

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)

5. The Chapter on Upāli (5. Upālivaggo)



PaliVerse

5. The Collection of Minor Texts

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

5. The Chapter on Upāli

1. Commentary on the Life History of the Elder Bhāgineyyupāli

Beginning with "With a thousand who had eliminated the mental corruptions" is the life history of the Venerable Elder Upāli's nephew Upāli. For this elder monk, having formed aspirations under former Buddhas, accumulating meritorious deeds in this and that existence, in the time of the Blessed One Padumuttara, was reborn in a certain family, following the course of growth, having seen the danger in the household life, having abandoned the house, having gone forth in the going forth of sages, having become an obtainer of the five direct knowledges and the eight meditative attainments, made his dwelling in the Himalayas. At that time, the Blessed One Padumuttara, desiring seclusion, entered the Himalayas. The hermit, having seen the Blessed One shining like the full moon from afar, with a gladdened mind, having placed the cheetah-skin leather on his shoulder, having raised joined palms, having paid homage, while standing right there, having placed upon his head the salutation with joined palms with the joining of ten fingernails, praised the Blessed One with many similes and many words of praise. Having heard that, the Blessed One - "In the future, this hermit, having gone forth in the Dispensation of a Blessed One named Gotama, will become the foremost of those with sharp wisdom in the monastic discipline" - gave this declaration. He, having remained as long as life lasted, not having fallen away from meditative absorption, was reborn in the Brahma world. Having passed away from there, wandering in the round of rebirths among gods and humans, having experienced successes, in this arising of a Buddha, having become the nephew of the Elder Upāli in the city of Kapilavatthu, was reborn. He, having gradually come of age, having gone forth in the presence of his maternal uncle the Elder Upāli, having taken a meditation subject, having developed insight, before long became a Worthy One. He, because of having dwelt near his own teacher, was of sharp knowledge in questions of monastic discipline. Then the Blessed One established him in the foremost position, saying "This is the foremost, monks, of my disciples who are monks, of those monks with sharp wisdom in questions of monastic discipline, that is to say, Bhāgineyyupāli."

1. He, having thus attained the foremost position, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "By a thousand who eliminated the mental corruptions." Therein, they flow completely from all around up to the highest point of existence, they proceed - thus they are "mental corruptions." The four mental corruptions beginning with the mental corruption of sensuality - they are eliminated, dried up, completely dried up, demolished by whom, they are thus "ones who eliminated the mental corruptions"; those very ones as a thousand are "a thousand who eliminated the mental

corruptions"; by those thousands who eliminated the mental corruptions. Overcome by, surrounded by, the leader of the world, the one who brings the world to Nibbāna, engaged in seclusion, he goes to be in seclusion, to be alone - this is the connection.

2. "Clothed in a cheetah hide" means I was covered with a cheetah-deer hide; the meaning is one wearing a cheetah-hide garment. "Bearer of a tripod" means the meaning is one who, having taken a tripod for the purpose of placing a water-jug, bears it. The connection is: I saw the leader of the world surrounded, attended by the Community of monks. The remainder is obvious.

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

2. Commentary on the Life History of the Elder Soṇakoḷivisa

The life history of the Venerable Elder Koḷivisa beginning with "Of the sage Anomadassī." 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 Anomadassī, having been reborn in a certain family home, having come of age, brought up with children and wife, accomplished in wealth, having had a beautiful walking path constructed for the purpose of the Blessed One's walking meditation, having had the plastering work done with lime, having made it shining, level like the surface of a mirror, having prepared it with lamps, incense, flowers and so on, having dedicated it to the Blessed One, he honoured the Community of monks headed by the Buddha with superior food. He, thus having performed meritorious deeds for as long as life lasted, having passed away from there, was reborn in the heavenly world. There, having experienced divine success in the manner stated in the Pāḷi, and in between being descended from the Okkāka clan - all that should be understood in accordance with what has been stated in the Pāḷi. But in his final existence, born in the Koliya royal lineage, having come of age, because of wearing an ear ornament worth ten million, he was well-known as Koṭikaṇṇa and Kuṭikaṇṇa. He, having confidence in the Blessed One, having heard the Teaching, having gained faith, having gone forth, having developed insight, before long attained arahantship.

25. He, having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the sage Anomadassī." Therein, "of Anomadassī" means: superior, not inferior, beautiful vision - because of the body being adorned with the thirty-two marks of a great man, because of being resplendent with the circle of the fathom-wide radiance, and because of being endowed with height and circumference, the Blessed One whose body is beautiful to behold, he is Anomadassī; "of that Anomadassī, of the sage" - this is the meaning. "Such a one" means of one whose intrinsic nature is immovable in desirable and undesirable things. "Having made a coating with lime" means having plastered with lime and having decorated with lamps, incense, flowers, flags, banners and so on, I had a walking path built, I made - this is the meaning. The meaning of the remaining verses is easily understood in accordance with the Pāḷi.

35. He bears fame reckoned as the achievement of retinue and the achievement of wealth, thus "Yasodhara" - all these seventy-seven wheel-turning kings having the same name by the name Yasodhara - this is the connection.

52. "The Resplendent One" means one from whose limbs, from whose body, rays have issued forth, he is the Resplendent One; one who does not go to the four realms of misery through desire, hate, delusion, fear, and bias, or by the power of evil conduct, thus he is a serpent; he is great and venerated and he is a serpent, thus he is a great elephant. The remainder is of manifest meaning only.

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

3. Commentary on the Life History of the Elder Kāḷigodhāputtabhaddiya

Beginning with "the Perfectly Enlightened One Padumuttara" is the life history of the Venerable Elder Bhaddiya, the son of Kāḷigodhā. 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 certain family accomplished in wealth, having come of age, brought up with children and wife, having seen the citizens doing meritorious deeds, himself too being desirous of doing meritorious deeds, having invited the Community of monks headed by the Buddha, having prepared many very precious beds such as massive woollen coverlets embroidered with flowers and so on, having fed the Blessed One together with the Community seated there with superior food, he gave a great gift. He, having thus performed meritorious deeds as long as life lasted, having experienced both kinds of success among gods and humans, at a later time, in this arising of a Buddha, having become the son of the queen named Kāḷigodhā, was reborn. He, having attained discretion, because of the beauty of height, girth, hands, feet, and form, because of his auspiciousness, and because of being the son of Queen Kāḷigodhā, became well-known as Bhaddiya the son of Kāḷigodhā. Having gained confidence in the Teacher, having pleased his mother and father, having gone forth, before long he became a Worthy One.

54. He, having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Padumuttara, the Enlightened by himself." That is just the meaning already stated below. "A mind of friendliness" - that which bonds (mijjati), that which is affectionate (sinehati), that which delights (nandati) towards all beings - is friendliness (mettā); consciousness accompanied by friendliness is a mind of friendliness (mettacittam); the Blessed One who has that is one with a mind of friendliness (mettacitto); that is "a mind of friendliness." "The great sage" - because of the greatness among all monks, he is the great sage; that Padumuttara, the Enlightened by himself - this is the connection. "All the populace" means the entire crowd of people; the meaning is all the city-dwellers. "The foremost leader of the entire world" - the populace approaches, goes near to the Enlightened by himself Padumuttara, the leader, because of leading to, because of bringing about the highest, the foremost of the entire world, which is Nibbāna - this is the connection.

55. "Both flour and bound provisions" means material gains reckoned as bound flour and unbound flour. Or, meal, cake, solid food, edible food, rice gruel and so on, being food allowed until noon, having taken material gains, drink and food, they give to the Teacher in the unsurpassed field of merit - this is the connection.

58. "A seat fit for a Buddha" means a seat suitable for a Buddha, worthy of a Buddha, befitting a Buddha, made of the seven precious things - this is the meaning. The remainder is easily understood by the pursuit of the method.

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

4. Commentary on the Life History of the Elder Sanniṭṭhāpaka

Beginning with "Having made a hut in the forest" and so on is the life history of the Venerable Elder Sanniṭṭhāpaka. 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 family home, having attained discretion, bound by the bond of the household, having seen the danger in the household life, having abandoned objective sensual pleasures and defilement sensual pleasures, he made his dwelling in the forest in the mountain caves not far from the Himalayas. At that time, the Blessed One Padumuttara, through his desire for seclusion, reached that place. Then that hermit, having seen the Blessed One, with a gladdened mind, having paid homage, having prepared a grass mat for the purpose of sitting, gave it. He satisfied the Blessed One seated there with many sweet fruits and unripe fruits such as tinduka and others. He, by that meritorious action, having passed away from there, wandering again and again among gods and human beings, having experienced the two successes, in this arising of a Buddha, having been reborn in a certain family home, accomplished in faith, having gone forth, having developed insight, before long became a Worthy One. Because of being well established in Nibbāna, reckoned as the state of peace, without effort, just as at the attainment of the fruition of arahantship at the hall of tonsure, he became well-known as the Elder Sanniṭṭhāpaka.

70. But having become a Worthy One, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Having made a hut in the forest." Therein, "in a forest" means: because of the fear of lions, tigers, and so on, humans here do not find pleasure in, do not delight in, do not cling to it - thus it is "forest"; in that forest. "A hut" means having made a grass-roofed hut, "I dwell in the mountain caves, I made my dwelling" - this is the meaning. "Content with gain and with loss, and with fame and with disgrace, he dwelt" - this is the connection.

72. "Named after the best of water-born flowers" means: born in the water is water-born, a lotus; the water-born that is best is the best of water-born flowers; he whose name is the same as the best of water-born flowers is one named after the best of water-born flowers; the meaning is that one named after the best of water-born flowers is the Buddha. The remainder is easily understood by the pursuit of the method of the Pāḷi text.

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

5. Commentary on the Life History of the Elder Pañcahatthiya

Beginning with "Sumedha by name, the Enlightened by himself" and so on is the life history of the Venerable Elder Pañcahatthiya. 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 Sumedha, having been reborn in a certain family home, having attained discretion, dwelt with confidence in the Triple Gem. At that time they brought five bundles of water-lilies. He, with those five bundles of water-lilies, venerated the Blessed One Sumedha who was walking along the street. Those, having gone, having become a canopy in space, making shade, went together with the Truth-finder himself. He, having seen that, filled with joy, with body pervaded by rapture, having recollected that very meritorious deed for as long as life lasted, having passed away from there, having been reborn in the heavenly world, wandering again and again in the round of rebirths, in this arising of a Buddha, having been reborn in a certain family home, having attained discretion, in whom faith had arisen, having gone forth, having developed insight, before long became a Worthy One. By a name of the wholesome deed formerly done, he became well-known as the Elder Pañcahatthiya.

77. He, having remembered his former deed, making known the life history of his former conduct seen evidently through wisdom, said beginning with "The Perfectly Enlightened One named Sumedha." Therein, "Sumedha" means the Blessed One whose wisdom (medhā) is beautiful - wisdom such as the penetration of the four truths, the analytical knowledges and so on - he is Sumedha, the Perfectly Enlightened One; "goes through the market place, through the middle of the street" - this is the connection. "With eyes downcast" means with eyes cast down below. "Speaking moderately" means one whose habit is to speak having known the measure; the meaning is he expounded the Teaching having known the measure. The remainder is easily understood.

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

6. Commentary on the Life History of the Elder Padumacchadaniya

Beginning with "When the Lord of the World was quenched" is the life history of the Venerable Elder Padumacchadaniya. This one too, having accumulated a store of merit 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 certain family home, having attained discretion, having confidence in the Triple Gem, he venerated the funeral pyre of the Blessed One Vipassī who had attained final Nibbāna with lotus flowers. He, by that very confidence of mind, having remained as long as life lasted, thence wandering only in fortunate destinations, having experienced the two successes - divine success and human success - many times, in this time of our Perfectly Enlightened One, having been reborn in a certain family home, having attained discretion, having gained confidence in the Teacher, having gone forth in the Dispensation, striving and endeavouring, before long he became a Worthy One. As he dwelt here and there in night-quarters, day-quarters and so on, his dwelling was covered with lotus flowers; therefore he became well-known as the Elder Padumacchadaniya.

83. Having remembered his former deed, through pleasure, making known his former conduct, his life history, he said beginning with "When the Lord of the World was quenched." Therein, "was quenched" means when the Teacher had attained final Nibbāna through the extinguishment of the aggregates, when the body of Vipassī, the Perfectly Enlightened One, was being honoured, when it was placed on the funeral

pyre, "having taken a fully blossomed bundle of lotuses, I placed it on the funeral pyre, I venerated him" - this is the meaning. In the remaining verses, the meaning is manifest since the method has been stated below.

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

7. Commentary on the Life History of the Elder Sayanadāyaka

Beginning with "Of the Blessed One Siddhattha" 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 Siddhattha, having been reborn in a certain family, having attained discretion, having gained confidence in the Teacher, having had a bed made with ivory, sticks, gold and so on for the purpose of sleeping, having spread it with priceless decorated coverings, he venerated the Blessed One. That Blessed One, out of compassion for him, having accepted, made use of it. He, by that meritorious action, having experienced divine and human successes, in this arising of a Buddha, having been reborn in a certain family home, having attained discretion, having gained confidence in the Teacher's Dispensation, having gone forth, having undertaken insight, before long became a Worthy One. He became well-known by the name of one who has performed meritorious deeds as the Elder Sayanadāyaka.

88. He, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." All that is easily understood in accordance with the method of the Pāḷi text.

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

8. Commentary on the Life History of the Elder Caṅkamanadāyaka

The life history of the Venerable Elder Caṅkamanadāyaka beginning with "Of the sage Atthadassī." This venerable one, 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 Atthadassī, having been reborn in a certain family home, having attained discretion, having gained confidence in the Teacher, having had a walking path constructed on high ground, plastered with lime, shining like a heap of silver, having spread white sand resembling pearl petals, he gave it to the Blessed One. The Blessed One accepted it, and having accepted the walking path, having attained pleasant bodily and mental concentration, he declared: "This one in the future will be a disciple in the Dispensation of the Blessed One Gotama." He, by that meritorious action, wandering again and again among gods and human beings, having experienced the two successes, in this arising of a Buddha, having been reborn in a certain family home, having come of age, accomplished in faith, having gone forth in the Dispensation, before long having attained arahantship, by the name of one who has performed meritorious deeds, he became well-known as the Elder Caṅkamanadāyaka.

93. He, one day, having remembered the meritorious action done by himself in the past, filled with joy, making known his former conduct, his life history, said beginning with "Of the sage Atthadassī." Therein, "Atthadassī" means one who sees, who perceives the good, the purpose, the growth, the increase, Nibbāna, thus Atthadassī; or alternatively, one whose nature is seeing, whose nature is knowing the good, Nibbāna, thus Atthadassī. The connection is: he had a walking path built - delightful, pleasing to the mind, worthy of reverence, to be attended to in the mind - for that Atthadassī, the sage, the Blessed One endowed with wisdom, with knowledge. The remainder is easily understood in accordance with the method already stated.

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

9. Commentary on the Life History of the Elder Subhadda

Beginning with "Padumuttara, the knower of the world" is the life history of the Venerable Elder Subhadda. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds for the purpose of attaining Nibbāna in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a certain family home accomplished in wealth and accomplished in faith, having attained discretion, bound by the bond of the household, having confidence in the Triple Gem, having seen the Blessed One Padumuttara lying on his final Nibbāna bed, and having seen the deities of ten thousand world-circles who had assembled, with a gladdened mind, he venerated with many fragrant flowers such as nigguṇḍī, ketaka, blue lotus, asoka, and black flowers and so on. He, by that meritorious action, having remained as long as life lasted, having passed away from there, having experienced divine successes in the Tusita heaven and so on, having then experienced human successes among human beings, was venerated with fragrant flowers in the places where he was reborn again and again. But in this arising of a Buddha, having been reborn in a family accomplished in wealth, having attained discretion, even having seen the danger in sensual pleasures, until the time of the final Nibbāna of the Buddha, the Blessed One, so long not having obtained the sight of the Buddha, having gone forth at the very time when the Blessed One was lying on his final Nibbāna bed, he attained arahantship. He became well-known by the name of one who has performed meritorious deeds in the past as Subhadda.

101. He, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "Padumuttara, knower of the world" and so on. That is of manifest meaning. "Listen to me as I speak," etc. "He will attain nibbāna, without mental corruptions" - this the Blessed One Padumuttara declared while just lying on his final Nibbāna bed.

The commentary on the fifth recitation section is complete.

115. He, showing his own practice, said "connected with former action" and so on. "Fully focused" means with fully focused mind. "Well concentrated" means well concentrated; the meaning is with peaceful body and mind. "A legitimate son of the Buddha" means having heard the exhortation and instruction that proceeded from the Buddha's breast, from his heart, and having attained the fruition of arahantship -

this is the meaning. "I am born of the Teaching, well created" means born from the Teaching, from the teaching of the meditation subject, with a noble birth, well created, one who has well accomplished all tasks, I am - this is the meaning.

116. "Having approached the King of the Teaching" means having approached, having gone into the presence of the Blessed One, who is the king, the lord of all beings, by the Teaching - this is the meaning. "I asked the highest question" means I asked the highest question connected with aggregates, sense bases, elements, truths, dependent arising, and so on - this is the meaning. "And speaking my question" means this our Blessed One, speaking, answering my question to me. "Led me to the stream of the Teaching" means he led me to, he entered, the stream of the Teaching, the flow of the Teaching, reckoned as the Nibbāna element without residue of clinging - this is the meaning.

118. "The highest leader born of water" means the one named Padumuttara, a conventional expression made by changing the letter "ma" to the letter "ya." "He attained Nibbāna without clinging" means without grasping the five aggregates as clinging, he attained Nibbāna, was no longer apparent, went out of sight - the meaning is that he was not established anywhere in the human world and so on. "Like a lamp with the elimination of oil" - the connection is: like a lamp, he was extinguished due to the elimination, the absence, of the oils of the round of existence.

119. "Seven yojanas high it was" means the stupa made of jewels of that Blessed One Padumuttara who had attained final Nibbāna was seven yojanas in height - it was, it existed - this is the meaning. "There I venerated a flag" means there, at that shrine, I venerated a flag that was entirely auspicious, auspicious in every way, delightful in every respect - this is the meaning.

120. "And of the Buddha Kassapa" - the connection is: my legitimate son, who had been transmigrating among gods and humans, having come from the time of the Blessed One Padumuttara, named Tissa, was a chief disciple of Kassapa, the Perfectly Enlightened One, an heir in the Conqueror's Dispensation, in the Buddha's Dispensation.

121. "With an inferior mind towards him" means with an inferior, low mind, consciousness, towards him, my son Tissa, the chief disciple, I spoke, related an unlucky, ugly, inappropriate word, saying "the Ender, the last one" - this is the meaning. "By the result of that action" means by the result of the unwholesome action reckoned as the eating of a Worthy One's food. "At the end I saw the Conqueror" means at the end, at the conclusion, at the time of final Nibbāna, lying on the final Nibbāna bed in the Sāla grove at the Upavattana of the Mallas, I saw the Conqueror, the one who had conquered all Māras, our Gotama, the Perfectly Enlightened One - this is the meaning. "Afterwards there was good fortune for me" is also a reading. Afterwards, at the conclusion of that Blessed One's life, at the time near to Nibbāna, for me, for myself, there was a lucky, beautiful penetration of the four truths - this is the meaning.

122. "The great hero gave the going forth" means the one of great energy, beneficial to all beings, endowed with compassion, the conqueror of Māra, the sage, lying on the final Nibbāna bed on his final bed in the Sāla grove at the Upavattana of the Mallas,

gave me the going forth - this is the connection.

123. "Today itself now is the going forth" means: the connection is that today itself, on the very day of the Blessed One's final Nibbāna, was my going forth; likewise today itself was the full ordination; today itself, in the presence of the highest of two-footed beings, was the final Nibbāna. The remainder is easily understood.

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

10. Commentary on the Life History of the Elder Cunda

Beginning with "Of the Blessed One Siddhattha" is the life history of the Venerable Elder Cunda. This one too, having accumulated a store of merit 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 Siddhattha, having been reborn in a family accomplished in wealth, having attained discretion, having gained confidence in the Teacher, having had a golden vessel made of the seven precious things constructed, having covered it with jasmine flowers, he venerated the Blessed One. Those flowers, having risen up into space, remained in the form of a canopy. Then the Blessed One declared regarding him: "In the future, in the Dispensation of a Blessed One named Gotama, he will be a disciple named Cunda." He, by that meritorious action, having passed away from there, having been reborn in the heavenly world, having gradually experienced happiness among the six sensual-sphere gods, and having experienced the successes of a universal monarch and so on among human beings, in this arising of a Buddha, was reborn as the son of Rūpasārī in a brahmin family, having become the younger brother of the Elder Sāriputta. When he had attained discretion, because of the beauty of his height, girth, appearance, and age, having changed the "sa" to "ca," they gave him the name Cunda. He, having come of age, having seen the danger in the household life and the benefit in the going forth, having gone forth in the presence of his brother the elder, having developed insight, before long attained arahantship.

125. He, having attained the fruition of arahantship, one day, having remembered his former deed, filled with joy, making known his former conduct, his life history, said beginning with "Of the Blessed One Siddhattha." That is just the meaning already stated below. "Agghiyaṃ" and so on are also of manifest meaning only.

128. "Who has crossed over uncertainty, the Perfectly Enlightened One" means: because sceptical doubt has been exhausted through the attainment of the path with distinction, he has crossed over uncertainty, is without doubt, the Perfectly Enlightened One. "Honoured by those who have crossed the mental floods" means: because of having crossed, because of having surpassed the four mental floods beginning with the flood of sensual pleasure, he is honoured, surrounded by those who have crossed the mental floods, those who have eliminated the mental corruptions - this is the meaning. The verses of declaration are of manifest meaning only.

139. "I attended on the great hero" means: because of the energy exerted while fulfilling the perfections over four incalculable periods exceeding a hundred thousand cosmic cycles for the purpose of attaining the highest goal of Nibbāna, I attended on

the great hero, the Buddha, I rendered attendance - this is the meaning. "And many other well-behaved ones" means not only did I attend on the Buddha, but also the well-behaved ones, those of amiable conduct, the virtuous ones, and many other disciples who had attained the foremost positions, and my brother the Elder Sāriputta too, I attended on - this is the connection.

140. "Having attended on my brother" means having attended on my brother, having performed all kinds of duties, at the time of his final Nibbāna, because of having attained final Nibbāna before the Blessed One, having taken his relics, having poured them into the bowl, I offered them, I gave them to the Buddha, the foremost of the world, the bull among men - this is the meaning.

141. "Having held up with both hands" means that Blessed One, having taken that great relic given with both his own hands in that manner, displaying that relic well, praised the chief disciple, the Elder Sāriputta, made him known - this is the meaning. The remainder is of manifest meaning only.

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

The commentary on the fifth 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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