

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)

14. The Chapter on Sobhita (14. Sobhitavaggo)



PaliVerse

5. The Collection of Minor Texts

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

14. The Chapter on Sobhita

1. Commentary on the Life History of the Elder Sobhita

The life history of the Venerable Elder Sobhita beginning with "The Conqueror named 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 a certain family home, having attained discretion, having established the household life, one day, when the Teaching was being taught by the Teacher, with a gladdened mind through pleasure, praised in various ways. He, having died by that very pleasure, having been reborn among the gods, having experienced divine happiness there, and having experienced human happiness among humans, in this arising of a Buddha, having been reborn in a family home in Sāvattihī, while only seven years old, having gone forth, before long became a Worthy One possessing the six higher knowledges.

1. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." All that is easily understood since the method has been stated below.

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

2. Commentary on the Life History of the Elder Sudassana

Beginning with "On the bank of the river Vitthatā" is the life history of the Venerable Elder Sudassana. This one too, having formed aspirations under former supreme conquerors, having accumulated merit in this and that existence, in the time of the Blessed One Sikhī, having been reborn in a family home, having come of age, having established the household life, dwelling near the river named Vitthatā, the Ganges, seeking wave-fig fruit, having seen the Perfectly Enlightened One Sikhī seated on its bank, like a blazing flame of fire, with a gladdened mind, having cut a screw-pine flower by its very stalk, venerating, said thus - "Venerable sir, by whatever knowledge you have become thus of great might, an omniscient Buddha, that knowledge I venerate." Then the Blessed One gave the thanksgiving. He, by that merit, born among gods and humans, having experienced both kinds of success, in this arising of a Buddha, having been reborn in a certain family home, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

10. He, having remembered the wholesome deeds done by himself, filled with joy, making known his former conduct, his life history, said beginning with "On the bank of the river Vitthatā." Therein, "vitthatāya" means: it extends, it spreads out, it is widespread - thus "vitthatā"; they roar, they make sound, having departed, gone,

flowed forth - thus "nadī" (river); those crossing the river, having reached this, are indeed ones who have crossed over - thus "tīraṃ" (shore); on the shore of that widespread river, near the shore - this is the meaning. "Having seen the screw-pine in bloom" means: that which cuts, pierces the hand of those who grasp it in a contemptible manner is "ketaṃ" (a thorn); this is of that thorn - a screw-pine flower; having seen that, having cut it by the stalk - this is the connection.

11. "Of Sikhi, the kinsman of the world": "Sikhī" is called fire; one who has rays of six colours, compact and shining, of blue, yellow and other varieties, similar to fire - he is Sikhī; the kinsman and relative of the world, of the entire three worlds - thus "kinsman of the world." The connection is: having cut the screw-pine flower at the stalk, he venerated that Sikhī, the kinsman of the world. The remainder is of manifest meaning only.

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

3. Commentary on the Life History of the Elder Candanapūjanaka

The life history of the Venerable Elder Candanapūjanaka begins with "On the bank of the river Candabhāgā" and so on. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Atthadassī, was reborn in the realm of kinnaras near the river Candabhāgā in the Himalayas, feeding on flowers, clothed in flowers, adorned with fragrances of sandal-wood, aloe wood and so on, experiencing manifold pleasures such as park-sport, water-sport and so on, like a terrestrial deity in the Himalayas, he made his dwelling. Then the Blessed One Atthadassī, out of compassion for him, having gone to the Himalayas, having descended from space, having prepared the double robe, sat down. That kinnara, having seen that Blessed One shining, seated there, with a gladdened mind, honoured him with fragrant sandal-wood. The Blessed One gave him thanksgiving.

17. He, by that merit, by that pleasure, having remained as long as life lasted, having passed away from there, having been reborn in the heavenly world, having experienced the six sensual-sphere successes again and again, having experienced the successes of universal monarch kingship and principality over a district among human beings, in this arising of a Buddha, having been reborn in a family home, having attained discretion, having gone forth, before long, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, he said beginning with "on the bank of the Candabhāgā river." Therein, "canda" means as if born having known the pleasing mind, preference, and disposition. Because of being endowed with the disc of the moon, with clear and pure water, and with a white sandy ground on both sides similar to a covering of pearl petals, the portions are similar to the moon, thus "Candabhāgā." On the bank of that river Candabhāgā means in the vicinity - this is the meaning. All the remainder is easily understood since the method has been stated above.

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

The commentary on the eighth recitation section is complete.

4. Commentary on the Life History of the Elder Pupphacchadaniya

Beginning with "Sunanda by name" is the life history of the Venerable Elder Pupphacchadaniya. 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 many existences, in the time of the Blessed One Padumuttara, having been reborn in a brahmin family, having attained discretion, having attained accomplishment in his own crafts, was of great possessions, of great fame, and delighting in giving. One day he prepared a great offering, thinking "Let not these beggars in the whole of Jambudīpa be able to say 'I have not received a gift.'" At that time the Blessed One Padumuttara, together with his retinue, was going through the sky. The brahmin, having seen him, with a gladdened mind, having summoned his own pupils, having had them bring flowers, having thrown them up into the sky, venerated him. Those, having covered the entire city, remained for seven days.

26. He, by that meritorious action, having experienced happiness among gods and humans, in this arising of a Buddha, having been reborn in a certain family home in Sāvattihī, with faith arisen, having gone forth, having attained arahantship at the very hall of tonsure, having remembered his former deed, filled with joy, making known his former conduct, his life history, he said beginning with "Sunanda by name." That is easily understood since the method has been stated above.

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

5. Commentary on the Life History of the Elder Rahosañña

"Not far from the Himalayas" and so on is the life history of the Venerable Elder Rahosañña. 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 a time void of a Buddha, having been reborn in a brahmin family in the Middle Country, following the course of growth, having attained accomplishment in his own crafts, not seeing any substance therein, only filling his belly, having seen that wrath, vanity, conceit and so on are unwholesome only, having abandoned the household life, having entered the Himalayas, having gone forth in the going forth of sages, with a retinue of many hundreds of hermits, having built a hermitage near Mount Vasabha, dwelling in the Himalayas alone for three thousand years, overcome with displeasure thinking "I am esteemed as the teacher of so many pupils, one who takes the place of a teacher, worthy of esteem, worthy of veneration, yet I have no teacher," having convoked all those pupils, having made known that in the absence of Buddhas there is no achievement of Nibbāna, himself alone, seated in a secret place of seclusion only, as though seated face to face with a Buddha, having attended to the perception of the Buddha, having aroused rapture with the Buddha as object, seated in the hall folding his legs crosswise, having died, was reborn in the Brahma world.

34. He, having dwelt there for a long time with the happiness of meditative absorption, in this arising of a Buddha, having been reborn in a family home, not clinging to sensual pleasures, having gone forth at seven years of age, having attained arahantship at the very hall of tonsure, having become a possessor of the six higher knowledges, having remembered his former deed through the knowledge of

past lives, with pleasure arisen, making known his former conduct, his life history, said beginning with "Not far from the Himalayas." "A mountain named Vasabha" means: apart from the Himalayan mountain, a mountain that has come to the term "Vasabha" by being higher and more excellent than the remaining mountains. This is the meaning. The remainder is of manifest meaning everywhere.

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

6. Commentary on the Life History of the Elder Campakapupphiya

Beginning with "Shining like a kaṇikāra" is the life history of the Venerable Elder Campakapupphiya. 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 Vessabhū, having been reborn in a brahmin family, having come of age, having attained accomplishment in his own crafts, not seeing any substance therein, having abandoned the household life, having gone forth into the going forth as a hermit, dwelling in the midst of the forest, honoured the Blessed One Vessabhū with champaka flowers brought by his pupils with reference to him. The Blessed One gave thanksgiving. He, by that very wholesome deed, 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 attained discretion, by the power of former impressions, not clinging to the household life, having gone forth, before long became a Worthy One.

41. He afterwards, having remembered his own former meritorious action, filled with joy, making known his former conduct, his life history, said beginning with "Shining like a kaṇikāra." Therein, "kaṇikāra" means: having shed and dropped all its leaves and foliage, at the time of taking flowers, having become bound into a pericarp, because of taking the flower buds, it is made in the form of a pericarp, thus it is a kaṇikāra tree. Where "kaṇṇikāra" should be said, it should be seen that by the method of language analysis, having elided one former letter "ṇa," "kaṇikāra" is said. The meaning is: he saw the Buddha shining like that flowering kaṇikāra tree. The remainder is of manifest meaning only.

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

7. Commentary on the Life History of the Elder Atthasandassaka

Beginning with "Seated in a large pavilion" is the life history of the Venerable Elder Atthasandassaka. This one too, having formed aspirations under former Buddhas, having accumulated merit in many individual existences, in the time of the Blessed One Padumuttara, having been reborn in a brahmin family, following the course of growth, having attained accomplishment in his own crafts, not seeing any substance therein, having abandoned the home, having gone to the Himalayas, having made a hermitage in a delightful place, he dwelt. Then, having seen the Blessed One Padumuttara who had come to the Himalayas out of compassion for beings, with a gladdened mind, endowed with five factors, having paid homage, he praised him with words of praise. He, by that merit, having lived as long as life lasted, having died, was reborn in the Brahma world. He afterwards, 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 gained faith, having gone forth, attained arahantship.

47. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Seated in a large pavilion." Therein, "large pavilion" means a large, spread out, extended, great pavilion is a large pavilion; "seated in that large pavilion, I saw the leader of the world" - this is the connection. The meaning of those is easily understood.

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

8. Commentary on the Life History of the Elder Ekapasādaniya

Beginning with "Nārada is my name" is the life history of the Venerable Elder Ekapasādaniya. This one too, having formed aspirations under former Buddhas, having done what is wholesome in many births, in the time of the Blessed One Atthadassī, having been reborn in a brahmin family, having become well-known as Kesava, having attained discretion, having abandoned the household life, having gone forth, while dwelling, one day, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having raised joined palms, exceedingly filled with joy and happiness, he departed. He, having remained as long as life lasted, having died by that very pleasure, having been reborn among the gods, having experienced divine success there, having arisen among humans, having experienced successes there, in this arising of a Buddha, having been reborn in a certain family home, having come of age, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

55. He afterwards, having remembered the wholesome action done by himself, filled with joy, making known his former conduct, his life history, he said beginning with "Nārada is my name." Therein, "Nārada" means: because of the purity of body by reason of birth, "there is no dust, dirt, or stain for this one" - thus Nārada, having changed the letter "ja" to the letter "da," "Nārada" is the name given by the family. "Kesava" means: because of being born in the Kisavaccha clan, Kesava; "people know me as Nāradakesava" - "they know" is the meaning. The remainder is obvious.

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

9. Commentary on the Life History of the Elder Sālapupphadāyaka

The life history of the Venerable Elder Sālapupphadāyaka, beginning with "A king of beasts then I was." This one too, having formed aspirations under former Buddhas, with an accumulation of wholesome deeds done in this and that existence, by some defect of action, was reborn in a lion's realm in the Himalayas, and dwelt with a retinue of many lions. At that time the Blessed One Sikhī, out of compassion for him, went to the Himalayas. The lion, having seen him who had approached, with a gladdened mind, having taken a sāla flower with its pericarp by means of a broken branch, venerated him. The Blessed One gave thanksgiving to him.

60. 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 certain family home, having attained discretion, having gained confidence

in the Teacher, having gone forth, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "A king of beasts then I was." Therein, "they go to death" thus they are beasts (migā), or "they track down, they seek food" thus they are beasts (migā); the king of beasts is the king of beasts (migarājā). Although he was king of all quadrupeds, for the ease of verse composition, making beasts the starting point, "king of beasts" is said. When, having seen the Blessed One, having broken off a Sāla branch with flowers, I honoured him, at that time I was a king of beasts. This is the meaning.

62. "I brought the flower with its sheath" means I brought the sal flower with its pericarp, I venerated him - this is the meaning. The remainder is of manifest meaning only.

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

10. Commentary on the Life History of the Elder Piyālapthaladāyaka

The life history of the Venerable Elder Piyālapthaladāyaka, beginning with "An obstruater then I was." 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 Sikhī, having been reborn in a hunter's family, lived in a certain cave in the Himalayas, earning his livelihood by killing deer. At that time, having seen the Blessed One Sikhī who had come there, with a gladdened mind, paying homage morning and evening, not seeing any gift to give, having picked sweet piyāla fruits, he gave them. The Blessed One consumed them. That hunter, his body continuously pervaded by rapture having the Buddha as its object, with a mind dispassionate towards evil deeds, subsisting on roots and fruits, before long, having died, was reborn in the heavenly world.

66. He, having experienced divine successes there, and having experienced manifold successes among human beings, in this arising of a Buddha, having been reborn in a householder's family, having attained discretion, having established the household life, not taking delight therein, having abandoned the home, having gone forth in the presence of the Teacher, having developed insight, before long having attained arahantship, having remembered his own deed of giving fruit, filled with joy, making known his former conduct, his life history, said beginning with "An obstruater then I was." Therein, the connection is: when I, having given a piyāla fruit, gladdened my mind, at that time I was an obstruater. "Obstruater" means one who obstructs other beings, one who harasses. Where "pararodhako" should be said, having elided the letter "ra" of the former, "parodhako" is said.

69. "Attended upon the guide" means that Teacher who leads to Nibbāna, "Venerable sir, please consume this fruit" - I invited, I pleased, I won favour. This is the meaning. The remainder is easily understood.

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

The commentary on the fourteenth 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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