

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)

40. The Chapter on Pilindavaccha (40. Pilindavacchavaggo)

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PaliVerse

5. The Collection of Minor Texts

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

40. The Chapter on Pilindavaccha

1. The Life History of the Elder Pilindavaccha

1. "In the city of Hamsavatī, I was a doorkeeper;
Imperturbable, boundless wealth, accumulated in my house.
2. "Having gone to a private place and sat down, having gladdened my mental state;
Having sat down in the excellent mansion, thus I thought then.

(The Manner of Reflection)

3. "'Much wealth was acquired by me, prosperous was my inner palace;
Even the king invited me, Ānanda, the lord of the earth.
4. "'And this Buddha has arisen, the sage of spontaneous origin;
And wealth is found in me, I will give a gift to the Teacher.
5. "By the prince Paduma, the excellent gift was given to the conqueror;
large bull elephants and divans, and back-rests not few.
6. "I too will give a gift, to the Community, the best of groups, the highest;
What has not been given before by others, I will be the first offender.
7. "'Having thought in many ways, of sacrifice whose fruit is happiness;
I saw the giving of requisites, the fulfilment of my thought.
8. "I will give requisites, to the Community, the best of groups, the highest;
What has not been given before by others, I will be the first offender."

(The Accomplishment of the Basis for Giving)

9. "Having approached the basket-makers, I caused umbrellas to be made at that very moment;
A hundred thousand umbrellas, I convoked together as one.
10. "A hundred thousand cloths, I convoked together as one;
A hundred thousand bowls, I convoked together as one.
11. "Adzes and scissors too, needles and nail-cutters;
I had them placed beneath the umbrella, having made them fitting for that.
12. "Fans, palm-leaf fans, peacock-feather chowries and yak-tail chowries;
Water strainers and oil vessels, I had made fitting for that.

- 13.** "In needle cases, shoulder-bound, and also in waistbands;
And in well-made stands, I had made fitting for that.
- 14.** "And in vessels for use, and also in brass bowls;
Having filled them with medicine, I placed them beneath the umbrella.
- 15.** "Orris root, usīra root, liquorice, long pepper and chillies;
Yellow myrobalan and ginger, all he filled in vessels.
- 16.** "Sandals and slippers, and also water-wiping cloths;
And in well-made walking staffs, I had made fitting for that.
- 17.** "And a tube for medicinal eye ointment, a voting ticket, a proper needle;
A key with five colours, in a sewn key-case.
- 18.** "And in bandages and smoking pipes, and also in lamp holders;
And in water vessels and caskets, I had made fitting for that.
- 19.** "Pincers and scissors, and also dirt removers;
Medicine bags as well, I had made fitting for that.
- 20.** "Sofas and small chairs, and divans with four kinds of hair;
Having had them made fitting for that, I placed them beneath the umbrella.
- 21.** "Woollen mattresses, cotton mattresses, and also cloth chair mattresses;
And in well-made figured pillows, I had made fitting for that.
- 22.** A ruby, honey and wax, oil, a hand-warmer;
A needle on a wooden board, a bed with a covering.
- 23.** "In lodging and foot-wiping mat, in bed and seat and stick;
In tooth-bangle and stand, in head-ointment and perfume.
- 24.** "Fire-sticks and fruit-stands, bowl-lids and small bowls;
Ladles for water, scented powder and dyeing tubs.
- 25.** "A broom, a water pot, likewise a rains cloth;
A sitting cloth, an itch-covering, and also an inner robe.
- 26.** "Upper robe and double robe, nasal treatment and mouth cleansing;
Vinegar and salt in abundance, and honey and curd beverage.
- 27.** "Incense, wax, and rags, a towel for wiping the face;
Whatever there is that should be given, and what is allowable for the Teacher.
- 28.** "Having brought together all this, I approached Ānanda;
Having approached the king, the father of the great sage;
Having paid respect with my head, I spoke these words.

(The Request for an Opportunity to Give)

- 29.** "Born and raised together, the mind of both as one;
Common in pleasure and pain, and both followers of each other.
- 30.** "There is mental suffering, within your domain, O tamer of enemies;
If you are able to dispel that suffering, O warrior.
- 31.** "Your suffering is my suffering, the mind of both as one;
Know that it is finished, if you belong to me.
- 32.** "Know, great king, my suffering is hard to dispel;
Being able, you may thunder, one boon of yours is hard to give up.
- 33.** "As far as there is in the realm, as far as my life extends;
If you have need of these, I will give, unmoved.
- 34.** "You have thundered indeed, O god, wrongly you have thundered much;
I shall know you today, established in all phenomena.
- 35.** "You have oppressed me too much, while I was giving mindfully;
What is the use to you of oppressing me? Tell me what you desire.
- 36.** "I wish, great king, the foremost Buddha, the unsurpassed;
I will feed the Enlightened by himself, let there be no fault to my life.
- 37.** "I give you another boon, do not ask the Truth-finder;
A Buddha is not to be given to anyone, like a gem with luminous essence.
- 38.** "Did you not thunder, O god, as long as your own life;
By one giving life, it is fitting to give to the Truth-finder.
- 39.** "The great hero is to be set aside, the Conqueror is not to be given to anyone;
The Buddha has not been promised to me, choose immeasurable wealth.
- 40.** "We reach judgment, we will ask in judgment;
As they will speak according to their position, we ask them in return likewise.
- 41.** "Having taken the king by the hand, I went to the judgment;
Before the judges, I spoke these words.
- 42.** "Let the judges hear me, the king gave me a boon;
Having set aside nothing, he offered even my life.
- 43.** "To me, the giver of the boon, I asked for the foremost Buddha as my boon;
The Buddha has been well given to me, dispel my doubt.
- 44.** "We shall listen to your word, of the king, the protector of the earth;
Having heard the word of both, we shall dispel the doubt here.
- 45.** "All was given by you, Sire, to this one who takes all;
Having set aside nothing, he offered even my life.

- 46.** "'Having become one who had reached difficulty, he asked for the unsurpassed boon;
Knowing this one was greatly afflicted, I gave what takes all.
- 47.** "'You are defeated, O god, the Truth-finder should be given the horse;
The doubt of both is cut off, remain as you were.
- 48.** "'The king, standing right there, said this to the judge:
"Give rightly to me too, so that I may obtain the Buddha again."
- 49.** "'Having fulfilled your thought, having fed the Truth-finder;
You should give again to the Perfectly Enlightened One, the famous Ānanda.'

(The Discussion on Invitation)

- 50.** Having paid homage to the judge and also to Ānanda the noble,
Being satisfied and greatly delighted, I approached the Enlightened by himself.
- 51.** "Having approached the Perfectly Enlightened One, a crosser of the mental floods, without mental corruptions;
Having paid respect with my head, I spoke these words.
- 52.** 'With a hundred thousand masters, consent, O One with Vision;
Gladdening my mind, come to my dwelling.'
- 53.** "Padumuttara, knower of the world, the receiver of oblations;
Having understood my thought, the one with vision consented.
- 54.** "Having understood the acceptance, having paid respect to the Teacher;
Joyful, with an elated mind, I approached the dwelling.

(The Preparation of the Gift)

- 55.** "Having brought together friends and colleagues, I spoke these words;
'Very rare is what I have obtained, like a gem with luminous essence.
- 56.** "'With what shall we honour you, immeasurable, incomparable;
Unequaled, matchless, the wise one, the Conqueror, without equal.
- 57.** "'Equal to the matchless one, without a companion, the lord of men;
Hard to do indeed is the aspiration befitting a Buddha by me.
- 58.** 'Having brought together various flowers, let us make a flower pavilion;
This is befitting a Buddha, it will be a complete offering.'
- 59.** "Water lilies and lotuses, jasmine and adhimuttaka flowers;
Champaka and ironwood flowers - I had a pavilion made.
- 60.** "A hundred thousand seats I prepared under the shade of an umbrella;
My last seat is worth more than a hundred.

- 61.** "A hundred thousand seats I prepared under the shade of an umbrella;
Having prepared food and drink, I announced the time.
- 62.** "When the time was announced, Padumuttara, the great sage;
Approached my dwelling with a hundred thousand masters.
- 63.** Holding an umbrella above, in a pavilion full of blossoms;
With a hundred thousand masters, the highest of men sat down.
- 64.** 'A hundred thousand umbrellas, a hundred thousand seats;
Allowable and faultless, accept them, O One with Vision.'
- 65.** "Padumuttara, knower of the world, the receiver of oblations;
Wishing to help me cross over, the great sage accepted.

(The Talk on Giving)

- 66.** "To each and every monk, I gave a bowl individually;
They gave up the clay bowl, they held the iron bowl.
- 67.** "For seven nights and days the Buddha sat down in the flower pavilion;
Awakening many beings, he set in motion the wheel of the Teaching.
- 68.** "Setting in motion the wheel of the Teaching, from below in the flower
pavilion;
There was the full realisation of the teaching for eighty-four thousand.
- 69.** "When the seventh day arrived, Padumuttara, the great sage;
Seated in the shade of the umbrella, spoke these verses.

(The Explanation)

- 70.** "The complete excellent gift, which the young man gave to me;
Him I will explain, listen to me as I speak.
- 71.** "'Elephants, horses, chariots, infantry, and a fourfold army;
They will constantly surround me, this is the fruit of giving all.
- 72.** "Elephant vehicles, horse vehicles, palanquins and chariots;
They will constantly attend on me, this is the fruit of giving all.
- 73.** "Sixty thousand chariots, adorned with all ornaments;
They will constantly surround me, this is the fruit of giving all.
- 74.** "Sixty thousand musical instruments, drums fully adorned;
They will constantly play for me, this is the fruit of giving all.
- 75.** "Eighty-six thousand women, ladies fully adorned;
Adorned with variegated garments and ornaments, wearing jewelled earrings.
- 76.** 'With long eyelashes, cheerful, with good perception, slender-waisted;

They will constantly surround me, this is the fruit of giving all.

- 77.** "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.
- 78.** "A thousand times he will be a king, a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 79.** "For one dwelling in the heavenly world, endowed with meritorious deeds;
A jewelled umbrella will be held, extending to the ends of the heavenly world.
- 80.** "When he will wish for shade, a roof made of cloth and flowers;
Having understood this one's mind, he will constantly provide cover.
- 81.** "Having fallen away from the world of the gods, urged on by wholesome root;
Connected with meritorious action, he will become a kinsman of Brahma.
- 82.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 83.** "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.
- 84.** 'By the name Pilindavaccha, he will be a disciple of the Teacher;
Honoured by gods and titans, and by gandhabbas.
- 85.** "For monks and nuns, and likewise for laypeople;
Having become dear to all, he will dwell without mental corruptions.'

(Discourse on the Benefits of Giving)

- 86.** "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.
- 87.** "Oh, well done is my action, in the unsurpassed field of merit;
Having made offerings there, I have attained the unshakeable state.
- 88.** "The complete excellent gift, which the young man indeed gave;
He was the foremost leader, this is the fruit of that gift.

(1. The Benefit of the Umbrella)

- 89.** "Having given an umbrella to the Fortunate One, to the monastic community,
the best of groups, the highest;
I experience eight benefits, befitting my action.
- 90.** "I do not know cold or heat, dust and dirt do not cling;
Without misfortune and without calamity, I am always esteemed.
- 91.** "I have subtle skin, my mental state is pure;

A hundred thousand umbrellas, as I transmigrated through existences.

- 92.** "Fitted with all ornaments, owing to that action;
Except for this birth, they bear them on my head.
- 93.** "Why in this birth, is there no umbrella-bearing for me;
All my action was done, for the attainment of the umbrella of liberation.

(2. The Benefit of Cloth)

- 94.** "Having given cloths to the Fortunate One, to the monastic community, the best of groups, the highest;
I experience eight benefits, befitting my action.
- 95.** "Golden-coloured, stainless, radiant, majestic;
My body becomes smooth, as I transmigrate through existences.
- 96.** "A hundred thousand cloths, white, yellow, and red;
They bear on my head, this is the fruit of giving cloth.
- 97.** "Silks and woollen blankets, linens and cottons too;
Everywhere I obtain, as a result of those.

(3. The benefit of the bowl)

- 98.** "Having given bowls to the Fortunate One, to the Community, the best of groups, the highest;
I experience ten benefits, befitting my action.
- 99.** "In golden plates, in jewelled plates, and also in silver bowls;
In plates made of ruby, I always eat.
- 100.** "Without misfortune and without calamity, I am always esteemed;
An obtainer of food, drink, clothing and bedding.
- 101.** "My wealth does not perish, I become one of steady mind;
I am always a lover of the Teaching, with little defilement, without mental corruptions.
- 102.** "In the heavenly world or among human beings, these virtues follow me;
Like the shadow of a tree, everywhere they do not leave me.

(4. The Benefit of the Adze)

- 103.** "Many adzes, well-made, bound together with mind-binding;
Having given to the Buddha, the foremost, and likewise to the Community, I.
- 104.** "I experience eight benefits, befitting my action;
A hero, euphonious, and perfection in self-confidence.
- 105.** "I become one with steadfastness and energy, with mind always uplifted;

Knowledge that cuts off defilements, subtle, incomparable, pure;
Everywhere I obtain, as a result of that.

(5. The benefit of the scissors)

- 106.** "Many scissors, not rough, not harsh, well-cleaned;
Having given with a confident mind, to the Buddha and likewise to the
Community.
- 107.** "I experience five benefits, befitting my action;
Good friendship, energy, patience and friendliness as a caravan.
- 108.** "Because of the cutting of the dart of craving, the unsurpassed knife of
wisdom;
Knowledge equal to a diamond, as a result of those I may obtain.

(6. The benefit of a needle)

- 109.** "Having given needles to the Fortunate One, to the monastic community, the
best of groups, the highest;
I experience five benefits, befitting my action.
- 110.** "No doubt, uncertainty cut off, handsome and wealthy;
I am always of sharp wisdom, wandering in the round of rebirths from
existence to existence.
- 111.** "The profound, subtle state, I saw the meaning with knowledge;
Knowledge similar to a diamond's tip, is my destroyer of darkness.

(7. The Benefit of Cutting Nails)

- 112.** "Having given a nail-cutter to the Fortunate One, to the monastic community,
the best of groups;
I experience five benefits, befitting my action.
- 113.** "Female slaves and male slaves, and cattle, many hired servants and dancers;
Barbers, rice-servers, and cooks, everywhere I obtain.

(8. The Benefit of the Fan)

- 114.** "Having given fans to the Fortunate One, and beautiful palm-leaf fans;
I experience eight benefits, befitting my action.
- 115.** "I do not know cold or heat, no fever is found;
I do not directly know disturbance, the sorrow of my mind.
- 116.** "The fire of lust, the fire of hate and delusion, the fire of conceit, and the fire of
wrong view;
All fires have been quenched by me, as a result of that for me.

(9. Peacock-tail chowrie)

- 117.** "Having given peacock-feather chowries and yak-tail chowries to the monastic community, the best of groups;
With mental defilements calmed, I dwell without blemish.

(10. Water Strainer Donor)

- 118.** "Having given a water strainer to the Fortunate One, the highest doer of the teaching;
I experience five benefits, befitting my action.

- 119.** "Having transcended all, I obtain a divine life span;
I am always unconquerable, whether by thieves or enemies.

- 120.** "Neither by knife nor by poison, does one cause even harming;
There is no premature death, for them as a result of me.

(11. The Benefit of the Oil Stream)

- 121.** "Having given oil vessels to the Fortunate One, to the monastic community, the best of groups, the highest;
I experience five benefits, befitting my action.

- 122.** "Very handsome was Subhadda, with a well-uplifted mind;
I was of undistracted mind, protected by all protections.

(12. The Benefit of the Needle Case)

- 123.** "Having given a needle case to the Fortunate One, to the monastic community, the best of groups, the highest;
I experience three benefits, befitting my action.

- 124.** "Mental happiness, bodily happiness, happiness born of posture;
These qualities I obtained, as a result of that.

(13. The benefit of the shoulder-strap)

- 125.** "Having given shoulder-bound gifts to the conqueror, to the monastic community, the best of groups, the highest;
I experience three benefits, befitting my action.

- 126.** "I find a footing in the Good Teaching, I remember a second existence;
Everywhere I have good skin, as a result of that.

(14. The Benefit of the Waistband)

- 127.** "Having given waistbands to the conqueror, to the monastic community, the best of groups, the highest;
I experience six benefits, befitting my action.

- 128.** "I do not waver in concentrations, I am a master in concentrations;
I have an assembly that cannot be divided, my words are always acceptable.

- 129.** "I am mindful, fear does not exist in me;
In the heavenly world or among human beings, these virtues follow me.

(15. The Benefit of the Stand)

- 130.** "Having given stands to the conqueror, to the monastic community, the best of groups, the highest;
I am an heir to the five colours, unshakeable by anyone.

- 131.** "Whatever teachings I have heard, awakening mindfulness and knowledge;
Retained by me they do not perish, they become well-discerned.

(16. The benefit of being a vessel)

- 132.** "Having given vessels for use to the Buddha, the best of groups;
I experience three benefits, befitting my action.

- 133.** "Made of gold, made of gems, and also made of crystal;
And made of ruby, I obtain vessels.

- 134.** "Wife, male and female slaves, elephants, horses, chariots and foot-soldiers;
A woman devoted to her husband, and enjoyments always.

- 135.** "True knowledge and in the passages of charms, in various scriptures many;
All crafts I attend to, and enjoyments always.

(17. The Benefit of the Bowl)

- 136.** "Having given a bowl to the Fortunate One, to the monastic community, the best of groups, the highest;
I experience three benefits, befitting my action.

- 137.** "Made of gold, made of gems, and also made of crystal;
And made of ruby, I obtain bowls.

- 138.** "Made of fig tree fruit, and also of lotus leaves;
And conch shells for honey drink, I obtain bowls.

- 139.** "In duty, in qualities, in practice, and in conduct and actions;
These qualities I obtained, as a result of that.

(18. The Benefit of Medicine)

- 140.** "Having given medicine to the Fortunate One, to the monastic community, the best of groups, the highest;
I experience ten benefits, befitting my action.

- 141.** "Long-lived, powerful, wise, beautiful, glorious, happy;
Without misfortune and without calamity, I am always esteemed;
There is no separation from the dear for me, as a result of that for me.

(19. The Benefit of Sandals)

- 142.** "Having given sandals to the conqueror, to the monastic community, the best of groups, the highest;
I experience three benefits, befitting my action.
- 143.** "Elephant vehicles, horse vehicles, palanquins and chariots;
Sixty hundred thousand surround me always.
- 144.** "Made of jewels, made of copper, sandals of gold and silver;
They arise at each step, as I transmigrated through existences.
- 145.** "They run towards the fixed course, with mindfulness, cleansing of offence and conduct;
These qualities I obtained, as a result of that.

(20. The Benefit of Sandals)

- 146.** "Having given slippers to the Fortunate One, to the monastic community, the best of groups, the highest;
Having ascended the supernormal power slippers, I dwell wherever I wish.

(21. The Benefit of Wiping with Water)

- 147.** "Having given a cloth for wiping water to the Buddha, the best of groups;
I experience five benefits, befitting my action.
- 148.** "Golden-coloured, stainless, radiant, majestic;
My body becomes smooth, dust and dirt do not cling;

These qualities I obtained, as a result of that.

(22. The Benefit of the Walking Staff)

- 149.** "Having given a walking staff to the Fortunate One, to the monastic community, the best of groups;
I experience six benefits, befitting my action.
- 150.** "Many sons are mine, fear does not exist in me;
I am always unconquerable, protected by all protections;
I do not even know stumbling, my mental state is unconfused.

(23. The Benefit of Medicinal Eye Ointment)

- 151.** "Having given medicine and eye ointment to the Buddha, to the monastic community, the best of groups;
I experience eight benefits, befitting my action.
- 152.** "I have large eyes, white, yellow and red;
Undisturbed and clear-eyed, free from all disease.
- 153.** "I obtain the divine eye, the unsurpassed eye of wisdom;

These qualities I obtained, as a result of that.

(24. The Benefit of the Key)

- 154.** "Having given keys to the Fortunate One, to the monastic community, the best of groups, the highest;
I obtain the key of knowledge, the opening of the door of the Dhamma.

(25. The Benefit of a Key House)

- 155.** "Having given keys to the house, to the Buddha, to the monastic community, the best of groups;
I experience two benefits, befitting my action;
With little wrath, free from trouble, wandering in the round of rebirths, I.

(26. The Benefit of Exertion)

- 156.** "Having given a bandage to the Fortunate One, to the monastic community, the best of groups, the highest;
I experience five benefits, befitting my action.
- 157.** "I do not waver in concentrations, I am a master in concentrations;
I have an assembly that cannot be divided, my words are always acceptable;
Success in wealth arises, as I transmigrate through existences.

(27. The Benefit of the Smoking Pipe)

- 158.** "Having given smoking pipes to the conqueror, to the monastic community, the best of groups, the highest;
I experience three benefits, befitting my action.
- 159.** "My mindfulness is straight, and my sinews are well connected;
I obtain the divine eye, as a result of that.

(28. The Benefit of Offering a Lamp)

- 160.** "Having given lamp-stands to the conqueror, to the monastic community, the best of groups, the highest;
I experience three benefits, befitting my action.
- 161.** "Of pure birth, accomplished in qualities, wise, authorized by the Buddha;
These qualities I obtained, as a result of that.

(29. Tumbaka-karaṇḍo)

- 162.** "Having given water vessels and caskets to the Buddha, the best of groups;
I experience ten benefits, befitting my action.
- 163.** "Well guarded, endowed with happiness, of great fame, of true destination;
Free from failure, delicate, having avoided all calamities.
- 164.** "And an obtainer of extensive qualities, even as my movement;

Well-avoided of fright, and in water vessels and caskets.

- 165.** "I obtain the four colours, and elephant and horse jewels;
These do not perish for me, this is the fruit of giving a gourd.

(30. The Benefit of Removing Stains)

- 166.** "Having given dirt-removing cloths to the Buddha, to the monastic community,
the best of groups;
I experience five benefits, befitting my action.

- 167.** "Endowed with all auspicious signs, concentrated in life span and wisdom;
Released from all distress, my body is always.

(31. The benefit of pepper)

- 168.** "Having given to the Community scissors with thin blades, well sharpened;
I obtain knowledge that cuts off defilements, incomparable, pure.

(32. The Benefit of Bhaṇḍā)

- 169.** "Having given pincers to the Fortunate One, to the monastic community, the
best of groups, the highest;
I obtain knowledge that destroys defilements, incomparable, pure.

(33. The Benefit of Nasal Treatment)

- 170.** "Having given a nose-treatment to the Fortunate One, to the monastic
community, the best of groups, the highest;
I experience eight benefits, befitting my action.

- 171.** "Faith, morality, and also shame, then moral fear as virtue;
Learning, generosity, and patience, wisdom is my eighth virtue.

(34. The Benefit of a Chair)

- 172.** "Having given small chairs to the Fortunate One, to the monastic community,
the best of groups, the highest;
I experience five benefits, befitting my action.

- 173.** "I am born in a high family, I become one of great wealth;
All pay homage to me, my fame has risen up.

- 174.** "For a hundred thousand cosmic cycles, quadrangular divans;
Surround me constantly, I who delight in sharing.

(35. The Benefit of the Mattress)

- 175.** "Having given mattresses to the Fortunate One, to the monastic community,
the best of groups, the highest;
I experience six benefits, befitting my action.

- 176.** "Evenly built like the Fortunate One, soft and lovely to behold;
I obtain a retinue of knowledge, this is the fruit of giving lotus roots.
- 177.** "Cotton mattresses and various kinds, silk cloths and many painted ones;
Excellent canvases and woollen blankets, I obtain various kinds.
- 178.** "Soft cloaks and soft cheetah-skin braids;
I obtain various spreads, this is the fruit of giving lotus roots.
- 179.** "Since I remember myself, since I reached the age of discretion;
I am not hollow in meditative absorption on a bed, this is the fruit of giving a mattress.

(36. The Benefit of a Pillow)

- 180.** "Having given pillows to the conqueror, to the monastic community, the best
of groups, the highest;
I experience six benefits, befitting my action.
- 181.** "On uṇṇika wood and padumaka wood, and also on red sandalwood;
I place pillows, always for my head.
- 182.** "In the excellent eightfold path, in the four fruits of asceticism;
Having aroused knowledge in them, one should dwell constantly.
- 183.** "In giving, in taming, and in self-control, in the boundless states and in
material things;
Having aroused knowledge in them, one should dwell at all times.
- 184.** "In duty, in qualities, in practice, and in conduct and actions;
Having aroused knowledge in them, I should dwell always.
- 185.** "Whether on the walking path or in striving, in energy belonging to
enlightenment;
Having aroused knowledge in them, I dwell wherever I wish.
- 186.** "Morality, concentration, and wisdom, and unsurpassed liberation;
Having aroused knowledge in them, I dwell happily.

(37. The Benefit of a Fruit Chair)

- 187.** "Having given fruit-stands to the conqueror, to the monastic community, the
best of groups, the highest;
I experience two benefits, befitting my action.
- 188.** "Made of gold, made of gems, made of ivory, many;
I obtain the finest divans, this is the fruit of the fruit-chair.

(38. The Benefit of the Footstool)

- 189.** "Having given a footstool to the conqueror, to the monastic community, the

best of groups, the highest;
I experience two benefits, befitting my action;
I obtain many vehicles, this is the fruit of the footstool.

- 190.** "Female slaves and male slaves and wife, and whatever other dependents;
They rightly attend upon me, this is the fruit of the footstool.

(39. The Benefit of Oil-Anointing)

- 191.** "Having given oil for anointing, to the monastic community, the best of groups,
the highest;
I experience five benefits, befitting my action.

- 192.** "Freedom from illness, beauty, quick understanding of the teaching;
Obtaining of food and drink, with life span as the fifth - these are mine.

(40. The benefit of ghee and oil)

- 193.** "Having given ghee and oil, to the Community, the best of groups, the highest;
I experience five benefits, befitting my action.

- 194.** "Powerful, accomplished in form, always with a delighted body;
I am free from disease, pure, this is the fruit of that ghee and oil.

(41. The Benefit of Mouth-Cleansing)

- 195.** "Having given a tooth-cleaning stick to the Buddha, to the monastic
community, the best of groups;
I experience five benefits, befitting my action.

- 196.** "With a pure throat and a sweet voice, free from coughing and wheezing;
The fragrance of waterlilies from my mouth, always wafts towards me.

(42. The Benefit of Curds)

- 197.** "Having given accomplished curds to the Buddha, to the monastic community,
the best of groups;
I consume the Deathless food, the excellent mindfulness of the body.

(43. The Benefit of Honey)

- 198.** "Having given honey endowed with colour, fragrance and flavour, to the group
of conquerors;
Incomparable, immeasurable, I would drink the flavour of freedom.

(44. The Benefit of Flavour)

- 199.** "Having given flavour as it really is, to the Buddha, to the monastic
community, the best of groups;
I experience the four fruits, befitting my action.

(45. The Benefit of Food and Drink)

200. "Having given food and drink, to the Buddha and the Community, the best of groups;
I experience ten benefits, befitting my action.

201. "Long-lived, powerful, wise, beautiful, glorious, happy;
An obtainer of food and drink, a hero, always possessed of wisdom;
These qualities I obtained, wandering in the round of rebirths, I.

(46. The Benefit of Incense)

202. "Having given incense to the Fortunate One, to the Community, the best of groups, the highest;
I experience ten benefits, befitting my action.

203. "Of fragrant body, glorious, of swift wisdom and famous;
Of sharp wisdom, of extensive wisdom, wise with joyful and profound wisdom.

204. "With wisdom of swift impulsion, wandering in the round of rebirths from existence to existence;
Owing to that very thing, now he has attained the peaceful happiness, the safe state.

(The Common Benefit)

205. "Mental defilements have been burnt by me, all existences have been uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.

206. "Indeed welcome it was for me, my coming to the Buddha's presence;
The three true knowledges have been attained, the Buddha's teaching has been fulfilled.

207. "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 Pilindavaccha spoke these verses.

The Life History of the Elder Pilindavaccha is first.

2. The Life History of the Elder Sela

208. "In the city of Hamsavatī, I was a street master;
Having brought together my relatives, I spoke these words.

209. "'A Buddha has arisen in the world, an unsurpassed field of merit;
He was the receiver of oblations for the whole world.

210. "'Nobles and townspeople, and wealthy brahmins;
With confident minds and glad, they made offerings to the guild.

211. "Elephant riders, royal bodyguards, charioteers, and infantry soldiers;

With confident minds and glad, they made offerings to the guild.

- 212.** "Fierce warriors and princes, merchants and brahmins;
With confident minds and glad, they made offerings to the guild.
- 213.** "Cooks and barbers, bath attendants and garland-makers;
With confident minds and glad, they made offerings to the guild.
- 214.** "Washermen and weavers, tanners and barbers;
With confident minds and glad, they made offerings to the guild.
- 215.** "Fletchers and turners, tanners and carpenters;
With confident minds and glad, they made offerings to the guild.
- 216.** "Smiths and goldsmiths, and lead-metal workers likewise;
With confident minds and glad, they made offerings to the guild.
- 217.** "Hired servants and servant boys, slaves and workers, many;
Each with his own strength, they made offerings to the guild.
- 218.** "Water-carriers, wood-carriers, farmers, grass-carriers;
Each with his own strength, they made offerings to the guild.
- 219.** "Florists and garland-makers, leaf-sellers and fruit-carriers;
Each with his own strength, they made offerings to the guild.
- 220.** "The courtesan and the water-carrying slave girl, the cake-seller and the fish-seller too;
Each with his own strength, they made offerings to the guild.
- 221.** "Come, all having assembled together, let us form a group as one;
We shall make an aspiration, in the unsurpassed field of merit.'
- 222.** "Having heard my word, they formed a group at that very moment;
They had a well-made assembly hall built for the Community of monks.
- 223.** "Having finished that hall, elated with a satisfied mind;
Surrounded by all of them, I approached the Enlightened by himself.
- 224.** "Having approached the Perfectly Enlightened One, the lord of the world, the lord of men;
Having paid homage at the Teacher's feet, I spoke these words.
- 225.** "These three hundred men, O hero, as a group together;
They hand over to you, O sage, the well-made assembly hall.'
- 226.** "In front of the Community of monks, having accepted, the one with vision;
In front of three hundred, spoke these verses.
- 227.** "The three hundred and the eldest, they conformed together as one;
Having achieved success, you will all experience it.

- 228.** "'When the final existence is attained, the unsurpassed state of coolness;
The ageless, the Deathless, the peaceful, Nibbāna you will touch.'
- 229.** "Thus the Buddha explained, the Omniscient One, the highest of ascetics;
Having heard the Buddha's word, I declared my pleasure.
- 230.** "For thirty thousand cosmic cycles, I delighted in the heavenly world;
Five hundred times as lord of the gods, I exercised divine kingship.
- 231.** A thousand times I was a king, a universal monarch;
While exercising divine kingship, the great gods paid homage.
- 232.** "Here in the human realm, assemblies become relatives;
When the final existence was attained, a brahmin named Vāsetṭha.
- 233.** "I was the son of one with eighty crores in accumulation;
Sela was my name, having reached perfection in the six factors.
- 234.** "Walking about for leg exercise, honoured by his pupils;
The ascetic named Keṇiya, laden with a burden of matted hair.
- 235.** "Having seen the prepared oblation, I spoke these words;
'Is there a marriage arrangement from the bride's side or a marriage
arrangement from the groom's side, or has a king been invited by you?'
- 236.** "Wishing to make an oblation, to brahmins approved by the gods;
I do not invite the king, no oblation is found in me.
- 237.** "There is no marriage arrangement from the bride's side for me, no marriage
arrangement from the groom's side is found for me;
Bringing joy to the Sakyans, foremost in the world with its gods.
- 238.** "For the welfare of all the world, bringing happiness to all beings;
He has been invited by me today, this is the preparation for him.
- 239.** "Radiant with the colour of the timbarūsaka tree, immeasurable, incomparable;
The Buddha, unequalled in form, has been invited for the morrow.
- 240.** Like one delighted at the mouth of a forge, resembling acacia charcoal
embers;
Like lightning, the great hero, that Buddha has been invited by me.
- 241.** "Like a flame on a mountain peak, like the moon on the full moon day;
Resembling the colour of a reed fire, that Buddha has been invited by me.
- 242.** "Unafraid, gone beyond fear, the sage who makes an end of existence;
Like a lion, the great hero, that Buddha has been invited by me.
- 243.** "Skilled in the qualities of a Buddha, unconquerable by others;
Like an elephant, the great hero, that Buddha has been invited by me.

- 244.** "Skilled in the practice of the Good Teaching, the Buddha-elephant,
incomparable;
Like a leading bull, the great hero, that Buddha has been invited by me.
- 245.** "Of infinite beauty, of immeasurable fame, adorned with all the characteristics;
Like Sakka, the great hero, that Buddha has been invited by me.
- 246.** "A master, one with a following, ardent, radiant and difficult to approach;
Like Brahmā, the great hero, that Buddha has been invited by me.
- 247.** "Having attained the Teaching, possessing the ten powers, gone beyond power
and superior power;
Like the earth, the great hero, that Buddha has been invited by me.
- 248.** "Filled with waves of morality, stirred by the consciousness of the Dhamma;
Like the ocean, the great hero, that Buddha has been invited by me.
- 249.** "Difficult to approach, difficult to overcome, immovable, lofty, sublime;
Like Neru, the great hero, that Buddha has been invited by me.
- 250.** "Of infinite knowledge, equal to the matchless, unequalled, gone to the
foremost;
Like the sky, the great hero, that Buddha has been invited by me.

The fifteenth recitation section.

- 251.** "The support of those frightened by fear, the shelter of those going for refuge;
The comforter, the great hero, that Buddha has been invited by me.
- 252.** "The dwelling place of the wise, the field of merit for those seeking happiness;
The jewel-mine, the great hero, that Buddha has been invited by me.
- 253.** "The comforter, the inspirer, the giver of the fruit of asceticism;
Like a cloud, the great hero, that Buddha has been invited by me.
- 254.** "The eye of the world, of great radiance, dispeller of all darkness;
Like the sun, the great hero, that Buddha has been invited by me.
- 255.** "In the liberations from objects, the sage who sees the intrinsic nature;
Like the moon, the great hero, that Buddha has been invited by me.
- 256.** "The Buddha, elevated in the world, adorned with characteristics;
Immeasurable, the great hero, that Buddha has been invited by me.
- 257.** "Whose knowledge is immeasurable, whose morality is incomparable;
Whose liberation is matchless, that Buddha has been invited by me.
- 258.** "Whose energy is matchless, whose strength is inconceivable;
Whose effort is supreme, that Buddha has been invited by me.
- 259.** "Lust and hate and delusion, all poisons have been uprooted;

Like medicine, the great hero, that Buddha has been invited by me.

- 260.** "The dispeller of all darkness, of the many sufferings of the disease of defilements;
Like a physician, the great hero, that Buddha has been invited by me.
- 261.** "'A Buddha,' dear friend, what you say, this sound is very rare to hear;
Having heard 'Buddha, Buddha,' rapture arose in me.
- 262.** "Unable to contain it within, rapture flowed out from me;
Being joyful in mind, I spoke these words.
- 263.** "'Where now is that Blessed One, the elder of the world, the lord of men;
Having gone there I will venerate him, the giver of the fruit of asceticism.'
- 264.** "'Having raised my right arm, filled with joy, with joined palms;
Tell me of the King of the Teaching, the remover of the dart of sorrow.
- 265.** "'Like a rising great cloud, blue, resembling collyrium;
Appearing like the ocean, behold this great forest.
- 266.** "'Here dwells that Buddha, the tamer of the untamed, the sage;
Training those accessible to instruction, awakening those belonging to enlightenment.
- 267.** "As water to one who is thirsty, as food to one who is hungry;
As a cow longing for her calf, thus I searched for the Victor.
- 268.** "'Knowing good conduct and precincts, restraint suitable to the teaching;
I train my own pupils, going to the presence of the Conqueror.
- 269.** "'Difficult to approach are the Blessed Ones, like lions wandering alone;
Placing foot after foot, you should come, young men.
- 270.** "'Like a terrible venomous snake, like a lion, the king of beasts;
Like an intoxicated tusked elephant, thus the Buddhas are difficult to approach.
- 271.** "'Disregarding coughing and sneezing, young men;
Placing foot after foot, go to the presence of the Buddha.
- 272.** "Valuing seclusion, with little sound, difficult to approach;
Difficult to access, the Buddhas are venerable in the world with its gods.
- 273.** "'When I ask a question, or exchange friendly greetings;
Be then of little sound, remain as if become sages.
- 274.** "What the Perfectly Enlightened One teaches, secure for the attainment of Nibbāna;
Listen to that very meaning, hearing the Good Teaching is happiness."

- 275.** "Having approached the Perfectly Enlightened One, I exchanged friendly greetings with the sage;
Having concluded that talk, I reflected upon the characteristics.
- 276.** "I am uncertain about two characteristics, I see thirty characteristics;
The sage showed by supernormal power his private parts concealed in a sheath.
- 277.** "Having put out his tongue, and the ear-holes and nostrils;
He stroked the end of the forehead, the Conqueror covered it entirely.
- 278.** "Having seen his characteristics, complete with secondary marks;
Having come to the conclusion 'He is a Buddha', I went forth together with my pupils.
- 279.** "Together with three hundred, I went forth into homelessness;
Before a fortnight had passed, we all attained the final bliss.
- 280.** "Having done action together, in the unsurpassed field of merit;
Having transmigrated together, together they turned back.
- 281.** "Having given rafters, I dwelt according to the rules of the guild;
By that well-done action, I obtain eight causes.
- 282.** "I am venerated in all directions, and my wealth is immeasurable;
I am the support of all, no fear is found in me.
- 283.** "Illnesses do not exist in me, and I preserve a long life;
I have subtle skin, I dwell in a desired residence.
- 284.** "Having given eight rafters, I dwelt according to the rules of the guild;
And analytical knowledge and arahantship, this is my eighth.
- 285.** "Having accomplished all accomplishments, with obligations fulfilled, without mental corruptions;
Named Atthagopānasī, your son, the great sage.
- 286.** "Having given five pillars, I dwelt according to the rules of the guild;
By that well-done action, I obtain five causes.
- 287.** "I am unshakeable through friendliness, I become one not lacking in any factor;
I am one whose words are acceptable, I do not disparage just as I am.
- 288.** "My mind is unconfused, I am without barrenness towards anyone;
By that well-done action, I am spotless in the Dispensation.
- 289.** "Respectful, deferential, with obligations fulfilled, without mental corruptions;
Your disciple, O Great Hero, the monk, the sage, pays homage to you.
- 290.** "Having made a well-made divan, I prepared it in the hall;

By that well-done action, I obtain five causes.

- 291.** "Having been born in a high family, I become one of great wealth;
I have every success, stinginess is not found in me.
- 292.** "When going is wished for by me, a divan stands close;
Together with the excellent divan, I go to what I wished for.
- 293.** "By that gift of a divan, I dispelled all darkness;
Having attained the power of all direct knowledge, the elder pays homage to
that sage.
- 294.** "The duties for others and duties for oneself, all duties I accomplished;
By that well-done action, I entered the city of fearlessness.
- 295.** "In a completed hall, I gave requisites for use;
By that well-done action, I arrived at the foremost state.
- 296.** "Whatever tamers there are in the world, who tame elephants and horses;
Having applied various tortures, they tame them with harshness.
- 297.** "Not in this way, O great hero, do you tame men and women;
Without rod, without sword, you tame in the highest taming.
- 298.** "Praising the beauty of giving, the sage skilled in teaching;
By speaking just one question, the sage awakened three hundred.
- 299.** "Tamed by the charioteer are we, well liberated, without mental corruptions;
Having attained the power of all direct knowledges, quenched in the
elimination of clinging.
- 300.** "A hundred thousand cosmic cycles ago from now, the gift that I gave then;
All fears have been surpassed, this is the fruit of giving a Sal tree.
- 301.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 302.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 303.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Sela together with his retinue spoke these verses in the presence
of the Blessed One.

The Life History of the Elder Sela is second.

3. The Life History of the Elder Sabbakittika

- 304.** "Like a blazing kaṇikāra tree, like a bright lamp post;
Shining like the healing star, like lightning in the sky.
- 305.** "Unafraid, unalarmed, like a maned lion, the king of beasts;

Making known the light of knowledge, crushing the groups of sectarians.

- 306.** "Lifting up this world, cutting off all doubt;
Roaring like a king of beasts, I saw the leader of the world.
- 307.** "I was a wearer of matted hair and antelope hide, lofty, upright, majestic;
Having taken a bark garment, I spread it at his feet.
- 308.** "Having taken black orris, I anointed the Truth-finder;
Having anointed the Enlightened by himself, I praised the leader of the world.
- 309.** "You lift up this world, O crosser of the mental floods, O great sage;
You illuminate with the light of knowledge, the highest knowledge that is not covered.
- 310.** "He set in motion the wheel of the Teaching, he subjugated the adherents of other religions;
The bull, victorious in battle, made the earth tremble.
- 311.** "As waves in the great ocean break at the shore's end;
So too all views break against your knowledge.
- 312.** "With a fine-meshed net, when spread across the lake;
The living beings caught within the net, are oppressed at that very moment.
- 313.** "So too the sectarians in the world, dependent on various heresies;
Revolve within your excellent knowledge, dear sir.
- 314.** "The support for those being swept away in the flood, for you are indeed the protector of those without kin;
The refuge for those afflicted by fear, the ultimate goal for women seeking freedom.
- 315.** "The sole hero, incomparable, an accumulation of friendliness and compassion;
Matchless, well-balanced, peaceful, a master, such a one, victorious in conquest.
- 316.** "The wise one, free from confusion, without longing, free from doubt;
Content, having vomited out hate, free from impurity, self-controlled, pure.
- 317.** "Gone beyond attachment, with vanity destroyed, a possessor of the threefold true knowledge, gone to the end of the three existences;
Gone beyond boundaries, respecting the Teaching, having attained the goal, a marvellous bringer of welfare.
- 318.** "You are a deliverer like a boat, a giver of hope for treasure;
Unafraid like a lion, haughty like a king of elephants.
- 319.** "Having praised with ten verses, Padumuttara of great fame;
Having paid homage at the Teacher's feet, I remained silent then.

- 320.** "Padumuttara, knower of the world, the receiver of oblations;
The Teacher, standing in the community of monks, spoke these verses.
- 321.** "He who praised my morality and knowledge, and also the Good Teaching;
Him I will explain, listen to me as I speak.
- 322.** "'For sixty thousand cosmic cycles, he will delight in the heavenly world;
Having overcome other gods, he will exercise lordship.
- 323.** "'He, having gone forth afterwards, urged on by wholesome root;
He will go forth in the Dispensation of the Blessed One Gotama.
- 324.** "'Having gone forth, with the body having avoided evil action;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.'
- 325.** "Just as a cloud thundering, satisfies this earth;
Just so you, O great hero, satisfied me with the Dhamma.
- 326.** "Having praised morality, wisdom, and the Teaching, the leader of the world;
I have attained the supreme peace, Nibbāna, the imperishable state.
- 327.** "Oh, surely that Blessed One, the one with vision, would remain for a long
time;
And they would cognise the known, and experience the Deathless state.
- 328.** "This is my last birth, all existences have been uprooted;
Having fully understood all mental corruptions, I dwell without mental
corruptions.
- 329.** "A hundred thousand cosmic cycles ago from now, when I praised the Buddha;
I do not know of an unfortunate realm, this is the fruit of praising.
- 330.** "Mental defilements have been burnt by me, all existences have been
uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 331.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 332.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Sabbakittika spoke these verses.

The Life History of the Elder Sabbakittika is third.

4. The Life History of the Elder Madhudāyaka

- 333.** "On the bank of the river Sindhu, my hermitage was well made;
There I taught my pupils, history together with its characteristics.
- 334.** "Lovers of the Teaching, disciplined are they, wishing to hear the good
instruction;

Having reached perfection in the six factors, they dwell on the bank of the Sindhu.

- 335.** "Skilled in the movement of meteors and in characteristics;
Seeking the highest good, they dwelt in the forest then.
- 336.** "The Perfectly Enlightened One named Sumedha arose in the world at that very moment;
Having compassion for us, the great leader approached.
- 337.** "The great hero who had arrived, the wise one, the leader of the world;
Having made a grass mat, I became a slave to the elder of the world.
- 338.** "Having taken honey from the forest, I gave it to the foremost Buddha;
The Perfectly Enlightened One, having eaten, spoke these words.
- 339.** "'Whoever gave that honey to me, devoted, with his own hands;
Him I will explain, listen to me as I speak.
- 340.** "'By this gift of honey, and by the covering up with grass;
For thirty thousand cosmic cycles, he will delight in the heavenly world.
- 341.** "Thirty thousand cosmic cycles hence, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 342.** "'His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.
- 343.** "Having come here from the world of the gods, when he descended into his mother's womb;
A rain of honey rained down, covering the earth with honey."
- 344.** "When I had just come forth from the womb, so very difficult to escape from;
There too a rain of honey rained down for me, constantly.
- 345.** "Having gone forth from home, I went forth into homelessness;
An obtainer of food and drink, this is the fruit of giving honey.
- 346.** "Having become endowed with all sensual pleasures among gods and humans;
By that very gift of honey, I have attained the elimination of mental corruptions.
- 347.** "When the sky has rained, when the grass is four inches high, when the earth-grown plants are in full bloom and covered;
In an empty dwelling, at the root of a tree like a pavilion, I always dwell happy, without mental corruptions.
- 348.** "In the middle, the great and the low, I have gone beyond all existences;
Today my mental corruptions are eliminated, there is now no more rebirth.

- 349.** "In thirty thousand cosmic cycles, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving honey.
- 350.** "Mental defilements have been burnt by me, all existences have been
uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 351.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 352.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Madhudāyaka spoke these verses.

The Life History of the Elder Madhudāyaka is fourth.

5. The Life History of the Elder Padumakūṭāgāriya

- 353.** "The Blessed One named Piyadassī, the self-become one, the leader of the
world;
The Perfectly Enlightened One, desiring seclusion, a sage skilled in
concentration.
- 354.** "Having plunged into the jungle thicket, Piyadassī, the great sage;
Having spread out the rag robe, the highest of men sat down.
- 355.** "Formerly I was a deer hunter, in the forest grove;
Seeking the pasada deer, I wandered about then.
- 356.** "There I saw the Enlightened by himself, a crosser of the mental floods,
without mental corruptions;
Like a flowering king of sal trees, like the risen sun.
- 357.** "Having seen the god of gods, Piyadassin of great fame;
Having plunged into a natural lake, I brought a lotus then.
- 358.** "Having brought a lotus, a hundred-petalled, delightful;
Having made a pinnacle chamber, I covered it with lotuses.
- 359.** "Compassionate and merciful, Piyadassī, the great sage;
For seven nights and days the Buddha, the Conqueror, dwelt in the pinnacle
building.
- 360.** "Having discarded the old, I covered with the new;
Having raised my joined palms, I stood there at that very moment.
- 361.** "Having risen from concentration, Piyadassī, the great sage;
Surveying the direction, the leader of the world sat down.
- 362.** "Then the attendant named Sudassana, of great supernormal power,
Having understood the mind of the Buddha, the Teacher Piyadassī.
- 363.** Surrounded by eighty thousand monks,

He approached the leader of the world, seated happily at the forest's edge.

- 364.** "As far as the deities dwelling in the jungle thicket;
Having understood the Buddha's mind, all gathered together then.
- 365.** "When the demons had assembled, the kumbhaṇḍas together with the
rakkhasas;
And when the community of monks had arrived, the Conqueror uttered verses.
- 366.** "'He who honoured me for seven days, and made a residence for me;
Him I will explain, listen to me as I speak.
- 367.** "Very difficult to see, very subtle, profound, well proclaimed;
I will explain with knowledge, listen to me as I speak.
- 368.** "'For fourteen cosmic cycles, he will exercise divine kingship;
A pinnacle chamber of the great one, covered with lotus flowers.
- 369.** "'He will be sustained in space, this is the fruit of the flower deed;
In twenty-four hundred cosmic cycles, mixed up he will wander in the round of
rebirths.
- 370.** "'There a flower-made divine mansion, he will be sustained in space;
Just as on a lotus petal, water does not taint.
- 371.** "'Likewise in his knowledge, mental defilements do not cling;
Having turned away with the mind, the five mental hindrances, this one.
- 372.** "'Having generated a mind for renunciation, he will go forth from home;
Then, when the flower-made divine mansion is being held, he will depart.
- 373.** "'For one dwelling at the root of a tree, prudent, mindful;
There a flower-made divine mansion, he will bear on his head.
- 374.** "'Robes and almsfood, requisites and lodgings;
Having given to the Community of monks, he will attain nibbāna, without
mental corruptions.'
- 375.** "While living in a pinnacle chamber, I went forth into the going forth;
Even while dwelling at the root of a tree, a pinnacle chamber is held over me.
- 376.** "Regarding robes and almsfood, volition is not found in me;
Connected with meritorious action, I obtain what is fully accomplished.
- 377.** "Incalculable by counting, many ten million cosmic cycles of mine;
Void, they have passed, freed, the lords of the world.
- 378.** "In eighteen hundred cosmic cycles, Piyadassī was the great leader;
Having attended upon him, I have reached this realm of rebirth.
- 379.** "Here I see the Perfectly Enlightened One, the superior one named the one

with vision;
Having approached him, I went forth into homelessness.

- 380.** "The Buddha, who makes an end of suffering, the Conqueror, taught me the path;
Having heard his Teaching, I have attained the unshakeable state.
- 381.** "Having pleased the Perfectly Enlightened One, Gotama, the bull of the Sakyans;
Having fully understood all mental corruptions, I dwell without mental corruptions.
- 382.** "In eighteen hundred cosmic cycles, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.
- 383.** "Mental defilements have been burnt by me, all existences have been uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 384.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 385.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Padumakūṭāgāriya spoke these verses.

The Life History of the Elder Padumakūṭāgāriya is fifth.

6. The Life History of the Elder Bākula

- 386.** "Not far from the Himalayas, there is a mountain named Sobhita;
A hermitage was well made by me, built by my own pupils.
- 387.** "And many pavilions were there, sinduvāraka trees in bloom;
And many wood-apple trees were there, jīvajīvaka trees in bloom.
- 388.** Many medicinal shrubs were there, and jujube and emblic myrobalan trees;
Sweet lovi-lovi and gourds, and white lotuses in bloom.
- 389.** "Āḷaka plants and wood-apple trees were there, plantains and citrons;
Many mahānāma trees were there, and arjuna trees and piyaṅgu plants.
- 390.** "Kosamba, Salala, Neem trees, banyan trees and wood-apple trees;
Such was my hermitage, with my pupil I dwelt there.
- 391.** "The Blessed One Anomadassī, the self-become one, the leader of the world;
Seeking seclusion, came to my hermitage.
- 392.** "When I had approached the great hero, Anomadassi of great fame;
In a moment, a wind illness arose in the Protector of the World.
- 393.** "Wandering in the forest, I saw the leader of the world;

Having approached the Perfectly Enlightened One, the one with vision, of great fame.

- 394.** "And having seen his posture, I distinguished it then;
Without doubt, illness arose in the Buddha.
- 395.** "Quickly I came to the hermitage, near my pupils;
Wishing to prepare medicine, I addressed the pupils then.
- 396.** "Having assented to my word, all the pupils respectfully;
Gathered together in one place, out of respect for me as their teacher.
- 397.** "Having quickly ascended the mountain, enduring all great medicines;
Having made a drinking water preparation, I gave it to the foremost Buddha.
- 398.** "When the great hero, the omniscient lord of the world, was reviled;
Quickly the wind subsided, for the Fortunate One, the great sage.
- 399.** "Having seen the disturbance calmed, Anomadassī of great fame;
Having sat down on his own seat, he spoke these verses.
- 400.** "He who gave me medicine, and cured my disease;
Him I will explain, listen to me as I speak.
- 401.** "'For a hundred thousand cosmic cycles, he will delight in the heavenly world;
When music is played there, this one will always rejoice.
- 402.** "'Having come to the human world, urged on by wholesome root;
A thousand times he will be a king, a universal monarch.
- 403.** "Fifty-five cosmic cycles ago, a warrior named Anoma;
Ruler of the four quarters, victorious, lord of the Indian subcontinent.
- 404.** "Endowed with the seven treasures, a wheel-turning monarch of great power;
Having shaken even the Tāvatiṃsa gods, he will exercise lordship.
- 405.** "Whether become a god or a human, he will be free from illness;
Having avoided possession, he will cross over disease in the world.
- 406.** "Immeasurable cosmic cycles from now, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 407.** "'His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.
- 408.** "'Having burnt up the defilements, he will cross the stream of craving;
Bākula by name, he will be a disciple of the Teacher.
- 409.** "'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.'

- 410.** "The Blessed One Anomadassī, the self-become one, the leader of the world;
Looking around for seclusion, came to my hermitage.
- 411.** "The great hero who had arrived, the Omniscient One, the leader of the world;
I satisfied with all medicines, devoted, with my own hands.
- 412.** "That well-done action of mine, an accomplished seed in a good field;
I am indeed not able to exhaust it, for that was well done by me.
- 413.** "It is a gain for me, it is well-gained for me, that I saw the leader;
By that remainder of action, I have attained the unshakeable state.
- 414.** "'Having directly known all this, Gotama, the bull of the Sakyans,
Having sat down in the community of monks, established me in the foremost position.
- 415.** "Immeasurable cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of medicine.
- 416.** "Mental defilements have been burnt by me, all existences have been
uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 417.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 418.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Bākula spoke these verses.

The Life History of the Elder Bākula is sixth.

7. The Life History of the Elder Girimānanda

- 419.** "My wife has deceased, my son has gone to the charnel ground;
Mother, father, dead, brother, they are burnt on one pyre.
- 420.** "Scorched by that sorrow, I became lean and pale;
And derangement of mind came upon me, distressed by that sorrow.
- 421.** "Afflicted by the dart of sorrow, I approached the edge of the forest;
Having eaten fallen fruit, I dwelt at the root of a tree.
- 422.** "The Perfectly Enlightened One named Sumedha, the Conqueror who makes
an end of suffering;
Wishing to uplift me, he came to my presence.
- 423.** "Having heard the sound of footsteps of Sumedha, the great sage;
Having lifted up my head, I looked up at the great sage.

- 424.** "When the great hero had arrived, rapture arose in me;
Then I was of one-pointed mind, having seen that leader of the world.
- 425.** "Having regained mindfulness, I gave a handful of leaves;
The Blessed One sat down there, the one with vision, out of compassion.
- 426.** "Having sat down there, the Blessed One, the wise one, the leader of the world;
The Buddha expounded the Teaching to me, the remover of the dart of sorrow.
- 427.** "Uninvited they came from there, unpermitted they went from here;
As they came, so they went, what lamentation is there for that?
- 428.** "Just as travellers, beings, when rain is falling,
With their goods approach for shelter from the falling rain.
- 429.** "'And when your rains retreat has ended, they go wherever they wish;
Thus your mother and father, what lamentation is there for that?
- 430.** "Visitors, guests, shaken, stirred and trembling;
Thus your mother and father, what lamentation is there for that?
- 431.** "Just as a snake goes, leaving behind its worn-out skin;
Thus your mother and father, their own bodies are left behind here."
- 432.** "Having understood the Buddha's word, I avoided the dart of sorrow;
Having generated gladness, I paid homage to the foremost Buddha.
- 433.** "Having paid homage to the great elephant, I worshipped with mountain blossoms;
Wafting divine fragrance, the wise one, the leader of the world.
- 434.** "Having venerated the Perfectly Enlightened One, having made a salutation with joined palms at my head;
Remembering the highest virtues, I praised the leader of the world.
- 435.** "You have crossed over, O great hero, omniscient, lord of the world;
You lift up all beings, by knowledge, O great sage.
- 436.** "You cut off doubt and also uncertainty, O great sage;
You showed me the path, by your knowledge, O One with Vision.
- 437.** "Worthy Ones who have attained mastery, possessing the six higher knowledges, of great supernormal power;
Moving through the sky, the wise ones surround him at that very moment.
- 438.** "Those practising and trainees, and those stationed in fruition are your disciples;
Like lotuses at sunrise, your disciples bloom.
- 439.** "Unshakeable like the great ocean, immeasurable and hard to cross;

Thus accomplished in knowledge, you are immeasurable, O One with Vision.

- 440.** "Having paid homage to the conqueror of the world, the one with vision, of great fame;
Venerating the directions far and wide, bowing down, I went.
- 441.** "Having fallen away from the world of the gods, fully aware, mindful;
I entered my mother's womb, transmigrating from existence to existence.
- 442.** "Having gone forth from home, I went forth into homelessness;
Ardent, prudent, a meditator, one whose domain is seclusion.
- 443.** "Having striven in striving, having pleased the Great Sage;
Released like the moon from a mass of clouds, I wander always.
- 444.** "I am devoted to seclusion, at peace, without clinging;
Having fully understood all mental corruptions, I dwell without mental corruptions.
- 445.** "In thirty thousand cosmic cycles, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.
- 446.** "Mental defilements have been burnt by me, all existences have been uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 447.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 448.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Girimānanda spoke these verses.

The Life History of the Elder Girimānanda is seventh.

8. The Life History of the Elder Saḷalamaṇḍapiya

- 449.** "When Kakusandha, the brahmin who had lived the holy life, was quenched;
Having taken sal tree garlands, I had a pavilion made.
- 450.** "Having gone to Tāvatiṃsa, being virtuous, I obtain the highest divine mansion;
I outshine other gods, this is the fruit of meritorious action.
- 451.** "By day or by night, walking up and down or standing;
Covered with sāla flower blossoms, this is the fruit of meritorious action.
- 452.** "In this very cosmic cycle, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.
- 453.** "Mental defilements have been burnt by me, etc. I dwell without mental

corruptions.

454. "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.

455. "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Saḷalamaṇḍapiya spoke these verses.

The Life History of the Elder Saḷalamaṇḍapiya is eighth.

9. The Life History of the Elder Sabbadāyaka

456. "Having plunged into the great ocean, my dwelling is well-fashioned;
A well-fashioned pond, resounding with the singing of ruddy geese.

457. "Covered with mandālaka flowers, and with lotuses and waterlilies;
And a river flows there, with good fords, delightful.

458. Covered with fish and turtles, spread over with various birds;
Resounding with peacocks and herons, with cuckoos and other lovely ones.

459. "Pigeons, sun-geese, ruddy geese, river-dwellers;
Lapwings and myna-birds here, pammaka birds and jīvajīvaka birds.

460. "Swans and herons calling, many tawny owls;
Accomplished with the seven treasures, with sand of gems and pearls.

461. "Trees entirely made of gold, stirred by various odours;
They illuminate the dwelling by day and night, at all times.

462. "Sixty thousand musical instruments play in the evening and morning;
Sixteen thousand women surround me always.

463. "Having gone forth from the dwelling, the wise one, the leader of the world;
With a confident mind, glad at heart, I paid homage to him of great fame.

464. "Having paid respect to the Perfectly Enlightened One, I invited him together
with the Community;
That wise one consented, the wise one, the leader of the world.

465. "Having given a talk on the Teaching to me, the great sage dismissed me;
Having paid respect to the Perfectly Enlightened One, I approached my
dwelling.

466. "I addressed the retinue, 'All of you gather together;
In the earlier period of the day, the Buddha will come to the dwelling.'"

467. "It is a gain for us, it is well-gained for us, who dwell in your presence;
We too shall make an offering to the Buddha, the foremost, the Teacher.

468. "Having prepared food and drink, I announced the time;
With a hundred thousand masters, the leader of the world approached.

- 469.** "With the five-part musical instruments, I made a going out to meet;
On a chair entirely made of gold, the highest of men sat down.
- 470.** "The upper covering was entirely made of gold then;
Fans blow forth, among the Community of monks.
- 471.** "With abundant food and drink, I satisfied the community of monks;
I gave individual pairs of cloth to the community of monks.
- 472.** "He whom they call the wise one, the receiver of the world's offerings;
Having sat down in the community of monks, he spoke these verses.
- 473.** "He who satisfied me with food and drink, and all these;
Him I will explain, listen to me as I speak.
- 474.** "For eighteen hundred cosmic cycles, he will delight in the heavenly world;
A thousand times he will be a king, a universal monarch.
- 475.** "Whatever realm of rebirth he arises in, whether divinity or human;
He will always wear a roof entirely made of gold.
- 476.** "In thirty thousand cosmic cycles, of origin from the Okkāka clan;
Gotama by name, by clan, the Teacher in the world will be.
- 477.** "His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.
- 478.** "'Having sat down in the community of monks, he will roar the lion's roar;
They hold an umbrella over the funeral pyre, beneath the umbrella you are
burnt.'
- 479.** "Asceticism has been attained by me, mental defilements have been burnt by
me;
In a pavilion or at the root of a tree, torment is not found in me.
- 480.** "In thirty thousand cosmic cycles, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving all.
- 481.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 482.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 483.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Sabbadāyaka spoke these verses.

The Life History of the Elder Sabbadāyaka is ninth.

10. The Life History of the Elder Ajita

- 484.** "The Conqueror named Padumuttara, who has gone beyond all phenomena;
Having plunged into the Himalaya, the leader of the world sat down.
- 485.** "I did not see the Enlightened by himself, nor do I hear the sound;
Seeking my food, I wander in the forest.
- 486.** "There I saw the Enlightened by himself, with the thirty-two excellent
characteristics;
Having seen him, I attained joy, 'Who indeed by name is this being in
existence?'
- 487.** "Having looked at the characteristics, I recollected my true knowledge;
For I have heard this well spoken by the senior wise ones.
- 488.** "According to their word, this one will be a Buddha;
What if I were to honour him, he will purify my destination.
- 489.** "Having quickly come to the hermitage, I took honey and oil;
Having taken a big jar, I approached the guide.
- 490.** Having taken a tripod, I set it up in the open air;
Having lit a lamp, I paid homage eight times.
- 491.** "For seven nights and days the Buddha, the highest of men, sat down;
Then at the end of the night, the leader of the world emerged.
- 492.** "With a confident mind, glad at heart, all night and day I;
Gave a lamp to the Buddha, devoted, with my own hands.
- 493.** "All the forests, fragrant, on Mount Gandhamādana;
By the Buddha's power, came to the Buddha's presence.
- 494.** "Whatever earth-growers with flower-odours, in bloom;
By the Buddha's power, all gathered together then.
- 495.** "As far as in the Himalayas, both serpents and garuḷas;
Wishing to hear the Teaching, they came to the Buddha's presence.
- 496.** "The ascetic named Devala, the chief disciple of the Buddha;
Came to the presence of the Buddha with a hundred thousand masters.
- 497.** "Padumuttara, knower of the world, the receiver of oblations;
Having sat down in the community of monks, he spoke these verses.
- 498.** "'He who lit a lamp for me, devoted, with his own hands;
Him I will explain, listen to me as I speak.
- 499.** "'For sixty thousand cosmic cycles, he will delight in the heavenly world;
A thousand times he will be a king, a universal monarch.

The sixteenth recitation section.

- 500.** "Thirty-six times as lord of the gods, he will exercise divine kingship;
On earth seven hundred times, he will exercise extensive kingship.
- 501.** "Principality over a district, extensive, incalculable by counting;
By this gift of a lamp, there will be the divine eye.
- 502.** "All around for eight leagues, this one will always see;
Of a being falling away from the world of the gods, being reborn.
- 503.** "By day or by night, he will hold a lamp;
For a being who is arising, endowed with meritorious deeds.
- 504.** "As far as the city extended, so far will it illuminate;
Whatever realm of rebirth he arises in, whether divinity or human.
- 505.** "Indeed of the giving of a lamp, with the fruit of eight lamps;
Beings will not surpass this, this is the fruit of giving a lamp.
- 506.** "In a hundred thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 507.** "His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without
mental corruptions.
- 508.** "Having pleased the Perfectly Enlightened One, Gotama, the bull of the
Sakyans;
Ajita by name, will be a disciple of the Teacher."
- 509.** "For sixty thousand cosmic cycles, I delighted in the heavenly world;
There too my hundred lamps shine permanently.
- 510.** "In the heavenly world or among human beings, my radiance runs forth;
Having remembered the foremost Buddha, I generate even more joy.
- 511.** "Having fallen away from Tusita, I entered my mother's womb;
For me being born, abundant light there was.
- 512.** "Having gone forth from home, I went forth into homelessness;
Having approached Bāvari, I entered into pupilship.
- 513.** "While dwelling in the Himalayas, I heard of the leader of the world;
Seeking the highest good, I approached the guide.
- 514.** "Tamed, the Buddha, a tamer, a crosser of the mental floods, without clinging;
The Buddha taught Nibbāna, the release from all suffering.
- 515.** "That coming of mine was successful, I pleased the Great Sage;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled.

- 516.** "A hundred thousand cosmic cycles ago, when I gave a lamp then;
I do not know of an unfortunate realm, this is the fruit of giving a lamp.
- 517.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 518.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 519.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Ajita spoke these verses.

The Life History of the Elder Ajita is tenth.

The Pilindavaccha Chapter is the fortieth.

Its summary:

Pilindavaccha and Sela, Sabbakittī, Madhumāda;
Kūṭāgārī and Bākula, Giri, the one named Saḷala.

Sabbada and Ajita - the verses counted here;
Five hundred verses, and twenty more.

Then the chapter summary:

Padumārakkhada and Umā, Gandhodaka and;
Ekapadma, Saddasaññī, Mandāra, Bodhivandaka.

Avaṭa and Pilindi - the verses counted here;
Seventy-four verses, and eleven hundred.

The Decad of Paduma Chapters.

The Fourth Hundred is complete.



ABOUT THIS TRANSLATION

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