

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)

11. Past Life Histories-2 - of the Elder Monks (11. Apadānapāḷi-2 -
Therāpadānapāḷi)

49. The Chapter on Paṃsukūla (49. Paṃsukūlavaggo)

[Tha Ap 483-492, PTS 2.419-2.433]



PaliVerse

5. The Collection of Minor Texts

11. Past Life Histories-2 - of the Elder Monks

49. The Chapter on Paṃsukūla

1. The Life History of the Elder Paṃsukūlasaṇṇaka

1. "Tissa was the name of the Blessed One, the self-become one, the foremost person;
Having set aside the rag-robe, the Conqueror entered the dwelling.
2. "Having taken up a bent bow, I wandered for the sake of food;
Having seized the circular tip, I entered the forest.
3. "There I saw a rag-robe, hung on a tree-top then;
Having put down my bow right there, having made a salutation with joined palms at my head.
4. "With a confident mind, glad at heart, and with extensive rapture;
Having remembered the foremost Buddha, I paid homage to the rag-robe.
5. "Ninety-two cosmic cycles ago from now, I paid homage to a rag robe;
I do not know of an unfortunate realm, this is the fruit of homage.
6. "Mental defilements have been burnt by me, all existences have been uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.
7. "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.
8. "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 Paṃsukūlasaṇṇaka spoke these verses.

Thus he spoke.

The Life History of the Elder Paṃsukūlasaṇṇaka is the first.

2. The Life History of the Elder Buddhasaṇṇaka

9. "A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, together with vocabularies and rituals.

- 10.** "Like the current of a river, pupils come to me then;
To them I teach the sacred texts, unwearied day and night.
- 11.** "The Perfectly Enlightened One named Siddhattha arose in the world at that very moment;
Having removed the darkness of ignorance, he set in motion the light of knowledge.
- 12.** "A certain pupil of mine, he spoke to my pupils;
Having heard this matter, they reported to me then.
- 13.** "A Buddha has arisen in the world, the omniscient leader of the world;
People conform to him, material gain for us is not found.
- 14.** "Buddhas arise spontaneously, those with vision, of great fame;
What if I were to see the foremost Buddha, the leader of the world.
- 15.** "Having taken my antelope skin, bark garment and water-pitcher;
Having gone forth from the hermitage, I addressed the pupils.
- 16.** "Like the flower of the fig tree, as the hare in the moon;
As milk for crows, rare is the leader of the world.
- 17.** "A Buddha has arisen in the world, and human existence is rare;
When both are present, hearing is very difficult to obtain.
- 18.** "A Buddha has arisen in the world, we shall obtain vision, not existence;
Come, let us all go to the presence of the Perfectly Enlightened One.
- 19.** All bearing water-pitchers, wearing rough antelope hides;
Those matted-haired ones, laden with burdens, departed from the forest then.
- 20.** "Looking only a yoke's length ahead, seeking the highest good;
Free from attachment and hate, fearless like lions.
- 21.** "Having few duties, not greedy, prudent, of peaceful conduct;
Wandering for gleanings, they approached the foremost Buddha.
- 22.** "With one and a half yojanas remaining, illness arose in me;
Having remembered the foremost Buddha, there I deceased.
- 23.** "Ninety-four cosmic cycles ago from now, when I obtained that perception then;
I do not know of an unfortunate realm, this is the fruit of perception of the Buddha.
- 24.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 25.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.

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

Thus the Venerable Elder Buddhasañña spoke these verses.

Thus he spoke.

The Life History of the Elder Buddhasañña is the second.

3. The Life History of the Elder Bhisadāyaka

- 27.** "Having plunged into that pond, frequented by various elephants;
I pulled out lotus roots there, for the sake of food, I then.
- 28.** "The Blessed One at that time, named Padumuttara;
The Buddha wearing red robes, goes through the sky-path.
- 29.** Shaking off rag-robes, I then heard a sound;
Looking upwards, I saw the leader of the world.
- 30.** Standing right there, being peaceful, I implored the leader of the world;
Honey flows from the lotus roots, milk and ghee from the tubers.
- 31.** "May the Buddha accept from me, the one with vision, out of compassion;
Then the compassionate Teacher, of great fame, having descended.
- 32.** "The one with vision accepted my almsfood, out of compassion;
Having accepted, the Perfectly Enlightened One gave me thanksgiving.
- 33.** "'May you be happy, O greatly meritorious one, may your destination succeed;
By this gift of lotus roots, may you obtain abundant happiness.'
- 34.** Having said this, the Perfectly Enlightened One, named after the best of
lotuses,
The Perfectly Enlightened One, having taken almsfood, the Conqueror
departed through the sky.
- 35.** "Having taken the lotus root from there, I came to my hermitage;
Having hung the lotus root on a tree, I remembered my giving.
- 36.** "A great wind having arisen, shook the forest then;
The sky resounded, with a thunderbolt crashing.
- 37.** "Then a thunderbolt fell upon my head at that time;
I, sitting peacefully, there I deceased.
- 38.** "Connected with meritorious action, I was reborn in Tusita;
My corpse has fallen, I delighted in the heavenly world.
- 39.** "Eighty-six thousand women, fully adorned;
Attend upon me morning and evening, this is the fruit of giving lotus roots.
- 40.** "Having come to the human realm, I am always happy;

There is no deficiency in my wealth, this is the fruit of giving lotus roots.

- 41.** "Shown compassion by him, the god of gods, such a one;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 42.** "A hundred thousand cosmic cycles ago from now, when I gave that lotus root
then;
I do not know of an unfortunate realm, this is the fruit of giving lotus roots.
- 43.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 44.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 45.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Bhisadāyaka spoke these verses.

Thus he spoke.

The Life History of the Elder Bhisadāyaka is the third.

4. The Life History of the Elder Ñāṇathavika

- 46.** "To the south of the Himalayas, my hermitage was well made;
Seeking the highest good, I dwelt in the forest then.
- 47.** "Content with gain and loss, with roots and with fruits;
Seeking a teacher, I dwell alone.
- 48.** "The Perfectly Enlightened One named Sumedha arose in the world at that
very moment;
He makes known the four truths, lifting up the great multitude.
- 49.** "I do not hear of the Enlightened by himself, nor does anyone tell me;
When eight years had passed, I heard of the leader of the world.
- 50.** "Having taken out the firewood, having swept the hermitage;
Having taken a carrying-pole burden, I departed from the forest.
- 51.** "Dwelling one night in villages and towns;
Gradually to Candavatī, then I approached.
- 52.** "The Blessed One at that time, the wise one, the leader of the world;
Lifting up many beings, he teaches the Deathless state.
- 53.** "Having passed through the crowd of people, having paid homage to the
ocean of conquerors;
Having arranged my antelope skin on one shoulder, I praised the leader of the
world.
- 54.** "You are the Teacher and the banner, the flag and the sacrificial post for living

beings;
The ultimate goal and the support, the island and the best of bipeds.

The twenty-first recitation section.

- 55.** "Skilled in vision, O hero, you help the populace to cross;
There is no other saviour in the world, none higher than you, O sage.
- 56.** "It is possible with the tip of kusa grass to measure the highest ocean;
But your knowledge, O Omniscient One, it is not possible to measure.
- 57.** "Having placed on the beam of a balance, it is possible to hold the earth;
But for your wisdom, there is no measure, O One with Vision.
- 58.** "Space can be measured, with a rope or with a finger-breadth;
But your morality, O Omniscient One, it is not possible to measure.
- 59.** "The water in the great ocean, and space and the earth;
These are measurable, you are immeasurable, O One with Vision."
- 60.** "Having praised the Omniscient One of great fame with six verses;
Having raised my joined palms, I remained silent then.
- 61.** "He whom they call the wise one, of extensive wisdom, the wise;
Having sat down in the community of monks, he spoke these verses.
- 62.** "Whoever praised my knowledge, with a clear mind;
Him I will explain, listen to me as I speak.
- 63.** "For seventy-seven cosmic cycles, he will delight in the heavenly world;
A thousand times as lord of the gods, he will exercise divine kingship.
- 64.** "Many hundreds of times, he will be a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 65.** "Whether become a god or a human, concentrated through meritorious
action;
With undiminished mental thought, he will be of sharp wisdom.'
- 66.** "In thirty thousand cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 67.** "Having gone forth from home, one without possessions will go forth;
At seven years old by birth, he will attain arahantship.
- 68.** "Since I remember myself, since I have attained the Dispensation;
In between here I do not know an intention that is unpleasant.
- 69.** "Having wandered in the round of rebirths through all existences, I
experienced success;
There is no deficiency in my wealth, the fruit of praising knowledge.

- 70.** "The threefold fire has been quenched by me, all existences have been uprooted;
All mental corruptions are utterly eliminated, there is now no more rebirth.
- 71.** "In thirty thousand cosmic cycles, the knowledge that I praised then;
I do not know of an unfortunate realm, the fruit of praising knowledge.
- 72.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 73.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 74.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Ñāṇathavika spoke these verses.

Thus he spoke.

The Life History of the Elder Ñāṇathavika is the fourth.

5. The Life History of the Elder Candanamāliya

- 75.** "Having abandoned the five types of sensual pleasure, dear and delightful;
Having abandoned eighty crores, I went forth into homelessness.
- 76.** "Having gone forth, with the body I avoided evil action;
Having abandoned verbal misconduct, I dwelt on the river bank.
- 77.** "While I was dwelling alone, the Supreme Buddha approached;
Not knowing him to be the Buddha, I offered a friendly welcome.
- 78.** "Having made a friendly welcome, I asked about name and clan;
'Are you a deity, a gandhabba, or Sakka, the first of givers?
- 79.** "'Who are you, or whose son are you, Great Brahmā, come here;
You illuminate all directions, like the rising sun.
- 80.** "Wheels with a thousand spokes are seen on your feet, dear sir;
Who are you, or whose son are you? How may we know you?
Declare your name and clan, dispel my doubt."
- 81.** "I am not a god nor a gandhabba, I am not Sakka, the first of givers;
Nor is there the state of Brahmā in me, I am the highest of these.
- 82.** "'Having gone beyond their domain, I split the bondage of sensuality;
Having burnt all mental defilements, I attained the highest enlightenment.'
- 83.** Having heard his words, I spoke these words:
'If you are a Buddha, omniscient, sit down, O great sage.
- 84.** 'I will honour you, you are the one who makes an end of suffering';
"Having spread out a lion's hide, I gave it to the Teacher.

- 85.** "There sat the Blessed One, like a lion in a mountain cave;
Having quickly ascended the mountain, I took up a mango fruit.
- 86.** "The beautiful sāla flower, and very precious sandalwood;
Having quickly taken up all that, having approached the leader of the world.
- 87.** Having given fruit to the Buddha, I made an offering of sal flowers;
Having anointed him with sandalwood, I venerated the Teacher.
- 88.** "With a confident mind, glad at heart, and with extensive rapture;
Having sat down on the cheetah hide, the wise one, the leader of the world.
- 89.** "He praised my action, gladdening me then;
'By this gift of fruit, and by garlands of fragrance, both.
- 90.** "'For twenty-five hundred cosmic cycles, he will delight in the heavenly world;
With undiminished mental thought, he will be wielding power.
- 91.** "'For twenty-six hundred cosmic cycles, he will go to human existence;
He will be a universal monarch, ruler of the four quarters, of great
supernormal power.
- 92.** "'A city named Vebhāra, created by Vissakamma;
It will be entirely made of gold, adorned with various jewels.
- 93.** "By this very means, he will transmigrate through existences;
Having been venerated everywhere, in divinity and also in humanity.
- 94.** "'When the final existence is attained, he will be a kinsman of Brahma;
Having gone forth from home, he will become homeless;
Having gone beyond through direct knowledge, he will attain nibbāna, without
mental corruptions.'
- 95.** "Having said this, the Perfectly Enlightened One, the wise one, the leader of
the world;
While I was gazing, departed through the sky-path.
- 96.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 97.** "Having fallen away from Tusita, I was reborn in my mother's womb;
There is no deficiency in my wealth, in whatever womb I dwell.
- 98.** "When I was in my mother's womb, food and drink and nourishment;
By my mother's desire, arises at will.
- 99.** "Five years old by birth, I went forth into homelessness;
When my hair was cut off, I attained arahantship.
- 100.** "Seeking my former action, I did not see within;
In thirty thousand cosmic cycles, I remembered my action.

- 101.** "Homage to you, thoroughbred among men, homage to you, highest of men;
Having come to your teaching, I have attained the unshakeable state.
- 102.** "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.
- 103.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 104.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 105.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Candanamāliya spoke these verses.

Thus he spoke.

The Life History of the Elder Candanamāliya is the fifth.

6. The Life History of the Elder Dhātupūjaka

- 106.** "When the Lord of the World was quenched, Siddhattha, the leader of the
world;
Having brought together my relatives, I made an offering to the relics.
- 107.** "Ninety-four cosmic cycles ago from now, the relic which I venerated;
I do not know of an unfortunate realm, this is the fruit of the veneration of the
relic.
- 108.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 109.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 110.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Dhātupūjaka spoke these verses.

Thus he spoke.

The Life History of the Elder Dhātupūjaka is the sixth.

7. The Life History of the Elder Pulinuppādaka

- 111.** "On the Himalayan mountain, there was an ascetic named Devala;
There was a walking path for me, created by spirits.
- 112.** "Laden with a burden of matted hair, always carrying a water-pitcher;
Seeking the highest good, I departed from the forest then.
- 113.** "Eighty-four thousand pupils attended upon me;
Devoted to their own duties, they dwelt in the forest then.

- 114.** Having gone forth from the hermitage, I made a sand shrine;
Having brought together various flowers, I venerated that shrine.
- 115.** "Having gladdened my mind there, I entered the hermitage;
All the pupils, having assembled together, asked me about this matter.
- 116.** "'A monument made of sand, which you, O god, worship;
We too wish to know, being asked, tell us, you.'
- 117.** "'Those with vision, of great fame, are indeed pointed out in the passages of
charms;
Them indeed I pay homage to, the foremost Buddhas of great fame.'
- 118.** "What are they like, those great heroes, omniscient, lords of the world;
Of what beauty, of what character, what are they like, those of great fame?"
- 119.** "'The Buddhas have thirty-two characteristics, and also forty twice-born teeth;
Their eyes have cow-like eyelashes, resembling the fruit of wild liquorice.
- 120.** "'And those Buddhas, while walking, look only a yoke's length ahead;
Their knees do not creak, no sound of joints is heard.
- 121.** "'And the Fortunate Ones, while walking, walk lifting up;
The right foot first, this is the nature of the Buddhas.
- 122.** "'And those Buddhas are fearless, like a lion, the king of beasts;
They do not exalt themselves, nor do they scoff at living beings.
- 123.** "'Freed from conceit and contempt, even towards all living beings;
Not exalting themselves, the Buddhas, this is the nature of the Buddhas.
- 124.** "'And the Enlightened by themselves, arising, show forth the light;
They cause to tremble in six ways, this entire earth.
- 125.** "'They see hell, and hell is extinguished then;
A great rain cloud sheds rain, this is the nature of the Buddhas.
- 126.** "'Such are those great elephants, incomparable and of great fame;
Unsurpassed in beauty, immeasurable are the Truth-finders.'
- 127.** "All the pupils respectfully gave thanks for my word;
And they proceeded accordingly, according to their ability, according to their
strength."
- 128.** "They venerate the sandy bank, desiring their own actions;
Believing my word, with minds honouring the Buddha.
- 129.** "Then having passed away from Tusita, the young god of great fame;
Arose in his mother's womb, the ten thousand trembled.
- 130.** "Not far from the hermitage, standing on the walking path, I;

All the pupils, having assembled together, came to my presence.

- 131.** "Like a bull the earth roars, like a king of beasts it chirps;
Like a crocodile it moves, what will be the result?
- 132.** "The Enlightened by himself whom I praise, near the sand stupa;
He, the Blessed One, the Teacher, has now entered the mother's womb.
- 133.** "Having spoken a talk on the Teaching to them, having praised the great sage;
Having dismissed my own pupils, I sat cross-legged.
- 134.** "Indeed my strength has been eliminated, by that supreme illness;
Having remembered the foremost Buddha, there I deceased.
- 135.** "All the pupils, having assembled together, made a funeral pyre then;
And having taken my body, they placed it upon the funeral pyre.
- 136.** "Having surrounded the funeral pyre, having made a salutation with joined
palms at their heads;
Afflicted by the dart of sorrow, they assembled and cried loudly.
- 137.** "While they were lamenting, I went to the funeral pyre then;
'I am your teacher, do not grieve, O wise ones.
- 138.** "'Strive for your own welfare, unwearied night and day;
Do not be heedless, the moment has been provided to you.'
- 139.** "Having instructed my own pupils, I went again to the heavenly world;
For eighteen cosmic cycles, I delighted in the heavenly world.
- 140.** Five hundred times I was a universal monarch;
And many hundreds of times, I exercised divine kingship.
- 141.** "In the remaining cosmic cycles, mixed up I wandered in the round of rebirths;
I do not know of an unfortunate realm, this is the fruit of the arising.
- 142.** "Just as in the month of Komudī, many trees bloom;
So too I, at the right time, was made to bloom by the great sage.
- 143.** "Energy is my beast of burden, carrying me to freedom from bondage;
Like an elephant having cut the bond, I dwell without mental corruptions.
- 144.** "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.
- 145.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 146.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 147.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Pulinuppādaka spoke these verses.

Thus he spoke.

The Life History of the Elder Pulinuppādaka is the seventh.

8. The Life History of the Elder Taraṇiya

- 148.** "The Blessed One Atthadassī, self-become, leader of the world;
The Truth-finder approached the bank of the river Vinatā.
- 149.** "Having emerged from the water, a tortoise, a water-dweller;
Wishing to help the Buddha cross, I approached the leader of the world.
- 150.** "'May the Buddha ascend upon me, Atthadassī, the great sage;
I will help you cross, you are the one who makes an end of suffering.'
- 151.** "Having understood my thought, Atthadassī of great fame;
Having ascended my back, the leader of the world stood.
- 152.** "Since I remember myself, since I reached the age of discretion;
There is no such happiness for me, as when the soles of my feet are touched.
- 153.** "Having crossed over, the Perfectly Enlightened One, Atthadassī of great fame;
Standing on the riverbank, spoke these verses.
- 154.** "As far as the mind goes on, I cross the Ganges stream;
And this tortoise king, the wise one, helped me to cross.
- 155.** "'By this crossing over to the Buddha, and by having a mind of friendliness;
For eighteen hundred cosmic cycles, he will delight in the heavenly world.
- 156.** "'Having come here from the world of the gods, urged on by wholesome root;
Having sat down on one seat, he will cross the stream of uncertainty.
- 157.** "Just as in a good field, even a little seed planted;
When the rain sends down proper showers, the fruit pleases the farmer.
- 158.** 'Likewise this Buddha-field, taught by the Perfectly Enlightened One;
When the rain sends down proper showers, the fruit will please me.'
- 159.** "With self resolute in striving, at peace, without clinging;
Having fully understood all mental corruptions, I dwell without mental corruptions.
- 160.** "In eighteen hundred cosmic cycles, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of crossing over.
- 161.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 162.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.

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

Thus the Venerable Elder Taraṇiya spoke these verses.

Thus he spoke.

The Life History of the Elder Taraṇiya is the eighth.

9. The Life History of the Elder Dhammaruci

164. "When the Buddha Dīpaṅkara, the Conqueror, declared concerning Sumedha:
'Immeasurable cosmic cycles from now, this one will be a Buddha.

165. "'His mother who gave him birth will be named Māyā;
His father will be named Suddhodana, this one will be Gotama.

166. "'Having striven in striving, having performed austerities;
At the root of the holy fig tree, the Perfectly Enlightened One of great fame will
awaken.

167. "Upatissa and Kolita will be the chief disciples;
Ānanda by name, he will attend upon this Conqueror.

168. "Khemā and Uppalavaṇṇā will be the chief female disciples;
Citta and Āḷavaka will be the chief lay followers.

169. "'Khujjuttarā and Nandamātā will be the chief female lay followers;
The enlightenment tree of this hero is called the holy fig tree.'

170. "Having heard this word of the matchless great sage;
Rejoicing, men and deities pay homage with joined palms.

171. "Then I was a young man, named Megha, well-trained;
Having heard the excellent explanation, of Sumedha, the great sage.

172. "Having become intimate with the wise one, the abode of compassion;
And when that hero was going forth, I went forth together with him.

173. "Restrained in the principal monastic code, and in the five faculties;
Living a pure life, mindful, a hero, one who complies with the Conqueror's
teaching.

174. "Thus dwelling, by some evil friend;
Engaged in misconduct, fallen from the good path.

175. "Having become subject to applied thought, I departed from the Dispensation;
Afterwards by that bad friend, I was employed in matricide.

176. "I committed an immediacy offence, I had killed with a corrupted mind;
Having passed away from there, I was reborn in the great Avīci, extremely
dreadful.

- 177.** "Having gone to the nether world, being afflicted I wandered in the round of rebirths for a long time;
I did not see again the hero, the wise one, the bull among men.
- 178.** "In this cosmic cycle, in the ocean, I was a fish, a timiṅgala;
Having seen a boat in the sea, I approached for the purpose of food.
- 179.** "Having seen me, the frightened merchants remembered the Buddha, the foremost;
Having heard the great cry 'Gotama' uttered by them.
- 180.** "Having remembered my former perception, thereupon I deceased;
In Sāvattthī, in a prosperous family, I was born in the brahmin caste.
- 181.** "I was named Dhammaruci, one who disapproved of all evil;
Having seen the light of the world, seven years old by birth.
- 182.** "Having gone to the Great Jeta Grove, I went forth into homelessness;
I approach the Buddha three times, by night and by day.
- 183.** "Then having seen me, the sage said, 'For a long time one delighting in the Dhamma';
Then I said to the Buddha, illumined by former action.
- 184.** "For a very long time, one with the marks of a hundred merits, with conditions purified in the past;
Today indeed I, with excellent seeing, behold your incomparable body.
- 185.** "For a very long time, darkness was destroyed by me, for a very long time the river was dried up by good protection;
For a very long time, the stainless was purified, the eye made of knowledge, O great sage.
- 186.** "Having been united with you for a long time, not destroyed, again in between for a long time;
Having come together with you again today, for deeds done do not perish, O Gotama.
- 187.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 188.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 189.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Dhammaruciya spoke these verses.

Thus he spoke.

The Life History of the Elder Dhammaruciya is the ninth.

10. The Life History of the Elder Sālamaṇḍapiya

- 190.** "Having plunged into the Sāla grove, my hermitage was well made;
Covered with Sāla flowers, I dwelt in the forest then.
- 191.** "The Blessed One Piyadassī, the self-become one, the foremost person;
The Perfectly Enlightened One, desiring seclusion, approached the Sal grove.
- 192.** "Having gone forth from the hermitage, I went to the forest wilds;
Seeking roots and fruits, I wandered in the forest then.
- 193.** "There I saw the Perfectly Enlightened One, Piyadassin of great fame;
Well seated, a meditative attainer, shining in the great forest.
- 194.** "Having set up four poles, above the Buddha, I
Having made a well-crafted pavilion, covered it with sal flowers.
- 195.** "Having held for seven days a pavilion covered with sal branches;
Having gladdened my mind there, I paid homage to the foremost Buddha.
- 196.** "The Blessed One at that time, having risen from concentration;
Looking only a yoke's length ahead, the highest of men sat down.
- 197.** "A disciple named Varuṇa, of the Teacher Piyadassī;
With a hundred thousand masters, approached the Guide.
- 198.** "The Blessed One Piyadassī, the elder of the world, the lord of men;
Having sat down in the community of monks, the Conqueror manifested a smile.
- 199.** "Anuruddha, the attendant of the Teacher Piyadassī;
Having arranged his robe on one shoulder, asked the great sage.
- 200.** "'What indeed, Blessed One, is the cause for the Teacher's act of smiling?
When a reason exists, the Teacher manifests a smile.'
- 201.** "For seven days a sal-branch roof, the young man who held it for me;
Having remembered his action, I manifested a smile.
- 202.** "'I do not see a place where merit ripens;
In the heavenly world or among human beings, no place is suitable.
- 203.** "'For one dwelling in the heavenly world, endowed with meritorious deeds;
As far as his assembly extends, it will be covered with Sal trees.
- 204.** "'There with divine dancing, singing, and music;
He will always delight, being peaceful, concentrated through meritorious action.
- 205.** "'As far as his assembly extends, it will be fragrant with scent;
And a shower of sal flowers will rain down at that very moment.

- 206.** "Having passed away from there, this human being will come to human existence;
Here too a sal-branch roof he will hold at all times.
- 207.** "'Here dancing and singing, furnished with cymbals;
They will constantly surround me, this is the fruit of honouring the Buddha.
- 208.** "'And when the sun is rising, a shower of sal flowers rains down;
Connected with meritorious action, it rains at all times.
- 209.** "In eighteen hundred cosmic cycles, of the Okkāka clan origin;
Gotama by name, by clan, the Teacher in the world will be.
- 210.** "'His heir in the teachings, legitimate, created by the Teaching;
Having fully understood all mental corruptions, he will attain nibbāna, without mental corruptions.
- 211.** 'For one fully realising the Teaching, there will be a covering of sal trees;
For one burning on the funeral pyre, there will be a roof there.'
- 212.** "Having proclaimed the result, Piyadassī, the great sage;
Expounded the Teaching to the assembly, satisfying them with the rain of the Teaching.
- 213.** "For thirty cosmic cycles among the gods, I exercised divine kingship;
And sixty-seven times I was a universal monarch.
- 214.** "Having come here from the world of the gods, I obtain abundant happiness;
Here too a sal-branch roof, this is the fruit of the pavilion.
- 215.** "This is my last, the final existence goes on;
Here too a sal-branch roof will be at all times.
- 216.** "Having pleased the Great Sage, Gotama, the bull of the Sakyans;
I have attained the unshakeable state, having abandoned victory and defeat.
- 217.** "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.
- 218.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 219.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 220.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Sālamaṇḍapiya spoke these verses.

Thus he spoke.

The Life History of the Elder Sālamaṇḍapiya is the tenth.

The Paṃsukūla Chapter is the forty-ninth.

Its summary:

Paṃsukūla, Buddhasaṅṅī, Bhisada, Ōṇakittaka;
Candanī, Dhātupūjī, and Pulinuppādaka also.

Taraṇa, Dhammarucika, Sālamaṇḍapiya likewise;
There are two hundred verses, and nineteen less.



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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