

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

4. The Chapter on Kuṇḍadhāna (4. Kuṇḍadhānavaggo)



PaliVerse

5. The Collection of Minor Texts

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

4. The Chapter on Kuṇḍadhāna

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

"For seven days in seclusion" and so on is the life history of the Venerable Elder Kuṇḍadhāna. 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 in the city of Haṃsavatī, in the manner stated, having approached the Blessed One, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those who take the voting ticket first, having aspired to that position of rank, went about performing meritorious deeds conforming with that. One day, he presented to the Blessed One Padumuttara, who was seated having emerged from the attainment of cessation, a great bunch of plantain fruit reddish with red arsenic powder; the Blessed One, having accepted it, consumed it. He, by that meritorious action, exercised divine kingship among the gods eleven times. And twenty-four times he was a king, a universal monarch.

He, thus having performed meritorious deeds again and again, wandering among gods and humans, in the time of the Buddha Kassapa, was reborn as a terrestrial deity. For Buddhas of long life span, the Observance is not held every fortnight. For thus, for the Blessed One Vipassī, the Observance was held every six years; but Kassapa, the One of Ten Powers, expounded the Pātimokkha every sixth month; at the time of the expounding of that Pātimokkha, two monks who were friends, dwelling in the various directions, go saying "We shall perform the Observance." This terrestrial deity thought - "The friendliness of these two monks is exceedingly firm; if there were one who causes division, would it be broken or would it not be broken?" She, watching for an opportunity regarding them, goes not far from them.

Then one elder, having given his bowl and robes into the hand of the other, having gone to a place convenient for water for the purpose of relieving the body, having washed his hands and feet, comes out from near a thicket. The terrestrial deity, having become a woman of the most excellent beauty behind that elder, again and again, having shaken out and arranged her hair, as if tying it up, as if wiping dust from her back, as if arranging and putting on a cloth, having become one following step by step after the elder, came out from the thicket. The friend elder, standing to one side, having seen that very situation, with displeasure arisen, having thought "Now the affection that has followed me for a long time with this monk is destroyed; if I had known of such a state of affairs, I would not have had intimacy with this one for so long a time," said to him as he was just coming "Take, friend, your bowl and robes; I do not go by the same road with such an evil one." Having heard that talk, the heart

of that conscientious monk was as if pierced having taken a sharp spear. Then he said to him - "Friend, what is this that you say? For so long a time I do not know even an offence of the mere degree of a wrong-doing. But you today call me 'evil one'; what has been seen by you? What need is there of anything else seen? Did you not come out having been in one place together with such an adorned and bedecked woman?" "There is no such thing, friend, for me; I do not see such a woman." Even though he spoke up to the third time, the other elder, not believing his words, taking what was seen by himself as the truth, not going by the same road with him, went by another road to the Teacher's presence. The other monk too went by another road to the Teacher's presence.

Thereupon, at the time of the Community of monks entering the Observance hall, that monk, having seen that monk in the Observance hall and having recognised him, having gone out saying "In this Observance hall there is such an evil monk; I shall not perform the Observance together with him," stood outside. Then the terrestrial deity, thinking "A weighty deed has been done by me," having gone to his presence in the appearance of an elderly lay follower - "Why, venerable sir, is the noble one standing in this place?" he said. "Lay follower, one evil monk has entered this Observance hall; 'I shall not perform the Observance together with him' - thus I am standing outside." "Venerable sir, do not take it thus; this monk is of pure morality. The woman seen by you is myself. By me, for the purpose of testing you, looking at the state of whether it would be broken or not broken, thinking 'Is the friendliness of these elders firm or not firm?' - that deed was done." "But who are you, good person?" "I am a terrestrial deity, venerable sir." The young god, even while speaking, having stood by divine power, having fallen at the feet of the elder, having entreated the elder saying "Venerable sir, forgive me; this elder has no fault; please perform the Observance," caused him to enter the Observance hall. That elder performed the Observance in one place for the time being. But by way of association with a friend, he did not again dwell in one place together with him. He did not speak of the fault of this elder. But at a later time, the accused elder, doing the work of insight, attained arahantship.

The terrestrial deity, as an outcome of that action, was not freed from the realms of misery for one interval between Buddhas. But if from time to time she attains human existence, a fault done by anyone else falls upon her alone. He was reborn in a brahmin family in Sāvattthī at the time of the arising of our Blessed One; they gave him the name Dhāna the young man. He, having come of age, having learnt the three Vedas, in old age, having heard the Teacher's proclamation of the Teaching, having gained faith, went forth in the Dispensation. From the day of his full ordination onwards, one adorned and prepared woman, when he enters the village, enters together with him; when he departs, she departs; even when he enters the monastery, she enters together with him; even when he stands, she stands - thus she appears as a constant follower. The elder does not see her. But as an outcome of his former action, she appears to others.

In the village, the women giving rice gruel and almsfood make mockery, saying "Venerable sir, this one ladle of rice gruel is for you, one is for this female companion of ours." There is great harming for the elder. Even when he has gone to the monastery, the novices and young monks, having surrounded him, make mockery, saying "Dhāna has become a favourite." Then by that very reason the name "Elder

Kuṇḍadhāna" came to be. He, rising up again and again, being unable to endure the sport being made by them, having seized upon madness, says "You are favourites, your preceptor is a favourite, your teacher is a favourite." Then they reported to the Teacher - "Kuṇḍadhāna, venerable sir, speaks such harsh speech with the young novices." The Teacher, having had him summoned, asked "Is it true, Dhāna, that you speak harsh speech with the young novices?" When he said "True, Blessed One" - He said "Why do you speak thus?" "Venerable sir, being unable to bear the constant harming, I speak thus." "You are not able to wear out the deed done formerly up to the present day; do not again speak such harsh speech to monks" - having said this, he said:

"Do not speak harshly to anyone, those spoken to would retort to you;
For vehement talk is painful, retribution would touch you.

"If you do not shake yourself, like a broken gong;
You have attained Nibbāna, no impetuosity is found in you."

And moreover, they told even the King of Kosala about the state of that elder's going about with a woman. The king, having sent men saying "Go, sirs, investigate him," himself too, with just a small retinue, having gone to the elder's presence, stood to one side looking. At that moment the elder was seated doing needlework. And that woman too appears as if standing at a place not far away.

The king, having seen that, thinking "There is a reason here," went to the place where she was standing. When he was approaching, she appeared as if having entered the elder's dwelling leaf-hut. The king too, having entered the leaf-hut together with her, looking everywhere but not seeing her, having formed the perception "This is not a woman; it is a result of action of the elder," even though at first when passing near the elder he had not paid homage to the elder, having known the untruthfulness of that matter, having come out from the leaf-hut, having paid homage to the elder, seated to one side, he asked "I hope, venerable sir, you are not troubled about almsfood?" The elder said "It is sufficient, great king." "I know, venerable sir, the noble one's situation. Going about with such a defilement, who indeed will have confidence in you? From now on there is no business of going anywhere for you. I will attend upon you with the four requisites. Do not be heedless in wise attention" - having said this, he established a regular supply of almsfood. The elder, having obtained the king as a supporter, with fully focused mind through suitable food, having developed insight, attained arahantship. From that time onwards, that woman disappeared.

At that time Mahāsubhaddā, living in a family of wrong views in the city of Ugga, having determined the Observance factors thinking "May the Teacher have compassion on me," having become free from the odour of defilement, standing on the upper storey of the mansion, having made a declaration of truth saying "May these flowers, having lodged in between, become a canopy over the head of the One of Ten Powers and remain there; may the One of Ten Powers, by this sign, tomorrow accept almsfood from me together with five hundred monks," released eight handfuls of jasmine flowers. The flowers, having gone, became a canopy over the head of the Teacher at the time of expounding the Teaching, and remained there. The Teacher, having seen that canopy of jasmine flowers, having consented to almsfood for

Subhaddā by mind alone, on the following day when dawn had arisen, said to the Elder Ānanda - "Ānanda, today we shall go far on the alms round; without giving to worldlings, give voting tickets only to noble ones." The Elder announced it to the monks - "Friends, the Teacher today will go far on the alms round. Let worldlings not take them, let only noble ones take voting tickets." The Elder Kuṇḍadhāna - "Bring it here, friend, a voting ticket" - stretched out his hand first of all. Ānanda, having given rise to the thought "The Teacher does not have voting tickets given to such monks, he has them given only to noble ones," having gone, reported it to the Teacher. The Teacher said "Give a voting ticket to the one who is having it brought." The Elder thought - "If it were not proper to give a voting ticket to Kuṇḍadhāna, then the Teacher would have prevented it; there will be a reason for this," and aspired to go, thinking "I shall give a voting ticket to Kuṇḍadhāna." Kuṇḍadhāna, even before his arrival, having attained the fourth meditative absorption which is the foundation for direct knowledge, having stood in the sky by supernormal power, having stretched out his hand saying "Bring it here, friend Ānanda; the Teacher knows me; the Teacher does not prevent a monk such as me from taking the first voting ticket," took the voting ticket. The Teacher, making that the occasion, established the Elder in the foremost position among those who take the first voting ticket in this Dispensation. Because this Elder, having obtained the king as a supporter, with a concentrated mind through the obtaining of suitable food, doing the work of insight, through the achievement of decisive support, became a possessor of the six higher knowledges. Even though this Elder was of such a nature, those worldling monks who did not know his virtues, gave rise to doubt thinking "This one takes the first voting ticket; what indeed is this?" For the purpose of dispelling their doubt, the Elder, having risen up into space, having shown a wonder of supernormal power, declaring final liberating knowledge by way of an indirect reference, spoke the verse "One should cut off five."

1. Thus he, having become a Worthy One in accordance with his fulfilled accumulation of merit, having attained the foremost position, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "For seven days in seclusion." Therein, "for seven days" means for seven days in seclusion by the abiding in the attainment of cessation, having become secluded - this is the meaning. The remainder is of manifest meaning only.

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

2. The Commentary on the Life History of the Elder Sāgata

The life history of the Venerable Elder Sāgata, beginning with "Sobhita by name." 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, was reborn in a certain brahmin family, having reached accomplishment in all crafts, having become one named Sobhita by name, who had mastered the three Vedas together with their vocabularies and rituals, phonology and etymology, and the histories as a fifth, learned in verse, a grammarian, fully versed in worldly knowledge and the marks of a great man. One day, having seen the Blessed One Padumuttara, shining with the splendour of the thirty-two marks of a great man, going through the park gate, with an exceedingly gladdened mind, he made a praise by many means, by many praises

of virtues. The Blessed One, having heard his praise, gave the declaration: "In the future, in the Dispensation of the Blessed One Gotama, he will be a disciple named Sāgata." He, from then on, performing meritorious deeds, having remained as long as life lasted, having passed away from there, was reborn in the heavenly world. Having experienced both kinds of success among gods and humans for a hundred thousand cosmic cycles, in this arising of a Buddha, he was reborn in a certain family home. His mother and father, increasing their pleasure, thinking "A well-born one has come," gave him the name Sāgata. He, having gained confidence in the Dispensation, having gone forth, having developed insight, attained arahantship.

17. Thus he, having attained the fruition of arahantship in accordance with the accumulation of merit, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Sobhita by name." Therein, the connection is: at the time of the fulfilment of the accumulation of merit, he was a brahmin named Sobhita by name.

21. "Having lifted from the wrong path" means having lifted up, having removed from the opposite path, the wrong road, or from the side road. "You point out the path" means: venerable sir, you the Omniscient One point out, speak of, teach, analyse, and make clear the path, the path of good persons, the means for the attainment of Nibbāna - this is the meaning. The remainder is of manifest meaning only.

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

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

The life history of the Venerable Elder Kaccāna, beginning with "Of the Protector Padumuttara." 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 the house of a very wealthy householder's family, having come of age, one day, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those who analyse in detail the meaning of what has been spoken in brief, himself too aspiring to that position of rank, having performed meritorious deeds such as giving and so on, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Sumedha, having become a knower of charms, going through space, having seen the Teacher seated in a certain jungle thicket, with a gladdened mind, made an offering with kaṇikāra flowers.

He, by that meritorious action, having turned again and again only in fortunate destinations, in the time of Kassapa, the One of Ten Powers, having been reborn in a family home in Bārāṇasī, when the Blessed One had attained final Nibbāna, at the place of making a golden shrine, having made an offering with a golden brick worth ten thousand, he made the aspiration: "May my body be golden-coloured in whatever place I am reborn." Thereupon, having performed wholesome deeds for as long as life lasted, having transmigrated among gods and humans for one interval between Buddhas, in this arising of a Buddha, he was reborn in the house of the chaplain of King Caṇḍapajjota in Ujjenī. On his name-giving day, his mother and father, thinking "Our son is golden-coloured; he has come having brought his own name," gave him

the name Kañcanamāṇava. He, following the course of growth, having learnt the three Vedas, by the elapse of his father, obtained the position of chaplain. He became known as Kaccāna by virtue of his clan.

King Caṇḍapajjota, having heard of the arising of a Buddha, sent him saying "Teacher, go there and bring the Teacher here." He, himself as the eighth, approached the presence of the Teacher. The Teacher expounded the Teaching to him. At the conclusion of the teaching, he, together with seven persons, became established in arahantship together with the analytical knowledges. Then the Teacher stretched out his hand saying "Come, monks." They at that very instant had hair and beards of only two inches' length, bearing bowls and robes created by supernormal power, and were like elder monks of sixty rains retreats. Thus the elder, having accomplished his own welfare, reported to the Teacher: "Venerable sir, King Pajjota wishes to pay homage at your feet and to hear the Teaching." The Teacher said: "You yourself, monk, go there; even when you have gone, the king will have confidence." The elder, himself as the eighth, having gone there, having gladdened the king, having established the Dispensation among the Avantīs, went again to the very presence of the Teacher.

31. Thus he, having attained the fruition of arahantship, having attained the foremost position - "This is the foremost, monks, of my disciples who analyse in detail the meaning of what has been spoken in brief, that is to say, Mahākaccāna" - having remembered his former deed, making known his former conduct, his life history, said beginning with "For Padumuttara, the Protector." Therein, "a shrine named Lotus" means: because of being covered with lotuses or because of being made in the form of lotuses, it is a shrine by virtue of being worthy of veneration, being the very dwelling, the perfumed chamber monastery of the Blessed One. Just as when "the Gotamaka shrine, the Ālavaka shrine" is said, the dwelling place of those demons is called a shrine because of being a place worthy of veneration, so too this dwelling place of the Blessed One is called a shrine; it should be understood that it is not a relic-enshrining shrine. For indeed, since the Blessed One had not attained final Nibbāna, due to the absence of bodily relics, he did not make a relic shrine. "Having had a stone seat made" means: having had a stone seat made of crystal constructed below that perfumed chamber named Lotus for the purpose of a flower stand. "I coated it with gold" means: I especially coated that stone seat with Jambonada gold, covered it - this is the meaning.

32. "Made of jewels" means having held up an umbrella made with the seven treasures and having held it upon the head, and having held up a horse-tail fan and a noble white chowrie, I placed them upon the Buddha. "The kinsman of the world, such a one" means the meaning is "they hold" upon the Buddha who is like the kinsman of the entire world, endowed with such qualities. The remainder is of manifest meaning only.

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

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

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Kāḷudāyī. 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 in the city of Haṃsavatī, while hearing the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among monks who inspire confidence in families, having performed the appropriate resolution, he aspired to that position of rank.

He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, on the day of the taking of conception by our Bodhisatta in his mother's womb, took conception in a minister's house in Kapilavatthu itself; because he was born on the very same day as the Bodhisatta, on that very day they laid him down on a fine cloth pad and led him to the attendance upon the Bodhisatta. For together with the Bodhisatta, the Bodhi tree, Rāhula's mother, the four treasures, the elephant for riding, the horse Kaṇḍaka, Ānanda, Channa, and Kāḷudāyī - these seven, because of being born on the very same day, were called "born simultaneously." Then on his name-giving day, because he was born on a day when the whole city was of elated mind, they gave him the name Udāyī. But because of being slightly dark in complexion, he became known as Kāḷudāyī. He grew up playing the amusements of a boy together with the Bodhisatta.

At a later time, when the Lord of the World, having gone forth in the great renunciation, having gradually attained omniscience, and having set in motion the excellent wheel of the Teaching, was dwelling in the Bamboo Grove in dependence on Rājagaha, the great King Suddhodana, having heard that news, sent one minister with a retinue of a thousand men saying "Bring my son here." He, having gone to the Teacher's presence at the time of the proclamation of the Teaching, standing at the edge of the assembly, having heard the Teaching, together with his retinue attained arahantship. Then the Teacher stretched out his hand to them saying "Come, monks." All at that very moment, bearing bowls and robes created by supernormal power, were like elder monks of sixty rains retreats. But from the time of attaining arahantship onwards, noble ones are simply impartial. Therefore he did not convey the message sent by the king to the One of Ten Powers. The king, thinking "Neither does the one who went come back, nor is any message heard," sent another minister with a thousand men. When he too had practised likewise, and then another - thus he sent nine ministers together with nine thousand men. All, having attained arahantship, remained silent.

Then the king thought - "So many people, through lack of affection for me, did not say anything for the purpose of the One of Ten Powers coming here. But this Udāyī is of the same age as the One of Ten Powers, a playmate in the dust, and has affection for me; I shall send him" - having had him summoned, having said "Dear son, you, with a retinue of a thousand men, having gone to Rājagaha, bring the One of Ten Powers here," he sent him. But he, while going, having said "If I, Sire, shall be permitted to go forth, then I shall bring the Blessed One here," and being told "Having done whatever it takes, show me my son," having gone to Rājagaha, standing at the edge of the assembly at the time of the Teacher's proclamation of the Teaching,

having heard the Teaching, together with his retinue, having attained arahantship, became established in the state of a "come-monk." But having attained arahantship, waiting for the right time, thinking "This is not yet the time for the One of Ten Powers to go to his ancestral city, but when spring has arrived, when the jungle thickets are in bloom and the ground is covered with green grass, it will be the time for going," when spring had arrived, praising the beauty of the route for going to the Teacher's ancestral city -

"Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, partaker of chariots.

"The trees in full bloom, delightful, waft fragrance all around in every direction;
Having left behind the leaves, desiring fruit, it is time to depart from here, O hero.

"Neither too cold nor too hot, the season is pleasant for travelling, venerable sir;
Let the Sākiyas and Koliyas see him crossing the Rohinī facing westward.

"With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed.

"Not too cold, not too hot, not too much famine and hunger;
The ground is covered with new grass, green - this is the time, O great sage.

"Again and again indeed they sow seed, again and again the king of gods rains;
Again and again farmers plough the field, again and again grain comes to the country.

"Again and again beggars wander, again and again masters in liberality give;
Again and again masters in liberality, having given, again and again go to the heavenly state.

"A hero indeed purifies seven generations, in whatever family one of extensive wisdom is born;
I imagine the god of gods is able, for born from you is the sage of true name.

"Suddhodana was the name of the great sage's father, and the Buddha's mother was named Māyā;
She who carried the Bodhisatta in her womb, upon the body's collapse, rejoices in heaven.

"That Gotamī, having died, passed away from here, endowed with divine sensual pleasures;
She rejoices in the five types of sensual pleasure, surrounded by those hosts of gods."

He spoke these verses. Therein, "glowing like embers" (aṅgārino) means "like embers" (aṅgārāni viya) thus "embers" (aṅgārāni). "Embers" means the flowers and fruits of trees having the colour of red coral; these belong to them, thus "glowing like embers"; the meaning is as if strewn with a shower of embers by means of exceedingly red blossoms and tender shoots. "Now" (dāni) means at this time. "Trees" (dumā) means trees (rukkhā). "Venerable sir" (bhadante): "auspicious is the end for this one" thus "bhadante" is said by eliding one letter "da." One endowed with a distinction of virtue, and the Teacher who is the foremost among those endowed with a distinction of virtue. Therefore "venerable sir" is merely a term of address to the Teacher, and this is a reflexive form ending in "a," as in such passages as "in the Fortunate One, in atonement, in happiness, in suffering, in the soul" and so on. Here, however, it should be seen in the sense of the vocative. Therefore it was said: "'venerable sir' is a term of address." Some say "it is a single word having the same meaning as the word 'bhadda.'" "Seeking fruits" thus "bearing fruit" (phalesino). For even regarding the non-sentient, he speaks by attributing the action of the sentient. Thus requested by the elder, the Blessed One, seeing that many would attain specific attainment by going there, surrounded by twenty thousand who had eliminated the mental corruptions, set out from Rājagaha upon the road leading to Kapilavatthu by way of an unhurried journey. The elder, having gone to Kapilavatthu by supernormal power, standing in the sky before the king, when the king, seeing an appearance never seen before, asked "Who are you?" showing "You do not know me, the minister's son sent by you to the presence of the Blessed One; then know thus" -

"I am a son of the Buddha, the endurer of the unbearable, the radiant one, the incomparable, the such one;
You are my father's father, O Sakyan, by the Dhamma, Gotama, you are my grandfather." He spoke a verse.

Therein, "I am the son of the Buddha" means I am the legitimate son of the Omniscient Buddha. "The endurer of the unbearable" means because, apart from the Great Bodhisatta, of the impossibility for others to endure and bear it, he endures and bears the entire accumulation of requisites for enlightenment and the undertaking of great compassion, which are unbearable, prior to the full enlightenment; furthermore, because of the impossibility for others to endure and overcome them, he endures and overcomes the five Māras, which are unbearable; through the understanding of the divisions of disposition, underlying tendency, temperament, inclination, and so on, he endures the Buddha's task, which is unbearable by others, reckoned as instruction to those amenable to instruction as is appropriate through benefits pertaining to the present life, the future life, and the highest good; or because of being one who accomplishes well therein, he is the endurer of the unbearable. "The radiant one" means one who has accepted and possesses the achievement of morality and so on. Others say it means one whose light emanates from each and every limb. Some, however, say "Aṅgīrasa and Siddhattha are two names taken by the father himself." "The incomparable" means the one without comparison. "The such one" because of the attainment of the characteristic of such-likeness towards desirable and undesirable things. "You are my father's father" means by way of noble birth, you are the father of my father, the Perfectly Enlightened One, in popular expression. "Sakka" means he addresses the king by way of birth. "By the Dhamma" means by intrinsic

nature; by the combination of the intrinsic nature of the two births - noble birth and mundane birth. "Gotama" means he addresses the king by his clan name. "You are my grandfather" means you are the grandfather. And here, in saying "I am the son of the Buddha" and so on, the elder declared the final liberating knowledge.

But thus, having revealed himself, the king, full of mirth, having caused him to sit down on a costly divan, having filled the bowl with his own prepared food of various finest flavours, when it was given, he showed the appearance of departing. And when it was said "Why, venerable sir, do you wish to go? Eat!" he replied "Having gone to the Teacher's presence, I shall eat." "But where is the Teacher?" "With a retinue of twenty thousand monks, he has set out on the road for the purpose of seeing you." "You eat this almsfood, and you shall carry other food to the Blessed One. As long as my son reaches this city, carry almsfood to him from here." When this was said, the elder, having done the meal duty and having spoken the Teaching to the king's assembly, even before the Teacher's arrival, making the entire king's dwelling devoted to the Triple Gem, while all were watching, having released into the sky the bowl full of food to be brought to the Teacher, himself too having risen up into the sky, having brought the almsfood, he placed it in the Teacher's hands. The Teacher consumed that almsfood. Thus, along the sixty-yojana road, for the Blessed One who was travelling one yojana each day, he brought almsfood from the king's palace itself and gave it. Then the Blessed One, thinking "This one inspires confidence in the entire dwelling of my father," established him in the foremost position among those who inspire confidence in families, saying "This is the foremost, monks, of my disciples who are monks who inspire confidence in families, that is to say, Kāḷudāyī."

48-49. Thus he, having attained arahantship in accordance with his accumulated store of merit, having attained the foremost position, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." "Proceeding on the journey" means proceeding along a distant road for the purpose of going to another country. "Wandering on a journey then" means the inner circle, the middle circle, and the outer circle - three circles; then, of the Blessed One, the Buddha Padumuttara, wandering on a journey, walking about; "fully blossomed" means well bloomed, awakened, having taken - not only a lotus, but also a waterlily and jasmine, opened, I, having taken with both hands, "I filled" - this is the connection. "Having taken supreme food" means having taken supreme, highest, excellent, sweet, thoroughly ripe rice of fine grain, I gave to the Teacher, I fed him - this is the meaning.

57. "Bringing joy to the Sakyans" means generating and producing joy and pleasure in the relatives of the Blessed One, the Sakyan royal family, through the achievement of height, girth, beauty, youth, speech, and conversation. "He will be a kinsman" means he will be a well-known, renowned kinsman. The remainder is easily understood.

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

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

Beginning with "The Blessed One Atthadassī" is the life history of the Venerable Elder Mogharāja. 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, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those who wear coarse robes, desiring that position of rank, having made an aspiration, performing meritorious deeds in this and that existence, in the time of the Blessed One Atthadassī, having been reborn again in a brahmin family, having attained accomplishment in the brahminical sciences and crafts, one day, having seen the Blessed One Atthadassī going along the road surrounded by the community of monks, with a gladdened mind, having paid homage with the fivefold prostration, having made a salutation with joined palms at his head, having praised him with six verses beginning with "As far as there are material Teachers," having filled a vessel, he offered honey. The Teacher, having accepted it, gave thanksgiving. He, by that meritorious action, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having become a minister of a king named Kaṭṭhavāhana, having been reborn, sent by him for the purpose of bringing the Teacher, having gone to the Teacher's presence, having heard the Teaching, having gained faith, having gone forth, having practised the ascetic duty for twenty thousand years, having passed away from there, wandering only in fortunate destinations for one interval between Buddhas, in this arising of a Buddha, having been reborn in a brahmin family, having received the name Mogharāja, having learnt the craft in the presence of the brahmin Bāvarī, being stirred with a sense of urgency, having gone forth into the going forth as a hermit, with a retinue of a thousand hermits, sent together with Ajita and others to the Teacher's presence, being the fifteenth among them, having asked a question, at the conclusion of the answering, he attained arahantship. But having attained arahantship, he wore a rag robe endowed with coarseness that was especially threefold: coarse by the knife, coarse by the thread, and coarse by the dye. Therefore the Teacher established him in the foremost position of those who wear coarse robes.

64. Thus he, in accordance with his aspiration, having attained the fruition of arahantship, having seen his own former accumulations, making known his former deed, his life history, said beginning with "The Blessed One Atthadassī." All that is of clear meaning.

73. "Having filled a container" - "container" is called a jar or a pot. Having filled a pot with pure, faultless, free from fly-eggs, bee honey, having held it up with both hands, having taken it with manner and regard, "I presented it to the Blessed One, the great sage" - this is the connection. The remainder is easily understood.

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

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

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Adhimutta. 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, when the Lord of the World, the Seer of Meaning, attained final Nibbāna, having been reborn in a certain family home, having confidence in the Triple Gem, having invited the Community of monks, having had a pavilion built with sugar-canes, having carried on a great giving, at the conclusion he aspired to the state of peace. He, having passed away from there, having experienced both kinds of success among gods and human beings, in this arising of a Buddha, having been reborn in a certain family home, having gained confidence in the Dispensation, because of being established through faith, he became well-known as the Elder Adhimutta.

84. Thus, having attained arahantship by the power of the accumulated requisites, having remembered his former deed, 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.

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

7. Commentary on the Life History of the Elder Lasuṇadāyaka

Beginning with "Not far from the Himalayas" is the life history of the Venerable Elder Lasuṇadāyaka. 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 Vipassī, having been reborn in a certain family home, having attained discretion, having seen the danger in the household life, having abandoned the house, having gone forth into the going forth as a hermit, dwelling in the forest in dependence on the Himalayas, having planted much garlic, he dwelt eating that very thing and forest roots and fruits. He, having taken much garlic on a carrying pole, having brought it to the path of humans, pleased, having given a gift, gave it for the purpose of medicine to the Community of monks headed by the Buddha and departed. Thus, having performed meritorious deeds for as long as life lasted, by that very power of merit, wandering in the round of rebirths among gods and humans, having experienced the twofold achievement, gradually, in this arising of a Buddha, having arisen, having gained faith, having gone forth, having developed insight, before long he attained arahantship; by the power of his former deed he became well-known as the Elder Lasuṇadāyaka.

89. Having remembered his former deed, filled with joy, making known his former conduct, his life history, he said beginning with "Not far from the Himalayas." Therein, the connection is: at the end of the Himalaya mountain, in a place where human beings wander about, when the Blessed One Vipassī arose, at that time I was a hermit. "I subsist on garlic" means: having planted red garlic, having made that very thing his resort, I earn my livelihood - this is the meaning. Therefore it was said "garlic was my food."

90. "Having filled baskets" means having filled the hermit's vessels with garlic, having taken them on a carrying pole, I went, I departed to the monastery of the Community, the dwelling place of the Community, the dwelling monastery where the

Community dwells in the four postures during the three times beginning with winter - this is the meaning. "Joyful, with a joyful mind" means I, pleased, with a mind accompanied by pleasure, gave garlic to the Community - this is the meaning.

91. Vipassī's, etc. "Niratassahan" means: the connection is "I am devoted (nirato), entirely delighted (nissesa rato) in the Dispensation of the Blessed One Vipassī, who was the highest (aggassa), the foremost (setṭhassa) among men (narānaṃ)." To the Community, etc. "Modahan" means: having given the gift of garlic to the Community, I rejoiced (modiṃ) in heaven, well, in the foremost heavenly world, experiencing divine success for a duration of life - the meaning is "I am pleased." The remainder is easily understood.

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

8. Commentary on the Life History of the Elder Āyāgadāyaka

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Āyāgadāyaka. 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 time of the final Nibbāna of the Blessed One Sikhī, having been reborn in a certain family home, having confidence in the Dispensation, having given money to the carpenters, having had an exceedingly captivating, long refectory built, having invited the Community of monks, having fed them with superior food, having given a great gift, he inspired confidence in his mind. He, having performed meritorious deeds as long as life lasted, wandering only among gods and humans, having experienced the twofold achievement, in this arising of a Buddha, having been reborn in a family home, having gained faith, having gone forth, striving and endeavouring, having developed insight, before long he attained arahantship. By the power of merit formerly made, he became well-known as the Elder Āyāga.

94. Thus, having attained arahantship by the power of the accumulated meritorious requisites, having remembered the wholesome action done by himself in the past, filled with joy, making known his former conduct, his life history, he said beginning with "When the Lord of the World was quenched." Therein, "was quenched" means: among the speakers, those who say "We are Buddhas," the excellent, the highest, when the Blessed One Sikhī had attained final Nibbāna - this is the meaning. "Joyful, with a joyful mind" means: joyful and delighted through faith, with a mind delighted through the state of consciousness accompanied by pleasure, "I venerated the supreme stupa," the excellent shrine, "I paid homage" - this is the meaning.

95. "Having had the carpenters discuss" means having had the measure discussed thus: "How much is the measure of the refectory?" - this is the meaning. "Having given the payment then" means: then, at that time, I, having given the payment to those carpenters for the purpose of carrying out the work, I, pleased, with a mind of pleasure, had the long hall - the extended, long refectory - built; "I had it built, I" - this is the meaning. The remainder is easily understood.

97. "This is the fruit of the long hall" means this is the result of the gift of a dining hall - this is the meaning.

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

9. Commentary on the Life History of the Elder Dhammacakkika

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Dhammacakkika. 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, having come of age, brought up with children and wife, accomplished in wealth, of great possessions, he, having confidence in the Triple Gem, in whom faith had arisen, having had a wheel of the Teaching made of jewels constructed behind the pulpit in the Teaching hall, honoured it. He, by that meritorious action, having experienced the success of Sakka and the success of a universal monarch in the places of rebirth among gods and humans, gradually, in this arising of a Buddha, having arisen in a certain family home, accomplished in wealth, in whom faith had arisen, having gone forth, having developed insight, before long having attained arahantship, by a name similar to the name of the wholesome deed formerly done, he became well-known as the Elder Dhammacakkika.

102. He, having attained the fruition of arahantship in accordance with the accumulation of merit, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." "In front of the lion's seat" means in the presence of the lion, the Blessed One, who was seated, at the place facing the Buddha's seat - this is the meaning. "The wheel of the Teaching was placed by me" means by me, having shown the form of a lion on both sides in the shape of a wheel of the Teaching, having caused to be made in the middle something resembling a mirror, the wheel of the Teaching that was made was placed, venerated. What had it come to be? By the wise, by the sagacious, described, praised as "very beautiful," well made, the wheel of the Teaching - this is the connection.

103. "I shine like one of beautiful colour" (cāruvaṇṇova sobhāmi) means I shine, I am radiant like one of golden colour - this is the meaning. "I shine with the four castes" (catuvaṇṇehi sobhāmī) is also a reading; its meaning is I shine, I am radiant with the four castes reckoned as the births of warriors, brahmins, merchants and workers. "With vehicles, forces and mounts" (sayoggabalavāhano) means together with vehicles such as golden palanquins and so on, with forces being attendants such as generals and great ministers and so on, and with mounts reckoned as elephants, horses and chariots - this is the meaning. "Many people" (bahujjanā) means many humans; "following" (anuyantā) means conforming to me; "constantly" (niccam) means at all times; "surround" (parivārenti) - this is the connection. The remainder is easily understood.

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

10. Commentary on the Life History of the Elder Kapparakkhiya

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Kapparakkhiya. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds that are the means for the attainment of Nibbāna in

this and that existence, in the time of the Blessed One Siddhattha, was reborn in a family accomplished in wealth, of great riches, of great possessions, devoted to the Teacher, having had a wishing tree made of gold, decorated with the seven jewels, constructed, and having placed it before the shrine of the Blessed One Siddhattha, he venerated it. He, having performed such a meritorious deed, having remained as long as life lasted, having passed away from there, wandering only in fortunate destinations, gradually, in this arising of a Buddha, having been reborn in a certain family home, having attained discretion, having established the household life, having confidence in the Triple Gem, having heard the Teaching, having gained faith, having pleased the Teacher, having gone forth, before long having attained arahantship, by a name of the wholesome deed formerly done, he became well-known as the Elder Kapparukkhiya.

108. Thus he, having attained the fruition of arahantship, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." "In front of the foremost stupa" means in the place facing the foremost, the highest, the shrine, the stupa in which relics were deposited; variegated cloth means cloth of many colours, with diverse, dissimilar, variegated, charming designs, such as Chinese silk, Somāra silk, and so on. "Having hung" means having hung up; "I set up a wishing tree" - the meaning is I established it. The remainder is of manifest meaning only.

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

The commentary on the fourth chapter is complete.



ABOUT THIS TRANSLATION

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