

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)

39. The Chapter on Avaṭaphala (39. Avaṭaphalavaggo)



PaliVerse

5. The Collection of Minor Texts

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

39. The Chapter on Avaṭaphala

9. Commentary on the Life History of the Elder Soṇakoṭivīsa

In the ninth life history, however, beginning with "in the Scriptures of Vipassī" is the life history of the Venerable Elder Soṇa Koṭivīsa. 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 Vipassī, having been reborn in a millionaire's family of great wealth, having come of age, having become a millionaire, having gone together with lay followers to the monastery, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having had the preliminary work done with lime at the Blessed One's walking meditation place, and having had a rock cell built, having spread the floor of the rock cell with cloths of various colours, and having made a canopy above, having dedicated it to the Community of the four directions, having given a great gift for seven days, he made an aspiration. The Teacher gave the thanksgiving. He, by that wholesome action, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in this cosmic cycle, when Kassapa, the One of Ten Powers, had attained final Nibbāna, when our Blessed One had not yet arisen, having been reborn in a family home in Bārāṇasī, having attained discretion, having made a hermitage on the bank of the Ganges, he attended upon one Individually Enlightened One dwelling there for three months carefully with the four requisites. The Individually Enlightened One, having finished keeping the rains retreat, with complete requisites, went to Gandhamādana itself. That son of good family too, having performed meritorious deeds there for as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, in the time of our Blessed One, took conception in the house of the chief millionaire in the city of Campā. From the time of his taking of conception, the millionaire's great mass of wealth increased. On the day of his emergence from the mother's womb, throughout the entire city there was great material gain, honour and respect. Because of his former bestowal of a red woollen blanket worth a hundred thousand to an Individually Enlightened One, his body was golden-coloured and more delicate; on account of that they gave him the name Soṇa. He grew up with a great retinue. The palms of his hands and the soles of his feet were the colour of bandhujīvaka flowers; the touch on them was soft like cotton beaten a hundredfold. On the soles of his feet, hairs of the colour of spiralling jewelled earrings grew. When he had come of age, they had three mansions built suitable for the three seasons and provided dancing women. He, experiencing great success there, dwelt like a divine prince.

Then, when our Blessed One, having attained omniscience, had set in motion the excellent wheel of the Teaching and was dwelling in dependence on Rājagaha, having been summoned by King Bimbisāra, he came to Rājagaha together with those eighty thousand villagers. Having gone to the Teacher's presence, having heard the Teaching, having gained faith, having obtained permission from his mother and father, having gone forth in the presence of the Blessed One, having obtained full ordination, having taken a meditation subject in the presence of the Teacher, he dwelt in the Cool Grove for the purpose of avoiding association with people. He, dwelling there, having thought "My body is delicate, and it is not possible to attain happiness through happiness alone; it is fitting to weary the body and practise the ascetic duty," having determined upon only standing and walking meditation, devoting himself to striving, even when blisters arose on the soles of his feet, having disregarded the feeling, making firm energy, being unable to produce a distinction through excessively strenuous energy, he thought "Even striving thus, I am unable to produce the paths and fruits. What is the use of my going forth? Having returned to the lower life, I shall both enjoy wealth and make merit." Then the Teacher, having known the disposition of his mind, having gone there, having exhorted him with the exhortation of the simile of the lute, showing the method of applying evenness of energy, having purified the meditation subject, went to Vulture's Peak. Soṇa too, having received an exhortation from the Teacher's presence, having applied evenness of energy, having aroused zeal in insight, became established in arahantship.

49. He, 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 teaching of Vipassī." Therein, "Vipassī" means he sees with distinction, or "he sees variously" thus Vipassī. "Pāvācana" means that which is spoken by way of exposition, thus it is the Scriptures (pāvācana), the three Piṭakas. The meaning is: in that teaching of that Vipassī. "Leṇa" means a dwelling where they lean, where they hide, thus it is a rock cell, a dwelling-place. "Bandhumārājadhāniyā": "they bind" means they are joined together with one another by way of family lineage, thus they are kinsmen (bandhū), relatives. "They dwell here" thus it is Bandhumā, or "kinsmen belong to it" thus it is Bandhumā. "The dwelling place of kings" is the royal city (rājadhānī); it is both Bandhumā and that royal city, thus Bandhumā-rājadhānī; the connection is: in that royal city of Bandhumā, a rock cell was made by me. The remainder here is clear in meaning.

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

10. Commentary on the Life History of the Buddha on Former Actions and Rags

64. In the tenth life history, "near Lake Anotatta" (anotattasarāṣanne): because of being covered by mountain peaks, water heated (otattaṃ) by the heat of the moon and sun does not exist here - thus "Anotatta." "They flow" (saranti), "they go" (gacchanti), "they originate" (pabhavanti), "they stream" (sandanti) - the great rivers from this - thus "lake" (saro). The great rivers, having emerged from the lion's mouth and so on, having circumambulated three times each, flow and go in the direction of the region from which they respectively emerged - this is the meaning. "Anotatta" and that "lake" - thus "Anotatta Lake" (anotattasaro). "Near to it" means a place in

the vicinity - thus "near Anotatta Lake" (anotattasarāsaṇṇaṃ); in that vicinity of Anotatta Lake; the meaning is "in the proximity." "Delightful" (ramaṇīye): that in which gods, titans, gandhabbas, kinnaras, serpents, Buddhas, individually enlightened Buddhas and so on should delight and resort to - thus "delightful" (ramaṇīyaṃ); in that delightful place. "Stone surface" (silātale) means on the stone surface of a solid mountain - this is the meaning. "Illuminated by various jewels" (nānāratanapajjote) means shining by way of illumination with various and many jewels such as rubies, lapis lazuli and so on. "Amidst forests of various fragrances" (nānāgandhavanantare) means on the stone surface amidst forests that have become dense with many fragrant flowers of various kinds such as sandalwood, aloe wood, camphor, tamāla, tilaka, asoka, nāga, punnāga, ketaka and so on - this is the connection.

65. By greatness of virtue and greatness of number, by a great Community of monks, overcome by, surrounded by, the leader of the world, the lord of the three worlds, the Perfectly Enlightened One, seated there on a stone seat, declared his own former deeds - he made them known with distinction. This is the meaning. The remainder here is easily understood since it has been stated below in the Buddha Life History and the meaning is manifest. Although included within the Buddha Life History, the elder monks who compiled the Teaching recited it here in this life history by way of chapter classification, because it indicates wholesome and unwholesome action.

The commentary on the life history of the Buddha on former actions and rags is complete.

The commentary on the thirty-ninth 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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