

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
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PaliVerse

5. The Collection of Minor Texts

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

55. The Chapter on Bhaddiya

1. The Commentary on the Life History of the Elder Lakunḍakabhaddiya

In the fifty-fifth chapter, in the first life history, the life history of the Venerable Elder Lakunḍakabhaddiya, 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 of great wealth in the city of Hamsavatī, having attained discretion, while seated hearing the Teaching of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those of sweet voice, himself too aspiring to that position of rank, having given a great gift mixed with sweet flavours of ghee, sugar and so on to the community of monks headed by the Buddha, he made the aspiration: "May I too, venerable sir, in the future, like this monk, become the foremost among those of sweet voice in the Dispensation of a Buddha." The Blessed One, having seen that there was no obstacle for him, having declared it, departed.

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 the Blessed One Phussa, having become a variegated cuckoo, was reborn, and while going from the royal garden having taken a sweet mango fruit with his beak, having seen the Teacher, with a gladdened mind, he produced the thought "I shall give it to the Buddha." The Teacher, having known the disposition of his mind, having taken his bowl, sat down. The cuckoo placed the ripe mango in the bowl of the One of Ten Powers. The Teacher, for the purpose of arousing pleasure in him, while he was watching, consumed that. Then that cuckoo, with a gladdened mind, spent a week with that very rapture and happiness. By that very meritorious action, in each and every existence he was sweet voiced. In the time of the Perfectly Enlightened One Kassapa, having been reborn in a carpenter's family, having become the chief carpenter, he became well known. When the Blessed One had attained final Nibbāna, when a stupa of seven yojanas in measure had been begun to deposit his bodily relics, he said - "Let us make it a yojana in circumference and a yojana in height." They all stood by his word. Thus he had a shrine of inferior measure built for the immeasurable Buddha; by that action, in the place of rebirth he was of inferior measure compared to others. He, in the time of our Blessed One, having been reborn in a family home, because of his excessive shortness and because of his beautiful body like a golden image, he became known as Lakunḍakabhaddiya. He, afterwards, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, having become very learned, a speaker of the Teaching, expounded the Teaching to others with a sweet voice.

Then on one festival day, a certain courtesan, going in a chariot together with a certain brahmin, having seen the elder, laughed showing her teeth. The elder, having taken the sign of her teeth-bones, having produced meditative absorption, having made that the foundation, having developed insight, became a non-returner. He, frequently dwelling with mindfulness of the body, one day, being exhorted and instructed by the Venerable General of the Teaching, became established in arahantship. Some monks and novices, not knowing his state of having attained arahantship, seized him by the ears and dragged him, or having seized him by the head, the arm, the hands, feet and so on, having shaken him, playing, they vexed him. Then the Blessed One, having heard - "Do not, monks, vex my son" he said. Thenceforth, having known him as "a Worthy One," they did not vex him.

12. He, having become a Worthy One, with pleasure arisen, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." "I chirped with a sweet sound" means with a sweet, affectionate voice I emitted a chirping sound, I - this is the meaning. The remainder here is easily understood in itself.

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

2. The Commentary on the Life History of the Elder Kaṅkhārevata

34. In the second life history, the life history of the Venerable Elder Kaṅkhārevata, 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, was reborn in a brahmin family; all that is easily understood in accordance with the text.

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

3. The Commentary on the Life History of the Elder Sīvali

In the third life history, the life history of the Venerable Elder Sīvali, 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 gone to the monastery in the manner stated below, standing at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among obtainers, having thought "It is fitting for me too to become such a one in the future," having invited the One of Ten Powers, having given a great gift to the community of monks headed by the Buddha for seven days, he made the aspiration: "Venerable sir, by this preparatory action I do not aspire to any other achievement; but in the future, in the Dispensation of a Buddha, may I too become the foremost among obtainers, just as that monk established by you in the foremost position." The Teacher, having seen that there was no obstacle for him, having declared "This aspiration of yours will succeed in the future in the presence of the Buddha Gotama," departed. That son of good family, having done wholesome deeds for as long as life lasted, having experienced both kinds of success among gods and humans, in the time of the Blessed One Vipassī, was reborn in a certain small village

not far from the city of Bandhumatī. At that time, the residents of the city of Bandhumatī, having discussed together with the king, gave a gift to the One of Ten Powers.

One day, all having come together, while giving a gift, looking around thinking "What is lacking in our place of giving?" they did not see honey and jaggery-curd. They, thinking "We shall bring it from somewhere," stationed men on the roads entering the city from the countryside. Then this son of good family, having taken a jar of jaggery-curd from his own village, going to the city thinking "I shall bring something," looking for a convenient place thinking "Having washed my face, with washed hands and feet, I shall enter," having seen a bee-hive honey free from larvae the size of a ploughshare, thinking "This has arisen for me through merit," having taken it, he entered the city. The man stationed by the citizens, having seen him, asked "Sir, for whom are you carrying this?" "For no one, master; this is for me to sell." "If so, having taken this coin, give me that honey and jaggery-curd."

He thought - "This is not worth much to me, yet this one gives much all at once; I shall investigate." Then he said to him - "I will not give it for one coin." "If so, having taken two coins, give it." "Not even for two will I give it." By this method, having increased the price, he reached a thousand. He thought - "It is not fitting to stretch it too far; let it be, for now I shall ask what is to be done with this." Then he said to him - "This is not of great value, yet you give much; for what purpose are you taking this?" "Here, my dear, the city residents, having competed with the king, while giving a gift to Vipassī, the Perfectly Enlightened One, not seeing these two items in the place of giving, are having me searched for. If they do not obtain these two, there will be defeat for the citizens. Therefore, having given a thousand, I am taking it." "But is this fitting only for the citizens, or is it fitting to give to others too?" "It is unrestricted to give it to anyone whatsoever." "But is there anyone among the citizens who gives a thousand in a single day for the gift?" "There is not, my dear." "Do you know the state of these two being worth a thousand?" "Yes, I know." "If so, go, inform the citizens - 'One man does not give these two for a price; he wishes to give them with his own hand together with you. You should be free from worry on account of these two.' "You be a bodily witness for me of the chief share in this gift" - having said this, he went. But that son of good family, having taken the five pungent spices with a coin kept for expenses from the village, having made them into powder, having drawn off rice-gruel from the curd, having squeezed the honeycomb into it, having mixed it with the five pungent spice powder, having placed it on a lotus leaf, having prepared that, having taken it, he sat down not far from the One of Ten Powers. Among the honour being brought by the great multitude, looking for his own turn with the bowl, having known the opportunity, having gone to the Teacher's presence, "Venerable sir, this is my gift offering of a poor man; please accept this out of compassion for me." The Teacher, out of compassion for him, having accepted it with the stone bowl given by the Four Great Kings, determined that when it was being distributed to sixty-eight hundred thousand monks, it would not be exhausted.

That son of good family, when the meal was finished, having paid homage to the Blessed One, seated to one side, said - "I have seen, venerable sir, Blessed One, today the honour being brought to you by the residents of the city of Bandhumatī. May I too, as an outcome of this, in whatever existence I am reborn, attain the

highest gain and the highest fame." The Teacher, having said "So be it, son of good family," having given the thanksgiving for the meal for both him and the city residents, departed. That son of good family, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, took conception in the womb of Suppavāsā the king's daughter. From the time of his taking of conception, five hundred presents were brought to Suppavāsā in the evening and morning. Then she, for the purpose of investigating his merit, had him touch the seed basket with her hand. From each seed, a hundred slips or even a thousand slips came forth; from each karīsa-field, even fifty or sixty cartloads arose. Even at the time of filling the granary, when the king's daughter touched the granary door with her hand, by the merit of the king's daughter, whatever was taken by those who were taking was filled again. Even from a pot full of food, having said "By the merit of the king's daughter," for those giving to anyone whatsoever, as long as they did not withdraw, the food was not exhausted. Seven years passed while the child was still in the womb.

But when the embryo was fully matured, she experienced great suffering for seven days. She, having addressed her husband -sent to the Teacher's presence, saying "Before death, while still living, I shall give a gift" - "Go, husband, having reported this matter to the Teacher, invite the Teacher, and whatever the Teacher says, having noted that well, come and tell me." He, having gone, reported her message to the Teacher - "Venerable sir, the Koliyan daughter pays homage at the Teacher's feet." The Teacher, out of compassion for her -said: "May Suppavāsā the Koliyan daughter be happy, healthy; may she give birth to a healthy son." He, having heard that, having paid homage to the Blessed One, set out facing towards his own village. Even before his arrival, the embryo came forth from Suppavāsā's womb like water from a filter waterpot; the people who had been sitting around, with tearful faces, having begun to weep, joyful and delighted, went to report the message of joy to her husband. He, having seen their gestures - thought: "The matter spoken of by the One of Ten Powers will have been accomplished, I think." He, having come, told the Teacher's words to the king's daughter. The king's daughter said: "The meal for which you have invited will be the life-saving meal itself as the auspicious meal. Go, invite the One of Ten Powers for seven days." He did so. They set going a great gift to the Community of monks headed by the Buddha for seven days. Because that boy, being born, was extinguishing the grieved minds of the relatives, bringing about a state of coolness, they gave him the name Sīvali. He, because of having dwelt in the womb for seven years, was capable of all tasks from the very time of birth. The General of the Teaching, the Elder Sāriputta, on the seventh day had a friendly conversation with him. The Teacher too spoke this verse -

One who has overcome this dangerous path, this difficult passage, the round
of rebirths, and delusion;
Who has crossed over, gone beyond, a meditator, without longing, free from
doubt;
Quenched by non-clinging, him I call a brahmin."

Then the elder said thus to him - "But having experienced such suffering, is it not fitting for you to go forth?" "If permitted, I would go forth, venerable sir." Suppavāsā, having seen him speaking together with the elder - "What indeed is my son speaking

about with the General of the Teaching?" having approached the elder, asked - "What is my son speaking about together with you, venerable sir?" Having spoken about the suffering of dwelling in the womb experienced by himself - "Permitted by you, I shall go forth," he says. "Very well, venerable sir, give him the going forth." The elder, having led him to the monastery, having given the meditation subject of the skin pentad, while giving the going forth, said: "Sīvali, there is no need for you of any other exhortation; you should review the very suffering experienced by you for seven years." "Venerable sir, the going forth alone is your burden; but whatever can be done by me, that I shall know." But at the very moment of shaving the first round of hair, he became established in the fruition of stream-entry; at the moment of shaving the second, in the fruition of once-returning; with the third, he became established in the fruition of non-returning. But the shaving of all the hair and the realisation of the fruition of arahantship were neither before nor after.

Then a discussion arose in the community of monks - "Alas, even such a meritorious elder, having dwelt in his mother's womb for seven years and seven months more, dwelt in a breech birth for seven days." The Teacher, having come - having asked "What discussion were you having as you sat together here, monks?" - when it was said "Such and such" - having said "Not by this son of good family was the deed done in this birth," having brought up the past: "In the past, monks, even before the arising of a Buddha, this son of good family was reborn in a royal family in Bārāṇasī and, after his father's passing, having been established in the kingdom, was renowned as one accomplished in wealth. Then a certain borderland king, having come thinking 'I shall seize the kingdom,' having besieged the city, having set up camp, dwelt there. Then the king, having become of the same desire together with his mother, for seven days had the gates closed in the four directions of the camp-city; for those going out and those coming in, the gates were blocked. Then the Individually Enlightened Ones in the Deer Park monastery cried out. The king, having heard, had the gates opened. The borderland king too fled. He, by the result of that action, having experienced suffering in hell and so on, even though reborn in a royal family in this arising of a Buddha, experienced this very same kind of suffering together with his mother. But from the time of his going forth, the four requisites arose for the community of monks as much as they wished. Thus here the story originated.

Afterwards the Teacher went to Sāvattthī. The elder, having paid respect to the Blessed One, said: "Venerable sir, I shall investigate my power of merit; give me five hundred monks." "Take them, Sīvali." He, having taken five hundred monks, going towards the Himalayas, goes along the forest road. The deity dwelling in the banyan tree first seen by him gave gifts for seven days. Thus he -

"First he saw the banyan tree, second Paṇḍava Mountain;
Third at the Aciravatī, fourth the excellent ocean.

"Fifth the Himalayas he, sixth approached Chaddanta;
Seventh Gandhamādana, eighth then Revata."

In all places they gave gifts for seven days each. But on Mount Gandhamādana, the king of gods Nāgadatta, during the seven days, on one day gave almsfood of milk, on one day gave almsfood of ghee. Then the community of monks said to him - "Friend, of this king of gods, neither are cows being milked to be seen, nor churning of curds;

from where does this arise for you, king of gods?" "Venerable sir, this is the fruit of the gift of a ticket-meal of milk in the time of Kassapa, the One of Ten Powers," said the king of gods.

Afterwards the Teacher went out to meet the Elder Revata of the Acacia Forest. How? Then the Venerable Sāriputta said to the Teacher - "Venerable sir, my youngest brother Revata has, it is said, gone forth; whether he is content or not, having gone I shall see him." The Blessed One, having known Revata's state of having begun insight, having refused twice, being entreated on the third occasion, having known his state of having attained arahantship - "Sāriputta, I too shall go; inform the monks." The elder, having assembled the monks - "Friends, the Teacher wishes to go on a journey; those wishing to go, let them come" - thus he informed them all. When the One of Ten Powers goes for the purpose of a journey, the monks who remain behind are few in number; thinking "We shall see the Teacher's gold-coloured body, or we shall hear the sweet talk on the Teaching," for the most part those wishing to go are even more numerous. Thus the Teacher, surrounded by the great community of monks, departed saying "We shall see Revata."

Then in a certain region, the Elder Ānanda, having reached a crossroad, asked the Blessed One - "Venerable sir, at this place there is a crossroad; by which road should the community of monks go?" "Which road, Ānanda, is straight?" "Venerable sir, the straight road is thirty yojanas long and is a path of nonhuman spirits. But the roundabout road is sixty yojanas long, secure and with plenty of food." "Ānanda, has Sīvalī come together with us?" "Yes, venerable sir, he has come." "If so, let the Community go by the straight road; we shall investigate Sīvalī's merit." The Teacher, surrounded by the community of monks, for the purpose of investigating the Elder Sīvalī's merit, ascended the thirty-yojana road.

From the place of ascending the path onwards, the assembly of gods, having built a city at every yojana along the way, prepared dwellings for the purpose of dwelling of the community of monks headed by the Buddha. The young gods, having become like labourers sent by a king, having taken rice gruel, sweet-meats and so on - "Where is the noble Sīvalī?" asking, they go. The Elder, having caused the honour and respect to be taken, goes to the Teacher's presence. The Teacher consumed together with the community of monks. In just this manner, the Teacher, experiencing honour, having gone a yojana at most daily, having crossed the thirty-yojana wilderness, reached the dwelling place of the Elder Revata of the Acacia Forest. The Elder, having known of the Teacher's coming, at his own dwelling place, having built by supernormal power sufficient dwellings for the community of monks headed by the Buddha, a perfumed chamber for the One of Ten Powers, and night-quarters and day-quarters, went out to meet the Truth-finder. The Teacher entered the monastery by the adorned and prepared path. Then, when the Truth-finder had entered the perfumed chamber, the monks entered the lodgings obtained by seniority. The deities, saying "It is not the proper time for food," brought eight kinds of beverages. The Teacher drank the beverage together with the Community. In just this manner, while the Truth-finder was experiencing honour and respect, a fortnight passed.

Then some dissatisfied monks, having sat down in one place, raised up a discussion - "The One of Ten Powers, having said 'the younger brother of my chief disciple,' has come to see such a building work supervisor monk. Compared to this monastery,

what will the Jeta's Grove monastery or the Bamboo Grove monastery and so on amount to? This monk too is a builder of such new construction work - what ascetic duty indeed will he practise?" Then the Teacher thought - "If I dwell here for a long time, this place will become crowded. Forest-dwelling monks are indeed desirous of solitude; there will be no comfortable dwelling for Revata." Thereupon he went to the Elder's day-quarters. The Elder too, alone, leaning against the railing board at the end of the walking path, seated on a stone slab, having seen the Teacher coming from afar, having gone out to meet him, paid homage.

Then the Teacher asked her - "Revata, this is a place of wild beasts. Having heard the sound of fierce elephants, horses and so on, what do you do?" "Venerable sir, while hearing their sound, a joy called forest-joy arose in me." The Teacher, at this place, having spoken of the benefits of the forest to the Elder Revata with five hundred verses, on the following day, having walked for almsfood at a place not far away, having addressed the Elder Revata, caused the forgetting of the walking sticks, sandals, oil tubes and umbrellas of those monks by whom the Elder's dispraise had been spoken. They, having turned back for the sake of their own requisites, even going by the very path by which they had come, were unable to recognise that place. For at first they had gone by the adorned and prepared path, but on that day, going by the uneven path, squatting down at each and every place, they went on their knees. They, trampling through bushes and shrubs and thorns, having gone to the place corresponding to where they had dwelt, at each and every acacia stump, they recognised their own umbrella fastened there, and they recognised their sandals, walking sticks and oil tubes. They, at that time, having known "This monk possesses supernormal power," having taken their own requisites, saying "Such indeed is the prepared honour of the One of Ten Powers," departed.

The female lay follower Visākhā, while seated at her own house, asked the monks who had arrived first - "Is the dwelling place of Revata agreeable, venerable sir?" "Agreeable, lay follower; that lodging is comparable to the Nandana Grove and the Cittalatā Grove." Then she asked the monks who had arrived after them - "Is the dwelling place of Revata agreeable, noble sirs?" "Do not ask, lay follower; it is a place inappropriate to speak of. It is just a barren, gravelly, rocky, uneven acacia forest; there that monk dwells."

Visākhā, having heard the talk of the former and the latter monks, thinking "Whose talk indeed is true?", after the meal, taking garlands of scent, having gone to attend upon the One of Ten Powers, having paid homage, seated to one side, asked the Teacher - "Venerable sir, some noble ones praise the Elder Revata's dwelling place, some disparage it; what is this, venerable sir?" "Visākhā, whether it be delightful or not, whatever place where the minds of noble ones delight, that very place is called delightful" - having said this, he spoke this verse -

"Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant."

At a later time, the Blessed One, seated in the midst of the noble company, established the elder in the foremost position: "This is the foremost, monks, of my disciples who are monks, of obtainers, that is to say, Sīvali."

54. Then the Venerable Elder Sīvali, having attained arahantship, having attained the foremost position, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." We shall make an explanation of the passages whose meaning is obscure only.

55. "His morality is incalculable" means the morality of that Blessed One Padumuttara is incalculable.

"Nine thousand crores, eighty hundred crores;
Fifty hundred thousands, and thirty-six more besides.

"These restraint disciplines, proclaimed by the Self-awakened One;
Indicated by the repetition method, in the training, discipline and restraint."

The training rules thus stated were stated by way of regulation for the disciples, the monks. But the morality of the Blessed One is indeed incalculable - impossible to reckon or count - this is the meaning. "His concentration is like a diamond" means just as a diamond pierces sapphires, lapis lazuli gems, crystal, masāragalla and other jewels, making them full of holes, just so the supramundane path concentration of the Blessed One Padumuttara pierces, breaks and utterly destroys the opposing and adverse states - this is the meaning. "His excellent knowledge is incalculable" means the collection of knowledge - the self-born knowledge, omniscient knowledge and other knowledges - of that Buddha, capable of knowing and penetrating the four truths, the thirty-seven factors belonging to enlightenment, and conditioned and unconditioned states, is incalculable, devoid of reckoning by the distinction of past, future, present and so on - this is the meaning. "And his liberation is incomparable" means because of being liberated from defilements, the four liberations beginning with the fruition of stream-entry are incomparable, devoid of comparison - it is not possible to compare them saying "there exist beings like these" - this is the meaning. The remainder is of manifest meaning only.

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

4. The Commentary on the Life History of the Elder Vaṅgīsa

In the fourth life history, the life history of the Venerable Elder Vaṅgīsa, 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, was reborn in a family of great wealth in the city of Haṃsavatī, having come of age, having gone together with the citizens going to hear the Teaching to the monastery, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those with discernment, having performed a service for the Teacher - having made the aspiration "May I too in the future become the foremost among those with discernment," having been declared by the Teacher, having done wholesome deeds for as long as life lasted, having experienced both kinds of success among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattthī, because of his mother being a female wandering ascetic, afterwards becoming well-known as a wandering

ascetic, and having received the name Vaṅgīsa, having learnt the three Vedas, then having pleased his teacher, having learnt a spell called the corpse-head-knowing spell, by tapping a corpse's head with his fingernail - he knows "This being was reborn in such and such a realm."

The brahmins, thinking "This is the path for our livelihood," having taken Vaṅgīsa, went about through villages, market towns, and royal cities. Vaṅgīsa, having had the heads of even those dead for three years brought, having tapped them with his fingernail - having said "This being was reborn in such and such a realm," for the purpose of cutting off the uncertainty of the great multitude, having summoned those various people, he had them tell their own respective destinations. Because of that, the great multitude had faith in him. He, in dependence on that, received from the hands of the great multitude even a hundred, even a thousand. The brahmins, having taken Vaṅgīsa, went about according to their liking. Vaṅgīsa, having heard the Teacher's virtues, wished to approach the Teacher. The brahmins rejected this, saying "The ascetic Gotama will entice you by magical illusion."

Vaṅgīsa, not heeding their words, having gone to the Teacher's presence, having made a friendly welcome, sat down to one side. The Teacher asked him - "Vaṅgīsa, do you know any craft?" "Yes, Master Gotama, I know one called the corpse-head spell; by that, even at the end of three years, by tapping the head of the dead with my fingernail, I know the place of rebirth." Then the Teacher, having had brought the head of one reborn in hell, one among humans, one among gods, and the head of one who had attained final Nibbāna, showed them to him. He, having tapped the first head, said "Master Gotama, this being was reborn in hell." "Good, Vaṅgīsa, well seen by you. Where was this being reborn?" he asked. "In the human world." "Where was this one?" "In the heavenly world." He told the place of rebirth of all three. But while tapping the head of the one who had attained final Nibbāna with his fingernail, he saw neither end nor limit. Then the Teacher asked him "Are you not able, Vaṅgīsa?" "Look, Master Gotama, let me investigate further" - even turning it over again and again, by an outsider's spell he is not able to know the head of one who has eliminated the mental corruptions. Then sweat was released from his head. He, being ashamed, remained silent. Then the Teacher said to him "Are you wearied, Vaṅgīsa?" "Yes, Master Gotama, I am not able to know the place of rebirth of this one. If you know, please tell." "Vaṅgīsa, I know even this, and I know even further than this" - having said this -

"One who knows the passing away and rebirth of beings in every way;
Non-attached, the Fortunate One, awakened, him I call a brahmin.

"One whose destination gods, gandhabbas, and humans do not know;
One who has eliminated the mental corruptions, a Worthy One, him I call a brahmin."

He spoke these two verses. He, having shown esteem saying "If so, Master Gotama, give me that true knowledge," sat down near the Teacher. The Teacher said "We give it to one of the same outward appearance as us." Vaṅgīsa, having approached the brahmins, said "It is fitting for me to obtain this spell by doing whatever it takes" - "Do not worry about me going forth; having learnt the spell, I shall be the foremost in the whole Indian subcontinent; for you too it will be nothing but good on account of that."

Having approached the Teacher's presence for the sake of the spell, he requested the going forth. And at that time the Elder Nigrodhakappa was standing near the Blessed One; the Blessed One commanded him - "Nigrodhakappa, give the going forth to this one." The Elder, by the Teacher's command, having given him the going forth, told him "First learn the accompaniment of the spell," and taught him the meditation subject of the thirty-two aspects and the insight meditation subject. He, while reciting the meditation subject of the thirty-two aspects, established the meditation subject for insight. The brahmins, having approached him - "Well, dear Vaṅgīsa, have you learnt a craft in the presence of the ascetic Gotama?" they asked. "Yes, it has been learnt." "If so, come, let us go." "What is the use of learning a craft? Go, you; there is no business to be done by you for me." The brahmins, saying "You too have now come under the control of the ascetic Gotama, enticed by magic; what shall we do in your presence?" departed by the very road by which they had come. Vaṅgīsa, having developed insight, realised arahantship.

96. Thus the elder, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." We shall explain only the obscure meaning.

99. "Delighting with radiance" means that Blessed One Padumuttara, delighting with rays of six-coloured radiance such as blue, yellow and so on, blazing, adorning, shining - this is the meaning. "The lotuses of those to be guided, he" means the sun Padumuttara, with the sunlight that is reckoned as his words, especially awakening, arousing the lotuses that are reckoned as the people to be guided, makes them fully opened through the attainment of the path of arahantship - this is the meaning.

100. "Accomplished with the grounds of self-confidence" means -

"In obstacles and in deliverance, in Buddhahood and in the elimination of mental corruptions;
In these four states, the Buddha is well self-confident."

The meaning is: accomplished with, endowed with, and possessed of the thus stated four knowledges of the grounds of self-confidence.

105. "Vāḡīsa, subduer of debaters" (vādisūdano): the chief (īso) among debaters (vādīnaṃ), that is, among wise people (paṇḍitajanānaṃ), the principal one - where "vādīso" should be said, by changing the letter "da" to the letter "ga," it should be seen as stated thus. He yields (sūdati), causes to flow forth (paggharāpeti), makes obvious (pākaṭaṃ karoti) the doctrine concerning one's own welfare and others' welfare (sakatthaparattavādaṃ) - thus he is "the subduer of debaters" (vādisūdano).

110. "Crusher of Māra" means he crushes, adheres to and destroys the five Māras beginning with the Māra of the aggregates - thus he is "the crusher of Māra."
"Destroyer of wrong views" means he yields, causes to flow forth and explains the vision of views known as conventional and ultimate reality - thus he is "the destroyer of wrong views."

111. "Resting ground for the peaceful" means a resting ground, a place of rest, a place of cessation for those who are becoming weary in the entire ocean of wandering in the round of rebirths, by bringing them to the achievement of the path of stream-entry and so on - this is the meaning.

132. "Thereupon I, with effort destroyed" means thereupon, by the seeing of the body of the Individually Enlightened One, I, with effort destroyed, with impetuosity destroyed, with conceit destroyed, having become free from pride, requested the going forth well, thoroughly requested, informed - this is the meaning. The remainder is easily understood.

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

5. The Commentary on the Life History of the Elder Nandaka

In the fifth life history, the life history of the Venerable Elder Nandaka, beginning with "The Conqueror named Padumuttara." This one too, having formed aspirations under former Buddhas, and so on - all is easily understood in accordance with the text.

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

6. The Commentary on the Life History of the Elder Kāḷudāyī

In the sixth life history, the life history of the Venerable Elder Kāḷudāyī, 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 Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who inspire confidence in families, having performed the appropriate act of resolution, he aspired to that position of rank. The Teacher too made the declaration. He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, on the day of the taking of conception by our Bodhisatta in his mother's womb, having passed away from the heavenly world, took conception in a minister's family in Kapilavatthu itself. Born on the very same day as the Bodhisatta, on that very day they laid him down on a fine cloth pad and led him to the attendance upon the Bodhisatta. For together with the Bodhisatta, the Bodhi tree, Rāhula's mother, the four treasures, the elephant fit for riding, Kaṇḍaka, Channa, and Kāḷudāyī - these seven, because of being born on the very same day, were called "born simultaneously." Then on his name-giving day, because he was born on a day when the whole city was of elated mind, they gave him the name Udāyī. But because of being slightly dark in complexion, he became known as Kāḷudāyī. He grew up playing the amusements of a boy together with the Bodhisatta.

At a later time, when the Lord of the World, having gone forth in the great renunciation, having gradually attained omniscience, and having set in motion the excellent wheel of the Teaching, was dwelling in the Bamboo Grove in dependence on Rājagaha, the great King Suddhodana, having heard that news, sent one minister with a retinue of a thousand men saying "Bring my son here." He, having gone to the Teacher's presence at the time of the Teacher's proclamation of the Teaching,

standing at the edge of the assembly, having heard the Teaching, together with his retinue attained arahantship. Then the Teacher stretched out his hand to them saying "Come, monks." All at that very moment, bearing bowls and robes created by supernormal power, were like elder monks of sixty rains retreats. From the time of attaining arahantship onwards, noble ones are simply impartial; therefore he did not convey the message sent by the king to the One of Ten Powers. The king, thinking "Neither does the one who went come back, nor is any message heard," sent yet another minister with a retinue of a thousand men. When he too had practised likewise, yet another - thus by this method he sent nine ministers with retinues of a thousand men each. All, having gone, having attained arahantship, remained silent.

Then the king thought - "So many people, through lack of affection for me, did not say anything for the purpose of the One of Ten Powers coming here. But this Udāyī is of the same age as the One of Ten Powers, a playmate in the dust, and has affection for me; I shall send him." Then, having had him summoned, having said "Dear son, you, with a retinue of a thousand men, having gone, bring the One of Ten Powers here," he sent him. But he, while going, having said "If I, Sire, shall be permitted to go forth, then I shall bring the Blessed One here," and being told by the king "Even having gone forth, show me my son," having gone to Rājagaha, standing at the edge of the assembly at the time of the Teacher's proclamation of the Teaching, having heard the Teaching, together with his retinue, having attained arahantship, became established in the state of a "come-monk." He, having attained arahantship - "This is not yet the time for the One of Ten Powers to go to his ancestral city, but when spring has arrived, when the ground on the mountains and in the jungle thickets is covered with green grass, it will be the time for going" - waiting for the time for going, when spring had arrived, he praised the beauty of the journey for going to the Teacher's ancestral city. And this was said in the Theragāthā -

"Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, partaker of essences.

"The trees in full bloom, delightful, waft fragrance all around in every direction;
Having left behind the leaves, desiring fruit, it is time to depart from here, O hero.

"Neither too cold nor too hot, the season is pleasant for travelling, venerable sir;
Let the Sākiyas and Koliyas see him crossing the Rohinī facing westward.

"With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed.

"Not too cold, not too hot, not too much famine and hunger;
The ground is covered with new grass, green - this is the time, O great sage.

"Again and again indeed they sow seed, again and again the king of gods rains;

Again and again farmers plough the field, again and again grain comes to the country.

"Again and again beggars wander, again and again donors give;
Again and again donors, having given, again and again go to the heavenly state.

"A hero indeed purifies seven generations; In whatever family one of extensive wisdom is born;
I imagine the god of gods is able, for born from you is the sage of true name.

"Suddhodana was the name of the great sage's father, and the Buddha's mother was named Māyā;
She who carried the Bodhisatta in her womb, upon the body's collapse, rejoices in heaven.

"That Gotamī, having died, passed away from here, endowed with divine sensual pleasures;
She rejoices in the five types of sensual pleasure, surrounded by those hosts of gods.

"I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Dhamma, Gotama, you are my grandfather."

"Mango trees, jack trees and elephant-apple trees, adorned with flowers and young leaves;
Their constant fruits flow, like wells of honey and bee-honey;
Frequenting both sides, it is time to go, O one of great fame.

"Rose-apple trees, very sweet nīpa trees, with fruits like drops of heavenly honey;
They shine on both sides, it is time to go, O one of great fame.

"Tinduka fruits and piyāla fruits, golden-coloured, delightful;
With small abundant fruits always, it is time to go, O one of great fame.

Plantain trees and pañcamocci trees, adorned with thoroughly ripe fruits;
They hang down on both sides, it is time to go, O one of great fame.

Bearing honey-fruits always, the peacock trees are delightful;
With small abundant fruits always, it is time to go, O one of great fame.

Rows of hintāla and palmyra trees, shining like silver trunks;
Covered with thoroughly ripe fruits, with small honey-dripping fruits;
Eating those fruits, it is time to go, O one of great fame.

Udumbara trees of reddish colour, with always very sweet fruits;
They hang down on both sides, it is time to go, O one of great fame.

Of such a nature are the many trees for you, bearing various fruits;
They hang down on both sides, it is time to go, O one of great fame.

Champaka, salala, and nāga trees, fragrant, stirred by the wind;
With tops fully in flower they shine, they honoured with fragrance;
Affectionately bent down, it is time to go, O one of great fame.

Punnāga trees and mountain punnāga trees, earth-growers in bloom;
With tops fully in flower they shine, they honoured with fragrance;
Affectionately with lofty tops bent, it is time to go, O one of great fame.

Asoka and koviḷāra trees, excellent, producing pleasure;
Fragrant, with pericaps bound, adorned with red colours;
Affectionately with lofty tops bent, it is the right time for you, O one of great fame.

Kaṇṇikāra trees always in full bloom, illuminating with golden rays;
Divine odours blow forth, beautifying all directions;
Affectionately bent down, it is the right time for you, O one of great fame.

With fine leaves, endowed with fragrance, screw-pines and bow-screw-pines;
Fragrant, they blow forth, perfuming all directions;
As if venerating affectionately, it is the right time for you, O one of great fame.

Jasmine, jāti-jasmine, fragrant, small jasmine;
They blow forth in all directions, beautifying both sides of the road;
Affectionately they hang down for you, it is the right time for you, O one of great fame.

Sindhuvāra trees, with cool fragrance, sweet-scented, stirred by the wind;
Venerating all directions, adorning both sides of the road;
Affectionately with lofty tops bent, it is the right time for you, O one of great fame.

"Lions and maned lions, frequented by quadrupeds;
Fearless at the drinking place, the kings of beasts, mighty ones.

"With a lion's roar they venerate, affectionately, you the conqueror of beasts;
Arrayed on both sides of the road, it is the right time for you, O one of great fame.

"Tigers, Sindh horses, and mongooses, of good dispositions yet frightful;
As if flying through the sky, fearless of anyone whatsoever;
By them affectionately bowed to you, it is the right time for you, O one of great fame.

"Erupted in three ways, the six-tusked elephants, handsome, sweet-voiced,
and beautiful;
With limbs established in seven points, they on both roads are cooing;
Affectionately as if smiling, it is the right time for you, O one of great fame.

"Deer, boars, and spotted deer, with variegated limbs, beautiful;
In height and circumference, handsome, endowed with limbs;
As if singing on both sides of the road, it is the right time for you, O one of great fame.

"Elk, sarabha deer, and ruru deer, of great height and circumference;
Handsome, accomplished in limbs, as if attending upon a celestial nymph;
Attending with them then, it is the right time for you, O one of great fame.

"Panthers, bears, and hyenas, and wolves and varuṇas always;
They are now all trained, by the friendliness of you, the Such One;
They are surely attendants in return, it is the right time for you, O one of great fame.

"Hares, jackals, and mongooses, squirrels and black ones in abundance;
Musk deer, valiant ones, and scented ones, all as if singing.

It is the right time for you, O one of great fame;

"Peacocks with blue necks, with beautiful crests, with beautiful wings;
With beautiful tail-feathers, with beautiful calls, and resembling lapis lazuli
gems;
Making sounds they venerate, it is the time for you to see your father.

"Golden-variegated swans and swift swans, wandering through the sky;
They all, having abandoned their dwelling places, are occupied with seeing the
Conqueror;
They chirp with a sweet voice, it is the time for you to see your father.

Swans, herons, and sweet-voiced birds, ruddy geese, river-dwellers;
Cranes, brown cranes, beautiful, water-crows, and lake-cocks;
These cry out affectionately, it is time for you to see your father.

Variegated, handsome, sweet-voiced, myna-birds and parrots with fine beaks;
Flying together from the treetops, chirping on both roads;
They warble here and there, it is time for you to see your father.

Cuckoos, all variegated, always sweet-voiced, excellent;
They astonish the people, brave ones, together with friends and others;
As if honouring with their voices, it is time for you to see your father.

Young elephants, ospreys, and strong birds, filling the forest always;
Making the wilds resound, endowed with one another;
Singing with their very voices, it is time for you to see your father.

Partridges, sweet-voiced, strong, sweet-voiced jungle fowl;
Sweet-voiced and delightful, it is time for you to see your father.

Covered with white sand, with good fords, delightful;
Full of sweet water, the lakes shine for you always;

Having bathed and drunk there, it is the right time for you to see your relatives.

Teeming with crocodiles and sea-monsters, with eels, munja fish, and red fish;
Teeming with fish and turtles, the lakes with cool water, beautiful;

Having bathed and drunk there, it is the right time for you to see your relatives.

Strewn with blue water-lilies, and likewise with red water-lilies;
Covered with white water-lilies and water-lilies, the lakes shine in many ways;
There the waters are cool, it is the right time for you to see your relatives.

Covered with white lotuses, overspread with lotuses;
Lotus ponds shine on both roads, here and there;
There in the waters they bathe, it is the right time for you to see your relatives.

Strewn with white sand-banks, with good fords, delightful;
Full with great floods of cool water, those rivers are beautiful;
They flow on both sides of the road, it is the right time for you to see your relatives.

On both sides of the road, crowded with villages and market towns;
The populace with faith and confidence, devoted to the Triple Gem;
Their thought is fulfilled, it is time for you to see your relatives.

"In various places, both gods and humans;
They venerate with perfumes and garlands, it is time for you to see your relatives."

Thus the elder praised the beauty of the Teacher's journey with about sixty verses. Then the Blessed One, thinking "Kāḷudāyī desires my going, I shall fulfil his thought," seeing that many would attain specific attainment by going there, surrounded by twenty thousand who had eliminated the mental corruptions, set out from Rājagaha by way of an unhurried journey, experiencing the various kinds of fruit as described, being venerated by the veneration and service of multitudes of bipeds, quadrupeds, and others, being perfumed by the fragrant odours of flowers as described, showing kindness to the dwellers of villages and market towns, he proceeded upon the road leading to Kapilavatthu. The elder, having gone to Kapilavatthu by supernormal power, standing in the sky before the king, when the king, seeing an appearance never seen before - asked "Who are you?" saying "If you do not know me, the minister's son sent by you to the presence of the Blessed One, then know thus" -

"I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Dhamma, Gotama, you are my grandfather." He spoke a verse.

Therein, "I am the son of the Buddha" means I am the legitimate son of the Omniscient Buddha, because of having been born through the teachings of the Teaching generated by effort at his breast. "The endurer of the unbearable" means because, apart from the Great Bodhisatta, of the impossibility for others to endure it, he endures the entire accumulation of requisites for enlightenment, which is unbearable, and the mine of great compassion, prior to the full enlightenment; furthermore, because of the impossibility for others to endure and overcome them, he endures and overcomes the five Māras, which are unbearable; through the understanding of the divisions of disposition, underlying tendency, temperament, inclination, and so on, he endures the Buddha's task, which is unbearable by others, reckoned as instruction to those amenable to instruction as is appropriate through benefits pertaining to the present life, the future life, and the highest good; or because of being one who accomplishes well therein, he is the endurer of the unbearable. "The radiant one" means one who has accepted and possesses the achievement of morality and so on. Others say "one whose radiance emanates from each and every limb." Some, however, say "Aṅgīrasa and Siddhattha are two names taken by the father himself." "The incomparable" means one without comparison; the such one, through the achievement of the characteristic of such-likeness regarding desirable things and so on. "You are my father's father" means by way of noble birth, you are the father of my father, the Perfectly Enlightened One, in popular expression. "Sakka" means he addresses the king by his lineage. "By the Dhamma" means by intrinsic nature; by the combination of the intrinsic nature of the two births - noble birth and mundane birth. "Gotama" means he addresses the king by his clan name. "You are my grandfather" means he was the grandfather. And here, in saying "I am the son of the Buddha" and so on, the elder declared the final liberating knowledge.

But thus, having revealed himself, the king, full of mirth, having caused him to sit down on a costly divan, having filled the bowl with his own prepared food of various finest flavours, when the bowl was given, he showed the appearance of departing. When it was said "Why do you wish to go? Eat!" he replied "Having gone to the Teacher's presence, I shall eat." "But where is the Teacher?" "With a retinue of twenty thousand monks, he has set out on the road for the purpose of seeing you." "You eat this almsfood, and carry other food to the Blessed One. And as long as my son reaches this city, carry almsfood to him from here itself." The elder, having done the meal duty and having expounded the Teaching to the king and the assembly, even before the Teacher's arrival, making the king's dwelling devoted to the virtues of the Triple Gem, while all were watching, having released into the sky the bowl full of food to be brought to the Teacher, himself too having risen up into the sky, having brought the almsfood, he placed it in the Teacher's hands. The Teacher too consumed that almsfood. Thus, along the sixty-yojana road, for the Blessed One who was travelling one yojana each day, he brought food from the king's palace and gave it. The Blessed One, having gradually reached the city of Kapilavatthu, on the following day goes for almsfood on the royal street. Having heard that, the Great King Suddhodana, having gone there, said "Do not think this should be done thus; this is not the tradition of the royal lineage." Having said "This is your lineage, great king, but such is our Buddha lineage" -

"One should not be negligent in what is to be undertaken, one should practise the Teaching as good conduct;

One who practises the Teaching sleeps happily, in this world and the next.

"One should practise the Teaching as good conduct, one should not practise it as misconduct;

One who practises the Teaching sleeps happily, in this world and the next."

He expounded the Teaching. The king became established in the fruition of stream-entry. Thereupon the king, having invited the community of monks headed by the Buddha, having fed them in his own palace and having served them until they were satisfied, at the conclusion of the meal, having heard the Dhammapāla Jātaka, together with his retinue became established in the fruition of non-returning. Afterwards, while lying beneath the white parasol, having attained arahantship, he attained final Nibbāna.

Then the Blessed One, having gone to the mansion of Rāhula's mother, Queen Bimbā, having expounded the Teaching to her, having dispelled her sorrow, having generated confidence through the teaching of the Candakinnarī Jātaka, went to the Nigrodha Monastery. Then Queen Bimbā said to her son, the boy Rāhula - "Go, ask for the wealth that is your father's property." The boy, having said "Give me my inheritance, ascetic," having followed the Blessed One, goes along saying "Pleasant is your shade, ascetic." The Blessed One, having led him to the Nigrodha Monastery, having said "Take the supramundane inheritance," gave him the going forth. Then the Blessed One, seated in the midst of the noble company, established the elder in the foremost position, saying "This is the foremost, monks, of my disciples who are monks, of those who inspire confidence in families, that is to say, Kāḷudāyī."

165. The elder, having attained the foremost position, having remembered his former deed, filled with joy, making known his former conduct, his life history, spoke verses beginning with "The Conqueror named Padumuttara." Therein we shall explain only the obscure terms.

166. "Who knows virtue and non-virtue" means virtue and non-virtue is virtue-and-non-virtue, praise and blame, or wholesome-unwholesome; he knows that, thus he is one who knows virtue and non-virtue. "Grateful" means he knows the virtue done by others, thus he is grateful; because of being able to give even a kingdom to one who has rendered assistance even for one day by giving a meal and so on, he is grateful. "Thankful" means he finds, experiences, receives what has been done, thus he is thankful. "He yokes living beings to the ford" means the meaning is that he yokes, joins together, establishes all beings on the path, the wholesome way, the means of entering Nibbāna, through the proclamation of the Teaching. The remainder is of clear meaning. The meaning of the verses of the description of the journey has been stated in the Theragāthā.

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

7. The Commentary on the Life History of the Elder Abhaya

In the seventh life history, the life history of the Venerable Elder Abhaya, beginning with "The Conqueror named Padumuttara." This one too, having formed aspirations under former supreme conquerors, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of

the Blessed One Padumuttara, was reborn in a brahmin family in the city of Hamsavatī. He, following the course of growth, having gone to the far shore of the Vedas and their limbs, skilled in his own and others' doctrines, one day, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, praised the Blessed One with verses. He, having remained there as long as life lasted, having performed meritorious deeds, having passed away from there, having been reborn in the heavenly world, thus wandering again and again only in fortunate destinations, in this arising of a Buddha, was born as the son of King Bimbisāra in Rājagaha; they gave him the name Abhaya. He, having come of age, being intimate with the Jains, while associating with them, one day, sent by Nigaṇṭha Nāṭaputta for the purpose of imposing a refutation upon the Teacher, having asked a subtle question, having heard a subtle explanation, pleased, having gone forth in the presence of the Teacher, having sent forth knowledge conforming to the meditation subject, before long attained arahantship.

195. He, having attained arahantship, 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 easily understood.

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

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

In the eighth life history, the life history of the Venerable Elder Lomasakaṅgiya, beginning with "In this fortunate cosmic cycle." 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 Kassapa, was reborn in a brahmin family, faithful and devoted. Another, named Candana, was also his friend. Those two, having heard the Teaching in the presence of the Teacher, with devoted minds, having gone forth, having kept morality for life, of well-purified morality, having passed away from there, having been reborn in the heavenly world, experienced divine happiness for one interval between Buddhas. Among them, this one, in this arising of a Buddha, having been reborn in a Sakyan family, the other, Candana, having become a young god, was reborn in the realm of the Thirty-three. Then he, having seen the miracle of supernormal power of the lotus-rain performed during the Vessantara proclamation of the Teaching done for the crushing of the conceit of the Sakyan kings by the Blessed One who had been invited by Kāḷudāyī, the one who inspired confidence in the Sakyan family, with a gladdened mind, having gone forth, having heard the Bhaddekaratta discourse teaching spoken in the Majjhima Nikāya, dwelling in forest dwelling, having remembered the instruction of the Bhaddekaratta discourse teaching, in accordance with that having sent forth knowledge, having attended to the meditation subject, attained arahantship.

225. Having attained arahantship, having remembered his former deed, with pleasure arisen, making known his former conduct, his life history, said beginning with "In this fortunate cosmic cycle." Therein, a cosmic cycle is firstly fourfold - a core cosmic cycle, an excellent cosmic cycle, a cream cosmic cycle, and a fortunate cosmic cycle. Among those, in whatever cosmic cycle one Buddha arises, this is called a core cosmic cycle. In whatever cosmic cycle two or three Buddhas arise, this

is called an excellent cosmic cycle. In whatever cosmic cycle four Buddhas arise, this is called a cream cosmic cycle. In whatever cosmic cycle five Buddhas arise, this is called a fortunate cosmic cycle. But elsewhere -

"A core cosmic cycle, a cream cosmic cycle, a core-cream cosmic cycle likewise;
An excellent cosmic cycle, a fortunate cosmic cycle - cosmic cycles would be fivefold.

"One, two, three, four, five Buddhas in succession;
In these five cosmic cycles, great leaders arise."

Thus five cosmic cycles are spoken of. Among those, this cosmic cycle became known as a fortunate cosmic cycle because it is adorned with five Buddhas - "Kakusandha, Koṇāgamana, Kassapa, Gotama, and Metteyya."

Therefore, "in this fortunate cosmic cycle, the Leader Kassapa arose" - this is the connection. The remainder is of manifest meaning only.

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

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

In the ninth life history, the life history of the Venerable Elder Vanavaccha, beginning with "In this fortunate cosmic cycle." 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 Kassapa, having been reborn in a family home, having attained discretion, having heard the Teacher's proclamation of the Teaching, with faith arisen, having gone forth, having practised the pure holy life, having passed away from there, having been reborn in the heavenly world, having passed away from there, having been reborn in the realm of the pigeon near monks in a forest haunt. Among them, with a mind of friendliness, having heard the Teaching, having passed away from there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, he was reborn in a brahmin family at Kapilavatthu. At the very time of his being in his mother's womb, a longing arose in his mother to dwell in the forest and to give birth in the forest. Thereupon, in accordance with her wish, while she was dwelling in the forest, the delivery took place. And they received him as he came forth from the womb with a piece of ochre cloth. At that time was the time of the Bodhisatta's arising; the king, having had the boy brought, nourished him together with him. Then the Bodhisatta, having gone forth in the great renunciation, having gone forth, having performed austerities for six years, when the Buddha had arisen, he, having gone to the presence of Mahākassapa, being devoted to his instruction, having heard from his presence of the arising of a Buddha, having gone to the Teacher's presence, having heard the Teaching, having gone forth, before long became a Worthy One possessing the six higher knowledges.

251. He, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "In this fortunate cosmic cycle." Therein, "a kinsman of Brahma of great fame" - here, where "a kinsman of brahmins" meaning a relative should be said as

"brāhmaṇabandhu," it should be understood that "brahmabandhu" was said for the ease of verse composition. "Of great fame" because of the nature of fame pervading the three worlds. All the remainder is easily understood.

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

10. The Commentary on the Life History of the Elder Cūḷasugandha

In the tenth life history, the life history of the Venerable Elder Sugandha, beginning with "In this fortunate cosmic cycle." 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 Perfectly Enlightened One Kassapa, having been reborn in a family accomplished in wealth in Bārāṇasī, having attained discretion, having heard the Teaching in the presence of the Teacher, always paying homage, giving a great gift, seven times a month he anointed the Blessed One's perfumed chamber with the four kinds of perfume. He made the aspiration: "In whatever place I am reborn, may a fragrant odour arise from my body." The Blessed One made the declaration concerning him. He, having remained as long as life lasted, performing meritorious deeds, having passed away from there, having been reborn in the heavenly world, making the sensual-sphere world fragrant with the bodily scent, he became well known as "Sugandha, the son of the gods." He, having experienced the successes of the heavenly world, having passed away from there, in this arising of a Buddha, was reborn in a family of great wealth. While he was still in his mother's womb, by the bodily scent of his mother, the entire house and the entire city became of one fragrance with the pleasant odour. At the moment of birth, the entire city of Sāvattthī was like a fragrant casket; therefore they gave him the name Sugandha. He grew up. At that time the Teacher, having arrived at Sāvattthī, accepted the great monastery of Jetavana. Having seen him, with a gladdened mind, having gone forth in the presence of the Blessed One, before long he attained arahantship together with the analytical knowledges. From the day of his birth, up to final Nibbāna, in between, in the places where he lay down and so on, only fragrance wafted. Even the gods scattered divine bath powder and divine fragrant flowers.

272. That elder too, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "In this fortunate cosmic cycle." All that is easily understood since the method has been stated below and the meaning is manifest; only the diversity of merit and the diversity of names is the distinction.

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

The commentary on the fifty-fifth chapter is complete.



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.

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