

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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11. Commentary on the Past Life Histories-2 - of the Elder Monks
(11. Apadāna-aṭṭhakathā-2)

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PaliVerse

5. The Collection of Minor Texts

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

54. The Chapter on Kaccāyana

1. Commentary on the Life History of the Elder Mahākaccāyana

In the fifty-fourth chapter, in the first life history, the life history of the Venerable Elder Mahākaccāyana, 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, in the time of the Blessed One Padumuttara, having been reborn in a very wealthy householder's family, having come of age, one day, while hearing the Teaching in the presence of the Teacher, having seen a certain monk being established in the foremost position among those who analyse in detail the meaning of what has been spoken in brief by the Teacher, himself too aspiring to that position, having made an aspiration, having performed meritorious deeds such as giving and so on, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Sumedha, having become a knower of charms, going through space, having seen the Blessed One seated in a certain jungle thicket, with a gladdened mind, made an offering with kaṇikāra flowers.

He, by that merit, turning again and again only in fortunate destinations, in the time of Kassapa, the One of Ten Powers, having been reborn in a family home in Bārāṇasī, when the Blessed One had attained final Nibbāna, at the place of making a golden shrine, having made an offering with a golden brick worth a hundred thousand, he made the aspiration: "As an outcome of this, in whatever place I am reborn, may my body be golden-coloured." Thereupon, having performed wholesome action for as long as life lasted, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, he was reborn in the house of the chaplain of King Caṇḍapajjota in Ujjenī. On his name-giving day, his mother, thinking "My son is golden-coloured; he has come having brought his own name," gave him the name Kañcanamāṇava. He, following the course of growth, having learnt the three Vedas, by the elapse of his father, obtained the position of chaplain. He became known as Kaccāyana by virtue of his clan. Then King Caṇḍapajjota, having heard of the arising of a Buddha, sent him saying "Teacher, go there and bring the Teacher here." He, himself as the eighth, approached the presence of the Teacher. The Teacher expounded the Teaching to him. At the conclusion of the teaching, together with seven persons, he became established in arahantship together with the analytical knowledges.

1. He, having thus attained the fruition of arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." That is just the meaning already stated below. Then the Teacher stretched out his hand saying "Come,

monks." They at that very instant had hair and beards of only two inches' length, bearing bowls and robes created by supernormal power, and were like elder monks of sixty rains retreats. Thus the elder, having accomplished his own welfare, reported: "Venerable sir, King Pajjota wishes to pay homage at your feet and to hear the Teaching." The Teacher said: "You yourself, Kaccāna, go there; when you have gone, the king will have confidence." The elder, by the Teacher's command, being himself the eighth, having gone there, having gladdened the king, having established the Dispensation among the Avantīs, came again to the very presence of the Teacher. By the power of his former aspiration, he explained in the midst of the Community the three treatises, namely the Kaccāyana treatise, the Great Grammar treatise, and the Netti treatise. Then the pleased Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who analyse in detail the meaning of what has been spoken in brief, that is to say, Mahākaccāna" - and he dwelt in the happiness of the highest fruition.

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

2. Commentary on the Life History of the Elder Vakkali

In the second life history, the life history of the Venerable Elder Vakkali, beginning with "A hundred thousand from now." This elder 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 in the city of Hamsavatī, having attained discretion, having gone together with lay followers going to the Teacher's presence to the monastery, standing at the edge of the assembly, while hearing the Teaching, having seen a certain monk established by the Teacher in the foremost position among those resolved in faith, himself too aspiring to that position of rank, having given a great gift to the community of monks headed by the Buddha for seven days, he made an aspiration. The Teacher, having seen that there was no obstacle, made the declaration.

He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time of our Blessed One, was reborn in a brahmin family in Sāvattthī; they gave him the name Vakkalī. Therein, "misfortune" is a designation for the fault of transgression, blemish, black spot and so on. Because of being similar to a lump of refined gold, from which misfortune and fault have departed and gone away, by inserting the syllable "va," he is called Vakkalī. He, having come of age, having learnt the three Vedas, having attained accomplishment in the brahminical arts, having seen the Teacher, unsatisfied by the sight of the achievement of his material body, went about together with the Teacher only. Thinking "Living in the midst of a house, I shall not always be able to see the Teacher," having gone forth in the presence of the Teacher, except for mealtime and the time for bodily functions, at the remaining times, wherever standing one was able to see the One of Ten Powers, steady in that, having abandoned other duties, he dwelt just looking at the Blessed One. The Teacher, waiting for the maturation of his knowledge, for a long time, while he went about merely seeing the physical form, without saying anything, then on another day - "What is there for you, Vakkali, in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me. Whoever sees

me sees the Teaching. For, Vakkali, one seeing the Teaching sees me," he said. Even when the Teacher spoke thus, the elder was unable to give up the sight of the Teacher and go elsewhere. Then the Teacher, thinking "This monk, without obtaining a sense of urgency, will not understand," on the day of entering the rains retreat - dismissed the elder saying "Go away, Vakkali." He, having been dismissed by the Teacher, being unable to stand in the Teacher's presence - thinking "What use is life to me, since I do not get to see the Teacher?" ascended to a precipitous place on the Vulture's Peak mountain. The Teacher, having known that circumstance of his - thinking "This monk, not obtaining encouragement from my presence, might destroy the decisive support for path and fruition," having shown himself, emitting a radiance -

"The monk full of gladness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness."

Having spoken the verse, he stretched out his hand saying "Come, Vakkali." The elder, having produced powerful joy and pleasure thinking "The One of Ten Powers has been seen by me, and the invitation 'Come' has also been received," not knowing his own state of going, thinking "From where shall I go?" having sprung forward into the sky before the Teacher, while his first foot was still placed on the mountain, reflecting on the verses spoken by the Teacher, having suppressed the joy right there in the sky, attained arahantship together with the analytical knowledges - thus it has come in the Aṅguttara Commentary and in the Dhammapada Commentary.

But here it should be understood thus - Having been exhorted by the Teacher with the words beginning with "What is there for you, Vakkali," while dwelling at the Vulture's Peak, he established insight; because of the very powerful nature of his faith, the insight did not descend into the process. The Blessed One, having known that, having purified the meditation subject, gave it to him. He was again indeed unable to bring the insight to its culmination. Then, through deficiency of food, a wind illness arose in him; having known that he was being afflicted by the wind illness, the Blessed One, having gone there, asking -

"You are afflicted by wind disease, dwelling in the forest grove;
In a miserable place with scarce alms-resort, monk, what will you do?"

He said. Having heard that, the elder -

"With extensive rapture and happiness, pervading the body;
Even enduring rough conditions, I will dwell in the forest.

"Developing the establishments of mindfulness, the faculties and powers;
And developing the factors of enlightenment, I will dwell in the forest.

"Seeing those putting forth strenuous energy, resolute, constantly of strong effort;
United, together, I will dwell in the forest.

"Recollecting the Enlightened by himself, the highest, tamed, concentrated;
Not lazy, night and day, I will dwell in the forest."

He spoke four verses. Their meaning has been stated in the commentary on the verses of the Elders. Thus the elder, having aroused zeal in insight, attained arahantship.

28. He, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "A hundred thousand from now." Therein, "from now" means below the auspicious cosmic cycle in which Kakusandha and others arose, at the summit of a hundred thousand cosmic cycles - this is the meaning.

29. "With a face like a lotus" means with a face resplendent like a fully blown lotus. "With lotus-petal eyes" means with eyes similar to the petals of a white lotus flower - this is the meaning.

30. "Like the supreme fragrance of a lotus" means the foremost in lotus fragrance - this is the meaning.

31. "Like an eye to the blind" means similar to an eye for beings deprived of sight; through the teaching of the Dhamma, he is the giver of the eye of wisdom and other eyes to all beings - this is the meaning. "Of peaceful appearance" means of peaceful intrinsic nature and peaceful deportment. "A treasure of virtues" means a treasure of virtues, one who is the repository for the entire collection of all virtues - this is the meaning. "A mine of compassion and wisdom" means a mine, a support, for compassion, which is reckoned as the stirring of the mind of the good, and for wisdom that discerns by weighing what is beneficial and what is harmful.

32. "Honoured by Brahmā gods, titans, and deities" means honoured and venerated by Brahmās and by titans and by gods - this is the meaning.

33. "With sweet voice" means the connection is: pleasing all the people with a voice sweet as the cry of the Indian cuckoo. "He praised his own disciple" means he praised his own disciple through sweet teaching of the Dhamma; the meaning is he offered praise.

34. "Intent on faith" means inclined towards, established in the Dispensation through the faith of believing - this is the meaning. "Eager for seeing me" means occupied in seeing me, quite given to it.

35. "I delighted in that state" means I delighted in that state next to the condition of being inclined through faith; the meaning is "I wished, I aspired."

40. "Wearing a polished yellow robe" means clothed in a smooth gold-coloured garment - this is the meaning. "With limbs adorned with golden ornaments" means with body decorated with golden waist-bands - this is the meaning.

47-48. "Delicate as fresh butter" means with soft, tender hands and feet like fresh butter. "Soft as a newly sprouted leaf" means soft like the tender leaf of an asoka sprout - this is the meaning. "Frightened by fear of a goblin" means then a certain female goblin, a demoness, frightened and terrified me, such a young boy, with fear - this is the meaning. Then at the feet of the great sage, the Perfectly Enlightened One,

they laid me down to sleep. The connection is: with dejected minds, with frightened hearts, my mother and father said: "We give this child to you, may you be his refuge and support, O protector, O leader."

49. "Then he received me" means: that Blessed One, then, at that time when my mother gave me, with a hand that was webbed, endowed with a net, marked with the wheel characteristic and so on, with a soft and tender palm, with a soft, pure palm of the hand, he took hold of me - this is the meaning.

52. "Arisen from all perfections" means arisen, born from all perfections beginning with the perfection of giving. "With excellent blue eyes" means born from the accumulation of merit, possessing excellent blue eyes. "Strewn with all beauty" means strewn, become dense with all beautiful colour and shape - the form of the Blessed One's hands, feet, head and so on - having seen this is the meaning; "unsatisfied I dwell" - this is the connection.

61. "Then me, the one who had reached the end of conduct" means at that time when I had attained arahantship, one who had reached the end of the fifteen qualities of conduct beginning with morality, one who had reached the final goal, one who fulfils - this is the meaning. "Maraṇantago" is also a reading. The meaning is one who has reached the end of that death, Nibbāna. The connection is "he declared foremost among those resolved in faith." Then the Teacher, seated in the midst of the community of monks, "This is the foremost, monks, of my disciples among those resolved in faith, that is to say, Vakkali" - thus he established me in the foremost position - this is what has been said. The remainder is easily understood.

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

3. Commentary on the Life History of the Elder Mahākappina

The life history of the Venerable Elder Kappina 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, in the time of the Blessed One Padumuttara, having been reborn in a family home in the city of Haṃsavatī, having attained discretion, while hearing the proclamation of the Teaching in the presence of the Teacher, having seen a certain monk established by the Teacher in the foremost position among exhorters, having performed the preparatory action, he aspired to that position of rank.

He, having done wholesome deeds there for as long as life lasted, wandering in the round of rebirths among gods and humans, having been reborn in the house of the chief weaver in a certain weavers' village not far from Bārāṇasī, at that time about a thousand Individually Enlightened Ones, having dwelt for eight months in the Himalayas, dwell for the four rainy season months in the countryside. They, on one occasion, having descended not far from Bārāṇasī, sent eight Individually Enlightened Ones to the king's presence, saying "Request manual labour for the purpose of making lodgings." At that time, however, the king had a ploughing festival. He, having heard "Individually Enlightened Ones, it is said, have come," having gone out, having asked the reason for their coming, having said "Today, venerable sirs, there is

no opportunity; tomorrow is our ploughing festival; I shall do it on the third day," entered without even inviting the Individually Enlightened Ones. The Individually Enlightened Ones departed, saying "We shall enter another village."

At that time, the wife of the chief weaver, going to Bārāṇasī on some business, having seen those Individually Enlightened Ones, having paid homage, asked "Why, venerable sirs, have the noble ones come at an improper time?" They told her from the beginning. Having heard that, the woman, accomplished in faith and accomplished in higher intelligence, invited them saying "Tomorrow, venerable sirs, accept our almsfood." "We are many, sister." "How many, venerable sirs?" "About a thousand, sister." "Venerable sirs, about a thousand of us dwell in this village; each one will give almsfood to each one; please consent to the almsfood; I myself shall have a dwelling place made for you," she said. The Individually Enlightened Ones consented.

She, having entered the village, proclaimed - "Mothers and fathers, I, having seen about a thousand Individually Enlightened Ones, invited them; prepare a sitting place for the noble ones; prepare rice gruel, meals, and so on." Having had a pavilion built in the middle of the village, having had seats prepared, on the following day, having had the Individually Enlightened Ones seated, having served them with superior solid and soft food, at the conclusion of the meal, having taken all the women in that village, together with them having paid homage to the Individually Enlightened Ones, having received their promise for the purpose of dwelling for three months, she again proclaimed in the village - "Mothers and fathers, let one man from each family, having taken adzes, hatchets, and so on, having entered the forest, having brought building materials, make a dwelling place for the noble ones." The villagers, having heard her very words, each one making one each, together with night-quarters and day-quarters, having completed a thousand hermitages, attended upon the Individually Enlightened One who had come to their own respective hermitages, saying "I shall attend attentively, I shall attend attentively." She, at the time of completing the rains retreat, having encouraged them saying "Prepare robe-cloths for the Individually Enlightened Ones who have completed the rains retreat in your own respective hermitages," had a robe worth a thousand given to each one. The Individually Enlightened Ones, having finished keeping the rains retreat, having given the thanksgiving, departed. The villagers too, having performed this meritorious action, having passed away from there, having been reborn in the Tāvātimsa god realm, became known as the Group Deities.

They, having experienced divine success there, in the time of the Perfectly Enlightened One Kassapa, were reborn in householders' homes. Formerly, the chief weaver became the son of the chief householder. And his wife was the daughter of a certain chief householder. The wives of the rest were the daughters of the remaining householders; all those women too, having come of age, going to other families, went to the houses of those very same ones. Then one day, when the hearing of the Teaching was proclaimed at the monastery, having heard "The Teacher will expound the Teaching," all those householders too went to the monastery together with their wives, saying "We shall hear the Teaching." At the moment they entered the middle of the monastery, rain fell. Those who had monks dependent on their families, or relatives such as novices and so on, they entered their residential cells. But they, due

to the absence of such persons, being unable to enter anywhere, stood right in the middle of the monastery. Then the chief householder said to them - "See, friends, our predicament; sons of good family should indeed be ashamed by this much." "Sir, what shall we do?" "We have reached this predicament due to the absence of a place of familiarity; let us all collect wealth and build a residential cell." "Good, sirs" - the chief one gave a thousand. The rest five hundred each. The women two hundred and fifty each. They, having brought that wealth, had a great residential cell built, named for the purpose of the Teacher's dwelling, surrounded by a thousand pinnacled buildings. Due to the greatness of the new construction work, when the wealth was insufficient, they gave again half each from the previously given wealth. When the residential cell was completed, holding a monastery festival, having given a great gift for seven days to the Community of monks headed by the Buddha, they prepared robes for twenty thousand monks.

But the wife of the chief householder, standing by her own wisdom, not acting the same as them but doing excessively more, thinking "I shall venerate the Teacher," having taken a basket of anoja flowers together with a cloth worth a thousand, of the colour of anoja flowers, having venerated the Teacher with anoja flowers, having placed that cloth at the feet of the Teacher, she made the aspiration: "Venerable sir, in whatever place I am reborn, may my body be of the colour of anoja flowers only, and may my name be Anojā." The Teacher gave the thanksgiving, saying "May it be so." They all, having remained as long as life lasted, having passed away from there, were reborn in the heavenly world. They, in this arising of a Buddha, having passed away from the heavenly world, the chief one, having been reborn in a royal family in the city of Kukkuṭavatī, having attained discretion, was King Mahākappina by name. The rest were reborn in ministers' families. The wife of the chief one was reborn in a royal family in the city of Sākala in the country of Madda; her body was of the colour of anoja flowers only, and therefore they gave her the name Anojā. She, having come of age, having gone to the house of King Mahākappina, was well known as Queen Anojā.

The remaining women too, having been reborn in ministers' families, having come of age, went to the houses of those very ministers' sons. They all experienced success similar to the king's success. For when the king, adorned with ornaments, having mounted an elephant, went about, then too they went about in the same way. When he went about by horse or by chariot, they too went about in the same way. Thus they, having come together, by the power of merit performed together, experienced success together. Now the king had five horses only: Vāla, Vālavāhana, Puppha, Pupphavāhana, and Supatta. Among those, the king himself rode the horse Supatta, and gave the other four to horsemen for the purpose of bringing messages. The king, having fed them right early, sent them saying "Go, my good men, having wandered two or three yojanas, having heard of the arising of a Buddha or the Teaching or the Community, inform me of a happy message." They, having gone out through the four gates, having wandered two or three yojanas, not having obtained any message, returned.

Then one day the king, having mounted Supatta, surrounded by a thousand ministers, while going to the park, having seen about five hundred merchants who appeared weary entering the city, thinking "These are weary from the journey; surely

from their presence I shall hear one good message," having had them summoned, asked "From where have you come?" "There is, Sire, a city named Sāvattthī at the end of two thousand yojanas from here; we have come from there." "But has any message arisen in your region?" "Sire, there is nothing else; a Perfectly Enlightened One has arisen." The king, at that very moment, his body pervaded with powerful rapture, being unable to observe anything, having waited a moment, then asked "Dear ones, what are you saying?" "A Buddha, Sire, has arisen." The king, having waited in the same way for the second and third time too, on the fourth occasion, having asked "What are you saying, dear ones?" when it was said "A Buddha has arisen," having said "Dear ones, I give you a hundred thousand for hearing a happy message," asked "Is there any further message, dear ones?" "There is, Sire, the Teaching has arisen." The king, having heard that too, having waited three times in the former manner, on the fourth occasion, when it was said "The Teaching has arisen" - Having said "Here too I give you a hundred thousand," asked "Is there any further message, dear ones?" "There is, Sire, the Community has arisen." The king, having heard that too, having waited in the same way three times, on the fourth occasion, when it was said "The Community has arisen" - Having said "Here too I give you a hundred thousand," having looked at the thousand ministers, asked "Dear ones, what shall we do?" "Sire, what will you do?" "I, dear ones, having heard 'A Buddha has arisen, the Teaching has arisen, the Community has arisen,' shall not turn back again; having gone with reference to the Blessed One, I shall go forth in his presence." "We too, Sire, shall go forth together with you." The king, having had letters inscribed on a golden slab, having given it to the merchants, said "Give this to the queen named Anojā; she will give you three hundred thousand. And you should say to her thus: 'The king's sovereignty, it seems, has been relinquished to you; enjoy the success as you please.' But if she asks 'Where is your king?' you should inform her: 'Having said "I shall go forth with reference to the Teacher," he has gone.'" The ministers too sent a message in the same way to their own respective wives. The king, having dismissed the merchants, having mounted his horse, surrounded by a thousand ministers, departed at that very moment.

The Teacher too, on that day, towards the break of dawn, surveying the world, having seen King Mahākappina together with his retinue, thought: "This Mahākappina, having heard from the merchants the news of the arising of the Three Jewels, having honoured their words with three hundred thousand, having abandoned the kingdom, surrounded by a thousand councillors, desirous of going forth with reference to me, will depart tomorrow. He, together with his retinue, will attain arahantship together with the analytical knowledges; I shall go out to meet him." On the following day, like a universal monarch going out to meet a minor village headman king, having taken the bowl and robes by himself, having gone out to meet them along a path of two thousand yojanas, on the bank of the river Candabhāgā, at the foot of a banyan tree, having emitted the six-coloured Buddha rays, he sat down. The king too, while coming, having reached a certain river, asked "What is the name of this one?" "It is called Aparacchā, Sire." "What is its extent, dear ones?" "A league in depth, two leagues in breadth, Sire." "But is there here a boat or a raft?" "There is not, Sire." "While we look for boats and so on, birth brings us to ageing, ageing to death. I, having become free from doubt, have gone forth with reference to the Three Jewels; by their power, 'may this water not be like water' - having reflected on the virtues of

the Triple Gem, recollecting the virtues of the Buddha thus 'Thus indeed is the Blessed One: the Worthy One, the Perfectly Enlightened One,' together with his retinue, with a thousand horses, he rushed onto the surface of the water. The Sindh horses rushed forward as if on a flat rock. The tips of their hooves did not even get wet.

He, having crossed over that, going ahead, having seen yet another river, asked "What is the name of this one?" "It is called Nīlavāhā, Sire." "What is its extent?" "Both in depth and in breadth, half a yojana, Sire." "The remainder is just as before. But having seen that river, recollecting the recollection of the Teaching thus "Well proclaimed by the Blessed One is the Teaching," he rushed forward. Having crossed over that too, going on, having seen yet another river, he asked "What is the name of this one?" "It is called Candabhāgā, Sire." "What is its extent?" "Both in depth and in breadth, a yojana, Sire." The remainder is just as before. But having seen that river, recollecting the recollection of the Community thus "The Community of the Blessed One's disciples is practising well," he rushed forward. Having crossed over that river too, going on, having seen the six-coloured Buddha rays that had issued forth from the Teacher's body illuminating the branches, boughs, and leaves of the banyan tree, he thought - "This light is indeed not of the moon, nor of the sun, nor of any one among the gods, Māra, brahmins, suparṇas, and serpents. Surely I, coming with reference to the Teacher, must have been seen by the Perfectly Enlightened One." He, at that very instant, having descended from the horse's back, with body bent, following the rays, having approached the Teacher, as if plunging into red arsenic dye, entered within the Buddha's rays. He, having paid homage to the Teacher, sat down to one side together with the thousand councillors. The Teacher gave them a progressive discourse. At the conclusion of the teaching, the king together with his retinue became established in the fruition of stream-entry.

Then all, having risen, requested the going forth. The Teacher, reflecting "Will bowls and robes created by supernormal power come for these sons of good family?" thought: "These sons of good family gave a thousand robes to a thousand Individually Enlightened Ones; in the time of the Buddha Kassapa, they gave twenty thousand robes to twenty thousand monks too. It is not wonderful that bowls and robes created by supernormal power should come for these sons of good family." Having known this, having stretched out his right hand, he said: "Come, monks, live the holy life for the rightly making an end of suffering." They, at that very instant, bearing the eight requisites, having become like elder monks of sixty rains retreats, having risen up into the sky, having descended, having paid homage to the Teacher, sat down to one side.

Those merchants, having gone to the king's palace, having reported to the queen the message sent by the king, when the queen said "Let them come," having entered, they stood to one side. Then the queen asked them - "Dear ones, for what reason have you come?" "We have been sent by the king to your presence; please give us three hundred thousand." "You speak much, sirs; what was done by you in the king's presence, in what matter was the king pleased that he has so much wealth given to you?" "Queen, nothing else was done; but we reported one message." "But is it possible, dear ones, to tell that to me too?" "It is possible, queen." Having rinsed her mouth with a golden water-vessel, they said "Queen, a Buddha has arisen in the

world." She too, having heard that, with her body suffused with joy, thrice not being able to perceive anything, on the fourth occasion, having heard "A Buddha has arisen," said "What, dear ones, was given by the king for this word?" "A hundred thousand, queen." "Dear ones, what was done by the king was unsuitable, giving you a hundred thousand upon hearing such a message. I give you three hundred thousand as my gift for the destitute. Was anything else reported by you?" They, saying "this and that," reported the other two messages as well. The queen, in the former manner itself, thrice on each occasion not being able to perceive anything, on each fourth occasion gave three hundred thousand for each. Thus they obtained in all twelve hundred thousand.

Then the queen asked them - "Where is the king, dear ones?" "Queen, the king, having said 'I shall go forth with reference to the Teacher,' has gone." "What message was given to me by him?" "All your sovereignty, it seems, has been relinquished to you; 'You should enjoy the success as you please.'" "But where are the ministers, dear ones?" "They too have gone together with the king, saying 'We shall go forth,' queen." She, having summoned their wives, said "Mothers, your husbands have gone together with the king, saying 'We shall go forth'; what will you do?" "But what message was sent by them to us, queen?" "Their own success, it seems, has been relinquished to you by them; 'You should enjoy the success as you please.'" "But what will you do, queen?" "Our king, while standing right there on the road, having venerated the Three Jewels with three hundred thousand, having abandoned success like a lump of spittle, went forth saying 'I shall go forth.' By me too, having heard the message of the Three Jewels, they have been venerated with nine hundred thousand. And indeed this so-called success is not suffering for the king alone; it is suffering for me too. Who, having steadied himself on his knees on the ground, will take with his mouth a lump of spittle discarded by the king? I have no need of success; I shall go forth with reference to the Teacher." "Queen, we too shall go forth together with you." "If you are able, good!" "We are able, queen." "If so, come!" Having had a thousand chariots harnessed, having mounted a chariot, having departed together with them, on the road, having seen the first river, having asked just as the king had first been asked, having asked likewise, having heard all the news, having said "Look at the path traversed by the king," when it was said "We do not see the footprints of the Sindh horses," she thought "The king, having made a declaration of truth 'I have gone forth with reference to the Three Jewels,' must have gone having recollected the virtues of the Three Jewels. I too have gone forth with reference to the Three Jewels; by their power, may this water not be like water" - recollecting the virtues of the Three Jewels, she drove the thousand chariots forward. The water became like a flat rock; only the tips of the wheels got wet. By this very means they crossed the other two rivers as well.

The Teacher, having known of their arrival, determined that they would not see their own husbands, the monks, seated near him. The queen too, coming along, having seen the rays issuing forth from the Teacher's body, having thought in the same way, having approached the Teacher, having paid homage, standing to one side, asked - "Venerable sir, King Mahākappina, having departed with reference to you, has gone; where now is he? Show him to us." "Sit down for now; you will see him right here." They all, full of mirth, thinking "Seated right here, it seems, we shall see our husbands," sat down. The Teacher gave a progressive discourse. Queen Anojā, at the

conclusion of the teaching, together with them, attained the fruition of stream-entry. The Elder Mahākappina, having heard the proclamation of the Teaching being taught to them, together with his retinue, attained arahantship together with the analytical knowledges. At that moment the Teacher showed them those monks. For if, at the very moment of their arrival, they had seen their own husbands wearing the orange robe and with shaven heads, their minds would not have become fully focused; it would not have been possible to produce path and fruition. Therefore, from the time when they were established in unshakeable faith, he showed them those monks who had attained arahantship. They too, having seen them, having paid homage with the fivefold prostration, having said "Venerable sirs, the task of your going forth has reached its summit," having paid homage to the Teacher, standing to one side, requested the going forth.

When this was said, the Teacher thought of the coming of the elder nun Uppalavaṇṇā. She, at the very moment of the Teacher's thought, having come through space, having taken all those women, having led them through space to the nuns' quarters, gave them the going forth. They all, before long, attained arahantship. The Teacher, having taken the thousand monks, went through space to Jeta's Grove. There the Venerable Mahākappina, in the night-quarters and so on, went about uttering the inspired utterance "Oh, what happiness! Oh, what happiness!" The monks reported to the Blessed One - "Venerable sir, Mahākappina goes about uttering the inspired utterance 'Oh, what happiness! Oh, what happiness!' He utters it, I think, referring to his own happiness of kingship." The Teacher, having had him summoned - "Is it true, Kappina, that you uttered an inspired utterance referring to sensual happiness?" "The Blessed One, venerable sir, knows whether I uttered referring to that or uttered referring to something else." Then the Teacher - "No, monks, my son does not utter an inspired utterance referring to sensual happiness and the happiness of kingship; but in my son, practising the Teaching, there arises what is called joy in the Teaching; he uttered the inspired utterance referring to the Deathless, the great Nibbāna" - having made the connection, expounding the Teaching, spoke this verse -

"One who drinks the Teaching sleeps happily, with a clear mind;
In the Teaching proclaimed by the Noble One, the wise person always
delights."

Then one day the Teacher addressed the monks - "Does Kappina, monks, expound the Teaching to the monks?" "He dwells living at ease, venerable sir, devoted to pleasant abiding in the present life, and does not give even a mere exhortation." The Teacher, having had the elder summoned - "Is it true, Kappina, that you do not teach even a mere exhortation to your pupils?" "True, Blessed One." "Brahmin, do not do thus; from today onwards expound the Teaching to the monks who have come to you." "Good, venerable sir," the elder, having accepted the Blessed One's word with bowed head, by a single exhortation alone established a thousand ascetics in arahantship. Therefore the Teacher, establishing his own disciples in successive positions, established him in the foremost position: "This is the foremost, monks, of my disciples among exhorters of monks, that is to say, Mahākappina."

66. Thus the elder, having attained the fruition of arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." "Risen in the cloudless sky" means in the entire sky, risen, arisen, become well-known. "In the autumn sky" means in the autumn season, in the sky, "like the sun" means like the sun - this is the meaning.

70. "A judge then I was" means in the time of the Blessed One Padumuttara, he was a well-known teacher who sees the essential and sees the welfare. This is the meaning.

71. "Of the disciple who has done his duty" (sāvakassa katāvino) means of that Blessed One, "my mind" means my consciousness; the connection is: having heard the word of the disciple who was pleasing, who was delighting, who was an exhorter, who was proclaiming virtue, who was establishing in the foremost position, who had done his duty, who was devoted to the task of perseverance, pleasing my mind.

73. "With a gait like a swan" means one who walks like a swan. "With a voice like a swan and a drum" means one whose utterance is like the sound of a swan and the sound of a drum and kettledrum; the connection is: he says "behold this chief minister, monks."

74. "With hair standing on end" means well-risen body hair, hair with tips turned upwards, or uplifted mind. "With the colour of a rain-cloud" means having a colour similar to a pearl, with beautiful bodily radiance - this is the meaning. "With full shoulders" means complete shoulders. "With serene eyes and face" means with serene eyes and serene face - this is the meaning.

75. "Of one who has done his duty" means the connection is: he, this one, aspires to the state of a monk who has formed an aspiration and is established in the foremost position, with altruistic joy, with a delighted mind.

81. "Having instructed by the hundreds" means having instructed by means of the Teaching, righteously, by word, by way of reason - this is the meaning. "Near Bārāṇasī" means in a weavers' village near Bārāṇasī. "Born in the weaver caste" means born in a weaver's family, of the weaver caste - this is the meaning. The remainder is easily understood.

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

4. Commentary on the Life History of the Elder Dabbamallaputta

In the fourth life history, the life history of the Venerable Elder Dabba the Mallian, 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, in the time of the Blessed One Padumuttara, having been born as a merchant's son in the city of Hamsavatī, was accomplished in wealth, devoted to the Teacher, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among the appointers of lodgings, with a gladdened mind, having invited the Community of monks headed by the Buddha, having given a great gift for seven days, by the elapse of seven days, having fallen down at the feet of the Blessed One, he aspired to that position. The Blessed One too,

having known that it would succeed, made the declaration. He, having done wholesome deeds for as long as life lasted, having passed away from there, having experienced divine success among the gods of Tusita and so on, having passed away from there, in the time of the Blessed One Vipassī, having been reborn in a certain family, through association with bad persons, even though knowing his disciple monk to be a Worthy One, he falsely accused him with what was untrue. He gave a milk ticket meal to the disciples of that very one. He, having performed meritorious deeds as long as life lasted, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in the time of Kassapa, the One of Ten Powers, having been reborn in a family home, having gone forth in the Dispensation at the final period, when the Blessed One had attained final Nibbāna, when an uproar had arisen in the whole world, seven monks who had gone forth, in a borderland province, in the midst of a forest, having ascended a certain mountain, saying "Let those with desire for life descend; let those free from attachment sit down," they threw down the ladder. The senior elder who was the giver of exhortation to them became a Worthy One within seven days. The elder next to him was a non-returner; the other five, of pure morality, having passed away from there, were reborn in the heavenly world. There, having experienced divine happiness for one interval between Buddhas, in this arising of a Buddha, Pukkusāti, Sabhiya, Bāhiya, and Kumārakassapa - these four were reborn here and there. But this one was reborn in the city of Anupiya in the Mallan country. While he had not yet come forth from his mother's womb, his mother died. Then a certain person, having placed her body on a funeral pyre for the purpose of cremation, having taken the boy who had fallen among the timber, had him nursed. Because of having fallen among the timber, he became well known as Dabba the Mallian. Afterwards, by the force of former accumulations, he went forth. He, devoted to the meditation subject, before long attained arahantship together with the analytical knowledges.

Then the Teacher, by virtue of his impartiality and his being endowed with power, appointed him to the preparation of lodgings for the monks and the allocation of meals. And the entire community of monks approved of him. That has come in the Khandhaka of the Vinaya itself. Afterwards the elder allotted the ticket meal of a certain excellent ticket-meal donor to the monks Mettiya and Bhūmajaka. They, full of mirth, became filled with enthusiasm, thinking "Tomorrow we shall eat a meal of mung bean ghee mixed with honey." But that lay follower, having heard that their turn had come, commanded the female slave - "Woman, whatever monks come here tomorrow, serve them with porridge of broken rice with vinegar as a second." She too, in just the same way, having caused those monks who had come to sit down at the entrance of the porch, fed them. Those monks, displeased, crackling with anger, having bound resentment towards the elder, thinking "He is the very one who urged the donor of sweet meals to have unsweet food given to us," sat down afflicted and unhappy. Then a nun named Mettiyā asked "Why, venerable sirs, are you unhappy?" They said "Sister, why do you look on with indifference while we are being harassed by Dabba the Mallian?" "What, venerable sirs, can be done by me?" "Impute a fault to him." She made false accusations against the elder here and there. Having heard that, the monks reported it to the Blessed One. Then the Blessed One, having had Dabba the Mallian summoned - asked "Is it true, Dabba, that you mated with the nun Mettiyā?" "As the Blessed One knows me, venerable sir." "Indeed, Dabba, the wise do

not extricate themselves thus. Tell whether you are a doer or a non-doer." "I am innocent, venerable sir." The Blessed One - said "Having removed the nun Mettiyā, question those monks." The monks headed by the Elder Upāli, having expelled that nun from the Order, having questioned the monks Mettiya and Bhūmajaka, when it was said by them "That nun was urged by us," reported the matter to the Blessed One. The Blessed One laid down the rule of an offence entailing initial and subsequent meetings of the Community on a groundless charge for the monks Mettiya and Bhūmajaka.

Now at that time, the Elder Dabba, assigning lodgings for the monks, sending monks of the same group to the eighteen great monasteries in the vicinity of the Bamboo Grove monastery, in the night-time, in the darkness, having lit a lamp with his finger, by that very light he sent the monks who had no supernormal power. Thus, when the elder's function of assigning lodgings and allocating meals had become well-known, the Teacher, in the midst of the noble company, establishing the Elder Dabba in a successive position, "This is the foremost, monks, of my disciples who are monks, of the appointers of lodgings, that is to say, Dabba the Mallian" - established him in the foremost position.

108. The elder, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." All that is just the meaning already stated below. Ninety-one cosmic cycles from now, the Leader named Vipassī arose in the world - this is the connection.

125. "With a malicious mind" means with a corrupted mind, a mind not devoted through association with the unwholesome - this is the meaning. "I blamed the disciple of that" means I blamed the disciple of that Blessed One who had eliminated the mental corruptions, I placed a not factual utterance upon him, I made a false accusation - this is the meaning.

132. "Drums" means drums designated as dundubhi, because of making the sound "dundu". "Resounded" means they made sound. "All around the thunderbolts" means from all directions, engaged in destruction and ruin, thus thunderbolts, the divine rods, frightful, burst forth - this is the connection.

133. "Meteors fell from the sky" means great masses of fire fell from space - this is the meaning. "And a comet appeared" means a great mass of fire together with a streak of smoke appears, can be seen - this is the meaning. The remainder is easily understood.

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

5. Commentary on the Life History of the Elder Kumārakassapa

In the fifth life history, the life history of the Venerable Elder Kumārakassapa, beginning with "A hundred thousand from now." It is said that this one, in the time of the Blessed One Padumuttara, was reborn in a brahmin family, having attained discretion, one day, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among brilliant speakers, himself too aspiring to that position of rank, having made an aspiration, performing meritorious deeds conforming with that, having remained as

long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in the time of the Blessed One Kassapa, having been reborn in a family home, having gone forth in that Blessed One's Dispensation, having practised the ascetic duty, wandering only in fortunate destinations, having experienced divine happiness and human happiness, in this arising of a Buddha, was reborn in the womb of a certain millionaire's daughter in Rājagaha. It is said that she, even in the time of being a young girl, wishing to go forth, having entreated her mother and father, not obtaining the going forth, having gone to her husband's family, having conceived an embryo, not knowing that, thought "Having pleased my husband, I shall have him permit the going forth." She, pleasing her husband, said: "Master's son -

"If the inside of this body were the outside,
Surely having taken a stick, one would keep away crows and dogs."

By such words and so on, showing the fault of the body, she pleased him.

She, permitted by her husband, not knowing her state of being pregnant, went forth among the nuns who sided with Devadatta. Having seen her state of being pregnant, the nuns asked Devadatta. He said "She is not a female ascetic." She, having gone to the presence of the Blessed One, saying "I have not gone forth with reference to Devadatta; I have gone forth with reference to the Blessed One," asked the One of Ten Powers. The Teacher had the Elder Upāli undertake the case. The Elder, having summoned the families dwelling in the city of Sāvattthī and the female lay follower Visākhā, judging before an assembly including the king, said "The embryo was obtained before; the going forth is without fault." Having heard that, the Teacher gave applause to the Elder, saying "Well determined is the legal case by Upāli."

That nun gave birth to a son resembling a golden image. King Pasenadi of Kosala, saying "The care of a child is an impediment for nuns," having given him to nurses, had him raised; they gave him the name Kassapoti. At a later time, having adorned him, having led him to the Teacher's presence, he gave him the going forth. But because he went forth in his youth, when the Blessed One said "Summon Kassapa, give this fruit or solid food to Kassapa," "To which Kassapa?" "To Kumārakassapa" - thus, because the name was so taken, and because he was the son raised by the king, even in his senior years he was known simply as Kumārakassapa.

He, from the time of going forth, does the work of insight, and learns the word of the Buddha. Then a Great Brahmā who, having practised the ascetic duty together with him on a mountain top, having become a non-returner, was reborn in the Pure Abodes, thinking "Having shown the opening for insight, I shall create the means for the arising of path and fruition," having prepared fifteen questions, told the Elder dwelling in the Blind Men's Grove "You should ask the Teacher these questions." Thereupon he asked those questions to the Blessed One. The Blessed One also answered him. The Elder, having learnt them in the very manner spoken by the Blessed One, having caused insight to take hold, attained arahantship.

150. He, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "A hundred thousand from now." Therein, whatever is according to the method stated

below and is of clear meaning, all that we shall not explain. We shall explain only the obscure terms.

169. "My mother, being pregnant" means my mother was heavy with child, pregnant, near to giving birth - this is the meaning.

173. "The body likened to an ant-hill" means the body is indeed like an ant-hill. Just as an ant-hill is full of holes large and small here and there, a dwelling place for house lizards, termites and so on, just so this body has nine openings and is constantly flowing - thus taught and made known by the Buddha, the Blessed One. Having heard that, my mind, not grasping, not leaving any remainder of the mental corruptions, was liberated from defilement, became established in arahantship - this is the meaning. Afterwards, having heard of his state of being a brilliant speaker of the Teaching to monks here and there, the Teacher established him in the foremost position thus: "This is the foremost, monks, of my disciples who are monks, of brilliant speakers, that is to say, Kumārakassapa."

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

6. Commentary on the Life History of the Elder Bāhiya

In the sixth life history, the life history of the Venerable Elder Bāhiya of the Bark-cloth, beginning with "A hundred thousand from now." 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 brahmin family, having attained accomplishment in the brahminical arts, complete in the branches of the Vedas, one day, having gone to the Teacher's presence, while hearing the Teaching, with a gladdened mind, having seen the Teacher establishing a certain monk in the foremost position among those of quick direct knowledge, wishing to attain that position, having given a great gift to the community of monks headed by the Buddha for seven days, by the elapse of seven days, having lain down at the feet of the Blessed One, he made the aspiration: "Blessed One, venerable sir, just as the monk whom you established in the foremost position among those of quick direct knowledge on the seventh day from now, so may I too in the future become the foremost of those of quick direct knowledge in the Dispensation of a certain Buddha." The Blessed One, having surveyed with the knowledge of future events, having known that it would succeed, declared: "In the future, having gone forth in the Dispensation of the Blessed One Gotama, he will be the foremost of those of quick direct knowledge." He, having performed meritorious deeds as long as life lasted, having passed away from there, having been reborn in the heavenly world, having experienced there the six sensual-sphere successes, again having experienced the successes of a universal monarch and so on among human beings in many hundreds of tens of millions of cosmic cycles, in the time of the Blessed One Kassapa, having been reborn in a certain family, when the Blessed One had attained final Nibbāna, having gone forth, when the Dispensation was declining, seven monks, having seen the transgression of the four assemblies, overcome with religious emotion, having entered the forest, thinking "Before the disappearance of the Dispensation occurs, we shall establish ourselves," having paid homage at the golden shrine, having seen a certain mountain there in the forest, having said "Let those with attachment to life

turn back; let those free from attachment ascend this mountain," having tied a ladder, all of them, having climbed that mountain, having thrown down the ladder, practised the ascetic duty. Among them, the senior monk of the Community attained arahantship with the passing of one night. He, having chewed a betel-creeper wooden toothbrush at Lake Anotatta, having washed his face, having brought almsfood from Uttarakuru, said to those monks - "Friends, eat this almsfood." They said - "What, venerable sir, was such an agreement made by us: 'Whoever first attains arahantship, the rest shall consume the almsfood brought by him'?" "No indeed, friends." "If so, if we too, like you, produce a distinction, we shall bring it ourselves and eat it" - they did not wish.

On the second day, the second elder, having become a non-returner, having brought almsfood in the same way, invited the others. They said thus: "But, friends, was an agreement made: 'Having not eaten the almsfood brought by the great elder, we shall eat that brought by the next senior elder'?" "No indeed, friends." "This being so, we too, like you, having produced a distinction, being able to eat by our own manly effort, shall eat" - they did not wish. Among them, the elder who had attained arahantship attained final Nibbāna; the second, a non-returner, was reborn in the Brahma world; the other five, being unable to produce a distinction, having withered, having died on the seventh day, were reborn in the heavenly world. There, having experienced divine happiness, in this arising of a Buddha, having passed away from there, they were reborn among human beings. Among them, one became King Pukkusāti, one Kumārakassapa in Takkasilā in the Gandhāra country, one Bāhiya of the Bark-cloth, one Dabba the Mallian, one the wandering ascetic Sabhiya. Among them, this Bāhiya of the Bark-cloth, having been reborn in a merchant family at the port of Suppāraka, having attained accomplishment in the merchant's trade, was of great riches and great wealth. He, having boarded a ship together with merchants going to Suvāṇṇabhūmi, going to a foreign country, having travelled for a few days, when the ship was wrecked, when the rest had become food for fish and turtles, he alone remaining, having taken hold of a plank, striving, on the seventh day reached the shore of the port of Suppāraka. He had no inner robe or outer robe. He, not seeing anything else, having wrapped dry sticks and twigs with strips of bark, having dressed and put on a robe, having taken a bowl from a temple, went to the port of Suppāraka. People, having seen him, having given rice gruel, meals and so on, esteemed him thinking "This is a Worthy One." He, when cloths were brought to him, having rejected them thinking "If I wear an inner robe or put on an outer robe, my material gain and honour will decline," put on only bark garments.

Then, when he was being esteemed by many as "A Worthy One, a Worthy One," this reflection arose in his mind: "Those who in the world are Worthy Ones or have attained the path of arahantship - I am one of them." He, by that fixed course, earned his living through scheming.

In the Dispensation of Kassapa, the One of Ten Powers, when seven persons, having ascended the mountain, were practising the ascetic duty, one, having become a non-returner, having been reborn in the Pure Abode Brahma world, surveying his own Brahmā success, reflecting upon the place from which he had come, having seen the place where they had ascended the mountain and practised the ascetic duty, reflecting upon the place of rebirth of the rest, having known the state of one having

attained final Nibbāna and the state of the other five having been reborn in the sensual-sphere heavenly world, he reflected upon them from time to time. Reflecting "But at this time, where indeed are they?", having seen Bāhiya of the Bark-cloth dwelling near the port of Suppāraka, making his livelihood through scheming, he thought "Ruined indeed is this fool! Formerly, while practising the ascetic duty, through exceedingly superior conduct, not having eaten even the almsfood brought by the Worthy One, now for the sake of his belly, though not worthy, having claimed arahantship, he wanders about deceiving the world. He does not know of the arising of the One of Ten Powers. I shall go, having stirred him with religious emotion, I shall make him know of the arising of a Buddha." In a moment, having descended from the Brahma world, at the port of Suppāraka, immediately after the night period, he appeared before Bāhiya of the Bark-cloth face to face. He, having seen a light at his own dwelling place, having gone outside, having seen the Great Brahmā, having raised his joined palms, asked "Who are you?" "I am your former companion. Having attained the fruition of non-returning, I was reborn in the Brahma world. The most senior of us all, having become a Worthy One, attained final Nibbāna. But you, five persons, were reborn in the heavenly world. Now I, having seen you making your livelihood through scheming in this place, have come to tame you." Having said this, he stated this reason - "You are indeed not a Worthy One, Bāhiya, nor have you attained the path of arahantship. You do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship." Then, having told him of the arising of the Teacher and of his dwelling at Sāvatthī, having dismissed him saying "Go to the Teacher's presence," he went to the Brahma world itself.

But Bāhiya, having looked up at the Great Brahmā speaking while standing in the sky, thought - "Alas, a weighty deed has been done by me! I thought 'I am a Worthy One' though unworthy, and this one says to me 'You are not a Worthy One, nor have you attained the path of arahantship.' Is there indeed another Worthy One in the world?" Then she asked her - "Then who now in the world with its gods are Worthy Ones or have attained the path of arahantship?" Then the deity told him - "There is, Bāhiya, in the northern districts a city named Sāvatthī. There that Blessed One is dwelling now, the Worthy One, the Perfectly Enlightened One. For that Blessed One, Bāhiya, is a Worthy One and expounds the Teaching for arahantship." Bāhiya, having heard the deity's talk in the night-time, with an agitated mind, at that very moment having departed from Suppāraka, went to Sāvatthī in the spending of one night; and while going, by the power of the deity and by the power of the Buddha, having traversed the road of one hundred and twenty yojanas, he arrived at Sāvatthī. At that moment the Teacher had entered Sāvatthī for almsfood. He, having entered Jeta's Grove, asked several monks who were walking up and down in the open air - "Where is the Teacher at present?" The monks, having said "He has entered Sāvatthī for almsfood," asked "But where have you come from?" "I have come from Suppāraka." "When did you depart?" "I departed yesterday in the evening time." "You have come from afar; sit down, having washed your feet and anointed them with oil, rest a little; when he has come, you will see the Teacher." "I, venerable sir, do not know the obstacle to life either of the Teacher or of myself; without standing or sitting down anywhere, in just one night I have come the road of one hundred and twenty yojanas; only after seeing the Teacher shall I rest," he said. He, having said thus, being in a hurry, having

entered Sāvattthī, having seen the Blessed One walking with incomparable Buddha's glory, thinking "At long last indeed the Gotama, the Perfectly Enlightened One, has been seen by me," from the place where he saw him onwards, having gone with body bent, having paid homage in the middle of the street with the fivefold prostration, having firmly grasped his ankles, said thus - "Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching, which would be for my welfare and happiness for a long time." Then the Teacher rejected him, saying "It is not the right time yet, Bāhiya, we have entered the inhabited area for almsfood."

Having heard that, Bāhiya requested again, "Venerable sir, for one wandering in the round of rebirths, edible food has never been obtained before; I do not know the obstacle to life either of you or of myself; let the Blessed One expound to me the Teaching, venerable sir, let the Fortunate One expound the Teaching." The Teacher rejected him for the second time also in the same way. For thus it occurred to him - "From the time this one saw me, his entire body is continuously overwhelmed with joy; the force of powerful rapture, even having heard the Teaching, will not be able to penetrate it; let him first stand with neutral equanimity; and his disturbance too, having come the road of one hundred and twenty yojanas in just one night, would be powerful; let that too first be allayed." Therefore, having rejected him twice, being entreated for the third time, while standing right there in the middle of the street, he expounded the Teaching in many ways by the method beginning with "Therefore, Bāhiya, you should train thus: 'In the seen there will be merely the seen.'" He, even while listening to the Teacher's Teaching, having eliminated all mental corruptions, attained arahantship together with the analytical knowledges.

178. He, at the very moment of attaining arahantship, having remembered his former deed, with pleasure arisen, making known his former conduct, his life history, said beginning with "A hundred thousand from now." That is of clear meaning since the method has been stated below. We shall make only an explanation of the obscure terms.

181. "Smiling reviewing" means reviewing that was born of complete pleasure, of juvenile beauty, exceedingly soft - this is the meaning.

182. "With limbs adorned with golden sacrificial threads" means the body with limbs adorned with golden thread sacrificial threads - this is the meaning. "With hanging copper-coloured lips like bimba fruit" means possessed of a pair of lips of red colour similar to hanging bimba fruit - this is the meaning. "A twice-born with even white sharp teeth" means with even teeth as if made even by rubbing with well-whetted sharp iron metal rubbing - this is the meaning.

183. "With face blossoming with joy" means having a face, a countenance, well opened out, expanded with joy, having a face like the surface of a mirror - this is the meaning.

184. "Of a monk of quick direct knowledge" means: of a monk able to know with distinction at the very moment of the teaching being disclosed - this is the meaning.

186. "I went to heaven as to my own dwelling" means I went to the heavenly world as to one's own house - this is the meaning.

196. "You do not know the path of means" means you were not one who knows the path that constitutes the means for the attainment of Nibbāna - this is the meaning.

200. "Of the Teacher, always the Conqueror" means always, at all times, the Conqueror, conquering, whose irritation is defeated, of the Teacher, the Perfectly Enlightened One, "I shall see the spotless face," the face resembling the surface of a mirror, "I go forth to see" - this is the explanation. "I asked the brahmans where is the world's delight" means in what place is the Teacher who inspires confidence in the world - I, a monk, asked the brahmans - this is the meaning.

201. "Like a hare, quickly, eager to see the sage" means eager for seeing the sage, for seeing the Truth-finder, with zeal arisen, like a hare he quickly reaches - this is the meaning.

202. "Having gone quickly" means having gone swiftly. "For almsfood, without longing, without greed" means dependent on almsfood, without longing, with longing departed, without greed, free from craving.

203. "With eyes not wandering about" means not looking here and there - the connection is: they saw him wandering for almsfood in the excellent city of Sāvattthī. "Resembling an abode of splendour" means resembling a dwelling place of splendour - the beauty of the marks and features - similar to a blazing archway. "With a face that bears the brightness of the sun" means a shining face like the shining orb of the sun.

204. "For one lost on the wrong path" means for one gone astray on a contemptible path, on a road with danger, for one wrongly practising - be my refuge, be my support. "Gotama" - he addresses the Blessed One by his clan name.

218. "There the stars do not shine" means the medicinal star, the stars and so on that are shining, accomplished with bright radiance, do not shine, do not radiate. The remainder is of clear meaning. He, having thus made known his former conduct, his life history, at that very moment requested the going forth from the Blessed One. And when asked "Is your bowl and robes complete?" he said "Not complete." Then the Teacher, having said "If so, seek for a bowl and robes," departed. It is said that he, for twenty thousand years practising the ascetic duty, having said "It is proper for a monk, having obtained requisites by oneself, without looking to another, to consume them oneself," did not show kindness to even one monk with a bowl or a robe. Having known "Therefore a bowl and robes created by supernormal power will not arise for him," the Blessed One did not give the going forth by the "Come, monk" form. Even while he was seeking for a bowl and robes, collecting pieces of cloth from the rubbish heap, a non-human spirit bearing a former grudge, having possessed the body of a cow with a young calf, having struck him on the left thigh, brought him to the destruction of life. The Teacher, having walked for almsfood, having finished his meal, going out together with several monks, having seen Bāhiya's body fallen at the rubbish heap, commanded the monks: "Take, monks, this Bāhiya of the Bark-cloth; having stood at one house-gate, having had a small bed brought, having carried this body out from the city gate, having cremated it, having taken the relics, make a monument."

Those monks, having had a monument built for the relics on the highway, having approached the Teacher, reported the deed done by themselves. Then a discussion arose in the midst of the Community - "The Truth-finder had the cremation of the body performed by the community of monks, and having had the relics taken, had a shrine built. Which path was fully attained by him? Was he a novice or a monk?" The Teacher, making that the occasion, extends the proclamation of the Teaching further thus: "Established, monks, is Bāhiya of the Bark-cloth in arahantship." And having told of his state of having attained final Nibbāna, he established him in the foremost position thus: "This is the foremost, monks, of my disciples who are monks of quick direct knowledge, that is to say, Bāhiya of the Bark-cloth."

Then the monks asked him - "You, venerable sir, say 'Bāhiya of the Bark-cloth has attained arahantship'; when did he attain arahantship?" "At the time of hearing my Teaching, monks." "But when, venerable sir, was the Teaching spoken to him by you?" "While walking for alms, having stood in the middle of the street." "Trifling, venerable sir, was the Teaching spoken by you while standing in the middle of the street; how did he produce such a distinction by so little?" Then the Teacher said to them: "Monks, do not think of my Teaching as 'little' or 'much.' For even many thousands of verses composed of unbeneficial terms are not better; but even one verse based upon what is beneficial is better" - having said this, having made the connection, expounding the Teaching, he spoke this verse -

"Though a thousand verses, composed of unbeneficial terms;
One verse is better, hearing which one becomes calm."

At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings.

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

7. Commentary on the Life History of the Elder Mahākoṭṭhika

In the seventh life history, the life history of the Venerable Elder Mahākoṭṭhika, beginning with "The Conqueror named Padumuttara." What is the origin? 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 of great wealth in the city of Haṃsavatī, having attained discretion, by the elapse of his mother and father, having established the household, living the household life, one day, at the time of the proclamation of the Teaching by the Blessed One Padumuttara, having seen the residents of the city of Haṃsavatī with scents, garlands and so on in their hands, going to wherever the Buddha was, wherever the Teaching was, wherever the Community was, slanting towards that, sloping towards that, inclining towards that, having gone together with them, having approached the Blessed One, having seen the Teacher establishing a certain monk in the foremost position among those who had attained analytical knowledge, having thought "This one is the foremost of those who have attained analytical knowledge in this Dispensation. What if I too in the Dispensation of a Buddha become the foremost of those who have attained analytical knowledge just like this one," at the conclusion of the Teacher's teaching, when the assembly had risen, having approached the

Blessed One, he invited him saying "Venerable sir, please accept almsfood at my house tomorrow." The Teacher accepted. He, having paid respect to the Blessed One, having circumambulated him keeping him on his right, having gone to his own dwelling, having decorated the sitting place for the Buddha and the community of monks for the whole night with scents, garlands and so on, having had solid and soft food prepared, after that night had passed, at his own dwelling, having fed the Teacher attended by a hundred thousand monks with a meal of fragrant rice accompanied by various rice gruel and sweet-meats, with lentil curry and vegetables, at the conclusion of the meal, he thought - "I aspire to a great position of rank. But it is not fitting for me to aspire to that position of rank having given a gift for just one day. Having given gifts for seven days in succession, I shall aspire." He, having given a great gift for seven days in just that manner, at the conclusion of the meal, having had the cloth storehouse opened, having placed the finest, subtle cloth sufficient for the three robes at the feet of the Buddha, and having given the three robes to the hundred thousand monks, having approached the Truth-finder, having said "Venerable sir, that monk who was established by you in the foremost position among those who have attained analytical knowledge at the summit of the seventh day from now, may I too, like that monk, having gone forth in the Dispensation of a Buddha who will arise in the future, become the foremost of those who have attained analytical knowledge," having lain down at the feet of the Teacher, he made the aspiration. The Teacher, having known that it would succeed, declared "In the future, at the summit of a hundred thousand cosmic cycles from now, a Buddha named Gotama will arise in the world; in his Dispensation your aspiration will succeed." He, having performed meritorious deeds there as long as life lasted, having passed away from there, having experienced divine success, wandered again and again among gods and humans.

Thus he, wandering in the round of rebirths among gods and humans, accumulating the accumulation of merit and knowledge in this and that existence, in this arising of a Buddha, was reborn in Sāvattthī in a wealthy brahmin family. They gave him the name "Koṭṭhika." Why did they give him such a name without taking the name of his mother or of his grandfather, great-grandfather and so on? It should be understood that they gave him a name true to its meaning, because by his own wisdom, through his cleverness in the branches of the Vedas, in logic and counter-logic, in vocabularies and rituals, in phonology and etymology, and in the whole of grammar, he went about threshing, pounding, and pricking with verbal daggers each and every person he encountered. He, having come of age, having learnt the three Vedas, having attained accomplishment in the brahminical craft, one day having gone to the Teacher's presence, having heard the Teaching, having gained faith, having gone forth, from the time of full ordination onwards, doing the work of insight, having attained arahantship together with the analytical knowledges, having become a master through practice in the analytical knowledges, fearless, whether approaching great elders and asking questions, or approaching the One of Ten Powers, he asked questions only about the analytical knowledges. Thus this elder, because of having formed an aspiration there and because of mastery through practice there, became the foremost of those who have attained analytical knowledge. Then the Teacher, making the Mahāvedalla Sutta the occasion, established him in the foremost position

of those who have attained analytical knowledge: "This is the foremost, monks, of my disciples who are monks, of those who have attained analytical knowledge, that is to say, Mahākoṭṭhika."

221. He, at a later time, experiencing the bliss of liberation, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." All that is of clear meaning since the method has been stated below.

In "Thus indeed the Venerable Mahākoṭṭhika" - here "sudaṃ" is an indeclinable particle used in illustration. "Venerable" (āyasmā) is a term of respect, just as that regarding "the Venerable Mahāmoggallāna."

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

8. The Commentary on the Life History of the Elder Uruvelakassapa

In the eighth life history, the life history of the Venerable Elder Uruvelakassapa, 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, in the time of the Blessed One Padumuttara, having been reborn in a family home, having come of age, having heard the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those with a great retinue, himself too aspiring to that position of rank, having given a great gift, he made an aspiration. And the Blessed One, having seen that there was no obstacle for him, declared: "In the future he will be the foremost of those with a great retinue in the Dispensation of the Buddha Gotama." He, having performed meritorious deeds there as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, at the summit of ninety-two cosmic cycles from now, was reborn as a half-brother of the Blessed One Phussa; he also had two other younger brothers. All three of them, having invited the community of monks headed by the Buddha, having venerated with the supreme homage, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, even before the arising of our Blessed One, having become three brothers in a brahmin family in Bārāṇasī, reborn, all three by clan were named Kassapa thus. All three of them, having come of age, learnt the three Vedas. Of them, the eldest brother had five hundred young men as retinue, the middle one three hundred, and the youngest two hundred; they, examining the substance in their own texts, seeing only benefit pertaining to the present life, chose the going forth. Among them, the eldest brother, together with his retinue, having gone to Uruvelā, having gone forth in the going forth of sages, became known as Uruvelakassapa; the middle one, having gone forth at the bend of the river Ganges, became known as Nadīkassapa; the youngest, having gone forth at Gayāsīsa, became known as Gayākassapa. Thus, while they, having gone forth in the going forth of sages, were dwelling here and there, after the elapse of many days, our Bodhisatta, having gone forth in the great renunciation, having penetrated omniscient knowledge, having gradually set in motion the wheel of the Teaching, having established the elders of the group of five in arahantship, having trained the fifty-five companions headed by the son of good family Yasa, having sent off sixty Worthy Ones saying "Wander, monks, on a journey," having trained the thirty of the Bhadda group, having gone to the dwelling

place of Uruvelakassapa, having entered the fire room for the purpose of dwelling, there, by three and a half thousand wonders beginning with the taming of the serpent, having trained Uruvelakassapa together with his retinue, he gave him the going forth. The procedure of his going forth and the performance of the wonder of supernormal power - all will become evident in the commentary on the life history of Nāḍikassapa. Having heard of his state of having gone forth, the other two brothers too, together with their followings, having come, went forth in the presence of the Teacher. All of them, bearing bowls and robes created by supernormal power, were "Come, monk" ones. The Teacher, taking that thousand ascetics, having gone to Gayāsīsa, seated on a flat rock, established them all in arahantship by the teaching of the Discourse on the Burning.

251. He, having thus attained arahantship, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." We shall explain only the obscure terms.

268. "And he, having destroyed all darkness" means that Blessed One Phussa, having demolished the darkness of mental defilements beginning with lust, hate and delusion. "Having disentangled the great tangle" means having disentangled, having broken through, having split open the greatly entangled tangle of the groups of mental defilements numbering one thousand five hundred beginning with craving and conceit - this is the meaning. "Including the gods" means together with the world of the gods, the entire world community - satisfying, pleasing, gladdening - "the Deathless rain," the great shower-stream of Nibbāna-rain, "he rains down" means he causes to flow forth - this is the explanation.

269. "At that time in Bārāṇasī" means: just as in such expressions as "twelve people," twelve, having been a heap of twelve formerly, seers from the Himalayas and seers reckoned as Individually Enlightened Ones from Gandhamādana, having come through space, go here, descend and enter - thus it is Bārāṇasī. Or, the city which is the place of descent for many hundreds of thousands reckoned as Perfectly Enlightened Ones for the purpose of setting in motion the wheel of the Teaching, having made a change of gender, by virtue of the feminine gender it is called Bārāṇasī; in that Bārāṇasī.

273. "Having made the borderland lay down its weapons" means having abandoned weapons, having laid down arms, having rendered the borderland province free from agitation. "Having approached that place again" means having again approached, having gone to, having arrived at that city - this is the meaning. The remainder is easily understood.

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

9. The Commentary on the Life History of the Elder Rādhā

296. In the ninth life history, the life history of the Venerable Elder Rādhā, beginning with "The Conqueror named Padumuttara." All that is easily understood by the wise in accordance with the text and by reflection on the method. Only the diversity of merit.

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

The tenth, the life history of the Elder Mogharāja, is easily understood.

The commentary on the fifty-fourth chapter is complete.



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