

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)

10. Commentary on the Past Life Histories-1 - of the Elder Monks
(10. Apadāna-aṭṭhakathā-1)

6. The Chapter on Bījani (6. Bījanivaggo)



PaliVerse

5. The Collection of Minor Texts

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

6. The Chapter on Bījani

1. Commentary on the Life History of the Elder Vidhūpanadāyaka

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Vidhūpanadāyaka. This one too, having fulfilled the accumulation of merit 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 certain family home, having attained discretion, accomplished in wealth, in whom faith had arisen, having confidence in the Blessed One, in the hot season, having had a fan made of gold, silver, pearls and gems constructed, he gave it to the Blessed One. He, by that meritorious action, wandering in the round of rebirths among gods and human beings, having experienced the two successes, at the time of the arising of this our Perfectly Enlightened One, having been reborn in a certain family home, having been bound with the bond of marriage, having seen the danger in the household life and the benefit in the going forth, accomplished in faith, having gone forth in the Dispensation, having developed insight, before long became a Worthy One.

1. He, remembering his former deed thus "By what meritorious action was this supramundane success obtained by me?" having known that evidently, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." That is just the meaning already stated below. "A fan was given by me" - because they especially extinguish the torment of beings who are tormented, generating cool wind, thus "fan" (bījanī); bījanī itself is bījanikā; that fan, made of the seven precious things, shining, was caused to be made by me and given - this is the meaning.

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

2. Commentary on the Life History of the Elder Sataraṃsi

Beginning with "Having ascended the high rock" is the life history of the Venerable Elder Sataraṃsī. 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 brahmin family, having attained discretion, having gone beyond in Sanskrit grammar and in the triad of Vedas, having abandoned the household life, having entered the forest, having gone forth in the going forth of sages, made his dwelling in the Himalayas. At that time, the Blessed One Padumuttara, through his desire for seclusion, having ascended a certain high mountain, sat down like a blazing mass of fire. Having seen the Blessed One thus seated, the hermit, filled with joy,

having raised his joined palms, praised him with many reasons. He, by that meritorious action, having passed away from there, having experienced divine success among the six sensual-sphere gods, thereupon having become a wheel-turning monarch named Sataraṃsī in the human world, was reborn. Having experienced that success too many times, in this arising of a Buddha, having been reborn in a certain family home, by the power of the accumulation of former merit, due to the maturity of his knowledge, while only seven years old, having gone forth, he attained arahantship.

8-9. He, remembering "By what action have I, while only seven years old, attained the state of peace?" having seen his former deed directly with knowledge, filled with joy, making known his former conduct, his life history, by way of an inspired utterance, said beginning with "Having ascended the high rock." Therein, "the high" - having ascended the high mountain made of stone, Padumuttara sat down - this is the connection. "Not far from the mountain" means at a place near the mountain where the Blessed One was seated - this is the meaning. "A brahmin gone beyond the sacred texts" means one brahmin who had gone to the far shore, the end, the summit of the triad of Vedas termed sacred texts - this is the meaning; he indicates himself as if another, this one gone beyond the sacred texts. "The great hero who had sat down" means the heroic Conqueror seated on that mountain; what is distinguished? The god of gods, the super god of all the six sensual-sphere and Brahmā gods, the lord of men, the foremost among men, the leader of the world, leading the entire world of beings, causing them to attain Nibbāna - I, having raised my joined palms, the cupped hands with the joining of ten fingernails, upon my head, upon my crown, having established them there, I praised, I well extolled - this is the connection.

12. "He spoke" means "By whom this salutation with joined palms was given, etc. he will become a Worthy One" - thus he declared. The remainder is of manifest meaning only.

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

3. Commentary on the Life History of the Elder Sayanadāyaka

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Sayanadāyaka. 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 certain family home, having attained discretion, having established the household life, experiencing happiness, having heard the Teacher's proclamation of the Teaching, having confidence in the Teacher, having had a very precious bed made of ivory, gold, silver, pearls and gems constructed, having spread Chinese silk, woollen blankets and so on, he gave it to the Blessed One for the purpose of sleeping. The Blessed One, showing favour to him, lay down there. He, by that meritorious action, wandering in the round of rebirths among gods and humans, having experienced happiness accordingly such as the happiness of travelling through the sky, a comfortable sleeping place and so on, in this arising of a Buddha, having been reborn in a certain family accomplished in wealth, having attained

discretion, having heard the Teacher's proclamation of the Teaching, with a gladdened mind, having gone forth, seeing with insight, before long became a Worthy One.

20. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." That is just the meaning already stated below.

21. "Like an accomplished seed in a good field" means just as seeds sown in a good field free from grass and rubbish and endowed with mud and so on produce sweet fruits, just so gifts sown in a field of merit - a pure continuity free from grass and rubbish reckoned as the one and a half thousand mental defilements such as lust, hate, and so on - even though small, are of great fruit - this is the meaning. The remainder is easily understood.

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

4. Commentary on the Life History of the Elder Gandhodakiya

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Gandhodakiya. This one too, having formed aspirations under former supreme sages, 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, when the Blessed One had attained final Nibbāna, having seen the city-dwellers making an offering to the Bodhi tree, having filled decorated pots with fragrant water mixed with sandalwood, camphor, aloe wood, and so on, he sprinkled the Bodhi tree. At that moment the sky shed rain with great torrents. Then he passed away by the force of a thunderbolt. By that very meritorious action he was reborn in the heavenly world, and standing right there he spoke the verses beginning with "Oh, the Buddha! Oh, the Teaching!" Thus he, having experienced achievements among gods and humans, free from all fever of passion, having attained coolness in whatever place he was reborn, happy, 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, having undertaken the meditation subject, seeing with insight, before long attained arahantship. By merit formerly made, he became well-known as the Elder Gandhodakiya.

25. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of Padumuttara." The meaning of that has already been stated. "There was a great Bodhi-tree festival" means there was a veneration of the great Bodhi tree - this is the meaning. "Having taken a variegated pot" means having taken a pot decorated with many paintings and gold works, shining, full of scented water - this is the meaning. "I gave scented water" means I gave scented water, I sprinkled with scented water - this is the meaning.

26. "And at the time of bathing the Bodhi tree" means at the time of making offerings to the Bodhi tree. The remainder is of manifest meaning only.

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

5. Commentary on the Life History of the Elder Opavayha

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Opavayha. 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, when the sun of the Conqueror Padumuttara appeared in the world, was reborn in a certain family accomplished in wealth, following the course of growth, of great riches, of great possessions, dwelling in the household life, having gained confidence in the Dispensation, with confidence and esteem towards the Teacher, he made an offering with a thoroughbred Sindh horse; and having venerated, then having thought "Elephants, horses, and the like are not allowable for ascetics beginning with the Buddha; I shall give allowable requisites," having had it valued, with coins of that value, he gave allowable robes such as cotton blankets and woollen coverings and so on, and medicine requisites such as camphor, takkola, and so on. He, by that meritorious action, having remained as long as life lasted, having passed away from there, having experienced happiness among gods and human beings, accomplished with various vehicles such as elephants, horses, and so on, in this arising of a Buddha, having been reborn in a certain family home, having attained discretion, accomplished in faith, having gone forth in the Dispensation, having taken a meditation subject, having developed insight, he became established in arahantship by the succession of paths; by the power of the accumulated meritorious requisites done in the past, he became well-known as the Elder Opavayha.

33. He, reflecting "For what reason indeed was this state of peace attained by me?", having known his former deed directly with knowledge, filled with joy, making known his former conduct, his life history, by way of an inspired utterance, said beginning with "Of the Buddha Padumuttara." The meaning of that has already been stated. "I gave a thoroughbred" means I gave a thoroughbred, a Sindh horse of the highest breed, I venerated him - this is the meaning.

35. "Bearing his bowl" means: one for whom his own bowl and the eight requisites are the burdens, he is "bearing his bowl" - the meaning is "equipped with the eight requisites."

36. "Khamanīyamadāsahaṃ" means: an allowable, suitable requisite such as robes and so on - this is the meaning.

40. "The last" means the final, having reached the end - this is the meaning of "existence." The remainder is easily understood.

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

6. Commentary on the Life History of the Elder Sapparivārāsana

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Sapparivārāsana. He 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 family home accomplished in wealth, having come of age, in whom faith had arisen, having gained confidence in the Dispensation, believing in the fruit of giving, gave almsfood to the Blessed One with food of various excellent flavours, and having given, he adorned the seat where the Blessed One was sitting

for the purpose of eating in the refectory with jasmine, Arabian jasmine, and so on. And the Blessed One gave a thanksgiving after the meal. He, by that meritorious action, wandering in the round of rebirths among gods and humans, having experienced manifold success, in this arising of a Buddha, having been reborn in a family home accomplished in wealth, following the course of growth, faithful and devoted, having gone forth, before long became a Worthy One.

43. He, having thus attained the state of peace, reflecting with knowledge "By what merit indeed was this state of peace attained?", having seen his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." The meaning of that has already been stated. "I gave almsfood" means having made into mouthfuls the lumps of food obtained here and there, because it is to be drunk and to be eaten, the food is almsfood; I gave that almsfood to the Blessed One, I fed the Blessed One - this is the meaning.

44. "Proclaimed the almsfood" means he made known the virtue and benefit of the almsfood given by me - this is the meaning.

48. "Restrained in the principal monastic code" means restrained by the morality of principal monastic code restraint, shut, concealed - this is the meaning. "And in the five faculties" means guarded in the five faculties beginning with the eye-faculty from forms and so on, and guarded by the morality of sense restraint - this is the meaning. The remainder is easily understood.

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

7. Commentary on the Life History of the Elder Pañcadīpaka

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Pañcadīpaka. 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 each and every existence, in the time of the Blessed One Padumuttara, having been reborn in a family home, following the course of growth, dwelling in the household life, having heard the Teaching of the Blessed One, established in right view, faithful and devoted, having seen the public making an offering to the Bodhi tree, he himself too, having surrounded the Bodhi tree, having lit a lamp, made an offering. He, by that meritorious action, wandering in the round of rebirths among gods and humans, having experienced the success of a universal monarch and so on, shining in every existence in which he was reborn, having dwelt in mansions endowed with radiance and so on, in this arising of a Buddha, having been reborn in a certain family home accomplished in wealth, having come of age, in whom faith had arisen, having gone forth, before long became a Worthy One; by the outcome of the lamp offering, he became well-known as the Elder Dīpaka.

50. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." The meaning of that has already been stated. "I had right view" means having abandoned crooked wrong view, the meaning is that he had straight, uncrooked, right view that attains what faces towards Nibbāna.

51. "I gave the gift of lamps" - here, that which shines and glows by way of light is a lamp (padīpa), the giving of that is the gift of lamps (padīpadāna); "I gave that, I made a devotional offering of lamps" - this is the meaning. The remainder is of manifest meaning everywhere.

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

8. Commentary on the Life History of the Elder Dhajadāyaka

"Of the Buddha Padumuttara" and so on is the life history of the Venerable Elder Dhajadāyaka. 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 certain family home, following the course of growth, having gained confidence in the Teacher, having had a flag made with many beautiful cloths, made a devotional offering of a flag. He, by that meritorious action, having been reborn in a high family in each and every existence, was worthy of veneration. At a later time, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, having grown with children and wife, of great wealth, glorious, in whom faith had arisen, devoted to the Teacher, having abandoned the household life, having gone forth, before long became a Worthy One.

57. He, having attained the fruition of arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Buddha Padumuttara." Its meaning has been stated previously. "Joyful, with a joyful mind" means joyful because of being endowed with consciousness accompanied by pleasure, with a body of perfect form, with a joyful mind through the state of consciousness associated with faith, with a pleased mind - this is the meaning. "I raised up a flag" means that which shakes, trembles, and moves is a flag; that flag I raised up, having hung it on the top of a bamboo, I venerated - this is the meaning.

58-59. "Having taken the fallen leaves" means having taken the fallen Bodhi leaves, "I threw them outside" - this is the meaning. "Pure within, pure without" means purity within from the mental body called the continuity of consciousness and without from the material body of the eye, ear, and so on, with distinction inclined, liberated from mental defilements, without mental corruptions, as if face to face with the Enlightened by himself, "I venerated the highest enlightenment, I paid homage" - this is the meaning. The remainder is of manifest meaning everywhere.

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

9. Commentary on the Life History of the Elder Paduma

The life history of the Venerable Elder Paduma beginning with "Making known the four truths." This one too, having accumulated wholesome deeds under former Buddhas, when the Sage Padumuttara was illuminating the lamp of the Teaching, was reborn in a certain family home, and having established the household life, became well-known as one accomplished in wealth. He, having gained confidence in the Teacher, while hearing the Teaching together with the great multitude, having taken a bundle of lotuses together with a flag, stood; he tossed that bundle of lotuses with

its flag into the sky; having seen that marvel, he was exceedingly filled with joy. He, having done wholesome deeds for as long as life lasted, at the end of life was reborn in heaven, well-known like a flag in the six sensual realms, and venerated, and having experienced divine success, and having experienced the success of a universal monarch among human beings, in this arising of a Buddha, was reborn in a certain family home accomplished in wealth and accomplished in faith, following the course of growth, in whom faith had arisen, having gone forth at just five years of age, before long having become a Worthy One, he became well-known by the name of one who has performed meritorious deeds as the Elder Paduma.

67. Having remembered his former deed, filled with joy, making known his former conduct, his life history, he said beginning with "making known the four truths." Therein, "truth" means true, unerring, not reversed truth; the four truths are collected by way of suffering, origin, cessation, and path - thus "four truths"; making known those four truths means making them manifest in the world. This is the meaning. "Proclaimer of the excellent Teaching" means the proclaimer of the highest Teaching, the one who makes known. This is the meaning. "The Deathless rain" means pouring down, streaming forth the shower of the Deathless great Nibbāna rain, moistening the world with its gods, extinguishing the fever of all mental defilements, he rains a shower of the Teaching. This is the meaning.

68. "Having taken a lotus with its stalk" means having taken together with the stalk, having taken a lotus, a bundle of lotuses - this is the meaning. "I stood at half a kosa" means having raised both, I stood - this is the meaning. The remainder is of manifest meaning everywhere.

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

10. Commentary on the Life History of the Elder Asanabodhiya

The life history of the Venerable Asanabodhiya 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, having come of age, having attained happiness, having gained confidence in the Dispensation, having taken fruit from the asana Bodhi tree, having taken from there the young shoots of the Bodhi tree that had grown, he planted the Bodhi tree, and having protected it by the act of watering and so on so that it would not perish, he venerated it. He, by that merit, having experienced successes among gods and humans, in this arising of a Buddha, having been reborn in a family home, because of the maturity of his accumulated requisites, while only seven years old, having gone forth, attained arahantship at the very hall of tonsure, and became well-known by the name of his formerly performed merit as the Elder Asanabodhiya.

78. He, having remembered his former accumulations, filled with joy, making known his former conduct, his life history, said beginning with "Seven years old by birth." Therein, "by birth" means from the time of emerging from the mother's womb - this is the meaning. "Seven years old" means of completed years, "I saw the leader of the world, the Blessed One Tissa" - this is the connection. "With a confident mind, glad at

heart" means in this manner, with a confident, unagitated, unshaken mind; "glad at heart" means with a beautiful mind, with consciousness accompanied by pleasure - this is the meaning.

79. "For the Blessed One Tissa" - "thrice born" means Tissa; he, having been released from the mother's womb, from human birth, and from the five aggregates, was born, arisen, became the Buddha - this is the meaning. The connection is: "I planted the highest asana Bodhi tree for that Blessed One Tissa, such a one, the foremost of the world."

80. "By the name Asana" means by the concept-as-name, by the perception of name, the meaning is that the one named Asana, the asana tree, was the enlightenment tree. "A tree growing on the earth" - that which bears creepers, trees, mountains, rivers, oceans, and so on is "dharaṇī." What is that? The earth; that which grows upon it, becomes established upon it, is "dharaṇīruha" (earth-grower); that which drinks by its foot is "pādapa" (tree); the meaning is that it drinks water sprinkled through the root, which is reckoned as its foot, and bears the water-essence, the cohesion. An earth-grower and that a tree - thus "dharaṇīruhapādapo" (a tree growing on the earth); the meaning is: I tended, I nourished that highest asana, the enlightenment tree, for five years.

81. "Having seen the flowering tree" means having seen that Asana Bodhi tree nourished by me, flowering, wonderful because of its flowers being worthy of marvel, hair-raising, praising one's own action, one's own deed, speaking in a particular manner, I went to the presence of the foremost Buddha - this is the meaning. The remainder is of manifest meaning everywhere.

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

The commentary on the sixth 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. 6. The Chapter on Bījani Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org