

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

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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)

40. The Chapter on Pilindavaccha (40. Pilindavacchavaggo)



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## 5. The Collection of Minor Texts

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

## 40. The Chapter on Pilindavaccha

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### 1. Commentary on the Life History of the Elder Pilindavaccha

In the Fortieth Chapter of the Life Histories, beginning with "In the city of Haṃsavatī" is the life history of the Venerable Elder Pilindavaccha. 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, was reborn in a doorkeeper's family in the city of Haṃsavatī, and was of great riches and great possessions. He, having looked at the heap of wealth accumulated to the value of ten million, seated in a secret place, having thought "It is fitting for me to rightly take all this wealth and go," having reached the conclusion "It is fitting to give a gift of all requisites to the Community of monks headed by the Buddha," having made a hundred thousand umbrellas the starting point, having had all articles for use and requisites made by the hundred thousand, having invited the Blessed One Padumuttara, he gave a great gift to the Community of monks headed by the Buddha. Thus, having given gifts for seven days, on the final day having aspired to the achievement of Nibbāna, having performed meritorious deeds for as long as life lasted, at the end of life having been reborn in the heavenly world, having experienced the six sensual-sphere divine successes, and having experienced the successes of a universal monarch and so on among human beings, in this arising of a Buddha, having been reborn in a brahmin family, having reached accomplishment in all crafts, he became well-known as Pilindavaccha by the power of his clan.

**1.** He, one day, having heard the proclamation of the Teaching in the presence of the Teacher, having gained faith, having gone forth, before long having become a Worthy One, having remembered his own former deed, filled with pleasure, making known that by way of an inspired utterance, said beginning with "In the city of Haṃsavatī." Its meaning has been stated above. "I was a doorkeeper" means I was a gatekeeper at the king's house-gate in the city of Haṃsavatī. This is the meaning.

"Imperturbable, boundless wealth" means due to being the king's favourite, unable to be disturbed or shaken by others, boundless, immeasurable wealth, riches accumulated, heaped up in my house. This is the meaning.

**3.** "Much wealth was acquired by me" means many possessions were attained, reached, obtained by me. This is the meaning. The names of the requisites such as knives, adzes and so on are easily understood by the pursuit of the method. And the benefits of giving requisites are easily understood.

*The commentary on the life history of the Elder Pilindavaccha is complete.*

The second, third, fourth and fifth life histories are manifest only.

## 6. Commentary on the Life History of the Elder Bākula

In the sixth life history, "not far from the Himalayas" and so on is the life history of the Elder Bākula. It is said that this elder, in the past, at the summit of more than one hundred thousand cosmic cycles plus one incalculable period, even before the arising of the Blessed One Anomadassī, having been reborn in a brahmin family, having come of age, having learnt the three Vedas, not seeing any substance therein, thinking "I shall seek the welfare pertaining to the future life," having gone forth in the going forth of sages, dwelling at the foot of a mountain, having become an obtainer of the five direct knowledges and the eight meditative attainments, dwelling thus, having heard of the arising of a Buddha, having gone to the Teacher's presence, having heard the Teaching, having become established in the refuges, when a wind illness arose in the Teacher, having brought medicines from the forest, having relieved that, having diverted that merit for the purpose of health, having passed away from there, having been reborn in the Brahma world, wandering in the round of rebirths among gods and humans for one incalculable period, in the time of the Buddha Padumuttara, having been reborn in a certain family in the city of Hamsavatī, having attained discretion, having heard the Teacher's proclamation of the Teaching, having seen the Teacher establishing a certain monk in the foremost position among those with few illnesses, himself desiring that position of rank, having made an aspiration, having accumulated wholesome action for as long as life lasted, wandering only in fortunate destinations, even before the arising of the Blessed One Vipassī, having been reborn in a brahmin family in the city of Bandhumatī, having reached accomplishment in all crafts, not seeing any substance therein, having gone forth in the going forth of sages, having become an obtainer of meditative absorptions and direct knowledges, dwelling at the foot of a mountain, having heard of the arising of a Buddha, having gone to the Teacher's presence, having become established in the refuges, when a grass-flower disease arose among the monks, having relieved that, having remained there as long as life lasted, having passed away from there, having been reborn in the Brahma world, from there wandering in the round of rebirths among gods and humans for ninety-one cosmic cycles, in the time of the Blessed One Kassapa, having been reborn in a family home in Bārāṇasī, living the household life, having seen a certain old great monastery that was perishing, having had all the public rest-houses built there including the Observance hall and so on, having supplied all medicine for the community of monks there, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans for one interval between Buddhas, even before the arising of our Blessed One, he was reborn in a millionaire's family in Kosambī.

He, having come forth from his mother's womb, while being bathed in the Yamunā by the nurses for the sake of health, having slipped from their hands, was swallowed by a fish. Fishermen, having caught that fish with a net, sold it to the millionaire's wife in Bārāṇasī. She, having taken it, while splitting it open, having seen a healthy child by the fruit of formerly performed merit, having taken him saying "A son has been obtained by me," she nourished him. He, when his birth parents, his mother and father, having heard that news, having come, made the pursuit saying "This is our son, give us our son," because the king, having made the judgment by the status of

heir to both families, saying "Let him be common to both," established him thus, he received the name Bākula; having come of age, experiencing great success, he lived in the two millionaire families, six months in each one. They, when their own turn arrived, having bound together a raft of boats, having had a jewelled pavilion built upon it, having produced the five-part musical instruments, having caused the prince to sit down there, come by the Ganges to the place midway between the two cities; the other millionaire's people too, having prepared in just the same way, having gone to that place, having placed the prince there, depart. He, thus growing up, having become eighty years old, was well known as the son of both millionaires. Having gone to the Teacher's presence, having heard the Teaching, having gained faith, having gone forth, striving for seven days, on the eighth day, together with the analytical knowledges, he attained arahantship.

**386.** He, 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." Its meaning has been stated above. The meaning of the Apadāna canonical text too is easily understood. He, having attained arahantship, dwelling in the bliss of liberation, having lived for six thousand years, attained final nibbāna.

*The commentary on the life history of the Elder Bākula is complete.*

## 7. Commentary on the Life History of the Elder Girimānanda

In the seventh life history, "my wife had deceased" and so on is the life history of the Venerable Elder Girimānanda. 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 Sumedha, having been reborn in a family home, having come of age, having established the household life, while dwelling, when his own wife and son had deceased, pierced by the dart of sorrow, having entered the forest, feeding on fallen fruits, he dwelt at the foot of a tree. Then the Blessed One Sumedha, out of compassion for him, having gone there, having expounded the Teaching, pulled out the dart of sorrow. He, having heard the Teaching, with a gladdened mind, having venerated the Blessed One with fragrant flowers, having paid homage with the fivefold prostration, having made a salutation with joined palms at his head, praised him.

He, by that merit, wandering in the round of rebirths among gods and humans, having experienced happiness in both states, in this arising of a Buddha, was reborn as the son of the chaplain of King Bimbisāra in Rājagaha. His name was Girimānanda. He, having attained discretion, having seen the majestic power of the Buddha during the Teacher's journey to Rājagaha, having gained faith, having gone forth, practising the ascetic duty, having dwelt for several days at a village residence, went to Rājagaha to pay homage to the Teacher. The great King Bimbisāra, having heard of his arrival, having approached him, having invited him saying "Right here, venerable sir, dwell; I shall attend upon you with the four requisites," even though having departed, due to having much to do, did not remember him. "The elder is dwelling only in the open air." The deities prevented the streams of rain out of fear of wetting the elder. The king, having reflected upon and known the reason for the absence of

rain, had a hut built for the elder. The elder, dwelling in the hut, having obtained concentration of mind through the gain of suitable lodging, having applied evenness of energy, having aroused zeal in insight, attained arahantship.

**419.** He, having attained arahantship, having remembered his former deed, with pleasure arisen, making known his former conduct, his life history, said beginning with "My wife has deceased." That report to the Blessed One, and the instruction given by the Blessed One, and the life history of the attainment of the path and fruition, are easily understood in accordance with the text.

*The commentary on the life history of the Elder Girimānanda is complete.*

The eighth, ninth, and tenth life histories are of manifest meaning.

*The commentary on the fortieth 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

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## 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. 40. The Chapter on Pilindavaccha Retrieved from [paliverse.org](https://paliverse.org)*

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