



## Kalyāṇa-Mitta Meditation Center

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### Foremost (etadagga) Disciples (sāvaka)

The Buddha identified certain foremost disciples: monks, nuns, and lay followers who excelled in particular qualities or skills. These disciples illustrate that awakening and excellence manifest in different strengths: wisdom, discipline, meditation, teaching, service, and generosity. No single disciple embodied every quality or skill, reinforcing a complementary, non-hierarchical vision of the Saṅgha.

Knowing the foremost disciples serves practical, psychological, pedagogical, and doctrinal functions that directly support practice. Foremost disciples provide concrete models of the path, showing that the path is livable, not theoretical; liberation occurs in diverse temperaments and capacities; and awakening does not require uniformity of personality or role.

Foremost disciples normalize diversity of strengths in practice, the framework does not encourage spiritual comparison, and no disciple is best at everything. For example, one can be foremost in discipline without psychic power or in generosity without deep meditation.

Foremost disciples help practitioners orient themselves on the path. A practitioner may ask, for example, the following questions.

- Am I inclined toward wisdom, meditation, or service?
- In order to balance my practice, do I need Kassapa's austerity or Ānanda's relational sensitivity?
- Is my weakness in discipline (Upāli) or energy (Soṇa)?

Knowing the foremost disciples helps practitioners see the Dhamma lived out in diverse human forms, align their effort with their disposition, avoid spiritual comparison, and trust the path through embodied proof rather than abstraction.

Foremost disciples preserve the non-hierarchical ethos of Early Buddhism. By designating many foremost disciples rather than one successor, the Buddha prevented authority from collapsing into a single figure; anchored leadership in competence, not charisma; and modeled a functional community, not a cult of personality. The non-hierarchical culture protects modern practitioners from teacher absolutism, institutional overreach, and confusing authority with awakening.

Foremost disciples show how the Saṅgha functions as an ecology: the weak quality (e.g. lax discipline) in a member is strengthened by being in relation with a member that has a stronger quality (strict discipline). The Saṅgha survives because different roles coexist, for example: teachers, preservers of discipline, meditators, patrons, and transmitters of the teachings. Not everyone needs to be perfect or proficient in every role for the Dhamma to endure.

Foremost disciples strengthen confidence (saddhā) without blind faith. Confidence in the Buddha grows not by myth, but by evidence: laypeople attained high realization, women equaled men in wisdom, and awakening occurred across societal classes and temperaments. The foremost disciples demonstrate the verifiability of the path.

Foremost disciples offer skillful objects for recollection (anussati). Recollection of noble disciples (ariya-sāvaka) was encouraged by the Buddha and is taught in the suttas. For example, reflecting on Sāriputta's wisdom, Kassapa's renunciation, or Visākhā's generosity helps to incline the mind toward those qualities.

The classical list of foremost disciples is a pedagogical abstraction that highlights disciples who represent core dimensions of the Buddhist path, function as archetypes, and appear frequently across the Nikāyas. The following is the classical list.

#### I. Foremost Monastic Disciples (Bhikkhus)

- Sāriputta is foremost in wisdom (paññā), master of analysis, Abhidhamma-style clarity, and teaching Dhamma precisely.
- Mahā Moggallāna is foremost in psychic powers (iddhi), known for supernormal abilities and mastery of concentration.
- Mahā Kassapa is foremost in ascetic practices (dhutaṅga), embodiment of simplicity, austerity, and preservation of the Dhamma.
- Ānanda is foremost in learning and memory (bahussuta), the Buddha's attendant; recited the suttas at the First Council.
- Anuruddha is foremost in the divine eye (dibba-cakkhu), clairvoyant knowledge of the arising and passing of worlds.
- Upāli is foremost in Vinaya (monastic discipline), authority on rules, ethics, and communal harmony.
- Puṇṇa Mantāniputta is foremost in teaching the Dhamma, especially skilled in instructing difficult or hostile audiences.
- Revata is foremost in forest dwelling, exemplified secluded meditation practice.
- Kaccāyana (Mahākaccāna) is foremost in explaining brief teachings in detail, clarifier of the Buddha's concise statements.

#### II. Foremost Nuns (Bhikkhunīs)

- Mahāpajāpatī Gotamī is foremost in seniority, the Buddha's foster mother and first bhikkhunī.
- Khemā is foremost in wisdom among nuns, equal to Sāriputta in discernment.
- Uppalavaṇṇā is foremost in psychic powers among nuns.
- Paṭācārā is foremost in knowledge of Vinaya among nuns.
- Dhammānandā is foremost in teaching the Dhamma among nuns, renowned for deep doctrinal explanations.

#### III. Foremost Laymen (Upāsakas)

- Anāthapiṇḍika is foremost in generosity, principal patron of the Saṅgha; donor of Jetavana Monastery.
- Citta the Householder is foremost in explaining the Dhamma among lay followers.

#### IV. Foremost Laywomen (Upāsikās)

- Visākhā is foremost in generosity among laywomen, major supporter of the Saṅgha.
- Khujjuttarā is foremost in learning among laywomen, key transmitter of teachings to the royal household.

The following is the complete list of foremost disciples, revealed in The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya The Book of the Ones XIV. FOREMOST (Etadagga Vagga) organized by social category and classified by the type of excellence.

#### I. Foremost Monastic Disciples (Bhikkhus)

##### A. Doctrinal and/or Meditative Excellence

- Sāriputta is foremost in wisdom (paññā).
- Mahā Moggallāna is foremost in psychic power (iddhi).
- Mahākassapa is foremost in ascetic practices (dhutaṅga).
- Anuruddha is foremost in the divine eye (dibba-cakkhu).
- Ānanda is foremost in learning, memory, and attendance.
- Upāli is foremost in Discipline (vinaya).
- Mahākaccāna is foremost in elaborating brief teachings.
- Puṇṇa Mantāniputta is foremost in teaching the Dhamma.
- Revata is foremost in forest dwelling.
- Soṇa Kolivisa is foremost in arousing energy.
- Sīvalī is foremost in gains, offerings, and requisites.
- Vakkali is foremost in faith.

- Rāhula is foremost in desire for training.
  - Bhaddiya Kāligodhāputta is foremost in contentment.
  - Piṇḍola Bhāradvāja is foremost in lion's roar (fearless proclamation).
- B. Discipline, Conduct, and Service
- Nanda is foremost in guarding the sense faculties.
  - Subhūti is foremost in loving-kindness and seclusion.
  - Kappina is foremost in instruction.
  - Kumārakassapa is foremost in expounding intricate teachings.
  - Bāhiya Dārucīriya is foremost in quick realization.
  - Koṇḍañña is foremost in first understanding the Dhamma.
- C. Administrative and/or Practical Excellence
- Pilindavaccha is foremost in dwelling in emptiness.
  - Rādha is foremost in learning briefly stated teachings.
  - Maha Panthaka is foremost in mental development.
  - Cūḷa Panthaka is foremost in mind-made manifestations.
  - Upasena Vaṅgantaputta is foremost in composure amid danger.
  - Dabba Mallaputta is foremost in assigning lodgings.
- II. Foremost Nuns (Bhikkhunīs))
- A. Doctrinal / Meditative Excellence
- Khemā is foremost in wisdom.
  - Uppalavaṇṇā is foremost in psychic power.
  - Dhammānā is foremost in teaching the Dhamma.
  - Paṭācārā is foremost in Discipline (vinaya).
  - Sakulā is foremost in the divine eye.
  - Bhaddā Kuṇḍalakesā is foremost in quick wisdom.
  - Soṇā is foremost in energy.
  - Nandā is foremost in meditation.
- B. Conduct and/or Renunciation
- Mahāpajāpatī Gotamī is foremost in seniority.
  - Kisāgotamī is foremost in wearing rag-rob.
  - Ubbirī is foremost in mindfulness.
  - Isidāsī is foremost in gratitude.
- III. Foremost Laymen (Upāsakas)
- A. Generosity and/or Support
- Anāthapiṇḍika is foremost in generosity.
  - Hatthaka of Ājavī is foremost in gathering followers through kindness.
  - Ugga of Vesālī is foremost in giving choice gifts.
  - Ugga of Hatthigāma is foremost in attending on the Saṅgha.
  - Sūra Ambaṭṭha is foremost in confidence.
- B. Understanding and/or Teaching
- Citta the Householder is foremost in explaining the Dhamma.
  - Mahānāma (the Sakyan) is foremost in faith.
  - Jīvaka Komārabhacca is foremost in being dear to the people.
- IV. Foremost Laywomen (Upāsikās)
- A. Generosity and/or Support
- Visākhā Migāramātā is foremost in generosity.
  - Suppavāsā Koliyadhītā is foremost in long endurance.
  - Sāmāvatī is foremost in loving-kindness.
- B. Learning and/or Transmission
- Khujjuttarā is foremost in learning.
  - Uttarā Nandamātā is foremost in meditative attainment.

- Sujātā Seniyadhītā is foremost in faith.

## V. Classification Summary (Functional Types)

Category	Examples
Wisdom	Sāriputta, Khemā
Psychic power	Moggallāna, Uppalavaṇṇā
Vinaya	Upāli, Paṭācārā
Teaching	Puṇṇa, Dhammadinnā, Citta
Meditation	Anuruddha, Nandā
Renunciation	Mahākassapa, Kisāgotamī
Service and/or logistics	Dabba Mallaputta
Generosity	Anāthapiṇḍika, Visākhā
Faith	Vakkali, Mahānāma

The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya translated by Bhikkhu Bodhi

The Book of the Ones XIV. FOREMOST [Etadagga Vagga]

i. First Subchapter 188 (1)–197 (10)

(188) “Bhikkhus, the foremost of my bhikkhu disciples in seniority is Aññakoṇḍañña.”<sup>74</sup>

(189) “... among those with great wisdom is Sāriputta.”<sup>75</sup>

(190) “... among those with psychic potency is Mahāmoggallāna.”<sup>76</sup>

(191) “... among those who expound the ascetic practices is Mahākassapa.”<sup>77</sup>

(192) “... among those with the divine eye is Anuruddha.”<sup>78</sup>

(193) “... among those from eminent families is Bhaddiya Kālīgodhāyaputta.”<sup>79</sup>

(194) “... among those with a sweet voice is Lakunṭaka Bhaddiya.”<sup>80</sup>

(195) “... among those with the lion’s roar is Piṇḍola Bhāradvāja.”<sup>81</sup>

(196) “... among those who speak on the Dhamma is Puṇṇa Mantāniputta.”<sup>82</sup>

(197) “... among those who explain in detail the meaning of what has been stated in brief is Mahākaccāna.”

Notes

74 He was the first to understand the four noble truths at the Buddha’s first discourse, and the first to request admission to the Saṅgha. See SN 56:11, V 423,13–16 and Vin I 11,34–36, 12,15–26.

75 For more detailed biographical accounts of Sāriputta, Mahāmoggallāna, Mahākassapa, Anuruddha, and Mahākaccāna, see Nyanaponika and Hecker 2003, chaps. 1, 2, 3, 5, and 6, respectively.

76 By psychic potency (iddhi) is meant the supernormal powers described in 3:60, I 170; 3:101, I 255, and elsewhere.

77 The ascetic practices (dhuta, dhutaṅga) are often observed by monks for the sake of fewness of desires, being easy to support, and self-restraint. They include living in the forest, at the foot of a tree, in the open air, or in a charnel ground; using only three robes; wearing “rag-robes” made from pieces of discarded cloth; eating only food obtained on alms round; and sleeping in the sitting posture. See 1:378–81, 5:181–90. The standard thirteen ascetic practices are discussed in Vism chap. 2.

78 The divine eye (dibbacakkhu) is the ability to see objects at remote distances, including distant world systems; to see other realms of existence; and to see beings dying and being reborn in accordance with their kamma.

79 He was the son of Kālīgodhā, a senior Sakyan lady, and a close friend of Anuruddha, with whom he went forth. A story about him is in Ud 2:10, 18–20. His verses are at Th 842–65.

80 Born to a wealthy family of Sāvattihī, he was given the sobriquet lakunṭaka (dwarf) due to his small stature. His attainment of arahantship is recounted in Ud 7:1, 74. He is praised in Ud 7:2, 74–75; Ud 7:5, 76; and SN 21:6, II 279. His verses are at Th 466–72.

81 He was the son of the chaplain of King Udena of Kosambī. When he visited Rājagaha and saw the gains that accrued to the bhikkhus, he decided to become a monk. In his early days as a bhikkhu he was gluttonous, but the Buddha taught him to be moderate in eating. He soon attained arahantship with the six direct knowledges. He was rebuked by the Buddha for using his psychic powers to win a sandalwood bowl (Vin II 110–12). He converses with King Udena about sense restraint at SN 35:127, IV 110–13. He is praised in Ud 4:6, 42–43. His verses are at Th 123–24.



82 A nephew of Aññakoṇḍañña, he was from a brahmin family that lived near Kapilavatthu, the Buddha's native city. After he attained arahantship he went to see the Buddha in Sāvattihī. Sāriputta met him and they had a discussion on the Dhamma, preserved in MN 24. He was praised by Ānanda for his skill as a teacher at SN 22:83, III 105–6.

ii. Second Subchapter 198 (1)–208 (11)

(198) “Bhikkhus, the foremost of my bhikkhu disciples among those who create a mind-made body is Cullapanthaka.”<sup>83</sup>

(199) “... among those skilled in mental transformation is Cullapanthaka.”

(200) “... among those skilled in the transformation of perception is Mahāpanthaka.”<sup>84</sup>

(201) “... among those who dwell without conflict is Subhūti.”<sup>85</sup>

(202) “... among those worthy of gifts is Subhūti.”

(203) “... among forest dwellers is Revata Khadiravaniya.”<sup>86</sup>

(204) “... among meditators is Kaṅkhārevata.”<sup>87</sup>

(205) “... among those who arouse energy is Soṇa Koḷivīsa.”<sup>88</sup>

(206) “... among those who are excellent speakers is Soṇa Kuṭikaṇṇa.”<sup>89</sup>

(207) “... among those who make gains is Sīvalī.”<sup>90</sup>

(208) “... among those resolved through faith is Vakkalī.”<sup>91</sup>

Notes

83 His story is told at Vism 387–89, Ppn 12.60–66. Because he was born by a roadside (pantha), he was given the name Panthaka. He is praised in Ud 5:10, 61. His verses are at Th 557–66.

84 He was the elder brother of Cullapanthaka, also born by a roadside. Being elder, when his brother was born he was called Mahā (large, great) and his brother Culla (small). His verses are at Th 510–17. Mp says that Cullapanthaka was particularly skilled in concentration and was therefore the foremost in mental transformation (cetovivaṭṭa). Mahāpanthaka was particularly skilled in insight and was therefore foremost in the transformation of perception (saññāvivatṭa). Mp-ṭ explains the difference thus: “One skilled in mental transformation is an attainer of the form-sphere jhānas who, in regard to a single object, is able to transform the mind of concentration (samādhicittam) from successively lower jhānas to successively higher ones. One skilled in transformation of perception is skilled in transforming the aforesaid jhānas under the heading of perception, passing beyond the perceptions of form and moving from [the perception] associated with the base of the infinity of space to that associated with the base of neither-perception-nor-non-perception. Similarly, he is able to transform the mind from the perception of women and men, etc., and from the perception of permanence, etc., toward mere form and formless phenomena and, especially, toward the unconditioned nibbāna. Such a one is accustomed to the contemplation of emptiness (suññatānupassanābahulo).”

85 He was Anāthapiṇḍika's younger brother, who went forth on the day the Jetavana monastery was dedicated to the Buddha. He attained arahantship by developing insight based on the meditation of loving-kindness. Before teaching the Dhamma and when receiving almsfood, he would first enter jhāna through loving-kindness and then emerge. The Buddha explains to him the manifestations of faith at 11:14. His skill in meditation is praised in Ud 6:7, 71. His verse is at Th 1. Subhūti figures prominently in the [Mahāyāna] Prajñāpāramitā sūtras as chief exponent of the perfection of wisdom.

86 He was Sāriputta's youngest brother. Compelled by his mother to marry when still young, he ran away and received ordination. His verses are at Th 646–58.

87 He was from a very wealthy family of Sāvattihī. His conception of the ideal bhikkhu is at MN 32.5, I 213,10–19. He is praised in Ud 5:7, 60. He has his own verse at Th 3.

88 The story of his awakening is at 6:55, told more elaborately at Vin I 179–85, where it leads to the Buddha's granting permission to the bhikkhus to wear sandals. His verses are at Th 632–44.

89 He was from Avantī, the son of Kālī (see 1:267 below) and a pupil of Mahākaccāna. His story is told in Ud 5:6, 57–59. He traveled to Sāvattihī to see the Buddha. The Buddha invited him to spend the night in his cottage and praised him for his recitation of the Aṭṭhakavagga. His verses are at Th 365–69.

90 He was the son of Suppavāsā, in whose womb he remained for seven years and seven days. He emerged only after his mother made an offering to the Buddha (see Ud 2:8, 15–18, though the infant is identified by name only in the commentary). He went forth on the day of his birth and became a once-returner just as his hair was being cut. Thereafter he attained arahantship. His verse is at Th 60.

91 The story of his love for the Buddha and his death by suicide is told at SN 22:87, III 119–24.

iii. Third Subchapter 209 (1)–218 (10)

(209) “Bhikkhus, the foremost of my bhikkhu disciples among those who desire the training is Rāhula.”<sup>92</sup>

(210) “... among those who have gone forth out of faith is Raṭṭhapāla.”<sup>93</sup>

(211) “... among those who are first to take meal tickets is Kuṇḍadhāna.”<sup>94</sup>

(212) “... among those who compose inspired verse is Vaṅḍisa.”<sup>95</sup>

(213) “... among those who inspire confidence in all respects is Upasena Vaṅgantaputta.”<sup>96</sup>

(214) “... among those who assign lodgings is Dabba Mallaputta.”<sup>97</sup>

- (215) "... among those pleasing and agreeable to the deities is Piṇḍavaccha."<sup>98</sup>  
 (216) "... among those who quickly attain direct knowledge is Bāhiya Dārucīriya."<sup>99</sup>  
 (217) "... among those with variegated speech is Kumārakassapa."<sup>100</sup>  
 (218) "... among those who have attained the analytical knowledges is Mahākotṭhita."<sup>101</sup>

#### Notes

- 92 The Buddha's son. His first encounter with his father, when he was seven, is related at Vin I 82,8–31. The Buddha addresses the following discourses to him: MN 61, MN 62, MN 147; SN 18:1–22; SN 22:91–92; SN 35:121 (= MN 147); and Sn 2:11.  
 93 His story and his discourse on the Dhamma are at MN 82. His verses are at Th 350–54.  
 94 Paṭhamaṃ salākaṃ gaṇhantānaṃ. This refers to a method of assigning meals by choosing lots. He seldom appears in the Nikāyas but has a verse at Th 15 (= SN 1:5, I 3, ascribed to the Buddha).  
 95 A whole chapter about him, including his verses, is SN chap. 8. See too Sn 2:12. His verses, Th 1218–88, make up the largest section in the Theragāthā.  
 96 A younger brother of Sāriputta, he rejoices in his achievements in Ud 4:9, 45–46. An account of his death by snakebite is in SN 35:69, IV 40–41. His verses are at Th 577–86.  
 97 He is said to have attained arahantship at the age of seven. He was selected by the Saṅgha to be the appointer of lodgings and assigner of meals but was subsequently calumniated by a group of evil-minded bhikkhus (at Vin III 158–63 and again at Vin III 166–67; see too Vin II 74–80, 124–26). He is maligned by the same group at Vin IV 37–38. The story of his passing away is in Ud 8:9–10, 92–93. He has a single verse at Th 5.  
 98 He had been a brahmin in five hundred past lives and even after his ordination and attainment of arahantship, by force of habit he still referred to other bhikkhus by the derogatory term *vasala*. The Buddha exonerated him of wrongdoing (in Ud 3:6, 28–29). His supernormal powers are described at Vin I 206–9; III 67,9–17; III 248–51. He has a single verse at Th 9 (identical with Aṅgulimāla's verse at Th 885).  
 99 His story is told in Ud 1:10, 6–9. Before he met the Buddha, he had lived as an ascetic, convinced he was an arahant until a benevolent deity disabused him of this notion. He hastened to visit the Buddha in Sāvattihī. Upon receiving the Buddha's teaching he immediately attained arahantship. He was killed by a cow shortly after his attainment. Though he did not receive formal ordination, he is still considered a bhikkhu.  
 100 He was the son of a woman who became a bhikkhunī while unknowingly pregnant with him. He went forth at the age of seven. He appears in DN 23 and MN 23. His verses are at Th 201–2. Mp says that he was designated foremost among those of variegated speech (*cittakathikānaṃ aggo*) because he adorned his Dhamma talks with many similes and reasons.  
 101 He appears in numerous suttas, usually questioning Sāriputta: MN 43; SN 12:67; SN 22:122; SN 22:127–35; SN 35:232; SN 44:3–6. At SN 35:162–63 he receives instructions directly from the Buddha. On the analytical knowledges (*paṭisambhidā*), see 4:172.

#### iv. Fourth Subchapter 219 (1)–234 (16)

- (219) "Bhikkhus, the foremost of my bhikkhu disciples among those who are learned is Ānanda."<sup>102</sup>  
 (220) "... among those with good memory is Ānanda."  
 (221) "... among those with a quick grasp is Ānanda."<sup>103</sup>  
 (222) "... among those who are resolute is Ānanda."<sup>104</sup>  
 (223) "... among personal attendants is Ānanda."  
 (224) "... among those with a large retinue is Uruvelakassapa."<sup>105</sup>  
 (225) "... among those who inspire confidence in families is Kāludāyī."<sup>106</sup>  
 (226) "... among those with good health is Bakkula."<sup>107</sup>  
 (227) "... among those who recollect past lives is Sobhita."<sup>108</sup>  
 (228) "... among the upholders of the discipline is Upāli."<sup>109</sup>  
 (229) "... among those who exhort bhikkhunis is Nandaka."<sup>110</sup>  
 (230) "... among those who guard the doors of the sense faculties is Nanda."<sup>111</sup>  
 (231) "... among those who exhort bhikkhus is Mahākappina."<sup>112</sup>  
 (232) "... among those with skill with the fire element is Sāgata."<sup>113</sup>  
 (233) "... among those who receive eloquent discourses is Rādhā."<sup>114</sup>  
 (234) "... among those who wear coarse robes is Mogharājā."<sup>115</sup>

#### Notes

- 102 During the last twenty-five years of the Buddha's life he served as the Buddha's personal attendant. For a biographical account, see Nyanaponika and Hecker 2003, chap. 4. In Th 1027, he claims that he learned 84,000 teachings: 82,000 from the Buddha and 2,000 from the bhikkhus.  
 103 Mp: "Based on a single passage, grasping 60,000 passages according to the method explained by the Teacher, he knew all the passages. Therefore he was foremost among those with a quick grasp (*gatimantānaṃ aggo*)."

- 104 Mp: “His energy in learning the Buddha’s words, in recitation, in retention, and in attending upon the Teacher was unequalled by others. Therefore he was foremost among those who are resolute (*dhitimantānaṃ aggo*).”
- 105 He was the head of a company of matted-hair fire ascetics whom the Buddha converted early in his ministry. His two younger brothers, Nadikassapa and Gayākassapa, who were also fire ascetics, followed him to discipleship under the Buddha. See Vin I 24–37. His verses are at Th 375–80.
- 106 The son of one of Suddhodana’s ministers, he had been a childhood playmate of the Buddha. He was sent by Suddhodana to invite the Buddha to return to Kapilavatthu. During this mission he inspired the Sakyans to have faith in the Buddha. His verses are at Th 527–36.
- 107 He was swallowed by a fish as a child but miraculously survived. See Vism 379, Ppn 12.27. He became a monk at the age of eighty and attained arahantship in seven days. His conversation with a friend, Acelakassapa, is recorded as MN 124. His verses are at Th 225–27.
- 108 He was a brahmin from Sāvattihī. His verses are at Th 165–66.
- 109 He had been the barber of the Sakyans in Kapilavatthu. He went forth along with Anuruddha and his cousins and became the foremost specialist in monastic discipline. He appears frequently in the Vinaya and in AN at 7:83, 10:31–38, 10:41–43, and 10:99. His verses are at Th 249–51.
- 110 A former householder from Sāvattihī, he exhorts the bhikkhunis at MN 146. In AN, see 3:66 and 9:4. His verses are at Th 279–82.
- 111 He was the Buddha’s half-brother, son of Suddhodana and Mahāpajāpati Gotamī. The story of how he left his fiancée to become a bhikkhu is told in Ud 3:2, 21–24. He is instructed by the Buddha at SN 21:8 and praised in AN at 8:9. His verses are at Th 157–58.
- 112 He was the king of a frontier country who gave up his throne to follow the Buddha. His wife, Anojā, along with her attendants followed him and became a bhikkhuni. He is praised by the Buddha at SN 21:11 and SN 54:7. His verses are at Th 547–56.
- 113 He was one of the Buddha’s attendants prior to Ānanda. He used his mastery over the fire element to subdue a ferocious fire dragon at Amba Ford, near Kosambī. On the instructions of the group of six troublesome bhikkhus, the householders of Kosambī prepared an intoxicating brew called kāpotikā for Sāgata. He drank it and fell down in a drunken stupor. In response, the Buddha laid down the rule against drinking intoxicants (*Pācittiya* 51); see Vin IV 108–10.
- 114 The word *paṭibhāneyyaka* apparently has a causative sense. Mp says “he was the foremost of the bhikkhus who cause eloquent discourses on the Dhamma to be spoken by the Buddha, those who are a condition for such discourses” (*satthu dhammadesanāpaṭibhānassa paccayabhūtānaṃ paṭibhājanakānaṃ bhikkhūnaṃ ... aggo*). He receives discourses from the Buddha at SN 22:71, SN 23:1–46, and SN 35:76–78.
- 115 He was one of the sixteen brahmin students who questioned the Buddha in the Pārāyanavagga. His exchange with the Buddha is at Sn 1116–19. He asks a question of the Buddha at SN 1:34, I 23, and has a verse at Th 207.

v. Fifth Subchapter 235 (1)–247 (13)

(235) “Bhikkhus, the foremost of my bhikkhuni disciples in seniority is Mahāpajāpati Gotamī.”<sup>116</sup>

(236) “... among those with great wisdom is Khemā.”<sup>117</sup>

(237) “... among those with psychic potency is Uppalavaṇṇā.”<sup>118</sup>

(238) “... among those who uphold the discipline is Paṭācārā.”<sup>119</sup>

(239) “... among speakers on the Dhamma is Dhammadinnā.”<sup>120</sup>

(240) “... among meditators is Nandā.”<sup>121</sup>

(241) “... among those who arouse energy is Soṇā.”<sup>122</sup>

(242) “... among those with the divine eye is Sakulā.”<sup>123</sup>

(243) “... among those who quickly attain direct knowledge is Bhaddā Kuṇḍalakesā.”<sup>124</sup>

(244) “... among those who recollect past lives is Bhaddā Kāpilānī.”<sup>125</sup>

(245) “... among those who attain great direct knowledge is Bhaddā Kaccānā.”<sup>126</sup>

(246) “... among those who wear coarse robes is Kisāgotamī.”<sup>127</sup>

(247) “... among those resolved through faith is Sigālamātā.”<sup>128</sup>

Notes

116 She was the Buddha’s aunt and foster mother. In AN, see 8:51 (= Vin II 253–56) and 8:53 (= Vin II 258–59). Her verses are at Thī 157–62, and the story of her passing away at Ap II 529–43.

117 For a biographical sketch, see Nyanaponika and Hecker 2003: 263–97. She had been a consort of King Bimbisāra, proud of her beauty, but went forth after the Buddha dispelled her vanity. She gives a discourse at SN 44:1 and has verses at Thī 139–44. Along with Uppalavaṇṇā, she was one of the two chief bhikkhuni disciples who are held up as models for bhikkhunis in AN in 2:131 and 4:176 §2 and in SN 17:24.

- 118 She had been the daughter of a banker of Sāvattḥī. Shortly after going forth, she attained arahantship together with the psychic powers. She was raped by a young man but the Buddha declared her faultless because she did not consent to the act. She exchanges words with Māra at SN 5:5, I 131–32. Her verses are at Thī 224–35.
- 119 Her story is in Nyanaponika and Hecker 2003: 293–300. Her verses are at Thī 112–16.
- 120 She teaches her former husband in MN 44 and has a verse at Thī 12.
- 121 Also known as Sundarīnandā because of her beauty, she was the Buddha’s half-sister and the full sister of Nanda. Her story is in Nyanaponika and Hecker 2003: 282–85. She has verses at Thī 82–86.
- 122 Her story is in Nyanaponika and Hecker 2003: 279–82. Her verses are at Thī 102–6.
- 123 She was the daughter of a brahmin family of Sāvattḥī. Her verses are at Thī 98–101.
- 124 Her story is in Nyanaponika and Hecker 2003: 269–73. She had been a wandering ascetic and debater before she met the Buddha. Her verses are at Thī 107–11.
- 125 In lay life she had been the wife of Mahākassapa, but by mutual consent their marriage was never consummated. Her verses are at Thī 63–66.
- 126 Mp identifies her as Rāhulamātā, the mother of Rāhula; hence she was the Buddha’s wife, better known in Buddhist tradition by the name Yasodharā.
- 127 She is the protagonist in the famous story of the mustard seed. Her biographical sketch is in Nyanaponika and Hecker 2003: 273–78. She has a dialogue with Māra at SN 5:3, I 129–30. Her verses are at Thī 213–23.
- 128 She is said to have attained arahantship by giving prominence to the faculty of faith; hence her appointment as foremost of those resolved through faith.

vi. Sixth Subchapter 248 (1)–257 (10)

- (248) “Bhikkhus, the foremost of my male lay followers in being the first to go for refuge are the merchants Tapussa and Bhallika.”<sup>129</sup>
- (249) “... among donors is the householder Sudatta Anāthapiṇḍika.”<sup>130</sup>
- (250) “... among speakers on the Dhamma is the householder Citta of Macchikāsaṇḍa.”<sup>131</sup>
- (251) “... among those who make use of the four means of attracting and sustaining others is Hatthaka of Āḷavī.”<sup>132</sup>
- (252) “... among those who give what is excellent is Mahānāma the Sakyan.”<sup>133</sup>
- (253) “... among those who give what is agreeable is the householder Ugga of Vesālī.”<sup>134</sup>
- (254) “... among attendants of the Saṅgha is the householder Uggata.”<sup>135</sup>
- (255) “... among those with unwavering confidence is Sūra Ambaṭṭha.”<sup>136</sup>
- (256) “... among those with confidence in persons is Jīvaka Komārabhacca.”<sup>137</sup>
- (257) “... among those who have trust is the householder Nakulapitā.”<sup>138</sup>

Notes

- 129 Their encounter with the Buddha soon after his enlightenment is related at Vin I 4,1–27. They are said to have been from the Ukkala country. They provided the Buddha with his first meal after his enlightenment and went for refuge to the Buddha and the Dhamma (since the Saṅgha did not yet exist). Mp explains that the Buddha gave them some hairs from his head, which they brought to their native city and deposited in a cetiya (memorial shrine) that they built to accommodate them.
- 130 For a detailed account of his life and activities, see Nyanaponika and Hecker 2003, chap. 9.
- 131 He is the chief figure in SN chap. 41. For a biographical sketch, see Nyanaponika and Hecker 2003: 365–72.
- 132 Mp says that he was the son of the king of the state of Āḷavī. On hearing the Buddha teach he became a non-returner. In AN he engages the Buddha in conversation at 3:35 and, with Citta, is held up as a model lay follower at 2:132 and 4:176 §3 as well as at SN 17:23, II 235,20–25. He is praised by the Buddha at 8:23 and 8:24. After his rebirth as a deity, he comes to visit the Buddha at 3:127. The four means of attracting and sustaining others (saṅgahavattu) are at 4:32.
- 133 He was a Sakyan prince, the elder brother of Anuruddha and a cousin of the Buddha. He often engages in discussions with the Buddha and other bhikkhus. In AN he appears in 3:73, 3:126, 6:10, 8:25, 11:11, and 11:12.
- 134 He is praised by the Buddha in 8:21 and speaks about the agreeable things that he offers in 5:44.
- 135 From the account in Mp, he seems to be identical with Ugga of Hatthigāma, praised by the Buddha in 8:22.
- 136 Mp relates a story of how Māra came to visit him in the guise of the Buddha to try to shake his confidence. Sūra, however, at once realized the deceit and exposed his visitor as Māra.
- 137 He was court physician to King Bimbisāra as well as to the Buddha and the Saṅgha. In AN he appears only in 8:26. The story of his early career and his service to the Buddha is told at Vin I 268–81. On the expression “foremost of those with confidence in persons” (puggalappasannānaṃ aggo), Mp offers merely a word resolution. The intended sense, I assume, is that his confidence was based largely on personal confidence in the Buddha rather than on inquiry into the Dhamma.
- 138 According to Mp, he and his wife Nakulamātā had been the Buddha’s parents in five hundred past lives and thus they still regarded him as their son. This, I believe, was what qualified them to be “foremost in trust” (vissāsakānaṃ aggo). In AN they appear together in 4:55 and 6:16. A brief biographical sketch of the couple is given in Nyanaponika and Hecker 2003: 375–78.

vii. Seventh Subchapter 258 (1)–267 (10)

(258) “Bhikkhus, the foremost of my female lay followers in being the first to go for refuge is Sujātā, daughter of Senānī.”<sup>139</sup>

(259) “... among donors is Visākhā Migāramātā.”<sup>140</sup>

(260) “... among those who are learned is Khujjuttarā.”<sup>141</sup>

(261) “... among those who dwell in loving-kindness is Sāmāvatī.”<sup>142</sup>

(262) “... among meditators is Uttarā Nandamātā.”<sup>143</sup>

(263) “... among those who give what is excellent is Suppavāsā the Koliyan daughter.”<sup>144</sup>

(264) “... among those who attend on the sick is the female lay follower Suppiyā.”<sup>145</sup>

(265) “... among those with unwavering confidence is Kāṭiyānī.”<sup>146</sup>

(266) “... among those who are intimate is the housewife Nakulamātā.”<sup>147</sup>

(267) “... among those whose confidence is based on hearsay is the female lay follower Kālī of Kuraraghara.”<sup>148</sup>

#### Notes

- 139 She offered the bodhisatta his last meal before his enlightenment. Mp identifies her as the mother of Yasa (see Vin I 15–18), but this seems improbable. Sujātā was from Uruvelā, near present-day Bodhgayā, whereas Yasa is said to have been from distant Bārāṇasī.
- 140 She was the Buddha’s chief female patron. A biographical sketch is in Nyanaponika and Hecker 2003: 247–55. The Buddha gives discourses to her in 3:70, 8:43, 8:47, and 8:49.
- 141 The servant of Sāmāvatī, she would go to hear the Buddha preach and repeat the discourses to the ladies of the court. The Itivuttaka is said to be the record of these teachings. In 2:133 and at 4:176 §4 she is held up, along with Veḷukaṇṭakī Nandamātā, as the ideal model for a female lay follower. She is also praised in SN 17:24.
- 142 Orphaned as a girl, she became the wife of King Udena of Kosambī. Together with the women of the court, she died when her jealous co-wife, Māgandiyā, had the women’s quarters set on fire. The story is in Ud 7:10, 79. Her biographical sketch is in Nyanaponika and Hecker 2003: 285–93.
- 143 She is probably identical with Veḷukaṇṭakī Nandamātā, who, while held up elsewhere as an ideal laywoman, is not mentioned in this list. Veḷukaṇṭakī Nandamātā is praised along with Khujjuttarā in the suttas cited above in note 141. In 7:53 she speaks about her seven astounding qualities.
- 144 She was the mother of Sīvalī. The story of her long pregnancy is in Ud 2:8, 15–18. The Buddha instructs her about the efficacy of giving food in 4:57.
- 145 She sliced flesh from her own thigh to feed a sick bhikkhu who needed meat. This caused the Buddha to prohibit the bhikkhus from consuming human flesh, even if willingly given. See Vin I 216–18.
- 146 Mp says that she was a close friend of Kālī of Kuraraghara. One day, while she was listening to a Dhamma discourse, thieves came to rob her house. She did not show any concern about the robbery but continued listening to the discourse. Her reaction caused the thieves to repent. With her help, they became monks and attained arahantship.
- 147 She was the wife of Nakulapitā. She reveals her virtues in 6:16 and receives a personal discourse from the Buddha in 8:48.
- 148 A supporter of Mahākaccāna, she converses with him in 10:26. Mp says that she gained trust when she heard two yakkhas (spirits) speaking praise of the Three Jewels while traveling through the sky. She thereupon attained the fruit of stream-entry.

## Announcements

- Kalyāṇa-Mitta Meditation Center has a presence on Meet-Up social media, and we ask that you please sign up for every event that you are planning to attend at [www.MeetUp.com](http://www.MeetUp.com). Some people are intimidated by a small number of attendees, and a larger number will be encouraging.
- Please help advertise Kalyāṇa-Mitta Meditation Center by providing a review at [www.google.com/maps](http://www.google.com/maps).

## Activities of the Meditation Center

- Group sitting meditation practice for one hour is held Monday through Friday at 6:30 a.m. and every day at 5:30 p.m. After meditation, Ajahn Kumāro is available to answer questions and discuss the Dhamma. Please sign up on Meet-Up or send an email to [mittameditation@gmail.com](mailto:mittameditation@gmail.com) on the days and time you would like to participate.
- Group sitting meditation practice for two hours is held every Saturday and Sunday at 6:30 a.m.
- The days of the full moon, new moon, and the two half moons are called in Pali: The Uposatha, and is a Buddhist day of observance. A lunar calendar is available at <https://cal.forestsangha.org>.

Ajahn Kumāro will perform the ceremony of giving the five precepts on the full and new moon days after the 5:30 p.m. meditation. You may elect to keep the precepts as long as you see fit (one night, a week, a lifetime, etc.).

- Meditation Workshop is held on the first Sunday of each month between 11:00 a.m. and 1:00 p.m. The workshop will provide instruction and practice for sitting and walking meditation. There will also be an opportunity to ask questions and discuss the Dhamma. Please sign up on Meet-Up or send an email to [mittameditation@gmail.com](mailto:mittameditation@gmail.com) if you are planning to participate.
- A recording of a Dhamma Talk from an experienced Thai Forest Teacher will be played on the third Sunday of each month. Sitting meditation starts at 4:30 p.m. and the Dhamma Talk will be played afterwards. Please sign up on Meet-Up or send an email to [mittameditation@gmail.com](mailto:mittameditation@gmail.com) if you are planning to participate.
- Every Saturday at 4:15 p.m. the Meditation Center will be cleaned. Please join us in maintaining a clean space for practicing and discussing the Dhamma.
- There is a library at the Meditation Center. You may browse for books to borrow at 5:00 p.m. and check out the books for three weeks.
- Everyday at 8:40AM Ajahn Kumāro leaves for alms-round in order to give residents of Asheville the opportunity to earn merit by practicing generosity of giving food and placing it into the alms bowl. Ajahn does not accept or handle money. Ajahn usually arrives at the Whole Foods Market, 70 Merrimon Ave., just before 9:00 a.m. and stands in front of the store for alms.
- Ajahn is available at other times during the day to meet with individuals or groups when requested.
- For more additional information, please send an email to [mittameditation@gmail.com](mailto:mittameditation@gmail.com). We also have a presence on Facebook and Meet-Up social media.

## **Request for Support**

The Meditation Center is in need of support in order to accomplish its mission and vision. The support may take various forms. You will support the Meditation Center by:

- Being present at the Meditation Center for group meditation.
- Giving alms during alms-round.
- Bringing to the Meditation Center items that are listed on the support page of the website [www.mittameditation.com](http://www.mittameditation.com).
- Volunteering your skills, energy, and time at the Meditation Center.
- Informing your family and friends about the Meditation Center and encouraging them to participate in the activities.
- Donating financial contributions for the Meditation Center's expenses. Kalyāṇa-Mitta Meditation Center is recognized as a tax-exempt organization by the IRS under section 501(c)(3). Donations are deductible in accordance with IRS regulations. Financial contributions may be made on the support page of the website [www.mittameditation.com](http://www.mittameditation.com), and additional means for making financial donations may be discussed with Elisha Buhler at (910) 922-1549.