

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)

10. The Chapter on Sudhā (10. Sudhāvaggo)



PaliVerse

5. The Collection of Minor Texts

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

10. The Chapter on Sudhā

1. Commentary on the Life History of the Elder Sudhāpiṇḍiya

Beginning with "For one who venerates those worthy of veneration" is the life history of the Venerable Elder Sudhāpiṇḍiya. 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, being unable to make merit while the Blessed One was still living, when the Blessed One had attained final Nibbāna, having deposited his relics, while a shrine was being built, he gave a lump of lime. He, by that merit, from ninety-four cosmic cycles ago, in between here, without seeing the four realms of misery, having experienced the successes of gods and humans, in this arising of a Buddha, having been reborn in a certain family home, having attained discretion, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

1-2. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "worthy of veneration." Therein, "worthy of veneration" means Buddhas, Individually Enlightened Ones, noble disciples, teachers and preceptors, mothers, fathers, venerable ones and so on; the meaning is that for a person who venerates, who is venerating those worthy of veneration with garlands and so on, lotuses, cloth, ornaments, the four requisites and so on, it is not possible for anyone, even one of great might, to calculate the portion of merit by way of thousands, hundreds of thousands and so on. Not only for one who venerates Buddhas and so on while they are still living; even for the Blessed One who has attained final Nibbāna, in regard to shrines, images, Bodhi trees and so on too, the same method applies.

3. To illustrate that, he said beginning with "even of the four continents." Therein, "even of the four continents" means: having combined together the four continents reckoned as Jambudīpa, Aparagoyāna, Uttarakuru, and Pūbbavideha, along with the two thousand small islands accompanying them, one should exercise sovereign wheel-turning sovereignty over the entire interior of the world-circle - this is the meaning. "Of one devotional offering, this" means this entire wealth, consisting of the seven kinds of precious things and so on, in the whole Indian subcontinent, of one devotional offering made at a shrine containing a relic chamber. "Is not worth a sixteenth fraction" means it is not worth a sixteenth portion of that which has been divided sixteen times into sixteen parts of the devotional offering made at the shrine - this is the meaning.

4. Siddhattha, etc. "Phalitantare" means: the connection is "at the shrine of the Blessed One Siddhattha, the highest (aggassa), the foremost (seṭṭhassa) among men (narāṇaṃ), in the relic chamber, when plastering work was being done, in between the two divisions, in the middle, or in between the places for offering flowers, a lump of lime was given, smeared by me while it was splitting." The remainder is clear everywhere.

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

2. Commentary on the Life History of the Elder Sucintika

Beginning with "Tissassa lokanāthassa" is the life history of the Venerable Elder Sucintika. This one too, having formed aspirations under former Buddhas, having accumulated merit for the achievement of Nibbāna in many births, in the time of the Blessed One Tissa, having been reborn in a certain family home, following the course of growth, having gained confidence in the Teacher, gave a pure, smooth, wooden, priceless chair for the purpose of the Teacher's sitting. He, by that meritorious action, having experienced the happiness of fortunate destinations, wandering in the round of rebirths here and there, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

8. He, having attained the fruition of arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "To Tissa, the Protector of the World." All that is of manifest meaning.

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

3. Commentary on the Life History of the Elder Aḍḍhaceḷaka

Beginning with "For the Blessed One Tissa, I" is the life history of the Venerable Elder Aḍḍhaceḷaka. 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 Tissa, by one unwholesome action, was reborn in a poor family home, following the course of growth, having known the teaching of the Good Teaching, with a gladdened mind, gave one half-portion of cloth for the purpose of a robe. He, having died with that very joy and pleasure, was reborn in heaven, having experienced the success of the six sensual-sphere existences, having passed away from there, having experienced among human beings the success of a universal monarch, which is the foremost of human successes, in this arising of a Buddha, having been reborn in a certain wealthy family, having come of age, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having gone forth, before long became a Worthy One.

14. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "For the Blessed One Tissa, I." All that is of manifest meaning.

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

4. Commentary on the Life History of the Elder Sūcidāyaka

The life history of the Venerable Elder Sūcidāyaka (Needle-Donor), beginning with "Formerly I was a blacksmith." This one too, having formed aspirations under former Buddhas, fulfilling seeds of wholesome deeds now and then, in the time of the Blessed One Vipassī, by a single defect of action done now and then, having been reborn in a smith's family, following the course of growth, having attained accomplishment in his own crafts, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, gave the gift of a needle for the purpose of sewing robes; by that merit, having experienced divine success, afterwards, having arisen among human beings, experiencing the achievements of a universal monarch and so on, in each and every existence he was of sharp wisdom and diamond-like knowledge. He gradually, in this arising of a Buddha, having been reborn, having come of age, of great riches, one in whom faith had arisen, was of sharp wisdom. He, one day, having heard the Teacher's proclamation of the Teaching, having sent forth knowledge in accordance with the Teaching, while still at his seat became a Worthy One.

19. He, being a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Formerly I was a blacksmith." Therein, "blacksmith" means one who lives, grows, attains growth and increase by work such as iron-work, metal-work and so on - thus a blacksmith; "formerly, at the time of making merit, I was a blacksmith" - this is the meaning. The remainder is clear everywhere.

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

5. Commentary on the Life History of the Elder Gandhamāliya

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Gandhamāliya. This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Siddhattha, having been reborn in a family home, was of great riches and great possessions. He, having gained confidence in the Teacher, having prepared many fragrances such as sandalwood, aloe wood, camphor, saffron and so on, caused a fragrant stupa to be built for the Teacher. On top of that he covered it with jasmine flowers, and made an eightfold homage to the Buddha. He, by that meritorious action, having experienced successes among gods and humans, in this arising of a Buddha, having been reborn in a certain family home accomplished in wealth, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

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

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

6. Commentary on the Life History of the Elder Tipupphiya

The life history of the Venerable Elder Tipupphiya, beginning with "Formerly I was a deer hunter." This one too, having formed aspirations under former Buddhas, in the interval, through some unwholesome breach, in the time of the Blessed One Vipassī, having been reborn in a hunter's family, having become a deer hunter, stays in the

forest. At that time, having seen the Blessed One Vipassī's Pāṭali Bodhi tree, full of leaves and sprouts, of green colour, with dark-blue lustre, delightful, having venerated it with three flowers, having discarded the old leaf, he paid homage to the great Pāṭali Bodhi tree as if in the presence of the Blessed One. He, by that merit, having passed away from there, having been reborn in the heavenly world, having experienced divine success again and again there, having passed away from there, having been born among human beings, having experienced the success of a universal monarch and so on there, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, having heard the Teacher's proclamation of the Teaching, with a heart that had attained pleasure, having abandoned the house, having gone forth, before long became a Worthy One.

31. He, having thus attained accomplishment, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Formerly I was a deer hunter." Therein, "miga" means one that goes to death, reaches it; or alternatively, "miga" means one that moves about, proceeds, being hunted; one who is fierce, greedy, and covetous in the killing of deer, thus a deer hunter; the connection is: formerly I was a deer hunter in the great forest known as a grove, at the time of my merit-making. "Having seen a green trumpet-flower tree" means therein, "pāṭali" is so called because it comes to be by means of a surface of red colour; the conventional expression "pāṭalī" is due to the red colour of the flowers; the meaning is having seen the Pāṭali Bodhi tree, green, of dark-blue colour, due to the greenness of the leaves. The remainder is of manifest meaning everywhere.

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

7. Commentary on the Life History of the Elder Madhupiṇḍika

Beginning with "Having seen in the uninhabited grove" is the life history of the Venerable Elder Madhupiṇḍika. 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 the realm of a hunter, was dwelling in the great forest. Then, having seen the Blessed One Siddhattha who had arrived through delight in seclusion, he gave very sweet honey to him who had emerged from concentration. And there, with a gladdened mind, having paid homage, he departed. He, by that very merit, experiencing success, having wandered in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a family home, having come of age, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

37. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Having seen in the uninhabited grove." Therein, "uninhabited" means a forest that is especially spread out, uninhabited, free from and departed from the sounds of elephants, horses, and chariots, from the sounds of drums, and from sensual pleasures as objects and sensual pleasures as defilements - this is the meaning; the connection is "uninhabited" in the great forest known as a grove. "Shining like the healing star" means: that which produces whatever is wished for by people who increase existence

is "medicine" (osadha). Dependent on the cause of the arising of nutritive essence, that star upon whose rising they extract and take - that is the healing star (osadhi). Where "shining like the healing star" should be said, for the ease of verse composition, "shining like the healing star" was said. The remainder is clear everywhere.

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

8. Commentary on the Life History of the Elder Senāsanadāyaka

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Senāsanadāyaka. 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 come of age, having gained confidence in the Teacher, having made a bowing down to the Blessed One who had arrived at the forest interior, his own dwelling place, having spread out a mattress of leaves, offered it. Having made a wall boundary all around the Blessed One's sitting place, he made a flower offering. He, by that merit, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in this arising of a Buddha, having been reborn in a family home, having come of age, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

45. He afterwards, having remembered his former deed, filled with joy, showing his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." All that is of manifest meaning since the method has been stated below.

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

9. Commentary on the Life History of the Elder Veyyāvaccakara

Beginning with "Of the Blessed One Vipassī" is the life history of the Venerable Elder Veyyāvaccakara. His rebirth and so on should be seen in the same manner as stated below.

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

10. Commentary on the Life History of the Elder Buddhupaṭṭhāka

Beginning with "Of the Blessed One Vipassī" is the life history of the Venerable Elder Buddhupaṭṭhāka. 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, was reborn in a conch-blower's family, following the course of growth, became skilled in his own craft of conch-blowing, and constantly, having blown a conch for the Blessed One, honoured him with the sound of the conch alone. He, by that merit, wandering in the round of rebirths among gods and humans, was everywhere well-known, of great sound, of great roar, having a sweet voice; in this arising of a Buddha, having been reborn in a certain well-known family, having come of age, well-known as

"Madhurassara," having gained confidence in the Teacher, having gone forth, before long became a Worthy One; afterwards he became well-known as the Elder Madhurassara.

51. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Vipassī." That has been stated below already. "I was a conch-blower" means: a conch is one that goes digging well, moving along at the edge of the ocean waters, going about, wandering - this is the meaning. One who blows that conch, makes a sound, is a conch-blower; the meaning is "I was indeed a conch-blower." The remainder is clear everywhere.

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

The commentary on the tenth 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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