

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 -
Aṭṭhakathā)

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

56. The Chapter on Yasa (56. Yasavaggo)



PaliVerse

5. The Collection of Minor Texts

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

56. The Chapter on Yasa

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

In the fifty-sixth chapter, in the first life history, the life history of the Venerable Elder Yasa, beginning with "Having plunged into the great ocean." 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 Sumedha, having become a king of serpents of great might, having led the Community of monks headed by the Buddha to his own dwelling, carried on a great giving, clothed the Blessed One with a very costly set of three robes, and each and every monk individually with a very costly suit of garments and with all the ascetic's requisites. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Siddhattha, having become a merchant's son, venerated the great seat of enlightenment with the seven treasures. In the time of the Blessed One Kassapa, having gone forth in the Dispensation, he practised the ascetic duty. Thus he, wandering only in fortunate destinations, in the time of our Blessed One, having become the son of a millionaire of great wealth in Bārāṇasī, was reborn in the womb of Sujātā, the millionaire's daughter who had offered milk-rice to the Blessed One, Yasa by name, supremely delicate. He had three mansions - one for the winter, one for the summer, one for the rainy season. He, being entertained in the rainy season mansion for the four months of the rainy season with musical instruments played only by women, did not descend to the lower part of the mansion. In the winter mansion, for four months, with the window shutters well sealed, he dwelt right there. In the summer mansion, furnished with many door panels and window lattices, he dwelt right there. Due to the delicate constitution of his hands and feet, there was no function such as sitting on the ground. Having spread out cushions filled with silk-cotton and the like, he performs his functions there. Thus, like a divine prince in the heavenly world, endowed and furnished with the five types of sensual pleasure, being attended to, sleep came upon him early, and sleep came upon his retinue too, and an oil lamp burned all night. Then Yasa, the son of good family, having awoken early, saw his own retinue sleeping - one with a lute in her armpit, one with a small drum at her throat, one with a large drum in her armpit, one with dishevelled hair, one with saliva drooling, others talking in their sleep - like a cemetery within reach, he thought. Having seen this, the danger became apparent to him, and his mind became settled in disenchantment. Then Yasa, the son of good family, uttered an inspired utterance - "Alas, it is troubled indeed, it is afflicted indeed!"

Then Yasa, the son of good family, having put on his golden slippers, approached the door of his dwelling. Non-human spirits opened the gate - "Let no one create an obstacle for Yasa, the son of good family, to the going forth from home into homelessness." Then Yasa, the son of good family, approached the city gate. Non-human spirits opened the gate - "Let no one create an obstacle for Yasa, the son of good family, to the going forth from home into homelessness." Then Yasa, the son of good family, approached Isipatana, the Deer Park.

Now at that time the Blessed One, having risen towards the break of dawn, was walking up and down in the open air. The Blessed One saw Yasa, the son of good family, coming from afar; having seen him, having descended from the walking path, he sat down on the prepared seat. Then Yasa, the son of good family, not far from the Blessed One, uttered an inspired utterance - "Alas, it is troubled indeed, it is afflicted indeed!" Then the Blessed One said this to Yasa, the son of good family - "This indeed, Yasa, is untroubled, this is unafflicted. Come, Yasa, sit down; I will expound to you the Teaching." Then Yasa, the son of good family, thinking "This indeed is untroubled, this is unafflicted," joyful and elated, having descended from his golden slippers, approached the Blessed One; having approached, having paid respect to the Blessed One, he sat down to one side. To Yasa, the son of good family, seated to one side, the Blessed One gave a progressive discourse, as follows: a talk on giving, a talk on morality, a talk on heaven; he made known the danger, degradation, and defilement of sensual pleasures, and the benefit of renunciation. When the Blessed One knew that Yasa, the son of good family, was of pliant mind, of tender mind, of mind free from hindrances, of elated mind, of confident mind, then he made known that proclamation of the Teaching which the Buddhas have themselves discovered: suffering, origin, cessation, path. Just as a pure cloth, free from stains, would properly receive dye, even so, in Yasa, the son of good family, in that very seat, the stainless, spotless eye of the Teaching arose - "Whatever has the nature of arising, all that has the nature of cessation."

Then the mother of Yasa, the son of good family, having ascended the mansion, not seeing Yasa, the son of good family, approached the millionaire householder; having approached, she said this to the millionaire householder - "Your son, householder, Yasa, is not seen." Then the millionaire householder, having sent out horse-messengers in the four directions, himself approached Isipatana, the Deer Park. The millionaire householder saw where the golden slippers had been put down; having seen, he followed that very path. The Blessed One saw the millionaire householder coming from afar; having seen, this occurred to the Blessed One - "What if I were to perform such a feat of supernormal power that the millionaire householder seated here would not see Yasa, the son of good family, seated here." Then the Blessed One performed such a feat of supernormal power. Then the millionaire householder approached the Blessed One; having approached, he said this to the Blessed One - "Has the Blessed One, venerable sir, perhaps seen Yasa, the son of good family?" "If so, householder, sit down; perhaps seated here you might see Yasa, the son of good family, seated here." Then the millionaire householder, thinking "Right here, it is said, seated, I shall see Yasa, the son of good family, seated here," joyful and elated, having paid respect to the Blessed One, sat down to one side. To the millionaire householder seated to one side, the Blessed One gave a progressive discourse, etc. not relying on others in the Dispensation, he said this to the Blessed One - "Excellent,

venerable sir, excellent, venerable sir! Just as, venerable sir, one might set upright what had been overturned, or reveal what had been concealed, or point out the path to one who was lost, or hold up an oil lamp in the darkness so that 'those with eyes might see forms,' just so, the Teaching has been made clear by the Blessed One in many ways. I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks. May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life." He was the first lay follower in the world with the triple announcement.

Then, while the Teaching was being taught to the father of Yasa, the son of good family, as he reviewed the plane according to what he had seen and known, his mind was liberated from the mental corruptions by non-clinging. Then this occurred to the Blessed One: "While the Teaching was being taught to the father of Yasa, the son of good family, as he reviewed the plane according to what he had seen and known, his mind has been liberated from the mental corruptions by non-clinging. Yasa, the son of good family, is incapable of returning to the lower life and enjoying sensual pleasures, just as formerly when he was a householder. What if I were to revoke that feat of supernormal power." Then the Blessed One revoked that feat of supernormal power. The millionaire householder saw Yasa, the son of good family, seated; having seen Yasa, the son of good family, he said this: "Your mother, dear Yasa, is overcome by lamentation and sorrow; give life to your mother." Then Yasa, the son of good family, looked up at the Blessed One. Then the Blessed One said this to the millionaire householder: "What do you think, householder, one for whom the Teaching has been seen and known with a learner's knowledge and a learner's vision, just as by you, as he reviews the plane according to what he has seen and known, his mind has been liberated from the mental corruptions by non-clinging - is he, householder, capable of returning to the lower life and enjoying sensual pleasures, just as formerly when he was a householder?" "No, Venerable Sir." "For Yasa, householder, the son of good family, the Teaching has been seen and known with a learner's knowledge and a learner's vision, just as by you. As he reviews the plane according to what he has seen and known, his mind has been liberated from the mental corruptions by non-clinging. Yasa, the son of good family, householder, is incapable of returning to the lower life and enjoying sensual pleasures, just as formerly when he was a householder." "It is a gain, venerable sir, for Yasa, the son of good family; it is well-gained, venerable sir, for Yasa, the son of good family, that Yasa, the son of good family's mind is liberated from the mental corruptions by non-clinging. May the Blessed One consent to accept a meal from me today, venerable sir, with Yasa, the son of good family, as attendant monk." The Blessed One consented by silence. Then the millionaire householder, having learned of the Blessed One's acceptance, rose from his seat, paid respect to the Blessed One, circumambulated him keeping him on his right, and departed. Then Yasa, the son of good family, when the millionaire householder had recently departed, said this to the Blessed One: "May I, venerable sir, receive the going forth in the presence of the Blessed One, may I receive full ordination." "Come, monk" - the Blessed One said - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was that venerable one's full ordination.

1. But having become a Worthy One, filled with joy, making known his former conduct, his life history, said beginning with "Having plunged into the great ocean."

Therein, "ocean" (samudda): because it is to be well shown by finger-reckoning (aṅgulimuddā), it is "samudda"; or alternatively, it well rises up, is agitated, is purified, making a roaring sound, is churned about - thus it is "samudda"; and it is great and it is an ocean - thus it is "mahāsamudda" (great ocean); that great ocean. "Having plunged" (oggayha) means having plunged into, having entered inside, having entered within that great ocean; and this should be seen as an accusative expression used in the sense of the locative. "My dwelling is well built" (bhavanam me sumāpita): here, "dwelling" (bhavana) means where beings come into existence, are born, reside, and lead their life in the four postures; my dwelling, that mansion, that palace, a city well built with pinnacled houses of five encircling walls; the meaning is well created by one's own power. "A well-fashioned pond" (sunimmitā pokkharaṇī): "pond" (pokkharaṇī) means having become very great, come into being, gone, proceeded, dug, made; the meaning is well produced, fashioned with fish, turtles, flowers, sandy banks, fords, sweet water and so on. "Resounding with the singing of ruddy geese" (cakkavākūpakūjitā): the connection is that pond resounded with, was proclaimed by, was filled with the sounds of ruddy geese, cocks, swans and so on. From here onwards, the description of rivers, forests, bipeds, quadrupeds, trees and birds, and the seeing of the Blessed One Sumedha, and having invited him, and the order of giving to the Blessed One Sumedha, is easily understood in itself.

"Receiver of the world's offerings" (lokāhutipaṭiggaha): here, an offering in the world is a world-offering; he who accepts the offering, the veneration and honour of the world reckoned as the sensual, fine-material and immaterial spheres - thus "the receiver of the world's offerings," meaning the Blessed One Sumedha. The remainder, both the giving of the declaration and the fruition of the attainment of arahantship, is easily understood.

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

2. Commentary on the Life History of the Elder Nadīkassapa

In the second life history, the life history of the Venerable Elder Nadīkassapa, beginning with "Of the Blessed One Padumuttara" and so on. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, one day, having seen the Teacher walking for almsfood, with a gladdened mind, gave one mango fruit the colour of red arsenic, the first to have appeared on a mango tree planted by himself. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having become the brother of Uruvelakassapa, was reborn in a brahmin family in the country of Magadha. Having come of age, because of having the disposition of escape, not wishing for the household life, having gone forth into the going forth as a hermit, together with three hundred hermits, having had a hermitage built on the bank of the river Nerañjarā, he dwells. Because of dwelling on the riverbank and because of his belonging to the Kassapa clan, his designation was "Nadīkassapa." To him, together with his following, the Blessed One gave full ordination by the "Come, monk" form. He became established in arahantship through the Blessed One's teaching of the Ādittapariyāya at Gayāsīsa.

Herein this is the progressive discourse - The Teacher, having given the going forth to Yasa, the son of good family, set out towards Uruvelā to tame the three brother matted-hair ascetics at Uruvelā. Now at that time three matted-hair ascetics were dwelling at Uruvelā - Uruvelakassapa, Nadīkassapa, and Gayākassapa. Among them, the matted-hair ascetic Uruvelakassapa was the leader of five hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. The matted-hair ascetic Nadīkassapa was the leader of three hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. The matted-hair ascetic Gayākassapa was the leader of two hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. Then the Blessed One approached the hermitage of the matted-hair ascetic Uruvelakassapa; having approached, he said this to the matted-hair ascetic Uruvelakassapa - "If it is not troublesome for you, Kassapa, we would stay one night in the fire room." "It is not troublesome for me, Great Ascetic, but there is a fierce serpent king here, possessing supernormal power, a venomous snake with terrible poison; let him not vex you." For the second time the Blessed One said this to the matted-hair ascetic Uruvelakassapa, etc. For the third time, etc. let him not vex you. "It is well if he would not vex me; come now, Kassapa, allow the fire room." "Dwell, Great Ascetic, as you please." Then the Blessed One, having entered the fire room, having prepared a grass mat, sat down folding his legs crosswise, directing his body upright, having established mindfulness in front of him.

That serpent saw the Blessed One having entered; having seen him, unhappy, it emitted smoke. Then this occurred to the Blessed One: "What if I were to overcome the fire of this serpent with my fire, without damaging its outer skin, its hide, its flesh, its sinews, its bones, and its bone marrow?" Then the Blessed One, having performed such a feat of supernormal power, emitted smoke. Then that serpent, not enduring the contempt, blazed up. The Blessed One also, having attained the heat element, blazed up. With both aglow, the fire room appeared as if ablaze, in flames, aglow. Then those matted-hair ascetics, having surrounded the fire room, said thus: "Alas, the handsome Great Ascetic is being harassed by the serpent." Then the Blessed One, after that night had passed, having overcome the fire of that serpent with his fire without damaging its outer skin, its hide, its flesh, its sinews, its bones, and its bone marrow, having placed it in his bowl, showed it to the matted-hair ascetic Uruvelakassapa: "This serpent of yours, Kassapa, has had its fire overcome by my fire." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that he will overcome the fire of the fierce serpent king, possessing supernormal power, a venomous snake with terrible poison, with his fire; but yet he is not a Worthy One as I am."

At the Nerañjarā, the Blessed One said to the matted-hair ascetic Uruvelakassapa:

"If it is not troublesome for you, Kassapa, I would stay today in the fire hall."

"It is not troublesome for me, Great Ascetic, but only desiring your comfort I prevent you;

There is a fierce serpent king here, possessing supernormal power, a venomous snake with terrible poison;

Let him not vex you."

"Perhaps he would not vex me; come now, Kassapa, allow the fire room."
Having known it as given, fearless, he entered, having gone beyond fear.

Having seen the sage entered, the serpent, unhappy, emitted smoke;
With glad mind, elated, the human serpent also emitted smoke there.

And not enduring the contempt, the serpent blazed up like fire;
Skilful in the heat element, the human serpent also blazed up there.

With both aglow,
The fire room was ablaze, in flames, aglow;
The matted-hair ascetics cried out: "Handsome indeed, sir, is the Great
Ascetic;
He is being vexed by the serpent!" they said.

Then after that night had passed, the flames of the serpent were destroyed;
But those of the one possessing supernormal power remained, flames of
various colours.

Blue and also red, crimson, yellow, crystal-coloured;
On the body of Aṅgīrasa, flames of various colours appeared.

Having placed it in the bowl, he showed the cobra serpent to the brahmin:
"This serpent of yours, Kassapa, has had its fire overcome by my fire."

Then the matted-hair ascetic Uruvelakassapa, pleased with this wonder of
supernormal power of the Blessed One, said this to the Blessed One - "Stay right here,
Great Ascetic, I will provide you with a regular meal."

The first wonder.

Then the Blessed One stayed in a certain jungle thicket not far from the hermitage of
the matted-hair ascetic Uruvelakassapa. Then the four great kings, when the night
was far advanced, with surpassing beauty, having illuminated almost the entire
jungle thicket, approached the Blessed One; having approached, having paid respect
to the Blessed One, they stood in the four directions just as great masses of fire. Then
the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the
Blessed One; having approached, he said this to the Blessed One - "It is time, Great
Ascetic, the meal is ready. Who were those, Great Ascetic, who when the night was
far advanced, with surpassing beauty, having illuminated almost the entire jungle
thicket, approached you; having approached, having paid respect to you, stood in the
four directions just as great masses of fire?" "Those, Kassapa, were the four great
kings who approached me for hearing the Teaching." Then this occurred to the
matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal
power, of great might, in that even the four great kings will approach him for hearing
the Teaching; but yet he is not a Worthy One as I am." Then the Blessed One, having
eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle
thicket.

The second wonder.

Then Sakka, the lord of the gods, when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One - "It is time, Great Ascetic, the meal is ready. Who was that, Great Ascetic, who when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached you; having approached, having paid respect to you, stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres?" "That, Kassapa, was Sakka, the lord of the gods, who approached me for hearing the Teaching." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even Sakka, the lord of the gods, will approach him for hearing the Teaching; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The third wonder.

Then Brahmā Sahampati, when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached the Blessed One; having approached, having paid respect to the Blessed One, he stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One - "It is time, Great Ascetic, the meal is ready. Who was that, Great Ascetic, who when the night was far advanced, with surpassing beauty, having illuminated almost the entire jungle thicket, approached you; having approached, having paid respect to you, stood to one side just as a great mass of fire, more brilliant and more sublime than the former lustres?" "That, Kassapa, was Brahmā Sahampati, who approached me for hearing the Teaching." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even Brahmā Sahampati will approach him for hearing the Teaching; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The fourth wonder.

Now at that time a great sacrifice had been prepared for the matted-hair ascetic Uruvelakassapa, and almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, wished to proceed. Then this occurred to the matted-hair ascetic Uruvelakassapa: "Now at present a great sacrifice has been prepared for me, and almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will proceed; if the Great Ascetic performs a wonder of supernormal power before the great multitude of people, the Great Ascetic's material gain and honour will increase, and my material gain and honour will decline; oh, surely the Great Ascetic would not come for the morrow." Then the Blessed One, having known with his mind the reflection in the mind of the matted-hair ascetic Uruvelakassapa, having gone to Uttarakuru, having brought almsfood from there, having eaten at Lake Anotatta,

made his day residence right there. Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One - "It is time, Great Ascetic, the meal is ready. Why indeed, Great Ascetic, did you not come yesterday? But yet we remembered you: 'Why indeed is the Great Ascetic not coming?' A portion of solid and soft food has been set aside for you." Did this not occur to you, Kassapa: "Now at present a great sacrifice has been prepared for me, and almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will proceed; if the Great Ascetic performs a wonder of supernormal power before the great multitude of people, the Great Ascetic's material gain and honour will increase, and my material gain and honour will decline; oh, surely the Great Ascetic would not come for the morrow"? So I, Kassapa, having known with my mind the reflection in your mind, having gone to Uttarakuru, having brought almsfood from there, having eaten at Lake Anotatta, made my day residence right there. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that he will even understand the mind with the mind; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

The fifth wonder.

Now at that time a rag robe had arisen for the Blessed One. Then this occurred to the Blessed One: "Where indeed should I wash the rag robe?" Then Sakka, the lord of the gods, having known with his mind the reflection in the mind of the Blessed One, having dug a pond with his hand, said this to the Blessed One: "Here, venerable sir, let the Blessed One wash the rag robe." Then this occurred to the Blessed One: "On what indeed should I rub the rag robe?" Then Sakka, the lord of the gods, having known with his mind the reflection in the mind of the Blessed One, placed down a great stone: "Here, venerable sir, let the Blessed One rub the rag robe." Then this occurred to the Blessed One: "Taking hold of what indeed should I come out?" Then a deity dwelling in a kakudha tree, having known with his mind the reflection in the mind of the Blessed One, bent down a branch: "Here, venerable sir, let the Blessed One take hold and come out." Then this occurred to the Blessed One: "On what indeed should I spread out the rag robe?" Then Sakka, the lord of the gods, having known with his mind the reflection in the mind of the Blessed One, placed down a great stone: "Here, venerable sir, let the Blessed One spread out the rag robe." Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he said this to the Blessed One - "It is time, Great Ascetic, the meal is ready. Why indeed, Great Ascetic, was there no pond here before, yet now there is a pond here? These stones were not placed down before. By whom were these stones placed down? The branch of this kakudha tree was not bent down before, yet now the branch is bent down." Here, Kassapa, a rag robe had arisen for me. This occurred to me, Kassapa: "Where indeed should I wash the rag robe?" Then, Kassapa, Sakka, the lord of the gods, having known with his mind the reflection in my mind, having dug a pond with his hand, said this to me: "Here, venerable sir, let the Blessed One wash the rag robe." This, Kassapa, is a pond dug by the hand of a spirit. This occurred to me, Kassapa: "On what indeed should I rub the rag robe?" Then, Kassapa, Sakka, the lord of the gods, having known with his mind the reflection

in my mind, placed down a great stone: "Here, venerable sir, let the Blessed One rub the rag robe." This, Kassapa, is a stone placed down by a spirit. This occurred to me, Kassapa: "Taking hold of what indeed should I come out?" Then, Kassapa, a deity dwelling in a kakudha tree, having known with his mind the reflection in my mind, bent down a branch: "Here, venerable sir, let the Blessed One take hold and come out." That kakudha tree has its branch brought down. This occurred to me, Kassapa: "On what indeed should I spread out the rag robe?" Then, Kassapa, Sakka, the lord of the gods, having known with his mind the reflection in my mind, placed down a great stone: "Here, venerable sir, let the Blessed One spread out the rag robe." This, Kassapa, is a stone placed down by a spirit. Then this occurred to Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even Sakka, the lord of the gods, will perform service for him; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he announced the time to the Blessed One: "It is time, Great Ascetic, the meal is ready." "Go, Kassapa, we are coming," having dismissed the matted-hair ascetic Uruvelakassapa, from the rose-apple tree by which the Indian subcontinent becomes known, having taken fruit from there, having come first, he sat down in the fire room. The matted-hair ascetic Uruvelakassapa saw the Blessed One seated in the fire room; having seen, he said this to the Blessed One - "By which road did you come, Great Ascetic? I departed before you, yet you, having come first, are seated in the fire room." "Here, Kassapa, having dismissed you, from the rose-apple tree by which the Indian subcontinent becomes known, having taken fruit from there, having come first, I am seated in the fire room. This, Kassapa, is a rose-apple fruit, endowed with colour, endowed with fragrance, endowed with flavour; if you wish, eat it." "Enough, Great Ascetic, you yourself deserve it, you yourself eat it." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that having dismissed me first, from the rose-apple tree by which the Indian subcontinent becomes known, having taken fruit from there, having come first, he will sit down in the fire room; but yet he is not a Worthy One as I am." Then the Blessed One, having eaten the meal of the matted-hair ascetic Uruvelakassapa, stayed in that very jungle thicket.

Then the matted-hair ascetic Uruvelakassapa, after that night had passed, approached the Blessed One; having approached, he announced the time to the Blessed One: "It is time, Great Ascetic, the meal is ready." "Go, Kassapa, we are coming," having dismissed the matted-hair ascetic Uruvelakassapa, from the rose-apple tree by which the Indian subcontinent becomes known, not far from it a mango tree... etc. not far from it an emblic myrobalan tree... etc. not far from it a yellow myrobalan tree... etc. having gone to Tāvatiṃsa, having taken a coral tree flower, having come first, he sat down in the fire room. The matted-hair ascetic Uruvelakassapa saw the Blessed One seated in the fire room; having seen, he said this to the Blessed One - "By which road did you come, Great Ascetic? I departed before you, yet you, having come first, are seated in the fire room." "Here, Kassapa, having dismissed you, having gone to Tāvatiṃsa, having taken a coral tree flower, having come first, I am seated in the fire room. This, Kassapa, is a coral tree flower,

endowed with colour, endowed with fragrance; if you wish, take it." "Enough, Great Ascetic, you yourself deserve it, you yourself take it." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that having dismissed me first, having gone to Tāvatiṃsa, having taken a coral tree flower, having come first, he will sit down in the fire room; but yet he is not a Worthy One as I am."

Now at that time those matted-hair ascetics, wishing to tend the fire, were unable to split the firewood. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that we are unable to split the firewood." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "Let the firewood be split, Kassapa." "Let them be split, Great Ascetic." All at once five hundred pieces of firewood were split. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the firewood will be split; but yet he is not a Worthy One as I am."

Now at that time those matted-hair ascetics, wishing to tend the fire, were unable to kindle the fire. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that we are unable to kindle the fire." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "Let the fires be kindled, Kassapa." "Let them be kindled, Great Ascetic." All at once five hundred fires were kindled. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the fires will be kindled; but yet he is not a Worthy One as I am."

Now at that time those matted-hair ascetics, having tended the fire, were unable to put off the fire. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that we are unable to put off the fire." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "Let the fires be extinguished, Kassapa." "Let them be extinguished, Great Ascetic." All at once five hundred fires were extinguished. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the fires will be extinguished; but yet he is not a Worthy One as I am."

Now at that time those matted-hair ascetics on cold wintry nights, during the coldest eight days of the winter, at the time of snowfall, in the river Nerañjarā were emerging and diving, doing emerging and diving. Then the Blessed One created about five hundred coal-pans, where those matted-hair ascetics, having come out, warmed themselves. Then this occurred to those matted-hair ascetics: "Without doubt this is the supernormal power of the Great Ascetic, in that these coal-pans were created." Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that he will create so many coal-pans; but yet he is not a Worthy One as I am."

Now at that time a great unseasonable storm cloud rained, a great flood arose. The place where the Blessed One was dwelling was not submerged by water. Then this occurred to the Blessed One: "What if I were to push aside the water all around and walk up and down in the middle on dust-free ground?" Then the Blessed One pushed aside the water all around and walked up and down in the middle on dust-free

ground. Then the matted-hair ascetic Uruvelakassapa, thinking "May the Great Ascetic not have been carried away by the water," went by boat together with several matted-hair ascetics to the place where the Blessed One was dwelling. The matted-hair ascetic Uruvelakassapa saw the Blessed One walking up and down in the middle on dust-free ground, having pushed aside the water all around; having seen, he said this to the Blessed One: "Is this indeed you, Great Ascetic?" "It is I, Kassapa," the Blessed One, having risen up into the sky, descended into the boat. Then this occurred to the matted-hair ascetic Uruvelakassapa: "The Great Ascetic is of great supernormal power, of great might, in that even the water will not carry him away; but yet he is not a Worthy One as I am."

Then this occurred to the Blessed One: "For a long time indeed this foolish man will think thus 'The Great Ascetic is of great supernormal power, of great might, but yet he is not a Worthy One as I am.' What if I were to stir this matted-hair ascetic to a sense of urgency." Then the Blessed One said this to the matted-hair ascetic Uruvelakassapa: "You are indeed not a Worthy One, Kassapa, nor have you attained the path of arahantship. You do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship." Then the matted-hair ascetic Uruvelakassapa, having fallen at the Blessed One's feet with his head, said this to the Blessed One: "May I, venerable sir, receive the going forth in the presence of the Blessed One, may I receive full ordination." "You, Kassapa, are the leader of five hundred matted-hair ascetics, the great leader, the foremost, the chief, the eminent one. First consult with them; as they think, so they will do." Then the matted-hair ascetic Uruvelakassapa approached those matted-hair ascetics; having approached, he said this to those matted-hair ascetics: "I wish, friend, to live the holy life under the Great Ascetic; as the venerable ones think, so let them do." "Long since we, friend, have had confidence in the Great Ascetic; if the venerable one will live the holy life under the Great Ascetic, all of us too will live the holy life under the Great Ascetic." Then those matted-hair ascetics, having floated their hair, matted locks, carrying poles, and fire offerings in the water, approached the Blessed One; having approached, having fallen at the Blessed One's feet with their heads, they said this to the Blessed One: "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." The Blessed One said "Come, monks" - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

The matted-hair ascetic Nadīkassapa saw hair, matted locks, carrying poles, and fire offerings floating in the water, and having seen this, this occurred to him - "May there not have been a danger to my brother." He sent the matted-hair ascetics - "Go and find out about my brother." And he himself together with three hundred matted-hair ascetics approached the Venerable Uruvelakassapa; having approached, he said this to the Venerable Uruvelakassapa: "Is this indeed better, Kassapa?" "Yes, friend, this is better." Then those matted-hair ascetics, having floated their hair, matted locks, carrying poles, and fire offerings in the water, approached the Blessed One; having approached, having fallen at the Blessed One's feet with their heads, they said this to the Blessed One: "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." The Blessed One said "Come, monks" - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

The matted-hair ascetic Gayākassapa saw hair, matted locks, carrying poles, and fire offerings floating in the water, and having seen this, this occurred to him - "May there not have been a danger to my brothers." He sent the matted-hair ascetics - "Go and find out about my brothers." And he himself together with two hundred matted-hair ascetics approached the Venerable Uruvelakassapa; having approached, he said this to the Venerable Uruvelakassapa: "Is this indeed better, Kassapa?" "Yes, friend, this is better." Then those matted-hair ascetics, having floated their hair, matted locks, carrying poles, and fire offerings in the water, approached the Blessed One; having approached, having fallen at the Blessed One's feet with their heads, they said this to the Blessed One: "May we, venerable sir, receive the going forth in the presence of the Blessed One, may we receive the full ordination." The Blessed One said "Come, monks" - "Well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." That itself was those venerable ones' full ordination.

By the Blessed One's determination, five hundred pieces of firewood did not split, they split; fires did not kindle, they kindled; they did not extinguish, they extinguished; he created five hundred coal-pans. In this way there are three and a half thousand wonders.

Then the Blessed One, having dwelt at Uruvelā as long as he liked, set out on a journey towards Gayāsīsa together with a large Community of monks, with a thousand, all of them former matted-hair ascetics. There the Blessed One stayed at Gayā, at Gayāsīsa, together with a thousand monks. There the Blessed One addressed the monks - 'All, monks, is blazing. And what, monks, is the all that is blazing? The eye, monks, is blazing, forms are blazing, eye-consciousness is blazing, eye-contact is blazing, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say. The ear is blazing, sounds are blazing, etc. The nose is blazing, odours are blazing, etc. The tongue is blazing, flavours are blazing, etc. The body is blazing, tangible objects are blazing, etc. The mind is blazing, mental phenomena are blazing, mind-consciousness is blazing, mind-contact is blazing, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - that too is blazing. Blazing with what? Blazing with the fire of lust, with the fire of hate, with the fire of delusion, blazing with birth, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, with anguishes, I say.

Seeing thus, monks, a learned noble disciple becomes disenchanted with the eye, becomes disenchanted with forms, becomes disenchanted with eye-consciousness, becomes disenchanted with eye-contact, whatever feeling arises with eye-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - he becomes disenchanted with that too. He becomes disenchanted with the ear, becomes disenchanted with sounds, etc. He becomes disenchanted with the nose, becomes disenchanted with odours, etc. He becomes disenchanted with the tongue, becomes disenchanted with flavours, etc. He becomes disenchanted with the body, becomes disenchanted with tangible objects, etc. He becomes disenchanted with the mind, becomes disenchanted with mental phenomena, becomes disenchanted with

mind-consciousness, becomes disenchanted with mind-contact, whatever feeling arises with mind-contact as condition - whether pleasant or unpleasant or neither-unpleasant-nor-pleasant - he becomes disenchanted with that too. Being disenchanted, he becomes dispassionate; through dispassion, he becomes liberated; when liberated, there is the knowledge: 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what had to be done has been done, there is no more of this state of being.'

And while this explanation was being spoken, the minds of that thousand monks were liberated from the mental corruptions by non-clinging.

29. Thus, having heard the teaching of the Discourse on the Burning, having attained arahantship together with the analytical knowledges, the Elder Nadīkassapa, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Padumuttara." Therein, "the highest fruit" means the best fruit, or the fruit taken at the beginning from a mango tree planted by oneself. The remainder is easily understood.

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

3. Commentary on the Life History of the Elder Gayākassapa

In the third life history, the life history of the Venerable Elder Gayākassapa, beginning with "a garment of cheetah hide." This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, thirty-one cosmic cycles ago from now, in the time of the Blessed One Sikhī, having been reborn in a family home, having attained discretion, because of having the disposition of escape, having abandoned the household life, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt, was dwelling feeding on forest roots and fruits. Now at that time the Blessed One, alone, without a companion, came near his hermitage. He, having seen the Blessed One, with a gladdened mind, having approached, having paid homage, standing to one side, looking at the time, presented charming jujube fruits to the Teacher. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family, having come of age, because of having the disposition of escape, having abandoned the household life, having gone forth into the going forth as a hermit, together with two hundred hermits, was dwelling at Gayā. Because of dwelling at Gayā and because of his belonging to the Kassapa clan, his designation was "Gayākassapa." He, together with his following, having been given the "Come, monk" full ordination by the Blessed One, being exhorted by the teaching of the Discourse on the Burning in the method stated for Nadīkassapa, became established in arahantship.

35. He, having attained arahantship, filled with joy, making known his former conduct, his life history, said beginning with "Clothed in cheetah hide." Therein, "clothed in cheetah hide" means because of having gone forth as a hermit, clothed in cheetah hide as inner robe and outer garment - this is the meaning. "Bearing a pingo-load" means during the time as a hermit, bearing a carrying pole full of hermit's requisites - this is the meaning. Having filled the alkaline basket with hermit's

requisites. "Brought jujube to the hermitage" means having filled the hermitage with jujube fruits, he sat in the hermitage - this is the meaning. In the reading "I guarded," having sought jujube fruits, I guarded and protected the hermitage - this is the meaning. The remainder is all of manifest meaning only.

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

4. Commentary on the Life History of the Elder Kimila

In the fourth life history, the life history of the Venerable Elder Kimila, beginning with "When Kakusandha was quenched." 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 Kakusandha, having been reborn in a family home, having attained discretion, when the Teacher had attained final Nibbāna, had a pavilion built with sal tree garlands with reference to his relics and made an offering. He, by that meritorious action, having arisen among the Tāvatiṃsa gods, wandering again and again among gods and humans, in this arising of a Buddha, having been reborn in the Sakyan royal family in the city of Kapilavatthu, they gave him the name Kimila. He, having come of age, dwelt heedless due to the achievement of wealth. The Teacher, having known the maturity of his knowledge, for the purpose of generating a sense of urgency, while dwelling at Anupiya, having created a delightful woman's form standing in the prime of youth, having shown it before him, then gradually made it so that she appeared overpowered by the failures of ageing, disease and misfortune. Having seen that, the prince Kimila, exceedingly struck with religious emotion, making known his own sense of urgency, having made it manifest to the Blessed One, having received instruction, attained arahantship.

42. He, having attained arahantship, filled with joy, making known his former conduct, his life history, said beginning with "When Kakusandha was quenched." "The brahmin who had lived the holy life" means the Blessed One who had attained mastery through the five masteries. Because the brahmin was adorned with all groups of virtues, because he was endowed with them, "the brahmin" means when the Blessed One Kakusandha had attained final Nibbāna - this is the meaning. All the remainder is clear in itself.

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

5. Commentary on the Life History of the Elder Vajjiputta

Beginning with "The Blessed One, thousand-rayed" is the life history of the Venerable Elder Vajjiputta. This one too, having formed aspirations under former Buddhas, accumulating merit as a decisive support for the end of the round of rebirths in this and that existence, ninety-four cosmic cycles ago from now, having seen a certain Individually Enlightened One going for alms, with a gladdened mind, gave banana fruits. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as a prince of the Licchavi kings in Vesālī; because of being a prince of the Vajji kings, his designation was indeed "Vajjiputta." He, being young, even at the time of training in elephant-training and so on, because of being accomplished in the supporting conditions, having become one with a disposition solely towards escape, going about, having heard the Teacher's

proclamation of the Teaching, having gained faith, having gone forth in the presence of the Teacher, having done the work of insight, before long became a possessor of the six higher knowledges. But having become a possessor of the six higher knowledges, afterwards, when the Teacher had attained final Nibbāna not long before, when a rendezvous had been made to recite together the Teaching, while the great elders were dwelling here and there, one day, having seen the Venerable Ānanda, who was still a learner, surrounded by a great assembly, expounding the Teaching, generating in him enthusiasm for the attainment of the higher path -

"Having entered the thicket at the foot of a tree, having placed Nibbāna in your heart;
Meditate, Gotama, and do not be negligent, what will this chatter do for you?"
He spoke this verse.

Therein, "thicket at the foot of a tree" means a thicket that is at the foot of a tree. For there is a thicket but not a tree-root, and there is a tree-root but not a thicket. Among these, by the mention of tree-root, because of the place being endowed with shade, he explains the absence of danger from wind and heat of the sun; by the mention of thicket, by the state of being sheltered from the wind, he shows the absence of danger from wind and the absence of crowding by people; and by both of these, the suitability for meditation. "Pasakkiya" means having approached. "Having placed Nibbāna in the heart" means having placed quenching in the heart, having made it in the mind, thinking "Thus, having practised, Nibbāna is to be attained by me." "Meditate" means meditate by meditation on the three characteristics of existence; develop path development together with the development of insight. "Gotama" means he addresses the treasurer of the Teaching by his clan name. "And do not be negligent" means do not fall into negligence regarding highly wholesome mental states. Now, showing by way of rejecting whatever negligence of the elder there was, he said "what will this chatter do for you?" Therein, "chatter" means idle prattling activity. Just as the sound occurrence "bilibili" is useless, so the description by people similar to chatter. "What will it do for you" means what kind of purpose will it accomplish for you? Therefore, having abandoned the description by people, be devoted to one's own welfare - thus he gave an exhortation.

Having heard that, being stirred with a sense of urgency by the words spoken by others, like the wafting of the scent of raw flesh, spending much of the night by walking meditation, having aroused zeal in insight, having entered the lodging, just as soon as he had sat down on the small bed, thinking "Let me lie down a little," his head not yet having reached the pillow, his feet risen from the ground, at the very moment his body went into space, he attained arahantship.

49. The Elder Vajjiputta, afterwards, filled with joy, making known his former conduct, his life history, said beginning with "The Blessed One, thousand-rayed." Therein, "thousand-rayed" - here, where "having many hundreds of thousands of rays" should be said, it should be understood that "thousand-rayed" was said for the ease of verse composition. The remainder is easily understood.

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

6. Commentary on the Life History of the Elder Uttara

In the sixth life history, beginning with "Sumedha by name, the Enlightened by himself" and so on is the life history of the Venerable novice Uttara. He 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 Sumedha, having become a knower of charms, wanders through space. And at that time the Teacher, for the purpose of assisting that very one, sat down at the foot of a certain tree in the midst of the forest, emitting the six-coloured Buddha-rays. He, going through the sky, having seen the Blessed One, with a gladdened mind, having descended from the sky, venerated the Blessed One with thoroughly pure and abundant kaṇikāra flowers. The flowers, by the majestic power of the Buddha, stood above the Teacher in the shape of an umbrella. He, having become of confident mind even more because of that, afterwards, having died, having been reborn among the Tāvatiṃsa gods, experiencing divine success, having remained there as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn as the son of a wealthy brahmin family at Rājagaha. His name was Uttara Tissa. He, having attained discretion, having attained accomplishment in the brahminical sciences, became one venerated by the world for his birth, beauty, knowledge, age, and morality and good conduct.

Having seen that achievement of his, Vassakāra, the chief minister of Magadha, wishing to give his own daughter, made known his own intention. He, because of having the disposition of escape, having rejected that, from time to time attending upon the General of the Dhamma, having heard the Teaching in his presence, having gained faith, having gone forth, having become dutiful, attends upon the elder.

And at that time a certain illness arose in the elder. For the purpose of medicine for him, the novice Uttara, right early, having taken his bowl and robes, having departed from the monastery, on the road, having placed his bowl near a lake, having gone near the water, washes his face. Then a certain tunnel-thief, having done the deed, pursued by the guard-men, having departed from the city by the main road, running away, having thrown the bundle of jewels taken by himself into the novice's bowl, fled. The novice too approached near the bowl. The king's men, pursuing the thief, having seen the bundle in the novice's bowl, thinking "This is the thief, by this one the theft was done," having bound the novice with his hands behind his back, showed him to the brahmin Vassakāra. And Vassakāra at that time, having been appointed to the king's judgment, administers cutting and breaking punishments. He, thinking "Previously he did not heed my words, he went forth among the pure sectarians," without investigating the case, out of sheer desire to kill, impaled him alive on a stake.

Then the Blessed One, having observed the maturity of his knowledge, having gone to that place, having placed upon Uttara's head his hand - enveloped in a net of rays, soft, tender-skinned, with long fingers, whose whiteness was suffused with the radiance of the rays of the jewel-like fingernails of the shining hand, like a stream of natural vermillion and liquid gold flowing forth - having said "Uttara, this fruit of your former action has arisen; therein endurance should be practised by you through the power of reviewing," expounded the Teaching suited to his disposition. Uttara, having obtained lofty joy and gladness through the confidence and pleasure arisen from the

touch of the Teacher's hand, which was like a consecration of the Deathless, having ascended the path of insight as previously practised, because his knowledge had reached maturity, and through the beauty of the Teacher's instruction, at that very moment, having exhausted all mental defilements by the succession of paths, became a possessor of the six higher knowledges. But having become a possessor of the six higher knowledges, having risen from the stake, standing in the sky out of compassion for others, he showed a wonder. The public was filled with wonder and amazement. At that very moment his wound healed. He, when asked by the monks "Friend, while experiencing such suffering, how were you able to engage in insight meditation?" said "Even earlier, friends, the danger in the round of rebirths and the intrinsic nature of activities had been well seen by me; thus, even while experiencing such suffering, I was able, having developed insight, to attain distinction." "In a former birth, in childhood, having taken a fly, having taken a neem-wood spike, dependent on the game of impaling on a stake, thus, having experienced the suffering of impalement through many hundreds of births, in this final birth, such suffering was experienced," he said.

55. Then afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Perfectly Enlightened One named Sumedha." Therein, we shall make an explanation of the obscure terms only.

57. "A knower of charms then I was" means having become capable of going through space through the accomplishment of external charms and so on, by way of conduct, having protected that true knowledge, having not destroyed it, by way of keeping it - "I was in the realm of a knower of charms" means "I was" - this is the meaning. "One who moves through the sky, I" - the end, the final goal, the summit, it scratches, it will mix - thus "the sky." Or, the end, the final goal, is inscribed, is looked at by means of this - thus "the sky"; in that sky, in space, "one accustomed to travelling, I" - this is the meaning. "Having grasped a well-made trident" means a sharp pike, the foremost weapon. A trident beautifully made, a pike-weapon well made by means of pounding, rubbing, crushing and striking, having grasped, having taken, "I go into the sky" - this is the meaning. All the remainder is easily understood by the pursuit of the method, since it is of the same manner as stated above.

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

7. Commentary on the Life History of the Elder Aparauttara

In the seventh life history, the life history of the Venerable Other Elder Uttara, beginning with "When the Lord of the World was quenched." 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, ninety-four cosmic cycles ago from now, in the time of the Blessed One Siddhattha, having been reborn in a family home, having come of age, having attained discretion, having gained confidence in the Dispensation, he announced his state as a lay follower. He, when the Teacher had attained final Nibbāna, having assembled his own relatives, having gathered together much veneration and honour, made an offering to the relics. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in

Sāketa, having received the name "Uttara," having come of age, having gone to Sāvattthī on some business, having seen the Twin Miracle performed at the foot of the Kaṇḍamba tree, having become confident, again with his faith increasing through the teaching of the Kāḷakārāma Sutta, having gone forth, having gone together with the Teacher to Rājagaha, having received full ordination, practising in the same way, having established insight, before long became a possessor of the six higher knowledges. But having become a possessor of the six higher knowledges, when the Teacher was dwelling at Sāvattthī, having gone from Rājagaha to Sāvattthī for the purpose of attending upon the Buddha, by the monks - When asked "Has the task of the going forth been brought to its summit by you, friend?" he declared the final liberating knowledge.

93. But having attained arahantship, filled with joy, making known his former conduct, his life history, he said beginning with "When the Lord of the World was quenched." All that is of manifest meaning since the method has been stated below.

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

8. Commentary on the Life History of the Elder Bhaddaji

In the eighth life history, the life history of the Venerable Elder Bhaddaji, beginning with "Having plunged into the pond." 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 brahmin family, having attained discretion, having gone to the far shore in the brahminical sciences and crafts, having abandoned sensual pleasures, having gone forth into the going forth as a hermit, having had a hermitage built in a forest haunt, while dwelling there, one day, having seen the Teacher going through space, with a gladdened mind, raising joined palms, stood. The Teacher, having seen his disposition, descended from the sky. To the Blessed One who had descended, he offered honey and lotus bulb and roots and ghee and milk, and the Blessed One, out of compassion for him, having accepted that, having given thanksgiving, departed. He, by that meritorious action, having been reborn in Tusita, having remained there as long as life lasts, thence wandering again and again only in fortunate destinations, in the time of the Blessed One Vipassī, having become a millionaire of great riches, having fed six million eight hundred thousand monks, he clothed them with the three robes.

Thus, having done much wholesome action, he was reborn in the heavenly world. Having remained there as long as life lasts, having passed away from there, having arisen in the human worlds, in a world devoid of a Buddha, having attended upon five hundred Individually Enlightened Ones with the four requisites, having passed away from there, having been reborn in a royal family, while governing the kingdom, having attended upon his own son who had attained individual enlightenment and was established therein, having taken the relics of that one who had attained final Nibbāna, having made a shrine, he venerated them. Thus, having performed those meritorious deeds here and there, in this arising of a Buddha, he was reborn as the only son of the millionaire Bhaddiya of eighty crores' wealth in the city of Bhaddiya. His name was Bhaddaji. His achievement of sovereignty, wealth, and retinue, it is said, was like that of the Bodhisatta in his final existence.

Then the Teacher, having dwelt at Sāvattthī, for the purpose of supporting the young man Bhaddaji, having gone to the city of Bhaddiya together with a large community of monks, dwelt in the Jātiyā grove, waiting for the maturation of his knowledge. He too, seated in the upper mansion, having opened the lattice window and looking out, having seen the great multitude going to hear the Teaching in the presence of the Blessed One, having asked "Where is this great multitude going?" having heard the reason, himself too, with a great retinue, having gone to the Teacher's presence, while hearing the Teaching, adorned with all ornaments as he was, having exhausted all mental defilements, attained arahantship. But when arahantship had been attained by him, the Teacher addressed the millionaire of Bhaddiya - "Your son, while listening to the Teaching fully decorated and prepared, became established in arahantship; therefore it is fitting for him to go forth right now. If he does not go forth, he will attain final Nibbāna." The millionaire said "There is no need for my son, while still young, to attain final Nibbāna; give him the going forth." The Teacher, having given him the going forth and having given him full ordination, having dwelt there for a week, reached Koṭigāma, and that village was on the bank of the Ganges. And the residents of Koṭigāma carried on a great gift to the Community of monks headed by the Buddha. The Elder Bhaddaji, when the thanksgiving by the Teacher had just begun, having gone outside the village, having determined the time limit thinking "I shall emerge when the Teacher arrives near the road on the bank of the Ganges," having entered upon a meditative attainment at the foot of a certain tree, sat down. Even when the great elders were coming, he did not emerge, and emerged only when the Teacher arrived. The worldly monks - "This one, recently gone forth, being stubborn in conceit when the great elders were coming, did not rise" - grumbled.

The residents of Koṭigāma tied together many rafts of boats for the Teacher and the Community of monks. The Teacher, thinking "Let me make known Bhaddaji's power," having stood on the boat, asked "Where is Bhaddaji?" The Elder Bhaddaji - "Here I am, venerable sir," having approached the Teacher, having made a salutation with joined palms, stood there. The Teacher said "Come, Bhaddaji, board the same boat together with us." He, having flown up, stood on the boat where the Teacher was standing. When the Teacher had reached the middle of the Ganges, he said "Bhaddaji, where is the jewelled mansion that you inhabited in the time of Mahāpanāda?" "It is submerged in this place, venerable sir." "If so, Bhaddaji, dispel the doubt of your fellows in the holy life." At that moment the elder, having paid homage to the Teacher, having gone by the power of supernormal power, having gripped the pinnacle of the mansion between his toes, having taken hold of the twenty-five yojana mansion, flew up into the sky, and while flying up, he lifted it fifty yojanas. Then his relatives from a former existence, having become fish, turtles, and frogs through greed attached to the mansion, when that mansion was rising up, tumbled over and fell. The Teacher, having seen them falling, said "Your relatives, Bhaddaji, are suffering." The elder, at the Teacher's word, released the mansion. The mansion became established in its original place. The Teacher, having reached the far shore, by the monks - When asked "When, venerable sir, was this mansion inhabited by the Elder Bhaddaji?" having related the Mahāpanāda Jātaka, he gave the great multitude the nectar of the Teaching to drink.

98. The elder monk, having attained arahantship, having remembered his former

accumulations, filled with joy, in order to make known his former conduct, his life history, said beginning with "Having plunged into the pond." Therein, "having plunged into the pond" means: having plunged into, having entered, having gone into, having immersed into the body of water which obtained the name "pokkharaṇī" because it was excavated by many various great floods, having entered that pond for the purpose of eating for the sake of food, "I pull out lotus roots" - the roots of lotuses and white lotuses - this is the meaning. The remainder is easily understood in accordance with the method, since the method has been stated above and since the meaning of the terms is clear.

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

9. Commentary on the Life History of the Elder Sivaka

In the ninth life history, the life history of the Venerable Elder Sivaka, beginning with "walking in search." 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 Vipassī, having been reborn in a family home, having attained discretion, one day, having seen the Blessed One walking for almsfood, with a gladdened mind, having taken a bowl and filled it with food made with flour, gave it. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family home in Rājagaha, his name was Sivaka Tissa. He, having come of age, having attained accomplishment in the sciences and crafts, through his disposition towards renunciation, having abandoned sensual pleasures, having gone forth into the going forth as a hermit, going about, having approached the Teacher, having heard the Teaching, having gained faith, having gone forth, doing the work of insight, before long attained arahantship.

117. Having attained arahantship, filled with joy, making known his former conduct, his life history, he said beginning with "walking in search." All that is easily understood.

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

10. Commentary on the Life History of the Elder Upavāna

In the tenth life history, the life history of the Venerable Elder Upavāna, beginning with "The Conqueror named Padumuttara." This one, it is said, 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, by some defect of action, in the time of the Blessed One Padumuttara, having been reborn in a poor family, having attained discretion, when the Blessed One had attained final Nibbāna, having taken his relics, when a stupa made of the seven precious things, seven yojanas high, had been made by humans, gods, serpents, garuḷas, demons, kumbhaṇḍas and gandhabbas, there, having tied his well-washed upper robe to the top of a bamboo, having made it into a flag, he made an offering. Having taken that, the demon general named Abhisammata, appointed by the gods for the purpose of protecting the shrine veneration, with invisible body, holding it in the sky, circumambulated the shrine three times. Having seen that, he became one with a gladdened mind even more. He, by that meritorious action, wandering in the round of

rebirths among gods and humans, in this arising of a Buddha, having been reborn in a brahmin family in Sāvattṥī, having received the name "Upavāna," having come of age, having seen the majestic power of the Buddha at the acceptance of the Jeta Grove, having gained faith, having gone forth, doing the work of insight, became a possessor of the six higher knowledges. Then the Venerable Upavāna was the attendant of the Blessed One. And at that time a wind illness arose in the Blessed One. The elder's lay friend, a brahmin named Devahita, was dwelling at Sāvattṥī. He invited the elder with the four requisites. Then the Venerable Upavāna, having dressed, having taken his bowl and robes, approached that brahmin's dwelling. The brahmin, having known "The elder must have come for some purpose, methinks," said "Please say, venerable sir, what you need." The elder, relating the purpose to that brahmin -

"The Worthy One, the Fortunate One in the world, the sage is afflicted by wind illness;
If there is hot water, give it for the sage, brahmin.

"Venerated by those worthy of veneration, honoured by those worthy of honour;
Esteemed by those worthy of esteem, I wish to bring it for him."

He spoke a pair of verses.

Its meaning is - He who in this world is venerated by those worthy of veneration, by gods such as Sakka and others who should be venerated, and by Brahmās such as the Great Brahmā and others, honoured by those worthy of honour, by those who should be honoured such as King Bimbisāra, the King of Kosala and others, esteemed by those worthy of esteem, by great sages who have eliminated the mental corruptions who should be esteemed, the Worthy One by reason of being far from mental defilements and so on, the Fortunate One by reason of beautiful going and so on, the omniscient sage, my Teacher, the god of gods, a Sakka above Sakkas, a Brahmā above Brahmās - he has now become afflicted by winds, on account of wind, by reason of wind disturbance. If, brahmin, there is hot water, I wish to bring it for the purpose of appeasing his wind illness.

Having heard that, the brahmin offered hot water and medicine suitable for wind illness conforming with that to the Blessed One. And by that the Teacher's disease was appeased. The Blessed One gave him thanksgiving.

122. Then the Venerable Upavāna afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." Therein, "Padumuttara" and so on are of already stated meaning.

123. "The great multitude having assembled" means the inhabitants of the whole Indian subcontinent gathered together - this is the meaning. "Having made a pyre" means having made a funeral pyre of a heap of sandalwood a yojana in height, they placed the body of the Blessed One upon it - this is the connection.

124. "Having performed the bodily rites" means cremation - the meaning is having performed the function of burning with fire.

127-128. "The lower leg was made of jewels" means in the monument made by human beings, the lower leg - the place for walking for the purpose of carrying flowers - was made of jewels, made of sapphire - this is the meaning. "We too" means all the gods will make a monument - this is the meaning.

129. "There is no separate element" means there is no separate element apart for gods and humans to make a shrine separately; showing that, he said "the body is compounded in a single stroke." By the power of determination, the entire bodily relic became just one, like an image made of a single solid stone - this is the meaning. "For this Buddha monument" means in this golden monument made by the inhabitants of the whole of Jambudīpa, we shall all assemble together and make a mantle-monument - this is the meaning.

133. "Sapphires and great blue gems" means a gem having the colour of a blue water-lily flower is a sapphire. Of superior colour to that is a great gem; sapphires and great blue gems and radiant light gems and cat's eye gems, having gathered together as one, having made a heap, having made a mantle-monument over the golden monument, they covered it - this is the connection.

144. "Each for the Buddha, the foremost" means the meaning is that they made a stupa for the supreme Buddha, each one separately, with an upper roof covering.

147. "Kumbhaṇḍas and guyhakas likewise" means those gods whose testicles are the size of water-pots are kumbhaṇḍas; having covered over, having concealed, because of concealment, the garuḷas became called guyhakas; the meaning is that those kumbhaṇḍas and guyhakas too made a monument.

151. "His radiance is not overcome" means the radiance of the moon, sun, and stars does not overcome, does not overpower the light of that shrine - this is the meaning.

158. "I too shall make an offering" means at the stupa of the Protector of the World, such a one, I too shall make an offering, a meritorious deed, a wholesome action, a veneration with flags and banners - this is the meaning.

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

11. Commentary on the Life History of the Elder Raṭṭhapāla

In the eleventh life history, the life history of the Venerable Elder Raṭṭhapāla, beginning with "Of the Blessed One Padumuttara" and so on. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, even before his arising, having been reborn in a very wealthy householder's family in the city of Haṃsavatī, having come of age, after his father's passing, having been established in the household life, having seen the immeasurable wealth handed down through the family lineage shown by the treasurer of the jewel storehouse, having thought "This much heap of wealth my grandfather, great-grandfather and others were not able to take with them when they went, but it is fitting for me to take it and go," he gives a great gift to the destitute, travellers and others. He, while attending upon a certain ascetic who was an obtainer of direct knowledge, was engaged by him in the lordship of the heavenly world, and having performed meritorious deeds for as long as life lasted, having passed away

from there, having become a god, was reborn. He, there in the heavenly world, exercising divine kingship, having remained as long as life lasted, having passed away from there, was reborn in the human world as the only son of a family able to hold together a broken country. And at that time the Blessed One named Padumuttara, having arisen in the world, having set in motion the excellent wheel of the Teaching, brought beings accessible to instruction to the secure plane known as the great city of Nibbāna. Then that son of good family, having gradually attained discretion, one day, having gone together with lay followers to the monastery, having seen the Teacher expounding the Teaching, with a gladdened mind, sat down at the edge of the assembly.

And at that time the Teacher established a certain monk in the foremost position among those who had gone forth through faith. Having seen that, with a gladdened mind, having directed his mind to that purpose, having carried on a great giving for seven days with great honour to the Blessed One with a retinue of a hundred thousand monks, he made an aspiration. The Teacher, having seen that it would succeed without obstacle, declared: "In the future he will be the foremost among those who have gone forth through faith in the Dispensation of a Perfectly Enlightened One named Gotama." He, having paid homage to the Teacher and the community of monks, rose from his seat and departed. He, having performed meritorious deeds there as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, ninety-two cosmic cycles ago from now, in the time of the Blessed One Phussa, when three princes who were half-brothers of the Teacher were attending upon the Teacher, he performed the function of a friend in their meritorious activity. Thus, having accumulated much wholesome action of this and that kind in this and that existence, wandering only in fortunate destinations, in this arising of a Buddha, he was reborn in the house of the millionaire Raṭṭhapāla in the market town of Thullakoṭṭhika in the Kuru country. Because of his being reborn in a family able to hold together a broken country, his name was Raṭṭhapāla, being a name handed down through the lineage. He, growing up with a great retinue, having gradually reached youth, was united by his mother and father with a suitable wife, and established in great fame, he experienced success similar to divine success. Then the Blessed One, while wandering on a journey through the countryside in the Kuru country, arrived at Thullakoṭṭhika. Having heard that, the son of good family Raṭṭhapāla, having approached the Teacher, having heard the Teaching in the presence of the Teacher, having gained faith, having made a break in meals seven times, with difficulty and trouble having obtained permission from his mother and father, having approached the Teacher, having requested the going forth, by the Teacher's command, having gone forth in the presence of a certain elder, doing the work through wise attention, having developed insight, attained arahantship.

179-180. Then the Venerable one afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Padumuttara." "A beautiful elephant was given by me" means at that time, having become a millionaire of great wealth, at the time of giving away all his property through giving, a beautiful elephant, a king of elephants with seven supports, was given by me. Showing that, he said beginning with "with tusks as long as a plough-pole." "With tusks as long as a plough-pole" means with tusks the

measure of a chariot-pole; that noble elephant was given by me. "Fully grown" means capable and fit for bearing a king, or worthy of a king. "With a white parasol" means together with a white parasol of attendance for the purpose of decoration - this is the meaning. "Adorned" means possessing height and girth, accomplished in beauty of form - this is the meaning. "With trappings, together with the elephant keeper" means together with elephant decorations, together with the elephant keeper - this is the meaning. A noble elephant being thus was given by me to the Blessed One Padumuttara - this is the meaning.

181. "Having prepared food by me" means the connection is: having established a regular meal for monks numbering ten million dwelling in the monasteries caused to be built by me, I dedicated to the great sage.

183. "Named after the best of water-born" means born from water is water-born; what is that? A lotus; because of having the same name as the lotus and because of being the highest, the Blessed One is named Padumuttara - this is the meaning. The remainder is of manifest meaning everywhere.

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

The commentary on the fifty-sixth great chapter is complete.

Thus in the Visuddhajanavilāsinī, the Apadāna commentary,

Thus far the commentary on the life histories of the Buddha, the Individually Enlightened Ones, and the disciple elder monks is complete.

Concluding Discussion

Let the whole world together with its gods know this Apadāna commentary, brought by the wise one, the bearer of the Triple Canon, the great one resplendent with all-encompassing virtues, striving with mindfulness, steadfastness, destination, energy and endeavour, seeking the requisites of enlightenment, with proficiency gained through exceedingly great accomplishment in seven months, for the purpose of cutting, refuting and discriminating against craving, conceit, wrong view and so on of all beings, beginning with the Elder Ānanda and others, lamps of the elder lineage, possessed of virtues such as fewness of wishes and so on, in the island of Ceylon.

By this, the stains beginning with greed of people, the diseases beginning with the eye, various and painful;

Afflicted by fears beginning with disputes, and thieves and others who do no good in the world.

May the five enmities and evils perish for me, may they perish as rain and winds in summer;

Having attained by the excellent eightfold path, I make my way to the city of Nibbāna.

Crushing all wrong views, and the evil ones of lust, hate and so on;

Having cut off the round of rebirths, I go to heaven and deliverance.

In the domain of command everywhere, from Avīci to the highest point of

existence;

May all phenomena follow their course, the three worlds and the seasons too.

The commentary on the Past Life Histories of the Elder Monks is complete.



ABOUT THIS TRANSLATION

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