

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)

3. The Chapter on Subhūti (3. Subhūtivaggo)



PaliVerse

5. The Collection of Minor Texts

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

3. The Chapter on Subhūti

1. Commentary on the Life History of the Elder Subhūti

Beginning with "Not far from the Himalayas" is the life history of the Venerable Elder Subhūti. 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, at the summit of a hundred thousand cosmic cycles from now, even when the Blessed One Padumuttara, the Protector of the World, had not yet arisen, was reborn as the only son of a certain wealthy brahmin in the city of Haṃsavatī; they gave him the name "the young man Nanda." He, having come of age, having learnt the three Vedas, not seeing any substance therein, together with forty-four thousand young men who were his retinue, having gone forth in the going forth of sages at the foot of a mountain, produced the eight attainments and the five direct knowledges. He also taught the meditation subject to his pupils. They too, before long, became attainers of meditative absorption.

Now at that time the Blessed One Padumuttara, having arisen in the world, dwelling near the city of Haṃsavatī, one day towards the break of dawn, surveying the world, having seen the decisive support for arahantship of the matted-hair ascetic pupils of the ascetic Nanda, and the aspiration of the ascetic Nanda who was endowed with two factors for the position next to that of a disciple, right early, having attended to his toilet, in the earlier period of the day, having taken his bowl and robes, without addressing anyone else, like a lion becoming a solitary wandering ascetic, when the pupils of the ascetic Nanda had gone for the purpose of gathering fruits, while the ascetic Nanda was watching, thinking "Let him know my state of Buddhahood," having descended from the sky, he stood firm on the earth. The ascetic Nanda, having seen both the majestic power of the Buddha and the fulfilment of the marks, having considered the texts on the marks, having known "One endowed with these marks, if dwelling in a house, becomes a king, a universal monarch; if going forth, he becomes an omniscient Buddha, one who removes the veil in the world. This thoroughbred of men is without doubt a Buddha," having gone out to meet him, having paid homage with the fivefold prostration, having prepared a seat, gave it. The Blessed One sat down on the prepared seat. The ascetic Nanda too, having taken a seat befitting himself, sat down to one side. At that time, forty-four thousand matted-hair ascetics, having taken increasingly superior and nourishing various fruits, having arrived at the teacher's presence, having looked at the manner of sitting of the Buddha and the teacher, said - "Teacher, we have been going about thinking 'There is no one in this world greater than you,' but this person is greater than you, I think." The ascetic Nanda - "Dear ones, what are you saying? Do you wish to compare Mount Sineru, sixty-eight hundred thousand yojanas in height, with a mustard seed? Do not

compare me with an omniscient Buddha," he said. Then those hermits - "If this one were inferior, our teacher would not bring such a comparison. How great indeed is this thoroughbred of men!" - fell at his feet and paid homage with their heads. Then their teacher said - "Dear ones, we have no gift befitting the Buddhas, and the Blessed One has come here at the time for the alms round; therefore we shall give a gift according to our strength. Whatever superior various fruits have been brought by you, bring them" - having had them brought, having washed with his own hand, he himself placed them in the Truth-finder's bowl. As soon as the Teacher had accepted the various fruits, deities infused divine nutriment. The hermit himself filtered even the water and gave it. Then, when the meal duty had been completed and the Teacher was seated, having summoned all the pupils, he sat speaking memorable talk in the Teacher's presence. The Teacher thought "Let the Community of monks come." Having known the Teacher's mind, about a hundred thousand who had eliminated the mental corruptions, having come and having paid homage to the Teacher, stood.

Then the ascetic Nanda addressed his pupils - "Dear ones, even the seat where the Buddha is sitting is low, and there is no seat even for a hundred thousand ascetics. Today it is fitting for you to make a lofty offering of honour to the Blessed One and the Community of monks. Bring flowers endowed with beauty and fragrance from the foot of the mountain," he said. Because the domain of supernormal power is incomprehensible, in just a moment, having brought flowers endowed with beauty, fragrance, and flavour, they prepared a flower seat measuring one yojana for the Buddha. For the chief disciples it was three leagues, for the remaining monks it was of various sizes beginning with half a yojana, and for the most junior of the Community it was one usabha in extent. When the seats had been thus prepared, the ascetic Nanda, standing before the Truth-finder with joined palms raised, said "Venerable sir, for our welfare and happiness for a long time, please ascend this flower seat and sit down." The Blessed One sat down on the flower seat. When the Teacher had thus sat down, having known the Teacher's indication, the monks sat down on their own respective bowl-seats. The ascetic Nanda, having taken a great flower umbrella, stood holding it over the Truth-finder's head. The Teacher, thinking "May this honour of the hermits be of great fruit," entered upon the attainment of cessation. Having known the state of the Teacher having entered upon the attainment, the monks too entered upon the attainment. While the Truth-finder sat having entered upon cessation for seven days, the pupils, when the time for the alms round arrived, having consumed forest roots, fruits and berries, at the remaining time stood with joined palms raised towards the Buddhas. But the ascetic Nanda, without even going on the alms round, holding the flower umbrella, spent the seven days with just rapture and happiness.

The Teacher, having emerged from cessation, commanded one disciple endowed with two factors, namely the factor of dwelling without conflict and the factor of being worthy of offerings, saying "Give the thanksgiving for the flower seat to the group of sages." He, with a satisfied mind like a great warrior who has obtained great gain from a wheel-turning monarch, standing in his own domain, having contemplated the three Canons of the Buddha's teaching, gave the thanksgiving. At the conclusion of his teaching, the Teacher himself expounded the Teaching. At the conclusion of the Teacher's teaching, all forty-four thousand ascetics too attained arahantship. The

Teacher - stretched out his hand saying "Come, monks." At that very moment their hair and beards disappeared. The eight requisites were as if fastened upon their bodies. They surrounded the Teacher like elders of sixty years' standing. But the ascetic Nanda, due to his distracted mind, did not attain any distinction. It is said that from the very time he began to hear the Teaching of that elder who dwelt without conflict - the thought arose: "Oh, may I too in the future obtain the virtues obtained by this disciple in the Dispensation of a Buddha." He, by that thought, was unable to achieve the penetration of path and fruition. But having paid homage to the Truth-finder, having raised joined palms, standing before him, he said thus - "Venerable sir, the monk by whom the thanksgiving for the flower seat was given to the group of sages, who is he by name in your Dispensation?" "This is the monk who has attained the foremost position by the factor of dwelling without conflict and the factor of being worthy of offerings." "Venerable sir, this honour that was made by me holding the flower umbrella for seven days - by that aspiration I do not aspire to any other achievement; but in the future, may I become a disciple endowed with two factors like this elder in the Dispensation of a Buddha" - thus he made the aspiration.

The Teacher, thinking "Will this ascetic's aspiration succeed indeed?" having sent forth the knowledge of future events and looking, having passed beyond a hundred thousand cosmic cycles, having seen that it would succeed, having spoken a talk on the Teaching saying "Ascetic, this aspiration of yours will not be in vain. In the future, having passed beyond a hundred thousand cosmic cycles, a Buddha named Gotama will arise; it will succeed in his presence," surrounded by the community of monks, he plunged into the sky. The ascetic Nanda, until he had passed beyond the range of vision, raising joined palms with reference to the Teacher and the community of monks, stood. He afterwards, from time to time, having approached the Teacher, having heard the Teaching, having died with his meditative absorption not fallen away, was reborn in the Brahma world. But having passed away from there, for another five hundred births too, having gone forth, he was a forest dweller only; in the time of the Perfectly Enlightened One Kassapa too, having gone forth, having become a forest dweller, he fulfilled the going-and-returning duty. It is said that there are none who attain the state of a great disciple without fulfilling this duty. The going-and-returning duty, however, should be understood according to the method stated in the commentaries of the scriptures. He, having fulfilled the going-and-returning duty for twenty thousand years, having died, was reborn in the Tāvatiṃsa heavenly world.

Thus, having experienced divine success by way of arising again and again in the Tāvatiṃsa realm, having passed away from there, having been many hundreds of times a wheel-turning monarch and a regional king in the human world, having experienced lofty human success, at the time of the arising of our Blessed One, he was reborn in Sāvattṥī in the house of the millionaire Sumana as the younger brother of Anāthapiṇḍika. His name was Subhūti.

And at that time our Blessed One, having arisen in the world, having set in motion the excellent wheel of the Teaching, having gone gradually to Rājagaha, benefiting the world there by the acceptance of the Bamboo Grove and so on, dwelt in dependence on Rājagaha in the Cool Grove. Then the millionaire Anāthapiṇḍika, having taken his trading goods from Sāvattṥī, having gone to the house of the Rājagaha millionaire who was his friend, having heard of the arising of a Buddha, having approached the

Teacher dwelling in the Cool Grove, having become established in the fruition of stream-entry at the very first sight, having requested the Teacher to come to Sāvattthī, then having established monasteries along the forty-five yojana road at every yojana at a cost of a hundred thousand each, having bought in Sāvattthī the pleasure ground of Prince Jeta, measuring eight karīsas, by covering the ground with crores of gold coins, having had a monastery built there for the Blessed One, he gave it. On the great festival day of the monastery, this householder Subhūti, having gone together with the millionaire Anāthapiṇḍika, while listening to the Teaching, having gained faith, went forth. He, having received full ordination, having mastered the two matrices, having had a meditation subject explained, practising the ascetic duty in the forest, having produced the meditative absorption through friendliness, having made that the foundation, having developed insight, attained arahantship.

He, while expounding the Teaching, since he teaches without personal reference, having made it unrestricted according to the procedure taught by the Teacher, therefore he became known as the foremost of those dwelling without conflict. And since, walking for almsfood, at each house having attained the meditative absorption through friendliness and having emerged from it, he accepts almsfood, thinking "Thus it will be of great fruit for the donors," therefore he became known as the foremost of those worthy of offerings. Therefore the Blessed One established him in the foremost position endowed with two factors, saying "This is the foremost, monks, of my disciples who are monks, of those dwelling without conflict and of those worthy of offerings, that is to say, Subhūti." Thus this great elder, having reached the summit of the fruit of the perfections fulfilled by himself, arahantship, having become well-known and distinguished in the world, wandering on a journey through the countryside for the welfare of many people, gradually went to Rājagaha.

King Bimbisāra, having heard of the elder's arrival, having approached, having paid homage, having said "Dwell right here, venerable sir, I shall have a dwelling place made for you," having departed, forgot. The elder, not obtaining lodging, spent the time in the open air. Due to the elder's spiritual power, the rain god did not rain. The people, troubled by the lack of rain, raised an outcry at the gate of the king's dwelling. The king, investigating "For what reason indeed does the rain god not rain?" having thought "It seems it does not rain because of the elder's dwelling in the open air," having had a leaf hut built for him, having said "Dwell in this leaf hut, venerable sir," having paid homage, departed. The elder, having entered the hut, sat cross-legged on the grass mat. At that time the rain god sprinkled only little by little, and did not send down proper showers. Then the elder, wishing to dispel the people's fear of drought, declaring the absence of danger to himself both internal and external, spoke a verse beginning with "My hut is thatched." Its meaning has been stated in the Theragāthā itself.

But why do these great elders make known their own virtues? Having reviewed the supramundane state - never before attained during this long period of time, supremely profound, exceedingly peaceful, sublime - attained by themselves, the noble ones who are supremely of few wishes make known their own virtues for the purpose of illustrating inspired utterances aroused by the force of rapture, and for the purpose of making manifest the nature of the Dispensation as leading to liberation. Just as the Lord of the World makes known his own virtues according to the

disposition of those capable of being enlightened, saying "The Truth-finder, monks, endowed with the ten powers, confident with the four grounds of self-confidence" and so on. Thus this was also the elder's verse of declaration of final liberating knowledge.

1. Thus he, having attained the fruition of arahantship and having attained the foremost position, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Not far from the Himalayas." Therein, "of the Himalayas" means: not far from the Himalaya mountain, near, close by, at the foot of the mountain, in a place convenient for the coming and going of human beings, a place for wandering about - this is the meaning. "A mountain named Nisabha" - the connection is: because of being the foremost among mountains, there was a mountain made of rock named Nisabha by name. "A hermitage was well made by me" means: on that mountain, a hermitage, a forest dwelling, was well made for the purpose of my dwelling. Made in a beautiful manner by way of huts, night-quarters, day-quarters, fences, enclosures, and so on - this is the meaning. "A leaf-hut was well built" means: a hall covered with leaves was well built, completed, for the purpose of my dwelling - this is the meaning.

2. "Kosiya by name" means by the name given by his mother and father, he was called Kosiya. "Of fierce austerity" means of well-known austerity, of terrible austerity. "Alone" means because of the absence of others, I myself am alone. "Without a companion" means devoid of a second ascetic; a matted-hair ascetic, one who wears matted hair, a hermit - then, at that time, on the Nisabha mountain, "I dwell, I abide" - this is the connection.

3. "Fruit and root and leaf, I did not eat then" means: then, at that time of dwelling on Mount Nisabha, having plucked from the tree fruit such as tinduka and so on, root such as lotus root and so on, and leaf such as kāra leaf and so on, I did not eat - this is the meaning. This being so, showing how he lives, he said "living on what had fallen, well-dropped." Therein, "fallen" means grown by itself; "well-dropped" means fallen by its own nature; in dependence on leaves and so on, having made them into nutriment, I at that very moment, at that time, live, I earn my livelihood - this is the connection. Or the reading is "pavattapaṇḍupaṇṇānī"; its meaning is: in dependence on those yellowish leaves, tree leaves, that had fallen by themselves, I live.

4. "I do not corrupt my livelihood" means even while abandoning life, even while making relinquishment, I do not corrupt, do not destroy right livelihood through the quest for food such as fruits and roots and so on through the influence of craving - this is the connection. "I satisfy my own mind" means one's own mind, one's own mental faculty, I satisfy, I gladden through fewness of wishes and contentment. "I avoid wrong way of earning" means wrong way of earning, inappropriate quest by means of medical treatment, messenger work and so on, I avoid, I keep far away.

5. "A mind connected with lust" means when, at whatever time, consciousness associated with lust arises in me, then by myself alone I review it, having examined it with knowledge, I dispel it. "Fully focused I tame it" means I, foremost in one meditation subject as object, concentrated, tame that mind of lust, perform the taming.

6. "You find pleasure in what is enticing" means towards what is enticing, what should be clung to - the subject matter beginning with visual objects - you find pleasure, you

are clinging, you are, you exist. "And you become corrupted towards what leads to hate" means towards what should be defiled, the subject matter that causes hate, you are one who defiles. "You become deluded towards what leads to infatuation" means towards what should be deluded, the subject matter that causes delusion, you become deluded, you are confused, you are, you exist. Therefore you, from the forest, from the forest, from the forest dwelling, depart, go away - thus "I tame myself" - this is the connection.

24. "Radiant with the colour of the timbarūsaka tree" means radiant with the colour of the golden timbarūsaka tree; the meaning is of the colour of Jambu river gold. The remainder is easily understood.

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

2. Commentary on the Life History of the Elder Upavāna

The life history of the Venerable Elder Upavāna beginning with "The Conqueror named Padumuttara." 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 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, kumbhaṇḍas, demons and gandhabbas, there, having hung his well-washed upper garment on the top of a bamboo, having fastened it, 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. He, having seen that, having become one with a gladdened mind even more, 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 Sāvattihī, 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, having attained arahantship, became a possessor of the six higher knowledges. When there was discomfort for the Blessed One, then the elder offered hot water and such drinks and medicine to the Blessed One. By that, the disease of the Teacher was appeased. The Blessed One gave him thanksgiving.

52. Thus he, having attained the fruition of arahantship, having attained the foremost position, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." Therein, "gone beyond all mundane and supramundane phenomena" means having gone to, having reached, the final goal, Nibbāna; "the Conqueror named Padumuttara" means the Blessed One who has conquered the five Māras; "having blazed like a great mass of fire" means having blazed forth the six-coloured Buddha rays and having illuminated all the world with the light of the Dhamma; "the Perfectly Enlightened One" means well awakened; "awakened" means one who has awakened the generation that had fallen into the sleep of ignorance from the sleep of mental defilements together with their latent tendencies; "with eye-lotuses opened

out" means with blossomed eye-lotuses; "attained final Nibbāna" means quenched through the extinguishment of the aggregates; "gone to disappearance" - this is the connection.

57. "The lower leg" means a flight of steps that was being fastened for the purpose of placing the bricks to be piled up at the time of making the shrine.

88. "Well washed by the washerman" means well washed, made thoroughly pure, by a man who washes clothes. "My upper garment" - my upper cloak, I, having attached it to the top of a bamboo, having made it into a flag, raised it; the meaning is "I hoisted it in the sky, in space." The remainder is easily understood.

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

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

The life history of the Venerable Elder Tisaraṇagamaniya, beginning with "In the city of Bandhumatī." 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 in the city of Bandhumatī, attended upon his blind mother and father. One day he thought - "While I am attending upon my mother and father, I do not obtain the chance to go forth; what if I were to take the three refuges, thus I shall free myself from an unfortunate realm" - having approached the chief disciple of the Blessed One Vipassī named Nisabha, he took the three refuges. He, having guarded those for a hundred thousand years, by that very action was reborn in the Tāvatiṃsa realm; thereafter, 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 of great wealth in the city of Sāvattthī, having attained discretion, while only seven years old, surrounded by boys, he went to a certain monastery. There a certain elder who had eliminated the mental corruptions, having expounded the Teaching to him, gave him the refuges. He, having taken those, having remembered the refuges guarded by himself formerly, having developed insight, attained arahantship. The Blessed One gave full ordination to him who had attained arahantship.

106. He, having attained arahantship and having been fully ordained, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "In the city of Bandhumatī." Therein, the connection is: "was an attendant to my mother" means I was an attendant, a supporter of my mother and father in the city of Bandhumatī.

108. "Covered by great darkness" means covered, concealed by the darkness of delusion. "They are burnt by the threefold fire" means they are burnt by the three fires reckoned as the fire of lust, the fire of hate, and the fire of delusion - "all beings are burnt" - this is the connection.

114. "I obtain eight causes" means the meaning is "I obtain eight reasons, causes that are conditions for happiness." The remainder is easily understood.

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

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

Beginning with "In the city of Candavatī" is the life history of the Venerable Elder Pañcasīlasamādāniya. 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 Anomadassī, was reborn in a certain family, and in accordance with unwholesome action done in a former existence, having become poor, with little food, drink and nourishment, living by working for wages for others, having known the danger in the round of rebirths, although wishing to go forth, not obtaining the going forth, he took upon himself the five training rules in the presence of the Elder Nisabha, a disciple of the Blessed One Anomadassī. Because of having arisen in a time of long life span, he guarded morality for a hundred thousand years. By that action, he, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a family of great wealth in Vesālī. Having seen his mother and father taking upon themselves morality, having remembered his own morality, having developed insight, having attained arahantship, he went forth.

134. He, having remembered his former deed, filled with pleasure, making known his former conduct, his life history, by way of an inspired utterance, said beginning with "In the city of Candavatī." "I was a hired servant then" means at that time, at the time of my making merit, I was a hired servant, a worker for wages. "Engaged in working for others" means devoted to, yoked to working for others for wages; due to the absence of opportunity, for the purpose of being freed from the round of rebirths, I do not obtain the going forth.

135. "Covered by great darkness" means shut, covered, and closed by the great darkness of mental defilements. "They are burnt by the threefold fire" means they are burnt by the three fires reckoned as the fire of purgatory, the fire of ghosts, and the fire of wandering in the round of rebirths. But I, by what means, by what reason, might I become unbound - this is the meaning.

136. "Gift to give" means a thing suitable to be given such as food and drink and so on does not exist for me; because of its absence, I am a wretched, afflicted, hired servant, one living by wages - "what if I were to observe the five precepts, fulfilling them" means having taken upon oneself the five precepts and fulfilling them, "what if I were to observe" means having done so well, properly, and beautifully, I should guard them - this is the meaning.

148. "I experienced fame" means he experienced great fame among gods and humans, owing to their morality, by the power of it - this is the meaning. Even praising for ten million cosmic cycles the fruit of their morality, one would praise only one portion, would make known only a part - this is the meaning. The remainder is easily understood.

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

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

The life history of the Venerable Elder Annasāṃsāvaka, beginning with "The golden-coloured Enlightened by himself." 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 Siddhattha, was reborn in a certain family home, and having seen the Blessed One walking for almsfood, adorned with the thirty-two marks of a great man and the halo of radiance extending a fathom, with a gladdened mind, having invited the Blessed One, having led him to the house, having satisfied and served him with excellent food and drink, he fed him. He, by that very confidence of mind, having passed away from there, having been reborn in the heavenly world, having experienced divine success, having passed away from there, having been reborn in the human world, having experienced human success, thence having experienced the successes of gods and humans again and again, in this arising of a Buddha, having been reborn in a certain family, having gained confidence in the Dispensation, having gone forth, having developed insight, he attained arahantship. He, by the power of the name of merit formerly done, became well-known by the name "Elder Annasāṃsāvaka."

155-156. He afterwards, having remembered his former deed, filled with joy, "Thus by me, through the power of this accumulation of merit, arahantship has been attained," making known his former conduct, his life history, by way of an inspired utterance, said beginning with "golden-coloured." Therein, the Blessed One whose colour is like the colour of gold, he is golden-coloured; that golden-coloured Enlightened by himself, Siddhattha - this is the meaning. "Going through the market place" means going in the middle street between the rows of shops of the merchants. "Resembling a golden arch" means similar to a golden archway; with the thirty-two excellent characteristics, endowed with the thirty-two excellent characteristics; the light of the world, who has become a lamp for the entire world; immeasurable, devoid of measure; incomparable, devoid of comparison; resplendent, bearing radiance; bearing the six-coloured Buddha rays of blue, yellow, and so on; having seen Siddhattha, he obtained supreme, highest joy - "I obtained" is the connection. The remainder is easily understood.

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

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

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Dhūpadāyaka. 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 Siddhattha, having been reborn in a family home, having gladdened the mind towards the Blessed One Siddhattha, made an incense offering in the perfumed chamber of that Blessed One with many incenses made from sandalwood, aloe wood, black aloe, and so on. He, by that merit, experiencing both kinds of success among gods and humans, having become worthy of veneration in whatever existence he was reborn, in this arising of a Buddha, having been reborn in a certain family home, through the power of his accumulation of merit, having gone forth in the Dispensation, having developed insight, having attained arahantship, because of the merit of having made an incense offering, he became well-known everywhere by the name Elder Dhūpadāyaka. He,

having attained the fruition of arahantship, having remembered his former deed, filled with joy, showing his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." "Siddha" means accomplished, perfect; the purpose reckoned as the quality of omniscient knowledge and so on, of which Blessed One - he is Siddhattha; of that Siddhattha, the Blessed One, possessed of the qualities beginning with good fortune, the foremost of the world, the highest in the entire world, such a one, of such nature in desirable and undesirable things, of unshakeable intrinsic nature - this is the meaning. The remainder is of manifest meaning only.

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

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

Beginning with "Of the Blessed One Vipassī" is the life history of the Venerable Elder Pulinapūjaka. 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 certain family, with a confident mind towards the Dispensation, having removed the old sand in the shrine courtyard and the Bodhi tree courtyard, having scattered new white sand resembling pearl petals, he adorned the enclosure. By that action, he, having been reborn in the heavenly world, there, having experienced divine success in a golden palace of many yojanas, shining with divine jewels, having passed away from there, having become a wheel-turning monarch endowed with the seven treasures in the human world, having experienced human success, wandering again and again in the round of rebirths, in this arising of a Buddha, having been reborn in a certain family accomplished in wealth, having gained confidence in the Dispensation, having gone forth, having developed insight, he attained arahantship. He became well-known as the Elder Pulinapūjaka by a name similar to the name of the merit he had performed.

165. He, having remembered his former deed, filled with joy, showing his former conduct, his life history, said beginning with "Of the Blessed One Vipassī." Therein, "he sees variously" thus he is Vipassī, or "he sees having become detached" thus he is Vipassī, or "he sees meanings in their various divisions of one's own welfare, others' welfare, and so on" thus he is Vipassī, or "he sees various divisions of conventional expression, ultimate meaning, and so on" thus he is Vipassī; at the excellent Bodhi tree of that Vipassī, at the excellent circular pavilion of the Bodhi tree, having discarded the old sand, the gravel, I strewed, I spread pure, white sand. The remainder is easily understood.

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

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

The life history of the Venerable Elder Uttiya begins with "On the bank of the river Candabhāgā" 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 Siddhattha, having become a crocodile born in the river Candabhāgā, having seen the Blessed One who had approached the riverbank, with a gladdened mind, wishing to carry him to the far shore, lay down right near the bank. The Blessed One, out of

compassion for him, placed his feet on his back. He, satisfied and elated, with great endeavour through the force of rapture, cutting through the stream, carried the Blessed One to the far shore with swift speed. The Blessed One, having known the confidence of his mind, having declared "This one, having passed away from here, will be reborn in the heavenly world; thenceforth, wandering only in fortunate destinations, ninety-four cosmic cycles from now will attain the Deathless," departed.

He, thus wandering only in fortunate destinations, in this arising of a Buddha, was reborn as the son of a certain brahmin in Sāvattihī; they gave him the name Uttiyatissa. He, having come of age, having become a wandering ascetic thinking "I shall seek the Deathless," one day, having seen the Blessed One, having approached, having paid homage, having heard the Teaching, having gained faith, having gone forth in the Dispensation, being unable to produce a distinction due to not having purified morality and views, having seen another monk who had produced a distinction declaring the final liberating knowledge, having approached the Teacher, requested an exhortation in brief. The Teacher too gave him an exhortation only in brief, beginning with "Therefore, Uttiya, you should purify the very beginning." He, having stood firm in the Teacher's exhortation, began insight meditation. An illness arose in him who had begun insight practice. When the illness had arisen, with a sense of urgency arisen, having known it as a basis for the arousal of energy, having developed insight, he attained arahantship.

169. Thus he, having attained the fruition of arahantship in accordance with the requisites he had accumulated, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "On the bank of the Candabhāgā river." Therein, "on the bank of the Candabhāgā river" means: because it goes with pure white sandy shores and because of its fullness of radiance-accomplished, clear, sweet water, with a splendour resplendent with the rays of moonlight, roaring, making a sound, it is the Candabhāgā river; the connection is: on the bank of that Candabhāgā river, I was a crocodile. Therein, "crocodile" means: because it kills by breaking into fragments swarms of small fish, it is a crocodile; the meaning is a fierce fish, a crocodile. "Engaged in my own feeding ground" means: I was engaged, occupied in my own feeding ground, in my own domain. "I went to the river ford" means: at the time of the Blessed One's arrival, I went to the river ford, I reached it.

170. "Siddhattha at that time" means at that time of my going to the ford, Siddhattha, the Blessed One, the foremost person, the eldest among all beings, the foremost, the self-become one, come to be by himself, born, become enlightened, that Blessed One, wishing to cross the river, approached the riverbank.

172. "My paternal domain" means brought down in succession by my father, grandfather, and so on, that is to say, the crossing of those who have attained great majesty upon attainment - this is the meaning.

173. "Having heard my roaring" means the connection is: having heard my roaring, my invitation, the great sage, the Blessed One, ascended. The remainder is of manifest meaning only.

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

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

The life history of the Venerable Elder Ekañjalika, beginning with "Gold-coloured." 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 certain family home, having attained discretion, having confidence in the Triple Gem, having seen the Blessed One Vipassī walking for almsfood, with a gladdened mind, raising joined palms, he stood. He, by that meritorious action, wandering in the round of rebirths among gods and humans, having become worthy of veneration everywhere, having experienced both kinds of success, in this arising of a Buddha, having been reborn in a family accomplished in wealth, having gained confidence in the Dispensation, having gone forth, having developed insight, he became established in arahantship. By the power of merit formerly made, he became well-known as the Elder Ekañjalika.

180. He, having remembered his former deed, having seen it as if an emblic myrobalan on the palm of the hand, making known his former conduct, his life history, by way of an inspired utterance, said beginning with "golden-coloured." "Vipassī, the foremost caravan leader" means: he carries merchants from the wilderness, helps them cross - thus he is a caravan leader. He helps cross the wilderness of wild beasts, the wilderness of thieves, the wilderness of famine, the waterless wilderness, the wilderness of demons, and the wilderness of scarce food; he helps cross over, helps cross through, helps cross out, causes them to reach a place of security - this is the meaning. What is that? The chief merchant. Because of being similar to a caravan leader, this Blessed One too is a caravan leader. For indeed he helps cross, helps cross over, helps cross through, helps cross out, causes to reach the ground of Nibbāna - beings who have accumulated merit and who aspire to the threefold enlightenment - from the wilderness of birth, the wilderness of ageing, the wilderness of disease, the wilderness of death, the wilderness of sorrow, lamentation, suffering, displeasure, and tribulation, and from the entire wilderness of the round of rebirths - this is the meaning. He is a caravan leader and he is the highest, the foremost, and the chief - thus the foremost caravan leader; that foremost caravan leader, Vipassī, the Enlightened by himself - this is the connection. "The excellent among men, the guide" means: among men, one of unflagging effort - thus a hero among men; that one. He who with distinction leads beings who have accumulated merit and causes them to reach the city of Nibbāna - thus he is a guide; that one.

181. "The tamer of the untamed, such a one" means: because of being associated with mental defilements such as lust, hate, delusion and so on, he tames beings who are untamed through the doors of body, speech and mind - thus he is the tamer of the untamed, that one. Endowed with the quality of being immovable and such in desirable and undesirable things - thus "such a one," that one. "The great speaker, the great wise man" means: because of being without any person superior to himself among the speakers of one's own doctrine and other doctrines, he is the great speaker; one whose wisdom is great, equal to the earth, equal to Mount Meru - he is the great wise man; that great speaker, great wise man, Enlightened by himself - by this there is a co-referential expression. The remainder is easily understood.

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

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

The life history of the Venerable Elder Khomadāyaka, beginning with "In the city of Bandhumatī." 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 certain family home, having come of age, having become devoted to the Dispensation, loving the Triple Gem, having heard the Teaching in the presence of the Blessed One Vipassī, with a gladdened mind, he made an offering with linen cloth. He, having made that very thing the root, having performed meritorious deeds for as long as life lasted, was then reborn in the heavenly world. Having experienced divine happiness again and again among the six gods, having passed away from there, having experienced manifold human successes such as that of a universal monarch and so on in the human world, when the accumulation of merit had reached maturity, in this arising of a Buddha, having been reborn in a family home, having come of age, having heard the Teaching in the presence of the Teacher, having gained faith, having gone forth, having developed insight, before long he attained arahantship. He became well-known by the name of one who has performed meritorious deeds as the Elder Khomadāyaka.

184. He, having remembered his former deed, filled with joy, showing his former conduct, his life history, said beginning with "In the city of Bandhumatī." Therein, "bandhu" means a relative; the city in which those kinsmen dwell joined together with one another - that city is called "Bandhumatī." "I cultivate the accomplishment of seeds" means I cultivate, I establish the accomplishment of the seeds of merit such as giving, morality, and so on - this is the meaning.

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

The commentary on the third Subhūti chapter is complete.

The commentary on the four recitation sections is finished.



ABOUT THIS TRANSLATION

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