

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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16. The Chapter on Bandhujīvaka (16. Bandhujīvaka-vaggo)



PaliVerse

5. The Collection of Minor Texts

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

16. The Chapter on Bandhujīvaka

1. Commentary on the Life History of the Elder Bandhujīvaka

"Like the moon, spotless, pure" and so on is the life history of the Venerable Elder Bandhujīvaka. This venerable one, 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 Sikhī, having been reborn in a family home, having attained discretion, having established the household life, while dwelling, having seen the excellence of the material body of the Blessed One Sikhī, with a gladdened mind, having taken China-rose flowers, venerated at the feet of the Blessed One. The Blessed One gave the thanksgiving for the purpose of increasing his mental confidence. He, having remained as long as life lasted, by that very 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, at the time of the arising of this our Perfectly Enlightened One, having been reborn in a householder's family, having attained the highest beauty, glory and heaven, having heard the Teacher's proclamation of the Teaching, with faith arisen, having abandoned the home, having gone forth, attained arahantship.

1. He, having recollected the wholesome action done in the past through the knowledge of past lives, filled with joy, making known his former conduct, his life history, said beginning with "Like the moon, spotless, pure." Therein, "like the moon, spotless, pure" means: just as the moon liberated from the stains of impurity, namely clouds, frost, smoke, dust, and Rāhu - spotless because of the abandonment of the stains of one and a half thousand impurities, pure because of being free from mental defilements, serene, Sikhī, the Enlightened by himself - this is the connection. Undisturbed because of the absence of the mud of mental defilements. "With delight and existence exhausted" means because of the exhaustion from all sides of the powerful affection called delight and existence. "One who has crossed over in the world" means one who has crossed over, emerged from, surpassed the three worlds. "Clinging" means clinging is called craving; the meaning is free from craving.

2. "Extinguishing the populace" means raining a shower of the Teaching, extinguishing, appeasing the populace, the gathering of people, through the absence of the fever of mental defilements. Himself crossed over from the round of rebirths, helping all beings to cross over from the round of rebirths, surpassing them, the sage because of knowing, of understanding the four truths, Sikhī, the Enlightened by himself - this is the connection. "Meditating in the forest" means meditating through meditation on a single object and meditation on characteristics, thinking, developing with consciousness; the meaning is in the midst of the forest. "Fully focused" means

with a fully focused mind; "well concentrated" means with consciousness well placed, established upon the object; having seen Sikhī, the sage - this is the connection.

3. "China-rose flowers" means: "bandhujīvaka" is the heart-flesh-blood which is the support of life for kinsmen and relatives; the flower of the same colour as the heart-flesh-blood is the China-rose flower; having taken China-rose flowers, he venerated Sikhī, the kinsman of the world - this is the meaning. The remainder is of manifest meaning only.

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

2. Commentary on the Life History of the Elder Tambapupphiya

The life history of the Venerable Tambapupphiya Elder, beginning with "Engaged in working for others" and so on. This venerable 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 Piyadassī, through some unwholesome action done formerly, having been reborn in a poor family, having come of age, doing work for others, earned his livelihood by wages. He, thus living in suffering, having committed an offence against others, having fled through fear of death, entered the forest. There, at the place where he had gone, having seen the Pāṭali Bodhi tree, having paid homage, having swept it, having seen a copper-coloured flower on a certain tree, having plucked all of them into the pericarp, he made an offering to the Bodhi tree. There, having gladdened his mind, having paid homage, having folded his legs cross-legged, he sat down. At that moment, those people, having followed step by step after his footprints, went there. He, having seen them, reflecting only upon the Bodhi tree, having fled, having fallen into a frightful mountain-fortress precipice, died.

7. He, because of having remembered the devotional offering to the Bodhi tree, by that very joy and pleasure, having been reborn in the Tāvatiṃsa heaven and so on, having experienced the success of the six sensual-sphere existences, and having experienced among human beings the success of a universal monarch and so on, in this arising of a Buddha, having been reborn in a family accomplished in wealth, having come of age, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having gone forth, 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 "Engaged in working for others." Therein, the work of others is "working for others"; engaged in, yoked to the carrying out, performing, bearing, and maintaining of the work of others - this is the meaning. The remainder is obvious.

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

3. Commentary on the Life History of the Elder Street-Sweeper

The life history of the Venerable Elder Vīthisammajjaka, beginning with "The rising sun of a hundred rays" etc. This one too, having formed aspirations under former Buddhas, with an accumulation of merit made in many hundreds of births, in the time of the Blessed One Sikhī, having been reborn in a family home, living the household

life, together with the citizens, having prepared the street, having seen the Blessed One being led along, with a gladdened mind, having made the street level, raised a flag there.

15. He, by that very 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 certain family, having attained discretion, having heard the Teacher's proclamation of the Teaching, having gained faith, with a heart of veneration, having gone forth, having obtained full ordination, before long, having become a Worthy One, remembering his own former deed, having known it evidently, making known his former conduct, his life history, said beginning with "The rising sun of a hundred rays" etc. Therein, "rising" means ascending; "of a hundred rays" means of a hundred radiances. "Of a hundred rays" is merely the heading of the teaching; the meaning is like the sun of many hundred thousand radiances. "Like the luminous one with golden rays" means having seen the Enlightened by himself like the disc of the moon with golden rays, with contracted radiance, luminous, radiant. This is the meaning. The remainder is easily understood.

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

4. Commentary on the Life History of the Elder Kakkāru-Flower-Offerer

The life history of the Venerable Elder Kakkārupupphapūjaka, beginning with "I being a young god" and so on. This one too, having formed aspirations under former Buddhas, with an accumulation of merit made in this and that existence, in the time of the Blessed One Sikhī, having been reborn as a young god dwelling on the earth, having seen the Perfectly Enlightened One Sikhī, having taken a divine kakkāru flower, he venerated him.

21. He, by that merit, wandering in the round of rebirths among gods and humans, having experienced happiness in both within the interval of thirty-one cosmic cycles, in this arising of a Buddha, having been reborn in a family home at Sāvattthī, following the course of growth, having gained confidence in the Teacher, having gone forth, before long having become a Worthy One, having known his own former deed evidently, filled with joy, making known his former conduct, his life history, said beginning with "I being a young god" and so on. Therein, they sport, they play with the five divine types of sensual pleasure, thus they are gods; a son of gods, or a god itself as a son is a young god. I, being a young god, existing, having held up a divine kakkāru flower, in the manner of having taken it, I placed it upon the Blessed One Sikhī, I venerated him - this is the meaning. The remainder is of manifest meaning only.

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

5. Commentary on the Life History of the Elder Mandāra-Flower-Offerer

The life history of the Venerable Elder Mandāravapupphapūjaka, beginning with "I being a young god" and so on. 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 Sikhī, having been reborn as a young god dwelling on the earth, having seen the Blessed One Sikhī, with a gladdened mind, venerated him with divine mandārava flowers.

25. "By that merit" and so on - all should be understood by the method stated in the commentary on the life history of the immediately preceding elder.

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

6. Commentary on the Life History of the Elder Kadamba-Flower

"Not far from the Himalayas" and so on is the life history of the Venerable Elder Kadambapupphiya. 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, having been reborn in a certain family in a world devoid of a Perfectly Enlightened One, following the course of growth, living the household life, having seen the danger therein, having abandoned the household life, having gone forth into the going forth as a hermit, having made a hermitage on a mountain named Kukkuṭa near the Himalayas, he dwelt. He, having seen seven Individually Enlightened Ones there, with a gladdened mind, having plucked flowering kadamba flowers, venerated those Individually Enlightened Ones. They too gave thanksgiving in the manner beginning with "May all that is wished for and desired."

30. He, by that 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 in Sāvattihī, following the course of growth, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, 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 "Not far from the Himalayas." The meaning of that has already been stated. "A mountain named Kukkuṭa" means: because on both its sides there are mountain peaks existing in the shape of a cock's crest, it has come to the term "Kukkuṭa." "Pabbata" (mountain) means that which, having been beyond by way of a wall, stands firmly established. "At the foot of that mountain" means in the vicinity of that mountain. "Seven Buddhas dwell" means the meaning is that seven Individually Enlightened Ones dwell in a hermitage at the foot of that Kukkuṭa mountain.

31. "Risen up like the king of lights" means: the king of lights is the king of lamps; the meaning is that the moon is the king of all shining lights, the stars. Or, the moon is called the king of lights because of its pervading light over all the four continents reckoned as Jambudīpa, Pubbavideha, Aparagoyāna, and Uttarakuru, and the two thousand small islands; having seen a kadamba tree in bloom, fully blossomed, like that moon risen in the sky, having plucked flowers from it, having held up with both hands, having taken them in that manner, I sprinkled the seven Individually Enlightened Ones, well sprinkled, venerated with regard - this is the meaning. The remainder is of manifest meaning only.

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

7. Commentary on the Life History of the Elder Tiṇasūlaka

"Not far from the Himalayas" and so on is the life history of the Venerable Elder

Tiṇasūlaka. This elder too, having accumulated a store of merit under former supreme conquerors, accumulating wholesome deeds in each and every existence, in the time of the Blessed One Sikhī, having been reborn in a family home, having established the household life, having seen the fault therein, having abandoned that, having gone forth in the going forth as a hermit, dwelling near the Himalayas, having seen the Perfectly Enlightened One Sikhī dwelling on a mountain named Bhūtagaṇa, alone, developing seclusion, with a gladdened mind, having taken jasmine flowers, venerated him at the feet. The Buddha too gave thanksgiving to him.

35. He, by that 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 certain family accomplished in wealth at Sāvattihī, following the course of growth, having gained confidence in the Dispensation, having gone forth, because of being endowed with decisive support, before long having attained arahantship, having remembered his former deed, having attained pleasure, making known his former conduct, his life history, said beginning with "Not far from the Himalayas." "A mountain named Bhūtagaṇa" means: because of being a residence of the groups of beings, the multitudes of gods and demons, because of being similar to a dwelling, and because it occurred in a state of not having grown, it is a mountain named Bhūtagaṇa. In that place, alone, without a companion, the Conqueror, the conqueror of Māra, the Buddha, dwelt - he dwells by means of the divine, the Brahma, and the noble deportment dwellings. This is the meaning.

36. "For ninety-nine thousand cosmic cycles, I was not one who fell into misfortune" means by the fruit of making a devotional offering of jasmine flowers, continuously for ninety-nine thousand cosmic cycles, not falling into misfortune, freed from the four realms of misery, he was reborn only in the existence of heavenly success - this is the meaning. The remainder is easily understood.

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

8. Commentary on the Life History of the Elder Nāga-Flower

Beginning with "Suvaccha by name" is the life history of the Venerable Elder Nāgapupphiya. This elder too, having formed aspirations under former Conquerors, the bulls among men, 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 brahmin family, having come of age, having attained accomplishment in his own crafts such as the three Vedas and so on, not seeing any substance therein, having entered the Himalayas, having gone forth into the going forth as a hermit, he spent the time in the happiness of meditative absorption and attainment. At that time, the Blessed One Padumuttara, out of compassion for him, went there. That hermit, having seen that Blessed One, because of being skilful in the sciences of characteristics, pleased by the beauty of the Blessed One's characteristics and form, having paid homage, stood with joined palms raised. Because he had not descended from space, without even making veneration and honour, he departed through space itself. Then that hermit, together with his pupils, having plucked nāga flowers, with those flowers honoured the path in the direction the Blessed One had gone.

39. He, by that merit, wandering in the round of rebirths among gods and humans, experiencing both kinds of success, venerated everywhere, in this arising of a Buddha, having been reborn in a family home in Sāvattthī, following the course of growth, accomplished in faith, having gone forth, adorning the Dispensation by duty and practice, before long having become a Worthy One, remembering his past action thinking "By what wholesome action indeed was this supramundane success obtained by me?", having known his former deed evidently, with pleasure arisen, making known his former conduct, his life history, said beginning with "Suvaccha by name." Therein, because of being born in the Vaccha clan, he is "Vaccha," and he is a beautiful Vaccha, thus "Suvaccha." "By name, a brahmin named Suvaccha, gone beyond the sacred texts" means he had reached the summit of the entire science of sacred texts beginning with the triad of Vedas. The remainder is of manifest meaning only since the method has been stated above.

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

9. Commentary on the Life History of the Elder Punnāga-Flower

The life history of the Venerable Elder Punnāgapupphiya, beginning with "Having plunged into the forest wilds." 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 Phussa, having been reborn in a hunter's family, having entered the great forest, having seen there a fully blossoming Alexandrian laurel flower, because of being accomplished in the root cause, having remembered the Blessed One through the power of joy with the Buddha as object, having plucked that flower together with its pericaps, having made a shrine with sand, he venerated it.

46. He, by that merit, having experienced continuously for ninety-two cosmic cycles the successes of gods and humans only, in this arising of a Buddha, having been reborn in a family accomplished in wealth at Sāvattthī, following the course of growth, by the power of former impressions, having gained confidence in the Dispensation, having gone forth, striving, before long having become a Worthy One, having remembered the wholesome deeds done in the past, filled with joy, making known his former conduct, his life history, said beginning with "Having entered the forest grove." All that is of manifest meaning since it has been stated below.

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

10. Commentary on the Life History of the Elder Kumudadāyaka

"Not far from the Himalayas" and so on is the life history of the Venerable Elder Kumudadāyaka. 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 many existences, in the time of the Blessed One Padumuttara, having become a bird named Kukuttha reborn in a great natural lake near the Himalayas, although being a bird by some unwholesome deed, by the requisites accumulated in the past, was endowed with higher intelligence, skilled in merit and demerit, virtuous, and abstained from the resort of living beings. At that time, the Blessed One Padumuttara, having come through the sky, walked up and down near him. Then that bird, having seen the Blessed One, with a gladdened mind, having gripped a white

water lily flower with his beak, venerated at the feet of the Blessed One. The Blessed One, for the purpose of arousing pleasure in him, having received it, gave the thanksgiving.

51. He, by that merit, having experienced the happiness of success in both among gods and humans, in this arising of a Buddha, having been reborn in a certain family in Sāvattthī, following the course of growth, of great riches, of great possessions, having confidence in the Triple Gem, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, before long having become a Worthy One, having known his own former deed evidently, filled with joy, making known his former conduct, his life history, said beginning with "Not far from the Himalayas" and so on. "Covered with lotuses and waterlilies" means here, full of lotuses of a hundred petals, and white lotuses, and the three kinds of waterlilies - blue, red, and white - these are the lotuses and waterlilies; covered with them, having become dense, full - the great natural lake was. This is the connection. "Spread over with white lotuses" means spread over with white lotuses, that is, red lotuses, full. This is the meaning. The remainder is easily understood.

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

The commentary on the sixteenth 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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