

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)

30. The Chapter on Citakapūjaka (30. Citakapūjakavaggo)



PaliVerse

5. The Collection of Minor Texts

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

30. The Chapter on Citakapūjaka

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

1-2. In the thirtieth chapter, in the first life history, "wishing to make an oblation" means I, wishing to make veneration and honour. "I gathered various flowers" means I well brought together various, manifold flowers such as campaka, salala and so on, I made a heap - this is the meaning. "Of Sikhi, the kinsman of the world" means having seen the funeral pyre, the cremation pyre, the heap of wood, burning, blazing, of the Blessed One Sikhī, the kinsman of the entire triple world, the relative, who had attained final Nibbāna, and that flower made into a heap by me I scattered, I venerated - this is the meaning.

6-7. In the second life history, "clothed in an antelope hide as upper robe" means the clothing of one who dwells having made the hide of an antelope-deer as an upper robe. This is the meaning. "Five direct knowledges had arisen" means the five direct knowledges, the five knowledges beginning with the various kinds of supernormal power, had arisen, been produced, been brought forth. "One who stroked the moon" means one who rubbed all around the disc of the moon, he had touched it. This is the meaning. "Vipassī, the light of the world" means the Blessed One Vipassī, like a lamp to the entire three worlds, had come to my presence, had arrived with distinction, had approached. "Having seen, coral tree flowers" means having brought coral tree flowers from the world of gods, I held them in the shape of an umbrella on the head of the Teacher Vipassī. This is the meaning.

11-13. In the third life history, "my son went forth" means my son went forth through faith. "Wearing ochre robes then" means at that time of going forth, clothed in ochre robes; the meaning is he went forth not into the ascetic life of another faith. "And he attained the state of a Buddha" means that son of mine, among the four kinds of Buddhas, well attained the state of one Enlightened as a Noble Disciple; the meaning is he attained arahantship. "Quenched, honoured by the world" means having received honour from all the worlds, he attained final Nibbāna through the extinguishment of the aggregates. This is the meaning. "Searching for my own son" means I, having asked about the place where he had gone, searching for my own son, went behind; the meaning is I followed. "Of the quenched, the great one" means because of being connected with great aggregates of morality and so on, to the cremation place, the funeral pyre, the place of the funeral pyre of that great son of mine, the Worthy One, I went. This is the meaning. "Having raised joined palms there" means at that cremation place, having raised the joined palms, the joining of ten fingers, having placed them upon my head, I, having paid homage to the funeral pyre, the heap of firewood for burning, having made a salutation; "and having held up a white umbrella" means not merely having paid homage, but also having held up,

having lifted up a white umbrella, I raised it, I established it. This is the meaning.

17-18. In the fourth life history, "when the sun had risen" means when the sun had risen, had come up, at the time towards break of dawn - this is the meaning. "Great confidence arose" means for me who was oppressed by disease, confidence of mind, great, exceeding, arose, came to be, through the recollection of the Buddha. The connection is: the manifestation, the obvious appearance, in the world of the great sage, the foremost Buddha, came to be. "I heard the sound there" means when that manifestation occurred, "I, being sick, a Buddha has arisen" - I heard the sound. "Yet I do not see that Victor" means I do not see that Perfectly Enlightened One who has conquered the five Māras; the meaning is: due to being severely ill, I am not able to go and see him. "And having reached death" means having reached the time near death, having become one near death - this is the meaning. "I recollected the perception of the Buddha" means I recollected the name "Buddha," I attended in mind to the Buddha as object - this is the meaning.

21-23. In the fifth life history, "having gone out from the monastery door" means from the monastery door, by the paths of the departure gates of the monastic community. "A rug of yellow sandalwood was spread by me" means on that path of the departure gate, "may the feet of the Blessed One and the community of monks not tread upon the mud" - for the purpose of treading upon, yellow sandalwood was spread by me. This is the meaning. "I experience my own action" means by the power of one's own action of spreading yellow sandalwood, I experience resultant fruits such as thoroughbreds, horses swift as the wind, Sindh horses, rapid conveyances, and so on. This is the meaning. "Oh, the service, the supreme service" means the service well done by me in the monastic community, the good field, even a little function, because of giving great fruit, is the supreme service, the highest function - oh, astonishment! This is the meaning. Just as a rice seed sown in fields free from grass, blight, and so on gives great fruit, just so the action of spreading yellow sandalwood done by me in the field of the monastic community, free from the faults of lust, hate, and so on, of pure bodily and verbal conduct - this gives great fruit. Thus it is said. "Nothing else is worth a fraction" means another action done in an external teaching is not worth a fraction, a sixteenth fraction, a portion of the service, the veneration and honour done to the monastic community. This is the connection.

The sixth, seventh, eighth, ninth, and tenth life histories are clear in meaning.

The commentary on the thirtieth 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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