

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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10. Commentary on the Past Life Histories-1 - of the Elder Monks
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PaliVerse

5. The Collection of Minor Texts

10. Commentary on the Past Life Histories-1 - of the Elder Monks

2. The Chapter on Sīhāsaniya

1. Commentary on the Life History of the Elder Sīhāsanadāyaka

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Sīhāsanadāyaka. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Siddhattha, was reborn in a family accomplished in wealth and accomplished in faith; while the Blessed One was still living, having dwelt in the heavenly world, because of having arisen when the Blessed One was quenched, having attained discretion, having seen the Blessed One's bodily relic shrine, having thought "Alas, what a loss for me, not having arrived at the time when the Blessed One was still living," having gladdened the mind at the shrine, filled with joy, having caused to be built on the pulpit a lion's seat made of all jewels, resembling one created by a deity, he venerated it as if for a living Buddha. Above that he also caused a building to be built like a divine mansion, and he also caused a footstool for placing the feet to be built. Thus, having made manifold offerings with lamps, incense, flowers, scents, and so on for as long as life lasted, having passed away from there, having been reborn in the heavenly world, having experienced divine success again and again in the six sensual heavens, having experienced the success of a universal monarch many times among human beings, having also experienced the success of principality beyond reckoning, having gone forth in the Dispensation of the Blessed One Kassapa, having practised the ascetic duty, in the meantime wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a family accomplished in wealth, having attained discretion, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having obtained full ordination, having taken a meditation subject, striving and endeavouring, before long he attained arahantship.

1. Thus, having attained the fruition of arahantship, having remembered his former deed, having given rise to pleasure, making known his former conduct, his life history, he said beginning with "When the Lord of the World was quenched." Therein, "Lord of the World" means the protector, the chief of the world; the meaning is the master of the three worlds. "When the Lord of the World, Siddhattha, was quenched" - this is the connection. "When the Scriptures were widespread" means when the Scriptures, the three Piṭakas, were widespread, spread out, well-known - this is the meaning. "When the Dispensation belonged to the public" means when the Buddha's Dispensation, included in the threefold training, was known, attained by many people reckoned as many hundreds of thousands of crores of those who had eliminated the mental corruptions - this is the meaning.

2-3. "With a confident mind, glad at heart" means at that time I, not having arrived during the time when the Buddha was living, when he was quenched, having fallen away from the heavenly world and been reborn in the human world, having seen the bodily relic shrine of that Blessed One, with a confident mind, with a mind associated with faith, with a glad mind, with confidence and esteem arisen thinking "Oh, my coming is a good coming," having thought "It is fitting for me to do one meritorious deed for the achievement of Nibbāna," near the shrine of the Blessed One, with reference to the Blessed One, having adorned it with gold and money, jewels and so on, he made a lion's seat. And he caused a footstool to be built for the purpose of placing the feet of one seated there. And he caused a house to be built above it for the purpose of the lion's seat not being wetted. Therefore it was said - "I made a lion's seat, etc. I made a house there." "By that confidence of mind" means the lion's seat was made by me as if for the Blessed One while still living, by that confidence of mind. "I was reborn in Tusita" means I was reborn in the Tusita realm - this is the meaning.

4. "Twenty-four in length" means: for one who had been reborn there, having become a god, being mindful, well made for me, produced by merit, become manifest, twenty-four yojanas in length and in height, fourteen yojanas in breadth and across, at that very moment, at the very moment of arising, it was - this is the meaning. The remainder is easily understood.

9. "Ninety-four cosmic cycles from now" means from now, from the cosmic cycle, ninety-four cosmic cycles ago, whatever action I did, I performed; then, thenceforth, by the power of merit, I do not know of any unfortunate realm, no unfortunate realm was experienced before - this is the meaning.

10. "Seventy-three cosmic cycles from now" means from now, from the cosmic cycle, seventy-three cosmic cycles ago. "Three persons named Inda" means three universal monarchs named Inda; in one cosmic cycle, in three births, there was a universal monarch named Inda - this is the meaning. "Seventy-two cosmic cycles from now" means from now, seventy-two cosmic cycles ago. Three persons named Sumana were universal monarchs three times.

11. "Seventy cosmic cycles from now" means from now, from the cosmic cycle, in the seventieth cosmic cycle, neither less nor more, three universal monarchs named Varuṇa - thus named "Varuṇa the universal monarch" - accomplished with the wheel treasure, were lords of the four continents - this is the meaning. The remainder is easily understood.

The commentary on the life history of the Elder Sīhāsanadāyaka is complete.

2. Commentary on the Life History of the Elder Ekattambhika

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Ekattambhadāyaka. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Siddhattha, having become a forest worker, was reborn in a family accomplished in wealth. At that time, all the lay followers who had faith and confidence, being of one desire, saying "Let us build an assembly hall for the Blessed One," having entered the

forest for the purpose of gathering building materials, having seen that lay follower, requested "Give us one pillar." He, having heard that news, having sent them all off saying "Do not worry," having taken one pillar made of hardwood, having shown it to the Teacher, gave it to those very ones. He, filled with joy by that very deed, having made that very thing the root, having performed other meritorious deeds such as giving and so on, having passed away from there, having been reborn in the heavenly world, having experienced divine successes again and again in the six sensual-sphere realms, having also experienced the success of a foremost universal monarch many times among human beings, having also experienced the success of principality an incalculable number of times, in this arising of a Buddha, having been reborn in a family accomplished in faith, having heard the Teaching in the presence of the Blessed One together with his mother and father, having gained faith, having gone forth, having obtained full ordination, having taken a meditation subject, attending to it, before long became a Worthy One.

13. He, having thus attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of Siddhattha." Therein, "of Siddhattha" means of the Blessed One, endowed with good fortune, the Perfectly Enlightened One. "A great group of guilds" means a great multitude of lay followers; "ahu" means "there was" - this is the meaning. "And they went for refuge to the Buddha" means those lay followers went saying "the Buddha is our refuge," they associated with or they knew. "They believe in the Truth-finder" means they place the virtues of the Buddha in their own continuity of consciousness - this is the meaning.

14. "All having come together and consulted" means all having met together, having assembled, having consulted, having convinced each other, being of one desire, they make - they build - a pavilion, an assembly hall, for the sake of the Teacher - this is the meaning. Among the building materials, not finding a single pillar, they search in the great forest, the vast forest - this is the connection.

15. "Having seen them in the forest" means: I, having seen those lay followers in the forest, having approached the group, the multitude, having gone near, having raised my joined palms, having made the salutation with the joining of ten fingers upon my head, I questioned the group, the multitude of lay followers, "For what purpose have you come to this forest?" - then, at that time - this is the connection.

16. Those moral lay followers, when asked by me, explained "We are willing to make a pavilion, but a single pillar cannot be obtained by us" - they spoke with distinction - this is the connection.

17. "Mamaṃ" means to me; give a single pillar, I will give it to the Teacher's presence; I will bring the pillar; may those sirs be living at ease, without endeavour in the carrying of the pillar - this is the connection.

24. "Whatever realm of rebirth I am reborn in" means whatever realm of rebirth, whether divinity or human, I approach - this is the meaning. Or it is an accusative case used in the locative sense; in whatever heavenly world or human world - this is the meaning. The remainder is of manifest meaning only.

The commentary on the life history of the Elder Ekattambhika is complete.

3. Commentary on the Life History of the Elder Nanda

Beginning with "Of the Blessed One Padumuttara" and so on is the life history of the Venerable Elder Nanda. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a certain family in the city of Hamsavatī, having attained discretion, while hearing the Teaching in the presence of the Blessed One, having seen the Teacher establishing a certain monk in the foremost position among those with guarded doors in the faculties, himself aspiring to that position of rank, having carried on a great giving abundant in veneration and honour to the Blessed One and the community of monks, he made the aspiration "May I, venerable sir, in the future become such a disciple of a Buddha such as you."

He, thenceforth wandering in the round of rebirths among gods and humans, in the time of the Blessed One Atthadassī, having become a great tortoise reborn in a river named Dhammatā, one day, having seen the Teacher standing on the bank wishing to cross the river, himself wishing to help the Blessed One cross, he lay down at the feet of the Teacher. The Teacher, having known his disposition, ascended his back. He, full of mirth, cutting through the stream with speed, very quickly conveyed him to the far shore. The Blessed One, speaking thanksgiving, having told of his future success, departed.

He, by that meritorious action, wandering only in fortunate destinations, in this arising of a Buddha, was born in the womb of Mahāpajāpati Gotamī, the queen-consort of the Great King Suddhodana at Kapilavatthu. On his name-giving day, since he was born delighting the congregation of relatives, they gave him the name "Nanda." When he had come of age, the Blessed One, having set in motion the excellent wheel of the Teaching, benefiting the world, having gone gradually to Kapilavatthu, at the gathering of relatives, having made the shower of lotus petals the occasion, having told the Vessantara Jātaka, on the second day, having entered for almsfood, by the verse "One should rise up and not be negligent" having established his father in the fruition of stream-entry, having gone to the residence, by the verse "One should practise the Teaching, good conduct" having established Mahāpajāpati in the fruition of stream-entry and the king in the fruition of once-returning, on the third day, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, he entered for almsfood. The Teacher, having given the bowl into Prince Nanda's hands, having spoken a blessing, without taking the bowl from his hands, having gone to the monastery, having given the going forth to him who had come to the monastery with the bowl in hand, unwilling though he was, having known that he was afflicted by discontent precisely because of having thus gone forth, by skilful means he dispelled that discontent of his. He, having wisely reflected, having established insight, before long attained arahantship. The elder monk, on the following day, having approached the Blessed One, spoke thus - "Venerable sir, as for the Blessed One being my surety for the attainment of five hundred dove-footed nymphs, I release the Blessed One, venerable sir, from that promise." The Blessed One too said: "Just when your mind was liberated from the mental corruptions by non-clinging, Nanda, then I was released from that promise." Then the Blessed One, having known his distinguished

guarding of the doors of the sense faculties, making clear that virtue, established him in the foremost position by his guarding of the doors of the sense faculties thus: "This is the foremost, monks, of my disciples who are monks with guarded doors in the sense faculties, that is to say, Nanda." For the elder monk, with effort arisen, thinking "It was in dependence on non-restraint of the faculties that I reached this affliction; I shall well restrain that," with strong shame and moral fear, and because of having made an aspiration in that regard, he attained the highest perfection in sense restraint.

27. Thus he, having attained the foremost position, having remembered his former deed, having attained pleasure, making known his former conduct, his life history, said beginning with "Of the Blessed One Padumuttara." "A linen cloth was given by me" means: a cloth produced in the linen country, a supremely subtle linen cloth was given by me to the Blessed One with confidence of mind, with respect and esteem - this is the meaning. "Of the self-born one" means of one who has come to be by himself, born, arisen with a noble birth. "The great sage" means one who seeks, searches for the great aggregates of morality, concentration, wisdom, liberation, and knowledge and vision of liberation - thus he is the great sage; "a linen cloth was given by me for the purpose of a robe to that great sage, the self-born one" - this is the connection.

28. In "The Buddha explained that to me" (*taṃ me buddho viyākāsi*), here "taṃ" is an accusative expression used in the sense of proximity; the meaning is the Buddha with distinction made, spoke of the fruit of giving for me, that cloth-donor. "Jalajuttamanāmakō" means named Padumuttara. "Jalaruttamanāyako" is also a reading; its meaning is the highest leader, the chief among the shining gods and brahmās. "By this gift of cloth" (*iminā vatthadānena*) means by this outcome of the gift of cloth, you in the future will be golden-coloured, gold-complexioned.

29. "Having experienced the two successes" means having experienced the two successes reckoned as divine and human. "Urged on by wholesome roots" means urged on, dispatched by wholesome constituents, by wholesome portions; the meaning is as if dispatched thus: "By this merit you shall be born into the family of the Teacher." "You will become the youngest brother of the Blessed One Gotama" - thus he declared - this is the connection.

30. "Infatuated with lust, of pleasure-loving nature" means infatuated with and clinging to defilement-sensual pleasures, of a nature that experiences bodily happiness and mental happiness. "Attached to greed in sensual pleasures" means yoked to, joined with craving termed as greed in objects of sensual pleasure - this is the meaning. "Urged by the Buddha, being peaceful, then you" means since one is greedy in sensual pleasures, then therefore you, urged by your own brother, the Buddha Gotama, dispatched for the going forth, will go forth in his presence - this is the connection.

31. "Having gone forth there, you" means having gone forth in that Dispensation of the Blessed One Gotama, you, urged on by wholesome root, by the accumulation of merit which is the root, engaged in meditation, having fully understood all mental corruptions, all mental corruptions entirely, having known, having abandoned, free

from illness, free from suffering, you will attain nibbāna, you will reach disappearance, the meaning is that you will go to the state of being beyond designation.

32. "A hundred thousand cosmic cycles ago" means in the thousandth cosmic cycle exceeding by a hundred from now, four universal monarchs named Ceḷa there were - this is the meaning. "Sixty thousand cosmic cycles" means having passed beyond sixty thousand cosmic cycles, below in one cosmic cycle, four persons named Upaceḷa were universal monarchs in four births - this is the meaning.

33. "Five thousand cosmic cycles ago" means in the thousandth cosmic cycle exceeding by five, four persons named Ceḷa were universal monarchs, accomplished with the seven treasures, endowed with them, lords, chief ones, separately, in the four continents reckoned as the Indian subcontinent, Aparagoyāna, Uttarakuru, and Pubbavideha - this is the meaning. The remainder is just by the method already stated.

The commentary on the life history of the Elder Nanda is complete.

4. Commentary on the Life History of the Elder Cūḷapanthaka

The life history of the Venerable Elder Cūḷapanthaka beginning with "The Conqueror named Padumuttara." This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, what should be said here by way of the occasion of its arising in the time of the Blessed One Padumuttara has been said already in the story of Mahāpanthaka in the Book of Eights. But this is the distinction - The Elder Mahāpanthaka, having attained arahantship, spending his time in the happiness of fruition attainment, thought - "How indeed could Cūḷapanthaka too be established in this happiness?" He, having approached his own grandfather, the chief millionaire, said - "If, great millionaire, you would allow, I would give Cūḷapanthaka the going forth." "Give him the going forth, venerable sir." The elder gave him the going forth. He, established in the ten precepts, in the presence of his brother -

"Just as a lotus, a red lotus, fragrant, would be in the morning, fully bloomed, its fragrance not faded;
See the Resplendent One shining, like the blazing sun in the sky."

While learning the verse, he was unable to learn it in four months; even what had been learnt did not remain in his heart. Then Mahāpanthaka said to him, "Cūḷapanthaka, you are incapable in this Dispensation; you are not able to learn even one verse in four months; how then will you bring the task of one gone forth to its summit? Get out from here." He, having been dismissed by the elder, stood weeping near the gateway.

And at that time the Teacher was dwelling in Jīvaka's Mango Grove. Then Jīvaka sent a man - "Go, invite the Teacher together with five hundred monks." And at that time the Venerable Mahāpanthaka was the distributor of meals. He, when told "Accept almsfood for five hundred monks," said "Setting aside Cūḷapanthaka, I accept for the rest." Having heard that, Cūḷapanthaka became overcome with displeasure even more. The Teacher, having known his mental distress, thinking "Cūḷapanthaka will

understand by a method devised by me," having shown himself at a place not far from him, asked "Why, Panthaka, are you weeping?" "My brother, venerable sir, dismisses me," he said. "Panthaka, do not worry; in my Dispensation is your going forth. Come, having taken this, attend to it thus: 'Removal of impurity, removal of impurity'" - having prepared a pure piece of cloth by supernormal power, he gave it. He sat rubbing with his hand the piece of cloth given by the Teacher, repeating "Removal of impurity, removal of impurity." As he rubbed it, it became soiled; as he rubbed it again, it became like a pot-scrubbing cloth. He, due to the maturity of his knowledge, thought thus - "This piece of cloth was pure by nature; in dependence on this clung-to body, it has become soiled, changed to something different. Therefore, just as this is impermanent, so too is the mind" - having established contemplation of destruction and passing away, having produced the meditative absorptions on that very sign, having made meditative absorption the foundation, having established insight, together with the analytical knowledges he attained arahantship. Upon his very attainment of arahantship, the three Canons and the five direct knowledges came to him.

The Teacher, having gone together with five hundred monks less by one, sat down on the prepared seat at Jīvaka's dwelling. But Cūḷapanthaka did not go, precisely because his almsfood had not been accepted. Jīvaka began to give rice gruel. The Teacher covered the bowl with his hand. When it was said "Why, venerable sir, do you not accept?" "There is one monk in the monastery, Jīvaka." He sent a man - "Go, my good man, having taken the noble one seated in the monastery, come." The Elder Cūḷapanthaka too, having created a thousand monks, not one alike to another in form and action, sat down. That man, having seen the abundance of monks in the monastery, having gone, told Jīvaka - "The community of monks in the monastery is greater than this community of monks; I do not know the noble one who should be summoned." Jīvaka asked the Teacher - "What is the name, venerable sir, of the monk seated in the monastery?" "He is named Cūḷapanthaka, Jīvaka." "Go, my good man, having asked 'Which one is the one named Cūḷapanthaka?' bring him." He, having gone to the monastery, asked "Which one is the one named Cūḷapanthaka, venerable sir?" "I am Cūḷapanthaka, I am Cūḷapanthaka" - even the thousand monks said all at once. He, having come back again, reported that occurrence to Jīvaka. Jīvaka, because of having penetrated the truths, having known by inference "The noble one possesses supernormal power, I think," said "Go, my good man, to the very first one who speaks, the noble one himself, having said 'The Teacher summons you,' take hold of the corner of his robe." He, having gone to the monastery, did so. At that very moment the created monks disappeared. He, having taken the elder, went.

The Teacher at that moment accepted rice gruel and various kinds of sweet-meats and so on. The Blessed One, having finished the meal, commanded the Venerable Cūḷapanthaka "Give the thanksgiving." He, of penetrated analytical knowledge, like one taking hold of Sineru and churning the great ocean, stirring up the three Canons of the Buddha's teaching, grasping the Teacher's disposition, gave the thanksgiving. When the One of Ten Powers had done the meal duty and gone to the monastery, a discussion arose in the Teaching hall: "Alas, the power of the Buddhas! That one who was unable to learn a single verse in four months, they made of such great supernormal power in just a brief moment." For thus the Blessed One, while seated at Jīvaka's dwelling, having known "Thus Cūḷapanthaka's mind is concentrated, insight

has entered upon the process," having shown himself just as he was seated, showing "Panthaka, this rag is indeed not defiled and strewn with dust; but in the Noble One's discipline the defilement and the dust are something else" -

"Lust is impurity, but it is not called dust; 'impurity' is a designation for lust; Having abandoned this impurity, monks, they dwell in the Dispensation of one free from impurity.

"Hate is impurity, etc. in the Dispensation of one free from impurity.

"Delusion is impurity, etc. in the Dispensation of one free from impurity."

He spoke these three verses. At the conclusion of the verses, Cūḷapanthaka attained arahantship together with the analytical knowledges. The Teacher, having heard the friendly conversation of those monks, having come and sat down on the Buddha's seat, having asked "What are you discussing, monks?" when it was said "It is such and such, venerable sir," having said "Monks, by Cūḷapanthaka, now having stood firm in my exhortation, a supramundane inheritance has been obtained; but formerly a mundane inheritance was obtained," being requested by them, he related the Cūḷaseṭṭhi Jātaka. At a later time the Teacher, surrounded by the company of noble ones, seated on the pulpit, established him in the foremost position of monks who create a mind-made body and of those skilled in mental transformation.

35. Thus he, having attained the foremost position, having remembered his former deed, by the power of joy and pleasure, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." Therein, the first pair of terms has a meaning already stated. "Withdrawn from the group, he" means that Teacher named Padumuttara, withdrawn from the group, from the great assembly of monks, having become separate, having gone to seclusion. "Then, during my time as a hermit, in the Himalayas, near the Himalaya mountain, he dwelt, made his dwelling, lived in the four postures" - this is the meaning.

36. I too, etc. "Then" means: when that Blessed One, having approached the Himalayas, dwelt there, then I too dwell in a hermitage made near the Himalayas - in a forest residence that has received the name "hermitage" (assama) because from all around the dangers termed as bodily and mental afflictions are calmed (samanti) herein - this is the connection. "The great hero who had recently arrived" means: the one who had recently arrived, possessed of great energy, the leader of the world, resolute in striving, that Blessed One, I approached - this is the connection; the meaning is: at the very moment of his arrival, I approached.

37. "Having taken a flower umbrella" (pupphacchattam gahetvānā) means thus approaching and having taken a flower-made umbrella covered with lotuses, waterlilies, and other flowers, covering the lord of men, the foremost among men, the Blessed One, "I approached" means I went near - this is the meaning. "Entering concentration" (samādhiṃ samāpajjantaṃ) means "I caused an obstacle for one who was seated having entered the fine-material-sphere concentration and meditative absorption" - this is the connection.

38. "Having held up with both hands" means having lifted up that well-adorned flower umbrella with both hands, "I gave to the Blessed One" - this is the connection. "Accepted" means that the Blessed One Padumuttara received that flower umbrella given by me, affectionately consented - this is the meaning.

41. "Having held up a lotus umbrella" means having taken with manner and regard a flower umbrella covered with lotus flowers of a hundred petals, by way of a hundred petals in each lotus flower, the hermit gave it to me - this is the meaning. "Him I will explain" means that hermit I will explain, I will make manifest - this is the meaning. Listen to the word of me speaking, attend to it in the mind.

42. "For twenty-five cosmic cycles" means the connection is: by this gift of a flower umbrella, having become Sakka in the realm of the Thirty-three on twenty-five occasions, he will exercise divine kingship. "And thirty-four times" means on thirty-four occasions he will be a wheel-turning monarch in the human world.

43. "Whatever realm of rebirth" means whatever birth he transmigrates, goes, is reborn in among the human realm of rebirth and so on. In each and every realm of rebirth, in the open air, in an empty place, whether seated or standing, a lotus will shelter him, will cover him above - this is the meaning.

45. "When the Scriptures have been made known" means when the entire three Piṭakas of the Blessed One have been made known, made clear, he will obtain, will be reborn in human existence, in human birth. "In the mind-made body" means mind-made is that which is born through the mind, through the consciousness of meditative absorption; as consciousness proceeds, so it makes the body proceed, making it follow the course of consciousness - this is the meaning. In that mind-made body, that hermit, having become one named Cūḷapanthaka, will be the highest, the foremost - this is the meaning. The remainder is easily understood since it has been stated below and is clear in itself.

52. "I remembered the red lotus" means while I was stroking the Blessed One's created piece of cloth, I remembered the red lotus - this is the meaning. "There my mind was liberated" means in that red lotus my mind was inclined towards and clinging to, thereupon I attained arahantship - this is the connection.

53. "I have gone to perfection, have reached the final goal, in mind-made bodies with mind as their destination, everywhere in all respects" - this is the connection. The remainder is just by the method already stated.

The commentary on the life history of the Elder Cūḷapanthaka is complete.

5. Commentary on the Life History of the Elder Pilindavaccha

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Pilindavaccha. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, was reborn in a family of great wealth in the city of Hamsavatī, and in the manner stated above, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position by virtue of being dear and agreeable to the deities, having aspired to that position of

rank, having done wholesome deeds for as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Sumedha, was reborn in a family home. When the Blessed One had attained final Nibbāna, having venerated his stupa, having carried on a great giving to the Community, having passed away from there, having experienced both kinds of success among gods and humans, when a Buddha had not arisen, having become a wheel-turning monarch, having established the great multitude in the five precepts, he made them destined for heaven. He, even when our Blessed One had not yet arisen, was reborn in a brahmin family in Sāvattthī; they gave him the name Pilindatissa. "Vaccha" is his clan. He afterwards became known as Pilindavaccha. But due to the abundance of religious emotion towards the round of rebirths, having gone forth into the going forth of a wandering ascetic, having accomplished a science called the Lesser Gandhāra, having become one who travels through the sky and a knower of others' minds by that science, he dwells at Rājagaha, having attained the highest gain and the highest fame.

Then our Blessed One, having fully awakened, gradually reached Rājagaha. From that time onwards, by the power of the Buddha, that science of his did not succeed, did not accomplish its function. He thought - "I have heard this from teachers and teachers' teachers when they speak: 'Where the Greater Gandhāra science prevails, there the Lesser Gandhāra science does not succeed.' But from the time of the ascetic Gotama's arrival, this science of mine does not succeed. Without doubt the ascetic Gotama knows the Greater Gandhāra science. What if I were to attend upon him and learn that science in his presence?" He, having approached the Blessed One, said this - "I, Great Ascetic, wishing to learn a certain science in your presence, grant me the opportunity." "If so, go forth in my presence," he said. He, thinking "The going forth is the preliminary work for the science," went forth. The Blessed One, having expounded the Teaching to him, gave him a meditation subject suitable to his temperament. He, through the achievement of decisive support, before long, having established insight, attained arahantship.

55. But those deities who, in a previous birth, having stood firm in his instruction, were reborn in heaven, in dependence on gratitude, with esteem arisen towards him, attend upon the elder evening and morning and then go. Therefore the Blessed One established him in the foremost position by virtue of being very much dear and agreeable to the deities: "This is the foremost, monks, of my disciples who are monks, of those dear and agreeable to the deities, that is to say, Pilindavaccha." Thus he, having attained the foremost position, having recollected his former deed, by the power of joy and pleasure, making known his former conduct, his life history, said beginning with "When the Lord of the World was quenched."

Therein, "Lord of the World" means the protector, the chief of the world of sensual pleasure, fine-material and immaterial existence. "Wisdom" refers to omniscient knowledge, unobstructed knowledge and so on; one whose wisdom is beautiful, or praised, he is the wise one; and he is the highest and he is a person, thus the foremost person; when that wise one, the leader of the world, the foremost person, was quenched through the extinguishment of the aggregates - this is the connection.

"With a confident mind, glad at heart" means with a mind made confident through faith, with a glad mind through pleasure, I made an offering to the stupa, an offering to the shrine of that wise Blessed One - this is the meaning.

56. "And those who had eliminated the mental corruptions there" means at that assembly, and those who had eliminated the mental corruptions, who had abandoned the mental defilements, possessing the six higher knowledges, endowed with the six direct knowledges, of great supernormal power, endowed with great supernormal powers, exist - having brought together there all those who had eliminated the mental corruptions, I, having well brought them with regard, made a meal for the Community, a meal to be given to the entire Community, I fed them - this is the meaning.

57. "The attendant then was" means at that time, at the time of my giving of a meal to the Community, there was an attendant-disciple named Sumedha by name of the Blessed One Sumedha; "ahu" means "there was" - this is the meaning. That disciple gave thanks for my veneration and honour; having given thanks, he spoke of the benefit - this is the meaning.

58. "By that confidence of mind" means by that confidence of mind arisen by way of making an offering at the stupa, I was reborn, I reached a divine mansion in the heavenly world - this is the meaning; it is said that I was born there. "Eighty-six thousand" means in that mansion, six and eighty thousand celestial nymphs delighted, caused delight in my mind - this is the connection.

59. "They conform to me alone" means those nymphs, attending with all sensual pleasures, with divine sense-object pleasures such as visible form and so on, conform to me alone, they follow my word, always, constantly - this is the meaning. The remainder is easily understood.

The commentary on the life history of the Elder Pilindavaccha is complete.

6. Commentary on the Life History of the Elder Rāhula

Beginning with "Of the Blessed One Padumuttara" and so on is the life history of the Venerable Elder Rāhula. This venerable one too, having formed aspirations under former supreme conquerors, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those eager to train, himself too aspiring to that position of rank, having performed lofty meritorious deeds such as cleaning and illuminating lodgings and so on, he made an aspiration. He, having passed away from there, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in this arising of a Buddha, having been born in the womb of Queen Yasodharā in dependence on our Bodhisatta, having received the name Rāhula, he grew up with a great retinue of warriors. The procedure of his going forth has come in the Khandhaka itself. He, having gone forth, well instructed in the presence of the Teacher by many discourse passages, with

mature knowledge, having aroused zeal in insight, attained arahantship. But having become a Worthy One, having reviewed his own practice, declaring the final liberating knowledge -

"Accomplished in both, they knew me as Rāhula the Fortunate;
In that I am the son of the Buddha, and in that I have vision regarding
phenomena.

"And in that my mental corruptions are eliminated, and in that there is no
more rebirth;
I am a Worthy One, worthy of offerings, a possessor of the threefold true
knowledge, one who sees the Deathless.

"Blinded by sensual pleasures, covered by a net, veiled by the veil of craving;
Bound by the kinsman of the heedless, like fish in the mouth of a trap.

"Having forsaken that sensual pleasure, having cut off Māra's bondage;
Having uprooted craving with its root, I have become cool, quenched."

He spoke four verses. Therein, "accomplished in both" means accomplished, endowed with both accomplishments, namely the accomplishment of birth and the accomplishment of practice. "They knew me as Rāhula the Fortunate" means my fellows in the holy life perceive me as "Rāhula the Fortunate." For having heard the message of his birth, with reference to the words spoken by the Bodhisatta "A Rāhu is born, a bondage is born," the great King Suddhodana gave the name "Rāhula." Therein, taking just the exposition spoken by his father from the beginning, he said - "They knew me as Rāhula the Fortunate." "Fortunate" is simply a word of praise. Afterwards the Teacher established him in the foremost position by virtue of his eagerness to train: "This is the foremost, monks, of my disciples who are monks eager to train, that is to say, Rāhula."

68. Thus he, having attained the foremost position, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Padumuttara." "In a seven-storied mansion" - it generates confidence and pleasure, thus "mansion" (pāsāda). A mansion in which seven storeys are situated one above another, that is "seven-storied"; in that seven-storied mansion. "I spread out a mirror" means having produced a mirror surface, I gave a covering to the Blessed One, the foremost of the world, such a one; having spread it out, I venerated him - this is the meaning.

69. "Surrounded by a thousand who eliminated the mental corruptions" means surrounded and accompanied by a thousand Worthy Ones. "The lord of bipeds" means the lord, the master of two-footed beings; the lord of men, the great sage, approached the perfumed chamber, together with them, entered - this is the meaning.

70. "Illuminating the perfumed chamber" means adorning that perfumed chamber; the god of gods is the god of gods, the noble bull among men is the lord of men, the eldest, the Teacher, having sat down in the midst of the community of monks, spoke, related these verses of declaration - this is the connection.

71. "By whom this sleeping place is illuminated" means by which lay follower this sleeping place, reckoned as a mansion, is illuminated, made radiant, made to blaze forth. "Like a mirror" means like a mirror surface made of bronze metal, having made it well level, spread out. "Him, that lay follower, I will explain, I will make manifest" - this is the meaning. The remainder is easily understood.

81. "This is impossible, that such a one" means: by whatever reason such a one - because of the intrinsic nature of being immovable in desirable and undesirable things - such a one attained, reached delight, the state of clinging, in a house, in the household life, that reason is impossible, is without cause - this is the meaning.

82. "Having gone forth from home" means having gone out from the household life, having abandoned it like a blade of grass, one of good conduct, well-trained, will go forth. "Rāhula by name" means the meaning is: having heard the message of the birth of the prince sent by the great King Suddhodana, by his father Siddhattha, because of the name spoken "A Rāhu is born, a bondage is born," he was named Rāhula. "Just as Rāhu, the lord of titans, approaches and goes to the mansions of the moon and sun by causing them to become soiled by their radiance, just so this one has been born as if creating an obstacle for my renunciation, going forth, and so on" - with this intention, it should be seen that "he said 'A Rāhu is born.'" "He will become a Worthy One" means such a one, endowed with decisive support, properly engaged in insight, will become a Worthy One, one who has eliminated the mental corruptions - this is the meaning.

83. "As a blue jay would guard her egg" means like a blue jay, a she-bird, guarding her egg, her seed, one should diligently guard morality. "As a yak its tail" means guarding its tail hair, when the tail hair gets caught on thorns, out of fear of breaking it, not pulling it away, dying - like a yak, having given up even life, one should guard morality without breaking it. "Prudent, accomplished in morality" means discretion is called wisdom; endowed with that discretion, one is prudent; not allowing it to reach the state of being broken, defective, and so on, through guarding, one will be accomplished in morality - thus that Blessed One made the declaration. He, having thus attained the fruition of arahantship, one day, seated in a place of seclusion, through pleasure, said beginning with "protected me, the great sage." That is easily understood.

The commentary on the life history of the Elder Rāhula is complete.

7. Commentary on the Life History of the Elder Upasena Vaṅgantaputta

Beginning with "the Blessed One Padumuttara" is the life history of the Venerable Elder Upasena Vaṅgantaputta. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a family home in the city of Haṃsavatī, having come of age, having gone to the Teacher's presence, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who are all-pleasing, having performed a service for the Teacher, having aspired to that position of rank, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of

a Buddha, was reborn in the womb of the brahmin woman Rūpasārī in the village of Nālaka. His name was Upasena. He, having come of age, having learnt the three Vedas, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, being one year since his full ordination, thinking "I am nurturing a noble embryo," having given full ordination to one son of good family in his own presence, went together with him to the Teacher's presence. And having heard from the Teacher about the status of that monk without a rains residence as his co-resident pupil, he was rebuked: "Too quickly indeed, foolish man, you have reverted to luxurious living." Thinking "Now, even though I have been rebuked by the Teacher in dependence on a following, in dependence on a following itself, however, I shall produce confidence in the Teacher," doing the work of insight, before long he attained arahantship. But having become a Worthy One, he himself lived having undertaken all the ascetic practices, and he instigated others for that purpose too; therefore the Blessed One established him in the foremost position among those who are all-pleasing. He, at a later time, when a dispute had arisen at Kosambī and the community of monks had become divided in two, being asked by a certain monk who wished to avoid that dispute "Now a dispute has arisen, the community of monks has become divided in two, how should I proceed?" beginning with the dwelling in seclusion, he spoke of his practice. Thus the elder, under the pretext of giving exhortation to that monk, illustrating his own state of having thus practised, declared the final liberating knowledge.

86. Thus he, having attained the foremost position, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "The Blessed One Padumuttara." "Sitting on a mountain slope" means a slope is that which is bent forward, inclined - on a naturally formed mountain slope in the midst of the forest, desiring seclusion, I approached the Blessed One, the highest among men, who was seated - I went near - this is the meaning.

87. "Having seen a kaṇikāra flower" means thus approaching, having seen a kaṇikāra tree fully in bloom in that place. "Having cut it at the stalk, I then" means at the time of having seen the Truth-finder, having cut that flower at the stalk, having severed it at the stalk. "Having adorned the umbrella" means having covered the umbrella with that flower. "I placed it upon the Buddha" means I placed it upon the head of the Buddha who was seated in the mountain slope - this is the meaning.

88. "And I gave almsfood" means I gave almsfood in a manner to the Blessed One seated in that very place, I fed him - this is the meaning. "Supreme food, excellent nourishment" means supreme food reckoned as excellent nourishment, the highest food. "With the Buddha as the ninth there" means in that place of seclusion, with the Buddha as the ninth, I fed eight ascetics in whom evil has been calmed, monks who had eliminated the mental corruptions - this is the meaning.

"He whom they call the wise one" means he whom they call the Gotama, the Perfectly Enlightened One, of extensive wisdom, with wisdom similar to the earth, the wise one, the beautiful one, endowed with wisdom beginning with omniscience. "The wise one" means one of beautiful wisdom - thus the wise say; the connection is: a hundred thousand cosmic cycles from now, this Gotama will be a Perfectly Enlightened One. The remainder is easily understood.

8. Commentary on the Life History of the Elder Raṭṭhapāla

Beginning with "Of the Blessed One Padumuttara" and so on is the life history of the Venerable Elder Raṭṭhapāla. This venerable one, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, even before the arising of the Blessed One Padumuttara, having been reborn in a very wealthy householder's family in the city of Hamsavatī, having come of age, after his father's passing, having been established in the household life, having seen the immeasurable wealth handed down through the lineage shown by the officer of the jewel storehouse, having thought "This much heap of wealth my father, grandfather, great-grandfather and others were not able to take with them when they went, but it is fitting for me to take it and go," he gave a great gift to the destitute, travellers and others. He, having approached a certain ascetic who was an obtainer of direct knowledge, was engaged by him in the lordship of the heavenly world, and having performed meritorious deeds for as long as life lasted, having passed away from there, having been reborn in the heavenly world, experiencing divine success, having remained there as long as life lasted, having passed away from there, was reborn in the human world as the only son of a family able to hold together a broken country. Now at that time the Blessed One Padumuttara, having arisen in the world, having set in motion the excellent wheel of the Teaching, brought beings amenable to instruction to the place of security reckoned as the great city of Nibbāna. Then that son of good family, having gradually attained discretion, one day, having gone together with lay followers to the monastery, having seen the Teacher expounding the Teaching, with a gladdened mind, sat down at the edge of the assembly.

Now at that time the Teacher established a certain monk in the foremost position among those who had gone forth through faith. He, having seen that, with a gladdened mind, having given a great gift for seven days to the Blessed One surrounded by a hundred thousand monks, aspired to that position. The Teacher, having seen that it would succeed without obstacle, declared: "In the future he will be the foremost among those who have gone forth through faith in the Dispensation of a Perfectly Enlightened One named Gotama." He, having paid homage to the Teacher and the community of monks, rose from his seat and departed. He, having performed meritorious deeds as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, ninety-two cosmic cycles ago from now, in the time of the Blessed One Phussa, when three princes who were half-brothers of the Teacher were attending upon the Teacher, he assisted in their meritorious activities. Thus, having accumulated much wholesome action in this and that existence, wandering only in fortunate destinations, in this arising of a Buddha, he was reborn in the house of the millionaire Raṭṭhapāla in the market town of Thullakoṭṭhika in the Kuru country. Because of his being reborn in a family able to hold together a broken country, his name was Raṭṭhapāla, being a name handed down through the lineage. He, growing up with a great retinue, having gradually reached youth, was united by his mother and father with a suitable wife, and established in great fame, he experienced success similar to divine success.

Then the Blessed One, while wandering on a journey through the countryside in the Kuru country, arrived at Thullakoṭṭhika. Having heard that, the son of good family Raṭṭhapāla, having approached the Teacher, having heard the Teaching in the presence of the Teacher, having gained faith, being desirous of going forth, having made a break in meals for seven days, with difficulty and trouble having obtained permission from his mother and father, having approached the Teacher, having requested the going forth, by the Teacher's command, having gone forth in the presence of a certain one, doing the work through wise attention, having developed insight, attained arahantship. But having attained arahantship, having obtained permission from the Teacher, having gone to Thullakoṭṭhika to see his mother and father, there walking for almsfood successively, having received food made with flour from the previous evening at his father's dwelling, consuming it as if it were the Deathless, having been invited by his father, having consented for the morrow, on the second day having consumed almsfood at his father's dwelling, having approached the women of the women's quarters who were adorned and prepared, having said "What are they like, master's son, those nymphs for whose sake you live the holy life?" and so on, when they had begun to perform the act of enticement, having turned around his intention, speaking the Teaching connected with impermanence and so on -

"See this adorned image, a heap of sores, raised up;
Afflicted, the object of many thoughts, for which there is no stable duration.

"See this adorned form, with jewels and earrings;
Bones wrapped in skin, together with clothes it looks beautiful.

"Feet lacquered with lac, face smeared with powder;
Enough to delude a fool, but not one seeking the far shore.

"Hair arranged in eightfold braids, eyes smeared with eye ointment;
Enough to delude a fool, but not one seeking the far shore.

"Like a newly painted eye ointment container, the putrid body adorned;
Enough to delude a fool, but not one seeking the far shore.

"The hunter laid the snare, the deer did not touch the net;
Having eaten the fodder, we go, while the deer trappers lament.

"The hunter's snare is cut, the deer did not touch the net;
Having eaten the fodder, we go, while the deer hunters grieve."

She spoke these verses. Having spoken these verses, having risen up into the sky, he sat down on the auspicious stone slab in King Korabya's deer-hide forest park. It is said that the elder's father, having had the door-bolts fastened at the seven gateways, commanded the wrestlers: "Do not allow him to go out; having removed the ochre robes, have him dressed in white garments." Therefore the elder went through space. Then King Korabya, having heard of the elder's being seated there, having approached him, having concluded the pleasant and memorable talk, asked: "Here, my dear Raṭṭhapāla, one who goes forth does so having reached loss through illness, or loss through ageing, wealth, or relatives. But you, without having reached

any loss at all, why have you gone forth?" Then the elder, having explained to him his own state of having understood these four synopses of the Teaching: "The world is being carried away, unstable; the world is without shelter, without a lord; the world is without refuge, one must go having abandoned all; the world is deficient, unsatisfied, a slave of craving" - and speaking the recapitulation of that teaching -

"I see in the world wealthy people, having obtained riches, they do not give out of delusion;
Greedy, they make accumulation of wealth, and desire even more sensual pleasures.

"A king, having conquered the earth by force, dwelling in greatness up to the ocean's end;
Unsatisfied with this side of the ocean, he would desire even the far side of the ocean.

"The king and many other people, not free from craving, approach death;
Being still deficient, they give up the body, there is no satisfaction with sensual pleasures in the world.

"Relatives weep for him, having dishevelled their hair, saying 'Alas, would that our kin were immortal';
Having wrapped him in cloth and carried him out, having prepared the pyre, they then burn him.

"He is burnt, being pierced by stakes, with a single cloth, having abandoned his possessions;
For one who is dying there are no shelters, neither relatives nor friends nor companions.

"The heirs carry away his wealth, but the being goes according to his action;
No wealth follows one who is dying, neither sons, nor wife, nor wealth, nor kingdom.

"One does not obtain long life by wealth, nor by riches do they ward off ageing;
The wise have said this life is short, non-eternal, subject to change.

"The rich and the poor experience contact, the fool and the wise are likewise touched;
But the fool, struck down by folly, lies, while the wise one does not tremble when touched by contact.

"Therefore wisdom is indeed better than wealth, by which one attains the conclusion here;
For through not having concluded, in existence after existence, one does evil deeds through delusion.

"One goes to the womb and to the other world, having entered the wandering in the round of rebirths in succession;

Another of little wisdom, believing in him, goes to the womb and to the other world.

"Just as a thief of bad character, caught at the opening of a break-in, is destroyed by his own action;
Thus people, after death, in the other world, of bad character, are destroyed by their own action.

"Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Having seen the danger in the types of sensual pleasure, therefore I have gone forth, O king.

"Just like fruits from a tree, young men fall, both the young and the old, at the breaking up of the body;
Having seen this too, I have gone forth, O king, unmistakable indeed is asceticism - it is better.

"Through faith I have gone forth, endowed with the Conqueror's Dispensation;
My going forth is not in vain, I eat food free of debt.

"Having seen sensual pleasures as burning, gold as a knife;
Suffering from conception in the womb, great fear in the hells.

"Having known this danger, I gained anxiety then;
I, being pierced then, peaceful, have attained the elimination of mental corruptions.

"The Teacher has been attended upon by me, the Buddha's teaching has been fulfilled;
The heavy burden has been laid down, the conduit to existence has been uprooted.

"For the purpose of which I went forth, from home into homelessness;
That purpose has been attained by me, the destruction of all mental fetters."

He spoke these verses. Thus the elder, having expounded the Teaching to King Korabya, went to the very presence of the Teacher. And the Teacher, at a later time, seated in the midst of the noble company, established the elder in the foremost position among those gone forth through faith.

97-98. Thus that elder, having attained the foremost position, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Padumuttara." "A noble elephant was given by me" means having gained confidence in the material body of that Blessed One, an excellent, highest, foremost one, with tusks as long as a plough-pole, with tusks similar to the pole of a chariot, fully grown, a burden-bearer, or worthy of a king. "Adorned with a white parasol" means attended by and shining with a white parasol raised upon the elephant's back. What else is distinguished about the noble elephant?

With trappings, together with elephant ornaments. "A monastery for the Community" means a park, a dwelling, for the purpose of dwelling of the Community of monks headed by the Buddha - I had built, I caused to be constructed.

99. "Fifty-four thousand" means: within that dwelling which had been built, I had fifty-four thousand mansions built, I caused to be constructed - this is the meaning.

"Having made a great flood of giving" means: having prepared a great gift, together with all requisites, resembling a great flood, I dedicated it to the great sage, the sage - this is the meaning.

100. "The great hero gave thanks" means the great hero, the self-become one, come to be by himself, born, having attained the knowledge of omniscience, through energy reckoned as uninterrupted endeavour throughout four incalculable hundred thousand cosmic cycles, the foremost, the best person, gave thanks, performed the thanksgiving for the dwelling. "Gladdening all people" means gladdening the entire, infinite, immeasurable gods and humans, making them pleased, he taught, made known, opened up, analysed, and made clear the proclamation of the Teaching of the four truths connected with the Deathless Nibbāna - this is the meaning.

101. "He explained that to me" means he made that power of merit performed by me especially manifest. "Named Jalajuttama" means born in the water, a water-born lotus; the meaning is named Padumuttara. "Jalanuttamanāyako" is also a reading. Therein, "those who shine by their own radiance" are the shining ones - the moon, the sun, the gods, and the brahmās; the highest of those shining ones is "jalanuttama." The leader, the highest, of all beings is the leader; or the leader is one who leads, causes to reach Nibbāna, beings possessed of the requisites; the highest of the shining ones and he is the leader - thus "jalanuttamanāyako." "Having sat down in the community of monks" means seated in the midst of the community of monks, he spoke these verses, having made them manifest, he related - this is the meaning. The remainder is of manifest meaning only.

The commentary on the life history of the Elder Raṭṭhapāla is complete.

9. Commentary on the Life History of the Elder Sopāka

The life history of the Venerable Elder Sopāka begins with "For one cleaning a cave" and so on. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Siddhattha, having become the son of a certain householder, was reborn. One day, having seen the Teacher, he presented citron fruits to the Teacher; the Blessed One consumed them out of compassion for him. He, a monk having deep faith in the Teacher and the Community, having established a ticket meal, by way of designation to the Community, gave milk-rice to three monks for as long as life lasted. He, experiencing achievements among gods and humans again and again by those merits, once, having been reborn in a human womb, gave milk-rice to a certain Individually Enlightened One.

Thus, having performed meritorious deeds here and there, wandering only in fortunate destinations, in this arising of a Buddha, as an outcome of former action, he took conception in the womb of a certain woman of unfortunate destiny in Sāvattṭhī.

She, having carried him in the womb for ten months, when the embryo was fully matured, at the time of delivery, being unable to give birth, having fallen into a faint, lay for a long time as if dead. The relatives, with the perception "She is dead," having taken her to the cemetery, having placed her on the funeral pyre, through the power of the deities, a wind and rain storm having arisen, without setting fire, they departed. The boy, because of being one in his final existence, through the power of the deities alone, having become healthy, came forth from his mother's womb. But the mother died. A deity, having approached in human form, having taken him, having placed him in the house of the cemetery-keeper, nourished him for some time with suitable food. Thereafter the cemetery-keeper, having made him his own son, raised him. He, thus growing up, went about playing together with his son, a boy named Suppiya. Because of his having been born and raised in the cemetery, his designation was "Sopāka."

Then one day, the Blessed One, towards the break of dawn, having spread the net of knowledge, surveying kinsmen accessible to instruction, having seen him, being seven years old, included within the net of knowledge, went to the cemetery. The boy, being urged by a former cause, with a gladdened mind, having approached the Teacher, having paid homage, stood. The Teacher expounded the Teaching to him. He, having heard the Teaching, having requested the going forth, being told by his father "You must be permitted," led his father to the Teacher's presence. His father, having paid homage to the Teacher, gave permission saying "Give this boy the going forth, venerable sir." Having given him the going forth, the Blessed One directed him to the development of friendliness. He, having taken the meditation subject of friendliness, dwelling in the cemetery, before long, having made the meditative absorption through friendliness the foundation, having developed insight, realised arahantship. But having become a Worthy One, showing the method of development of friendliness to other cemetery-dwelling monks, he spoke the verse "Just as towards an only son." This is what is meant - just as a mother or father would be caring, exclusively seeking the welfare of a dear and agreeable only child, so one should be caring through exclusively seeking the welfare of all beings established in all directions of the various kinds beginning with the eastern, or in all existences of the various kinds beginning with sensual existence, and in all conditions of the various kinds beginning with youth - without making the boundary "friend, indifferent one, hostile one," by way of breaking down boundaries, one should develop friendliness of one flavour everywhere. But having spoken this verse, he gave the exhortation: "If you, venerable ones, were to develop friendliness in this way, those eleven benefits of friendliness stated by the Blessed One beginning with 'one sleeps happily,' you would definitely become sharers in them."

112. Thus, he who had attained the achievement of fruition, having reviewed his own merit performed, with pleasure arisen, showing his former conduct, his life history, said beginning with "While I was cleaning the cave." Therein, "cave" means a secluded place of a stone mountain; that, being suitable for those gone forth, having made a brick wall, having fitted a door panel, he gave it for the purpose of dwelling of monks. "That which should be desired by way of a wall as a support" is "pabbhāra" (cave). The Blessed One named Siddhattha came, arrived at my presence, while I was cleaning that.

113. "Having seen the Buddha who had approached" means having thus seen him who had come to my presence, of such a one - because of the intrinsic nature of being immovable in desirable and undesirable things - endowed with the quality of such-ness, of the foremost of the world, of the Buddha, having prepared a mat - a covering of grass, leaves and so on - a mat made of twigs, having completed it, I gave a flower seat, a seat made of flowers.

114. "Having sat down on a flower seat" means having sat down on that prepared flower seat, the leader of the world, Siddhattha, the Blessed One. "And having understood my destination" means having understood, having known my destination, the place of arising in the future, he uttered, he spoke of impermanence, the state of being impermanent.

115. "Impermanent indeed are activities" means indeed certainly activities, being produced by conditions having come together and assembled, all being phenomena with conditions, are impermanent in the sense of non-existence after having come to be. "Having the nature of arising and falling" means having the intrinsic nature of perishing after having arisen; having arisen, having become manifest, these activities cease and perish - this is the meaning. "Their appeasement is happiness" means the appeasement with distinction of those activities is happiness; that which brings about their appeasement is Nibbāna itself, which is certainly happiness - this is the meaning.

116. "Having said this, the Omniscient One" means the Blessed One, the knower of all phenomena, the eldest of the worlds, the senior, the lord of men, the foremost, the hero, having said, having spoken this proclamation of the Teaching connected with impermanence, rose up into the sky, into space, like a king of swans in the firmament - this is the connection.

117. "One's own view" means one's own theory, acceptance, preference, disposition, "having abandoned" means having given up. "I developed the perception of impermanence" means the perception that occurs regarding the impermanent as "impermanent" - I developed, cultivated, attended to it. "There I passed away" means there, in that birth, from that birth, I passed away, died.

118. "Having experienced the two successes" means having experienced the two successes reckoned as human success and divine success. "Urged on by wholesome root" means urged, instigated by the former wholesome root, or by the wholesome which is the root. "When the final existence was attained" means when the concluding existence was attained, reached. "I went to the realm of an outcast" means I went to the realm of an outcast, where one's own cooked food is the cooked food. The meaning is: I was reborn in that outcast family whose own cooked food is not to be eaten by others. Or, "sā" is called a dog; the meaning is: born in an outcast family that eats food left over by dogs. The remainder is of manifest meaning only.

The commentary on the life history of the Elder Sopāka is complete.

10. Commentary on the Life History of the Elder Sumaṅgala

The life history of the Venerable Elder Sumaṅgala beginning with "Wishing to sacrifice an oblation." This venerable one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, was reborn as a tree deity in the time of the Blessed One Piyadassī. One day, having seen the Teacher standing wearing a single robe after bathing, having become filled with pleasure, he clapped his hands. He, by that merit, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a poor family in a certain small village not far from Sāvattthī, by such an outcome of action; his name was "Sumaṅgala." He, having come of age, having as his requisites crooked sickles, ploughs, and hoes, earned his living by ploughing. One day, when a great offering was being made by King Pasenadi of Kosala to the Blessed One and the community of monks, having come together with people who were coming carrying provisions for the offering, having taken a pot of curds, having come and having seen the honour and respect shown to the monks, having thought "These ascetics, disciples of the Sakyan, are dressed in fine garments, having eaten good food, they dwell in sheltered lodgings; what if I too were to go forth?" having approached a certain great elder, he made known his intention to go forth. He, having compassion for him, having given him the going forth, told him the meditation subject. He, while dwelling in the forest, having become disenchanted and dissatisfied with dwelling alone, wishing to leave the Order, while going to his relatives' village, on the way, having seen farmers and people who, having bound their loin-cloths, were ploughing the field, dressed in soiled garments, with bodies covered all around with dust, withering in the wind and heat, ploughing the field, he gained a sense of urgency thinking "Indeed these beings experience great suffering for the sake of livelihood." Because his knowledge had reached maturity, the meditation subject as previously grasped presented itself to him. He, having gone to the root of a certain tree, having obtained seclusion, attending wisely, having developed insight, attained arahantship by the succession of paths.

124. Thus he, having attained the fruition of arahantship, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "Wishing to make an oblation, I." Therein, "oblation" means the requisites for veneration and honour of many kinds, beginning with food and drink. "Wishing to sacrifice" means wishing to offer, I wishing to give a gift. "Having prepared food" means having prepared, having accomplished the nutriment. "Waiting for brahmins" means seeking recipients, pure renunciants. "Standing in a spacious pavilion" means standing in an extensive pavilion, pleasant with a pure white sandy ground.

125-127. In the passage beginning with "Then I saw the Perfectly Enlightened One," the connection is: "of great fame" means of great renown; "the guide of all the world" means the one who leads with distinction the entire world of beings; "leading to the attainment of Nibbāna"; "the Self-Become One" means one who has come to be by himself, without a teacher; "the foremost person" means the most excellent person; "the Blessed One" means one endowed with qualities beginning with good fortune; "the brilliant one" means one accomplished with radiance of blue, yellow, and so on; "honoured by disciples" means surrounded by them; "shining like the sun," like the sun, resplendent; proceeding along the road, along the street, going - I saw the Enlightened by himself named Piyadassin - this is the connection. "Having raised

joined palms" means having made the cup of folded palms upon the head; "I gladdened my own mind" means one's own mind; "I gladdened my mind in the qualities of the Blessed One who is thus" means I made it confident - this is the meaning. "I invited by mind alone" means I offered the invitation with consciousness. "Let the great sage come" means let the honoured one, the sage worthy of veneration, the Blessed One, come to my dwelling.

128. "Having understood my thought" means having known my mental thought; the Teacher, unsurpassed in the world, in the world of beings, without anything higher, surrounded by a thousand who eliminated the mental corruptions, by a thousand Worthy Ones, approached my door, arrived at my house door.

129. I made homage thus to that Teacher who had arrived. "Thoroughbred among men" means thoroughbred among men, foremost one, let my homage be to you. "Highest of men" means highest among men, distinguished by superior qualities, let my homage be to you. "Having ascended the mansion" means having ascended my dwelling that generates confidence, "please sit down on the lion's seat" means on the highest seat - he requests - this is the meaning.

130. "Tamed, with a tamed retinue" means himself tamed through the three doors, likewise surrounded by the four assemblies reckoned as monks, nuns, male lay followers, and female lay followers, who are tamed. "Crossed over, the excellent among those who help cross over" means himself crossed over, emerged from the round of rebirths, departed; the excellent, the highest among those who help cross over, among the distinguished persons who help others cross over - the Blessed One, by my invitation, having ascended the mansion, sat down on the noble seat, the highest seat, took his sitting.

131. "Whatever material gains I had in my own house" means whatever material gains were present, prepared, heaped up in one's own house. "That I gave to the Buddha" means I gave those material gains to the Buddha, to the Community headed by the Buddha - "gave" means gave with regard - this is the meaning. "Devoted, with my own hands" means having taken with one's own two hands, with a devoted mind, I gave - this is the meaning.

132. "With a confident mind" means with a gladdened mental intention, glad at heart, with a beautiful mind. "Filled with joy" means with arisen inspiration, with arisen pleasure, "with joined palms" means with cupped hands placed upon the head, "I pay homage to the foremost Buddha" - the meaning is I make salutation to the foremost Buddha. "Oh, the greatness of the Buddha" means the greatness, the great state of the Teacher who has penetrated the four truths - oh, how wonderful - this is the meaning.

133. "Attending upon the eight" means of those attending upon, "consuming" means of those consuming, among the eight noble persons, those who have eliminated the mental corruptions, the Worthy Ones alone, are many - this is the meaning. "This is your power alone" means this power of walking through space, emerging and diving and so on, is your power alone, yours only, not of others. "I go to you for refuge" means you who are thus, I go to you as refuge, shelter, rock cell, ultimate goal - I approach, I go, or I know - this is the meaning.

134. The elder of the world, the lord of men, the Blessed One Piyadassī, having sat down in the midst of the community of monks, spoke, related these verses of declaration - this is the meaning. The remainder is easily understood.

The commentary on the life history of the Elder Sumaṅgala is complete.

The commentary on the second Sīhāsana chapter is complete.



ABOUT THIS TRANSLATION

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