

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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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
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12. The Chapter on Mahāparivāra (12. Mahāparivāravaggo)



PaliVerse

5. The Collection of Minor Texts

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

12. The Chapter on Mahāparivāra

1. Commentary on the Life History of the Elder Mahāparivāraka

Beginning with "The Blessed One named Vipassī" is the life history of the Venerable Elder Mahāparivāraka. This one too, having formed aspirations under former supreme conquerors, 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 arising of the Blessed One Vipassī, having been reborn in the realm of demons, with a retinue of many hundreds of thousands of demons, dwelt experiencing divine happiness on a certain small island. And on that island there was a monastery adorned with a shrine, and the Blessed One came there. Then that demon lord of the army, having seen the fact of that Blessed One having gone there, having taken divine garments, having gone, having paid homage to the Blessed One, honoured him with divine garments, and together with his retinue went for refuge. He, by that meritorious action, having passed away from there, having been reborn in the heavenly world, having experienced there the six sensual-sphere happinesses, having passed away from there, having experienced the happiness of a foremost universal monarch and so on among human beings, at a later time, in this arising of a Buddha, having been reborn in a 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 "The Blessed One named Vipassī." Therein, "he sees distinctly the ultimate reality, Nibbāna" thus he is Vipassī, or "he sees the various thirty-seven factors belonging to enlightenment beginning with the establishments of mindfulness" thus he is Vipassī, or "he sees variously the manifold beings capable of being enlightened separately and individually" thus he is Vipassī; "that Blessed One Vipassī went to the monastery at the island shrine, the venerable place on the island" - this is the meaning. The remainder is clear everywhere.

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

2. Commentary on the Life History of the Elder Sumaṅgala

Beginning with "Atthadassī, the supreme conqueror" is the life history of the Venerable Elder Sumaṅgala. 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 Atthadassī, was reborn as a tree deity near a certain lake. At that time the Blessed One, having gone out from the monastery, wishing to bathe, having gone to the shore of that lake,

having bathed there, wearing a single robe, blazing, stood like Brahmā, like the sun, like a golden image. Then that young god, filled with joy, with joined palms offered praise, and made an offering with his own divine songs and musical instruments. He, by that meritorious action, having experienced successes among gods and humans, at a later time, in this arising of a Buddha, having been reborn in a family home, having attained discretion, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

11. He, afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Atthadassī, the supreme conqueror." Therein, one who sees, who perceives the ultimate reality, Nibbāna, is Atthadassī; or alternatively, one whose nature is seeing the benefit reckoned as the four noble truths for all beings is Atthadassī; one who conquered, conquers, and will conquer the mental defilements is the conqueror. One who should be chosen, who should be desired by all beings is the excellent one; Atthadassī and the conqueror and he the excellent one - thus Atthadassī, the supreme conqueror. "The elder of the world" - it falls apart, it disintegrates - thus it is the world; it is perceived, it is seen by the Buddhas and others who have reached the beyond - or thus it is the world; the world and the world and the world - thus the world. By the method of the compound with a single remainder, where "worlds" should be said, "world" is said. The elder of the world is the elder of the world; he, the elder of the world, the lord of men - this is the meaning. The remainder is clear everywhere.

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

3. Commentary on the Life History of the Elder Saraṇagamaniya

Beginning with "Of the two kings of gods" is the life history of the Venerable Elder Saraṇagamaniya. 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 each and every existence, when the Blessed One Padumuttara had arisen, he was reborn as a king of gods in the Himalayas. When another demon king of gods had arrived for the purpose of battle together with him, the two, attended by retinues of many thousands of demons, with shields, weapons and other things in hand, were massed together for the purpose of battle. Then the Blessed One Padumuttara, having aroused compassion towards those beings, having gone there through the sky, expounded the Teaching to the two kings of gods together with their retinues. Then they all, having thrown away their shields and weapons, having paid homage to the Blessed One with respect and esteem, went for refuge. Of them, this one was the first to go for refuge. 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, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

20. He afterwards, having remembered his former wholesome deeds, filled with joy, making known his former conduct, his life history, said beginning with "Between the two kings of gods." Therein, showing by way of an indirect reference the two demon kings unknown by name and clan, like Suciloma, Kharaloma, Āḷavaka, Kumbhīra, Kuvera, and so on, he said beginning with "Between the two kings of gods." "A battle

was at hand" means: saṅgāma means well (saṃ suṭṭhu) approaching (upagamana) for the purpose of dispute (kalaha); that battle was well (saṃ suṭṭhu) at hand (upaṭṭhita); the meaning is having approached and stood in one place. "It was fully engaged" means well (saṃ suṭṭhu) heaped up in close proximity - this is the meaning.

21. "Stirred the great multitude" means: the Blessed One, seated in the sky, by the teaching of the four truths, well stirred those demons who had assembled as a group; the meaning is he caused them to grasp by showing the danger, informed them, and awakened them. The remainder is clear everywhere.

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

4. Commentary on the Life History of the Elder Ekāsaniya

Beginning with "Varuṇa by name" is the life history of the Venerable Elder Ekāsaniya. 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 Atthadassī, having become a king of gods named Varuṇa, was reborn. He, having seen the Blessed One, with a gladdened mind, attending upon him with scents, garlands and so on, and with singing and music, together with his retinue, venerated him. Then afterwards, when the Blessed One had attained final Nibbāna, together with his retinue, he made an offering to his great Bodhi tree, as though it were seeing the Buddha, with all manner of musical instruments and musicians. He, by that merit, having died from there, was reborn in the realm of the gods who delight in creation. Thus, having experienced divine success, and having become a human being among humans, having experienced the success of a universal monarch, in this arising of a Buddha, having been reborn in a family home, having attained discretion, having gone forth in the Teacher's Dispensation, before long became a Worthy One.

31. He, afterwards, having remembered his own deed, having known it as true, filled with joy, making known his former conduct, his life history, said beginning with "Varuṇa by name." Therein, the connection is: when I honoured the Buddha and the Bodhi tree for the sake of enlightenment, at that time I was a king of gods named Varuṇa.

34. "Dharaṇīruhapādapa": here, because it bears trees, creepers, mountains, caravans, jewels, and so on, it is "dharaṇī" (the earth); that which grows upon it, becomes established upon it, is "dharaṇīruha" (growing on the earth). That which drinks by its foot is "pādapa" (a tree); the meaning is that it drinks water sprinkled again and again through the foot, that is, the root, and spreads the water-essence through the trunk, branches, and boughs of the tree; "that tree growing on the earth is the Bodhi tree" - this is the connection.

35. "Satisfied by my own actions" means satisfied, pleased by one's own wholesome action; "devoted to the highest enlightenment" - this is the connection. The remainder is clear everywhere.

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

5. Commentary on the Life History of the Elder Suvaṇṇapupphiya

Beginning with "The Blessed One named Vipassī" is the life history of the Venerable Elder Suvaṇṇapupphiya. This one too, having formed aspirations under former supreme conquerors, 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 become a young god of the earth-dwelling group of deities reborn in a certain place, having heard the Teaching of that Blessed One, with a gladdened mind, venerated him with four golden flowers. Those flowers, having become a golden canopy in space, covered it; and the golden radiance and the radiance of the Buddha's body, having come together, there was a great light. He, exceedingly pleased, even having gone to his own dwelling, remembered it still. He, by that meritorious action, wandering only in fortunate destinations beginning with the Tusita realm, having experienced divine success, in this arising of a Buddha, having been reborn in a family home, having attained discretion, having heard the Teacher's proclamation of the Teaching, having given his breast to the Dispensation, having gone forth, before long became a Worthy One.

40. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Blessed One named Vipassī." That is just the meaning already stated below.

44. "Having generated gladness" means having produced powerful joy; as in such passages as "gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness" and so on, having produced pleasure in one's own state. This is the meaning. The remainder is clear everywhere.

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

6. Commentary on the Life History of the Elder Citakapūjaka

"I dwell at the rājāyatana" and so on is the life history of the Venerable Elder Citakapūjaka. This one too, having formed aspirations under former Buddhas, thereafter accumulating meritorious deeds as a decisive support for the end of the round of rebirths in each and every existence, in the time of the Blessed One Sikhī, having become a tree-spirit of a rājāyatana tree, was reborn there, and now and then, having heard the Teaching together with the deities, being pleased, when the Blessed One had attained final Nibbāna, together with his retinue, having had scents, lamps, incense, flowers, drums and so on taken, having gone to the place of cremation of the Blessed One, having venerated with lamps and so on, he honoured him with many musical instruments and many kinds of music. Thenceforth, even having sat down in his own dwelling, remembering the Blessed One himself, he pays homage as if face to face. He, by that very merit, by that confidence of mind, having passed away from the rājāyatana tree, having been reborn in Tusita and so on, having experienced divine success, then having experienced human success among human beings, in this arising of a Buddha, having been reborn in a family home, having attained discretion, with confidence of mind arisen towards the Blessed One, having gone forth in the Dispensation of the Blessed One, before long became a Worthy One.

49. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "I dwell at the Rājāyatana tree." "Rājāyatana" means the abode of the kings of gods is the

rājāyatana, or it is the name of that tree. "When the Blessed One attained final Nibbāna" means without leaving anything whatsoever from all sides, at the time of the extinguishment of the aggregates, at the time of final Nibbāna, of Sikhi, the kinsman of the world, who had attained final Nibbāna - this is the connection.

50. "I went to the funeral pyre" means: that which is heaped up, gone to a pile, with fragrant woods such as sandalwood, aloe wood, pine, camphor, takkola, and so on, is "heaped" (citaṃ); the heaped itself is the funeral pyre (citakaṃ). The meaning is: out of respect for the Buddha, for the purpose of venerating the funeral pyre, I went to the vicinity of the funeral pyre. Showing what was done having gone there, he said beginning with "having played musical instruments there." All that is easily understood.

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

7. Commentary on the Life History of the Elder Buddhasañña

"When Vipassī, the chief of the world" and so on is the life history of the Venerable Elder Buddhasañña. 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 become a young god, was reborn in a certain mansion on the eighth storey. Then the Blessed One Vipassī relinquished the life-force. Then the entire ten-thousandfold world system, together with its oceans and mountains, trembled. Then the dwelling of that young god also trembled. At that moment, that young god, having become doubtful - Having thought "What indeed has caused the earth to tremble?" and having known that the Buddha had relinquished the life-force, he gave rise to great sorrow and displeasure. Then the great king Vessavaṇa, having come, consoled him saying "Do not worry." That young god, having passed away from there, by that merit, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a family home, having attained discretion, having abandoned the household life, having gone forth, before long became a Worthy One.

57. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "When Vipassī, the chief of the world." "Relinquished the life-force" means: "ā" means from all around, "yunoti" means protects, "pāleti" means guards, "satteti" means beings - thus "āyu" (life span); the activity of life span, the state of being a heap, is the life-force; he relinquished, gave up, abandoned that life-force - this is the meaning. At that relinquishing of the life-force. The entire earth of the ten-thousand world-systems, together with its girdle of water and its girdle of ocean water, trembled - this is the connection.

58. "Spread out and extended, mine" means my dwelling, spread out and extended, beautiful, decorated, pure, completely pure, beautiful, shining, decorated with many seven jewels; "trembled" means trembled in a certain manner. This is the meaning. The remainder is clear everywhere.

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

8. Commentary on the Life History of the Elder Maggasañña

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Maggasañña. This one too, having formed aspirations under former Buddhas, thereafter 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 become a young god in the Himalayas, was reborn there, having gone to the forest, having fed his disciples who had lost the way and were searching for the path, he told them the way. He, by that merit, having experienced the success of gods and humans, in each and every existence, everywhere was not confused and was percipient. Then, in this arising of a Buddha, having been reborn in a family home, having attained discretion, not clinging to the household life, having gone forth, before long became a Worthy One.

66. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." "Disciples, forest-dwellers" - those who hear the Blessed One's spoken word rightly with regard are "disciples"; or alternatively, those who, having sent forth knowledge in accordance with the Blessed One's teaching, hear the Good Teaching are "disciples." "Forest-dwellers" means those who wander in the forest, disciples who were lost, who had lost their way, in the great forest, like the blind, like those deprived of eyes, they wandered about - this is the connection. The remainder is clear everywhere.

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

9. Commentary on the Life History of the Elder Paccupaṭṭhānasañña

Beginning with "When the Fortunate One, the Seer of Meaning" is the life history of the Venerable Elder known as Paccupaṭṭhānasañña. 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 Atthadassī, having been reborn in the realm of demons, because of not obtaining a sight of the Blessed One while he was still living, afterwards when he had attained final Nibbāna, he dwelt overcome by great sorrow. Then indeed his chief disciple named Sāgata, instructing him, having said "The veneration of the Blessed One's bodily relics, by the power of confidence of mind, is of great fruit, just like veneration made while the Blessed One was still living," being directed "Build a monument," he had a monument built, having venerated it, having passed away from there, having experienced the successes of Sakka and universal monarchs among gods and humans, in this arising of a Buddha, having been reborn in a certain family home in Sāvattī, having attained discretion, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

72. He afterwards, having remembered his meritorious action, filled with joy, making known his former conduct, his life history, said beginning with "When the Fortunate One, the Seer of Meaning." That has been stated below already. "I was reborn in the realm of demons" - but here, "those who devour whoever arrives in their presence go,

proceed" - thus "demons" (yakkhā); "the mode of generation of demons, the birth" - thus "the realm of demons" (yakkhayoni); the meaning is he was reborn in the realm of demons.

73. "Ill-gained indeed it was for me" means the fame gained by me was ill-gained, because of not having made honour to the Teacher who had become a Buddha, having failed to obtain it - this is the meaning. "Ill-dawned" means badly dawned, the making of dawn of the night, for me it did not dawn well - this is the meaning. "Ill-arisen" means badly arisen, the rising of the sun was a bad rising for me - this is the meaning. The remainder is clear everywhere.

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

10. Commentary on the Life History of the Elder Jātipūjaka

Beginning with "Being born of that Vipassī" is the life history of the Venerable Elder Jātipūjaka. 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, having attained discretion, having heard from the astrologers the characteristic signs spoken of regarding the Bodhisatta Vipassī, having heard "This prince, it is said, having become a Buddha, the foremost and best of the entire world, having heard, will lift up all beings from the round of rebirths," having heard this, he made a great offering to that Blessed One while still in boyhood, just as to a Buddha. Afterwards, gradually having passed beyond the three periods - the period of boyhood, the period of princehood, and the period of kingship - even when the Buddha had arisen, having made a great offering, having passed away from there, having been reborn in Tusita and other heavens, having experienced divine happiness, afterwards among human beings, having experienced human happiness such as that of a universal monarch and so on, in this arising of a Buddha, having been reborn in a family home, at the age of just seven or eight years, having confidence in the Blessed One, having gone forth, having developed insight, before long became a Worthy One.

82. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Being born of that Vipassī." That is just the meaning already stated below.

84. "Having heard the sign-readers" means here, those who know the sign, the cause, the reason for the attainment of happiness and suffering are "sign-readers"; the meaning is having heard the word of those sign-readers, the astrologers. The remainder is clear everywhere.

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

The commentary on the twelfth 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 10. Commentary on the Past Life Histories-1 - of the Elder Monks. 12. The Chapter on Mahāparivāra Retrieved from paliverse.org

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