

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

11. Past Life Histories-2 - of the Elder Monks (11. Apadānapāḷi-2 -
Therāpadānapāḷi)

54. The Chapter on Kaccāyana (54. Kaccāyanavaggo)

[Tha Ap 533-542, PTS 2.464-2.488]



PaliVerse

5. The Collection of Minor Texts

11. Past Life Histories-2 - of the Elder Monks

54. The Chapter on Kaccāyana

1. The Life History of the Elder Mahākaccāyana

1. "The Conqueror named Padumuttara, without longing, victory over the unconquered;
A hundred thousand cosmic cycles ago from now, the Leader arose.
2. The hero with lotus-petal eyes, with a face spotless as the moon;
Resembling a golden mountain, with radiance equal to the sun's light.
3. Captivating the eyes of beings, adorned with excellent characteristics;
Gone beyond all paths of speech, honoured by humans and deities.
4. "The Perfectly Enlightened One, awakening beings, Vāgīsa, with a sweet voice;
With a continuum bound by compassion, confident in the assemblies.
5. He teaches the sweet Teaching, endowed with the four truths;
He lifts up living beings sunk in the mire of delusion.
6. "Then, having become a solitary wandering ascetic, an ascetic dwelling in the Himalayas;
Going through the sky to the human world, I saw the Conqueror.
7. "Having approached into his presence, I heard the teaching of the Dhamma;
Of the hero praising the great virtue of the disciple.
8. "What was said by me in brief, he explains in detail;
He pleases both the assembly and me, just as this Kaccāyana does.
9. "'I do not see here any other disciple like this;
Therefore henceforth he is the foremost, thus remember, monks.'
10. "Then I, having been astonished, having heard the delightful word;
Having gone to the Himalaya, having brought a collection of flowers.
11. "Having venerated the refuge of the world, I aspired for that state;
Then, having known my disposition, he who abandons conflict made the declaration.
12. "Behold this excellent sage, with a golden complexion,
With hair standing on end, with full shoulders, standing unshakeable with joined palms.

- 13.** 'Joyful, with eyes well-filled, with disposition gone to the Buddha's praise;
Born of the Dhamma, with a heart for learning, resembling one sprinkled with
the Deathless.'
- 14.** "Having heard of Kaccāna's virtue, aspiring to that state, standing firm;
In the future time, of Gotama, the great sage.
- 15.** "His heir in the teachings, legitimate, created by the Teaching;
Kaccāna by name, will be a disciple of the Teacher.
- 16.** "Very learned, of great wisdom, a knower of intentions, O sage;
He will attain that state, just as he was declared by me.
- 17.** "A hundred thousand cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.
- 18.** "I wander in two existences, in divinity and also in humanity;
I go to no other destination, this is the fruit of honouring the Buddha.
- 19.** "I am born in two families, in the warrior caste and also in the brahmin caste;
I am not born in a low family, this is the fruit of honouring the Buddha.
- 20.** "And in this final existence now, I was born in the city of Ujjenī;
Under the fierce Pajjota, dependent on the chief priest, a brahmin.
- 21.** "The son of Tiriṭṭivaccha, subtle, one who has mastered the Vedas;
And my mother was named Candimā, I am Kaccāna of excellent skin.
- 22.** "Sent by the king for the purpose of investigating the Buddha;
Having seen the leader, the accumulation of virtues, the door to the city of
liberation.
- 23.** "And having heard the spotless word, which dries up the mire of destinations;
I attained the Deathless, the peaceful, together with the remaining seven.
- 24.** "Born a knower of intentions, of great wisdom for the Fortunate One;
And established in the foremost position, with wish well fulfilled.
- 25.** "Mental defilements have been burnt by me, all existences have been
uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.
- 26.** "Indeed welcome it was for me, my coming to the Buddha's presence;
"Indeed welcome it was for me, my coming to the Buddha's presence;The
three true knowledges have been attained, the Buddha's teaching has been
fulfilled.
- 27.** "The four analytical knowledges, and these eight deliverances;

The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Mahākaccāyana spoke these verses.

Thus he spoke.

The Life History of the Elder Mahākaccāyana is first.

2. The Life History of the Elder Vakkali

- 28.** "A hundred thousand cosmic cycles ago from now, the Leader arose;
Of superior name, immeasurable, named Padumuttara.
- 29.** "With a face like a lotus, with pure and beautiful skin like a stainless lotus;
Untainted by the world, just as a lotus by water.
- 30.** "The hero with eyes like lotus petals, pleasant as a lotus;
Like the supreme fragrance of a lotus, therefore he is Padumuttara.
- 31.** "The elder of the world and free from pride, like an eye to the blind;
Of peaceful appearance, a treasure of virtues, an ocean of compassion and wisdom.
- 32.** "He, the great hero, sometimes honoured by Brahma gods, titans, and deities;
The supreme conqueror, amidst the people crowded with gods and humans.
- 33.** With fragrant speech, and with sweet voice;
Pleasing the entire assembly, he praised his own disciple.
- 34.** "Intent on faith, a wise man, eager for seeing me;
There is no other such as this, as this monk Vakkali.
- 35.** "Then I, in Hamsavatī, in the city, a brahmin's son;
Having been, and having heard that word, I delighted in that state.
- 36.** "Having invited that spotless Truth-finder together with his disciples;
Having fed them for seven days, I then covered them with cloth.
- 37.** Having bowed down with my head to him, in the ocean of infinite virtues;
Submerged, filled with joy, I spoke these words.
- 38.** "'He who was befriended by you, seven cosmic cycles from now, O sage;
The monk foremost among the faithful, such may I become, O sage.'
- 39.** "When this was said, the great hero, the one with unobstructed vision;
Uttered this word to the assembly, the great sage.
- 40.** "Behold this young man, wearing a polished yellow robe;
With limbs adorned with golden ornaments, captivating to the eyes and minds
of people.

- 41.** "This one, in the future time, of Gotama, the great sage;
The foremost among those resolved in faith, this one will be his disciple.
- 42.** "'Whether become a god or a human, freed from all torment;
Surrounded by all wealth, he will transmigrate happily.
- 43.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 44.** "'His heir in the teachings, legitimate, created by the Teaching;
Vakkali by name, will be a disciple of the Teacher.'
- 45.** "By that distinction of action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 46.** "Having been happy everywhere, wandering in the round of rebirths from
existence to existence;
Formerly I was born in Sāvathī, in a certain family.
- 47.** "Me, delicate as fresh butter, soft as a newly sprouted leaf;
Helpless, lying on my back, frightened by fear of a goblin.
- 48.** "At the feet of the great sage, they laid me down with dejected minds;
We give this one to you, O protector, be his refuge, O leader.
- 49.** "Then he received me, the sage, refuge of the frightened;
With a hand that was webbed, marked with wheels, soft and tender.
- 50.** "From that time forth by him I was protected, by one who needs no protection;
Released from all enmity, I grew in happiness.
- 51.** "Being without the Fortunate One, I am dissatisfied for a moment;
Seven years old by birth, I went forth into homelessness.
- 52.** "Arisen from all perfections, with excellent blue eyes,
A form strewn with all beauty, unsatisfied I dwell.
- 53.** "Having known my delight in the Buddha's form, then the Conqueror exhorted
me;
'Enough, Vakkali, what is there in this form, you delight in what fools find
pleasing.
- 54.** "Whoever indeed sees the Good Teaching, he, the wise one, sees me;
Not seeing the Good Teaching, even seeing me, he does not see.
- 55.** "The body has endless dangers, comparable to a poisonous tree;
The residence of all diseases, a heap of suffering alone.
- 56.** "'Having become disenchanted thereupon with matter, the rise and fall of the
aggregates;
See the impurities, he will easily go to the end.'

- 57.** "Thus instructed by him, the leader who seeks my welfare;
Having climbed up Vulture's Peak, I meditate in the mountain grotto.
- 58.** "Standing at the foot of the mountain, the great sage gave comfort;
'Vakkalī,' the Conqueror spoke, having heard that, I was joyful.
- 59.** "I leapt into a rocky cave, many hundreds of men in height;
Then by the power of the Buddha, I went easily to the earth.
- 60.** "Again he expounds the Teaching, the rise and fall of the aggregates;
Having understood that Teaching, I attained arahantship.
- 61.** "In the midst of a very great assembly, then me, the one who had reached the
end of conduct;
The great wise man declared foremost among those resolved in faith.
- 62.** "A hundred thousand cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.
- 63.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 64.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 65.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Vakkali spoke these verses.

Thus he spoke.

The Life History of the Elder Vakkali is second.

3. The Life History of the Elder Mahākappina

- 66.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
Risen in the cloudless sky, like the sun in the autumn sky.
- 67.** With the radiance of his words, he awakens the lotuses of those to be guided;
The Leader dries up the mud of mental defilements with the rays of his
wisdom.
- 68.** "He destroys the fame of the sectarians, as the sun the light of fireflies;
He illuminates the radiance of truth's meaning, like the sun a jewel.
- 69.** "A repository of virtues, like the ocean of jewels;
Like Pajjunna upon beings, he rains with the Dhamma-cloud.
- 70.** "A judge then I was, in the city named after the swan;
Having approached, I heard the teaching, of the one whose name is the
Highest Water-born.

- 71.** "Of the exhorter of monks, of the disciple who has done his duty;
Of him who was proclaiming virtue, who was pleasing my mind.
- 72.** "Having heard, delighted, glad at heart, having invited the Truth-finder;
Having fed him together with his disciples, I aspired for that state.
- 73.** "Then, with a gait like a swan, with a voice like a swan and a drum;
Behold this chief minister, skilled in judgment.
- 74.** "Fallen at my feet, with hair standing on end;
With the colour of a rain-cloud, with full shoulders, with serene eyes and face.
- 75.** "With a great retinue, befitting a king, of great fame;
This one aspires to the state of one who has done his duty, with a heart of
altruistic joy.
- 76.** "'By this prostration, by generosity and by aspirations;
For a hundred thousand cosmic cycles, one is not reborn in an unfortunate
realm.
- 77.** "'Having experienced divine splendour among the gods, and greatness among
human beings;
With the remainder, he will attain Nibbāna.
- 78.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 79.** "'His heir in the teachings, legitimate, created by the Teaching;
Kappina by name, will be a disciple of the Teacher.'
- 80.** "Then I, having done meritorious service in the Conqueror's Dispensation;
Having abandoned the human body, I went to Tusita.
- 81.** "Having instructed kingdoms of gods and humans, by the hundreds;
Near Bārāṇasī, he was born in the weaver caste.
- 82.** "With a retinue of a thousand, together with my wife, I;
Attended upon five hundred Individually Enlightened Ones.
- 83.** "Having fed them for three months, we clothed them with the three robes;
Passed away from there, we all became those who reached the realm of the
deities.
- 84.** "Again we all went to human existence, passed away from there;
We were born formerly in Kukkuṭa, in sight of the Himalayas.
- 85.** "My name was Kappina, a prince of great fame;
Those born in the remaining ministers' families surrounded me alone.
- 86.** "Having attained the happiness of a great kingdom, endowed with the
fulfilment of all sensual pleasures;

I heard from merchants the announcement of the arising of a Buddha.

- 87.** "A Buddha has arisen in the world, matchless, a unique person;
He makes known the Good Teaching, the Deathless, the highest happiness.
- 88.** "'Well suited are his pupils, and well released, without mental corruptions';
"Having heard their good words, having honoured the merchants.
- 89.** "Having abandoned kingship, together with ministers, I went forth, devoted to
the Buddha;
Having seen the river, great and fierce, filled to the brim.
- 90.** "Without support, without a hold, hard to cross, swift-flowing;
Having remembered the virtue of the Buddha, I crossed over safely.
- 91.** "'If the Buddha has crossed the stream of existence, one who has reached the
end of the world, the wise one;
By this speaking of truth, may my journey succeed.
- 92.** "'If the path leads to peace, and release is eternal happiness;
By this speaking of truth, may my journey succeed.
- 93.** "'If the Community has crossed over the wilderness, an unsurpassed field of
merit;
By this speaking of truth, may my journey succeed.'
- 94.** "As soon as the truth-vow was made, the water departed from the path;
Then I crossed over with ease, to the delightful riverbank.
- 95.** "I saw the Buddha seated, like the rising sun;
Blazing like a golden rock, illuminated like a lamp post.
- 96.** "Like the moon together with stars, honoured by disciples;
Like Vāsava raining, amidst the clouds of the Teaching.
- 97.** "Having paid homage together with my colleagues, I sat down on one side;
Then, having known our disposition, the Buddha taught the Dhamma.
- 98.** "Having heard the spotless Teaching, we spoke to the Conqueror:
'Give us the going forth, O great hero, we are wearied of existence.'
- 99.** "'The Teaching is well proclaimed, monks, for making an end of suffering for
you;
Practise the holy life', thus said the seventh sage.
- 100.** "Together with the words, all of us, wearing the appearance of monks;
We became fully ordained, and stream-enterers in the Dispensation.
- 101.** "Then having gone to Jeta's Grove, the great leader instructed me;
Admonished by the Conqueror, I attained arahantship.

- 102.** "Then thousands of monks, I instructed at that time;
Those who followed my instruction, they too were without mental corruptions.
- 103.** "The Conqueror, satisfied with that virtue, established me in the foremost position;
Foremost among exhorters of monks, as Kappina among the great assembly."
- 104.** "The action done in a hundred thousand, showed its fruit to me here;
Released like the speed of an arrow, I burnt up my defilements.
- 105.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 106.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 107.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Mahākappina spoke these verses.

Thus he spoke.

The Life History of the Elder Mahākappina is the third.

4. The Life History of the Elder Dabbamallaputta

- 108.** "The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.
- 109.** "An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.
- 110.** "Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.
- 111.** "Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.
- 112.** "Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.
- 113.** "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
- 114.** "Then I, in Haṃsavatī, a merchant's son of great fame;
Having approached the light of the world, I heard the teaching of the Dhamma.
- 115.** "Lodgings for monks, preparing together with disciples;
Having heard the word of him who was proclaiming, I was joyful.
- 116.** "Having made an aspiration to him, the great sage, together with the monastic

community;

Having bowed down with my head at his feet, I aspired for that state.

- 117.** "Then that great hero, praising my action, said:
'He who fed the leader of the world together with the monastic community for seven days.
- 118.** "'He with lotus-petal eyes, lion-shouldered, with golden complexion;
Fell at my feet, aspiring to the highest state.
- 119.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 120.** "'A disciple of that Buddha, renowned by the name Dabba;
An appointer of lodgings, he will be the foremost at that time.'
- 121.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 122.** "Three hundred times I exercised divine kingship;
Five hundred times I was a universal monarch.
- 123.** "Principality over a district, extensive, incalculable by counting;
Everywhere I was happy, owing to that action.
- 124.** "Ninety-one cosmic cycles ago from now, the Leader named Vipassī;
Arose, lovely to behold, one with insight into all phenomena.
- 125.** "With a malicious mind I blamed, the disciple of that Such One;
One in whom all mental corruptions are eliminated, and knowing him to be pure.
- 126.** To the disciples of that very hero among men, the great sages,
Having taken a voting ticket, I gave milk-rice.
- 127.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 128.** Having illuminated the Dispensation, having overcome the false teachers;
Having trained those fit to be trained, he, together with his disciples, attained final Nibbāna.
- 129.** "When the Protector with his disciples was quenched, when this Dispensation
was coming to an end;
The gods cried out, agitated, with loosened hair, with tearful faces.
- 130.** "The eye of the Teaching will be extinguished, we shall not see, O one of good
conduct;
We shall not hear the Good Teaching, alas, our lack of merit.
- 131.** "Then this whole earth, the unshakeable, shook and trembled;

And the ocean, as if with sorrow, resounded a pitiful utterance.

- 132.** "The drums in the four directions, resounded by non-humans;
All around the thunderbolts, burst forth frightfully.
- 133.** "Meteors fell from the sky, and a comet appeared;
With smoke and whirling flames, the beasts cried pitifully.
- 134.** "Having seen the severe arising, indicating the decline of the Dispensation;
Agitated, we seven monks, we reflected then.
- 135.** "Without the Dispensation, we have had enough of life;
Having entered the great forest, let us engage in the Conqueror's
Dispensation.
- 136.** "We saw then in that forest, a lofty excellent rock;
Having climbed it by a ladder, we threw down the ladder.
- 137.** "Then the elder exhorted us: 'The arising of a Buddha is very rare;
Faith, extremely rare, has been obtained, and little remains of the
Dispensation.'
- 138.** "Those who have missed the moment fall into the endless ocean of suffering;
Therefore effort should be made, as long as the sage's teaching stands.
- 139.** "That elder was a Worthy One, a non-returner was his follower;
The others, virtuous and engaged, we went to the heavenly world.
- 140.** "One with passion quenched, one who has crossed over the round of rebirths,
and one alone in the Pure Abodes;
And I and Pakkusāti, Sabhiya and Bāhiya likewise.
- 141.** "Kumārakassapa and we, going here and there;
Freed from the bonds of saṃsāra, shown compassion by Gotama.
- 142.** "Among the Mallas in Kusinārā, I was born while still in the womb, being
mindful;
My mother died and ascended the funeral pyre, from there I fell out.
- 143.** "Fallen upon a heap of grass, from that I became renowned as Dabba;
By the power of the holy life, I was liberated at seven years old.
- 144.** By the power of milk-rice, I attained the five factors;
By insulting one who has eliminated the mental corruptions, I was much
accused by the evil ones.
- 145.** "Both merit and evil, I have now transcended;
Having attained the supreme peace, I dwell without mental corruptions.
- 146.** "I prepared a lodging, having gladdened the one of good conduct;
The Conqueror, satisfied with that virtue, established me in the foremost

position.

- 147.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 148.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 149.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Dabbamallaputta spoke these verses.

Thus he spoke.

The Life History of the Elder Dabbamallaputta is the fourth.

5. The Life History of the Elder Kumārakassapa

- 150.** "A hundred thousand cosmic cycles ago from now, the Leader arose;
The hero, beneficial to the whole world, named Padumuttara.
- 151.** "Then I, having been a brahmin, renowned, one who has mastered the Vedas;
Wandering for the day's abiding, I saw the leader of the world.
- 152.** "Making known the four truths, awakening the world including the gods;
Foremost among brilliant speakers, praising among the great assembly.
- 153.** "Then with a joyful mind, having invited the Truth-finder;
Having decorated the pavilion with cloths of various colours.
- 154.** "Illuminated with various jewels, I fed him together with the Community there;
Having fed them for seven days, with food of various excellent flavours.
- 155.** "With flowers of various colours, having venerated him together with his disciples;
Having bowed down at his feet, I aspired to that state.
- 156.** "Then the excellent sage said, whose dwelling place is solely compassion;
'Behold this excellent twice-born one, with lotus-face and eyes.
- 157.** "'Abundant in joy and gladness, with hair standing on end;
With wide eyes full of mirth, eager for my teaching.
- 158.** "Fallen at my feet, joyful in a single robe;
This one aspires to that state, of being a brilliant speaker.
- 159.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 160.** "'His heir in the teachings, legitimate, created by the Teaching;
Kumārakassapa by name, will be a disciple of the Teacher.
- 161.** "'Owing to cartloads of variegated flower-cloths and jewels,

He will attain the foremost position among brilliant speakers.'

- 162.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 163.** "Wandering about from existence to existence, like an actor in the midst of the stage;
Having become the offspring of a monkey, I entered the womb of a hind.
- 164.** "Then when I was in the womb, the turn for execution arrived;
My mother, abandoned by her relatives, went for refuge to a banyan tree.
- 165.** "By that king of deer, she was freed from death;
Having given up a living being, he then exhorted me thus.
- 166.** "One should resort to the banyan tree, one should not dwell with a branch;
Death in the banyan tree is better, than life in a branch."
- 167.** "Advised by that leader of the deer herd, I and my mother and likewise the others;
Having come to the charming Tusita abode, we went abroad as if to our own home.
- 168.** "Again, when the Dispensation of the hero Kassapa was coming to an end;
Having ascended the peak of a rock, having engaged in the Conqueror's Dispensation.
- 169.** "Now I was born in Rājagaha, in a millionaire's family;
My mother, being pregnant, went forth into homelessness.
- 170.** Having known her to be pregnant, they brought her to Devadatta;
He said 'Destroy this evil nun.'
- 171.** "Even now, shown compassion by the great sage, the conqueror;
My mother gave birth happily, in the nuns' quarters.
- 172.** "Having known that, the king, the Kosalan, nurtured me;
With the care of a prince, and by name I am Kassapa.
- 173.** "Having come to Mahākassapa, I am Kumārakassapa;
Having heard the body likened to an ant-hill, taught by the Buddha.
- 174.** "Thereupon my mind was liberated, altogether by non-clinging;
Having tamed Pāyāsi, I attained this highest state.
- 175.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 176.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 177.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Kumārakassapa spoke these verses.

Thus he spoke.

The Life History of the Elder Kumārakassapa is the fifth.

The twenty-fourth recitation section.

6. The Life History of the Elder Bāhiya

- 178.** "A hundred thousand cosmic cycles ago from now, the Leader arose;
Of great radiance, the highest in the three worlds, named Padumuttara.
- 179.** "Of the monk of quick direct knowledge, proclaiming the virtue of the sage;
Having heard, with elated mind, I, having made an offering to the great sage.
- 180.** "Having given a week-long gift, to the sage together with his pupils, I;
Having paid respect to the Perfectly Enlightened One, I aspired to that state then.
- 181.** "Then the Buddha declared about me, 'See this brahmin;
Fallen at my feet, reviewing his conduct.
- 182.** "With limbs adorned with golden sacrificial threads, with pure thin skin;
With hanging copper-coloured lips like bimba fruit, a twice-born with even white sharp teeth.
- 183.** "'With abundant strength of virtues, with hair standing on end;
Having become a receptacle for a flood of virtues, with face blossoming with joy.
- 184.** "This one aspires to the state of a monk of quick direct knowledge;
In the future, the great hero, Gotama by name, will be.
- 185.** "'His heir in the teachings, legitimate, created by the Teaching;
Bāhiya by name, will be a disciple of the Teacher.'
- 186.** "Then indeed, satisfied, having risen, for as long as life, O great sage;
Having made an offering, passed away, I went to heaven as to my own dwelling.
- 187.** "Whether become a god or a human, happy owing to that deed;
Having transmigrated owing to it, I experience success.
- 188.** "Again, when the Dispensation of the hero Kassapa was coming to an end;
Having ascended the peak of a rock, having engaged in the Conqueror's Dispensation.
- 189.** "Of pure morality, wise, one who complies with the Conqueror's teaching;
Passed away from there, five people, we went to the heavenly world.
- 190.** "Then I, Bāhiya, was born in Bhārukaccha, the best of cities;

Then I plunged by boat into the ocean with little success.

- 191.** "Then the boat broke apart, having gone for a few days;
Then in the dreadful, terrible, sea-monster-filled waters, I fell.
- 192.** "Then I, having striven, having crossed the great ocean;
Reached the excellent port of Suppāda, shaken by the slow wind.
- 193.** "Having put on a bark garment, I entered the village for almsfood;
Then that person, satisfied, said: 'A Worthy One has come here.'
- 194.** "Having honoured him with food and drink, with cloth and with bedding;
And with medicine, we shall be happy.
- 195.** "Then an obtainer of requisites, honoured and worshipped by them;
I gave rise to the thought 'I am a Worthy One' unwisely.
- 196.** "Then, having understood my mind, the first deity urged me;
'You do not know the path of means, whence would you be a Worthy One?'
- 197.** "Urged by her, agitated, then I questioned her;
'Who are these and where in the world, the Worthy Ones, the best of men?
- 198.** "At Sāvattthī, in the Kosalan mansion, the Conqueror, of abundant wisdom, of
excellent, abundant understanding;
He, the Sakyan son, a Worthy One, without mental corruptions, expounds the
Teaching for the attainment of arahantship.
- 199.** "Having heard that word, he was well pleased, astonished like a beggar who
has found a treasure;
Elated in mind, to see the highest arahantship, the beautiful one of infinite
range.
- 200.** "Then having gone forth from there, of the Teacher, always the Conqueror I
see with spotless face;
Having approached the charming forest named Vijita, I asked the brahmans
where is the world's delight.
- 201.** "'Then they said, he who is honoured by kings, having entered the city for
wrong livelihood;
Like a hare, quickly, eager to see the sage, having approached, pay homage to
that foremost person.'
- 202.** "Then I, having gone quickly to Sāvattthī, the highest city,
Saw him wandering for almsfood, without longing, without greed.
- 203.** "With bowl in hand, with eyes not wandering about, causing joy with golden
radiance;
Resembling an abode of splendour, with a face that bears the brightness of
the sun.

- 204.** Having approached him, bowing down, I spoke these words:
"Be a refuge for one lost on the wrong path, O Gotama.
- 205.** "'For the purpose of sustaining life, I wander for almsfood;
This is not the time for a talk on the Teaching', thus said the seventh sage."
- 206.** "Then again and again I implored the Buddha, eager for the Teaching;
He who expounded the Teaching to me, the profound state of emptiness.
- 207.** "Having heard his teaching, I attained the elimination of mental corruptions;
Being one whose life span was brought to an end, peaceful - oh, how
compassionate is the Teacher!
- 208.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 209.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 210.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled.
- 211.** "Thus the elder explained, Bāhiya of the Bark-cloth;
Fallen on a rubbish heap, by a cow possessed by a spirit.
- 212.** "Having praised his former conduct, the great wise man;
That elder attained final Nibbāna, in Sāvattthī, the best of cities.
- 213.** "Going out from the town, having seen him, the seventh sage;
The wise one wearing bark-cloth, Bāhiya who had warded off evil.
- 214.** "Fallen to the ground, tamed, like Indra's banner brought down;
Life gone, defilements dried up, a doer of the Conqueror's teaching.
- 215.** Then the Teacher addressed the disciples delighted in the Dispensation;
"Take, having led away, cremate the body of the fellow in the holy life.
- 216.** "'Make a monument and venerate it, he, the great wise man, has attained final
Nibbāna;
He is the foremost of those with quick direct knowledge, my disciple who acts
according to my word.
- 217.** Though a thousand verses, composed of unbeneficial terms;
One verse is better, hearing which one becomes calm.
- 218.** "Where water and earth, fire and air do not stand fast;
There the stars do not shine, the sun does not radiate.
- 219.** "There the moon does not glow, darkness is not found there;
When the brahmin, a sage, knew by himself through the wisdom of a sage.
- 220.** "'Then from the material and immaterial, from pleasure and pain, he becomes
liberated';

Thus spoke the Protector, the sage, the refuge of the three worlds."

Thus the Venerable Elder Bāhiya spoke these verses.

Thus he spoke.

The Life History of the Elder Bāhiya is the sixth.

7. The Life History of the Elder Mahākoṭṭhika

- 221.** "The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.
- 222.** "An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.
- 223.** "Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.
- 224.** "Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.
- 225.** "Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.
- 226.** "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
- 227.** "Then I, in Haṃsavatī, a brahmin who had mastered the Vedas;
Having approached the highest in all the world, I heard the teaching of the Dhamma.
- 228.** "Then that hero, a disciple whose wisdom's range was profound;
Skilled in meaning and teaching and language, and in discernment.
- 229.** "He established me in the foremost position, having heard that, I was joyful;
Together with his disciples, the excellent conqueror, I fed for seven days then.
- 230.** Having covered with cloth the ocean of wisdom together with his disciples,
Having bowed down at his feet, I aspired to that state.
- 231.** "Then the chief of the world said, 'Behold this best of twice-born;
Bent at my feet, with the radiance of a lotus's interior.
- 232.** "'This one aspires to the state of a monk of the Buddha, the foremost;
Through that faith, through generosity, and through hearing the Good Teaching.
- 233.** "'Having been happy everywhere, having wandered in the round of rebirths
from existence to existence;

In the future time, you will obtain that wish.

- 234.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin; Gotama by name, by clan, the Teacher in the world will be.
- 235.** "'His heir in the teachings, legitimate, created by the Teaching; Koṭṭhika by name, will be a disciple of the Teacher.'
- 236.** "Having heard that, having become joyful, then for as long as life, the Conqueror;
With a mind of friendliness I tended, mindful, concentrated in wisdom.
- 237.** "By the result of that action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 238.** "Three hundred times I exercised divine kingship;
Five hundred times I was a universal monarch.
- 239.** "Principality over a district, extensive, incalculable by counting;
Everywhere I was happy, owing to that action.
- 240.** "I wander in two existences, in divinity and also in humanity;
I go to no other destination, this is the fruit of good practice.
- 241.** "I am born in two families, in the warrior caste and also in the brahmin caste;
"I am not born in a low family, this is the fruit of good practice.
- 242.** "When the final existence was attained, I was a kinsman of Brahma;
In Sāvattthī, in a brahmin family, I was reborn, of great riches.
- 243.** "My mother was named Candavatī, my father was Assalāyana;
When the Buddha trained my father, with complete purification.
- 244.** "Then devoted to the Fortunate One, I went forth into homelessness;
Moggallāna was my teacher, my preceptor was of Sāri's origin.
- 245.** "While my hair was being cut, wrong view was destroyed together with its root;
And while putting on the ochre robe, I attained arahantship.
- 246.** "In meaning, teaching, and language, and in discernment is my wisdom;
Excelling in these, the chief of the world established me in the foremost position.
- 247.** "When questioned by Upatissa, I explained what had not been seen;
Therefore in the analytical knowledges, I am the foremost in the Perfectly Enlightened One's Dispensation.
- 248.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.

249. "Indeed welcome it was for me, etc.the Buddha's teaching has been fulfilled.

250. "The four analytical knowledges, etc.the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Mahākoṭṭhika spoke these verses.

Thus he spoke.

The Life History of the Elder Mahākoṭṭhika is the seventh.

8. The Life History of the Elder Uruveḷakassapa

251. "The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.

252. "An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.

253. "Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.

254. "Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.

255. "Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.

256. "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.

257. "Then I, in Haṃsavatī, a brahmin highly honoured;
Having approached the light of the world, I heard the teaching of the Dhamma.

258. "Then, the one with a great assembly, the disciple with a great following;
Establishing him in the foremost position, having heard that, I was joyful.

259. "With a great retinue, having invited the Great Conqueror;
Together with a thousand brahmins, I gave a gift.

260. "Having given a great gift, having paid respect to the leader;
Standing to one side, joyful, I spoke these words.

261. 'Through faith in you, O hero, and by the quality of aspiration;
May there be a great assembly, for one reborn here and there.'

262. Then he spoke to the assembly, he of beautiful voice like an elephant's roar;
The Teacher with the voice of the Indian cuckoo, "See this brahmin.

263. "'Golden-coloured, with mighty arms, with lotus-like face and eyes;
With an exultant son, joyful, having faith in my virtues.

- 264.** "This one aspires to the state of the monk with a lion's voice;
In the future time, you will obtain that wish.
- 265.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 266.** "'His heir in the teachings, legitimate, created by the Teaching;
Kassapa by clan, will be a disciple of the Teacher.'
- 267.** "Ninety-two cosmic cycles ago from now, there was an unsurpassed Teacher;
Incomparable, matchless, Phussa, the chief leader of the world.
- 268.** "And he, having destroyed all darkness, having disentangled the great tangle;
He rains down the Deathless rain, satisfying the world including the gods.
- 269.** "At that time in Bārāṇasī, we were sons of the king;
We were three brothers, all associated with the king.
- 270.** "Heroic in form, powerful, unconquered in battle;
Then the lord of the earth, with angered borderlands, said to us.
- 271.** "'Come, having gone to the borderland, having cleared the forest stronghold;
Having made it secure and conquered, give again,' thus you speak."
- 272.** "Then we said, 'If you would give the leader;
For our attendance, we will accomplish that for you.'
- 273.** "Then we, having received the boon, sent by the king;
Having made the borderland lay down its weapons, and having approached
that place again.
- 274.** Having asked for the attendance of the Teacher, the king, the leader of the
world;
Having obtained the heroic sage, we worshipped him for as long as life.
- 275.** "Very costly garments and superior flavours;
Charming lodgings and beneficial medicines.
- 276.** "Having given to the sage together with the monastic community, things
produced by us through the Teaching;
Moral ones, compassionate, with minds devoted to meditation.
- 277.** "Having attended with faith, with a mind of friendliness, to the leader;
When that chief of the world was quenched, having made an offering
according to my strength.
- 278.** "Passed away from there to Santusita, having gone there to great happiness;
We all experienced this, this is the fruit of honouring the Buddha.
- 279.** "Just as a juggler on a stage showed many a transformation;
So I, wandering in existence, was the lord of Videha.

- 280.** "By the word of the naked ascetic, one whose disposition has gone to wrong view;
Having mounted the path to hell, by the wish of my daughter.
- 281.** "Not having taken up the exhortation, by Brahmā Nārada, I;
Having wandered through in many ways, having abandoned the evil view.
- 282.** Having fulfilled with distinction the ten courses of action here,
Having abandoned the body, I went to heaven as to my own dwelling.
- 283.** "When the final existence was attained, I was a kinsman of Brahma;
Born in prosperous Bārāṇasī, in a great brahman family.
- 284.** Frightened by death, disease, and ageing, having plunged into the great forest;
Seeking the state of Nibbāna, I wandered among the matted-hair ascetics.
- 285.** "Then two brothers of mine went forth together with me;
Having built a hermitage at Uruvelā, I dwelt there.
- 286.** "Kassapa by clan, a dweller at Uruvelā;
Thence there was a description of me, as Uruvelākassapa."
- 287.** "My brother was near the river, named Nadīkassapa;
By the name of his dwelling place, at Gayā was Gayākassapa.
- 288.** "Two hundred for the youngest, three hundred for the middle brother;
For me five hundred less, all pupils following me.
- 289.** "Then the Buddha, having approached me, having performed various Miracles for me, the chief of the world, the trainer of men, trained me.
- 290.** "With a retinue of a thousand, I was a 'come, monk' one;
Together with all of them, I attained arahantship.
- 291.** "These and many other pupils surrounded me;
And I was able to teach, therefore I am the seventh sage.
- 292.** "In the state of a great assembly, he established me in the foremost position;
Oh, the service done to the Buddha, became fruitful for me.
- 293.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 294.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 295.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Uruvelākassapa spoke these verses.

Thus he spoke.

9. The Life History of the Elder Rādhā

- 296.** "The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.
- 297.** "An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.
- 298.** "Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.
- 299.** "Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such
ones.
- 300.** "Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent
characteristics.
- 301.** "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
- 302.** "Then I, in Haṃsavatī, a brahmin gone beyond the sacred texts;
Having approached that excellent man, I heard the teaching of the Dhamma.
- 303.** "The great hero who makes known, confident in the assemblies;
The monk ready in reply, the guide in the foremost position.
- 304.** "Then I, having done service to the leader of the world together with the
Community;
Having bowed down with my head at his feet, I aspired for that state.
- 305.** "Then the Blessed One spoke to me, he whose radiance is like a golden coin;
With a voice that is delightful, removing the stain of mental defilements.
- 306.** "'May you be happy, long-lived, may your aspiration succeed;
The service done by you to me together with the Community is exceedingly
extensive.
- 307.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 308.** "'His heir in the teachings, legitimate, created by the Teaching;
Rādhā by name, will be a disciple of the Teacher.
- 309.** "'He, the Sakyan son, the lord of men, satisfied with your virtues of causation;
The Leader will declare you foremost among those with ready wit.'
- 310.** "Having heard that, having become joyful, then for as long as life, the

Conqueror;
With a mind of friendliness I tended, mindful, concentrated in wisdom.

- 311.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 312.** "Three hundred times I exercised divine kingship;
Five hundred times I was a universal monarch.
- 313.** "Principality over a district, extensive, incalculable by counting;
Everywhere I was happy, owing to that action.
- 314.** "When the final existence was attained, in Giribbaja, the best of cities;
Born in a poor brahmin family, lacking in clothing and seats.
- 315.** "I gave a ladle of almsfood to Sāriputta, such a one;
When I was old and aged, then I approached the monastery.
- 316.** "No one ordains me, old and of feeble strength;
Because of that I was wretched, pale of limb, and sorrowful then was I.
- 317.** "Having seen me, the greatly compassionate one, the great sage said to me;
'For what purpose are you afflicted by sorrow for your son? Tell me your mind-produced pain.'
- 318.** "'I do not obtain the going forth, O hero, in your well preached Dispensation;
By that sorrow I am wretched, be my refuge, O leader.'
- 319.** "Then, having brought the monks together, the seventh sage asked;
'Those who remember the matter of this, let them speak out'."
- 320.** Sāriputta then said, 'I remember his service;
He gave a ladle of almsfood to me as I was walking for almsfood.'
- 321.** "'Good, good, you are grateful, Sāriputta, this you;
Give the going forth to this senior twice-born, this one will be of good breed.'
- 322.** "From there I obtained the going forth, the full ordination by the wording of the legal act;
Not long after, I attained the elimination of mental corruptions.
- 323.** "Since I hear the sage's word attentively, joyful;
The Conqueror placed me foremost among those with ready wit.
- 324.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 325.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 326.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Rādhā spoke these verses.

Thus he spoke.

The Life History of the Elder Rādhā is the ninth.

10. The Life History of the Elder Mogharāja

- 327.** "The Conqueror named Padumuttara, the sage who knows all worlds;
A hundred thousand cosmic cycles ago from now, the one with vision arose.
- 328.** "An exhorter, an instructor, a saviour of all living beings;
The Buddha, skilled in teaching, helped many people to cross.
- 329.** "Compassionate and merciful, seeking the welfare of all living beings;
He established all the sectarians who had arrived in the five precepts.
- 330.** "Thus it was undisturbed, and void of sectarians;
Decorated with Worthy Ones, by those who had become masters, by such ones.
- 331.** "Fifty-eight cubits in height, that great sage arose;
Resembling the radiance of gold, possessing the thirty-two excellent characteristics.
- 332.** "For a hundred thousand years, life span exists for that long;
Remaining for that long, he helped many people to cross.
- 333.** "Then I was in Haṃsavatī, in a certain family;
Engaged in working for others, I have no wealth at all.
- 334.** "In the retiring hall, dwelling on the prepared ground;
I lit a fire there, for she was strongly dark indeed.
- 335.** "Then the Protector, the proclaimer of the four truths, in the assembly;
Praised the disciple, the wearer of coarse robes.
- 336.** "Satisfied with that virtue, having bowed down to the Truth-finder;
I aspired to the highest state of being foremost among those wearing coarse robes.
- 337.** "Then the Blessed One Padumuttara spoke to the disciples;
'Behold this little man, poorly clothed and thin of body.
- 338.** "With a face bright with joy, endowed with the wealth of faith;
With an exultant son, joyful, unshakeable, gathered under the Sal tree.
- 339.** "This one aspires to that state, of a monk with a true army;
Of one who wears coarse robes, his inclination is towards praise of that one.
- 340.** "Having heard that, having become joyful, having bowed down with my head
to the Conqueror;

Having done beautiful action in the Conqueror's Dispensation for as long as life.

- 341.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to the Tāvatiṃsa heaven.
- 342.** "In the retiring hall, by the deed of burning the ground;
For a full thousand years in hell, I burned, afflicted by pain.
- 343.** "By that remainder of action, five hundred births I,
Having become a human of good family, was marked with characteristics from birth.
- 344.** "For five hundred births, afflicted with leprosy;
I experienced great suffering, owing to that action.
- 345.** "In this fortunate cosmic cycle, Upariṭṭha, the famous one;
I satisfied with almsfood, I with a gladdened mind.
- 346.** "By that distinction of action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 347.** "When the final existence was attained, I was born in a warrior family;
After my father's passing, I was entrusted with the great kingdom.
- 348.** "Afflicted by leprosy, I find neither delight nor happiness;
Since the happiness of kingship is vain, therefore I am Mogharāja.
- 349.** "Having seen the fault of the body, I went forth into homelessness;
I entered into pupilship of Bāvari, the foremost of the twice-born.
- 350.** "With a great retinue, having approached the leader of men;
I asked a subtle question, to that hero, the slayer of disputants.
- 351.** "This world and the other world, the Brahma world including the gods;
I do not directly know the view of the famous Gotama.
- 352.** "To one of such excellent vision, there is a coming with a question;
How regarding the world, does the King of Death not see one?"
- 353.** "Regard the world as empty, Mogharāja, always mindful;
Having uprooted the view of self, thus one would be a crosser over death.
- 354.** "'One who thus regards the world, the King of Death does not see';
Thus the Buddha spoke to me, the healer of all diseases.
- 355.** "As soon as the verse ended, with hair and beard removed;
Wearing the ochre robe, I was a monk, a Worthy One.
- 356.** "In the monasteries belonging to the monastic community, I did not dwell,
oppressed by illness;

'May the dwelling not be defiled,' oppressed by wind-humour illnesses.

- 357.** "Having brought from rubbish heaps, from cemeteries and from roads;
From that having made a double robe, I wore a coarse robe.
- 358.** "The great physician, the great leader, satisfied with that virtue of mine;
Established me in the foremost position among those who wear coarse robes.
- 359.** "With merit and evil utterly eliminated , freed from all disease;
Like fire without clinging, I shall be quenched, without mental corruptions.
- 360.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 361.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 362.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Mogharāja spoke these verses.

Thus he spoke.

The Life History of the Elder Mogharāja is the tenth.

The Kaccāyana Chapter is the fifty-fourth.

Its summary:

Kaccāna, Vakkalī the elder, the one named Mahākappina;
Dabba named Kumāra, and Bāhiya, Koṭṭhika the master.

Uruveḷakassapa, Rādha, and Mogharāja the wise;
Three hundred verses here, and sixty-two combined.



ABOUT THIS TRANSLATION

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