

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)

41. The Chapter on Metteyya (41. Metteyyavaggo)



PaliVerse

5. The Collection of Minor Texts

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

41. The Chapter on Metteyya

1. Commentary on the Life History of the Elder Tissametteyya

1. In the forty-first chapter, in the first life history, the life history of the Elder Tissametteyya beginning with "In dependence on the mountain peak." Therein, having gone forth into the going forth as a hermit, the only difference is that a cheetah-skin leather was given for the purpose of sitting to the Blessed One Padumuttara. The remainder is easily understood from the Apadāna text itself.

2. Commentary on the Life History of the Elder Puṇṇaka

29. In the second life history, the life history of the Venerable Elder Puṇṇaka beginning with "In dependence on the mountain peak." Therein, the diversity is only in having become a demon general in the Himalayas and performing the cremation of an Individually Enlightened One who had attained final Nibbāna. The remainder is easily understood in accordance with the text.

45. In the third life history, "Not far from the Himalayas" and so on is the life history of the Venerable Elder Mettagū. Therein, having become a hermit on the Asoka mountain near the Himalayas, dwelling in a hermitage, having seen the Enlightened by himself Sumedha, having taken a bowl, the distinction is the filling with ghee. The remainder and the fruits of merit are easily understood indeed. And the meaning of the life history verses is obvious indeed.

72. In the fourth life history, "The Ganges, named Bhāgīrathī" and so on is the life history of the Venerable Elder Dhotaka. Therein too, having been a brahmin, having seen monks crossing the Bhāgīrathī Ganges, with a gladdened mind, having had a bridge built, the distinction is just the state of having dedicated it to the Community of monks headed by the Buddha. The meaning of the verses illustrating the fruit of merit is easily understood in accordance with the method.

100. In the fifth life history, "Not far from the Himalayas" and so on is the life history of the Venerable Elder Upasiva. 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 family home, having attained discretion, having abandoned the household life, having gone forth in the going forth of sages, having seen the Blessed One Padumuttara in the Himalayas, having spread a grass mat, he made an offering of sāla flowers to the Blessed One who was seated there - this is the distinction; the rest is clear.

161. In the sixth life history, the life history of the Venerable Elder Nandaka, beginning with "Formerly I was a deer hunter." This one, it is said, in the time of the Blessed One Padumuttara, having become an Indian cuckoo, making a sweet song, circumambulated the Teacher. Afterwards, having become a peacock, at the door of the dwelling cave of a certain Individually Enlightened One, with a gladdened mind, he uttered a sweet cry three times a day. Thus, having performed meritorious deeds in this and that existence, in the time of our Blessed One, having been reborn in a family home in Sāvatthī, having received the name "Nandaka," having heard the Teaching in the presence of the Teacher, having gone forth, having developed insight, he attained arahantship. He afterwards, 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, having made a pavilion for the Individually Enlightened One, the distinction is only the roof with lotus flowers.

183. In the seventh life history, the life history of the Venerable Elder Hemaka beginning with "In dependence on the mountain peak." There too, having gone forth in the going forth of sages, dwelling in the Himalayas, having seen the Blessed One Piyadassin who had approached, having spread out a chair made of jewels, he stood. Having brought a pot-sized rose-apple fruit, he gave it to him who was seated there. The Blessed One consumed that fruit for the purpose of his mental confidence. Just this much is the distinction.

224. In the eighth life history, "a king named Vijaya" and so on is the life history of the Venerable Elder Todeyya. Therein, "a king named Vijaya" means: because of conquering in all battles from the time of youth, because of delighting and attracting people by the four ways of supporting others, he was a king named Vijaya. This is the meaning. "The excellent city of Ketumatī" - "ketu" are called flags and banners. Or, jewelled archways raised in the middle of the city for the purpose of beautifying the city - those banners, permanently raised and beautifying, exist in it - thus "Ketumatī." "Fills" means it fills the minds of all people with wealth and grain - thus "city." It is both Ketumatī and a city, and excellent in the sense of being foremost - thus "the excellent city of Ketumatī," in that excellent city of Ketumatī. "A hero endowed with valour" means fearless, accomplished in energy - the connection is that a king named Vijaya dwelt there. Having abandoned such a city and all possessions and vehicles, having entered the Himalayas, having gone forth in the going forth of sages, while dwelling there, having seen the Blessed One Sumedha, having generated pleasure, the distinction is just the making of an offering with sandalwood.

276. In the ninth life history, beginning with "In the city of Haṃsavatī" is the life history of the Venerable Elder Jatukaṇṇi. Therein, the distinction is: having been a merchant's son, the fact of dwelling in a golden mansion; and having been endowed with the five types of sensual pleasure, the fact of dwelling; and the fact of those dwelling in all regions and those skilled in all crafts having come and associating with him.

330. In the tenth life history, "Not far from the Himalayas" and so on is the life history of the Venerable Elder Udena. Therein, the distinction is that by one who, having gone forth into the going forth as a hermit in dependence on the Paduma mountain near the Himalayas and dwelling there, having taken a lotus flower, venerated the Blessed One Padumuttara. The remainder is clear everywhere.

The commentary on the forty-first 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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