

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)

24. The Chapter on Udakāsana (24. Udakāsanavaggo)



PaliVerse

5. The Collection of Minor Texts

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

24. The Chapter on Udaḁāsana

1-10. Commentary on the Life History of the Elder Udaḁāsanadāyaka and Others

In the twenty-fourth chapter, the first and second life histories are of manifest meaning only.

9. In the third life history, "in the city of Aruṇavatī" means: that which illuminates all around, rises up, is the dawn (aruṇa); that in which it exists is Aruṇavatī; the meaning is in that city the sun rises making light. Even though sunrise exists in other cities too, the distinctive expression - just as even though all quadrupeds lie on the earth, the expression "buffalo" (mahiṃsa) meaning "it lies on the earth" (mahiyaṃ sayati), like that expression, should be understood as stated by way of conventional usage. Or alternatively, radiant with the splendour of the seven precious things such as gold, silver, gems, and pearls on the walls, mansions, long storied buildings and so on, like the break of dawn, it is called Aruṇavatī; in that city of Aruṇavatī, the meaning is that he was a cake-seller, earning his livelihood by the sale of cakes.

14. In the fourth life history, regarding "in the charming city of Tivarā": "Tivarā" means surrounded and fenced by three walls; "charming" means delightful with food to be chewed and eaten and so on, articles of enjoyment, cloth and ornaments and so on, dancing and singing and so on; the connection is: in that charming city of Tivarā, I was a basket-maker.

The fifth life history is of clear meaning.

23. In the sixth life history, "I was a dyer then": one who makes, who dyes garments by means of colours such as blue, yellow, red and so on - thus a dyer. Having become a cloth dyer, at the time of covering the shrine with cloths, he dyed the cloths with various colours. This is the meaning.

27. In the seventh life history, "having seen a piyāla tree in bloom" means having seen a piyāla tree fully in bloom. "I threw it on the path he had gone" means I, having been a deer hunter, a hunter, having plucked piyāla flowers, threw them on the path the Buddha had gone, I venerated him - this is the meaning.

30. In the eighth life history, "not haughty in my own craft" means not haughty, established, clever in one's own craft of logic, grammar and so on, I went to the forest. "Having seen the Enlightened by himself going" means having seen the Enlightened by himself Vipassī going in the midst of the forest. "Ambayāgaṃ adāsahaṃ" means I gave a mango gift - this is the meaning.

33. In the ninth life history, "a platform was made by me" means at the shrine where the bodily relics of the Blessed One Atthadassī were deposited, a platform reckoned as a platform with cut and broken verandah and flower receptacle was made, caused to be constructed by me. This is the meaning.

The tenth life history is of manifest meaning only.

The commentary on the twenty-fourth 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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