

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)

11. Commentary on the Past Life Histories-2 - of the Elder Monks
(11. Apadāna-aṭṭhakathā-2)

49. The Chapter on Paṃsukūla (49. Paṃsukūlavaggo)



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5. The Collection of Minor Texts

11. Commentary on the Past Life Histories-2 - of the Elder Monks

49. The Chapter on Paṃsukūla

1-10. Commentary on the Life History of the Elder Paṃsukūlasaṇṇaka and Others

In the forty-ninth chapter, the first life history is easily understood in itself.

14. In the second life history, "Buddhas arise spontaneously" means arising without cause or reason, self-born, devoid of instructors such as gods, Brahmās, Māras and others, arisen, born, become manifest through self-born knowledge - this is the meaning.

16. "Like the flower of the fig tree" means like a flower on the fig tree, which is rare, as if of rare occurrence. "As the hare in the moon" means just as the form of the hare-mark on the disc of the moon is rare. "As milk for crows" means just as milk is rare for crows, due to their state of being constantly oppressed by hunger night and day, thus rare is the leader of the world; having fulfilled the perfections for four incalculable aeons or eight incalculable aeons or sixteen incalculable aeons and a hundred thousand cosmic cycles, rare is the leader of the world because of Buddhahood - this is the meaning.

30. In the third life history, "honey flows from the lotus roots" means it flows, oozes from the honey sap of the lotus and the lotus filaments. "Milk and ghee from the tubers" means milk and the flavour of ghee flows, oozes from the lotus tubers. Therefore, the meaning is: may the Buddha accept both of those which are my own property.

The fourth, fifth, and sixth life histories are of manifest meaning only.

119. In the seventh life history, "and also forty twice-born" means twice-born because they are born twice. In childhood, because the teeth that had arisen fell out and then arose again, they are twice-born, and those are the teeth. And the explanation has already been stated below in the introduction.

The eighth life history is clear in itself.

171. In the ninth life history, "then I was a young man" means when the wise Sumedha received the declaration from the Blessed One Dīpaṅkara, then I, having become a young brahmin named Megha, having gone forth together with the ascetic Sumedha in the going forth of sages, having been trained in the training rules, being in company with a certain evil companion, having come under the control of evil applied thought and so on through the fault of association, having experienced the suffering of fire-flames and so on in purgatory through the force of the deed of matricide, having passed away from there, having become a timingāla great fish in the ocean, he was reborn, and went desiring to swallow a great ship going in the

middle of the ocean. Having seen me, the frightened merchants made a cry: "Oh, Gotama, the Blessed One!" Then the great fish, having produced respect for the Buddha by the force of former impressions, having passed away from there, was reborn in a brahmin family accomplished in wealth in Sāvatthī, faithful and pleased, having heard the Teacher's proclamation of the Teaching, having gone forth, having attained arahantship together with the analytical knowledges, going three times a day to attend upon him, remembering, he pays homage. Then the Blessed One said to me: "For a long time one who delights in the Teaching."

184. Then that elder praised with verses beginning with "For a very long time, one with the marks of a hundred merits." Venerable sir, O Gotama, bearer of the marks of a hundred merits. "With conditions purified in the past" means formerly, at the feet of Dīpaṅkara, one with the accumulation of conditions of fulfilled perfections, for a very long time was not seen by me - this is the meaning. "Today indeed I, with excellent seeing" means today, on this day, I with excellent seeing, beautiful appearance, or beautifully seen, incomparable body, a body devoid of comparison, Gotama, indeed certainly I behold, I shall see - this is the meaning.

185-186. "For a very long time, darkness was destroyed by me" means you whose delusion has been distinctly destroyed, demolished, have been well praised by me too for a very long time - this is the meaning. "For a very long time the river was dried up by good protection" means this river of craving was distinctly dried up by beautiful protection, by guarding, made incapable of arising again, by you - this is the meaning. "For a very long time, the stainless was purified" means well, for a long time, over a long period, the stainless Nibbāna was distinctly purified, well done, attained by you - this is the meaning. The eye made of knowledge, O great sage. "Having been united for a long time" means O great sage, O Great Ascetic, you have for a long time fully attained, reached the eye made of knowledge, the divine eye - this is the meaning. "Not destroyed, again in between" means I was not again in between, in intermediate existence, in the middle, destroyed, fallen away - this is the meaning. "Having come together with you again today" means today, at this time, having come together again with you, united, I dwell together - this is the meaning. "For deeds done do not perish, O Gotama" means O Gotama, omniscient Buddha, the meetings and so on done together with you do not indeed perish, until the extinguishment of the aggregates they will not be separated - this is the meaning. The remainder is clear in itself.

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

The tenth life history is easily understood in itself.

The commentary on the forty-ninth 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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