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The Biography of the Buddha as Depicted in the Pāli Canon

Ven. Moragaswewe Vijitha

Chief Editor: Dr. Iromi Ariyaratne



Sri Lanka International Buddhist Academy (SIBA)

Pallekele, Kundasale

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Introduction

“A unique being, an extraordinary man arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men. who is this unique being? It is the Tathāgata, the exalted, fully Enlightened One.”¹

The biography of the Buddha is well-known among the Buddhists. But the Buddha’s biography is shrouded in legends and myths. The standard biography appears to have evolved over time and was largely completed by the commentators. The canonical texts do not present a systematic biography of the Buddha. But the *Pāli Commentaries* on the Canonical texts that contain biographical material furnish us with much detailed information on various aspects of the life of the Buddha. It must be mentioned that in the commentarial accounts we come across inaccuracies, inconsistencies, and exaggerations. It is quite natural because the Buddha was a unique personality witnessed by the world.

Although the *Vinaya-piṭaka* and the *Sutta-piṭaka* do not contain much material relating to the biography of the Buddha, the *Pāli Commentarial works* include details of the life of the Buddha. The commentaries on the *Jātaka* and the *Buddhavaṃsa* present accounts on the life of the Buddha from the time of his birth. The *Jātaka-nidāna* deals with the life of the Buddha from the time of his birth as ascetic Sumedha when he first resolved to be a Buddha. This record winds up with the donation of the Jetavana Monastery by the millionaire Anāthapiṇḍika. The commentary on the *Buddhavaṃsa* concerning the life of the Buddha is parallel with the *Jātaka-nidāna*. The commentators have given additional and supplementary details on the life of the Buddha because the commentaries have been written about a thousand years after the death of the Buddha. The Perfections (*pāramitā*) are mentioned in the *Cariyāpiṭaka* and the *Buddhavaṃsa*. But other canonical texts are silent in this regard. Such divisions can be seen between the early Buddhist canonical texts and later texts.

An Introduction to the Canonical Texts of the Biography of the Buddha

As we earlier discussed there is no systematic biography of the Buddha in the Canonical texts. Many reasons could be proposed for this. The scholars who specialized in the fields of the Buddhist and *Pāli* studies hold many opinions concerning the biography of the Buddha. *Rhys Davids* gives a list of references to the Buddha’s personal life in *the Cambridge History of India*. He says that,

“the canonical texts, unfortunately, -do not present a systematic biography of the Buddha. The disciples during and immediately after the time of the Buddha did not feel a need of compiling the Master's

biography, perhaps because everyone at that time was familiar with it and was admonished repeatedly by the Buddha that the Dhamma be first emulated. The Buddha in the course of giving discourses or prescribing disciplinary recluses for bhikkhus, however, refers occasionally to his personal life. Through the process of gleaning such scattered references in the Canon his life became known to us, though to a limited extent.”²

F. Masutani believes that,

“the Buddhists had a separate but unofficial tradition of collecting events and anecdotes associated with the life of the Buddha from the earliest times, for instance, in verse (gāthā). But this tradition was never recited at the First Buddhist Council.”³

Considering the topic of the biography of the Buddha, Herman Oldernberg says:

“A biography of the Buddha has not come down to us from ancient times, from the age of the Pāli texts, and we can safely say no such biography was in existence then. (This assertion is supported as well by what the Pāli texts contain, as by what they do not contain. They do not contain either a biography of the Buddha, or even the slightest trace of such a thing having been in existence before, and this alone is conclusive). This is, moreover, very little easily understood. The idea of biography was foreign to the mind of that age. To take the life of a man as a whole, its development from beginning to end as a unified subject for literary treatment, had not occurred to anyone yet in that age.”⁴ Rhys Davids says that, “it is a strange thing, and very characteristic of the real meaning of the true Buddhism that there is no life of Gotama the Buddha in the Buddhist scriptures.”⁵

However, we can consider that the Buddha’s teachings as represented in the Canon could be regarded as the most authentic source on the biography of the Buddha because there in the Buddha has mentioned the information regarding his household life and the ascetic life, in various discourses in the Canon.

Foucher talks about the sources of the biography of the Buddha as follows:

“We have three series of documents in Indian languages about the legendary life of the Buddha. These documents originated in three of the four broad sects into which Buddhism broke up early. Some are written in Pāli, such as Mahāvagga, or the Mahāparinibbāna Sutta. They are the part of the Canonical writings of the Sthaviravādins, the sect that has kept its identity in Ceylon. Others are found in Sanskrit, such as the LalitaVistara, and the Divyāvadāna, which come from the Canon of the Sarvastivādins. The third group, written in irregular Prakrit, a kind of macaronic Sanskrit- represented by the Mahāvastu also constitutes a fragment rescued from the lost Canon of the Mahāsāṃghikas, the Great Community. These are our primary sources and a priori, we have no right to adopt one to the

exclusion of the others. The fact that we are faced with several different versions of the same incident can only favour research”⁶

Herman Oldenberg says about the above sources that,

“it is to the Pāli traditions we must go in preference to all other sources, if we desire to know whether any information is obtainable regarding the Buddha and his life.”⁷

Of the Canonical sources, the *Mahāvagga-pāli* of the *Vinaya-piṭaka* presents comprehensive materials of the biography of the Buddha after his Enlightenment. The *Cullavagga* account also contains much material on the activities of the Buddha. The *Mahāpadāna*, *Soṇadaṇḍa*, *Kūtadanta*, *Lakkhaṇa* and the *Ambaṭṭha Sutta*-s of the *Dīgha-nikāya* of the *Sutta-piṭaka* throw much light on the personality of the Buddha. The *Mahāparinibbāna-sutta* of the *Dīgha-nikāya* is a great account to find out the information of the last days of the Buddha and his passing away. The *Māgandhiya*, *Mahāsaccaka*, *Mahāsīhanāda*, *Ariyapariyesana*, *Acchariyabbhūta* and the *Bhayabherava Suttas* of the *Majjhima-nikāya* talk about the incidents taken place in the life of the Buddha. Several passages of the *Samyutta-nikāya* and the *Aṅguttara-nikāya*, comprise various incidents relating to the life of the Buddha. In the texts of the *Khuddaka-nikāya* like the *Udāna*, *Suttanipāta-jātaka*, *Buddhavaṃsa* and *Cariyāpiṭaka* are contained a considerable amount of the biography of the Buddha. The *Udāna* and the *Suttanipāta* are considered as one of the earliest discourses in the Canon while the *Jātaka*, *Buddhavaṃsa* and *Cariyāpiṭaka* are reckoned as much later. The *sutta*-s like the *Pabbajjā*, *Nālaka*, *Sela*, *Padhāna*, *Hemavata* of the *Suttanipāta* carry many details on the life of the Buddha. The *Jātaka* contains 547 birth stories of the Buddha’s past lives. The history of the 24 Buddhas from whom *Gotama* Buddha resolved to become a Buddha are listed in the *Buddhavaṃsa*. But the *Mahāpadāna-sutta* of the *Dīgha-nikāya* mentions only on the biography of the seven past Buddhas. The *Cariyāpiṭaka* deals with the concept of perfections (*pāramī*).

These texts deal with several incidents and stories connected with the life of the Buddha. However, we cannot find continuous and comprehensive accounts of the Buddha’s biography without the details furnished by the Pali commentarial works such as the *Jinālanakāra*, the *Mahābodhivaṃsa*, the *Jinacarita*, the *Mahāvaṃsa*, the *Dīpavaṃsa*, the *Milindapañha*, the *Dāthāvaṃsa*, the *dhammapadaṭṭhakathā* written in Sri Lanka. Apart from these Ceylonese sources with regard to the biography of the Buddha, the Indian Buddhist Sanskrit sources like the *Mahāvastu*, the *Lalitavistara*, *Divyāvadāna* and the *Buddhacarita*, the Burmese accounts, the Chinese sources, the Tibetan records, writing of early pilgrims and sculptural representations are also significant.

Biography of the Buddha as Depicted in the Pāli Canon

When ascetic Siddhattha attained Enlightenment he did so as a human being and lived and passed away as such. He admitted that he was a Buddha and not a *deva* or any such supernatural being. He was only the discoverer of a lost teaching. He was a genius by birth who achieved the highest state possible for man. Both intellectually

and morally he was a great person, a superman (*mahāpurisa*). In all the stages of his life, from conception onwards, something extraordinary was seen in him.

Prince Siddhartha was born in the Lumbini Park at Kapilavatthu what is now Nepal. His father, King Suddhodana, was leader of a large clan called the Shākya. His mother, Queen Maya, died shortly after his birth. After the death of his mother, Queen Mahāpajāpatī brought him up. Prince Siddhartha was married to a young beautiful princess called Yasodharā at the age of 16. The young prince had all the luxuries at his command. At the age of 29, on the day of the birth of his son, Rāhula, he left his kingdom and became an ascetic in search of what is wholesome. (kimkusalagavesi) For six years the Ascetic Gotama practiced various religious and philosophical traditions but they did not help him attain his goal. Eventually he abandoned all traditional and religious rigorous methods and went away on his own way. At the age of 35, Ascetic Gotama attained Enlightenment, after which he was known to the world as the Buddha, the Enlightened One, the Blessed One. For 45 years, the Buddha passed on his message to all classes of men and women, kings and peasants, Brahmins and outcasts, bankers and beggars, holy men and robbers without making any distinction. After his mission, the Buddha passed away at the age of 80. This is the biography of the Buddha in brief.

The Buddha himself spoke of his lineage to the king of Magadha, Bimbisāra thus in the *Pabbajjā-sutta* of the Suttanipāta. *There is a kingdom at the Himalayan mountains, the natives of which are the Kosala, who are both opulent and energetic. They descend from the Solar dynasty (suriyakula), and they are Sākyans by race. I come from one of those families.*⁸ Addressing an assembly of his relatives, the Buddha spoke about his place of birth and his parents. *“My city is Kapilavatthu. My father is King Suddhodhana, and the mother who brought me forth into this world is Queen Māyā.”*⁹ The Buddha says that *he was of the royal caste and he was Gotama by clan.*¹⁰ Speaking to Brahmin *Ambaṭṭha*, the Buddha spoke of the origin of the Sākya clan. *“King Okkāka who wished to enthrone a son of his favorite queen, sent away from his country his four elder sons, Ukkākamukha, Karakaṇḍa, Hatthinika, and Nipuna. They left the country and settled down in a grove of huge Saka trees on the bank of a pond in the Himalaya region. As they did not want to pollute their race by intermarriage with others, they lived with their own sisters. When the king asked his ministers as to the whereabouts of his sons, they informed the king about their new settlement. Then King Okkāka uttered forth in joy: “Clever are my sons; most clever are my sons. As the princes were said to be clever (Sākya), their race came to be known as Sākyas. King Okkāka is the founder and originator of the race of Sākyas.”*¹¹ The Buddha was a native of Kosala.¹²

The *Acchariyabbhūṭ-sutta*¹³ and the *Mahāpadāna-sutta*¹⁴ explain 19 wonderful and marvelous qualities in the life of the Buddha. Some of those qualities are as follows:

- When the Bodhisatta descends into his mother’s womb from the Tusita heaven, he is mindful and self-possessed.
- When the Bodhisatta descends into the mother’s womb, there manifests a bright radiance.
- When the Bodhisatta descends into the mother’s womb, four gods go to the four quarters to protect the Bodhisatta.

- When the Bodhisatta is descending into the mother's womb, no ailment whatsoever befalls the mother.
- On the seventh day after the birth of the Bodhisatta, the mother of the Bodhisatta dies and rises in the Tusita heaven.
- When the Bodhisatta is born, he stands firm on both feet and, with his face to the north, takes seven strides. A white parasol is held over him. Then he declares: (*'I am the Highest in the world, I am the best in the world, I am the foremost in the world; this is the last birth; now here is no more renewal of being in future lives'*¹⁵)

The *Mahāpadāna-sutta* mentions 11 divisions under which the seven previous Buddhas differ from each other as follows:

1. Aeon
2. Clan
3. Family
4. Life-span
5. Bodhi tree
6. Two chief disciples
7. Assembly of disciples
8. Attendant monk
9. Father
10. Mother
11. Capital¹⁶

The *Nālaka-sutta* of the *Suttanipāta* mentions about the young age of the prince Siddhattha. It speaks of the ascetic Asita, also known as Kāladevala. He was particularly pleased to hear the birth of the royal baby (*udaggacittosumano paṭiggahi*). They showed the royal baby to the ascetic Asita. Suddenly to the surprise of all, the feet of the child turned and rested on the matted locks of the ascetic. Instantly, the ascetic Kāladevala rose from his seat and saw his future greatness and saluted him with clasped hands. The king followed him. Ascetic Asita smiled at first and then he was sad. Regarding the holy man's mingled feelings, he was questioned. He answered that he smiled because the prince would become a Buddha and he was sad because he would not be able to live till his Buddhahood. Then on the advice of Asita, his nephew Nālaka renounced the world for him. Ascetic Nālaka attained Arahantship after listening to the Buddha's discourse.¹⁷ The full account of Asita's prediction and Nālaka's meeting with the Buddha is stated in the *Nālaka-sutta* of the *Suttanipāta*.

The *Mahāsaccaka-sutta* of the *Majjhima-nikāya* speaks about the ploughing festival. At that time farming was the main economic activity in India. The king and his retinue participated in the ploughing ceremony. In this sutta, the Buddha explains how he attained the first trance under the shade of rose-apple tree. The Buddha himself referred to this incident later thus:

“I recollected how I entered the first trance in the bliss of solitude, detached from enjoyments and defilements, under the

cooling shade of the rose apple tree in the threshing floor of my father.”¹⁸

Prince Siddhatha married his cousin princess Yasodharā (Bhaddakaccānā) at the age of sixteen who was of equal age. For nearly thirteen years, they spent a happy and luxurious family life and a son named as Rāhula was born to them. This incident is reported in the *Buddhavaṃsa*.¹⁹

In a number of *sutta*-s, we can find out much details regarding the luxurious and blissful life that led by the prince Siddhattha. The Buddha addressing the gathering of monks speaks about his princely life.

“I was delicate, excessively delicate. In my father's dwelling three lotus-ponds were made purposely for me. Blue lotuses bloomed in one, red in another, and white in another. I used no sandal-wood that was not of *Kāsi*. My turban, tunic and cloak, were all from *Kāsi*. Night and day a white parasol was held over me so that I might not be touched by heat or cold, dust, leaves or dew.

There were three palaces built for me - one for the cold season, one for the hot season, and one for the rainy season. During the four rainy months, I lived in the palace for the rainy season without ever coming down from it, entertained all the while by female musicians. Just as, in the house of others, food from the husks of rice together with sour gruel is given to the slaves and workmen, even so, in my father's dwelling, food with rice and meat was given to the slaves and workmen.”²⁰

The life in the palace was not a pleasant one for the prince. At the palace itself, he realized the nature of the world. The Buddha reflects how he renounced the worldly life.

“Before my enlightenment, while I was still only an unenlightened Bodhisatta, being myself subject to birth, ageing, ailment, death, sorrow and defilement, I sought after what was also subject to these things. Then I thought: Why do I, being subject to birth, decay, disease, death, sorrow, and impurities, thus search after things of like-nature. How, if - I, who am subject to things of such nature, realize their disadvantages and seek after the unattained, unsurpassed, perfect security which is *Nibbāna*.”²¹

Several discourses delivered to various persons are found in the Canon that relate this account. Siddhartha's renunciation was not a secret. He renounced worldly life before his parents and relatives.

“Later, while still young, a black-haired boy blessed with youth, in the first phase of life, I shaved off my hair and beard-though my mother and father wished otherwise and grieved with tearful faces-and I put on the yellow robe and went forth from home into homelessness.”²²

Once Brahmin Kūṭadanta said that ascetic Gotama went forth from home into homelessness when his parents were wishing otherwise and grieving with tearful faces.²³

Another reason for Boddhisattava's renunciation is founded in the *Mahāsaccaka-sutta* and the *Pabbajjā-sutta* as follows:

“Crampled and confined is house life, a den of dusty, but the life of the homeless one is as the open air of heaven. Hard is it for him who bides at home to live out as it should be lived the holy life in all its perfection, in all its purity.”²⁴

The *Atthadaṇḍa-sutta* reveals that due to social unrest that existed at that time, Siddhartha decided to go forth from home into homelessness.²⁵

The *Pabbajjā-suta* preached by Ven. Ānanda contains the details about the ascetic Gotama's, period of striving, and of his first meeting King Bimbisāra. When the royal officers saw the behaviour of the future Buddha, they informed King Bimbisāra of this great personality. Observing this handsome figure, the king addressed his officers thus:

“Please observe this person. He is handsome, dignified, pure, and disciplines. He does not look further than the distance of a yoke, his eyes are cast down, and he is mindful. This person cannot be from a low caste. Will you officers go and see where this monk is proceeding.”²⁶

Then the royal officers went forth looking for information on the ascetic *Gotama* and informed the king. Then the king went to meet him and had a conversation with the ascetic Gotama thus:

“You are quite young and tender and in the first stage of youth. Endowed with the proper complexion and build, you appear to be a member of the royal caste by birth. You will shine at the head of an army with elephants. I am offering you wealth. Please tell me about your lineage.”²⁷

The ascetic Gotama addressed the king thus:

“I come straight from that kingdom at the foot of the snowy Himalaya Mountain, the abode of the *Kosalas*, who are endowed with wealth and vigor. I belong to the Sun's race and the *Sākya* clan. I have renounced such a family and become a monk, and I have no desire for worldly enjoyment. Having realized the evil of sensuous pleasures and seeking solace in renunciation, I am going on this striving, and my mind takes delight in this.”²⁸

As a seeker of what is wholesome (*kiṃ kusalaḡavesī*), the ascetic Gotama went in search of teachers like Ālārakālāma and Uddaka. This episode is mentioned in the Ariyapariyesana Sutta and the Mahāsaccaka Sutta. His period of study under Ālārakālāma and then Uddaka was later described by the Buddha to the gathering of monks.²⁹ The ascetic Gotama was not satisfied with their teachings and left each of

them in turn, searching for everlasting peace. He came to the province of Uruvelā and stopped at the village called Senāni. He described the beauty of the surroundings thus:

“Thus proceeding forth through Magadha in search of the highest state of bliss, I reached in due course the village Senāni in Uruvelā. Here I saw lovely spots, pleasant groves, flowing streams with beautifully white shady fords, and depended on the surrounding village for alms. I recognized this place to be ideal for religious striving forth, and I stayed in that place itself.”³⁰

The *Ariyapariyesana-sutta* and the *Mahāsaccaka-sutta* give further details about the five ascetics, how they practiced extreme asceticism, abstained from food, attained the trances and the three fold knowledge. The *Bhayabherava-sutta*,³¹ the *Mahāsaccaka-sutta*,³² and the *Padhāna-sutta*³³ explain how strenuously the *Bodhisatva* struggled during the six years of austerities. The various methods he employed, and how he eventually succeeded are explained in detail in his own words in these *suttas*.

The *Bodhisatva*'s battle with *Māra* and the attainment of Enlightenment are graphically explained in the *Padhāna-sutta* of the *Suttanipāta*.³⁴ After the Enlightenment, how he spent the first seven weeks are mentioned in the *Mahāvagga-pāli* of the *Vinaya-piṭaka*³⁵ and the *Bodhivagga* of the *Udāna-pāli*.³⁶ The *Mahāvagga-pāli* and the *Ariyapariyesana-sutta* speak about the invitation of the *Brahma* to expound the *Dhamma*, the first two converts, the meeting of *Upaka* on the way to Benares to teach the *Dhamma*, and meeting the five ascetics...etc.

The *Mahākhandhaka* of the *Mahāvagga-pāli* contains the following incidents in the life of the *Buddha*.

- The first discourse of the *Buddha*, *the Wheel of the Dhamma*, preaching the *Anatthalakkhaṇa-sutta*,³⁷
- The ordination of *Yasa* and his friends,³⁸
- Beginning of the *Dhammadūta* service,³⁹
- Conversion of the thirty young men,
- Conversion of the matted-haired ascetics,⁴⁰
- Conversion of king *Bimbisāra*,⁴¹
- Preaching the *Āditta-Pariyāya-sutta*,
- ordination of the chief disciples,⁴² and
- Visit to *Kapilavatthu*⁴³

Once a certain *Brahmin* called *Doṇa*, noticing the foot marks of the *Buddha*, approached him and asked:

“*Sir, will you be a God, or a Gandhabba, or a demon, or a human being*” Then, *Sir, what indeed will you be?*”

The *Buddha* replied him; “*Just as Brāhmin, a lotus in water grows in water and stands above water untouched by it, so, too, I who was born in the world and live in the world have transcended world and I live untouched by the world; remember me as the One who is enlightened, The Buddha.*”⁴⁴

The full list of the thirty-two marks of the Buddha are listed in three different *sutta*-s in the Pāli Canon.

1. The *Mahāpadāna-sutta* of the *Dīgha-nikāya*
2. The *Lakkhana-sutta* of the *Dīgha-nikāya*
3. The *Brahmāyu-sutta* of the *Majjhima-nikāya*

The following episodes relating to the life of the Buddha are found in the Canon: The establishment of the *bhikkhunī* order, ⁴⁵the visit to Sunāparanta, ⁴⁶ the eighty foremost disciples, ⁴⁷Anāthapiṇḍika's meeting with the Buddha, ⁴⁸ donations made by Vishākā, ⁴⁹ solitude in the *Parileyyaka* forest, ⁵⁰ retreat during the rainy season and the *Kāthina* ceremony, ⁵¹ the personal attendants and the services of the Venerable Ānanda, ⁵² contemporary religious teachers, ⁵³ opposition from heretics and others, ⁵⁴ subjugations, ⁵⁵ conversions of famous Brahmins, ⁵⁶ association with the royal family, ⁵⁷ advice to Sakka and Brahmas, ⁵⁸ patronage of the depressed and the distressed, ⁵⁹ and the schism of Devadatta. ⁶⁰

The *Mahāparinibbāna-sutta*⁶¹ records important events in the last days of the life of the Buddha.. This is the longest discourse of the *Dīgha-nikāya* that consists of six chapters. In this *sutta*, the followings episodes are recorded:

- The last advice of the Buddha
- Leadership in the Buddhist Order after the demise of the Buddha
- Lesser & Minor Rules
- How to conduct towards womenfolk
- Passing away of the Buddha
- Distribution of Relics
- Erection of *Stūpa*...etc.

Conclusion

In the early discourses of the Pāli Canon, it is very difficult to discover details relating to the birth, naming ceremony, ploughing festival, education, married life, etc., of the biography of the Buddha. But the texts like the *Jātaka*, *Buddhavamsa* and *Cariyāpiṭaka* of the *Khuddaka-nikāya* record a full description on the life of the Buddha. There is also a full biography of the Buddha in the Commentarial works in Ceylon and other outside texts. Information found in these texts is mostly contradicted by the early Buddhist canonical texts. For example, according to the Sri Lankan traditional Buddhist literature the Prince *Siddhattha* left home secretly. But the early canonical texts like *Pabbajjā*, *Saṅgāra*, and *Ariyapariyesana sutta*-s say that he left the house hold-life due to various reasons and when his parents wished otherwise and while them grieved with tearful faces.

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(All Pāli references in this work are from the PTS editions unless otherwise mentioned)

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End Notes

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- ¹ *ekapuggalo bhikkhave loke uppajjamānouppajjatiacchariyamanusso. katamoekapuggalotathāgatoarahamsammāsambuddho-* The Anguttara Nikāya I, *The Ekapuggala Vagga*, 3 Sutta, p. 44
- ² Endo, Toshiichi., (2002) *Buddha in Theravada Buddhism*-A Study of the Concept of Buddha in the Pali Commentaries, pp. 1-2
- ³ Ibid, p. 2
- ⁴ Wikramasinghe, K. D. P ., (2002) *The Biography of the Buddha*-Revised Edition, Karunaratne & Sons Ltd, 67, UDA Industrial Estate, Katuwana Road, Homagama, Sri Lanka, p. 274
- ⁵ Ibid, p. 274
- ⁶ Ibid, p. 275
- ⁷ Ibid, p. 275
- ⁸ The Suttanipāta, *The Pabbajjā Sutta*, verses 405-425
- ⁹ *The Buddhavaṃsa*, Chapter 25, verses 1-13
- ¹⁰ *ādicconāma gotten-sākiyānāmajātiyā, tamhā kulāpabbajitomhi- na kāmeabhipatthayaṃ-* The Suttanipāta, *The Pabbajjā Sutta* & the *Mahāpadāna Sutta* of the Dīgha Nikāya. (Many suttas describe that he ordained of the royal caste and he was Gotama by clan-samaṇokhalubhogotamosakyakulāpabbajito- The Majjhima Nikāya, *The Māgandiya Sutta*, the *Kūṭadanta Sutta* of the Dīgha Nikāya... etc)
- ¹¹ The Dīgha Nikāya III, *The Ambaṭṭha Sutta*, pp. 87-110
- ¹² ...*bhagavāpkhattiyo, ahampikhattiyo, bhagavāpikosalakoahamphikosalako*.... The Majjhima Nikāya II, *The Dhammacetiya Sutta*
- ¹³ The Majjhima Nikāya III, *The Acchariyabhūta Sutta*
- ¹⁴ The Dīgha Nikāya II, *The Mahāpadāna Sutta*, pp. 1-55
- ¹⁵ *aggo 'hamasmilokassa*
jeṭṭho 'hamasmilokassa
seṭṭho 'hamasmilokassa

- ayamantimā jāti natthi jāti punabbhavo- Ibid.
- ¹⁶ The Dīgha Nikāya II, *The Mahāpadāna Sutta*, pp. 1-55
- ¹⁷ The Suttanipāta, *The Nālaka Sutta*, v v. 679-698
- ¹⁸ *abhijānāmi kho panāhampitusakkassa kammante sītāya jambucchāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkamsavicāram pīti sukhampaṭhamijjhānam upasampajja viharitā. siyānu kho eso maggo bodhāyātiviharatā...* The Majjhima Nikāya I, *The Mahā Saccaka Sutta*. This incident is mentioned in *the Bodhirājakumāra and the Saṃgārava Sutta* of the Majjhima Nikāya II. *tassa mayihamrājakumāra etadahosi, abhijānāmi kho panāhampitusakkassa kammante sītāya jambucchāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkamsavicāram pīti sukhampaṭhamijjhānam upasampajja viharitā. siyānu kho eso maggo bodhāyāti.....*
- ¹⁹ The Khuddaka Nikāya, *The Buddhavamsa*
- ²⁰ *sukkhumāloham bhikkhave paramasukhumāloacchannasukhumālo, mama sudam bhikkhave pitunivasanepokkharaniyokārikā honti, ethasudamuppalamuppaphati, ekatthapadumamekatthapuṇḍarīkam yāvadeva mamatthāya kho panassāham bhikkhave kāsikamcandanamdhāremikāsīkametam bhikkhave veṭhanam hoti kāsīkākancukā, nivāsanam, kāsito, uttarāsango, rattidivampanassameam bhikkhave.....tassa mayiham bhikkhave tayopāsā dam ahesum, ekohemantiko, ekogimhiko, ekovassiko so kho aham bhikkhave vassikopāsādevassiko cattāro māsenippurisehituriyehiparicāriyamānenahetthapāsādamorohāmi-* The Aṅguttara Nikāya, *The Tika Nipāta*, 1. 4. 9. (The luxurious life that led by Prince Siddhattha is explained in many suttas by the Buddha such as *the Māgandiya Sutta* of the Majjhima Nikaya II, *The Ariyapariyesana Sutta* of the Majjhima Nikāya I, *The Mahāmālunkyaṇḍita Sutta*...etc)
- ²¹ The Majjhima Nikāya I, *The Ariyapariyesana Sutta*, p. 163
- ²² *so kho aham bhikkhave aparena samayena daharova samāno susukālakesobhadrenayobbanenasamannāgatopaṭhamenavayasākāmakānammātāpitunnamassumuk ānamrudantānamkesamassumohāretvākāsāyānivatthāniacchādetvāgārasmāanagāriyampabbaji-* The Majjhima Nikāya I, *The Ariyapariyesana Sutta*, p. 163, *The Saṃgārava Sutta* of the Majjhima Nikaya II.
- ²³ *samanokhalubhogotamoakāmakānammātāpitunnamassumukānamrudantānamkesamassumohāretvāk āsāyānivatthāniacchādetvāgārasmāanagāriyampabbaji-* The Dīgha Nikāya I, *The Kūtadanta Sutta*
- ²⁴ *sambodhāyamgharāvāso - rajassāyatanam iti abbhokāsāvapabbajjā - iti disvānapabbaji-* The Majjhima Nikaya I, *The MahāSaccaka Sutta* and *the Pabbajjā Sutta* of the Suttanipāta.
- ²⁵ *attadaṇḍobhayamjātam-janampassathamedhakam samvegamkittayissāmi-yathāsamvijjītamaya phandamānampajamdisvā-maccheappodake yathā aññamaññāhiviyāruddhe-disvā mam bhayāvisi samantamasāro loko-disāsabbāsameritā icchambhavanamattano-nāddasāsīmanositam osānetvevayāruddhe-disvā me aratīāha,* The Suttanipāta, *The Attadaṇḍa Sutta*
- ²⁶ The Suttanipāta, *The Pabbajjā Sutta*, pp. 410-415
- ²⁷ Ibid
- ²⁸ The Suttanipāta, *The Pabbajjā Sutta*, pp. 410-426
- ²⁹ The Majjhima Nikaya I, *The MahāSaccaka Sutta*, pp. 237-251, The Majjhima Nikāya I, *The Ariyapariyesana Sutta*, pp. 160-165, The Majjhima Nikaya II, *The Saṃgārava Sutta*, pp. 209-213, The Majjhima Nikaya II, *The Bodhirājakumāra Sutta*, pp. 91-97
- ³⁰ *so kho aham bhikkhave kimkusalagavesānuttaramsantivarapadamariyepasānammagadhesuanupubbena cārikamcaramāno yena uruvelāsenānigāmotadavasariṃ. tattthaddasamramaṇīyambhūmibhāgampāsādikañcavanasaṇḍam, nadiñcasandantim, setakamsupatittham, ramaṇīyamsamantā ca gocaragāmam. tassa mayiham bhikkhave etadahosi ramaṇīyo vata bhūmibhāgopāsādīkocavanasaṇḍo, nadī ca sandantī, setakāsupatitthā, ramaṇīyāsamantā ca gocaragāmo. alamvatidamkulaputtassapadhānattikassapadhānāyāti -* The Majjhima Nikāya I, *The Ariyapariyesana Sutta*, pp. 160-165
- ³¹ The Majjhima Nikaya I, *The Bhayabherava Sutta*, pp. 16-24
- ³² The Majjhima Nikaya I, *The MahāSaccaka Sutta*, pp. 237-251
- ³³ The Suttanipāta, *The Padhāna Sutta*, pp. 436-439

- ³⁴ The Suttanipata, *The Padhāna Sutta*, pp. 436-439 (*The Mahāpadāna Sutta* of the Digha Nikaya also explains the incidents of Mara, answers to Mara given by ascetic, tenfold army of Mara..etc)
- ³⁵ The MahavaggaPāli I, *The MahaKhandhaka*, pp. 1-6
- ³⁶ The Udāna Pāli, *The Bodhivagga*, pp. 1-9
- ³⁷ The MahavaggaPāli I, *The MahaKhandhaka*, pp. 4-14
- ³⁸ Ibid, pp. 15-18
- ³⁹ Ibid, pp. 18-44
- ⁴⁰ Ibid, pp. 24-26
- ⁴¹ Ibid, pp. 35-36
- ⁴² Ibid, pp. 39-44
- ⁴³ Ibid, pp. 82-83
- ⁴⁴ ...ahambrahmana loka jāto loka samvaddholokamabhibhuyya viharāmi, anuppalittolokena. buddhitibrāhman mam dhārehi- The Anguttara Nikāya II, *The Dona Sutta*, p. 76
- ⁴⁵ The CullavaggaPāli II, *The Bhikkhunikhandhaka*
- ⁴⁶ The Majjhima Nikāya III, *The Puṇṇovāda Sutta*, pp. 267-270
- ⁴⁷ The Anguttara Nikāya I, *The EtadaggaPāli*, pp. 23-26
- ⁴⁸ The Cullavagga Pali II, *The Senasankkhandhaka*
- ⁴⁹ The Mahavagga I, *The Civarakkhandhaka*, pp. 268-311
- ⁵⁰ Ibid, *The Kosambakkhandhaka*, pp. 337-360 and the Udāna Pali, *The Nāga Sutta*, pp. 41-42
- ⁵¹ Ibid, *The Vassupanayikkhandhaka*, pp. 137-155 and *the Kaṭhinakkhandhaka*, pp. 253-267 - The Parajika Pali IV, *The VeranjaKhanda*.
- ⁵² The Udana Pali VIII, *the Dvidhapatha Sutta*, p. 7 and the Digha Nikaya II, *the Mahapadana Sutta*, pp. 1-54
- ⁵³ Suttas like *Samaññaphala*, *Satta JatilaMaha Saccaka*, *Sabhiya*...etc are examples for this.
- ⁵⁴ The Udana Pali , *The Sundari Sutta*, pp. 43-45 and the TheUdana Pali VII, the Udapana Sutta, p. 79
- ⁵⁵ The Suttanipata, The Alavaka Sutta, pp. 181-182 , *The sabhiya*, *Suciloma*, *Angulimala*, *Cula Saccaka Suttas*.....
- ⁵⁶ *The Sandaka*, *Kutadanta*, *Ambattha*, *Tevijja Suttas*.....
- ⁵⁷ *The Kosalasamyutta*, *Mallika*, *Dahara*, *Sattajatilā*, *Dhammacetiya Suttas*.....
- ⁵⁸ *The YajamanaSamyutta*, *Ramaneyeka Sutta*, *Magha*, *MangalaSakkapanha Suttas*.....
- ⁵⁹ *The Udana Pali*, *The Visakha Sutta*, *Kumaraka*, *Danda Suttas*...
- ⁶⁰ The Cullavagga Pali II, *The Sanghabhedakkhandhaka*, *The Devadatta*, *Attavadha Suttas*....
- ⁶¹ The Digha Nikaya II, *The MahaParinibbana Sutta*, pp. 199-252