

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)

17. The Chapter on Supāricariya (17. Supāricariyavaggo)



PaliVerse

5. The Collection of Minor Texts

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

17. The Chapter on Supāricariya

1. Commentary on the Life History of the Elder Supāricariya

Beginning with "Paduma by name" is the life history of the Venerable Elder Supāricariya. This one too, having formed aspirations under former bulls among 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 Padumuttara, having been reborn in the realm of demons, having gone to an assembly of demons in the Himalayas, having heard the Blessed One's proclamation of the Teaching to gods, demons, gandhabbas, and serpents, with a gladdened mind, having bent both hands, he clapped and paid homage. He, by that merit, having passed away from there, having been reborn above in the heavenly world, having experienced divine happiness there, and having experienced the successes of a universal monarch and so on among humans, in this arising of a Buddha, having been reborn in a householder's family in Sāvattthī, wealthy, of great riches, of great possessions, having confidence in the Triple Gem, having heard the Teacher's proclamation of the Teaching, with faith arisen, having gone forth, before long attained arahantship.

1. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Paduma by name." Therein, "Paduma" means: at the time of placing his feet, a lotus, having broken through the earth and risen up, receives the sole of his foot; by that sign, that Blessed One came to the term "Paduma." Here the Blessed One Padumuttara is intended. That Blessed One, having gone forth from the wilds, from his dwelling monastery, having entered the midst of the forest, expounds the Teaching - this is the connection.

"The time of the demons" means there was an assembly of the gods - this is the meaning. "They looked on at that very moment" means at that time of teaching they looked on with expectation; the meaning is they were accustomed to seeing with distinction. The remainder is obvious.

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

2. Commentary on the Life History of the Elder Kaṇaverapupphiya

Beginning with "The Blessed One named Siddhattha" is the life history of the Venerable Elder Kaṇaverapupphiya. This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Siddhattha, having been reborn in a worker family, following the course of growth, became a guardian of the inner palace of the king. At that time, the Blessed One Siddhattha, surrounded by the community of monks, proceeded along the royal street. Then that guardian of the inner palace, having seen the Blessed One walking, with a gladdened mind, having venerated the

Blessed One with an oleander flower, stood paying homage. He, by that merit, having experienced only the successes of fortunate worlds, in this arising of a Buddha, having been reborn in a certain family, having come of age, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, before long became a Worthy One.

7. He, having attained the highest fruition, having remembered the wholesome deeds done in the past, with pleasure arisen, making known his former conduct, his life history, said beginning with "The Blessed One named Siddhattha." All that is of manifest meaning since it has been stated below.

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

3. Commentary on the Life History of the Elder Khajjakadāyaka

Beginning with "of the Blessed One Tissa" is the life history of the Venerable Elder Khajjakadāyaka. 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 Tissa, having been reborn in a worker family, having seen the Blessed One, with a gladdened mind, gave mangoes, rose-apples, and other various kinds of sweet fruit, coconuts, cakes and sweet-meats. The Blessed One, for the purpose of increasing his confidence, consumed them while he was watching. He, by that merit, having experienced only the successes of fortunate worlds, in this arising of a Buddha, having been reborn in a family home in Sāvattthī, having attained discretion, having heard the Teacher's proclamation of the Teaching, with faith arisen, with confidence and esteem, having gone forth, adorning the Dispensation by duty and practice, adorned with the ornament of morality, before long attained arahantship.

13. He, remembering his former deed, "Formerly by me in a good field wholesome action was done, beautiful," filled with joy, making known his former conduct, his life history, said beginning with "To Tissa, the Blessed One." Therein, Tissa too, one who gives the successes of existence, born - thus Tissa by virtue of the name given by his mother and father. Or, consoling with the three goings for refuge, exhorting, establishing persons accomplished in cause in the twofold of heaven and liberation, born a Buddha - thus Tissa. Endowed with the portions of the virtues of attainment and so on - thus Blessed One; "to that Tissa, the Blessed One, in the past I gave fruit" - this is the connection. "And I gave a coconut" means a fruit occurring in the shape of a tube is a coconut; and that fruit I gave - this is the meaning. "A sweet-meat well esteemed" means solid food, a sweet-meat, specially mixed with honey, sugar and so on, having been produced, beautiful, sweet - thus authorized, known, well esteemed; and I gave the sweet-meat - this is the meaning. The remainder is easily understood.

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

4. Commentary on the Life History of the Elder Desapūjaka

Beginning with "The Blessed One Atthadassī" is the life history of the Venerable Elder Desapūjaka. 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 Atthadassī, having

been reborn in a family home, following the course of growth, was faithful, devoted, one devoted to the Buddha, one devoted to the Teaching, one devoted to the Community. Then the Blessed One Atthadassī, surrounded by the community of monks, like the moon and like the sun, was going through the sky. That lay follower, venerating with scents, garlands and so on in the direction where the Blessed One had gone, raising joined palms, paying homage, stood.

18. He, by that merit, having been reborn in the heavenly world, having experienced heavenly success, and having experienced human success among human beings, in this arising of a Buddha, having been reborn in a certain family, having come of age, accomplished in enjoyable and consumable goods, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, not clinging to the household life, having gone forth, having become dutiful, before long, having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Blessed One Atthadassī." That is just the meaning already stated below. "Anilañjase" means because it is stated in the exposition "path, road, way, track, straight road, highway," the straight path of the wind, the going-path of the wind - thus anilañjasaṃ; in that sky-path, the meaning is space. The remainder is of manifest meaning only.

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

5. Commentary on the Life History of the Elder Kaṇikārachattiya

Beginning with "Vessabhū by name, the Enlightened by himself" and so on is the life history of the Venerable Elder Kaṇikārachattiya. 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 Vessabhū, having been reborn in a family home, having attained discretion, was accomplished in faith. At that time, the Blessed One Vessabhū, desiring seclusion, having entered the great forest, sat down. Then that lay follower too, having gone there on some business, having seen the Blessed One seated, shining like a great mass of fire, with a gladdened mind, having plucked kaṇikāra flowers, having made an umbrella, having made a canopy at the place where the Blessed One was seated, he venerated him; that, by the power of the Blessed One, having remained unwithered for seven days, stood just so. The Blessed One too, having attained fruition attainment and the attainment of cessation, dwelt; he, having seen that marvel, filled with joy, having paid homage to the Blessed One, stood with joined palms raised. The Blessed One, having emerged from the attainment, went to the monastery itself.

23. He, by that merit, having experienced successes among gods and humans, in this arising of a Buddha, having been reborn in a family home in Sāvattthī, following the course of growth, accomplished in faith, having heard the Teacher's proclamation of the Teaching, not clinging to the household life, having gone forth, adorning the Conqueror's Dispensation by duty and practice, before long, having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Perfectly Enlightened One named Vessabhū." Therein, "Vessabhū" means: he consumes, overcomes the merchant class, the merchant people - thus Vessabhū. Or, he overcomes, overpowers the

merchant class, the fivefold Māra - thus Vessabhū. "The Perfectly Enlightened One" means one who has by oneself alone awakened to the truths; the meaning is: the Perfectly Enlightened One named Vessabhū by name. "For the day residence, the sage" - "divā" means: he shines, makes known, makes this and that subject matter well-known. The time delimited from sunrise up to the setting, dwelling is the abiding by way of occurrence in the four postures, the dwelling by day is the day residence; the meaning is: for that day residence, the elder of the world, the lord of men, the Buddha-sage, having plunged into the great forest, having entered. The remainder is of manifest meaning only.

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

6. Commentary on the Life History of the Elder Sappidāyaka

Beginning with "The Blessed One named Phussa" is the life history of the Venerable Elder Sappidāyaka. 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 Phussa, was reborn in a family home. At that time the Blessed One, surrounded by the community of monks, walking along the street, reached the house door of that lay follower. Then that lay follower, having seen the Blessed One, with a gladdened mind, having paid homage, gave a bowlful of ghee and oil; the Blessed One, having given thanksgiving, departed. He, by that very pleasure, having remained as long as life lasted, having passed away from there, by that merit, having been reborn in the heavenly world, having experienced divine happiness there, and having been reborn among humans, endowed with sweet food such as ghee, oil, honey, molasses and so on in each and every existence, having experienced happiness, in this arising of a Buddha, having been reborn in a certain family in Sāvattihī, having come of age, faithful, endowed with higher intelligence, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having gone forth, having become dutiful, before long became a Worthy One.

28. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Phussa was the name, then, of the Blessed One." Therein, "Phussa" means Phussa by the name given by his mother and father because of being born under the conjunction of the Phussa constellation. Or alternatively, he touched, saw, realised Nibbāna, thus "Phussa." Or alternatively, he touched, saw, understood the thirty perfections, the thirty-seven factors belonging to enlightenment, and the entire Scriptures of the three Canons, thus "Phussa." "Blessed One" is because of being endowed with the portions of merit beginning with "he has destroyed, he is fortunate, he is endowed" and so on. "The receiver of oblations" means: oblations are called veneration and honour; he is worthy to accept those oblations, thus "the receiver of oblations." The connection is: the hero, the Blessed One named Phussa, extinguishing the great multitude, then at that time goes along the street. The remainder is obvious.

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

7. Commentary on the Life History of the Elder Yūthikāpupphiya

The life history of the Venerable Elder Yūthikāpupphiya begins with "On the bank of

the river Candabhāgā" and so on. This venerable 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 many hundreds of births, in the time of the Blessed One Phussa himself, having been reborn in a worker family, having come of age, while walking downstream on the bank of the river Candabhāgā on some business, having seen the Blessed One Phussa who wished to bathe, shining like a great mass of fire, filled with joy, having plucked jasmine flowers that had grown there, venerated the Blessed One. The Blessed One gave the thanksgiving to him.

33. He, there, by that share of 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 heard the Blessed One's proclamation of the Teaching, with a gladdened mind, having gone forth, adorning the Dispensation by duty and practice, before long, having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "on the bank of the Candabhāgā river." All that is of manifest meaning.

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

8. Commentary on the Life History of the Elder Dussadāyaka

The life history of the Venerable Elder Dussadāyaka, beginning with "in the charming city of Tivarā" and so on. This venerable 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 Siddhattha, having been reborn in a royal family, at the time of having come of age, having attained the state of viceroy, being well-known, having obtained one province, having become the ruler there, he treated kindly the inhabitants of the entire province by the four ways of supporting others reckoned as generosity, pleasant speech, beneficent conduct, and impartiality. At that time, the Blessed One Siddhattha reached that province. Then that viceroy, having received a present, there venerated the Blessed One with a fine cloth. The Blessed One, having touched that cloth with his hand, plunged into the sky. That cloth too followed the Blessed One himself. Then that viceroy, having seen that marvel, exceedingly pleased, stood with joined palms raised. At the place where the Blessed One had arrived, all people, having seen that marvel, with minds of wonder and amazement, stood with joined palms raised. The Blessed One went to the monastery itself. The viceroy, by that very wholesome action, having passed away from there, having been reborn in the heavenly world, having experienced divine success there, having experienced the successes of a universal monarch and so on among human beings, 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 confidence in the Triple Gem, having heard the Blessed One's proclamation of the Teaching, having gained faith, having gone forth, striving, before long became a Worthy One.

38. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "In the charming city of Tivarā." Therein, the meaning is: in the charming city named Tivarā, I, having been a

prince, venerated the Blessed One Siddhattha with a cloth. The remainder is easily understood.

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

9. Commentary on the Life History of the Elder Samādapaka

The life history of the Venerable Elder Samādapaka, beginning with "In the city of Bandhumatī." This elder too, having accumulated wholesome deeds in the presence of 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 Vipassī, having been reborn in a family home, following the course of growth, having established the household life, performing meritorious deeds, dwelling, faithful and devoted, having convoked many lay followers, having become a chief of the group, having encouraged them all saying "We shall make an enclosure," having had one enclosure made level, having scattered white sand, he handed it over to the Blessed One. He, by that merit, having been reborn in the heavenly world, having experienced the six sensual-sphere successes, and having experienced the successes of a universal monarch and so on among human beings, in this arising of a Buddha, having been reborn in a family home, having attained discretion, devoted to the Blessed One, having heard the Teaching, with a gladdened mind, with faith arisen, having gone forth, accomplished in morality, dutiful, before long attained arahantship.

44. He afterwards, having remembered the wholesome deeds done by himself, with pleasure arisen, making known his former conduct, his life history, said beginning with "In the city of Bandhumatī." Therein, "they bind" means they are of one connection by way of relatives, clan, and so on, all the inhabitants of the city are kinsmen; "kinsmen are found in this" is Bandhumatī; the meaning is: in that city named Bandhumatī there was a great group of guilds, a multitude of lay followers. As for "Let us build a pavilion for the Community" - here "mā" means it takes, it captivates the minds of people who have arrived and arrived, thus a pavilion; or alternatively, it is sufficient for making seclusion of the minds of groups of ascetics who have arrived, thus a pavilion; the pavilion itself is the enclosure; the meaning is: we shall make an enclosure for the purpose of comfortable abiding of the community of monks. The remainder is obvious.

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

10. Commentary on the Life History of the Elder Pañcaṅguliya

Beginning with "Tissa was the name of the Blessed One" is the life history of the Venerable Elder Pañcaṅguliya. 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 Tissa, having been reborn in a certain family, following the course of growth, having established the household life, accomplished in wealth, faithful and devoted, having seen the Blessed One proceeding from the street to the monastery, having had many fragrant flowers such as jasmine and so on, and ointments such as sandalwood and so on brought, having gone to the monastery, having venerated the Blessed One with flowers, having made a five-finger mark with ointments on the Blessed One's body, having paid homage, he departed.

50. He, by that merit, having experienced both kinds of success among gods and humans, in this arising of a Buddha, having been reborn in a certain family accomplished in wealth, following the course of growth, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having gone forth, having developed insight, before long having become a Worthy One, remembering his former deed, having known evidently, "Having done this wholesome action, I have attained such supramundane success," making known his former conduct, his life history, said beginning with "Tissa was the name of the Blessed One." All that is of manifest meaning.

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

The commentary on the seventeenth 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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