

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)

15. The Chapter on Chatta (15. Chattavaggo)



PaliVerse

5. The Collection of Minor Texts

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

15. The Chapter on Chatta

1. Commentary on the Life History of the Elder Atichattiya

The life history of the Venerable Elder Atichattiya, beginning with "When the Blessed One attained final Nibbāna." 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 a certain family home, because of not having seen the Blessed One while he was still living, at the time of his final Nibbāna, having thought "Alas, what a loss for me!" and having made the determination "I shall make my birth fruitful," having had an umbrella upon umbrella constructed, he venerated the relic chamber where the bodily relics of that Blessed One were deposited. At a later time, having had a flower umbrella constructed, he venerated that very relic chamber. He, by that very 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 householder's family, having attained discretion, having gained confidence in the Teacher, having gone forth, having taken a meditation subject, endeavouring, before long attained arahantship.

1. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "When the Blessed One attained final Nibbāna." Therein, "an extraordinary umbrella" means: that which covers, restrains from the sun's heat and so on is an umbrella; an extraordinary umbrella of the umbrella means an umbrella made above the umbrella - an extraordinary umbrella; the meaning is an umbrella one above another of the umbrella. "I placed it upon the stupa" means: that which is heaped up, made into a mound - thus a stupa; or, that which stands firm, attaining growth, increase, and expansion through the state of firmness - thus a stupa; upon that stupa, the umbrella made by me, by way of placing one above another, I placed it with distinction, I venerated it - this is the meaning.

2. "Having made a flower covering" means having made a roof, a canopy above the umbrella, with many blooming fragrant flowers, he venerated - this is the meaning. The remainder is of manifest meaning everywhere.

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

2. Commentary on the Life History of the Elder Thambhāropaka

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Thambhāropaka. 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

Dhammadassī, having been reborn in a family home, faithful and devoted, when the Blessed One had attained final Nibbāna, having planted a pillar in the relic chamber enclosure of that Blessed One, he raised a flag. Having tied together many jasmine flowers, having climbed up by a ladder, he honoured him.

5. He, having remained as long as life lasted, having passed away, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, venerated everywhere, in this arising of a Buddha, having been reborn in a certain family home, worthy of veneration from the time of youth onwards, with faith bound to the Dispensation, having gone forth, having attained arahantship together with the analytical knowledges, 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." Therein, "when the Lord of the World was quenched" means when the protector of the entire world, the pre-eminent one, the shelter and Teacher, was quenched through the extinguishment of the aggregates, gone to disappearance like an extinguished lamp flame - this is the meaning. "Dhammadassīnarāsabha" means: he sees the Teaching of the four truths, thus Dhammadassī; or alternatively, one whose nature is seeing, whose nature is perceiving the thirty-seven factors belonging to enlightenment beginning with the establishments of mindfulness, thus Dhammadassī; the great bull among men, the excellent, the highest, thus the lord of men; he is both Dhammadassī and the lord of men, thus Dhammadassīnarāsabha; in that Dhammadassīnarāsabha. "I raised a flag on a pillar" means having planted a pillar in the shrine enclosure, there I raised a flag, having fastened and set it up - this is the meaning.

6. "Having made a ladder" (nisseṇiṃ māpayitvānā) means a ladder (nisseṇi) is that by depending on which they go, they ascend upwards; having made, having constructed, having assembled that ladder, "he climbed up to the excellent stupa" - this is the connection. "Having taken a jasmine flower" (jātipupphaṃ gahetvānā) means that which, even as it is being born, makes a beautiful mind for people is jasmine (jātisumana); the flower of jasmine itself, where "jātisumanapuppha" should be said, for the ease of verse composition, having elided the word "sumana," "jātipuppha" is stated; having taken that jasmine flower, having tied it together, I placed it upon the stupa, having placed it, I venerated it - this is the meaning. The remainder is easily understood.

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

3. Commentary on the Life History of the Elder Vedikāraka

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Vedikāraka. 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 Piyadassī, having been reborn in a certain family accomplished in wealth, having attained discretion, having established the household life, when the Teacher was quenched, having confidence, he had a railing built at his shrine, and having filled it with the seven treasures, he had a great offering carried out. He, by that merit, wandering in the round of rebirths among gods and humans, in many hundreds of thousands of births, worthy of veneration, of great riches, of great possessions,

having experienced happiness in both, in this arising of a Buddha, having been reborn in a family home, accomplished in wealth, having gone forth, striving and endeavouring, before long became a Worthy One.

10. He, one day, having remembered the wholesome deeds done by himself in the past, filled with joy, making known his former conduct, his life history, said beginning with "When the Lord of the World was quenched." That is just the meaning already stated below. "Piyadassīnaruttame" means: he whose seeing is dear, of a pleasing joyful appearance, is Piyadassī; the meaning is one whose appearance generates well the confidence of the great public by means of his height, girth, thirty-two marks of a great man, eighty minor features, and the halo of a fathom's radiance. "The highest of men" (naruttamo) means the highest (uttamo) among men (narāṇaṃ); he is both Piyadassī and the highest of men, thus "Piyadassīnaruttamo." The connection is: "When that Piyadassī, the highest of men, was quenched, I made a pearl railing at the relic chamber." The meaning is: at the conclusion, he made a railing enclosure for the purpose of a flower stand.

11. "Having surrounded with gems" means it measures, it shines, it illuminates - thus "gem" (maṇi); or, filling the minds of people, producing pleasure, one who has gone from here, who has proceeded - thus "gem" (maṇi); having surrounded the railing enclosure made with many gems such as ruby gems, lapis lazuli gems and so on, he made the highest great offering - this is the meaning. The remainder is of manifest meaning only.

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

4. Commentary on the Life History of the Elder Sapparivāriya

The life history of the Venerable Elder Sapparivāriya 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 many births, in the time of the Blessed One Padumuttara, having been reborn in a family home, having attained discretion, was of great riches and great possessions. Then, when the Blessed One Padumuttara had attained final Nibbāna, the great multitude, having deposited his relics, having had a great shrine built, venerated it. At that time, this lay follower, having built a shrine house over it with the essence of sandalwood, made a great offering. He, by that very 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, following the course of growth, having done wholesome deeds, having gone forth in the Dispensation through faith, before long became a Worthy One.

15-18. 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." Therein, "omatta" means the state of being inferior, the state of being low, or the state of being afflicted - I do not see, I do not know; a low state has not been seen before by me. This is the meaning. The remainder is obvious.

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

5. Commentary on the Life History of the Elder Umāpupphiya

The passage beginning with "When the one honoured by the world was quenched" is the life history of the Venerable Elder Umāpupphiya. 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 established the household life, while dwelling, when the great shrine festival of the quenched Blessed One was taking place, having taken a flax flower the colour of sapphire, he venerated it. He, by that merit, wandering only in fortunate destinations, having experienced divine and human successes, in whatever existence he was reborn, was frequently of blue colour, accomplished in birth, and accomplished in wealth. He, in this arising of a Buddha, having been reborn in a certain family home accomplished in wealth, having attained discretion, with faith arisen, having gone forth, before long attained arahantship.

21. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "When the one honoured by the world was quenched." Therein, "honoured by the world" means honoured and venerated by the worlds, thus "honoured by the world"; the connection is "when that one honoured by the world, the Blessed One Siddhattha, had attained final Nibbāna." "The receiver of oblations" means: oblations are called veneration and honour; he is worthy to accept those oblations, thus "the receiver of oblations"; this is a compound with an unexpressed participial ending; the meaning is "when that receiver of oblations, the Blessed One, had attained final Nibbāna."

22. "Flax flower" - that which emits blue radiance upward and upward, blooms, opens out, is a flax flower (umāpupphaṃ); having taken that flax flower, he made an offering at the shrine - this is the meaning. The remainder is of manifest meaning only.

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

6. Commentary on the Life History of the Elder Anulepa-Donor

The life history of the Venerable Elder Anulepadāyaka, beginning with "Of Anomadassī, the sage." 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 Anomadassī, having been reborn in a family home, of great riches and great possessions, having caused a railing enclosure to be built around the Bodhi tree of that Blessed One, and having caused the plastering work to be done, he caused the sand-covering to be made, gleaming like a silver mansion. He, by that merit, having attained happiness, having experienced happiness in silver mansions, silver houses, and silver palaces in each and every existence, 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, devoted to insight, before long became a Worthy One.

26. He afterwards, thinking "What wholesome deed indeed was done by me by which this distinction was attained?" having recollected in succession through the knowledge of recollecting past lives, having known the wholesome deeds done in the

past, filled with joy, making known his former conduct, his life history, said beginning with "Of the sage Anomadassī." Therein, "Anomadassī" means one whose vision is superior, not inferior, whose body is beautiful to behold - he is Anomadassī; because his body was resplendent and shining with the thirty-two characteristics of a great man, the eighty minor features, and the fathom-wide radiance, the meaning is "beautiful to behold." "Having given a lump of lime" means having caused a railing enclosure to be built around the Bodhi tree shrine, and having done the lime plastering in the entire Bodhi tree shrine - this is the meaning. "I did the hand-plastering work" means having made board-trowels from heartwood, with those trowels he did the smoothing work - this is the meaning. The remainder is easily understood.

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

7. Commentary on the Life History of the Elder Path-Donor

Beginning with "Having crossed over the river" is the life history of the Venerable Elder Maggadāyaka. This one too, having formed aspirations under former supreme conquerors, accumulating meritorious deeds in many existences for the purpose of achieving Nibbāna, in the time of the Blessed One Siddhattha, having been reborn in a clan esteemed by the world, following the course of growth, living the household life, one day, having seen the Blessed One going into the forest interior after crossing a certain river, with a gladdened mind, having thought "Now it is fitting for me to make the Blessed One's path level," having taken a hoe and a basket, having made the Blessed One's walking path level, having scattered sand, having paid homage at the Blessed One's feet, he made the aspiration: "Venerable sir, by this adorning of the path, in whatever place I am reborn, may I be worthy of veneration, and may I attain Nibbāna." The Blessed One, having spoken thanksgiving saying "May it succeed according to your intention," departed.

32-33. He, by that merit, wandering in the round of rebirths among gods and humans, was everywhere venerated. But in this arising of a Buddha, having been reborn in a certain well-known family, having gained confidence in the Teacher, having gone forth, having developed insight, before long having attained arahantship, having known his own former deed evidently, filled with joy, making known his former conduct, his life history, said beginning with "Having crossed over the river." Therein, that which goes roaring, making a sound, is a "river" (nadī); a river (nadī) itself is a small river (nadikā); having crossed over, having passed beyond that small river - this is the meaning. "Having taken a hoe and basket" means: "ku" is called the earth; that which suffices for splitting, cleaving, and cutting it is a "hoe" (kudāla); "basket" (piṭaka) is called a carrier of soil, sand, and so on, a vessel made of palm leaves, cane creepers, and so on; a hoe and a basket together is "a hoe and basket" (kudālapīṭaka); having taken that, having grasped it - this is the meaning. The remainder is of manifest meaning only.

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

8. Commentary on the Life History of the Elder Plank-Donor

The life history of the Venerable Elder Phalakadāyaka, beginning with "Formerly I was a vehicle-maker." This one too, having formed aspirations under former Buddhas,

having accumulated a store of merit in many individual existences, in the time of the Blessed One Siddhattha, having been reborn in a carpenter's family, having confidence in the Triple Gem, having made a railing board of sandalwood, gave it to the Blessed One. The Blessed One gave thanksgiving for that.

37. He, by that merit, wandering in the round of rebirths among gods and humans, everywhere at all times gladdened by mental happiness, having experienced both kinds of 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, with confidence arisen, having gone forth, striving, before long, having attained arahantship together with the analytical knowledges, having remembered his former deed, filled with joy, making known his former conduct, his life history, he said beginning with "Formerly I was a vehicle-maker." Therein, "vehicle-maker": "vehicle" means that by which one goes to whatever desired place; one who makes that is a "vehicle-maker." The meaning is: formerly, at the time of seeing the Buddha, I was a vehicle-maker. "Having made a sandalwood plank": "candana" means that which appeases fever - thus "sandalwood." Or, "they anoint the body with it for the purpose of fragrant perfuming" - thus "sandalwood"; having made that into a railing board. "Kinsman of the world": the kinsman, one who has become a relative of the entire world - thus "kinsman of the world." The meaning is: I gave it to that Teacher, the kinsman of the world. The remainder is easily understood.

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

9. Commentary on the Life History of the Elder Vaṭṭasākiya

Beginning with "Sumedha by name" is the life history of the Venerable Elder Vaṭṭasākiya. This one too, having formed aspirations under former great sages, 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 Sumedha, having been reborn in a family home, having attained discretion, having established the household life, having seen the danger therein, having abandoned the home, having gone forth into the going forth as a hermit, dwelt in the great forest. At that time, the Blessed One Sumedha, through his desire for seclusion, reached that forest. Then that hermit, having seen the Blessed One, with a gladdened mind, having taken a blossomed saḷala flower, having tied it in the form of a wreath, having placed it at the feet of the Blessed One, venerated him. The Blessed One gave the thanksgiving for the purpose of his mental confidence. 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, born in a family accomplished in wealth, following the course of growth, faithful and devoted, having gone forth, before long became a Worthy One.

43. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Sumedha by name." "Cultivating seclusion" means having abandoned the state of being crowded with people, cultivating, increasing, developing seclusion from people and mental seclusion, he plunged into the great forest, entered - this is the meaning. The remainder is of manifest meaning only.

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

10. Commentary on the Life History of the Elder Divan-Donor

Beginning with "of the Blessed One Sumedha" is the life history of the Venerable Elder Pallaṅkadāyaka. This one too, having formed aspirations under former Buddhas, having accumulated merit in many existences for the purpose of achieving Nibbāna, in the time of the Blessed One Sumedha, having been reborn in a householder's family, following the course of growth, accomplished in great wealth, having gained confidence in the Teacher, having heard the Teaching, having had a divan made of the seven precious things made for that Teacher, made a great offering. He, by that merit, wandering in the round of rebirths among gods and humans, was everywhere venerated. He, gradually, in this arising of a Buddha, having been reborn in a certain family accomplished in wealth, having attained discretion, having established the household life, having heard the Teacher's proclamation of the Teaching, pleased, having gone forth, before long, having attained arahantship, became well-known by the name of one who has performed meritorious deeds as the Elder Pallaṅkadāyaka. Just as below, above too the names of the elder monks should be understood in just the same way by the name of one who has performed meritorious deeds.

47. 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 Sumedha." "A divan was given by me" means a divan is a seat made by binding the thighs crosswise, where one sits down, that is called a divan; the meaning is that divan, made of the seven precious things, was given, venerated by me. "With a canopy above and a cover" means together with an upper canopy, together with a cover, with a canopy above and a cover; the meaning is having tied a canopy above, having covered the seat with the finest cloths. The remainder is obvious.

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

The commentary on the fifteenth 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. 15. The Chapter on Chatta Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org