

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)

10. Commentary on the Past Life Histories-1 - of the Elder Monks
(10. Apadāna-aṭṭhakathā-1)

18. The Chapter on Kumuda (18. Kumudavaggo)



PaliVerse

5. The Collection of Minor Texts

10. Commentary on the Past Life Histories-1 - of the Elder Monks

18. The Chapter on Kumuda

1. Commentary on the Life History of the Elder Kumudamāliya

The life history of the Venerable Elder Kumudamāliya beginning with "On the Himalayan mountain." This elder 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 Atthadassī, having become a demon and been reborn near a natural lake close to the Himalaya mountain, having seen the Blessed One Atthadassī who had approached there, with a gladdened mind, having plucked white water lily flowers, venerated the Blessed One. The Blessed One, having given thanksgiving, departed.

1. He, by that merit, having passed away from there, having been reborn in the heavenly world, having experienced the six sensual-sphere successes, and having experienced the successes of a universal monarch and so on among human beings, in this arising of a Buddha, having been reborn in a family home, having come of age, having confidence in the Triple Gem, having gone forth, striving, having attained arahantship, the final consummation of the holy life, having remembered his own former deed, filled with joy, making known his former conduct, his life history, said beginning with "On the Himalayan mountain." Therein, "born there I was a demon" means born, reborn near that natural lake, a demon, a devourer of others' blood and flesh, merciless, of terrible form, of frightful intrinsic nature, of great power, of great strength, a hard demon, I was. This is the meaning.

"White water lilies bloom there" means in that great lake, in the absence of sunlight, in the evening, that which is budded, without lustre due to its curled form, without beauty - thus the flower that has obtained the name "kumuda" blooms, opens out. This is the meaning. "Wheel-sized ones arise" means those flowers, having become the measure of a chariot wheel, arise. This is the meaning. The remainder is easily understood.

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

2. Commentary on the Life History of the Elder Nisṣeḍḍāyaka

Beginning with "of the Blessed One Koṇḍañña" is the life history of the Venerable Elder Nisṣeḍḍāyaka. 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 many births, in the time of the Blessed One Koṇḍañña, having been reborn in a carpenter's family, faithful and devoted, having heard the Blessed One's proclamation of the Teaching, with a gladdened mind, having made a ladder of hardwood for the purpose of ascending the Blessed One's dwelling mansion, having

raised it up, he set it in place. The Blessed One, for the purpose of increasing his confidence, while he was watching, ascended to the upper mansion. He, exceedingly devoted, having died by that very joy and pleasure, having been reborn in the heavenly world, having experienced divine success there, being born among human beings, by the outcome of the gift of a ladder, having been reborn in a high family, having experienced human happiness, in this arising of a Buddha, having been reborn in a certain family, having heard the Teacher's proclamation of the Teaching, with faith arisen, having gone forth, before long became a Worthy One.

9. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Koṇḍañña." Therein, "Koṇḍañña" means: having become despised, one who flies, one who proceeds - thus koṇḍa, an inferior being; different from koṇḍa - thus Koṇḍañña; the meaning is one who is not inferior, the highest person. Or, because of having arisen in the Koṇḍañña clan among the brahmin clans, "Koṇḍañña" is his name by the power of clan, of that Koṇḍañña. The remainder is obvious.

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

3. Commentary on the Life History of the Elder Rattipupphiya

The life history of the Venerable Elder Rattipupphiya, beginning with "Formerly I was a deer hunter." 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, born in a hunter's family, wandering in the forest for the killing of deer, out of his compassion, having seen the Blessed One Vipassī walking in the forest, with a gladdened mind, having plucked a flowering night-blooming flower named rattika and kuṭaja flowers together with their stalks, he venerated him with a mind of pleasure. The Blessed One, having given thanksgiving, departed.

13. He, by that very merit, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in this arising of a Buddha, having been reborn in a family home, having attained discretion, having confidence in the Triple Gem, having heard the Teacher's proclamation of the Teaching, having seen the danger in sensual pleasures, having gone forth, before long having attained arahantship, having remembered his own former deed, filled with joy, thinking "The wholesome deed done by me when I was a hunter is beautiful," making known his former conduct, his life history, said beginning with "Formerly I was a deer hunter." Therein, one who is fierce, violent, and a killer of deer, thus a deer hunter; or one who is greedy and cruel towards deer, thus a deer hunter; the meaning is "I was a hunter formerly."

14. "Having seen flowering at night" means many flowers such as lotus flowers and so on bloom by day through the contact of the sun's rays, and at night they are in bud. But many flowers such as jasmine, Arabian jasmine and so on bloom at night, not by day. Therefore, the meaning is that, because they bloom at night, having taken many fragrant flowers named night-blooming and kuṭaja flowers, he venerated. The remainder is of manifest meaning only.

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

4. Commentary on the Life History of the Elder Udapānadāyaka

Beginning with "of the Blessed One Vipassī" is the life history of the Venerable Elder Udapānadāyaka. This elder too, having formed aspirations under former supreme sages, with an accumulation of merit made in many existences, in the time of the Blessed One Vipassī, having been reborn in a family home, having come of age, having thought "The gift of drinking water should be given by me, and it is fitting to keep it going continuously," having had a well dug, at the time when water was reached, having had it built up with bricks and made firm, he dedicated that well, full with the water that had risen therein, to the Blessed One Vipassī. The Blessed One gave thanksgiving illuminating the benefits of the gift of drinking water. He, by that merit, wandering in the round of rebirths among gods and humans, having experienced happiness in whatever place he was reborn, endowed with ponds, wells, drinking water and so on, in this arising of a Buddha, having been reborn in a certain family, following the course of growth, faithful and devoted, having gone forth, before long became a Worthy One.

18. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "of the Blessed One Vipassī." Therein, "a well was made by me" means: "they drink water here" thus it is a well (udapāna); this is a designation for wells, lotus ponds and lakes. That well, a well, was made, dug for the sake of the Blessed One Vipassī. This is the meaning. The remainder is of manifest meaning only.

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

5. Commentary on the Life History of the Elder Sīhāsanadāyaka

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Sīhāsanadāyaka. This one too, having formed aspirations under former Buddhas, having accumulated merit in this and that existence for the purpose of achieving Nibbāna, in the time of the Blessed One Padumuttara, having been reborn in a householder's family, having attained discretion, having heard the Teacher's proclamation of the Teaching, having confidence in the Triple Gem, when that Blessed One had attained final Nibbāna, having caused to be built a lion's seat inlaid with the seven jewels, he venerated the Bodhi tree, and he venerated it with many garlands, fragrances and incense.

21. He, by that merit, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, venerated everywhere, in this arising of a Buddha, having been reborn in a family home in Sāvattthī, having come of age, living the household life, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having abandoned the group of relatives, having gone forth, before long having become a Worthy One, having remembered the accumulation of wholesome deeds stored up in the past, with pleasure arisen, making known his former conduct, his life history, he said beginning with "When the Lord of the World was quenched." Therein, "I gave a lion's seat" means a seat inlaid with lion-shaped gold, silver and jewels is a lion's seat; or a seat worthy of being sat upon by the

Blessed One, the fearless lion; or a lion's seat means a seat that is foremost, the highest; that I gave, meaning I venerated the Bodhi tree. The remainder is easily understood.

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

6. Commentary on the Life History of the Elder Maggadattika

Beginning with "The Blessed One Anomadassī" is the life history of the Venerable Elder Maggadattika. This venerable one, 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 Anomadassī, having been reborn in a family home, following the course of growth, having established the household life, while dwelling, having seen the Blessed One Anomadassī walking in space, at each footstep the scattering of flowers at the place of each footstep of the walking path, and the marvel, with a gladdened mind, he threw flowers up into space; they, having become a canopy, remained there.

26. He, by that merit, wandering only in fortunate destinations, venerated everywhere, having experienced happiness, in this arising of a Buddha, having been reborn in a certain family, having gradually attained youth, with faith arisen, having gone forth, having become dutiful, before long attained arahantship; because of having venerated the walking path, he was well-known as the Elder Maggadattika. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Blessed One Anomadassī." "For the sake of happiness in the present life" means dependent on the happiness of bodily lightness and so on through walking up and down in this individual existence. This is the meaning. "Walked up and down in the open air" means he walked up and down in the open air, in an open courtyard; he made the stepping of feet, the movement of feet. This is the meaning.

"Having raised my feet with flowers" means when the one walking up and down raised his feet, flowers such as lotuses and water lilies, having risen up from the earth, scattered upon the walking path. This is the meaning. "The splendour remained on my head" means those flowers, beautifying the head of the Buddha, remained upon his head. This is the meaning. The remainder is easily understood.

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

7. Commentary on the Life History of the Elder Ekadīpiya

The life history of the Venerable Elder Ekadīpiya, beginning with "Of the sage Padumuttara." This venerable one too, having accumulated wholesome deeds under former foremost Conquerors, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a householder's family, having come of age, faithful and devoted, venerated the great Salala Bodhi tree of the Blessed One with a single lamp, and having made it lasting, established a supply of oil for the purpose of perpetually offering a single lamp. He, by that merit, wandering in the round of rebirths among gods and humans, shining everywhere, with clear eyes, having experienced both kinds of happiness, in this arising of a Buddha, having

been reborn in a certain family accomplished in wealth in Sāvattthī, having attained discretion, having confidence in the Triple Gem, having gone forth, before long attained arahantship; because of having obtained a specific attainment through the lamp offering, he was well-known as the Elder Ekadīpiya.

30. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the sage Padumuttara." All that is of manifest meaning.

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

8. Commentary on the Life History of the Elder Maṇipūjaka

Beginning with "On this side of the Himalayas" and so on is the life history of the Venerable Elder Maṇipūjaka. This elder 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 certain family, having established the household life, having seen the danger therein, having abandoned the household life, having gone forth into the going forth as a hermit, having had a hermitage built near a certain river on this side of the Himalayas, while dwelling there, through his desire for seclusion and out of compassion for him, having seen the Blessed One Padumuttara who had approached there, with a gladdened mind, he offered a jewel divan to the Blessed One. The Blessed One, for the purpose of increasing his confidence, sat down there. He, with confidence even more, made an aspiration for the purpose of achieving Nibbāna. The Blessed One, having spoken thanksgiving, departed. He, by that merit, wandering in the round of rebirths among gods and humans, everywhere venerated, having experienced happiness, in this arising of a Buddha, having been reborn in a family accomplished in wealth at Sāvattthī, living the household life, one day, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, before long became a Worthy One.

34. He, one day, having remembered the wholesome deeds done by himself, with pleasure arisen, making known his former conduct, his life history, said beginning with "On this side of the Himalayas." Therein, "on this side" (orena) means having left aside the further part of the Himalayas, on this side; it is an instrumental expression used in the locative sense; the meaning is in the nearer direction. "A small river flowed" (nadikā sampavattathā) means a river of unknown name was well flowing, carrying, streaming. This is the meaning. "And near its bank" (tassā cānupakhattamhī) means near the bank of that river, near the shore. This is the meaning. "The Self-Become One dwelt then" (sayambhū vasate tadā) means when I honoured the jewel divan, at that time the Blessed One, having been without a teacher, become a Buddha by himself alone, dwelt, abided. This is the meaning.

35. "Having held up a jewelled divan" - "jewel" means it pleases the mind, it produces pleasure - thus "jewel"; or, "mā" means it makes a measure, an ornament - thus "jewel"; or, even while dying, kings, viceroys and others do not give it up, they wage battle for that purpose - thus "jewel"; the meaning is: having held up, having

taken that jewel, that jewelled divan, delightful, well-decked, well decorated, I placed it upon the foremost Buddha, I venerated him. The remainder is all of manifest meaning only.

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

9. Commentary on the Life History of the Elder Tikicchaka

The life history of the Venerable Elder Tikicchaka, beginning with "In the city of Bandhumatī." This venerable 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 Vipassī, having been reborn in a physician's family in the city of Bandhumatī, very learned, well-trained, skilled in medical treatment, treating many patients, he treated the illness of the elder named Asoka, the attendant of the Blessed One Vipassī. He, by that merit, experiencing happiness again and again among gods and humans, in whatever existence he was reborn, was healthy, long-lived, and had a body of golden colour.

39. He, in this arising of a Buddha, having been reborn in a householder's family in Sāvattihī, following the course of growth, having reached accomplishment in all crafts, healthy, happy, accomplished in wealth, having confidence in the Triple Gem, having heard the Teacher's proclamation of the Teaching, having gained faith, having abandoned the household life, having gone forth, before long having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "In the city of Bandhumatī." All that is of manifest meaning since the method has been stated below.

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

10. Commentary on the Life History of the Elder Saṅghupaṭṭhāka

The life history of the Venerable Elder Saṅghupaṭṭhāka, beginning with "Under the Blessed One Vessabhū." This elder too, having accumulated wholesome deeds under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in many existences, in the time of the Blessed One Vessabhū, having been born as the son of a monastery attendant, having attained discretion, faithful and devoted, performing the work of a monastery attendant in the monasteries, he attended upon the monastic community carefully. He, by that very wholesome action, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in this arising of a Buddha, having been reborn in a householder's family in Sāvattihī, having come of age, accomplished in wealth, having attained happiness, well-known, having heard the Teacher's proclamation of the Teaching, having gained confidence in the Dispensation, having gone forth, dutiful, adorning the Dispensation, developing insight, before long, having attained arahantship together with the analytical knowledges, a possessor of the six higher knowledges, by the power of formerly performed wholesome action, he became well-known as the Elder Saṅghupaṭṭhāka.

45. He, one day, thinking "By what action indeed done by me formerly was this supramundane success obtained?", having remembered his former deed, having known it evidently, filled with joy, making known his former conduct, his life history, said beginning with "Under the Blessed One Vessabhū." Therein, "I was a monastery attendant" means I was a monastery attendant in the Dispensation of the Blessed One Vessabhū - this is the meaning. The remainder is easily understood since the method has been stated above and the meaning is manifest.

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

The commentary on the eighteenth 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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