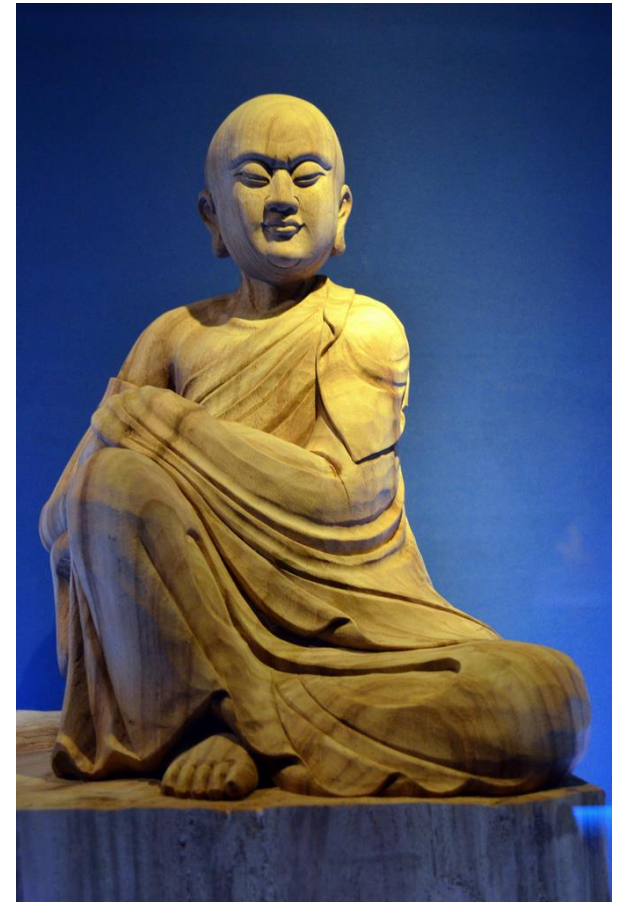
- Buddha accepted his request
- And gave him 3 instructions called **Ovadapatiggahanupasampada**
 - To have **Hiriottappa**, shamefulness and fear of **sins**; have respect for monks.
 - To be **Kusala**, wholesome, skilful, mindful – to listen respectfully and to have a clear understanding of what is being spoken
 - Be aware of **Kayagatasati**, be mindful of the impermanence of the body, which is subject to decay and perish
- After ordination, Pippali changed his name to Maha Kassapa
- On the **8th day** after his ordination, he **became an arhat**
 - (he had followed the 3 instructions)

- Regarding **Bhadda Kapilani**⁽¹⁰⁾:
 - I. She became a **Bhikkhuni** (Nun)

 - II. And also an **Arhat**

 - III. She was a leading disciple of Gautama Buddha.

 - IV. Among the Bhikkhunis she was regarded as the foremost in:
 - analyzing the previous reincarnations of beings
 - and their previous karma



- Back to Maha Kassapa, he seriously practiced the **3 Dhutanga Principles**:
 - I. Wear **Pansukula** robe (a forsaken robe)
 - II. Regularly walk for alms
 - III. Regularly live in the forest

- 3 months after Buddha's death, Maha Kassapa became the **president of the first Buddhist Council**.
 - I. To revise Buddha's teachings
 - II. As a result, Buddha's teachings have been correctly handed down up to present.

- Maha Kassapa died at the age of 120.

His teachings and his life can be a model to follow. Why?

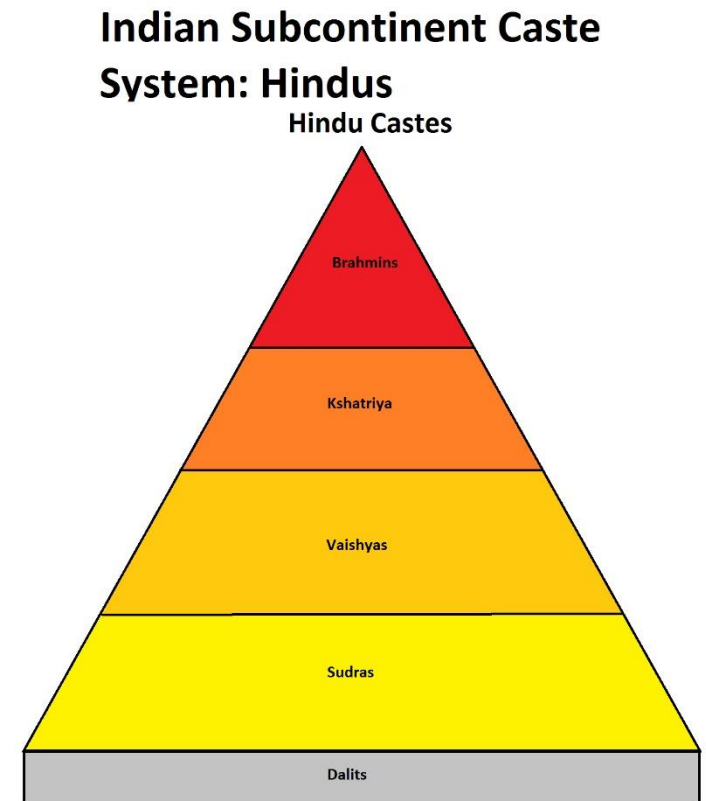
- **3 reasons:**

- I. He had a lot of properties, but he lived **a simple life, away from his wealth**. He opted for mental development, seeking enlightenment.
- II. Virtuous, benevolent and generous, he **set his servants free and shared his wealth** with servants and relatives
- III. He **followed Buddha and his teachings**. He was a **wonderful example** for other Buddhists, and **Buddha praised him for that**.

Phra Upali⁽¹¹⁾

- From Kapilavastu city
- A barber's son
- Born in a family of the lowest caste (Sudras), he was destined to be a slave.
Worked also as a barber at the Royal Palace

- **6 princes had a big respect** for him:
 - Ananda, Anurudha, Baggu, Kimpila and Baddiya, from the Sakya clan
 - Devadatta, from the Koliya clan
 - When Buddha came to assist his relatives and stayed in Anupyaambawan, the **6 princes and Upali became monks**



- After his ordination, Phra Upali asked Buddha's permission to stay in the forest.
 - Buddha **refused**
 - Living in the forest, Phra Upali would focus on
 - **Vipassana meditation** (insight meditation)
 - Which is part of the **Vipassana Dhura** (meditation work)
 - Living in a monastery, **a great number of monks would benefit from his teaching on Gantha Dhura** (dharma studies)
- Soon after, he attained **Arhat**
- Phra Upali was also well-versed in **Vinaya**⁽¹²⁾.
 - **Vinaya** - literally meaning "leading out", "education", "discipline") is the regulatory framework for the sangha (or monastic community of Buddhism) based on the canonical texts called the Vinaya Pitaka

His teachings and his life can be a model to follow. Why?

- **4 reasons:**

- I. While serving as Kapiliavastu royal's barber, he did his duty well and all the **princes respected him**.
- II. Soon after his ordination, he attained **Arhat**.
- III. He **followed Buddha's instructions**, remaining in the monastery.
- IV. He became a **Vinaya expert**.

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Unit 4

Anathapindika

- Former name: **Sudatta**
- Son of a very wealthy family from Sawathi (capital of Kosala state)
- “Anathapindika” means:
 - A man who shares his portion of rice with the poor
- He met Buddha in Rajgir, Magadha state.
 - While listening to the Buddha’s teachings, he attained **Sotappana**, the **first stage of dharma insight**



- He invited Buddha to propagate Buddhism in Sawathi
- He ordered the construction of a temple (Phravihanchetawan), along with **all the facilities** he thought necessary (wells, dining halls, etc.)
- The name of this temple comes from the name of a local prince, also a Buddha's follower, beloved by his people.

His teachings and his life can be a model to follow. Why?

- **3 reasons:**

- I. His mind was **always in the dharma**.
- II. He had a **far and wide vision**. He named the temple after the prince's name, knowing the prince was well respected. The idea was to attract new Buddhist followers.

III. He **sincerely donated** without expecting anything in return. He gave the land and paid for the construction of the temple, but **didn't use his name for the temple.**

Female Disciples

Visakha⁽¹⁴⁾

- Son of a very wealthy family from Baddiya (Anga state)
- Mother's name: Sumana
- Father's name: Dhananchai

- She learned about dharma by listening to Buddha's teachings
- Attained **Sotapatti Phala** when she was only 7 years old.

- She was very beautiful (**page 55**)
- At the age of 16, she married a young man called **Punnawattanakumara**, also a very wealthy person from Sawathi

- Before moving with her husband, her father Dhananchai gave her the **10 guidelines for a happy married life (page 56)**

1. A wife should not criticise 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's father-in-law was unhappy about her because she followed Buddhism while he followed Jainism.

- **So, he was looking for a chance to break off the marriage between his son and Visakha, but her conduct was faultless.**
- One day, her father-in-law was eating some sweet rice porridge from a golden bowl when a monk entered the house for alms. Although her father-in-law saw the monk, he continued to eat as if he had not. Visakha politely told the monk, "Pass on, Venerable Sir, my father-in-law is eating stale food."
- He saw his chance. Misunderstanding Visakha's words, he thought she had brought disgrace to his family.

- He ordered Visakha to be expelled from the house, but she reminded him of her father's request to eight clansmen. Her father had told them, "If there be any fault in my daughter, investigate it."
- Her father-in-law agreed to her request and summoned those eight clansmen to come and investigate whether Visakha was guilty of rudeness. When they arrived he secretly told them, "Find her guilty of this fault and expel her from the house."
- Visakha proved her innocence by explaining, "Sirs, when my father-in-law ignored the monk and continued to eat his milk-rice porridge he was not making merit in his present life. He was only enjoying the merits of his past actions. Was this not like eating stale food?"

- Her father-in-law had to admit that she was not guilty of being rude.
- After these incidents, her father-in-law began to realize his error and to see the great wisdom of Visakha.
- At her suggestion, he invited the Buddha to their house to give teachings. On hearing the discourse he became a **Sotapanna** (first stage of sainthood)

- With wisdom and patience, she succeeded in converting her husband's household into a happy Buddhist home.
- Visakha was also very generous and helpful to the monks.
- She built the Pubbarama monastery for the monks at great cost. Immense was her joy when the Buddha spent six rainy seasons there.
- 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 (**caga**); and wisdom (**panna**)."
- 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.

- Visakha died at the ripe age of one hundred and twenty.

Her teachings and her life can be a model to follow. Why?

- **5 reasons:**

- I. Good daughter obeying her parents and good honest wife.
- II. She firmly believed in Buddhism
- III. She was wise, polite and peaceful
- IV. Good model for donations
- V. She was conscious of doing the right things

To know more:

- (1) - <https://en.wikipedia.org/wiki/Bhikkhu>
- (2) - <https://en.wikipedia.org/wiki/Sangha>
- (3) - [https://en.wikipedia.org/wiki/Upāsaka and Upāsikā](https://en.wikipedia.org/wiki/Upāsaka_and_Upāsikā)
- (4) - <https://en.wikipedia.org/wiki/Bhikkhuni>
- (5) - https://www.buddhanet.net/e-learning/history/db_03.htm
- (6) - <https://www.accesstoinsight.org/lib/authors/hecker/wheel345.html#ch1>
- (7) - <https://www.britannica.com/topic/dharma-religious-concept>
- (8) - <https://www.britannica.com/topic/arhat>
- (9) - <http://www.dictionary.com/browse/arhat?s=t>
- (10) - <https://www.accesstoinsight.org/lib/authors/hecker/wheel345.html#ch2>
- (11) - http://www.buddhanet.net/e-learning/history/db_06s.htm
- (12) - <https://en.wikipedia.org/wiki/Vinaya>
- (13) - https://www.buddhanet.net/e-learning/buddhism/lifebuddha/2_4lbud.htm