

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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8. The Chapter on Nāgasamāla (8. Nāgasamālavaggo)



PaliVerse

5. The Collection of Minor Texts

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

8. The Chapter on Nāgasamāla

1. Commentary on the Life History of the Elder Nāgasamāla

"The pāṭali flower, I" and so on is the life history of the Venerable Elder Nāgasamāla. 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 Sikhī, having been reborn in a certain family home, having attained discretion, having established the household life, through the lack of association with such virtuous persons, not having performed the act of seeing, hearing, and venerating while the Teacher was living, at the time of the final Nibbāna, having deposited the bodily relics of that Blessed One, having gladdened the mind at the shrine that was made, having venerated with pāṭali flowers, having given rise to pleasure, having remained as long as life lasted, by that very pleasure, having passed away from there, having experienced happiness in the six heavenly worlds beginning with Tusita, afterwards, having experienced human success among human beings, in this arising of a Buddha, having been reborn in a family home, having attained discretion, because of having a body similar to the soft young leaves of the iron-wood tree, named Nāgasamāla by his mother and father, having gained confidence in the Blessed One, having gone forth, before long became a Worthy One.

1. He, afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The pāṭali flower, I." Therein, "āpāṭali" means having taken the pāṭali flower completely from all around, or with regard, "I placed it upon the stupa, I venerated it" - this is the meaning. "Cast away on the great highway" means cast away, erected on the highway, on the street in the middle of the city, for the purpose of homage and veneration by all the city dwellers, produced by brickwork, plasterwork, and so on - this is the meaning. The remainder is easily understood since the method has been stated above and the meaning is manifest.

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

2. Commentary on the Life History of the Elder Padasañña

Beginning with "Having seen the footprint trodden" and so on is the life history of the Venerable Elder Padasañña. 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 Tissa, having been reborn in a certain home of a lay follower accomplished in faith, having attained discretion, having confidence in the Triple Gem, having seen the footprint

shrine shown by the Blessed One out of compassion for him, pleased, with hair standing on end, he performed homage, veneration, and other acts of esteem. He, by that very well-done merit in a good field, having passed away from there, was reborn in heaven, having experienced divine happiness there, afterwards, born among human beings, having experienced all human success, in this arising of a Buddha, having been reborn in a family accomplished in wealth, following the course of growth, in whom faith had arisen, having gone forth, before long became a Worthy One, and became well-known by the name of his formerly performed merit as the Elder Padasañña.

5. He, one day, having remembered his former deed, making known his former conduct, his life history, said beginning with "Having seen the footprint trodden." Therein, "trodden" means stepped upon, shown. The going of all Buddhas is always just four inches above the ground, but this one, having known his being accomplished in faith, thinking "Let him see this," showed the footprint shrine; therefore he, having gained confidence in it, performed honour such as homage, veneration, and so on - this is the meaning. The remainder is of manifest meaning everywhere.

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

3. Commentary on the Life History of the Elder Buddhasañña

Beginning with "A rag-robe on a tree-top" and so on is the life history of the Venerable Elder Buddhasañña. 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, in whom faith had arisen, having seen the Blessed One's rag-robe hung on a tree-top, with a gladdened mind, having thought "The banner of a Worthy One," he performed honour such as homage, veneration, and so on. He, by that meritorious action, having experienced the success of gods and humans, in this arising of a Buddha, having been reborn in a certain family home accomplished in wealth, in whom faith had arisen, having gone forth, before long became a Worthy One.

9. He, having attained arahantship, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "On a tree-top, a rag-robe." Therein, "that which shakes, trembles" is a tree (dumo). Or, "that which milks, fills the expanse of the sky" is a tree (dumo); the top, the summit of a tree is a tree-top (dumaggo); on that tree-top. "That which goes towards a repulsive state, an unpleasant state, like dust" is a rag-robe (paṃsukūlaṃ); a rag-robe itself is a rag-robe (paṃsukūlikaṃ); having seen the Teacher's rag-robe stuck on a tree-top, I, having raised joined palms, venerated that rag-robe, paid homage - this is the meaning. "Taṃ" is merely a particle. The remainder is of manifest meaning everywhere.

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

4. Commentary on the Life History of the Elder Bhisāluvadāyaka

Beginning with "Having entered the forest wilds" is the life history of the Venerable Elder Bhisāluvadāyaka. 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 Vipassī, dwelling in a forest residence near the Himalayas, subsisting on forest roots and fruits, having seen the Blessed One Vipassī who had come by way of seclusion, with a gladdened mind, gave five lotus roots. The Blessed One, in order to gladden his mind, consumed them while he was watching. He, by that confidence of mind, having died, having experienced success in the Tusita heaven and so on, afterwards having experienced human success as well, in this arising of a Buddha, having been reborn in a certain family home, having attained success of wealth, having abandoned that, having gone forth in the Dispensation, before long attained arahantship.

13. He, thereupon, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Having entered the forest grove." That is just the meaning already stated below. "I dwell in the forest" - the connection is: I, living in seclusion, dwell. The remainder is of manifest meaning only.

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

The commentary on the sixth recitation section is finished.

5. Commentary on the Life History of the Elder Ekasaññaaka

Beginning with "Khaṇḍa was his name by name" is the life history of the Venerable Elder Ekasaññaaka. 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 Vipassī, having been reborn in a family home, having attained discretion, with a mind gladdened in the Triple Gem, having seen the chief disciple named Khaṇḍa of that Teacher walking for alms, having believed, he gave almsfood. He, by that meritorious action, having experienced the successes of gods and humans, in this arising of a Buddha, having been reborn in a certain family home in Sāvattthī, having attained discretion, having heard the Teacher's proclamation of the Teaching, having gained faith, having gone forth, before long became a Worthy One. He, one day, having attended to the perception of almsfood, because of the distinction attained, became well-known as the Elder Ekasaññaaka.

18. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Khaṇḍa was his name by name." Therein, because of the destruction of the mental defilements of that chief disciple elder monk, the name is "Khaṇḍa." The remainder is clear everywhere.

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

6. Commentary on the Life History of the Elder Tiṇasantharadāyaka

Beginning with "Not far from the Himalayas" is the life history of the Venerable Elder Tiṇasantharadāyaka. 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, because of having arisen even earlier than the arising of a Buddha, having abandoned the household life, having gone forth into the going forth as a hermit, he dwelt in dependence on a certain lake not far from the Himalayas. At that time the Blessed One Tissa, out of compassion for him, went through space. Then that hermit, having seen the Blessed One who had descended from space and was standing there, with a gladdened mind, having mowed grass, having made a grass mat, having caused him to sit down, with respect and esteem, having paid homage with the fivefold prostration, bowing down, he departed. He, having remained as long as life lasted, having passed away from there, wandering in the round of rebirths among gods and humans, having experienced manifold successes, in this arising of a Buddha, having been reborn in a certain family home, having come of age, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

22. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Not far from the Himalayas." That is just the meaning already stated below. "Mahājātassara" means: here, "sara" (lake) is so called because beings needing drinking water - two-footed, four-footed and so on - move towards it (saranti); or alternatively, "sara" (lake) is so called because rivers, ravines and so on flow into it (saranti); and it is "mahājātassara" (great natural lake) because it is great and a lake that arose by itself. It should be seen that, like Anotatta, Chaddanta and other lakes, because of its not being of a well-known name, it is called "mahājātassara" (great natural lake). "Covered with lotuses" means: "satapatta" (hundred-petalled) by way of a hundred petals in each flower; covered with hundred-petalled white lotuses, having become dense - this is the meaning. "A dwelling place for various birds" means: many swans, jungle fowl, cuckoos, kingfishers and so on - those who together make sound (kuṇṇanti), making noise, thus are called "sakuṇā" (birds) - the abode, the support of those winged ones who have obtained that name - this is the meaning. The remainder is of manifest meaning everywhere.

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

7. Commentary on the Life History of the Elder Sūcidāyaka

Beginning with "In thirty thousand cosmic cycles" is the life history of the Venerable Elder Sūcidāyaka (Needle-Donor). 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 Sumedha, having been reborn in a certain family home, following the course of growth, gave five needles to do robe-making work for the Blessed One. He, by that merit, having experienced the fruit of merit among gods and humans, wandering about, having become of sharp wisdom in each and every existence, being well-known, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, having gained confidence in the Teacher, while going forth, by his sharp wisdom attained arahantship at the very hall of tonsure.

30. He afterwards, reviewing his merit, having seen that, filled with joy, making known his former conduct, his life history, said beginning with "In thirty thousand cosmic cycles." What is in between here is easily understood.

31. "Five needles were given by me" - here, "it indicates" (sūcati), "makes a hole" (chiddam karoti), "pierces" (vijjhati), thus "needle" (sūci); "about five needles" is "five needles were given by me" - this is the meaning. The remainder is easily understood.

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

8. Commentary on the Life History of the Elder Pāṭalipupphiya

The life history of the Venerable Elder Pāṭalipupphiya, beginning with "The golden-coloured Enlightened by himself." 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 Tissa, having become a merchant's son, having been reborn in a certain family home, having come of age, knowing the wholesome and unwholesome, having gained confidence in the Teacher, having taken a pāṭali flower, he venerated the Teacher. He, by that merit, experiencing happiness and success in many ways, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, having been reborn in a family home, following the course of growth, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

36. He afterwards, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The golden-coloured Enlightened by himself." Therein, "market place" means: a place where from all around they offer, sell, and spread out goods such as unwrought gold, gold, and so on - thus it is a bazaar; the middle of the bazaar, the street - thus it is the market place; in that market place. The meaning is: having seen the golden-coloured, resembling a golden flame, with the thirty-two excellent characteristics, Enlightened by himself, he venerated him with a pāṭali flower. The remainder is of manifest meaning everywhere.

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

9. Commentary on the Life History of the Elder Ṭhitañjaliya

The life history of the Venerable Elder Ṭhitañjaliya, beginning with "Formerly I was a deer hunter." 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, by a single defect of action formerly done, having been reborn in the realm of a hunter, having attained discretion, killing deer, boars, and so on, he made his dwelling in the forest by the work of a hunter. At that time the Blessed One Tissa, out of compassion for him, went to the Himalaya. He, having seen that Blessed One shining with the thirty-two excellent characteristics and the radiance of a fathom extending around with the eighty features, filled with joy, having made a salutation, having gone, sat down on a mattress of leaves. At that moment the sky, thundering, a thunderbolt fell; thereupon, at the time of death, having recollected the Buddha, he again made a

salutation with joined palms. He, by that merit, because of having done wholesome deeds in a good field, having warded off the result of unwholesome deeds, was reborn in heaven, and having experienced the sensual-sphere successes, and having experienced human successes among human beings, afterwards, in this arising of a Buddha, having been reborn in a certain family home, following the course of growth, by the impression formerly made, having gained confidence in the Teacher, having gone forth, before long became a Worthy One.

42. He, thereupon, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Formerly I was a deer hunter." Therein, "deer hunter" means one who undertakes the killing of deer, thus a deer hunter. "Deer" means those that go swiftly, running with the force of the wind, thus deer; one who is fierce, cruel, and greedy in the killing of those deer, thus a deer hunter. The meaning is: I, formerly, at the time of seeing the Blessed One, was a deer hunter. "In the forest grove" means: a forest is where a multitude of deer goes in discontent, thus a forest; or, from all around those who delight in seclusion - Buddhas, Paccekabuddhas and so on, good persons who have attained great substance - find pleasure therein, thus a forest. "Kā" means they roar, make sound, in a contemptible manner or in a frightful manner; or "ānana" means they find, obtain - thus a grove; the connection is: formerly I was a deer hunter in that forest grove. "There I saw the Enlightened by himself" means: there, in that forest, I saw, I beheld the Enlightened by himself who had approached - this is the meaning. The seeing was formerly not far away; therefore, following the mind-door, eye-consciousness, going before, causes to reach, fixes upon one endowed with body-consciousness - this is the meaning.

44. "Then a thunderbolt fell upon me" means: that which, resounding from all around, thundering, falls is a thunderbolt; the fall, the falling of a thunderbolt is "the falling of a thunderbolt"; the meaning is "a divine punishment." The remainder is of manifest meaning everywhere.

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

10. Commentary on the Life History of the Elder Tipadumiya

The life history of the Venerable Elder Tipadumiya beginning with "The Conqueror named Padumuttara." 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 garland-maker's family home in Haṃsavatī, having come of age, doing the work of a garland-maker and dwelling there, one day, having taken manifold water-born and land-born flowers, wishing to go to the presence of the king, thought thus - "The king, having seen these flowers, being pleased, would give a thousand in wealth or a village and so on; but having venerated the Lord of the World, I obtain the wealth of the Deathless, Nibbāna; what among these is beautiful for me?" - by that, having thought "Having venerated the Blessed One, it is fitting to accomplish the successes of heaven and liberation," having taken a triad of red flowers that were very colourful, he venerated him. Those, having gone, having covered the sky, having spread out, remained there. The city-dwellers, filled with wonder and amazement, made thousands of wavings of garments. Having seen that, the Blessed One gave thanksgiving. He, by that merit, having experienced successes

among gods and humans, in this arising of a Buddha, having been reborn in a householder's family, following the course of growth, having gained confidence in the Teacher, having heard the Teaching, having gained faith, having gone forth, before long became a Worthy One.

48. He, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "The Conqueror named Padumuttara." Its meaning has been stated above. "Who has gone beyond all phenomena" means one who has gone to the beyond, Nibbāna, of all nine supramundane phenomena, having realised it directly - this is the meaning. "Tamed, surrounded by the tamed" means himself tamed through body, speech, and so on, surrounded by disciples established in the foremost position - this is the meaning. The remainder is of manifest meaning everywhere by way of connection.

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

The commentary on the eighth 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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