

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)

20. The Chapter on Tamālapupphiya (20. Tamālapupphiyavaggo)



PaliVerse

5. The Collection of Minor Texts

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

20. The Chapter on Tamālapupphiya

1-10. Commentary on the Life History of the Elder Tamālapupphiya and So On

In the twentieth chapter, the life history of the first elder monk is clear in itself.

6. In the Second Elder's Life History, "which the forest-dwelling sage" means: having gone forth in the going forth of sages, by the fact of dwelling in the forest, he came to the term "forest-dwelling sage"; "which grass" means the grass for the purpose of covering the dwelling pavilion of the Teacher Siddhattha who had approached that forest out of compassion for him; "that he mows" means he cuts - this is the meaning. Having made a timber roof, having made a pavilion with many small sticks, having covered that with grass, "I gave to the Blessed One Siddhattha, I venerated him" - this is the meaning.

8. "For seven days they held it there" means the gods and humans standing there held that pavilion for the Teacher who sat having entered upon the attainment of cessation for seven days - this is the meaning. The remainder is of manifest meaning only.

In the life history of the third elder, "the Elder Khaṇḍaphulliya": herein, "khaṇḍa" means the place where timber is cut and broken due to decay; "phulla" means the sprouting of mildew, large mushrooms and so on at the decayed place of timber; "khaṇḍa" and "phulla" together are "khaṇḍaphullāni" (broken and dilapidated portions); the restoration of broken and dilapidated portions means making firm again and again - this is "khaṇḍaphullapaṭisaṅkharāṇa" (restoration of broken and dilapidated portions). But for this elder, at the time of fulfilling his requisites of merit, having smeared a lump of lime at the places that were cut and broken at the shrine of the Blessed One Phussa, making it firm is called the restoration of broken and dilapidated portions. Therefore he became well-known as "the Elder Khaṇḍaphulliya." The third.

17. In the life history of the fourth elder, "a devoted servant of the king" means he was an attendant of the king, a doer of action. This is the meaning.

19. "Named after the highest water-born" means born in water, in water, water-born; what is that? A lotus. Because of having the same name as the lotus, of the Blessed One Padumuttara - this is the meaning. Or the meaning is of the Blessed One whose name is the Highest Lotus. The fourth.

The fifth is of clear meaning.

28. In the sixth, "in the city of Dvāravatī" means: a city endowed with great doors, windows, door panels and planks, with fences, walls, watchtowers, gate towers, and moats of muddy water is the city of Dvāravatī; having made the doors and fences pre-eminent, because the city is distinguished by them, they call it "the city of Dvāravatī" - thus "in the city of Dvāravatī" is said. "Mālāvaccha" means a flower park; the meaning is: it was mine.

31. "Those tender shoots" means those Asoka sprouts. The sixth.

The seventh, eighth, and ninth are of manifest meaning only. In the tenth too, there is nothing not already explained.

The commentary on the twentieth 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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