

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)

26. The Chapter on Thomaka (26. Thomakavaggo)



PaliVerse

5. The Collection of Minor Texts

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

26. The Chapter on Thomaka

1-10. Commentary on the Life History of the Elder Thomaka and Others

In the twenty-sixth chapter, the first life history is clear in itself.

5-6. In the second life history, "having abandoned the divine beauty" means having abandoned, having discarded the deity's body, having created a human body. This is the meaning. "Wishing to make an aspiration" means wishing to make a superior deed, an accumulation of merit; the one named Devara, I, the king of gods, together with my wife, with devotion in the Dispensation of the Buddha, the foremost, came here to this human world, came. This is the meaning. "To him almsfood was given by me" means the disciple of the Blessed One Padumuttara who was named Devala by name, to that disciple, almsfood was given by me with a clear mind, almsfood was given. This is the meaning.

9-10. In the third life history, "the Enlightened by himself named Ānanda" means because of generating joy and pleasure, the Individually Enlightened One is named Ānanda - this is the meaning. "In a grove inhabited by non-human spirits" means in a grove possessed by non-human spirits, in the great forest, he attained final Nibbāna, disappeared through the Nibbāna element without residue of clinging, went to disappearance - this is the meaning. "I burnt the body there" means I, having come here from the world of the gods, burnt the body of that Blessed One there in the forest, performed the cremation - this is the meaning.

The fourth and fifth life histories are of manifest meaning only.

20. In the sixth life history, "I was named Candana" means named Candana by way of designation. "The son of the Enlightened by himself" means before he became a Paccekabuddha, I was his son born from himself. "A pair of sandals was given by me" means one pair of sandals was given by me. "Bring about enlightenment for me, you" means by that pair of sandals, bring about for me, for myself, the enlightenment of a noble disciple - you, accomplish it. This is the meaning.

23-24. In the seventh life history, "having made a flower-bunch" means having taken a Bengal madder flower and a green caṅkoṭaka plant, "I proceeded along the road," along the street. I, while thus proceeding, "saw the foremost of ascetics," honoured by the community of monks, surrounded by the community of monks, the highest, the foremost, the most excellent of ascetics, of monks, the Perfectly Enlightened One - this is the connection. "I placed it upon the Buddha" means and having seen, then having held up that flower with both hands, having lifted it up, I placed it upon the Buddha, the Blessed One Phussa, I venerated him - this is the meaning.

28-29. In the eighth life history, "I was one who ate unsalted leaves" means having brought milk-leaves and so on by wandering for gleanings, having cooked leaves without salt, I eat them; the meaning is: I am one who eats unsalted leaves, I am. "And restrained in observances" means restrained, shut in the permanent five precepts, so-called observances, beginning with abstention from killing living beings. This is the meaning. "When the morning meal had not yet arrived" means when the before-meal time had not yet arrived. "Siddhattha approached me" means the Blessed One Siddhattha approached, reached my presence. "That I gave to the Buddha" means I gave those unsalted leaves to that Buddha. This is the meaning.

The ninth life history is clear in itself.

37-38. In the tenth life history, "like Sikhi, like a fire" (sikhinaṃ sikhinaṃ yathā) means illuminating with six-coloured rays gone forth from the body, blazing like Sikhi, the Blessed One Sikhī, like a fire, like a burning mass of fire. "Having taken a first-born flower" (aggajaṃ pupphamādāyā) means having taken a flower named aggaja, I placed it upon the Buddha, the Blessed One Sikhī, I venerated him - this is the meaning.

The commentary on the twenty-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.

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