

# JOURNAL

OF THE

## BIHAR AND ORISSA RESEARCH SOCIETY.

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VOL. IV.]

[PART II.

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### LEADING ARTICLES.

#### I.—Sites in Rajgir Associated with Buddha and His Disciples.

By D. N. Sen, M.A.

EVERY hill, dale, ravine or torrent which constitutes the environment of Rājagriha has its sacred associations and is redolent of memories which are so dear to the devout Buddhist. Each sacred spot had a landmark raised by pious hands to commemorate some episode in the life of the Master. These have now either disappeared altogether, or are buried under the earth, or form shapeless mounds, not easy to identify, and the mass of legends which have grown round them, like the luxuriant tropical vegetation which now covers the sites, has made it still more difficult to explore them successfully. Buddha spoke thus to Ananda, not long before the *parinibbāna* :—

“Delightful, O Ananda is Rājagaha. Delightful is Gijjhakūṭa mountain. Delightful is Gotama-Nigrodha. Delightful is Chorapapāta. Delightful is Sattapanna Guhā by the side of Vebhāra. Delightful is the black rock by the side of Isigili. Delightful is Sappasondika Pabbhāra in Sītavana. Delightful

is Tapodārāma. Delightful is Kalandaka Nivāpa in Veluvana. Delightful is Jivakambavana. Delightful is the deer forest in Maddakuchchhi."\*

Those were the closing days of the Master's long ministry. He knew that the time was at hand when he must bid adieu to this world. His thoughts turned fondly to the various spots in Rājagaha which were so dear to his memory.

In another connection, the same names, as are given in the extract quoted above, occur :

† "Oh, friend Dabba, arrange our residence in Gijjhakūṭa, our residence in Chora-papāta, ours at the black rock by the side of Isigili, ours in the Sattapanna Guhā by the side of Vebhāra, ours in the Sappasondika Pabbhāra in Sītavana, ours in the ravine of the Gomati, ours in the ravine of the Tapodā, ‡ ours in the mango grove of Jivaka, ours in the deer forest in Maddakuchchhi." Pāṇḍavā mountain, Pippala Guhā, Samāgadhā Pokkharani, Sappinikā river, Paribbajakārāma, Latthivana are some of the other places associated with Tathāgata and his immediate disciples.

**Giribbaja**, the hill-girt city of Jarāsandha, is often described in Pāli literature as Magadhānam Giribbaja, i.e., the Giribbaja of the people of Magadha, which suggests that there was another Giribbaja in a different part of India. We find in the Rāmāyana that the other Girivraja was the capital of the Kekayas, and lay to the west of the river Vipāsā :

§ "Then when their course so swift and long,  
Had worn their steeds though fleet and strong,  
To Girivraja's splendid town,  
They came by night, and lighted down."<sup>1</sup>

\* Mahāparinibbāna Sutta, page 86 (Burmese Edition).

† Vinaya, Vol. III, pages 159-160 (Oldenberg's Edition).

‡ Tapodā—Sanskrit Tapodā, the stream into which the water from the hot springs flowed.—K.P.J.

§ Griffith's Rāmāyana, Canto, LXVII.

<sup>1</sup> Messengers were sent post-haste to the capital of the Kekayas to bring Bhurata after the death of Daśaratha and the passage quoted above describes their hurried journey to, and arrival at, the capital.

It is mentioned in the commentary on Sāmaññaphala Sutta that Rājagaha had *thirty-two large gates* and sixty-four small ones\* “Rājagaha kira dvāttimsa mahādvārāni chatusaṭṭhi khudda dvārāni”. Both in the Rāmāyaṇa and the Mahābhārata Girivraja is described as a flourishing city, with smiling fields and beautiful houses, free from disease, and surrounded by well-wooded mountains. In the Mahāvastu Avadāna, Rājagaha is described as a rich and delightfully wooded city † (Ramyakānanavane susamiddhe Magadhassa Magadhādhīpasya puravare). Yuan Chwang found Kanaka trees with fragrant, bright golden blossoms on all the paths and in the woods, which imparted to the forests a golden hue in late spring. Hardly a tree can now be seen either on the hills or in the valley in which the old town was situated, due, no doubt, to the ruthless deforestation which has been going on for centuries. A thick growth of tangled, low brushwood is the only thing to be seen all over the valley and on the slopes of the mountains which surround and guard it. The Rāmāyaṇa mentions the name of a river which “lay like a garland in the midst of the five great mountains”:

‡ “Sumāgadhā nadi ramyā Magadhān viśrutā yayau  
Panchānām śailamukhyānāmmadhye māleva śobhate.”

It is very curious that we find a mention, in the Sanyutta Nikāya, of a lake of the same name, viz., “Sumāgadhā Pokkharani”, which was situated outside the walls of Rājagaha: “Bhūtapubbam Bhikkhave annataro puriso Rājagahā nikkhamitvā lokachintam chintessāmiti yena Sumāgadhā Pokkharani tena upasankami. Upasankamitvā Sumāgadhāya Pokkharaniyā tīre nisīdi.” It may be thus rendered into English: “Oh Bhikkhus, in the old days, a person came out of Rājagaha and went to the place where the Sumāgadhā lake was, in order to think about the people, and after having repaired to the place sat down on the bank of the lake Sumāgadhā.” There is ample evidence of the existence of an artificial lake in those days

\* Sāmaññaphala Sutta Aṭṭhakathā (Burmese Edition), page 3.

† Mahāvastu Avadāna, Vol. I, page 70 (Paris Edition).

‡ Valmiki Rāmāyaṇa Balakāṇḍa, 1st stanza, line 32.

on the site now known as Akhārā. The characteristic alluvial deposit which covers this area is a sure proof of its having been a lake formed by immense bunds which still exist. A river has now cut a way for itself through the bunds and traverses the whole of the western side of the old city. This perhaps was once known as Sumāgadhā river and the lake was made by damming it up.

In the walled cities in ancient India, there used to be four parts, viz., the inner parts of the King's palace, the outer parts of the King's palace, the inner parts of the city and the outer parts of the city. In Rājovāda Jātaka, we are told that Bodhisatva thought of finding out his own defects and in order to do this, he tried first to ascertain if there was among those who resided inside the palace, any person who spoke ill of him. Finding none inside the palace, he tried the outer parts, then the inner parts of the city, and after that the outer parts of the city. \* "Antovalanjakānāmantare kanchi agunavādim adisvā attano gunakatham eva sutvā, 'Ete mayhaṃ bhayenāpi agunaṃ avatvā gūṇaṃ eva vadeyyun'ti vahivalanjake pariganhanti tatrāpi adsivā antonagran pariganhi, bahinagare chatusu dvāresu dvārāgāmake pariganhi." It is more than probable that Rājagaha had all these four parts. It is said of Bimbisāra that he had once to stay for some time in the outer city as the gates of the inner city had been closed at evening. In other passages, there is mention of fields † and pastures in the outer city. This makes it almost certain that when the Chinese travellers speak of the "palace city", they mean the palace and its environments.

It is clear from the accounts of Rājagaha which have come down to us through Pāli literature, that the King's palace was built of wood, although stone houses, e.g., the house of Setthi Jyotika, were not unknown. The following passage occurs in the commentary on the Dhammapada‡: "aho andhabālo mama

\* Jātaka, Vol. II, page 2 (Fausböl).

† Vinānavatthu, page 308, Burmese Edition.

‡ Commentary on Dhammapada, Vol. IV, page 211, Pāli Text Society.

pitā ; gahapatikā nāma sattaratanamaye pāsāde vasati ; eso rājā hutvā dārumaye gehe vasatiti.” It means : “ Alas, my father (Bimbisāra) is as foolish as a child : a householder lives in a house constructed of seven precious stones, this person, although a king, lives in a house built of wood ”. It is said that Jyotikā’s house was seven stories high. Probably many of the houses in Rājagaha were made of perishable materials. There were many large buildings there, and eighteen big monasteries existed in Rājagaha during Tathāgata’s lifetime.

Mr. Jackson’s “ Notes on Old Rajgriha ”, a valuable contribution on the subject, makes it clear that, in the southern part of the town, there are important ruins. It is on a higher level and broader in extent than the north side, is well protected by high walls, and contains remnants of a strong fort with stone walls apparently of great antiquity. Mr. Jackson says about this fort : \* “ It appears to be of great antiquity, and as it lies in the very limited portion of Old Rajgriha, from which Griddhrakūta Hill is visible, it may be of interest in connection with the tradition that when King Bimbisāra was shut in prison by his son Ajātasatru he was able to see Buddha on that hill.” In the commentary on the Sāmaññaphala Sutta, we are told, † “ So pitaram tāpanagehe pakkhipāpesi ” (He caused his father to be thrown into the heating room). “ Tāpana gehe ” is explained as “ dhūmagbaram or ‘ smoke-room ’ (fire-room) made for doing some work ”. It is said that Ajātasatru allowed only his mother to enter into the room in which Bimbisāra was confined. The heroic story of the queen who tried and succeeded in keeping the King alive a long time by bringing him food surreptitiously is well known and need not be repeated here. This makes it almost certain that the alleged room of confinement was supposed to be within the palace precincts and that the Vulture Peak was visible from there. This chain of evidence inevitably leads to the conclusion that the high ground round the stone fort was the palace precinct or “ palace city ” of the Chinese travellers.

\* Notes on Old Rajgriha, page 269.

† Sāmaññaphala Sutta, Aṭṭhakatha, Burmese Edition, page 110.

The only difficulty in this identification is the distance of the palace city from Griddhrakūṭa as recorded by them. But as they speak of the Gijjhakūṭa *mountain* and not particularly the *peak*, this difficulty is not insurmountable. Yuan Chwang locates some buildings of importance in the southern part of the city and states that not far from these buildings was the site of the village where the wealthy Setṭhi Jyotika had his stone mansion. There are other reasons for considering the south-eastern part of the city as the most important locality in it. Bigandet in his \* "Legend of the Burmese Buddha", says that Tathāgata on his first visit to the city crossed a river and entered it by the eastern gate † and went through the first row of houses receiving alms from pious hands. The King looking from his apartments over the city saw him passing along the road and was much struck by his appearance and sent messengers who traced him to **Pandava mountain** (Ratnagiri) where he was taking his meal. It seems that he came through the Giriyaḥ valley and entered the city by the east gate which was nearest to the most important part of it and contained the King's palace. There was at least one good reason for avoiding the northern approach of the city, as, in the immediate vicinity of it, lay the Sītavana where the people of Rājagaha used to deposit their dead. The most frequented entrances leading into the city appear to have been the eastern and the southern gates. It is also significant that Ratnagiri, which is adjacent to the gates, is called Pāṇḍavā Mountain in the Buddhist scriptures of both the schools. There must have been a tradition connecting this mountain with the Pāṇḍavas who came to Rājagriha disguised as Snātaka Brāhmins and challenged Jarāsandha to a single combat.

In the commentary on the Śāmaññaphala Sutta, we are told that, Jīvaka, finding that it was difficult to attend upon Tathāgata twice or thrice daily on account of the great distance of

\* Pages 62 to 64.

† Mr. Jackson mentions in his "Notes on Old Rajgriha" (page 268) that the foundations for the columns which supported a bridge at the east gate still exist. I have seen these myself.

Veluvana and Gijjhakūṭa, made a Vihāra for the Master in his own mango park: "Mayā divasassa dvatikkhattum Buddhupatthānam gantabbam. Idancha Gijjhakūṭam Veluvanam atidūre. Mayham pana ambavanam uyyānam āsannataram. Yannunāham ettha Bhagavato Vihāram kāreyanti." (I have to go twice or thrice daily for attending upon Buddha. This Gijjhakūṭa and Veluvana are at a great distance. My mango grove is nearer. Why should I not get a Vihāra made here for the Lord?) Jivaka was the court physician at Rājagaha. In Chīvarakkhandaka of Vinaya Pitaka, King Bimbisāra is represented as appointing Jivaka his court physician, his duties being to attend upon the king, the ladies of the palace and the Brotherhood of Monks headed by Buddha: "Tena hi bhane Jivaka mam upaṭṭhāhi, itthāgarām, Buddhapamukhancha Samghanti" (Then he said, "Jivaka, attend upon me, the ladies' apartments, and Buddha and his monks".) Jivaka used to live at the time in the house of Prince Abhaya, which must have been close to the royal residence. Veluvana and Gijjhakūṭa were at a great distance from the palace. Consequently, he thought of building a Vihāra for Buddha in his mango grove which was at a shorter distance. Here is additional evidence for placing the king's palace about the spot indicated above.

After this general survey of the old City and its environments, I propose to take up the places of special interest which are associated with Tathāgata and his disciples.

**Pandava Mountain.**—In Buddhaghosha's Commentary on the Dhammapada, the following passage occurs:<sup>1</sup> "Mahabhinikkhamanam nikkhamitvā, Anomānitire pabbajitvā, anukkamen Rājagaham gantvā, tattha pindāya chartivā Paṇḍavapabbatapabbhāre nisinno Magadharañño rājjena nimantiyamāno tan patikkhitvā, etc." Here we are told that after having come out from his father's palace and taken to the life of a wandering ascetic on the bank of the river Anomā, Siddhārtha arrived, in due course, at Rājagaha, and having received alms in the city returned to the Paṇḍava mountain where he was visited by the King of

<sup>1</sup> Commentary on Dhammapada, Volume II, pages 85-86 (Pali Text Society).

Magaddha. The Commentray goes on to say that Bimbisāra invited him to share his possessions with him, but could not induce the young prince to accept his proposal. Siddhārtha, however, promised to see Bimbisāra again after attaining Buddhahood. I have already referred above to Bigandet's "Legends of Burmese Buddha", in which it is stated that Buddha entered the city by the east gate and returned again by the same gate to the Pāṇḍava Mountain. This mountain is known at present as *Ratnagiri*.

**Latthivana.**—The three Kassapas, Uruvelakassapa, Gayā-kassapa and Nadikkassapa, with all the ascetics with matted hair in their train, had accepted Buddha's discipleship, and after delivering the famous sermon at Gayāsisa, known as "Adittapariyaya," Tathāgata started for Rājagaha to keep the promise he had made to Bimbisāra. With an enormous following he begged his way from village to village till he came to the immediate neighbourhood of Rājagaha and stopped in a palm grove in Latthivana, which still bears the same name, "Jethian" (Skt. *yashī-vana*).<sup>1</sup> In the Sāriputta Moggalānakkathā, Mahākhandaka, Vinaya Pitaka, the following passage occurs: "Atha kho Bhagavā Gayāsise Yathāviraṇṭam viharitvā yena Rājagaham tena chārikam pakkami mahatā Bhikkhusanghena saddhim Bhikhu sahaṣṣam sabbeheva purāna jatilehi. Atha kho Bhagavā anupubbena chārikam charamāno yena Rājagaham tadavasari. Tatra sudam Bhagavā Rājagaha viharati Latthivane Suppatitthe Chetiye". This means:—"After having resided at Gayāsisa as long as it pleased him, he went on his round of begging towards Rājagaha, accompanied by a large number of Bhikkhus,—a thousand Bhikkhus, viz., all the old Jaṭilas". He arrived, in due course, at Rājagaha, and dwelt there at Suppatittha Chetiya (a bo-tree), in Latthivana. When Bimbisāra came to know of his arrival, he had it proclaimed everywhere in the town that the citizens were to go out in a procession to receive Buddha. Orders were also issued for decorating the city. Followed by an immense crowd of people and a well

<sup>1</sup> 'Yashī-vana' is the Sanskrit form of the Pali "latthi-vana."



appointed retinue, amid the sound of drums and bugles, Bimbisāra went out of the city to meet Buddha. After going as much of the way as was practicable for chariots, he went on foot and presenting himself before Buddha, saluted him, and sat down on one side. Then followed one of Buddha's rousing sermons, at the end of which Bimbisāra invited him to take his meal, next day, at the palace. This was the first public recognition of Buddha. His entry into the city, was a triumphal procession. The Mahāvastu has given a vivid and full description of the reception of Buddha by Bimbisāra at the head of the citizens<sup>1</sup>: "Bho bhane amātya, Bhagavato Buddhasya pratyudgamanam gamishyāmi, Rājagriham alankārāpehi, bhadrāni cha yānāni yojāpehi, sarvehi cha Rājagrihakehi Brāhmanagrihapatikehi, sarvehi cha silpāyatanehi, sarvehi cha śreniḥi, mayā saha Bhagavato Buddhasya pratyudgamanam gantabyanti." ("O Minister, I shall go out for receiving the Lord Buddha. Decorate Rājagriha, and get ready decent chariots. All the Brāhmins and householders of Rājagriha, artists and guilds are to go with me to receive Lord Buddha.") Again "Atha khalu rāja Śrenyo Bimbisāra bhadrāni yānāni abhiruhitvā Magadhakehi Brāhmana-grhapatikehi sārḍham dvādaśeḥi nayutehi samparibrito mahatā rājaridhiya janakāyasya hakkārahikkāra-bheri-damaru-paṭaha-sankhasamninādēna Rājagr̥hato nagarato niryātvā yena antagirismi Yasthivanamudyānam tena prayāsi. Atha khalu rāja Śrenyo Bimbisāra, yānato pratyāruhya padasā yeva yena Bhagvān stenopasamkamitvā Bhagavataspadan śirasā vanditvā ekānte nishīdet." This means:— "Then Rāja Śrenyo Bimbisāra entirely surrounded by twelve-ninety Brāhmins and householders of Magadha, drove out of Rājagaha mounted on noble chariots and with all the pomp and circumstance of a great royal progression, in the midst of a tumultuous uproar made by the great crowd and the collective sound of *bheris*, *mridāngas*, *damarus*, *paṭahas*, and *sankhas* and made for Yasthivana, which lay in the interior of the mountains. Then Rāja Bimbisāra, after leaving

<sup>1</sup> Mahāvastu, Volume III, pages 441-443 (new Paris Edition).

gone as far as the ground was practicable for chariots, dismounted from his chariot, proceeded on foot to the place where the Lord was, touched the Lord's feet with his head and sat down on one side."

The sermon delivered by Buddha on this occasion aroused great enthusiasm. The King, among others, being forthwith converted, took refuge in Buddha, Saṅgha, and Dharma, and invited the Master to breakfast at the palace. The invitation was accepted in silence, and the next day he entered Rājagaha with one thousand monks. The devout imagination of Buddha's followers has clothed the progress through the city in a beautiful legend, which is related in the Sāriputta Moggalānakathā, Mahākhandaka of the Vinaya-piṭaka: "Atha kho Bhagavā pubbanhasamayam nivāsetvā patachivaram ādāya Rājagaham pavisi mahatā Bhikkhusamghena saddhim, Bhikkhusahassena, sabbeva purāṇa-jatīhi. Tena kho pana samayena Sakko Devānā-mindo mānavaka-vannaṃ abhinimmi-nivā, Buddhapamukhassa Bhikkhusamghassa purato purato gacchati imāgāthāyo gāyamāno." This means:—"The Lord put on his robes and took his bowl in the forenoon and entered Rājagaha with a large congregation of Bhikkhus,—a thousand Bhikkhus including all those who had been formerly ascetics with matted hair. At that time Sakka, the Lord of the Devas, taking the form of a boy preceded the monks with Buddha at their head, and sang this song, etc.". The citizens were profoundly impressed by the prepossessing appearance of the child and were asking one another as to whom the child belonged, when Sakka sang another gāthā, disclosing to them his identity and saying that he was a servitor of Sugata (Buddha)!

**Kalandaka-Nivāpa in Veluvana.**—This was the first fixed place of residence for Buddha and his disciples. At the end of the meal in the King's palace, to which reference has been made above, Bimbisāra made over Veluvana to Buddha with a solemn ceremony: "Atha kho Rājā Māgadho Senio Bimbisāra sovanamāyā bhikkhāraṃ gahetvā Bhagavato onojesi, etāham bhante

<sup>1</sup> Vinaya Piṭaka, Vol. I, page 39 (Oldenberg).

Veluvanaṃ uyyānaṃ Buddhapaṃkassa Bhikkhusaṃghassa dammiti": "Paṭiggāhesi Bhagavā arāmaṃ". This means:— "And then Seniyō Bimbisāra, King of the people of Magadha, took a golden water jug and addressed Buddha thus, 'Reverend sir, I offer the Veluvana garden to the brotherhood of monks with Buddha at their head.' "The Lord accepted the garden."

*Kalandaku-Nivāpa* means the place where squirrels used to come for their food. *Kalandaka* means squirrel and *nvāpa*, grains or cereals used for food. Veluvana was one of the most favourite places of residence of Buddha. A very large number of sermons were delivered there and many rules of Vinaya were laid down in Veluvana Vihāra. Kings, princes, ministers, wealthy merchants and ordinary householders were received here in audience by Buddha, and streams of men and women with offerings of garlands came to the Vihāra in the evening to listen to the religious discourses of Buddha and his famous disciples. It is clear from the Pāli records that Veluvana Vihāra was at a short distance from the north gate of the city and this is corroborated by Fa Hian's statement that it was only three hundred paces from the north gate of Rājagriha.

**Tapodārama.**—In the Sanyutta Nikāya, we have the following:—

"Ekam samayaṃ Bhagavā Rājagahe viharati Tapodārāme. Atha kho āyasmā Samiddhi rattiyā pachchusasamayam pachchuttahāya yena Tapodā-tena upasankami, gātraṇāṃ parisinchitum." It means:—"Once upon a time, the Lord was residing in Tapodārama at Rājagaha. It so happened that the reverend Samiddhi went at dawn to the place where Tapodā was, for the purpose of bathing." This ārama or garden was on the river Tapodā and hence it was named Tapodārāma. Tapodā was very near Veluvana as the following incident indicates: "Tena Samayena Buddha Bhagavā Rājagahe viharati Veluvane Kalandaka-Nivāpe. Tena kho pana samayena Rājā Māgadho Seniyō Bimbisāro sisam nhāyissāmiti, Tapodam gantvā, yāvā ayyā nhāyantīti ekamantaṃ patināmesi. Bhikkhu yāvā samandhkarā nhāyimsu. Atha kho

<sup>1</sup> Vinaya, Vol. IV, pages 16-17 (Oldenberg).

Rājā Māgadho Seniyo Bimbisāra vikāle sīsam nhāyitvā nagara-dvāre thakkite bahinagare vasitvā kālassa eva, asambhinnena vilepanena yena Bhagavā tena upasankamitvā Bhagavanantaṃ abhivādetvā ekamantaṃ nisidi. ” This means :—“ Lord Buddha was then staying at Kalanadaka Nivāpā in Veluvana. At that time, Seniya Bimbisāra, Rājā of Magadha repaired to Tapodā to \*bathe his head, and respectfully waited aside as long as the Aryas (Bhikkhus) continued bathing. The Bhikkhus continued to bathe till dark. Seniya Bimbisāra, King of Magadha, bathed his head at a late hour, and finding the city gate closed, stopped outside the city, and when the right time arrived, with his body anointed all over, went to the place where the Lord was, and having saluted him, sat down on one side. ” It is clear from these extracts that the Tapodā river was not far from the city gate and that Veluvana was close to the river. Mōggalāna once spoke about Tapodā thus :—† “ Yat yam āvuso Tapodā sandati so daho achchhodako, sitodako, sātodako, setodako, supatiittho, ramaniyo, pahutamachchhakacchapo, chakkamattāni cha padumāni cha pupphanti, atha cha panāyam Tapodā kuṭṭhitā sandatīti. ” This means :—“ Oh friends, Tapodā, which is flowing by, is deep, transparent, cool, tranquil, bright-watered, with good landing places, full of fish and tortoise, and has circular lotuses in bloom, but Tapodā flows shrinkingly. ” Moggalāna was a mystic and sometimes talked in a way which his brother Bhikkhus could not understand and to which they, at times, took serious objection. They complained to the Master that Moggalāna was wrong in saying that Tapodā was ‘ flowing shrinkingly. ’ Buddha explained to them that as Tapodā flowed through two great “ hells ”, Moggalāna characterized its flow as ‘ shrinking ’ or painful. This reference to two “ great hells ” is significant, as there are hot-springs on both sides of the river now known as Saraswati. ‡ Hot springs were supposed to be connected with the lake Anotatta and it was believed that the water was

\* Bathing the head means taking a complete bath.

† Vinaya, Vol. III, page 108 (Oldenberg).

‡ *Tapodā* itself signifies one ‘ of hot-waters ’.—Ed.

made hot, during their subterranean course, by the fire of hell. Tapodā is, therefore, the same river as Saraswati which flows out from the Rajagaha valley through the gorge between the Vebhāra and Vipula hills, and on its north bank can still be seen mounds marking the ruins of former buildings, perhaps some Vihāra which was raised on the spot where the ārama was situated in Buddha's days.

**Pippala Guhā.**—This was the place where Mahākāssapa used to live. He was the president of the first Buddhist Council. The following passage occurs in the Sanyutta Nikaya : \* “Ekam Samayaṃ Bhagavā Rājagahe viharati Veluvane Kalandaka Nivāpe. Tena kho pana pana samayena ayasmā Mahākassapo Pippala Guhāyaṃ viharati ābādhiko dukkhito bāhagilāno. Atha kho Bhagavā sāyāha samayaṃ patisall ānā butthito yena Mahākassapa tena upasankami.” This means :— “Once upon a time the Lord was staying at Rājagaha in Kalandaka Nivāpa, Veluvana. At that time the reverend Kassapa was lying in Pippala Guhā in great mental and bodily suffering. And the Lord after rising from solitary meditation in the afternoon, repaired to the place where Mahākassapa was.” I have found another reference to Pippala Guhā in the commentary on the Dhammapada which runs thus :—† “Āyasmā-hi Mahākassapa Pippali Guhāyaṃ viharanto jhānaṃ sampajjitvā sattame divase utthāya dibbera cakkhunā Bhikkhācaraṭṭhānam olokeno, etc.” It is related here that Mahākāssapa, who was residing in Pippali Guhā, went into ecstatic meditation and awoke on the seventh day, etc. Pippala cave must have been close to Veluvana as Buddha went to see Mahākāssapa in the afternoon and, it may be presumed, returned from his visit to Veluvana the same evening. Fa Hian corroborates this : ‡ “Striking the southern hill (I take it to be the Vebhāra) and proceeding westward 300 paces, there is a stone cell called Pippala cave where

\* Sanyutta Nikaya, Vol. III, page 54 (Pali Text Society).

† Commentary on Dhammapada, Vol. I, Part II, page 427. (Pali Text Society.)

‡ B. R. W., page LVIII.

Buddha was accustomed to sit in meditation after his midday meal." Yuang Chwang also says "to the west of the hot springs is the Pippala stone house." West of the hot springs which lie at the foot of mount Vaibhāra, there is a stone structure with cells in it which marks the site of Pippala cave. It is a prominent feature of the view as seen from the eminence to the south of the Dāk Bungalow. There was a natural cavern behind the stone house.

**Sattapanni Guhā.**—The Dipavamsa \* tells us that the first "saṃgaha" or collection took place at the gate of the Sattapanna Guhā in Giribbaja of the people of Magadha: "Sattapanna Guhādvare Magadhānam Giribbaje." In the Mahāvamsa we are also told: † "He with all speed had a splendid hall built by the side of the Vebhāra rock at the entrance of the Sattapanni grotto (and it was) like the assembly hall of the gods. When it was adorned in every way, he caused precious mats to be spread according to the number of the Bhikkhus. Placed on the south side and facing the north a lofty and noble seat was prepared for the therā, and in the middle of the hall a high seat was prepared for the preacher facing the east and worthy of the blessed (Buddha) himself." It is thus described in the commentary on the Brahmajāla Sutta: ‡ "Añāpatha bhante kim karomiti." "Saṃgahaṃ karontānaṃ bhikkhunaṃ sannisaṃjanatṭhanam Mahārājāti." "Kaththa karomi bhante," etc. "Vebharapabbatapasse Sattapanni Guhā davāre kālūm Mahārājāti." "Sādhu bhante ti" kho Rājā Ajātasattu. This means:—"Reverend sirs, order me what I should do." "Mahārāja, prepare a resting-place for the Bhikkhus who will collect the texts." "Reverend sirs, where should this be done?" "Mahārāja, it should be done at the entrance of Sattapanni Guhā by the side of the Vebhāra." "All right, Reverend sirs," said Rājā Ajātasattu. The annotator goes on to say, the splendid pavilion (māhāmandapa) was erected at the door of the cave and 500 costly "pachchaththaranas" (mats or carpets) were

\* Dipavamsa, page 34 (Oldenberg).

† Mahāvamsa, page 16 (Geiger).

‡ Brahmajāla Suttassa Atṭha kathā, Nidānakathā, page 9 (Burmese Edition).

spread for the Bhikkhus to sit on. On the south and facing the north was placed a seat for the therā (Mahākassapa) and another in the centre of the pavilion and facing the east for the expounder of the law. This seat was occupied successively by Upāli who recited the Vinaya, and Ānanda who recited the Dhamma. It is difficult to say how one of the Chinese travellers (Fā Hian) came to think that one of these seats was for Sāriputta and the other for Moggalāna, as both of them died during Buddha's lifetime. Yuan Chwang has committed another mistake in stating that at the first council "999 great Arhats" assembled for collecting the texts. The Mahāvastu Avadāna speaks still more definitely about the site of the Council.

\* "Rāmya-kānana-vane susamṛidhe  
 Magadhasya Magadhādhīpatisya,  
 Puravare bhavatu Rājagṛhasmin,  
 Saptaparṇa-abhidhāna-guhāyām,  
 Parbatasya Vaiharavarasya,  
 Uttarasmi tire varapārsve,  
 Vividha-pādape-silātalebhumer  
 Bhāge yam bhavatu dharmasamāsyā."

It may be rendered into English as follows :—

"Let this collection of religious texts take place on the well-wooded ground under the rocks, on the beautiful northern side of Mount Vaibhāra, at the cave called Saptaparṇa, in Rājagṛha, the best of cities, belonging to the people and king of Magadha, which is wealthy and adorned with pleasant forests." Yuan Chwang tells us that "to the south-west of the bamboo garden (Venuvana) about 5 or 6 li, on the north side of the southern mountain, is a great bamboo forest. In the middle of it is a large stone house. Here the venerable Kasyapa with 999 great Arhats, after Tathāgata's Nirvāṇa, called a convocation (for the purpose of settling) the three Piṭakas. Before it is the old foundation wall. King Ajātasatru made this hall for the sake of accommodating the great Arhats who assembled to settle the Dharma-piṭaka." Fā Hian also places the cave at a distance

\* Mahāvastu Avadāna, Vol. I, page 70.

of about a mile from the Pippala Guhā and to the west of it. Sir John Marshall in his article on Rājagriha in A. S. R. (1905—6) says:— “ Walking along the north face of Baibhāragiri from the Pippala House towards the west, there is no sign, on the steep hillside of any accessible plateau on which room could possibly be found for such a building (Stone House); but at a distance of a little over a mile corresponding to the ‘ 5 or 6 li ’ of the Chinese travellers the hill puts out a small spur. This spur was covered with jungle when I first visited it, but it was easy to see that the top had been artificially built up and levelled, that broad ramps had been made on each side to give approach to it and that there were remains of massive walls around the edge of the plateau.” The Mahāvastu agrees with Sir John in placing the Sattapaṇṇi cave at the foot of Mount Vaibhara on its north side. The site discovered by Sir John is possibly the place where the mahā-maṇḍapa was built, but we cannot be absolutely sure about the locality until the cave itself is found.

**Gijjhakūta.**—There are few places renowned in Buddhist history round which so much devout feeling has grown up as it has round this mountain. Gijjhakūta was one of the most favourite places where Buddha used to dwell and preach. It was at this place that, at the instance of King Birbisāra, the Master instituted the ceremony of Uposatha, and also the Buddhist confessional. In Uposathakhandhaka of the Vinaya, the following passage occurs:—“ Tena sameyena Buddho Bhagavā Rājagahe viharatī Gijjhakūte pabbate. Tena kho pana samayena annatitthiyā paribbajakā chātuddase pannarase aṭṭhamiyā cha pakkhassa sannipātitvā dhamman bhāsati. Te manussā upasankamanti dhammasavanāya. Te labhanti annatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti annatitthiyā paribbajakā pakkhaṃ. Atha kho rañño Māgadhasa Seniyassa Bimbisārassa rahogatassa patisallinassa evaṃ chetaso parivitakko udapādi : ‘ Etarahi annatitthiyā paribbajakā chātuddase, pannarase, aṭṭhamiyā cha pakkhassa sannipātitvā dhamman bhāsati. Te manussā . . . . pakkham, etc. Yannuṃhaṇ, ayyāpi chātuddase, pannarase, aṭṭhamiyā cha pak-



khassa sannipāteyunti.” It may be thus rendered into English :—  
 “ Lord Buddha was then residing on the Gijjhakūta in Rājagaha. At that time the wandering ascetics of other sects used to invite their congregations for religious discourses on the 14th, 15th and 8th days of the month. These people used to come for listening to the discourses. They received kindness and favour from the wandering ascetics of the other sects, and the ascetics gained followers. Once when Seniya Bimbisāra, King of the people of Magadha, was alone and engaged in meditation, these thoughts arose in his mind : “ These wandering ascetics of other sects invite their congregations on the \*14th, 15th and 8th days and have religious discourses with them. These men come for listening to sermons. They receive kindness and favour from the wandering ascetics of other sects . . . . . followers Why should not the āryas (Bhikkhus) also invite their followers on the 14th, 15th and 8th of a fortnight ? ” Bimbisāra suggested to Buddha the institution of special gatherings for religious discourses, and Buddha gladly accepted his suggestion. These meetings were at first meant for the benefit of lay members, but afterwards, on the Uposatha days, the Bhikkhus also had their own meetings, at which they confessed their transgressions before the assembled brotherhood.

It is not difficult to identify the Gijjhakūta Pabbata as the landmarks are sufficiently clear to justify an identification. Sir John Marshall has identified the Gijjhakūta mountain with Chattagiri. The road which king Bimbisāra is said to have constructed for getting access to it still exists, and the foundation of the stupas built on this road, of which Yuan Chwang speaks, can still be seen as one ascends the hill along the old road. On the summit of the hill there is a stupa.

**Chōra-papāta** :—*Chōra-papāta* means, literally, “ Robber Precipice, ” i.e., the precipice from which robbers were hurled down for an offence punishable with death. It is explained in the commentary on the Dhammapada that people used to climb the

\* The day before the new moon, the full moon and the two *sahāmis* (8th days).

hill along one of its sides and that the other side had fallen off. Robbers were hurled down from the top of the mountain on this side, and they would fall to the ground, torn to pieces. \*("Tassa hi ekena passena manussā abhiruhanti, ekaṃ passan chhinnataṭan, pabbatamattake ṭhita, tena passena chōre pāṭenti te khandakhandaṃ hutvā bhumiyaṃ pa-tanti.") Yuan Chwang says :—"There is a brick vihāra on the borders of a steep precipice at the western end of the mountain. It is high and wide and beautifully constructed. The door opens to the east. Here Tathāgata often stopped in old days and preached the law. There is now a figure of him preaching the law, of the same size as life." There can be little doubt that this precipice was the Chōra-papāta mentioned in the † passage of Mahāparinibbānasutta quoted above. There are still remains of the vihāra on the top of the precipice and our exploring party verified the description given by the Chinese traveller. The place commands a fine view of the hills and the valley below. It is a pity the life-size image was removed from the site by a former explorer.

**Kālasilā.**—'The black rock' by the side of Isigili mountain is one of the places mentioned in Buddha's conversation with Ānanda, which has been quoted above. It was also the place where Mahāmoggallāna, one of the two chief disciples of Buddha (Agga-sāvaka-yugā), used to live and where he is said to have attained martyrdom.‡ The naked ascetics, who lived near Rājagriha, were extremely jealous of Buddha and his monks, and made a determined attempt to reduce his influence, it is said, by killing Mahāmoggallāna with the help of hired ruffians. They came in large numbers, surrounded Kālasilā, and after several unsuccessful attempts, ultimately succeeded in catching him. They beat him severely and left him for dead. Moggallāna died soon after, after bidding a touching farewell to his Master. The following passage occurs in the commentary on

\* Commentary on Dhammapada, Volume II, page 221 (Pāli Text Society).

† Mahāparinibbānasutta, page 86 (Burmese Edition).

‡ Commentary on Dhammapada, Volume III, page 66 (Pāli Text Society).

Dhammapada: "Mahāmoggallāna thero nāma Kālasīlayam vasati tattha gantva māretha, etc., tesan kahāpane adamsu." This means: "Mahāmoggallāna thero lived at Kālasīlā, go there and kill him, so saying (they) gave them Karshāpanas". Where was Kālasīlā? Isigili mountain is supposed to be the same as the modern Sonagiri. The Sanskrit equivalent of Isigili is Rishigiri, and this name occurs among the names of the mountains of Girivraja mentioned in the Rāmāyana. Vaihāra being Vebhāra, Vipula Vepullo; Ratnagiri, Pāṇḍava; Grijjhakūto, Chattagiri; the remaining mountain, viz., Sonagiri must be Rishigiri. *Kālasīlā* literally means black rock. There is an old road leading to the Balgangā opening where the scenery is charming and which is just the place one would choose for rest and silent meditation. There is a small picturesque fall which sends down its waters over stone shelves down to a deep cistern round which the natural rock arranges itself into tiers of steps. It is very likely that Kālasīlā was near this place, as not far from it can still be seen a mound marking perhaps a place where once a stupa stood. There is also a site to the east of Rishigiri where a sloping way leads up to a flat space on the hillside just outside the south wall of the city. It is said there was a large tree near Kālasīlā, viz., Kālasīlātabi, under which Buddha and his followers practised meditation.

**Sappa-Sondika-Pabbhara** in Sītavana:—The "Cold Forest" lay to the north of Rājagaha and is now almost wholly occupied by the ruins of new Rājagaha. As there is no hill or mountain in this area, the Pabbhāra (*Prāgbhāra* slope or top of a mountain) must mean the slope of mount Vipula. It is related of one of the disciples of Buddha that he hurt his feet badly by continuous walking while practising penance in Sītavana, so that the place looked like a slaughter-house for cattle (gavāghātanam). I think the story of blood-mark on a piece of stone near Devadatta's cave, marking the site where a Bhikhu tried to commit suicide, is only a faint echo of the older account found in the Suttas. Both as regards distance and situation as mentioned in the Chinese accounts the place now known as Makdum Shāh's Dargā, with

its cave and stone terrace for open-air exercise, on which a dark red stain is still pointed out, corresponds with Sappa-Soundika Pabbhāra.

**Jivakambavanam**:—It was a beautiful moon-lit night. Ajātasattu was sitting on the terrace of his palace surrounded by ministers and courtiers. But the patricide king had no peace of mind. He was anxious to see a holy man who could minister unto his troubled spirit. The courtiers suggested the names of some of the most famous hermits who lived in the immediate neighbourhood of Rājgaha. Jivaka, the great court physician, mentioned the name of Tathāgata, who was then living in the Vihāra, which Jivaka had built for him in his mango grove. Ajātasattu accepted his suggestion and asked him to get elephants ready to carry him and his female guards to Jivaka's mango grove. The Sāmaññaphalasutta says:—

\* "Atho kho Rājā Māgadho Ajātasattu Vedehiputto panchasu hatthiniyāsatesu pachchekā itthio aropetvā ukkāsu dhāriyamānaṃ Rājagahato niyyāsi mahachchā rājānubhavana. Yena Jivakassa komara-bhachchassa ambavanam tena pāyāsi." This means:— "Then Ajātasattu, son of the lady of Videha, king of Magadha, made each woman, holding a torch in her hand, mount one of the 500 female elephants, and went out of Rājagaha with great pomp befitting a king. He proceeded towards the place where Jivaka's mango grove was."

In the Aṭṭhakathā it is mentioned that the mango grove of Jivaka was between the walls of Rājagaha and Gijjhakūṭo, and also that Ajātasattu went out by the East Gate and entered into the shade of the mountain. The moon was obscured by the crest of the hill, and there was darkness on account of the shadow of the mountain and of the trees. "Jivakassa ambavanam pakārassa cha Gijjhakūṭassa cha antarā hoti. So pāchinakdvārena nikkhamitvā pabbatachchāyāya pābisi. Tattha pabbatakūṭena chando chhādito. Pabbatachchāyāya cha rukkhachchāyāya cha jaṇḍhakāraṃ ahoṣiti." The darkness was so great and the place was so lonely that Ajātasattu was filled with fear lest

there be some plot against his life. Jivaka reassured him and pointed out to him the lights which were burning in Buddha's audience hall (maṇḍalamāle). The party got down from the elephants when they found that the ground was impracticable for them, and went on foot to the Vihāra where Buddha was sitting in the midst of his Bhikkhus. The description given above puts it beyond doubt that Jivakabavana was on the way to Gijjhakūta from the eastern gate of the City and outside its walls.

In Yuan Chwang's account, the following description occurs: "Again to the north-east of the great ditch, in a corner of the mountain city is a stupa; this is the place where the great physician, Jivaka, built a preaching hall for Buddha. By the side of it is the old home of Jivaka, still visible". As the Sāmaññaphala Sutta tells us that Ajātasattu had to go out of the city in order to see Buddha, who was staying in the mango grove of Jivaka, it is clear that the Ambavana was not in a 'corner of the mountain city', if by 'Mountain city' is meant the space enclosed within the walls of Rājagaha, a good part of which still exists. The Sāmaññaphala Sutta is contained in the Digha-nikāya and is of great antiquity, and its evidential value is very much greater than the accounts of the Chinese travellers, the earliest of whom came to India about a thousand years after the death of Buddha. The Chinese travellers had to depend chiefly upon local traditions, which had become overgrown with legend, and led them into inaccuracies, such as in the account which they have given of the first Council. By a curious mistake, Ambavana has been, in one of the Chinese accounts, transformed into Ambapālavana. Ambapāli belonged to Vaiśālī, whereas the mango grove of Jivaka was at Rājagaha. In the Aṭṭhakathā of Sāmaññaphala Sutta the mango grove is placed on the way to Gijjhakūta between the walls of the city and the mountain. Perhaps the garden of Jivaka was situated north-east of the ditch, and of the East Gate, and at the point where the outer bund meets the Ratnagiri (Pāṇḍavā) hill.

There is further evidence in the commentary on the Dham-

mapada which shows that the Ambavana was situated not very far from the Gijjhakūṭa mountain and *outside the walls of the city*. “Ekasmin pana samaye Devadatto Ajātasattunā saddhin ekato hutvā Gijjhakūṭam abhiruhitvā padutthachittā Satthāran badhissāmi ti silan pabijjhi. Tan dve pabbatakūtani patichchinsu. Tato bhijjivā gatā papatikā Bhagavato pādan abhihanitvā lohitan uppādesi, bhusā vedanā pabattinsu. Bikkhu Satthāran Maddakuchehhin nayinsu. Satthā tato pi Jivakambavanam gantukamo tatha man nethā ti āhā. Bhikkhu Bhagavantān ādāya Jivakambavanam agamansu. Jivaka tan pavattin sutvā Satthusantikam gantvā vana-patikammāththāya tikhīṇan bhesajjam datvā vaṇam bandhitvā Satthāran etad avoca ‘Bhante mayā antonagare ekassa manussassa bhesajjam katan, tassa santikam gantvā āgamissāmi. Idan bhesajjam yāva mamāgamā baddhaniyāmena eva tiṭṭhatu’ ti. So gantvā tassa purisassa kat-tabbakichchan katvā dvārapidahanavelāya āgachchhanto dvāran na sampāpuni”. It may be thus rendered into English: “Once upon a time Devadatta, in collusion with Ajātasattu mounted the Gijjhakūṭa hill, and with the wicked intention of killing the Master, rolled down a boulder. It was stopped by two mountain peaks and broke into pieces. One of the broken pieces struck the Lord’s foot and made it bleed. It produced very great pain. The Bhikkhus had him carried to Maddakuchehhi. The Master, desiring to go from that place also, to Jivakambavanam, said, ‘Take me to that place’. The Bhikkhus taking up the Master brought him to Jivakambavana. On hearing this Jivaka went to the Master, and with a view to cure the wound, applied a powerful medicine to it and having bandaged it, said to the Master, ‘Reverend Sir, I have under my treatment a man in the city. I shall come back again after visiting him. Meanwhile let this medicine remain in the bandage until my return’. He went, and after doing what was necessary for the man, could not reach the city gate at the time when it was to be closed.” From the extract given above it is clear that Jivakambavana was outside the city and somewhere between

the city and the Gijjhakūṭa hill. Maddakuchchi\* was, it appears, immediately at the foot of the mountain. A Migadāya or deer forest is associated with this low valley and it was one of Buddha's favourite places of residence. Buddha was first taken to the valley below Gijjhakūṭa after the accident, and thence to Jīvaka's ambavana where he could be most conveniently attended to by the great physician.

The following account of the Ambavana-Vihāra is given in the commentary on the Sāmaññaphala Sutta† :—

“So tasmin ambavane rattitṭhāna—divatṭhāna—lena-kuti—mandapādini sampādetva, Bhagavato anuchchhavikam gandhakutin kārapetvā, ambavanam aṭṭhārāsa-hatthubbedhena tambapatta-vannena pākārena puṭṭhipāpetvā, Buddha pamukhassa Bhikku-saṃghassa civara-bhātena santappetvā dakhinnodakam pādetva vihāram niyyātesi.” This means :—“After having made places of rest for the day and the night, retreats, closets, pavilions and a perfumed sanctuary worthy of the Lord, and surrounded the mango grove with a wall which was eighteen cubits high and of the colour of copper plate, he entertained Buddha and the Bikkhus at a feast, and gave them pieces of cloth, after which he solemnly made over the mango grove to them, pouring water in ratification of the donation ”.

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\* Maddakuchchi literally, ‘soft belly’ (madda being a derivative of *mṛdu*), perhaps means a hollow in the valley with soft alluvial soil overgrown with luxuriant vegetation and a favourite haunt of antelopes.

† Sāmaññaphala Suttassa Aṭṭhakathā, page 107 (Burmee Edition).