

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)

3. The Chapter on Subhūti (3. Subhūtivaggo)

[Tha Ap 23-32, PTS 1.67-1.81]



PaliVerse

5. The Collection of Minor Texts

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

3. The Chapter on Subhūti

1. The Life History of the Elder Subhūti

- 1.** "Not far from the Himalayas, there is a mountain named Nisabha;
A hermitage was well made by me, a leaf-hut was well built.
- 2.** "Kosiya by name, a matted-hair ascetic of fierce austerity;
Alone, without a companion, I dwell on Nisabha then.
- 3.** "Fruit and root and leaf, I did not eat then;
Living on what had fallen, well-dropped, I subsisted at that very moment.
- 4.** "I do not corrupt my livelihood, even while abandoning life;
I satisfy my own mind, I avoid wrong way of earning.
- 5.** "When a mind connected with lust arises in me;
I myself review it, fully focused I tame it.
- 6.** "'You find pleasure in what is enticing, and you become corrupted towards
what leads to hate;
You become deluded towards what leads to infatuation, depart from the forest,
you.
- 7.** "'This is the dwelling of the pure, of the stainless austere ascetics;
Do not defile the pure, depart from the forest, you.
- 8.** "'Having become a householder, when you will obtain a son;
Do not fail in both, depart from the forest, you.
- 9.** "'Like a firebrand from a pyre, a piece of wood, nowhere serving any function;
Neither in the village nor in the forest, for it is not considered as timber.
- 10.** "You are like a firebrand from a pyre, neither a layman nor restrained;
Released from both today, depart from the forest, you.
- 11.** "'Could this indeed be yours, who understands this of you;
You bear the burden of faith for me, and for one abundant in idleness.
- 12.** "'The wise will loathe you, as a citizen loathes filth;
Having dragged you away, the sages will always accuse you.
- 13.** "'The wise will declare you one who has transgressed the Dispensation;
Not obtaining communal life, how will you live?

- 14.** 'An elephant in rut in three ways, a tusker sixty years old;
A powerful serpent, having approached, leads the elephant away from the herd.
- 15.** "Having departed from the herd, one does not find happiness and comfort;
One becomes afflicted and displeased, brooding one trembles.
- 16.** "'Likewise the matted-hair ascetics will drive out that fool too;
Having departed from them, you will not obtain happiness and comfort.
- 17.** "'By day or by night, pierced by the dart of sorrow;
You are burnt by fever, like an elephant departed from the herd.
- 18.** "Just as counterfeit gold does not shine anywhere;
So you, devoid of morality, will not shine anywhere.
- 19.** "Even dwelling in a house, how will you live?
Neither maternal nor paternal, there is no deposited wealth for you.
- 20.** "'Having done work oneself, releasing sweat from the body;
Thus you will live in the house, good, that does not please you.
- 21.** "'Thus I there prevent the mind gone to defilement;
Having given various talks on the Teaching, I restrained the mind from evil.'
- 22.** "Thus as I was dwelling, one dwelling in diligence;
Thirty thousand years passed for me in the forest.
- 23.** "Having seen one delighting in diligence, seeking the highest good;
The Fully Enlightened Padumuttara came to my presence.
- 24.** "Radiant with the colour of the timbarūsaka tree, immeasurable, incomparable;
The Buddha, unequalled in form, walked in the sky then.
- 25.** Like a king of sal trees in full bloom, like lightning amidst a mass of clouds;
The Buddha, unequalled in knowledge, walked in the sky then.
- 26.** "Fearless like the king of lions,
Haughty like the king of elephants.
Graceful like the king of tigers, he walked in the sky then.
- 27.** With the radiance of a golden coin, resembling embers of acacia wood;
Like a gem with luminous essence, he walked in the sky then.
- 28.** "Resembling the pure Kelāsa, like the full moon;
Like the midday sun, he walked in the sky then.
- 29.** "Having seen him walking up and down in the sky, thus I thought then;
'Is this being a god, or is this a human being?
- 30.** "'Never have I heard or seen such a man on earth;

There is even a spell passage, this one will be the Teacher.'

- 31.** "Having thus reflected, I gladdened my own mind;
Various flowers and odours, I gathered then.
- 32.** "Having prepared a flower seat, well-decked and delightful;
I spoke these words to the foremost trainer of men.
- 33.** "'This seat of mine, O hero, has been prepared befitting you;
Gladdening my mind, sit down upon this flower seat.'
- 34.** "There sat the Blessed One, fearless like a lion;
For seven nights and days the Buddha, upon the excellent flower seat.
- 35.** "Paying homage, I stood for seven nights and days;
Having risen from concentration, the Teacher, unsurpassed in the world,
Praising my action, spoke these words.
- 36.** "'Develop recollection of Buddha's qualities, the unsurpassed of meditative
developments;
Having developed this mindfulness, you will fulfil your mental state.
- 37.** "'For thirty thousand cosmic cycles, you will delight in the heavenly world;
Eighty times as lord of the gods, you will exercise divine kingship;
A thousand times you will be a wheel-turning monarch, a king in the realm.
- 38.** "'Principality over a district, extensive, incalculable by counting;
You will experience all that, the fruit of recollection of the Buddha.
- 39.** "'Wandering in the round of rebirths from existence to existence, you will
obtain great wealth;
There is no deficiency in your wealth, the fruit of recollection of the Buddha.
- 40.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 41.** "Having abandoned eighty crores, many slaves and labourers;
You will go forth in the Dispensation of the Blessed One Gotama.
- 42.** "Having pleased the Perfectly Enlightened One, Gotama, the bull of the
Sakyans;
Subhūti by name, will be a disciple of the Teacher.
- 43.** 'Having sat down in the community of monks, in the quality of being worthy of
offerings, him;
And in the non-conflict abiding, will establish him as foremost in both.'
- 44.** Having said this, the Perfectly Enlightened One, named after the best of
lotuses,
The hero rose up into the sky, like a king of swans in the firmament.

- 45.** "Instructed by the Lord of the World, having venerated the Truth-finder;
Always joyful, I develop the supreme recollection of the Buddha.
- 46.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 47.** "Eighty times as lord of the gods, I exercised divine kingship;
A thousand times I was a king, a universal monarch.
- 48.** "Principality over a district, extensive, incalculable by counting;
I experience excellent success, the fruit of recollection of the Buddha.
- 49.** "Wandering in the round of rebirths from existence to existence, I obtain great wealth;
There is no deficiency in my wealth, the fruit of recollection of the Buddha.
- 50.** "A hundred thousand cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of recollection of the Buddha.
- 51.** "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 Subhūti spoke these verses.

The Life History of the Elder Subhūti is first.

2. The Life History of the Elder Upavāna

- 52.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
Having blazed like a great mass of fire, the Perfectly Enlightened One attained final Nibbāna.
- 53.** "The great multitude having assembled, having venerated the Truth-finder;
Having made a well-constructed pyre, they placed the body upon it.
- 54.** "Having performed the bodily rites, they brought the relics there;
All together with gods and humans, they made a stupa for the Buddha.
- 55.** "The first was made of gold, the second was made of jewels;
The third was made of silver, the fourth was made of crystal.
- 56.** "Likewise the fifth ground was made of ruby;
The sixth was of emerald, above all made of jewels.
- 57.** "The lower leg was made of jewels, the railing was made of precious stones;
The stupa was entirely made of gold, rising upward for a yojana.
- 58.** "The gods, having assembled there, consulted together then;
'We too shall build a monument, for the Protector of the World, such a one.'

- 59.** "There is no separate element, the body is compounded in a single stroke;
For this Buddha monument, we shall build a mantle.
- 60.** "The gods with the seven gems increased it by another yojana;
The stupa, two yojanas in height, dispelled the darkness.
- 61.** "The serpents, having assembled there, consulted together then;
Humans and gods, they made a stupa for the Buddha.
- 62.** "May we not be heedless, diligent together with the gods;
'We too shall build a monument, for the Protector of the World, such a one.'
- 63.** "Sapphires and great blue gems, and also radiant light gems;
Having gathered them together as one, they covered the Buddha's stupa.
- 64.** "The entire Buddha shrine was made of jewels;
Rising up three yojanas high, it was light-producing then.
- 65.** "And the garuḷas, having assembled, consulted together then;
Humans, gods, and serpents, they made a stupa for the Buddha.
- 66.** "May we not be heedless, diligent together with the gods;
We too shall build a monument, for the Protector of the World, such a one."
- 67.** "They made the entire monument of jewels, and also a mantle;
They too extended the Buddha shrine by a yojana in length.
- 68.** "Four yojanas high, the Buddha's stupa shines brilliantly;
It illuminates all directions, like the risen sun.
- 69.** "And the kumbhaṇḍas, having assembled, consulted together then;
Humans and gods, and serpents and garuḷas likewise.
Each made a supreme stupa for the Buddha, the foremost.
- 70.** "May we not be heedless, diligent together with the gods;
We too shall build a monument, for the Protector of the World, such a one;
We shall cover with jewels, the extended Buddha shrine."
- 71.** "They too extended the Buddha shrine by a yojana in length;
Rising up five yojanas, the stupa shone forth then.
- 72.** "The demons, having assembled there, consulted together then;
Humans, gods, and serpents, garuḷas and kumbhaṇḍakas.
- 73.** Each made a supreme stupa for the Buddha, the foremost;
"May we not be heedless, diligent together with the gods.
- 74.** "We too shall build a monument, for the Protector of the World, such a one;
We shall cover with crystals, the extended Buddha shrine."
- 75.** "They too extended the Buddha shrine by a yojana in length;

Rising up six yojanas, the stupa shone forth then.

- 76.** "And the gandhabbas, having assembled, consulted together then;
'Men, deities, serpents, garuḷas, and pot-demons.
- 77.** "All together made a stupa for the Buddha, we here were not the builders;
We too shall build a monument, for the Protector of the World, such a one."
- 78.** "Having made seven platforms, they raised up umbrellas;
An entirely golden monument, the gandhabbas had built then.
- 79.** "Rising up seven yojanas, the stupa shone forth then;
Night and day are not discerned, there is light always.
- 80.** "His radiance is not overcome by the moon, the sun, or the stars;
All around for a hundred yojanas, even a lamp does not blaze.
- 81.** "At that time whatever humans venerate the monument;
They do not ascend the monument, they are lifted up into the sky.
- 82.** "A demon appointed by the gods, named 'Authorized';
He raises up further a flag or a garland of flowers.
- 83.** "They do not see that demon, they see the rope of one going;
Thus having seen, those going, all go to a good destination.
- 84.** "Those who are opposed to the Scriptures, and those who are devoted to the
Dispensation;
Wishing to see a miracle, humans venerate the monument.
- 85.** "In the city of Hamsavatī, I was a hired servant then;
Having seen the rejoicing people, thus I thought then.
- 86.** "'Eminent is that Blessed One, whose relic-bearing shrine is such;
And this populace, satisfied, making offerings, is not devoted to another.
- 87.** "'I too shall make an offering, for the Protector of the World, such a one;
His heir in the teachings, I shall be in the future.'
- 88.** "My upper garment, well washed by the washerman,
Having attached it to the top of a bamboo, I raised it as a flag in the sky.
- 89.** "Having taken the approved one, you carry my flag in the sky;
Having seen the flag moved by the wind, I generate even more joy.
- 90.** "Having gladdened my mind there, I approached the ascetic;
Having paid respect to that monk, I asked about the result of the emblem.
- 91.** "He spoke to me, Ānanda, generating joy for me;
'You will always experience the result of that flag.

- 92.** "Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround you, this is the fruit of giving a banner.
- 93.** "Sixty thousand musical instruments, drums fully adorned;
They will constantly surround you, this is the fruit of giving a banner.
- 94.** "Eighty-six thousand women, ladies fully adorned;
Adorned with variegated garments and ornaments, wearing jewelled earrings.
- 95.** "With long eyelashes, cheerful, with good perception, slender-waisted;
They will constantly surround you, this is the fruit of giving a banner.
- 96.** "For thirty thousand cosmic cycles, you will delight in the heavenly world;
Eighty times as lord of the gods, you will exercise divine kingship.
- 97.** "A thousand times you will be a king, a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 98.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 99.** "Having fallen away from the world of the gods, urged on by wholesome root;
Connected with meritorious action, you will become a kinsman of Brahma.
- 100.** "Having abandoned eighty crores, many slaves and labourers;
You will go forth in the Dispensation of the Blessed One Gotama.
- 101.** "Having pleased the Perfectly Enlightened One, Gotama, the bull of the
Sakyans;
By the name Upavāna, you will be a disciple of the Teacher."
- 102.** "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.
- 103.** "For me, a wheel-turning monarch, lord of the four continents;
For three yojanas all around, flags always stand raised.
- 104.** "A hundred thousand cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of giving a banner.
- 105.** "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 Upavāna spoke these verses.

The Life History of the Elder Upavāna is second.

3. The Life History of the Elder Tisaraṇagamaniya

- 106.** "In the city of Candavatī, I was an attendant to my mother;
My mother and father were blind, I supported them then.

- 107.** "Having gone to a private place and sat down, thus I thought then;
While nourishing my mother and father, I do not obtain the going forth.
- 108.** "Covered by great darkness, they are burnt by the threefold fire;
When such an existence has arisen, there is no great leader.
- 109.** "A Buddha has arisen in the world, the Dispensation now shines;
It is possible to uplift oneself, by a being who desires merit.
- 110.** "Having learnt the three refuges, I guarded them completely;
By that well-done action, I am released from the unfortunate realm.
- 111.** "The ascetic named Nisabha, the chief disciple of the Buddha;
Having approached him, I took the going for refuge.
- 112.** "For a hundred thousand years, life span exists for that long;
For that long, I guarded the going for refuge completely.
- 113.** "When I was in my last existence, I recollected that refuge;
By that well-done action, I went to Tāvātimsa.
- 114.** "Having gone to the world of gods, being peaceful, concentrated through
meritorious action;
Whatever region I am reborn in, I obtain eight causes.
- 115.** "I am venerated in all directions, I become one of sharp wisdom;
All the gods conform to me, I obtain immeasurable wealth.
- 116.** "Golden-coloured everywhere, I become pleasing;
I am unshakeable to friends, my glory has arisen.
- 117.** "Eighty times as lord of the gods, I exercised divine kingship;
I experienced divine happiness, honoured by the nymphs.
- 118.** "Seventy-five times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 119.** "When the final existence was attained, concentrated through meritorious
action;
Formerly I was born in Sāvattthī, in a very wealthy great household.
- 120.** "Having gone out from the city, honoured by the boys;
Endowed with laughter and play, I approached the monastery.
- 121.** "There I saw the ascetic, free, without clinging;
He expounded the Teaching to me, and gave me refuge.
- 122.** "Having heard of the refuge, I recollected the refuge;
Having sat down on one seat, I attained arahantship.
- 123.** "Seven years old by birth, I attained arahantship;

The Buddha, the one with vision, gave me full ordination, having understood my virtues.

- 124.** "Immeasurable cosmic cycles from now, I went to the refuges;
From that, my well-done action showed its fruit to me here.
- 125.** "My refuge is well guarded, my mental state is well directed;
Having experienced all fame, I have attained the unshakeable state.
- 126.** "Those who have the giving of ear, listen to me as I speak;
I will tell you the state seen by myself.
- 127.** "A Buddha has arisen in the world, the Conqueror's Dispensation goes on;
The deathless drum has been sounded, the dispeller of the dart of sorrow.
- 128.** "'Just as with one's own strength, in the unsurpassed field of merit;
You should make an aspiration, you will see the final bliss.
- 129.** "'Having taken up the three refuges, having guarded the five precepts;
Having gladdened the mind in the Buddha, you will make an end of suffering.
- 130.** "'Having rightly developed the Teaching, having guarded the moralities;
Before long, all of you will attain arahantship.
- 131.** "'I am a possessor of the threefold true knowledge, attained to supernormal power, skilled in the ways of others' minds;
Your disciple, O Great Hero, with conflict, pays homage to the Teacher.'
- 132.** "Immeasurable cosmic cycles from now, I went for refuge to the Buddha;
I do not know of an unfortunate realm, this is the fruit of going for refuge.
- 133.** "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 Tisaraṇagamaniya spoke these verses.

The life history of the Elder Tisaraṇagamaniya is the third.

4. The Life History of the Elder Pañcasīlasamādāniya

- 134.** "In the city of Candavatī, I was a hired servant then;
Engaged in working for others, I do not obtain the going forth.
- 135.** "Covered by great darkness, they are burnt by the threefold fire;
By what means indeed might I become unbound from existence?
- 136.** "I have no gift to give, I am a wretched hired servant;
What if I were to observe the five precepts, fulfilling them completely.
- 137.** "Of the sage Anomadassī, Nisabha was the disciple by name;
Having approached him, I undertook the five training rules.

- 138.** "For a hundred thousand years, life span exists for that long;
For that long I guarded the five precepts completely.
- 139.** "And when the time of death arrived, the gods reassured me;
'A chariot yoked with a thousand is ready for you, dear sir.'"
- 140.** "When my last consciousness was occurring, I recollected my morality;
By that well-done action, I went to Tāvatiṃsa.
- 141.** "Thirty times as lord of the gods, I exercised divine kingship;
I experienced divine happiness, honoured by the nymphs.
- 142.** "Seventy-five times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 143.** "Having fallen away from the world of the gods, urged on by wholesome root;
Formerly I was born in Vesālī, in a very wealthy great household.
- 144.** "At the time of entering the rains retreat, while the Conqueror's Dispensation
was shining;
My mother and father too, took the five training rules.
- 145.** "As soon as I heard about morality, I recollected my morality;
Having sat down on one seat, I attained arahantship.
- 146.** Five years old by birth, I attained arahantship;
The Buddha, the one with vision, gave me full ordination, having understood
my virtues.
- 147.** "Having guarded the five training rules completely,
Immeasurable cosmic cycles from now, I do not go to the nether world.
- 148.** "I experienced fame, owing to their morality;
Even praising for ten million cosmic cycles, I would praise only a portion.
- 149.** "Having guarded the five precepts, I obtain three causes;
I become long-lived, of great wealth, and of sharp wisdom.
- 150.** "And praising the manliness of all, beyond measure;
Having wandered in the round of rebirths from existence to existence, I obtain
these states.
- 151.** "The disciples of the Conqueror, practising immeasurable moralities;
If they were to find pleasure in existences, what kind of result would there be.
- 152.** "The five precepts were well practised by me, a hired servant, an austere
ascetic;
By that morality I today, released myself from all bondage.
- 153.** "Immeasurable cosmic cycles from now, I guarded the five precepts;
I do not know of an unfortunate realm, this is the fruit of the five precepts.

- 154.** "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 Pañcasīlasamādāniya spoke these verses.

The life history of the Elder Pañcasīlasamādāniya is the fourth.

5. The Life History of the Elder Annasāmsāvaka

- 155.** "The golden-coloured Enlightened by himself, going through the market place;
Resembling a golden arch, possessing the thirty-two excellent characteristics.
- 156.** "Siddhattha, the light of the world, immeasurable, incomparable;
I obtained supreme joy, having seen the tamed one, the resplendent.
- 157.** "Having invited the Enlightened by himself, I fed that great sage;
The greatly compassionate one in the world gave thanks to me then.
- 158.** "In that greatly compassionate one, the supreme giver of comfort;
Having gladdened my mind in the Buddha, I rejoiced in heaven for a cosmic
cycle.
- 159.** "Ninety-four cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving almsfood.
- 160.** "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 Annasāmsāvaka spoke these verses.

The life history of the Elder Annasāmsāvaka is the fifth.

6. The Life History of the Elder Dhūpadāyaka

- 161.** "To the Blessed One Siddhattha, the foremost of the world, such a one;
Incense for the hut was given by me, with a clear mind.
- 162.** Whatever realm of rebirth I am reborn in, whether divinity or human;
I am dear to all of them, this is the fruit of giving incense.
- 163.** "Ninety-four cosmic cycles ago from now, when I gave incense then;
I do not know of an unfortunate realm, this is the fruit of giving incense.
- 164.** "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 Dhūpadāyaka spoke these verses.

The life history of the Elder Dhūpadāyaka is the sixth.

7. The Life History of the Elder Pulinapūjaka

- 165.** "At the excellent Bodhi tree of the Blessed One Vipassī;
Having removed the old sand, I strewed pure sand.
- 166.** "Ninety-one cosmic cycles ago from now, when I gave sand;
I do not know of an unfortunate realm, this is the fruit of the gift of sand.
- 167.** "Thirty cosmic cycles ago from now, I was a king, lord over people;
By the name Mahāpulina, a wheel-turning monarch of great power.
- 168.** "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 Pulinapūjaka spoke these verses.

The life history of the Elder Pulinapūjaka is the seventh.

8. The Life History of the Elder Uttiya

- 169.** "On the bank of the Candabhāgā river, I was a crocodile then;
Engaged in my own feeding ground, I went to the river ford.
- 170.** "Siddhattha at that time, the self-become one, the foremost person;
He, wishing to cross the river, approached the river ford.
- 171.** "And when the Enlightened by himself had arrived, I too approached there;
Having approached the Enlightened by himself, I uttered these words.
- 172.** "'Climb aboard, O great hero, I will help you cross;
My paternal domain, have compassion, O great sage.'
- 173.** "Having heard my roaring, the great sage ascended;
Joyful, with a joyful mind, I helped the leader of the world across.
- 174.** "On the farther bank of the river, Siddhattha, the leader of the world;
Consoled me there, 'You will attain the Deathless.'
- 175.** "Having fallen away from that class of beings, I came to the heavenly world;
I experienced divine happiness, honoured by the nymphs.
- 176.** "Seven times as lord of the gods, I exercised divine kingship;
Three times a wheel-turning monarch, I was lord of the earth.
- 177.** "Engaged in seclusion, prudent and well-restrained;
I bear my final body in the teaching of the Perfectly Enlightened One.
- 178.** "Ninety-four cosmic cycles ago from now, the lord of men whom I helped
across;
I do not know of an unfortunate realm, this is the fruit of crossing over.

- 179.** "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 Uttiyo spoke these verses.

The life history of the Elder Uttiya is the eighth.

9. The Life History of the Elder Ekañjalika

- 180.** "The golden-coloured Enlightened by himself, going through the market place;
Vipassī, the foremost caravan leader, the excellent among men, the guide.
- 181.** "The tamer of the untamed, such a one, the great speaker, the great wise
man;
Having seen him, devoted, glad at heart, I made a single salutation with joined
palms.
- 182.** "Ninety-one cosmic cycles ago from now, when I made that salutation with
joined palms then;
I do not know of an unfortunate realm, this is the fruit of the salutation with
joined palms.
- 183.** "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 Ekañjalika spoke these verses.

The life history of the Elder Ekañjalika is the ninth.

10. The Life History of the Elder Khomadāyaka

- 184.** "In the city of Bandhumatī, I was a merchant then;
By that very means I support my wife, I cultivate the accomplishment of seeds.
- 185.** "To Vipassī, the great sage, proceeding along the road;
One linen cloth was given by me, for the welfare of the Teacher.
- 186.** "Ninety-one cosmic cycles ago from now, when I gave linen then;
I do not know of an unfortunate realm, this is the fruit of giving linen.
- 187.** "Seventeen cosmic cycles ago from now, one possessor of Sindh horses;
Endowed with the seven treasures, lord of the four continents.
- 188.** "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 Khomadāyaka spoke these verses.

The life history of the Elder Khomadāyaka is the tenth.

Its summary:

Susu, Upavāna, and Saraṇa, Sīlagāhaka;

Annasaṃsāvaka and Khomadāyī, ten only in the third group;

Añjalī and Khomadāyī, ten only in the third group;

One hundred and eighty-five verses spoken, all combined together.

The Subhūti Chapter is the third.

The fourth recitation section.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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