

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

10. Past Life Histories-1 - of the Elder Monks (10. Apadānapāḷi-1 -
Therāpadānapāḷi)

1. The Chapter on the Buddha (1. Buddhavaggo)

[Tha Ap 1-12, PTS 1.1-1.54]



PaliVerse

5. The Collection of Minor Texts

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

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Minor Collection

Past Life Histories of the Elder Monks

(First Part)

1. The Chapter on the Buddha

1. The Past Life History of the Buddha

- 1.** The sage of Videha, Nataṅga, asked the Truth-finder dwelling in Jeta's Grove;
"It seems there are those named omniscient Buddhas, by what causes do they come to be, O hero?"
- 2.** Then the omniscient one, the great sage, spoke to the noble Ānanda with a sweet voice;
"Those who made aspirations under former Buddhas, who did not attain liberation in the Conqueror's Dispensations.
- 3.** By that very gateway to highest enlightenment, the wise, and also by their great powerful intention;
Through the power of wisdom, those of sharp wisdom, attain the state of omniscience.
- 4.** "I too, under former Buddhas, aspired to Buddhahood,
Having become, by mind alone, a king of righteousness, innumerable times.
- 5.** "Now hear the the past life histories of the Buddhas, with purified minds;
Complete in the thirty perfections, kings of righteousness, innumerable.
- 6.** "The highest enlightenment of the foremost Buddhas, the leaders of the world together with the Community;
Having paid homage with ten fingers, I paid respect with my head.
- 7.** "As far as in the Buddha-fields, jewels exist beyond counting;
Those situated in the sky and those situated on the ground, all I brought together with my mind.
- 8.** "There on a silver ground, I built a mansion;
Many-storied, made of jewels, lofty, rising up to the sky.
- 9.** "With variegated pillars, well made, well arranged, very precious;
With golden framework, adorned with sceptre-umbrellas.

- 10.** "The first ground was of lapis lazuli, beautiful, like a spotless cloud;
Strewn with lotuses and water-lilies, upon the excellent golden ground.
- 11.** "With coral portions, coral-coloured, some red and beautiful;
With the radiance of the colour of red insects, the ground illuminates the
directions.
- 12.** Well-arranged house fronts, turrets and lion-windows;
Four railings, lattices, and delightful garlands of fragrance.
- 13.** "Blue, yellow, red, white, and pure black;
Endowed with excellent pinnacled buildings, adorned with the seven jewels.
- 14.** With lotuses for windows, adorned with wild beasts and birds;
Strewn with constellations and stars, decorated with the moon and sun.
- 15.** "Covered with a golden net, fitted with golden bells;
The delightful golden wreaths chime with the force of the wind.
- 16.** "Crimson, red, yellow, and greenish-yellow;
Dyed with various colours, garlanded with raised flags.
- 17.** "Not lacking in them, many hundreds, made of crystal and silver;
Made of jewels, made of ruby, made of emerald likewise;
Adorned with various beds, spread with smooth Kāsi cloth.
- 18.** "Woollen blankets, fine cloths, silks, woollen fabrics, and pale-yellow
coverings;
All the various bedding, I prepared with my mind.
- 19.** "On each and every one of those planes, adorned with jewelled pinnacles;
Torches made of shining gems, holding them aloft, they stood well."
- 20.** "The pillars and posts shine, beautiful are the golden arched gateways;
Made of Jambu river gold and hardwood, and also made of silver.
- 21.** Many connections well-arranged, adorned with door panels and bolts;
On both sides many full pitchers, combined with lotuses and waterlilies.
- 22.** "All the Buddhas of the past, the leaders of the world together with the
Community;
Having created them with their disciples in their natural appearance and form.
- 23.** "Having entered through that door, all the Buddhas with their disciples;
Seated on chairs entirely made of gold, the noble assemblies.
- 24.** "Those who are now present, Buddhas unsurpassed in the world;
And those existing in the past, all brought together to my dwelling.
- 25.** "Many hundreds of Individually Enlightened Ones, self-become, unconquered;
And those existing in the past, all brought together to my dwelling.

- 26.** "There are many wish-fulfilling trees, those that are divine and those that are human;
Having gathered all the cloth, I clothe with the three robes.
- 27.** "Solid food, edibles, delicacies, accomplished drink and food;
Having filled beautiful bowls made of gems, I gave.
- 28.** Having become like divine garments, polished, endowed with robes;
With sweet sugar and oil and honey-molasses.
- 29.** "Satisfied with the finest food, all those noble assemblies;
Having entered the jewelled chamber, like lions resting in a cave.
- 30.** "On a very precious bed, they adopted the lion's posture;
Fully aware, having risen, on the bed they sat cross-legged.
- 31.** "Devoted to delight in meditative absorption, the resort of all Buddhas;
Some teach the teachings, others sport with supernormal power.
- 32.** "Others attain direct knowledge, direct knowledge mastered;
They perform miraculous transformations, others in thousands.
- 33.** "Buddhas also ask Buddhas, about the domain, the abode of omniscience;
The profound, subtle state, they fully understand through wisdom.
- 34.** "Disciples ask the Buddhas, Buddhas ask the disciples;
And having asked each other, they answer one another.
- 35.** "Buddhas and Individually Enlightened Ones, disciples and attendants;
Thus in their own delight, they find pleasure in the mansion.
- 36.** "Let jewelled umbrellas stand, with rows of golden garlands;
Surrounded by nets of pearls, let all bear them on their heads.
- 37.** "Let there be cloth canopies, adorned with golden stars;
Spread with variegated garlands, let all bear them on their heads.
- 38.** Spread with garlands of flowers, adorned with garlands of fragrance;
Surrounded by garlands of cloth, decorated with garlands of jewels.
- 39.** "Strewn over with flowers, beautifully decorated, adorned with fragrance;
With five-finger marks of scent, covered with golden roofs.
- 40.** "The lotus ponds in the four directions, spread with lotuses and waterlilies;
Golden in appearance, may they shine, covered with lotus pollen and dust.
- 41.** "May all the trees flower, all around the mansion;
And having released their flowers by themselves, having gone, they scattered
over the dwelling.
- 42.** "May peacocks dance there, may divine swans call out;

May Indian cuckoos sing, flocks of birds all around.

- 43.** "Let all the drums be beaten, let all those lutes resound;
Let all the music play, all around the mansion.
- 44.** "As far as the Buddha-field extends, in the world-circles beyond that;
Great, endowed with radiance, unbroken, made of jewels.
- 45.** "Let golden divans stand, let lamp posts blaze;
Let them become as one light, a succession of ten thousand.
- 46.** "May courtesans and dancers, may groups of nymphs dance;
May various colours appear, all around the mansion.
- 47.** "On tree-tops or on mountain peaks, on the summit of Mount Sineru;
I raise up all the flags, variegated and of five colours.
- 48.** "Men, serpents, and gandhabbas, all gods, may they approach you;
Paying homage with joined palms, they surrounded the mansion.
- 49.** "Whatever wholesome action, a deed to be done by me;
By body, speech, and mind, well done, done in the Thirty-three heaven.
- 50.** "Whatever beings there are with perception, and whatever beings without
perception;
May they all be partakers of the fruit of merit made by me.
- 51.** "Those by whom my deed is well known, the fruit of merit given by me;
And those who do not know of it there, the gods having gone announced to
them.
- 52.** "Whatever beings in the whole world, living because of nutriment;
May they all obtain delightful food, through my mind.
- 53.** "A gift was given by me with the mind, with the mind I brought about
confidence;
Venerated were all the Self-awakened Ones, the Solitary Ones, and the
disciples of the Conqueror.
- 54.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 55.** "I understand two existences, in divinity and also in humanity;
I know no other destination, the fruit of aspiration by mind.
- 56.** "I become superior among the gods, I become lord of men;
Endowed with beauty and auspicious marks, matchless in wisdom in
existence.
- 57.** "Excellent food of various kinds, and jewels not few;
And various garments, from the sky quickly come to me.

- 58.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, divine foods come to me.
- 59.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, all jewels come to me.
- 60.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, all odours come to me.
- 61.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, all vehicles come to me.
- 62.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, all garlands come to me.
- 63.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, ornaments come to me.
- 64.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, all the maidens come to me.
- 65.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, honey and sugar come to me.
- 66.** "On earth and on mountains, in space, in water, in the forest;
Wherever I stretch out my hand, all sweet foods come to me.
- 67.** "To the poor, to travellers, to beggars and wayfarers;
I give the excellent gift, for the attainment of the excellent enlightenment.
- 68.** "Making the rocky mountain resound, thundering a dense roar;
Gladdening the world with its gods, I become a Buddha in the world.
- 69.** "The directions are tenfold in the world, for one travelling there is no end;
And in that region of direction, the Buddha-fields are innumerable.
- 70.** "Radiance was praised for me, twin rays bearing light;
In between here a net of rays, abundant light would be.
- 71.** "In this entire world system, let all people see me;
Let all conform to me, up to the dwelling of Brahmā.
- 72.** "With a distinguished sweet sound, I struck the drum of the Deathless;
In between here let all people hear the sweet utterance.
- 73.** "When the Dhamma-cloud rains, may all be without mental corruptions;
Those beings who are the lowest here, may they become stream-enterers.
- 74.** "Having given the gift that should be given, having fulfilled morality entirely;
Having gone to the perfection of renunciation, I attained the highest enlightenment.

- 75.** Having inquired of the wise, having made the highest energy;
Having gone to the perfection of patience, I attained the highest enlightenment.
- 76.** "Having made firm determination, having fulfilled the perfection of truthfulness;
Having gone to the perfection of friendliness, I attained the highest enlightenment.
- 77.** In gain and loss, in happiness and suffering, in honour and contempt;
Having become even-minded everywhere, I attained the highest enlightenment.
- 78.** "Having seen idleness as peril, and energy as security;
Be those putting forth strenuous energy, this is the Buddha's instruction.
- 79.** "Having seen contention as peril, and non-contention as security;
Be united, be kindly in speech, this is the Buddha's instruction.
- 80.** "Having seen negligence as peril, and diligence as security;
Develop the eightfold path, this is the Buddha's instruction.
- 81.** "Many Buddhas have assembled, and Worthy Ones altogether;
Paying homage, venerate the Enlightened by themselves and Worthy Ones.
- 82.** "Thus the Buddhas are inconceivable, the teachings of the Buddhas are inconceivable;
For those with confidence in the inconceivable, the result is inconceivable."

Thus the Blessed One, extolling his own conduct as a Buddha, spoke this exposition of the Teaching called 'The Life History of the Buddha'.

The Life History of the Buddha is complete.

2. The Life History of the Individually Enlightened Ones

Now hear the life history of the Individually Enlightened Ones -

- 83.** The sage of Videha, Nataṅga, asked the Truth-finder dwelling in Jeta's Grove;
"It seems there are those named Individually Enlightened Ones, by what causes do they come to be, O hero?"
- 84.** Then the omniscient one, the great sage, spoke to the noble Ānanda with a sweet voice;
"Those who made aspirations under former Buddhas, who did not attain liberation in the Conqueror's Dispensations.
- 85.** By that very gateway of religious emotion, the wise, even without Buddhas, those of sharp wisdom;
Even by a small object, attain individual enlightenment.
- 86.** "In all the world, setting me aside, there is none equal to the Individually

Enlightened Ones;
I shall declare well this mere portion of praise of those great sages.

- 87.** "The excellent sayings of the Buddhas, the great seers, by themselves, like honey from small bees;
Desiring the unsurpassed medicine, listen all with confident minds.
- 88.** "Of the Individually Enlightened Ones who had assembled, whatever declarations were made in succession;
The danger and the basis for dispassion, and how they attained enlightenment.
- 89.** "'Perceiving dispassion in things with lust, with minds dispassionate in the lustful world;
Having abandoned obsessions, having conquered agitations, so too they attained enlightenment.
- 90.** Having laid aside the rod towards all beings, not harming even one of them;
With a mind of friendliness, compassionate for their welfare, one should wander alone, like a rhinoceros horn.
- 91.** Having laid aside the rod towards all beings, not harming even one of them;
One should not wish for a son, whence a companion? One should wander alone, like a rhinoceros horn.
- 92.** "For one in whom bonding has arisen, affections arise; following upon affection, this suffering comes to be;
Seeing the danger born of affection, one should wander alone, like a rhinoceros horn.
- 93.** Having compassion for friends and companions, one with a bound mind neglects one's welfare;
Seeing this danger in intimacy, one should wander alone, like a rhinoceros horn.
- 94.** Just as a spreading bamboo is entangled, so is the longing for sons and wives;
Like a bamboo shoot, not clinging, one should wander alone, like a rhinoceros horn.
- 95.** Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort;
A wise man, seeing freedom, should wander alone, like a rhinoceros horn.
- 96.** "There is calling out among companions, at home, at a place, while going, while wandering;
Seeing freedom that is not coveted, one should wander alone, like a rhinoceros horn.
- 97.** "There is amusement and delight among companions, and there is extensive love for sons;

Loathing separation from the beloved, one should wander alone, like a rhinoceros horn.

- 98.** "Belonging to the four directions and non-impinging, being content with whatsoever;
Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn.
- 99.** "Some gone forth are hard to support, and also householders dwelling at home;
Having become unconcerned with others' children, one should wander alone, like a rhinoceros horn.
- 100.** Having laid aside the characteristics of a layman, like a coral tree with fallen leaves;
Having cut off, as a hero, the bonds of a layman, one should wander alone, like a rhinoceros horn.
- 101.** "If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful.
- 102.** "If one should not find a prudent companion, a fellow traveller, living well, wise;
Like a king abandoning a conquered kingdom, one should wander alone, like an elephant in the forest.
- 103.** Surely we praise the accomplishment of friends, the foremost or equal friends should be cultivated;
Not having obtained these, eating blamelessly, one should wander alone, like a rhinoceros horn.
- 104.** "Having seen the radiant golden ones, well-finished by the smith's son;
Two clashing together on the arm, one should wander alone, like a rhinoceros horn.
- 105.** "Thus with a companion there would be for me, talk and attachment;
Seeing this danger in the future, one should wander alone, like a rhinoceros horn.
- 106.** "Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Having seen the danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn.
- 107.** Calamity and boil and misfortune, disease and dart and fear - this is mine;
Having seen this danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn.
- 108.** Cold and heat, hunger and thirst, wind and sun, gadflies and serpents;
Having overcome all these, one should wander alone, like a rhinoceros horn.

- 109.** Like an elephant, having left the herds, with fully grown shoulders, spotted like a lotus, eminent;
Dwelling in the forest as long as one likes, one should wander alone, like a rhinoceros horn.
- 110.** "It is impossible for one delighting in company to touch the temporary liberation;
Having heard the words of the Kinsman of the Sun, one should wander alone, like a rhinoceros horn.
- 111.** Having gone beyond the wriggings of views, having reached the fixed course, having attained the path;
I am one with arisen knowledge, not to be led by others, one should wander alone, like a rhinoceros horn.
- 112.** Free from greed, not deceitful, without thirst, without contempt, with corruption and delusion blown away;
Having become desireless in the entire world, one should wander alone, like a rhinoceros horn.
- 113.** One should avoid an evil companion, one who sees harm, settled in unrighteousness;
One should not oneself resort to one attached and heedless, one should wander alone, like a rhinoceros horn.
- 114.** One should associate with one very learned, a bearer of the Dhamma, a noble friend with discernment;
Having understood the meanings, having removed uncertainty, one should wander alone, like a rhinoceros horn.
- 115.** "Play, delight, and sensual happiness in the world, not being satisfied with, not longing for;
Abstaining from adornment, a speaker of truth, one should wander alone, like a rhinoceros horn.
- 116.** Son and wife, father and mother, wealth and grain and relatives;
Having abandoned sensual pleasures, each according to its limit, one should wander alone, like a rhinoceros horn.
- 117.** "This is attachment, here happiness is small, little gratification, here suffering is more;
Having known 'this is a hook,' the wise one should wander alone, like a rhinoceros horn.
- 118.** Having destroyed the mental fetters, like a fish having broken through the net in the water;
Like a fire not returning to what is burnt, one should wander alone, like a rhinoceros horn.
- 119.** With eyes downcast and not desirous of wandering about, with guarded

faculties and protected mind;

Not filled with desire, not being burnt, one should wander alone, like a rhinoceros horn.

120. Having laid aside the characteristics of a layman, like a coral tree covered with leaves;

Clothed in ochre robes, having gone forth, one should wander alone, like a rhinoceros horn.

121. Not making greed for flavours, not covetous, not supporting another, walking successively for alms;

With consciousness unbound from family to family, one should wander alone, like a rhinoceros horn.

122. "Having abandoned the five obstructions of the mind, having dispelled all impurities;

Independent, having cut off the fault of affection, one should wander alone, like a rhinoceros horn.

123. Having turned one's back on happiness and suffering, and previously on pleasure and displeasure;

Having attained equanimity, serenity, and purity, one should wander alone, like a rhinoceros horn.

124. Putting forth strenuous energy for the attainment of the ultimate reality, with a mind not sluggish, with conduct not lazy;

With firm striving, possessed of strength and power, one should wander alone, like a rhinoceros horn.

125. Not giving up seclusion and meditative absorption, always living in conformity with the Teaching regarding phenomena;

Having thoroughly known the danger in existences, one should wander alone, like a rhinoceros horn.

126. Aspiring for the elimination of craving, diligent, not an idiot, learned, mindful;

One who has comprehended the teachings, fixed in destiny, possessed of striving, one should wander alone, like a rhinoceros horn.

127. Like a lion, not trembling at sounds, like the wind, not clinging in a net;

Like a lotus, not soiled by water, one should wander alone, like a rhinoceros horn.

128. Just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering;

One should resort to remote lodgings, one should wander alone, like a rhinoceros horn.

129. "Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time;

Not opposing the whole world, one should wander alone, like a rhinoceros

horn.

- 130.** Having abandoned lust and hate and delusion, having destroyed the mental fetters;
Not trembling at the extinction of life, one should wander alone, like a rhinoceros horn.
- 131.** They associate and serve for the sake of gain, friends without reason are rare today;
Unclean humans whose wisdom is for their own benefit, one should wander alone, like a rhinoceros horn.
- 132.** "Those of pure morality, of well-purified wisdom, concentrated, devoted to wakefulness;
Gifted with introspection, seeing the distinction of phenomena, would understand the noble states comprising the path factors and the factors of enlightenment.
- 133.** "Having cultivated emptiness and aspiration, and likewise the signless, in the Conqueror's Dispensation;
Those wise ones who do not attain the state of a disciple, become Individually Enlightened Ones, self-become.
- 134.** "Those of great qualities, with bodies of many teachings, masters of mind, who have crossed the flood of all suffering;
With elated minds, seers of ultimate reality, like lions, like the horn of a rhinoceros.
- 135.** "With peaceful faculties, peaceful mind, concentrated, practising among beings in the borderlands;
Lamps shining here and in the hereafter, the Individually Enlightened Ones are constantly for my welfare.
- 136.** "Lords of men who have abandoned all obstructions, lamps of the world with the radiance of solid gold;
Without doubt worthy of the world's finest offerings, the Individually Enlightened Ones are constantly satisfied to me.
- 137.** "The well-spoken words of the Individually Enlightened Ones, they circulate in the world including the gods;
Having heard, those fools who do not act accordingly, they wander in sufferings again and again.
- 138.** "The well-spoken words of the Individually Enlightened Ones, like honey from small bees flowing down;
Having heard, those who are devoted to practice, they become seers of truth, endowed with wisdom."
- 139.** "Spoken by the Individually Enlightened Ones, the conquerors, having gone forth, are lofty talks;

They were proclaimed by the Lion of the Sakyans, the best of men, for the purpose of understanding the Teaching.

- 140.** "Out of compassion for the world, these were transformed by those Individually Enlightened Ones;
For the purpose of increasing spiritual urgency, non-attachment, and wisdom, they were made known by the Self-Become Lion."

The Life History of the Individually Enlightened Ones is complete.

3-1. The Life History of the Elder Sāriputta

Now hear the life histories of the elders -

- 141.** "Not far from the Himalayas, there is a mountain named Lambaka;
A hermitage was well made by me, a leaf-hut was well built.
- 142.** "A small river with shallow banks, with good fords, delightful;
Strewn with very clean sand, not far from my hermitage.
- 143.** "Without gravel, without steep banks, sweet, without bad odour;
A small river flows there, beautifying my hermitage.
- 144.** Crocodiles and sea-monsters here, and crocodiles and turtles;
They move about in the river there, beautifying my hermitage.
- 145.** "Shad fish, rainy-season fish, balaja fish, munja fish, red fish;
Vaggaḷa fish leaping about, adorn my hermitage.
- 146.** "On both banks of the river, flowering and fruiting trees;
Hanging down from both sides, they beautify my hermitage.
- 147.** "Mango trees and sal trees and tilaka trees, trumpet-flower trees and sinduvāraka trees;
Divine odours blow forth, in bloom in my hermitage.
- 148.** "Champaka, Salala, Nīpa, Nāga, Punnāga, and Ketaka trees;
Divine odours blow forth, in bloom in my hermitage.
- 149.** "Atimutta trees and asoka trees, and bhaginīmālā trees in bloom;
Aṅkola trees and bimbijālā creepers, in bloom in my hermitage.
- 150.** "Ketaka and kandali trees, godhuka and tiṇasūlika plants;
Wafting divine fragrance, adorn my hermitage.
- 151.** "Kaṇḍikāra trees and kaṇṇikā trees, asana trees and many arjuna trees;
Wafting divine fragrance, adorn my hermitage.
- 152.** "Punnāga trees and mountain punnāga trees, and koviḷāra trees in bloom;
Wafting divine fragrance, adorn my hermitage.
- 153.** "Uddālaka and kuṭaja, kadamba and many vakula trees;

Wafting divine fragrance, adorn my hermitage.

- 154.** Āḷaka plants and sage's beans, plantains and citrons;
Nourished by scented water, they bear fruits.
- 155.** "Some lotuses are blooming, others are producing stamens;
Some lotuses have shed their petals, in bloom in the lake then.
- 156.** "The lotuses take embryo, the lotus roots run forth;
Strewn with water-chestnut leaves, they shine in the lake then.
- 157.** "Nayitā and mango-scented, uttalī and China-rose plants;
Divine odours blow forth, in bloom in the lake then.
- 158.** "Shad fish, rainy-season fish, balaja fish, munja fish, red fish;
Saṃgulā fish and catfish too, dwell in the lake then.
- 159.** Crocodiles and crocodiles too, and string-seizers and demons;
Pythons and boa constrictors too, dwell in the lake then.
- 160.** "Pigeons, sun-geese, ruddy geese, river-dwellers;
Cuckoos, parrots and mynas, live depending on that lake.
- 161.** "Jungle fowl, crabs, in the forest pokkharasātaka birds;
Lapwings and young parrots, live depending on that lake.
- 162.** "Swans, herons, and peacocks, cuckoos and cocks;
Lorises and pheasants, live depending on that lake.
- 163.** "Owls and poṭṭhasīsā birds, ospreys and many hawks;
And great black birds, live depending on that lake.
- 164.** "Spotted deer and boars, yaks and many rhinoceroses;
Rohicca deer and young parrots, live depending on that lake.
- 165.** "Lions, tigers and panthers, bears, wolves and hyenas;
Elephants in three-fold rut, live depending on that lake.
- 166.** "Kinnaras and monkeys, and also forest workers;
Hunters and trappers, live depending on that lake.
- 167.** "Tinduka trees, piyāla trees, madhuka trees and kasumāra trees;
They constantly bear fruits, not far from my hermitage.
- 168.** "Kosamba, Salala, and Neem trees, combined with sweet fruits;
They constantly bear fruits, not far from my hermitage.
- 169.** Yellow myrobalans, emblic myrobalans, mangoes, rose-apples, beleric
myrobalans;
Jujubes, marking-nut trees, marmelos trees - they bear fruits.

- 170.** "Yams and kaṣamba plants, and bilālī and buttermilk plants;
Jīvaka plants and sutaka plants too, are abundant in my hermitage.
- 171.** "Not far from the hermitage, there were lakes well-fashioned;
With clear water, with cool water, with good fords, delightful.
- 172.** "Covered with lotuses and waterlilies, combined with white lotuses;
Covered with mandālaka flowers, a divine fragrance blows forth.
- 173.** "Thus in the forest accomplished in all factors, in bloom and bearing fruit;
In the charming hermitage well-made, I dwelt then.
- 174.** "Virtuous, accomplished in ascetic practices, a meditator, always delighting in
meditative absorption;
Having attained the power of the five direct knowledges, an ascetic named
Suruci.
- 175.** "Twenty-four thousand pupils attended upon me;
All these were brahmins, of good birth, famous.
- 176.** "In the marks of a great man and in history, together with vocabularies and
rituals;
Skilled in verse and grammar, having reached perfection in their own teaching.
- 177.** "Skilled in omens, in signs, and in characteristics;
On earth, on the ground, and in the sky, my pupils are well-trained.
- 178.** "Of few wishes, prudent are these, eating little, not covetous;
Content with gain and loss, they surround me always.
- 179.** "Meditators, delighting in meditative absorption, wise, with peaceful minds,
concentrated;
Desiring nothingness, they surround me always.
- 180.** "Having attained the perfection of direct knowledge, delighted in the paternal
resort;
Moving through the sky, the wise ones surround me always.
- 181.** "Restrained at the six doors, without longing, with guarded faculties;
And aloof from society, those wise ones, my pupils, are difficult to approach.
- 182.** "By cross-legged sitting, and by standing and walking;
They spend the night, my pupils, difficult to approach.
- 183.** "They do not find pleasure in what is enticing, they do not become corrupted
towards what leads to hate;
They do not become deluded towards what leads to infatuation, my pupils are
difficult to approach.
- 184.** "Investigating supernormal power, they go on constantly;

They cause the earth to tremble, difficult to approach through impetuosity.

- 185.** "And those pupils of mine, playing, sport in the play of meditative absorption;
They bring fruit from the rose-apple tree, my pupils are difficult to approach.
- 186.** "Some go to Aparagoyāna, some to Pubbavideha;
And some to Uttarakuru, difficult to approach in their search.
- 187.** "They send the basket in front, and behind they go;
By twenty-four thousand, the sky is covered.
- 188.** "Some cook with fire, some without fire, and some with teeth, some with
mortars;
Some pounded with stone, eating fallen fruit.
- 189.** "Some devoted to purity, descending into water in the evening and morning;
Performing ablution with water, my pupils are difficult to approach.
- 190.** "With overgrown armpit hair, nails, and body hair, with stained teeth, with
dusty heads;
Fragrant with the fragrance of morality, my pupils are difficult to approach.
- 191.** "Having assembled right early, the matted-hair ascetics of fierce austerity;
Having proclaimed their gains and losses, they then go into the sky.
- 192.** "As these depart, a great sound arises;
By the sound of antelope hides, the deities are joyful.
- 193.** "They depart in every direction, sages moving through the sky;
Supported by their own power, they go wherever they wish.
- 194.** "These are earth-shakers, all sky-farers;
Of fierce radiance, hard to overcome, unshakeable like the ocean.
- 195.** "Some standing and walking, some sages remaining seated;
Some eating fallen fruit, my pupils are difficult to approach.
- 196.** "These abide in friendliness, seeking the welfare of all living beings;
All not exalting themselves, they do not scoff at anyone.
- 197.** Fearless like the king of lions, powerful like the king of elephants;
Difficult to approach like tigers, they come near me.
- 198.** "Sorcerers and deities, serpents, gandhabbas and demons;
Kumbhaṇḍas, titans and garuḷas, live depending on that lake.
- 199.** "They, laden with matted hair and carrying baskets, wearing antelope hides as
upper garments;
All moving through the sky, live depending on that lake.
- 200.** "They are always suitable, respectful towards one another;

Among the twenty-four thousand, no sound of sneezing is found.

- 201.** "Placing foot after foot, with little sound, well-restrained;
Having approached, all of them would pay homage to me with their heads.
- 202.** "Surrounded by those pupils, peaceful austere ascetics;
I dwell there in the hermitage, a meditator, delighting in meditative
absorption.
- 203.** "With the fragrance of morality of the sages, and with the fragrance of flowers,
both;
With the fragrance of fruit of the fruit-bearing trees, the hermitage is fragrant.
- 204.** "I do not know night and day, discontent is not found in me;
Exhorting my own pupils, I obtain even more joy.
- 205.** "Of flowers blooming, and of fruits ripening;
Divine odours blow forth, beautifying my hermitage.
- 206.** "Having risen from concentration, ardent and prudent, I;
Having taken a carrying-pole burden, I entered the forest.
- 207.** "In omens and in dreams too, in characteristics well-trained;
The spell passage that was current, I remembered then.
- 208.** "The Blessed One Anomadassī, the elder of the world, the lord of men;
The Perfectly Enlightened One, desiring seclusion, approached the Himalayas.
- 209.** "Having plunged into the Himalaya, the foremost compassionate sage;
Folding his legs crosswise, the highest of men sat down.
- 210.** I saw that Enlightened by himself, radiant and delightful;
Like a blazing blue water-lily, like a burning fire.
- 211.** Like a blazing lamp post, like lightning in the sky;
Like a fully blossomed king of sal trees, I saw the leader of the world.
- 212.** "This serpent, the great hero, the sage who makes an end of suffering;
Having come to see him, one is freed from all suffering.
- 213.** "Having seen the god of gods, I reflected upon the characteristics;
Is he a Buddha or is he not a Buddha? Well then, let me see the one with
vision.
- 214.** "Wheels with a thousand spokes are seen on the soles of his feet;
Having seen his characteristics, I came to a conclusion about the Truth-finder.
- 215.** "Having taken a broom, having swept, I then;
Then having brought together flowers, I venerated the foremost Buddha.
- 216.** "Having venerated that Buddha, a crosser of the mental floods, without mental

corruptions;

Having arranged my antelope skin on one shoulder, I paid homage to the leader of the world.

- 217.** "By which knowledge the Perfectly Enlightened One, without mental corruptions, dwells;
That knowledge I will explain, listen to me as I speak.
- 218.** "You lift up this world, self-become one, source of boundless qualities;
Having come to see you, they cross the stream of uncertainty.
- 219.** "You are the Teacher and the banner, the flag and the sacrificial post for living beings;
The ultimate goal and the support, the island and the best of bipeds.
- 220.** "It is possible to measure the water in the ocean with an āḷhaka measure;
But your knowledge, O Omniscient One, it is not possible to measure.
- 221.** "'It is possible to hold the earth, having placed it on the circle of a balance;
But your knowledge, O Omniscient One, it is not possible to hold.
- 222.** "'Space can be measured, with a rope or with a finger-breadth;
But your knowledge, O Omniscient One, it is not possible to measure.
- 223.** "The water in the great ocean, and the entire earth, a tangle;
Taking the Buddha's knowledge, they cannot be compared by simile.
- 224.** "'Of the world including the gods, those whose consciousness proceeds;
These are caught within the net of your knowledge, O One with Vision.
- 225.** "'By which knowledge you attained the consummate, highest enlightenment;
By that knowledge, O Omniscient One, you subjugated the adherents of other religions.'
- 226.** Having praised with these verses, the ascetic named Suruci;
Having spread out his antelope skin, he sat down on the ground.
- 227.** "Eighty-four thousand, plunged into the great ocean;
Risen up just as much, is called the king of mountains.
- 228.** "So very high is Neru, long and wide is he;
Crushed into atomic particles, into hundreds of thousands of crores.
- 229.** "When placed upon the target, it would come to utter elimination;
But your knowledge, O Omniscient One, it is not possible to measure.
- 230.** "Whoever would encircle the water with a fine-meshed net;
Whatever living beings are in the water, they would be caught within the net.
- 231.** "Just so indeed, O great hero, whatever various sectarians there are;
Plunged into the thicket of views, deluded by adherence.

- 232.** "By your pure knowledge, seeing without obstruction;
These are caught within the net, they do not surpass your knowledge.
- 233.** "The Blessed One at that time, Anomadassī of great fame;
Having risen from concentration, the Conqueror surveyed the direction.
- 234.** "Of the sage Anomadassi, Nisabha was the disciple by name;
Surrounded by a hundred thousand, with peaceful minds, such ones.
- 235.** "With those who have eliminated the mental corruptions, with the pure, with
those possessing the six higher knowledges, with the meditators;
Having understood the Buddha's mind, he approached the leader of the world.
- 236.** "Standing there in the sky, they circumambulated him;
Paying homage with joined palms, they descended near the Buddha.
- 237.** "The Blessed One Anomadassī, the elder of the world, the lord of men;
Having sat down in the community of monks, the Conqueror manifested a
smile.
- 238.** "Varuṇa was the attendant of the Teacher Anomadassī;
Having arranged his robe on one shoulder, he asked the leader of the world.
- 239.** "'What indeed, Blessed One, is the cause for the Teacher's act of smiling?
For Buddhas do not manifest a smile without cause.'
- 240.** "The Blessed One Anomadassī, the elder of the world, the lord of men;
Having sat down in the midst of the monks, spoke this verse.
- 241.** "'He who honoured me with flowers, and also praised my knowledge;
Him I will explain, listen to me as I speak.
- 242.** "Having understood the Buddha's word, all the gods assembled;
Wishing to hear the Good Teaching, they approached the Enlightened by
himself.
- 243.** "In the ten world systems, groups of gods of great supernormal power;
Wishing to hear the Good Teaching, they approached the Enlightened by
himself.
- 244.** "'Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround me, this is the fruit of honouring the Buddha.
- 245.** "Sixty thousand musical instruments, drums fully adorned;
They will constantly attend on me, this is the fruit of honouring the Buddha.
- 246.** "Sixteen thousand women, ladies fully adorned;
Adorned with variegated garments and ornaments, wearing jewelled earrings.
- 247.** 'With long eyelashes, cheerful, with good perception, slender-waisted;
They will constantly surround me, this is the fruit of honouring the Buddha.

- 248.** "'For a hundred thousand cosmic cycles, he will delight in the heavenly world;
A thousand times he will be a wheel-turning monarch, a king in the realm.
- 249.** "'A thousand times as lord of the gods, he will exercise divine kingship;
Principality over a district, extensive, incalculable by counting.
- 250.** "When the final existence is attained, he will go to human existence;
A brahmin woman named Sārī will carry him in her womb.
- 251.** "'By his mother's name and clan, this man will be known;
By the name Sāriputta, he will be of sharp wisdom.
- 252.** "Having abandoned eighty crores, he will go forth without possessions;
Seeking the state of peace, he will wander this earth.
- 253.** "Immeasurable cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 254.** "'His heir in the teachings, legitimate, created by the Teaching;
By the name Sāriputta, he will be the chief disciple.
- 255.** "This Ganges, the Bhāgīrathī, flowing forth from the Himalayas;
Reaches the great ocean, satisfying the mighty sea.
- 256.** "Just so this Sāriputta, confident in his own three;
Having gone to the perfection of wisdom, he will satisfy living beings.
- 257.** "With reference to the Himalayas, and the ocean, the great sea;
Whatever sand is in between here, incalculable by counting.
- 258.** "'That too could be entirely reckoned, as counting goes;
But for Sāriputta's wisdom, there will be no end.
- 259.** "When placed upon the target, the sands of the Ganges would be exhausted;
But for Sāriputta's wisdom, there will be no end.
- 260.** "The waves in the great ocean are incalculable by counting;
So too for Sāriputta's wisdom, there will be no end.
- 261.** "Having pleased the Perfectly Enlightened One, Gotama, the bull of the
Sakyans;
Having gone to the perfection of wisdom, he will be the chief disciple.
- 262.** "'The wheel of the Teaching set in motion by the Sakyan son, such a one;
He will rightly keep it rolling, raining down showers of the Teaching.
- 263.** "'Having directly known all this, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, will establish him in the highest
state.'
- 264.** "Oh, well done is my action, for the Teacher Anomadassī;

For whom having done service, I have gone to perfection in all respects.

- 265.** "The action done in immeasurable time, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up the defilements.
- 266.** "Seeking the unconditioned, Nibbāna, the unshakeable state;
Examining all the sectarians, thus I wandered in existence.
- 267.** "Just as a diseased man would seek medicine,
Having searched the entire forest, for release from disease.
- 268.** "Seeking the unconditioned, Nibbāna, the Deathless state;
Uninterruptedly for five hundred, I went forth in the seer's going forth.
- 269.** "Laden with a burden of matted hair, wearing an antelope hide as an upper robe;
Having gone to the perfection of direct knowledge, I went to the Brahma world.
- 270.** "There is no purity among outsiders, setting aside the Conqueror's Dispensation;
Whatever beings are wise, they become purified in the Conqueror's Dispensation.
- 271.** "This is made by my own effort, this is not hearsay;
Seeking the unconditioned, I wandered among base fords.
- 272.** "Just as a man desiring substance, having cut down a plantain, would split it;
He would not find substance therein, for it is void of substance.
- 273.** "So too the sectarians in the world, many people of various views;
Are void of the unconditioned, as a plantain is void of substance.
- 274.** "When the final existence was attained, I was a kinsman of Brahma;
Having abandoned great wealth, I went forth into homelessness.

The First Recitation Section.

- 275.** "A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
A brahmin named Sañcaya, at his root I dwelt.
- 276.** "Your disciple, O Great Hero, the brahmin named Assaji;
Difficult to approach, of risen radiance, was walking for almsfood then.
- 277.** "I saw him, the wise one, the sage concentrated in wisdom;
With peaceful mind, the great elephant, like a fully blossomed lotus.
- 278.** "Having seen, a thought arose in me, 'Well-tamed, with a pure mental state;
The bull, the excellent, the hero, this one will become a Worthy One.'
- 279.** "Pleasing he moves, handsome, well-restrained;
Tamed in the highest restraint, he will be one who sees the Deathless.

- 280.** "What if I were to ask him of the highest good, with a satisfied mind;
He, when asked by me, will speak, I shall then ask in return.
- 281.** "As he was walking for almsfood, I followed behind;
Waiting for an opportunity, to ask about the Deathless state.
- 282.** "Having approached him arrived in the middle of the street, I asked;
'What is your clan, O hero, whose pupil are you, dear sir?'
- 283.** He, when asked by me, explained, fearless like a lion;
'A Buddha has arisen in the world, I am his pupil, friend.'
- 284.** "What kind of teaching of the Buddha, O Great Hero, born after him, of great
fame,
Please tell me well, dear friend."
- 285.** "He, when asked by me, spoke all, the profound, subtle state;
The destroyer of the dart of craving, the dispelling of all suffering.
- 286.** "Whatever phenomena arise from a cause, the Truth-finder has declared their
cause;
And whatever is their cessation, thus speaks the Great Ascetic."
- 287.** "When the question was answered, I attained the first fruit;
I was stainless and spotless, having heard the Conqueror's Dispensation.
- 288.** "Having heard the sage's word, having seen the highest teaching;
Having penetrated the Good Teaching, I spoke this verse.
- 289.** "'This is indeed the teaching, if only so much, you have penetrated the
sorrowless state;
Unseen, passed by, for many myriads of aeons.'
- 290.** "I, seeking the teaching, wandered among base fords;
That purpose has been attained by me, this is not the time for me to be
negligent.
- 291.** "Pleased by Assaji, having attained the unshakeable state;
Seeking my friend, I went to the hermitage.
- 292.** "Having seen me from afar, my friend, well-trained;
Accomplished in deportment, spoke these words.
- 293.** "Your face and eyes are serene, the state of a sage is seen;
Have you attained the Deathless, Nibbāna, the imperishable state?
- 294.** "You came befitting beauty, like one trained to imperturbability;
Like a tamed one, a tamer of the tamed, you are at peace, brahmin.
- 295.** "'The Deathless has been attained by me, the removal of sorrow's dart;
You too will attain that, let us go to the presence of the Buddha.'

- 296.** Having replied "Good!", my friend, well-trained;
Having taken hand with hand, having approached your presence.
- 297.** "Both of us shall go forth, son of the Sakyans, in your presence;
Having come to your teaching, we dwell without mental corruptions.
- 298.** "Kolita is foremost in supernormal power, I have gone beyond in wisdom;
Both of us having become as one, we adorn the Dispensation.
- 299.** "With unfulfilled intention, I wandered among base fords;
Having come to see you, my intention has been fulfilled.
- 300.** "Established upon the earth, the trees bloom in season;
Divine odours blow forth, pleasing all living beings.
- 301.** "Just so I, O great hero, son of the Sakyans, of great fame;
Having been established in your Dispensation, I shall seek the time to bloom.
- 302.** "Seeking the flower of liberation, which frees from the wandering in existence;
By obtaining the flower of liberation, I please all living beings.
- 303.** "As far as the Buddha-field extends, having set aside the Great Sage,
There is none equal in wisdom to your son, O One with Vision.
- 304.** "And your pupils are well-disciplined, and your assembly is well-trained;
Tamed in the highest restraint, they surround you always.
- 305.** "Meditators, delighting in meditative absorption, wise, with peaceful minds,
concentrated;
Sages, accomplished in moral perfection, they surround him always.
- 306.** "Of few wishes, prudent, wise, eating little, not covetous;
Content with gain and loss, they surround him always.
- 307.** "Forest-dwellers, delighting in ascetic practices, meditators with coarse robes;
The wise, delighting in seclusion, surround him always.
- 308.** "Those practising and those stationed in fruition, trainees and possessors of
fruition;
Seekers of the highest good, they surround him always.
- 309.** "Stream-enterers and spotless ones, and those who are once-returners;
Non-returners and Worthy Ones, they surround him always.
- 310.** "Skilled in the establishments of mindfulness, delighting in the development of
enlightenment factors;
Those disciples of yours, many and all, surround you always.
- 311.** "Skilled in the bases for spiritual power, delighting in the development of
concentration;
Engaged in right striving, they surround you always.

- 312.** "Possessing the threefold true knowledge and the six higher knowledges,
having reached perfection in supernormal power;
Having attained perfection in wisdom, they surround him always.
- 313.** "Such are your pupils, O Great Hero, well-trained;
Difficult to approach, of fierce radiance, they surround you always.
- 314.** "Surrounded by those pupils, restrained austere ascetics;
Terrified like the king of beasts, you shine like the king of stars.
- 315.** "Established upon the earth, the earth-growers grow;
They reach full expansion, and they show forth fruit.
- 316.** "You are like the earth, son of the Sakyans, of great fame;
Having been established in your Dispensation, they obtain the Deathless fruit.
- 317.** "The Sindhu and the Sarassatī, the rivers and the Candabhāgā;
The Ganges and the Yamunā, the Sarabhū and also the Mahī.
- 318.** "The ocean receives these as they flow;
They give up their former name, and are known simply as 'ocean'.
- 319.** "Just so, these people of the four castes, having gone forth in your presence;
They give up their former name, and are known as 'sons of the Buddha'.
- 320.** "Just as the spotless moon, going through the space element;
Outshines all the hosts of stars in the world with its radiance.
- 321.** "Just so you, O great hero, surrounded among gods and humans;
Having surpassed all these, you shine always.
- 322.** "Waves arisen in the deep do not pass beyond the shore;
All touch the shore, and crushed, they scatter.
- 323.** "So too the sectarians in the world, many people of various views;
Though wishing to dispute the teaching, they do not surpass that sage.
- 324.** "And if they reach you, O One with Vision, with retorts;
Having approached your presence, they become as if crushed.
- 325.** "Just as many white water lilies and lotuses born in water;
Are smeared by water, and by mud and mire.
- 326.** "So too many beings, born in the world, grow;
Distressed by lust and hate, like a white water lily in mud.
- 327.** "Just as a lotus, born in the water, grows in the midst of the water;
It is not stained by the water, for the lotus is pure.
- 328.** "Just so you, O great hero, born in the world, O great sage;
You are not tainted by the world, as a lotus by water.

- 329.** "Just as in the delightful month, many water-born lotuses bloom;
They do not go beyond that month, that is the time for blooming.
- 330.** "Just so you, O great hero, are in bloom through your liberation;
They do not transgress the teaching, just as the water-born lotus.
- 331.** "The king of sal trees, fully in bloom, wafts forth a divine fragrance;
Surrounded by other sal trees, it shines like a king of sal trees.
- 332.** "Just so you, O great hero, in bloom with the Buddha's knowledge;
Surrounded by the Community of monks, you shine like a king of sal trees.
- 333.** "Just as the rocky Himalaya is medicine for all living beings;
The abode of serpents and titans, and of deities.
- 334.** "Just so you, O great hero, are like medicine for living beings;
Possessing the threefold true knowledge and the six higher knowledges,
having reached perfection in supernormal power.
- 335.** "Instructed by you, O great hero, by you the compassionate one, they;
They delight in delight in the Dhamma, they dwell in your Dispensation.
- 336.** "Just as a lion, the king of beasts, having gone forth from his dwelling place;
Having looked around at the four directions,

Roars three times.

- 337.** "All beasts are frightened, when the king of beasts roars;
For thus this one of pure birth, always terrifies the cattle.
- 338.** "When you roar, O Great Hero, the earth trembles;
Those capable of being enlightened awaken, the hosts of Māra tremble.
- 339.** "All the sectarians tremble, when you roar, great sage;
Like crows scattered from an army, like deer from the king of beasts.
- 340.** "Whoever in the world have followings, are called 'Teacher';
They teach the teaching handed down by tradition to the assembly.
- 341.** "Not in this way, O great hero, did you expound the Teaching to living beings;
Having yourself awakened to the truths, the consummate aids to
enlightenment.
- 342.** "Having known the inclination and underlying tendency, the strength and
weakness of the faculties;
Having discerned the capable and incapable, you thunder like a great cloud.
- 343.** "If an assembly were seated extending to the world-circle's end;
Of various views, considering, for the cutting off of their doubt.
- 344.** "Having understood the minds of all, the sage skilled in similes;

By speaking just one question, you cut off the doubt of living beings.

- 345.** "If the earth were filled with those like Upatissa,
All of them with joined palms would praise the leader of the world.
- 346.** "Even for a cosmic cycle they praising, with various praises they praised;
They could not measure, immeasurable is the Truth-finder.
- 347.** "For just as with my own strength, the Conqueror was praised by me;
Even those praising for ten million cosmic cycles, would praise in just the same way.
- 348.** "For if any god or human being, well-trained,
Should intend to measure, he would only obtain vexation.
- 349.** "Having been established in your Dispensation, son of the Sakyans, of great fame;
Having gone to the perfection of wisdom, I dwell without mental corruptions.
- 350.** "I crush the sectarians, I keep the Conqueror's Dispensation going;
The General of the Dhamma today, in the Sakyan son's Dispensation.
- 351.** "The action done in immeasurable time, showed its fruit to me here;
Gladdened like the speed of an arrow, I burnt up my defilements.
- 352.** "Whoever, any human being, would bear a burden on the head always;
He would be afflicted by the burden, laden with burdens likewise.
- 353.** "Burning with the three fires, I wandered in existences;
Laden with the burden of existence, as if a mountain were lifted up.
- 354.** "And the burden has been laid down by me, existences have been abolished by me;
All that was to be done has been done, in the Sakyan son's Dispensation.
- 355.** "As far as the Buddha-field extends, having set aside the bull of the Sakyans;
I am the foremost in wisdom, no one equal to me is found.
- 356.** "Well skilled in concentration, having reached perfection in supernormal power;
If I wished, today I could create a thousand.
- 357.** "Having become a master of the progressive abidings, the great sage;
He spoke the teaching to me, cessation is my bed.
- 358.** "The divine eye is pure in me, I am skilled in concentration;
Devoted to right striving, delighting in the development of enlightenment factors.
- 359.** "Whatever is to be attained by a disciple, all that has been done by me;
Having set aside the lord of the world, no one equal to me is found.

- 360.** "Skilled in attainments, a quick obtainer of meditative absorptions and deliverances;
Delighting in the development of enlightenment factors, I have reached the perfection of disciple qualities.
- 361.** "By the quality of a disciple, auspicious, with higher intelligence, completely excellent, a burden-bearer;
Whose mind is held together by faith, always among fellows in the holy life.
- 362.** "Like a snake with venom removed, like a bull with horns cut off;
Like one who has laid aside conceit and arrogance, I approach the community with deep respect.
- 363.** "If my wisdom were to have form, it would not equal even the earth;
This is the fruit of praising the knowledge of the Blessed One Anomadassī.
- 364.** "The wheel of the Teaching set in motion by the Sakyan son, such a one;
I rightly conform to it, this is the fruit of praising knowledge.
- 365.** "May there never be near me one of evil desires, lazy, lacking in energy;
Of little learning, disrespectful, may he be met anywhere.
- 366.** "Very learned and wise, well concentrated in morality;
Devoted to serenity of mind, let him even stand on my head.
- 367.** "This I say to you, venerable ones, as many as are assembled here;
Be of few wishes, be content, meditators, always delighting in meditative absorption.
- 368.** "Having seen whom first, I became stainless and spotless;
He, the wise disciple named Assaji, was my teacher.
- 369.** "Owing to him, today I became the generalissimo of the Teaching;
Having attained perfection in all respects, I dwell without mental corruptions.
- 370.** "He who was my teacher, the disciple named Assaji;
In whatever direction he dwells, I make that my head-side.
- 371.** "Having remembered my action, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, established me in the highest state.
- 372.** Mental defilements have been burnt by me, all existences have been uprooted.

Like an elephant having cut the bond, I dwell without mental corruptions.
- 373.** "Indeed welcome it was for me, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

- 374.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Sāriputta spoke these verses.

Thus he spoke.

The Life History of the Elder Sāriputta is first.

3-2. The Life History of the Elder Mahāmoggallāna

- 375.** "The Blessed One Anomadassī, the elder of the world, the lord of men;
Dwelt in the Himalayas, honoured by a host of gods.
- 376.** "Varuṇa by name, I was then a king of serpents;
Assuming forms at will, I perform transformations, I dwelling in the great
ocean.
- 377.** "Having left the group to be associated with, I started the musical instruments;
Having surrounded the Enlightened by himself, the nymphs played music then.
- 378.** "While the instruments were being played, the gods played their instruments;
Having heard the sound of both, the Buddha too awoke.
- 379.** "Having invited the Enlightened by himself, I went to my own dwelling;
Having prepared a seat, I announced the time.
- 380.** "Surrounded by a thousand who eliminated the mental corruptions, the leader
of the world;
Illuminating all directions, approached my dwelling.
- 381.** "The great hero who had sat down, the god of gods, the lord of men;
Together with the community of monks, I satisfied with food and drink then.
- 382.** "The great hero, the self-become one, the foremost person, gave thanks;
Having sat down in the community of monks, he spoke these verses.
- 383.** "Whoever venerated the Community, and the Buddha, the leader of the world;
By that confidence of mind, he will go to the heavenly world.
- 384.** "'Seventy-seven times, he will exercise divine kingship;
Eight hundred times kingship on earth, he will inhabit the earth.
- 385.** "'And fifty-five times he will be a wheel-turning monarch;
Innumerable wealth will arise for him at that very moment.
- 386.** "Immeasurable cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 387.** "Having fallen away from hell, he will go to human existence;
Kolita by name, he will be a kinsman of Brahma.

- 388.** "He, having gone forth afterwards, urged on by wholesome root;
Will be the second disciple of the Blessed One Gotama.
- 389.** "Putting forth strenuous energy, resolute, having reached perfection in
supernormal power;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.'
- 390.** "Having relied on an evil friend, gone under the control of sensual lust;
I had mother and father killed, with a corrupted mind.
- 391.** "Whatever realm of rebirth I am reborn in, whether hell or human;
Endowed with evil deeds, I die with a broken head.
- 392.** "This is my last, the final existence goes on;
Here too such will be for me at the time of death.
- 393.** "Engaged in solitude, delighting in the development of concentration;
Having fully understood all mental corruptions, I dwell without mental
corruptions.
- 394.** "Even the earth, so deep, thick and hard to assail;
I could shake with my left toe, having reached perfection in supernormal
power.
- 395.** "I do not see the conceit 'I am', conceit does not exist in me;
With reference to novices, I cultivate a respectful mind.
- 396.** "Immeasurable cosmic cycles from now, the action which I aspired to;
That plane I have attained, I have attained the elimination of mental
corruptions.
- 397.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Mahāmoggallāna spoke these verses.

The Life History of the Elder Mahāmoggallāna is second.

3-3. The Life History of the Elder Mahākassapa

- 398.** "When the Blessed One Padumuttara, the foremost of the world, such a one,
The Lord of the World was quenched, they make offerings to the Teacher.
- 399.** "The populace with elated minds, rejoiced and delighted;
When religious emotion arose in them, rapture arose in me.
- 400.** "Having brought together relatives and friends, I spoke these words;
The great hero has attained final Nibbāna, well then, let us make an offering.

- 401.** Having replied "Good!", they produced even more joy in me;
In the Buddha, the Lord of the World, we shall make an accumulation of merit.
- 402.** "Having made a well-crafted oblation post, a hundred cubits risen up;
One and a half hundred cubits spread wide, a mansion rising up to the sky.
- 403.** "Having made a long building there, adorned with rows of palm trees;
Having gladdened one's own mind, worshipping the highest shrine.
- 404.** "Like a great mass of fire blazing, like a kiṃsuka tree in full bloom;
Like a rainbow in space, it illuminates the four directions.
- 405.** "Having gladdened my mind there, having done much wholesome;
Having remembered my former action, I was reborn among the deities.
- 406.** "Having mounted a divine vehicle drawn by horses, yoked with a thousand;
My dwelling was lofty, risen up with seven stories.
- 407.** "There were a thousand pinnacle chambers, entirely made of gold;
Shining with their own radiance, illuminating all directions.
- 408.** "There are also other turrets, made of ruby then;
They too shine with radiance, all around the four directions.
- 409.** "Produced by meritorious deeds, pinnacle chambers well-fashioned;
Made of gems too they shine, in the ten directions all around.
- 410.** "As they were shining, the light was vast;
I outshine all the gods, this is the fruit of meritorious action.
- 411.** "Sixty thousand cosmic cycles ago, a warrior named Ubbiddha;
Ruler of the four quarters, victorious, I dwelt on the earth.
- 412.** "Likewise in a fortunate cosmic cycle, thirty times I was;
Devoted to my own deeds, a wheel-turning monarch of great power.
- 413.** "Endowed with the seven treasures, lord of the four continents;
Even there my dwelling rose up like a rainbow.
- 414.** "Twenty-four in length, and twelve in breadth;
A city named Rammaṇa, with strong walls and gateways.
- 415.** "Five hundred in length, and half that in breadth;
Crowded with multitudes of people, like the city of the Thirty-three.
- 416.** "Just as in a needle case, twenty-five needles thrown in;
They knock against one another, it becomes crowded and entangled.
- 417.** "Thus was my city, crowded with elephants, horses and chariots;
Always filled with people, a delightful, excellent city.

- 418.** "Having eaten and drunk there, I went again to divinity.
In my last existence, there was accomplishment of family.
- 419.** "Born in a brahmin family, with a great accumulation of treasures;
Having abandoned eighty crores of gold, I went forth.
- 420.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Mahākassapa spoke these verses.

The Life History of the Elder Mahākassapa is third.

3-4. The Life History of the Elder Anuruddha

- 421.** "I saw the Blessed One, the wise one, the elder of the world, the lord of men;
Dwelling withdrawn, the leader of the world.
- 422.** "Having approached the Perfectly Enlightened One, the wise one, the leader of
the world;
Having raised my joined palms, I requested the foremost Buddha.
- 423.** "Have compassion, O great hero, eldest of the world, bull among men;
I shall show you a lamp, as you meditate at the root of a tree.
- 424.** "That wise one consented, the self-become, the best of speakers;
Having pierced through the trees, I then prepared the machine.
- 425.** "I gave a thousand-wicked lamp to the Buddha, the kinsman of the world;
Having blazed for seven days, the lamps were extinguished for me.
- 426.** "By that confidence of mind, and by volition and aspirations;
Having abandoned the human body, I was reborn in a mansion.
- 427.** "For one reborn in divinity, a divine mansion was well-fashioned;
It blazes all around, this is the fruit of giving a lamp.
- 428.** "All around for a hundred yojanas, I shone then;
I outshine all the gods, this is the fruit of giving a lamp.
- 429.** "For thirty cosmic cycles as lord of the gods, I exercised divine kingship;
No one looks down upon me, this is the fruit of giving a lamp.
- 430.** "Twenty-eight times I was a universal monarch;
By day and by night I see all around for a yojana then.
- 431.** "With knowledge I see the thousandfold world, in the Teacher's Dispensation;
Having attained the divine eye, this is the fruit of giving a lamp.
- 432.** "The Perfectly Enlightened One named Sumedha, thirty thousand cosmic
cycles ago;

To him a lamp was given by me, with a clear mind.

- 433.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Anuruddha spoke these verses.

The Life History of the Elder Anuruddha is fourth.

3-5. The Life History of the Elder Puṇṇa Mantāṇiputta

- 434.** "A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
Honoured by my pupils, I approached the highest among men.
- 435.** "Padumuttara, knower of the world, the receiver of oblations;
Praised my action in brief, the great sage.
- 436.** "Having heard that Teaching, having paid respect to the Teacher;
Having raised my joined palms, I departed facing south.
- 437.** "Having heard in brief, I spoke in detail;
All the pupils were delighted, having heard me speaking;
Having dispelled their own view, they placed confidence in the Buddha.
- 438.** "I teach in brief, and likewise in detail;
I who know the method of the higher teaching, for the purification of the points
of controversy;
Having informed all, I dwell without mental corruptions.
- 439.** "Five hundred cosmic cycles from now, four very illustrious ones;
Accomplished with the seven treasures, lords of the four continents.
- 440.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Puṇṇa, son of Mantāṇī, spoke these verses.

The Life History of the Elder Puṇṇa Mantāṇiputta is fifth.

3-6. The Life History of the Elder Upāli

- 441.** "In the city of Hamsavatī, a brahmin named Sujāta;
With a store of eighty crores, abundant in wealth and grain.
- 442.** "A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, having reached perfection in his
own teaching.
- 443.** "Wandering ascetics with single top-knots, those of the Gotama clan,
Disciples of the Buddha.

Prowling creatures and hermits too, they roam upon the earth then.

- 444.** "They too surround me, thinking 'a renowned brahmin';
Many people venerate me, I venerate nothing.
- 445.** "I do not see one worthy of veneration, stubborn in pride I was then;
The word 'Buddha' does not exist, so long as the Conqueror does not arise.
- 446.** "By the elapse of days and nights, the one named Padumuttara;
Having dispelled all darkness, the one with vision arose in the world.
- 447.** "When the Dispensation was widespread, belonging to the public, and widely
spread;
The Buddha then approached the city named after the swan.
- 448.** "For the benefit of his father, that Buddha, the one with vision, expounded the
Teaching;
At that time the assembly was all around for a yojana then.
- 449.** "Esteemed among humans, an ascetic named Sunanda;
As far as the Buddha's assembly extended, he covered it with flowers then.
- 450.** "When the Excellent One was making known the four truths, in the flower
pavilion;
There was the full realisation of the teaching for a hundred thousand koṭis.
- 451.** "For seven nights and days the Buddha, having rained down showers of the
Teaching;
When the eighth day arrived, the Conqueror praised Sunanda.
- 452.** "In the heavenly world or among human beings, this one wandering in the
round of rebirths;
Having become the most excellent of all, he will transmigrate through
existences.
- 453.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 454.** "His heir in the teachings, legitimate, created by the Teaching;
Puṇṇa, son of Mantāṇī by name, will be a disciple of the Teacher.
- 455.** "Thus the Perfectly Enlightened One praised the ascetic Sunanda then;
Gladdening all the people, showing his own power.
- 456.** "With joined palms people pay homage to the ascetic Sunanda;
Having done service to the Buddha, he purified his own destination.
- 457.** "There arose in me a thought, having heard the sage's word;
I too shall make an offering, according as I see Gotama.
- 458.** "Having thus reflected, I considered my deed;

What action should I perform, in the unsurpassed field of merit.

- 459.** "And this monk Pāṭhika, in the Dispensation of the one who recites all;
Is placed foremost in the monastic discipline, that state I aspire to."
- 460.** "This my boundless wealth, imperturbable, like the ocean;
With that wealth, I would build a monastery for the Buddha.
- 461.** "A park named Beautiful, to the east of the city;
Having bought it for a hundred thousand, I had a monastery built for the
Community.
- 462.** "In pinnacle buildings and mansions, in pavilions, long buildings, and caves;
Having made walking paths well-made, I had a monastery built for the
Community.
- 463.** "A sweat room, a fire hall, and also a water enclosure;
Having built a bathing house, I gave to the community of monks.
- 464.** "Sofas and small chairs, and vessels for use;
And monastery attendants and medicine, all this I gave.
- 465.** "Having established protection, I had a firm wall built;
Let no one vex them, those of such peaceful minds.
- 466.** "For a hundred thousand I had a residence built in a monastery for the
Community;
Having built that Vepulla, I offered it to the Enlightened by himself.
- 467.** "The park has been completed by me, accept it, you sage;
I will hand it over to you, O hero, consent, O One with Vision.
- 468.** "Padumuttara, knower of the world, the receiver of oblations;
Having understood my thought, the Leader consented.
- 469.** "Having understood the acceptance of the omniscient great sage;
Having prepared the food, I announced the time.
- 470.** "When the time was announced, the leader Padumuttara;
With a thousand who eliminated the mental corruptions, approached my
monastery.
- 471.** "When he was seated, having understood the proper time, I satisfied him with
food and drink;
When he had finished eating, having understood the proper time, I spoke
these words.
- 472.** "Bought for a hundred thousand, built for just that much;
The park named Sobhana, accept it, you sage.
- 473.** "By this gift of a park, and by volition and aspirations;

Being reborn in existence, I obtain what I wished for.

- 474.** "Having accepted the monastery for the Community, well built,
Having sat down in the community of monks, the Perfectly Enlightened One
spoke these words.
- 475.** "He who gave to the Buddha a monastery for the Community, well built;
Him I will explain, listen to me as I speak.
- 476.** "Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround me, this is the fruit of a monastery for the
Community.
- 477.** "Sixty thousand musical instruments, drums fully adorned;
They will constantly surround me, this is the fruit of a monastery for the
Community.
- 478.** "Eighty-six thousand women, fully adorned;
Adorned with variegated garments and ornaments, wearing jewelled earrings.
- 479.** "With long eyelashes, cheerful, with good perception, slender-waisted;
They will constantly surround me, this is the fruit of a monastery for the
Community.
- 480.** "For thirty thousand cosmic cycles, he will delight in the heavenly world;
A thousand times as lord of the gods, he will exercise divine kingship.
- 481.** "All that is to be attained by the king of gods, he will obtain;
Having become one of complete enjoyment, he will exercise divine kingship.
- 482.** "A thousand times he will be a wheel-turning monarch, a king in the realm;
Kingship over the earth, extensive, incalculable by counting.
- 483.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 484.** "His heir in the teachings, legitimate, created by the Teaching;
Upāli by name, will be a disciple of the Teacher.
- 485.** "Having attained perfection in the monastic discipline, and skilled in the
possible and impossible;
Upholding the Conqueror's Dispensation, he will dwell without mental
corruptions.
- 486.** "'Having directly known all this, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, will establish him in the foremost
position.
- 487.** "From immeasurable aeons past, I aspired for your Dispensation;
That purpose has been attained by me, the destruction of all mental fetters.

- 488.** "Just as a man impaled on a stake, threatened by royal punishment;
Finding no comfort on the stake, wishes only for release.
- 489.** "Just so I, O great hero, threatened by the rod of existence;
Being impaled on the stake of action, afflicted by the feeling of thirst.
- 490.** "I find no pleasure in existence, being burnt by three fires;
I seek release, just as one punished by the king.
- 491.** "Just as a man afflicted by poison, oppressed by poison;
He would seek medicine, for the destruction of poison and preservation of life.
- 492.** "Searching, he would see medicine, a poison-destroyer;
Having drunk that, he would be happy, through release from poison.
- 493.** "Just so I, O great hero, like a man who endures poison;
Oppressed by ignorance, I seek the medicine of the Good Teaching.
- 494.** Seeking the medicine of the Dhamma, I saw the teaching of the Sakyan;
That is the highest of all medicines, the removal of all darts.
- 495.** "Having drunk the medicine of the Dhamma, I abolished all poison;
I touched Nibbāna, the ageless, deathless, state of coolness.
- 496.** "Just as a man afflicted by a spirit, oppressed by spirit-possession;
Would seek an exorcist, for release from the spirit.
- 497.** "Searching, he would see one skilled in exorcism;
He would remove the spirit for him, and destroy it along with its root.
- 498.** "Just so I, O great hero, oppressed by the grip of darkness;
I seek the light of knowledge, for release from darkness.
- 499.** "Then I saw the Sakyan sage, the cleanser of the darkness of defilements;
He dispelled my darkness, like an exorcist dispels a spirit-possessed one.
- 500.** "I cut through the stream of wandering in the round of rebirths, I prevented
the stream of craving;
I uprooted all existence, like an exorcist from the root.
- 501.** "Just as a Garuḍa swoops down upon a serpent, its own prey;
All around for a hundred yojanas, it stirs up the great lake.
- 502.** "Having seized the serpent, head downwards, harassing it;
Having taken it, the bird departs wherever it wishes.
- 503.** "Just so I, O great hero, just as the powerful Garuḍa;
Seeking the unconditioned, I washed off hate.
- 504.** "Having seen the excellent Teaching, the unsurpassed state of peace;
Having taken it, I dwell with this, just as a Garuḍa with a serpent.

- 505.** "There is a creeper named Āsāvatī, born in the Cittalatā grove;
After a thousand years, one fruit arises from it.
- 506.** "The gods attend upon it, when it bears fruit after so long;
Thus dear to the gods is that Āsāvatī, the best of creepers.
- 507.** "For a hundred thousand years, I would attend upon that sage;
Morning and evening I pay homage, as the gods to the Āsāvatī creeper.
- 508.** "Not barren was the service, and not fruitless was the veneration;
Though I had come from afar, this moment did not fail me.
- 509.** "I do not see conception, searching in existence, I;
Without clinging, free, at peace, I wander."
- 510.** "Just as a lotus, by the sun's rays, blooms;
Just so I, O great hero, am in bloom through the Buddha's rays.
- 511.** "Just as in the species of cranes, a male is never found;
When the clouds are thundering, they always conceive an embryo.
- 512.** "Even for a long time they bear the embryo, as long as the cloud does not
thunder;
They are released from the burden, when the cloud rains down.
- 513.** "Of the Buddha Padumuttara, thundering with the Dhamma-cloud;
By the sound of the Dhamma-cloud, I grasped the womb of the Dhamma.
- 514.** For a hundred thousand aeons, I bear the embryo of merit;
I am not released from the burden, as long as the Dhamma-cloud does not
thunder.
- 515.** "When you, sage of the Sakyans, in charming Kapilavatthu;
Thunder with the Dhamma-cloud, I am released from the burden.
- 516.** "Emptiness and the signless, and likewise the desireless too;
And all the four fruits, thus I cognised the phenomena.

The Second Recitation Section.

- 517.** "From immeasurable aeons past, I aspired for your Dispensation;
That purpose has been attained by me, the unsurpassed state of peace.
- 518.** "Having attained perfection in the monastic discipline, just as the sage
Pāṭhika;
There is no one equal to me, I uphold the Dispensation.
- 519.** "And in the monastic discipline, in the chapter, in the triad-section and in the
pentad;
Here I have no doubt, whether in letter or in phrase.

- 520.** "Skilled in censure and atonement, and in the possible and impossible;
In reinstatement and ordaining, having gone to perfection in all respects.
- 521.** "And in the monastic discipline or in the chapter, having laid down a passage,
I;
Having disentangled from both sides, I would re-enter according to function.
- 522.** "Well skilled in language, and skilled in benefit and harm;
There is nothing unknown by me, I am the foremost in the Teacher's
Dispensation.
- 523.** "Skilled in form am I today, in the Sakyan son's Dispensation;
I dispel all uncertainty, I cut off all doubt.
- 524.** "The term and the word-by-word, and also the syllable and the phrasing;
In the origin and the conclusion, I am skilled everywhere.
- 525.** "Just as a powerful king, having subdued those who torment others;
Having won the battle, would build a city there.
- 526.** "A wall and also a moat, a pillar and a gateway;
And various watchtowers, many he should have built in the city.
- 527.** "Crossroads and courtyards, and a well-arranged market place;
He should have an assembly hall built there, for the judgment of benefit and
harm.
- 528.** "For the purpose of destroying enemies, and to know the weak and strong
points;
For the protection of the army, he appoints a general.
- 529.** "For the protection of goods, a man skilled in storing;
'May my goods not perish,' he appoints him as a goods-keeper.
- 530.** "Whoever
is devoted to the king and wishes for his prosperity,
To him the king entrusts the administration of legal affairs, to proceed as a
friend.
- 531.** "Skilled in omens, in signs, and in characteristics;
A teacher, a bearer of Vedic charms, he appoints to the chaplaincy.
- 532.** "Accomplished with these factors, he is called a warrior;
They always protect the king, like a ruddy goose protects one in distress.
- 533.** "Just so you, O great hero, like a warrior who has destroyed his enemies;
Of the world including the gods, you are called the king of righteousness.
- 534.** Having struck down the sectarians, and Māra too together with his army;

Having dispelled the darkness of ignorance, he established the city of the Dhamma.

- 535.** "Morality is the wall there, knowledge is your gateway;
Faith is your pillar, O hero, and restraint is the gatekeeper.
- 536.** "The establishments of mindfulness are your watchtower, wisdom is your crossroad, O sage;
And the bases for spiritual power are the four-way junction, the street of the Dhamma is well built.
- 537.** "The discourses and the higher teaching, and also the monastic discipline in its entirety;
The ninefold word of the Buddha, this is your hall of the Teaching.
- 538.** "Emptiness and the signless, and the desireless abiding;
And imperturbability and cessation, this is your Dhamma-hut.
- 539.** "Placed as the foremost in wisdom, and skilled in discernment;
By the name Sāriputta, your generalissimo of the Teaching.
- 540.** "Skilled in passing away and rebirth, having reached perfection in supernormal power;
Kolita by name, your chaplain, O sage.
- 541.** "Bearer of the ancient lineage, of risen radiance, difficult to approach;
Foremost in the virtue of inculcating the ascetic practices, a judge for you, O sage.
- 542.** "Very learned, a bearer of the Teaching, and foremost among reciters in the Dispensation;
Ānanda by name, the safeguarding of the Teaching is yours, O sage.
- 543.** "Having surpassed all these, the Blessed One measured me;
He gave me judgment, taught by the wise in the monastic discipline.
- 544.** "Whoever, any disciple of the Buddha, asks a question about the monastic discipline;
There is no doubt in me about that, I speak that very meaning.
- 545.** "As far as the Buddha-field extends, having set aside that Great Sage;
In the monastic discipline there is none like me, whence will there be one greater?
- 546.** "Having sat down in the community of monks, thus Gotama roars;
There is none equal to Upāli, in the monastic discipline and in the chapters."
- 547.** "As far as what was spoken by the Buddha, the ninefold Teacher's instruction;
All that is grounded upon the Discipline,

For one who sees the Discipline as the root.

- 548.** "Having remembered my action, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, established me in the foremost
position.
- 549.** "For a hundred thousand aeons, I aspired to this state;
That purpose has been attained by me, having gone to perfection in the
monastic discipline.
- 550.** "Bringing joy to the Sakyans, I was formerly a barber;
Having abandoned that birth, I became a son of the great sage.
- 551.** "Two cosmic cycles from now, a warrior named Añjasa;
Of infinite power, of immeasurable fame, a protector of the earth, of great
riches.
- 552.** "I was the son of that king, a warrior named Candana;
Stiffened by the vanity of birth, and by the vanity of fame and wealth.
- 553.** "Hundreds of thousands of elephants, adorned with all ornaments;
Mātaṅgas erupted in three ways, surround me always.
- 554.** "Surrounded by my forces, wishing to go to the pleasure grove;
Having mounted the elephant named Sirika, I departed from the city then.
- 555.** "And accomplished in conduct, with guarded doors, well-restrained;
The Perfectly Enlightened One named Devala came before me.
- 556.** "Having sent forth the elephant named Sirika, I assailed the Buddha then;
Thereupon, having become angry with me, that elephant does not raise his
foot.
- 557.** "Having seen the elephant with a weeping mind, I made wrath towards the
Buddha;
Having harassed the Enlightened by himself, I went to the pleasure grove.
- 558.** "I find no comfort there, as if my head were ablaze;
I am burnt by fever, like a fish that has swallowed the hook.
- 559.** "The earth with the ocean as its boundary, appears to me as if ablaze;
Having approached my father's presence, I spoke these words.
- 560.** Like an angered venomous snake, like a mass of fire approaching;
Like an intoxicated tusked elephant, whom I, the Self-Become One, provoked.
- 561.** "The Buddha was offended by me, the terrible one of fierce austerity, the
Conqueror;
Before we all perish, we shall ask forgiveness of that sage.
- 562.** "If we do not appease him, the self-tamed, the concentrated;

Within seven days, my country will be destroyed.

- 563.** "Sumekhala and Kosiya, and also Siggava and Sattaka;
Having offended the sages, they went to ruin together with their kingdoms.
- 564.** "When the sages become angry, the self-restrained practitioners of the holy
life;
They destroy the world with its gods, with its oceans, with its mountains.
- 565.** "Within three thousand leagues, I convoked the men;
For the purpose of confessing my transgression, I approached the Self-Become
One.
- 566.** "With wet clothes and wet heads, all with joined palms;
Having fallen at the Buddha's feet, they spoke these words.
- 567.** "Forgive, O great hero, the people entreat you;
Dispel the fever, do not destroy our country.
- 568.** "All together with gods and humans, with demons and with rakkhasas;
With an iron hammer, may they always split my head.
- 569.** "Fire does not remain in water, a seed does not grow on rock;
A worm does not remain in medicine, irritation does not arise in a Buddha.
- 570.** "And just as the earth is immovable, and the ocean is immeasurable;
And space is infinite, so the Buddhas are unshakeable.
- 571.** "Always patient are the great heroes, forgiving and austere ascetics;
For the patient and forgiving ones, that wrong course is not found.
- 572.** Having said this, the Perfectly Enlightened One, dispelling the fever,
In front of the great multitude, rose up into the sky then.
- 573.** "By that action, O hero, I arrived at a lowly state;
Having transcended that birth, I entered the city of fearlessness.
- 574.** "Even then, O great hero, me who was burning, well-established;
You dispelled the fever, and I asked forgiveness of the Self-Become One.
- 575.** "Even today, O great hero, me who was burning with the three fires;
You extinguished the three fires, and I attained coolness.
- 576.** Those who have the giving of ear, listen to me as I speak;
I shall tell you the meaning, as the state has been seen by me.
- 577.** "Having disrespected that Self-Become One, with peaceful mind, concentrated;
By that action I today, have been born in a low realm.
- 578.** "Do not miss the moment, for those who have missed the moment grieve;
Strive for your own welfare, the moment has been provided to you.

- 579.** "For some an emetic, for some a purgative;
For some a deadly poison, and for some a medicine.
- 580.** "An emetic for those practising, a purgative for those established in fruition;
Medicine for those who have attained fruition, a field of merit for those seeking.
- 581.** "For those opposed to the Dispensation, like deadly poison;
A venomous snake whose poison kills by sight, thus it burns that man.
- 582.** "Deadly poison once drunk, stops life;
Having opposed the Dispensation, one burns for ten million cosmic cycles.
- 583.** "By patience, by non-violence, and by having a mind of friendliness;
He crosses over the world with its gods, therefore they should not be opposed by you.
- 584.** "They do not cling to gain and loss, to honour and contempt;
The Buddhas are like the earth, therefore they should not be opposed by you.
- 585.** "Towards Devadatta and the murderer, the thief Aṅgulimāla;
Towards Rāhula and Dhanapāla, the sage is equal to all.
- 586.** "For these there is no aversion, lust is not found in them;
The Buddha is equal towards all, towards the murderer and his own son.
- 587.** "Having seen on the road an ochre robe, discarded and smeared with dung;
Having made salutation with joined palms on the head, the banner of the sages should be venerated.
- 588.** "And those Buddhas who have passed away, those existing now and those yet to come;
By this emblem they are purified, therefore they are to be venerated.
- 589.** "The excellent discipline like the Teacher's, I hold in my heart;
Paying homage to the discipline, I will dwell always.
- 590.** "The monastic discipline is my dwelling place, the monastic discipline is my standing and walking path;
I make my home in the monastic discipline, the monastic discipline is my resort.
- 591.** "Having attained perfection in the monastic discipline, and skilled in serenity too;
Upāli pays homage at the feet of the Teacher, O Great Hero.
- 592.** "I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the Teaching."

- 593.** "Mental defilements have been burnt by me, all existences have been uprooted;
All mental corruptions are completely eliminated, there is now no more rebirth.
- 594.** "Indeed welcome it was for me, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.
- 595.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Upāli spoke these verses.

The Life History of the Elder Upāli is sixth.

3-7. The Life History of the Elder Aññāsikoṇḍañña

- 596.** "Padumuttara, the Enlightened by himself, the elder of the world, the guide;
Who had attained Buddhahood, I first saw.
- 597.** "As far as at the root of the Bodhi tree, all the demons assembled;
Having surrounded the Enlightened by himself, they venerate with joined palms.
- 598.** "All gods with joyful minds, they wander about in space;
This Buddha has arrived, the dispeller of blinding darkness.
- 599.** "A great roar arose from those overcome with mirth;
'We shall burn up the defilements in the teaching of the Perfectly Enlightened One.'
- 600.** "Having understood the word of the gods, uttered together with speech;
Joyful, with a joyful mind, I gave the first almsfood.
- 601.** "Having understood my thought, the Teacher, unsurpassed in the world,
Having sat down in the assembly of gods, spoke these verses.
- 602.** "'Having gone forth for seven days, I attained enlightenment;
This is my first meal, sustenance for one practising the holy life.
- 603.** "'Having come here from Tusita, he who brought me almsfood;
Him I will explain, listen to me as I speak.
- 604.** "'For thirty thousand cosmic cycles, he will exercise divine kingship;
Having overcome all the gods, he will inhabit the celestial abode.
- 605.** "'Having fallen away from the world of the gods, he will go to human existence;
A thousand times as a wheel-turning monarch, there he will exercise kingship.

- 606.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 607.** "'Having fallen away from the Thirty-three, he will go to human existence;
Having gone forth from home, he will dwell for six years.
- 608.** "'Then in the seventh year, the Buddha will speak the truth;
Koṇḍañña by name, will first realise it.'
- 609.** "I went forth following the one who had gone forth, striving was well done by
me;
For the purpose of burning up the defilements, I went forth into homelessness.
- 610.** "Having approached, the Omniscient One, the Buddha in the world with its
gods;
At Isipatana in the Deer Park, beat the drum of the Deathless for me.
- 611.** "He has now attained the Deathless, the unsurpassed state of peace;
Having fully understood all mental corruptions, I dwell without mental
corruptions.
- 612.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Aññāsikoṇḍañña spoke these
verses.

The Life History of the Elder Aññāsi Koṇḍañña is seventh.

3-8. The Life History of the Elder Piṇḍolabhāradvāja

- 613.** "The Conqueror named Padumuttara, the self-become one, the foremost
person;
In front of the Himalayas, at Cittakūṭa he dwelt then.
- 614.** "Fearless in nature I was there, the king of beasts, able to go in four directions;
Having heard his sound, many people become paralysed with fear.
- 615.** "Having taken a fully blossomed lotus, I approached the lord of men;
Upon the Buddha who had emerged from concentration, I placed it.
- 616.** "Having paid homage to the four directions, to the foremost Buddha, the
highest among men;
Having gladdened my own mind, I roared the lion's roar.
- 617.** "Padumuttara, knower of the world, the receiver of oblations;
Having sat down on his own seat, he spoke these verses.
- 618.** "Having understood the Buddha's word, all the gods assembled;
The foremost of speakers has come, we shall listen to his Teaching.

- 619.** "'Before those overcome with mirth, the leader of the world;
Praised my sound, the far-seeing great sage.'
- 620.** "By whom this lotus was given, and the lion's roar was roared;
Him I will explain, listen to me as I speak.
- 621.** "'In the eighth cosmic cycle from now, he will be a wheel-turning monarch;
Endowed with the seven treasures, lord of the four continents.
- 622.** "'He will exercise supremacy upon the earth for sixty-four;
Paduma by name, a wheel-turning monarch of great power.
- 623.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 624.** 'When the Scriptures have been made known, he will be a kinsman of Brahma;
Having gone forth from commitment to holy life, he will go forth at that very moment.'
- 625.** "He, with self resolute in striving, at peace, without clinging;
Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.
- 626.** "In a remote sleeping place deserted of people, crowded with beasts of prey;
Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.
- 627.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Piṇḍolabhāradvāja spoke these verses.

The Life History of the Elder Piṇḍola Bhāradvāja is eighth.

3-9. The Life History of the Elder Khadiravaniya Revata

- 628.** "The Ganges, named Bhāgīrathī, flowing forth from the Himalayas;
I was a boatman at a base ford, and I ferried people to the near shore.
- 629.** "Padumuttara, the Leader, the Perfectly Enlightened One, the best of bipeds;
The master, with a hundred thousand, approached the bank of the Ganges.
- 630.** "Having brought together many boats, well prepared by carpenters;
Having made a roof over the boat, I honoured the lord of men.
- 631.** And having come, the Perfectly Enlightened One ascended that boat;
The Teacher, standing in the middle of the water, spoke these verses.
- 632.** "'Whoever helped the Enlightened by himself to cross, and also the Community without mental corruptions;

By that confidence of mind, he will delight in the heavenly world.

- 633.** "A divine mansion will arise for you, well made, established like a boat;
A flower canopy in space, it will hold always.
- 634.** "Fifty-eight cosmic cycles hence, a warrior named Tāraka;
Ruler of the four quarters, victorious, will be a wheel-turning monarch.
- 635.** "Fifty-seven cosmic cycles ago, a warrior named Cammaka;
Like the rising sun, he shone with great power.
- 636.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 637.** "Having fallen away from the Thirty-three, he will go to human existence;
Revata by name, he will be a kinsman of Brahma.
- 638.** "Having gone forth from home, urged on by wholesome root;
He will go forth in the Dispensation of the Blessed One Gotama.
- 639.** "He, having gone forth afterwards, engaged in exertion, gifted with
introspection;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.'
- 640.** "Energy is my beast of burden, carrying me to freedom from bondage;
I bear my final body in the teaching of the Perfectly Enlightened One.
- 641.** "The action done in a hundred thousand, showed its fruit to me here;
Well released like the speed of an arrow, I burnt up my defilements.
- 642.** "Then, having seen me delighting in the forest, the sage who has reached the
end of the world;
The great wise man declared me foremost among forest-dwelling monks.
- 643.** "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Revata of the Acacia Forest spoke these verses.

The Life History of the Elder Revata of the Acacia Forest is ninth.

3-10. The Life History of the Elder Ānanda

- 644.** "Having gone out from the monastery door, Padumuttara, the great sage;
Raining down the Deathless rain, he extinguished the great multitude.
- 645.** "A hundred thousand wise ones, possessing the six higher knowledges, of
great supernormal power;
They surround the Enlightened by himself, like a shadow that does not depart.

- 646.** "I was seated on an elephant's back, with a white parasol, the excellent best;
Having seen one of very beautiful form, joy arose in me.
- 647.** "Having descended from the elephant's back, I approached the lord of men;
My jewel-made umbrella, I held over the Buddha, the foremost.
- 648.** "Having understood my thought, Padumuttara, the great sage,
Having set aside that talk, spoke these verses.
- 649.** "'Whoever held the umbrella, adorned with golden ornaments;
Him I will explain, listen to me as I speak.
- 650.** "Having gone from here, this man will dwell in Tusita;
He will experience success, honoured by the nymphs.
- 651.** "'Thirty-four times, he will exercise divine kingship;
As lord of power, eight hundred times, he will inhabit the earth.
- 652.** "'And fifty-eight times he will be a wheel-turning monarch;
He will exercise extensive principality over a district upon the earth.
- 653.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 654.** "'He will be a kinsman of the banner of the Sakyans' clan;
Ānanda by name, the attendant of the great sage.
- 655.** "'Ardent and prudent too, well skilled in great learning;
Humble in conduct, not obstinate, he will be foremost among all reciters.
- 656.** "He, with self resolute in striving, at peace, without clinging;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.
- 657.** "'There are forest elephants, tusked sixty years old;
Mātāṅgas erupted in three ways, with tusks as long as plough-poles, fully
grown.
- 658.** "Many hundreds of thousands, wise ones of great supernormal power;
May all of them not be in the aspiration of the Buddha-elephant."
- 659.** "In the beginning I pay homage, in the middle and also in the last;
With a confident mind, glad at heart, I attended on the foremost Buddha.
- 660.** "Ardent and prudent too, fully aware, mindful;
Having attained the fruition of stream-entry, skilled in the planes of the
learner.
- 661.** "A hundred thousand cosmic cycles from now, the action which I aspired to;
That plane I have attained, established in the Good Teaching, unshakeable.

662. "Indeed welcome it was for me, in the presence of the Buddha, the foremost;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.

663. "The four analytical knowledges, and these eight deliverances;
The six higher knowledges have been realised, the Buddha's teaching has
been fulfilled."

Thus the Venerable Elder Ānanda spoke these verses.

The Life History of the Elder Ānanda is tenth.

Its summary:

The Buddha and the Individually Enlightened One, Sāriputta and Kolita;
Kassapa and Anuruddha, the Elder Puṇṇa and Upāli.

Aññāsikoṇḍañña and Piṇḍola, Revata and the wise Ānanda;
Six hundred and fifty verses, all combined together.

In the Apadāna, the Chapter on the Buddha is first.



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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 10. Past Life Histories-1 - of the Elder Monks. 1. The Chapter on the Buddha Retrieved from paliverse.org

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