

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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11. The Chapter on Bhikkhadāyi (11. Bhikkhadāyivaggo)



PaliVerse

5. The Collection of Minor Texts

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

11. The Chapter on Bhikkhādāyī

1. Commentary on the Life History of the Elder Bhikkhādāyaka

The life history of the Venerable Elder Bhikkhādāyaka, beginning with "The golden-coloured Enlightened by himself." 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 Siddhattha, having been reborn in a certain family home, following the course of growth, accomplished in wealth, in whom faith had arisen, having gone out from the monastery, having seen the Blessed One Siddhattha walking for almsfood, with a gladdened mind, gave him food. The Blessed One, having accepted that, having spoken thanksgiving, departed. He, by that very wholesome deed, having remained as long as life lasted, at the end of his life span, having been reborn in the heavenly world, having experienced there the six sensual-sphere successes, and having experienced human successes among human beings, 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.

1. He afterwards, having recollected his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The golden-coloured Enlightened by himself." All that is the same as the method stated above. "Gone forth from the excellent" means: that which should be chosen by way of manner, that which should be aspired to, is excellent; the meaning is that he went forth with distinction from his own dwelling-place, which was charming and which was a place of seclusion. "One who has come from craving to Nibbāna" means: craving is called weaving; Nibbāna because of having gone out from that; the meaning is that, having made the principal effort against craving called weaving, having abandoned all mental defilements, he attained Nibbāna.

2. "Having given a ladle of almsfood" (kaṭacchubhikkhaṃ datvāna): a ladle is a spoon to be taken by the palm of the hand; "almsfood" (bhikkhā) means that which is begged for, that which is asked for; or almsfood means that which is to be eaten, to be consumed with distinction; almsfood to be taken with a ladle is a ladle of almsfood (kaṭacchubhikkhā); the meaning is having given food with a ladle. The remainder is of manifest meaning everywhere.

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

2. Commentary on the Life History of the Elder Ñāṇasaññika

The life history of the Venerable Elder Ñāṇasañña, beginning with "The golden-coloured Enlightened by himself." 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 family home, following the course of growth, in whom faith had arisen, respectful and devoted to hearing the Good Teaching, having sent forth knowledge in accordance with the proclamation of the Teaching of the Blessed One, because of the extent of the proclamation, having gained confidence in the knowledge of the Blessed One, having made a salutation by way of the fivefold and eightfold homage, he departed. He, having passed away from there, having arisen in the heavenly worlds, there experiencing divine success in the six sensual-sphere realms, having passed away from there, having been born in the human world, having experienced the foremost successes there such as the accomplishment of a universal monarch and so on, in this arising of a Buddha, having been reborn in a certain family home accomplished in wealth, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

7. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The golden-coloured Enlightened by himself." The meaning of that has already been stated. "Like a leading bull of good breed" means the chief of a hundred thousand cattle is a leading bull, and that leading bull being of good breed, foremost and highest, is a leading bull of good breed. Just as a leading bull of good breed, so too is the Blessed One - this is the meaning. This is said by way of description recognised in the domain of the world. For the Blessed One is incomparable. The remainder is of manifest meaning everywhere.

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

3. Commentary on the Life History of the Elder Uppalahatthiya

The life history of the Venerable Elder Uppalahatthaka beginning with "In Tivarā I was a dweller." This one too, having done what is wholesome 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 garland-maker's family, following the course of growth, he lives by selling many flowers through the garland-maker's craft. Then one day, having taken flowers, while going about, having seen the Blessed One walking as if a jewelled post, he honoured him with a bunch of red water-lilies. He, having passed away from there, by that very merit, having experienced the fruit of merit in fortunate worlds, 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.

13. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "In Tivarā I was a dweller." Therein, "Tivarā" means a city built, traversed, and enclosed by three walls; in that Tivarā he was a dweller - the meaning is "I was one accustomed to dwelling, or dwelling in a house at a place of residence." "I was a garland-maker then" means:

then, at the time of accumulating the requisites of merit for the sake of Nibbāna, I was a garland-maker, like a florist, living by buying and selling flowers - this is the meaning.

14. "I gave a handful of flowers" means having seen the Blessed One Siddhattha, I gave a bunch of waterlilies, I venerated him - this is the meaning. The remainder is of manifest meaning everywhere.

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

4. Commentary on the Life History of the Elder Padapūjaka

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Padapūjaka. This one too, having formed aspirations under former Buddhas, in the time of the Blessed One Siddhattha, having been reborn in a family home, following the course of growth, having gained confidence in the Teacher, venerated at his feet with jasmine flowers. He, by that merit, wandering in the round of rebirths among gods and humans, having experienced the success of Sakka, 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, having developed insight, became established in the fruition of arahantship.

19. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." "I gave jasmine flowers" - where "I gave jasmine flowers, I" should be said, for the ease of verse composition, having elided the word "sumana," it is stated thus. Therein, "sumana" means that which, born by birth, while opening out, produces pleasure in people - thus "sumana"; "flower" in the sense of blossoming, in the sense of opening out; "sumana" and that "flower" - thus "jasmine flower"; the meaning is "I venerated those jasmine flowers to the Blessed One Siddhattha." The remainder is clear everywhere.

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

5. Commentary on the Life History of the Elder Muṭṭhipupphiya

The life history of the Venerable Elder Muṭṭhipupphiya, beginning with "Sudassana by name." 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 garland-maker's family, following the course of growth, having reached accomplishment in his own craft, one day, having seen the Blessed One, with a gladdened mind, having scattered jasmine flowers with both hands at the feet of the Blessed One, he honoured him. He, by that accumulation of wholesome deeds, wandering in the round of rebirths among gods and humans, having experienced both successes, in this arising of a Buddha, having been reborn in a family home, having come of age, by the force of former impressions, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

24-25. He afterwards, having recollected his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Sudassana by name." Therein, "Sudassana" means beautiful to behold because of the beauty of height,

girth, form, figure, and youth, thus "Sudassana"; the meaning is that, by name, having been a garland-maker named Sudassana, he venerated the Blessed One Padumuttara with jasmine flowers. The remainder is clear everywhere.

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

6. Commentary on the Life History of the Elder Uḍakapūjaka

The life history of the Venerable Elder Uḍakapūjaka, beginning with "The golden-coloured Enlightened by himself." This one too, having fulfilled the accumulation of wholesome deeds under former supreme conquerors, fulfilling 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 certain family home, following the course of growth, knowing the wholesome-unwholesome, having gained confidence in the six-coloured Buddha-rays issuing from the Blessed One Padumuttara going through space, having taken water with both hands, he venerated him. The water venerated by him stood in space like a silver bubble. He, having deep faith, by that very pleasure, having been reborn in the Tusita heaven and so on, having experienced divine 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 attained discretion, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

29. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The golden-coloured Enlightened by himself." That has been stated below already. "Like a blazing ghee-fed fire" - "ghata" is called ghee; the seat of ghee, the support, is "ghatāsana," fire; or else, that which consumes it, eats it, is "ghatāsana," fire itself. Just as when ghee is poured upon a fire, the flame burns very much, thus the meaning is the Blessed One burning like a great mass of fire. "Like a burning sacrificial fire" - "huta" is called veneration and honour; the seat of the oblation, of the veneration and honour, is "hutāsana"; the connection is: they saw the golden-coloured Enlightened by himself, shining like the burning sun with the thirty-two characteristics of a great man and with the haloes of fathom-wide radiance, going through the sky-path, through space. The remainder is clear everywhere.

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

7. Commentary on the Life History of the Elder Naḷamāliya

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Naḷamāliya. This one too, having formed aspirations under former supreme conquerors, accumulating wholesome actions 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, following the course of growth, having established the household life, having seen the danger in sensual pleasures, having abandoned the house, having gone forth into the going forth as a hermit, dwelling in the Himalayas, having seen the Blessed One who had come there, having gained confidence, having paid homage, having spread a grass mat, having made a fan of reed garlands, having fanned the Blessed One seated there, he gave it. The Blessed One accepted it out of compassion for him, and gave thanksgiving. He, by that merit, wandering in the

round of rebirths among gods and humans, free from the fever and torment of passion in each and every existence, having attained bodily, mental and mental-factor happiness, having experienced many kinds of happiness, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, by the power of former impressions, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

36. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." That has been stated below already.

37. "Having taken a reed flower" (naḷamālaṃ gahehvānā) means: being without substance, unsubstantial, thinner and lighter even than a bamboo stalk, thus born is a reed (naḷa); the garland of a reed is its flower, thus "reed flower" (naḷamāla); the connection is: with that reed flower he had a fan made. "It will fan, wind will be produced by this" - thus "fan" (bījaṇī); that fan I offered to the Buddha, he accepted it - this is the meaning. The remainder is clear everywhere.

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

The commentary on the seventh recitation section is complete.

8. Commentary on the Life History of the Elder Āsanupaṭṭhāhaka

Beginning with "Having entered the forest wilds" is the life history of the Venerable Elder Āsanupaṭṭhāhaka. 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 family home, living the household life, having seen the fault therein, having abandoned the household life, having gone forth into the going forth as a hermit, dwelling in the Himalayas, having seen the Blessed One who had arrived there, having gained confidence, he gave a lion's seat, and having taken a garland bouquet, having venerated the Blessed One seated there, having circumambulated him keeping him on his right, he departed. He, by that merit, wandering in the round of rebirths among gods and humans, in whatever existence he was reborn, was of noble family and accomplished in wealth. He, after an interval of time, in this arising of a Buddha, having been reborn in a family home, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

47. He, being a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Having entered the forest grove." All that is of already stated meaning.

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

9. Commentary on the Life History of the Elder Biḷālidāyaka

Beginning with "Not far from the Himalayas" is the life history of the Venerable Elder Biḷālidāyaka. 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

Padumuttara, having been reborn in a family home, having attained discretion, living the household life, having seen the danger therein, having abandoned the household life, having gone forth into the going forth as a hermit, dwelling in the Himalayas, very much easily satisfied and contented, he dwelt sustaining himself with yams and so on. Then the Blessed One Padumuttara, out of compassion for him, went to that Himalaya. Having seen him, having gained confidence, having paid homage, having taken bulbous plants, he poured them into the bowl. The Truth-finder, out of compassion for him, generating pleasure, consumed that. He, by that action, having passed away from there, having experienced both kinds of success among gods and humans, in this arising of a Buddha, having been reborn in a family home, following the course of growth, having gained confidence in the Teacher, having gone forth in the Dispensation, before long became a Worthy One.

53. He afterwards, having remembered his own wholesome action, filled with joy, making known his former conduct, his life history, said beginning with "Not far from the Himalayas." All that is of clear meaning since the method has been stated below. Āluva, karambha and so on are merely the names of those various species of tubers.

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

10. Commentary on the Life History of the Elder Reṇupūjaka

The life history of the Venerable Elder Reṇupūjaka, beginning with "The golden-coloured Enlightened by himself." 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 Vipassī, having been reborn in a family home, following the course of growth, having gained confidence in the Teacher, having attained discretion, having seen the Blessed One shining like a great mass of fire, with a gladdened mind, having taken the stamens of nāga flowers, he venerated him. Then the Blessed One gave the thanksgiving.

62-63. He, by that merit, having passed away from there, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, venerated everywhere in each and every existence, in this arising of a Buddha, having been reborn in a family home, having attained discretion, by the power of former impressions, having gained confidence in the Teacher, having gone forth in the Dispensation, before long having become a Worthy One, having seen his former deed with the divine eye, filled with joy, making known his former conduct, his life history, said beginning with "The golden-coloured Enlightened by himself." That is just the meaning already stated below. "Like the radiant sun" - the sun whose rays, whose radiance, are a hundred in measure, a hundred in extent, is "the hundred-rayed one"; for the ease of verse composition "hundred-rayed" is said, but the meaning is one of many hundreds, of many hundreds of thousands of rays. "Bhāṇu" is called radiance; one whose radiance is bhāṇu, he is bhāṇumā; the meaning is: having seen the Blessed One Vipassī like the sun reckoned as the radiant one, having taken a nāga flower with its filaments, I placed it upon him, I venerated him. The remainder is clear in itself.

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

The commentary on the eleventh 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. 11. The Chapter on Bhikkhadāyi Retrieved from paliverse.org

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