

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)

50. The Chapter on Kiṅkaṇipuppha (50. Kiṅkaṇipupphavaggo)

[Tha Ap 493-502, PTS 2.434-2.441]



PaliVerse

5. The Collection of Minor Texts

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

50. The Chapter on Kiṅkaṇipuppha

1. The Life History of the Elder Tikiṅkaṇipupphiya

1. "Shining like a kaṇikāra tree, seated in the mountain caves;
I saw the stainless Buddha, Vipassī, the leader of the world.
2. "Having held up three kiṅkaṇi flowers, I placed them upon it;
Having venerated the Enlightened by himself, I go facing south.
3. "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
4. "Ninety-one cosmic cycles ago from now, when I honoured the Buddha;
I do not know of an unfortunate realm, this is the fruit of honouring the Buddha.
5. "Mental defilements have been burnt by me, all existences have been uprooted;
Like an elephant having cut the bond, I dwell without mental corruptions.
6. "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.
7. "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 Tikiṅkaṇipupphiya spoke these

verses.

The Life History of the Elder Tikiṅkaṇipupphiya is the first.

2. The Life History of the Elder Paṃsukūlapūjaka

8. "Not far from the Himalayas, there is a mountain named Udaṅgaṇa;
There I saw a rag-robe, hanging on a tree-top.
9. "Having plucked three kiṅkaṇi flowers, I then;
Joyful, with a joyful mind, venerated the rag robe.
10. "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.

11. "Ninety-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, having venerated the banner of the
worthy.
12. "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
13. "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
14. "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Paṃsukūlapūjaka spoke these verses.

Thus he spoke.

The Life History of the Elder Rag-Robe Honourer is the second.

3. The Life History of the Elder Koraṇḍapupphiya

15. "I was formerly a forest worker, by my parents' counsel;
I live by slaughtering beasts, no wholesome deed is found in me.
16. "Near my dwelling place, Tissa, the chief leader of the world,
Showed three steps, the one with vision, out of compassion.
17. "And having seen the footprint trodden upon, of the Teacher named Tissa;
Joyful, with a joyful mind, I gladdened my mind at the footprint.
18. "Having seen a koraṇḍa tree in bloom, a tree growing on the earth;
Having taken it with its buds, I venerated the excellent footprint.
19. "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
20. "Whatever realm of rebirth I am reborn in, whether divinity or human;
I have skin like the koraṇḍa flower, I become one of radiant splendour.
21. "Ninety-two cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the feet.
22. "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
23. "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
24. "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Koraṇḍapupphiya spoke these verses.

Thus he spoke.

The Life History of the Elder Koraṇḍa Flower Offerer is the third.

4. The Life History of the Elder Kiṃsukapupphiya

- 25.** "Having seen a kiṃsuka tree in bloom, having raised my joined palms;
Having remembered the foremost Buddha, I venerated him in space.
- 26.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 27.** "Thirty-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of honouring the
Buddha.
- 28.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 29.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 30.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Kiṃsukapupphiya spoke these verses.

Thus he spoke.

The Life History of the Elder Kiṃsuka Flower Offerer is the fourth.

5. The Life History of the Elder Upaḍḍhadussadāyaka

- 31.** "Of the Blessed One Padumuttara, a disciple named Sujāta;
Seeking a rag-robe, he wandered in the refuse then.
- 32.** "In the city of Hamsavatī, I was a hired servant of others;
Having given half a cloth, I paid respect with my head.
- 33.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 34.** "Thirty-three times as lord of the gods, I exercised divine kingship;
And seventy-seven times, I was a universal monarch.
- 35.** "Principality over a district, extensive, incalculable by counting;
By the gift of half a cloth, I rejoice, free from fear from any quarter."
- 36.** "If I wished, today, with its forests, with its mountains;
I could cover with linen cloths, this is the fruit of a half-cloth.
- 37.** "A hundred thousand cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of a half-cloth.
- 38.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 39.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.

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

Thus the Venerable Elder Upaḍḍhadussadāyaka spoke these

verses.

The Life History of the Elder Half-Cloth Donor is the fifth.

6. The Life History of the Elder Ghatamaṇḍadāyaka

- 41.** "The Blessed One Sucintita, the elder of the world, the lord of men;
Who had sat down in the great forest, afflicted by an illness caused by the
wind humour.
- 42.** "Having seen, having gladdened my mind, I offered the cream of ghee;
Because of what has been done and accumulated, this is the Ganges, the
Bhāgīrathī.
- 43.** "The four great oceans became ghee for me;
And this terrible earth, limitless and innumerable.
- 44.** "Having understood my thought, there are honey and sugar for you;
These trees from the four continents, the trees, the earth-growers.
- 45.** "Having understood my thought, wish-fulfilling trees come to be for you;
Fifty times as lord of the gods, I exercised divine kingship.
- 46.** And fifty-one times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 47.** "Ninety-four cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of the cream of ghee.
- 48.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 49.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 50.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Ghatamaṇḍadāyaka spoke these verses.

Thus he spoke.

The Life History of the Elder Ghatamaṇḍadāyaka is sixth.

7. The Life History of the Elder Udaḥadāyaka

- 51.** "Of the Buddha Padumuttara, in the unsurpassed community of monks;
With a confident mind, glad at heart, I filled a water-pot.
- 52.** "On a mountain peak or on a tree-top, in space or on the ground;
Whenever I wish for drinking water, it quickly arises for me.

- 53.** "A hundred thousand cosmic cycles ago from now, the gift that I gave then;
I do not know of an unfortunate realm, this is the fruit of giving water.
- 54.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 55.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 56.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Udakadāyaka spoke these verses.

Thus he spoke.

The Life History of the Elder Water Donor is the seventh.

8. The Life History of the Elder Pulinathūpiya

- 57.** "Not far from the Himalayas, there is a mountain named Yamaka;
A hermitage was well made by me, a leaf-hut was well built.
- 58.** "Nārada by name, a matted-hair ascetic of fierce austerity;
Fourteen thousand pupils attend upon me.
- 59.** "Being in seclusion, thus I thought then;
'All people venerate me, I venerate nothing.
- 60.** "'I have no exhorter, no speaker is to be found;
Without teacher or preceptor, I go to dwell in the forest.
- 61.** 'For I, attending upon whom, would cultivate a respectful mind;
That teacher of mine does not exist, dwelling in the forest is useless.
- 62.** "'I shall seek a long hall for myself, and likewise a teacher to be respected;
With support I shall dwell, no one will censure me.'
- 63.** "A small river with shallow banks, with good fords, delightful;
Strewn with pure sand, not far from my hermitage.
- 64.** "Having approached the river named Amarikā, I then;
Having heaped up the sand, I made a sand shrine.
- 65.** "Those who were the Ones Enlightened by themselves, sages who made an
end of becoming;
Such a monument for them, that sign I make.
- 66.** "Having made a sand monument, I built one of gold;
Golden bell-flowers, three thousand I offered.
- 67.** "Morning and evening I pay homage, filled with joy, with joined palms;
As if face to face with the Perfectly Enlightened One, I venerated the sand
shrine.

- 68.** "Whenever mental defilements arise, applied thoughts connected with the family life;
I remember the well-made monument, I review it at that very moment.
- 69.** "Dwelling in dependence on the caravan leader, the guide;
You would associate with the defilements, that is not proper for you, dear sir.
- 70.** "As soon as the stupa was reflected upon, respect arose in me then;
I dispelled evil thoughts, like an elephant pricked by a goad.
- 71.** "While I was dwelling thus, the king of death crushed me;
There having deceased, I went to the Brahma world.
- 72.** "Having lived for my whole life span, I was reborn in the celestial abode;
Eighty times as lord of the gods, I exercised divine kingship.
- 73.** "Three hundred times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 74.** "The result of golden bell flowers, I experience;
A hundred thousand nurses surround me in existence.
- 75.** "Because of attending to the stupa, dust and dirt do not cling;
Sweat does not emit from my body, I become one of radiant splendour.
- 76.** "Oh, well made is my monument, well seen is the Amarikā river;
Having made a monument of sand, I have attained the unshakeable state.
- 77.** "For a being who grasps the essence, willing to do the wholesome;
There is no field or unsuitable place, practice alone is the accomplisher.
- 78.** "Just as a powerful man, striving to cross the ocean;
Having taken a small piece of wood, might plunge into the great lake.
- 79.** "In dependence on this piece of wood, I shall cross the great ocean;
With endeavour and energy, a man would cross the ocean.
- 80.** "Likewise the action done by me, which was limited and small;
In dependence on that action, I transcended the round of rebirths.
- 81.** "When the final existence was attained, urged on by wholesome root;
Formerly I was born in Sāvattthī, in a very wealthy great household.
- 82.** "My mother and father have faith, gone for refuge to the Buddha;
Both of these have seen the state, they conform to the Dispensation.
- 83.** "Having taken a piece of bark from the Bodhi tree, they had a golden stupa made;
They pay homage morning and evening, in the presence of the son of the Sakyans.

- 84.** "On the Observance day, they brought out the golden stupa;
Praising the Buddha's excellence, they spent the three watches of the night.
- 85.** "As soon as I saw the monument, I remembered the sand shrine;
Having sat down on one seat, I attained arahantship.

The twenty-second recitation section.

- 86.** "Searching for that hero, the one who sees the generalissimo of the Dhamma;
Having gone forth from home, I went forth in his presence.
- 87.** "At seven years old by birth, I attained arahantship;
The Buddha, the one with vision, gave me full ordination, having understood my virtues.
- 88.** "While still a boy, the deed was completed by me;
what had to be done by me today is done, in the Sakyan son's Dispensation.
- 89.** "Having gone beyond all enmity and fear, the sage who has transcended all attachment;
Your disciple, O Great Hero, this is the fruit of the golden stupa.
- 90.** "Mental defilements have been burnt by me, etc. I dwell without mental corruptions.
- 91.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 92.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Pulinathūpiya spoke these verses.

Thus he spoke.

The Life History of the Elder Sand Stūpa Builder is the eighth.

9. The Life History of the Elder Naḷakuṭidāyaka

- 93.** "Not far from the Himalayas, there is a mountain named Hārita;
The self-become one named Nārada, a master dwelling at the root of a tree then.
- 94.** "Having made a hut of reeds, I covered it with grass;
Having cleared the walking path, I gave to the self-born one.
- 95.** "By that well-done action, and by volition and aspirations;
Having abandoned the human body, I went to Tāvatiṃsa.
- 96.** "There my divine mansion was well made, fashioned like a reed hut;
Sixty yojanas in height, thirty yojanas in width.
- 97.** "For fourteen cosmic cycles, I delighted in the heavenly world;
Seventy-one times, I exercised divine kingship.

- 98.** And thirty-four times I was a universal monarch;
Principality over a district, extensive, incalculable by counting.
- 99.** Having ascended the mansion of the Dhamma, the most excellent in every
way,
I dwell as I wish, in the Sakyan son's Dispensation.
- 100.** "Thirty-one cosmic cycles ago from now, the action which I did then;
I do not know of an unfortunate realm, this is the fruit of the reed hut.
- 101.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 102.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 103.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Naḷakuṭṭidāyaka spoke these verses.

Thus he spoke.

The Life History of the Elder Reed Hut Donor is the ninth.

10. The Life History of the Elder Piyālapthaladāyaka

- 104.** "Formerly I was a deer hunter, wandering in the forest then;
I saw the stainless Buddha, who has gone beyond all phenomena.
- 105.** "Having taken piyāla fruit, I gave it to the foremost Buddha;
To the hero, the field of merit, devoted, with my own hands.
- 106.** "Thirty-one cosmic cycles ago from now, when I gave that fruit then;
I do not know of an unfortunate realm, this is the fruit of giving fruit.
- 107.** "Mental defilements have been burnt by me, etc. I dwell without mental
corruptions.
- 108.** "Indeed welcome it was for me, etc. the Buddha's teaching has been fulfilled.
- 109.** "The four analytical knowledges, etc. the Buddha's teaching has been fulfilled."

Thus the Venerable Elder Piyālapthaladāyaka spoke these

verses.

The Life History of the Elder Piyāla Fruit Donor is the tenth.

The Kiṅkaṇi Flower Chapter is the fiftieth.

Its summary:

Kiṅkaṇī and Rag-robe, Koraṇḍa and then Kiṃsuka;
Half-cloth, Ghee-giver, Water, Stupa-builder.

Reed-worker and ninth, Piyāla-fruit-giver;
One hundred and one verses, and nine more.

Then the chapter summary:

Metteyya Chapter, Bhaddāli, and Once-sweeper too;
One-who-dwells-alone, Vibhītakī, Jagatī, Sāla-flower.

Reed-hut, Rag-robe, Kiṅkaṇi-flower likewise;
Eighty-two verses, and fourteen hundred.

The Metteyya Chapter Group of Ten.

The Fifth Hundred is complete.



ABOUT THIS TRANSLATION

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

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