

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)

55. The Chapter on Bhaddiya (55. Bhaddiyavaggo)

[Tha Ap 543-552, PTS 2.489-2.511]



PaliVerse

5. The Collection of Minor Texts

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

55. The Chapter on Bhaddiya

1. The Life History of the Elder Lakuṇḍabhaddiya

1. "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
2. "Then I, in Haṃsavatī, a merchant's son with great riches;
Walking about for leg exercise, I came to the monastery of the Community.
3. "Then that light of the world, the Leader, expounded the Teaching;
He praised the excellent disciple among those of sweet voice.
4. "Having heard that, having become joyful, having made an offering to the
great sage;
Having paid homage at the Teacher's feet, I aspired for that state.
5. "Then the Buddha, the great leader, explained in the midst of the Community;
'In the future time, you will obtain that wish.
6. "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
7. "'His heir in the teachings, legitimate, created by the Teaching;
Bhaddiya by name, will be a disciple of the Teacher.'
8. "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
9. "Ninety-two cosmic cycles ago from now, Phussa, the Leader, arose;
Difficult to approach, difficult to overcome, the Conqueror, highest in all the
world.
10. "And accomplished in conduct, lofty, upright, majestic;
Seeking the welfare of all beings, he freed many from bondage.
11. "In his Nanda park grove, I was a phussa cuckoo;
Near the perfumed chamber, in a mango tree I dwelt.
12. "Then, seeing the highest conqueror, worthy of offerings, going for almsfood;
Having gladdened my mind, I chirped with a sweet sound.
13. "Having gone then to the royal garden, with a golden complexion, thoroughly
ripe;

Having taken a lump of mangoes, I offered it to the Enlightened by himself.

- 14.** "Then, having understood my mind, the greatly compassionate Conqueror;
The Leader took up the bowl from the attendant's hand.
- 15.** "With joyful mind I gave a lump of mangoes, O great sage;
Having put it in the bowl with my wings, having made a salutation charmingly.
- 16.** With a voice that is delightful, pleasant to hear, lovely;
Singing for the purpose of honouring the Buddha, having gone to my nest, I lay
down.
- 17.** "Then me, with joyful mind, whose dwelling was gone to love for the Buddha;
A hawk, having approached, killed me, with a corrupted mind.
- 18.** "Having passed away from Tusita, having experienced great happiness;
I came to the human realm, owing to that action.
- 19.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 20.** Having illuminated the Dispensation, having overcome the false teachers;
Having trained those accessible to instruction, he, together with his disciples,
attained final Nibbāna.
- 21.** "When that chief of the world was quenched, the devoted populace, many;
For the purpose of venerating the Buddha, they make a monument to the
Teacher.
- 22.** "'A stupa seven yojanas high, adorned with the seven jewels;
We shall make for the great sage,' thus they consult.
- 23.** "Of Kiki, the king of Kāśi, I was then the leader of the army;
Having been, I spoke the measure at the shrine of the immeasurable one.
- 24.** "Then by my word, they made a shrine a yojana high,
For the hero among men, adorned with various jewels.
- 25.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa.
- 26.** "And in this final existence now, I was born in a millionaire's family;
In the excellent city of Sāvattthī, prosperous, opulent, of great riches.
- 27.** "Having seen the Fortunate One at the city entrance, with astonished mind;
Having gone forth, not long after, I attained arahantship.
- 28.** "Whatever measure I made of the shrine, by that action;
I was born with a dwarfish body, worthy of contempt.
- 29.** "With a sweet voice, having venerated the seventh sage;

I attained pre-eminence among monks of sweet voice.

- 30.** "By the gift of fruit to the Buddha, and by recollection of his virtues;
Accomplished in the fruit of asceticism, I dwell without mental corruptions.
- 31.** "Mental defilements have been burnt by me, all existences have been
uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.
- 32.** "Indeed welcome it was for me, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.
- 33.** "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 Lakunḍabhaddiya spoke these verses.

Thus he spoke.

The Life History of the Elder Lakunḍabhaddiya is the first.

2. The Life History of the Elder Kaṅkhārevata

- 34.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 35.** "With a jaw like a lion, with a voice like Brahmā, with a voice like a swan and a
drum;
With a gait like an elephant's stride, with radiance like the moon, sun, and so
on.
- 36.** "The greatly wise one, the great hero, the great meditator, the one of great
power;
The greatly compassionate protector, the dispeller of great darkness.
- 37.** "He, sometimes the highest in the three worlds, the Perfectly Enlightened One,
the sage who knows the dispositions of beings,
Expounded the Teaching, the removal of much that is tractable.
- 38.** "The meditator, delighting in meditative absorption, the hero, the calmed one,
the undisturbed;
Praising in the assembly, the Conqueror pleased the populace.
- 39.** "Then I, in Haṃsavatī, a brahmin who had mastered the Vedas;
Having heard the Teaching, joyful, I aspired for that state.
- 40.** "Then the Conqueror, the great leader, explained in the midst of the
Community;
'Be joyful, Brahmā, you will obtain that wish.

- 41.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 42.** "'His heir in the teachings, legitimate, created by the Teaching;
Revata by name, will be a disciple of the Teacher.'
- 43.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 44.** "And in this final existence now, I was born in the city of Koliya;
In a family of the warrior caste, prosperous, opulent, of great riches.
- 45.** "When in Kapilavatthu, the Buddha taught the Dhamma;
Then devoted to the Fortunate One, I went forth into homelessness.
- 46.** "Much uncertainty was mine, about what is proper and improper, here and
there;
All that the Buddha removed, having expounded the highest teaching.
- 47.** "Then I, one who has crossed over the round of rebirths, always delighting in
the happiness of meditative absorption;
I was dwelling when the Buddha, having seen me, said this.
- 48.** "'Whatever uncertainties here or beyond, to be experienced by oneself or to
be experienced by another;
Those who are meditators abandon all of them, ardent, living the holy life.'
- 49.** "The action done in a hundred thousand, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up my defilements.
- 50.** "Then, having seen him delighting in meditative absorption, the Buddha, the
sage who has reached the end of the world;
The great wise man declares him foremost among meditator monks.
- 51.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 52.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 53.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Kaṅkhārevata spoke these verses.

Thus he spoke.

The Life History of the Elder Kaṅkhārevata is the second.

3. The Life History of the Elder Sīvali

- 54.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.

- 55.** "His morality is incalculable, his concentration is like a diamond;
His excellent knowledge is incalculable, and his liberation is incomparable.
- 56.** "At the assembly of humans, deities, serpents, and brahmā gods,
Crowded with ascetics and brahmins, the Leader expounded the Teaching.
- 57.** "Together with his disciples, the great obtainer, the meritorious one, the
resplendent;
He established me in the foremost position, confident in the assemblies.
- 58.** "Then I was a warrior, in the city named after the swan;
Having heard that word of the Conqueror, the many virtues of the disciple.
- 59.** "Having invited for seven days, having fed him together with his disciples;
Having given a great gift, I aspired for that state.
- 60.** "Then, having seen me bowed at his feet, the bull among men;
The hero spoke these words with a great voice.
- 61.** "'Thereupon the great multitude, wishing to hear the Conqueror's word;
Gods, titans, and gandhabbas, and Brahmās of great supernormal power.'
- 62.** "Ascetics and brahmins, paid homage with joined palms;
'Homage to you, thoroughbred among men, homage to you, highest of men.
- 63.** "'The great gift given by the warrior, even for a week, to you;
Wishing to hear its fruit, explain it, O great sage.'
- 64.** "Then the Blessed One said, 'Listen to my saying;
Established in the immeasurable Buddha, together with the Community.
- 65.** "'Who could speak of the offering to her, for it is of immeasurable fruit;
Even if one of great wealth aspires to the highest state.
- 66.** "'An obtainer of extensive material gains, just as the monk Sudassana;
May I also become thus', you will obtain that in the future.
- 67.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 68.** "'His heir in the teachings, legitimate, created by the Teaching;
Sīvali by name, will be a disciple of the Teacher.'
- 69.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to the Tāvātimsa heaven.
- 70.** "Ninety-one cosmic cycles ago from now, Vipassī, the leader of the world;
Arose, lovely to behold, one with insight into all phenomena.
- 71.** "Then I in Bandhumatī, of a certain family;
Beloved and trusted indeed, I was engaged in work.

- 72.** "Then a certain guild, to Vipassī, the great sage;
Made a food distribution, great and very famous.
- 73.** "And when the great giving was finished, they gave food with sweetmeats;
Fresh curds and honey too, selecting they did not see.
- 74.** "Then I, having taken that, fresh curds and honey too;
I went to the employer's house, those seeking me saw me.
- 75.** "Even having given a thousand, they did not obtain that dyad;
Then I thought thus, 'This will not be a trivial matter.
- 76.** "'Just as all these people honour the Truth-finder;
I too shall make an offering to the leader of the world together with the
Community.'
- 77.** "Then I, having thought thus, curds and honey together;
Having mixed, I gave to the Protector of the World, together with the monastic
community.
- 78.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 79.** "Again in Bārāṇasī, having become a king of great fame;
Angered at Sattuka then, I caused the blocking of the doors.
- 80.** "Then the austere ascetics were imprisoned, for one day I was guarded;
Then by the result of that, I fell into hell exceedingly.
- 81.** "And in this final existence now, I was born in the city of Koliya;
And Suppavāsā was my mother, Mahāli the Licchavi was my father.
- 82.** "In the warrior caste, through meritorious action, owing to the obstruction of
the door;
For seven years I dwelt, afflicted in my mother's womb.
- 83.** "For seven days I was confused at the door, afflicted with great suffering;
My mother, by giving her consent, was thus greatly distressed.
- 84.** "Hail! I departed, shown compassion by the Buddha;
On the very day of departure, I went forth into homelessness.
- 85.** "Sāriputta was my preceptor, Moggallāna of great supernormal power;
While shaving my hair, the great wise man instructed me.
- 86.** "While my hair was being cut, I attained arahantship;
Gods, serpents, and humans bring requisites to me.
- 87.** "Both Padumuttara the Protector, and Vipassī the Guide;
Whom I worshipped greatly delighted, with requisites distinctively.

- 88.** "From that, by distinction of those actions, the most excellent and abundant,
I obtain material gain everywhere, in the forest, in the village, in the water, on
dry ground.
- 89.** "When the great leader went to see Revata,
Together with thirty thousand monks, the chief leader of the world.
- 90.** "Then with requisites offered by the gods, for my benefit, O great wise man;
The great hero, together with the Community, the leader of the world.
- 91.** "The Buddha was attended by me, having gone he saw Revata;
Then having gone to Jeta's Grove, he established me in the foremost position.
- 92.** 'Sīvali is the foremost of obtainers, among my disciples, monks';
The Teacher, beneficial to the whole world, praised me in the assemblies.
- 93.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 94.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 95.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Sīvali spoke these verses.

Thus he spoke.

The Life History of the Elder Sīvali is the third.

4. The Life History of the Elder Vaṅgīsa

- 96.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 97.** "Just as waves in the ocean, like stars in the sky;
Thus his Scriptures, adorned by Worthy Ones.
- 98.** "Honoured by gods, titans, serpents, and humans;
The supreme conqueror, amidst the people crowded with ascetics and
brahmins.
- 99.** "Delighting the world with his radiance, the Conqueror who has reached the
end of the world;
With his words awakening the lotuses of those to be guided, he.
- 100.** "Accomplished with the four grounds of self-confidence, the highest of men;
Having abandoned fear and impurity, having attained security, self-confident.
- 101.** "The bull-like, excellent state, and Buddhahood entire;
The chief of the world acknowledges, there is no accuser anywhere.
- 102.** "Unafraid of the lion's roar, when that Such One roars;

Neither god nor man nor Brahmā, no one who speaks against is found.

- 103.** "Teaching the excellent Teaching, helping across the world including the gods;
He sets in motion the wheel of the Teaching, confident in the assemblies.
- 104.** "The foremost among those with discernment, a disciple highly honoured;
Having praised his many virtues, he established him in the foremost position.
- 105.** "Then I, in Haṃsavatī, a brahmin highly honoured;
Born skilled in all the Vedas, Vāgīsa, subduer of debaters.
- 106.** "Having approached that great hero, having heard the teaching of the
Dhamma;
I obtained excellent joy, delighting in the virtues of the disciple.
- 107.** "Having invited the Fortunate One, together with the Community, the delight
of the world;
Having fed them for seven days, I then covered them with cloth.
- 108.** Having bowed down with my head at his feet, given permission, with joined
palms;
Standing to one side, joyful, I praised the supreme conqueror.
- 109.** "Homage to you, crusher of disputants, homage to you, seventh sage;
Homage to you, highest in all the world, homage to you, giver of fearlessness.
- 110.** "Homage to you, crusher of Māra, homage to you, destroyer of wrong views;
Homage to you, giver of peaceful happiness, homage to you, maker of refuge.
- 111.** "'The Blessed One is protector of the helpless, giver of fearlessness to the
frightened;
Resting ground for the peaceful, refuge for those seeking refuge.'
- 112.** "Having praised the Enlightened by himself of great virtue with such and so on,
I said, 'I attain the destination of a monk who subdues disputants.'
- 113.** "Then the Blessed One, of infinite discernment, spoke;
'He who fed the Buddha for seven days together with his disciples.
- 114.** "'He praised my virtue, devoted, with his own hands;
This one aspires to the state of a monk who subdues disputants.
- 115.** "In the future time, you will obtain that wish;
Having experienced not a little success among gods and humans.
- 116.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 117.** "'His heir in the teachings, legitimate, created by the Teaching;
Vaṅgīsa by name, will be a disciple of the Teacher.'

- 118.** "Having heard that, having become joyful, then for as long as life, the Conqueror;
With requisites I attended on, with a mind of friendliness, the Truth-finder.
- 119.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tusita.
- 120.** "And in this final existence now, I was born in a brahmin family;
When I was reborn, seven years old by birth.
- 121.** "Born skilled in all the Vedas, confident in the science of debate;
Lord of debaters, a brilliant speaker, crusher of opponents' views.
- 122.** "Born in Vaṅga, thus Vaṅgīsa, or master of speech;
Vaṅgīsa, thus my name, became acknowledged by the world.
- 123.** "When I reached the age of discretion, standing in early youth;
Then in charming Rājagaha, I saw the great Sāriputta.

The twenty-fifth recitation section.

- 124.** "Him wandering for almsfood, with bowl in hand, well-restrained;
With eyes not wandering about, speaking moderately, looking only a yoke's length ahead.
- 125.** "Having seen that, having been astonished, I spoke what was fitting for me;
A variegated line of a stanza, like an accumulated kaṇikāra tree.
- 126.** "He told me of the Teacher, the Perfectly Enlightened One, the leader of the world;
Then that wise hero spoke further to me.
- 127.** "Having made a statement connected with dispassion, the highest, difficult to see;
I was pleased by him, such a one, with variegated discernment.
- 128.** Having bowed down with my head at his feet, he said to me, 'Give the going forth';
Then he, the one of great wisdom, brought me to the foremost Buddha.
- 129.** Having bowed down with my head at his feet, I sat down near the Teacher;
The foremost of speakers said to me, "Vaṅgīsa, do you know?
- 130.** "I said to him, 'I know some craft';
A dead head thrown away in the forest, even twelve years old;

By the distinction of your knowledge, if you are able, recite.
- 131.** "When I acknowledged 'Yes', he showed three heads;
Among those reborn in hell, among humans, among gods, I taught.

- 132.** "Then the Leader showed the head of one who eliminated the mental corruptions;
Thereupon I, with effort destroyed, requested the going forth at the right time.
- 133.** "Having gone forth to the Fortunate One, I form intimacies here and there;
Therefore monks here grumble at me, 'You are a poet.'
- 134.** "Then for the purpose of investigating me, the Buddha, the great leader, said;
These rationalist verses, with reason they come to your mind.
- 135.** "I am not skilled in poetry, O hero, they do not come to my mind on the spot;
Well then, now Vaṅgīsa, on the spot make acquaintance with me.
- 136.** "Then I praised the hero, the seventh sage, with verses;
Satisfied with me with reason and cause, the Conqueror established me in the foremost position.
- 137.** "With a mind of discernment, I despised others;
Agitated by that towards the well-behaved, I attained arahantship.
- 138.** "'The foremost among those with discernment, no other such is found;
As this monk Vaṅgīsa, thus remember, monks.'
- 139.** "The action done in a hundred thousand, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up my defilements.
- 140.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 141.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 142.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Vaṅgīsa spoke these verses.

Thus he spoke.

The Life History of the Elder Vaṅgīsa is the fourth.

5. The Life History of the Elder Nandaka

- 143.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 144.** "For the welfare of all beings, for happiness, the best of speakers;
For the benefit of those including the gods, the remarkable man is practicing.
- 145.** "Having attained the highest fame, glorious, the Conqueror bearing the praise of renown;
Venerated by the whole world, renowned in all directions.
- 146.** "He has crossed over sceptical doubt, has passed beyond bewilderment;

With mind and thought perfected, he has attained the highest enlightenment.

- 147.** "Of the unarisen path, the producer, the highest of men;
And the undeclared he declared, and the unproduced he produced.
- 148.** "The knower of the path and the expert in the path, the one who points out the
path, the lord of men;
The Teacher skilled in the path, the most excellent among charioteers.
- 149.** "Then the greatly compassionate one, the Leader, expounded the Teaching;
He lifts up living beings sunk in the mire of sensual pleasure.
- 150.** "The disciple considered foremost in exhorting the nuns;
Praising him in this foremost position, the great sage declared.
- 151.** "Having heard that, I was greatly delighted, having invited the Truth-finder;
Having fed him together with the Community, I aspired to the highest state.
- 152.** "Then the greatly delighted Protector, the great sage, said to me:
'May you be happy, long-lived, you will obtain that wish.
- 153.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 154.** "'His heir in the teachings, legitimate, created by the Teaching;
Nandaka by name, will be a disciple of the Teacher.'
- 155.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to the Tāvātimsa heaven.
- 156.** "And in this final existence now, I was born in a millionaire's family;
In the excellent city of Sāvattthī, prosperous, opulent, of great riches.
- 157.** "Having seen the Fortunate One at the city entrance, with astonished mind;
At the acceptance of Jeta's park, I went forth into homelessness.
- 158.** "Not long after, I attained arahantship;
Then I, one who has crossed over the round of rebirths, instructed by the All-
Seeing One.
- 159.** "I gave a talk on the Teaching to the nuns, answering their questions;
All of them were instructed by me, they became without mental corruptions.
- 160.** "Five hundred less, then satisfied, the great benefactor;
Established me in the foremost position among those who exhort the nuns.
- 161.** "The action done in a hundred thousand, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up my defilements.
- 162.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.

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

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

Thus the Venerable Elder Nandaka spoke these verses.

Thus he spoke.

The Life History of the Elder Nandaka is the fifth.

6. The Life History of the Elder Kāḷudāyī

165. "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.

166. "The excellent Teacher among leaders, the Conqueror who knows virtue and
non-virtue;
Grateful and thankful, he yokes living beings to the ford.

167. "With omniscient knowledge, having weighed, with compassion as his dwelling
place;
He teaches the excellent Teaching, the accumulation of infinite virtues.

168. "He, the great hero, sometimes wandering in the infinite cycle of rebirths;
He teaches the sweet Teaching, endowed with the four truths.

169. Having heard that excellent teaching, beautiful in the beginning, middle and
end;
There was the full realisation of the teaching for a hundred thousand living
beings.

170. "The earth resounded then, and the rain clouds thundered;
Gods, brahmās, humans and titans uttered applause.

171. "Oh, the compassionate Teacher! Oh, the teaching of the Good Teaching!
Oh, the Conqueror lifted up those sunk in the ocean of existence."

172. "Thus, when joy arose among humans, devas and brahmās;
The Conqueror praised the disciple foremost among those who inspire
confidence in families.

173. "Then I, in Haṃsavatī, was born in a noble family;
Pleasing, handsome, with abundant wealth and grain.

174. "Having approached the Haṃsa Park, having paid homage to that Truth-finder;
Having heard the sweet Teaching, and having made an offering to such a one.

175. Having bowed down at his feet, I spoke these words:
'The foremost among those who inspire confidence in families, who was
praised by you, O sage.

176. "'Such may I become, O hero, in the Dispensation of the Buddha, the

foremost';
Then the greatly compassionate one, sprinkling me as if with the deathless.

- 177.** "He said to me, 'Son, arise, you will obtain that wish;
How indeed could one who has done service to the Conqueror be without fruit?'
- 178.** "A hundred thousand cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 179.** "'His heir in the teachings, legitimate, created by the Teaching;
Udāyī by name, will be a disciple of the Teacher.'
- 180.** "Having heard that, having become joyful, then for as long as life, the
Conqueror;
With a mind of friendliness I tended, with requisites, the Guide.
- 181.** "By the result of that action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa.
- 182.** "And in this final existence now, in charming Kapilavatthu;
I was born in a chief minister's family, of King Suddhodana.
- 183.** "Then Siddhattha was born, in the charming Lumbinī grove;
For the welfare of the whole world, for happiness, the lord of men.
- 184.** "On that very day I was born, together with him I was brought up;
Dear, a friend, beloved, accomplished, skilled in guidance.
- 185.** "At twenty-nine years of age, having gone forth from the household life;
Having spent six years, he became the Buddha, the great leader.
- 186.** "Having conquered Māra together with his army, having eliminated the mental
corruptions;
Having crossed the ocean of existence, he became the Buddha in the world
with its gods.
- 187.** "Having gone to Isipatana, having trained the group of five;
From there the Blessed One trained, having gone here and there.
- 188.** "Training those accessible to instruction, treating kindly the world including the
gods;
Having approached the mountain in Magadha, the Conqueror then dwelt there.
- 189.** "Then I was sent by Suddhodana, the king;
Having gone and seen the one of ten powers, having gone forth I became a
Worthy One.
- 190.** "Having then entreated the great sage, I caused him to reach Kapilavhaya;
Having gone to the city before that, I gladdened the great family.

- 191.** "The Conqueror, satisfied with that virtue, he in the great assembly;
Declared me foremost among those who inspire confidence in families, the
great leader.
- 192.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 193.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 194.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Kāḷudāyī spoke these verses.

Thus he spoke.

The Life History of the Elder Kāḷudāyī is the sixth.

7. The Life History of the Elder Abhaya

- 195.** "The Conqueror named Padumuttara, having vision regarding all phenomena;
A hundred thousand cosmic cycles ago from now, the Leader arose.
- 196.** "The Truth-finder established some in going for refuge;
Some he established in morality, in the highest ten courses of action.
- 197.** That hero gives to someone the highest fruit of asceticism;
Likewise the eight attainments, the three true knowledges he bestows.
- 198.** "He yokes some being to the six higher knowledges, the highest of men;
That protector gives to someone the four analytical knowledges.
- 199.** "Having seen a generation capable of being enlightened, even an incalculable
yojana;
Having approached in a moment, the trainer of men trains them.
- 200.** "Then I, in Haṃsavatī, was a brahmin's son;
One gone beyond all the Vedas, esteemed in grammar.
- 201.** "And skilled in language, confident in the dictionary of synonyms;
Learned in verse, knowing the rituals, skilled in the analysis of metre.
- 202.** "Walking about for leg exercise, having approached the Haṃsa park;
I saw the excellent giver of boons, honoured by the multitude.
- 203.** "Teaching the stainless Teaching, I was of opposing mind;
Having approached his good, having heard the spotless, I.
- 204.** "Contradiction or repetition, or useless and meaningless;
I did not see in that sage, therefore I went forth.
- 205.** "Not long after, confident among all beings;

Subtle in the word of the Buddha, I was esteemed as one possessed of good qualities.

- 206.** "Then, having composed four verses with good phrasing;
Having praised the chief of the three worlds, I will teach day by day.
- 207.** "You are dispassionate, great hero, dwelling in the round of rebirths with its dangers;
Out of compassion you did not attain Nibbāna, therefore the sage is compassionate.
- 208.** "Being a worldling in age, he was not under the control of defilements;
Fully aware, endowed with mindfulness, therefore this one is inconceivable.
- 209.** "The defilements that were weak, which had gone to my dwelling place;
Burnt all around by the fire of knowledge, they were not exhausted - that is wonderful.
- 210.** "He who is venerable to the whole world, to whom the world is likewise venerable;
So too he is the teacher of the world, the world is his follower.
- 211.** "Having praised the Enlightened by himself with such and so on, the teaching of the Dhamma;
Having done so for as long as life, he went to heaven, having passed away from there.
- 212.** "A hundred thousand cosmic cycles ago from now, when I praised the Buddha;
I do not know of an unfortunate realm, this is the fruit of praising.
- 213.** "In the heavenly world a great kingdom, I attained, worth gold;
A universal monarch's great kingdom, I experienced many times.
- 214.** "I am born in two existences, in divinity and also in humanity;
I know no other destination, this is the fruit of praising.
- 215.** "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 praising.
- 216.** "And in this final existence now, in Giribbaja, the best of cities;
I am the son of King Bimbisāra, Abhaya by name.
- 217.** "Having gone under the control of an evil friend, deluded by the Jain;
Sent by Nāṭaputta, I approached the Buddha, the foremost one.
- 218.** "Having asked a subtle question, having heard the highest explanation;
Having gone forth, not long after, I attained arahantship.
- 219.** "Having praised the excellent conqueror, I am always praised;
With a fragrant body and face, I was endowed with happiness.

- 220.** "Sharp, quick-witted, and of swift wisdom, of great wisdom likewise am I;
And of varied discernment, owing to that action.
- 221.** Having praised Padumuttara, I, with a confident mind, the matchless Self-
Become One;
Did not go to the plane of misery for a hundred thousand cosmic cycles by the
power of that.
- 222.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 223.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 224.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Abhaya spoke these verses.

Thus he spoke.

The Life History of the Elder Abhaya is the seventh.

8. The Life History of the Elder Lomasakaṅgiya

- 225.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 226.** "Then I, Candana, having gone forth in the Dispensation;
Having fulfilled the teaching limited with the end of life, in the Dispensation.
- 227.** "Passed away from there to Santusita, we both were reborn;
There with divine dancing, singing, and music.
- 228.** "Having overcome the rest by the ten factors beginning with form;
Having lived for my whole life span, having experienced great happiness.
- 229.** "Having passed away from there, Candana was reborn among the deities;
I was born in Kapilavatthu, a son of the Sākiyans.
- 230.** "When by the Elder Udāyi, the leader of the world was requested;
Having compassion for the Sakyans, he approached the city called Kapila.
- 231.** "Then the arrogant Sakyans, not knowing the virtues of the Buddha;
Do not bow down to the Enlightened by himself, proud of birth, disrespectful.
- 232.** "Having understood their thought, the Conqueror walked in the sky;
He rained like the Rain-God, he blazed like fire.
- 233.** "Having shown an incomparable form, he then disappeared;
Having been one, he became many, and again became one.
- 234.** "Having shown darkness and light, in many ways;
Having performed a miracle, the sage trained his relatives.

- 235.** "A great rain cloud over the four continents shed rain at that very moment;
For at that time the Buddha taught the Vessantara birth story.
- 236.** "Then all those warriors, having destroyed the vanity born of birth;
Went to the Buddha for refuge, Suddhodana then said.
- 237.** "'This is the third time, O one of extensive wisdom, I pay homage to your feet,
O All-Seeing One;
When you were born the earth quaked, and when the rose-apple tree's shade
did not leave you.'
- 238.** "Then, having seen that majestic power of the Buddha, with astonished mind;
Having gone forth right there, I dwelt as one who venerated my mother.
- 239.** "Candana the young god, having approached me, asked;
About the auspicious night then, the method in brief and in detail.
- 240.** "Urged by him then, having approached the leader of men;
Having heard the Bhaddekaratta, agitated, I went to the forest.
- 241.** "Then I asked my mother, 'I shall live alone in the forest';
My mother, saying 'You are delicate', prevented that word then.
- 242.** "Kāsa grass, kusa grass, thorny shrubs, usīra root, and muñja reed -
I shall push aside with my chest, developing seclusion.
- 243.** "Then I entered the forest, having remembered the Conqueror's Dispensation;
The exhortation on 'One Auspicious Night', I attained arahantship.
- 244.** "One should not pursue the past, nor long for the future;
What is past has been abandoned, and the future has not yet arrived.
- 245.** "And whoever sees with insight the present phenomenon, there and there;
Unshakable, unagitated, knowing that, one should develop it.
- 246.** "Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army.
- 247.** "One who dwells thus, ardent, unwearied day and night;
That one indeed is called 'one who has an auspicious night,' the peaceful sage
declares."
- 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 Lomasakaṅgiya spoke these verses.

Thus he spoke.

The Life History of the Elder Lomasakaṅgiya is the eighth.

9. The Life History of the Elder Vanavaccha

- 251.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 252.** "Then I, having gone forth, in that Buddha's Dispensation;
Having lived the holy life for as long as life, passed away from there.
- 253.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 254.** "Having passed away from there, in the forest, I was a dove there;
Accomplished in virtues, a monk always delighting in meditative absorption dwells.
- 255.** "With a mind of friendliness, compassionate, always with a delighted face;
Equanimous, the great hero, skilled in the boundless states.
- 256.** "In the one free from mental hindrances in thought, whose dwelling place is
the welfare of all beings;
I was confident before long, in that disciple of the Fortunate One.
- 257.** "Having approached at his feet, while he was sitting in that hermitage;
Sometimes he gives food, and sometimes he expounded the Teaching.
- 258.** "Then with abundant devotion, having attended upon the son of the
Conqueror;
Passing away from there, he went to heaven, like a sojourner to his own home.
- 259.** "Having passed away from heaven among human beings, reborn through
meritorious deeds;
Having abandoned the house, I went forth repeatedly.
- 260.** "An ascetic, a hermit, a brahman, a wandering ascetic - likewise was I;
Having been so, I dwelt in the forest, for many hundreds of lives.
- 261.** "And in this final existence now, in charming Kapilavatthu;
Vacchagotta the twice-born, into his wife I descended.
- 262.** "My mother had a longing, while I was still within the womb;
When the time of birth was near, the determination was for dwelling in the
forest.
- 263.** "Then my mother gave birth to me, in the midst of a delightful forest;
As I was coming forth from the womb, she received me with an ochre robe.
- 264.** "Then the boy Siddhattha was born, the banner of the Sakyan clan;

I was his dear friend, intimate and highly esteemed.

- 265.** "When the one of seven essences had gone forth, having left behind abundant fame;
I too, having gone forth, approached the Himalayas.
- 266.** "The forest-dweller, worthy of reverence, Kassapa, the advocate of ascetic practices;
Having seen and heard of the arising of the Conqueror, I approached the trainer of men.
- 267.** "He expounded the Teaching to me, illuminating everything;
Then I, having gone forth, returned again to the forest.
- 268.** "Dwelling there diligently, I attained the six higher knowledges;
Oh, well-gained is my gain, shown compassion by a good friend.
- 269.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 270.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 271.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Vanavaccha spoke these verses.

Thus he spoke.

The Life History of the Elder Vanavaccha is the ninth.

10. The Life History of the Elder Cūlasugandha

- 272.** "In this fortunate cosmic cycle, a kinsman of Brahma of great fame;
Kassapa by clan, the best of speakers arose.
- 273.** "Accomplished in features, possessing the thirty-two excellent characteristics;
Surrounded by a fathom-wide radiance, covered with a net of rays.
- 274.** A consoler like the moon, a light-bringer like the sun;
An extinguisher like a cloud, a mine of virtues like the ocean.
- 275.** Like the earth in morality, like the Himalayas in concentration;
Like space in wisdom, unattached like the wind.
- 276.** "Then I was reborn in Bārāṇasī, in a great family;
With abundant wealth and grain, with an accumulation of various jewels.
- 277.** "With a great retinue, the leader of the world seated;
Having approached, I heard the teaching, charming like the Deathless.
- 278.** "Bearing the thirty-two characteristics, like the moon with its constellation;
Endowed with the features, like a king of sal trees in full bloom.

- 279.** "Fenced by a net of rays, like a blazing golden mountain;
Surrounded by a fathom's radiance, the hundred-rayed sun.
- 280.** "The supreme conqueror with a golden face, like a female ascetic is a rock;
With a heart full of compassion, like the ocean in virtue.
- 281.** And with fame renowned throughout the world, like Sineru, the highest of mountains;
The hero, spread wide in glory, the sage, like space.
- 282.** "With consciousness free from attachment everywhere, like the wind, the Leader;
The support of all beings, like the earth, the seventh sage.
- 283.** Untainted by the world, as a lotus by water;
Burning where bad doctrines go, you shine like a mass of fire.
- 284.** Like a medicine everywhere, a destroyer of the poison of defilements;
Like Mount Gandhamādana, adorned with the fragrance of virtues.
- 285.** "A mine of virtues, a hero, like the ocean of jewels;
Like a river for the forest groves, a remover of the stain of defilements.
- 286.** Like a victorious great warrior, crusher of Māra's army;
Like a universal monarch, that king, lord of the jewel of the factors of enlightenment.
- 287.** "Like a great physician, a healer of the disease of hate;
A surgeon like a doctor, one who lances the boil of wrong view.
- 288.** "He, at that time, the light of the world, honoured by men and deities;
The sun among men in the assemblies, the Conqueror expounded the Teaching.
- 289.** "Having given a gift, one becomes of great wealth, by morality one reaches a good destination;
And by meditation one is extinguished, thus you should instruct."
- 290.** "That Teaching of great gratification, beautiful in the beginning, middle and end;
All the assemblies hear it, like the Deathless of great flavour.
- 291.** "Having heard the very sweet Teaching, devoted to the Conqueror's Dispensation;
Having gone for refuge to the Fortunate One, for as long as life I paid homage.
- 292.** "At the sage's perfumed chamber, I then heaped up the earth;
With the four kinds of perfume, for eight days in a month.
- 293.** "Having aspired to fragrance, for one whose body had a foul odour;

Then the Conqueror explained, the obtaining of a fragrant body.

- 294.** "'Whoever once heaps up this perfumed chamber ground with odour;
By the result of that action, he was reborn here and there.
- 295.** "'Of fragrant body everywhere, this man will be;
Having become endowed with the fragrance of virtue, he will attain nibbāna,
without mental corruptions.'
- 296.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvātimsa.
- 297.** "And in this final existence now, I was born in a brahmin family;
While I was dwelling in the womb, my mother was fragrant in body.
- 298.** "And when I emerged from my mother's womb, then the city;
Seemed to blow as if perfumed with all the fragrances of Sāvātthī.
- 299.** "And a fragrant shower of flowers, divine fragrance, delightful;
And very costly incenses, blew towards at that very moment.
- 300.** "And the gods with all odours, with incense and flowers, that house;
They perfumed with fragrance, in which house I was born.
- 301.** "And when the august one was young, standing in the first youth;
Then the trainer of men, having trained Sela together with his following.
- 302.** "Surrounded by all of them, I came to the city of Sāvātthī;
Then, having seen that majestic power of the Buddha, I went forth.
- 303.** "Morality, concentration and wisdom, and unsurpassed liberation;
Having developed these four qualities, I attained the elimination of mental
corruptions.
- 304.** "When I went forth, and when I became a Worthy One;
When I shall attain nibbāna, at that time there was the odour of the rains
retreat.
- 305.** "And the odour of my body always surpasses, the very precious sandal,
champaka and waterlily;
Likewise other odours altogether, having overcome by force, I blow from there
here and there.
- 306.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 307.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 308.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Cūḷasugandha spoke these verses.

The Life History of the Elder Cūḷasugandha is the tenth.

The Bhaddiya Chapter is the fifty-fifth.

Its summary:

Bhaddiya, Revata the elder, and Sīvalī of great gains;
Vaṅḡsa and Nandaka, Kāḷudāyī and likewise Abhaya.

Lomasa and Vanavaccha, and Sugandha as the tenth;
Three hundred verses there, and sixteen beyond that.

Then the chapter summary:

The chapter named Kaṇikāra, Phalada, Tiṇadāyaka;
Kaccāna, Bhaddiya chapter, these verses have been counted.

Nine hundred verses here, and eighty-four as well;
Five hundred and fifty biographies have been proclaimed.

Together with the inspired utterance verses, these are six thousand;
And two hundred verses, and eighteen beyond that.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 11. Past Life Histories-2 - of the Elder Monks. 55. The Chapter on Bhaddiya Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org