

A Clash between Nuns and Monks

Tena samayena, Buddho Bhagavā Vesīliyaṃ viharati Mahāvane Kūṭāgāra-sālāyaṃ. Tena kho pana samayena, Āyasmato Upālissa upajjhāyo Āyasmā Kappitako susāne viharati. Tena kho pana samayena, chabbaggiyānaṃ bhikkhunīnaṃ mahattarā (mahantatarā) bhikkhunī kalaṅkatā hoti.

At that time the Buddha the Blessed One dwelled at Vesālī in the Great Grove at the *Kūṭā-gāra* Hall. At that very time the venerable Kappitaka the venerable Upālī’s preceptor dwelled in a cemetery. At that very time a senior nun of the group of six nuns has made time (i.e., passed away).

<i>tena samayena</i>		at that time		
<i>Buddho</i>		the Buddha		
<i>Bhagavā</i>		the Blessed One		
<i>Vesīliyaṃ</i>		at Vesālī		
<i>viharati</i>		dwelled		
<i>Mahāvane</i>		in the Great Grove		
<i>Kūṭāgāra-sālāyaṃ</i>		at the <i>Kūṭā-gāra</i> Hall		
<i>tena kho pana samayena</i>		at that time		
<i>Āyasmato</i>		the venerable		
<i>Upālissa</i>		of Upālī		
<i>upajjhāyo</i>		preceptor		
<i>Āyasmā</i>		the venerable		
<i>Kappitako</i>		Kappitaka		
<i>susāne</i>		in a cemetery		
<i>viharati</i>		dwelled		
<i>tena kho pana samayena</i>		at that very time		
<i>chabbaggiyānaṃ</i>		the group of six		
<i>bhikkhunīnaṃ</i>		of the nuns		
<i>mahattarā (mahantatarā)</i>		a senior		
<i>bhikkhunī</i>		nun		
<i>kalaṅkatā</i>		made time		
<i>hoti</i>		has		

Chabbaggiyā bhikkhuniyo — taṃ bhikkhuniṃ nīharitvā Āyasmato Kappitakassa vihārassa avidūre jhapetvā thūpaṃ katvā — gantvā tasmīṃ thūpe rodanti. Atha kho Āyasmā Kappitako tena saddena ubbāḷho taṃ thūpaṃ bhinditvā pakiresi. Chabbaggiyā bhikkhuniyo “Iminā kappitakena amhākaṃ ayyāya thūpo bhinno; handa naṃ ghātemā”ti mantesuṃ.

The group of six nuns having — taken out that nun having cremated and having made a tomb on the nearby spot of the cottage of Venerable Kappitaka¹ — went and wept at that tomb. Then the venerable Kappitaka disturbed by that noise destroyed and scattered that tomb. The group of six nuns discussed thus “Our lady’s tomb is destroyed by this Kappitaka. Well let’s kill him ”.

<i>chabbaggiyā</i>		group of six		
<i>bhikkhuniyo</i>		the nuns		
<i>taṃ</i>		that		
<i>bhikkhunim</i>		nun		
<i>nīharitvā</i>		having taken out		
<i>Āyasmato</i>		venerable		
<i>Kappitakassa</i>		<i>Kappitaka</i>		
<i>vihārassa</i>		of the cottage		
<i>avidūre</i>		on the nearby spot, not far		
<i>jhāpetvā</i>		having cremated		
<i>thūpaṃ</i>		a tomb		
<i>katvā</i>		having made		
<i>gantvā</i>		went		
<i>tasmim</i>		that		
<i>thūpe</i>		at the tomb		
<i>rodanti</i>		wept		
<i>atha kho</i>		then		
<i>Āyasmā</i>		venerable		
<i>Kappitako</i>		<i>Kappitaka</i>		
<i>tena</i>		that		
<i>saddena</i>		by the noise		
<i>ubbāḷho</i> ²		disturbed		
<i>hutvā</i> (understood)		being		
<i>taṃ</i>		that		
<i>thūpaṃ</i>		the tomb		
<i>bhīnditvā</i> ³		destroyed		
<i>pakiresi</i> ⁴		scattered		
<i>chabbaggiyā</i>		group of six		
<i>bhikkhuniyo</i>		the nuns		
<i>“Iminā</i>		this		
<i>Kappitakena</i>		by Kappitaka		
<i>amhākaṃ</i>		our		
<i>ayyāya</i>		of the lady		
<i>thūpo</i>		the tomb		
<i>bhinno</i>		destroyed		
<i>handā</i> ⁵		well		

¹ The statement between two long dashes signifies “Embedded Sub-ordinate Clause.” Because these actions could be done weeks or days prior to “*gantvā tasmim thūpe rodanti*”. The nuns could come and weep many times after the tomb was made so Ven. Kappitaka was annoyed.

² *ubbāḷha* pp. troubled, annoyed, harassed [*ud* + √*bādh*]. Root. √*bādh* 1 a (press, oppress) 83.

³ *Bhīnditvā* abs. (+acc) having broken; having shattered; having split up [√*bhid* + *ma* + *itvā*].

⁴ *pakireti* pr. (+acc) distributes [*pa* + √*kir* + **e* + *ti*]. Root. √*kir* 1 a (scatter, sprinkle) 124.

⁵ *Handa* ind. come on!; come now!; well then!

<i>naṃ</i>		him		
<i>ghātema</i> ⁶		let's kill		
<i>iti</i>		thus		
<i>mantesu</i> ⁷		discussed		

*Aññatarā bhikkhunī Āyasmato Upālissa etamatthaṃ ārocesi*⁸. *Āyasamā Upāli Āyasmato Kappitakassa etamatthaṃ ārocesi. Atha kho, Āyasmā Kappitako vihārā nikkhamitvā nilīno acchi.*

*Atha kho chabbaggiyā bhikkhuniyo **yen**āyasmato Kappitakassa vihāro **ten**upasaṅkamiṃsu, upasaṅkamitvā āyasmato Kappitakassa vihāraṃ pāsāṇehi ca leḍḍūhi ca ottharāpetvā, “Mato Kappitako”ti pakkamiṃsu.*

A nun told this matter to the venerable Upāli The venerable Upāli told this matter to the venerable Kappitaka Then the venerable Kappitaka moved out from the cottage and stayed hidden.

Then the group of six nuns approached there where there is Venerable Kappitaka’s cottage Having approached they covered up the venerable Kappitaka’s cottage with stones and with earth-lumps and departed thinking thus “Kappitaka died ”.

Viggaha: *Cha vaggiyo iti Chabbaggi*

<i>aññatarā</i>		a		
<i>bhikkhunī</i>		nun		
<i>Āyasmato</i>		venerable		
<i>Upālissa</i>		to Upāli		
<i>etamatthaṃ</i>		this matter		
<i>ārocesi</i>		told		
<i>Āyasamā</i>		venerable		
<i>Upāli</i>		Upāli		
<i>Āyasmato</i>		venerable		
<i>Kappitakassa</i>		to <i>Kappitaka</i>		
<i>etamatthaṃ</i>		this matter		
<i>ārocesi</i>		told		
<i>atha kho</i>		then		
<i>Āyasmā</i>		venerable		
<i>Kappitako</i>		<i>Kappitaka</i>		
<i>vihārā</i>		from the cottage		
<i>nikkhamitvā</i> ⁹		moved out		

⁶ *ghaṭeti* 1.1 pr. (+acc) strives; makes an effort; exerts oneself; lit. causes to strive [$\sqrt{ghaṭ} + *e + ti$].

⁷ *manteti* 1 pr. (+instr) advises; counsels; discusses; deliberates (with) [$\sqrt{mant} + *e + ti$]

⁸ *Aññatarā bhikkhunī Āyasmantaṃ Upāliṃ etamatthaṃ avoca* (\sqrt{vac}) versus *Āyasmato Upālissa etamatthaṃ ārocesi* (\sqrt{ruc}).

⁹ *nikkhamitvā* 1 abs. (+abl) having gone out (from); having exited; having left [$nī + \sqrt{kam} + a + itvā$].

<i>nilīno</i> ¹⁰		hidden		
<i>hutvā</i> (understood)		being		
<i>acchi</i> ¹¹		stayed		
<i>atha kho</i>		then		
<i>chabbaggiyā</i>		the group of six		
<i>bhikkhuniyo</i>		the nuns		
<i>yena</i> (<i>yenāyasmato</i>) ¹²		where [there is]		
<i>ayasmato</i>		Venerable		
<i>Kappitakassa</i>		of Kappitaka		
<i>vihāro</i>		cottage		
<i>tena</i> (<i>tenupasaṅkamimsu</i>)		there		
<i>upasaṅkamimsu</i>		approached		
<i>upasaṅkamitvā</i>		having approached		
<i>āyasmato</i>		the venerable		
<i>Kappitakassa</i>		of Kappitaka		
<i>vihāraṃ</i>		cottage		
<i>pāsāṇehi</i>		with stones		
<i>ca</i>		and		
<i>leḍḍūhi</i>		earth-lumps		
<i>ca</i>		and		
<i>ottharāpetvā</i> ¹³		[they] covered up		
“ <i>Mato</i> ”		died		
<i>Kappitako</i>		Kappitaka		
<i>iti</i>		thinking		
<i>pakkamimsu</i>		departed		

Atha kho Āyasmā Kappitako tassā rattiyaṃ accayena pubbaṅha-samayaṃ nivāsetvā patta-cīvaramādāya Vesālīṃ piṇḍāya pāvisi. Addasaṃsu kho chabbaggiyā bhikkhuniyo Āyasmantaṃ Kappitakaṃ piṇḍāya carantaṃ. Disvāna evamāhaṃsu, “Ayaṃ Kappitako jīvati; ko nu kho amhākaṃ mantāṃ saṃharī”ti. Assosaṃsu kho chabbaggiyā bhikkhuniyo “Ayyena kira Upālinā amhākaṃ mantaṃ saṃhaṭo”ti. Tā Āyasmantaṃ Upāliṃ akkosīsu “Kathaṃ hi nāma ayaṃ kasāvaṭo mala-majjano nihīna-jacco amhākaṃ mantāṃ saṃharissatī!”ti.

Then the venerable Kappitaka having dressed up and taken his bowl and robe in the morning at the end of that night entered Vesālī for alms food. The group of six nuns did see the venerable Kappitaka going around for alms food. Having seen they spoke thus “This Kappitaka is alive; who passed our plan on to him”.

¹⁰ *nilīna* pp. hidden; concealed [*ni* + √*lī* + *na*].

¹¹ *acchi* 1.1 aor. (+acc) sat (in); stayed (in); remained (in); waited (in) [√*ās* + *a* + *i*].

¹² *yena... tena* structure: *niyata*, demonstrative pronoun (*tena* - certain) *aniyata*, relative pronoun (*yena* - uncertain)

¹³ *ottharāpetvā* abs. having caused (something) to be overwhelmed or crushed or submerged [*ava* + √*thar*].

Root. √*thar* 1 a (spread, expand) 109.

The group of six nuns did heard thus “Our plan was passed on by master Upāli ” They reviled the venerable Upāli thus “How dare! the barber a shampooing low-caste guy passed on our plan”.

<i>atha kho</i>		then		
<i>Āyasmā</i>		venerable		
<i>Kappitako</i>		<i>Kappitaka</i>		
<i>tassā</i>		that		
<i>rattiyā</i>		of the night		
<i>accayena</i>		at the end		
<i>pubbaṅha-samayam</i>		in the morning		
<i>nivāsetvā</i>		having dressed up and		
<i>patta-cīvaram</i>		[his] bowl and robe		
<i>ādāya</i> ¹⁴ (<i>tvā</i>)		taken		
<i>Vesāliṃ</i>		<i>Vesāli</i>		
<i>piṇḍāya</i>		for alms food		
<i>pāvīsī</i>		entered		
<i>addasamsu kho</i>		saw		
<i>chabbaggiyā</i>		the group of six		
<i>bhikkhuniyo</i>		the nuns		
<i>Āyasmanīam</i>		venerable		
<i>Kappitakam</i>		<i>Kappitaka</i>		
<i>piṇḍāya</i>		for alms food		
<i>carantam</i>		going around		
<i>disvāna</i>		having seen		
<i>evam</i>		thus		
<i>āhamsu</i> ¹⁵		they spoke		
“ <i>ayam</i>		this		
<i>Kappitako</i>		<i>Kappitaka</i>		
<i>jīvati</i>		is alive		
<i>ko nu kho</i>		who		
<i>amhākam</i>		our		
<i>mantam</i> ¹⁶		plan		
<i>tasssa (understood)</i>		to him		
<i>samharī”ti</i>		passed on		
<i>assosum kho</i>		heard		
<i>chabbaggiyā</i>		the group of six		
<i>bhikkhuniyo</i>		the nuns		
“ <i>Ayyena</i>		master		
<i>kira</i> ¹⁷		people say that		
<i>Upālinā</i>		by Upāli		

¹⁴ *ādāya* 3 ger. (+acc) holding; carrying; having; with [*√ādā + ya*].

¹⁵ *āhamsu* perf. (+acc) they said; they told; they spoke [*a + √ah + a + amsu*].

¹⁶ *manta* 1.1 masc. mantra; scripture; sacred hymn; Veda; chant [*√mant + a*].

¹⁷ *kira* 2 ind. it is said; allegedly; apparently; one would think; I have heard; people say.

<i>amhākaṃ</i>		our		
<i>manto</i>		plan		
<i>saṃhaṭo</i> (passive)''		was passed on		
<i>iti</i>		thus		
<i>tā</i>		they		
<i>Āyasmantaṃ</i>		venerable		
<i>Upāliṃ</i>		by Upāli		
<i>akkosiṃsu</i> ¹⁸		reviled		
<i>kathaṃ hi nāma</i>		how dare/ how could (or why)		
<i>ayaṃ</i>		this		
<i>kasāvaṭo</i>		??		
<i>mala-majjano</i> ¹⁹		??		
<i>nihīna-jacco</i> ²⁰		low caste		
<i>amhākaṃ</i>		our		
<i>antaṃ</i>		plan		
<i>saṃharissatī!</i> ''ti		passed on		

Yā tā bhikkhuniyo appicchā -pa-²¹ tā ujjhayanti khiyyanti vipacenti: “Kathaṃ hi nama chabbaggiyā bhikkhuniyo ayaṃ Upāliṃ akkosissantī!”ti -pa-

Vigrahi Buddho Bhagavā -pa-. “Kathaṃ hi nāma, bhikkhave, chabbaggiyā bhikkhuniyo Upāliṃ akkosissanti! Netam, bhikkhave, appasannānaṃ vā pasādāya -pa-²². Evañca pana, bhikkhave, bhikkhuniyo imaṃ sikkhāpadaṃ uddisantu– ‘Yā pana bhikkhunī bhikkhunaṃ akkoseyya vā paribhāseyya vā, pācittiyān’”ti.

Whoever nuns were modest ..., they complained, condemned, criticized thus “How dare this group of six nuns revile master Upāli! Etc...

The Buddha the Blessed One condemned “How dare monks the group of six nuns reviled Upāli! It is not monks for displeased ones to become pleased And also monks let the nuns recite this precept thus:

“Whoever nun should revile or should abuse a monk there is an offence of expiation ”.

<i>yā tā</i>		whoever		
<i>bhikkhuniyo</i>		nuns		
<i>appicchā</i>		were modest		
<i>-pa-</i>				

¹⁸ *Akkosi* aor. abused, reviled, scolded [*ā* + *√kus*].

¹⁹ *malamajjana* adj. cleaning the dirt; wiping the filth [*mala* + *majjana*].

²⁰ *nihīnaja* adj. of low caste; lit. of low birth [*nihīna* + *jacca*]. *nihīna* 1 pp. low; inferior; worse; deficient; worthless; lit. decreased down [*ni* + *√hā* + *na*]. *jacca* adj. of birth; by birth [*√jan* + *ti* + *ya*].

²¹ *Yā tā bhikkhuniyo appicchā santuṭṭhā* (content) *lajjiniyo* (ashamed) *kukkucikā* (principled) *sikkhākāmā* (desired to practiced), *tā* ...

²² *Netam bhikkhave appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya*... Review the 10 reasons listed in A nun with her waste Pali Sikkha.

<i>tā</i>		they		
<i>ujjhayanti</i>		complained		
<i>khīyanti</i>		condemned		
<i>vipacenti</i>		criticized		
“ <i>Kathaṃ hi nāma</i>		how dare/ how could (or why)		
<i>chabbaggiyā</i>		the group of six		
<i>bhikkhuniyo</i>		the nuns		
<i>ayyaṃ</i>		master		
<i>Upāliṃ</i>		Upāli		
<i>akkosissanti!</i> ” <i>ti</i>		reviled		
<i>-pa-</i> ²³				
<i>vigarahi</i>		condemned		
<i>Buddho</i>		the Buddha		
<i>Bhagavā</i>		the Blessed One		
<i>-pa-</i>				
“ <i>Kathaṃ hi nāma</i>		how dare/ how could (or why)		
<i>bhikkhave</i>		Monks		
<i>chabbaggiyā</i>		the group of six		
<i>bhikkhuniyo</i>		the nuns		
<i>Upāliṃ</i>		Upāli		
<i>akkosissanti!</i>		reviled		
<i>netam (na etaṃ)</i>		it is not		
<i>bhikkhave</i>		monks		
<i>appasannānaṃ</i> ²⁴		of the displeased ones		
<i>vā</i>		or		
<i>pasādāya</i> ²⁵ ...		for the pleasing (i.e., to become pleased)		
<i>-pa-</i>				
<i>evaṃ ca pana</i>		and also/ and thus/ and in this way		
<i>bhikkhave</i>		Monks		
<i>bhikkhuniyo</i>		the nuns		
<i>imaṃ</i>		this		
<i>sikkhāpadaṃ</i>		rule of training		
<i>uddisantu</i> ²⁶		let [the nuns] recite		
<i>‘yā pana</i>		whoever/ any		
<i>bhikkhunī</i>		nun		
<i>bhikkhunam</i>		a monk		
<i>akkoseyya</i>		should revile		
<i>vā</i>		or		
<i>paribhāseyya</i>		should abuse		
<i>vā</i>		or		
<i>pācittiyā</i> ” <i>ti</i>		[there is] an offence entailing		

²³ Then those nuns report this matter to the monks; then the monks report this matter to the Buddha.

²⁴ *appasanna* 1 masc. (+loc) non-believer; who has no faith (in); who is without confidence (in) [*na + pa + √sad + na*]. Root *√sad* 1 a (sink, sit, settle) 279.

²⁵ *pasāda* 1 masc. inspiration; faith; trust; confidence; lit. settling [*pa + √sad + *a*].

²⁶ *uddisati* 1 pr. (+acc) recites; chants; lit. points up [*ud + √dis + a + ti*].

Vesāli

A city, capital of the Licchavis. The Buddha first visited it in the fifth year after the Enlightenment, and spent the vassa (rain season) there (BuA., p. 3). The Commentaries give detailed descriptions of the circumstances of this visit. KhpA.160ff.= SNA.i.278; DhA.iii.436ff.; cp. Mtu.i.253ff

Vesāli was inhabited by seven thousand and seven rājās, each of whom had large retinues, many palaces and pleasure parks. There came a shortage in the food supply owing to drought, and people died in large numbers. The smell of decaying bodies attracted evil spirits, and many inhabitants were attacked by intestinal disease. The people complained to the ruling prince, and he convoked a general assembly, where it was decided, after much discussion, to invite the Buddha to their city. As the Buddha was then at Veluvana in Rājagaha, the Licchavi Mahāli, friend of Bimbisāra and son of the chaplain of Vesāli, was sent to Bimbisāra with a request that he should persuade the Buddha to go to Vesāli. Bimbisāra referred him to the Buddha himself, who, after listening to Mahāli's story, agreed to go. The Buddha started on the journey with five hundred monks. Bimbisāra decorated the route from Rājagaha to the Ganges, a distance of five leagues, and provided all comforts on the way. He accompanied the Buddha, and the Ganges was reached in five days. Boats, decked with great splendour, were ready for the Buddha and his monks, and we are told that Bimbisāra followed the Buddha into the water up to his neck. The Buddha was received on the opposite bank by the Licchavis, with even greater honour than Bimbisāra had shown him. As soon as the Buddha set foot in the Vajjian territory, there was a thunderstorm and rain fell in torrents. The distance from the Ganges to Vesāli was three leagues; as the Buddha approached Vesāli, Sakka came to greet him, and, at the sight of the devas, all the evil spirits fled in fear. In the evening the Buddha taught Ananda the Ratana Sutta, and ordered that it should be recited within the three walls of the city, the round of the city being made with the Licchavi princes. This Ananda did during the three watches of the night, and all the pestilences of the citizens disappeared. The Buddha himself recited the Ratana Sutta to the assembled people, and eighty four thousand beings were converted. After repeating this for seven consecutive days, the Buddha left Vesāli. (According to the DhA. account the Buddha stayed only seven days in Vesāli; KhA. says two weeks). The Licchavis accompanied him to the Ganges with redoubled honours, and, in the river itself, Devas and Nāgas vied with each other in paying him honour. On the farther bank, Bimbisāra awaited his arrival and conducted him back to Rājagaha. On his return there, the Buddha recited the Sankha Jātaka. (See 2.)

It was probably during this visit of the Buddha to Vesāli that Suddhodana died. (See ThigA., p. 141; AA.i.186).

It was during this visit of the Buddha to Kapilavatthu (tadā) that Mahā Pajāpatī Gotamī first asked his permission to join the Order, but her request was refused (AA.i.186).

According to one account, the Buddha went through the air to visit his dying father and to preach to him, thereby enabling him to attain arahantship before his death. It is not possible to know how many visits were paid by the Buddha to Vesāli, but the books would lead us to infer that they were several. Various Vinaya rules are mentioned as having been laid down at Vesāli. See, e.g., Vin.i.238, 287f; ii.118, 119 27. The visit mentioned in the last context seems to have been a long one; it was on this occasion that the Buddha ordered the monks to turn their bowls upon the

Licchavi Vaddha. For other Vinaya rules laid down at Vesāli, see also Vin.ii.159f.; iii. and iv. passim.

It was during a stay in Vesāli, whither he had gone from Kapilavatthu, that Mahā Pajāpatī Gotamī followed the Buddha with five hundred other Sākyan women, and, with the help of Ananda's intervention, obtained permission for women to enter the Order under certain conditions. Vin.ii.253ff.; see Mahā Pajāpatī Gotamī.

The books describe (E.g., D.ii.95ff) at some length the Buddha's last visit to Vesāli on his way to Kusinārā. On the last day of this visit, after his meal, he went with Ananda to Cāpāla cetiya for his siesta, and, in the course of their conversation, he spoke to Ananda of the beauties of Vesāli: of the Udena cetiya, the Gotamaka cetiya, the Sattambaka cetiya, the Bahuputta cetiya, and the Sārandada cetiya. Cf. Mtu.i.300, where a Kapinayha-cetiya is also mentioned. All these were once shrines dedicated to various local deities, but after the Buddha's visit to Vesāli, they were converted into places of Buddhist worship. Other monasteries are also mentioned, in or near Vesāli e.g., Pātikārāma, Vālikārāma.

The Buddha generally stayed at the Kūtāgārasālā during his visits to Vesāli, but it appears that he sometimes lived at these different shrines (See D.ii.118). During his last visit to the Cāpāla cetiya he decided to die within three months, and informed Māra and, later, Ananda, of his decision. The next day he left Vesāli for Bhandagāma, after taking one last look at the city, "turning his whole body round, like an elephant" (nāgāpalokitam apaloketvā) (D.ii.122). The rainy season which preceded this, the Buddha spent at Beluvagāma, a suburb of Vesāli, while the monks stayed in and around Vesāli. On the day before he entered into the vassa, Ambapālī invited the Buddha and the monks to a meal, at the conclusion of which she gave her Ambavana for the use of the Order (D.ii.98; but see Dial.ii.102, n.1).

Vesāli was a stronghold of the Niganthas, and it is said that of the forty two rainy seasons of the latter part of Mahāvīra's ascetic life, he passed twelve at Vesāli. Jacobi: Jaina Sutras (S.B.E.) Kalpa Sūtra, sect. 122; Vesāli was also the residence of Kandaramasuka and Pātikaputta.

Among eminent followers of the Buddha who lived in Vesāli, special mention is made of Ugga (chief of those who gave pleasant gifts), Pingiyāni, Kāranapālī, Sīha, Vāsettha (A.iv.258), and the various Licchavis (see Licchavi.)

The Buddha's presence in Vesāli was a source of discomfort to the Niganthas, and we find mention (See, e.g., Sīha) of various devices resorted to by them to prevent their followers from coming under the influence of the Buddha.

At the time of the Buddha, Vesāli was a very large city, rich and prosperous, crowded with people and with abundant food. There were seven thousand seven hundred and seven pleasure grounds and an equal number of lotus ponds. Its courtesan, Ambapālī, was famous for her beauty, and helped in large measure in making the city prosperous (Vin.i.268). The city had three walls, each one gāvuta away from the other, and at three places in the walls were gates with watch towers.

J.i.604; cf.i.389. Perhaps these three walls separated the three districts of Vaisālī mentioned in the Tibetan Dulva (Rockhill, p.62); Hoernle (Uvāsagadasāo Translation ii., p.4, n.8) identifies these three districts with the city proper, Kundapura and Vāniyagāma, respectively mentioned in the Jaina books. Buddhaghosa says (e.g., Sp.ii.393) that Vesāli was so called because it was extensive (visālībhūtātā Vesāli ti uccati); cf. UdA.184 (tikkhattum visālabhūtattā); and MA.i.259.

Outside the town, leading uninterruptedly up to the Himālaya, was the Mahāvana (DA.i.309) (q.v.), a large, natural forest. Near by were other forests, such as Gosingalasāla. (A.v.134)

Among important suttas preached at Vesāli are the Mahāli, Mahāsīhanāda, Cūla Saccaka, Mahā Saccaka, Tevijja, Vacchagotta, Sunakkhatta and Ratana.

See also A.i.220, 276; ii.190, 200; iii.38, 49ff., 75, 142, 167, 236, 239; iv. 16, 79, 100, 179, 208, 274ff., 279ff., 308ff.; v. 86, 133, 342; S.i.29, 112, 230; ii.267, 280; iii.68, 116; iv. 109, 210ff., 380; v. 141f, 152f, 258, 301, 320, 389, 453; D.ii.94ff.; the subjects of these discourses are mentioned passim, in their proper places; see also DhA.i.263; iii.267, 279, 460, 480.

The Telovāda Jātaka (No. 246) and the Sigāla Jātaka (No. 152) were preached at Vesāli. After the Buddha's death a portion of his relics was enshrined in the City. (D.ii.167; Bu.xxviii.2)

One hundred years later Vesāli was again the scene of interest for Buddhists, on account of the "Ten Points" raised by the Vajjiputtakā, and the second Council held in connection with this dispute at the Vālikārāma.

The city was also called Visālā. (E.g., AA.i.47; Cv.xcix.98). There were Nāgas living in Vesāli; these were called Vesālā (D.ii.258).

Vesāli is identified with the present village of Basrah in the Muzafferpur district in Tirhut. See Vincent Smith, J.R.A.S. 1907, p. 267f., and Marshall, Arch. Survey of India, 1903 4, p.74.