

# Attaining Arahantship – Age No Bar: The Case of Young Arahants

Bhikkhu Mahinda <sup>1</sup>

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## INTRODUCTION

During a discussion about the attainment of Arahantship, it is not unusual that many a times the discussion ends up being about who can attain liberation, in what ways, and how long does it take. While it is already well-settled that both women and men are capable of attaining arahantship, what is not so well-settled is the age at which one can attain arahantship. What is the *minimum* age at which arahantship can be obtained? This is the question we will try to answer in this article, based on the cases of Young Arahants reported in the Pāli Canon.

There are two major schools - Gradual Enlightenment and Sudden Enlightenment - about how enlightenment is attained and whether it is over a long time or instantaneous. While Gradual School will argue that it will take a whole lot of hard work to become an arahant, the Sudden school will state that arahantship can be attained by anyone, instantaneously.

In my opinion, both schools are correct but only when you take the long cycle of existences in consideration. No matter what school we choose to believe, if we only focus on this life, we are forsaking and neglecting the fact that most of the preparatory work for attaining arahantship is done in countless previous lives. Those previous lives are like the Continental Shelf that inclines slowly, at a steady rate, until it drops suddenly to the deep ocean of Nibbāna, as described in UD 45 Uposatha Sutta (also at NDB 8.20 Uposatha Sutta):

*“Just like that bhikkhus, there are eight marvelous and unparalleled phenomena found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya. What eight?*

*(1) “Just as bhikkhus, the ocean drops gradually, deepens gradually, slopes gradually, it does not fall down abruptly; just like that in this Dhamma-Vinaya there is gradual training, gradual deeds, gradual practice, one does not penetrate to knowledge abruptly. This too, bhikkhus, that in this Dhamma-Vinaya there is gradual training, gradual deeds, gradual practice, one does not penetrate to knowledge abruptly; this bhikkhus is the first marvelous and unparalleled phenomenon found in this Dhamma-Vinaya, having seen which bhikkhus delight in this Dhamma-Vinaya.”<sup>2</sup>*

Keeping this in mind, Table 1 presents a list, compiled from the Canon, of the Young Arahants and the age at which they attained arahantship. The list is compiled from Canon proper and does not include Arahants mentioned exclusively in the Commentaries. We look at their lives in terms of the preparatory work that went on before they became arahant. For this, we review Theragāthāpāli (THAG), Therīgāthāpāli (THIG), Apadānapāli (APA), and DPPN to identify salient facts about their lives in this long cycle of existences, what were the meritorious deed(s) that led to their attainment of the arahantship, and the age at which they attained the arahantship.<sup>3</sup>

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<sup>2</sup> THAG V906 line 2 and THIG V116 line 2 are quite similar and speak to the same theme of how sudden is the liberation of the mind. Also see UD 10 Bāhiya Sutta.

<sup>3</sup> All verses and other source materials in this article are used with permission from following sources:

**APA** Walters, Jonathan S.; Apadānapāli: Legends of the Buddhist Saints; Whitman College 2018 (PDF Edition) (<http://www.apadanatranslation.org>).

## THE CASE OF VENERABLE RĀHULA

The DHPA “XXIV.8. Māra seeks in vain to frighten Rāhula” on DHP 351 and 352 states, in pertinent part:

*“For one day several Elders entered the Jetavana monastery at an unseasonable hour, and going to the quarters of Elder Rāhula, woke him up. Rāhula, seeing no other place to sleep, went and lay down in front of the Tathāgata’s Perfumed Chamber. This Venerable Elder, although he was but eight years old, had already attained Arahantship.”*

However, the CST has following Pāli text:

*“Ekadivasañhi vikāle sambahulā therā jetavanavihāraṃ pavisitvā rāhulattherassa vasanaṭṭhānaṃ gantvā taṃ uṭṭhāpesuṃ. So aññattha vasanaṭṭhānaṃ apassanto tathāgatassa gandhakuṭiyā pamukhe nipajji. Tadā so āyasmā arahattaṃ patto avassikova hoti.”*

It appears that the English Translation has a mistake where *avassikova* is taken as *aṭṭhavassikova* and translated as “eight years old” whereas it should have been translated as:

- (A) “This Venerable Elder had attained Arahantship while he hadn’t had a rains retreat yet (=avassikova)” OR  
(B) “This Venerable Elder had attained Arahantship and had eight rains retreat (=aṭṭhavassikova)”.

Thus, this is clearly NOT a case of a Young Arahant. <sup>4</sup>

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- CST** Chatṭha Saṅgāyanā Tipiṭaka 4.0.0.15 Electronic Edition copyright © 1995 Vipassana Research Institute.
- DHPA** Burlingame, EW; Buddhist Legends Vol 3; Harvard University Press, 1921; (Online Version: <https://www.ancient-buddhist-texts.net/English-Texts/Buddhist-Legends/index.htm>).
- DPPN** Malalasekera, G. P; Dictionary of Pāli Proper Names (Online Version: <http://www.aimwell.org/DPPN/index.html>).
- NDB** Venerable Bhikkhu Bodhi; The Numerical Discourses of the Buddha: A Complete Translation of the Aṅguttara Nikāya (Teachings of the Buddha), Wisdom Publications. 2012 Kindle Edition.
- THAG** Bhikkhu, Mahinda; Theragāthāpāli – Book of Verses of Elder Bhikkhus: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition (<https://learnbuddhism.org>).
- THIG** Bhikkhu, Mahinda; Therīgāthāpāli – Book of Verses of Elder Bhikkhunis: A Contemporary Translation, Second Edition, Dhamma Publishers. 2022 Kindle Edition (<https://learnbuddhism.org>).
- UD** Bhikkhu, Mahinda; Udānapāli – Book of Inspired Utterances: A Contemporary Translation, Dhamma Publishers. 2022 Kindle Edition (<https://learnbuddhism.org>).

<sup>4</sup> Much gratitude to Venerable Pelenwatte Dhammarakkhita Bhikkhu for his clarification on this case.

## THE CASE OF VENERABLE VAṄĪSA

In the APA translation below, it appears that Venerable Vaṅḡisa is saying that he was beyond [re]births when he was seven years old (i.e. at the age of seven years, he became an Arahant). Let's look at it more closely. The translation in question is this:

And now, in [my] final rebirth,  
I'm born in a mendicant clan.  
*Birth was behind [me] when I was  
[only] seven years past [my] birth.* (25) [6142]  
I'm born knowing all the Vedas,  
confident among speech-teachers,  
lovely-sounding, varied speaker,  
trampling out other speeches. (26) [6143]

The Pāli source text for these verses from CST is as follows:

- 120   *“Pacchime ca bhava dāni, jāto vipakkule [paribbājakule (sī. syā. pī.)] ahaṃ;  
Paccājāto [samppatto ca (ka.)] yadā āsiṃ, jātiyā sattavassiko.*
- 121   *“Sabbavedavidū jāto, vādasatthavisārado;  
Vādissaro [vaḡgussaro (syā. pī.)] cittakathī, paravādappamaddano.*

Here, *Paccājāto* means “after birth (not rebirth)” so I would translate these verses as follows: <sup>5</sup>

Now in my last birth,  
I was born in a Brahmin family,  
After I was born,  
When I was seven years old,  
I knew all the Vedas,  
An expert in the art of debate,  
Master of doctrines, a pleasant speaker,  
Trampler of others doctrines.

Thus, this also is a case of a mis-translation and we can safely dispose it of as not a case of a Young Arahant.

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<sup>5</sup> A big Thank You to Venerable Bhante Bhikkhu Bodhi for clarifying the translation and many other issues in these two verses and bringing out the meaning. While words are mine, inspiration is his.

**TABLE 1: LISTING OF YOUNG ARAHANTS**

| No  | Theragāthāpāli (THAG) or Therīgāthāpāli (THIG) Name  | Apadānapāli (APA) Name | Age at Arahantship (Source)  |
|-----|--|------------------------|--|
| 1.  | Sopāka (THAG V480-486)                               | Sopāka                 | 7 years (THAG)   |
| 2.  | Sumana (THAG V429-434)                               | Sumana                 | 7 years (THAG)   |
| 3.  | Bhadda (THAG V473-479)                               | -                      | 7 years (THAG)   |
| 4.  | -  | Tiṇisaraṇāgamaniya     | 7 years (APA)  |
| 5.  | -  | Pañcasilasamādāniya    | 5 years (APA)  |
| 6.  | -  | Vidhūpanadāyaka        | 7 years (APA)  |
| 7.  | -  | Paduma                 | 5 years (APA)  |
| 8.  | Ekadhammasavaniya (THAG V67)                         | Maggasañña             | 7 years (APA)  |
| 9.  | -  | Niggūḍḍipupphiya       | 7 years (APA)  |
| 10. | -  | Dhammasavaniya         | 7 years (APA)  |
| 11. | -  | Ekadīpiya              | 4 year 2 weeks (DPPN)<br>4 year 8 months (APA)                         |
| 12. | -  | Ekadhammasavaniya      | 7 years (APA)  |
| 13. | Yasadatta (THAG V360-364)                            | Ñāṇatthavika           | 7 years (APA)  |
| 14. | Valliya (THAG V167-168)                              | Candanamāliya          | 5 years (APA)  |
| 15. | Vasabha (THAG V139-140)                              | Puḷinathūpiya          | 7 years (APA)  |
| 16. | -  | Tiṇikaṇikārapupphiya   | 7 years (APA)  |
| 17. | Dabba (THAG V5)                                      | Dabba Mallaputta       | Freed at 7 years (APA)   |
| 18. | Uttara (THAG V121-122)                               | Uttara                 | 7 years (APA)  |
| 19. | Selā (THIG V57-59)                                   | Pañcadīpikā #1         | 7 years (APA)  |
| 20. | Uttamā (THIG V42-44)                                 | Ekūposathikā           | 7 year 8 months (APA)  |
| 21. | Repetition, likely Selā (THIG V57-59)-Pañcadīpikā #1 | Pañcadīpikā #2         | 7 years, most likely a repetition of Selā (THIG V57-59)-Pañcadīpikā #1 |

## 1. SOPĀKA (SOPĀKA) THERA

### 1.1. Theragāthāpāḷi

*Elder Bhikkhu Sopāka:*

V480 *“Disvā pāsādachāyāyaṃ, caṅkamantaṃ naruttamaṃ;  
Tattha naṃ upasaṅkamma, vandissaṃ [vandisaṃ (sī. pī.)] purisuttamaṃ.*

“Having seen walking in the shadow of the mansion, best of the men;  
Then approaching him, I paid homage to the best of the men.

V481 *“Ekamsaṃ cīvaram katvā, saṃharitvāna pāṇayo;  
Anucaṅkamissaṃ viraṃ, sabbasattānamuttamaṃ.*

“With robes covering one shoulder, and with folded hands;  
I followed the Dustless One, the best of all beings [Lord Buddha].

V482 *“Tato pañhe apucchi maṃ, pañhānaṃ kovido vidū;  
Acchambhī ca abhīto ca, byākāsiṃ satthuno ahaṃ.*

“There he asked me questions, one skillful in questions, knowledgeable;  
Neither frightened nor fearful, I declared [answers] to the Teacher.

V483 *“Vissajjitesu pañhesu, anumodi tathāgato;  
Bhikkhusaṅghaṃ viloketvā, imamattaṃ abhāsatha”.*

“With the questioning finished, the Tathāgata rejoiced [in the answers];  
Inspecting the Bhikkhu Saṅgha, for this reason he spoke”.

*Lord Buddha:*

V484 *“Lābhā aṅgānaṃ magadhānaṃ, yesāyaṃ paribhuñjati;  
Cīvaram piṇḍapātāṅca, paccayaṃ sayanāsaṅgaṃ;  
Paccuṭṭhānaṅca sāmīciṃ, tesāṃ lābhā”ti cābravi.*

“It’s a gain for the Aṅga, for the Magadha, wherever this one eats;  
Robes and alms too, requisites and bed;  
Reverence and respect too, that is a gain”, he said.

V485 *“Ajjatagge maṃ sopāka, dassanāyopasaṅkama;  
Esā ceva te sopāka, bhavatu upasampadā”.*

“Henceforth Sopāka, come to meet me [when you want];  
And let this be Sopāka, your higher ordination”.

*Elder Bhikkhu Sopāka:*

V486 *“Jātiyā sattavassohaṃ, laddhāna upasampadaṃ;  
Dhāremi antimaṃ dehaṃ, aho dhammasudhammatā”ti.*

... Sopāko thero ...

“I was seven years old, when I obtained higher ordination;  
I bear the last body, Oh the good nature of Dhamma”.

1.2. **Apadānapāḷi**  
**[19. Sopāka]**

The Blessed One named Siddhattha  
came into my presence [one time]  
when I was cleaning a retreat  
on a most fine, superb mountain. (1) [784]

Seeing the Buddha who'd arrived  
I spread out a woven [grass] mat  
for the World's Best, the Neutral One,  
and gave [to him] that floral seat. (2) [785]

Sitting on that seat of flowers  
Siddhattha the World-Leader  
discerning my situation  
[then] spoke about impermanence. (3) [786]

"In flux indeed is all that is;  
things that arise and [then] decline  
are being born [and then] dying;  
happy is the relief from them." (4) [787]

Saying this the Omniscient One,  
the World's Best One, the Bull of Men,  
the Hero flew into the sky  
just like a swan-king in the air. (5) [788]

Abandoning my own dogma  
I [then] perceived impermanence.  
Meditating for [just] one [day],  
[right then and] there I passed away. (6) [789]

Incited by [my] wholesome roots  
I [then] enjoyed the two-fold bliss.  
When [my] last rebirth was attained  
I was born among dog-cookers. (7) [790]

After I set out from the house  
I went forth into homelessness.  
Dread-locked ascetic seven years,  
I attained [my] arahantship. (8) [791]

Energetic, self-abandoned,  
careful about the moral rules,  
having pleased the Great Elephant  
I got higher ordination. (9) [792]

In the ninety-four aeons since  
I did that [good] karma back then  
I've come to know no bad rebirth;  
that's the fruit of a flower-gift. (10) [793]

In the ninety-fourth aeon since  
I obtained that perception [then],  
meditating upon that sense  
my defilements were [all] destroyed. (11) [794]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (12) [795]

Thus indeed Venerable Sopāka Thera spoke these verses.

The legend of Venerable Sopāka Thera is finished.

### 1.3. DPPN

Sopāka Thera was born as the child of a cemetery-keeper and was therefore called Sopāka. Others say that he was born in a trader's family and that Sopāka was merely a name. Four months after birth his father died suddenly and he was adopted by his uncle. When he was only seven years old, his uncle took him to a charnel field because he quarreled with his cousin, bound his hands, and tied him fast to a corpse, hoping that the jackals would eat him. At midnight the jackals came and the child started crying. The Buddha, seeing Sopāka's destiny for arahantship, sent a ray of glory, and, by the Buddha's power, the boy broke his bonds and stood before the Buddha's Gandhakuṭi, a Stream-winner (sotāpanna). His mother started seeking for him, and the uncle telling her nothing, she came to the Buddha, thinking "The Buddhas know all, past, present, and future". When she came, the Buddha, by his psychic-power, made the boy invisible and taught her the Dhamma, saying that sons are no shelter, blood bonds no refuge. As she listened she became a Stream-winner and the boy an Arahant. Then the Buddha revealed the boy's presence to his mother, and she allowed him to enter the Order. Sometime later the Buddha, wishing to confer on him the higher ordination, asked him the questions that came to be known as the "Kumārapañhā". Sopāka answered these, and the Buddha, satisfied, gave him the higher ordination (upasampadā).

Sopāka had been a brahmin in the time of Siddhattha Buddha, expert in the Vedas. He later became an ascetic and lived on a mountain. The Buddha, foreseeing his imminent death, visited him. The brahmin spread for him a seat of flowers. The Buddha taught him on impermanence and left through the air.



## 2. SUMANA (SUMANA) THERA

### 2.1. Theragāthāpāḷi

C

**V429** *“Yadā navo pabbajito, jātiyā sattavassiko;  
Iddhiyā abhibhotvāna, pannagindaṃ mahiddhikaṃ.*

“When I was newly ordained, seven years of age;  
Having defeated by supernormal powers, the Nāgā-Inda, one with great  
supernormal powers.

**V430** *“Upajjhāyassa udakaṃ, anotattā mahāsarā;  
Āharāmi tato disvā, maṃ satthā etadabravi”.*

“Water for [my] preceptor, from great lake Anotattā;  
He saw me bringing, the Teacher then said”.

*Lord Buddha to Elder Bhikkhu Sāriputta:*

**V431** *“Sāriputta imaṃ passa, āgacchantaṃ kumārakaṃ;  
Udakakumbhamādāya, ajjhattaṃ susamāhitaṃ.*

“See him, O Sāriputta, the young boy coming;  
Holding the water-pot, internally well-restrained.

**V432** *“Pāsādikena vattena, kalyāṇairiyāpatho;  
Sāmaṇeronuruddhassa, iddhiyā ca visārado.*

“With a gladdening practice, with a good conduct;  
A trainee of Anuruddha, an expert in supernormal powers.

**V433** *“Ājānīyena ājañño, sādhunā sādhu-kārīto;  
Vinīto anuruddhena, katakiccena sikkhito.*

“[Made] Thoroughbred by a thoroughbred, made good by one who is good;  
Disciplined by Anuruddha, trained by one who is done with the duties.

**V434** *“So patvā paramaṃ santiṃ, sacchikatvā akuppatam;  
Sāmaṇero sa sumano, mā maṃ jaññāti icchatī”ti.*

... Sumano thero ...

“Having reached the highest peace, having realized the unwavering [Nibbāna];  
The trainee bhikkhu Sumana wishes, ‘May no one know me’ ”.

### 2.2. Apadānapāḷi

[69. Sumana]

I was a garland-maker then,  
known by the name of Sumana.  
I saw the Buddha, Stainless One,  
Sacrificial Recipient. (1) [1410]

Having taken, with both [my] hands,  
an exquisite jasmine flower,  
I paid homage to the Buddha,  
Sikhī, the Kinsman of the World. (2) [1411]

By means of that flower-*pūjā*,  
with intention and [firm] resolve,  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. (3) [1412]

In the thirty-one aeons since  
I presented [him] that flower,  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. (4) [1413]

In the twenty-fifth aeon hence  
there were four men of great glory;  
[all of them] were wheel-turning kings,  
possessors of the seven gems. (5) [1414]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (6) [1415]

Thus indeed Venerable Sumana Thera spoke these verses.

The legend of Sumana Thera is finished.

### 2.3. DPPN

Sumana Thera (see Cūla Sumana below) is probably identical with Sumana who was a pupil of Anuruddha (V892-V919). He represented the monks from Pāveyyaka at the Second Council. Vāsabhagāmī was his colleague. He may also be identical with Sumana of V330-V334 if the uncle mentioned in connection with the latter is Anuruddha.

Thirty-one world-cycles ago he was a garland maker and offered jasmine-flowers to Sikhī Buddha. Twenty-six world-cycles ago he was king four times, under the name of Mahāyasa.

***Cūla Sumana:*** A novice. In a past life he was the Sumanasetṭhi, under whom Annabhārā worked. In this age he was born at Muṇḍa, near the Viñjhā mountains, as the son of Mahāmuṇḍa. When Anuruddha became an Arahant and looked back into his past lives he saw how Sumana had helped him. He therefore visited Mahāmuṇḍa and enjoyed his hospitality during one rainy season. At the end of his stay he obtained Muṇḍa's consent to ordain Cūlasumana, who became an Arahant while his head was being shaved. Once, when Anuruddha suffered from indigestion, the novice Sumana, having discovered that the water from Anotatta would cure him, went there and brought the water, in spite of all the efforts of the Nāga-king Paṇṇaka to prevent him. Later, Paṇṇaka, realizing the novice's power, asked his pardon and became his friend and servitor. When Anuruddha went with Sumana to Sāvatti to visit the Buddha, some of the monks began to play with Sumana, patting his head and tweaking his ears. In order to show them Sumana's power, Anuruddha asked Ānanda (THAG V1017-V1053) to summon all the novices in the monastery and ask them to fetch water from Anotatta that he might wash his feet. Only Sumana, the youngest of them all, was able to do this, and his fame spread beyond all measure.

### 3. BHADDA THERA

#### 3.1. Theragāthāpāḷi

*Elder Bhikkhu Bhadda:*

V473 *“Ekaputto ahaṃ āsiṃ, piyo mātu piyo pitu;  
Bahūhi vatacariyāhi, laddho āyācanāhi ca.*

“I was the sole son, beloved of mother, beloved of father;  
After many practices-observances, obtained after praying much.

V474 *“Te ca maṃ anukampāya, atthakāmā hitesino;  
Ubho pitā ca mātā ca, buddhassa upanāmayuṃ”.*

“They compassionately for me, desirous of my benefit, wishing my welfare;  
Both father and mother too, presented me to Lord Buddha”.

*Parents of Elder Bhikkhu Bhadda:*

V475 *“Kicchā laddho ayaṃ putto, sukhumālo sukhedhito;  
Imaṃ dadāma te nātha, jinassa paricārakaṃ”.*

“By much difficulty have we gained this son, fine and nurtured delicately;  
We give him to you, O Master, as an attendant for the Victor”.

*Lord Buddha:*

V476 *“Satthā ca maṃ paṭiggayha, ānandaṃ etadabravi;  
‘Pabbājehi imaṃ khippaṃ, hessatyājāniyo ayaṃ.*

“The Teacher having accepted me, spoke thus to [Venerable] Ānanda;  
‘Ordain him quickly, this one will be a thoroughbred’ “.

*Elder Bhikkhu Bhadda:*

V477 *“Pabbājetoāna maṃ satthā, vihāraṃ pāvīsī jino;  
Anoggatasmimṃ sūriyasmimṃ, tato cittaṃ vimucci me.*

“Having had me ordained the Teacher, the Victor entered the dwelling;  
Before the setting of the sun, there my mind was fully-freed.

V478 *“Tato satthā nirākatvā, paṭisallānavuṭṭhito;  
‘Ehi bhaddā’ ti maṃ āha, sā me āsūpasampadā.*

“There the Teacher, having discarded [sitting down] and emerging from  
solitude;  
Said to me ‘Come Bhadda’, that was my higher ordination.

V479 *“Jātiyā sattavassena, laddhā me upasampadā;  
Tisso vijjā anuppattā, aho dhammasudhammatā” ti.*

*... Bhaddo thero ...*

“When I was seven years old, I obtained the higher ordination;  
Three knowledges have been reached, Oh the good nature of Dhamma”.

### 3.2. DPPN

Bhadda Thera was born in the family of a millionaire of Sāvatti. His parents had gone to the Buddha before his conception, and had told him that if they had a child they would give him to the Buddha as his servant. When he was seven years old, they took him, arrayed in his best, to the Buddha, in fulfilment of their promise. The Buddha asked Ānanda Thera (THAG V1017-V1053) to ordain him. This he did and instructed him, and the same night Bhadda became an Arahant. The Buddha called to him saying, "Come, Bhadda," and that was his ordination (upasampadā). In the time of Padumuttara Buddha he had offered hundreds of thousands of robes, etc., to the Buddha and his monks.

#### 4. TĪṆISARAṆĀGAMANIYA OR TĪSARAṆĀGAMANIYA THERA

##### 4.1. Apadānapāḷi

###### [23. Tīṇisaraṇāgamaniya]

In the city, Candavatī,  
I was waiting on my parents.  
I constantly provided for  
my blind mother and father [there]. (1) [920]

Gone off alone and sitting down  
this thought occurred to me back then:  
“while providing for my parents  
I cannot [yet] renounce the world. (2) [921]

Being shrouded in dark blindness  
I’m being scorched by the three fires.  
Though in such straits, [and now] afraid,  
there is no one [who can] guide [me]. (3) [922]

The Buddha’s been born in the world;  
the Victor’s dispensation shines.  
The Self can [now] be moved beyond  
by people [who do] good karma. (4) [923]

Taking up the three Refuges  
I’ll [henceforth] guard them completely.  
Through that karma which is done well  
I will be released from ill-states.” (5) [924]

The Buddha’s foremost follower  
was the monk known as Nisabha.  
After going up to that [monk]  
I took the three-fold refuge [then]. (6) [925]

In those days the normal lifespan  
[numbered] one hundred thousand years.  
For all that time I did protect  
[my] taking refuge totally. (7) [926]

When [my] last [breath] was taking place,  
I remembered that refuge [then].  
Through that karma which was done well  
I went on to Tāvatiṃsa. (8) [927]

Departed, in the world of gods  
well-placed due to [my] good karma,  
in every region I was born  
I received the eight good things [there]. (9) [928]

Worshipped in [every] direction,  
I developed piercing wisdom.  
All the gods submitted [to me].

I received food beyond measure. (10) [929]

Everywhere, the color of gold,  
I was beloved [by everyone].  
Remaining steadfast for my friends,  
my glory had achieved great heights. (11) [930]

Eighty times as the king of gods  
I exercised divine rule [then].  
Anointed by celestial nymphs  
I enjoyed [much] divine pleasure. (12) [931]

[Full] five hundred times I ruled [then]  
as a monarch who turns the wheel,  
[and I did have] much local rule  
innumerable by counting. (13) [932]

When [my] last rebirth was attained,  
well-placed due to [my] good karma,  
I was born in a rich family  
with a big house in Śrāvastī. (14) [933]

Setting out from that [great] city  
placed in front by [other] children  
I approached a monastery  
[hoping to find] sports and laughter. (15) [934]

There I did see a [Buddhist] monk,  
set free, and having no desires.  
He explained the Teaching to me  
and gave me the [three] refuges. (16) [935]

After I heard [the word] “refuge,”  
recalling my [former] refuge,  
I sat down on a single seat  
[and then] attained arahantship. (17) [936]

Being [only] seven years old  
I attained [my] arahantship.  
Knowing virtue, the Eyeful One,  
the Sambuddha ordained [me then]. (18) [937]

Immeasurable aeons hence  
I went for the [three-fold] refuge.  
The fruit [of] that karma well done  
is afterward shown to me here. (19) [938]

Well-protected was my refuge  
firmly established in my mind.  
After enjoying all of that  
I realized the steadfast state. (20) [939]

Let those of you with ears to hear,

all of you, listen to my words.  
I'm declaring as fact to you  
that I have seen this state myself. (21) [940]

"The Buddha's been born in the world;  
the Victor's dispensation shines.  
The drum of deathlessness [now] sounds,  
removing the arrows of grief. (22) [941]

In the unsurpassed merit-field  
if you all [now] take ownership  
with all the strength that you possess,  
[then] you all will see nirvana. (23) [942]

Taking up the three-fold refuge,  
guarding the five moral precepts,  
pleasing [your] heart in the Buddha  
you'll make an end to suffering. (24) [943]

Acting with me as [your] model  
guarding [all] the moral precepts  
in a short time, [then] all you too  
will attain [your] arahantship." (25) [944]

Thrice-knowing, with superpowers,  
I'm skilled at the reading of minds.  
A follower of yours, Wise One  
worships the Teacher's refuges. (26) [945]

I went to Buddha for refuge  
uncountable aeons ago.  
I've come to know no bad rebirth:  
that's the fruit of taking refuge. (27) [946]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (28) [947]

thus indeed Venerable Tīṇisaraṇāgamaniya Thera spoke these verses.

The legend of Tīṇisaraṇāgamaniya Thera is finished.

#### 4.2. DPPN

An Arahant. In the time of Vipassī Buddha he was a householder in Bandhumatī, where he tended his blind parents. Being prevented by his parents' affliction from joining the Order, he repeated the Three Refuges under a monk, named Nisabha, and honored them throughout his life of one hundred thousand years. He was eighty times born as king of the gods. In this last life he was born in a rich family in Sāvatti, and, having heard the Buddha teach, became an Arahant at the age of seventy-seven.

## 5. PAÑCASĪLASAMĀDĀNIYA THERA

### 5.1. Apadānapāḷi

#### [24. Pañcasīlasamādāniya]

In the city, Candavatī,  
I was a servant-man back then.  
Bound in the service of others  
I could not renounce the world [yet]: (1) [948]

“Being shrouded in great blindness  
I’m being scorched by the three fires.  
By what strategy might I then  
be set free [from this samsara]? (2) [949]

I lack the things to be given;  
I am a miserable servant.  
Why then don’t I guard and fulfill  
the five [basic] moral precepts? (3) [950]

Nisabha is a follower  
of the Sage, Anomadassi.  
Having approached him I’ll adopt  
the five moral training precepts.” (4) [951]

In those days the normal lifespan  
was [full] one hundred thousand years.  
For all that time I did protect  
the five moral precepts fully. (5) [952]

When the time for [my] death arrived  
the gods [all then] consoled me [thus]:  
“Happy one, [you will] be served [by]  
this one-thousand-horse chariot.” (6) [953]

In my heart, as I breathed my last,  
I recalled those [five] moral rules.  
Through that karma which was done well  
I went on to Tāvatiṃsa. (7) [954]

Thirty times as the king of gods  
I exercised divine rule [there].  
Anointed by celestial nymphs  
I enjoyed [much] divine pleasure. (8) [955]

[Fully] five hundred times I ruled  
as a monarch who turns the wheel,  
[and I did have] much local rule  
innumerable by counting. (9) [956]

Falling down from the world of gods,  
incited by [my] wholesome roots,  
I was born in a rich family



with a big house in Vesāli. (10) [957]

When the rainy season started,  
the Victor's dispensation shined.  
My mother and my father too  
took on the five moral precepts. (11) [958]

And I, hearing [that word] "moral"  
recalled my [past] morality.  
I sat down on a single seat  
[and] attained [my] arahantship. (12) [959]

Though I was [only] five years old  
I attained [my] arahantship.  
Knowing virtue the Eyeful One,  
the Buddha [then] ordained [me there]. (13) [960]

Having perfectly protected  
those five [basic] moral precepts,  
for aeons beyond measure I  
went to no place of suffering. (14) [961]

That I experienced [great] fame  
due to those [five] moral precepts.  
Talking for ten million aeons  
I still could tell but part of it. (15) [962]

Guarding the five moral precepts  
I received the three [good] results:  
I had long life, abundant food  
and developed piercing wisdom. (16) [963]

[My] outstanding human action  
is [now] proclaimed to everyone.  
Transmigrating from birth to birth  
I obtain those [three good results]. (17) [964]

If a pupil of the Victor  
should [thus] delight throughout his lives  
in the limitless moral rules,  
what might [his] result [then] be like? (18) [965]

The five precepts were practiced well  
by me, a wise servant-man [then].  
Due to that moral discipline  
today I'm freed from every bond. (19) [966]

I guarded the five moral rules  
uncountable aeons ago.  
I've come to know no bad rebirth:  
that's the fruit of the five precepts. (20) [967]

The four analytical modes,

and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (21) [968]

Thus indeed Venerable Pañcasīlasamādāniya Thera spoke these verses.

The legend of Pañcasīlasamādāniya Thera is finished.

## 5.2. DPPN

An Arahant. He belonged to a family of Mahāsāla brahmins in Vesāli and became an Arahant at the age of five. It is said that he heard his parents take the five precepts, and remembered his own actions of a past life when, in the time of Anomadassī Buddha, he was a ferryman on the Candavatī and took the five precepts from the Buddha's disciple Nisabha, keeping them for one hundred thousand years. Thirty times he was king of the devas and five hundred times king of men.

## 6. VIDHŪPANADĀYAKA THERA

### 6.1. Apadānapāḷi

#### [51. Vidhūpanadāyaka]

I dedicated a fan to  
Padumuttara the Buddha,  
the World's Best One, the Neutral One,  
the Such-Like Lord of [all] Bipedes. (1) [1258]

Bringing pleasure to [my] own heart,  
pressing both my hands together,  
having worshipped the Sambuddha,  
I departed facing the north. (2) [1259]

Picking up the fan [I gave him]  
the Teacher, the World's Chief Leader;  
standing in the monks' Assembly  
[then] spoke these verses [about me]: (3) [1260]

"Because of this gift of a fan  
[and] the resolve in [his own] heart,  
for one hundred thousand aeons  
[he] won't go to a place of grief. (4) [1261]

Resolved, with strenuous effort,  
attentive to the heart's virtue,  
he will attain arahantship  
when he's [only] seven years [old]. (5) [1262]

In sixty thousand aeons [hence]  
he will be sixteen [different] kings  
who'll [all] be named Vijamāna,  
wheel-turning monarchs with great strength." (6) [1263]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (7) [1264]

Thus indeed Venerable Vidhūpanadāyaka Thera spoke these verses.

The legend of Vidhūpanadāyaka Thera is finished.

### 6.2. DPPN

He gave a fan to Padumuttara Buddha and sang his praises as he fanned him. He became an Arahant at the age of seven. He was king sixteen times under the name of Vijamāna.

## 7. PADUMA THERA

### 7.1. Apadānapāḷi

#### [59. Paduma]

He was declaring the Four Truths  
[while] turning the best *Dhamma*-wheel,  
raining the rain of deathlessness,  
liberating many people. (1) [1323]

Taking a lotus with a flag,  
standing half a *kosa* [away],  
happy, I raised it in the air  
for the Sage Padumuttara. (2) [1324]

There was a strange occurrence then:  
the lotus approached [the Buddha].  
Discerning what I was thinking  
the Best Debater [then] took [it]. (3) [1325]

Having taken with his fine hand  
[that] superb water-born lotus,  
standing in the monks' Assembly  
the Teacher spoke these verses [then]: (4) [1326]

"I shall relate details of him  
who [just] tossed this lotus flower  
to the Omniscient Arahant;  
[all of] you listen to my words: (5) [1327]

Thirty aeons as king of gods  
he will exercise divine rule.  
With seven hundred earthly reigns  
he will reside upon the earth. (6) [1328]

Taking a bowl [of lotuses] there,  
he'll be a king who turns the wheel.  
A rain of flowers from the sky  
will rain [on him] all of the time. (7) [1329]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (8) [1330]

Worthy heir to that one's *Dhamma*,  
*Dhamma*'s legitimate offspring,  
knowing well all the defilements  
he'll reach nirvana, undefiled." (9) [1331]

Coming forth from [my mother's] womb,  
[both] comprehending [and] mindful,  
when I was [only] five years old

I attained [my] arahantship. (10) [1332]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (11) [1333]

Thus indeed Venerable Paduma Thera spoke these verses.

The legend of Paduma Thera is finished.

## 7.2. **DPPN**

He once threw a lotus to Padumuttara Buddha as he was travelling through the air, and the Buddha accepted it. For thirty world-cycles Paduma was king of the devas, and for seven hundred king of men.

## 8. EKADHAMMASAVANIYA (MAGGASAÑÑAKA) THERA

### 8.1. Theragāthāpāḷi

*Elder Bhikkhu Ekadhammasavanīya:*

V67 “Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā;  
Vikkhīṇo jātisaṃsāro, natthi dāni punabbhavo”ti.  
... Ekadhammasavanīyo thero ...

“My defilements have been burnt, all becomings have been fully destroyed;  
Fully ended is birth and the round of existences, there is no further becoming  
now”.

### 8.2. Apadānapāḷi

[118. Maggasaññaka]

Padumuttara Buddha’s [own]  
followers, who were forest-monks,  
were lost in a giant forest,  
wandering [there] like they were blind. (1) [1742]

Calling to mind the Sambuddha,  
Padumuttara, the Leader,  
[and] they who were that Sage’s sons,  
lost in the great forest [by then], (2) [1743]

descending from [my] residence  
I went to where the monks were [then]  
and having shown the road to them  
I [also] gave them food [to eat]. (3) [1744]

Due to that deed for the Biped-Lord,  
the World’s Best One, the Bull of Men,  
being [only] seven years old,  
I attained [my] arahantship. (4) [1745]

In the five hundredth aeon hence,  
there were twelve wheel-turning monarchs  
known by the name of Sacakkhu  
possessors of the seven gems. (5) [1746]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (6) [1747]

Thus indeed Venerable Maggasaññaka Thera spoke these verses.

The legend of Maggasaññaka Thera is finished.

### 8.3. DPPN

**Ekadhammasavaniya Thera:** In the time of Padumuttara he was a Jaṭila of great power. Once when journeying through the air he found his progress suddenly stopped and, on investigation, discovered that below him, on the ground, the Buddha was teaching. He listened to the discourse, which dealt with impermanence, and, returning to his hermitage, meditated on this topic. Later he was born in Tāvatisa. Fifty-one times he reigned as king of heaven for thirty thousand world-cycles and twenty-one times he was king of men. In this last life he heard a monk in his father's house teaching a discourse in reference to the impermanence of all component things. At the end of the discourse he remembered his former attainments and, seated there, reached arahantship. He was only seven years old at the time.

**Maggasañña Thera:** In the time of Padumuttara Buddha he was a devaputta in Himavā, and, coming across some monks who had lost their way in the forest, he entertained them and set them on the right road. One hundred and five world-cycles ago he was king twelve times under the name of Sacakkhu. He is likely identical with Ekadhammasavaniya Thera (THAG V67).

## 9. NIGGUṄḌIPUPPHIYA THERA

### 9.1. Apadānapāḷi

#### [327. Nigguṅḍipupphiya]

When according to [his] lifespan,  
a god falls from the world,  
three sayings get emitted [then,]  
[in] the rejoicing of the gods. (1) [2863]

“From here, sir, go to a good state,  
in the company of people.  
Becoming human do obtain  
great faith in the Excellent Truth. (2) [2864]

Having established that, your faith,  
in the well-known Excellent Truth,  
[well-]fixed, born of [those happy] roots,  
[be] steadfast as long as [you] live. (3) [2865]

Doing good deeds with [your] body,  
[and doing] much good with [your] speech;  
doing good with [your] mind [as well,]  
[be] free of hate and attachment. (4) [2866]

Thus exalting the life [you live],  
doing merit with much giving,  
make other men also enter  
the chaste life [and] Excellent Truth.” (5) [2867]

When gods know that a god’s falling,  
[filled] with this [sort of] compassion,  
they rejoice [about his rebirth]:  
“O god come [back] repeatedly.” (6) [2868]

I was moved when at that time the  
assembly of gods had gathered,  
“Well now then to what womb should I  
go when [I have] fallen from here?” (7) [2869]

Padumuttara’s follower,  
known by the name of Sumana,  
a monk with senses [well-]controlled,  
realizing that I was moved  
[and] desiring to lift me up,  
did come into my presence then  
[and] stirred me up instructing [me]  
in the meaning and the Teaching. (8-9) [2870-2871]

#### *The Twelfth Recitation Portion*

Having listened to his words I  
made [my] heart pleased in the Buddha.  
Having saluted that hero



I [then] passed away on the spot. (10) [2872]

I was reborn right then and there,  
incited by [those] happy roots.  
Even dwelling in mother's womb,  
I was my mother's instructor. (11) [2873]

Having fallen from that body  
I was reborn in Thirty-Three.  
Within that [heaven], then, for me,  
mental disturbance was not seen. (12) [2874]

Fallen from Tāvatiṃsa [too,]  
I came in to a mother's womb.  
Coming out from [that] womb I knew  
[the difference between] black and white. (13) [2875]

Being [only] seven years old,  
I entered the park-hermitage  
of Gotama, the Blessed One,  
the Śākyan Son, the Neutral One. (14) [2876]

When the dispensation had spread  
[and] the Teaching was popular,  
I saw the Teacher's [own] monks there,  
doers of his dispensation. (15) [2877]

The city there, named Śrāvastī  
had a king known as Kosala.  
By elephant-chariot he  
came to the supreme Bodhi [tree]. (16) [2878]

Having seen his elephant [there],  
recalling [my own] past karma,  
pressing both my hands together,  
I [also] went to the event. (17) [2879]

Being [only] seven years old,  
I went forth into homelessness.  
He who looked after the Buddha  
was the follower Ānanda,  
perfectly behaved, resolute,  
mindful and very learned too.  
He took charge of the Brilliant One,  
bringing pleasure to the king's heart. (18-19) [2880-2881]

After having heard his Teaching,  
I recalled [my own] past karma.  
Standing in that very [spot] I  
[then] attained [my] arahantship. (20) [2882]

Putting a robe on one shoulder.

hands pressed together on [my] head,  
saluting [him], the Sambuddha,  
I uttered this speech [then and there]: (21) [2883]

“Gathering *niggunḍi* blossoms  
I placed them on the lion-throne  
of Padumuttara Buddha,  
the Lord of Bipeds, the Teacher. (22) [2884]

Through that deed, O Biped Lord,  
O World’s Best, O Bull among Men,  
I’ve achieved the un-shaking state  
without victory or defeat. (23) [2285]

In aeon twenty-five-thousand,  
Royal lords of men numbered in  
crore-hundred-trillions and hundred trillion-  
hundred-trillions, eight each. (24) [2886]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (25) [2887]

Thus indeed Venerable Niggunḍipupphiya Thera spoke these verses.

The legend of Niggunḍipupphiya Thera is finished.

## 9.2. DPPN

In the past he had been an inhabitant of the deva world and listened to the teaching of a disciple of Padumuttara Buddha, called Sumana. He then offered a *niggunḍi* flower on the seat of the Buddha. In this life he entered the Order at the age of seven, and after listening to a discourse by Ānanda became an Arahant. He was sixteen times king, under the names of Abbuda and Nirabudda.

## 10. DHAMMASAVANIYA THERA

### 10.1. Apadānapāḷi

[336. {339.} Dhammasavaniya]

The Victor, Padumuttara,  
was the Master of Everything.  
[While] preaching the Four Noble Truths,  
he ferried many folks across. (1) [3042]

A matted-haired ascetic then,  
I practiced fierce austerities.  
Throwing off [my] clothes made of bark,  
I traveled in the sky back then. (2) [3043]

Then I was unable to fly  
over [him], the Best of Buddhas.  
Like a bird hitting a mountain,  
I did not get to journey on. (3) [3044]

My movement had not formerly  
been obstructed in such a way;  
as though rising up from water,  
I easily flew through the sky. (4) [3045]

“A lofty human being must  
be sitting underneath [me now].  
It’s good for me to search for him;  
I might obtain something worthwhile.” (5) [3046]

Then descending from the sky, I  
heard the sound of the Teacher,  
who was preaching impermanence;  
I learned that [lesson] at that time. (6) [3047]

Learning to see impermanence  
I went back to my hermitage.  
Dwelling there the rest of my life,  
I passed away [right] on the spot. (7) [3048]

In [my] subsequent existence,  
I recalled hearing that Teaching.  
Due to that karma done very well,  
I went to Tāvatiṃsa [then]. (8) [3049]

For thirty thousand aeons I  
delighted in the world of gods.  
And I exercised divine rule,  
one more than fifty [different] times. (9) [3050]

And seventy-one [different] times  
I was a wheel-turning monarch.  
There was [also] much local rule,  
innumerable by counting. (10) [3051]

[Then] seated in my father’s house,

a monk with senses [well-]controlled,  
illustrating [the truth] in verse,  
spoke of things as impermanent. (11) [3052]

Remembering that perception,  
transmigrating from birth to birth,  
I [still] did not perceive the end,  
nirvana, everlasting state. (12) [3053]

“In flux indeed is all that is;  
things come to be [and then] decay.  
They arise [and then] they dissolve;  
their cessation is happiness.” (13) [3054]

After hearing [him say] that verse,  
I recalled my past perception.  
Seated in a single sitting,  
I achieved the arahant-state. (14) [3055]

Being [only] seven years old,  
I attained [my] arahantship.  
Recognizing [my] virtue the  
Buddha, Eyeful One ordained me. (15) [3056]

Even though I was a [mere] boy,  
I finished what needs to be done.  
Today what do I need to do  
in the Śākya’s dispensation? (16) [3057]

In the hundred thousand aeons  
since I did that [good] karma then,  
I’ve come to know no bad rebirth:  
the fruit in hearing the Teaching. (17) [3058]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (18) [3059]

Thus indeed Venerable Dhammasavaniya Thera spoke these verses.

The legend of Dhammasavaniya Thera is finished.

## 10.2. DPPN

An elder who attained arahantship at the age of seven, having heard the Buddha teach the stanza beginning with: “impermanent are all conditioned things (aniccā vata saṅkhārā).”

In the time of Padumuttara Buddha he was a Jaṭila who, while flying through the air, was forced to descend where the Buddha sat teaching, it being impossible to fly over him. He was afterwards born in Tāvatiṃsa.

## 11. EKADĪPIYA THERA

### 11.1. Apadānapāḷi

#### [413. {416.} Ekadīpiya]

When the Well-Gone-One passed away,  
Siddhattha, Leader of the World,  
all the gods and human beings  
are worshipping the Best Biped. (1) [4391]

And when a shrine had been set up  
for Siddhattha, the World-Leader,  
they're worshipping the Teacher's shrine  
as vigorously as [each] could. (2) [4392]

In the shrine's vicinity, I  
lit a lamp [for the Buddha].  
I kept my lamp lit [the whole night,]  
until the sun rose [the next day]. (3) [4393]

Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. (4) [4394]

There my well-constructed mansion  
was known [by the name] "Single Lamp."  
One hundred thousand lamps [always]  
are lit for me in the mansion. (5) [4395]

Like the sun [when it] is rising,  
my body is always shining.  
There is light for me all the time  
through all the light of my body. (6) [4396]

[Right] through walls, [also right] through rocks,  
[and] passing over mountain[-top]s,  
I am seeing, with [my own] eyes,  
[even] one hundred leagues [distant]. (7) [4397]

And seventy-seven times I  
delighted in the world of gods.  
And thirty-one [different] times,  
I exercised divine rule [there]. (8) [4398]

And [then] twenty-eight times I was  
a king who turns the wheel [of law].  
There was [also] much local rule,  
innumerable by counting. (9) [4399]

Falling from the world of the gods,  
I was born in a mother's womb.  
Even inside [my] mother's womb,  
[one of my] eyes remains open. (10) [4400]

I went forth into homelessness  
when I was [only] four years [old].  
When eight months still had not elapsed,  
I attained [my] arahantship. (11) [4401]

I purified [my] “divine eye;”  
all [new] existence is destroyed.  
Every defilement is cut off:  
that’s the fruit of a single lamp. (12) [4402]

[Right] through walls, [also right] through rocks;  
I am seeing, passing over  
even entire mountain[-top]s:  
that’s the fruit of a single lamp. (13) [4403]

Uneven spots are even for  
me; darkness is not [ever] known;  
I don’t see [anything] darkly:  
that’s the fruit of a single lamp. (14) [4404]

In the ninety-four aeons since  
I gave [Buddha] a lamp back then,  
I’ve come to know no bad rebirth:  
that’s the fruit of a single lamp. (15) [4405]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (16) [4406]

Being in Best Buddha’s presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (17) [4407]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (18) [4408]

Thus indeed Venerable Ekadīpiya Thera spoke these verses.

The legend of Ekadīpiya Thera is finished.

## 11.2. DPPN

Ninety-four world-cycles ago he kept a lamp lighted all night near the thūpa built over the relics of Siddhattha Buddha. For seventy-seven world-cycles he was in heaven and was thirty-one times king of the devas. Twenty-eight times he was king among men. His body shone like the sun, and he could see a distance of one hundred leagues. His palace in heaven was called Ekadīpi. He entered the Order at the age of four and in a fortnight became an Arahant.

*Note: It is certain that APA translation is in error. CST has “Aḍḍhamāse asampatte” (= “before completion of half-month”). Perhaps the source text available to APA Translator had “Aṭṭhamāse asampatte” (= “before completion of eight-months”).*

## 12. EKADHAMMASAVANĪYA THERA

### 12.1. Apadānapāḷi

[424. {427.} Ekadhammasavanīya]

The Victor, Padumuttara,  
was the Master of Everything.  
[While] preaching the Four Noble Truths,  
he ferried many folks across. (1) [4548]

A matted-haired ascetic then,  
I practiced fierce austerities.  
Throwing off [my] clothes made of bark,  
I traveled in the sky back then. (2) [4549]

I am not [then] able to go  
over [him,] the Best of Buddhas.  
Like a bird that has struck a rock,  
I am unable to proceed. (3) [4550]

Having walked upon the water,  
so I am flying through the sky.  
Previously my behavior  
never had been interrupted. (4) [4551]

“Well now I’ll investigate that.  
I might get some small benefit.”  
Descending from the sky I then  
heard the [sweet] sound of the Teacher,  
who was preaching impermanence  
with a voice that was enticing,  
good to listen to, beautiful.  
I took up that [Teaching] back then. (5-6) [4552-4553]

Having perceived impermanence,  
I went [back] to my hermitage.  
Remaining as long as I lived,  
I [later] passed away [right] there. (7) [4554]

In subsequent existences,  
I recalled hearing the Teaching.  
Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. (8) [4555]

For thirty thousand aeons I  
delighted in the world of gods,  
and fifty-one times [while there], I  
exercised rule over the gods. (9) [4556]

And twenty-one times I was [then]  
a king who turns the wheel [of law].

[And I enjoyed] much local rule,  
innumerable by counting. (10) [4557]

I enjoyed [my] own good karma,  
being happy from birth to birth.  
Recalling that perception, I  
transmigrated from birth to birth.  
I do not comprehend the end,  
nirvana, the eternal state. (11) [4558]

Sitting down in my father's house,  
a monk with senses [well-]controlled  
was [then] explaining this sermon,  
spoken about impermanence: (12) [4559]

"In flux indeed is all that is;  
things that arise and [then] decline  
are being born [and then] dying;  
happy is the relief from them." (13) [4560]

Right after having heard [that] verse,  
I recalled my past perception.  
Sitting down on a single seat,  
I attained [my] arahantship. (14) [4561]

When [only] seven years of age,  
I attained [my] arahantship.  
The Buddha [himself] ordained me:  
the fruit of hearing the Teaching. (15) [4562]

In the hundred thousand aeons  
since I heard the Teaching back then,  
I've come to know no bad rebirth:  
the fruit of hearing the Teaching. (16) [4563]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (17) [4564]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (18) [4565]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (19) [4566]

Thus indeed Venerable Ekadhammasavanīya Thera spoke these verses.

The legend of Ekadhammasavanīya Thera is finished.



## 12.2. DPPN

In the time of Padumuttara he was a Jaṭila of great power. Once when journeying through the air he found his progress suddenly stopped and, on investigation, discovered that below him, on the ground, the Buddha was teaching. He listened to the discourse, which dealt with impermanence, and, returning to his hermitage, meditated on this topic. Later he was born in Tāvatiṃsa. Fifty-one times he reigned as king of heaven for thirty thousand world-cycles and twenty-one times he was king of men. In this last life he heard a monk in his father's house teaching a discourse in reference to the impermanence of all component things. At the end of the discourse he remembered his former attainments and, seated there, reached arahantship. He was only seven years old at the time.

### 13. YASADATTA (ÑĀṄATTHAVIKA) THERA

#### 13.1. Theragāthāpāḷi

*Lord Buddha exhorting Elder Bhikkhu Yasadatta:*

**V360** *“Upārambhacitto dummedho, suṇāti jinasāsanam;  
Ārakā hoti saddhammā, nabhaso pathavī yathā.*

“Reproachable-minded, unwise, listens to the Teaching of the Victor;  
He is as remote from the good Dhamma, as earth is from the sky.

**V361** *“Upārambhacitto dummedho, suṇāti jinasāsanam;  
Parihāyati saddhammā, kāḷapakkeva candimā.*

“Reproachable-minded, unwise, listens to the Teaching of the Victor;  
He completely decays the good Dhamma, like moon in the dark fortnight.

**V362** *“Upārambhacitto dummedho, suṇāti jinasāsanam;  
Parisussati saddhamme, maccho appodake yathā.*

“Reproachable-minded, unwise, listens to the Teaching of the Victor;  
He dries up in the good Dhamma, like a big fish in little water.

**V363** *“Upārambhacitto dummedho, suṇāti jinasāsanam;  
Na virūhati saddhamme, khetto bījaṇṇva pūtikaṇ.*

“Reproachable-minded, unwise, listens to the Teaching of the Victor;  
He doesn’t grow in the good Dhamma, like a foul seed [planted] in a field.

**V364** *“Yo ca tuṭṭhena cittena, suṇāti jinasāsanam;  
Khepetvā āsave sabbe, sacchikatvā akuppataṇ;  
Pappuyya paramaṇ santiṇ, parinibbātināsavo”ti.*

... Yasadatto thero ...

“Whoever with a satisfied mind, listens to the Teaching of the Victor;  
Having eradicated all taints, having realized the unwavering [Nibbāna];  
Having reached the highest peace, is completely liberated without taints”.

#### 13.2. Apadānapāḷi

[481. {484.} Ñāṇatthavika]

My well-made hermitage was [there,]  
in the southern Himalayas.  
Searching for ultimate meaning,  
I’m then living in the forest. (1) [5076]

Satisfied with roots and with fruit,  
whether [I] receive [them] or not,  
searching for a [proper] teacher,  
I am living alone [just then]. (2) [5077]

The Sambuddha named Sumedha  
arose in the world at that time.  
[While] preaching the Four Noble Truths;  
he ferried many folks across. (3) [5078]

I did not hear of the Buddha,  
and no one told me [about him].  
When the eighth year had elapsed, I  
heard [of] the Leader of the World. (4) [5079]

After bringing wood for the fire,  
having swept out the hermitage,  
having taken [my] shoulder yoke,  
I set out from the forest [then]. (5) [5080]

Staying over a single night  
in villages and [also] towns,  
little by little I approached  
the [city named] Candavati. (6) [5081]

The Buddha in that period  
was Sumedha, the World-Leader.  
Preaching the state of deathlessness,  
he's lifting up many beings. (7) [5082]

Stepping past the mass of people,  
worshipping the dispensation,  
placing deer-hide on one shoulder  
I praised the Leader of the World: (8) [5083]

"You're the Teacher for those who breathe,  
the Banner, the Flag and the Pole;  
you are the Goal, the Solid Ground,  
the Island, the Best of Biped. (9) [5084]

The twenty-first Recitation Portion  
Sharp in philosophy, Hero,  
you ferry the people across.  
There's no other star in the world  
that is higher [than you,] O Sage. (10) [5085]

It is possible to measure  
the ocean with a blade of grass,  
but not ever could one measure  
your knowledge, O Omniscient One. (11) [5086]

It's possible to lift the earth  
onto a comparable sphere,  
but not ever could one measure  
your wisdom, O Omniscient One. (12) [5087]

It's possible to measure [all]  
space with a rope or by the inch,  
but not ever could one measure  
your good conduct, Omniscient One. (13) [5088]

The water in the great ocean,  
[and] space of this [bountiful] earth,  
are [both things] that can be measured;  
you're beyond measure, Eyeful One." (14) [5089]

With [those] six verses having praised  
the Greatly Famed, Omniscient One,  
having pressed [both] hands together,  
I then remained [there] silently. (15) [5090]

The one whom they call "Sumedha,"  
Very Wise [and] Intelligent,  
seated in the monks' Assembly,  
spoke these verses [about me then]: (16) [5091]

"This one who has praised my knowledge,  
[feeling-]well pleased by [his] own hands,  
I shall relate details of him;  
[all of] you listen to my words: (17) [5092]

For seventy-seven aeons  
he'll delight in the world of gods.  
A thousand times the lord of gods,  
he will exercise divine rule. (18) [5093]

Also, a different hundred times,  
he'll be a king who turns the wheel.  
[And there will be] much local rule,  
innumerable by counting. (19) [5094]

[Whether] born human or divine,  
being fitted with good karma,  
with intentions not lacking thought,  
he will be one with sharp wisdom. (20) [5095]

In thirty thousand aeons [hence],  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (21) [5096]

Having departed from the house,  
he will go forth, having nothing.  
Being [only] seven years old,  
he will attain arahantship." (22) [5097]

As far back as I remember,  
ever since I reached discretion,  
in the interval I don't know  
any thinking that's not lovely. (23) [5098]

Transmigrating, in every life,  
I experience good fortune.

I have no lack of possessions:  
[that's] the fruit in praising knowledge. (24) [5099]

The three fires are blown out in me;  
all [new] existence is destroyed;  
knowing well all the defilements,  
I am [now] dwelling undefiled. (25) [5100]

In the thirty thousand aeons  
since I praised [the Buddha's] knowledge,  
I've come to know no bad rebirth:  
[that's] the fruit in praising knowledge. (26) [5101]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (27) [5102]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (28) [5103]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (29) [5104]

Thus indeed Venerable Ñāṇatthavika Thera spoke these verses.

The legend of Ñāṇatthavika Thera is finished.

### 13.3. DPPN

**Yasadatta Thera:** He belonged to a family of Mallā chieftains and was educated at Takkasīlā, where he attained great proficiency. Later, while journeying in the company of Sabhiya, he came to Sāvatti, where he was present at the discussion between Sabhiya and the Buddha. It was his purpose to try and discover flaws in the Buddha's argument. The Buddha knew what was in his mind, and at the end of the Sabhiya Sutta admonished him in five verses (THAG 360-4). Yasadatta was greatly moved and entered the Order, winning arahantship in due course.

In the time of Padumuttara Buddha, he had been a very learned brahmin, living as an ascetic in the forest. One day he saw the Buddha, and, with clasped hands, praised his virtues.

He is evidently identical with Ñāṇatthavika of the Apadāna.

**Ñāṇatthavika Thera:** One hundred thousand world-cycles ago he was a hermit and, seeing Padumuttara Buddha, worshipped him with reverence and sang his praises. He is probably identical with Yasadatta Thera.

## 14. VALLIYA (CANDANAMĀLIYA) THERA

### 14.1. Theragāthāpāḷi

*Valliya Thera to Veṇudatta Thera:*

**V167** “*Yaṃ kiccaṃ daḷhāvīriyena, yaṃ kiccaṃ boddhumicchatā;*  
*Karissaṃ nāvarajjhissaṃ [nāvarujjhissaṃ (ka. sī. ka.)], passa vīriyaṃ parakkama.*

“Whatever needs to be done by strength and energy, whatever needs to be done when wishing for enlightenment;

I will do, I will not neglect, see [my] energy and great exertion.

**V168** “*Toaṅca me maggamakkhāhi, añjasaṃ amatogadhaṃ;*  
*Ahaṃ monena monissaṃ, gaṅgāsotova sāgara”nti.*

... *Valliyo thero ...*

“There I was declared the path, the path merging with undying;

By silence I will reach silent sagehood, like Gaṅgā [reaching] the ocean”.

### 14.2. Apadānapāḷi

**[482. {485.} Candanamāliya]**

Giving up the five sense pleasures,  
forms which are dear and delightful;  
giving up eight hundred million,  
I went forth into homelessness. (1) [5105]

After going forth I gave up  
bad karma [done] with the body.  
Giving up bad conduct through words,  
I dwelt upon a river’s banks. (2) [5106]

[Then] the Best Buddha approached me,  
living alone [near that river].  
I did not know, “he’s the Buddha;”  
I gave [him] a friendly welcome. (3) [5107]

Giving [him that] friendly welcome,  
I [then] asked [him] his name and clan:  
“Are you a god, a music-nymph,  
or [even] generous Indra? (4) [5108]

Or else who are you? Son of whom?  
[Like] God Himself has come here [now],  
you’re shining in all directions,  
like the sun [when it is] rising. (5) [5109]

[Marks of] wheels with one thousand spokes  
are seen on your foot, happy one.  
Who then are you? The son of whom?  
How [then] can we [come to] know that?  
Please declare [your] name and [your] clan;  
please [do] relieve [me] of my doubts!” (6) [5110]

“I’m not a god, a music-nymph,  
nor [even] generous Indra,  
and I do not exist as God:  
I am superior to them. (7) [5111]

In the past I burst asunder  
their sphere, the chains of sense pleasures;  
having destroyed all defilements,  
the best Awakening’s attained. (8) [5112]

After hearing those words of his,  
I spoke these words [to him back then]:  
“If you’re a Buddha, O Great Sage,  
please sit down [here], Omniscient One.  
I am going to worship you;  
you’re the Ender of Suffering. (9) [5113]

Spreading out my deer-hide leather,  
I gave it to the Teacher [then].  
The Blessed One sat down there like  
a lion in a mountain cave. (10) [5114]

Quickly ascending a mountain,  
I gathered a mango [tree]’s fruit,  
a beautiful *sal* flower and  
[some] very costly sandalwood. (11) [5115]

Quickly taking all of that, I  
approached the Leader of the World.  
Giving the fruit to the Buddha,  
I offered [him that] *sal*-flower. (12) [5116]

Anointing [him with] sandalwood,  
I then worshipped [him], the Teacher,  
happy, with pleasure in [my] heart,  
[and] with a huge [amount of] joy. (13) [5117]

Seated on [my] deer-leather [robe],  
Sumedha, Leader of the World,  
[then] praised my karma at that time,  
causing me to smile [about that]: (14) [5118]

“Due to this gift of [mango] fruit,  
[and] of both perfume [and] flowers,  
for twenty-five hundred aeons  
he will delight in the gods’ world.  
With intentions not lacking thought,  
he will be very powerful. (15) [5119]

For twenty-six hundred aeons  
he will delight in the gods’ world.  
He’ll be a king who turns the wheel,

victorious on [all] four sides. (16) [5120]

The City known as Vebhāra,  
constructed by Vissakamma,  
will be entirely made of gold,  
adorned with various gemstones. (17) [5121]

By means of that very method,  
he'll transmigrate judiciously.  
Being happy in every place,  
[whether] as a god or human,  
when he obtains [his] last rebirth,  
he will be [born as] a brahmin. (18) [5122]

Having departed from the house  
he will be one without a home.  
Mastering special knowledges,  
he'll reach nirvana, undefiled." (19) [5123]

Having said that, that Sambuddha,  
Sumedha, Leader of the World,  
while I meditated [on him,]  
[then] departed into the sky. (20) [5124]

Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. [5125]

Having fallen from Tusitā,  
I was born in a mother's womb.  
There is no lack of possessions,  
[even] when I am in the womb. (21) [5126]

Food and [also] drink are enjoyed,  
even when I'm in mother's womb;  
due to my desire they're produced  
for [my] mother as [she] wishes. (22) [5127]

When I was [only] five years old,  
I went forth into homelessness.  
I attained [my] arahantship  
while [my] hair was being cut off. (23) [5128]

Searching out [my] former karma,  
I did not see [it] like a child;  
I remembered karma for  
[the whole] thirty thousand aeons. (24) [5129]

"Praise to you, O Well-Bred Person!  
Praise to you, Ultimate Person!  
Coming in your dispensation,



I've attained the unshaking state. (25) [5130]

In the thirty thousand aeons  
since I worshipped the Buddha [then],  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. (26) [5131]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (27) [5132]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (28) [5133]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (29) [5134]

Thus indeed Venerable Candanamāliya Thera spoke these verses.

The legend of Candanamāliya Thera is finished.

#### 14.3. DPPN

**Valliya Thera:** He belonged to a brahmin family of Vesāli, and was named Gandimitta (or Kaṇhamitta). Much struck by the Buddha when he came to Vesāli, he joined the Order under Mahā-Kaccāyana. Because he was dull of insight and depended too much on his colleagues, he was called Valliya (creeper), like the ivy which must lean on something in order to grow. Later, following the advice of Veṇudatta Thera, he developed insight.

In the time of Sumedha Buddha he was a rich brahmin, well versed in learning. Later, he renounced eight hundred million of wealth, and, after becoming an ascetic, lived on a river bank. There the Buddha visited him, and, seated on an antelope skin, taught the Doctrine. The ascetic paid him great honor and gave him mangoes and perfume and flowers.

In the Apadāna verses it is said that Valliya was born in the city of Vebhāra, built by Vissakamma, and that he left the household at the age of five. Two verses addressed by him to Veṇudatta are included in the Theragāthāpāli (V167-8).

He is probably identical with Candanamāliya Thera of the Apadāna.

**Candanamāliya Thera:** He was a brahmin who entered the Order at the age of five, becoming an Arahant in the tonsure-ball. In the time of Sumedha Buddha he was an ascetic who had renounced great wealth. Having met the Buddha, he offered him a seat and gave him mangoes, sandalwood and sāla-flowers. He was once king of the city of Vebhāra. He is probably identical with Valliya Thera.

## 15. VASABHA (PUḶINATHŪPIYA) THERA

### 15.1. Theragāthāpāḷi

*Elder Bhikkhu Vasabha to Sakka:*

**V139** *“Pubbe hanati attānaṃ, pacchā hanati so pare;  
Suhataṃ hanti attānaṃ, vītaṃseneva pakkhimā.*

“First he oppresses himself, afterwards he oppresses others;  
They well-oppress and destroy themselves, like [fowler oppresses] a bird by  
decoy.

**V140** *“Na brāhmaṇo bahivaṇṇo, anto vaṇṇo hi brāhmaṇo;  
Yasmim̐ pāpāni kammāni, sa ve kaṇho sujampatī”ti.  
... Vasabho thero ...*

“One is not brāhmaṇa by outer class, inner class makes one brāhmaṇa;  
Whoever does the evil deeds, he is black, O Sujampati”.

### 15.2. Apadānapāḷi

**[495. {498.} Puḷinathūpiya]**

In the Himalayan region,  
there’s a mountain named Samaṅga.  
I had a well-built hermitage  
furnished with halls of leaves [there then]. (1) [5304]

Named Nārada, with matted hair,  
[I] practiced fierce austerities.  
Fourteen thousand students [back then]  
are worshipping me [in that place]. (2) [5305]

Being off in solitude [then,]  
I contemplated [in this way]:  
“All of the people worship me  
[but] I don’t worship anyone. (3) [5306]

I do not have an advisor;  
there is no one who speaks to me;  
no teacher [and no] preceptor,  
I come to a home in the woods. (4) [5307]

There is not a teacher for me  
whom I am giving honor to,  
and serving with respectful heart;  
my forest-dwelling’s meaningless. (5) [5308]

I’ll search for one to give gifts to,  
and to be respected [by me];  
I will live [enjoying] his help,  
whom no one will find blameworthy. (6) [5309]

[Very] near my hermitage,  
there was a river with high banks,  
with good slopes, which was beautiful  
[and] strewn about with pure white sand. (7) [5310]

Having approached it at that time,  
the river named Amarika,  
after piling up [some] sand, I  
built a stupa [out of that] sand. (8) [5311]

“Those [men] who were the Sambuddhas,  
Enders of Becoming, Sages,  
I’ll make [this] with the marks of a  
stupa such-like [those built] for them.” (9) [5312]

Having built [my] stupa of sand,  
[as though] I made it out of gold,  
I covered [it] with three thousand  
gold-colored *kinkhani* flowers. (10) [5313]

I am praising evening and morn,  
filled with joy, hands pressed together.  
As though facing the Sambuddha,  
I worshipped [that] stupa of sand. (11) [5314]

When defilements get produced [or]  
pre-occupations with the house,  
I recall [that] well-made stupa,  
and always look at [them like this]: (12) [5315]

“Living having depended on  
the Meaning-Conveyor, the Guide,  
it’s not appropriate for you  
to live with defilements, Good Sir. (13) [5316]

When I bend down at the stupa,  
then respect arises in me;  
I drive out bad reflections like  
an elephant pained by the goad. (14) [5317]

The King of Death [then] trampled me,  
conducting [my] life in that way.  
Passing away [right] on the spot,  
I went to the world of Brahmā. (15) [5318]

Dwelling there for the whole lifespan,  
I was born among the thirty.  
Eighty times the lord of the gods,  
I exercised divine rule [there]. (16) [5319]

And [then] three hundred times I was  
a king who turns the wheel [of law],  
[and I enjoyed] much local rule,  
innumerable by counting. (17) [5320]

I'm enjoying the results of  
three [thousand] *kinkhani* flowers.  
Twenty-two thousand [people are]  
waiting on me in [every] life. (18) [5321]

Due to worshipping the stupa,  
I am not soiled with dirt and dust;  
my limbs are not exuding sweat;  
I'm radiantly beautiful. (19) [5322]

O! the stupa well-made by me;  
Amarika River's well-seen!  
Having built a stupa of sand,  
I've attained the unshaking state. (20) [5323]

"Field" or "Not-Field" aren't [distinguished]  
by a person seeking the pith,  
who desires to do wholesome deeds;  
[his] practice is [thus] accomplished. (21) [5324]

Just as a person with great strength  
is able to cross a river;  
carrying a protective stick,  
he would spring across a large lake,  
so I, depending on this stick,  
will cross the great sea [of being]:  
through [his] effort and energy  
a man would cross over the sea. (22-23) [5325-5326]

And so too the karma I did,  
which was [my] little protection;  
depending on [that] karma done,  
I crossed over re-becoming. (24) [5327]

When [my] last rebirth was attained,  
incited by [my] wholesome roots,  
I am reborn in Śrāvasti,  
in a wealthy [clan] with big halls. (25) [5328]

My mother and father had faith,  
gone to the Buddha for refuge;  
they had both seen the [deathless] state,  
turning to the dispensation. (26) [5329]

Taking bark from the Bodhi [tree]  
they built a stupa [made of] gold.  
They're praising it evening and morn,  
face to face with the Śākya's Son. (27) [5330]

They passed three watches of the night,  
praising the Buddha's appearance,  
outside the stupa made of gold,  
on a day when the moon was full. (28) [5331]

I, having seen the [gold] stupa,  
remembered the stupa of sand.  
Sitting down on a single seat,  
I attained [my] arahantship. (29) [5332]

*The Twenty-Second Recitation Portion*

Searching for him, the [Great] Hero,  
I saw the *Dhamma's* general.  
Having departed from the house,  
I went forth in that one's presence. (30) [5333]

Being [only] seven years old,  
I attained [my] arahantship.  
Knowing [my] virtue, the Buddha,  
the Eyeful One, [then] ordained [me]. (31) [5334]

The work has been completed by  
me, even when [I] was a child;  
what's to be done was done by me,  
in the Buddha's dispensation. (32) [5336]

All hate [and] fear is in the past;  
all bonds overcome, [I'm] a sage.  
I'm you're follower, Great Hero:  
the fruit of a golden stupa. (33) [5337]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (4) [5338]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (5) [5339]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (6) [5340]

Thus indeed Venerable Puḷinathūpiya Thera spoke these verses.

The legend of Puḷinathūpiya Thera is finished.

### 15.3. DPPN

**Vasabha Thera:** Vasabha Thera belonged to a family of a Licchavi rājā of Vesālī and joined the Order when the Buddha visited that town, *winning arahantship in due course*. According to the Apadāna verses quoted, he was born in Sāvātthi and was ordained under Sāriputta Thera (THAG V981-V1016) at the age of seven. Out of compassion for his patrons, he enjoyed what he received from them; the common minded thereupon deemed him self-indulgent. Near him lived a fraudulent monk who deceived the people by pretending to live the simple life and was greatly honored by them. Sakka, discerning this, visited Vasabha and questioned him concerning the ways of an impostor. The elder replied in two verses, and Sakka then warned the impostor and departed.

In the past, when the world was without a Buddha, Vasabha was a Jaṭila named Nārada on Samagga-pabbata, with a retinue of fourteen thousand. Seeing no one deserving of his worship, he made a cetiya of sand on the bank of the River Apadika, in the name of the Buddhas, gilded it and offered it his homage. Eighty times he was king of devas and three hundred times king of men. He is evidently to be identified with Pulinathūpiya Thera of the Apadāna.

*Note: The DPPN note in Italics & Underline text in the first sentence is likely to be incorrect, given that Apadāna states that he became arahant at 7 years of age and then went forth.*

**Puḷinathūpiya Thera:** Once, in the past, he was a Jaṭila named Nārada, with fourteen thousand followers, living near the rock called Samaṅga. He erected, on the bank of the Amarikā, a thūpa of sand as an object of worship for himself.

In his last birth he was of parents who were devout followers of the Buddha and worshipped at a shrine erected in the Buddha's name. When the boy was seven years old he saw the shrine and, recalling his past, became an Arahant. He is perhaps to be identified with Vasabha Thera.

## 16. TĪṆIKANĪKĀRAPUPPHIYA OR TĪKANĪKĀRAPUPPHIYA THERA

### 16.1. Apadānapāḷi

[498. {501.} Tīṇikanīkārapphiya]

The Sambuddha named Sumedha,  
Bearing the thirty-two Great Marks,  
Seclusion-Lover, Sambuddha,  
came up to the Himalayas. (1) [5359]

Plunged into the Himalayas,  
the Chief, Compassionate, the Sage,  
getting into lotus posture,  
sat down, the Ultimate Person. (2) [5360]

I was a sorcerer back then,  
[one who could] travel through the sky;  
taking my well-made trident I  
was going through the sky [right there]. (3) [5361]

Like fire [burning] on a mountain,  
like the moon on the fifteenth day,  
the Buddha blazed forth in the woods,  
like a regal *sal* tree in bloom. (4) [5362]

Coming down from atop the woods,  
the Buddha's rays filled [all of] space,  
with the color of a reed-fire.  
Seeing [that], I pleased [my own] heart. (5) [5362]

Wandering, I saw a flower,  
a dinner-plate with divine scent.  
Carrying three [of those] flowers  
I offered [them] to the Buddha. (6) [5363]

Through Buddha's majestic power,  
[just] then those three flowers of mine,  
stems turned upward, petals downward,  
they're making shade for the Teacher. (7) [5364]

Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. (8) [5365]

There my well-constructed mansion  
was known [by the name] "Dinner-Plate."  
It [measured] sixty leagues in length,  
[and it was] thirty leagues in width. (9) [5366]

A hundred thousand pinnacles,  
a mil-*kaṇḍa* cent-*bheṇḍu* [large],  
made of gold, covered in flags,  
appeared for me on that mansion. (10) [5367]

Palanquins made out of crystal,  
made of gold [or] made of gemstones,  
and also made out of rubies,  
go where I wish if I should wish. (11) [5368]

And there was an expensive bed,  
which had an assembled mattress,  
with a wool blanket on one end,  
and furnished with [lots of] pillows. (12) [5369]

Going out from the palace, I'm  
wandering in divine travels,  
going according to [my] wish,  
honored by the gods' assembly. (13) [5370]

I stand on flowers underneath;  
a canopy is above me.  
A hundred leagues on every side  
is covered with dinner-plate [trees]. (14) [5371]

[There] sixty thousand instruments  
wait on me evening and morning.  
They're attending me constantly,  
by night and day they're not lazy. (15) [5372]

I delight in play and pleasures;  
desiring desires, I rejoice  
due to the dances and singing,  
the percussion and speeches there. (16) [5373]

Eating and drinking there I'm then  
rejoicing among the thirty,  
together with troops of women  
I rejoice in [my] great mansion. (17) [5374]

And five hundred [different] times,  
I exercised divine rule [there].  
And three hundred [different] times,  
I was a king who turns the wheel.  
[And I enjoyed] much local rule,  
innumerable by counting. (18) [5375]

Transmigrating from birth to birth,  
I receive many possessions.  
I have no lack of possessions:  
that's the fruit of Buddha-*pūjā*. (19) [5376]

I transmigrate in [just] two states:  
that of a god, or of a man.  
I know no other rebirth [state]:  
that's the fruit of Buddha-*pūjā*. (20) [5377]



I am born in the two [high] clans,  
kṣatriyan and also brahmin.  
I don't get born in lesser clans:  
that's the fruit of Buddha-*pūjā*. (21) [5378]

Elephant- [and] horse-vehicles,  
palanquins [and] chariots [too],  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. (22) [5379]

Troops of slaves [and] troops of slave-girls,  
and women who are all decked out,  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. (23) [5380]

Silk material, woolen stuff,  
*khoma* cloth and cotton [goods too],  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. (24) [5381]

New clothing and fruit which is fresh,  
Pure food of foremost tastiness,  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. (25) [5382]

[People saying,] "eat this, enjoy  
this, please lie down on this [fine] bed,"  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. (26) [5383]

Everywhere I'm given honor  
[and] I have very lofty fame,  
always in the majority,  
my retinue has no factions.  
I'm the best of [my] relatives:  
that's the fruit of Buddha-*pūjā*. (27) [5384]

I'm not aware of cold [nor] heat,  
[and] burning fever is not known.  
Likewise there is not found in me,  
suffering of the mind [or] heart. (28) [5385]

Having been the color of gold,  
I transmigrate from birth to birth.  
I do not know a bad color:  
that's the fruit of Buddha-*pūjā*. (29) [5386]

Falling down from the world of gods,  
incited by [my] wholesome roots,  
I am reborn in Śrāvastī,  
in a wealthy [clan] with big halls. (30) [5387]

Giving up the five sense pleasures,  
I went forth into homelessness.  
Being [only] seven years old,  
I attained [my] arahantship. (31) [5388]

Knowing [my] virtue, the Buddha,  
the Eyeful One, [then] ordained [me].  
A young boy worthy of honor:  
that's the fruit of Buddha-*pūjā*. (32) [5389]

The "divine eye" is purified;  
I'm skilled in meditative states.  
Special knowledges perfected:  
that's the fruit of Buddha-*pūjā*. (33) [5390]

Analytical modes attained,  
skilled in the magical powers,  
perfect in special knowledges:  
that's the fruit of Buddha-*pūjā*. (34) [5391]

In the thirty thousand aeons  
since I worshipped the Buddha [then],  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. (35) [5392]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (36) [5393]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (37) [5394]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (38) [5395]

Thus indeed Venerable Tīṇikaṇikārapupphiya Thera spoke these verses.

The legend of Tīṇikaṇikārapupphiya Thera is finished.

## 16.2. DPPN

He was once a sorcerer (vijjādhara), and, having seen Sumedha Buddha flying through the air, offered him three flowers which remained suspended above the Buddha's head. He was reborn as a deva in a palace in Tāvatiṃsa called Kaṇikāra. *He is probably identical with Uttara Thera.*

*Note: The DPPN note above in Italics & Underline is likely to be incorrect. There are two sets of verses in Apadānapāli: [{556.} Uttara] and [498. {501.} Tīṇikaṇikārapupphiya]. It appears that [{556.} Uttara] should be the verses for Uttara Thera, not the Tīṇikaṇikārapupphiya verses (the ones reproduced above).*

## 17. DABBA MALLAPUTTA (DABBAMALLA) THERA

### 17.1. Theragāthāpāḷi

V5     *“Yo duddamiyo damena danto, dabbo santusito vitiṇṇakāṅkho;  
Vijitāvī apetaḥeravo hi, dabbo so parinibbuto ʔhitatto”ti.  
Itthaṃ sudaṃ āyasmā dabbo thero gāthaṃ abhāsithāti.*

“One hard to tame was tamed by taming, Dabba [is] sated and crossed-over  
doubt;

Winner with fright gone, Dabba stands completely liberated”.

This verse was spoken by Venerable Elder Bhikkhu Dabba.

### 17.2. Apadānapāḷi

[531. {534.} Dabbamalla]

The Victor, Padumuttara,  
the Sage, Knower of Every World,  
the One who had [Five] Eyes, arose  
a hundred thousand aeons hence. (1) [5769]

The Admonisher, Instructor,  
Crosser-Over of all that breathe,  
Skilled at Preaching, [he], the Buddha,  
caused many folks to cross [the flood]. (2) [5770]

Merciful, Compassionate One,  
Well-Wisher of all that breathe, he  
established in the five precepts  
all the rivals who had arrived. (3) [5771]

In this way he was Unconfused  
and Very Well-Known by rivals,  
Ornamented by arahants  
who were masters [and] neutral ones. (4) [5772]

The [body of the] Sage So Great  
rose up fifty-eight cubits [tall];  
he was Valuable Like Gold,  
Bearing the Thirty-Two Great Marks. (5) [5773]

[People’s] lifespan at that time was  
[fully] one hundred thousand years.  
Remaining [in the world] so long,  
he ferried many folks across. (6) [5774]

I was then a millionaire’s son  
in Haṃsavatī, of great fame.  
Approaching the Lamp of the World,  
I heard the preaching of *Dhamma*. (7) [5775]

I was happy after hearing  
the words of [the Buddha] praising

his follower, the [monk who was]  
appointing lodgings for the monks. (8) [5776]

[My] head bowed at the feet of the  
Great Sage, I aspired to attain  
that place, [foremost] among those who  
do the Assembly's management. (9) [5777]

At that time the Great Hero spoke;  
he praised my karma [in this way]:  
"Who fed the Leader of the World,  
with the Assembly, for a week, (10) [5778]

whose eyes are [just like] lotus leaves,  
lion-shouldered, with golden skin;  
fallen down in front of my feet,  
he has wished for that [foremost] place. (11) [5779]

In one hundred thousand aeons,  
arising in Okkāka's clan,  
the one whose name is Gotama  
will be the Teacher in the world. (12) [5780]

That Buddha's follower [will be]  
well-known by the name of Dabba.  
This one is going to be the top  
assigner of the lodgings then." (13) [5781]

Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. (14) [5782]

Three hundred times [the lord of gods],  
I exercised divine rule [there],  
and [then] five hundred times I was  
a king who turns the wheel [of law]. (15) [5783]

[There was also] much local rule,  
innumerable by counting.  
Through the power of that karma,  
I was happy in every place. (16) [5784]

The Leader known as Vipassi,  
with Insight into Everything,  
Charming-Eyed One, arose in the  
world, ninety-one aeons ago. (17) [5785]

Evil-minded, I reproached a  
follower of that Neutral One  
who had destroyed all defilements,  
despite having known, "he is pure." (18) [5786]

Having provided meal-tickets,  
I offered rice [well-cooked] in milk  
to great sages, the followers  
of that very Hero of Men. (19) [5787]

During this auspicious aeon  
Brahmā's Kinsman, Greatly Famed One,  
named Kassapa through [his] lineage,  
Best Debater, [Buddha,] arose. (20) [5788]

Lighting up the dispensation,  
overcoming evil rivals,  
instructing the instruct-able, he  
reached nirvana, with followers. (21) [5789]

Hair-loosened, teary-faced, the gods,  
were moved [and] they wept when the Lord  
and students reached nirvana, [his]  
dispensation reaching [its] goal: (22) [5790]

"Alas! We have little merit.  
The *Dhamma*-Eye passes away.  
We'll not see the compliant ones,  
we will not hear the great Teaching." (23) [5791]

[Just] then the whole of this [great] earth,  
which is unshaking, shook with shakes,  
and the ocean, as though in grief,  
was crying a piteous song. (24) [5792]

[And] drums in [all] four directions,  
were played by non-human beings;  
lightening burst out from everywhere,  
frightening [beings who were there]. (25) [5793]

Meteors fell down from the sky,  
and he whose flag is smoke was seen.  
The wild beasts roared piteously,  
and all the creatures born on earth. (26) [5794]

Seeing fierce omens marking the  
setting of the dispensation,  
moved, we monks who [still remained] there,  
then thought [about it in this way]: (27) [5795]

"[Now], without our dispensation,  
enough with life [itself for us].  
Entering the forest we'll strive  
in the Victor's dispensation." (28) [5796]

We saw a tall, superb mountain  
[there] in the forest at that time.  
Ascending by a flight of stairs,  
we fell down on the flight of stairs. (29) [5797]

Then an elder admonished us:  
“A Buddha’s rising’s hard to get;  
well-got for you is getting faith,  
the dispensation’s small remnant.  
Fallen down they’re missing [their] chance,  
in the endless suffering-sea.  
Therefore strong effort should be made  
while the Sage’s thought remains.” (30-31) [5798-5799]

That elder was an arahant,  
a non-returner followed him.  
Fixed in good morality, the  
rest [of us] went to the gods’ world. (32) [5800]

In the pure abode that one [monk]  
reached nirvana, crossed existence;  
[but] I and Pukkusāti [too],  
Sabhiya, likewise Bāhiya,  
so too Kumāra-Kassapa,  
reborn here and there we are [now]  
freed from the bonds of existence,  
pitied by Gotama [Buddha]. (33-34) [5801-5802]

Born a Kusināran Malla,  
even in the womb I’m conscious.  
Dead mother raised up on a pyre;  
I was [one who] fell out from that. (35) [5803]

I landed on a pile of wood;  
therefore I was known as “Dabba.”  
Through the strength of holy living,  
I was freed, [just] seven years old. (36) [5804]

Due to the fruit of the milk-rice,  
I’m endowed with the five fine traits;  
due to reproaching the pure monk,  
I was urged by many bad folks. (37) [5805]

Now I am one who’s passed beyond  
both merit and evil [karma].  
Attaining supreme peacefulness,  
I am [now] living, undefiled. (38) [5806]

Making the compliant ones laugh,  
I appointed lodgings [for them].  
The Victor, pleased by that virtue,  
[then] placed me in that foremost place. (39) [5807]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (40) [5808]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (41) [5809]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (42) [5810]

Thus indeed Venerable Dabbamallaputta Thera spoke these verses.

The legend of Dabbamallaputta Thera is finished.

### 17.3. DPPN

He was born at Anupiya in a Malla family (at Kusinārā, says the Apadāna). As a child of seven he saw the Buddha who was visiting in the Malla country, and he asked his grandmother (his mother having died at his birth) if he might join the Order under the Buddha. She brought him to the Buddha and the boy became an Arahant in the Tonsure-hall. He returned with the Buddha to Rājagaha where, with the Buddha's sanction, and wishing to be of service to the Order, he took upon himself the task of appointing night's-lodgings to travelling monks and of directing them to meals. He performed his duties most diligently and with great intelligence, and his fame spread far and wide. Monks coming from afar, wishing to witness his skill, would deliberately arrive late and ask for lodgings in some place remote from Rājagaha; Dabba would walk ahead of them, with his finger burning to light them on the way. It was the sight of Dabba on one of these journeys which led to a slave-woman, Puṇṇā, being visited by the Buddha, resulting in her becoming a Stream-winner.

It once happened that meals were allotted by Dabba to the Mettiya-Bhummajakā at the house of a rich man, who, discovering their identity, gave orders that they were to be fed anyhow. The Mettiya-Bhummajakā were greatly offended, and believing that Dabba had intended to slight them, induced one of their partisans, Mettiyā, to accuse Dabba of having seduced her. The charge was investigated, Mettiyā was expelled, and Dabba's fame increased. The Mettiya-Bhummajakā persuaded the Licchavi, Vaḍḍha, to make a similar charge against Dabba regarding his wife. The Taṇḍulanāli Jātaka (CST Jātakapāli-5) mentions another dispute, where Lāludāyī charges Dabba with not performing his duties conscientiously. Thereupon Lāludāyī was appointed to the task, but proved a failure.

Dabba was given the rank of chief of those who appointed lodgings (senāsanapaññāpakānaṃ, NDB 1.214) and was given the higher ordination (upasampadā) when only seven years old. He was called Dabba because he was said to be born of his mother while she was being burnt in the funeral pyre; when the flames were extinguished, the child was found lying on one of the posts of the pyre (dabbatthambhe).

He was a millionaire's son in Haṃsavatī in the time of Padumuttara Buddha, and it was then that he conceived the desire for the rank of chief assigner of lodgings. One hundred-and-three-times he became king among devas and one hundred-and-five-times king of men. In the time of Vipassī Buddha he spoke calumny about an Arahant Thera, hence the conspiracy against him by the Mettiyabhummajakā.

After Kassapa Buddha's death he, with six others, joined the Order and lived in the forest. Failing to develop jhāna, they went to the top of a mountain, determined to reach some attainment or to die of starvation. The eldest became an Arahant, the next became a Non-returner and was reborn in the Suddhāvāsā. The remaining five died without achieving their aim. These five were, in this age, Pukkusāti, Sabhiya (THAG V275-V278), Bāhiya, Kumārakassapa (THAG V201-V202), and Dabba Mallaputta (THAG V5).

Dabba evidently died young. The Udāna contains an account of his death. One day, returning from his alms rounds in Rājagaha, he saw that he had but a short while yet to live. He went, therefore, to the Buddha and, with his leave, showed various psychic-powers and passed away.



## 18. UTTARA (UTTARA) THERA

### 18.1. Theragāthāpāḷi

**V121** *“Natthi koci bhavo nicco, saṅkhārā vāpi sassatā;  
Uppajjanti ca te khandhā, cavanti aparāparaṃ.*

“Neither is any becoming permanent, nor are formations eternal;  
Aggregates are arising and, passing away again and again.

**V122** *“Etamādīnaṃ nātvā, bhavenamhi anattiko;  
Nissaṇṇa sabbakāmehi, patto me āsavakkhayo”ti.  
Itthaṃ sudaṃ āyasmā uttaro thero gāthāyo abhāsittāti.*

“Having known this danger, desireless in becoming;  
Escaping from all sensual pleasures, I have reached the end of taints  
[Nibbāna]”.

These verses were spoken by Venerable Elder Bhikkhu Uttara.

### 18.2. Apadānapāḷi

**[{556.} Uttara]**

The Sambuddha named Sumedha,  
Bearing the thirty-two Great Marks,  
Seclusion-Lover, Blessed One,  
came up to the Himalayas. [6385]

Plunged into the Himalayas,  
the Chief, Compassionate, the Sage,  
getting into lotus posture,  
sat down, the Ultimate Person. [6386]

I was a sorcerer back then,  
[one who could] travel through the sky;  
taking my well-gone trident I  
was going through the sky [right there]. [6387]

Like fire [burning] on a mountain,  
like the moon on the fifteenth day,  
the Buddha blazed forth in the woods,  
like a regal *sal* tree in bloom. [6388]

Coming down from atop the woods,  
the Buddha’s rays filled [all of] space,  
with the color of a reed-fire.  
Seeing [that], I pleased [my own] heart. [6389]

Wandering, I saw a flower,  
a dinner-plate with divine scent.  
Carrying three [of those] flowers,  
I offered [them] to the Buddha.[6390]

Through Buddha's majestic power,  
[just] then those three flowers of mine,  
stems turned upward, petals downward,  
they're making shade for the Teacher. [6391]

Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. [6392]

There my well-constructed mansion  
was known [by the name] "Dinner-Plate."  
It [measured] sixty leagues in length,  
[and it was] thirty leagues in width. [6393]

A hundred thousand pinnacles,  
a mil-*kaṇḍa* cent-*bheṇḍu* [large],  
made of gold, covered in flags,  
appeared for me on that mansion. [6394]

Palanquins made out of crystal,  
made of gold [or] made of gemstones,  
and also made out of rubies,  
go where I wish if I should wish. [6395]

And there was an expensive bed,  
which had an assembled mattress,  
with a wool blanket on one end,  
and furnished with [lots of] pillows. [6396]

Going out from the palace, I'm  
wandering in divine travels,  
going according to [my] wish,  
honored by the gods' assembly. [6397]

I stand on flowers underneath;  
a canopy is above me.  
A hundred leagues on every side  
is covered with dinner-plate [trees]. [6398]

[There] sixty thousand instruments  
wait on me evening and morning.  
They're attending me constantly,  
by night and day they're not lazy. [6399]

I delight in play and pleasures;  
desiring desires, I rejoice  
due to the dances and singing,  
the percussion and speeches there. [6400]

Eating and drinking there I'm then  
rejoicing among the thirty,  
together with troops of women  
I rejoice in [my] great mansion. [6401]

And five hundred [different] times,  
I exercised divine rule [there].  
And three hundred [different] times,  
I was a king who turns the wheel.  
[And I enjoyed] much local rule,  
innumerable by counting. [6402]

Transmigrating from birth to birth,  
I receive many possessions.  
I have no lack of possessions:  
that's the fruit of Buddha-*pūjā*. [6403]

I transmigrate in [just] two states:  
that of a god, or of a man.  
I know no other rebirth [state]:  
that's the fruit of Buddha-*pūjā*. [6404]

I am born in the two [high] clans,  
kṣatriyan and also brahmin.  
I'm not aware of lesser clans:  
that's the fruit of Buddha-*pūjā*. [6405]

Elephant- [and] horse-vehicles,  
palanquins [and] chariots [too],  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. [6406]

Troops of slaves [and] troops of slave-girls,  
and women who are all decked out,  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. [6407]

Silk material, woolen stuff,  
*khoma* cloth and cotton [goods too],  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. [6408]

New clothing and fruit which is fresh,  
pure food of foremost tastiness,  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. [6409]

[People saying,] "eat this, enjoy  
this, please lie down on this [fine] bed,"  
I am receiving all of that:  
that's the fruit of Buddha-*pūjā*. [6410]

Everywhere I'm given honor  
[and] I have very lofty fame,  
always in the majority,  
my retinue has no factions. [6411]

I'm not aware of cold [nor] heat,  
[and] burning fever is not known.  
Likewise there is not found in me,  
suffering of the mind [or] heart. [6412]

Having been the color of gold,  
I transmigrate from birth to birth.  
I do not know a bad color:  
that's the fruit of Buddha-*pūjā*. [6413]

Falling down from the world of gods,  
incited by [my] wholesome roots,  
I am reborn in Śrāvasti,  
in a wealthy [clan] with big halls. [6414]

Giving up the five sense pleasures,  
I went forth into homelessness.  
Being [only] seven years old,  
I attained [my] arahantship. [6415]

Knowing [my] virtue, the Buddha,  
the Eyeful One, [then] ordained [me].  
A young boy worthy of honor:  
that's the fruit of Buddha-*pūjā*. [6416]

The divine eye is purified;  
I'm skilled in meditative states.  
Special knowledges perfected:  
that's the fruit of Buddha-*pūjā*. [6417]

Analytical modes attained,  
skilled in [all] the superpowers,  
perfect in special knowledges:  
that's the fruit of Buddha-*pūjā*. [6418]

In the thirty thousand aeons  
since I worshipped the Buddha [then],  
I've come to know no bad rebirth:  
that's the fruit of Buddha-*pūjā*. [6419]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. [6420]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! [6421]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! [6422]

Thus indeed Venerable Uttara Thera spoke these verses.

The legend of Uttara Thera, the sixth.

### 18.3. DPPN

Uttara Thera was the son of an eminent brahmin of Rājagaha (of Sāvatti, according to the Apadāna). He became proficient in Vedic lore and renowned for his breeding, beauty, wisdom, and virtue. The king's minister, Vassakāra, seeing his attainments, desired to marry him to his daughter; but Uttara, with his heart set on release, declined, and learnt the Doctrine under Sāriputta (THAG V981-V1016). Later he entered the Order and waited on Sāriputta.

One day Sāriputta fell ill and Uttara set out early to find a physician. On the way he set down his bowl by a lake and went down to wash his mouth. A certain thief, pursued by the police, dropped his stolen jewels into the novice's bowl and fled. Uttara was brought before Vassakāra who, to satisfy his grudge, ordered him to be impaled. The Buddha, seeing the ripeness of his insight, went to him and placing a gentle hand, "like a shower of crimson gold," on Uttara's head, spoke to him and encouraged him to reflection. Transported with joy and rapture at the Master's touch, he attained sixfold higher knowledge (abhiññā) and became an Arahant. Rising from the stake, he stood in mid-air and his wound was healed. Addressing his fellow-celibates, he told them how, when he realized the evils of rebirth, he forgot the lesser evil of present pain.

In the time of Sumedha Buddha, he had been a sorcerer (vijjādhara). Once, while flying through the air, he saw the Buddha at the foot of a tree in the forest and, being glad, offered him three kaṇikāra flowers. By the Buddha's power, the flowers stood above him forming a canopy. The sorcerer was later born in Tāvatiṃsa, where his palace was known as Kaṇikāra. He was king of the gods one hundred and five times, and king of men one hundred and three times.

According to the Apadānapāḷi, he became an Arahant at the age of seven. This does not agree with the rest of the story and is probably due to a confusion with some other Uttara. *Uttara is probably to be identified with Tīṇikapikārapupphiya of the Apadāna.*

*Note: The DPPN note above in Italics & Underline is likely to be incorrect. There are two sets of verses in Apadānapāḷi: [556.] Uttara] and [498. {501.} Tīṇikaṇikārapupphiya]. It appears that [556.] Uttara] should be the verses for Uttara Thera (the ones reproduced above).*

## 19. SELĀ AKA ĀĻAVIKĀ (PAÑCADĪPIKĀ OR PAÑCADĪPADĀYIKĀ) THERĪ

### 19.1. Therīgāthāpāḷi

*Māra:*

V57 “*Natthi nissaraṇaṃ loke, kiṃ vivekena kāhasi;  
Bhuñjāhi kāmaratiyo, māhu pacchānutāpinī*”.

“There is no escape in the world, what will detachment do for you?  
Partake of delights of sensual pleasures, don’t be remorseful later”.

*Selā Therī:*

V58 “*Sattisūlūpamā kāmā, khandhāsaṃ adhikuṭṭanā;  
Yaṃ tvaṃ ‘kāmaratiṇ’ brūsi, ‘aratī’ dāni sā mama*.”

“Like spears and darts are sensual pleasures, chopping block of aggregates;  
Whatever you designate ‘delight in sensual pleasure’, now it is ‘non-delight’  
for me.

V59 “*Sabbattha vihatā nandī [nandī (sī. syā.)], tamokhandho padālito;  
Evaṃ jānāhi pāpima, nihato tvamasi antakā”ti.*

... *Selā therī* ...

“Pleasure is fully destroyed everywhere, the aggregate of darkness is  
shattered;

Know thus, O Evil One, I have destroyed you, O End-maker”.

### 19.2. Apadānapāḷi

#### [9. Pañcadīpikā]

In the city, Haṃsavatī,  
I was a wanderer back then.  
From hermitage to hermitage,  
I wandered desiring the good. (1) [91]

One day when the moon was waning,  
I saw the supreme Bodhi [Tree].  
Bringing pleasure to [my] heart there,  
I sat down at that Bodhi’s roots. (2) [92]

Standing with a heart of reverence,  
hands pressed together on [my] head,  
knowing mental happiness [there,]  
I then reflected in this way: (3) [93]

“If [he] has limitless virtue,  
is unique, without a rival,  
let Buddha show me a marvel;  
let him make this Bodhi [Tree] shine.” (4) [94]

When I made that aspiration,  
the Bodhi Tree did then blaze up.  
It shined forth in all directions,  
displaying very good color. (5) [95]

Seven nights and days I sat there,  
at the roots of that Bodhi [Tree],  
[and] when the seventh day arrived,  
I made an offering of lamps. (6) [96]

Setting them around my seat [there,]  
I [proceeded to] light five lamps.  
[And] then my lamps [all remained] lit,  
until the sun did rise [again]. (7) [97]

Due to that karma done very well,  
with intention and [firm] resolve,  
discarding [my] human body,  
I went to Tāvatiṃsa [then]. (8) [98]

There my well-made divine mansion  
was known as “Pañcadīpī” then.  
It was a hundred leagues in height,  
[and] sixty leagues in width back then. (9) [99]

Uncountable numbers of lamps  
are burning in my surroundings.  
The divine world is [then] lit up  
with lamp-light, up to its edges. (10) [100]

If when standing looking eastward,  
I should desire to see [something],  
above, below, also across,  
I see everything with [my] eyes. (11) [101]

As far as I should wish to see,  
things well done and things not well done,  
there’s no obstruction [to my sight]  
in the trees and the mountains there. (12) [102]

I was fixed in the chief queen’s place  
of eighty kings among the gods.  
I was fixed in the chief queen’s place  
of one hundred wheel-turning kings. (13) [103]

In whichever womb I’m reborn,  
[whether] it’s human or divine,  
in my surroundings, a [whole] lakh  
of lamps are burning [there] for me. (14) [104]

Fallen from the world of the gods,  
being born in a mother’s womb,  
while I was in that mother’s womb,  
my eyes were open all the time. (15) [105]

Due to my having good karma,  
an [entire] hundred thousand lamps  
are lit in the lying-in room:  
that's the fruit of [giving] five lamps. (16) [106]

When my final rebirth occurred,  
I turned [my] mind away [from lust].  
I attained the unaging [and]  
undying cool state, nirvana. (17) [107]

[When] I was [but] seven years old,  
I attained [my] arahantship.  
Discerning [my] virtue, Buddha  
Gotama ordained [me right then]. (18) [108]

Meditating on a platform,  
beneath a tree, in palaces,  
in caves or empty buildings [then]  
five lamps are burning [there] for me. (19) [109]

My divine eye is purified;  
I am skilled in concentration.  
I excel in special knowledges:  
that's the fruit of [giving] five lamps. (20) [110]

Every achievement is achieved;  
[my] duty's done, [I'm] undefiled.  
With five lamps I'm worshipping [your]  
feet, Great Hero, o Eyeful One. (21) [111]

In the hundred thousand aeons  
since I gave [him] those lamps back then,  
I've come to know no bad rebirth:  
that's the fruit of [giving] five lamps. (22) [112]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (23) [113]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (24) [114]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (25) [115]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.



### 19.3. DPPN

**Selā Therī:** was born in Āḷavī as daughter of the king: therefore she was also called Āḷavikā. When she was still unmarried the Buddha visited Āḷavī with Āḷavaka, whom he had converted, carrying his begging bowl and robe. On that occasion Sela went with her father to hear the Buddha teach. She became a lay disciple, but later, agitated in mind, she joined the Order and became an Arahant. After that she lived in Sāvattthi. One day, as she was enjoying her siesta in the Andhavana under a tree, Māra, in the guise of a stranger, approached her and tried to tempt her. However, she refuted his statements regarding the attractions of lay life, and Māra had to retire discomfited (CDB 5.9).

In the time of Padumuttara Buddha, Selā was born in the family of a clansman of Haṃsavatī and was given in marriage. After her husband's death she devoted herself to the quest of good, and went from ārama to ārama and vihāra to vihāra, teaching the Dhamma to followers of the religion. One day she came to the Bodhi tree of the Buddha and sat down there thinking, "If a Buddha be peerless among men, may this tree show the miracle of Enlightenment." Immediately the tree blazed forth, the branches appeared golden, and the sky was all shining. Inspired by the sight, she fell down and worshipped the tree, and sat there for seven days. On the seventh day she performed a great feast of offering and worship to the Buddha. Her Apadānapāḷi verses, quoted in the Therīgāthā Commentary, are, in the Apadānapāḷi itself, attributed to a Therī called Pañcadīpikā, and are twice repeated in these verses, however, she is mentioned as having attained arahantship at the age of seven, and there is no reference to her life as daughter of the king of Āḷavī.

Note: THIG V57 and V58 are identical with V519 and V521 of CDB 5.1 Āḷavikā. However, CDB also has Selā Therī verses separately in CDB 5.9 and it is unclear why the verses for the same bhikkhuni are repeated twice under two different name. There is a good chance that there is confusion in identities.

**Pañcadīpadāyikā Therī:** One hundred thousand world-cycles ago she was a recluse wandering from one monastery to another. One dark night she sat at the foot of the Bodhi tree and wished that the tree should shine in radiance. Her wish was granted, and for seven days she sat there, and on the ninth day she lit five lamps under the tree. After death she was born in Tāvatiṃsa, and her palace was known as Pañcadīpī.

She had the power of seeing in all directions without turning her head. She was eighty times queen of the king of the devas. In her last life she attained arahantship at the age of seven.

The same story is told in identical words under the name of another Therī, called Pañcadīpikā. The verses are also attributed in the Therīgāthā Commentary to Selā Therī.

## 20. UTTAMĀ (EKŪPOSATHIKĀ) THERĪ

### 20.1. Therīgāthāpāli

V42 *“Catukkhattum pañcakkhattum, vihārā upanikkhamim;  
Aladdhā cetaso santim, citte avasavattinī.*

“Four times, five times, having left the monastic dwelling;  
Not having gained peace of mind, uncontrolled in mind.

V43 *“Sā bhikkhuniṃ upagacchiṃ, yā me saddhāyikā ahu;  
Sā me dhammamadesesi, khandhāyatanaadhātuyo.*

“I approached the bhikkhuni, in whom I had confidence;  
She preached the Dhamma to me, aggregates, sense-bases, elements.

V44 *“Tassā dhammaṃ suṇitvāna, yathā maṃ anusāsi sā;  
Sattāhaṃ ekapallaṅkena, nisīdiṃ pītisukhasamappitā [nisīdiṃ sukhasamappitā (sī.)];  
Aṭṭhamiyā pāde pasāresiṃ, tamokhandhaṃ padāliyā”ti.*

... Uttamā therī ...

“Having heard her Dhamma, as she taught me;  
For seven [days] cross-legged, I sat fully given to rapture and happiness;  
On the eighth [day] I stretched feet, having shattered the aggregate of  
darkness”.

### 20.2. Apadānapāli

#### [11. Ekūposathikā]

In the city, Bandhumatī,  
there was a king named Bandhuma.  
On the day of the full moon, he  
took on Full-Moon-Day observance. (1) [131]

At that time [I also lived] there;  
I was a water-jug slave-girl.  
Seeing the army, with the king,  
I reflected in this way then: (2) [132]

The king himself, breaking his reign,  
took on Full-Moon-Day observance.  
Surely that karma’s bearing fruit:  
the populace is delighted. (3) [133]

Having considered thoroughly  
my bad rebirth and poverty,  
after gladdening [my] mind, I  
took on Full-Moon-Day observance. (4) [134]

Having observed the Full Moon Day  
in the Buddha’s dispensation,  
Due to that karma done very well,  
I went to Tāvatisa [then]. (5) [135]

There my well-made divine mansion  
welled up an [entire] league in height,  
appointed with fine gabled cells,  
decorated with large couches. (6) [136]

A [whole] lakh of celestial nymphs  
are always looking after me.  
Having surpassed the other gods,  
I outshine them all of the time. (7) [137]

I was fixed in the chief queen's place  
of sixty-four kings of the gods.  
I was fixed in the chief queen's place  
of sixty-three wheel-turning kings. (8) [138]

Having a golden complexion,  
I transmigrated through lifetimes.  
Everywhere I am distinguished:  
fruit of Full-Moon-Day observance. (9) [139]

Elephant and horse carriages,  
and complete chariot riggings;  
I obtain every one of those:  
fruit of Full-Moon-Day observance. (10) [140]

Things made of gold, things of silver,  
also things made out of crystal,  
and likewise made of ruby too;  
I obtain all of those [fine things]. (11) [141]

Silken garments and woolen ones,  
clothes made of *khoma* and cotton,  
and [other] very costly clothes;  
I obtain all of those [fine things]. (12) [142]

Food and drinks and solid foodstuffs,  
and likewise clothing, beds and chairs;  
I would obtain all those [items]:  
fruit of Full-Moon-Day observance. (13) [143]

Superb scents as well as garlands,  
[facial] powders and ointments too;  
I would obtain all that [make-up]:  
fruit of Full-Moon-Day observance. (14) [144]

Gabled cell-[adorned] palaces,  
pavilions, storied mansions, caves;  
I would obtain all those [dwellings]:  
fruit of Full-Moon-Day observance. (15) [145]

[When] I was [but] seven years old,  
I went forth into homelessness.  
When the eighth month [thence] had arrived,  
I attained [my] arahantship. (16) [146]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
All [my] defilements are destroyed;  
now there will be no more rebirth. (17) [147]

In the ninety-one aeons since  
I did that [good] karma back then,  
I've come to know no bad rebirth:  
fruit of Full-Moon-Day observance. (18) [148]

Being in Best Buddha's presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (19) [149]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (20) [150]

Thus indeed Bhikkhunī Ekūposathikā spoke these verses.

The legend of Ekūposathikā Therī is finished.

### 20.3. DPPN

**Uttamā Therī:** was born in a banker's family in Sāvatti and, having heard Paṭācārā teach, entered the Order. She could not attain the climax of her insight, until Paṭācārā, seeing the state of her mind, gave her admonition. Uttamā thereupon became an Arahant.

According to the Apadānapāḷi she joined the Order at the age of seven and attained arahantship within a fortnight. In the time of Vipassī Buddha she had been a slave-girl in a house in Bandhumatī. At that time King Bandhumā (Vipassī's father) kept fast-days, gave alms and attended discourses, and the people followed his pious example. The slave-girl joined in these pious acts, and on account of her thoroughness in the observance of fast-days, she was, after death, reborn in Tāvatiṃsa. She became the chief queen of the king of the devas sixty-four times, and she was a Cakkavattī's wife in sixty-three births. She is evidently identical with Ekūposathikā of the Apadānapāḷi.

**Ekūposathikā Therī:** In the past she was a slave-girl, a water-carrier in the city of Bandhumatī. Seeing the King Bandhumā keeping the fast, she took the precepts herself and kept them well. Sixty-four times she became the queen of rulers in heaven, and was sixty-three times queen among men. Her complexion was always of a golden hue. In her last life she left the world at the age of seven, and attained arahantship within eight months. She is probably identical with Uttamā Therī.

## 21. PAÑCADĪPIKĀ THERĪ #2

### 21.1. Therīgāthāpāli

Likely same as Selā AKA Āḷavikā Therī.

### 21.2. Apadānapāli

#### [15. Pañcadīpikā]

In the city, Haṃsavatī,

I was a wanderer back then.

From ashram to monastery,

I wandered desiring the good. (1) [190]

One day when the moon was waning,

I saw the supreme Bodhi [Tree].

Bringing pleasure to [my] heart there,

I sat down at that Bodhi's roots. (2) [191]

Standing, with a heart of reverence,  
hands pressed together on [my] head,  
knowing mental happiness [there,]

I then reflected in this way: (3) [192]

"If [he] has limitless virtue,

is unique, without a rival,

let Buddha show me a marvel;

let him make this Bodhi [Tree] shine." (4) [193]

When I made that aspiration,

the Bodhi Tree did then blaze up.

It shined forth in all directions,

displaying every good color. (5) [194]

Seven nights and days I sat there,

at the roots of that Bodhi [Tree],

[and] when the seventh day arrived,

I made an offering of lamps. (6) [195]

Setting them around my seat [there,]

I [proceeded to] light five lamps.

[And] then my lamps [all remained] lit,

until the sun did rise [again]. (7) [196]

Due to that karma done very well,

with intention and [firm] resolve,

discarding [my] human body,

I went to Tāvatiṃsa [then]. (8) [197]

There my well-made divine mansion

was known as "Pañcadīpī" then.

It was [full] sixty leagues in height,

[and] thirty leagues in width back then. (9) [198]

Uncountable numbers of lamps  
are burning in my surroundings.  
The divine world is [then] lit up  
with lamp-light, up to its edges. (10) [199]

If when standing looking eastward,  
I should desire to see [something],  
above, below, also across,  
I see everything with [my] eyes. (11) [200]

As far as I should wish to see,  
things well done and things not well done,  
there's no obstruction [to my sight]  
in the trees and the mountains there. (12) [201]

I was fixed in the chief queen's place  
of eighty kings among the gods.  
I was fixed in the chief queen's place  
of one hundred wheel-turning kings. (13) [202]

In whichever womb I'm reborn,  
[whether] it's human or divine,  
in my surroundings, a [whole] lakh  
of lamps are burning [there] for me. (14) [203]

Fallen from the world of the gods,  
I was born in a mother's womb.  
While I was in that mother's womb  
my eyes were open all the time. (15) [204]

Due to my having good karma,  
an [entire] hundred thousand lamps  
are lit in the lying-in room:  
that's the fruit of [giving] five lamps. (16) [205]

When my final rebirth occurred,  
I turned [my] mind away [from lust].  
I attained the unaging [and]  
undying cool state, nirvana. (17) [206]

[When] I was [but] seven years old,  
I attained [my] arahantship.  
The Buddha ordained [me right then]:  
that's the fruit of [giving] five lamps. (18) [207]

Meditating on a platform,  
beneath a tree, empty spots,  
a lamp is always burning there:  
that's the fruit of [giving] five lamps. (19) [208]

My “divine eye” is purified;  
I am skilled in concentration.  
I excel in special knowledges:  
that’s the fruit of [giving] five lamps. (20) [209]

Every achievement is achieved;  
[my] duty’s done, [I’m] undefiled.  
Five Lamps is [now] worshipping [your]  
feet, Great Hero, o Eyeful One. (21) [210]

In the hundred thousand aeons  
since I gave [him] those lamps back then,  
I’ve come to know no bad rebirth:  
that’s the fruit of [giving] five lamps. (22) [211]

My defilements are [now] burnt up;  
all [new] existence is destroyed.  
Like elephants with broken chains,  
I am living without constraint. (23) [212]

Being in Best Buddha’s presence  
was a very good thing for me.  
The three knowledges are attained;  
[I have] done what the Buddha taught! (24) [213]

The four analytical modes,  
and these eight deliverances,  
six special knowledges mastered,  
[I have] done what the Buddha taught! (25) [214]

Thus indeed Bhikkhunī Pañcadīpikā spoke these verses.

The legend of Pañcadīpikā Therī is finished.

### 21.3. DPPN

Likely same as Selā AKA Āḷavikā Therī.