

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 -
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10. Commentary on the Past Life Histories-1 - of the Elder Monks
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9. The Chapter on Timira (9. Timiravaggo)



PaliVerse

5. The Collection of Minor Texts

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

9. The Chapter on Timira

1. Commentary on the Life History of the Elder Timirapupphiya

The life history of the Venerable Elder Timirapupphiya begins with "On the bank of the river Candabhāgā" and so on. What is the origin? 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 certain family home, having come of age, having established the household life, dwelling there, having seen the danger in sensual pleasures, having abandoned the household life, having gone forth into the going forth as a hermit, he dwelt near the river Candabhāgā, through his desire for seclusion, having gone to the Himalayas, having seen the Blessed One Siddhattha seated, having paid homage, having gained confidence in his virtues, having taken timira flowers, he venerated him. He, by that merit, experiencing success among gods and humans, having wandered in the round of rebirths, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

1. He afterwards, 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." Its meaning has been stated above. "I went downstream" means: by the fact of dwelling near the Ganges, by the charming nature everywhere, following the current below the Ganges, I proceed, I go, I dwell here and there - this is the meaning. "Having seen the ascetic seated" means: having seen the Perfectly Enlightened One, who is called an ascetic because of having calmed evil, because of having dried up evil - this is the meaning.

2. "Thus I thought then" means this Blessed One, himself having crossed over, will help all beings cross over, helps them cross over from the round of rebirths; himself tamed through the body door and so on, this Blessed One tames others.

3. Himself comforted, having attained consolation, freed from the fever of mental defilements, he comforts all beings and causes them to reach the state of calmness. Himself peaceful, with calmed body and mind, he causes others to reach calmness of body and mind. Himself released, freed from the round of rebirths, he will release others from the round of rebirths. This Blessed One, himself quenched, quenched from the fires of mental defilements, will extinguish the fires of mental defilements of others also - "I then thus reflected" - this is the meaning.

4. "Having taken timira flowers" means the timira flower, which appears as if making the entire forest's edge dark with blue-black rays - having taken that, having taken it

by the pericarp and stalk, I scattered them above on the head, in the sky overhead, I venerated him - this is the meaning. The remainder is of manifest meaning only.

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

2. Commentary on the Life History of the Elder Gatasaññaaka

The life history of the Venerable Gatasaññaaka Elder beginning with "By birth I was seven years old." 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 home, in whom faith had arisen by the influence of past impressions, having gone forth at the very time of being seven years old, he became well-known by the very act of paying homage to the Blessed One. One day, having taken satta flowers that had sprung up at a place ploughed by a plough, with radiance very much like sapphires, he venerated him in the sky. He, having practised the ascetic duty for as long as life lasted, by that merit, wandering in the round of rebirths among gods and humans, 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, before long became a Worthy One.

10. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Seven years old by birth." Therein, "seven years old by birth" means from the time of emerging from the mother's womb, having completed seven years - this is the meaning. "I went forth into homelessness" means that which is beneficial for the house is "household life," namely work such as ploughing, trading, and so on; there is no "household life," thus "homelessness" - I went forth in the Buddha's Dispensation - this is the meaning.

12. "The path followed by the Fortunate One" means the path gone by the Buddha. Or, the connection is: having venerated with joyful mind, with a gladdened mind, by way of fulfilling the practice in conformity with the Teaching taught by the Fortunate One. The remainder is of manifest meaning everywhere.

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

3. Commentary on the Life History of the Elder Nipannañjalika

The life history of the Venerable Elder Nipannañjalika, beginning with "Seated at the root of a tree." 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 Tissa, having been reborn in a family home, having come of age, having gone forth, fulfilling the tree-root dweller's practice, stays in the forest. At that time a severe illness arose; oppressed by it, he reached the highest state of wretchedness. Then the Blessed One, out of compassion for him, went there. Then he, while lying down, being unable to rise, having made a salutation with joined palms at his head, made a bowing down to the Blessed One. He, having passed away from there, having arisen in the Tusita realm, having experienced success there, having thus experienced the six sensual-sphere successes, 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, and by the power of formerly performed merit, he became well-known as the Elder Nipannañjalika.

16. He afterwards, having looked at his own achievements of merit, filled with joy, making known his former conduct, his life history, said beginning with "Seated at the root of a tree." Therein, that which grows, grows up, ascends upwards and upwards is a tree (rukkho); at the root of that tree means in the vicinity - this is the meaning. "Afflicted by a severe" means afflicted by a severe, exceeding, rough, hard disease, illness; the meaning is I was endowed with illness. "I had reached the utmost pitiable state" means I had reached the supreme, exceeding pitiable state, the wretched state, the afflicted state, in the forest grove - this is the connection.

20. "There were just five great crested ones": "crest" (sikhā) is called a top-knot (cūḷā) in the sense of an ornament worn on the head. "Jewel" means a shining crown - one who has that is a "crested one" (sikhō); they were of one name as universal monarchs - there were just five universal monarchs, this is the meaning. The remainder is of manifest meaning everywhere.

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

4. Commentary on the Life History of the Elder Adhopupphiya

"That monk named Abhibhū" and so on is the life history of the Venerable Elder Adhopupphiya. 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 Sikhī, having been reborn in a family home, having come of age, having established the household life, afterwards having seen the danger in sensual pleasures, having abandoned that, having gone forth in the going forth of sages, having become an obtainer of the five direct knowledges and the eight meditative attainments, and having attained mastery in supernormal powers, he dwelt in the Himalayas. The chief disciple of that Blessed One Sikhī, named Abhibhū, delighting in seclusion, went to the Himalayas. Then that hermit, having seen that chief disciple elder, while ascending the mountain where the elder stood, having taken from the lower level of the mountain seven flowers that were fragrant and endowed with beauty, he venerated him. Then that elder made a thanksgiving for him. That hermit too went to his own hermitage. There, oppressed by a boa constrictor, afterwards, not having fallen away from meditative absorption, troubled by that very misfortune, having died, having become one heading for the Brahma world, having experienced the success of Brahmā and the success of the six sensual-sphere existences, and having spent human successes among human beings, in this arising of a Buddha, having been reborn in a certain family home, having come of age, having heard the Teaching of the Blessed One, with a gladdened mind, having gone forth, before long he became a Worthy One. He afterwards became well-known by the name of one who has performed meritorious deeds as the Elder Adhopupphiya.

22. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "That monk named Abhibhū." Therein, "Abhibhū" means one who overcomes others through morality and

concentration; or "Abhibhū" means one who overcomes and overpowers the Māras beginning with the aggregates-Māra; or "Abhibhū" means one who overcomes, vexes, and destroys the mental defilements existing in one's own continuity and in the continuity of others. "Monk" means one whose habit is begging, whose habit is requesting; or "monk" means one who wears cut and torn robes. The meaning is: that monk was the chief disciple named Abhibhū; the connection is: the chief disciple of the Blessed One Sikhī.

27. "A boa constrictor crushed me" - a great boa constrictor crushed such a hermit, accomplished in morality and accomplished in meditative absorption, by formerly done evil and by enmity. He, troubled by that very misfortune, not having fallen away from meditative absorption, having died, was one heading for the Brahma world. The remainder is clear everywhere.

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

5. Commentary on the Life History of the Elder Raṃsisañña

The life history of the Venerable Elder Raṃsisañña beginning with "On the Himalayan mountain." 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 Vipassī, having been reborn in a family home, following the course of growth, having established the household life, having seen the danger in sensual pleasures, having abandoned the household life, having gone forth into the going forth as a hermit, wearing a cheetah-skin, he took up residence on the Himalayas. At that time, the Blessed One Vipassī went to the Himalayas. Then that hermit, having seen the Blessed One who had arrived there, having gained confidence in the six-coloured Buddha-rays issuing from the body of that Blessed One, having raised joined palms, made homage with the five limbs. He, by that very merit, having passed away from here, having experienced divine successes in the Tusita heaven and so on, and at a later time having experienced human successes, in this arising of a Buddha, having been reborn in a family home, following the course of growth, having established the household life, having seen the danger therein, having abandoned the house, having gone forth, before long became a Worthy One.

30. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "On the Himalayan mountain." Therein, "mountain" means that which increases, develops in a distinguished manner, thus it is a "mountain" (pabbata); snow belongs to it, thus it is "snow-possessing" (himavanta); it is snow-possessing and it is a mountain, thus it is the "Himalayan mountain" (himavantapabbata). Where "Himalayan mountain" should be said, for the ease of verse expression, "on the Himalayan mountain" is said. "On that Himalayan mountain I made my dwelling formerly, I" - this is the connection. The remainder is clear everywhere in accordance with the method.

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

6. Commentary on the Life History of the Elder Dutiyaraṃsisañña

The life history of the Venerable Elder Dutiyaraṃsisañña beginning with "On the Himalayan mountain." This one too, having done what is wholesome under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in each and every existence, in the time of the Blessed One Phussa, having been reborn in a family home, having come of age, having established the household life, having seen the fault therein, having abandoned that, having gone forth in the going forth as a hermit, dwelling on the Himalayan mountain, wearing a bark garment as his inner robe, he dwells in the happiness of seclusion. At that time, he, having seen the Blessed One Phussa who had arrived at that region, having seen the six-coloured Buddha rays issuing from his body, running here and there, as if flashing forth from a torch, having gained confidence in him, having raised joined palms, having paid homage, having gladdened his mind, having died with that very joy and pleasure, was reborn in the Tusita heaven and so on, having experienced there the six sensual-sphere successes, and at a later time having experienced human successes as well, in this arising of a Buddha, having been reborn in a family home, having come of age, by the force of former impressions, having gone forth, before long became a Worthy One.

35. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "On the Himalayan mountain." All that is of manifest meaning.

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

7. Commentary on the Life History of the Elder Phaladāyaka

The life history of the Venerable Elder Phaladāyaka beginning with "On the Himalayan mountain." This one too, having accumulated wholesome deeds 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 Phussa, was reborn in a certain family home, having attained happiness, having abandoned all that, having gone forth into the going forth as a hermit, having become a wearer of rough antelope-hide garments, dwelt. And at that time, having seen the Blessed One Phussa who had arrived there, with a gladdened mind, having taken sweet fruits, he fed him. He, by that very wholesome deed, having experienced the achievements of merit in the heavenly worlds and so on, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

39. He afterwards, having recollected his former deed, making known his former conduct, his life history, said beginning with "On the Himalayan mountain." All that is of manifest meaning since the method has been stated below.

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

8. Commentary on the Life History of the Elder Saddasañña

The life history of the Venerable Elder Saddasañña beginning with "On the Himalayan mountain." 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 Phussa,

having been reborn in a certain family home, having come of age, in whom faith had arisen, having gone forth into the going forth as a hermit, dwelling in a forest residence in the Himalayas, having heard the Teaching of the Blessed One who had approached out of compassion for him, having gladdened the mind regarding the teachings, having remained as long as life lasted, afterwards having died, having experienced the sensual-sphere successes in the six heavens beginning with Tusita and human successes among human beings, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, in whom faith had arisen, having gone forth, having developed insight, he attained arahantship.

43. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "On the Himalayan mountain." All that is of manifest meaning.

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

9. Commentary on the Life History of the Elder Bodhisiñcaka

Beginning with "Of the Blessed One Vipassī" is the life history of the Venerable Elder Bodhisiñcaka. 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 Vipassī, having been reborn in a family home, having gone forth in the Dispensation, adorning the Dispensation by duty and practice, having seen the great assembly making an offering to the Bodhi tree, having caused many flowers and fragrant waters to be taken, he made an offering. He, by that merit, having been reborn in the heavenly world, having experienced the six sensual-sphere successes, in this arising of a Buddha, having been reborn in a family home, following the course of growth, in whom faith had arisen, having gone forth, before long became a Worthy One.

46. He, having become a Worthy One, having spent time with the happiness of the fruition of meditative absorption, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Vipassī." Therein, "he sees distinctly the ultimate reality, Nibbāna" thus he is Vipassī, or "he sees with distinction those capable and incapable among people" thus he is Vipassī, or "seeing with insight, he is habitually skilled in seeing the four truths" thus he is Vipassī; "for that Blessed One Vipassī there was a great Bodhi-tree festival" - this is the connection. Therein too, "great Bodhi" means enlightenment is called the knowledge of the four paths; because the Blessed One, seated here, penetrates that, the Kaṇikāra tree too is called the Bodhi tree itself; and because it is honoured by gods, brahmās, humans, and titans, and is the Bodhi tree, it is the great Bodhi; or because it is the Bodhi tree of the great Buddha, the Blessed One, it is the great Bodhi; "its festival was a veneration" - this is the meaning. The remainder is of manifest meaning everywhere.

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

10. Commentary on the Life History of the Elder Padumapupphiya

Beginning with "Having entered the lotus grove" is the life history of the Venerable Elder Padumapupphiya. 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 Phussa, having been reborn in a certain family home, following the course of growth, having entered a certain pond abounding in lotuses, while eating lotus roots and fibres, having seen the Blessed One Phussa walking not far from the pond, with a gladdened mind, having plucked lotuses from there, having thrown them up into space, he venerated the Blessed One; those flowers, having become a canopy in space, remained there. He, with a gladdened mind even more, having gone forth, having the essence of duty and practice, having fulfilled the ascetic duty, having passed away from there, as if adorning the Tusita realm, having arisen there, gradually having experienced the six sensual-sphere successes and human successes, in this arising of a Buddha, having been reborn in a family home, having come of age, in whom faith had arisen, having gone forth, before long became a Worthy One.

51. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Having entered the lotus grove." Therein, "lotuses" means those that flow by means of reed-stems, leaves and so on; "lotus grove" means a multitude in the sense of having arisen from lotuses; the meaning is "he entered the middle adorned with thickets of lotus shrubs." The remainder is clear everywhere.

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

The commentary on the 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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